

FILE COPY

The Pentecostal EVANGEL

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

PRICE 10 CENTS . . .

Weekly Voice of the Assemblies of God

. . . MARCH 1, 1959

The Eternal Christ

Christ never is so distant from us
As even to be near;
He dwells within the yielded spirit
And makes a heaven here.

It is not that our Lord is *with* us,
It is not I *and* He,
But 'tis a oneness closer, sweeter,
"Not I but Christ in me."

He does not have to *come* to bless us,
For He is here always,
And all our days of cloud or sunshine
Are glad and golden days.

I do not ask for *more* of Jesus,
As though I had but part,
For I have Him in all His fulness,
And He has all my heart.

—A. B. Simpson.



Lower Falls in Yellowstone National Park

UNION PACIFIC RAILROAD PHOTO

We Preach Christ

We believe you will enjoy the article by James Eastman that begins on page three. The article focuses on the Lord Jesus Christ, who is the basis of our hope and the substance of our gospel. Some would emphasize the blessings of salvation more than the Saviour Himself. We would exalt the person and work of Jesus. We would remind ourselves that the Healer is greater than the healings He bestows upon us. The Baptizer is more wonderful even than the blessed baptism of the Spirit which He grants to us. We would preach Jesus, like Philip of old, and like Paul the apostle who wrote in 2 Corinthians 4:5, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Jesus Christ is Lord! That is our message. We do not preach our own ideas, or our own powers, or our own accomplishments. We preach Jesus. We preach that God has anointed Him to be Lord of all. We are merely servants of God who has called us to be servants of man and to present His wonderful Son to the world. Tom Johnstone preached a fine sermon on this subject at Toronto last September during the World Conference of Pentecostal Churches. He said:

"We preach Jesus Christ the Lord. By His authority we preach; His gospel we declare, and His glory we seek. How is this done? We preach Him in the Deity of His person; in His sacred offices of Prophet, Priest and King.

"We preach Him in the mystery of His incarnation, as one born of a woman, even the virgin, in accordance with the statements recorded in Isaiah, Matthew, Galatians, and First Timothy.

"We also preach Him in the purity of His nature; though made in all respects like unto His brethren, yet without sin. He is set forth in the Scriptures as the One who was holy, harmless, undefiled, and separate from sinners.

"We preach Him in the splendor of His miracles. None ever did the miraculous works that Jesus did. Consider the number, authority, and graciousness of them. They were all effected by His own power and in His own Name. We believe in the supernatural, and we stress the supernatural in personal experience.

"We preach Christ in the perfection of His example as the humble One, the patient One, the zealous One, the faithful One, perfect in constancy, mercy and goodness, the One who left behind an example for us to follow. . . .

"We preach that Christ baptizes the believer with the Holy Spirit. We hold that, even today, the Baptism with the Holy Spirit is accompanied by the miracle of speaking in tongues.

"We preach that Christ is the Great Physician, the Healer of man's spiritual and physical diseases.

"We preach that Christ is the world's redeemer, the sinner's only hope, the believer's joy, and the church's Head. We acknowledge Christ to be all these things. Do you?"

The Pentecostal EVANGEL

PUBLISHED CONTINUOUSLY SINCE 1913

MARCH 1, 1959

NUMBER 2338

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

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Mo., U.S.A.—Thos. F. Zimmerman, Executive Director of Publications.

ADDRESSES IN THE U.S. AND U. S. POSSESSIONS: 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.

Printed in the U.S.A. Second class postage paid at Springfield, Missouri.

From Adam's time onward the human race has been burdened with a mortgage. Isaiah expressed it this way, "Ye have sold yourselves for naught and ye shall be redeemed without money."

JESUS OUR SURETY

BY JAMES EASTMAN

Mount Carmel, Illinois

THE BOOK OF PROVERBS CONTAINS clear warning against accepting responsibility for the obligations of another, either friend or stranger. It says, "He that is surety for a stranger shall surely smart for it" (Proverbs 11:15). Yet Christ, knowing the full consequences, struck hands with the Father and undertook by the covenant of redemption to pay our penalty. He made Himself liable for us, obliging Himself to stand in our stead.

"He who knew no sin became sin for us." "Surely he hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The humbling fact is that man is bankrupt and cannot pay his debt to the broken Law of God. This is tenderly expressed in Romans 5:6, "When we were yet without strength . . . Christ died for the ungodly." When we were enemies of God and strangers to His mercy, God sent forth His Son to be our Surety, our Co-signer, our Endorser, assuming our debts and discharging the obligations involved in such a step.

Standing before the Father in glory, Jesus pleaded as Judah did before Jacob in behalf of Benjamin saying, "I will be a surety for him, of my hand shalt thou require him." In the eyes of the law the surety and the debtor are one; so when Christ interposed to be our Surety, by incarnation He became one with us, assuming our debt and becoming liable to our punishment.

From Adam's time onward the human race has been burdened with a mortgage. Isaiah expressed it this way, "Ye have sold yourselves for naught and ye shall be redeemed without money." This is illustrated in Barabbas who was waiting in prison for death to foreclose the mortgage on his soul. Who in all the world could take this robber's place, assume his just debt, suffer sin's penalty?

The answer is found in the cry of the mob, "Give us Barabbas but let

Christ be crucified!" Jesus Christ was made Surety for Barabbas, and in a larger way for the whole human race. No wonder we like to sing,

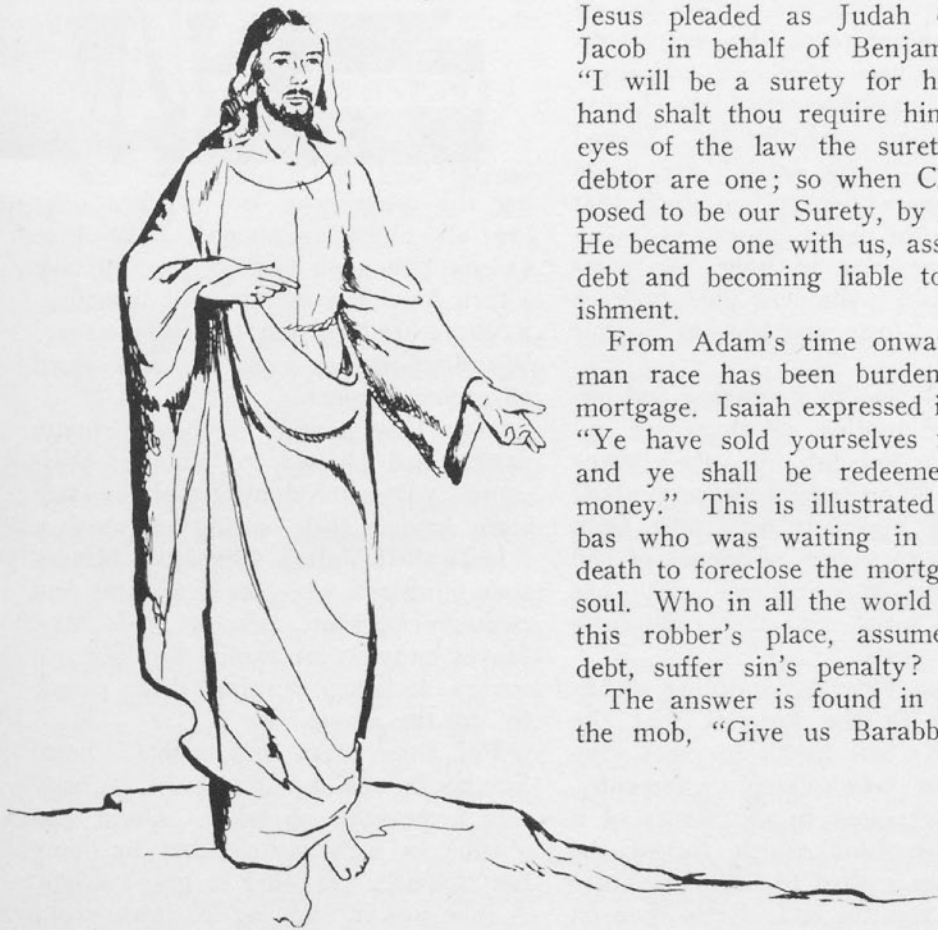
*"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."*

I have often tried to imagine the cry that will burst from the lips of those who realize too late the tragedy of rejecting Christ, their only Surety. Long ago in the country I sat one afternoon studying, when through the window I saw a hound chasing a rabbit. Around and around the open field they went, and each time the circle diminished, each time the hound drew closer. I stepped outdoors to see the climax. Just before the hound closed in for the kill, the most pitiful cries rent the air. I was reminded of sin's relentless pursuit of the soul, and of the hopelessness of man unless he is sheltered by the blood of Christ.

In Eden before the Fall man needed no surety, but when Adam sinned the human heart became deceitful and desperately wicked. With himself in debt and his credit gone, man lived on borrowed time, what Peter called the longsuffering of God toward us. Neither Adam nor his sons could redeem themselves—but a Kinsman, not involved in his ruin, could. So somewhere in the eternal councils of redeeming love an old rugged cross was reared, and on it was the Lamb—slain from the foundation of the world.

Then, in the fullness of time, Christ stepped down to earth. And what a step that was—from heaven to earth, from worship to curses, from light to darkness, from praises to pain, from

(Continued on page thirty-one)





“The Lord Healed My Daughter”

The wife of one of our Assemblies of God Evangelists tells how her daughter received a miraculous healing

by
Mrs. Paul Hild

MY HUSBAND AND I ARE THANKING God for healing our little girl, Cheryl Sue, of rheumatic fever.

It's a well-known fact that rheumatic fever is a formidable enemy. It causes more chronic disability in children than any other disease. Moreover it is second among fatal diseases in the five-to nineteen-year age group, taking many thousands of lives every year.

We thought our daughter was having merely a relapse of the virus flu so we set out for Marinette, Wisconsin, where my husband was to conduct an evangelistic campaign.

Five-year-old Cheryl Sue had not been able to keep food on her stomach for a couple of days and she was running a fever. This condition continued during the trip.

After a while she began to cry out in pain when we touched her. Walking became painful and difficult for her. She began to drag one foot. Other strange symptoms appeared—large red blotches on her legs, and a swelling in her forehead. We knew we had a very sick child.

We placed her in a Marinette hospital where she was given tests and kept under observation. We were informed she had acute rheumatic fever with a heart murmur and all its symptoms. In fact, we were told it was a type of disease that had usually proved fatal until recent years when more antibiotics have been developed and used.

Soon it was discovered she had a severe case of nephritis too. Cheryl Sue faced a double battle! Her body and face were swollen so much that her eyes were nearly closed, and very sore and sensitive to light. To complicate matters, she was able to keep only a very little nourishment on her stomach.

Every day we were praying and expecting her healing. Perhaps we appeared *too* hopeful, for the doctor cautioned: “You must prepare yourself for a long vigil. It may take from six months to a year or longer of bed rest for her to convalesce. She has an injured heart, and there will be a permanent scar.”

It was on Thursday morning of her fifth week in the hospital that the crisis came. She began to react very slowly, soon was talking incoherently, and next she was in the throes of a terrible convulsion which rocked the bed. Nurses rushed to her side. Some thought it was the end. From then on

her heart beat fiercely. Her pulse raced to a count of 170 and she had a high temperature.

The head nurse advised me to call my husband who had gone to Medina, Ohio, to continue his evangelistic schedule. The pastor there rushed him to Cleveland where he boarded a plane. When he appeared at the hospital that evening, nurses met him with grave remarks as to her condition.

Shortly after my husband arrived the doctor came again, lifted her eyelids, looked into her eyes, tested her reflexes. Then he took us aside and informed us she was in the last stage of coma, and that her kidneys had ceased to function. “All we can do is hope and pray,” he said.

As we sat by her bed, how we prayed and read the Word of God and stood upon His promises! In the morn-

BIBLE VERSE



Casting all your care upon him; for he careth for you.

I PETER 5:7

ing the nurse who had worked over her all night announced, “It's four o'clock now and patients usually take a turn for better or worse at this time. I believe her breathing is a little easier.” We thanked the Lord for this word of encouragement.

Mrs. Hayes, wife of the Marinette pastor, had phoned to Wausau, Wisconsin, where the ministers of the state were having their spring convention. I had called Duluth where the Minnesota ministers were meeting, and had requested prayer. Pastor and Mrs. Hayes prayed constantly for her recovery and kept urging their people to do the same.

For three days and nights Cheryl Sue lay in a coma. Over her little body was a network of tubes. There was a tube in each nostril—one to pump her stomach, the other to give oxygen. A tube was in each leg for intravenous

feeding, a catheter to her kidneys, and occasionally there was a tube in her arm for a blood transfusion.

Thank the Lord, her condition slowly improved. On Sunday morning she began to regain consciousness, and in answer to prayer she began to drink liquids. Soon she was taking nourishment with a good appetite that had been lacking for so long. What strides she made! In a short while we were leaving the hospital—not with empty arms and heavy hearts, but with our little daughter in our arms and our hearts filled with joy and gratitude to our Great Physician! How grateful we are to all who prayed so earnestly for her healing.

Upon arriving home in Minneapolis we took the doctor's advice and contacted our family physician. He ordered an electric cardiogram, which showed her heart to be perfectly normal. In a short time all trace of nephritis was cleared up.

How thankful we were, when school began, to see Cheryl Sue able to jump, skip, and run off to school with the rest of the children—and not a trace of heart ailment or any other chronic disability!

It will be two years ago in April, 1959, since her healing. She has had several checkups and was found to be in perfect health. We shall never cease to thank God for His great kindness.

(Endorsed by Pastor M. E. Hayes, Assembly of God, Marinette, Wis.)

HEALED AND SET FREE

Karl K. Ivanaga of San Bernardino, California, had suffered from asthma for seven years. In July, 1958, he began attending Glad Tidings Assembly in San Bernardino where Troy Pope is pastor. One Sunday when the pastor invited all who needed healing to come for prayer, Brother Ivanaga went forward. The pastor and congregation prayed for him and he was instantly healed. He was also delivered from the cigarette habit which had bound him for forty years.

He writes, "The Lord took away all the craving for nicotine and I've been perfectly free from the cigarette habit ever since. I'm so thankful for the healing power of God and for the many people who prayed for me. The testimonies I read in the Evangel increased my faith for healing."

(Endorsed by Pastor Troy Pope Glad Tidings Assembly of God, San Bernardino, California.)



Nothing in His Hand

BY P. S. JONES

Calgary, Alberta, Canada

GOD'S WAYS ARE PAST FINDING OUT. He seems to bless people whom we think He ought not to bless. Among His saints are to be found erratic individuals whom we would reject. Some of His chosen deliverers were made of the most unlikely material, and apart from the anointing of the Spirit they proved to be very disappointing in their behavior.

Whatever may be the criticisms aimed at Samson, the fact remains that He was God's choice for a tremendous task. His failures loom big in human estimation, but there are some good things about him which should not be forgotten. He judged Israel for twenty years, and evidently he did his job well. He was born for a purpose. His coming into the world was no accident, but was according to the determinate counsel of Jehovah. The great need of an oppressed Israel called for divine interference. As the Psalmist wrote, "It is time for thee to work, O God."

There are crises in human history where, if God does not take a hand, nothing but tragedy can come to the human race. The man born for a special task in such a situation must be trained according to God's purposes; thus the parents of Samson were commanded to bring the child up under Nazarite vows. The world in general disparages Puritanism, pronouncing anathemas against its legalism, but Puritanism at its weakest point is better than voluptuousness in any shape or form. Out of purity and virtue spring demonstrations of God's invincible power and glory.

Israel cried for deliverance from the cruel bondage of the Philistine hordes, and Samson was prepared to do this job. The Nazarite vows produced sym-

bols of separation from the world, the flesh, and the devil. The flowing locks of hair spoke of consecration to God's sacred purposes; abstinence from wine and strong drink told of God's abhorrence of that which makes men fools indeed; and the withholding from contact with dead things clearly symbolized withdrawal from the sin that causes death. The Lord Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is the same truth of purity, for he who would follow the Master in the way of the Cross must know that the Son of man lived faultlessly before those who noticed His every move and word.

God's deliverances are essentially supernatural. Samson performed miracles, but only when the Spirit of the Lord came upon him. Samson may be considered a type of the Church. The Christian Church was born in the demonstration of the Spirit and of power. Eliminate supernatural phenomena from the program of the Church and nothing remains but the declaration of a philosophy of life. If the Church, like Samson, is to bring deliverance to sinners who are under the heel of Satan, then the Church must possess supernatural power and come under that same anointing which Samson had when he wrought deliverances. Some imaginative artists have pictured Samson as a big man with the legs and arms of a giant, but there is nothing in Scripture to warrant such imagery. It was the Spirit of the Lord who enabled him to perform feats of great magnitude and thus subdue Israel's enemies.

The title of this article brings before us exactly what is meant by the
(Continued on page twenty-eight)

Pride is a cancer, and one of the most insidious forms of the loathsome disease is the pride of intellect.

CANCER OF THE MIND AND HEART

By L. Nelson Bell

PRIDE DESTROYS, EATING INTO THE very warp and woof of character. It not only displeases God but actually sets Him against man for, as Paul bluntly asks: "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" While Peter says: "God resisteth the proud and giveth grace to the humble."

Strutting before God is blasphemous for it denotes a complete failure to realize who we are and who God is.

Many years ago we heard Reuben A. Torrey say that he had known many promising young ministers whom God laid aside because they let pride creep into their lives. It is so easy to think of ourselves more highly than we ought to think. It is both easy and common for us to compare ourselves favorably with someone else, forgetting that while we look on the outward appearance God looks upon the heart.

One reason that pride is so dangerous is that it slips up on us at the very point where reason will justify it. Few would be proud of flagrant sins, but who is not tempted to be proud of those accomplishments and characteristics which the world acclaims?

Pride is devastating because it is based on such a variety of things: physical appearance, personal accomplishments, position, intellect, power exercised, and an infinity of other reasons, even pride in humility (assumed).

Probably one of the most insidious forms of pride and one which does the most harm to the individual and to those whom he may influence is the pride of intellect. Paul says that this can puff us up but that love builds up. The basis of intellectual pride is found at any point where man leaves God out of the picture and in so doing dethrones God and places himself on

a pedestal. It consists of these philosophical presuppositions in which God is ruled out or denied His first priority, which must greatly displease God and in turn prove the spiritual downfall of those who assume them.

God does not expect His children to be "childish" but He does demand a childlike faith. In fact, humility is the attitude of mind and heart through which man must enter the Kingdom of heaven and by which he receives the blinding revelation that God is Himself sovereign and infinite.

Humility has been the characteristic of many of the great; in fact, they are only great as they are humble, for the most brilliant have but discovered an infinitesimal part of that which God has created. But how often man struts on the stage of life as though he were the *Creator* rather than the *created*.

Pride of intellect is a disease which transmits itself and in so doing often transmits that which is not true. Well did Pope say: "A little learning is a dangerous thing, drink deep or touch not the Pierian spring." The validity of his subsequent lines—"Their shallow draughts intoxicate the brain, And drinking largely sobers us again"—can

CONSECRATION

**I would be emptied
Of self's desires, ambitions, worldly dreams.
I would possess the Fountain of living streams.
I would be filled with love that others be fed;
I would bring cool, sweet water and break
the bread
Of Life to the weary traveler, footsore, worn;
Seek him who is lost; and bind him who is
torn.
I would dip my life in God's gold flame and
burn,
A human taper in a consecrated urn.**

—Mrs. Margie H. Kirkpatrick

be called in question wherever man pits his finite mind against the infinite God.

At no point is intellectual pride more in evidence than in those areas where men presume to construct a God and a theology which is contrary to Biblical revelation, and at no point has pride done more harm. An athlete might be proud because of a record set, a politician because of a resounding majority accorded him by his constituents, but the worst that might result would be his own loss of physical prowess, or the ultimate loss of constituent votes. But when man becomes (in his own eyes) more righteous than his Maker, when he places the human intellect above divine revelation, he has reached the peak of both pride and absurdity.

Little wonder that Paul affirms that the foolishness of God is wiser than men, and calls attention to the fact that not many wise men after the flesh are called; that God has chosen the foolish things of the world to confound the wise to the specific end that no flesh shall glory in His presence.

Is this pietism? It is not. Is it anti-intellectualism? Far from it. It is simply a demand that man conform his standards to God's; that he subordinate his own intellectual processes to the One who is infinitely wise, reverential trust in whom forms the very basis of wisdom.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jeremiah 9:23, 24).

—Southern Presbyterian Journal



THIS WE BELIEVE

A SERIES OF BIBLE STUDIES BASED
ON THE STATEMENT OF FUNDAMENTAL TRUTHS
ADOPTED BY THE ASSEMBLIES OF GOD

BY P. C. NELSON



PART NINE: ENTIRE SANCTIFICATION

AS A GIFTED WRITER HAS SAID, "If regeneration has to do with our nature, justification with our standing, and adoption with our position, then sanctification has to do with our character and conduct. In justification we are declared righteous in order that in sanctification we may become righteous. Justification is what God does for us, while sanctification is what God does in us. Justification puts us into a right relationship with God, while sanctification exhibits the fruit of that relationship—a life separated from a sinful world and dedicated to God."

1. *Sanctification Has a Two-fold Meaning:* (1) *Separation from evil;* (2) *Devotion to God.* 1 Thessalonians 4:3. "For this is the will of God, even your sanctification, that ye should abstain from fornication." See also 2 Chronicles 29:5, 15-18; 2 Timothy 2:21; Exodus 19:20-22. In sanctification we are to cleanse ourselves from all filthiness of the flesh and spirit and at the same time we are to perfect holiness in the fear of God (2 Corinthians 7:1). But it is not enough to be separated from evil—the person or thing sanctified must be devoted to the use and service of God. Thus we read of sanctifying a house to be holy unto the Lord; part of a field to be God's possession. The first-born children were to be sanctified unto the Lord; and even Jesus Himself

was set apart ("sanctified") by the Father to carry out His will in the world. See Leviticus 27:14-16; Numbers 8:17; John 10:36.

2. *In One Aspect Sanctification Is an Instantaneous Work.* "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). "We are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected for ever them that are Sanctified" (Hebrews 10:10, 14). When we believe on the Lord Jesus Christ and accept Him as our Saviour, we are justified by faith in Him and stand before God without any condemnation on our souls. We are regenerated, that is, born again through the operation of the Holy Spirit and the Word of God, and have become new creatures. We are also separated from sin and cleansed and purged by the blood of Jesus (1 John 1:7). By our own will we set ourselves apart to the service of God, and Christ is now our "wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). For this reason, all believers are designated "saints" in the New Testament, and Paul addresses the Corinthian believers who were far from perfect as "sanctified" (1 Corinthians 1:2).

3. *In Another Sense, Sanctification Is a Progressive Work, Carried on by the Lord Jesus Christ Himself* through the power of the Holy Spirit, until we attain a perfect likeness of Himself. When we believe, the holiness of the Lord Jesus Christ is imputed to us and before God we stand "complete in him" (Colossians 2:10—compare 1:28), with His full righteousness placed to our credit. But it is another thing to have His holiness made actual in our lives.

This may be a long process and may require many experiences, including many chastenings of the Lord. In Hebrews 12:10 we are distinctly told that God chastens us for the specific purpose that we may be *partakers of His holiness*. Peter exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter 3:18). In 2 Corinthians 3:18 we have a very illuminating text showing how Christ operates in us through the Holy Spirit to transform us by degrees into His own glorious image. In 1 Thessalonians 5:23, 24, Paul prays for these Thessalonian Christians, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

4. *Both Divine and Human Agencies and Means Are Used to Secure Sanctification.* "And the God of peace himself sanctify you wholly." Jesus says to His Father, "Sanctify them through thy truth" (John 17:7). God "purifies our heart by faith" (Acts 15:9).

Christ is made unto us "sanctification" (1 Corinthians 1:30), and by the

(Continued on next page)

ENTIRE SANCTIFICATION

The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Ghost we are able to obey the command, "Be ye holy, for I am holy." Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word. Hebrews 12:14; 1 Peter 1:15, 16; 1 Thessalonians 5:23, 24; 1 John 2:6.

—Statement of Fundamental Truths,
adopted by the Assemblies of God

offering of Himself sanctifies the believers once for all (Hebrews 10:10). Christ loved the church and gave himself for it, that he might sanctify it (Ephesians 5:25, 26).

Sanctification is not wrought in us without the work of the Holy Spirit. 1 Peter 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." The Holy Spirit comes in to make us partakers of the holiness of God; and by showing us the truth as it is in the Word of God, clarifying our vision to see Jesus, the Holy Spirit fires us with a longing to be like Him. Romans 15:16.

5. *Our Own Efforts and the Full Co-operation With the Triune God Are Necessary to Secure Our Entire Sanctification.* We are sanctified by faith in Christ. See Acts 26:18. We are to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corin-

thians 7:1). John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him *purifieth himself, even as he is pure*" (1 John 3:2, 3).

In Philippians 3:12-14, Paul asserts that he has not yet attained to absolute perfection but he is striving to reach this goal to which he has been called by the Lord, and adds, "Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

6. *God Has Provided Means Which Are in Our Reach to Attain Entire Satisfaction.* "Sanctify them through thy truth; thy word is truth" (John

17:17). Prayerful study of the Scriptures and an attentive listening to the messages from the Word of God by anointed servants of the Lord are designed as means toward our sanctification. Ephesians 4:11, 12, shows us that our Lord gave to the Church apostles, prophets, evangelists, pastors, and teachers, for the specific purpose of perfecting the saints. In Hebrews 12:14, we are told to "follow after holiness (sanctification) without which no man shall see the Lord." In the same chapter we are told that chastisements are given by a loving Father to produce in us the "peaceable fruit of righteousness." In Romans 6, and Second Corinthians 6, and in numerous other scriptures the believer is exhorted to separate himself from every evil and to devote himself unreservedly to God and His service, and thus to co-operate with God in his own sanctification, that he may attain to the measure of the fullness of Christ (Eph. 4:13). ◀◀

Is there one sin above all others that evokes the wrath of God toward mankind?

THE TRUTH ABOUT SODOM

By Stanley J. Peterson

MANY OF US WISH WE HAD ACCESS to a universal catalog that listed sin according to degree of badness. There would be a number of very interesting ways in which we could use a volume like that. However, since no such book is available, each one of us has made up his own personal sin catalog. And we are greatly disturbed when we compare notes and find that we disagree with others—or rather that they disagree with us as to how bad a sin really is.

A careful study of the Word of God, both Old and New Testaments, is our only means of getting this matter straightened out. And I am thinking today that twentieth-century Evangelical Christians could use a little re-

vising in their sin catalogs.

The story of the destruction of Sodom will give us much food for thought on this subject. As we read the nineteenth chapter of Genesis we decide immediately that God destroyed Sodom because of the gross immorality of that city. This seems to be a very proper conclusion, and we have no reason to think otherwise until we read what the prophet Ezekiel has to say about it. Ezekiel brings up the subject of Sodom in the sixteenth chapter of his book as he deals with the sins of Jerusalem. He calls Jerusalem a "sister" city of Sodom. Jerusalem's sins are so great, he says, that Sodom is "justified" (verse 51) or, shall we say, almost nice in comparison. The prophet finds

it wise, then, to list the sins of Sodom so that the readers might better understand what he has in mind:

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good" (Ezekiel 16:49, 50).

Now let us look carefully at this strange list of reasons for the complete fall of this great city.

PRIDE heads the list, not immorality. "Pride goeth before destruction..." Pride is the germ of all sin and can make a devil of an angel (Isaiah 14:12-14). Never are we in graver danger than when we are proud. "A high look and a proud heart is sin." Humility before God is the prime requisite of becoming His child, because without it we'll never trust in Jesus. "The Lord... saveth such as be of a contrite spirit" (Psalm 34:18). Jesus put this thought first in His list of Beatitudes (Matthew 5:3).

FULNESS OF BREAD comes second in the list. What a strange reason to destroy the city. Surely the prophet isn't serious. If he had said "Fulness of wine" we would be sure he was serious. We notice, however, that there is no mention of wine in this list, unless we read it into the

sixth item which I doubt is possible. But the prophet was never more serious than here.

Sodom was interested in satisfying physical appetites—to her this was one of the ends of living. Living to eat is not only hard on the physical health but hard on the spiritual health. “Man shall not live by bread alone.”

Martha got no blessing from Jesus’ visit because she thought others ought to be as interested in the refreshments as she was. Anxiety about dinner often spoils our Sunday services. It is significant that in Jesus’ day a spiritual experience could be fostered by fasting. Eating has its place, but let it be a proper place. Being a slave of



A CHILD OF THE KING!

Poor? No, of course not, how could I be When Christ the King is taking care of me.
Tired? Sometimes—yes, more than tired, But then I know a place where I can rest again.

Lonely? Ah, well I know the aching blight: But now I’ve Jesus with me day and night.

Burdens? I have them oft; they press me sore,

And then I lean the harder, trust the more.

Worthy? Oh, no! the marvel of it is That I should know such boundless love as His.

And so I’m rich! With Christ I am “joint heir”

Since He once stooped my poverty to share.



food may not rank as high in our sin catalog as being a slave of drink, but I dare say that Jesus and the Bible rank it much higher than we do.

ABUNDANCE OF IDLENESS comes next. Now we all feel that some idleness is not only permitted by God but very good in His sight. “Come ye apart,” said Jesus, “and rest awhile.” But an *abundance* of idleness is the breeding ground of sin—crime, drunkenness, gossip, adultery, etc. Paul is aware of this as he counsels the Thessalonian church (2 Thess. 3:11) and as he advises Timothy (1 Tim. 5:13).

Idleness is sin, not just because it breeds all manner of evil but because there is much good to be done and the time is short. Jesus puts this sin high on His list as He tells the parable of the talents and says to the servant who had been idle with his talent, “Thou wicked and slothful servant.” He uses some of His strongest language when He concludes this parable, “Cast ye the unprofitable servant into outer darkness.”

Notice carefully the fourth indictment against Sodom: Neither did SHE STRENGTHEN THE HAND OF THE POOR AND NEEDY. This was especially true because she was “full of bread” and had time to spare.

America has been good. Some think she should stop helping the world’s poor. But then she would die, too, just as Sodom did. Radio and rapid transportation have made this “one world” not only as to distance but as to social responsibility.

We evangelicals have often feared this area of Christian endeavor. We are afraid that if we over-emphasize this, a critical finger will be leveled at us saying, “Aha, the social gospel.” The Church is missing a blessing in the field of benevolence by excusing itself.

The last two reasons that the prophet gives bring us back to the account in Genesis 19. In the fifth place Sodom was HAUGHTY. “A haughty spirit [goeth] before a fall.” When Lot tried to persuade his wicked relatives, we read that “he seemed as one that mocked unto his sons in law.” They were people who would laugh when someone tried to remind them of the judgment of God upon sin in all its forms. Isaiah 3:9 tells us they didn’t even try to hide their sins. Blatant they were in their criticism of anyone who would dare disturb the status quo. No haughtiness stands out like that of the supercilious agnostic.

ABOMINATIONS completes the list, always the end in a haughty society. The prophet must have reference to the looseness of morals mentioned in Genesis 19. This seems to be the “straw that broke the camel’s back.”

Watch out, America! God’s patience was taxed to the breaking point. The Scriptures deal strongly with immorality. But we cannot isolate this sin from the rest. It started back there with pride, fulness of bread, and abundance of idleness.

It is possible to defeat ourselves and our own program by being willfully ignorant of certain things while playing hard and heavy on other things. Scripture is quite clear about it all. And the words of Jesus do not lend themselves to confusion. *Read again the Gospels from the point of view of finding out just what things Jesus thought were really bad.* His emphasis has not changed. He is the same yesterday, today, and forever.

—The Standard



WHERE DID YOU BURY YOURS?

You know the parable of the unfaithful steward and his hidden talent as well as we do. But have you ever really thought about it in relation to your own money and property? Have you considered that the “nest egg” you have banked or invested may be buried in so far as God’s work is concerned? That’s right. Just as truly as if you’d wrapped it in a napkin and hidden it away!

“But,” you say, “I must depend upon the income from my money and property to maintain me as I grow old.” If so, you are exactly the person who should read the free booklet on Assemblies of God Gift Annuity Agreements. It explains in detail how you can bring your earthly means out of hiding and put them to work for God—without losing the income you need. In fact, *the income might actually be increased.*

You should look into this today. Send the coupon for your free booklet.

M. B. NETZEL
434 W. Pacific St., Springfield 1, Mo.

Please send me your free booklet on Assemblies of God Gift Annuity Agreements.

NAME

ADDRESS

CITY STATE



THIS PRESENT WORLD

Morals

SUNDAY BUSINESS DEBATED IN OHIO

A rally sponsored by the Seventh-day Adventist Church was held at Columbus, Ohio in January to protest a current campaign against doing business on Sunday.

The Columbus Area Council of Churches and the Southside Ministerial Association, representing some 165 Protestant congregations, have launched a campaign against Sunday business. Church members numbering around 155,000 have been urged to avoid shopping on Sunday and to boycott any place of business which remains open on that day. The Adventists, who observe Saturday rather than Sunday as their day of rest and worship, are opposed to legislating such a policy.

J. Arthur Buckwalter, an Adventist official, told the rally that any laws to ban Sunday business would "restrict religious liberty" and promote a union of Church and State. He proposed an alternate law to "protect the right of all citizens to have one consecutive twenty-four-hour period in each week during which they are free from all responsibilities of labor associated with their usual occupation."

CHIMES COUNTERACT CRIMES IN THE NEW JAPAN

At 10 p.m. in Tokyo the soft notes of chimes float out across the crowded city streets. They are the "Chimes of Love," calling the youth of the city to leave the dark alleys or the bright night spots and head for home.

In Osaka, too, cultural center of the New Japan, a bell called "The Chimes of the Loves of Mothers" peals forth the curfew notes. It's another attempt to combat a postwar increase in juvenile delinquency.

These efforts in Japan's major metropolitan centers now have spread to over 200 smaller cities. Police spokesmen admit a lack of evidence to prove "immediate good" but they say they

are confident the program will have long-range benefits. Thus the old and new blend in today's Japan as modern electronic chimes re-emphasize the age-old importance the Japanese place on family life.

Buildings

LIFE INSURANCE COMPANIES INVEST IN CHURCH BUILDINGS

A survey by the Institute of Life Insurance reveals that churches in this country have received over \$4 million in loans from life insurance companies. Three-fourths of this amount has been loaned during the past ten years. Most of the money was used to construct new churches, parsonages, and church-related schools and hospitals.

JEWISH SYNAGOGUE TO BE BUILT AT IDLEWILD AIRPORT

An International Synagogue for air travelers and airport personnel will be built at New York's Idlewild Airport. The quarter-million-dollar classical modern structure will be made of Israeli limestone and marble. Construction is to start this spring.

The synagogue, the first ever to be built at an airport, will be located near Our Lady of the Skies Roman Catholic Chapel. A site nearby has been reserved for a Protestant church also, but construction of a Protestant chapel still awaits financial sponsorship.

Those who ascend into the skies may feel a need of descending to their knees before take off.

SAHARA TO HAVE A PROTESTANT CHAPEL

Ouargla, frequently referred to as the future "petroleum capital of the Sahara," is to have a Protestant chapel. Situated in the center of the growing town, the church will be erected under the auspices of the French Reformed Church through its military chaplaincy, which also serves the expanding population in the Sahara desert. Money for the new project is being raised.

A young chaplain is already working in a military hut on the building

site and travels from his base to serve a large surrounding area.

Israel

LAND RESTS AS ISRAEL RETURNS TO PRACTICE OF SABBATICAL YEAR

For the first time since the first century A.D. numbers of Jews in Israel are observing the Sabbatical Year of the Old Testament. It is reported that at least fifteen villages are leaving their land idle, according to the Biblical command, during the twelve months of the Jewish year 5719, which began September 15, 1958.

RUMANIAN JEWS EXIT FOR ISRAEL

Anxious months and years of waiting are over for some 10,000 Rumanian Jews who have passed through the Iron Curtain carrying exit papers for Israel.

Time magazine reports that the exodus began quietly last September and has been carried on in a hushed movement which both sides seem "anxious to minimize."

The emigrants are still arriving in Israel at the rate of 6,000 a month and authorities estimated that 100,000 of the 250,000 Jews left in Rumania would, if allowed, join the exodus to Israel. Should this happen, the report states the 3,000,000 Jews in Russia would be the only big Jewish community left in Eastern Europe.

The fig tree adds more and more leaves.

Denominations

T. F. ZIMMERMAN TO SPEAK AT NAE CONVENTION

Thomas F. Zimmerman, an assistant general superintendent of the Assemblies of God, will be among the night speakers at the seventeenth annual convention of the National Association of Evangelicals (April 6 to 10) in Los Angeles. Brother Zimmerman is first vice president of the National Association of Evangelicals and vice president of the National Religious Broadcasters.

Other speakers for the convention will include Lieutenant General Wil-

liam K. Harrison, Paul S. Rees, L. Nelson Bell, Harold W. Erickson, and John Noble.

NAZARENES REPORT YEAR OF GROWTH

The Church of the Nazarene set a new record in its 1958 golden anniversary year by starting two new churches every three days for a total of 232 new congregations. There are now 4,587 Nazarene churches in the U.S. and Canada with 301,700 members (a gain of 3.8 per cent in the year). Fifty-nine new missionaries were appointed making a total of 450 full-time missionaries working in 40 world areas.

SHORTAGE OF CLERGYMEN BLIGHTS MEMBERSHIP RISE FOR EPISCOPALIANS

Membership reached an all-time high of 3,274,867 in the Protestant Episcopal Church in 1958—an increase of 3½ per cent over the previous year. The 1959 Episcopal Church Annual in announcing the membership increase also noted that even with the present 8,234 clergymen and 12,493 lay readers the denomination faces a severe shortage of priests in the immediate future.

Miscellaneous

RELIGIOUS MAGAZINES LABELED "DIRTY" BY SOVIET ZONE AUTHORITIES

Communist authorities in East Germany have been removing religious magazines from gift parcels and notifying the recipients that "for the protection of youth, the importation of trashy and dirty literature is not permitted."

This report printed in the *Gospel Herald* points up the power that Communism knows to exist in gospel literature.

OCEANS MAY YIELD GREAT WEALTH

Mineral engineers of the University of California are now investigating the possibility of recovering loose-lying metal-bearing rocks from the ocean floor. They have computed that in a good location a square mile of the sea bottom could yield \$750,000 worth of manganese ore, \$40,000 worth of iron ore, \$180,000 worth of nickel, \$60,000 worth of copper, and \$500,000 worth of cobalt.

What a boon a square mile of ocean wealth would be to some gospel enterprise yet how paltry in comparison to being an heir with Jesus Christ to the riches of eternal life.

EVANGEL DEADLINE

... LATE NEWS AT PRESS TIME

CHURCH CONSTRUCTION GOT OFF TO A BIG START in 1959. The Government announced that January's total of \$73,000,000 topped that of 1958 by \$5,000,000 setting a new January record.

CIGARETTE PRODUCTION ROSE TO A RECORD HIGH of about 462 billion in 1958 (4.4 per cent more than in 1957), the Department of Agriculture says. The Government estimates that Americans spent about \$5,600,000,000 on cigarettes last year (6.75 per cent more than in 1957). Meanwhile a Boston chest surgeon, Richard Overholt, has warned that smoking is more of a menace to health than radio-active fall-outs. He says that long use of tobacco may take as much as eight or nine years off the average life span.

A BILL TO ALLOW PAROCHIAL AND PRIVATE school students to use public school buses died in committee during the current Colorado State Legislature.

A MAN AND WIFE IN COTTONWOOD, CALIFORNIA have been sentenced to ten years' imprisonment by the Federal district court at Sacramento for mailing obscene material. It is said to be the heaviest sentence ever meted out in an obscenity case.

CHURCH-GOERS IN THE BUFFALO-NIAGARA FALLS AREA of New York are getting free rides to church during Lent, thanks to the Niagara Frontier Transit System. They may board a bus without charge each Sunday between 5 a. m. and 2 p. m.

THE WIDELY-CIRCULATED "OATH" ascribed to the Knights of Columbus should be thrown in the trash can and kept there! That is the decision handed down by P.O.A.U. (Protestant and Other Americans United) after making a thorough investigation into the source and authenticity of the document. Glenn L. Archer, executive director of P.O.A.U., has issued a statement to warn Protestants that the alleged "oath" is a fraud. Those who circulate the inflammatory document are aiding the Catholic cause, he says, inasmuch as it can easily be exposed as a hoax.

PENTAGON OFFICIALS WERE JOINTLY PETITIONED by presidents of the two largest Lutheran groups in the United States to grant religious liberty to cadets at West Point and Colorado Springs. They asked that "each Lutheran cadet be granted his constitutional right to attend religious services of his choice." They said the academy chapel services are dominated by Episcopalians. They pointed out that Roman Catholics and Jews are exempted so why shouldn't other denominations be exempted too?

THE SUPREME COURT OF CANADA, in a four-to-three vote, ruled that the Canadian Broadcasting Corporation cannot be prosecuted under the Lord's Day Act for broadcasting on Sunday. The decision overruled earlier ones by Ontario Courts who held that the C.B.C., though owned by the Crown, was subject to the Sunday law which says it is unlawful for any person in Canada "to carry on or transact the business of his ordinary calling on the Lord's Day."

A GUTENBERG BIBLE, brought to Ottawa, Canada, 19 years ago for safe-keeping during World War II, has been returned to a Polish museum. Over 500 years old, the Bible is valued at more than \$500,000.



Bible School Outstation Becomes Thriving Church

By Ellen Clark

PIERCE CITY WITH ITS POPULATION of 1,200 lies in the heart of the Ozarks, just fifty miles southwest of Springfield, Missouri. In 1947 a group of students from Central Bible Institute began services in a tent and soon moved to a rented hall. Later a vacant store building became their place of worship. Street services were frequently held by the student squads.

While a student in CBI, Orman Coats served as pastor of the new work. During this time seats were purchased, a platform was built, classrooms were divided, the front of the hall was remodeled, new lights and a neon sign were installed.

In 1952 Wilbur Schuessler, a classmate of Brother Coats, accepted the pastorate. After graduating from Central Bible Institute in 1954 he moved to Pierce City and "bached it." In order to supplement his support he found employment in a local factory.

With a real burden for this community and a vision to build, Brother Schuessler began to seek the face of God for this undertaking. This scripture became real to him: "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord



Assembly of God Sunday School at Pierce City

God..." (1 Chronicles 22:19).

After much prayer and seeking God, a building program was launched. A total of \$1,500 was collected over a period of about two years, and a beautiful 165 by 150-foot suburban site was purchased. A General Council loan of \$1,000 was obtained to supplement the building fund.

When construction began, much of the labor was donated. Many offerings were received from local friends outside the church. The attractive 32 by 48-foot structure of haydite block and quarried limestone, with seating capacity of about 100, was dedicated to the glory of God on August 11, 1957. Those participating included the mayor, a representative of the Chamber of Commerce, and a local minister of another denomination. The dedicatory message was given by S. K. Biffle, pastor of First Assembly, Joplin, Missouri. J. Robert Ashcroft of Springfield, Missouri, offered the dedicatory prayer.

The townspeople have watched the progress of the church and now accept it as a real asset to the community. They highly praise the unique and attractive building. In the summer a beautiful array of flowers bloom in the stone window boxes. Each box is maintained by a different family.

The average Sunday School attendance in 1952 was 20. By 1958 it had increased to 45. Recently a new record attendance of 73 was attained. The school has six classes which accommodate all age groups.

Each summer for the past three years a successful Vacation Bible School has been conducted by the pastor and members of the congregation. Last year's enrollment was 63 plus a staff of nine workers.

This church won third place in the 1958 Christmas parade in Pierce City.

Through the sacrificial giving of the congregation and the generous contributions of the local businessmen, the church was able to send 11 of its young people to the Southern Missouri District Youth Camp this summer. Many of these were saved and filled with the Holy Spirit.

Many souls have been saved in the Pierce City Assembly since the church was started 11 years ago. Even more thrilling is the faithfulness of so many of these converts and their evident progress toward spiritual maturity.

BLIND Turned Into

by Ruth

WHEN TWILA BROWN EDWARDS, supervisor of the Deaf and Blind Ministries of the National Home Missions Department, receives letters written in Braille, Gayford Allen is always willing to come to the office and read them for her. As he "reads" the raised dots with his fingers and tells her the contents of the letter, she writes them down in shorthand.

It is very difficult for a sighted person to learn to read Braille. Therefore Mr. Allen (well known as "Duke" Allen) is a valuable link in the human chain which is endeavoring to bring the gospel to the blind.

To Mr. Allen, who lost his sight as a result of glaucoma at the age of ten, blindness is merely incidental. He is a normal, healthy human being with a well-rounded and pleasant personality.

The church at Pierce City is truly a miracle of faith, beginning as a Bible School outstation and becoming what is now a highly-respected church in this Ozark community—a church where hungry hearts can feel the wonderful presence of God as they worship Him "in spirit and in truth."

The National Home Missions Department maintains a fund to help districts in their work of church extension, since demands upon district funds often are too great for the district to meet. Your generous offering for the **NEEDY DISTRICT FUND** will be gratefully accepted at this time since the national fund is too low to grant all the requests from the districts for assistance. Clearly designate your contribution for this fund and send it to—
HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield 1, Missouri

NESS

Blessing

Lyon

He has used his natural gifts and has not allowed his blindness to be a handicap. He is very independent and a fine person.

Mr. Allen is a graduate of the Missouri State School for the Blind in St. Louis. He has worked and made his own way all his life, first at weaving pattern rugs and teaching weaving. In twenty years or more he has built up a fine business in repairing antique caned chairs. He does all kinds of cane and rush work and is also a master at making baskets, but does not follow this as a profession. For four years he has worked in the dark room of the Meller Studio in Springfield, Missouri, developing pictures. He was the first blind person to be placed in regular industry in the state of Missouri, working in a toy factory in Springfield

about 1930. He keeps very busy working for Mr. Meller and at his own business.

Most people contact Mr. Allen when they are wanting something for a blind person or wishing something to be done for the Blind. He is vice-president of the Missouri Federation of the Blind and acts as legislative chairman of that committee. In co-operation with a legal counselor, the committee draws up the legislation beneficial to blind people which they themselves want. It is his responsibility to see that these laws get introduced, sponsored, and pushed for passage (by getting the attention and help of state senators).

All advanced blind students read No. 2 Braille and there are some current magazines available for them. Mr. Allen "reads" the *Reader's Digest*, *Technical Braille Press* and other news magazines in Braille. He likes good music.

Recently Mr. Allen was married to Charlyn Collier (also blind), a home teacher for the State Bureau for the Blind. She teaches blind individuals who are over school age in twenty-one counties in Southwest Missouri. She has had interview articles and feature stories in the *St. Louis Globe*. Together, the Allens make a fine team in bringing help and encouragement to the blind of Missouri.

The National Home Missions De-

partment is one of the first to provide full-gospel literature for the 200,000 blind of the homeland. Two out of every thousand Americans are blind.

Mrs. Edward Whitney, a housewife who desired to do something for the Blind, began printing the *Pentecostal Digest* in Braille. Also, the Whitneys (Mrs. Whitney is assisted by her husband and daughter) printed the *Adult Student Quarterly* until the demand became so great it was impossible for one family to meet the need. Nearly 200 blind people now receive the *Pentecostal Digest* which they are still printing. They still supply a number of children and young people with lessons from the *Primary Pupil*, the *Junior Pupil*, and the *Teen-Age* quarterlies. Some of the materials necessary for the Whitneys' work have been paid for through the Home Missions Department.

In order to provide a wider service to the blind, the department arranged with Howe Press in Watertown, Massachusetts, to produce the *Adult Student Quarterly* in Braille. This quarterly is printed with the interpoint method, utilizing both sides of the page to make the book less bulky. Each quarterly is in two volumes of 72 pages each.

About 160 persons are on the mailing list. It takes 144 pages of Braille for each quarterly and the cost is \$5 per set for one year. No subscription price is charged to the blind. However, printing costs must be paid. *This is where you can help.* Sighted persons who are grateful for their sight can help us meet the steadily increasing printing costs. You can make a blind person who attends church happy by paying for his very first issue of the *Adult Student Quarterly* in Braille. A gospel tract in Braille, "I'm Going Up," is available for non-Christian blind persons from the department upon request.

Please use the coupon below to send your offering for the BRAILLE.

HOME MISSIONS DEPARTMENT
434 W. Pacific Street Springfield, Missouri
Please use the enclosed offering of \$.....
to provide the ADULT STUDENT QUARTERLY in Braille for a blind person (or persons).

Name

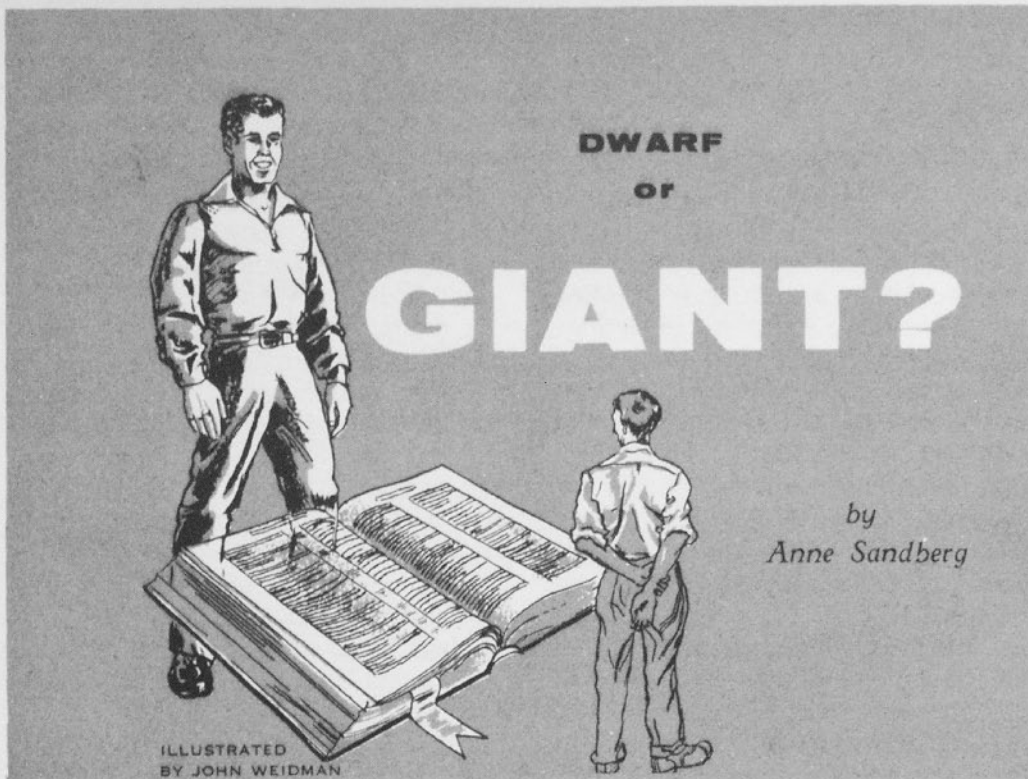
Address

City

State



Twila Edwards records in shorthand the contents of a letter written in Braille as Gayford Allen "reads" it for her.



If so, according to 1 Corinthians 3: 1-3 we are yet carnal, mere babes in Christ.

Or we can test our growth by answering the following questions: Am I praying more than I used to? Reading the Bible more? Attending more services? Winning more souls to Christ? Overcoming more? Walking in closer fellowship with the Lord?

In short, am I fulfilling 2 Peter 3:18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"? If not, then I ought to seek the reason for my arrested development.

If my children became weak and sickly I would determine at once whether they are getting sufficient and proper nourishment. First Peter 2:2 says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Although milk is the basic food of the natural infant and child, it is necessary for adults as well. So if I am spiritually immature, though a Christian for many years, perhaps I have not been getting enough of the "sincere milk of the Word."

As an infant grows, we give him larger quantities of milk, then gradually add solids until he is able to eat a great variety of foods. Likewise as we develop spiritually we ought to increase our spiritual intake. Many factors enter in beside the simpler ones with which we began our Christian lives, all of which are clearly shown in the Bible.

However, if my children ate properly but still did not grow, I would find out whether they were ill. How often our spiritual progress is retarded because of some sin or fault which, not having overcome in our earlier Christian experience, we have permitted to become a part of our lives. For instance, how well do we guard our tongues? Can we be irritable and not be convicted? Or have we become so accustomed to our own ways that we no longer consider them as sins? If this is the case, we will remain spiritually dwarfed.

There is a simple remedy for spiritual immaturity. It is to increase our prayer and Bible reading. For he who prays and reads his Bible much cannot help but obey its precepts, and all the rest will follow: First the fundamentals such as faithful church attendance, witnessing, conviction over failures and sins, etc. Then will come

EVERY SPRING AND FALL WHEN I take down the hems of my young daughters' dresses I am surprised at their growth, for it had been scarcely perceptible.

I could not have said that about their first year when they sprang up at a tremendous rate. Those who know say that a baby doubles his weight at five months. Had my girls continued growing at that pace, by their present ages of nine and eleven they would be enormous. No one wants to be the parent of a giant—except our Heavenly Father. But from the time we enter His family by the new birth He eagerly watches our spiritual growth.

As new Christians, how rapidly many of us grew in the Lord. How we loved the house of God, prayer, and the Bible. How anxious we were to please the Lord; how zealous to win souls. If we had continued at this rate we would have been on the path to spiritual gianthood.

What is God's plan for each child of His? It is stated in Ephesians 4: 13-15: "That we henceforth be no more children . . . but may grow up into Him . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

There are many Christians who have made outward changes—they have become members of fundamental churches, they have forsaken the world, they perhaps read the Bible on occasion and pray a little and attend the Sunday morning services, but there is little change in the inner man. They are only superficially acquainted with the

Lord. Though saved for perhaps twenty-five years they remain spiritual babes.

Such Christians are as much an oddity in God's kingdom as the dwarf in the natural realm, or the person with an adult body but a child's mind. What a sorrow such are to earthly parents and what a grief to God! As in the human family there are children in various states of development, so in God's family.

Children have spurts of growth, the greatest being the preadolescent and the adolescent periods. Many Christians likewise grow by spurts. Perhaps during times of great trial they diligently seek the Lord and so enter into a deeper fellowship with Him. But when the trial is ended they return to their former complacency. Because their growth is sporadic they become unequally developed, like a young man I once saw, who from his waist up was a perfect, intelligent adult but the rest of his body was like a child's. An unequally developed Christian, for instance, is one who stays away from church for weeks because the pastor forgot to greet him, and yet faithfully serves the Lord through years of adversity. There are also Christians who after some years attain to certain spiritual heights, then become "established," and do not continue to "press toward the mark for the prize of the high calling of God in Christ Jesus."

To ascertain the state of our spiritual development we can measure ourselves by the word of God. "Is there among you envying and strife, and divisions?"

the elements of a deeper Christian life in which we learn to die to self, live the overcoming and victorious life, have intimate fellowship with God. In proportion to how well we do these, we will promote and accelerate our spiritual progress.

Those who have forged ahead have become our noted men of God, our spiritual giants. But the challenge is not to a select few; it is to all who desire to press on toward spiritual maturity, which is "the measure of the stature of the fulness of Christ." ◀◀

New VBS Course Now Ready

The all-new Vacation Bible School course, produced by the Gospel Publishing House to meet the needs of Assemblies of God churches, is now ready. The course was edited by Mrs. Jewell Ready and produced under the supervision of the Church School Literature Department.

The attractive materials, including visual aids, are printed in four colors. Visual aids are die cut to save cutting and mounting.

"Flying With Christ," is the theme of the course, centering the program around the field of aviation. Materials include "flight manuals," "charts," "flyer's caps," and various other items designed to carry out the theme.

During January and February six representatives of the National Sunday School Department held more than thirty workshops throughout the nation to demonstrate the new course.

PLAN TO ATTEND



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Housing forms for reservations may be secured by sending a stamped self-addressed envelope to:

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Just off the press!-

"Deterrents to Divorce"

by C. M. WARD

*A New Book for
Every Married Couple*



WILL YOUR HOME BE ABLE TO WITHSTAND THIS MOST DREADFUL OF ALL SINFUL DISEASES—DIVORCE? With one out of every three homes in America being broken through separation and divorce, is it possible for a Christian home to be caught up in this whirlpool of moral decay and degradation?

This is America's Number One problem and it's a problem that the Church of Jesus Christ must face. A great number of the many thousands of letters coming to REVIVALTIME tell of the heartache, sorrow, and misery caused by divorce.

From Brother Ward's vast experience in dealing with thousands of people on this subject, he has put into book form some vital information that should be read by every married couple. He has prepared four heart-searching sermons, each dealing with various aspects of the relationships in the home and also with some of the hidden causes of marriage difficulties. Here are the four sermon topics:

1. **Divorce Is Not the Answer**
2. **The Root of All Evil**
3. **The Woman Who Won Her Husband**
4. **Deterrents to Divorce**

Here is a book you should read! You will find it to be one of the most unique on this subject found anywhere. Brother Ward deals with this problem almost every day and has woven his knowledge of this present-day evil into a scriptural background that makes for frank answers to this problem.

You can get a copy of "DETERRENTS TO DIVORCE" by writing to REVIVALTIME right away. A copy will be mailed upon request. When you write, be sure to enclose your offering for the ministry of REVIVALTIME which is now reaching 12,000,000 every week. You can share in reaching needy souls as you give to keep REVIVALTIME's message on the air. Fill out the coupon below and return it to REVIVALTIME, BOX 70, SPRINGFIELD, MO., and your copy of this unusual book will be on its way.

Brother Ward, I would like to read your book on this important subject. Please send me a copy of "DETERRENTS TO DIVORCE" immediately. Enclosed is my offering for your radio ministry. \$ _____. I want to share in reaching souls for Christ.

NAME _____

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REVIVALTIME, BOX 70, SPRINGFIELD, MO.

Like Unto Our Lord

BY ETHEL L. TENNEY

IT WAS SAID OF "BROTHER WANG," a Chinese Christian who had won many of his countrymen to the Lord, "There is no difference between him and the Book." What his friends and associates had read and heard of the Word of God sounded to them just like Wang. Oh, that Christians the world over might have a testimony like that! Then the world, hearing of the loving-kindness, the forgiveness, the holiness portrayed in the Scriptures, and looking at professing Christians, might say, "There is no difference."

Paul, writing to the Corinthians, could say, "Be followers of me, even as I also am of Christ."

After King Agrippa had confessed that he was almost persuaded to become a Christian, Paul replied, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Someone has commented that if some of us made that statement we might have to say, "Except for my evil speaking," or "Except for my doubts and fears," or some other weakness or failure.

WHAT ARE WE LIKE?

In Luke's Gospel Jesus gives a picture of a Christian, and we do well to check our lives by this Word. It is written, "Let a man examine himself." In this message of Jesus we visualize a Christian without anxiety, confident that a heavenly Father will supply all his need. He seeks the Kingdom of God. He sacrifices that his treasure may be in heaven. His heart is there, and he is ready to go where his heart is. His loins are girded about and his light burning.

That reminds us of still another picture. It was a memorable night. God had given instructions for that hour. A lamb was to be slain, and the blood put upon the doorposts and lintel of every home. The Israelites, eating of the lamb that night, were to have their loins girded, and shoes on their feet,

for they did not know what moment they would be leaving. This attitude of readiness and alertness is a must for the Christian. God has emphasized it over and over. Not only must a Christian, with the blood applied to his heart, live in righteousness and true holiness, but in readiness and watchfulness. Not only shall we live by faith, doing good and seeking the Lord, but with loins girded, and shoes on our feet we must be ready to do or to go as He bids. In this thought is something of what Jesus meant when He said, "Occupy till I come." We cannot say to our souls, "Take thine ease." We cannot settle down, for we feel as the old spiritual expresses it, we "Ain't got long to stay here."

One day God gave Gideon a great commission. He had his army ready, but God said, "There are too many. They will say, 'Mine own hand hath saved me.'" So the "fearful and faint-hearted" were sent home. Then the others were put to a strange test. God told Gideon to bring the men down to the water and to note how they drank. And the number of them that lapped the water putting their hands to their mouths, were three hundred men. The rest bowed down upon their knees to drink the water. And God said, "By the three hundred that lapped I will save you." These men were faced with a great task. It was the most important thing. Their hearts were in it. They couldn't relax. It seems there was something in their spirits that made it impossible for them to bow down on their knees and drink the water. Their loins were girded about and shoes were on their feet. They were ready to go. They would just lap a few swallows from their hands and be on their way.

Was not somewhat the same thought revealed when Samuel prepared to anoint David king over Israel? Seven sons of Jesse had already passed before Samuel, but God's choice had not been revealed. So Samuel said, "Are all your children here?" Jesse replied,

"There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse, "Send and fetch him: for WE WILL NOT SIT DOWN UNTIL HE COME hither." God had given Samuel a charge. He was to mourn no longer for Saul whom God had rejected, but he was to go forth and anoint the new king whom God had provided. Samuel was determined not to sit down at ease until the chosen of the Lord had come and he had faithfully performed his mission.

Christian! We have a charge to keep. What are we like? Jesus said we are to be "LIKE UNTO MEN THAT WAIT FOR THEIR LORD." I have been impressed with the story of the traveler who chanced upon a beautiful villa in Switzerland, far from the beaten path of the tourists. He knocked at the garden gate, and an aged gardener undid the heavy fastening and asked him in. The gardener seemed glad to see him, and showed him around a wonderful garden.

"How long have you been here?" the traveler asked.

"Twenty-four years."

"And how often has your master been here meanwhile?"

"Four times," the gardener replied.

"When was he last here?" the traveler questioned.

"Twelve years ago."

"Does he write often?"

"Never once."

"From whom do you receive your pay?"

"His agent in Mailand."

"But he comes often?" the traveler asked.

"He has never been here."

"Who does come then?"

"I am almost always alone; it is very seldom that even a stranger comes."

"Yet," continued his visitor, "you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow."

With convincing earnestness the old gardener corrected him,

"As if he were coming TODAY, Sir; Today!"

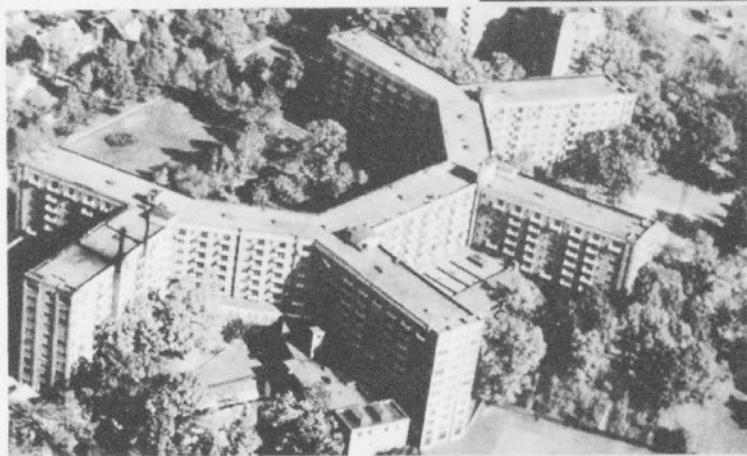
Are we like that? Like unto men that watch for their Lord? If He shall come in the second watch, or come in the third watch, and find us so, how happy we will be! ◀◀

*** March 9-11**

THE SHERATON-PARK HOTEL will house the Eastern Regional Sunday School Convention. This large, beautiful hotel has ample facilities for all convention activities—workshops, exhibits, and evening rallies.

The hotel has granted our delegates the flat rate of \$8.50 per single room and \$12.50 per double room. Reservations should be mailed directly to the Reservations Manager, Sheraton-Park Hotel, 2660 Connecticut Avenue, Washington, D. C.

CONVENTION ACTIVITIES are geared to meet the needs of each Sunday School worker. Here are a few of the activities: 27 workshops providing a wealth of Sunday School information; two morning services dealing with topics of interest to all workers; timely visual demonstrations presenting a graphic message; and a large exhibit area, displaying Sunday School supplies and equipment.



W A S H I N G T O N, D. C.

EASTERN REGIONAL SUNDAY SCHOOL CONVENTION



BROOKS HAYS, former Congressman from Arkansas, is the first night speaker. Mr. Hays, well known for his eminence in governmental affairs, is active in church work and a strong supporter of the Sunday School.



"REACH THIS GENERATION," symbolized by the cross and the hand, is the theme of the convention. This theme embodies the purpose of all our Sunday Schools: evangelism. Subthemes are: "Reach Youth," "Reach and Teach," and "Reach Now."

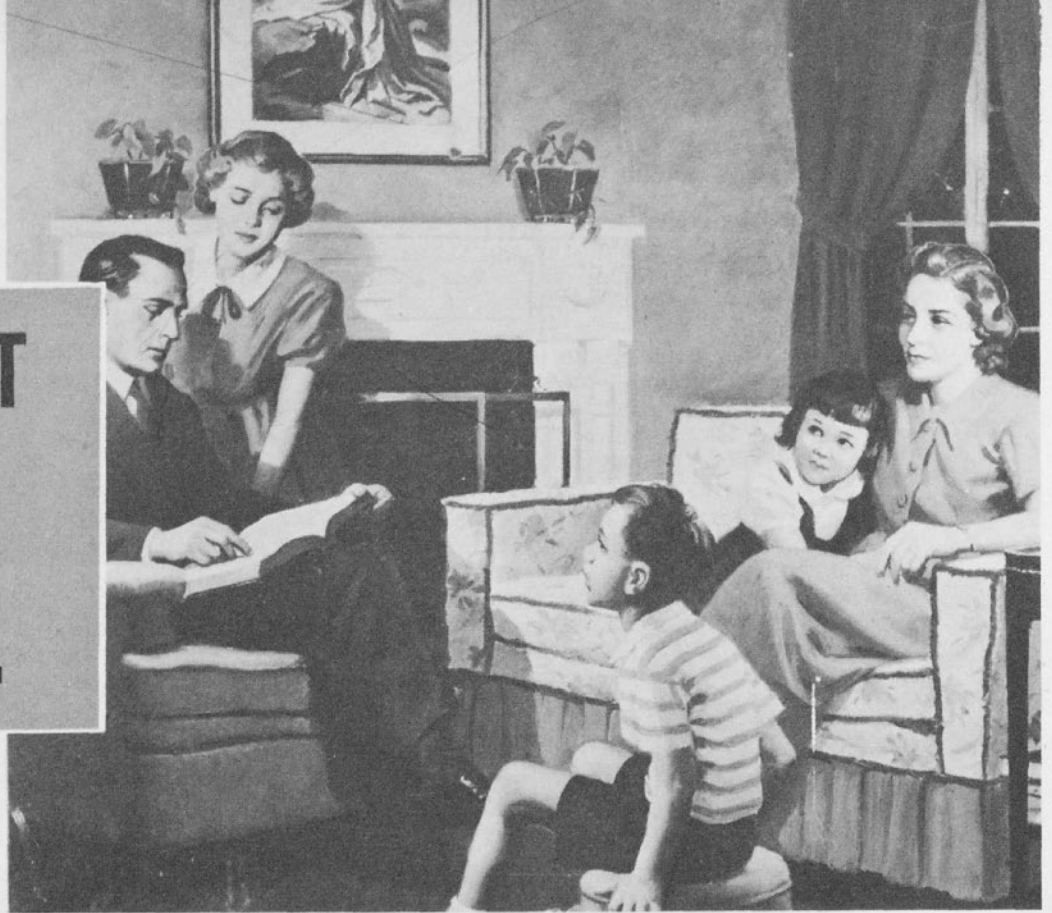
WILLIAM KIRSCHKE, second night speaker, is pastor of Calvary Tabernacle, Chicago, Illinois. He has also held positions in both the Sunday School Department and the National Sunday School Association.



BERT WEBB, third night speaker, is assistant general superintendent of the Assemblies of God and executive director of the Sunday School Department. He is also president of the National Sunday School Association.



**NATIONAL SUNDAY SCHOOL DEPARTMENT
434 WEST PACIFIC STREET
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MY GREATEST TREASURE

is a childhood memory

BY RUTH WOOD VAUGHN

MY PARENTS WERE NOT WEALTHY but they gave something to me greater than any item of monetary value. That was the family altar. Of all the glowing memories that I cherish of my life at home with Mother and Daddy, the times spent about the family altar are the dearest and most sacred of all. Twice every day—no matter how busy or how full—the family gathered about while Daddy read the Bible and we all knelt together and prayed. It wasn't just a ritual, a meaningless habit. These were the times when, as a family, we approached the throne of God and were together in love, unity, and gratitude at the feet of the Master. These were

the high lights—the great moments of our lives.

I can remember sitting on the floor cuddling my Pekinese dog in my arms as the wind howled cold and fierce outside. But I was safe and warm in the shelter of the fire as the flames flickered over the walls clearly and brightly, while my mother sat calmly in the big armchair and my daddy read from the great Book. My daddy's face showed gentleness as some men's faces show vice and greed. My daddy's voice was rich and deep and broad like a river stretching out into the ocean.

When he would read the chapter in the New Testament about love, the house would resound with music. It wasn't just the quality of his voice, the enunciation of the words; it was the spirit in him that caught up the words and seemed to kindle them like a flame. You never forget a time like that.

I can remember when I entered my teens and was engulfed with the fears and uncertainties of youth. One night I pulled the sewing machine into the kitchen and was working on a new dress. There had been some friction

Scripture Puzzle

FOR THE JUNIOR READER

1		2	3	4		5	6		7	8	9		
10	11	12	13	14	15		16	17	18	19	20	21	22
23	24	25	26	27	28		29	30	31	32	33		
34	35	36	37	38	39	40	41	42	43	44	45	46	
47	48												

Fill in the blanks in the following Bible verses. Each dash represents one letter of a word.

Notice that each dash has a number directly under it. After you have written the correct letters in the blanks, transfer each letter to a square in the puzzle which bears a corresponding number. For example, the letter which goes in the first blank is "T". It has the number 16 under it. Therefore, place the letter "T" on square 16 on the puzzle.

When you have solved the puzzle, you will find it is an important message from the Bible—with all words going across. You can check your answer by looking up Philippians 4:13.

in the home as I strained under parental authority. As I sat there sewing, Daddy came in and sat down in the big armchair. Mother was on the couch mending. Daddy began to talk to me, his voice quiet, deep, and full of love. He explained the reasons why he had to refuse my requests on various problems. He told me of his love, his desire to save me to God and the church. My daddy cried. My heart, that had been rebellious and resentful, melted and the tears poured down my cheeks. We knelt together, the three of us, and my daddy prayed. We were together again, and the room was warm and close and very full.

Not only was family worship a time for morning and evening devotions; it was also a time to solve our problems. For in the presence of the Man of Galilee all misunderstanding dissolved as He worked in and through our hearts to bring about understanding and love that would make our hearts sing.

The home which my parents gave to me was filled with love, togetherness, joy, and God. Home was not just a word, a *place*. Home was a *feeling*—something intangible and very precious. Home was the place where God had left His breath upon the walls, where love was incarnate, where happiness lived, a refuge from the world. Home was Mother and Daddy, gaiety and laughter, love and prayer. Home was the place where my parents established the family altar, which is the greatest heritage, the greatest possession, the greatest legacy my parents could bequeath to me.

This is my greatest treasure!

—Herald of Holiness

1. "I press — — — — — the mark
 16 6 29 3 25 5
 for — — — — — prize of the — — — — —
 10 30 44 17 12 21 46
 — — — — — of God in — — — — —
 2 7 9 8 1 4 14 23 33 36 31
 — — Jesus" (Philippians 3:14).
 15 28

2. "For — — — — — you it is — — — — — V — — —
 20 13 35 19 39 26 37 43
 in — — — — — behalf of — — — — — I — — — — —, not
 40 11 42 32 24 18 34 45
 only to believe on — — — — — I — — — — —, but also to suffer
 41 47
 for — — — — — I — — — — — sake" (Philippians 1:29).
 22 27

3. "That at the name of Jesus every
 K — — — — — E should bow" (Philippians 2:10).
 38 48



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, March 2

Read: Joshua 3

Learn: "And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5).

For the Parent: This chapter marks the end of Israel's wanderings in the wilderness and puts them in the Promised Land. Review Joshua's commission, Joshua 1. Then stress: (1) the regulations regarding crossing the Jordan—God is a God of order; (2) the faith of Joshua and the priests, v. 13; (3) the miracle God performed because His people trusted in Him, vv. 15-17.

Question Time: What does the first part of this chapter teach us about God? (See above) What happened to the Jordan? (vv. 15-17)

Tuesday, March 3

Read: Joshua 4

Learn: "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever" (Joshua 4:24).

For the Parent: Review the material studied yesterday. Then discuss the two memorials which God commanded the Israelites to erect. Stress the importance of remembering how God has helped us in the past. This does not mean we must live in the past; instead, the past should serve to increase our faith. The memorials were also to be a sign to their children and to others.

Question Time: Why did God command the Israelites to erect two memorials of their crossing of the Jordan? (vv. 21-24)

Wednesday, March 4

Read: Joshua 6

Learn: "So the Lord was with Joshua; and his fame was noised throughout all the country" (Joshua 6:27).

For the Parent: The conquest of Jericho is perhaps one of the most interesting battles in history. Review the details of the story, emphasizing that it was God who brought victory to Israel. Show also how Rahab and her family were spared because she had spared the spies (Joshua 2). The fall of Jericho caused the fear of God and of Israel to fall on all the inhabitants of Canaan. (Tie in Joshua 1:9 with this.)

Question Time: What strategy did Israel use in conquering Jericho? Why? What was the result?

Thursday, March 5

Read: Mark 6:14-29; 1 Corinthians 6:19, 20

Learn: "Glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20).

For the Parent: (Additional material on "Herod Antipas" will be found on Sunday's Lesson page.) From this lesson point out the awful consequences of sin, both in the person's own life and in the lives of others. Stress that we belong to God completely, and that we should not let sin reign either in our bodies or in our spirits. Stress also that God dwells in us.

Question Time: Why did Herod put John in prison? (vv. 17-19) Why did he have him beheaded? (vv. 21-28) What did Herod think when he heard of Jesus? (v. 14)

Friday, March 6

Read: Exodus 1:13, 14; 2:1-6; 3:1-10 (Sunday's Lesson for Juniors)

Learn: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

For the Parent: Review the story of how the Israelites happened to be in Egypt, Genesis 45, 46. Many years passed, and the number of Israelites increased greatly. The Egyptians feared them, and so they made slaves of the Israelites. Discuss the hardships of the Israelites, God's plan of delivering them, and the call of Moses to go back to Egypt.

Question Time: How did the Israelites happen to be in Egypt? (See above) How did God plan for their deliverance?

Saturday, March 7

Read: Luke 16:19-31 (Sunday's Lesson for Primaries)

Learn: "I will punish the world for their evil" (Isaiah 13:11).

For the Parent: Review the story of the rich man and Lazarus, stressing: (1) the ultimate reward of the righteous who trust in God; (2) the final end of the wicked who reject Christ; (3) the torments of hell; (4) the unbelief of the unsaved, vv. 27-31. This would be an ideal time to strive for decisions for Christ in your family circle.

Question Time: What happened to Lazarus when he died? What happened to the rich man? What did Abraham say about sending someone back to warn the living? (vv. 28-31)

Is There Any Other Kind?

BY RAYMOND L. COX



QUITE OFTEN I ATTEND RELIGIOUS meetings where prominent citizens are introduced. Sometimes the chairman of the meeting beams as he presents the guest and comments, "This man is a *born-again* Christian!"

My reaction is, "Thank the Lord for that, but *is there any other kind?*"

On other occasions noted individuals are described as "Bible-believing Christians." Another familiar term is "Blood-washed Christian." Again I ask, "Is there any other kind?" Can a person who has never been born again rightfully be called a Christian? Is a man who does not believe the Bible a Christian? Is a person who has never been "washed in the blood of the Lamb" a Christian?

Unfortunately the issue has been clouded by the dilution of the gospel in widespread religious circles. Many people do, in fact, call themselves Christians who repudiate the idea of a born-again experience, who regard most of the Bible as myth, and who scoff at the concept of cleansing from sin through the shed blood of a substitute Saviour. Not long ago a prominent evangelist, whose early ministry gave great promise of evangelical earnestness, shocked millions by implying that a dogmatic message like that of Billy Graham's makes the Bible into a "paper pope" for Protestants! A few years ago one of the highest officials of America's largest denomination quoted with approval the comment of an auditor, after hearing a sermon on the

atonement: "I hate God, the dirty bully!"

With sentiments of this nature masquerading as Christianity, perhaps designations like "*born-again* Christian," "*Bible-believing* Christian," and "*Blood-washed* Christian" are necessary to describe fully a person's actual attitude toward the historic gospel of Christ. But again I ask, "*Is there any other kind* of real Christian?"

A denial doubtless invites charges of bigotry and prejudiced intolerance. If *unbelievers* call themselves Christians, some will ask, "Why not give them the benefit of the doubt and accept them as brothers?"

Abraham Lincoln reportedly once inquired of an acquaintance, "How many legs would a horse have if you called its tail a leg?"

Lincoln's friend at once replied, "Five!"

"Honest Abe" shook his head. "No, it wouldn't," he declared firmly. "Calling a tail a leg would not make it a leg. The horse would still have only four legs!"

Likewise calling a man a Christian does not make him a Christian. When all the rationalizations have been proposed the fact remains that there is no other kind of genuine Christians than born-again, Blood-washed Bible believers.

How can a person presume to be a Christian and at the same time doubt the Bible? The Bible is the only authoritative source from which the con-

tent of true Christianity may be derived. To reject the Bible is to contradict the "Thus saith the Lord." It will not do to profess allegiance to the Lord while cherishing a mental reservation of doubt or unbelief concerning His Word. God has exalted His Word even above His ineffable Name. Salvation is offered upon faith in the gospel, and the Bible alone is the criterion of what the gospel really is. How can a man who refuses to believe the Bible be a Christian? Jesus said, "He that believeth not shall be damned" (Mark 16:16). If the Bible is true, there is no other kind of Christian than Bible believers. If the Bible is not true, it really does not matter whether a man is a Christian at all.

Since, however, the Bible *is* true, its pronouncements concerning the qualifications of Christians are indisputable. Thus, in the light of the inspired Word, we must inquire whether it is possible to be a Christian without being washed in the blood of the Lamb.

Basically, the issue is this: Can an uncleansed sinner enter heaven? Christianity is not merely a way of life for time. It rather embraces eternity. And according to the Bible all whose souls are soiled with sin will be excluded from the eternal habitations of God (Revelation 21:27). Since all men have sinned, all are excluded unless they are cleansed from the stains of iniquity. And God has decreed that remission of sin is possible only through the shedding of atoning blood. Thus entrants into Paradise must wash their robes and make them white in the blood of the Lamb. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). But a person who has not been washed in the blood is not cleansed from *any* sin. There is no other kind of Christians than Blood-washed believers!

The same is the case in the matter of the born-again experience. Calling an individual a "born-again Christian" may suggest to some that there are other kinds, that some are Christians who have not been born again. But Jesus emphatically denied this possibility. Confronted with one of Jerusalem's most respected ecclesiastical personages, (Nicodemus) Jesus pointed out a glaring lack in his life. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

In effect, Nicodemus offered the same objection some people raise today. They say, "I can't understand what 'born again' means." Jesus cautioned Nicodemus that understanding it is not necessary but experiencing it *is!* After all, an unborn embryo does not understand the processes of birth! Jesus reiterated, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). Jesus' words indisputably indicate that there is no other kind of Christian than born-again, Blood-washed believers.

But how does an unbeliever become a believer in the Bible? How does a sinner receive the cleansing of the blood? How is one "dead in trespasses and sins" born again to new spiritual life?

These processes are not three separate degrees into which a man is initiated consecutively before becoming a full-fledged Christian. Rather all three are accomplished simultaneously when the sinner embraces Christ with saving faith. A man who truly believes in Christ as the Bible presents Him is at once born again into the family of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). When a sinner receives Christ by faith, he believes and is born again! And the same faith brings cleansing through the blood of Christ. Justification before God, the obliteration of the record of sin, is through faith on the part of the believer and through blood on the part of Christ. Thus we are "justified by his blood" (Romans 5:9).

Probably the practice of designating churchmen as "born-again Christians," "blood-washed Christians," and "Bible-believing Christians" will continue in evangelical circles. It is objectionable only when it carries the implication that there are Christians who don't believe the Bible, or who aren't born again, or who haven't been washed in the Blood. Those are strange-sounding terms, indeed, and I cannot resist the reaction, "*Is there any other kind of Christians?*" The answer is no, not if Christianity means anything at all, not if the gospel is really a passport to Paradise for eternity. There is no other kind of Christian than a born-again, Blood-washed believer! ◀◀

Has not a Christian the right to look for the fruit of the Spirit in the lives of exhorters, deacons, and preachers?

We believe that usually the fruit of the Spirit will be seen. It is possible, however, if a person has prejudice or ill will, to see some infirmity instead of looking for that which is good. Jesus warned that we must not try to take the mote out of our brother's eye if a beam is in our own eye. Infirmities can be found in the best of God's children if we look for such.

How long was it from the time when the Early Church began to lose its power until God spoke to Martin Luther?

There began a gradual waning of apostolic power within the first century of the Church. Yet we must remember that all through the Church Age there have been revivals followed by declensions. Some of these revivals have been local, while others have been very wide in their extent. Perhaps your question can be best answered by citing what possibly brought about the Church's greatest decline. It was in A.D. 315 that Emperor Constantine elevated Christianity to the status of a state religion. This exaltation brought the world into the Church. It was on October 31, 1517 (twelve centuries later) that Martin Luther posted his ninety-five theses against indulgences.

If our present bodies are the temples of the Holy Spirit, will our glorified bodies be our mansions up yonder?

The bodies we will have in the resurrection are spoken of as a "building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). Jesus promised that He was going away to "prepare a place" for us (John 14:2). Some might think He meant preparing glorified bodies for us. The patriarchs, however, "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). John saw "the holy city, new Jerusalem, coming down from God out of heaven" (Revelation 21:2). This indicates that the "many mansions" of which Jesus spoke are places in which the redeemed are to dwell, suited to their new and glorified bodies.

When is a Christian sanctified?

The sanctified life comes upon a full surrender, and may be lived by faith as one reckons himself to be dead indeed unto sin and alive unto God through Jesus Christ our Lord (Rom. 6:11). Too often the doctrine is taught so vaguely that many fail to get sight of something definite which they may have in their own lives. It seems to me that if we teach that positionally we were sanctified when we were saved, and that gradually we are being sanctified, and eventually we will be wholly sanctified in the glory world, people are likely to look upon sanctification as a rather vague process, whereas I believe the Bible does teach that sin shall not have dominion over us, and that it is our privilege every moment to live victoriously as we reckon ourselves dead indeed unto sin but alive unto God through Jesus Christ our Lord. While we know sanctification is progressive, I would like to see more emphasis put upon a present experience as we take our position in the Lord.

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).

Training Workers for the Harvest

BY ROBERT TURNBULL
Dominican Republic

IN PSALMS 107:2, 3, WE READ: "LET the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south."

That's exactly how it was in the Bible institute in the Dominican Republic this year. Students came in from every corner of the island: east, west, north and south. They were young women with varied backgrounds but all with the same heartfelt desire to be trained in the Lord's work. Three of these girls were from the southern section of the country where the gospel has been preached only four years.

"They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." This verse is a perfect picture of our students from the south. The people there do indeed sit in darkness and there is such witchcraft and superstition. Here are the testimonies of two of the girls:

Virtudes Guzman says, "I lived a life of spiritual darkness. At night the evil spirits tormented me until I became afraid to go to bed and close

my eyes. I was afflicted with hallucinations; seeing things that were not really there. My soul was depressed and I had no joy or peace. When the first evangelical services were held in my town I was immediately drawn to them by the happy faces and joyful songs of the participants. I went with a group of my friends. They went to make fun but I was starving to hear the Word these people preached. I wanted to accept the Lord right away but was afraid of the ridicule of my companions.

"After several nights of listening to the preaching I decided that since neither my family nor my friends could save me from hell I had better accept the One who could! I gave my heart to Jesus and oh, the joy I have now! My family turned me out of the house but I am praising the Lord because He has saved me and delivered me from the power of Satan."

Nereida Diaz says, "I am so happy that I took the Lord as my Saviour and have not regretted for a moment my decision to serve Him. Upon accepting the gospel my mother told me I must give up this new religion or else leave home. I could not give up my faith in the Lord so I went to live with my pastor's family. My mother was furious and walked up and

down the streets screaming that I was crazy. My brothers tried to beat me and threatened me with every punishment imaginable. The only way I can return home is to deny the Lord. Pray that my family will be saved!"

The dear Lord led these girls to Bible School and they overcame terrific odds to get there. We know it isn't hard for you to imagine the joy we feel in teaching these precious ones the Word of God.

God blessed all the classes in a wonderful way. There were glorious times of prayer and worshipping God together. We also had afternoons of recreation and fun and a spirit of contentment was in our midst. This year we had a wonderful teaching staff which provided the students with an excellent course of study. The climax of the ten weeks' study was graduation when the students presented a lovely program in the church in Ciudad Trujillo. Everyone was so proud and happy to hear the girls sing and speak with assurance and confidence. They chose "*Misioneras Voluntarias*" (Missionary Volunteers) for their theme. That is what each girl will be with the help of the Lord. They are going back in any way they can, to preach, to teach, or to serve in other ways. There are those who have no homes to go to, but the Lord who has brought them this far will surely watch over His own.

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



Students attending the girl's term of Bible School in Dominican Republic



Bible School graduation service (Robert and Arleta Turnbull on front row)



Six Bible School students ready to take the gospel to their own people



We're on the Air!

by Paul Schoonmaker

IT'S EASY IN AMERICA. YOU JUST get the money, go down to the local broadcasting station, buy the time, and there you are. "Hold on!" you say. "It's not so easy as all that. First you have to raise the money. Then, when you have bought the time, you have to plan the programs. You have to develop musical talent. It means hours of practice. And you must have a speaker that has audience appeal over the radio."

We agree with you. Preparing a radio broadcast, even a weekly program, involves long and tedious hours of work. But add to your above list the business of preparing a home-made studio, the purchase of tape recorders, the maintenance of these and other delicate instruments by amateurs, and the fact that both music and message must be produced in another language—and style. Only after you have done this can you share our excitement of going on the air with a weekly program in Hindi on November 1, beam-

ing to India over Far Eastern Broadcasting Company waves from Manila.

Nearly two years ago the government in Ceylon changed hands. Immediately the change was reflected in the attitude toward religious broadcasting. Gospel broadcasts had previously been welcomed, and a number of groups in America had bought time and were putting on programs, all but one of which were in English, a widely used language in India. A local Assemblies of God program in English was also on the air. All these programs have now been cancelled.

At this crucial time God has made another provision for the broadcasting of the gospel in India. The FEBC in Manila, Philippine Islands, is installing transmitters which will give it power equal to any international station. A block of time has been offered FREE to evangelical groups in India, during which time programs in various Indian languages are being beamed in this direction. We have al-

ready had encouraging reports of reception in this country. Many missions and church groups are sensing that this is the hour of opportunity and are endeavoring to meet this new challenge by producing vernacular programs on tape which are sent to Manila and re-directed to India.

Since I began writing this article, we have received a letter saying that our request for time for a weekly program in English has been accepted, and that (incidentally) three months' programs, both in English and Hindi, are to be ready in three weeks! And Mal Blakeney, who is the other member of the radio team is several hundreds of miles away, heavily involved in a local church program! But we believe God will help us to meet this deadline.

We shall have to rebuild our temporary studio for this effort. It will be constructed of gunny sacks, old tent canvas, bamboos and wire, in one of the bathrooms of the big Chapra bungalow. Building a simple but more satisfactory studio is one of the projects for which we need funds. We also need funds for additional equipment, purchase of tapes, travel expenses for staff and musicians, over-all expenses such as customs duty, mailing, etc.

If you believe in this work with us, will you get behind it with your prayers and your contributions? Send any gifts to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo., designated for "Paul Schoonmaker Radio Fund." ◀◀

The Galveston Missionary Convention

First Assembly in Galveston, Texas, held its first annual missionary convention in November last year. Pastor I. H. Wills and his congregation are thrilled over the results of the convention, although it seemed almost impossible to consider at first.

One obstacle was the heavy indebtedness of the church. There was little enthusiasm over the idea of paying out any more money for anything. Furthermore, as one of the board members pointed out, "I feel that our church is already very missionary-minded. We give half of the Sunday School offering received on the first Sunday of each month to missions. We don't be-

lieve our church could afford to take on a larger missionary program now."

But they decided to take a step of faith, and November 11 was selected as the opening date of the convention. Speakers were secured and promotion and advertising began well in advance.

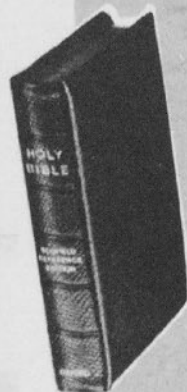
Almost fearfully, a goal of \$500 in cash and \$1,000 in pledges was set. This goal was surpassed with a total in cash and pledges of \$1,679.88. This amount will be over and above the regular missionary giving through the Sunday School.

Pastor Wills says, "I believe more of our churches should endeavor to

Speakers at convention: (front row) Mrs. C. B. Anderson, Mrs. J. H. Anderson, Evelyn Hatchett, Mrs. Walter Kornelsen; (back row) Mrs. I. H. Wills, Pastor I. H. Wills, Walter Kornelsen, E. L. Mason, Christelle Evans.

have missionary conventions. The dividends are great, spiritually as well as materially. Since our convention, we have been able to secure necessary funds to reformulate our financial program which has been a great burden to the people. This proves to us that missionary giving brings blessings to the sacrificial contributor who gives systematically for the glory of God."





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Scotfield Reference Bibles are available in four sizes, including the loose-leaf edition: Pocket, Medium, Large and the extra Large loose-leaf, all in facsimile editions. The variety of styles and bindings, with and without concordances, and price range will suit anyone's taste and pocketbook. Only top grade materials are used, giving high quality and value, and long-wearing books.



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Here is a 4³/₄x7 1/16x3/4-inch Bible. It has the same high quality and fine workmanship of the Pocket Editions and all other Oxford Scofield Bibles. The content: Authorized King James Version, Complete Scofield References, revised marginal renderings, helps on same page as text, summaries, definitions, chronology, index, and 14 colored maps with indexed atlas. The style: French Morocco binding, divinity circuit, red under gold edges, ribbon marker, Minion type, and Oxford India paper.

1 EV 232 \$12.50

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This Bible has all the features of 1 EV 232, with the addition of a thumb index.

1 EV 234 \$14.00

LEATHER-LINED SCOFIELD REFERENCE BIBLE

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Here is an edition with content the same as 1 EV 232, but with the style as follows: Brown Florentine Cowhide basket-weave binding, zipper closure, brown under gold edges, ribbon marker, Minion type, and Oxford India paper.

1 EV 223 \$15.50

MINION TYPE, Size 4³/₄ x 7 1/16 x 7/8

SCOFIELD REFERENCE BIBLE

The pages of the following Bibles are the same size as those just described, but you will note a difference of 1/8 of an inch in thickness in the Bibles. The editions are characterized by the same high quality and fine workmanship. For this particular edition, number given below, we have for content: Authorized King James Version, Complete Scofield References, revised marginal renderings, helps on same page as text, summaries, definitions, chronology, index, and colored maps with indexed atlas. But there is also a dictionary of proper names, a concordance, and a subject index. The style: French Morocco binding, half circuit, red under gold edges, ribbon marker, Minion type, and Oxford India paper.

1 EV 238 \$13.50

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SCOFIELD REFERENCE BIBLE

A larger-size Bible in Brevier type, as are also succeeding Bibles. Brevier type is larger, and requires more space. The same quality and workmanship of the smaller Bibles. The content: Authorized King James Version, Complete Scofield References, revised marginal renderings, helps on same page as text, summaries, definitions, chronology, index, concordance, dictionary of proper names, subject index, and colored maps and indexed atlas. The style: French Morocco binding, half-circuit, red under gold edges, ribbon marker, Brevier type, and Oxford India paper.

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A Family Record division has been included in this Bible. That is the only difference in the content and that of 1 EV 241. The style: French Morocco binding, limp, leather-lined to edge, gold edges, ornamental gold roll, ribbon marker, Brevier type, and Oxford India paper.

1 EV 249 \$18.50

MOROCCO BINDING SCOFIELD REFERENCE BIBLE

This Bible and 1 EV 241 are the same in content. The style: Morocco binding, divinity circuit, leather-lined to edge, red under gold edges, ribbon marker, Brevier type, and Oxford India paper.

1 EV 244 \$22.00

INDEXED MOROCCO BINDING SCOFIELD REFERENCE BIBLE

The same Bible as 1 EV 244 with a thumb index added.

1 EV 246 \$23.50

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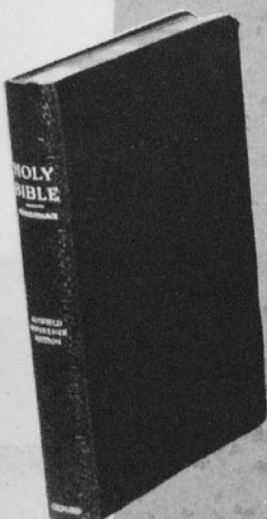
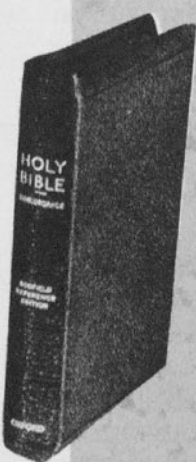
Identical in content with 1 EV 241. The style: Morocco binding, large levant grain, half circuit, leather-lined, red under gold edges, ribbon marker, Brevier type, and Oxford India paper.

1 EV 254 \$23.00

INDEXED LEVANT GRAIN MOROCCO SCOFIELD REFERENCE BIBLE

The same Bible as 1 EV 254, with a thumb index added.

1 EV 256 \$24.50



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helps on the same page as the text, connected topical references, revised marginal renderings, definitions, chronology, etc. Even so, these pocket editions are only 7/8 of an inch thick. Bindings are genuine Morocco. The volumes are leather-lined and silk sewed, and have gold edges, a ribbon marker and half circuit. King James Version, printed in Ruby type. (See type specimen.) Choice offered in three colors in bindings.

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17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.
18 ^dHe that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the

*Ruby, Black Face,
Pocket Size*

BLACK ZIPPER SCOFIELD REFERENCE BIBLE

Size, content, and style are the same as 1 EV 238 with the exception that this Bible has a zipper closure rather than half circuit.

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- 1 EV 247 \$18.50

MOROCCO HAND-GRAINED SCOFIELD REFERENCE BIBLE

The content is the same as 1 EV 238. The style: Morocco binding, hand-grained (a finer grain), half circuit, leather-lined to edge, red under gold edges, ribbon marker, Minion type, and Oxford India paper.

- 1 EV 243 \$20.00

RED MOROCCO HAND-GRAINED SCOFIELD REFERENCE BIBLE

The essential differences between this edition and 1 EV 243 are that the binding is red rather than black, and edges are gold rather than red under gold edges.

- 1 EV 245 \$20.00

17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.
18 ^dHe that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the

*Minion, Black Face,
Handy Size*

IN BIBLES OXFORD

MEANS QUALITY

HAND-GRAINED MOROCCO SCOFIELD REFERENCE BIBLE

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SEALSKIN BINDING SCOFIELD REFERENCE BIBLE

Sealskin makes a luxurious, durable, and attractive binding. The content: Authorized King James Version, Complete Scofield References, revised marginal renderings, helps on the same page as text, summaries, definitions, chronology, index, concordance, dictionary of proper names, subject index, and colored maps with indexed atlas. The style: Sealskin binding, half circuit, leather-lined to edge, gold edges, ornamental gold roll, two ribbon markers, Brevier type, and Oxford India paper.

- 1 EV 255 \$30.00

BREVIER TYPE, SIZE 6 1/4 x 9 x 1 1/4

LOOSE-LEAF SCOFIELD REFERENCE BIBLE

The Loose-leaf edition is printed with generous margins on special writing-quality Oxford India paper, and is fine for the use of minister, teacher, or other leaders who require notes. The edition contains 75 sheets (150 pages) of ruled paper for notes. The loose-leaf mechanism is easy to operate and unlocks back and front, making it simple to insert note pages. When open, the Bible lies flat on desk or pulpit. The content: Authorized King James Version, Complete Scofield Reference, revised marginal renderings, helps on same page as text, summaries, definitions, chronology, index, 14 colored maps with indexed atlas, 75 sheets for notes. The style: Morocco, loose-leaf binding, divinity circuit, leather-lined to edge, red under gold edges, ribbon marker, Brevier type, and Oxford India paper—writing quality.

- 1 EV 233 \$35.00

17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.
18 ^dHe that believeth on him is

*Brevier, Black Face,
Large Size*



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Spotlight on Evangelism

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

► MALIN, OREG.—The Assembly here recently enjoyed a good series of meetings with Evangelist and Mrs. Leroy Cloud of Phoenix, Ariz. The anointed preaching and lovely singing were much appreciated by all.

—Charles L. Fuller, Pastor

► GARDNERVILLE, NEV. — Evangelist and Mrs. Robert Caudle of Tulare, Calif., recently conducted special meetings in the Mt. Sierra Indian Assembly of God. Several made decisions for Christ. The messages and music were deeply appreciated.

—Pauline E. Nelson, Pastor

► CLINTON, MO.—Evangelist Roy Buckley of Springfield, Mo., recently concluded eleven days of meetings here. The Evangelist used a chart of Ages and Dispensations, and throughout the meeting much good came to the church. Two were saved, and the congregation was revived through Bible reading and study.

—Ralph A. Bentley, Pastor

► BLANCHARD, OKLA.—The church here has just closed a three-week revival meeting with Evangelist and Mrs. E. D. Bagwell of Oklahoma City, Okla. Nine were saved and two were filled with the Holy Spirit. The Sunday School attendance record was broken during the meetings, and the church received a great spiritual uplift.

—Vernon E. Shay, Pastor

► BELVIDERE, ILL.—The meetings conducted here by Evangelist Walter Lascelle of Seattle, Washington, were very successful. There was good attendance in spite of the cold weather and some fifteen souls sought the Lord for salvation. The saints were refreshed and there are two new families who regularly attend the church as a result of the meetings.

—Charles Grams, pastor

► CROCKETT, TEX.—The church here recently concluded a very successful revival with Evangelists Douglas Minor and Evell Davis. About 15 were saved and several were filled or refilled with the Holy Spirit. Prior to the meetings the Sunday School attendance ran in the forties and fifties, but during the special services it went as high as 108. The church has caught a new vision. New Sunday School space is being added to take care of the present increase and the future growth. A spirit of revival is among us.

—D. M. Rice, pastor

► DARLINGTON, JAMAICA—The special meetings conducted here by Evangelists Fred and Gladys Voight will long be remembered. In spite of torrential rains, the attendance was good. Many children and adults walked miles over hills and across fields to reach the church. Sister Voight's special meetings for children were

very successful. Her methods and talents kept the boys and girls completely engrossed. The believers were greatly blessed by the ministry of Brother Voight. The presence of the Lord was felt in a very definite way in the altar services.

—W. Cowell, Pastor

► SEDALIA, MO.—The Tanner Team of Willmar, Minn. held a wonderful meeting here recently at First Assembly. The musical ministry of the evangelists was greatly appreciated. The crowds increased nightly. It was a good campaign with a fine revival spirit, and there are lasting results.

—Floyd T. Buntentbach, Pastor

► ATLANTA, GA.—A glorious three-week revival was recently held at Brookhaven Assembly by Evangelist Jimmy Merritt of Lithonia, Ga. Twenty-two were saved and a large number received the Baptism of the Holy Spirit. The ministry of this outstanding youth evangelist was a great blessing to the church.

—James M. Hughes, Pastor

► PUEBLO, COLO.—A very profitable two-week revival was held here at First Assembly with Evangelist Eddie Barg of St. Paul, Minn. Pentecostal freedom resulted in revived consecrations and renewed visions of the real purpose of the outpouring of the Holy Spirit. A number of people were saved, and many were filled and refilled with the Holy Spirit. Many testified that this was one of the best revivals witnessed in a long time.

—Richard D. Emerson, Pastor

► MANSFIELD, OHIO—First Assembly recently enjoyed seven weeks of refreshing revival under the ministry of Evangelist John McDuff of Houston, Tex. God granted such a visitation that all the normal signs of real revival were present. Brother McDuff's ministry in sermon and song was used mightily by God. The church still enjoys the fruit of genuine revival.

—Clinton Vanzant, Pastor

► CANDO, N. DAK.—The consecrated talent and ministry of Evangelist and Mrs. Paul Sandgren was a real blessing to the congregation here. Several backsliders for whom the church had been praying were restored and others accepted Christ as Saviour. The presence of the Lord in the services brought conviction and blessing.

—Marlin S. Kallevig, Pastor

► HOUSTON, TEXAS—The ministry of Evangelist Martin Luther Davidson was a tremendous blessing to Lindale Assembly of God. He preached with much anointing night after night, and many were saved. Several were filled with the Holy Spirit, including a Baptist man who returned to help others tarry for the Baptism. A

great number of people reported physical healings in response to preaching on faith and prayer for the sick.

—James McKeehan, Pastor

► GRAND RAPIDS, MICH.—The congregation at Woodmere Gardens Tabernacle here just closed a five-night meeting with Evangelist B. R. Minton. His anointed ministry on Bible prophecy through the use of a thirty-three-foot chart was enjoyed by all. The church experienced a genuine uplifting and reviving.

—J. H. Meppelink, Pastor

FELLOWSHIP NEWS

SOUTHWESTERN CHOIR ON TOUR

The Harvester Choir of Southwestern Bible Institute accompanied by Evangelist Warren Litzman is now conducting weekend revivals. Included in the schedule are the following churches:

Feb. 27-Mar. 1, First Assembly of God, Odessa, Texas. J. W. Harper is pastor.

Mar. 6-8, First Assembly of God, North Little Rock, Ark. T. J. Gotcher is pastor.

Mar. 9, City-wide C. A. Rally at Tulsa, Okla. Jackie Hayhurst is director.

Mar. 13-15, First Assembly of God, Bartlesville, Okla. Paul Holdridge is pastor.

The choir will sing in each service, and there will be a missionary meeting at 2:30 p.m. on Sunday at each week-end meeting.

COMMUNITY SHOWS ITS GRATITUDE

AMES, Okla.—A grateful community has expressed its thanks to the local Assembly of God pastor. The people of Ames, in recognition of Pastor John Morgan's many years of unselfish service, took up a collection and bought him a new automobile. The surprised pastor was called to the platform at the Community Christmas program and presented with the car title.

The idea originated among some pallbearers at a funeral Brother Morgan was conducting. They noticed how badly he needed a new car, and when they passed their thought along to others the money came in very quickly. In fact, there was a good surplus which they presented to the pastor as a cash gift in addition to the new car.

Pastor Morgan has spent most of his sixty years in Ames, a town of 263 people, not far from Enid. His kindly visits to the sick and needy have given him a reputation as a "Good Samaritan." His ministry reaches out to people of all denominations and to people of none.

EVANGELISTIC CAMPAIGN CALENDAR



ON WORLD TOUR

Pastor E. A. Manley (left) and Orville Forman, of Battle Creek, Michigan, left January 4 on a tour of Assemblies of God foreign mission fields. Brother Manley serves the Church of the Four Fold Gospel in Battle Creek. Brother Forman is a member of the church board of trustees and has gained nationwide attention for his efforts to obtain legislation in the State of Michigan concerning Bible reading in the public schools.

The Church of the Four Fold Gospel has long been a strong missionary church, and it is expected that through this trip the congregation will be inspired with an even greater vision of the missionary task.

In addition to several European countries the pair planned to visit Hawaii; Hong Kong; Tokyo, Japan; Calcutta and Lucknow, India; Cairo, Egypt; Lillian Trasher's Orphanage in Assiout, Egypt; and Israel.

"COUNT ME" TO BE THEME OF 1959 LOYALTY CAMPAIGN

"Count Me" has been selected as the theme of the seven-week 1959 Loyalty Campaign (April 5 through May 17). The campaign emphasizes the importance of faithfulness in the Sunday School.

The purpose of this year's Loyalty Campaign is threefold: to build Sunday School attendance, to stress consecutive Sunday School attendance, and to emphasize faithfulness in Christian service. Weekly sub-themes will be: Pledge Day, Roll Call Day, Welcome Day, Youth Day, Baby Day, "Bring One" Day, Family Day, and Honor Day.

For further information concerning the Loyalty Campaign and supplies write: National Sunday School Department, 434 West Pacific Street, Springfield, Missouri.

BRITISH EVANGELIST IN U.S.

Vic A. Ramsey, an evangelist affiliated with the Elim Pentecostal Churches in England, has arrived in the U. S. for an evangelistic tour beginning March 7. He is accompanied by his wife, a talented singer, and their two small children.

This is Bother Ramsey's second visit to America. He spent six months in our country three years ago. Any who desire his services may write to him in care of Pastor David L. Weyandt, 731 E. Main St., Roaring Spring, Pa.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Slocomb	Burns	Feb. 22-Mar. 8	Fisher-Cheek Team	A. E. Hall
Ark.	Texarkana	Central	Mar. 1-15	John & Olive M. Kellner	A. C. McGaugh
Calif.	El Monte	Calvary Chapel	Mar. 8—	Glen Shinn	William R. McKay
	Lodi	First	Mar. 15	Paul Cantelon	Gene Forrest
	Oakland	Calvary Temple	Mar. 1-15	R. & A. Wilkerson	Oliver L. Foth
	Richmond	Full Gospel	Mar. 3-15	Gene Martin	J. Boyd Wolverton
	San Jose	Bethel	Mar. 8-29	Oran & Audrey Duncan	Thomas Sutton
Fla.	* Jacksonville	Faith Tab.	Mar. 3-15	Dick Stevens Family	E. R. Schulz
	Panama City	A of G	Mar. 3—	Moses Copeland	Harvey D. Ferrell
	Punta Gorda	Beacon Chapel	Mar. 1-15	H. E. Hardt	Leslie R. Clevenger
Ga.	Atlanta	Revival Center	Mar. 8—	M. Inez Smith	Eugene Gustafson
	Macon	Houston Ave.	Mar. 8—	F. P. Bachman	E. A. Crawford
Idaho	Bonnors Ferry	A of G	Mar. 3-15	W. Tanneberg & wife	Roland A. Meier
Ill.	Metropolis	A of G	Mar. 1-8	J. G. Hall	D. A. Lunsford
Mich.	Dearborn	Calvary	Mar. 3-15	Hance Evang. Team	Argus L. Kent
Minn.	Wells	A of G	Feb. 24-Mar. 8	Garfield J. Unruh	Edwin Gunderson
Miss.	McComb	A of G	Mar. 1-15	M. R. Boatright	F. L. Langley
Mo.	Jefferson City	A of G	Mar. 1-8	Christian Hill	R. D. Harris
N. J.	Paterson	Bethany	Mar. 3-15	William H. Kautz	Ernest V. Berquist
N. Mex.	Roswell	Southside	Mar. 8-15	Leland Lewis	A. O. Simmons
N. Y.	Cortland	A of G	Mar. 1—	Danny Hope	S. Leon Cooke
Ohio	Columbus	Calvary	Mar. 3-15	Harold Davis	L. E. Loretz
Okla.	Jenks	Airview Tab.	Mar. 1-15	F. Carrington & wife	F. C. Cornell
	Lebanon	A of G	Mar. 1—	Donnel-Holler	H. D. Robeson
Oregon	Redmond	A of G	Mar. 3-15	Warren D. Combs	Donald J. Smith
	Ripley	Whitefield	Mar. 1-15	Earl E. Blythe	Paul E. McKeel
Texas	Canutillo	First	Mar. 2	Paul F. Bryant	W. A. Vanzant
	Dublin	First	Mar. 1—	J. F. Owen	Coyce Pollard
	Mission	First	Mar. 1—	Leo & Emma Walker	David Berkheimer
Canada	Ottawa	City View	Mar. 3-15	W. Clifford Nelson	Wm. Edgington
Haiti	Petionville	A of G	Mar. 8-22	Stanley MacPherson	L. Perault-R. Turnbull

* Children's Meeting

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.

PLANS MADE FOR NEW VIRGINIA CHURCH

WAYNESBORO, Virginia — Several months ago we resigned the pastorate of the Charlottesville (Va.) Assembly of God and moved to Waynesboro to establish a church of the Assemblies of God. Waynesboro is a rapidly growing industrial city of 17,000 with many moving in to work at the DuPont, General Electric, and smaller plants. At present we are holding services in the Jackson-Wilson elementary school auditorium but we have purchased lots and are making plans to begin building soon.

All who are vacationing in the Shenandoah Valley and Skyline Drive area are invited to visit our services in Waynesboro.

—J. Rudolph Wilkinson, Pastor

WITH CHRIST

OLIVE EUGENE FINCH, 69, Liberty, South Carolina, went to be with Christ January 20, 1959. Sister Finch was ordained in 1912. She was appointed as a missionary to China in 1919 and served under appointment for several years. Her husband Clinton preceded her in death in 1954. Sister Finch fell down some cellar steps and died about three days later without regaining consciousness.

PATRICK C. CROSSNO, 83, Odem, Texas, departed this life January 9, 1959. Brother Crossno served alternately as pas-

tor and evangelist since 1915 when he was ordained. He was superannuated in 1951.

JESSIE ZERETTA DEYLE, 62, Springfield, Missouri, went to be with her Lord January 27, 1959. Miss Deyle spent more than twenty years in gospel ministry. She was ordained in 1945 and was co-pastor of the Friendship Assembly of God in Springfield until a few months ago.

WILLIAM E. LACK, 75, Cozahome, Arkansas, passed to his reward December 26, 1958. Brother Lack was ordained in 1916 and served as pastor and evangelist in several southern districts. He was superannuated in 1954.

RICHARD B. TILLMAN, 51, Mobile, Alabama, went to be with the Lord January 10, 1959. Brother Tillman affiliated with the Assemblies of God in 1947. He served as pastor and as evangelist. He is survived by his wife.

JAMES MANIS, 70, Oakland, California, went to be with the Lord January 11, 1959. Brother Manis was ordained in 1937 and was affiliated with the Greek branch of the Assemblies of God. In 1953 he was issued fellowship credentials with the Northern California-Nevada District Council. Brother Manis was an instructor of ancient and modern Greek and a Bible teacher as well as doing some pastoral work. His wife, Mrs. Elisabeth Manis, survives.

Nothing in His Hand

(continued from page five)

anointing of the Spirit. Samson is reported as going down to Timnath. He went on a strange errand, which reveals his erratic character. Coming to a vineyard, Samson faced a young lion. The beast roared, and we read, "The Spirit of the Lord came mightily upon him [Samson] and he rent him as he would have rent a kid, and he had NOTHING IN HIS HAND." It surely is not too great a stretch of imagination to see in the incident a symbol of the Church facing Satan who is likened to a roaring lion who goes about seeking whom he may devour. One would shudder to think of the outcome of Samson's encounter with the lion had he not been anointed of the Holy Spirit. But when the power of the Highest came upon the man of God, then the fierce lion was destroyed as easily as Samson by himself could have torn a kid to pieces.

The Church is in a hostile world. Satan is the "prince of this world," and men and women are held captives at his will. The Church is the agency God has chosen to bring deliverance to those bound by Satan. To fight this unequal battle in human strength is to lose it, but God's proposal to His people is that they should receive power from on high, that under the powerful anointing of the Holy Spirit they might overcome the enemy and bring deliverance to the people living in sin and in the shadow of death.

How significant are the words spoken by the Lord Jesus when He arose in the synagogue and, opening the Book, read, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised." Thus the Saviour went forth and began His mighty ministry, and He had NOTHING IN HIS HAND.

The Spirit of the Lord was upon Him, and He spoke as no man spoke, for He had such authority that even devils were subject to Him. He was a perfect channel for power and dem-

onstration of the Holy Spirit. He went about doing good, and healing all that were oppressed of the devil. He challenged Satan at every turn of the road and triumphed over all the powers of darkness. With Him was all power—authority over raging natural elements, sickness, and even death.

All that He accomplished was because the Spirit of the Lord was upon Him. And what did He offer to His Church, of which He is the head? "Greater works than these shall he [the believer] do; because I go unto My Father." The Church anointed is irresistible; but apart from the power of the Holy Ghost it is powerless to do the work of God in deliverance.

It is significant that Samson had NOTHING IN HIS HAND. If he had had some instrument to wield against the roaring lion, it could have been inferred that Samson destroyed the lion with that instrument. God wanted future generations to know that he destroyed the lion because the Spirit of the Lord was upon him.

Without much hesitancy it can be asserted that the Christian Church is cluttered with everything imaginable in its hands to fight what is termed "the good fight of faith." It appears that a supernatural anointing of the living God is far from the thoughts of many ministers and people. In fact, much present-day teaching rejects the supernatural and refers to demonstrations as of Satanic origin. The Master Himself was subjected to the same criticism, but He replied, "I have not a devil." Programs, promotions, rituals, ceremonies, entertainments of all descriptions are the human instruments used in vain to bring death to the lions who roar against the sons of men. Such things are powerless to deliver souls from imminent death and destruction. Let the Spirit of the Lord fall upon the Church any time, anywhere, be it in cathedral or in mission hall: then the lions are rent like kids and the power of sin is broken.

The man Christ Jesus tore the bars of death away with NOTHING IN HIS HAND. He fought the devil alone in the wilderness and met all his evil genius with the words, "It is written." He healed the sick, raised the dead, gave sight to the blind, fed the thousands with a few crumbs, and stilled the raging tempest with His word. He had nothing in His hand but He had the anointing of the Spirit in His sinless soul. He came to de-

stroy the works of the devil, and left behind Him the command to His followers to "preach the Word" and the promise that "these signs shall follow them that believe."

Moses, Israel's great deliverer, did have a rod in his hand, but it was only useful when Jehovah moved through it to emancipate His people. David, the man after God's own heart, chosen to be king over Israel, was one time just a ruddy youth—a shepherd boy—but he was clean in character. He was ordained to be anointed of the Spirit, to kill lions, bears, and giants. He said to the giant, "I come to thee in the name of the Lord of hosts." He had NOTHING IN HIS HAND except a few small stones.

One remembers Elijah, Elisha, and many Old Testament characters who shattered the power of the enemy and brought peace to God's people by supernatural means. In the New Testament we read that the disciples who went out to preach the message and to heal the sick came back saying, "Even the devils are subject to us." Their absorption with this new power brought a gentle rebuke from the Lord who said, "In this rejoice not, but rather rejoice, because your names are written in heaven." Yet it must be remembered that the program of miracles was instituted by the One who sent them forth.

Peter and John, recently come from the Upper Room, met a lame man at the Temple gate and under a miraculous anointing of the Spirit Peter said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." In these materialistic days silver and gold play a tremendous part in our Christian program, but wealth is not the medium of God's free grace in the salvation of souls and the healing of bodies. When our churches sell out to materialism, then "ICHABOD" can be written over the doors.

In these last days a fresh cry is going up to God from His Church, a plea for old-time power and anointing for the unfinished task. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." NOTHING IN OUR HANDS can possibly bring victory in this conflict, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." ◀◀



PHOTO BY H. ARMSTRONG ROBERTS

How to Become a Christian

BY R. A. TORREY

NO ONE CAN BE SAVED UNLESS HE is born again by the power of God's Spirit. "Ye must be born again" (John 3:7). The necessity is absolute—ye *must* be born again. Nothing will take the place of the new birth. Baptism will not take the place of the new birth. Confirmation will not take the place of the new birth. Simon the sorcerer was baptized (Acts 8:13), but when Peter and John perceived his character Peter said to him, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity"—a baptized, lost sinner.

No performances of religious rites will take the place of the new birth. A great many people are depending upon the fact that they say their prayers, read their Bibles, go to church, partake of the sacrament, and perform other duties; but all that will not take the place of the new birth. A great many people are saying, "I believe in the Apostles' Creed; I say the catechism; I am orthodox, I hold right views about Christ, right views about the Bible, right views about the atonement." You can be orthodox upon every doctrine and be lost forever.

Culture and refinement and outward correctness of life will not take the place of the new birth. The trouble

is not merely with our outward life; the trouble is in the heart, in the very depths of the inward life, and merely reforming your outward life will not save you.

Suppose I have a rotten apple. I could take that apple to an artist, have him put a coating of wax on it, and then paint it till it was the most beautiful looking apple you ever saw; but it would be just as rotten at heart as ever, and one bite into it would be a bite into decay. The trouble is that outside of Christ you are wrong in heart; and mere culture, mere refinement, mere respectability, mere morality, is simply a coating of wax on the outside painted up. You must be changed, down to the deepest depths of your being. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (John 3:3).

Are you born again? I think a good many will say, "No, I am not. Can you tell me what I must do right now to be born again?" I can. Our Lord Jesus Christ preached, "Repent ye, and believe the gospel" (Mark 1:15). Repentance means turning from sin to God. The gospel message has power in it to transform your life.

In John 1:12 we read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

We are born again by God's Holy Spirit, through His Word, the moment we receive Christ. When you take Christ into your heart He transforms you through and through in a moment. I care not how worldly you are; I care not how sinful you are; I care not how hard you are—any one today who will throw his heart open and let Jesus come in to rule and reign, God will make that one a new creature in a moment. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

—Selected

* * *

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Healed of Skin Cancer

Mrs. Clara Munns of Athens, Texas, has only a very small scar on her forehead to remind her of God's wonderful healing power. Thirty years ago a small growth which looked like a drop of perspiration appeared on her forehead. As it grew it began to bleed and drain. Fourteen years ago a doctor diagnosed it as skin cancer and advised removal. However, Mrs. Munns believed the Lord could heal her without surgery or treatment, and she had neither. She says:

"I was prayed for many times, but last year it got worse. During the summer it was about the size of a half dollar and protruded about a fourth of an inch. It drained and bled almost constantly. But I kept standing on God's promises. Our church, Zion Hill Assembly, and our dear pastor A. C. Rasco kept praying for me. Last October God wonderfully healed me. I have more strength than I have had for years. There is only a very small scar left.

"I do give God all the glory. He is truly the same, yesterday, today, and forever."

(Endorsed by Pastor A. C. Rasco, Zion Hill Assembly, Athens, Texas.)

Injured Leg Healed

When Glenn Flickinger was injured, the doctors predicted a long convalescence with his leg in a cast for several months. But the people of the Sterling (Kansas) Assembly joined him and his family in believing prayer, and God answered in a wonderful way.

Here is Glenn Flickinger's own account of God's mercy to him:

"On January 25, 1958, while I was working with a drilling crew in an oil field, a pair of three-hundred-pound tongs became disengaged and fell from the derrick. In trying to escape I slipped on some oil and water and the tongs fell across my left leg, breaking it in five places between the knee and ankle. I was informed by the doctor that my leg would be in traction for six weeks and that I would be wearing a cast all summer.

"The day of the accident a blood clot formed in my right lung. Two

days later a smaller clot appeared in the left lung. X-ray pictures showed a spot on the right lung the size of a half dollar. I was told I would lose about a fourth of that lung and that the other would always carry a scar.

"But the church, my family, and I were all praying that God would undertake, and He did! My leg was only in traction for seventeen days and then the cast was put on. I was then transferred to another hospital where more X rays were taken of my leg and lungs. The bone specialist there could not understand the rapid healing that had taken place. As for my lungs, they were perfectly clear. There was not a scar on either of them!

"Although the doctor had said I would be wearing a cast all summer, it was removed on May 9. A month later I took my combine and worked in the wheat harvest in Oklahoma. I have been doing my farm work ever since then.

"A few days before the cast was removed the Lord baptized me with the Holy Spirit. The Lord certainly has been good to me and I give Him all the praise and glory!"—Glenn Flickinger, Abbyville, Kansas.

(Endorsed by Pastor Allen Musbach, Sterling, Kansas.)

Jesus Our Surety

(Continued from page three)

unlimited domain to all human limitations. "Being in the form of God [he] thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

He became Surety for strangers, and how He *smarted* for it! The verb *smart* implies sharpness, poignancy, the payment of a heavy or stinging penalty. Who cannot see this in the agony of the cross! Christ by incarnation entered into an indissoluble union with the flesh, accepting its obligations, including even the death of the cross.

I cannot measure the sting of His sufferings. But when I consider His marred visage and tortured form—and see His bleeding back, and hear the agonizing cries from the cross—I know

that He who became Surety for me paid an infinite price for my redemption.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ, as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20).

"Redeemed, how I love to proclaim it!

*Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child and forever I am!"*

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Churchless spire in Insweiler, Germany (Religious News Service Photo)

Spire Without a Church

By Elva M. Johnson

TRAVELERS APPROACHING THE LITTLE COUNTRY VILLAGE of Insweiler, Germany, admire the tall steeple of a Protestant church silhouetted against the sky. If it is nearing service time they may even hear the tolling of the bell which summons the people to worship. Their steps may quicken at the thought of attending a church service in this country town. But anticipation turns to disappointment as they enter the village, for there is no church—only a lofty steeple rising abruptly from the quiet street. And a bell that rings only to send the villagers to a neighboring sanctuary nearly two miles away!

The little congregation made the grave mistake of beginning to build without counting the cost. If they had taken Jesus' words into consideration they might have been spared the embarrassment of such a dilemma. "For which of you," Jesus asked, "intending to build a tower, sitteth not down *first*, and counteth the cost, whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (Luke 14:28-30).

But useless as a steeple is without a church, and hu-

miliating as it may be to those who built it, the words of Jesus on this subject of building have an even more vital application to the lives of men. Each of us is building a life. It may be a heap of rubble when it is finished, or it may be a beautiful thing of eternal design and purpose. The decision rests with us.

We need not feel helpless nor bewildered, wondering how we can be expected to build a life that will please God. The divine Architect has a suggested blueprint for each of our lives. It is true we do not have to follow it; and Satan presents many "cut-rate" plans which seem to offer much more for much less. But such a building will not stand the inspection of the One whose eyes are "as a flame of fire," for "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

In the Master's plan the steeple does not come first. At infinite cost He has laid the foundation—the Rock of Ages. A Christian carpenter, knowing the value of a solid foundation in the construction of a house, realized this was just as necessary in spiritual building. He wrote:

*"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."*

Until we have dug deep through all the surface soil of self-righteousness, the veneer of pride, the covered, ugly sins, and let them all be purged away by the blood of Jesus, we can never build a life that is successful by God's standards. But when the foundation stone is laid, "Jesus Christ himself being the chief cornerstone," the other things will begin to take their rightful place.

The divine Builder begins His work in us the moment we issue a "building permit" by submitting our wills to His, accepting the heavenly blueprint for our lives. Only then does He begin to work out the purpose for which He created us. "For we are his workmanship, created in Christ Jesus unto good work, which God hath before ordained that we should walk in them."

But Jesus spoke of the cost of building, and the fact that we should sit down and figure out whether we might be starting something we can't finish. This warning does not suggest that we may not be able to "hold out" if we become a Christian. Neither was it meant in any way to discourage us, for we may be "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The key to Jesus' warning is found in the verse just preceding the parable: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." There is the price of the successful building, the completed life, the full experience. We must be willing to take our cross and follow Jesus—that's all. Starting at the Cross, with the cleft Rock of Ages as our sure foundation, we must follow on from there wherever He leads. Only as we follow Him will our lives take on full meaning and significance—not as isolated church steeples without function or purpose—but as part of "all the building, framed together," which is growing "unto an holy temple in the Lord: in whom ye also are *builded together* for an habitation of God through the Spirit" (Ephesians 2:21, 22). This is the glorious, God-planned destiny of every life!