

The Pentecostal
EVANGEL

FILE COPY

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

PRICE 10 CENTS . . .

Weekly Voice of the Assemblies of God

. . . APRIL 5, 1959



COUNT
ME

1959 LOYALTY CAMPAIGN

Forty-five Years Ago

This week we celebrate the forty-fifth birthday of the Assemblies of God fellowship. From the few hundred struggling little churches that united in April 1914 to form the General Council, the ranks have multiplied until today there are 1,133,150 adherents in the U.S. and foreign lands.

The amazing increase may be attributed largely to the sound foundation on which the work began. The basic principle on which those three hundred ministers and Christian workers came together at Hot Springs, Arkansas, forty-five years ago was *co-operation*. The Pentecostal movement was comparatively young in those days—it was only fourteen years since the Spirit had fallen at Topeka, Kansas, and only eight since the revival had “broken loose” at Los Angeles, California—but even in 1914 the Pentecostal leaders felt an urgent need of drawing together and working together. It is doubtful if the Pentecostal movement, though born in a blaze of heavenly glory, would have endured and accomplished what it has if the ministers and churches had not been willing to *co-operate*.

Many who entered into this new co-operative fellowship had to pay a big price to do so. They found it was not always easy to submit to their brethren. Many had to humble themselves and take the way of the Cross, rather than the way of independence. Some of them had to decide between making a name for themselves and helping to build a fellowship. But it's never far from Calvary to the Upper Room, and God blessed their souls with such an abundance of the Holy Ghost that they loved others more than themselves and they found joy in subordinating their personal interests. They cast their all into a common cause and rejoiced at the opportunity to sacrifice for Christ's sake. They poured their hearts, their ministry, their very lives into the work of the Great Shepherd—to find the lost sheep for whom He died and to build a fold in which these sheep would be sheltered from the “wolves” who are ever ready to prey upon the flock of God.

The purpose of the founders of the Assemblies of God was fourfold: (1) to promote a better spirit of fellowship and co-operation among those of like precious faith; (2) to devise means of evangelizing the world more effectively; (3) to consider the needs of the fellowship for schools; and (4) to advance the publishing interests. Through the years the work has developed along these lines on both national and district levels. The activities of the various departments of our church are outgrowths of these primary purposes, and the reason God has blessed us so graciously in these various activities is because they are based on the Bible and pleasing in His sight. The Lord wants His people to be one in spirit. He wants the world to be evangelized and He wants the Church to be indoctrinated. “Let us go on” in the same Pentecostal power with which the work began, and let us pursue “unto perfection” the purposes for which the fellowship was established. May we say with the apostle, “This will we do, if God permit.”

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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.

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IN THE COURSE OF FIFTY YEARS AS an ordained Pentecostal minister I have seen a lot of things emphasized by our preachers. Some of these emphases have remained and some have passed. But there are four basic fundamentals with which this movement started, and which we must retain if we are to survive.

SALVATION THROUGH THE BLOOD

The Scriptures teach us, "Without the shedding of blood is no remission." Salvation is the first and greatest step that men and women can take into the spiritual realm. Paul, writing to Titus, said, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

God's grace is His unmerited favor. It is a teacher, an instructor in righteousness and Christian experience. We cannot go wrong under the leadership of the grace of God. Salvation by grace provided through Calvary is fundamental.

BAPTISM IN THE HOLY SPIRIT

The baptism in the Holy Spirit is essential for every Christian. If it were not, the Lord would not have said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

A little lady said to me several years ago, "Brother Lonsford, do you think I can go up in the Rapture without the Baptism?" I replied, "Bless your heart, why would you want to try?"

I believe in the leadership of the Holy Spirit. He has been my comforter in sorrow, my teacher of the Word, my guide through life. I am enriched beyond measure through the personal ministry of the Holy Spirit in my life, and I believe He has enabled me to minister to others more effectively.

A HOLY LIFE

I believe in a consecrated life. If the Bible teaches anything it teaches consecration. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

I want to see the Lord, don't you? In order to see Him we will have to

*A sermon preached at the Greens
Bayou Assembly of God, Houston,
Texas, on the Fiftieth Anniversary of
Brother Lonsford's Pentecostal Experience*

THE FOUR FUNDAMENTALS



By Charles G. Lonsford
Overton, Texas

live a consecrated, holy life. Consecration will cause us to act right, to live right, and to be right. I cannot be consecrated with envy, strife, and malice in my heart.

Our personal holiness and consecration places us in a position to be a blessing to the whole body of believers. The fruit of the Spirit grows and the gifts of the Spirit operate in consecrated vessels. God is not limited to working through certain people, but He does need clean, consecrated lives through which to pour His blessing upon thirsty hearts.

A certain lady came to me in great distress and said, "Now that our pastors are leaving we won't have any more tongues and interpretation in the church." I said, "Sister, they are wonderful people, but they do not have a corner on the gifts of the Spirit." The gifts do not belong to us; they belong to the Church. God divides them among the members severally as He wills.

There were six boys in our family, and when my mother wanted a chore

done she called on the one handiest at that job. When she called on me to go for a bucket of water I did not argue that Sam or Jim should do it. I got the bucket and struck out for the well. God will use His children who are available and consecrated. It behooves us to live a consecrated life.

SECOND COMING OF THE LORD

I believe in the second coming of the Lord. It is imminent—much nearer than we think. This truth is fundamental. When I first started preaching I only had about three sermons: one on the baptism in the Holy Ghost, one on divine healing, and the other on the second coming of the Lord. The emphasizing of this vital truth produces a change in the lives of God's people. When we are looking for His coming—when the hope is real—we live differently than when this truth is neglected among us.

We need to preach, teach, and talk of His coming until it is a living hope in every believer's heart, in every local congregation. I am looking for Jesus to come. When I go to bed at night my last words are, "Lord, is anything undone between you and me?" I want to be ready for His coming. "Unto them that look for him shall he appear the second time, without sin, unto salvation" (Hebrews 9:28).

I believe in divine healing and have practiced it all these years. God miraculously healed me of a cancer on my arm when doctors wanted to remove the arm. Divine healing is more than a theory to me. It has been a

(Continued on page twenty)



The Breath of God

BY WILLIAM J. SWAIN

PASTOR IN BURLINGTON, NORTH CAROLINA

WE SING, "BREATHE ON ME, Breath of God." There are two significant scriptures that refer to the breath of God falling upon man:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

"He breathed on them, and said unto them, Receive ye the Holy Ghost" (John 20:22).

THE HUMAN BODY

The value and importance of air is self-evident. We can live for days without food and water, and for a lifetime without sight or hearing, but we cannot live a single hour without breath!

The ocean of air around us contributes in many ways to the meaning and enjoyment of life. Sound waves are carried by the atmosphere, and our sight is also dependent upon it. And so it is with heat. Earth's atmosphere is like a fine lens, receiving the warm rays from the sun and diffusing them into floods of light and heat to cover the earth.

All this is a striking and beautiful type of the Spirit of God. For it is He who brings to us the very breath of life, for spirit as well as body. It is He who creates the atmosphere which makes it possible for us to *see* the things of God, *hear* His voice, and *dwell* in the warmth and radiance of His love.

In the story of the Creation, a marked distinction is made between the creation of man and that of the animals. At God's creative Word the animals sprang immediately into existence, taking their places in the great economy of nature. But when the time came for the creation of man, the process was different. There was a council meeting of the Chief Architects; then God formed man, the crowning work of all His creation, "from the *dust* of the ground."

Everything around us seems so big in comparison to man. The astronomer turns away from his telescope and informs us that the nearest star to earth is probably twenty-five billion miles away, and that the total number of stars in the universe probably equals the countless grains of sand on all the seashores of the world. And our minds are paralyzed before such inconceivable figures. We see ourselves as mere specks of dust in an ocean of space. The Psalmist, feeling this comparative insignificance, turned his eyes toward the heavens and exclaimed in awe, "When I consider thy heavens, the work of thy fingers, and the moon and the stars, which thou hast ordained; what is man, that thou art mindful of *him*?"

The answer is in the same verse that tells us we were formed from the dust of the ground, for we read that the

Lord God "*breathed* into his nostrils the *breath of life*; and man became a *living soul*" (Genesis 2:7).

Dust which is divinely inspired is no longer mere dust. This breath of God in the nostrils of man changes the picture. It links us with God. This creature who was last formed, and for whom all other things waited and were prepared, was made to be the interpreter of all, the ruler of all other created beings. For the breath of God plants deep within man a spark of the *divine nature*.

In God's sight a baby is more important than a mountain—because a baby can love; it can respond. A man is of more value than a star—because he can fellowship with God! But the body of man, formed from the dust of the ground, was useless, empty, void, lifeless, without purpose until God breathed into his nostrils the breath of life.

THE BODY OF CHRIST

Now let us turn our attention to another body, another creation—the Church, the Body of Christ! In 1 Corinthians 12:27 Paul says, "Now ye are the body of Christ, and members in particular." God has given Christ "to be the head over all things to the church, *which is his body*, the fulness of Him that filleth all in all."

It is essential that we notice that this Body also is made from the dust. The Church within herself has nothing of which to boast. In 1 Corinthians 1:26, the apostle makes this plain when he says that God has chosen the foolish, the weak, the base, in order to retain the glory for Himself, and "that no flesh should glory in His presence."

The Church has no natural resources

BIBLE VERSE



Thou wilt keep *him* in perfect peace, *whose mind is stayed on thee*: because he trusteth in thee. ISAIAH 26:3



of her own. Most of those "dust particles" which made up the first-century Church had to say, "Silver and gold have we none." And as they faced the Sanhedrin, fearlessly proclaiming their faith in Jesus Christ, it was obvious that they were "unlearned and ignorant men," but the rulers marveled at their accomplishments.

The Church of today may be able to boast of her wealth and higher education, but these carnal weapons are insufficient in a spiritual warfare. Something tells me that if we could actually hear "what the Spirit saith unto the churches," we would hear something like this: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee. . . ."

Christ's Body, the Church, is in absolute dependence upon the *breath* of God, the *wind* of the Spirit. Like Adam's body, the Church without the breath of God is just a form, dead and lifeless! There is nothing wrong with organization. The physical body with its intricate mechanism tells us that. It is not a *form* of godliness that God condemns. The danger is much

more subtle. It is in "denying the power thereof."

The prophet Ezekiel had a vision one day that illustrates this clearly. He was carried in the Spirit to an open valley, full of very many bones which were also very dry. God told him to prophesy to the bones and he obeyed, with the result that the bones came together, flesh came upon them, and even skin. "But there was no breath in them."

It was not until Ezekiel called for the *wind* at the direction of God that "the breath came into them, and they lived and stood upon their feet, an exceeding great army."

Christ realized how essential this breath of God was to His Church. He knew that without the wind of the Spirit this Body would be dead and useless. For this reason He commanded His disciples: "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

In another post-resurrection appearance to His disciples "He *breathed on them* and said, Receive ye the Holy Ghost." And when the day of Pentecost "was fully come," it happened! Luke records it this way, in Acts 2: 2-4: "And suddenly there came a

sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost."

What an instantaneous change! Until Pentecost this Body was lifeless and useless. According to Paul, more than five hundred people saw the Lord after His resurrection. But they made no sound. Even the disciples were as good as dead. What time they were not locked behind closed doors, trembling in fear, they were fishing. But, when the breath of God "filled all the house where they were sitting," those dry bones stood upon their feet, an exceeding great army. Out of that upper room went those very disciples, filled with this vital life and power. Cities were shaken, nations were stirred; empires rocked and kingdoms trembled. North, south, east, and west they went until thousands left the impact of the Divine Wind that motivated them.

My prayer is that all of us who constitute the Body of Christ, and who know the touch and the working of the Holy Spirit in our lives, will linger in God's presence until a "rushing mighty wind" fills our souls anew with this vital energy and power. *We need the breath of God!* ◀ ◀

BIGNESS - BANE OR BLESSING?

BY MRS. MOSES COPELAND, EL CAJON, CALIFORNIA

BIG CROWDS! BIG MONEY! THESE two factors may either contribute greatly to the success of Christian workers, or they may prove to be the most treacherous of snares, depending upon our attitude toward them.

It is important to reach the *crowds* with the great message of salvation. The fact that thousands came to hear Peter on the Pentecostal birthday of the Church, coupled with the fact that today, 2,000 years later, history's largest crowds still assemble to hear the gospel, prove that multitudes always need the story of Jesus' love and thrill to the message of His unchanging power.

But crowds can be fickle. Twice in Christ's ministry outstanding crowds followed Him. Beside the Sea of Tiberias He multiplied the loaves and fishes, and thousands ate and were physically satisfied. No one could have

questioned the popularity of Jesus that day. In fact, mass enthusiasm approached such a point it seemed they would attempt with force to make Him their king. They even followed Him on foot to the other side of the sea where He had gone to evade them.

But Christ pierced through their superficial interest and preached the deep, vital, ego-denying themes of the plan of God with the sure knowledge that they would forsake Him. Very quickly His crowd was reduced from the thousands to the faithful twelve! Some may have felt He should have diluted the message to the degree of their receptivity, reserving the deep, vital message for some secret prayer meeting, but crowds were not so important to Christ that He would forsake the true message of God just to keep them. He was not afraid to offend the crowds when it was a matter

of giving them the truths they needed.

Another time, He presented Himself to Jerusalem as the Son of David and heir to the promised unending throne. Flanking either side of the beast that carried Him into the city, the freedom-hungry multitude, stirred to a frenzy of politico-religious excitement, would once again have offered Him a throne—without a cross.

Christ turned from the enthusiastic crowd at Jerusalem to bear the tormenting cross that was part of the plan of God. He knew the people did not need a son of David on the throne half as much as they needed a Sin-offering on the altar. And in His love He gave them what they needed—instead of what they wanted! Should we not follow His example?

Money is important to God's work. It is needed to set up and maintain

(Continued on next page)

adequate church buildings. It is needed to support the ministry. It is needed for benevolences and for Christian schools. It is needed to provide Bibles and Christian literature. And money is desperately needed to send equip, and support home and foreign missionaries and so fulfill the Great Commission. God can use money!

But unless we keep a Scriptural sense of values, big money can become a snare to us. It can tempt us to compromise the message of Holiness. Because some folk who have money and are liberal with it are caught up in the tide of worldliness and carnality, we may be tempted to think that getting their money for God's work justifies "soft-pedaling" the message of Holiness. Money is not *that* important.

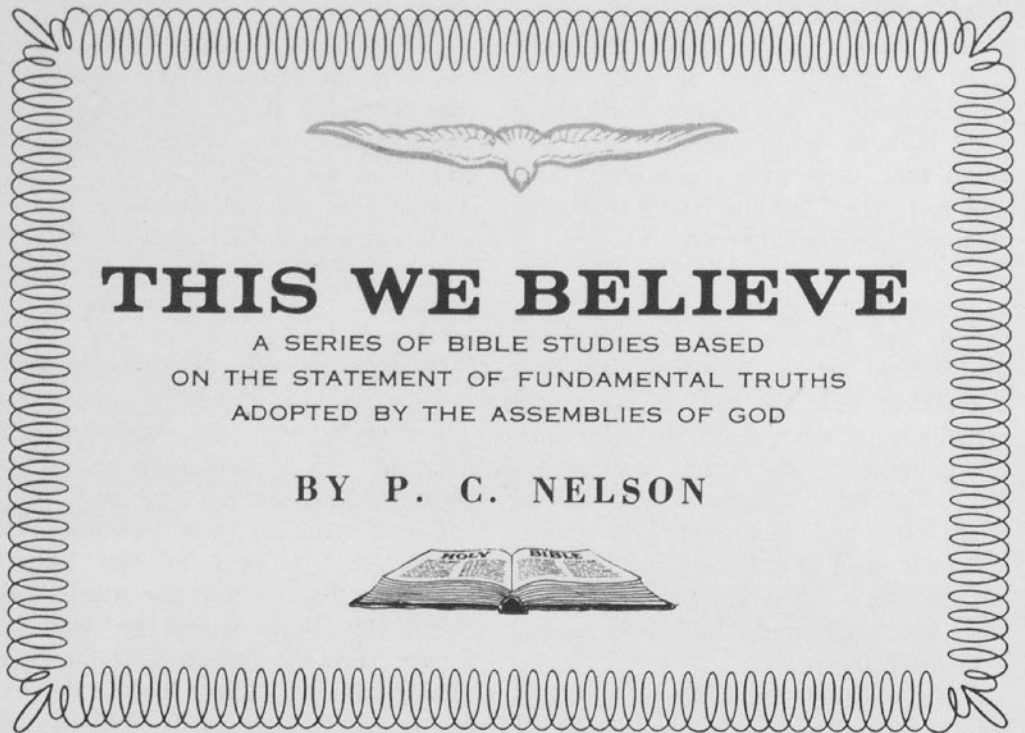
A minister cannot afford to be more "tender and compromising" than Christ was, else how shall he answer on the Great Day to the Great Shepherd of the sheep?

There must be sifting times for every movement that goes on with God—times when a voluntary searching of and return to old truths creates a shaking and a commotion that does away with the chaff!

True, there will always be some chaff where there is wheat. But some denominations have refused to allow God to shake and sift them in the light of His Word, and have rather settled down to a convenient compromise—with the result that eventually the chaff has out-numbered the wheat. And where are they today? If the "chaff" are willing givers, it takes a courageous preacher and one with a truly-focused sense of eternal values to risk losing them by preaching the Truth.

God can get along without our money easier than He can get along without our consecration and holy living. In the world, money is power. It has no right to be such in the Church, even in the hands of well-meaning people. A minister needs to be an unfettered soul—victoriously free to preach the message God gives him. The Church still needs premium-men who dare when necessary to say with Peter of old, "Thy money perish with thee!"

Some candid searching of the histories of past movements will point out the course we need to chart for the future if we are to continue to be the instruments God raised us up to be in this end-time dispensation! ◀◀



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 THIRTEEN

The Blessed Hope

TITUS 2:11-14 READS: "FOR THE grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (A.R.V.).

Worrell, in his translation, calls this the "blissful hope." The word translated "blessed" is rendered "happy" in John 13:17, in the Authorized Version, but in the American Revised, from which most of the quotations in this chapter are taken, it is rendered "blessed." Let us see if we can discover what this hope is, and why it is designated blessed. It is the hope of the rapture or the secret coming of the Lord for His own. This hope is founded on the plain, positive promises of Christ Himself, often repeated and elucidated by the inspired writers of the Word of God. See Luke 21:36; John 14:2, 3; 1 Thessalonians 4:13-16; Romans 8:23, 24; 1 John 3:1-3.

But why is this hope singled out and

pronounced blessed? Because it means so much to the true child of God. Here we can do no more than indicate some of the blessings included in this hope.

1. *The Rapture Will Deliver Us From the Great Tribulation.* "Watch, ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come on the whole world, to try them that dwell upon the earth" (Revelation 3:10,

THE BLESSED HOPE

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church. 1 Thessalonians 4:16, 17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51, 52.

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

A.R.V.). The Greek, "keep thee out of the hour of trial."

2. *The Coming of Christ for His Own Is Our "Imminent and Blessed Hope."* We are not looking for the Antichrist, or for the Tribulation. Our ears are attuned to hear the trumpet call of our Deliverer. Our eyes scan the skies, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). We are longing, looking, and *waiting* for God's Son from heaven (1 Thessalonians 1:10). "So Christ was once offered to bear the sins of many; and *unto them that look for him* shall he appear the second time without sin unto salvation" (Hebrews 9:28).

3. *In Preparation for the Rapture, the Devil and His Hosts Will Be Cast Down From the Sky.* Our Michael will clear the skies of all our spiritual foes, the devil, and all his angels (Ephesians 6:12). As the children of Israel were freed from the Egyptians and saw them no more after crossing the Red Sea, so at the rapture, we will be forever done with the devil and all his cohorts, which now infest the air and afflict the children of men. Most graphically is this described in Revelation 12:7-12. Practice on the Victory Chorus, so that you may be ready to take your part when that day of triumph comes. Blessed hope!

4. *At the Rapture the Dead Saints Will Be Raised in Glory.* "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" (1 Thessalonians 4:16). "First," that is before anything is done for the living saints. In 1 Corinthians 15:52, Paul says, "For the trumpet shall sound, and the dead shall be raised incorruptible." Of the resurrection body he says in the same chapter (verses 42-44), "It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body," that is a body adapted to live in a spiritual world.

5. *At the Rapture the Living Saints Will Be Changed.* "Behold, I tell you a mystery. We shall not all sleep [die], but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be *changed*" (1 Corinthians 15:51, 52, A.R.V.). In Philippians 3:20, 21, Paul throws more light on this change which we are to experience. We read, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall *fashion anew the body of our humiliation*, that it may be *conformed to the body of his glory*" (A.R.V.). And John tells us "we shall be *like him*, for we shall see him as he is" (1 John 3:2). This *transformation* in the bodies of the dead and the living saints at the coming of Christ, Paul, in Romans 8:23, calls "*the redemption of our body.*"

6. *At the Rapture the Living Saints Will Be Caught Up Together With the Dead Saints, Who Are First Raised in Incorruption.* "Then [following the resurrection of the dead in Christ] we that are alive [that are left], shall be caught up in the clouds, to meet the Lord in the air" (1 Thessalonians 4:17). This is referred to as "our gathering together unto him" (2 Thessalonians 2:1). Blessed gathering! Blessed hope!


7. *The Rapture Enables Both the Living and the Dead in Christ to Triumph Over Death and the Grave.* "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written [in Isaiah 25:8], *Death is*

swallowed up in victory" (1 Corinthians 15:54).

8. *The Rapture Lifts the Saints Forever Above Pain, Sickness and Sorrow.* Read it for yourself in the soul-thrilling words of Holy Writ (Hosea 13:14; Revelation 7:16, 17; 14:13; 21:4). From a world of poverty and pain, of madness and misery, of sorrow and suffering, of war and woe, of weeping and wailing, of death and desolation, we are snatched away into a land of eternal life and peace and joy and bliss, far removed from all the troubles of this sinful world. There "God himself shall wipe away all tears" (Revelation 7:17), and "sorrow and sighing shall flee away" (Isaiah 35:10). What a change! Blessed hope!

9. *At the Rapture the Saints Will Be Rewarded According to Their Works.* "Behold, I come quickly, and my reward is with me, to render to each man according as his work is" (Revelation 22:12, A.R.V.). One good look at Him will a thousand sacrifices repay. His "Well done" will requite all your labor. His "Enter thou into the joy of thy Lord" will ravish your heart.

Blessed hope! Anchor of sea-tossed mariners, guiding star of hope for way-worn pilgrims. May our tear-dimmed eyes ever behold this star of hope, till the "bright and morning star" appears, till the "day-star arises." "So shall we ever be with the Lord" (1 Thessalonians 4:17).



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THIS PRESENT WORLD

Prayer

CALLS FOR PRAYER IN THE U.N.

An old issue was revived in Congress when Rep. Frank J. Becker of New York re-introduced a resolution calling for daily sessions of the United Nations to open with prayer.

The U. N. now opens each annual session of the General Assembly with a moment of "silent meditation" but refrains from audible prayer. It would seem the so-called Christian statesmen of the world would rather run the risk of offending God than of offending the Communists!

NEW YORK TAXPAYERS OBJECT TO PRAYER

A petition to prohibit prayer in the public schools has been presented to the New York State Supreme Court by a group of taxpayers. The offending prayer (approved by the New York State Board of Regents) says: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers, and our country." Atheistic parents are protesting the fact that their children are being taught to say this prayer at school.

Legislation

DRUG MAY BE LEGALIZED FOR INDIAN "WORSHIPERS" IN NEW MEXICO

A bill permitting use of peyote in "religious" services was approved by the New Mexico House of Representatives. The bill, which originated in the state senate and which was forwarded to the governor to be signed, would also permit the possession, sale, or gift of peyote, which temperance groups claim has the effects of a narcotic.

Some 50,000 members of the Native American Church, a heathen cult, look upon a peyote as "a special gift from God." It is derived from cactus buds. Previously it was outlawed, due to its harmful effects on the Indians. One legislator who opposed the bill asked if his fellow legislators would legalize

the use of marijuana or heroin if the promoters of these drugs were to organize themselves as a "church" and indulge during "worship."

CONGRESSMAN REVIVES ISSUE OF DIPLOMATIC RELATIONS WITH VATICAN

Representative Victor L. Anfuso of New York has introduced a concurrent resolution calling for "immediate establishment of diplomatic relations with the Vatican through appointment of a United States envoy."

The resolution, which was referred to the House Foreign Affairs Committee, would express the "sense of Congress" that diplomatic representation be established with Vatican City. Thus far Protestant forces have succeeded in quashing the idea and no doubt Anfuso's resolution will meet with continuing resistance.

Schools

BILL WOULD OFFER TAX BREAK FOR TUITION PAID TO NON-PUBLIC SCHOOLS

Rep. Gerald Ford of Michigan has re-introduced a bill in the House which, if adopted, will permit all tuition payments made by parents to private or parochial schools to be deductible as charitable contributions for income tax purposes.

He says he is sponsoring this legislation at the behest of the National Union of Christian Schools, a Protestant group of Calvinist background with headquarters at Grand Rapids, Michigan.

UNIVERSITY PRESIDENT SAYS U. S. SCHOOLS SLIGHT RELIGION

Dr. Carroll V. Newsom, president of New York University, charged that America's religious heritage is being ignored in the public education of this nation's youth. He said narrow interpretation of the Church-State separation principle is placing an "intolerable handicap" on the efforts of the "most honest and dedicated of educators."

Dr. Newsom told a New York audience that a "major fallacy" in

American education is the fact that schools do not emphasize religion in the study of any people's culture. He stressed that "no component is more influential in the beliefs and actions of men." He declared that the slighting of religion by public schools is giving our American youth "a lopsided education." This fact, he observed, has probably had deep-seated effects upon our society that are now becoming apparent in many sociological, and even political, phenomena that disturb everyone.

Morals

METHODIST TEMPERANCE BOARD TO INCLUDE GAMBLING, NARCOTICS, AND PORNOGRAPHY

The Methodist Board of Temperance voted to extend its research and educational programs to include gambling, narcotics, and pornography, in addition to its longtime work on the liquor problem.

The board indicated that these three social evils may be included in the future in the annual Commitment Day observed throughout The Methodist Church, heretofore, restricted to an annual pledge of abstinence from liquor.

INCREASING OBSCENITY AND FRAUD COMPLAINTS REACHING POST OFFICE

Postmaster General Arthur E. Summerfield reported that postal inspectors investigated 15,821 complaints of obscenity and fraud in the U. S. mails last year. There were 13,315 such complaints investigated in 1957. In his annual report the Postmaster General said there were 5,815 cases pending, an increase of 16 per cent over a year ago.

"Arrests for mailing pornographic matter established a new record," he told Congress. "Despite this, the dealers in smut and filth were more active than ever, and the avalanche of salacious material received through the mails continued to cause widespread public complaint." He assured the legislators that "every effort is being made

to enforce vigorously the postal obscenity statutes."

OHIO NURSE SAYS TRUE EDUCATION HINDERED BY TRASHY LITERATURE

Trashy and obscene literature among some school children is becoming such a problem that it is making education almost impossible, a school nurse said in Cleveland, Ohio.

Mrs. Margaret Rowland, whose work brings her into daily contact with youngsters 15 and under, charged that "our children are being brain-washed by this trashy literature, and in the face of it, true education is out of the question."

Mrs. Rowland said she was convinced this trash is controlling our children's "culture" and school work gets what time and interest are left.

Miscellaneous

AMERICANS LEAD IN NUMBER OF TOURISTS TO ISRAEL

A record 75,000 tourists visited Israel in 1958 spending an average of \$164 each on "tourist purchases," according to the *Jerusalem Post Reporter*.

More tourists (40.6 per cent) came from North America than from any other continent with Europe accounting for 37.5 per cent.

RELIGIOUS ENTERPRISES GET LION'S SHARE OF PHILANTHROPY

Philanthropic giving in the U.S.A. totalled \$7,100,000,000 for the year 1958 and 51 per cent of the gifts (or \$3,641,000,000) went to religious enterprises, the American Association of Fund-Raising Counsel reports.

The association also says that church contributions for overseas relief since World War II amount to about 300 billion dollars, while private giving for this purpose during the same period reached only 7 billion.



Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Does the term "the dead in Christ" (1 Thessalonians 4:16) include the Old Testament saints?

This is indicated in Hebrews 11:39, 40, where we read, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Why do some use the word "trespasses" instead of "debts" in quoting the Lord's Prayer? (Matthew 6:12)

The word *trespasses* has been substituted for the word *debts*, probably because the Lord, in the two following verses, is believed to explain what He meant by the word *debts*. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." See also Luke 11:2, in which the word is "sins."

When a person is leading in public prayer should he not include a request that God would forgive us for our sins?

It is true that none of us is perfect and that we ever need the mercies of God, but I think it honors the Lord much more to thank Him for His great salvation. While we wish to be saved from an unholy self-righteousness, we certainly also need Him to save us from a false humility. Why ask God to forgive people if they plan to go right on committing sin as they have been doing before?

What did Jesus mean when He said, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city"? (Matthew 10:15)

Jesus had commissioned the apostles to go forth declaring, "The kingdom of heaven is at hand" (v. 7). If the hearers were to reject their message concerning Him and the Kingdom, their judgment would be greater than the judgment which had fallen on the basest of sinners who who had never heard of Him. It is a solemn warning to all that to reject the Lord Jesus is the greatest of all sins.

What is meant when the Bible speaks of the woman as the "weaker vessel" (1 Peter 3:7)?

As a rule, the woman is less strong physically than the man. I should like to quote from Adam Clarke: "[The woman is] more delicately constructed. Roughness and strength go hand in hand; so likewise do beauty and frailty. The female has what the man wants—beauty and delicacy. The male has what the female wants—courage and strength. . . . By these things God has made an equality between the man and the woman, so that there is properly very little superiority on either side."

Was Judas present when Jesus instituted the Lord's supper? Did Jesus wash the feet of Judas?

The accounts indicate that Judas was present throughout the supper (Matthew 26:21-28; Mark 14:17-25; Luke 22:19-23). It was "during supper" (John 13:2, ASV) that Jesus rose and washed the disciples' feet. He seems then to have resumed the supper, during which He announced that one of the disciples should betray Him (v. 21). Soon thereafter He gave the sop to Judas (v. 26). Then the devil entered into Judas (v. 27) and he went out to betray 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).

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



Ananias, the Hypocritical Believer

Sunday School Lesson for April 12, 1959

ACTS 4:32 to 5:11; EPHESIANS 4:17, 22-25

What a difference between Barnabas, subject of last week's lesson, and Ananias of this week's study! Moved by the Holy Spirit, some of the members of the first church, including Barnabas, sold their possessions, brought the proceeds to the church, and presented it to the Lord. There it was placed in a common fund from which every member shared as he had need. Oddly enough, the consecration of Barnabas, which was especially mentioned, became the occasion for another man's sin! And that same situation exists today!

THE NATURE OF ANANIAS' DECEIT

"But a certain man named Ananias"—Luke contrasts the work of the Spirit in Barnabas and the work of the devil in Ananias—"with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." What was sinful about this act? Were they not to be commended for their giving? Ananias was guilty of—

(1) *Inordinate envy.* The consecration of Barnabas undoubtedly drew praise and admiration from the members of the church. Perhaps Ananias could not sleep that night because he could not stand the praise which came to Barnabas. What sinful sleeplessness is that which is the result of envy! Ananias deliberately resorted to deception in order to obtain the praise of men.

(2) *Fatal forgetfulness.* Ananias must have forgotten that "all things are naked and open before the eyes of Him with whom we have to do."

(3) *Surrender to Satan.* "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" Sin begins when Satan's whisperings enter the heart (see Luke 22:30, 31). Here was a man who had been filled with the Holy Spirit, but now he is filled with the devil! Ananias had the power to choose which spirit he would allow to fill him.

(4) *Hypocrisy.* To attempt to appear good without being good is hypocrisy. The word "hypocrite" comes from a Greek word meaning "an actor." Ananias acted a part. He brought only a portion of his money and attempted to give the impression that he had brought his all.

(5) *Desire for gain without effort.* Ananias wanted to appear to be as spiritual and generous as Barnabas, but was unwilling to pay the price. A schoolboy may be able to make a high grade by cheating, but no Christian can be truly spiritual apart from complete consecration to Christ. Glory comes after sacrifice, power after purity, and Christ-likeness after crucifixion with Him!

(6) *Lying to God and to the Holy Spirit.* "Why hath Satan filled thine heart to lie to the Holy Ghost?..."

Thou hast not lied unto men, but unto God." Exactly what do these solemn words mean? Ananias was no monster of iniquity. Neither was his sin so unique as to find no parallel in our churches today! It was simply that when the sale was made and he had the cash in hand, he became the victim of covetousness, and did not have the heart to make good his vow to God.

How many thousands since his day have broken vows made to the Lord regarding the giving of money! "Pray for me, Pastor, that I may sell my home, and I will give so much to the church." So the pastor prays, and the property is sold, but in some cases God's cause never receives the money!

THE CONSEQUENCES OF ANANIAS' DECEIT

(1) *Death to the guilty pair.* Acts 5:5, 10. Was God severe in smiting them? No! He must preserve the purity of the Church in its infancy at any cost. He must, at the outset of the Church's life, once and for all show His attitude toward all lying, deceit, and hypocrisy!

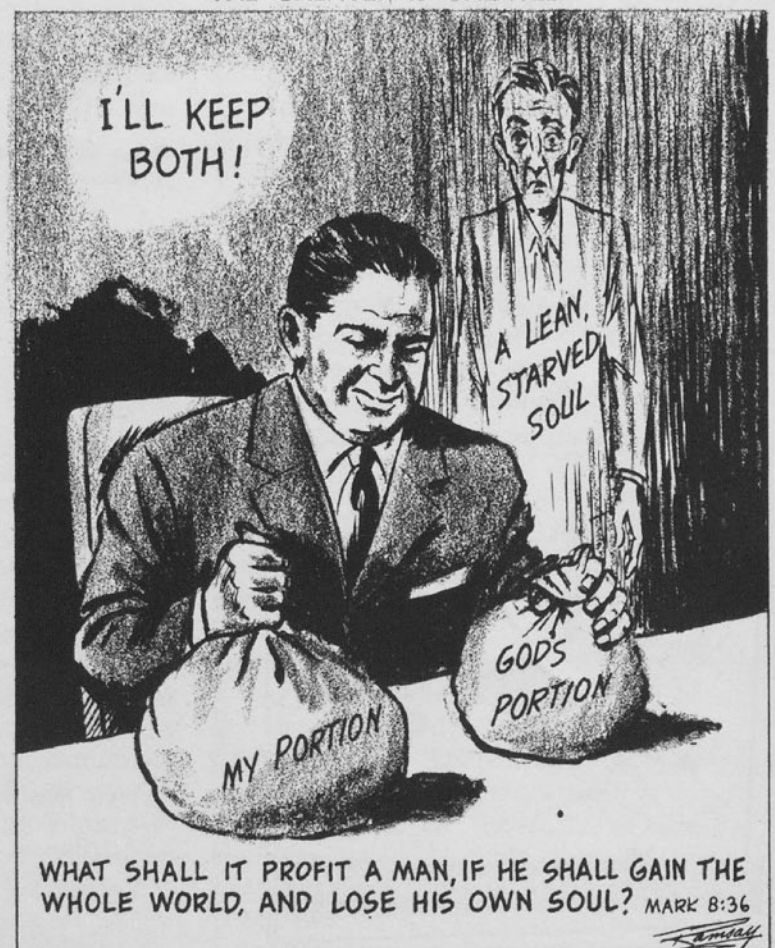
(2) *Fear upon the Church.* The sin and death of Ananias worked together for the good of the church, filling the believers with a wholesome fear and impressing them with the importance of purity and honesty of heart and motives.

(3) *Fear upon unbelievers.* "And of the rest durst no man join himself to them." These who might have been tempted to join the church from impure motives dared not do so. They did not wish to risk becoming corpses.

Might it not be a blessed thing for the Church of Jesus Christ if the spiritual tide in it were such that deception would be thus exposed and dealt with today?

—J. Bashford Bishop

THE CHEATER IS CHEATED



May 10 to be "D-D-Day"

Presbyters Call for "Double Dollar" Offering to Finance Schools

SPRINGFIELD, Mo.—The General Presbyters of the Assemblies of God met in special session February 24 to take up the financial problems of Evangel College. This Pentecostal school, now in its fourth year, will need \$150,000 between now and June 30 to meet current obligations.

Acting in their capacity as official representatives of the various district councils, the General Presbyters resolved to urge the Assemblies in their districts to rise to the emergency and assume this expense. They re-affirmed the fact that our church needs this college and that it is the responsibility of the entire Fellowship to support it.

They voted to set aside a Sunday (May 10) as "D. D. Day" or "Double Dollar Day" at which time the members of our assemblies will bring offerings of at least two dollars each, using special coin cards. The offerings will serve a dual purpose. For every dollar that is given for Evangel College, one dollar will go to the Bible college designated by the donor. Thus all the Assemblies of God Bible schools will get much-needed assistance on "D. D. Day."

It was reported that the enrollment at Evangel College has grown to 409 at present. The students represent 45 states and five foreign countries. The college, located at Springfield, Missouri, will graduate its first class this May. It offers a full four-year curriculum in liberal arts and the work is accredited by the University of Missouri.

Forty of the 44 districts were represented by the 109 General Presbyters who attended the session, which was held in the radio chapel at Central Bible Institute. The meeting began with a devotional address by C. W. H. Scott. He spoke of the present crisis as a spiritual challenge to the entire movement. He said the training and holding of our Assemblies of God youth are vital to the future growth of our

church at home and around the world.

Brother Scott stated that if we do not train our young people we will turn them over to other churches or to secular schools where they will meet un-Christian influences. He said we need revival to fire the hearts of our youths and we must maintain our schools in order to train them for consecrated service. Every aspect of the work of the church is involved, he pointed out: evangelism, missionary service, home missions vision, radio ministry, etc.

The meeting of the presbyters was preceded by meetings of the General Council Finance Committee, the Committee on Education, and the Board of Directors of Evangel College.

T. F. Zimmerman, reporting on the financial situation, told the presbyters that Evangel College will need \$150,000 to operate up to June 30; and for the following year which will begin July 1 the college will need an additional sum of \$164,000 over and above the normal operational income. The budget has been cut to barest necessities, he said.

R. M. Riggs told the presbyters that the college is now being subsidized by earnings of the Gospel Publishing House. He reminded them that a new administration building for the national headquarters offices is urgently needed but cannot be erected until there are sufficient contributions to operate the college. Brother Riggs said the executives would like to begin construction of the administration building on April 1, 1960.

"As we put our collective shoulders to the carrying of this burden," he said, "it will mean that we will be bound together; yea, pressed together into a unity we have never known before. As we share a common participation in this program we will not only underwrite a magnificent institution for the spiritual protection and welfare of our excellent young people,

but it will result in binding the whole General Council into a fellowship together, in a way that will be pleasing to our Lord and deeply gratifying to us all."

The Holy Spirit moved upon the hearts of the brethren and first one, then another, arose to meet the challenge. Spontaneously they pledged their districts to support the college in its financial crisis.

One district superintendent drew a check for \$1,000 from his pocket and said his district had instructed him to bring this amount as a contribution toward meeting the need. He also made a personal pledge to Evangel College.

Other brethren made personal pledges, as well as commitments on behalf of their districts. The hearts of the brethren were melted and, as Brother Riggs had prophesied, there was a flowing together in unity of purpose that brought God's wonderful blessing upon the entire body. It was evident that if this same spirit of loyalty toward our General Council program and our college can spread throughout the whole Fellowship there will be a revival that will refresh and rejuvenate our entire movement in the Lord.

The financial need of Central Bible Institute was also laid before the General Presbyters. They were told that student enrollment has dropped to 375 at the present moment and the General Council over recent years has had to loan \$318,287 to the school to pay for its capital expansion. This is in addition to bond retirement obligations incurred for the erection of W. I. Evans Hall.

A committee will study the advisability of "regionalizing" Central Bible Institute so that certain districts would assume some definite responsibility toward its support, in the same way that other districts support their regional Bible colleges. A report on this matter will be presented at the August meeting of the General Presbytery in San Antonio, Texas.

It was stated repeatedly during the presbytery session that our Fellowship is well able to support our schools, erect necessary facilities at headquarters, and meet other requirements of a growing movement without putting an undue burden on anyone, if every member will just do a little. The challenge comes to all, bringing the opportunity for all to participate and for all to share in the blessing. ◀◀

CRISIS!

The General Presbytery of

Declares Sunday

DOUBLE

Evangel College -- \$150,000

THE DECISION:

The General Presbytery, meeting in emergency session, has recognized the immediate need for \$150,000 at Evangel College, our liberal arts school. This amount must be given to cover the costs, beyond student tuitions, of training our Pentecostal youth today for leadership opportunities tomorrow.

The General Presbytery has also recognized the need for providing financial assistance to our endorsed Bible Colleges, all of which are faced with similar economic needs in this day of rising costs.

To meet these urgent needs, Sunday, May 10, 1959 has been declared DOUBLE-D-DAY.

\$1.00 for EVANGEL COLLEGE — \$1.00 for a

of the Assemblies of God

ay, May 10, 1959

- D - DAY

,000 Urgently Needed !

THE DISTRIBUTION:

DOUBLE-D-DAY gives opportunity to our Assemblies of God church members, and other friends of our Pentecostal youth to help the General Presbytery and the districts they represent in meeting their share of the \$150,000 goal. A gift of \$2.00 or more will relieve this financial emergency at Evangel College and our Bible Schools.

D-DAY Meant Victory

for America

Double-D-Day will Mean

Victory in Christian

Education for our

Pentecostal Youth.

The General Presbytery
J. R. Flower, Secretary
434 W. Pacific Street
Springfield, Missouri

I am interested in the training of our Pentecostal youth. I also take note of the present time of financial crisis.

- Please send me information as to how I can further help
- Enclosed is my gift of \$..... for Evangel College and \$.....

for
(Bible College)

(Endorsed colleges can be found on back of this coupon)

Name

Address

Church to Receive Co-op Credit

BIBLE COLLEGE

The Duty of Christian Parents

BY RALPH M. RIGGS

TO BE A CHRISTIAN MEANS NOT only to be born again and to nourish that new spiritual life by constant attendance upon worship, at home, and at church, but it means to manifest godliness in all the relationships of life. One of the most fundamental and important of life's relationships is that of parent to child and the Bible not only recognizes this but carefully prescribes what that relationship should be.

One of the reasons why God in His Bible dwells at some length upon what a father should be and do toward his child is that He has ordained that this relationship should stand as a constant illustration of the Heavenly Father's relation to His earthly children. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Now if we, being human, utterly pervert and abuse our relationship and responsibility toward our children, should we not thereby entirely misrepresent God's relationship to His children and thus spoil His intended illustration?

It is also well known that the home is one of the great institutions upon

which rests the whole structure of modern civilization. Many of the wiser heads of the present day are gravely concerned about the future of our country because of the rapid disintegration of the home and family life. God is concerned about the peace and prosperity of all men, and for this reason He too gives solemn instruction in His Bible about home relationships.

It is also to be observed that the children who have had the advantage of wholesome home discipline and Christian love make far better individual Christians and church members than those who have not had these advantages. In other words, these people who in their childhood have learned to obey and respect their parents because they trusted in their love and superior wisdom, find it far easier to obey and respect the laws of God, trusting in His love and superior wisdom, than do those people who were constantly allowed to disobey their parents when they were children. Thus, in order to have good, obedient children in His great family, God instructs that all children shall take their proper place in their own families.

What the Bible instructs concerning

the duty of parents to children may be divided into two sections; namely, their duty to teach them and to train them. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7; 11:19-21). It was also a custom of the Israelites to gather men, women, and children together that the Word of the Lord might be read and explained to them (Deuteronomy 31:12, 13; Nehemiah 8:1-3). The children were not forgotten in this public teaching of God's Word. It is thus the parents' duty and God-given commission carefully to instruct their children in the truths of the Bible.

"When thou liest down and when thou risest up" suggests to us that beautiful practice of evening and morning family prayers. Father and mother call the children together. A portion of Scripture is read and possibly explained, and all engage in reverent prayer. Many a Christian worker today can thank that loving spiritual environment of the daily family altar in his childhood for the present-day devotion of time and talents to Christian service. A daily teaching of the Word of God from the loving lips and godly life of a Christian parent sows the little minds and hearts full of gospel seeds which are sure to spring up and bear fruit unto eternal life.

And the Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Here is not only a promise that children can be molded for life but a command thus to mold and shape children's lives. No matter how godly the parents themselves may be or how far back their ancestral line of respectability may run, it will be eternally true that all children left to themselves will bring their parents to shame (Proverbs 29:15). "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15). It is absolutely necessary therefore that firm measures be taken to hold children in the straight path of obedience, respect for age and for sacred things, and of all things that bespeak good manners and proper training. The weak young sprig of a tree

Directory of Bible Colleges

Endorsed by the Department of Education
the Assemblies of God

Bethany Bible College—Santa Cruz, California

Central Bible Institute—Springfield, Missouri

Eastern Bible Institute—Green Lane, Pennsylvania

North Central Bible College—900 Elliot Avenue S, Minneapolis, Minnesota

Northwest Bible College—E. 69th and 8th Avenue NE, Seattle 15, Washington

South-Eastern Bible College—Lakeland, Florida

Southern California Bible College—Costa Mesa, California

Southwestern Bible Institute—Waxahachie, Texas

is bound fast to a straight rod that it might grow straight and upright, and the weak young sprig of a human life also needs at least occasional contact with a rod that it too might grow straight and upright. The prescription, "Spare the rod and spoil the child," is not only old-fashioned but it is based squarely upon the perennially up-to-date Word of God (Proverbs 13:24; 19:18; 23:13, 14; 29:15-17).

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). "Nurture" speaks of nourishment and culture, and "admonition," of course, means faithful warning. Here is the parents' spiritual duty toward their children. Of Abraham God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Genesis 18:19). And this was why He took him into His confidence. Eli lost his birthright, his high priesthood, and his very life because he honored his sons above the Lord and allowed them to make themselves exceedingly vile (1 Samuel 2:12-36). And today God is still choosing Abrahams and rejecting Elis. ◀ ◀

FOR THE JUNIOR READER

Children's Quiz

OLD TESTAMENT CITIES

1. What cities were destroyed by fire from heaven?
2. What was the city out of which God called Abram?
3. In what place did Jacob have the dream of the ladder with the angels ascending and descending on it?
4. What city's walls fell flat before Joshua and Israel?
5. In what city did Samuel anoint David to be king over Israel?
6. At what place in the wilderness did the Israelites find 12 wells of water?
7. At what place did Jacob serve 14 years so he could have Rachel for his bride?
8. At what city was Israel defeated because of the sin of Achan?
9. To what city was the prophet Jonah sent?
10. Where did Jonah decide to go instead?

ANSWERS:

1—Sodom and Gomorrah (Genesis 19:1-2); 2—Ur (Genesis 15:7); 3—Bethel (Genesis 28:12-19); 4—Jericho (Joshua 6); 5—Bethlehem (1 Samuel 16:1-13); 6—Elm (Exodus 15:27); 7—Harar (Genesis 29:1-28); 8—Ai (Joshua 7); 9—Nineveh (Jonah 1:2); 10—Tarsish (Jonah 1:3).

April 5, 1959



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, April 6

Read: James 3:1-6

Learn: "The tongue is a fire, a world of iniquity...it defileth the whole body" (James 3:6).

For the Parent: For the first three days of this week, plan a concentrated study of James 3. This is an area in which all Christians seem to need special help from God. Make it a point for members of the family group to watch what they say and how they say it. Stress: (1) the difficulty of controlling our tongues, v. 2; (2) the source of the power of the uncontrolled tongue, v. 6.

Question Time: What illustrations does James use to point out the influence of the tongue? (vv. 3-6)

Tuesday, April 7

Read: James 3:7-13

Learn: "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

For the Parent: Review the material studied yesterday. Then point out: (1) the tongue cannot be tamed by man himself—he needs God's help, vv. 7, 8; (2) inconsistencies are often shown by our words—inconsistencies that have no place in the Christian's life, vv. 9-12; (3) true wisdom and knowledge are shown by what we do and what we are. The word "conversation," as used here, means "behaviour," v. 13.

Question Time: In view of verse 8, how can the tongue be tamed? (See above) How is true wisdom best expressed? (v. 13)

Wednesday, April 8

Read: James 3:13-18

Learn: "But the wisdom that is from above is first pure..." (James 3:17).

For the Parent: Review the material studied Monday and yesterday. Discuss any specific problems members of the family group may have encountered in seeking to improve in this phase of Christian living. Then show how our true character is revealed both in what we say, what we do, *how* we say what we say, and *how* we do what we do. Discuss the qualities of the wisdom that comes from God (vv. 17, 18), urging all to make this a part of their lives.

Question Time: What are some of the qualities of the wisdom that God gives? (vv. 17, 18)

Thursday, April 9

Read: Acts 5:1-11; Ephesians 4:17-25

Learn: "A false witness shall not be unpunished, and he that speaketh lies shall perish" (Proverbs 19:9).

For the Parent: (Additional material on "Ananias, the Hypocritical Believer" will be found on Sunday's Lesson page.) Review the story of Ananias and Sapphira, stressing their sin and God's judgment upon it. (Tie in their sin with the material studied during the first three days of this week.) Emphasize the importance of truthfulness. This is what God expects of us, and this is what we should seek to attain.

Question Time: What was the sin of Ananias and Sapphira? (vv. 3, 9) How did God judge their sin? (vv. 5, 6, 10)

Friday, April 10

Read: Numbers 21:4-9; John 3:14-16 (Sunday's Lesson for Juniors)

Learn: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

For the Parent: Review the story of the brazen serpent, pointing out: (1) the sin of the people, v. 5; (2) God's judgment upon their sin, v. 6; (3) Israel's repentance, v. 7; (4) God's method of deliverance, vv. 8, 9; (5) the symbolism of what Christ was to do for us.

Question Time: What was the sin of Israel at this time? (v. 5) Discuss how this ties in with this week's study of James 3.

Saturday, April 11

Read: Mark 10:46-52 (Sunday's Lesson for Primaries)

Learn: "Pray without ceasing" (1 Thessalonians 5:17).

For the Parent: Review the story of the healing of blind Bartimaeus, stressing: (1) his call to Jesus for help, v. 47; (2) his persistence in spite of opposition and ridicule, v. 48; (3) Jesus' willingness to hear every cry for help and to assist, v. 49; (4) the miracle Jesus performed, v. 52. Help the group realize the importance of prayer—calling on Jesus to help us and expressing our worship and praise to Him.

Question Time: What was the matter with Bartimaeus? (v. 46) What opposition did he face in getting to Christ?

Liberation in Cuba

An Eye-witness Account

ROY NYLIN

Havana, Cuba

OUR MISSIONARY LIFE IN CUBA BEGAN in the midst of a revolution. Two days after we arrived in Havana, the dictator fled. The events which followed made us realize more than ever before the value of the exhortation given by Paul to the Ephesians, "Make the very most of your time, for these are evil days."

Early on that eventful morning of the first of January, I was listening to the news from Miami on a short-wave radio when suddenly it was announced, "Dictator Fulgencio Batista has fled!" I ran out to break the news to the Waldo Nicodemus family in whose home we were guests. Some time later the electrifying news was broadcast over the local stations in Cuba. In a few moments the city of Havana was in bedlam.

People who had been bound under the dominion of a ruthless dictator for seven merciless years had now received



A liberation fighter with a machine gun across his lap takes a few moments to read the Testament given him by the World Home Bible League.

the news of liberty and freedom. A government which had kept its power through sadistic torture such as extracting fingernails, crushing hands and feet in red-hot vises, and smashing kidneys with rifle butts, was now crumbling. No wonder there was excitement in Cuba. Horns were blowing everywhere. Our neighbors were beside themselves, screaming with delight and singing.

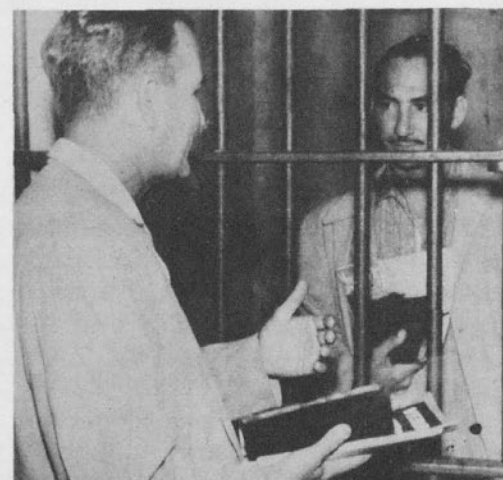
People who had not dared mention the name of the liberator, Fidel Castro, above a whisper for fear of punishment were now shouting his praises and waving the red and black banner of the "26th of July" movement. Everywhere guns appeared, sometimes five or six of them pointing from car windows. The good news of victory had changed Cuba completely. There was a rush in the days that followed to remove government forces and strengthen the revolutionary government.

One week after the dictator's flight from Cuba, we witnessed the triumphal entry into Havana of one who has been called the greatest revolutionary of this century, Fidel Castro. Thousands of people thronged the famous *Malecon* to welcome their hero and his *Barbudos* or bearded ones. Enthusiastic supporters of the revolution not only crowded the streets but hung out of windows and filled balconies and roof tops. The crescendo of shouting and cheering increased, some even weeping freely with joy, as the "bearded ones" were seen approaching. On they came, sitting on tanks, trucks, jeeps, and vehicles of every description. The days following were long to be remembered, for the Cuban people were really being consulted as to their will for the first time in history.

Oh that the world would receive the good news of the gospel of salvation as the people of Cuba received Fidel Castro and his liberation army. The story of the great Liberator and Saviour, the Lord Jesus Christ, eclipses any other. Jesus has set us eternally free from the shackles of sin. "Sin shall not have dominion over you" is

our message. We who were oppressed and tortured in body, soul, and spirit under the cruel forces of Satan are now set free by the Blood of the Lamb. When the true import of this message grips our hearts then we will "make the very most of our time" and spread abroad the tidings of salvation.

The liberation of Cuba is but a poor comparison to the day when the redeemed ones will make an entry into the new Jerusalem with our triumphant Saviour and King, the Lord Jesus Christ. The day is coming when the saved of all ages will sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed



A Batista supporter behind bars receives a Testament from a pastor. Thousands of World Home Bible League Testaments are read in prison cells throughout the island.

us to God by thy blood out of every kindred, and tongue, and people, and nation." We will join the "ten thousand times ten thousand, and thousands of thousands" saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Mingled with the shouts of rejoicing here in Cuba were the shadows of sorrow as families all over the island saw loved ones brought before the tribunal of justice to be tried for the war crimes they had committed. An example of this was the widow, Maria Navarro, who was a member of our Camaguey church. Her army officer husband had died a few years ago and her three sons had followed their father's footsteps into an army career. Two of her boys, Alejandro and Aldo-livio, even though they had been brought up in Sunday School, fell victims to Satanic devices and became ruthless

torturers in the dictator's army.

One day shortly after the government fell, the one boy knelt sobbing before his wife, declaring that he was going to give himself up. Both boys were tried before the tribunal and were declared guilty. This poor heartbroken mother witnessed her two boys being led away to face a firing squad as the penalty for their crimes. Thus the land of Cuba came under blessing and judgment.

Christians will rejoice in the truth of Christ's return, but sinners should tremble at the thought of the coming of the Lord because He is coming with justice.

Oh, sinner, hear me! There is a day coming when every guilty soul will stand before the tribunal of God and be judged for his sins. It is possible that some have been judged unjustly

here in Cuba. No doubt mistakes have been made because of man's inability to judge infallibly. But when the guilty soul stands before Almighty God, no errors will be committed. Man's soul will stand a just trial before the Judge who is omniscient. But thank God there is pardon at Calvary this very hour. Sin stains are washed in its life-giving flow.

May the Church of Jesus, our Saviour, march forth to victory and sing, "Awake, my soul, stretch every nerve and press with vigor on." Nate Saint, one of the missionary martyrs in Ecuador, had written in his diary: "I would rather die now than live at ease in such a sick world as this." If that can be the attitude of every Christian and if we will determine to "make the very most of our time," we will triumph in these closing hours. ◀◀

A Pastor's Look at the Mission Field

(PART TWO)

BY J. BOYD WOLVERTON

AT ONE A.M. I LEFT CAIRO FOR THE Sudan and Kenya, East Africa. I saw little of the desert except what was visible from the windows of the plane and while riding a camel at the Pyramids. Needless to say, the desert looked as bleak and lifeless as I had expected.

The only thing that disturbed my uncomfortable sleep in the rear seat of the DC 3 were the 5 a.m. prayers of a devoted Mohammedan. The only place in the plane that a man as large as he—at least 250 pounds—could kneel was right under my ear in the aisle. I had to admire his devotion and wished in my secret heart that we Westerners could have some of the same fixed purposes and unrelenting devotion that I observed in that misguided man's life.

It was still early when we arrived at Khartoum, and very hot, even early in the morning. I ordered boiled eggs for breakfast but found only about a sixteenth of an inch of cooked egg just under the shell. But at least the waiters and people looked clean in Khartoum. I believe Cairo was the dirtiest city I have ever seen.

After about a two-hour wait we flew on to Nairobi where I was met by the Paul Brutons and a Canadian mission-

ary who is stationed there. We left immediately by car for Arusha, Tanganyika, an unevangelized area where the Brutons are opening up mission stations. Some of the roads were paved and fairly good but the rest were rough gravel and dusty. No wonder the cars of missionaries do not last; they cannot take the constant pounding they get on the African roads. On the way back to Nairobi the following Saturday we had two flat tires, one partridge through the windshield, and a broken shock-absorber, all in 160 miles of tortuous driving. Quote a contrast to California Freeways!

Brother Bruton is doing a tremen-



New church in Arusha, Tanganyika

dous job building churches and establishing missionary work in that area. He is winning the confidence of the people, both white and black. For example, one afternoon we went to a market place near Arusha to get some pictures of the Marasi. I was very cautious in taking pictures for I had a wholesome respect for the spears and knives the Marasi tribesmen carried. But Brother Bruton was able to bargain with them to permit us to take their picture by snapping one of them with his Polaroid and showing them the finished product, much to their amazement and delight. While talking to a British government official at the market, we learned that he had been in the area for two years, had been dealing with these very same natives all this time, yet had never been able to get permission to take a picture of a single one of them. Brother Bruton's strategy paid off.

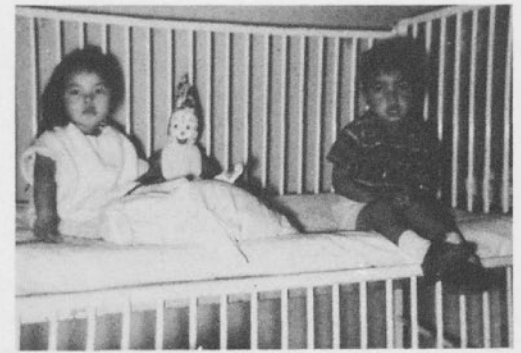
I was happy to see the church that was almost finished in Arusha, and also the store front that Brother Bruton has rented for a meeting place (to be used later as an office and bookstore). We also went to Moshi about forty miles distant where he has received permission to build another church. It is an excellent location, right next to a youth center, and accessible from the main area of the city yet removed from the congested area. Another missionary couple is needed to settle in that city and work out from there in further evangelization of northern Tanganyika. I had the privilege of speaking to about 150 people one night in a shedlike building ordinarily used as a beer parlor. We called them to worship with the same drum that was used to beat out the rhythm for their payday dances and frequent carousals.

We flew to Johannesburg, South Africa, where we met the Moody Wrights and their son Earl, old friends of our family. Next stop was Durban, South Africa, where I was greeted by my brother and his wife, Hazen and Gladys Wolverton, and one of the national preachers who works with them in Zululand. Again we had to make a quick trip to Eshowe, about 100 miles away, for a national meeting that afternoon. It was the rainy season in South Africa and yet the tent was packed with men, women, and children sitting everywhere. I heartily enjoyed minis-

(Continued on page twenty)



VACATION MINISTRY AT MOUNT EDGE CUMBE



Children at Mt. Edgecumbe Hospital

STUDENTS ON OUR BIBLE COLLEGE campuses are often asked: "What will you be doing this summer?" Various answers are given. One will hold revival services in his home district; another will conduct VBS in various places; while still another will be assisting the pastor of his home church.

However, many students reply: "Oh! I would like to do something for the Lord this summer, but I must find a job if I am to continue Bible school next fall."

Finding myself in such a situation when the spring term ended at CBI in 1957, my thoughts turned to Alaska where I had spent a previous summer. This time I applied for work with the Alaska Native Health Service and was delighted when I was assigned to the pediatric unit in the A.N.H.S. hospital at Mt. Edgecumbe, near Sitka.

Mt. Edgecumbe, named after a nearby extinct volcano, is a Federal medical and educational installation located on Japonski Island in Southeastern Alaska. Originally the home of the Tlingit (pronounced Klink-et) Indians, it has in turn been occupied by Russians, U.S. Navy, U.S. Army, and the U.S. Department of Health, Education, and Welfare. Added to the original naval hospital unit, the new five-story hos-

By Eva Wright



Eva Wright, staff nurse for Central Bible Institute, Springfield, Mo.

pital provides 340 beds and the medical service is available to "natives" from all over Alaska. (The term *native* is applied to the Eskimo, the Aleut, the Haida, Tlingit, Tsimshian and Athabaskan-Tinneh tribes of Indians.) Apart from the A.N.H.S. hos-

pital at Anchorage, Mt. Edgecumbe is the only hospital offering comprehensive service of its type in Alaska. Consequently people from all parts of the new state congregate on the 253 acres set aside by the Government for this purpose.

The Federal school at Mt. Edgecumbe has facilities for 650 students. From all parts of Alaska, these young people come to receive high school and vocational training in carpentry, airplane mechanics, mill and cabinet making, home economics, and commerce. Opportunity for training as dental technicians, dental assistants, and practical nurses is also provided at the hospital.

On his admission to the hospital or school, each person's religious affiliation is recorded and his name given to the local minister of his denomination. No other minister or church is permitted to contact students or patients who are minors unless requested to do so by the parents. Written per-

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mission is required. This year, only thirteen are registered as Assemblies of God students, although many more are known to have been associated with our village churches. Small student meetings are being conducted on the island for our students and many others are anxious to attend them but are not permitted to do so. This same policy holds in the hospital, and prevents many from hearing the gospel of Christ.

However, there are many opportunities for Christian teachers, nurses, and other workers who have contact with these wonderful people to bring them the gospel, lead them to Christ, and encourage them in their Christian walk.

To forego a coffee break in order to teach the children a chorus, tell them a Bible story, or help them with their Bible workbooks, is adequately re-



Children at Mt. Edgecumbe Hospital. Three are wearing braces on their backs.

shores of Baranof Island and separated from Mt. Edgecumbe by a five-hundred-foot ocean channel. Sitka was the capital of Russian America until Alaska was purchased by the United States in 1867, and it continued to be the capital of the American territory until the administration was moved to Juneau in 1906.

St. Michael's Cathedral, with its ikons and other religious treasures which had been brought from Russia, was the spiritual center of Russian Orthodox Christianity in Alaska. The Roman Catholic church and various Protestant bodies now have churches located in the area and certain modern cults are seeking to gain a foothold there also.

The Sitka Assembly of God is located on the site of the first Russian cemetery where crumbling marble slabs mark the graves of the early Russian settlers. This is advantageous because new residents and visitors to the town discover the church while on a sight-seeing tour.

In charge of the work at Sitka are the Wesley Hansens, who, with their children, live in an apartment at the rear of the church. These indomitable missionaries work tirelessly and sacrificially in their endeavor to win souls to Christ.

Assisting them are several Alaskan young people who have been wonderfully saved. These young people have a real burden for their lost brothers and sisters and their Sunday evening street meetings give evidence of this fact. One young man from the Pribilof Islands plans to record his testimony in his native language and to pay for radio time to enable his own people to hear the message. Others witness to those with whom they work and contact in other ways, and souls continue to find the Lord in Sitka.

Although there is quite a rapid turn-

over in the congregation, the people of the church rejoice when one leaves to take the gospel to yet another village. These messengers who are returning to their own people with the gospel of life, deserve our prayer support.

Those who desire to work for the Lord and at the same time find it necessary to secure secular employment will find plenty of opportunities in the beautiful new state of Alaska especially as teachers, nurses, nurses' aids. Vocational volunteers may write to State of Alaska, Department of Education, % Mr. Don Dafoe, Juneau, Alaska; or Bureau of Indian Affairs, Box 175, Juneau, Alaska. The state requirements for teachers are quite low, something like twelve hours college credits; while the Bureau of Indian Affairs requires twenty-four hours for a teaching certificate. Form 57 can be secured at any Post Office to make application for appointment as teachers, nurses, or nurses' aids for the Bureau of Indian Affairs.

* * *

With the steady growth of population since Alaska has been admitted as a state, opportunities for gospel ministry also increase. Living costs in Alaska are extremely high. Traveling is hazardous and expensive. Six Assemblies of God missionaries have airplane ministries to remote villages. Tires, gas, and equipment for the planes are a constant expense. Other emergencies often arise which the missionaries are unable to meet without financial aid. For this reason, the Home Missions Department has set up the ALASKA EMERGENCY FUND. At present this fund is far in the red, due to heavy demands upon it recently. Use the coupon below to send whatever the Lord may lay upon your heart, for furthering the Kingdom in our newest state.



Eskimo patients at Mt. Edgecumbe Hospital

warded by their interest and aptitude for learning the things of God. Many of these children have never seen a farm, a horse, a train, or a factory, and it therefore becomes necessary to adapt illustrations to the things with which they are familiar.

I found my own education being supplemented as I searched for illustrations associated with ice fishing, hunting, climbing, dog teams, seal hunting, ivory carving, and Arctic survival. As the nurses encouraged the children to pray for each other, especially for those who were more seriously ill, friendships deepened and they too felt that they were part of the great Alaskan family which had been gathered from the four quarters, including Barrow, Nome, Fairbanks, Bethel, the Aleutian Chain, Metlakatla and Stevens Village.

While in Alaska, I was associated with the Assembly of God in Sitka, the historic and scenic town nestling in the mountainous terrain of the western

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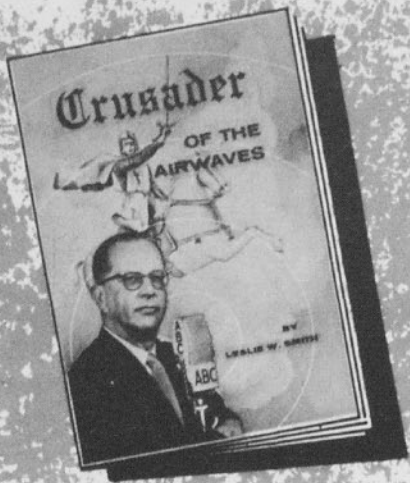
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BY LESLIE W. SMITH

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The book is written by Leslie W. Smith, Layout Editor of *The Pentecostal Evangel* and formerly Editor of *The World Challenge*. Brother Smith has known Brother Ward for a good many years, and has compiled a dramatic and colorful story. It is a testimony to the miracle-working grace of God. You will enjoy reading it, and no doubt will want to share it with your friends.

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The Four Fundamentals

(Continued from page three)

part of our lives. One Sunday morning a number of years ago our baby boy woke up with the chicken pox and big blisters on his face. Mrs. Lonsford and I prayed for him, and those chicken pox dried up and peeled off before Sunday School time. I know God can heal. He wants to do much more than we permit Him to do along this line in our churches.

We are told that God gave Noah many details concerning the ark he was to build. He told him how to build it, what materials to use, how large it was to be, and why he was to build it. But He omitted one very interesting detail. He did not tell Noah how long it would take. Yet the Scripture says, "All that God commanded him, so did he."

When we started out as a Pentecostal movement God showed us why it was necessary for Him to raise up such a movement. He showed us what was important, basic, fundamental. He didn't tell us how long it would be before the end, but He did show us the importance of *occupying till He come*. If we remain true to the plan of God for us as individuals, and to His plan for the movement as a whole, we have a glorious future.

I know I am not going to be disappointed when I get to heaven, because through the Holy Spirit we have already received an earnest of our inheritance. The heaven in our souls is enough to make us long for the heaven God has prepared for us. Let us remain true, "earnestly contending for the faith once delivered unto the saints." The best is yet to be!

A Pastor's Look

(Continued from page seventeen)

tering to these eager people. The service included testimonies by the preachers and workers and concluded with prayers for healing.

It was at this service I met the national preacher who had been led of the Lord to go and pray for my brother when he was at the door of death. Here is the story:

Hazen had gone back to Africa with

a serious case of diabetes. Because insulin was available in South Africa, he was permitted to return to the field even though he was having to take fifty units of insulin a day. There are many health hazards that our missionaries face constantly in their God-called and sacrificial duties and unfortunately my brother was taken with an attack of dysentery.

When the delicate balance between insulin intake and sugar in the blood stream was upset, he was thrown into a coma. But this national preacher, who knew and responded to the voice of the Lord, walked many miles to my brother's home, and prayed for him.

Hazen today is completely delivered from diabetes. He takes no insulin, does not have to watch his diet, and is much more effective as a missionary than before because of freedom from those restrictions. God is good. I will always respect that national preacher who believed that the God of miracles still lives today.

That evening at Eshowe we attended a service that my brother conducts for the whites. There was a good attendance, and at the conclusion we were happy to see souls at the altar giving their hearts to the Lord.

The next night we started out for a service in one of the national areas where Hazen regularly visits and ministers, but we never arrived due to the torrential rains and hazardous roads. I have since been told that over a thousand were present for the service that night.

(To be continued)

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By Donald Gee

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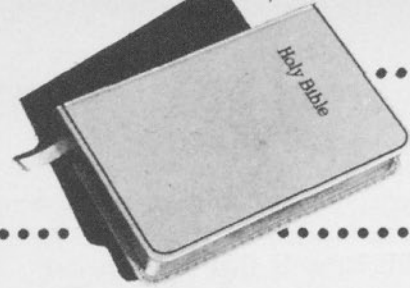
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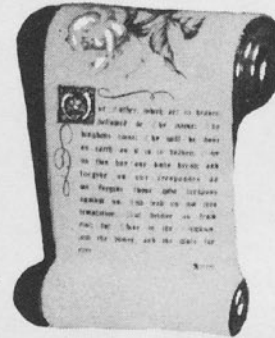
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	Mobile	First	Apr. 12-19	Donald Lunsford, Jr.	W. L. Baker
	Whistler	A of G	Apr. 5-12	Donald Lunsford, Jr.	Daniel Mosier
Calif.	Oceanside	A of G	Apr. 7-19	Jimmie Mayo, Jr.	Daniel Bayliss
	Santa Ana	Newhope	Apr. 7-19	Arvel Kilgore	Thomas Monte
	Tracy	A of G	Apr. 7-19	Denny Davis	Eugene Lawrence
	Waterford	First	Apr. 7—	Don George	A. M. Redding
D. C.	Washington	Bethel Pent. Tab.	Apr. 7-19	Ernie Eskelin	J. Renton Hunter
Fla.	Ft. Pierce	* A of G	Mar. 31-Apr. 5	Dick Stevens Family	J. D. Courtney
	Hialeah	* Bethel	Apr. 7-19	Dick Stevens Family	Leonard Cutts
Ind.	Plymouth	First	Apr. 7—	Bob Hoskins	Jim Duncan
Iowa	Mt. Ayr	Pleasant Hill	Mar. 31-Apr. 12	Frank E. Martin	L. H. Buck
La.	Luling	A of G	Apr. 5—	Wm. J. Theiler	Carl Davis
	Plain Dealing	A of G	Apr. 6-19	R. J. Palser	Jack Gresham
Mich.	Central Lake	A of G	Apr. 7-19	Clenton Winford	Robert Monroe
	Charlevoix	A of G	Apr. 12-26	Ella Giles	T. B. Thodeson
Minn.	Farmington	A of G	Mar. 31-Apr. 12	Fisher-Chaffee	Everett Lord
Mo.	Festus	A of G	Apr. 1-12	Paul Hild	James E. Griggs
	Kansas City	Evangel Temple	Apr. 5—	Gene Martin	A. A. Wilson
	Mt. Vernon	A of G	Apr. 7-19	E. L. Surratt & wife	Samuel Adams
Mont.	Nevada	** American Legion	Apr. 12-19	Louise Nankivell	M. Haley, Chmn.
	Billings	A of G	Apr. 1-12	Christian Hild	Walter Buck
Nebr.	North Platte	A of G	Mar. 22-Apr. 5	Carl Johnson, Jr.	Louis L. Roggow
N. J.	Camden	Calvary	Apr. 8-19	Ronald Ripley	Harold W. Barnes
	North Bergen	Gospel Tab.	Apr. 3-12	John Wright Follette	Guy W. Duty
Ohio	Norwalk	A of G	Apr. 7-19	Joel Palmer & wife	John W. Blair
	Oberlin	A of G	Apr. 7—	M. E. Applegate	H. E. Spriggs
	Toledo	A of G	Apr. 7-26	Harold May	G. G. Martin
	Uhrichsville	A of G	Mar. 31—	Ken Haddaway	J. M. Bryan
Okla.	Broken Arrow	A of G	Apr. 5-19	Robert Watters Team	James C. Dodd
	Commerce	First	Apr. 5—	J. W. Farmer	Elmo Beaver
Oreg.	Newberg	A of G	Apr. 7—	Johnny Hoskins	E. E. Kirschman
Pa.	Bedford	The Village Church	Apr. 7-19	Richard Owens & wife	David Hardt
	Bristol	Pentecostal	Apr. 7-19	Musical Mathans	A. A. Marinacci
	Houtzdale	A of G	Apr. 7-19	Otha Priddy & wife	Joseph Hardt
	Milesburg	A of G	Apr. 8-26	H. A. Christopher	Philip Bongiorno
	Turtle Creek	A of G	Apr. 12-26	Leon Morrow	H. P. Robinson
	Rapid City	First	Apr. 7-19	Wm. & Esther Ilnisky	Bernard Ridings
	Cameron	A of G	Apr. 8-19	Leland R. Evans	Bob Laughlin
S. Dak.	Kountze	First	Apr. 6—	C. W. Gregg	S. E. Martin
	McKinney	Southside	Apr. 5—	Marcus Alexander	R. B. Ring
	Palestine	A of G	Mar. 29-Apr. 19	Davis-Minor Team	E. E. Weeks
	Lynden	A of G	Apr. 7-19	Eric M. Johnson	John Scaggs
Wash.	Tacoma	S. Tacoma	Mar. 31—	Orrin Kingsriter	Paul V. Greisen
	Toppenish	A of G	Mar. 31—	Eric M. Johnson	Raymond Walden
	Yakima	Westside	Mar. 29—	Harold Actipis & wife	John H. Clark
Wis.	Tomahawk	A of G	Mar. 31-Apr. 12	Paul Clark & wife	Jerry King
	Wausau	Christian	Apr. 5-19	Bob Olson	Earle Cleveland
Canada	Brandon, Man.	Bethel Temple	Mar. 29-Apr. 12	Bill McPherson	Edmund E. Austin

* Kids Krusade

** Union Campaign

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.



... no place to go

The retiring missionary, pastor or evangelist may have no other home than the mission station, the parsonage or apartment provided by the church he has served. When ability to minister is reduced by advancing age, sometimes these aged folk have no place to go. Pinellas Park Home near St. Petersburg, Florida, has been home to a number of such elderly pioneers.

A new, modern, fire-proof home is to be erected to care for the increasing number of elderly people who need such facilities. The plans have been drawn and lakefront property has been secured adjacent to the campus of South-Eastern Bible College at Lakeland, Florida.

We must not fail in our responsibility to provide a place for these who have served us and now have no place to go. Your liberal "Down Payment" offering is needed now so that construction of the new Retirement Home may begin without further delay. Make all checks payable to

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WANTED

WANTED—church office secretary. Give age, experience in general office work, bookkeeping, etc. Write to pastor, Glad Tidings Temple, 1451 Ellis St., San Francisco, California.

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HOUSE TRAILERS up to one-third off; musical instruments up to one-half off. Dale C. Zink, Third and Lexington, Elkhart, Indiana.

WHOLESALE: Tape recorders, duplicators, guitars. Free literature. Custom Products, Box 812, Scranton, Pennsylvania.

ACCORDIONS. Christians buy direct from Im-

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

CHURCH FURNITURE

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

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MISCELLANEOUS

SELL "JESUS SAVES" PINS. Excellent profits. Write: Gospel Pins, 278 Mize Road, Salem, Oregon.

PASTORS, EVANGELISTS—Photo offset printing, art, and advertising service. Assemblies of God owner. Rapid Photo Composition Services, Route 12, Box 606, Springfield, Missouri. Phone UNIVERSITY 60093.

ASSEMBLIES OF GOD— DEPARTMENT OF BENEVOLENCE

434 West Pacific Street,
Springfield, Missouri

Here is my "Down Payment" offering for the new Lakeland Retirement Home. Please mail a copy of *AFTER*, the newsletter for older folk and their friends; to—

NAME

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Looking Backward To Go Forward

By Samuel M. Zwemer



THIS PARADOX IS ONLY TRUE IN THE CASE OF THOSE who row a boat. In ordinary life a man looks the way he goes; he travels onward by looking forward; his eyes are on the goal. But in nearly every land and since the earliest days, the oarsman looks backward as he pulls his oar. Plutarch used the metaphor, "Like watermen who look astern while they move ahead," in his attempt to interpret history.

There is no doubt that in Bible lands and in Old and New Testament days, the rowers looked backward. The great galleys of which Isaiah (33:21) and Ezekiel (27:6, 29) speak, with oars made of oaks of Bashan, in the hands of the mariners were no differently propelled than the Spanish galleys of the sixteenth century. When our Saviour saw the sons of Zebedee and their companions "toiling in rowing; for the wind was contrary," they were pulling backward to get forward against the storm. All of which is a parable of the strenuous life and its goal. We live to move forward. We must not float idly downstream with the currents of our day, but breast the waves and move onward and upward.

The life of a Christian is real and strenuous. It is at our own peril, on a stream like Niagara, that we cease toiling at our oar. We are not galley slaves, and yet we belong to the Master of our boat and of our fate. He sees us "toiling in rowing" when the winds are contrary, and even at midnight will make us aware of His presence till the end. We sail by faith even as we walk by faith, not by sight.

The good oarsman steers his craft by steady gaze backward. So does the philosopher of life and the Christian. The place we have left behind determines our destination.

We get our bearings from the City of Destruction to the Wicket-gate and on to the King's Highway. We look back to what we were, to press forward to our heritage. It is the remembrance of past mercies that gives present confidence. Without memory gratitude is impossible. "Beware that thou forget not," said Moses to Israel. "Bless the Lord, O my soul, and forget not all his benefits," sang David. And although Paul speaks of forgetting those things which are behind, he never forgot that he was once a "persecutor and a blasphemer," and the chief of sinners saved by God's marvelous grace. To remember our past sins is cure for pride.

We need ever to keep in mind the paradox of the oarsman—look back but pull forward. It is the true secret of a victorious life. The lessons of the past are behind us; our task is before. History is philosophy teaching by example; the things that were written aforetime were written for our learning that we "through faith and patience [might] inherit the promises." The New Testament saints looked back to the Old Testament and rowed forward.

The history of the Christian Church for nineteen centuries tells of rocks and whirlpools that we must avoid, and of the deep stream of true teaching that is our safety. We are heirs of the ages if we look back wisely. Only God knows the end from the beginning. So with our conflicting but not contradictory theologies, we confess that God must do all and man can do nothing. We must repent, yet it is He who gives us penitence. He works in us to will and to do of His good pleasure and yet we must work out our own salvation with fear and trembling. Do not lean on your oars. Look backward and pull forward.

—Alliance Witness