

The Pentecostal

EVANGEL

FILE COPY

10¢

September 21, 1958

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

College Day - September 21



**Attend--Support--Pray for Assemblies
of God Bible Institutes and Colleges**



Concerning College Day

Dear Evangel reader:

739...38...2341...54,367.

These figures may not seem related, but they are! They tell a story of sacrifice and devotion...of success and dedication...a story I want you to share.

They tell of 739 devoted missionaries of Christ who have dedicated their lives to carrying the precious life-giving message of our eternal Lord... of 38 countries where the message of our Pentecostal heritage is being proclaimed. They tell of 2341 students attending our Assemblies of God colleges last year...of their sacrificial giving of \$54,367 to support our missionary program--a per capita contribution of \$23.23. Yes, they tell of sacrifice...of devotion...of consecration.

Almost every one of those 739 soldiers of the cross has received training in our Assemblies of God colleges. Thousands more who have matriculated there are busy as pastors, evangelists, or in other types of Christian service. Better than 2400 are enrolled this year...preparing themselves to answer the call of God...to dedicate their lives to His service...to train for a profession in which they can bring glory to His cause.

Those of us who have lived in this military age know that it is just as important to train a soldier as to maintain him on the battlefield. The same principle applies in the realm of Christian service. To place the missionary in one of those 38 outposts of the gospel is a must; but to train him before he leaves is also categorically imperative. This is the task of your schools.

They cannot continue, however, to inspire your young people and to train them in selfless devotion to His cause, unless help is forthcoming soon. The experience of our schools is the same as that of others in the work of education...for every \$200 received in student fees the school must expend an additional \$100 in order to offer adequate training in an expanding economy. Unlike many others, however, our schools have no endowment programs with which to pick up this slack...no underwriting to guarantee payment of their bills. Some way must be found to help in this time of urgent need. Only as we do so can they continue to inspire and train young people to meet the need of our world for this Christ-honoring Pentecostal testimony.

College Day, Sept. 21, 1958, has been designed to help you help our schools. Your offering, designated College Day Fund and sent immediately to the Department of Education, 434 W. Pacific, Springfield, Mo. will help. Your gift today will enable soldiers of the cross to give their lives tomorrow!

May we hear from you...NOW?

DEPARTMENT OF EDUCATION

C. C. Burnett, National Secretary

Garments of VENGEANCE

BY KENNETH D. BARNEY

The Bible gives a heartening answer to believers who may be tempted to wonder if God will ever right the wrongs of this world.

OUR AGE HAS GROWN DISGUSTINGLY tolerant of sin. Many sociologists are preaching that the alcoholic is sick rather than sinful; that the criminal should be "rehabilitated" rather than punished. A recently paroled convict, notorious for the "thrill killing" of a small boy over thirty years ago, referred to his crime as a "fool kid stunt." This is quite a light manner in which to shrug off cold-blooded murder, but many have accepted this line of reasoning.

While no less an authority than J. Edgar Hoover pleads that the only way to deter so-called juvenile delinquency is to treat teen-age murderers, burglars, rapists, and assailants as criminals rather than naughty children, many states have thus far failed to make such provision. In state after state, school teachers, stripped of disciplinary power by laws that prohibit physical punishment, must stand helplessly by while their classrooms explode with violence.

All this contributes to an atmosphere in which sin flourishes and those on the side of right wonder where to turn. Probably one of the severest trials of a Christian's faith is to see wickedness go unpunished. Saints of all ages have struggled with this problem, wondering at times if God would ever do anything about the wrongs of this world. Fortunately, the Bible is completely reassuring along this line. Though judgment may be long delayed, it is as certain as the fact of God's existence. Listen to these powerful words from Isaiah 59:17, speaking of our Lord: "For He put on righteousness as a

breastplate, and an helmet of salvation upon his head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke."

"Garments of vengeance!" Yes, God possesses them, and will, at His appointed time, be seen wearing them while He deals with a wicked race. There is another tremendous passage relating to this same truth, in Isaiah 63:1-6: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

Just what is it that God is going to avenge? What will be the objectives of His judgment when He puts on His garments of vengeance? First of all, He shall avenge the rejection of His Son by every individual sinner. Jesus warned, "If ye believe not that I am He, ye shall die in your sins." The Christ-rejecter may be comfortable and smug now, but the smirk will quickly disappear from his face when he stands at last as a naked soul in the flaming



ILLUSTRATED BY NORMAN PEARSALL

light of eternal holiness. Every sinner in every age is guilty of the body and blood of our Saviour. He has crucified Christ afresh every moment of his earthly life. And for his crime he will be not "rehabilitated" but *punished* forever and ever.

Second, God shall avenge the rejection of His authority by the *nations* of earth. The twenty-fifth chapter of Matthew tells of a coming day when the Son of God shall sit in judgment with all nations gathered before Him. The Scripture declares in Psalm 9:17, "The wicked shall be turned into hell, and all the nations that forget God." The second Psalm pictures the kings of

(Continued on page twenty-one)

Space Travel

Having succeeded in launching a number of earth satellites, men are now "shooting for the moon." The conquest of the moon is considered to be the first step in "space travel."

The first "moon rocket" launched at Cape Canaveral in August blew up but the scientists seemingly were not discouraged. They said they would keep trying. Will their second attempt succeed—or their third? Will man *ever* reach the moon? We do not know. If God considers the moon, which is earth's satellite, as part of "the earth," man may eventually land on the moon; but if God considers the moon as part of His "heavens" he is not likely to get there. For man was given dominion over the earth, not over space (Genesis 1:26-28). The inspired writer said God gave the *earth* to the children of men, but "the *heavens* are the Lord's" (Psalm 115:16).

Anyway, why would men want to live on the moon? The editor of *Christian Victory* magazine raised this question and presented these facts:

"There is no water on the moon; hence, no clouds, no rain.

"The moon has no atmosphere; no air to breathe. Hence there is no life of any kind on the moon.

"Since there is no atmosphere, there is no sound; hence no one could hear a thing.

"Meteors, which ordinarily burn up when they hit our atmosphere, would not burn up when they approach the moon, and would create a great hazard.

"The day and night periods on the moon are two weeks long. In their day period the temperature probably rises to 200 degrees Fahrenheit; and in their night period it probably falls to 200 degrees below zero."

The prospect of living on the moon is not very inviting. Suppose man did succeed in landing there and bringing in sufficient supplies of oxygen, vegetation, and other necessities to sustain human life. He probably would have to live underground. It would be a dreary existence at best.

Consider, by way of contrast, the place called Heaven. There will be an abundant supply of water in Heaven—the sparkling river of life. There will be fruit that satisfies, and air so invigorating we shall live forever. Our ears shall be tuned to the music of the spheres. Every pleasant sound will be ours to enjoy. All our senses will be stimulated and gratified in that place prepared by God Himself. No falling meteors there, no tragedies, no pain, or death, or tears. No darkness ever. No discomfort from heat or cold. Life will be ideal; for Heaven will be as far superior to earth as earth is superior to the moon.

Perhaps men and women ought to think less about "going to the moon" and more about "going to Heaven." Your chances of reaching the moon are rather slim. You may be sure of reaching Heaven, however, if you put all your trust in Christ and rely upon the redemption He purchased for you at Calvary.

EVANGEL

WEEKLY VOICE OF THE ASSEMBLIES OF GOD

SEPTEMBER 21, 1958

NUMBER 2315

EDITOR . . . ROBERT C. CUNNINGHAM

EXECUTIVE DIRECTOR . . . J. R. Flower

LAYOUT EDITOR . . . Leslie W. Smith

EDITORIAL ASSISTANT . . . Elva M. Johnson

EDITORIAL POLICY BOARD

J. R. Flower (Chairman), Howard S. Bush, D. H. McLaughlin, Roy H. Wead, Aaron A. Wilson

CONTENTS

Garments of Vengeance ..	Kenneth D. Barney	3
Doctrine and Discipleship	Richard Carmichael	5
Evangelizing the Jews ..	Jacob Gartenhaus	6
The Christian Home		8
Foreign Missions News	Cyril L. Carden	10
This Present World	Harold C. Mintle	12
"I Have Bought You"	Edith Armstrong	14
Your Questions	E. S. Williams	15
Be Watching	James M. Bryan	16
It's the Law!	Lillian Watters	18
Sunday School Lesson	J. B. Bishop	20
Trees of Destiny	Raymond L. Cox	24
News of Revivaltime	Stanley Michael	27
My Search for God	David Carlson	28
Letters to the Editor		29
Intercession, the Primary Need	John R. Mott	30

OFFICERS OF THE GENERAL COUNCIL

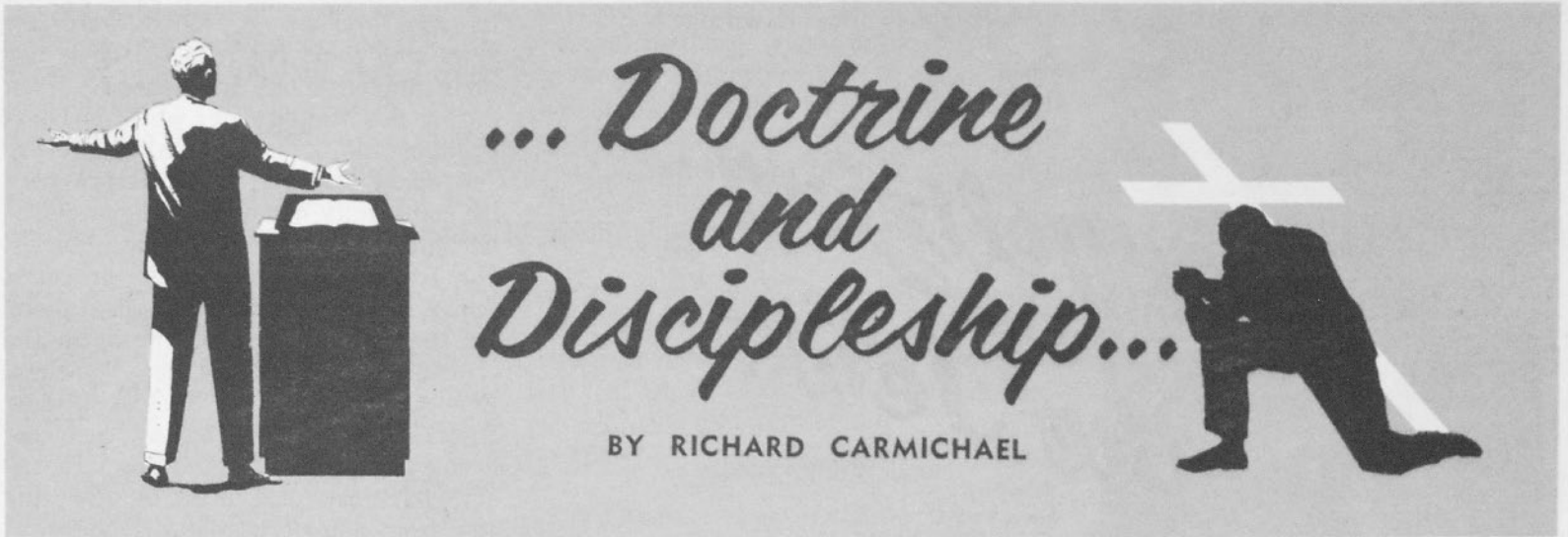
Ralph M. Riggs (Gen. Supt.), T. F. Zimmerman, G. F. Lewis, Bert Webb, C. W. H. Scott, J. R. Flower, M. B. Netzel, Noel Perkin, H. S. Bush, D. H. McLaughlin, A. A. Wilson, R. H. Wead

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

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

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

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



DOCTRINE ALONE PRODUCES FORMALISM AND DISCIPLESHIP ALONE MEANS FANATICISM. TOGETHER THEY MAKE VIBRANT CHRISTIANITY.

WHEN JESUS WAS ON TRIAL BEFORE the high priest He was questioned concerning His *disciples* and His *doctrine*. John gives us the simple facts in one verse, "The high priest then asked Jesus of his disciples, and of his doctrine" (John 18:19). He had rightfully linked the two, for they who present doctrine do so to make disciples. Jesus did.

In answer to the high priest Jesus said simply, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

Well did Jesus know His doctrine would stand the acid test. But would the disciples stand up under scrutiny? Could Jesus defend them? The record is silent. Oh, the shame that may have colored His face at the very word *disciple*. The context sheds light upon the Master's silence:

"And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the place of the high priest. But Peter stood at the door without. Then went out that other disciple...and spake unto her that kept the door, and brought in Peter. Then said the damsel that kept the door unto Peter, Art not thou one of this man's disciples? He saith, I am not."

It was at this critical moment that the high priest asked Jesus concerning His disciples. With Peter's stinging

denial ringing in His ears, Jesus was called upon to defend His disciples. There stood Peter crying before the damsel and denying any relationship. It was the chance of a lifetime for Peter to prove his loyalty, but he turned it into a denial. Anyone but Jesus would have turned and castigated Peter.

After recording Jesus' defense of His doctrine, John picks up the story of Peter at verse 25:

"And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not... Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew."

In the judgment of the high priest the doctrine stood or fell with the disciple. The *disciple* was the proof of the doctrine. Peter's denial put teeth into

the inquiry of the high priest. After Peter's third denial the high priest rested his case and delivered Jesus to Pilate.

We cannot separate doctrine and discipleship. Each must complement, not contradict, the other. The doctrine alone is formalism, and the disciple alone is fanaticism. If we put the two together we have vibrant Christianity.

Paul warned Timothy to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16). In so doing Timothy would preserve the doctrine, but above all, he would also save the disciples, including himself. Some of us are fundamental as far as doctrine is concerned. We are as straight as ramrods in our faith, but fail miserably in the matter of discipleship.

It is far better to be a good disciple and be tongue-tied on doctrine, than to be a golden-voiced Demosthenes who is short on personal discipleship. Those of us behind the sacred desk dare not practice a double standard. It is folly to know the doctrine but fail in discipleship. Beautiful doctrine wedded to bad discipleship can be our damnation. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18).

Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt" (Matthew 12:33). Jesus also recommended new bottles for new wine.

Paul said, "Any one who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ (Continued on page twenty-five)

BIBLE VERSE

JOHN 8:31, 32 If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

A converted Jew explains some of the problems involved in evangelizing his people—but sees a new day dawning.



WE TALK ABOUT CHRISTIAN apathy and sinful neglect in the preaching of the gospel to the Jews. And we give our reasons, such as: "It does not pay," "It is difficult to win a Jew," and "We might better use that time, energy, and money for the conversion of others where results have been more apparent."

From a purely materialistic viewpoint, these reasons would seem logical. But we have no right to classify the Lord's commands according to the dividends or profits they are likely to bring. Ours is only to obey them.

DIFFICULTIES OF WITNESS

We concede however, that there are certain difficulties in preaching the gospel to the Jews. There was a time when mission work in Africa, Asia, and the islands of the sea was more productive than that among the Jews.

To them, Christianity was the religion of the white man whom they considered superior.

Furthermore, for these people no special difficulties were involved in the accepting of a new religion. As a rule, converts were not persecuted by their people for apostasy; on the contrary, they were glad to become white people's proteges. In short, the native had little to lose and much to gain by accepting the white man's religion.

It has been entirely different with the Jew. First of all, he has never considered himself inferior to any other people; he has never thought he had anything to learn from them. On the contrary, he has always been conscious of his superiority. He has considered himself the scion of kings, prophets, and sages. His ancestors were people of high culture at a time when the ancestors of other

peoples were still savages living in caves and woods. There were few Jews who could not read the Bible nor their prayer books in Hebrew. Even during the Middle Ages when darkness engulfed all of Europe, almost every Jew could read and write. Every Jewish community had a free religious public library and several private libraries. No Jewish community was without a school or the various social institutions for the care of the sick, the aged, the orphans, the poor and the homeless. Few Christian people in the Middle Ages could boast of having such benevolent institutions. And any missionary, therefore, had little to offer the Jew from a material point of view.

Also, while Christianity was to the native *terra incognita* (something neutral), to the Jew it was something to be shunned. His wise forefathers had already condemned it as a kind of idolatry, and idolatry was a cardinal sin in Judaism. Moreover, every Jew considered Christianity as "enemy number one," and much of Christian practice throughout the Middle Ages only reaffirmed this in their own minds. A Jew could see no love in Christianity. The Catholic Church treated the Jew in a disgraceful and horrible manner. He saw Christian nation fight Christian nation, even aligned with pagan nations.

There was nothing for him to love and admire in the Christianity that he knew then. The great historian Milman, in his *History of the Jews*, writes: "Every passion was in arms against them (the Jews). The monarchs were instigated by avarice; the nobility by the warlike spirit generated by chivalry; the clergy by bigotry; the people by all these concurrent motives. Each of the great changes which were gradually taking place in the state of the world

ASSEMBLIES OF GOD MISSIONARIES PREACH CHRIST TO THE JEWS

The Assemblies of God has 12 missionaries for the 5,500,000 Jewish people residing in the United States. We have a Hebrew Mission in Chicago, supervised by Ernest Sumrall. Workers who assist him in this great work are Louise Kaufmann, Ruth Toczek, and Gertrude Clonce.

The Meyer Tan-Ditters work among the 425,000 Jewish people who live in and around Los

Angeles; Frieda Neuhaus and Pansy Williams also minister in this area.

Moses Proshansky does personal work in Kansas City, Missouri. Sarah Berman ministers in the Messianic Truth Center in Brooklyn, New York. Mrs. Paul Kostick works among the Jews of New Kensington, Pennsylvania; and Monty Garfield among them in Philadelphia, Pennsylvania.

The need for more workers is great. And the missionaries we already have must be supported with prayer and finances to carry on this great work among *God's Covenant People*. Your offering designated for JEWISH EVANGELISM will be blessed of God. Send it right away to

HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield 1, Missouri

seemed to darken the condition of this unhappy people, till the outward degradation worked inward upon their own minds" (Vol. II, p. 295). When we consider the humiliation and suffering which the Jews endured at the hands of professed Christians, we wonder that any Jew turned to the Christian religion.

GIVING UP A LIFE

Another point concerning the conversion of the Jew might well be considered most important. In considering a Chinese, an Indonesian, a Zulu, or an Arab, for instance, we note that when such a one changed his native religion and accepted Christianity, he remained as before—a Chinese, an Indonesian, a Zulu, an Arab, giving up very little as a result of his profession. *This was not so with the Jew.*

Judaism to the Jew was not only a religion to be professed and practiced occasionally; it was his very life. The observance of his religion began when he woke up in the morning and ended when he went to bed at night. His every action involved certain religious rites, beginning with the ceremony of washing his hands in the morning soon after opening his eyes, and ending with the prayer before retiring. Dietary and culinary laws were manifold. His marital life and periodic purification, and his prayers several times daily made up one long succession of rites and ceremonies, all of which involved a literal carrying out of the injunction in Deuteronomy 2:18-20. Jewish life and Jewish religion were practically synonymous.

We see, therefore, that for the Jew to become a Christian truly meant his being "born again." Such a step meant to be separated forever from one's

parents, kinsmen, and friends, and to bear all that they would do, as a consequence of his profession, to make his life unbearable. He had now to begin a new life among strangers. And what is more, any sincere Jewish convert who felt the urge to go and preach the gospel he loved to his own brethren could expect a reception far from cordial; for to them he was now a traitor, one to be held in contempt. Such treatment could only serve as a warning to other Jews who contemplated such a step as conversion.

A SUBCONSCIOUS DISLIKE

We hesitate to say—and we hope are wrong—that neither the difficulties nor the lack of results have kept some from giving the gospel to the Jew, but rather a bit of subconscious dislike for him.

With the Reformation, of course, came a better understanding of the gospel and how to preach it to the Jew. Even though the people were not altogether weaned away from traditional prejudices, they worked to win the Jew, not by violence (as in the Middle Ages), but by patience and love.

A great change in the Gentile's attitude toward the Jew came with the nineteenth century, a century of mighty movements, religious, cultural, and political. People had begun to consider him as a fellow man, worthy of the rights of man, and entitled, as much as Christians, to the grace of God. There arose Jewish missions, especially in England; and the gospel of love, presented in love, reached many Jewish hearts. It became a century of re-approachment between Jew and Christian. The "stiff-necked" Jew, who might resist threats of violence, persecution and compulsion, could not resist

(Continued on page twenty-six)



Pansy Williams



Sarah Berman



Meyer and Alice Tan-Ditter



Frieda Neuhaus



Louise Kaufman



Monty Garfield



Moses Proshansky



Assemblies of God Hebrew Mission in Chicago



Gertrude Clonce at work in Chicago

By ELVA M. JOHNSON



The Tiniest Bird

(A JUNIOR READER'S FEATURE)

YOU WOULD PROBABLY HAVE TO GO TO the zoo to see one of the largest birds in the world—for an ostrich may weigh as much as three hundred pounds, and in America at least we don't keep them in our back yards!

But if you look out your window right now, you might see as many as three or four kinds of birds. Actually there are thousands of varieties, and God has equipped every one of them with just the right kind of feathers, bones, feet, tongues, and bills for its own needs.

The hummingbird is the tiniest bird in the world and it doesn't even weigh as much as a penny! The letter the postman brings to you weighs more than a hummingbird. Did God slight it just because it was tiny? No, He made this midget bird just right. He gave it long narrow wings with very stiff feathers so it can fly as fast as fifty or sixty miles per hour if it's in a hurry! It can even go into reverse at the drop of a honeysuckle.

The hummingbird gets its name from the humming sound made by its rapid wing strokes. Ornithologists (people who study birds) call them "hummers." They sometimes make as many as 200 strokes a second, which is too fast for us to see. So the only time you can really see the wings of the tiniest bird in the world is when they are folded as it perches on a twig for a moment or rests on the rim of its walnut-sized nest. The rest of the time about all you can see is a blur.

When the hummingbird visits your

flower garden it will seem to stand still in mid-air in front of each flower before moving on to the next. It looks as if it is sticking the tip of its bill into the flowers and swallowing the nectar, but the truth is that God has given this feathered midget a far better system than that. Its tongue, which is not much thicker than a thread, is like a long double tube split at the end. Each side curves up and inward to make one of the hollow tubes. The edge is frayed like a brush. It's all ideal for sucking nectar and insects from the inside of trumpetlike flowers.

When it finds a flower it likes, the hummingbird just puts the end of its bill near it, then flicks out the long hollow tongue. A suction system neatly pulls in the sweet liquid (along with a few very tiny insects for variety).

You might even be able to watch this unusual tongue-feeding arrangement if you are willing to go to a little trouble. You will need to get a small glass bottle (a vanilla bottle will do). Put a bright red or yellow ribbon around the neck of it to attract the attention of the bird. Fill the bottle with a syrup made of one part sugar to three parts water. Then hang it on a stick among honeysuckles or other fragrant, trumpet-shaped flowers. Be sure the bottle is in full sunlight; then sit down about ten feet away where you can watch it, and wait quietly.

The first hungry hummingbird that comes along will be grateful for this ready-fixed meal and will start drinking. If you watch closely, you will see

the tiny threadlike tongue flicking rapidly in and out of the syrup. It will take dozens of these darting motions of the hollow tongue to satisfy its appetite.

Afterward, if there are babies in the hummingbird's tiny nest, the mother bird may fly home to feed them through that same long tongue. When her babies are first hatched they are no bigger than honeybees, and they haven't a single feather. But they grow up quickly, and they may be flying in your garden three weeks from the day they hatched from tiny eggs.

Since the hummingbird is so tiny, it might not appear to have much defense against its enemies, but God took care of that too. This little bird is a fierce fighter. Sometimes cats see them and think that such a tiny bird should be a tasty morsel, but not many cats have ever tasted a hummingbird. By jabbing at the cat with its long sharp bill and then darting off, the hummer can drive it away in a hurry. A squirrel sneaking up a tree for a taste of hummingbird eggs soon finds himself dodging and running for cover when Mother Hummingbird discovers his presence near the nest.

There really isn't a thing that this tiny feathered helicopter needs, from a hollow tongue to stiff wing feathers, that God hasn't provided for. And if God is so careful to give the tiniest bird such complete equipment, don't you think He will gladly supply every need you have? The Bible says, "He careth for you."

Let Jesus Make it Reach

MY NAME IS ON THE MAILING LIST of a home for aged and orphaned Negroes to which I have sent boxes of clothing in the past. A few days ago I received a reminder of the material needs of this institution.

The same day a very dear friend, the wife of a minister, visited me and spoke of a letter from a G. I. now serving in Korea. This soldier pleaded earnestly for money and clothing for the support of the many abandoned babies in that land.

Today as I went about my housework I thought of my own church, which must have both my prayers and regular finances. And I also thought of these two requests for aid, as well

as other ministries that I would like to help.

Bible prophecy and my heart both tell me that my beloved Jesus will return soon, and there are so many yet to be saved. If I could spend twenty-four hours a day in prayer, I still couldn't bring the individual needs of everyone to the throne. Saved or unsaved, we still need the prayers of those we love. And one of my greatest burdens is for the degraded and depraved souls in bondage to Satan on the skidrows of our cities—souls for whom no one prays and only Jesus loves.

There are many young people whom we call juvenile delinquents; many are children of parents who have only used the name of Jesus as an epithet. And if their parents don't pray, who will pray for them? Jesus would not have me abandon them.

But there is just so much time, and no more, that a busy housewife can spend in prayer. My time simply won't reach around all these needs any more than my money will stretch to meet every need.

I reached the inevitable conclusion that the need was just too great. My gift was too small and my prayer time too limited to really do much good for anyone if I tried to make it reach among so many. Yet I want to help feed and clothe the needy, and above all I want to help send the gospel to the uttermost parts of the earth.

Suddenly the magnitude of the great job that must be done with so little completely overwhelmed me. I turned from my dishpan and reached for my Bible for a comforting word from God. My intention was to read a psalm, but my Bible fell open to John 6 and I started reading at the ninth verse.

"There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?"

Here was God's answer for all of us who feel the job is too big for our human resources. It is too big—but why confine ourselves to *human* resources?

It was as if God said to me that morning, "Give me your five loaves and two fishes; I'll feed the multitude. Don't look at the smallness of the gift, but see how mighty I am."

Blessed Jesus, I thank Thee! It is my job only to give what I have, though it may be comparable only to the little boy's lunch or the widow's mite. It is Thy job to make it reach—and truly, Thou art able. Amen.

—By Jean M. Petty



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, September 22

Read: 2 Corinthians 8:1-15

Learn: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Corinthians 8:12).

For the Parent: In this passage Paul is reminding the Corinthian church of its responsibility in Christian giving. He gives the examples of the Macedonian churches, vv. 1-6, then urges the Corinthians to follow that example. Most important is giving ourselves to God, v. 5. After that we must also give of our time, talent, money, etc. This must be a willing gift, v. 12.

Question Time: What must we first give to God? (v. 5) How is the amount of our giving determined? (v. 12)

Tuesday, September 23

Read: 2 Corinthians 8:16-9:5

Learn: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Corinthians 8:21).

For the Parent: The area of Christian giving also includes the idea of honesty. This is pointed out in this passage, 8:21. If we are honest with God, we will probably be honest with men. But if we do not have honesty in our dealings with God, then we probably do not have it in our dealings with others. Christian giving is also a proof of our love for God and of our love for others, 8:24.

Question Time: What are some ways in which we are dishonest with God? What are some ways in which we are dishonest with others?

Wednesday, September 24

Read: 2 Corinthians 9:6-15

Learn: "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

For the Parent: From this passage on stewardship emphasize: (1) the law of the harvest applies to Christian giving, v. 6; (2) the correct attitude is important, v. 7; (3) God will supply our needs, vv. 8-12; (4) a real spirit of giving brings glory to God, v. 13; (5) we cannot do less than give our all, because God gave His only Son for us, v. 15. The whole basis of Christianity is wrapped up in that one word **give**.

Question Time: What are some of the teachings of this passage? (See above) What one word sums up Christianity? (See above)

Thursday, September 25

Read: Malachi 3:1-10

Learn: "Except ye repent, ye shall all likewise perish" (Luke 13:3).

For the Parent: (Additional material on "Malachi, the Prophet of Repentance" will be found on Sunday's Lesson page.) This passage: (1) promises the coming of the Lord, v. 1—partially fulfilled when Christ was on earth, yet a more complete fulfillment awaits the time when Christ shall return as King of kings; (2) reminds us that we cannot stand before Christ in our own righteousness; (3) reaffirms the importance of paying our tithes to the Lord—to do otherwise is to rob Him.

Question Time: What promise is contained here for the tither? (v. 10)

Friday, September 26

Read: 1 Thessalonians 4:13-18; 1 John 2:28; 3:1-3; 2 Peter 1:5-11 (Sunday's Lesson for Juniors)

Learn: "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

For the Parent: The soon coming of Christ is one of the great incentives for Christian living. From these passages, emphasize especially the importance of consistent Christian living, of growing in God, of personal purity, etc. Also bring in the idea that these things are important so that our lives can be witnesses for Christ.

Question Time: What does the hope of Christ's soon return do for us? (1 John 3:3) What should be added to our lives? (2 Peter 1:5-11)

Saturday, September 27

Read: Matthew 3:13-17; 4:1-11 (Sunday's Lesson for Primaries)

Learn: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

For the Parent: Review the ministry of John the Baptist and his baptizing of Jesus. Then have the group review the story of the temptation of Jesus. Stress: (1) Satan attacks subtly; (2) we can use God's Word to defeat him; (3) since Christ was tempted, He is able to help us when we are tempted. It is **yielding** to temptation that is sin.

Question Time: Is it a sin to be tempted? (See above) How can Jesus help us?

Literature Work Advances in Africa

by Harold Jones, Upper Volta

THE HAUTE VOLTA HAS SEEN remarkable progress during the past twenty-five years. Hundreds of students are graduating yearly from its various schools. Other Africans see what the ability to read has accomplished for them and they too desire to learn.

For years we have had a multigraph with two African operators. This and subsequent equipment have printed the first edition of the New Testament, parts of the Old Testament, Bible School Courses, and hundreds of Bible lessons in Moré. But this slow, tedious method is completely outdated in this fast Twentieth Century.

To meet the challenge, our Christ Ambassadors (USA) accepted the Ouagadougou printing plant as a Speed-the-Light project. In 1957 they raised \$7,000 for the purchase of a Rota-print press.

By the fall of 1958 we expect to have the remaining equipment installed, giving us \$15,000 worth of the latest printing machinery. The possibilities of diversified printing will be unlimited as soon as we get our camera. The IBM electric typewriter will replace the lino-type. What it cannot produce can be done by hand. Pictures and illustrations of all shapes and kinds can be used. The only limit will be one's imagination and ability.

The government has given us a lot across from the auto "gare" upon which was constructed the Protestant Temple. Fortunately, there was sufficient room to the south of the church for the Library-printshop. We started building last September. Lack of funds, resulting from rising building costs, have held us up but we praise the Lord that the work is now nearing completion. The finished building will be well lighted, well ventilated, and air conditioned, so working conditions will be conducive to efficient production.

The bookstore has proved an effective means of getting the printed Word to the people. Two priests and seminary teachers have purchased Bibles and books from us. They expressed their

appreciation of the Protestants' efforts to provide good literature for their people. The sales have exceeded our expectations. Our ideal location plays an important part, as the auto "gare" is the motor hub for eastern Haute Volta.

We expect to be printing tracts for evangelization and material for Christians. Sunday School literature has been the particular vision of the Assemblies of God throughout the world.

The preliminary plan is to use the three- or seven-year cycle evangelical Sunday School lessons and run these one year behind the home edition, thus giving us time to prepare materials for the following year. Each group desiring to participate in the Sunday School literature project would receive quarterlies from the United States and then translate them into the vernacular in which they are working. They could then order the flannelgraphs and other illustrated materials for each quarter.

A program such as this cannot be realized in a short time, and it will require the close co-operation of all those doing translation work.

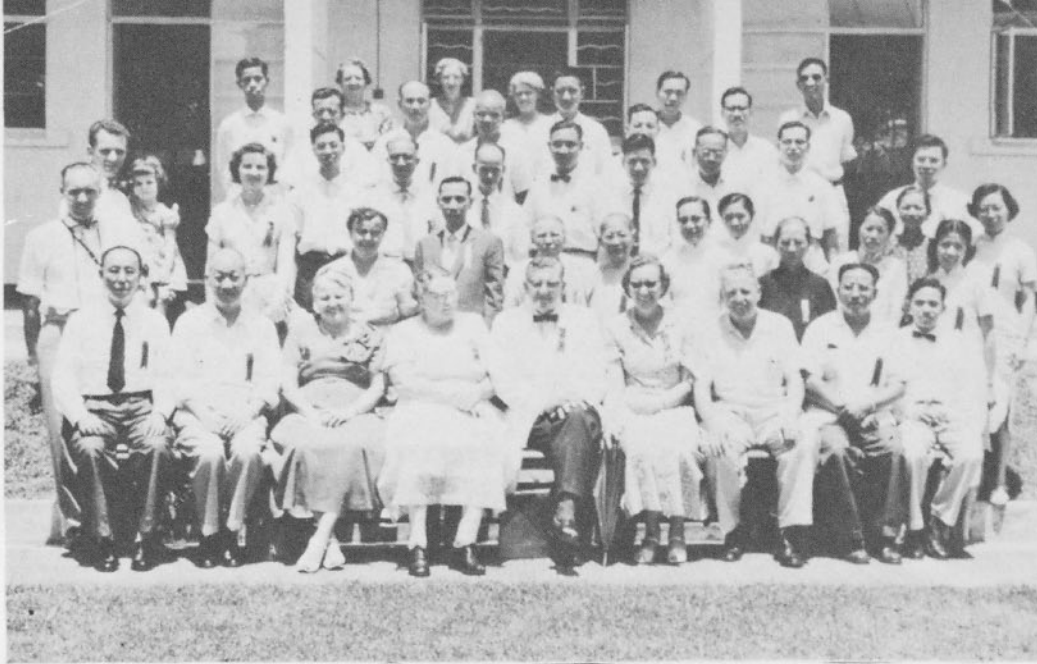
There may be questions in the minds of some as to what all this will cost. I think most of us have been feeling the pressure of the high cost of living. One who had visited every country in

Africa south of the Sahara made the statement that French West Africa's cost-of-living scale was the highest of all the places he had been. Thus far the printing press is not subsidized to any considerable extent. The present plan is to compute the cost of the job by taking the actual cost of paper and plates, labor (missionary services not included), plus twenty-five per cent for various expenses such as film, ink, utilities, etc. This should bring the price within the reach of the average African, especially in the larger editions. However, it may be necessary to subsidize the literature with mission funds. True, problems will arise, but as we look to the Lord and work together these can be worked out.

The stakes are high in this new Africa. The pagan population is increasing faster than the Christian community. The forces of evil are making tremendous advances. This is illustrated by the following statement found in a Roman Catholic paper, "We consider Ouagadougou to be the most Christian city in all Africa." In view of these facts and the lateness of the hour we must do everything possible to train our youth, regardless of costs. The harvest is ripe. We must sharpen our scythes and cut a greater swath than ever for Christ and His Kingdom. ◀◀

The French West Africa Literature Committee represents 121 tribes and 20 million people. John Hall (fourth from left) and Harold Jones (sixth from left), missionaries in Upper Volta, and Minigou Lebende (back to camera), Superintendent of the national work in Upper Volta, represent the Assemblies of God in this group.





Missionaries, Chinese workers and delegates at the 1958 conference of the Hong Kong and Macau District, Assemblies of God

MISSIONARY News Notes



BACK TO THE FIELD

Mr. and Mrs. R. L. Cimino and children left New York on August 20 for another term of service in Nigeria.

The James King family left for Nigeria on August 1 aboard *SS Hansatic*.

Mr. and Mrs. Rex Jackson returned to their work in Nigeria, sailing from New York on August 19.

Virginia Hamlin returned to her work in India on August 20.

Valborg Frandsen sailed for North India on August 6.

Edna Hudson returned to India on August 7.

Mr. and Mrs. D. E. Fullerton left on August 14 for language study in Costa Rica.

Mr. and Mrs. James M. Reb and daughter have left for Hawaii after serving for many years in Alaska.

Mr. and Mrs. W. Erola and sons returned to Burma on August 11.

HOME ON FURLOUGH

The John Stetz family are home from Korea. The address is 13116 Oak Park Blvd., Garfield Heights 25, Ohio.

Mr. and Mrs. W. J. Kornelson and children have arrived from Nigeria. Their temporary address is 434 W. Pacific St., Springfield, Mo.

Mr. and Mrs. Crabaugh have arrived from Liberia; they are staying at 523 N. Cucamonga Ave., Ontario, California.

Mr. and Mrs. A. F. McGrew and children arrived on August 7 from Indonesia. They can be reached at N. 3707 Atlantic St., Spokane 18, Wash.

Hong Kong Conference Report

By H. A. PARK

Another annual conference of the Hong Kong and Macau Field has become history. As in years past it was held on the campus of Ecclesia Bible Institute. On June 18 more than forty national workers, missionaries, and delegates arrived for three days of devotional services and business meetings. Many stirring reports were heard of God's blessings during the past year. All were encouraged to look forward to a better year in God.

We were especially fortunate in being able to have Paul Pipkin with us as conference speaker this year. He brought very inspiring messages each

day during devotions. Even if nothing else had been accomplished for God in the conference, it was worth while just for the messages we heard.

At the business meeting officers for the coming year were elected. The results were as follows: Superintendent, H. A. Park; Assistant Superintendent, T. Y. Tse; Secretary, Y. K. Leung; Treasurer, K. M. Kwaan. The committee members chosen were Timothy Chung, Paul Leung, S. C. Ch'ui, B. T. Bard, and A. W. Hall.

We are praying for a greater and richer blessing on our District this coming year.



The James King family



The R. L. Cimino family



Virginia Hamlin



Edna Hudson



The James Reb family



Mr. and Mrs. D. E. Fullerton



Valborg Frandsen



Mr. and Mrs. Rex Jackson



THIS PRESENT WORLD

Statistics

CHURCH MEMBERSHIP AT RECORD HIGH

Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues. Membership reached a new high of 104,189,678 in 1957, a gain of 964,724 members over the previous year.

The statistics, covering 255 church bodies in 48 states and the District of Columbia, appear in detail in the *Yearbook of American Churches for 1959*.

A breakdown of membership totals shows that 59,823,777 are Protestants, 35,846,477 Roman Catholics, 5,500,000 Jewish, and 2,540,446 Eastern Orthodox in this country. A difference in denominational counting systems makes an exact count difficult.

Other new figures, covering mainly the church statistical year of 1957, include: Sunday School enrollments, up 1.1 per cent to a new total of 40,359,772; per member contributions of \$56.74 annually, an increase of 7.3 per cent, totaling \$2,043,741,555 with only 52 groups reporting; new church construction at an all-time high of \$868,000,000, up \$93,000,000 over the previous year and more than double 1950's total.

According to the *Yearbook*, the largest Protestant body is The Methodist Church with 9,543,245 members. Second is the Southern Baptist Convention with 8,956,756. Ranking third is the National Baptist Convention, U.S.A., Inc. (Negro) with 4,557,416.

Bible

SCRIPTURES NOW IN 1127 LANGUAGES

Some part of the Bible had been published in 1127 languages and dialects as of December 31, 1957, according to a statement issued recently by the American Bible Society. Nineteen new languages have been added to the list since the last report.

Complete Bibles were published in the following languages for the first

time last year: *Kanda*, spoken in Kenya; *Lakher* in Assam; *Ndau* spoken in Rhodesia; *Tigrinya* in Eritrea; and *Tumbuka* in Nyasaland.

BIBLE-READING SUBSTITUTED FOR COMMUNIST PEP TALK

Workers assembled in a Budapest factory to hear a lecture on the Hungarian Communist government's "peace campaign" were astounded to hear the speaker read passages from the Bible instead. The incident occurred when Zoltan Kodaly, famous Hungarian composer, was ordered to talk on the government's "peace" efforts. Mr. Kodaly, a Catholic, gave the workers a Bible reading instead. As he read aloud, there was dead silence. The workers expected him to be hauled away to prison. But he was permitted to finish his reading, after which he walked quietly out of the building.

Temperance

LEGISLATION ON LIQUOR ADS KILLED

Legislation to prohibit alcohol beverage advertising in interstate commerce was killed on Capitol Hill, so far as the 85th Congress was concerned, when the Senate Committee on Interstate and Foreign Commerce voted to postpone its consideration until next year.

The bill, which was sponsored by Senator William Langer of North Dakota, was the subject of committee hearings early this year at which scores of witnesses for religious and temperance groups urged its enactment. However, the committee never reported the bill to the Senate floor.

"This is the eighth time in eleven years that similar legislation has gone through the hearing stages, only to be killed in either a House or a Senate committee," said Dr. C. R. Hooton, secretary of the Methodist Board of Temperance. "Proponents of the bill have urged both committees to give other legislators a chance to vote on the measure by reporting it to the floor for open debate, but the challenge thus far has fallen on deaf ears."

Foreign

ADLAI STEVENSON VISITS RELIGIOUS CENTERS IN MOSCOW

Adlai E. Stevenson, titular head of the Democratic Party in the U.S.A., highlighted his four-week visit to Russia by going on a guided tour of the ancient Russian Orthodox theological academy at Zagorsk and by speaking at Moscow's only Baptist church. At the request of the Baptist pastor, Mr. Stevenson spoke to the Moscow congregation for about five minutes. He told the 2,000 people present that he brought the "best wishes of tens of millions of American Protestants who are praying today for peace." He said, "We believe peace begins in the human heart. We believe that spiritual life is indispensable to a full and rich national life."

Mr. Stevenson reportedly is a Unitarian who attends a Presbyterian church when in his home town.

AFRICAN CONVERT AT BRUSSELS FAIR WITNESSES TO EUROPEANS

A strange reverse of pattern was noted at the Brussels World Fair during the month of June as a Congolese Christian sought to win white people to Christ. The event was even more interesting since the witnessing was not being done in connection with any of the eight or nine religious exhibits but within the official Belgian Congo exhibit itself.

The African converts, Asani and his wife, were in Belgium as guests of the Belgian Government which is celebrating the 50th anniversary of the annexation of the Congo.

In answer to the question about why there are so many Protestant converts in Congo and so few in Belgium, he replied, "Every Christian ought to be witnessing. That is what we teach our Congo believers, and that is why the gospel is spreading faster there than here," said Asani. "In Congo the missionaries have come with the Word of God, translated it into our language, taught us to read it, and put it into our hands; and its message has transformed our lives."

Denominations

NAZARENES CELEBRATE 50TH YEAR

The International Church of the Nazarene, now in its golden anniversary year, will honor 389 men and women from 37 states, the District of Columbia, Canada, and Japan on its 50th birthday. These 389 are survivors of the 10,414 persons who became charter members when the Church of the Nazarene was organized at Pilot Point, Texas, on October 13, 1908.

MENNONITES TO OPEN LARGEST BOOK STORE IN U. S.

The Mennonite Publishing Company, marking its fiftieth anniversary this year, is setting up what it believes to be the largest religious book store in the United States. It will occupy 20,000 square feet of floor space on two floors of the former Sears Roebuck and Company department store in downtown Lancaster, Pennsylvania, which the denomination has bought for its national headquarters.

GOOD ADVICE FROM A ROMAN CATHOLIC ARCHBISHOP

Archbishop William O. Brady of St. Paul, Minn., has called on his people to dress "reverently" when they attend church. "Bermuda shorts are not pants in Minnesota," he said. "Sandals showing painted toenails are not shoes. A suntan is not clothing."

He called for a return of the "Sunday suit" for church-going by saying that men should wear pressed trousers, a coat, a clean shirt closed at the throat with a necktie, and freshly polished shoes, rather than "casual" clothing. For the women, he said, fashions are for the store windows, not for the church. The dress should be such as not to attract attention, sleeves below the elbows, stockings, and shoes that are shoes, not bedroom scuffies. For the children, proper church attire means the beginning of a tradition of dress and action which says: "We are going into the presence of God to pray, not to play, but to worship and adore the One who loves our souls."

We may not agree altogether with the archbishop's standards but at least we agree that there ought to be some standards as to how "thou oughtest to behave thyself in the house of God" (1 Timothy 3:15). The more informal our services are, the easier it is to grow careless in our church-going habits. The Bible says, "Reverence my sanctuary. I am the Lord" (Leviticus 19:30).

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

THE AMERICAN METHODIST MISSIONARY who disappeared last month while driving through mountainous country in eastern Algeria was still missing at press time. He is Lester E. Griffith, age 33, formerly of Cleveland, Ohio. It is believed he was kidnapped by Algerian nationalist rebels to care for their wounded. French soldiers risked ambush to search the olive groves and mountaintop villages in the rebel-infested area, but the only trace of him they could find was the charred remains of his station wagon.

TWO LAWS TO CURB OBSCENITY IN MAILS have been signed into law by President Eisenhower. The bills give the Post Office Department greater authority over mail suspected of containing obscene material.

ONE OF THE LAWS provides that offenders can be prosecuted where the material was deposited or where it is received. Also pornographic material which might fall into the hands of a teen-ager would be punishable by a fine of \$10,000 or ten years in jail, or both.

THE OTHER LAW gives the Post Office Department broader powers over the type of obscene material that may be seized, including copyrighted and second-class mail. There was an increase of 40 per cent in the number of arrests for mailing filth in the fiscal year just ended as compared with the previous year.

THE PRESIDENT ALSO SIGNED A TAX REVISION BILL which will exempt all private, non-profit educational institutions from Federal excise taxes. The Treasury Department estimated the bill will cost the government about three million dollars per year.

LEGISLATION TO BAN SERVING OF LIQUOR on commercial airlines died in the Senate Interstate and Foreign Commerce Committee. The legislation, which was strongly supported by church groups and by airline stewardesses' and Pilots' associations, was not reported out of the committee, although it had been favorably recommended by a subcommittee after public hearings.

KANSAS STATE PRISON at Lansing now has a Protestant chapel. Inmates fashioned the chapel from a former music room. Two large paintings of Christ which decorate the chapel were painted by an inmate.

CONSUMPTION OF BEER WAS DOWN 2,000,000 barrels and hard liquor was down 1,000,000 gallons last year. This report coincides with the claim by Mrs. T. Roy Jarrett to the WCTU convention in Washington, D. C. that the number of U. S. drinkers has decreased 30 per cent in the last 10 years, despite mounting alcoholism.

THE COMMUNIST RADIO at Sofia, Bulgaria, broadcast a lengthy exhortation under the title "You Will Not Obtain a Good Crop by Prayer." The broadcast jeered at various religious rites in connection with the harvest prayers for rain and sharply criticized Bulgarian workers for stopping harvest work on Sunday.

PROTESTANTISM IS GROWING IN BRAZIL ---up more than 200,000 members during the past five years. Of a total population of 61,000,000 Protestants in Brazil numbered 1,741,430 at the last official count.



Our heavenly Joseph can feed our souls with the bread that satisfies—but will we pay the price?

“I Have Bought You”

BY EDITH ARMSTRONG

DURING THE “LEAN YEARS” WHICH Joseph had predicted in interpreting Pharaoh’s dream, there was a severe famine in Egypt. And the Egyptians bowed before Joseph pleading, “Give us bread; for why should we die...” (Genesis 47:15).

When Joseph asked for money in exchange for corn, they willingly gave it all. Perhaps some of them had hoarded their savings for many years, but when faced with the choice between life or death there was only one thing to do. Gladly they exchanged their money for bread.

We too live in a famine-stricken world, spiritually speaking. There is no earthly satisfaction for the hunger of the soul. There is but one place to receive this life—at the feet of our heavenly Joseph, the Lord Jesus Christ.

He offers us the Bread of life in exchange for our hoarded sins. What an offer! Eternal life is ours as we surrender the load of sin.

One may decide to cling to that load, or pretend it does not exist, but what good will it do him if his soul starve? Soon the strength is gone and he falls, crushed beneath the heavy burden. How much better to cast it at the feet of Jesus. How much more glorious to arise with the living Bread, “that a man may eat... and not die!”

The bread they had bought eventually ran out. Again the Egyptians hungered, and again they came to the lord of the land where they had first found satisfaction. This time they had no money, yet Joseph asked a price. He said, “Give your cattle; and I will give you for your cattle, if money fail.”

Perhaps an Egyptian hesitated. “My cattle? How shall I surrender these possessions which I have acquired? I cannot let them go.”

But there came a day when the awful gnawing hunger that foreshadowed starvation and eventual death became so great that he gladly exchanged his cattle for bread.

We, who have left our load of sin with the Lord and have tasted the Bread of life, have again experienced hunger—a desire for more. As we come, however, He may touch “our cattle,” our legitimate possessions. They seem so very dear and necessary to us—our homes, our families, our jobs, our bank accounts, our plans. Why should He touch them? Why should He ask us to forsake our plans to follow Him? Why must we be willing to lay aside the comforts of home and go to a far land to witness for Him?

Many have been faced with God’s call to a deeper consecration and have asked the old, old question—“Why, God? Why?”

But in holding back, there comes an emptiness. Hunger increases and we realize that the only way we can continue to live spiritually is to come to a place of complete surrender. Oh, the wonderful times of feasting that await the child of God who yields to the divine will at this point in his experience!

Another year passed. Again the Egyptians hungered, and again they came to the giver of bread. And this time he asked for their land. Think of the protests! These possessions had been handed down to them by their fathers. They spoke of their ancestry, of their position in the community. Their reputation was tied up in the land they owned. Must they give up their rank for bread?

When the hunger became intense, they found that even this did not matter. They were desperate. They said, “Wherefore shall we die? Buy... our land for bread.”

As we follow on to know the Lord and taste of His good things, the hunger for heavenly food increases and we seek Him for more. And the answer comes, “Give me your lands, even your reputation among the men of the world.”

He shows us that there is abundant food in the Baptism of the Holy Spirit. It may mean the loss of some we have counted friends. They may call us fanatical. But if we would satisfy the hunger, we must come to the place

of willingness, regardless of the cost. Our reputation with man won't matter. We want more of God!

As we come to that place of complete surrender, we will eat of food we had not realized could be enjoyed on this earth! We will be filled and satisfied so completely that the joy will overflow from our lips in a heavenly language of praise.

"There is not ought left in the sight of my lord, but our bodies... we will be servants." With this statement, the men of Egypt gave their all to Joseph. Here was the final step of surrender. Now Joseph spoke to them. "Behold, I have bought you... lo, here is seed for you, and ye shall sow the land."

They were now his servants. He could entrust to them the responsibility of sowing. They went forth to sow the precious seed so that the land should no longer be desolate.

Is it not thus in our Lord's dealings with us? We must be completely yielded to Him before we are empowered and entrusted to sow the seed which is His precious Word. Then as we scatter the seed at His bidding, we have the assurance that others too will share our Christ who is the "living bread which came down from heaven."

STILL AVAILABLE!

Extra copies of the special Prophecy Issue of **THE PENTECOSTAL EVANGEL** are still available at special low rates.

Excellent for acquainting your community with the full gospel message for these troubled times.

ORDER NOW

The present supply is limited, so place your order today to avoid disappointment.

SPECIAL RATES!

On this issue only, the rate is \$4.00 per hundred, postpaid to any U.S.A. address. (In Canada add 50c per hundred.) Minimum order, 100 copies. Cash must accompany order.

Please mention Prophecy Issue No. 2313 when ordering. Address your letter to:

The Pentecostal Evangel
434 West Pacific St.
Springfield, Missouri.



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

I have heard a minister speak about the "statutes." What are they?

I suppose he was referring to the statutes which God gave Israel through Moses. These were oral rules, or laws, by which Israel was to be governed. You will find them in Leviticus, Numbers, and Deuteronomy. I suggest that you begin reading at Leviticus 15.

* * *

What did Jesus mean when He said, "Wide is the gate, and broad is the way, that leadeth to destruction... Strait is the gate, and narrow is the way, which leadeth unto life"? (Matthew 7:13)

Man by nature has inherited a disposition that is at enmity with God (Romans 8:7). It is easier for man to go contrary to the will of God than to serve Him. This is the broad way that leads to destruction. But man may be born again, receiving a disposition to obey God. To take this strait way means denying himself things which are not pleasing to God, but provides in the end everlasting life.

* * *

Does the Scripture teach that we must "plead the Blood" over our bodies to protect ourselves from demons?

There is no value in merely uttering words. Jesus gave Himself in our place. When we look to Him and by faith see in Him our salvation and protection, appropriating to ourselves His keeping power, we have the real meaning of pleading the Blood. Certainly it is well to "plead the Blood," honoring it and trusting in its power for our safekeeping; but to make a fetish of some verbal expression has no value.

* * *

I read a tract which said Jesus did not get His body from Mary, for if He had He would have been born with a sinful nature. Is this true?

The writer of the tract may have got his idea from Hebrews 10:5, "A body hast thou prepared me." The Bible, however, clearly sets forth that, as to the flesh, Jesus was the offspring of

Mary. It was to be "the seed of the woman" that would bruise the head of the serpent (Genesis 3:15). When Jesus was born, Mary "brought forth her firstborn son" (Matthew 1:25). In Jesus "God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). How could it be clearer that our Lord Jesus, as to the flesh, was the offspring of Mary? But since Jesus was conceived by the Holy Spirit, not by a man, He came into this life free from Adamic sin.

* * *

Is it necessary for the congregation to clap their hands at every service?

Perhaps not. It is possible that if we clap our hands too often we will fail to think of the words and meaning of our songs. But clapping and other activity often helps us to enter into a spirit of worship. Hand-clapping is scriptural. Psalm 47 says, "O clap your hands, all ye people; shout unto God with the voice of triumph." There is a time to make a joyful noise unto the Lord and there is a time to be silent before Him. We should always remember that acceptable worship is "in spirit and in truth."

* * *

I heard a minister say that "Abba, Father" (found in Romans 8:15) means "Abba, Daddy" and that we should address God as "Daddy." This grieved me. Was the minister right?

Perhaps the minister felt that the term "Daddy" would produce a consciousness of God's nearness and a familiarity with Him. This, I think, was a mistake. The Bible says concerning God, "Holy and reverend is his name." We must be careful lest we dishonor the dignity of Deity. God is a Spirit, and spiritual worship is on the highest plane of reverence.

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

JESUS, SPEAKING OF THE END OF THE age and of the time of His return, told this parable, recorded in Mark 13:34-37—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

The most prominent truth of this parable is the Christian's responsibility in the matter of watchfulness. The interpretation is obvious. Jesus, the Son of man, has taken a far journey. He has gone back to His Father in heaven. He has left His house here on earth. This house is His Church, comprised of born-again believers all over the world. Those of us who believe on Him are His servants. He has invested us with power (or authority) and appointed each of us a task. And He has charged all of us with the responsibility of watchfulness. The reason for this watchfulness is that He is coming again at an unannounced time.

We must be watchful because we do not know the time of His return. Earlier in this chapter Jesus made reference to a coming world-wide catastrophe which would precipitate His return to earth. His disciples asked, "When shall these things be?" In reply Jesus only revealed more of the events which would mark the end of the age. And just before concluding His remarks with this parable, He said, "But of that

day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

This should have stopped all speculation as to the exact time of His coming. But His disciples, like many who followed them, were still anxious to know exactly when God would fulfill His plan. So on a later occasion they again questioned Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" And Jesus answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7).

This uncertainty as to the time of His coming, which some take as an encouragement to slothfulness, ought rather to be an incentive to watchfulness and attention. God hid the exact date from us to encourage constant vigilance. But while we do not know the exact time, we do know the manner of His return.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27). We shall all be changed, in a moment, in the twinkling of an eye . . ." (1 Corinthians 15:52). His coming will be sudden and unannounced. He will appear in an instant. It will then be too late to make amends with God and our fellow men. If we are not now prepared to meet the Lord, we should no longer delay, but pray and take whatever action is necessary for us to be ready. We are to "abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

We must be watchful not only because we do not know the time of His

Be Wat

*"At such an hour
the Son of Ma*

By **JAMES M.**

return and because His return will be accomplished in an instant, but also because many people will be found sleeping when He returns. Many are now asleep spiritually. They are unaware of what God is doing in the world. They are unconcerned about Christ and His second coming. There is widespread indifference and unbelief in the world today, even among professing Christians. We must be especially watchful lest this lethargic spirit overtake us, making us insensible to the Spirit of God in these final hours.

"Take heed to yourselves," Jesus warned us, "lest at any time your hearts be overcharged with surfeiting [self-indulgence], and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man" (Luke 21:34-36).

"Take heed"—lest you be snared through carelessness or indolence. "Watch"—because the appeal of the flesh and the pull of materialism can



IMPORTANT DAYS IN
october

atching

as ye think not,
Man cometh”

M. BRYAN

drown out the voice of the Spirit.

This watchfulness is not “a constant fidgety curiosity about the coming of the Lord; not hunting after apocalyptic dates.” It is that profound and constant feeling of the transience of this present world which causes us to keep our hearts and minds fixed upon Jesus.

This watchfulness is an indispensable part of our “work” assigned us by our Lord. If we have the proper conception of impermanence of this world, we shall work the more vigorously for the salvation of men and women. We shall redeem the time, knowing that the day is short and that the night is soon coming when no man can work. We shall guard against anything which would distract us from the serious business of living wholly for God.

Watchfulness is work. There is no time for sky-gazing or date-setting. When Jesus had finished His work on earth at His first coming and was ascending back into heaven in a cloud, His disciples stood watching. They were reprimanded by two men in white apparel who stood by them and said: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus,

which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

“Then returned they unto Jerusalem.” They reacted to the promise of His return as we should, by beginning to pray and to wait upon God for an effective Holy Ghost ministry. After ten days of prayer the Holy Spirit was given the Pentecostal Church was established, and world-wide evangelism was begun.

We need to watch first of all our loyalty to Jesus Christ. “Keep thy heart with all diligence.” See that your chief aim is to please Him who has saved you and to love Him with all of your heart, soul, mind, and strength. Watch that your heart does not become enamored with the deceptive pleasures and covetous spirit of this present age. “Where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return... Blessed are those servants, whom the lord when he cometh shall find watching” (Luke 12:34-37).

Then, watch others. Not critically, but in concern for their spiritual welfare. Christians should encourage one another to continue in the faith.

Finally, watch for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Keep your heart fixed upon Him, and your eyes open to the signs of the times. Many signs point to His soon return—the fulfillment of prophecy, especially in the regathering of God’s covenant people, Israel; the increase in famines, pestilences, and earthquakes; the distress and perplexity of nations,



COURTESY STANDARD PUBLISHING FOUNDATION

men’s hearts failing them for fear of what is coming upon the world; the increase of lawlessness; the falling away from the true faith; the increase in speed and knowledge; the evangelization of the world—all of these signs point to the fact that “Jesus is coming soon!”

The Bible says: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (1 Thessalonians 4:16, 17). *Are you ready to meet Him?* ◀◀

AGEMENT

● **OCTOBER 5—CENSUS DAY GOAL:**
FIND THOSE WHO ARE READY.

● **OCTOBER 12—CONTACT DAY GOAL:**
REACH THOSE WHO HAVE BEEN FOUND.

● **OCTOBER 19—BIBLE DAY GOAL:**
TEACH THOSE WHO HAVE BEEN REACHED.

● **OCTOBER 26—RALLY DAY GOAL:**
WIN THOSE WHO HAVE BEEN TAUGHT.

IT'S THE LAW!

An inspirational meditation on Romans 8:2
—For the law of the Spirit of life in Christ
Jesus hath made me free from the law of sin
and death.

LAW IS THE RULE BY WHICH WE are governed. There is social law, natural law, and spiritual law. Laws have been fixed by God and when we violate them it is at our own peril.

Someone has said: "We speak of breaking the law, but actually that is not possible. When we violate the law we break ourselves." For example, there is the law of retribution—we reap what we sow. No matter how much we might wish it were otherwise, we always reap what we sow. *It's the law.*

The law of the Spirit. There is the law of life and there is the law of death. We cannot receive the blessings of the law of life apart from the Holy Spirit. We may come to an intellectual understanding of Romans 8:2 but mental assent alone will never bring us the power of eternal life. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). Would you like to know the glorious power of God's law of life within you? Then pray that the Holy Spirit will come into your heart. God will illumine your mind so that theories will become reality in your personal experience.

"The law of the Spirit of life." In the Bible, God portrays Himself in hundreds of ways to reveal who He is and what He does for His children. Among the most enlightening of His self-portraits are His names. Here we see Him as the "Spirit of life." That word *life* is beyond searching out! Life

is infinite, fathomless! Life is the mysterious quality of God that has never known darkness, sorrow, pain, or death. This divine life remained untainted through thirty-three years in the flesh of Jesus of Nazareth and it rose unconquered over thongs, thorns, spikes, swords, and sepulchers! Death itself grappled with the life of God in Jesus Christ but lost the battle.

Life is the breath of heaven. That life has been breathed into you by the Holy Spirit, the Spirit of life, if you have received Christ as your Saviour. When you are tempted by discouragement, when difficulties threaten you with failure, think on this truth: "The eternal Spirit of life is within me." The Bible says, "God hath sent forth the Spirit of his son into your hearts" (Galatians 4:6). Draw upon His divine power, and no evil force shall be able to conquer you.

"Life in Christ Jesus!" There is the generating power of the law of life. It is "in Christ Jesus." The Bible declares Him to be "Christ the power of God" (1 Corinthians 1:24).

It is in Christ Jesus that the secret of all blessing lies. Without Him religion would be a world without an orbit, aimlessly wandering through the darkness of philosophy and man-made traditions. Christ is the source of the "rivers of living water" (John 7:38). Have you found Him? Jesus said, "I am... the life" (John 14:6). Health, strength, healing, and all blessing that pertains to life is in Christ Jesus. To tap the great eternal fountain of life, one must draw upon Him—not merely

His teachings, nor His commandments, but Christ Himself. He is the Life!

"Hath made me." We mortal, weak, sinful creatures have been made partakers of the very life of heaven! Once, without Christ, we lived in the material sphere. Like children at play near a viper's nest, we sat in the sunshine of worldly pleasure and made daisy chains of the soon-fading flower of earthly joy. But now, through Jesus Christ, we have been transformed into new creatures. Our thinking has been changed; we have put away the childish things of this world, and the mind of Christ is in us (1 Corinthians 2:16).

This new life in Christ is a personal experience according to 2 Corinthians 5:17—"If any man be in Christ, he is a new creature." That we become filled with divine life is beyond understanding. Yet Paul said, "Christ liveth in me" (Galatians 2:20). "The law of the Spirit of life in Christ Jesus hath made ME!" Each of us can be made in the fashion of God's perfect will as we submit to the divine presence within us.

"Free." Freedom is independence. When we are free from a law we may live independent of it, as though it does not exist. So, says the Scripture, we are independent of the law of sin and death. We are free because a greater law controls us.

In the earlier years of our United States there were slaves who had no law of liberty or equality to govern them. They were subject to the whims and commands of their masters. Then, when the law of liberty was declared



PHOTO BY H. ARMSTRONG ROBERTS

valid for the slaves, the old law of their masters had no more power over them. They were free to pursue life and happiness according to their own wishes. The new and greater law of liberty abolished the lesser law of the masters. So it is that we are free from the curse of sin and death. A new law governs us. Once we were slaves to sin. Now we are the sons and daughters of God (2 Cor. 6:18).

We are free to live as though sin and death did not exist. We are "dead indeed unto sin" and "alive unto God" (Romans 6:11). That is good to remember when affliction and trouble knock at the door. We are dead to them, for the law of life is in us! They surround us but do not control us; the elements of this world are not our masters!

"Free from the law of sin and death."
No one likes to be sick, unless he is psychologically sick and enjoys self-pity. Sickness is repulsive because it is a companion of death. Sickness is no more a part of God's perfect will for man than is death. Sickness has come into the world because of death, and death because of sin. Without death there could be no sickness. Physical death is the destruction of the flesh. It is the corruption of the material body. All sickness is a result of the fact that

death is constantly at work in the body. But the law of life in Christ provides the gospel of healing, for "with his stripes we are healed" (Isaiah 53:5).

Christian believers are free from the law of sin and death. Yet we die and are laid away in the grave. How is it, then, that we are "free from death"? When the believer dies he simply goes "asleep in Christ" (1 Corinthians 15:18). He is not truly dead, because immediately at physical death he goes into the presence of the Lord. He is "absent from the body, . . . present with the Lord" (2 Corinthians 5:8). The soul of the redeemed person is not subject to death and cannot be held by it, even as Christ could not be held by death. One day our bodies also shall be free from the curse of death. In the end of the world, on the resurrection morning, the trumpet of God shall sound, the righteous dead shall be raised for a glorious reunion with the departed spirit, and an eternity of bliss shall dawn. See 1 Cor. 15:42-58.

Daniel 12:2 proclaims the resurrection, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We see that there will be a resurrection of the unrighteous. The ungodly will stand before God and be judged for their

wickedness. These are the Christ-rejectors, bound by the law of sin and death. When they die, they are reserved in chains of darkness (hell) until the day of judgment, when they will be cast into the Lake of Fire (2 Peter 2:4, 9).

Knowing these truths, we understand there is a choice to be made between the law of life and the law of death. We who find Christ find eternal life. *It's the law!* ◀◀

Heart Condition Made Right

Grateful to God for healing my body, I am writing this testimony in the hope that it will encourage others to trust God for their healing also.

I had a very serious heart condition. During one year I was rushed to the hospital three different times, seriously ill. My wife, a faithful Christian woman, gave me much encouragement. Together we prayed and made plans concerning my departure from this life in case God should not see fit to heal me. I had lost all hope of regaining my health through medical science, so I threw myself on the mercy of God.

One day after returning from the hospital I lay on my bed deeply depressed and almost to the point of desperation. My pastor, Robert Clark, came to see me. He laid his hands on me and prayed that God would bring deliverance to my body. He was certainly sent by God, for I was healed instantly and completely.

My wife was not at home at the time, and when she returned a few minutes later she found me getting ready to go to our midweek service at the church. I walked to church that night and thanked God for this wonderful deliverance. Brother Clark and others who had known how sick I was were amazed when I walked into the church.

Since my healing I have been examined by various doctors; and they have found, to their complete surprise, that I am a well man. The X rays and the electrocardiogram all showed that I now have a healthy, sound heart. To God be all the praise. Many thanks to Brother Clark and others in various churches for their faith and prayers.—Fernando Jaime, Detroit, Mich.

(Endorsed by Robert L. Clark, Pastor, Southfield Assembly of God, Detroit, Mich.)

MY BIBLE AND I

We've traveled together through life's rugged way,
O'er land and o'er water, by night and by day;
To travel without it I never would try;
We keep close together, my Bible and I.

In sorrow I've proved it my comfort and joy;
When weak, my strong tower which nought can destroy
When death comes so near me 'tis thought I would die,
We still are together, my Bible and I.

If powers of evil against me would come,
And threaten to rob me of heaven and home,
God's Word then directs me to Him in the sky;
And nothing can part us, my Bible and I.

When evil temptations are brought to my view,
And I in my weakness know not what to do,
On Christ as my strength I am taught to rely;
We conquer together, my Bible and I.

When life's path is ended—if Jesus should come,
And take all His Blood-purchased brethren home,
Or if, in longsuffering, He waits till I die—
We'll never be parted, my Bible and I.

With all His redeemed gathered safe in the fold,
And when in the glory my Lord I behold,
My Bible and I close companions will be,
For God's Word abides for all eternity.

Sunday's Lesson

RIGHTLY DIVIDING THE WORD OF TRUTH



Malachi, the Prophet of Repentance

Sunday School Lesson for September 28, 1958

MALACHI 3:1-10

Malachi was the last prophetic voice of the Old Testament. After him there were to be four hundred years of prophetic silence. During this time the nation of Israel would pass through a dark period of struggle, suffering, baffled hopes, and weary waiting for the promised Messiah—who, when He had come, they would not receive.

That Malachi prophesied during the time of Nehemiah may be supposed from the fact that both men ministered under identical conditions and took a stand against the same evils; namely, a corrupt priesthood, mixed marriages, unlawful divorces, the withholding of tithes and offerings, and formalism in worship. Once again, as we read Malachi's message we cannot but feel that it has a vital application in our times, when conditions are so like those against which he preached. The Book may be summed up as a three-fold revelation.

I. A Revelation of the Unfailing Love of God.

"I have loved you, saith the Lord." Thus opens the message of God through Malachi. Proof of that love was before their eyes in the doom of Edom. Israel had been restored to her own land, but Edom, Israel's enemy and persecutor, lay desolate as a result of God's judgment.

God expressed this great love for a people who, because of their sin, were without a king, priest, or prophet; a people who had turned away from worshiping Him in spirit and in truth and were satisfied with form without power. Thus God declared the constancy of His love (Ch. 1:1-5).

II. A Revelation of Human Failure.

(1) The nature of the failure. The people ignored and transgressed God's laws concerning worship, thus committing sacrilege (cf. Malachi 1:7, 8 with Deuteronomy 15:19-21). They offered imperfect sacrifices; namely, lame and sick animals instead of perfect ones (Malachi 1:7-9). They withheld tithes and offerings (3:8). They intermarried with the heathen and divorced their Israelitish wives (2:10-16). They blasphemed God and envied the unconverted (3:14, 15).

(2) The secret of the failure. Why had Israel committed all these sins? Because they had stopped loving God! Not only so, but the death of their love was followed by such hardness of heart that the people were evidently unconscious of their spiritual poverty. Seven times God charged them with failure and seven times they replied with the question, "Wherein?" Bad enough it is to lose one's love for God, but how much more tragic to do so and not realize it!

III. A Revelation of Fidelity in an Age of Failure.

God is never without witnesses. In times of apostasy there are always those in whom the fire of devotion to

God does not burn low. Consider the secret of the strength of the faithful ones in Malachi's day:

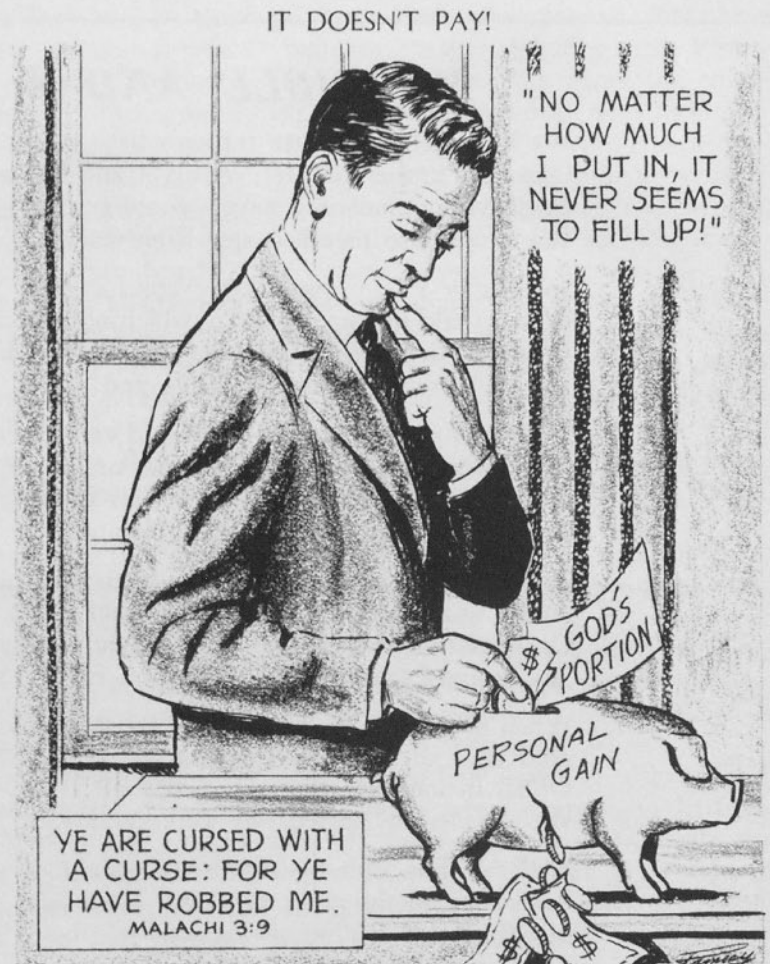
(1) "They feared the Lord" (3:16). That is, they had a holy and wholesome reverence for God and would not displease Him by transgressing His law and disregarding His will.

(2) "They...spake often one to another." The word *often* is omitted in the American Standard Version. The prophet was emphasizing the constant, continuous fellowship among those who still followed the Lord, in order that they might better worship the Lord and receive that spiritual strength and encouragement which is to be found when people gather together for worship. See Hebrews 10:25. Can we today disregard this fellowship and not suffer spiritually?

(3) They "thought upon his name." That is, they took inventory of the wealth they had in Jehovah their God. And these people had little else to think upon which could encourage them! The glory of the nation had departed. The prophetic voices were dying out. The ministry had degenerated. Formality and insincerity had replaced spiritual power and earnestness. But their God was the same!

(4) They had hope in the Coming One. Their attention was called to the dawning of a new day, which was to have two effects. The Messiah, "the messenger of the covenant," "the Sun of Righteousness," would come "with healing in his wings" for those who loved Him and with fiery judgment for those who refused Him.

This, then, is Malachi's message. Ponder it well, for in it is portrayed the present position of the world, the prevalent sins of the world, the possible pitfalls to the Church, and the particular prerequisites for the preservation of the Church!
—J. Bashford Bishop



Garments of Vengeance

(Continued from page three)

earth forming an alliance among themselves that is actually directed against the authority of God and His Son. But the decree is: "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." So devastating will be the outpoured judgments on the nations that the Psalmist describes it this way: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." No arrogant dictator shall think of shaking his fist in God's face in that fateful hour when the Almighty shall put on His garments of vengeance!

Furthermore, the Lord is going to avenge all injustices and iniquities that have arisen among men in their dealings with one another. The picture we see at present is sordid: the wicked oppressing the righteous; ambitious men forging ahead by lies and fraud; criminals receiving little or no punishment in many instances; "truth forever on the scaffold, wrong forever on the throne." But all that is going to change!

We have a brief picture of what shall happen in the fifth chapter of James, where the inspired writer describes the rich who have oppressed the poor and then warns, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." What we have now is a social *disorder*, but then it will be a social *order*, adjusted and corrected by the One who wears the fiery garments of vengeance!

There is coming a day when God shall avenge all mistreatment of the saints by unbelievers. "Vengeance is mine; I will repay, saith the Lord." In the sixth chapter of Revelation, John saw the souls of the martyrs under the altar, and as he listened he heard them crying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

And they were given the assurance that in God's time vengeance would come. It is heartbreaking to think of

Christian believers being imprisoned, tortured, and killed as they are today behind the Iron and Bamboo curtains. Persecution has been the lot of the Church down through the ages. The garments of Roman Catholicism are stained with the blood of Protestants—but a day of adjudication is ahead. Never has God been unmindful of the sufferings of His people, and in that great day of wrath the long-delayed blow shall fall on those who have been the persecutors of the Lord's people in every age.

Finally, God shall also avenge the oppressors and tormentors of His covenant people, Israel. The time of Jacob's trouble shall be followed by his exaltation. The fourteenth chapter of Zechariah opens with a brief description of the agony to be endured by the Jews at the end of this age when all nations are gathered against Jerusalem. But the third verse declares, "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." This is but one of many promises to the believing Jewish remnant in the end time.

Thank God that the philosophies of men are not the last word. Sin is still sin. Crime is still crime. And God is still God! We hear much preaching about "tolerance" today; as a rule it implies that we should accept everything and anything without question. But the Scripture shows us a God who is completely *intolerant* of sin and of the transgression of His laws. He will not allow wrong to go on forever without being righted. He will not stand idly by while individuals and nations reject His Son. He shall put on His garments of vengeance and show this wicked generation that His Word is true. With this assurance in our hearts, let us as true believers walk circumspectly before God and men, knowing that sin kills but that the righteous shall live forever! ◀◀

Love's Ministry

Love has a hem to its garment
That touches the very dust.
It can reach the stains
In the streets and lanes,
And because it can, it must.
It dares not rest on the mountains.
'Tis bound to come to the vale;
For it cannot find
Its fulness of mind
Till it falls on them that fail.

—Selected

OUR SERVICEMEN



THERE IS an Assemblies of God military chaplain or pastor at each of these locations (and dozens more) who makes personal contact with young men stationed nearby. Continue to watch the EVANGEL for other installations not listed here.

We are ministering to Servicemen stationed at—

South Carolina—Myrtle Beach AFB
Parris Island
Shaw AFB, Sumter
Tennessee—Millington Naval Base
Sewart Air Force Base, Smyrna
Texas—Amarillo Air Force Base
Biggs Air Force Base
Brook Army Hospital
Carswell Air Force Base
Chase Field, Beeville
Del Rio Air Force Base
Ellington Air Force Base, Houston
Fort Bliss
Fort Hood
Fort Sam Houston
Goodfellow Air Force Base
Kelly Air Force Base
Lackland Air Force Base
Laredo Air Force Base
Laughlin Air Force Base
Red River Arsenal, Texarkana
Reese Air Force Base, Lubbock
Sheppard Air Force Base, Wichita Falls
Waco V. A. Hospital
William Beaumont Army Hospital
Utah—Hill Air Force Base, Ogden
Salt Lake City V. A. Hospital
Vermont—Ethan Allen AFB, Burlington
Virginia—Chincoteague Navy Base
Fort Belvoir
Fort Lee
Kecoughtan V. A. Hospital
Quantico Marine Base
Richmond V. A. Hospital
Roanoke V. A. Hospital
Washington—Fairchild Air Force Base
Fort Lewis
Geiger Field
McChord Air Force Base
Wisconsin—Tomah V. A. Hospital
Wyoming—F. E. Warren AFB, Cheyenne
Alaska—Big Delta Air Force Base

SEND US the address of your serviceman assigned to any of these bases. We will inform the chaplain or pastor about him. Or, better yet, send your serviceman's address without delay no matter where he is stationed. We will place him on our mailing list whether or not we have a chaplain or pastor to contact him.

ALL SERVICEMEN on our mailing list regularly receive friendly correspondence, REVEILLE, and other gospel literature and services. There is no charge for this ministry; the Servicemen's Division is supported by freewill offerings. Address all correspondence and offerings to:

SERVICEMEN'S DIVISION
434 West Pacific Street
Springfield 1, Missouri



New church at Whitewater, Wisconsin, built from "The Herald" plans.



New Assembly at Springdale, Arkansas.



Church at Cushing, Oklahoma, after remodeling.

New Wisconsin Church Uses Pioneer Plans

WHITEWATER, WIS.—Dedication of the new Assemblies of God church here on June 23 climaxed a weekend of special services. Those participating in the dedication service included Pastor Elmer Kirsch, Lloyd Christiansen, Darwin Heuser, and District Superintendent Robert Spencer.

The church design, known as "The Herald," is one of the twelve for which blueprints are available through the National Home Missions Department. It was used with only minor changes. A. V. Gustafson, a regional home missions architect, directed the project through correspondence.

The building features open beam and glass construction with woodwork and furnishings in natural finish. The auditorium seats 150. A nursery and Sunday School office also are located on the main floor. The lower auditorium seats 80, and has Sunday School rooms along one wall.

Exterior of the building is in redwood paneling contrasted by the white roof and trim, set off by a four-foot suntan brick front. Most of the labor was donated by the congregation. The church cost only \$12,000 although the property is valued at \$30,000.

ARKANSAS CHURCH DEDICATED

SPRINGDALE, ARK.—The new Assembly of God here was dedicated on June 15 with G. W. Hardcastle, District Superintendent, as special speaker.

The brick church is located on choice lots on one of the city's main streets and just half a block from Highway 71, the main highway through northwest Arkansas. The building has been appraised by an insurance company at \$50,000. The auditorium has a seating capacity of 450 and contains 4600 square feet of floor space. It is furnished with natural oak furniture and the entire building is trimmed with natural oak. Indirect lighting is featured. The nursery, rest rooms, and three offices for church, Sunday School, and pastor are located in the front of the building.

Adjoining the auditorium in the back is a two-story educational building, which provides 4800 square feet of floor space for the Sunday School.

The church at Springdale was organized in 1932 and a stone building erected then served until the church began its present building program.

Pastor Lonnie Nelson came to the church

in 1953 after it became necessary for J. K. Lack to resign the pastorate because of illness. Brother Lack's ministry had laid a solid spiritual foundation and the church was ready for expansion. The new location was purchased in 1954 and the educational building was erected. This served as the auditorium until the new sanctuary was completed.

CHURCH REMODELED, ANNEX ADDED

CUSHING, OKLA.—Pastor W. Randall Ball reports that the congregation of First Assembly of God recently completed a major remodeling program and a new annex. The project was financed through the Church Extension Loan Fund.

The auditorium, which was bricked outside and remodeled inside, is now 50 by 80 feet with a full basement.

The new annex is a two-story building 45 by 75 feet. Total floor space in the completed building is 14,656 square feet, and the main auditorium has a seating capacity of 600.

There are thirty class rooms, five rest rooms, four utility rooms, pastor's study, two other offices, nursery, kitchen, baptistry, and a large vestibule. The partitions in the annex are folding doors. The church has year-round air conditioning.

The entire remodeling and building project, including fifteen additional pews, rugs, and a new lighting system for the basement, was completed for \$63,000. The church is now evaluated at \$225,000.

The congregation recently purchased the property adjacent to the church for much-needed parking space.

Pastor Ball celebrated his tenth anniversary in Cushing on June 29.



ASSEMBLY OF GOD, PALM CITY, CALIF.

This attractive new church was dedicated on May 18 with W. H. Robertson, District Secretary-Treasurer, as special speaker. John Myers is the pastor.

The church is valued at \$70,000 but was erected for much less. Main auditorium will seat 300. A pastor's study, nursery, and fellowship hall are included in the new building.

FELLOWSHIP NEWS

UKRAINIAN BRANCH COUNCIL

The Ukrainian Branch of the Assemblies of God convened July 17-19 on the camp ground at Lanesville, New York.

The following officers were elected: Joseph J. Matolina, Superintendent; John Kiszenik, Assistant Superintendent and Treasurer; Jack W. Hunka, Secretary.

Samuel Maruszczak, Karol Smolchuck, William Paschak, and John Datzko were elected as Presbyters.

Joseph Matolina continues as editor of the Ukrainian periodical, "Evanhelski Palomnyk."

Three Ukrainian Branch ministers were ordained.

—Joseph J. Matolina

REVIVAL AT OREGON CAMP

Oregon's Old-Fashioned Camp Meeting, held at the district camp grounds at Brooks, Oregon, was an old-fashioned revival! Truly the glory of God rested upon the people. Waves of glory swept over the hungry worshipers in service after service.

It was not uncommon to hear reports of those who were stricken with deep conviction for their sins, or were healed as they sat in the congregation. Even the fellowship sessions between services were marked by discussion of the blessing and power of the Lord.

Teamed together as ministers of the camp were Thomas F. Zimmerman of Springfield, Missouri (Bible teacher) and Evangelist Martin Luther Davidson of Houston, Texas. God honored the Bible preaching of these two men with New Testament results. It was conservatively estimated that 150 found the Lord in salvation or restoration and almost 100 received the Baptism in the Holy Spirit.

One outstanding feature of the Holy Spirit's work was the response to the evangelistic appeal made in the evening services. Oftentimes the evangelist said, "The Holy Spirit will make this altar call!" And as he stood at the pulpit streams of people poured down the aisles. Some were so deeply convicted that they wept convulsively as they came forward.

So great was the conviction following the Saturday night service just before the closing day that people were in the prayer room all night. Sinners came in off the camp grounds after midnight and gave their hearts to God. Many who had retired felt the convicting power of the Spirit, so they arose and returned to the prayer room and found peace with God.

Several received the Baptism of the Spirit at dawn the next morning. Among these was a lady from another denomination which is bitterly opposed to the Pentecostal testimony. She received a double portion.

On the closing night of the camp, over 3,000 persons gathered to hear Evangelist Davidson's message. It was conservatively estimated that 100 responded to this call for salvation.

The work of Mr. and Mrs. Fred Byers at the altars contributed much to the success of the camp. John Mark Davidson's fine handling of all special music and arrange-

ments for the camp choir made the musical portion of each evening's service a blessing to all.

—N. D. Davidson

ANNOUNCEMENTS

HOMECOMING—Sept. 21, 1958, at Alton Gospel Tabernacle, Alton, N. Y. Kelly Wigfield, speaker. Former members, pastors, and evangelists who have served the church are invited.

—Stanton Virts, Pastor

DEDICATION AND HOMECOMING—Sept. 21, 1958, at Bethel Tabernacle, Millersburg, Mich. Speakers include Her-

man Maloney, E. D. Cooley, and T. B. Thodeson. Dinner on the grounds. All former pastors invited.

—Edward Tillitz, Pastor

C. A. RALLY (North Atlantic D-CAP Conference). Sept. 29 at State Capitol Building, Harrisburg, Pa. Ernest Berquist, Paterson, N. J. speaker.

—Chester P. Jenkins, Eastern D-CAP

WITH CHRIST

IVY P. HOLMWOOD, 58, Yakima, Wash. died of a heart attack August 12, 1958. Sister Holmwood was ordained in 1930 and came into the Assemblies of God in 1955. She pastored the Calvary Mission in Yakima.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Slocomb	Burns	Sept. 28—	Carl Johnson & wife	A. E. Hall
Ariz.	Winslow	A of G	Sept. 28—	Bill Newby	J. D. Bell
Ark.	Yellville	A of G	Sept. 28-Oct. 12	Bob Swaim & wife	J. C. Bolin
Calif.	Cypress	A of G	Sept. 30-Oct. 12	H. Ralph Love	David Schmidt
	Oakland	First Church	Sept. 21-28	Wayne Adams	Henry H. Ness
	Pomona	A of G	Sept. 30-Oct. 12	Oran & Audrey Duncan	Dwight Brown
	Porterville	First	Sept. 28—	J. G. Hall	Floyd Cagle
	Santa Cruz	First	Sept. 30-Oct. 12	Stanley P. McPherson	Raymond Murray
Colo.	W. Garden Grove	* A of G	Sept. 23-28	Virgil & Edythe Warens	D. C. Hastie
	Colorado Spgs.	First	Sept. 14-28	R. Alan Davis	M. A. Newman
	Fruita	A of G	Sept. 23—	E. L. Surratt & wife	Hubert Surratt
	Grand Junction	First	Sept. 28-Oct. 19	M. L. Davidson	K. R. Schmidt
	Pueblo	East Side	Sept. 28—	Leo Walker & wife	Kenneth Crouse
Fla.	Ft. Walton Beach	Wright	Sept. 23-Oct. 5	Wesley Weekley	Houston Miles
	Merritt Island	A of G	Sept. 24-Oct. 5	Eskelin Family	T. S. Shields
	Panama City	Dirego Park	Sept. 14-28	D. C. Ogden	Crawford Railey
Ill.	Joliet	First	Sept. 21-Oct. 5	Musical Mathans	L. H. Bottroff
	Pittsfield	A of G	Sept. 24—	Walter D. Lascelle	C. W. Marshall
Ind.	Bedford	First	Sept. 30-Oct. 12	Lolita Thompson	Walter H. Solmes
	Gary	* Miller	Sept. 22-28	Dedelow-Friederici	Floyd Petrucci
Iowa	Keokuk	A of G	Sept. 23-Oct. 5	Paul Sandgren & wife	Allan Ullestad
Kansas	Paola	First	Sept. 23—	Jim Collins	Robert Boyd
	St. Francis	A of G	Sept. 23-Oct. 5	Jesse Shaw & wife	Lynn D. Kanaga
La.	New Orleans	** A of G	Sept. 28-Oct. 12	Morris Cerullo Party	L. O. Waldon, Chm.
Mich.	Lansing	First	Sept. 30-Oct. 12	Jim & Louella Hance	Arnold Thompson
Minn.	Detroit Lakes	A of G	Sept. 23-Oct. 5	Joel Palmer & wife	Claude Bratvold
	Wells	* A of G	Sept. 23-Oct. 5	Dick Stevens Family	Ed Gunderson
	Winona	A of G	Sept. 17-28	Arnold Segesman & wife	W. W. Shaw
Miss.	New Albany	A of G	Sept. 24—	J. D. Middlebrook	C. V. Thomas
Nebr.	Oshkosh	A of G	Sept. 23-Oct. 5	Don Ziegler	Paul Wagner
	Alton	Gospel Tab	Sept. 28—	Joseph DeGrado	Stanton Virts
N. Y.	Buffalo	Riverside	Sept. 24-Oct. 5	Robert Watters Team	Paul R. Ridings
	Rochester	Glad Tidings	Sept. 30-Oct. 12	Bill Sharp	David Carlson
	Greensboro	A of G	Sept. 7-21	Robert Salter & wife	Howard Fortenberry
Okla.	Bartlesville	First	Sept. 5—	R. Alan Davis	H. P. Holdridge
	Guthrie	First	Sept. 30-Oct. 12	Lee Krupnick & wife	V. H. Shumway
Oreg.	Baker	A of G	Sept. 23—	John Everett	James Billings
	Erie	Glad Tidings	Sept. 23-Oct. 5	E. T. Quanabush	Robert Eastlake
	Houtzdale	Parsonville	Sept. 24-Oct. 5	Richard Owens & wife	Joseph R. Hardt
Pa.	Lancaster	First Pent.	Sept. 23-Oct. 12	William H. Kautz	Derrick S. Hillary
	Wrightsville	A of G	Sept. 23-28	G. A. Snavelly & Team	Asa Martin
	Rapid City	A of G	Sept. 23-Oct. 12	Carl & Edna Goodwin	B. B. Ridings
Tenn.	Shelbyville	* First	Sept. 18—	Billy Wolfe	G. A. Wilkerson
Tex.	Azle	Jay Bird	Sept. 21-Oct. 5	B. P. Carroll	Isaac Davis
	Houston	Channelview	Sept. 28-Oct. 5	C. W. Gregg & wife	David L. Johnson
Wash.	Tacoma	First	Sept. 28-Oct. 12	H. C. MacDonald	Everette Ewing
W. Va.	Carolina	A of G	Sept. 24-Oct. 5	John Higginbotham	Ólan Knotts
Wis.	Wisconsin Rapids	A of G	Sept. 22-26	Bob Olson	Lyle E. Curtis
Canada	Regina, Sask.	Bethel Temple	Sept. 28-Oct. 19	Paul & Dorothy Olson	J. H. Law

* Children's Revival

** Tent Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that *THE PENTECOSTAL EVANGEL* is made up 24 days before the date which appears upon it.

Trees of Destiny

BY RAYMOND L. COX

JOYCE KILMER'S FAMOUS COMPOSITION glorifying trees concludes with the words, "Poems are made by fools like me but only God can make a tree." And certainly trees are among the most valuable benefits of material creation.

A number of notable trees are highlighted in the Bible. The bitter waters of Marah were sweetened by a tree. Zacchaeus first sighted his Saviour from a perch on a sycamore branch. It was beneath Gethsemane's olive trees that Jesus prayed on the night of His betrayal. The beloved Bridegroom in the Song of Solomon is acclaimed, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Solomon 2:3). Thus trees are accorded a special significance in Scripture, often representing more than fruit and shade and wood.

Indeed, man's pilgrimage from earth to heaven is inseparably associated with three trees in the Bible—one at the beginning, one in the fullness of time, and the third at the end. Two of them are famous for their fruit, the third for its wood.

The first of these represented "the knowledge of good and evil" (Genesis 2:16, 17). Its fruit was forbidden to man. Speculation as to the kind of tree it was has suggested the vine, the apple, or the fig. Mythology intimates that it may have been the orange tree. But such inquiries prove more curious than profitable.

How could any *tree* be connected with knowledge—the discernment between good and evil?

The solution seems to lie in the fact that this tree presented our pristine parents with a choice. Man was informed of God's will relative to the fruit. He could obey or profane that will. In either case he would acquire

knowledge of good and evil. If he abstained from the forbidden fruit, he would know evil as God knows it—not by experience but as an abomination to be deplored. His obedience would have given him a knowledge of good by experience. But in disobeying, man became acquainted with evil by experience.

Thus that tree of testing became the tree of death. Paul explains, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). "The wages of sin is death" (Romans 6:23).

Not only was the entrance of sin and death into the world connected with a tree. The atonement for sin was also made on a tree. The first was a tree of death. The second was a tree of judgment where the penalty of death was paid by the Redeemer of the race.

The apostle Peter alluded to this tree at least twice. In a sermon to the Jews, he said, "The God of our fathers raised up Jesus, whom ye slew and hanged *on a tree*" (Acts 5:30). And in a letter he wrote, "His own self bare our sins in his own body on the tree" (1 Peter 2:24). The wood of that tree was fashioned into a gaunt, two-limbed cross that was to bear the Saviour to death as He paid the price of our redemption.

It is interesting to note that both the tree that brought death and the tree on which sin and death were conquered were planted in a garden. The first garden was in Eden. The second was just outside Jerusalem: "Now in the place where he was crucified there was a garden" (John 19:41).

The first tree was "pleasant to the eyes, and a tree to be desired to make one wise" (Genesis 3:6). But there was no outward beauty in that second tree, nor in the One who hung there. "He hath no form nor comeliness, and



Redwood Empire Association

when we shall see him, there is no beauty that we should desire him" (Isaiah 53:2). What a significant comment on the ruin wrought by sin. The fairest of all the sons of men was terribly marred under the weight of our iniquity. "Surely He hath borne *our* griefs and carried *our* sorrows" (Isaiah 53:4). But the fruit of this gaunt and ugly tree of Calvary is atonement, peace, and eternal life for "who-soever will."

In the morning of time Satan mobilized every infernal artifice at his command to induce men to eat of the fruit of the tree of the knowledge of good and evil. Why? Because God had *forbidden* man to taste it. But God has *invited* man to partake of the fruit of Calvary's tree, and now Satan uses every device to prevent the sinner's access to eternal life. And while the devil has restrained many, nevertheless there are millions who resist him and accept the benefits of the Cross.

This tree of knowledge was involved in the introduction of sin to the human race. The cross of Christ, on the other hand, provides an antidote. As the bitter waters of Marah were sweetened when a tree was felled into them, so a

life of sin is purified when by faith we accept the provisions purchased for us at Calvary. The second tree nullifies the effects of the first.

But there is yet another tree of significance, and those who partake of the blessings of the second tree will gain access to the third. John locates this tree in the New Jerusalem. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22:1, 2). There was a tree of life in earth's primeval Eden. After the fall and expulsion of humanity's first parents a cherubim was stationed at Eden's entrance to prevent access to it. Whether the celestial tree of life was transplanted from Eden or is an entirely different creation matters little,

but its presence in Paradise does link the heavenly state with man's unfallen origin—with one important exception. In earth's Eden the tree of life was near the tree whose taste brought death. But in heaven there is no more curse. There is no tree of death in the New Jerusalem. The only tree mentioned is that which represents life.

All men everywhere are connected by nature with the tree of death. Men cannot help that their bodies must die. But the destiny of their eternal souls is in their own hands. Partaking of the benefits of Calvary frees the sinner from the curse that causes eternal death. There is no other escape.

God so regarded Eden's tree of life that He appointed guards to prevent fallen man from eating its fruit, and only those who come by way of Calvary will have access to Paradise hereafter and the tree of life that flourishes there. Have you been to Calvary? Have your sins been washed away in the precious Blood that flowed from the Cross?

Doctrine and Discipleship

(Continued from page five)

and the *doctrine that tallies with godliness*, "is a conceited, ignorant creature . . . depraved in mind and deprived of the truth" (1 Timothy 6:3-5, Moffatt).

Paul told Titus to speak "the things which become sound doctrine" (Titus 2:1). He then listed a catalogue of practices which, if followed, would make for faithful discipleship. He admonished the aged, gave advice to the young women, challenged the young men to godliness, and exhorted servants to obedience. His reason for this was, "that they may adorn the doctrine of God our Saviour in all things."

The Jews wore phylacteries, or frontlets, around their eyes. These were strips of parchment on which passages of Scripture were written. The Pharisees, through ostentation, broadened their phylacteries beyond those of the common Jew. They used them as a mark of distinction. Thus the Pharisees literally adorned themselves with doctrine. But Paul instructed us to

"adorn the doctrine" by a consistent Christian life. Moffatt translates it, "Be an ornament to the doctrine." It was on this point that Peter failed before the high priest. His actions left the doctrine of Christ standing stark naked. He should have adorned it with the warm robes of faithful discipleship.

Paul exemplified his exhortation to Titus by saying, "But thou hast fully known my doctrine," and then he followed through on the matter of his own personal discipleship, "manner of life, purpose, faith, longsuffering, charity, patience, persecution, afflictions" (2 Timothy 3:10). He further stated that all scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17). Holy doctrine demands holy disciples.

It is God's purpose to fuse the doctrine and the disciple. "For this is the covenant I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts" (Hebrews 8:10). Doctrine must not be objective only. It is beneficial as it becomes subjective. The doctrine and the disciple must agree. "Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not by ink, but with the Spirit



Leading the Nation

January 1-July 31, 1958

SPEED-THE-LIGHT TOP TWENTY-TWO

TOTAL GIVING

Bethel Temple, Sacramento, Calif.	\$4,450.00
Calvary A-G, Inglewood, Calif.	1,531.53
A-G, Willmar, Minn.	1,484.86
Calvary Temple, Seattle, Wash.	1,347.64
1st A-G Santa Ana, Calif.	1,175.00
Gospel Tab., Minneapolis, Minn.	1,092.11
Gospel Tab., New Haven, Conn.	1,056.00
Gospel Tab., Hartford, Conn.	990.10
A-G, Trenton, Mo.	934.66
Bethel Tab., Milwaukee, Wis.	890.16
A-G, Fort Madison, Iowa	777.94
1st A-G, Memphis, Tenn.	763.00
Calvary Temple, Denver, Colo.	760.00
Glad Tidings Tab., N. Y. C.	726.00
City of Lakes A-G, Mpls., Minn.	702.93
Gospel Tab. A-G, Sherburn, Minn.	642.59
A-G, Newton, Iowa	625.82
1st A-G, N. Hollywood, Calif.	620.00
1st A-G, Madison, Tenn.	611.00
Riverside Tab., Flint, Mich.	606.41
A-G, Gunnison, Colo.	550.00
A-G, Concord, N. H.	524.25

PER CAPITA

Per capita giving is based on total offering divided by number of C. A. members. Number of members is in parenthesis.

Gospel Tab., New Haven, Conn. (14)	\$75
Bethel Temple, Sacramento, Calif. (90) ..	49
A-G, Gunnison, Colo. (13)	42
A-G, Fort Madison, Iowa (19)	40
A-G, Concord, N. H. (14)	37
1st Pentl. Ch., Hollywood, Fla. (7).....	37
A-G, Bingen, Wash. (9)	33
A-G, Del Norte, Colo. (1)	30
A-G, Brattleboro, Vt. (6)	30
A-G, Trenton, Mo. (32)	29
City of Lakes A-G, Mpls., Minn. (25) ..	28
A-G, Coleman, Tex. (10)	27
1st A-G Santa Ana, Calif. (45)	26
Glad Tidings Tab., Duluth, Minn. (15) ...	26
A-G, Eads, Colo. (9)	25
A-G, Somerville, Mass. (12)	25
A-G, Redwood Falls, Minn. (2)	25
Calvary Temple, Seattle, Wash. (60)	22
Bethel Tab., Milwaukee, Wisc. (40)	22
Excelsior A-G, Versailles, Mo. (5)	22
Calvary A-G, Inglewood, Calif. (70)	21
Gospel Tab. A-G, Sherburn, Minn. (30) 21	

of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Corinthians 3:3).

Between Peter's denial before the high priest and his defense before the Sanhedrin came Pentecost. The Spirit fused the doctrine and the disciple. He turned the cowardly Peter into a bold crusader. The disciple at last caught up with the doctrine and the combination proved an irresistible force. It always is so. ◀◀

Examine Yourself

Are You "in the faith"?

OUR GENERATION HAS BEEN CHARMED by the so-called *return to religion*. It has become popular to be a church member. As a result, the religion to which many people are returning is the popular, superficial kind—not the gospel of salvation preached by Jesus, which never has been popular.

To an alarming degree the church has taken the place of God in the lives of many people. This twentieth-century goddess salves the conscience of the worshipers, who think they are thus doing God a service. They find great comfort of heart in believing that they are patrons of God.

The welfare of their souls is left to their minister. He was hired to perform their religious exercises for them, and they feel greatly pleased to be relieved of the responsibility.

What a false foundation! Did the church die for the redemption of man? Can brick and mortar bleed and die to take us to heaven? Only faith in the atoning death of the Lord Jesus Christ on the cross of Calvary is sufficient to ensure us forgiveness of sins. No church can save a man's soul. God has given to no man on earth the power to forgive sins.

Perhaps you are one of those who have merely joined a church, without experiencing a change of heart. You believe in the Lord, you have tried to live a Christian life; yet, like the rich young ruler who sought the Lord, you realize that there is something you yet lack.

If this has been your experience, you ought to follow the counsel that Jesus gave to this young man—rid yourself of every encumbrance, and begin following Christ.

If you want spiritual life instead of mere ritual and outward show, you must approach God as a sinner who needs pardon. "For all have sinned, and come short of the glory of God." And we are promised, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Perhaps the reason you fail to live a

Christian life is that you are trying it in your own strength. If you will accept Christ as your Saviour, old things will pass away and all things will become new; for "if any man be in Christ, he is a new creature" (2 Corinthians 5:17). And with the nature of Christ within, you will be able to lead a life pleasing to the Heavenly Father.

In the Book of Ezekiel there is this promise: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26). This is the "new covenant" spoken of in Hebrews 8:8. This heart-renovating operation is a most glorious work, and with the "new spirit" that is put within us we truly become sons of God. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13).

"Examine yourselves, whether ye be in the faith" (2 Corinthians 13:5). If you have been trusting in church membership or something other than the blood of Christ to save you, your hope is false. Trust Christ with your soul; yield to Him today as your Lord, and He will give you the joy of salvation.

—The Witness

Evangelizing the Jews

(Continued from page seven)

love. And what was the consequence of loving-kindness toward the Jew?

According to conservative estimate, no less than 225,000 Jews were received into the Christian Church in the nineteenth century. And these converts were the highly intellectual and cultured Europeans. It has been rightly said that "Jewish converts must be weighed as well as counted." Among them was a galaxy of famous men in all departments of life—political, economic, artistic, scientific and religious.

Mighty currents of blessing flowed into Christendom from many of these converts. And so the argument that Jewish mission work is a "fruitless" effort is a prejudice that has been based upon misconception and misleading reports.

SIGNS OF A NEW DAY

Things have greatly changed today in regard to mission work among colored peoples. The nationals are no more natives; they have become independent of the white man because they

have lost respect for him. Many countries have even expelled and prohibited all mission work, and others are likely to do so in the near future.

By way of contrast, the situation today is radically different with the Jews. There has been a marked stirring within the last decades of the "dry bones" of Israel; they are craving for rebirth, and for being revived with the breath of God. The "Zionist movement" has roused Jewish people to shake off the dust of exile and return to the land promised to their forefathers and to pristine glory.

Although some see in this only a political movement, it cannot be denied that it is cultural and spiritual as well. The ancient Hebrew language has been revived, many have begun to search the Scriptures, and many have rediscovered the glories of prophecy. This has made them think independently of tradition and rabbinic guidance. The movement has further led them to the New Testament. Old prejudices and bigotry have slowly but surely yielded to unfettered thinking, so that the New Testament has penetrated into many Jewish homes and hearts.

Many have begun to realize that the "unholy" New Testament is the greatest book the Jewish race has ever produced. And, of course, as they read it, the central figure of this book, Jesus of Nazareth, is radiating into their hearts a light and warmth that they have not known before. Instead of the puerile, scurrilous and vile tales which rabbis have fabricated about Jesus, Jewish scholars and writers are now publishing books (both history and fiction) which portray Jesus in truer light.

The New Testament has become to the Jew "our book" and Jesus "our Jesus." Although multitudes of them have not yet recognized his messiahship and deity, many are regarding him, as never before, the greatest prophet and noblest teacher that the Jewish people have ever produced. Since the establishment of the State of Israel, Jewish interest in Christ and his teachings has been growing rapidly. Today, as never before, it is the sacred duty of the Christian Church to direct and guide this yearning for the truth into proper channels.

Whatever have been the excuses for neglecting the evangelization of the Jews in the past, *there can be no excuse for neglect today*. Indeed, there is now an unprecedented opportunity for evangelizing them.

—Condensed from *Christianity Today*

Revivaltime Giving

TOP DISTRICTS

January 31 to July 31, 1958

TOTAL GIVING

1. Southern California\$9,620.38
2. Eastern 9,496.92

AVERAGE GIVING PER CHURCH

1. New York\$ 54.87
2. Ohio 51.19

INCREASE IN TOTAL GIVING

1. Southern California\$1,531.38
2. Ohio 1,205.62

INCREASE IN AVERAGE GIVING

1. Appalachian\$ 10.81
2. New Mexico 10.45

GREATEST GAIN IN NUMBER OF CHURCHES GIVING

1. New Jersey 13
2. West Central 13

PERCENTAGE OF GAIN IN NUMBER OF CHURCHES GIVING

1. Montana 17
2. New Jersey 11

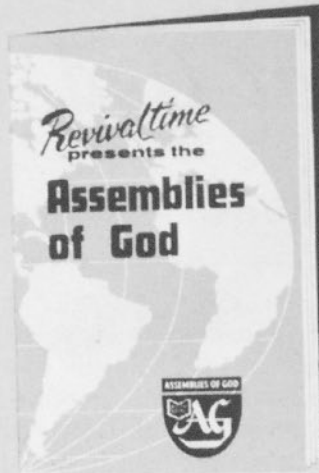
How Do You Take Criticism?

Criticism is the acid test of humility. When we are criticized do we think how wrong the other person is, and try to defend ourselves? How we respond to criticism reveals our character. We haven't advanced far in the school of Christ if we haven't learned the lesson that God, in unerring wisdom and for our good, permits criticism, and sometimes sends it. Constructive criticism is to be welcomed: "Faithful are the wounds of a friend" (Prov. 27:6). Destructive criticism does much harm, grieves the Holy Spirit of God, and rounds hurtfully to the one who lets fly the caustic, critical words.

A group of women met at a minister's house. As the minister entered the room he heard the women speaking critically of an absent friend. How wrong this was! "She's very odd," said one. "She's very peculiar," said another. "Do you know she often does so and so?" said another, mentioning certain things to her discredit. The minister made inquiry about the one who was being so roundly criticized. When told who she was, he said, "Oh, yes, you are quite right. She is odd! She is peculiar! Why, would you believe it," he added, "she was never known to speak evil of an absent friend!"

"A layman owes God just as much service as a minister because it cost the Lord just as much to save him."

—R. G. LeTourneau



*"Revivaltime
Presents The
Assemblies
of God"*

(A BOOK THAT IS DIFFERENT)

Now, for the first time . . .

the story of the Assemblies of God is told in an attractive 32-page book that is available free of charge to the general public.

Illustrated with 30 significant photographs, the book contains vital information concerning the size, scope, and activities of the denomination both in the United States and around the world.

It begins with a brief history and features the current activities of the fifteen departments of our national headquarters.

The story of this movement, which under God has grown from a small group of less than 300 to its present membership of nearly half a million in 44 years, is a thrilling one, made possible only through the work of the Holy Spirit. Some 14,000 ministers of the denomination now carry the gospel message to our own and 70 other countries of the world.

Several nationally-circulated magazines recently have spotlighted the rapid growth of the Assemblies of God. In the February, 1958 issue of *Coronet*, a writer stated that the Pentecostal movement (which includes the Assemblies of God) has "become too important to remain a target of derision."

Dr. Donald Grey Barnhouse, outstanding Presbyterian minister, author and world traveler, wrote in a recent issue of *Eternity* that the Assemblies of God, in its ardent passion for Holy Spirit revival, has been "as changeless as its rally cry, 'Jesus Christ, the same yesterday, and today, and for ever.'"

This book, presented to you free by REVIVALTIME, gives the story of this unchanging, Spirit-filled approach which has interested so many. *It's an amazing story!* Be sure to get your copy. Fill out the coupon below and send it along with your offering for the worldwide ministry of REVIVALTIME, and your copy will be sent immediately. REVIVALTIME needs your help this month.

Because REVIVALTIME is reaching millions every week and these souls need Christ, I am enclosing \$..... for the radio ministry this month. Please send me a free copy of the 32-page book, REVIVALTIME PRESENTS THE ASSEMBLIES OF GOD.

NAME

ADDRESS

CITY STATE

REVIVALTIME, BOX 70, SPRINGFIELD, MO.

My Search for God

BY DAVID CARLSON

THE BEGINNING YEARS OF MY LIFE brought the average preparations for a successful future. I attended high school, studied piano and organ, and advanced to college for a music degree.

During those years of training, I was organist in my church and presented piano recitals. One such recital brought me a scholarship for college. I fitted quite normally into the scheme of my environment, indulging in all that was considered proper, commendable, and acceptable in the eyes of the world.

However, all was not as peaceful as it appeared to be. At times, when I was truly honest with myself, I admitted to a deep dissatisfaction and restlessness. This disturbance increased and eventually robbed me of all the pleasure I should have had in school and other activities. I yearned more and more to be alone with the meaningful questions of life. Questions such as,

"What is the purpose of life?"

"Is there true happiness to be found in this world?"

Often my life seemed unbearable under the burden of this haunting restlessness. I remember so vividly the tears I shed by my bedside—not knowing why—just tears. I knew no solution. I cried in silence.

During my sophomore year at college I was drafted into the army. The radical change in routine merely accentuated the uncertainty and despair. The climax of it all seemed to come as I scribbled these words in my diary:

"Until I can actually feel God, hear Him, and understand Him, I am completely lost—how can I find Him? If there is a God and a Christ, every individual should center his whole life on Him. If there isn't, why should I continue the search? As yet I have found nothing either way to be sure. They say if a person is reborn he becomes a fine Christian. I hope to God this happens to me."

These words may seem strange coming from a young man who had had more than his share of religious training, family love and devotion, but

I honestly didn't know how to find God. I had not been told the condition of man before God, the necessity of personally accepting the Lord, nor the transforming results which would follow such a step.

Then a series of events began which were to bring me to the Saviour I was searching after.

First, my sister, a professional classical singer in New York, experienced a remarkable vision (something quite foreign to her at the time) which became a reality a week later.

On June 9, 1954, I broke my neck in a swimming accident while stationed at Fort Benning, Georgia. Although I was very close to death many times following the accident, my sister comforted our parents with the assurance (from her vision) that I would live.

I did escape death, but remained crippled. The spinal cord was severed, resulting in paralysis of much of my body.

Long months of treatment and rehabilitation followed. But interwoven in those months was the tender ministry of the Holy Spirit, using each sorrow and heartache to draw me to the Lord I sought.

At last the consciousness of my hope-



David Carlson

lessness before God led me humbly to an altar of repentance. Broken in body and in spirit I opened my heart wide to God—and God answered. Salvation came rich and free with the peace and joy I had longed for all these years. In the midst of tragedy, I feasted on His goodness. He became a reality to me and assurance and confidence replaced fear and uncertainty.

A song of love flowed endlessly from my soul to God. More and more of His abundant mercies were poured out upon me, and I was amazed at the faithfulness of the Holy Spirit. I looked back and recognized the hand of God in many things—the years of restless searching, the desire for God, the outburst of despair recorded in my diary, the accident, and the suffering which led me to His outstretched arms and brought peace to my anguished soul. How wonderful and unsearchable are the ways and wisdom of God!

I share the experience of the psalmist who wrote, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71). If I had not been afflicted, I might never have entered into this blessed fellowship of the redeemed! Only God knows the value of a soul. I praise Him that He counted me worthy to suffer that He might be glorified in me.

Pastor F. H. Toliver of Bethesda Assembly of God, Rock Island, Illinois, writes:

"The testimony of David Carlson is most certainly true. He is a wonderful Christian. Even though most of his body is helpless because of paralysis, from his wheel chair he teaches a Sunday School class of Junior boys, speaks in the C. A. service, and helps in every way he can in the work of the Lord. His life is an outstanding testimony to the grace of our Lord."

Only One to Spend

A little lad in a candy store wandered from case to case, with utmost gravity, studying very seriously each box of candy. His mother, tired of waiting, called, "Hurry up, son, spend your money; we must be going." But the little boy replied, "Mamma, I've only got one cent to spend, and I must spend it carefully."

We have only one life to spend, and it must be spent carefully. The best way to spend it is for the Lord Jesus Christ. How are you spending yours right now? —World Conquest

to the editor



Where Was It Taken?

It is disappointing to see such a lovely scenic photo on the Evangel cover without a word as to where it was taken. I refer to the cover photo for July 6.

H. L. ALLEN
Grand Rapids, Michigan

● Several readers have asked about this lovely photo of the big white church and steeple, standing beside a pretty river and waterfall. Unfortunately we do not know the location. We obtained the print from a Philadelphia photographer several years ago and printed it merely because it was so beautiful.

Thank You, Brother Williams

I just finished reading the article in the August 24th Evangel by E. S. Williams entitled, "Some Things Your Pastor Cannot Do." I felt I must take time out from a busy schedule to write to you. I think it is a very timely subject and so well handled.

I trust our good lay people will read it and take it to heart; for to me that is the only answer to the pastor's (and people's) cry for revival in our Assemblies.

PASTOR A. REUBEN HARTWICK
Ellwood City, Pennsylvania

Timely Help

In these days of confusion and the many false teachings that we come in contact with, we have learned to appreciate the sound, wonderful messages that we read in the Evangel.

ELLA MAE RATLIFF
Martin, Kentucky

The Death of Modesty

Thank you for your many fine editorials, and especially for "The Death of Modesty" in the August 10th number. God forbid that we should give the people what they want, like the cheap newspapers of the day, rather than what they need.

MILTON T. WELLS
President, Eastern Bible Institute
Green Lane, Pennsylvania

Thanks for your timely item, "The Death of Modesty." We are being influenced too much by the world and too little by the Word. PASTOR W. L. WILLIAMS
Oak Park, Illinois

I could not help but shout "Hallelujah" when I read your editorial entitled "The Death of Modesty." I wish it could be plastered on the foyer walls of every church in the land, regardless of denomination.

What a tragedy that "modesty is no longer considered necessary to the protection of virtue."

FRANK A. ALEXANDER
Los Angeles, California

So glad for your article on "The Death of Modesty." How we groan over the skimpy, immodest dress in these days. No wonder crime is increasing. I am admonishing women who wear "tights" and "shorts" and praising those who wear skirts.

GRACE C. AGAR
Oakland, California

We have greatly appreciated the Evangel and the articles on Holiness, particularly the one on "Death of Modesty." Especially here in Utah, where the predominate teaching is immoral, this truth is greatly needed.

The impact of the Evangel has been felt in our entire church. From Sunday to Sunday we have testimonies of gratitude for the food derived from this magazine.

PASTOR ROBERT L. SHAFER
Dragerton, Utah

Best Bible Commentary

I have put off showing my gratitude for your wonderful magazine. Please forgive me. I am getting more help with the Bible than I ever have, by reading The Pentecostal Evangel. Thank you for sending it to me.

WILLIAM PITTMAN
New York

A Pastor Writes

We certainly appreciate The Pentecostal Evangel in our home and in our church. We occasionally draw the congregation's attention to particular articles and encourage all to read them. Am binding back issues in permanent binders for reference.

The selection of articles is excellent. Any copies which are not needed for those present at the church services are distributed among patients in the nursing home where we have a service each week.

PASTOR DENNIS FINCH
Fairfield, Montana

Paul's Other Epistle

I enjoy the Evangel very much, although we are not members of the Assemblies of God. The article by Neale D. Sheneman (August 24th issue) on "The Inconvenient Life" rather surprised me when he mentioned Paul's "thirteen epistles." Would he omit the Epistle to the Hebrews? I am of the opinion that Paul wrote this epistle also. I notice a similarity in the ending of Hebrews and all Paul's other epistles. He always closed with "Grace be with you all," or some such words.

MRS. H. HOFER
Oelwein, Iowa

The Habit Was Too Strong

I have taken the Evangel for over thirty years. Being a pensioner, I decided to drop it and get along on borrowed back issues, but I've found I can't get along without it. I just couldn't break such a long-standing habit. I will do without something else and have my Evangel as usual.

MRS. O. H. WELCH
Los Banos, California

Still Enjoys the Evangel

I was saved in Houston in 1906 and the Lord filled me with the Holy Ghost that same year. I am still happy in Him. Now that I am old my eyes are not good but I still enjoy the Evangel.

My husband travelled from coast to coast preaching the gospel for thirty-two years. Then the Lord took him home to Glory. It's lonesome sometimes; letters from friends mean so much to me.

MRS. P. M. STOKELEY
2004 W. 14½, Houston, Texas

Classified Ads

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 434 W. Pacific St., Springfield 1, Missouri.

SUNDAY SCHOOL CHECKUPS WANTED

Each Assemblies of God Sunday School is requested to mail the annual Checkup form, September 28—CHECKUP DAY.

FOR SALE

ACCORDIONS. Christians buy direct from Importers. Famous Italian make. Lifetime guarantee. To 65% discount. Also good used ones. Easy payment plan. Write: Crown Importers, Box 175, Sioux City, Iowa.

"PIONEERING IN PENTECOST." Life story by General Council charter member. \$1.25 postpaid. Walter J. Higgins, Box 286, Bostonia, California.

MUSICAL INSTRUMENTS, THOMAS ORGANS discounted. Presets \$975. Phonograph-organ combinations \$650. Esther Passman, Prescott, Michigan.

WANTED

NAMES AND ADDRESSES of Assemblies of God college students in non-Assemblies of God colleges. Write: Campus Ambassador, 434 West Pacific, Springfield, Missouri.

HELP WANTED

LICENSED NURSE as Supervisor for Assembly of God Rest Home, 203 N. "B" Street, Poplar Bluff, Missouri. Write Pastor K. H. Lawson or phone 5-2800.

CHURCH FURNITURE

CHURCH PEWS \$4.50 per foot and up. Folding tables and chairs at wholesale prices. Write Lynch Supply Company, 1815 South J, Fort Smith Arkansas.

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

NEW LINE PEWS, PULPITS, ETC. High quality. Low prices. Free information. Evangel Industries, 1660 East Division, Springfield, Missouri.

MISCELLANEOUS

B. F. RICHTER is now in evangelistic work. His address is Post Office Box 143, Jeannette, Pennsylvania.

SELL "JESUS SAVES" PINS. Excellent profits. Write: Gospel Pins, 352 Mize Road, Salem, Oregon.

TAKE A VACATION WITH A PURPOSE! Complete information on how you can see one of the world's needy mission fields. This coveted trip to Acapulco, Mexico, costs less than many U.S. vacations. Write: Latin American Orphanage, Box 7, Fresno, California.

OUTSTANDING HEALING TESTIMONY. Evangelist Hildreth Ethridge's testimony, "Back from the Dark Valley," now available in reprint form—exactly as it appeared in *The Pentecostal Evangel*. Price: 50 for \$1.00; 500 for \$7.00, postpaid. Order Reprint number 2-RE-2227 from *The Pentecostal Evangel*, 434 West Pacific, Springfield 1, Missouri.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8.

JUST OFF THE PRESS

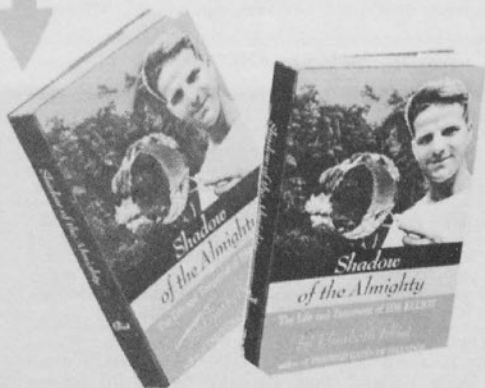
SHADOW OF THE ALMIGHTY

By Elisabeth Elliot

“He is no fool who gives what he cannot keep to gain what he cannot lose.” So wrote Jim Elliot at age 21, sweating over Greek roots and epistemology at Wheaton College. “Seven years later,” writes his widow, “he and four other young men . . . sat together on a strip of white sand on the Curaray River, deep in Ecuador’s rain forest, waiting for the arrival of a group of men whom they loved, but had never met—the savage stone-age killers, men known to all the world now as Aucas.” The circumstances of the death of those missionaries are by now known throughout the world in one of the great missionary adventure stories of modern times. But this is the first account of the whole life of one of them. *Shadow of the Almighty* is a fascinating portrayal of a modern missionary martyr, Jim Elliot. Cloth bound, 256 pages.

3 EV 2485

\$ 3 75



WHEN IRON GATES YIELD

By Geoffrey T. Bull

In this well-written book a young evangelical missionary gives a vivid account of his experiences in the Tibetan border country at the time of the Chinese Communist invasion of Tibet—of more than three years’ captivity in China during which time he was subjected to the notorious system of “brain-washing,” and of the faith which sustained him. A dauntless story of a young man of courage, truly a man of God, written while convalescing from the captivity ordeal. Cloth bound, 254 pages.

3 EV 2852 \$3.00

A CHRISTIAN PHILOSOPHY OF MISSIONS

By Harold Lindsell

The publishers have written concerning the fine missionary book, *A Christian Philosophy of Missions*: “God has fashioned for Himself a Church, the body of Christ, to whom has been entrusted the challenge to preach the gospel to every creature. The burden of this book is that the Church should be the Church, and that, by the weapons of her warfare which are not carnal but spiritual, she should march in triumph toward the goal for which she was created—the gospel to every creature. It is a powerful missionary apologetic—for an hour in which any delay or hesitation is fatal.” Cloth bound, 238 pages.

3 EV 1263 \$2.50

THE INDIGENOUS CHURCH

By Melvin L. Hodges

The above deals with the problem of establishing the indigenous church on foreign fields. It has been written by one who has served for a number of years as missionary to Latin America and is now Field Secretary for the Latin American field for the General Council of the Assemblies of God. As a textbook for the study of missionary methods by missionaries, and missionary students, and as a reference volume for the church leader, experienced worker, or inquiring layman it will prove most valuable. 157 pages.

2 EV 527 Paper bound \$1.25
2 EV 528 Cloth bound \$1.75

ANSWERED PRAYER ON THE MISSION FIELD

By Basil Miller

From many lands and many peoples Dr. Miller brings to the reader fascinating stories of remarkable answers to prayer. Missionaries the world over have experienced these answers and can testify to the reality of answered prayer. The stories are arranged under the following headings: Prayer Provides Food, Shelter, and Land; Remarkable Deliverances Through Prayer; Divine Guidance in Answer to Prayer; Answered Prayers for Protection; Prayer and Animals on the Foreign Field; Prayer Controls the Elements; Divine Interventions Through Prayer; and Prayer and Soul Winning. Cloth bound, 151 pages.

3 EV 1010 \$2.00

THE FALL AND RISE OF ISRAEL

By William L. Hull

An Interdenominational Faith Missionary to Israel’s frank account of Jewish suffering and triumph. The author spent nearly twenty years in the Holy Land and was in close contact with key government officials. While he does trace the history of the nation of Israel from the time of Christ, the bulk of Mr. Hull’s discussion is concerning contemporary Israel. The Sunday School Times writes concerning the volume: “Every lover of Israel and every true Christian believer should read this remarkable record.” A Supreme Court Judge of Canada has written: “If any person really desires to know the facts of the events leading to the creation of the new State of Israel, this is the account for him.” Cloth bound, 424 pages.

3 EV 1424 \$3.95

OF



THE LIGHT IN DARK AGES

By V. Raymond Edman

The Light in Dark Ages traces the story of the Great Commission in its first eighteen centuries, and portrays its rise and early conquests, its decline in ages that were dark with superstitions and ignorance, yet with little candle lights of gospel truths, and its rising anew with the Reformation and the Age of Exploration. Eighteen centuries of missions from the giving of the Great Commission to the beginning of modern missions under William Carey! A tale of tears, trials, testings, and triumphs! The volume was completed by the help of the Research Grant made available annually by the Alumni Association of Wheaton College to some member of the faculty. The member of the faculty in this case was the President of Wheaton College. Cloth bound.

3 EV 1920 \$4.00



BUILD MY CHURCH

By Melvin L. Hodges

A companion book to *The Indigenous Church*. The author's effort to set forth in simple terms a practical application of indigenous church principles as published in *The Indigenous Church* by the Gospel Publishing House and *On the Mission Field*—*The Indigenous Church* as published by The Moody Press met with gratifying response from missionaries and mission boards of many evangelical groups. Requests have been repeatedly made that a similar work might be made available which would be suitable for the national ministers and Bible students in foreign lands. *Build My Church* has been published in response to the appeal. There is the sincere desire that it may be of help to many national ministers laboring for Christ in many lands. Paper bound.

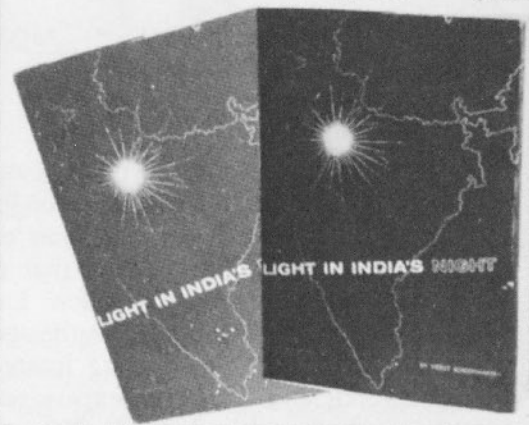
3 EV 3377 75c

LIGHT IN INDIA'S NIGHT

By Violet Schoonmaker

Throughout the writing of her book Mrs. Schoonmaker has kept in mind those keen Christian young people who must know the truth. But no reader will find it easy to put this compelling book aside. It contains word pictures of India, lovingly drawn by one who lived among the people of that land almost a half century, ministering to them. Every chapter is written in the very engaging style which has endeared Mrs. Schoonmaker to thousands of readers over many years. Perhaps the best chapters of all are those which portray the spiritual struggles of India's men and women, caught in the toils of ancient caste and superstition, but reaching out for the freedom offered by Christ. Cloth bound, 237 pages.

2 EV 477 \$2.50



MISSIONARY INTEREST

LILLIAN TRASHER, NILE MOTHER

By Lester Sumrall

One of the monumental works of faith, courage, and persistence on the part of a divinely called handmaiden of the Lord is the Assiut Orphanage at Assiut, Egypt, founded and administered through the years by Miss Lillian Trasher, called the "Nile Mother." This account of her life is most interesting. "Mama" Trasher's early life is recounted—her call to Egypt, the clear providences of God which led her to Assiut, also life in the orphanage, the many answers to prayer, problems of discipline, escapes from annihilation, etc. Thrilling! Inspiring! Cloth bound, 181 pages.

2 EV 543 \$2.25

BEFORE THEIR EYES

Compiled by Ruby M. Enyart

A book of ten missionary plays for district, sectional, church and church group presentation. These missionary dramas or plays have been compiled to meet an increasing demand for missionary material to present *before the eyes of congregations and church groups* for a better vision of missionary needs. Directions have been held to a minimum in recognition that churches are limited in play properties. The writers of the plays are missionaries and Christian workers. Paper bound, 60 pages.

2 EV 475 \$1.00

LOOK ON THE FIELDS

Compiled and Edited by Serena M. Hodges

This book, complete with maps and statistical summaries for easy reference, has been published in an effort to give a bird's-eye view of the missionary work of the Assemblies of God in foreign lands. Data has been supplied by missionaries acquainted with the work of their respective fields. A copy of the volume should be accessible to every pastor, church missionary leader, and district and sectional missionary leader. Paper bound, 201 pages.

2 EV 540 \$2.00

GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.

No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.

Intercession

The Primary Need

BY JOHN R. MOTT

IN THE BOOK OF ISAIAH THERE IS A STRIKING passage which represents God as wondering that there was no intercessor. Be the interpretation of these words what it may, there can be no question that they suggest a most necessary and profitable reflection for Christians today.

God's mightiest works are manifested only in the pathway of unselfish and persevering intercession. The history of the Church and Christian experience show conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength.

For many years it has been my practice in travelling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring; but invariably, where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality.

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need of the Church today, and of its various auxiliary agencies, is not that of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although anyone can see the waste, friction, and comparatively meagre fruitage resulting from the want of better co-ordination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this



Drawing by Jack Hamm

and other unquestioned needs is the fundamental need of more Christlike intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

It is my belief that two hundred men—yes, one hundred men—of pure heart, unselfish motive, and unwavering faith in the integrity, omnipotence, love and present-day working of the Living God, could through intercession usher in an era like unto that vital age, the age of Apostolic Christianity.

Our Lord's unequivocal teaching about prayer should occasion surprise that more of His professed followers do not rise up and follow Him in the life of prayer. Christ Himself while on earth was an intercessor and He still lives to make intercession for us! Here and there are Christians who doubt whether prayer has any power beyond its reflex influence on the one who prays. Such doubt should give way when one observes the practice of Christ. We remember His prayer on the Cross, "Father, forgive them." The marvellous objective sweep and content of His high-priestly prayer, as recorded in the seventeenth chapter of St. John, should convince anyone that Christ believed in the power of prayer to accomplish results outside the life of the one who prays. If we accept Christ, therefore as our perfect Example as well as Teacher, logically we should follow Him in this most vital practice. Does not the reality of our faith in His divine character stand or fall with our obedience or failure in this wider out-reach of prayer?

—Selected