

The Pentecostal **EVANGEL**

FEBRUARY 5, 1956

FIVE CENTS

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



JUST EXISTING or LIVING? For this missionary couple, the WMC's MADE THE DIFFERENCE

-page 16

BE SURE TO READ —

THE RESTORATION OF ISRAEL

-page 6

**NATIONAL WMC DAY
FEBRUARY 12**

Five Crosses in a Jungle

All Christendom was stirred in mid-January by the news from Ecuador. Five courageous missionaries, bent on winning savage Amazon Indians for Christ, were slain by the people they had come to save.

The missionaries had been trying for four months to win the friendship of the Aucas, the least civilized of all Ecuador's Indian tribes. The Aucas live in the uncharted jungles of the upper Amazon. They have rarely been seen by white men, but only the week before the massacre the missionaries had radioed back to their base camp that they had established friendly contact with an Auca tribe deep in the jungle. It was dangerous business—the missionaries were fully aware of that, but they were willing to risk their lives if only they could make friends with these barbaric people and give them the gospel.

During a periodic radio report to the base camp, a reporter suddenly interrupted himself to say excitedly, "Here come a group of Aucas we've not known before." That was the last that was heard of the five. Evidently they were unable to win the friendship of these particular savages.

When the missionaries failed to return to their base, rescue parties began searching for them and came upon their dead bodies. One was run through by a primitive lance. Nearby were the stripped remains of the missionary plane, a Piper Cub called "Wings of Mercy." The five martyrs were given Christian burial in the jungle: Nathaniel Saint of Huntingdon Valley, Pa.; Edward McCully of Milwaukee, Wis.; Peter Fleming of Seattle, Wash.; James Elliot of Portland, Oreg.; and Roger Youderian of Billings, Mont.

Many relatives and friends were heartbroken at the news. The massacre left eight children fatherless and five women husbandless. The five widows were flown over the scene. Though unable to land in the perilous wilderness, they were able to look down and see the remains of the plane—and the five crosses marking their husbands' graves.

Five crosses in a jungle! "Why should they be there?" we might ask. "Why should five talented missionaries have to die when they could have accomplished so much by living? They wanted to make friends with the savages so they could learn their language, reduce it to writing, and translate the Scriptures for these people. They wanted to educate the savages and teach them of Christ. Think of all the good they might have done, had they only lived!"

We find the answer to such questions at Calvary. There had to be a cross there, too. Christ accomplished more by dying than He could have accomplished by living, and perhaps the same is true of these five heroic missionaries. God wanted to plant a new garden in that wilderness and He needed seed corn. These five men were willing to be the corns of wheat which must fall into the ground and die in order that God might reap a bountiful harvest of souls in days to come. When the Auca Indians learn that these missionaries loved them more than life, they will be able to comprehend more easily the sacrificial love of Christ for them.

Did they die in vain? Not if we will pray for all the Amazon Indians for whom they died—these and the millions of others who have never heard the Name of Jesus. Not if we will be inspired to copy their noble example and put our hearts into World Missions. Not if we will awaken to the fact that God is "not willing that ANY should perish, but that ALL should come to repentance."

"Perishing, perishing! Thou wast not willing; Master, forgive, and inspire us anew; Banish our worldliness, help us to ever Live with eternity's values in view."

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

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

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

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The Closet of PRAYER

by WALTER H. BEUTTLER

Eastern Bible Institute

Green Lane, Pa.



IN THESE DAYS OF HIGH-SPEED LIVING more and more demands are being made upon our time and energy. Therefore it becomes increasingly imperative that we do not succumb to the temptation of sacrificing the secret place of prayer to the exigencies of our day. The Sermon on the Mount has never lost its supreme validity. Christ's call still comes to us, saying, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

In its literal meaning the closet refers to an enclosure, an "inner chamber," a place shut away from all attractions and distractions. In the days of the Bible it was sometimes used as a place of hiding, as in 1 Kings 22:25 where the Hebrew rendering is "a chamber within a chamber." Whether we shut ourselves away for communion with God in a literal chamber, or whether we retire, as it were, to the inner chamber of our own spirits in the midst of inescapable activities and surroundings, the "closet" remains a place of supreme importance to the believer. It is to him an inner sanctuary of worship, a hidden source of strength, and the secret of the open reward.

"But thou, when thou prayest, enter into thy closet." The occasion for this teaching arose from the Pharisaic motiva-

tion of being seen and heard by men in order to receive their recognition and approbation. The idea of entering into the "closet" is to get alone with God by a deliberate act of withdrawal to a place where our devotions are both unobserved and undisturbed by others, and we are motivated by a desire to be seen and heard only by God. This will bring recognition and approbation by God with a commensurate reward from God. His reward is incomparably better than the praise of men—the praise the Pharisees so eagerly coveted and so promptly received.

The nature of our circumstances will frequently demand that we shut ourselves in with God within our own being. Nevertheless, in spite of our necessary duties there must be times when we go away into physical solitude to wait upon God. There were times during the earthly ministry of our Lord when He either left the crowds or sent them away in order to be alone with His Father. Often His "closet" had to be a mountainside or a desert. Although our spirits can be in constant communion with God, it is essential to choose a place where we can seek God and offer specific petitions for others and for ourselves. This contributes to the effectiveness of our devotions and helps keep our communion with God in a healthy condition.

While it is true that God hears the faintest cry of the soul and understands

prayer just as easily when it is not uttered, it is also true that silent prayer must be counterbalanced by vocal prayer. Otherwise silent prayer can easily degenerate into mere pious wishing and ultimately tend toward dead mysticism. Uttered prayer is also an effective defense against the intrusion of interfering thoughts. Besides, there are forms of uttered prayer for which silent prayer cannot possibly be substituted. On the other hand, if all praying is done audibly and no time is allowed for quiet meditation, there will be a tendency toward cold formality and empty verbosity.

"And when thou hast shut thy door. . . ." Obviously the thought of this figure is the assurance of privacy. It suggests a real determination to be alone with God and a deliberate effort to remain undisturbed. The very thought of that door being shut with a determined hand suggests a finality with which the crowd is bid adieu, and a purposiveness with which God is approached. In these days of modern communication when one can be reached almost anywhere at any time, it takes a firmer hand upon the knob of that door and a more determined will to shut it tightly. But it can be done. And if we are to possess a healthy spiritual life it must be done.

"And . . . pray to thy Father." This shows us the basis upon which we are to pray—a filial relationship. The Christian can approach the invisible God confident of receiving the interest of a Father's heart and the attention of a Father's ear.

A great deal depends on the nature of our prayers. Some so-called praying is mere religious chatter—the meaningless repetition of worn-out phrases and religious clichés to which no answer is seriously expected.

—Continued on page thirty-one

The General Superintendent SPEAKS



In Thine Hand

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, the Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? and he said, a rod. And he said, Cast it on the ground and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (Exodus 4:1-5).

God's children lie in bondage today as the Israelites did in Egypt many years ago. I do not refer only to those who name the name of Christ, but also to the other sheep that are not of this fold. When Paul first came to Corinth the Lord told him, "I have much people in this city." They were not yet saved, but in His mind and heart they were already His. There are many people in this country and in this world that are "His" although not yet saved. "The long-suffering of our Lord is salvation," and the only reason our Lord has not yet come back to punish this wicked world is that there are many people yet to be saved. Don't stop here to argue about predestination. It is a fact that there are many lost who would and will be saved if we arise in Jesus' Name and go to them with the power and love of God. Otherwise Jesus would have come. He has no delight in the continuation of the sin and misery of this evil age and He will not allow it to continue one minute longer than would be justified by the salvation of souls.

The Lord has appeared in these last days with miraculous Pentecostal fire. The "common bush" Pentecostal people

have caught the flame. Who turns aside to see this great sight? What does God say to those who are impressed? He wants to send someone into Egypt. He is looking for someone (back-side-of-the-desert sheep farmer though it be) that He can use to bring deliverance to all His people, including those not yet discovered as such. There are numbers who are interested but they ask, How can it be done? How can we persuade them to leave Egypt and follow God? At this point the Lord answers, What is that in thine hand? As applied to us who want to save souls today, it is the answer to our request for equipment. It is already in our hand.

There was a simple rod in Moses' hand. No powerful weapon of war, no mighty army, not even eloquence of speech, but a symbol of God's power. God's power was much more than a match for all the power of Pharaoh. With that power alone Moses led a multitude of captives out of Egypt and right up to the promised land. Is there a comparable power in our hands today? I believe there is. It is already in our hands. It is powerful enough to be an instrument in God's hand to liberate captives and lead them to heaven.

I refer to Divine Healing. Supernatural power over disease and demons was the credential, key and weapon with which God's workers and warriors have gone forth to conquer all through the ages. Abraham prayed and God healed Abimelech. Moses ruined Egypt with the simple rod of God's supernatural power. Joshua overcame his enemies with the accompaniment of divine power which threw down city walls, halted the sun and moon in their course, and cast down hailstones on those who resisted him. Elijah and Elisha were miracle-working prophets. Jesus the mightiest of all prophets did many wonders among the people and His immediate followers were attended by the same power. He has said, "These signs shall follow them that believe." "Greater works than these shall ye do." He has said it and His Word is true.

C. M. Ward's recent book, "What Are They Saying About Divine Healing?" is a compilation of quotations from the press, doctors and ministers of old-line denominations. There are five quotations from the press, seven from eminent physicians, and ten from ministers chiefly of the Episcopal and Anglican churches. The Church of England has appointed a Commission to study divine healing and to make a report. The Archbishops of Canterbury and York set up the Commission after evidence of remarkable cures or easing of painful maladies came increasingly from members of the church itself. An Episcopalian minister was quoted by the press as follows: "If the leading denominations fail to take action in this field, God will not be mocked; the Spirit will bring together other healing movements, sects and free-lance healers, and with concerted effort they will sweep the field, and the more orthodox faiths will have lost a wonderful opportunity. Healing will be dispensed, but I fear the balanced teaching of the church may, in that case, be lacking."

God has already placed in the hands of us Pentecostal people a simple faith in the power of divine healing. WE DO NOT REALIZE THE GREATNESS OF THAT POWER! It is the Rod of God in our hands. With it we can confound the enemy and deliver God's people. God stands ready to accompany the preaching of the Word with signs following. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." It is God's ordained will that this power shall attend the preaching of His Word. WE HAVE THAT POWER, DEMONSTRATED AND PROVEN. Let us go forth and use it in Jesus' Name!

Phon Riggs

RELIGIOUS SPOTLIGHT



HARRIET BEECHER STOWE, WHO WROTE THE FAMOUS UNCLE TOM'S CABIN, ALSO COMPOSED MANY RELIGIOUS HYMNS.

To

Heights of Happiness

From

Depths of Despair

DURING ONE OF OUR WEEK-NIGHT MEETINGS at the Gospel Center, while I was preaching, a well-dressed, intelligent-looking man came hurriedly into the mission. He listened to the message with rapt attention, absorbing it eagerly. When the message was over, the invitation extended, and the benediction pronounced, I walked back to greet the people.

As I shook this gentleman's hand I almost hesitated to ask him back to the mission, for he was different from those who usually came. However, I felt urged by the Holy Spirit to invite him to come again, and I did.

The man hesitated for a moment, then said, "I enjoyed the service and the singing, but I will never be back." I then asked if he were leaving. He swallowed several times, then answered falteringly, "Yes, I am leaving."

I asked him if he knew the Lord. Instead of answering he began to sob. After a little while he said, "I have been seeking for Him for a long time. I have been trying to find God, and peace."

I then explained that it was not by trying but by trusting; and I gave him the homely illustration of how we had to receive a gift before we could enjoy it. When the truth began to dawn upon him, he fell on his knees and wept his way into the fold of Christ, crying out, "O God, You have made it so clear to me that You do care. I will, I will receive Christ and believe that You sent Him for me!" He thanked and praised God for redemption and pardon in Christ Jesus. Then, with the glow of heaven upon his face, he told me the rest of his story.

He was George Randolph, an archeologist and world-traveler. He had spent most of his life in the heart of Africa and South America. There he had contracted a tropical disease and on returning to the United States entered a Chi-

cago hospital for medical treatment. He remained in the hospital for two years.

During that time he was convicted of his sin and realized his lost condition before God. Pastors, visiting other patients, passed him by, for he was not known to them. Finally one day he asked to be discharged from the hospital. Although he was not cured, the doctors agreed that he might have a better chance for recovery in the semi-tropical climate of the Florida Everglades. Having spent almost all the money he owned trying to keep alive, he decided to hitchhike to the South.

While getting ready to go—still almost too weak to travel—he walked down the streets of Chicago. He was a condemned man—physically condemned to die because all his food had to be taken in capsule form since his stomach could not tolerate solid foods; and he was condemned spiritually—condemned by the Word of God and his conscience to die.

As he walked along, he heard singing in one of the buildings. Oh, how sweet it sounded to his ears! How wonderful it would be to be able to sing like that! However, he thought, *this was the privilege of a select few and was not for him.*

He went into the meeting. The preacher spoke about the wonderful Saviour who died in the sinner's place. George Randolph marveled at the message and at the trust and happiness shown by the preacher, but when the invitation was given, he slipped out without yielding his heart to Christ.

A few days later he got a ride to St. Petersburg, Florida. He had not wished to go there, but since that was where his ride ended he decided to stop over and later hitchhike to Tampa and the Everglades. This was a clear demonstration of the loving and guiding hand of a seeking Saviour.

He attended several church services while in St. Petersburg. Everywhere the people seemed so happy in Christ and sang the gospel hymns with such joy, but no one spoke to him about his soul. *Again he felt sure that salvation and peace were only for a select group.*

As a youngster he had heard that only the elect would be saved, and he was sure that he was not one of that number. However, he remembered that the preacher in Chicago had said that "who-soever will may come" and that all might have eternal life.

After several days he met a man who was driving from St. Petersburg to Tampa. This man told him to be at a certain corner at 9:30 that evening, and he could ride to Tampa with him. George Randolph went to the corner, but while waiting there decided that life was no longer worth living. His money was gone; he had no friends to help him; life seemed so useless. Instead of going on to Tampa, he decided to take his own life.

However, God was still seeking this lost one. The distressed man began to wander aimlessly along the street; and while he did so, he heard gospel singing coming from our mission hall. He was fascinated by the melody and the message of the song. He came closer and from his agonized heart he cried out to God, "O God, if there is a God, and if You love all creatures, and if there is peace, let me know by somebody tonight."

As he began to walk past the Gospel Center, a worker outside gave him a tract, and invited him into the mission. In his eagerness he almost ran into the mission and sat down. Again he prayed, "God, let me understand tonight. Let somebody tell me about Christ and peace."

You have already read how he found peace in Christ after the service. Our rejoicing in his salvation was nothing compared to that of the Father and His angels in heaven over another straying one brought into the fold.

As George Randolph was leaving we gave him a gift to help him on his way until he could realize something from the job that awaited him in the Everglades.

The next day he returned to tell us that he felt like a new man. In faith he had eaten solid food—his first in a long time—and there were no ill effects. *Truly God is the healer of the body as well as the soul.*

Reader, if you do not have this peace in your heart, will you not now believe on the Lord Jesus Christ and be saved? He is seeking you today. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

—by A. J. Hoolsema



General view of Tiberias and the Sea of Galilee

WHEN THE DISCIPLES OF OUR LORD ASKED FOR A SIGN OF THE end of the age, He replied, "Behold the fig tree!" We understand the fig tree to be God's symbol for the Jewish nation (Isa. 5:7); and the restoration of Israel in our day is the outstanding sign of Jesus' soon return.

When I and several others visited Israel in June 1955 on our way to the World Conference in Stockholm, we were able to see firsthand what is being accomplished in the homeland of our Lord. I had long believed that Israel would play an important part in endtime events, and since our visit I am even more convinced than ever.

Many scriptures have taken on new importance to me, especially Isaiah 41. This chapter contains definite promises to Israel: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant: I have chosen thee, and not cast thee away. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

We were privileged to have a personal interview with Dr. Avidor, Director General of Culture and Education in Israel. He told us that in the seven years since Israel had become a nation,

First Jewish immigrants arrived in Israel on May 15, 1948
Since then many thousands have returned to their homeland



The Restoration of Israel

A SIGN OF

An Eye Witness Report

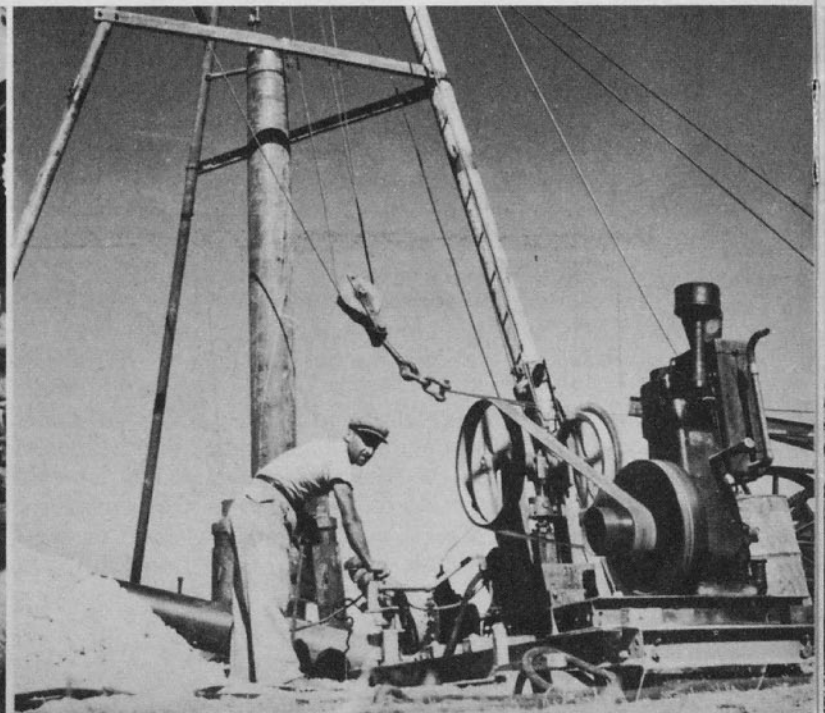
800,000 Jews have returned to Palestine from 60 nations. When Israel became a nation on May 14, 1948, there were already 650,000 Jews in the land, so that there are about 1½ million there today. There is a universal desire in the heart of the Jews of the world to return to their homeland, and they have been coming—from the least educated Jews of Yemen to the most highly educated Jews of America and Europe, representing 74 different language groups.

The burning desire in each citizen is to strengthen the new nation and bring the land to fruitfulness. To help bring this about, they settle in community farming projects which they call "Kibbutz" settlements. In all Israel there are about 300 such settlements, where everyone shares alike and all profits are turned back to the improving of their "Kibbutz."

Men and women work side by side on the farm to make the land fruitful. It is a miracle of our day to see the Jew returning to the soil as in Old Testament days. Surely this is a fulfillment of Isaiah 27:6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." The Israelites grow 40 varieties of citrus fruits, and last year exported 8½ million boxes of oranges. Peanuts are the second largest export crop. Fifteen thousand acres of orange trees have been planted in the past several years, making a total of about 55,000 acres of citrus groves.

Dr. Avidor told us that in the seven years of their history they had doubled their acreage under cultivation and tripled their water resources. God has helped in this, for Isaiah 41:17 states, "When the poor and needy seek water, and there is none, and the tongue faileth for thirst, . . . I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

This water pumping station near Egypt supplies irrigation for the Negev area in Palestine



THE TIMES

by Louis H. Hauff

San Bernardino, Calif.

It is thrilling to hear the Jews tell how they are developing the water supply in the desert areas of the Negev, in the Beersheba area. They are searching the Bible to find which places had water and pasture in Old Testament times. They are being rewarded with the discovery and development of new water sources. The *Readers Digest* of March 1954 gave the amazing story of this progress and development.

Five hundred fifty new farming settlements have been set up in the past six years. Ezekiel 36:8-11 states, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord."

And verses 35-36 say, "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

The prophet Isaiah told of the same thing, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . And the parched ground shall become a pool, and the thirsty land springs of water" (ch.

Workers are constantly installing new irrigation pipelines. Already palm trees have begun to take root in this desert soil



A comfortable classroom for kibbutz youngsters

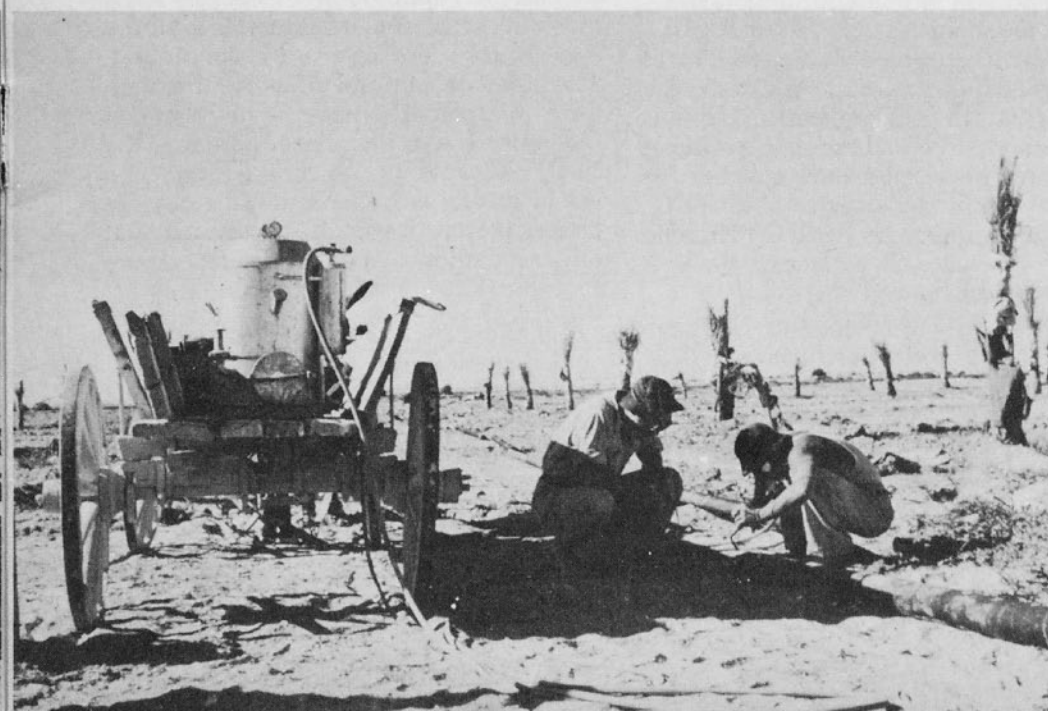
35:1, 7). Also Isaiah 51:3, "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

We found this joy and thanksgiving and desire for peace among the people. Everywhere we went we heard these words of salutation, "Shalom, Shalom [Peace, Peace]." Both young and old used this expression in greeting others and in parting from them.

Another prophecy which is rapidly being fulfilled today is found in Isaiah 41:19, 20: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Everywhere we went we were thrilled to see the many new trees that have been planted; many of them are two, three, or four years old. In seven years 35 million trees have been planted in Israel. In 1955 six million more were planted in honor of the six million Jews who were slain in World War II, making a total of 41 million trees. And this is not the end, for the purpose is to plant

—Continued on page thirty-one

From the docks alongside of Haifa harbor, great shiploads of import and export produce move daily



A chapter from the author's
new book, "Accent on the Ascension."

ACCESS through the ASCENSION

by CARL BRUMBACK

BUT CHRIST BEING COME AN HIGH priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11, 12).

Why is it that in the Epistle to the Hebrews the emphasis is shifted from the Resurrection to the Ascension? Why, in fact, is the Resurrection not mentioned once, while seventeen verses contain explicit references to the Ascension?

The Epistle was written to comfort the Hebrew Christians who, because of their faith in Jesus of Nazareth, had been excluded from the Temple and cast out of the synagogues. This was a blow that was felt keenly by these devout Jews. It not only severed religious ties, but also made them outcasts socially and economically. Their greatest loss, however, according to all that they had been taught since earliest childhood, was that they no longer had access to God.

It may be that we can better appreciate their plight, if we compare it with the situation of the present-day convert from Catholicism. He has believed all of his life that there is no salvation outside the Roman church, and that, apart from the sacraments, his hope of Heaven is doomed. And now, because of his acceptance of Protestant teaching, he is excommunicated from the church, denied the sacraments, excluded from all the benefits of being a faithful Catholic.

Of course, the converted Catholic has something far better than his former religion ever could give him. However, it is not easy to forget the beliefs and prejudices of a life-time. Sometimes, even after a genuine conversion, a believer is strongly tempted to "draw back" to the old habits of religious thought and practice. These Hebrew Christians were being subjected to fierce temptations to return to Judaism. They had not yielded, as yet, but many had already endured so much for their new faith that perhaps they were beginning to wonder if it were

really worthwhile to "go forth unto him without the camp, bearing his reproach."

To meet this need required more than a mere extension of sympathy or an exhortation to faithfulness. Both elements must be present in this Epistle of encouragement, but these suffering believers needed something more. They needed to be reassured that what they had acquired by faith in Christ was the reality of which the ritual of the Old Covenant was but the symbol.

How did the substance compare with the shadow? How did their new High Priest compare with the priests at Jerusalem? What was the comparative value of their offerings? How did the Ascension of Christ compare with the entrance of the priests into the holiest?

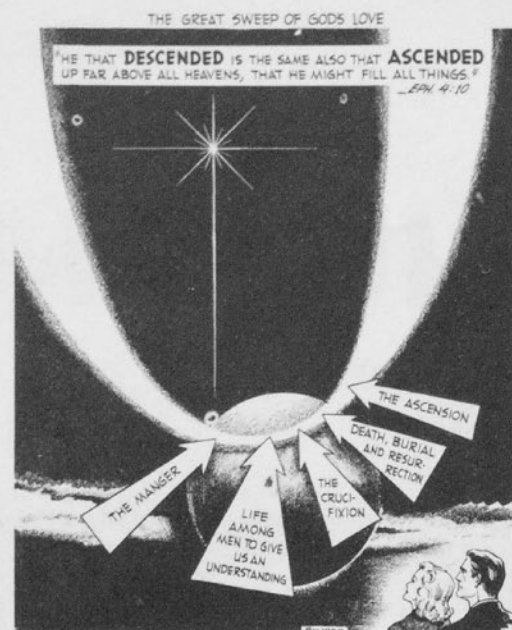
These Jews knew the qualifications of the priest, as outlined by the Psalmist: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm 24:3, 4).

Pure heart? "Holy, harmless, undefiled, separate from sinners," Jesus is infinitely purer than Aaron and his successors. Clean hands? Not only clean, but pierced! Vanity? The "meek and lowly" One! Sworn deceitfully? "The law of truth was in his mouth, and iniquity was not found in his lips!"

The sacrifice which Jesus offered is infinitely more powerful than all the sacrifices of all other priests. He was not content to offer the old sacrifices which could never take away sins, but He "put away sin by the sacrifice of himself." Verily, in the blood of Jesus Christ, who was Offering as well as Priest, there is wonder-working power!

And there is permanence in His sacrifice for sin. "Every priest standeth daily ministering and offering oftentimes the same sacrifices . . . but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God . . . for by one offering he hath perfected forever them that are sanctified."

The supreme moment in the ministry



of the high priest, however, was not at the altar, but at the mercy seat. On the Day of Atonement, the high priest became the representative of all the priests who had ministered at the altar throughout the year; the offering on that day was the one from which all other sin-offerings derived their efficacy. Hence, the ministry at the altar was an exceedingly solemn and sacred moment for the high priest. But the high point of the great day came when he bore the blood of the sacrifice beyond the veil, not simply because of the suspense-filled privilege of entering the Holy of Holies that was forbidden ground except on this occasion, but because the presentation of the blood was the climactic part of the whole proceedings.

Until the blood was sprinkled on the mercy seat, there was no atonement, no remission of sins. For, no matter how perfect the sacrifice, the blood was not efficacious unless the high priest took it within the veil.

This, then, is the reason why the emphasis in this Epistle is laid upon the Ascension. These Hebrew believers knew full well the paramount importance of the high priest's entrance into the holiest. The Crucifixion and the Resurrection were indispensable links in the chain of redemption, but the Ascension was the final link, without which the other two would utterly fail. Christ must enter the holiest, before we could be assured that our redemption was complete. Annie Johnson Flint has written as follows:

"If the Christ who died had stopped at the cross,
His work had been incomplete;
If the Christ who was buried had stayed in the tomb,
He had known only defeat.
But the way of the cross never stops at the cross,
And the way of the tomb leads on

To victorious grace in the heavenly place
Where the risen Lord has gone."

What great significance should be attached by all Christians, whether Hebrew or otherwise, to the Ascension of our High Priest! He did not rest from His work of redemption immediately after His sacrifice for sin, nor immediately after His resurrection from the dead. It was only after He entered the holy place that He "sat down at the right hand of God"; thus signifying that His redemptive labors were completed, not at the Cross, not at the empty Tomb, but at the Throne.

I have been distressed to discover that there lurks in the minds of some Bible readers the fallacious idea that Jesus Christ entered into heaven merely to fulfill the Old Testament type. This is a gross misconception of the thought of the New Testament writers and of the fact itself. What a shame that the substance should be treated as the shadow, the reality as the ritual, the "heavenly things" as the "example"!

Israel and her tabernacle were the divine illustration of two universal facts: First, "There is none righteous, no, not one." Second, "The way into the holiest of all was not yet made manifest." This is the meaning of the tabernacle with its priesthood, its ineffective sacrifices, its veil. Guilt and condemnation rested upon the entire human race, barring all from the presence of God.

Shut out from God! Unclean hands and impure hearts would not allow us to "ascend the hill of the Lord," or "stand in his holy place." Neither silver nor gold could gain admission for us in those sacred precincts. No good works of our own could open the door. Created to commune with the Creator, we frustrated the divine purpose by our unrighteousness. Where could we obtain the righteousness necessary for access into the presence of God?

"It is expedient for you," said the Lord Jesus, "that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convict the world... of righteousness, because I go to my Father" (John 16:7, 8, 10).

We know, of course, that there is a vital connection between the ministry of the Holy Spirit and the Ascension, but just why did the Lord connect *righteousness* with His going unto the Father? The Ascension was not designed primarily to prove that He was righteous, although it must be concluded that His acceptance in Heaven testified to His clean hands and pure heart. What, then, did it prove?

Perhaps some light can be gained by recalling the scene as the high priest

entered into the holiest. What thought was uppermost in the minds of the Israelites, when they knew that the high priest had sprinkled the blood of the goat on the mercy seat? The righteousness of the priest himself? No, he had already presented the blood of the bullock for his own sins and the sins of his house, and the very fact that he had not died proved that God had accepted his sacrifice and judged him righteous. The second time he went beyond the veil was to sprinkle the blood for the people. When God permitted him to live after that entrance into the holiest, it was an absolute sign to the people that they had been declared righteous.

Broken, Jacob was blessed.

Powerless, he was a Prince with God.

Maimed, he was mighty.

Jabbok Becomes Peniel

by T. J. JONES, Dean of North

Central Bible Institute, Minneapolis, Minn.

IN GENESIS 32, WHEN JACOB WAS PRESSING on into Canaan after spending twenty years or more in Padanaram, Esau's opposition and hatred confronted him. This is a type of the resistance the true believer will encounter as he presses on with God. The place of the crisis was Jabbok, which means "pouring out," "emptying," "stripping." At this place Jacob was reduced to nothingness. God was dealing with him to strip him of all confidence in self.

Jabbok was a place of loneliness (verse 24), for Jacob was left alone. It is in the lonely place that we meet God.

Jabbok was a place of darkness (verse 24). Oh, the horror of great darkness.

It was a place of tears (Hosea 12:4), for strong crying and tears were to be found there.

It was a place of prayer. There Jacob supplicated, interceded, poured out his soul to God, and confessed his need (Hosea 12:2-4).

Jabbok was a place of weakness. Nature's strength was crippled as the Angel's touch shrank the source of nature's strength (verse 25). Jacob was crippled.

At this place Jacob confessed his name which means "deceiver" (verse 27). At Jabbok, Jacob wrestled with God. Driven to God in desperation, he cried to God out of the depths (verses 9-11).

Jabbok was a place of distress and desperation. Jacob was vexed, pressed, perplexed. It is the difficult place that reveals the face of God.

This place of desperation and darkness

This was the thrilling message of the climactic moment of the "Yom Kippur" (Day of Atonement) to Israel, and this is also the thrilling message of the Ascension to us. We have been made righteous! Our High Priest has reached the Heavenly Mercy Seat! And because He has gone to the Father—because He has presented His blood—you and I are now free from the guilt and condemnation that denied us access to the presence of God.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the

—Continued on page twenty-five

receives another name—Peniel, which means "the face of God" (verse 30). "The face of God" is used in the Scripture as a symbol of the favor and fellowship of God. "They looked unto him, and were lightened [made radiant]" (Psa. 34:5).

We must see God's face; we must have a vision of God. This place was now the place of pardon and forgiveness. Here Jacob was broken but he also was blessed. It became a place of spiritual blessing. Verse 29 says, "He blessed him there." It was also a place of spiritual transformation (verse 28).

It was at this place that Jacob became Israel, which means "prince with God" or "God-mastered." He was no more Jacob, but Israel. Thus Jabbok becomes Peniel, the place of spiritual power (Hosea 12:4, 5). We meet our Esaus; we plan; we strive; we see God—and all is changed. Crippled in order to be crowned; stripped to be clothed with God. "When I am weak, then am I strong" (2 Cor. 12:10). So few submit to this discipline that we have many more Jacobs than we have Israels.

Here was the place of spiritual fellowship. And as Jabbok became Peniel the tears were wiped away; the struggle was over. Broken, Jacob was blessed. Powerless, he was a prince with God. Maimed, he was mighty.

God grant that our Jabboks may become Peniels—places of trial and test turned into mighty blessings as we meet God.



Mr. and Mrs. Peter Pilot

Our Church Believes in Radio

by PETER PILOT

Pastor, Assembly of God, Delta, Colorado

OUR CHURCH BELIEVES IN RADIO. We are on the air six days a week with our own local church program, and we co-sponsor REVIVALTIME with other Assemblies of God churches in our area. We carry this full radio schedule because it pays dividends. We believe that souls will greet us on that great day when the redeemed of all ages shall meet at Jesus' feet—because we used radio to bring them the message of Salvation.

Our radio ministry began with our first pastorate. My desire was then, and is today, to reach as many people as humanly possible—the message was too precious and wonderful to keep. I was not satisfied to reach the fifty or one hundred who attended our church; my desire was to reach the masses: the working man . . . doctor . . . lawyer . . . business man . . . people from all walks of life. I knew we had to find a way to get the message to them. **THE ANSWER WAS RADIO!**

Our Sunday evening broadcast was being heard in a medical doctor's home. God had been dealing with this young doctor and his wife for some time; and

while they listened to our broadcast, the Holy Spirit spoke to their hearts. During the program I announced that our Evangelistic service would begin in about one hour; the theme for the service was to be "Repentance." The doctor's wife urged him to take her to our church that evening, but he refused. Following some discussion, she decided to go alone.

The service had started by the time she arrived, and the enemy of souls talked her out of entering the church auditorium. Instead, she stood in a hallway near the platform where she could not be seen—and she heard my message on Repentance. The faithful Holy Spirit quickened the truth to her hungry heart, and she left the building deep in thought.

A few weeks later she and the doctor attended a Union Revival which we co-sponsored along with other gospel churches of the city—and they were both gloriously converted. Later, in the presence of the co-operating ministers, the doctor and his wife said, "Pastor, it all started with your radio broadcast. You will never know what it has meant to us; we will be eternally grateful." Yes, radio broadcasting pays. Our church believes in it.

Some may feel that the cost of radio time makes gospel broadcasting prohibitive. Granted that it is costly, remember that it also costs much money to build churches, to promote Sunday Schools, to conduct revival campaigns, etc. It costs money to spread the gospel, no matter how we look at it. Salvation cost God His only Begotten Son, heaven's most priceless possession. And it cost Jesus the cross, with all its shame and suffering.

Salvation is not cheap, and we must spare nothing to bring its influence to all men everywhere. Actually, we have found that radio reaches more people for less money than any other medium. We have found also that God supplies our needs when we, by faith, launch out into the field of radio preaching, the same as when we spread the gospel by other means. The promise still holds, "My God shall supply all your need. . . ."

Experience has taught us that broadcasting reaches many people who otherwise would not come to church to hear the gospel. It introduces the pastor to people in all walks of life. So often, when a radio pastor is introduced to businessmen or professional people, he hears the remark, "Why, yes, Pastor, we hear you over the air."

Some time ago the President of a large Life Insurance company became interested in our message over the radio. One day this influential man invited me to see him. In the quietness of his private office he proceeded to ask all about the plan of salvation. It was my privilege to tell him the reality there is in serving the Lord Jesus Christ.

The local church has the opportunity to present the voices of outstanding church leaders over the radio, for the benefit of the community. (Over the years, we have brought to our microphones such men as R. M. Riggs, C. M. Ward, Bert Webb, and others.) The influence of such men adds to the pastor's ministry and is bound to have strong effect in the community.

Radio extends the ministry of our church to members of other denominations. Mail response will include letters from people of every faith. (A good portion of the financial support of the radio ministry will come from such people.) Radio also reaches people without a religious faith. Sometimes the radio minister is called to conduct funerals and weddings where the listener has no church affiliation. Thus the door is open to win whole families to Christ.

Shut-ins may be reached through radio. Some are shut in by sickness—others by barriers of distance. There is a great response from this group. (We have shed many a tear as we have read their letters of appreciation for our gospel broadcasts.)

Our most recent addition to our radio program is a Saturday broadcast called "Religion in the News." I discovered an excellent source of religious news. From this source I get a well-written news script each week at a nominal fee.* This program is being well accepted, along with our other daily broadcasts.

If the business world will spend millions of dollars each year on radio advertising, why shouldn't the church learn from its example? (Time after time we have seen our church packed out with people for special services—because we advertised on the radio.)

Best of all, radio affords an opportunity to preach the gospel message in all its fullness and simplicity, to people in all walks of life. We can preach salvation, healing, the baptism in the Holy Spirit, and the soon coming of our Lord, to people who might never hear these glorious truths if it were not for radio.

Soon the "night cometh, when no man can work" (John 9:4). Until that time we must "occupy"—we must lay hold upon every means to obey the Great Commission and preach the gospel to every creature. We thank God for the opportunity to evangelize by radio. We feel assured that we shall have sheaves, in that day, to lay at the Master's feet because WE BELIEVE IN RADIO.

*For information as to these weekly scripts of religious news, write to the Editor of The Pentecostal Evangel, 434 West Pacific Street, Springfield 1, Missouri.

Daily Guidance

F. B. Meyer, in giving advice out of his long experience, has set down these general rules regarding divine guidance:

1. Carefully remove all your perceptions and prejudices, so that your mind and heart can be a tablet for God to write on.
2. Set aside much time for waiting on God, in the study of His Holy Word.
3. Let the glory of Jesus be the supreme consideration with you.
4. Do not run to and fro, asking your friends and companions what they would recommend.
5. Wait the Lord's leisure, not daring to act unless you are sure that you are in the line of His purpose.
6. Mark the trend of His providence, for it will certainly corroborate His inner voice.
7. When you have once made up your mind in faith and prayer, dare to act and never look back.



Mrs. A. J. (Joliet, Illinois) wrote to REVIVALTIME and said, "I had been afflicted since 1939. Today I can walk straight again. I don't have one pain. I don't feel like the same person for all pains are gone. My joint is becoming less sore every day. My hip joint is stiff yet, but there is no pain and no soreness. I am so happy and thankful to God and thank you from the bottom of my heart for praying for me."

Mrs. M. writes: "One Sunday evening while listening to REVIVALTIME and at Bro. Ward's invitation for healing from God, I was miraculously delivered. I had been bothered with stiffness under the arms which made it very uncomfortable for sitting, standing, or sleeping. When Bro. Ward told us who needed healing to raise our right hand and believe God for our healing, I did just that and God touched me instantly. Praise His wonderful name!"

B.M. of Salem, Oregon, says: "Last Sunday I was listening to REVIVALTIME and writing a letter. I had been suffering badly for a couple of months with bladder inflammation, and taking pyridium. That day I was very much distressed. The medicine did not seem to have much effect. I prayed a great deal. When you asked all who wanted prayer for healing to raise their hand and you would pray for them, I laid my letter down and lifted my hand high, looking to God, our Heavenly Father, for healing. The misery and burning ceased as you prayed and has not returned since, and I have not taken any more pills."

This letter came from A. H. (Columbia, South Carolina): "We have a little boy two years old, and he had some kind of spells. The doctors did not know what they were. Your program was on one Sunday, and my wife and I held his hand on the radio while you gave your healing

prayer. Thank God, he is healed now."

And from G. T. (Brewer, Maine) comes this note: "I wrote you a few weeks ago asking prayer for the healing of an ulcer on my foot. Praise the Lord, it has been healed. I had had it for six months."

The ministry of REVIVALTIME continues to reach those who are in need. Thousands of letters come into the office telling of miracles which God has performed. These are truly challenging days. For not only do letters of victory reach the REVIVALTIME office, but hundreds of prayer requests come from every place that REVIVALTIME is heard.

Your prayers are urgently needed that REVIVALTIME shall continue to be used to bring salvation and healing to souls in need.

News Flash

REVIVALTIME was released over the following new stations, beginning the week of January 8:

SAN FRANCISCO, CALIF. (KNBC).

Sunday 10:30 p.m.

PARSONS, KANS. (KLKC)

Sunday 4:00 p.m.

The following time changes are effective, beginning the week of January 8: DELTA, COLO. (KDTA)

Now heard at 8:00 a.m. each Sunday RIVERTON, WYO. (KWRL)

Now heard at 1:30 p.m. each Sunday ELDORADO, ARK. (KDMS)

Now heard at 3:00 p.m. each Sunday HARLINGEN, TEX. (KGBT)

Now heard at 5:30 p.m. each Sunday LAS VEGAS, N. MEX. (KFUN)

Now heard at 9:30 p.m. each Sunday ATLANTA, GA. (WGST)

Now heard at 10:30 p.m. each Sunday

REVIVALTIME—P. O. Box 70-Springfield, Missouri



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

Lodge Asks for Audible Prayers at U. N. Meetings

Henry Cabot Lodge, Jr., chief U. S. delegate to the United Nations, has proposed that all meetings of the U. N. General Assembly be opened with audible prayers. He feels that the moment of silence that delegates now observe at the opening of the meetings is not sufficient.

"I propose that God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented here," he said. "I do so in the conviction that we cannot make the U. N. into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help."

Mr. Lodge's proposal is an expression of the desire of religious groups all across the country.

An Opinion Poll of Modern Methodists

It is evident from a nationwide opinion poll that Methodists in general have changed their attitude toward such things as dancing, playing bingo, and even drinking. The results of the poll, as announced by the Methodist Church, show that only 15 per cent now frown upon dancing, which Methodists once considered a sin. About 50 per cent see nothing wrong in bingo. But about 69 per cent still believe in total abstinence from alcohol. About 95 per cent of the Methodists polled said they could not endorse profanity or the misrepresentation of a product "in trying to make a sale."

Oklahoma to Vote on Local Option

Protestant temperance forces in Oklahoma set out to get 91,000 signatures to a petition demanding a statewide referendum on local option in the sale of beer, and they obtained 137,000 (half as many more than needed). Brewery concerns are fighting the idea but Governor Gary is expected to set an early date for the referendum.

City-Wide Campaign to Increase Church Attendance

The various churches in Enid, Oklahoma, are co-operating in a church attendance promotion campaign that will reach its climax by Easter. Billboards, posters, ads in newspapers and on radio and television, besides special promotion by the participating churches, all will urge people to "go to church." It is one of the biggest co-operative religious efforts in the city's history.

New Mennonite Encyclopedia Being Published

The first of four volumes of the new Mennonite Encyclopedia has just come off the press at Newton, Kansas. The Encyclopedia represents nine years of work and is hailed as the most complete source of information on all phases of history, culture, theology, and other aspects of Mennonite life in existence.

New Year's Reception in Jerusalem

President Itzhak Ben Zvi of Israel greeted representatives of fifteen Christian communities in that country at a New Year's reception. He expressed the hope that friendship and brotherhood would prevail among the various communities in Israel.

C.A.'s Give Quarter-Million to Speed-the-Light

The young people of the Assemblies of God, known as Christ's Ambassadors, gave \$259,411.22 in their Speed-the-Light Campaign during 1955. It was \$30,597.71 more than the total giving for the previous peak year of 1953. The money is used for missionary vehicles and equipment to speed up the work of world evangelization.

Child Marriages Still Numerous in India

It is reported that, although India officially prohibited child marriages in 1929, the latest census figures show that 14½ per cent of all Indian girls between five and fourteen years of age are married. They also reveal that over 133,000 widows or divorcees in India are girls under fourteen.

Liquor Ads Banned in Sweden

All newspaper ads for alcoholic drinks are barred in Sweden for six months. Neon signs advertising liquor are dark by night and covered by day. No liquor ads are allowed on billboards, either. The reason is that the Government is conducting a six-month campaign to make Sweden less "alcohol minded."

Opportunity for Christian Teachers

The great need of teachers in the public schools of America affords a challenging opportunity for Christian young people to train to be teachers in order to influence boys and girls for Christ. At present there are 39,557,000 students in public and private schools and colleges in continental United States. This is 1,657,000 more than a year ago. If the present pupil-teacher ratios are maintained the total teaching staffs of schools will have to be enlarged more in the next ten years than in the past thirty-five years.

To teach the tidal wave of students, schools will need 51.2 per cent of all college graduates for the next ten years. In 1954 only one-fifth of the graduates became teachers.

Bible Scholars Reject Claims of Yonan Codex

The Society of Biblical Literature and Exegesis, at its 75th anniversary meeting in New York, rejected claims as to the age, importance and value of the Yonan Codex, an ancient New Testament manuscript. An adopted resolution put the society on record as opposing some of the publicity "attending the efforts currently being made to raise by popular subscription \$1,500,000 to purchase the manuscript for presentation to the Library of Congress."

One such publicity statement declared the volume to be "Christendom's most precious document," but the Society says it is not more than 1300 years old and that there are 300 similar manuscripts known to be in libraries in this country and in Europe, some of which are older than the Yonan Codex. These manuscripts are not worth more than \$5,000 each.

The Aramaic Bible Foundation, sponsor of a nationwide tour of the Codex, claims that the manuscript was written in Palestinian Aramaic, the language Christ spoke. Biblical scholars are contradicting this claim and saying that it was written in Peshitta Aramaic which is considerably different and which is a dialect four hundreds years more modern than the language spoken by Christ and His disciples.

Assemblies to Launch Simultaneous Revival Campaigns

Bert Webb, Executive Director of Evangelism in the Assemblies of God, announced that a large number of the 7,503 Assemblies of God churches across the U.S.A. are expected to engage in Simultaneous Revival Campaigns in May, culminating on Pentecost Sunday, May 20.

Many churches will have prayer meetings on Friday and Saturday, May 11 and 12, followed by at least eight days of preaching from May 13 to May 20. The ten-day observance culminating on Pentecost Sunday will mark the Golden Jubilee of the outpouring of the Holy Spirit at a mission in Azusa Street, Los Angeles, which gave impetus to the spread of the Pentecostal Movement throughout the world.

Protestant Chapel Burned in Colombia

Religious intolerance has added to its toll in Colombia, South America. At midnight on December 13 a group of fanatics burned a Protestant chapel in the country district of Palmira, province of Magdalena. The chapel, seating 120 persons, had been built by the Evangelical Alliance Mission. The new pews and pulpit were to have been dedicated on Christmas Day, but all they had on that date was a gutted structure to remind them of what might have been. The burning of this chapel brings to 46 the number of Protestant chapels and churches destroyed in Colombia by fire or dynamite since 1948.

Former Murderer Now Studying for the Ministry

A recent issue of *Youth for Christ Magazine* tells the story of John Robertson, a former "lifer," who is now enrolled at a theological seminary preparing for the ministry.

The young man was converted at a Youth for Christ rally in San Diego, California, in 1947. Prior to that time he had committed a murder in a liquor store hold-up in Houston, Texas, and he had re-enlisted in the Navy to escape the law. While stationed in San Diego he went to the gospel meeting and was wonderfully converted. A short time later he returned to Texas, went to the city attorney, and confessed the crime. He was given a life term; and recently, because of good conduct, was released.

While in prison, Robertson completed a large number of Bible correspondence courses and upon his release he was admitted to the seminary. Wherever he goes he gives a powerful testimony to the liberating and transforming power of the gospel.

Jazz Radio Program Fails to Materialize

We are happy to report that the New Year's Eve broadcast of jazz music which, according to the press, was to have been sponsored by the National Council of Churches, did not materialize. *Religious News Service* and other news agencies had said the broadcast would be aired from 11 to 12 p.m. over the CBS radio network. The news dispatches said that an Episcopal clergyman who won national prominence by answering questions about jazz on television's "\$64,000 Question" program, would be featured on the same broadcast speaking on "The Theology of Jazz," and the report was widely publicized.

An official of the National Council of Churches now says that the idea was "never more than a rumor." He says no such program proposal was officially approved by the Broadcasting and Film Commission of the N.C.C., and no time for such a New Year's Eve program was assigned by any radio network. In view of these statements we are sorry that we published the report in the Christmas issue of the *EVANGEL*. However, it seems strange that the news services should carry the story if it was "never more than a rumor." Perhaps some of the Modernists did make preliminary plans for this New Year's Eve broadcast but the officials had better sense than to approve them. For this we are thankful.

Judge in "Monkey Trial" Still Surprised

Amazed at the world-wide publicity provoked by a decision he made over thirty years ago, former Judge John Raulston still thinks the matter was not overpublicized. Now 86, Raulston lives in South Pittsburg, Tenn., having been forced by a nervous breakdown and a broken hip to retire from his law practice five years ago.

The now famous Scopes evolution trial was not a question of religion but of law—it was a motion to quash an indictment. It was a test case of Tennessee's law prohibiting the teaching of evolution. Raulston's verdict upheld the law and upheld the indictment of John Scopes for his teaching.

The two famous opposing lawyers were William Jennings Bryan, for the state, and Clarence Darrow, for the defense. Raulston and Bryan, both Christians, became close friends as a result of the trial.

E/P—Wide World Photo



Former Judge John Raulston

Besides Raulston, the only other living principal in the trial is John T. Scopes, the school teacher.

The Scopes trial and its attending publicity is considered by many to have "marked the turning point in the effort to check the swelling tide of materialistic and agnostic philosophy which had made such marked progress toward engulfing the young men and women in American educational institutions, eliminating from due consideration any acknowledgment or thought of a divine Creator and ignoring any revelation from Him."

For ten days the battle raged. More words were cabled across the ocean to Europe and Australia concerning this trial than had been sent in regard to any other happening in the United States. The American press in all sections of the country devoted page after page to vivid accounts of it.

Concerning the great publicity which was given the trial, William Jennings Bryan said: "It isn't because the trial is held in Dayton. It isn't because a school teacher has been subjected to the danger of a fine of from \$100 to \$500. Causes stir the world, and this cause has stirred the world. It is because it goes deep. It is because it extends wide and because it reaches into the future beyond the power of man to see."

After all these years, it still hurts Judge Raulston that Darrow, the atheistic lawyer, objected to his opening of court with prayer. "The Legislature did it, and so did the State Supreme Court," Raulston recalls, "so I overruled Darrow and continued the custom of calling on a minister to open proceedings."

Christians in East Germany Cling to Their Faith

The Communists are alarmed at the way the people in East Germany cling to their Christian faith. They recently prepared a report dealing with church membership of officers of the People's Police in the German Democratic Republic. The report shows that 73% of the officers and 70% of their dependents are still members of a Christian community.

In the report, the Communists deplore the fact that "the ideology of dialectic materialism has not yet had sufficient influence among enlisted members of the People's Police."



Up From the Clay



by DAISY KENNEDY, Sierra Leone

AS MISSIONARIES SO OFTEN MUST DO, we were journeying. We had travelled over 250 miles of tedious, dusty, wash-board road in blazing tropical sun and sultry heat. Suddenly we came to a spot surprisingly pleasant. There were flowers, beautiful bungalows, a golf course, large office buildings, and cars cruising about the streets.

"Why is civilization planted here?" I wondered. "Why have white men left comfortable social circles to dwell here?" For though the community itself was lovely, I knew that just a few miles in any direction was hostile, uncivilized, pagan jungle.

My question was soon answered. A businessman whom we met consented to explain his business and offered to show it to us as well. We were invited into his car, and with the African chauffeur at the wheel we set forth on the splendid highway. But the highway soon tapered into a rough dirt road with tall

elephant grass towering on either side. Our car raised great clouds of dust behind us. Eventually we came to a halt before a large steel structure. In the sweltering heat we followed our guide over a dusty trail and down a steep slope. There, almost lost in the great ditch it had dug, a huge steam shovel filled cart after cart from the miry cavity. We were viewing a diamond mine.

The process of mining diamonds proved to be truly fascinating. The little carts filled with mud were drawn up by a cable to the plant above. There the mud went through a vigorous washing, sifting, and sorting process, until only a certain type of gravel remained. It was this mixture which contained the diamonds. From the mine it was transported in huge locked drums to another plant and once again processed. After more washing and straining, and careful scrutiny, the diamonds were finally separated. But we found that the bits of

raw diamond had no special beauty. It was hard to believe that these indifferent looking rocks were actually fragments of priceless gems.

A little later our friend took us into his home. He unlocked a safe and from it gently drew a velvet covered box. He opened it carefully, and suddenly his cherished masterpiece was revealed. There, flashing in the light of the sun, was a strikingly beautiful brooch in the form of a butterfly lavishly encrusted with dazzling diamonds. Every stone was intricately cut and highly polished, and each one sparkled in its flawless beauty.

We are seldom met by greater contrasts than in the diamond industry. When diamonds are first found as plain looking pebbles in the bottom of a trough in a refinery, they certainly have neither glitter nor beauty. How remarkable that a few small stones in a clay pit should be transformed into beautiful diamonds. Surely there had been a sacrifice of time and energy; there had been hard work and plenty of perspiration; there had been careful thought and striking skill and patience.

And we thought, missionaries are diamond miners too. Since early in 1930 we have penetrated the jungle, waded oozy, bamboo swamps, swatted the tsetse fly, and fought the relentless mosquito. We have endured discouragement, we have suffered fear and sickness, we have been weary and tired and oppressed and bathed in the perspiration of our brow. But we have been searching for precious treasure, and from time to time we, too, have made a "find" and, for Jesus' sake, snatched a trophy from its dark obscurity.

Our African Christians are truly gems—gems dug from pits of paganism, idolatry, witchcraft, and fear. Sarah Peter was just such a one. Buried deep in witchcraft and paganism—and unlovely creature though she was, spiritual workmen rescued Sarah Peter. She was washed in the blood of Jesus and polished by His Spirit within. Because she attended church, her husband flogged her and on one occasion knocked out some of her teeth. But her testimony was consistent, and Christ's beauty was reflected in her. That husband was converted, and now is a preacher of God's unsearchable riches. Today Sarah goes from house to house in her Kru community and faithfully witnesses. Often she holds open-air services gathering gems to lay at His feet.

Who could have known that Sarah Peter would be such a spiritual gem? But only on rare occasions are diamonds visible on the surface. They must patiently be dug from the depths. Today millions of souls are still waiting to be dug from the miry clay. Will you invest your prayers, time, and money for these gems?

—Reprinted from *Glad Tidings*

A Heart as Heavy as Stone

by FLOYD H. HORST, Manila P. I.

Strange as it may seem, the heart I refer to is not that of an unrepentant, conscience-hardened soul—it is the feeling of my own heart.

Up a long, narrow, winding pathway we trudged one afternoon. I had found what I had been looking for—people who needed to hear the name of Jesus. Here was no large mass meeting, no great surging forward to crowded altars, but a person-to-person ministry.

What a joy to find many who would listen—some drinking in the Water of Life as the dry, parched ground drinks in the refreshing rain. A whispered prayer arose from our hearts that the Lord would let the seed fall on good ground and grow.

Then came a most unforgettable experience. There was I face to face with a man who had never heard the Name of Jesus, and who stayed to listen! He accepted the printed Gospel but I saw at once that he could not understand it. As I earnestly attempted to explain the wonderful words of life, my hopes rose and fell. Was I getting through to him? Did he or did he not understand? Was victory to be denied?

Regretfully, I realized that before me sat a man who did not understand what I was saying. He had eyes but could

not see; ears but could not hear. It seemed to be all in vain. Satan had been there first and had bound this man with chains of sin for 100 years—for he was 100 years old. For one whole century Satan had been working, giving darkness instead of light. His mind, body and spirit were a vessel through which the very source of evil was able to flow. Now it was too late! Just a few more steps to the grave, and doom—and everlasting punishment. No return! No hope!

After this experience I walked down the pathway again, not able to say anything for a few moments. One hardly felt like talking after going through an experience like that! The stones on the path were cold and heavy—and so was my heart.

After some time I asked my interpreter, "Who failed God?" "Why did this have to happen?" "Why can't such people have a chance—just one chance to hear the gospel message before it is too late?"

There was no answer. We walked on in silence. But deep in my heart I knew the answer; and I believe you, my reader know the answer—*neglect*. The Christian church has neglected to tell them the good news of salvation. We are guilty!

Josephine Spina arrived safely in East Pakistan on December 24.

* * *

Miss H. May Kelty wishes to announce a change in address to Punta Brava, Habana, Cuba.

* * *

A cable has been received from Monrovia, Liberia, telling of the safe arrival of Glenn Horst and Mr. and Mrs. Ralph Byrd. The cable read: "Arrived safely. Large delegation including officials welcomed royally."

MISSIONARY News Notes



Word has reached us that Flora Shafer and Pearl Estep arrived in LaPaz, Bolivia, on December 25. Their address is: Cajon 510, Cochabamba, Bolivia.

Pearl Estep

Flora Shafer



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

MONTHLY REPORT

Foreign Missions Department

November, 1955

CONTRIBUTIONS

Alabama	\$ 2,503.85	Northwest	24,429.51
Appalachian	558.32	Ohio	13,316.98
Arizona	1,861.49	Oklahoma	13,064.23
Arkansas	2,967.86	Oregon	11,276.61
Eastern	13,091.25	Potomac	6,959.25
Georgia	1,773.50	Rocky Mtn.	2,809.74
German Br.	1,254.09	Russian Br.	62.68
Greek Br.	129.15	S. Calif.	21,086.94
Hungarian Br.	159.04	South Carolina ..	453.39
Illinois	10,614.82	South Dakota ..	1,751.05
Indiana	3,535.78	South Florida ..	5,012.08
Italian Br.	345.00	South Idaho	1,145.59
Jugoslavian Br.	5.00	S. Missouri	12,133.00
Kansas	9,474.88	South Texas	11,005.07
Kentucky	492.10	Tennessee	1,981.62
Lat. Amer. Br.	980.56	Texas	13,410.21
Louisiana	2,151.51	Ukrainian Br.	56.39
Michigan	13,158.09	West Central ..	5,006.97
Minnesota	14,635.58	West Florida ..	1,731.02
Mississippi	1,143.33	West Texas	2,076.11
Montana	4,056.37	Wisc.-N. Mich. ..	7,803.07
Nebraska	3,549.88	Wyoming	536.61
New England	3,264.52	Alaska	184.90
New Jersey	6,352.01	Canada	426.00
New Mexico	1,365.10	Hawaii	61.61
New York	8,365.27	Foreign	2,555.00
N. Calif.-Nev.	15,085.29	Miscellaneous ..	145.64
North Carolina ..	715.86	Legacies	1.48
North Dakota	3,692.79		
Total Amount reported	\$287,865.04		
District Funds	\$15,169.85		
National Home Missions	3,602.87		
Office Expense	4,580.41		
Given Direct to Missionaries	41,524.08		64,877.21

Received for Council Missionaries	\$222,987.83
Received for Non-Council Missionaries	2,944.63
Missionary Offerings not Allocated to Any State	42,038.79
Total Receipts	\$267,971.25

DISBURSEMENTS

Support of Missionary Personnel	122,589.87
Missionary Equipment	26,974.36
Missionary Work	53,170.57
National Workers Abroad	9,918.66
Buildings in Foreign Lands	24,374.63
Missionary Transportation	33,124.92
	\$270,153.01
Disbursed from "Hold" Accounts	2,181.76
Total Receipts	\$267,971.25

A Picture of the Heathen World

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry sad-faced men and sorrow-driven women and children. It is the heathen world—the people seen in vision by the prophet—who sit in the region of the shadow of death, to whom no light has come; sitting there still, through the long, long night, waiting and watching for the morning.—Bishop Foster.

February 12 is National WMC Day

For the R. L. Johnstons, missionaries to Japan, the WMC's made the difference—

JUST EXISTING or LIVING?

LIKE THE SATISFACTION THAT ONE feels when prayer is answered—or like the feeling of accomplishment of a job well done at the close of a busy day—so the worthwhileness of Women's Missionary Council work is impressed upon us anew each time a missionary relates to us his appraisal and appreciation of the Women's Missionary Council.

It was our delight to meet our missionaries, Mr. and Mrs. Richard L. Johnston, and daughter Louise, when they visited the national WMC office a few weeks ago. Their testimony is so thrilling that we are sharing it with you.

Mrs. Johnston, in particular, related their experiences as new missionaries in a foreign land and gave us the picture from a mother's viewpoint.

She told of their first impressions as their ship glided into the harbor. Their first glimpse of the Japanese people was the multitude of rough-appearing long-shoremen waiting to unload the boat. The chief concern of the missionaries' hearts was that God would give them a real love for all Japanese people—the poor class as well as the more cultured and professional people.

They soon found themselves planted in strange surroundings, living in a Japanese house in a community where there were few foreigners, eating the native

food, hearing only a foreign language and trying to speak it, and trying to get adjusted to strange and foreign customs.

"While our foremost concern," Mrs. Johnston explained, "was for an intense love and compassion for the teeming millions of souls about us who had never heard about our Lord, we did realize that if we were to be our best for the Lord and be the missionaries we should be, our physical welfare should be considered. This thought was in our minds when we stood in our yard with hammer in hand, opening our drums of food, and we lifted our voices in praise to God for the faithful WMC's who sent us out to Japan with a good supply of canned fruits and vegetables.

"I believe other missionaries feel as we did in regard to that first shopping tour in the native markets. There was almost a fear in our hearts, and many imaginations in our minds, as we contemplated that first trip. Until we mustered the courage to make that first start, it was a tremendous blessing to have canned things from home, so all we had to do was to open a few cans and we had a meal.

"How well do I recall the first time I bought meat from the native market. Our children are especially fond of hamburgers, so I bought some hamburger.

All the way home from the meat market I was wondering if we should really eat the meat, and I imagined all kinds of things that might happen to us in the event that it was not clean. All the time I was frying the hamburgers I thought I could smell peculiar odors. Finally, my fears got the best of me, and I disposed of the meat, went to the cupboard, and again had another meal from our wonderful supply of American canned goods.

"Now that I recall that experience, I realize how foolish were my imaginations. No doubt it is something which every new missionary experiences, but I am not sure that every missionary has a supply of wholesome canned goods from home to rely upon until they become accustomed to native living."

AN SOS FOR BEDDING

Brother and Sister Johnston went on to tell us that not only did the WMC's continue to send food supplies to them while they were in Japan, but they also urged them to write and ask for anything they might need, such as clothing, bedding, linens, etc. To their amazement they found Japan to be much colder and damper than they had anticipated. It was impossible to heat the house properly, and they soon discovered they did not have nearly enough bedding. Sister Johnston gayly reported that she was not in the least perturbed, for she knew that an air-mail letter to the WMC's back home would quickly bring them sufficient bedding. In a short time the quilts began to arrive, beautiful quilts carefully made

—Continued on page twenty-nine

Entrance of the new church in Amagasaki

Mr. and Mrs. Richard L. Johnston, Keith, and Louise Dedication of the new church in Amagasaki



IN THE STORY OF THE FILLING OF THE waterpots (John 2:1-8) we find a message particularly suited to the Women's Missionary Council because much of our work must be simply doing the little things that need to be done. Our national WMC Scripture verse emphasizes this thought, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

An earnest Christian young man, rather unpolished and inexperienced in public ministry, offered himself to his mission board to go out as an assistant to Robert Morrison, the noted missionary. The verdict of the mission board was, "We do not think this young man fit to be a missionary, but if he wishes to go out as a servant to the missionary, we will send him." The young applicant, not at all insulted, replied, "Then I will go as a servant. I am willing to be a hewer of wood, a drawer of water, or do anything to help forward the cause of my heavenly Master."

Jesus' mother wisely admonished the servants, "Whatsoever He saith unto you,



Edith Whipple

FILLING THE WATERPOTS



by EDITH WHIPPLE
National WMC Secretary

do it" (John 2:5). Without knowing what Jesus might ask of them, the servants stood ready to obey. The command—Jesus said, "Fill the waterpots with water." What was a menial task became a royal service because it was done for the King of kings. Every simple task we do becomes a hallowed service when we do it as unto Him. Remember our WMC motto—"We Minister as unto Christ."

Observe in John 2:7, 8 that Jesus commanded the servants "fill," "draw out," and "bear unto."

a. The waterpots were filled right there in the presence of Christ. Encourage each WMC member to keep the

vessels filled—filled with the life-giving water as we live in His presence.

b. When the vessels were filled He commanded, "Draw out." Our Christian service is empty and unsatisfying unless our vessels are filled. "Out of his [innermost being] shall flow rivers of living water" (John 7: 38). "Freely ye have received, freely give" (Matt. 10:8).

c. "Bear unto," was His command in order that the refreshment might be given to those for whom He had prepared it. We are to bear unto those who need Christ the living water which has been prepared for them. They are not all in the regions beyond. Many are all around us.

Gold Coast, Africa reports—

WMC's Help Again!

Two months ago a letter arrived from Gold Coast, Africa, from Vivan and Dorothy Smith, which in part reads as follows:

"Today is Thanksgiving Day and we feel we should tell you how very thankful we are to you and the WMC's."

Mrs. Smith explains that, when they were working at Nakpanduri Clinic, the supply of bandages was running frighteningly low, so she sent an urgent letter to the national WMC office asking for more bandages. She states that within a short time there was a wonderful response, and from that time on they never went short of bandages at the clinic. She says, "Bandages came to us from

everywhere—from California to New Jersey. It was a real coast-to-coast network."

The Winfield (Kansas) WMC's have adopted the Smiths. Just when they were running low on underwear and hose, after spending two years in Africa—with no stores around the corner—a wonderful package came from Winfield bringing them the articles they needed in exactly the right sizes. "We are really thankful for the whole state of Kansas—they are so good to us."

CHRISTMAS BY PROXY

Perhaps in the United States we cannot realize what letters mean to our

missionaries far away from loved ones. The Smiths went on to tell of the big thrill which came to them when they received lovely letters from the WMC's in Medford, New Jersey, stating that they had held a Christmas party for them earlier in the fall, so that they could pack and send their Christmas box early enough to reach them by Christmas.

A letter from another WMC group brought word to the Smiths that they were sending a beautiful nylon-rayon blanket along with other bed linens.

"This letter is just to show our appreciation to you and all the WMC groups. May the Lord richly bless you in your labors for Him," Sister Smith wrote, in closing the letter.

Whether in Africa, Japan, or any other mission field, our missionaries are constantly expressing their gratitude and the blessing which comes to them in being remembered by the WMC's back home—both with practical gifts, and with daily prayers.

"Share - because you care!"



BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

DAILY DEVOTIONS

MONDAY, February 6

JESUS THE GOOD SHEPHERD—John 10:1-16

"He calleth his own sheep by name, and leadeth them. . . . He goeth before them, and the sheep follow him: for they know his voice" (vv. 3, 4).

What comfort, what reassurance our hearts may find here: calling and hearing, leading and following, the guiding shepherd and the well-led sheep. Then my heart may calm its fears and be at peace. The One who at the burning bush called "Moses, Moses," and in the garden on the resurrection morning called, "Mary," still calls His own sheep by name. The pattern is one of simplicity. His to call, ours to hear.

"He goeth before them, and the sheep follow him." We see Jesus passing by long ago, and summoning His chosen with the words, "Follow me!" As Peter and Andrew, James and John arose and left their fishing nets and boats to follow Him, so we too may arise and follow. He calls, we hear. He leads, we follow. It is a way of peace, a way of confidence, a way of rest. It is a simple pattern in a complex world. Just follow Him.

—ZELMA ARGUE

TUESDAY, February 7

THE CHIEF SHEPHERD—1 Peter 5:1-11

"When the chief Shepherd shall appear, ye shall receive a crown" (v. 4).

When? How long shall it be until then? No matter how long the time may seem now, it will seem but a day when it is passed, or a sleepless night when we see HIM. Take courage, suffering one; there is a limitation to our suffering—it shall end "when the chief Shepherd shall appear." You shall not suffer one moment longer than is necessary for God's glory; and for every moment that you do suffer, there is grace sufficient.

We are so near the end, that we dare not fail our Lord now. He has kept us through days of sorrow and nights of pain, through trials and temptations. He has called us to faithfulness, and is waiting to fulfill His eternal purpose in us. Think not so much of affliction and loneliness, as of the love of Christ. From every point of view we gain infinitely more by looking to our Lord, than by looking at ourselves. Instead of our miserable lot now, let us think of the blessedness that awaits us: for we shall be like Him and with Him forever.

—HATTIE HAMMOND

WEDNESDAY, February 8

THE SHEPHERD PSALM—Psalm 23

Of all the Psalms this is no doubt the most personal. The singer makes sixteen references to himself—not to draw at-

tention to himself, but to emphasize the multiplicity of ways in which the Good Shepherd accommodates Himself to the needs of the sheep. The glory of the Christian life is in the saint's thrilling discovery that the Saviour is always just what he needs Him to be at the moment.

The sheep looks to its shepherd for guidance, protection, green pasture, cool water, and a sheepfold at the end of day. The shepherd is a physician, guide, champion, and all-sufficient caretaker to his flock. So is Christ to us who follow Him: He is our Shepherd, our Want-supplier, our Rest, our Refreshing, our Restorer, our Guide, our Assurance, our Protector, our Companion, our Comfort, our Ally, our Anointer, our overflowing Portion, our Rearguard, our Home of the soul—all that we need.

—W. RALPH HORNBY

THURSDAY, February 9

THE LOST SHEEP—Luke 15:1-7

"If he lose one of them, doth [he] not . . . go after that which is lost, until he find it" (v. 4)?

Christ's hearers understood the affection of the Eastern shepherd for his sheep, but they did not understand God's love and compassion for sinners. They did not approve when Jesus received sinners and dined with them. But they esteemed highly the shepherds who, when their sheep were in peril, risked even their lives to save the lost.

This one straying sheep is the object of the shepherd's search. Even the ninety-and-nine who were safe did not satisfy the shepherd; he knew that somewhere out in the cold night a sheep was lost. He did not let hardship stop him from finding the sheep, even though it meant hours of trudging over rocky hills and searching in treacherous gullies and ravines.

Men in their lost condition are like defenseless and helpless sheep. Back of the blustering, arrogant attitude of man, God sees a soul that is wretched, ruined, and dying. Not

"I AM THE DOOR"



willing for any to perish, He sent His Son "to seek and to save that which was lost."

The loving heart of our Lord is seen in the joy of the shepherd when he brings home the lost and shares his happiness with his friends. "So shall thy God rejoice over thee" (Isa. 62:5).

—ANNA C. BERG

FRIDAY, February 10

SHEPHERDLESS SHEEP—Matthew 9:36 to 10:8

When a man chooses an emblem for his coat of arms, he usually selects the lion, king of beasts and lord of all he surveys. Or else the eagle, which nests in the heights and soars in the blue heaven.

God, on the other hand, has compared man to a sheep, one of the most helpless of all creatures, easily stampeded down the wrong path, ever inclined to wander and become lost, an easy prey for the wolves.

Few men really love a sheep, though many are quite willing to fleece them. Few people looking on the teeming masses of humanity see men as Jesus sees them.

To the liquor dealer, the dope peddler, the purveyor of filthy literature and indecent films, people are merely a source of unholy profit. To the unscrupulous politician and the labor racketeer, they are a means of achieving power. To the industrialist, whether under communism or capitalism, men are often only human machines. To the high-caste and bigoted, they may be loathsome "untouchables" to be despised and trampled upon. Even to self-centered Christians they may be only "heathen" to be neglected and forgotten.

But to the heart of the Good Shepherd they are sheep—bewildered, scattered, lost sheep to be sought and brought into His fold—sheep to be tenderly cared for and protected—sheep which may be taught to love and follow the Shepherd.

May God give to each of us a shepherd's heart like His.

—D. G. FOOTE

SATURDAY, February 11

FINDING HIS SHEEP—Acts 20:25-35

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (v. 35).

Jesus Himself was always giving—teaching, healing, cleansing, forgiving, encouraging, feeding with natural as well as spiritual food—always giving freely. And where did His giving culminate? On the cross, where He gave Himself, the greatest gift of all, a sacrifice for the sins of the world.

Paul also was a full and free giver, well qualified to pass Christ's words on. Unstintingly he gave himself to Jew and Gentile, bond and free, high and low, true or false brethren. He made tents that he might not burden others with his care. Paul knew the blessedness of giving all for the gospel's sake and the need of others. We are reaping today a rich harvest from Paul's generous sowing along with multitudes of like men through the years.

What about our giving? Do we devote time, prayer, and money to the spread of the gospel? Do we witness for Jesus? Do we follow Christ's example? Are we obedient to the heavenly vision, as Paul was? Martin Luther wrote, "I have many things in my hands, and I have lost them all; but whatsoever I have been able to place in God's hands I still possess." Eternal blessing of giving!

—ALICE REYNOLDS FLOWER

Another Year Has Passed. Next Sunday is —



THIS YEAR

WMC Ministry Must Continue and Increase

so that

- ▶ ALL home and foreign missionaries will be cared for
- ▶ MORE missionaries will be able to go
- ▶ PRAYER POWER for missions will be increased

Missionettes Must Go Forward

so that

- ▶ TEEN-AGE FERVOR can be used for God
- ▶ GUIDANCE can be given in Christian service
- ▶ WMC MINISTRY can be supplemented

To these causes the National WMC Department is dedicated. Its work can go forward only as giving increases.

"Lord, what wilt thou have me to do?"

For missionary credit send your offering to

National WMC Department

434 W. PACIFIC STREET

SPRINGFIELD 1, MISSOURI

For radio there is now a
printed circuit pattern, but
in serving God there are no—

Quick and Easy Formulas

by R. D. E. SMITH



DID YOU EVER HAVE SOMETHING GO wrong with your radio? And you, the "handy man" of the house, went whistling down to the basement, picked up a screwdriver and a pair of pliers, and tackled the repair job. The back panel of the radio quickly yielded to your efforts. Out came the chassis, and then—what a tangled mass of wires. You took one dismayed look, then "saved face" by muttering something to your wife about new parts, and took the radio to an expert repairman.

But such a situation need not be true today, for there is no labyrinth of wires in many radios. You really can whistle while you work, for all you need do is remove the card with its printed circuit and replace it with another one. You don't even need to know what was wrong with the old one. The assembly line can turn out replacements by the thousands, for there are printed patterns for the most complicated circuits.

And that is a good thing—for radio. But it will not work in the spiritual life. Yes, there are quick and easy formulas in matters of faith today. They are printed soul patterns. You can take your pick. You don't have to look far since some of them are on the "best-seller" lists.

But in spiritual matters it is the depth, not the expanse, which determines the effectiveness of the spiritual formula. Ask yourself the question, "How deep does it go?" The apostle Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5). Weymouth's translation puts it this way, "It is your own selves you must test to discover whether you are true believers: examine yourselves. Or do you know that Jesus Christ is within you, unless you cannot stand the test?" The apostle meant the text to be not a morbid introspection but an honest appraisal

of Colossians 1:27, "Christ in you, the hope of glory." His one vital point is this: "Does Christ dwell in your heart?" If He does, well and good. Then the vocabulary of your prayers is not too important. But if He does not, then all your recitation of the formulas of prayer will be unavailing.

Acts 19 gives the record of some young men who discovered a formula. They had been attending some gospel meetings held by the apostle Paul. They were impressed by the services—especially by Paul's mastery of demonic forces. He needed but to speak a few words and the evil spirits came out of those who had been possessed. These young men liked this because they, too, in their way were practitioners of the healing arts. Even though theirs had been a combination of demonism and deception, they had been moderately successful. Now, however, they were witnessing the real power of God at work. There was no sleight of hand in Paul's ministry.

So these seven sons of Sceva said one to another, "Now listen very closely; be sure you don't miss a thing." They chose one to memorize the verbal formula. Another watched for any "magic signs" that Paul might make. They did a thorough job of getting the routine down pat; and when they had it, they tried it. They picked out a man who was violently demon possessed, and then they used the formula they had learned, commanding the demon to come out. "We adjure you by Jesus whom Paul preaches," they said.

They got a reaction. Unfortunately for them their client really was demon possessed. They were correct in their diagnosis, even if they were wrong in assuming that some easy formula would work a cure. The demon responded, "Jesus I know, and Paul I know; but who are ye?" And with that the man who had the demon leaped upon them and injured them severely. They discovered to their sorrow that the power of God is not subject to a mere formula.

Let me say again that it is the depth, not the expanse, which determines the effectiveness of any spiritual formula.

For instance, you might drive around a curve as you were taking a tour and see what appeared to be a lake before you. Entranced by the sight, you might stop to admire the view—only to see your lake slowly vanish before your eyes. What you had supposed to be a lake was in reality but a sheet of water, barely an inch deep, which a thunderstorm had deposited on a meadow just before your coming. You saw a great expanse of water, but it had no depth. The sun and natural drainage quickly restored the meadow to its normal state. This is the trouble with so many fine-sounding spiritual formulas—they lack depth. Some say, "Think positive thoughts." Faced by the stubborn negative of disease or poverty, the so-called "positive thoughts" prove to lack foundation.

The formulas which come straight from the Bible require more than repetition to produce results. This is why Paul said, "Examine yourselves, whether ye be in the faith." We might paraphrase it this way, "Examine yourselves to see whether the formula is in your heart or only on your tongue."

Consider the words, "In the name of Jesus." Here is a Biblical formula, used again and again by countless Christians. Seldom is a prayer ended without the repetition of this formula.

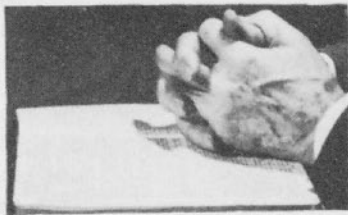
Jesus taught us that we should pray in His name. He said on one occasion, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). But does this mean that the unbelieving man can ask God for anything he wants and receive his request by simply tacking the name of Jesus to the end of that prayer? Does this mean that the simple words, "In the name of Jesus," are a magic formula which must result in God's acquiescence to every request?

—Continued on page twenty-seven

THE PENTECOSTAL EVANGEL

The author of this article is Pastor of Faith Tabernacle in Binghamton, N. Y. and Assistant Superintendent of the New York District of the Assemblies of God.

SUNDAY'S LESSON



JESUS THE GOOD SHEPHERD

Sunday School Lesson for February 12

John 10:1-16

Our lesson text involves two parables related to sheep, shepherds, and sheepfolds. In the first parable, Jesus said, "I am the Door." In the second, He said, "I am the Good Shepherd." The teaching contained in these two parables is rooted in the happenings of chapter nine.

1. CHRIST REVEALS HIS DEITY

In His bold statement, "Before Abraham was, I am," Christ declared His deity (John 8:58). Those who say that Christ never called Himself the Son of God, but that His disciples sought to deify Him after His death, obviously have not carefully pondered these words of our Lord.

Here Christ absolutely linked Himself with the Name that every Israelite thoroughly understood. He went back to Exodus 3:14 where Jehovah revealed Himself as *I AM*—the God that was, that is, that ever shall be! This mysterious, majestic Name, and the authority of that Name, as manifested through Moses, were the only credentials Moses had. Christ as *I AM* is the eternal, self-existent, self-revealing Lord. He has no credentials but Himself; and indeed, He needs none!

When the Lord Jesus said, "Before Abraham was, I am," the Jews knew exactly what He meant! They reached for stones to cast at Him for what they considered blasphemy. As Christ departed from their presence, He demonstrated that God, the *I AM*, is not the great *I WAS*, but that His power is the same yesterday, today, and forever. Again He repeated His statement, *I AM*. When He said, "I am the light of the world" (John 9:5), He proved it by bringing light to the man born blind. In dealing with this man's congenital affliction, He did something never done before. "Since the world began was it not heard that any man opened the eyes of one that was born blind" (John 9:32).

Gustave Dore, the famous artist, once came to a certain European border and sought to cross. The border officials demanded identification. The traveler replied simply, "I am Dore, the artist." The officials laughed, and said, "We have scores of people who seek to cross the border by calling themselves some great one, or another." And then one of the officers seized a pencil and paper, saying, "We'll soon find out if you are Dore!" In a few moments, Dore sketched so perfect a likeness of the officer that he exclaimed, "You must be Dore, for only he could do this!"

John the Apostle believed absolutely in the Deity of the Lord Jesus Christ. The purpose of the Gospel he wrote was to lead others into this faith (John 20:30, 31).

2. WHY DID CHRIST CHOOSE THIS PARABLE?

Why did Jesus say of Himself, "Before Abraham was, I am," and then enlarge that declaration by saying, "I am the door"? To understand Christ's words, you must carefully read chapter nine. The Lord Jesus had healed a man born blind. He had done this on the sabbath day, and this act brought Him into conflict with the Pharisees. The Pharisees, considering themselves as the final authorities in the field of religion, would brook no interference with their authority. When they scornfully said of Christ, "This man is not of God," the man healed

of blindness took issue with them and declared, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see!" (John 9:25)

In anger, the Pharisees had cast the man out (John 9:34). And this means much more than merely to be ejected from the Temple. He was excommunicated. Significantly, Christ sought out the man after he was cast out, and once again revealed Himself as the Son of God (John 9:35-37). Furthermore He accepted the healed man's worship, and uttered this parable in his presence, and in the hearing of the disciples and the Pharisees.

3. WHAT DOES THIS PARABLE MEAN?

In verses 7, 9, and 11 Christ said, "I am the door," "I am the good shepherd." His parable was not understood at first—"... they understood not what things they were which He spake unto them" (John 10:6). In verse 7, Christ repeated His parable, and pointedly applied it to Himself.

H. A. Ironside, in his "Addresses on the Gospel of John," relates that a traveler saw an Arab shepherd leading his flock into the fold. He followed to observe as the shepherd made the sheep comfortable within the fold. "Do you leave the sheep in this fold all night?" he asked. "Yes." "But aren't there wild beasts around?" "Yes." "Won't they try to get the sheep?" "Yes." "Well, you have no door here; how can you keep the wild beasts out?" The Arab shepherd settled himself in the entry way to the fold, smiled, and said, "I am the door!"

Apply this interpretation to our Saviour's parable:

He is the *door to salvation* (John 10:9). "I am the door: by me if any man enter in, he shall be saved." There is no entrance into salvation, except through the Lord Jesus Christ. Apart from Him there is no salvation (Acts 4:12).

He is the *door to security*. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Christ interposes Himself between the sheep and the ravaging wolf. On Calvary's cross He gave His life for the sheep.

He is the *door to sustenance, and satisfaction*. "I am the door: by me if any man enter in, he shall... find pasture" (John 10:9).

He is the *door to service*. "I am the door: by me if any man enter in, he shall... go in and out" (John 10:9). "Having once gone in through the door into salvation, why go out?" you may ask. The thought is not that, in going out, one leaves salvation! A. Lindsay Glegg inspiringly says: "We go in for salvation and out for service; in for worship and out for work; in for renewal and out for revival." How important it is to go in and out! You have nothing to give to others until you enter into His presence, and receive fully from Him.

D. L. Moody frequently told the story of the Scottish girl who fled the strict discipline of her home, and went to the city of Edinburgh. There she fell in with a wild crowd, and patterned her life after their wicked ways. It didn't take long for the glamour and the glitter to wear off the sins that first appeared so enticing. She plunged into the depths of disillusionment and despair. In her wretchedness, she resolved to commit suicide.

And then the desire to see her mother's home just once again filled her mind. She started for home, and arrived there just as the darkness of night settled down. To her surprise, she noticed that the door stood open. Fear gripped her heart. Something must be wrong. Her mother must be in trouble. She hurried up the path calling her mother's name. As she entered the door, her mother came down the stairs. Her mother explained, "The door has been left open every night since you went away. I was sure that you would come back, and I didn't want you to think that you would not be welcome. Thank God, you came home tonight!"

Christ is the door; and, praise God, the entrance to salvation stands open to "whosoever will!"

—Emil A. Balliet

The musings of a missionary in India after a converted Mohammedan couple returned to their former religion . . .

Why This Waste?

by VIOLET SCHOONMAKER

A CERTAIN WOMAN (JOHN TELLS US IN his Gospel that it was Mary, the sister of Lazarus) broke an alabaster box of spikenard which was very precious and poured it upon the head and feet of Jesus. Mark tells us there were some who saw this (Matthew calls them disciples) who had indignation within themselves. They were troubled about the "waste" that had been involved in breaking the ointment.

What a tragedy! Since the creation of the world, had ever ointment been so nobly spent? It was broken on the One who was soon to be crowned with thorns; it was poured on the feet that were soon to be pierced for the sins of the world. It was anointing the Son of God for His burial, shedding its sweet fragrance all through the coming hours of bloody sweat and agony—a reminder to the rejected, forsaken Son of God that at least one heart had loved and understood the mystery of those dark, terrible hours.

Brother, sister, have you ever felt that your labor and love have been spent in vain? Perhaps you have sent a missionary to some foreign field; he has broken in health and has had to return. Perhaps he succumbed to the climate and died before he even learned the language of the people to whom he was sent. Has your money been wasted? Has that young life been wasted?

A young man has spent years preparing for the mission field, undergoing hardships and trials of every kind. At last he is ready to go to the land of his calling. He is laid low with some sickness, or conditions in his home have so changed that he cannot leave. Have the years of preparation been wasted?

Missionary, you have labored on the field for years in heat and cold. You have encountered unspeakable filth, dirt, and disease—yes, and indescribable loneliness. You have seen little or no fruit from your labors. You reflect upon the money it has taken to keep you and your mission station, and regret there is so little to show for it. Was it waste?

You have rejoiced over a soul won to the Lord. You have nurtured that soul as a mother nurtures a child. You have given your best to see that soul develop

and grow sturdy for Christ. But finally that soul has sickened and withered and died. That little plant had no root in itself. It endured for a while, but when tribulation and persecution arose, it was offended and turned back. Has your effort all been in vain? Was it wasted?

The servant of Christ can know perhaps no greater sorrow than this. It is a great joy to see souls saved. It is a deep sorrow to see them turn back. Our Lord Himself knew this sorrow. It is recorded that "from that time many of his disciples went back, and walked no more with him" (John 6:66). Do you think that Christ was never tempted to

look back upon His life's work as a waste? How much did men appreciate what He was doing for them on Calvary? Did His disciples or any of the mob that thronged the cross kneel there in praise, worship, or thanksgiving? Had His years of service not given Him one soul that would help Him carry His cross? No disciple but John stood with Him in His agony. Where were the blind, the deaf, and the lepers He had healed? Where were the hungry multitudes He had fed?

If ever an individual seemed to have reason to cry out, "To what purpose is this waste?" it was the Son of God. But was it waste? Was the Alabaster Box broken on Calvary a waste? Thousands down through the ages cry, "No! No!" Its ointment has healed your sin and mine. Its fragrance has perfumed all our lives.

"To what purpose is this waste?" I am convinced there is no waste in anything spent for Jesus—any sacrifice made, any labor wrought, or any money given to Him. He is worthy of our all. When we think of the millions of dollars spent yearly on sinful pleasures, it is not waste to spend little, much, or all that we have for Him—even if we do not see the profit of our giving. It is not waste to pour out our physical strength, time, energy, and even prayer when we feel that we have nothing but a broken alabaster box to show for all our efforts.

*Is it waste to spend time for Jesus?
It is waste to give our best?
Is it waste to break our ointment
On the head by thorns once pressed?
Waste? Is it waste?*

*Is it waste to give the last drop
Of our life's blood for the lost,
Even though there seems no fruitage
And no profit from the cost?
Waste? Is it waste?*

Christ did not consider the broken alabaster box a waste. Here is His answer to the indignant question of some of His disciples: "Let her alone; why trouble ye her? She hath wrought a good work on me. . . . She hath done what she could. . . . This also that she hath done shall be spoken of for a memorial of her" (Mark 14:6-9).

Certainly then our efforts and sacrifices for Him are never a waste.



**JOIN IN THIS
MINISTRY OF PRAYER**

**Rocky Mountain Regional
Prayer Sunday**

FEBRUARY 5

Pray for World-Wide Revival Now!

SPIRITUAL POISE

I stand upon the Mount of God
With sunlight in my soul;
I hear the storms in vales beneath;
I hear the thunders roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
No storms, nor clouds, can rise. . .
Oh, this is life! Oh, this is joy!
My God, to find Thee so;
Thy face to see, Thy voice to hear,
And all Thy love to know.

—Horatius Bonar

He "weighed his actions in the light of eternity and kept his eyes upon Him who is invisible"

Don't Forget the "Final Pay-Off!"

ONE OF SATAN'S LEADING DEVICES IS TO blind the eyes of men relative to the final outcome of their actions.

The past bears fearful testimony to this fact. Satan made Adam and Eve see only pleasure and not punishment. He caused David to see only sensual satisfaction; but he did not show him the pangs of a troubled conscience, the prophetic denunciation as a criminal, the public knowledge of his sin, the death of his child, or the chastening of the Lord through the weary days and sleepless nights.

Satan caused Achan to see only the glitter of gold and silver, and the glamour of a Babylonish garment. What he did not show Achan was the smitten conscience, the horrible defeat of Israel, the discovery of his sin, and the heap of stones that would mark the fresh grave of his entire family just a few days hence.

To the rich young ruler of the New Testament, Satan showed only the glory of the abundance of earthly possessions, but he said nothing of the poverty and perdition of his soul in hell. Satan appealed to the prodigal with the dazzle of the city and the life of the world, but did not mention the destitution at the end of the way, the loneliness of the friendless, the disease of the immoral, or the husks of the hogpen.

And Satan's tactics are the same today!

The man who is wise will consider the end of his actions. Paul, in Romans 6: 21, 22, speaks of two "ends" which every man should consider. To the servant of sin he declares, "The end of those things is death." To the servant of God he holds forth the glorious promise, "The end, everlasting life."

We reach the danger point in our lives when we allow the things which are visible to take precedence over the things which are invisible. Psalm 73 gives us a classic example of this, for there we see the Psalmist in the throes of a fearful struggle. For a season he had removed

by R. L. BRANDT

North Dakota District Superintendent

PAYMASTER



his eyes from the eternal verities and had occupied himself with the sights nearby. To him it seemed that the ungodly man was more favored than the man who served the Lord. He cried out in his anguish, "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain." But the Psalmist did not long retain this attitude, for he testifies that he went into the sanctuary and "then understood I their end." We do well to remember that true values are discerned only in the light of eternity.

Those who would triumph would do well to consider Moses, for seldom are men so severely tempted with the things of time as he was. He was tempted with the possibility of becoming the greatest potentate in the world of his time. Being the adopted son of Pharaoh's daughter placed him in line for the throne, but he "refused to be called the son of Pharaoh's daughter" (Heb. 11:24).

Then, too, he undoubtedly was allured by the pleasures of Egypt. It is evident that the pleasures of sin abounded in Pharaoh's courts, and since Moses lived with the royal family he had every opportunity to indulge—but he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25).

The treasures of Egypt also made their bid for his attention and devotion. It is possible that Moses acted as Pharaoh's treasurer for a time. But whether this was so or not, he certainly must have been aware of the almost incalculable wealth of this greatest of empires. He knew that all this could easily be his, yet he turned his back upon it all, "esteeming the reproach of Christ greater

riches than the treasures of Egypt" (Heb. 11:26).

Finally, when he thought of forsaking Egypt, he was severely tempted to fear the wrath of the king—which had no doubt been manifested more than once before his eyes in the sudden execution of an offender of his majesty. But even that could not stop Moses, for "he forsook Egypt, not fearing the wrath of the king" (Heb. 11:27).

How did Moses win his overwhelming victory in the face of such temptation? The secret is twofold. In the first place, we are told that "he had respect unto the recompense of the reward" (Hebrews 11:26). In the Greek, the word translated "respect" means to look away from everything else and to intently regard. The word translated "recompense" means requital—the end, the final pay-off. From this we conclude that at least a measure of Moses' triumph was due to the fact that he turned his eyes away from everything else and allowed himself to act and live with the "end" or the "final pay-off" in view.

In the second place, it is revealed to us that "he endured, as seeing him who is invisible" (Heb. 11:27). What endurance is begotten in the soul of the individual who, with the eyes of faith, is able to look beyond the temporal and earthly to view Him who is invisible. That was the secret of Moses' triumph.

In this hour Satan is busier than ever showing men the glitter and glamour of present-day living, while blinding their eyes to the horrors of hell and the glories of heaven. If a man will triumph, he must, as Moses did, weigh his actions in the light of eternity and keep his eyes upon Him who is invisible.

HOW A NAZARENE EVANGELIST RECEIVED THE PENTECOSTAL BAPTISM

by MRS. FLORENCE M. EARLY, Lansing, Michigan

THE PENTECOSTAL DOCTRINE WAS COMPLETELY foreign to me until three years ago. I had always been taught that the working of the Holy Spirit as described in the Book of Acts was not for this age—that those manifestations ceased at the close of the apostolic era. I had been told that speaking with other tongues was a delusion of the devil, a false doctrine to lead people astray in these last days. So I never attended a Pentecostal church, and I warned others to stay away from such teaching too. But the dear Lord has a way of revealing Himself to honest hearts.

For over twenty-one years my husband and I were Nazarene ministers in Michigan. We labored faithfully among these dear people, pastoring churches, holding revivals, and doing whatever else we could for the Lord. God gave us a fruitful ministry. But God gave me further light, and I must walk in it.

Nine years ago my husband went home to be with Jesus. Many lonely days followed for me, but He who marks the sparrow's fall came to bring peace and joy to my sad heart. I praise His wonderful name for His sustaining grace.

Three years ago last November I went to Lima, Ohio, to visit one of my husband's sisters, who is a member of the Assemblies of God church in that city. I arrived there on the night of the mid-week service, and I am sure that it was not by accident. They invited me to go with them, and I did. I shall never cease praising God that I went. Oh, the faithfulness of the precious Holy Spirit.

The moment I entered the vestibule of the church it seemed as though a bolt of electricity hit the top of my head and flowed all over my body. I recognized at once that it was God, and I began to weep. I prayed silently, "O God, what are you trying to tell me?" Quickly the Spirit spoke to my heart, "My child, this is not of the devil; this is God." Oh, how thankful I was that I knew the voice of the Spirit!

I said nothing to my people, but went on in to the service. Such singing I had never heard before. Then I noticed all the people had their hands upraised in praise to God. I was not accustomed to

that, either. All I could do was to sit and weep. Pastor Earl Hart, under the anointing of the Holy Spirit, brought the evening message, which was fraught with unction and power. All through that service I kept praying, "O God, if this experience that he is preaching about is for me, I want it; but, oh, please help me not to be taken in with any false teaching." I decided not to converse with anyone about my feelings; I knew God would be faithful to show me the truth through His Word.

In a few days I went back to my home in Lansing, Michigan. For one whole year I searched the Bible from Genesis to Revelation, much of the time on my knees, trying to find something that would prove to my heart that I had not been wrong all these years. But I didn't find one intimation that Pentecost as taught in the Book of Acts had ever been done away with; in fact, there was much evidence to the contrary. Oh, why did I have to wait so many years before learning the truth about this precious experience?

The more I searched the Word, the more desperate I became, and one day God let me see this very familiar portion of Scripture, "Jesus Christ the same yesterday, and to day, and for ever." My heart was melted, and I began to weep and praise God. I said, "Yes, Lord, You are the same, and what you did for your children on the day of Pentecost You will do for me." I had read this scripture many times before, but this day it came to me with a new meaning.

Still I was so full of the teaching of many years that it seemed I could not rise above it all. So many questions arose in my mind. How the enemy tried to defeat me.

I knew nothing of the Pentecostal churches in my city, for I had never been in one. But I felt I must get help somewhere, so I went back to my sister's church in Ohio. I told no one why I came. I just listened, in hope that I would get something to ease my troubled mind. The last night of my stay there, my sister said to the pastor, "I wish you would talk to my sister; she doesn't understand this speaking with other tongues."

While talking with me, Brother Hart asked if I would read a Pentecostal book that he wanted to give me. I told him I would be glad to do so. And he gave me the book, "What Meaneth This?" written by Carl Brumback. I took it home with me and read it through three times, looking up the main Scripture references. Oh, how God talked to my heart as I read; the words were like apples of gold. I was so completely convinced that I determined I would receive this Pentecostal blessing. I lost sight of my church affiliations. I wanted God's best for my life.

Well, I could hardly wait to go to church, and when the altar call was given I identified myself as a seeker for the baptism of the Holy Ghost. If I ever had any dignity, I lost it all that night. I wanted this Baptism more than anything else in life. After I had sought for several nights, I was almost to the point of desperation. It was then I was "slain" under the mighty power of God. And while I was lying there on my back, oblivious to all around me, God spoke to my heart. He let me know that if He gave me what I was seeking for, I must go back home and witness to my loved ones, to my church and its pastor, and to the district superintendent and the general superintendent. Oh, the struggle! I cried, "O God, why the generals?" But when I would question, the Spirit would lift. God would not release His claim one little bit. Self had to die. Dying was hard, but the resurrection was glorious. When I came to the place where I cried, "Yes, Lord, Thy will be done," I at once began to speak in another tongue. Praise His wonderful name. Now I know from experience that this Pentecostal blessing is real!

I am glad God did not let me off easy. I have found there is no easy road to deep spirituality. There is a price to pay. Since I have known Christ as my Baptizer, I have not found a bed of roses to travel upon, but His blessings have been wonderful. God helping me, I mean to be a faithful witness, and to preach this glorious gospel of full salvation wherever I go.

LETTERS FROM OUR AGED FRIENDS

On behalf of the aged Ministers and Missionaries we say "Thank you" for the fine response to the semi-annual appeal. Many letters of greeting have come to us this month from aged folk throughout the country. Since these "thank you notes" should by right go to you friends who make the Old Age Assistance checks possible, we quote from some of them for you:

"Dear Brethren of the Assemblies of God, I am really thankful for what you are doing for me, and may the blessings of the Lord be much for you. I am in the Memorial Hospital at present, but I think that I will be out in a few days."

—Brother M., Appalachian District

"Accept my thanks for the check you sent me, which I received Saturday. If it weren't for my brothers and sisters in the Lord, I don't know what I would do. My husband wouldn't take an offering when he preached; and when you began to send him checks, and we would think what little we had to live on during the depression, he would say, 'I am get-

ting my pay now.' He appreciated it so much, and the little card you sent him each year."

Sister B., Arkansas District

"We are praising the Lord because there is a way for us older preachers. May the good Lord bless every one that makes it possible for us to have a monthly check and a Christmas check. Will you still pray for my husband, that God will give him his health back?"

—Brother and Sister T., Texas District

"I received my check for \$30.00 and you will never know what it meant to me. Not only in the value of the check but to know you thought enough of an old soldier's wife to help."

—Sister R., Arizona District

I feel I should express my gratitude to the Department for the help and encouragement of this past year, and to all the churches and folk who have made this possible. I think some word should be inserted in the EVANGEL, thanking the folk on our behalf."

Brother M., Eastern District

And so we have inserted this word of thanks for these and the many other aged folk who have written to us. Much is lost by putting the warm, carefully written messages into cold print. We wish you could share with us the letters written in their own hand.

Won't you pray with us for them? While it is our desire to do all we can in a natural way to provide for their needs, many of them have needs that money cannot meet. They are so often lonely, infirm or suffering from some illness. You will agree that we owe these who have served us our loyal assistance in their declining years.

The increasing demand for financial aid causes us to look with some concern at our diminishing Old Age Assistance fund. For, while we have seen a very encouraging gain in income during the past year, the increase in expense has left us with a deficit of over \$2,500 for the year in the Old Age Assistance fund.

We feel that the answer to the problem lies in the participation of every church, either in the monthly "budget" plan of giving, or in the semi-annual offerings on Memorial Day and at Thanksgiving.

(Offerings designated for Old Age Assistance should be sent to the DEPARTMENT OF BENEVOLENCES, 434 W. Pacific Street, Springfield 1, Missouri.)

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Access Through the Ascension

veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:19-22).

Access through the Ascension! Bold access! Confident access! Personal access! How reassuring to the Hebrew Christians! Shut out from the Temple in Jerusalem, but not shut out of the true Temple. Cast out of the synagogue, but not cast away from God. Since Jesus Christ, the Lord, opened up the way, every Christian believer has a standing invitation to appear before the throne of the Almighty God.

Access, however, has a deeper significance than even the entering into the presence of God. Jesus Christ had determined to place our human nature in the very position from which it had been

excluded by sin. All that was lost in the Fall was to be restored, and no event in the life of the Last Adam was to be more indispensable to that restoration than the Ascension. His death and resurrection went a long way toward recovering our lost estate, but all the consequences of the curse were not counteracted by even these great acts. Deliverance from the guilt of sin and the power of the grave did not guarantee that all the forfeited privileges and blessings had been restored.

Why should not Jesus remain on earth? Why was it absolutely necessary for Him to return to the Father? Because as long as He was on earth, there was no evidence that He had regained an entrance into Paradise for you and me. The sword had been sheathed, the gates of the garden swung open, but had the decree which banished us from the garden been repealed? We would have been always fearful, until Christ, as our Representative, entered into Heaven.

But, once for all, He banished our fears by His entrance into Heaven! And, because everything He did was as our Representative, in His person we entered. Now we have a far greater access than we ever had in the First Adam. Blessed be forever the name of Jesus!

Should we, then, follow our Lord sorrowfully from Jerusalem to Bethany? Should we attempt to detain Him here on earth? Should we be satisfied with emancipation without admission into the courts of Heaven? Nay, "with great joy" we witness His departure from the soil of Palestine, knowing that His ascension brings us access into Paradise.

(The book ACCENT ON THE ASCENSION is probably the first volume to be published on the subject of Christ's Ascension in forty-five years. The foregoing article is a chapter from the book. Send for your copy today and purchase extra copies as gifts for your pastor, Sunday School teacher, and other friends. Price \$2.00 a copy. Order from The Gospel Publishing House, Springfield, Missouri. Ask for Book No. 2 EV 459, "Accent on the Ascension.")

CONTENTED

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou chooseth best for me.
Best, though my plans be all upset;
Best though my way be rough!
Best, though my earthly store be scant,
In Thee I have enough.

—Now

Deaf Couple Now Preaching



by EARL WALPOLE, National Home Missions Department



Mr. and Mrs. Sullivan Chainey

Mr. and Mrs. Sullivan Chainey are both deaf and members of the Central Assembly Church for the Deaf in Springfield, Mo. Through the anointed efforts of a pioneer worker in the deaf field, they were led to accept the Lord many years ago. They are both Spirit-filled, Pentecostal believers. With their conversion and Baptism came an overpowering burden to reach other deaf people with the gospel message they love so well.

The Chainey's were never content to relax and enjoy their salvation while thousands of deaf persons were unreached. They are firm believers in the Word of God which commands all believers to "Go." For many years now Brother Chainey has driven weekly to the small towns and communities of the Southwest Missouri and Ozarks area holding services in homes of the deaf wherever he can. Hundreds of deaf people have been reached with the full gospel message because the Chainey's care enough to sacrifice their time, money, and efforts to go to them with the gospel. Since Brother Chainey was retired from his job a few months ago, he has devoted his full time to this active ministry.

What will be the results of his devotion? Scores of the deaf will be rescued from a Christless eternity because the Chainey's came to them with the message of the Saviour who could lift them from the darkness of sin.

THANK YOU!

The National Home Missions Department reports that, for the first time in a number of years, sufficient offerings for the Christmas Fund came in to cover the Christmas checks sent to the home missionaries under appointment.

The Alaska Children's Homes were also well remembered this year, and the workers in the Homes join in giving thanks to all of you for making the children's Christmas a happy one. God bless you!

Our brother holds services regularly in eight communities: Monett, Joplin, Exeter, Carthage, Webb City, Cassville, Seligman, and Granby—all in Missouri. Webb City has only recently been added to the preaching points of the area. Mr. and Mrs. Beegle, residents of Webb City, attended a gospel service in another town. Their hearts were touched, and they opened their home for Brother Chainey to hold services and invited him to preach regularly for them.

Brother Chainey writes: "We held our first services in Webb City on November 20, 1955, in the home of Mr. and Mrs. Beegle. There were twenty-eight deaf attending both the morning and the afternoon services. Brother and Sister Harvey Johnson of the Springfield Class visited with us for that opening service. Brother Johnson taught our first Sunday School class and Mrs. Johnson capably led the song services.

"All of the Deaf eagerly 'listened' as the Word of God was preached to them, and several of them testified that they fully believed the word of God as it was ministered unto them. Pray with us that God will bless all the deaf Christians who open their homes for these Gospel services in the towns where there is no church at all for the deaf. Our desire is to see many more deaf souls saved for God's glory."

This program of "Going with the Gospel" is a vital part of the work carried on by many of our workers among the Deaf. Mr. and Mrs. Croft Pentz, missionaries to the deaf in the New York and New Jersey Districts, regularly preach in eight different cities. On every hand they find deaf people who are hungering for someone to preach to them the true and living Word. Mr. and Mrs. Bob Nathan who conduct the deaf group in Fort Wayne, Indiana, also find themselves busily occupied in a new work at Anderson, Indiana. Over and over again these workers hear the call, "Come to us with your message!" Many times the workers must say, "No," because of the many hindrances they encounter. The harvest of deaf souls is truly great, and the workers are so few.

One of the largest hindrances to the growth of this work is the lack of funds to assist workers in branching out in their ministry. The harvest is ready and wait-

ing, and the doors are open to us now! Workers are volunteering and preparing themselves to preach the message, but they need our financial help to fulfill this calling. Would YOU have a part in this great work? Offerings are presently being received to help support our workers and establish new churches in strategic areas. The sacrificial offering you send will help us send some worker to the deaf who are waiting for the message. Send your offerings designated for the Deaf Work to

National Home Missions Department
434 West Pacific Street
Springfield 1, Missouri

A Parable of Trees

Once upon a time a man built his house on a spot which commanded a view to the distant mountains and a vast expanse of heaven's blue skies. Then he said to himself, "I must have trees to shelter and adorn my house; trees make any place more lovely." So he planted a number of fine trees, and these grew up and were admired. But the trees were too many, and were planted too closely, and by and by their lofty tops and interlacing branches shut out the distant view. The mountains were no longer visible from the house, and scarcely a glimpse of the sky could be had.

It is often that way with men's lives. They gather about them earthly interests in order to make their lives more beautiful, more comfortable, more influential, until after a while the glorious mountains of heaven are shut out and heaven itself grows dim and unreal.

"Beware of the inclination to dictate to God as to what you will allow to happen if you obey Him."—Oswald Chambers.

Quick and Easy Formulas

Certainly that is not the meaning of this phrase. It means that you are asking from within the shelter of the name of Jesus. It means that you believe in all for which the name of Jesus stands. The correct use of the name of Jesus means an understanding of His Lordship—for God 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. 1:20-22).

The correct use of the name of Jesus involves at least four things: the authority of Christ, the delegation of that authority to the church, and organic membership in that church, and faith.

What is a formula? A formula is the compression of truth. When a person compresses something, however, that thing is still all there. Compression is different from dehydration. Food that is dehydrated has had the water, so necessary to taste and appearance, removed.

Much that is called compressed spiritual truth is actually dehydrated. Some essential ingredient has been removed from it. And so it is with many who close their prayers with the formula, “In the name of Jesus.” To them, these are only words. Somewhere along the line the power and the love and the faith have evaporated. Only words remain—the words of a formula; the truth which energized the formula is gone.

You must always remember that when you are dealing with the things of God you are not at liberty to remove essential ingredients so you can fit the formula into your personal prejudices, mistaken loyalties, and misconceptions of the nature of God.

Suppose the fires of hell do not fit your conception of God. May you, therefore, throw this out? Suppose the Blood atonement of Christ does not suit your fastidious taste. Do you think the idea can be thrown away? And when you have thrown out everything you do not like, you say, “See, I have a spiritual formula for living.” Well, you may have something. You no longer have the truth of God, but you do have a formula. And when that emasculated formula fails to work, you can always try another. Try another philosophy next time—or psychology, or medicine. They have their

formulas, too. However, you will have to treat them more honestly than you did God’s formula.

There are other Biblical formulas—for instance, “Pleading the blood of Jesus.” Remember, when you say it, that it is more than just a formula. The blood of Christ is the signature to the whole New Covenant. It is the ground of your justification, and thus your access to God.

Here is another one: “Have faith in God.” Jesus said, “Ye believed in God, believe also in me” (John 14:1). He taught that He was the way, the truth, and the life (John 14:6). And in John 15:23 He said, “He that hateth me hateth my Father also.” In another place it is said, “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him” (1 John 4:15). These verses are inescapable evidence that the formula, “Have faith in God,” must include a genuine faith and loyalty toward Jesus Christ.

One great fault of so many formulas is that the Father is divorced from His Son; and Jesus is divorced from His church; and men are divorced from re-

sponsibility. All that remains are empty words. Oh, yes, the fine phrasing is still there. The sound of piety and the lip service still remain. But the surrendered life, true understanding, power, and loyalty to the whole Word of God are gone.

My friends, if you want the power of God to flow through your life—if you want victory, healing, and the solution to your problems—you will have to do more than put in a “printed circuit.” You need more than the repetition of some quick and easy formula. There will be some who will stand before God in the judgment day and claim that they were workers of miracles and inspired prophets. And God will say, “Yes, but when you compressed the truth into your formula for living, you forgot a holy life. Truth and honesty and godly character had no place in your pattern for living. Depart from me, ye workers of iniquity, for I never knew you.”

This must not happen to you. As you search for the truth of God and seek to apply it in your life, you must not seek the easy way. Remember, it is the depth, not the expanse, of any formula which determines its effectiveness. Let the truth of God go deep. Let it convict you of sin. Let it lead you to Christ. Let the truth of God establish you in the church and restore your sense of responsibility. Then use the formulas the Word of God has given you for successful Christian living. And when you use those formulas, let their roots hold fast to your heart.

Attention: Radio Pastors

The Public Relations Department of the Assemblies of God is planning to send regular news releases to any minister who has a radio or TV program. These releases will include important Pentecostal news that is of great interest to the public. Use of the news on the air will benefit the local church. If you would like to receive these news releases, write down the following information and mail it immediately. No charge will be made for this service.

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Easter Service

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This year we are offering the finest of Easter Services. You will have no trouble finding a "custom fitted" program suitable to the size of your church. Each program is sure to be enjoyed by all. Stock is limited so order early.

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Songs and miscellaneous program material with which you may plan a Sunday School program "custom fitted" to your own group, and with a minimum amount of effort. These "Program Builders" are arranged with ages grouped, to make the director's task easier. One of the most appreciated features is the section of special songs for the Easter season—trios, solos, and group numbers. Many church musicians obtain the "Program Builders" solely for this material. Material is different in each of these "Program Builders."

- 30 EV 9841 Easter Program Builder No. 1
- 30 EV 9956 Easter Program Builder No. 4
- 30 EV 9840 Easter Program Builder No. 5
3 for \$1.05

THE SILVER CORD

A Biblical Drama by Alberta Hawse. Four Scenes requiring approximately one hour to portray. Seven characters—four women and three men. Story is fictional, based on life of Matthias prior to his selection to discipleship.

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SHADOW OF PETER

A Biblical Drama by Alberta Howse. A gripping fictional presentation in three scenes based on Acts 5:14-16 and Matthew 28:11-13, 15. Requires three men and three women. Time, approximately one hour and fifteen minutes.

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EASTER TIME

This unique pageant portrays not only what happened on Easter Day, as seen by the followers and friends of Jesus, but also the happenings of the week following the Resurrection. 15 characters, a narrator, two Roman soldiers. This pageant is effective dramatically, is not difficult to produce, and includes six beautiful songs for choir and soloists.

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This book contains a wonderful wealth and variety of material by a multitude of authors. In it you will find: Recitations, Acrostics, Pantomimes, Drills, Dialogs, Exercises, Tableaux, Songs, for all ages.

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By Robert Horspool

A simple, dignified presentation of the wonderful triumph of the Resurrection and the power of love Christ held over those who believed in Him. The play is based on the imaginary theme that Claudia Procula, the wife of Pilate, was a secret follower of Jesus. Requires eleven men and three women.

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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.

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Healing Testimonies

HEALED OF HEART TROUBLE

In April 1954 God met our church in a wonderful way in our regular service one Sunday evening. Earl Hubbard was our pastor at that time. At the close of the meeting he made the altar call for all those who wanted the fulness of the Holy Spirit, and the altar was lined with seekers.

While we were praying with the seekers, suddenly I became very weak. I got off my knees and sat down on the front seat in the church. I continued to grow weaker and weaker until I could not talk above a whisper. My head broke out with cold, clammy sweat. My pulse stopped. My breathing became irregular. I could feel death creeping over my body.

My pastor and two of the workers came to pray for me. After they had laid hands on me and prayed for about five minutes, I sat up straight again and commenced to breathe normally once more. I felt the power of God surge through my body, and I was healed instantly.

I have been feeling better ever since that time. Four months after I was healed I had a very light recurrence of the attack. I recognized it as the work of the devil, and when I resisted him he fled from me. I truly thank my Lord and praise Him with all my heart. He is my Healer, my Redeemer, my Baptizer, my

All in All.—Alvin S. Holderman, Rt. 1, Box 301B, Delhi, Calif.

(Endorsed by Wm. Earl Hubbard, now pastoring the Assembly of God in Waterford, Calif.)

HAY FEVER VICTIM DELIVERED

In June 1955 I had a terrible case of hay fever, and I was unable to sleep at night. This was my fourth year to be troubled with it, and I knew from experience that it would last all summer.

One Sunday evening our pastor, B. P. Nordby, and another minister, Kelsey C. Prinzing, prayed for me, and God healed me. I haven't had any hay fever since. Praise His name.

I also want to thank the Lord for two other wonderful healings. About five years ago He healed me of a tumor, and three years ago of intestinal trouble.—Mrs. Pete Johnson, 524 N. 19th St., Couer d'Alene, Idaho.

(Endorsed by Pastor B. P. Nordby, Pentecostal Assembly of God, Couer d'Alene, Idaho.)

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

who make that holiday a real Christmas. It makes us realize that friends back home are not only behind us in their prayers and giving, but they also show their love and concern that we might have a wonderful Christmas on the foreign field. And then it gives us that added joy of becoming a child again and having the fun of opening packages. We were a little apprehensive about Christmas for our two children, that first year in a strange land, but here came the wonderful packages from WMC friends, and our children were overjoyed to find the things their hearts desired.

Next Sunday Is

NATIONAL WMC DAY!

Next Sunday is National WMC Day. Across the entire United States in small churches, large churches, in store-building churches, beautiful churches, men and women of the Assemblies of God join hearts in worship and praise to God for all that has been accomplished through the Women's Missionary Council.

Hours of prayer and planning have gone into the preparation for this annual service. The purpose is to give special recognition to the faithful women who have shared so unselfishly their time and materials for the cause of missions. The National WMC office will be remembered with an offering from our churches so that it may continue to lead us in this ministry of sharing for missions.

Be in service next Sunday, and wear the WMC badge which testifies, "I share because I care."

Continued from page sixteen—

Just Existing —or Living

by loving hands of friends back home, with a prayer in every stitch for God's blessing upon the missionaries. Quilts came, and more quilts, until they had more than they could use, and they gladly shared with other missionaries who also had an inadequate supply of bedding.

"That is only one instance of many when the WMC's met our needs in a material way."

The Johnstons could scarcely talk fast enough to tell us of their gratitude when, time after time, prayers were answered and their material needs were met, because consecrated WMC members back home were praying and working to help them in their labor for the Lord in a foreign land.

"Oh, let us tell you about Christmas in Japan! Christmas is a wonderful time to us as we take time out to worship the Saviour, and also thank God over and over again for our many friends at home

"There is such a great difference between just existing and living, and the WMC's have made that difference!"

JAPANESE WMC'S HELP BUILD

The Johnstons continued their testimony by telling us that during their last year in Japan they spent practically all their time and efforts in a new work in the city of Amagasaki. It is a city of over 350,000 souls, and the Johnstons were the only Full Gospel missionaries in that area. Their fine nucleus of born-again Christians had been gathering for worship in a tiny ten-foot-square room, and it soon became necessary to build a church. The Christians had a mind to work and were eager to do all they could to see their new building erected. The missionaries and the men of the church worked long and hard hours on their new building. The women also wanted to share in the new church, so a Japanese WMC group was formed, and the women helped in many of the tasks which women can do in building churches.

"The WMC's in that assembly were just newly organized when we left the field, but we know great blessings can and will come from those who will faithfully serve Him even in small ways."

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82 all-time choir favorites for volunteer and rally choirs including such popular numbers as Balm In Gilead; Just Keep On Praying; Follow, I Will Follow Thee.

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64 pages of distinctive Gospel Songs for worship services. Suitable for use as solos, duets, trios, and quartets. Including such numbers as Let Christ Have Pre-eminence, The Tree of Life.

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This excellent book contains many favorites which are enjoyed by everyone such as Let Me Lose Myself and Find It, Lord in Thee; Standing Somewhere in the Shadows.

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48 songs compiled and arranged for high voice compiled by Homer Rodeheaver.

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Sopranos and tenors will welcome this new book. Contains 33 choice solos. These are some of the titles: Calvary! Dark Calvary! Springs in the Valley.

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HYMNTIME HARMONIES

By Ira Stanphill

This collection of 48 songs and choruses has proved to be a blessing to many. Contains such songs as Jesus and Me, Room At The Cross, A Song In Your Heart At Night, and many other favorites.

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TRIO MELODIES No. 1

Arranged by Norman J. Clayton

A new book for the ladies trio, sextette or choir which is looking for fresh, diversified material. Contains 32 original arrangements, including such numbers as Wounded for Me, What a Friend, Under His Wings, O What a Saviour.

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YOUTH SINGS

A praise Book of Songs and Choruses. YOUTH SINGS is especially suitable for young people's rallies, Sunday School groups, and all types of informal gatherings such as spontaneous "sings" and singspirations. You will find many helpful suggestions for leading such services on the inside back cover. Yes, YOUTH SINGS is the Praise Book of singing youth. Spiral wire binding.

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FAVORITE HYMN ARRANGEMENTS FOR WOMEN

By Don Whitman

A book of 61 hymn arrangements for ladies' voices—trios and quartets.

The selection of numbers has been carefully made to provide a singable variety of both old favorites and new titles. Some of the favorites include Stranger of Galilee, Thy Word Is Like a Garden, Lord, Ninety and Nine, He Hideth My Soul, etc. Spiral bound. Heavy paper cover.

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A Sign of the Times

over 200 million before the project is completed. We were happy to make a donation to this fund, so that we could help to fulfill this great prophecy. This desire to plant trees is so great that on birthdays and anniversaries they give certificates (instead of other gifts) stating that trees have been planted in their friend's name. Acres of trees have been planted in honor of Lord Balfour, Chaim Weizmann, and other notable people. The Lord said that when these trees were planted we should "see, and know, and consider, and understand... that the hand of the Lord hath done this."

Until recently the one thing needed to make Israel independent was oil. When we were there in June 1955 our guide told us of oil drilling expeditions near the Gaza strip. That same week there had been an explosion in one of the wells, and this presence of gas gave them hope that soon oil would be discovered. The world now knows of the finding of oil in two drillings in September 1955. A remarkable coincidence with the finding of this oil was the fact that on the previous Sabbath the Bible reading in all the synagogues of Israel was Deuteronomy 32. Verse 13 states that they would find "oil out of the flinty rock."

Some have been disturbed because there have not been signs of religious awakening in Israel. The return of the Jews has not been a religious move, but a national move. They are not returning to Palestine in order to worship God, but are hoping to find safety and security in their own homeland. The spiritual awakening will come later. I believe that their lack of spiritual life and godliness is prophetically foretold. Romans 11:25, 26 tells us about the mystery of Israel: "I would not, brethren, that ye should be ignorant of this mystery... that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." It seems logical to expect that Israel as a nation will continue in blindness and ungodliness until the Lord returns. We are nearing the end of the time of the Gentiles, when God shall turn again to Israel and fulfill the 70th week of Daniel's prophecy. It may take a crushing of the nation before they will cry out for their Messiah.

There are 40 million Arabs surrounding Israel, and they are not happy about this new nation in their midst. Communist

countries are arming these nations and urging them to attack Israel. We should watch these events closely, for surely the pressure will mount against Israel. "Pray for the peace of Jerusalem: they shall prosper that love thee." And as we see the fig tree budding and putting forth leaves, let us rejoice, for our Lord has said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Continued from page three—

Closet of Prayer

Luke 11:9, 10 breaks down effective petition into three component parts.

(1) "Ask, and it shall be given you." This is the definite petition for a felt need which is not fancied but real. Such a petition is not a mere recital of vague generalities, but a specific prayer for a precise need with a purposive heart.

(2) "Seek, and ye shall find." This has to do with a sustained state of expectancy for the thing petitioned and constitutes in itself proof of the quality of the petition. The prayer in such a case is not likely to have been made from the vanity of a transitory wish.

(3) "Knock, and it shall be opened." In this statement we have a persistence which refuses to give up—being confident of the rights of a son and the integrity of the heavenly Father.

"Which is in secret..." Here we have the assurance of the presence of the One to whom we pray. He will be there whenever and wherever we shut ourselves away

unto Him. This will be true whether we are conscious of His presence or not. His Word guarantees that He will be there, and the believer enters the "closet" counting upon that fact. He also "seeth in secret." In that place He is quietly observing us. Thus everyone who enters the secret place of prayer to meet God is assured of being both heard and seen. Everyone will be noticed; none fails to receive His attention. The Christian believer can approach the invisible God with all confidence behind the closed door.

"And thy Father... shall reward thee openly." Having emerged from behind the barrier which shuts us away from men and in with God, we may now receive the open reward. When Moses came down from the mount after being there "with the Lord forty days and forty nights... the skin of his face shone." His reward was the glow of glory observable by others, and a message from God for others (Ex. 34:28-35). When Daniel learned that he would be cast into the lions' den if he prayed to God, "he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." His reward before men was a deliverance and subsequent promotion that reverberated to the glory of God throughout the kingdom of Persia (Dan. 6:4-28).

After Jesus "went into a mountain to pray, and continued all night in prayer to God," He was rewarded with the fortitude to make a choice that would be an essential link in putting Him on the Cross as He deliberately chose a traitor among the twelve apostles (Luke 6:12-16). On another occasion we read that "in

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the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Following this He was rewarded by victories over devils and sicknesses, and He received enormous publicity (Mark 1:35-45). Again, "when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Thereafter we see Him walking on the sea, the elements of nature being under His control, and receiving due recognition among men (Matt. 14:22, 23).

Such examples from the Scriptures could be multiplied, but these are sufficient to suggest the varied possible forms of the open reward. The experiences of God's saints have confirmed what the Bible has always taught by precept and example—there is a vital connection between a public life of influence and a private life of prayer. Likewise, a major reason for Christian failure can be found in the absence of an "inner chamber" for secret prayer. Surely if the secret place of prayer received such recognition in the Bible and was so essential in the life of Jesus, it must also be essential in ours. Therefore, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

COMING MEETINGS

Notices should reach us a full month in advance due to the fact that the Evangel is made up 23 days before the date which appears upon it.

ST. PETERSBURG, FLA.—Feb. 6-19 at First Assembly of God; Evangelist Quentin D. Edwards, Garland, Tex. (Fred H. Neubauer is Pastor.)

DUMAS, TEX.—Begins Feb. 12 at First Assembly of God; George Gospel Team, Hobbs, N. Mex. (H. L. Stevens is Pastor.)

GRAFTON, N. DAK.—Feb. 14-26 at Assembly of God, 6th and Cooper; Evangelists Joel and Esther Palmer. (L. L. King is Pastor.)

OSWEGO, KANS.—Begins Feb. 15 at Assembly of God; Evangelist George Flora.—by Edward Wertz, Church Secretary. (Clyde F. Hayes is Pastor.)

PORTLAND, OREG.—Feb. 8-19 at Evangel Temple; Evangelist Christian Hild.—by Joseph and Helen Dunets, Pastors.

BENICIA, CALIF.—Began Jan. 29 at Assembly of God; Evangelist John C. Potect, Anaheim, Calif. (E. L. Klinsky is Pastor.)

WOODLAND, CALIF.—Jan. 31-Feb. 19; Evangelist Claude Wood, Cupertino, Calif.—by John F. Green, Pastor.

CHEHALIS, WASH.—Begins Feb. 5 at Bethel Assembly of God; Evangelist Allan Wood, Mountlake Terrace, Wash. (Albert Knudson is Pastor.)

MARIANNA, ARK.—Feb. 12-26 at Assembly of God; Evangelist and Mrs. Rodney Duron, Freeport, Tex.—by J. C. Nichols, Pastor.

MISHAWAKA, IND.—Feb. 1-12 at Assembly of God; Evangelist and Mrs. William Moorman, Bedford, Ohio. (Roy J. Davidson is Pastor.)

RIPON, CALIF.—Began Jan. 28 at Good Tidings Assembly of God, 602 Ripona St.; Evangelist Velma Lackey, Modesto, Calif.—by E. M. Mc Kim, Pastor.

NEILLSVILLE, WIS.—Feb. 5-19 at Assembly of God; Evangelist Mel Lager, Havre, Mont. (Bob Friesen is Pastor.)

NEW CASTLE, IND.—Begins Feb. 15 with Evangelist D. C. Ogden, Memphis, Tenn.—Joseph P. Lack, Pastor.

DALLAS, TEX.—Feb. 1-19 at Grace Assembly of God, 2421 Exeter St.; Evangelist W. M. Stevens, Denver, Colo.—by Fred Davis, Pastor.

JAMESTOWN, N. DAK.—Begins Feb. 7 at Assembly of God; Evangelist Arthur Klaus, Glen Ullin, N. Dak. (W. L. Roset is Pastor.)

STILLWATER, OKLA.—Begins Feb. 5 at First Assembly of God; Evangelist and Mrs. R. W. Hastie, Springfield, Mo. (Norman F. Brewer is Pastor.)

WEATHERFORD, OKLA.—Begins Feb. 5 at Assembly of God; Evangelist and Mrs. Loyd Evans, San Antonio, Tex. (J. L. Standridge is Pastor.)

EAST ST. LOUIS, ILL.—Feb. 5-19 at Washington Park Assembly; Evangelist Woodrow Oxner, Springfield, Mo. (Louis Mattea is Pastor.)

WINTER HAVEN, FLA.—Jan. 29-Feb. 12 at Assembly of God; Evangelist Don Carroll, Columbus, Ga. (J. D. Courtney is Pastor.)

DETROIT, MICH.—Metropolitan C. A. Rally at Polish Full Gospel Assembly, Feb. 6; Evangelist Bill Sharp, speaker.

CLEVELAND, OHIO—Feb. 12-26 at Parma Assembly of God; Evangelist and Mrs. Bill Sharp. (Louis Davidson is Pastor.)

WORKERS TRAINING COURSE—Feb. 13-17 at Full Gospel Tabernacle, Fresno, Calif. Robert Pirtle, National S. S. Representative, instructor.

MONTEGO BAY, JAMAICA—Feb. 5-9; Evangelist Kenneth D. Baker, Sioux City, Iowa. (Paul Goodwin is Pastor.)

Attention:

C. A. Leaders!

In the interest of economy, the Christ's Ambassadors Department is effecting changes in two very worth-while services to the local church.

Last year attractive posters were awarded to every C. A. group contributing to Speed-the-Light. The posters acknowledged total and per capita giving. This service will be discontinued.

Another economy move is to mail the C. A. Day idea packet only to C. A. Guide subscribers. Other churches may obtain the packet at 40c. The spring quarter issue of the Guide (to be included in each packet) will carry C. A. Day suggestions.

It is our hope that all pastors and C. A. leaders will readily accept these curtailments as wise economy measures.

—NATIONAL C. A. DEPARTMENT

COOS BAY, OREG.—Begins Feb. 5 at Assembly of God, 1135 Harriet St.; Evangelist Johnny Hoskins, Prineville, Ore. (William A. Garner is Pastor.)

ROCHESTER, N. Y.—Jan. 29-Feb. 12 at Bethel Full Gospel Church, 321 E. Avenue; Busse Evangelistic Team, New York City. (Warren B. Straton is Pastor.)

ROSWELL, N. MEX.—Feb. 12-19 at First Assembly of God, East 4th and Garden; Evangelists Oran and Audrey Duncan, North Hollywood, Calif. (Grover W. Risner, Jr. is Pastor.)

ROSEVILLE, CALIF.—Jan. 31-Feb. 12 at First Assembly of God, Clinton and Bonita Sts.; Evangelist John H. Bostrom, San Gabriel, Calif.—by R. A. Wilson, Pastor.

SIOUX CITY, IOWA—Feb. 5-19 at First Assembly of God, W. 14th and Myrtle; Evangelist Otis Keener, Delano, Calif.—by K. D. Baker, Pastor.

PARIS, ARK.—Begins Feb. 5 with Evangelists Beauford and Celia Hannum, Oklahoma City, Okla. (Everett Hogan is Pastor.)

FORT MADISON, IOWA—Workers Training Course, Feb. 13-17; Mrs. Bert Webb, Springfield, Mo., instructor.—by Fred R. Gottwald, Pastor.

PLEASANT HILL, MO.—Begins Feb. 12 with Evangelist and Mrs. James O. Johnson, St. Ann, Mo.—by William H. Cambers, Pastor.

TOPPENISH, WASH.—Feb. 7-19 at Assembly of God; Evangelists Clinton and Fretta Vanzant, Portales, N. Mex.—by Warren D. Combs, Pastor.

EUGENE, OREG.—Begins Feb. 5 at First Assembly of God; Evangelist James Nicholson, Springfield, Mo. (E. Elsworth Krogstad is Pastor.)

BAKERSFIELD, CALIF.—Began Jan. 29 at Glad Tidings Assembly of God, 1900 Potomac; Evangelist and Mrs. Benny H. Sapp, Santa Ana, Calif.—by Vernon Ragsdale, Pastor.

SECTIONAL WMC REVIVAL preceding National WMC Day at Riverside Assembly of God, Maurice and Eagle Drive, Fort Worth, Tex., Feb. 6-10. Services each morning from 10 to 12. Friday services for ladies only.—Mrs. W. F. Mercer, Sectional Director, North Fort Worth Section.

POINT COMFORT, TEX.—Ground-breaking Ceremony for First Assembly of God, Feb. 5 at 2:30 p.m. Kermit Reneau, District Superintendent, will officiate. He will also speak in morning and evening services at C.I.O. Hall, which is the Assembly's temporary location.—by C. A. McCrary, Pastor.

Hear C. M. Ward on REVIVALTIME . . .

THE GOSPEL (Romans 1:16)

SERMON SUBJECT FOR FEBRUARY 5

SUNDAY 10:30 P.M. ABC NETWORK

