

The Pentecostal

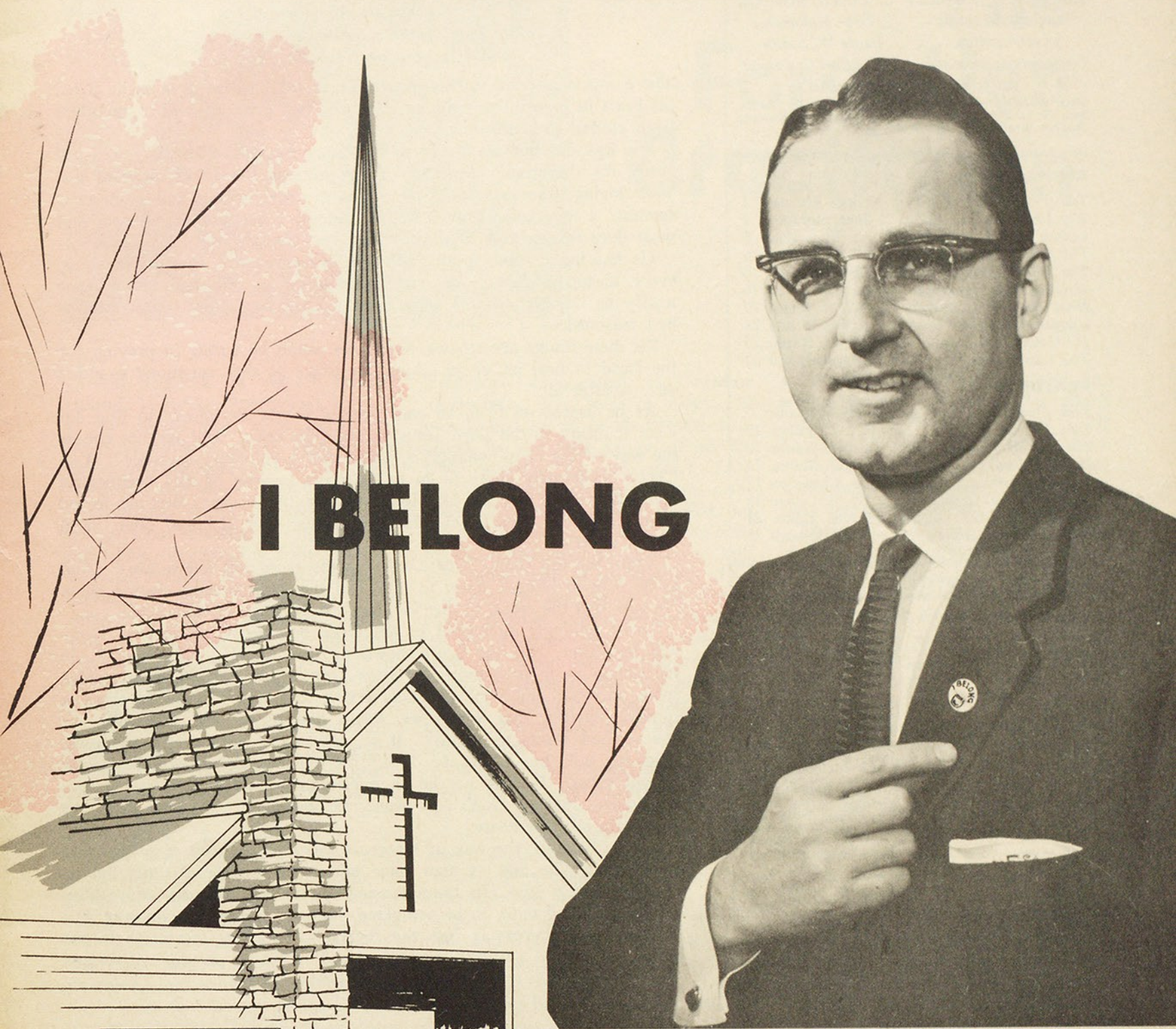
Evangel

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

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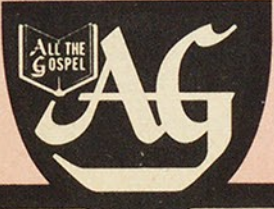
APRIL 10, 1960 TEN CENTS



I BELONG



ASSEMBLIES OF GOD



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

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

Carrying Our Cross

A young man sat in church and listened as a beautiful song was sung:

*"Take up thy cross and follow Me,"
I hear the blessed Saviour call.
How can I make a lesser sacrifice
When Jesus gave His all?"*

There was a response in his heart. Tears came to his eyes as he lifted his heart in grateful worship to Him who had given His all to save him from eternal destruction.

His lips did not move but in his heart he said, "Thank you, Lord Jesus, for this great salvation. Your precious blood has cleansed me. Your loving grace has saved me. You are my Saviour and I am your servant. I love you. I want to take up my cross and follow you—but what does this mean? Will you show me, please?"

He had heard some speak as though every vexation that comes along, every disappointment, every trial, were a cross. He had heard some testify as though sickness were a cross that they must bear. But he had reasoned:

"If these things are crosses, surely we would be wrong in praying for the Lord to heal us, or in asking for grace so that vexations wouldn't vex us after all."

As he waited on God, he was directed to the Scriptures to find out what it meant to the Lord Jesus to bear His cross. Did He not choose the way of the cross willingly? Was it not a voluntary sacrifice? Yes, Christ deliberately chose to go to the cross because of His devotion to the Father's will and His love for lost humanity. Calvary was not forced upon Him the way trials, disappointments, and sickness often seem forced upon us.

Again the call came, "Come, take up the cross and follow Me." And as he offered himself anew to his Lord the truth became clear to him. He saw that the cross, to the Saviour, was *the way of submission*.

Christ willingly submitted to the cross because it represented God's will for Him. Has the Lord shown us what is His will for us? Is He calling us to pray more, to witness to certain friends, to surrender some personal ambition, to undertake a task for Him? Is there a conflict between that which we would like to do and the thing we believe God wants us to do? If so, let us say with the Lord Jesus, "Not my will, but Thine, be done," for in so doing we will be taking up our cross. It need not be an unpleasant experience, unless we are rebellious. Instead, God's will proves to be a delight to those who love Him with all their heart.

To the Saviour, the way of the cross was also *the way of service*. It is written, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Human nature likes to be ministered unto, to be pampered, flattered, given its own way, but the way of the cross is just the reverse. To carry our cross means giving instead of getting, serving instead of being served. It means

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PHOTO BY H. ARMSTRONG ROBERTS



The Forgotten Crucifixion

BY GEORGE HOLMES

Palo Alto, California

THIS ARTICLE IS ABOUT DEATH: painful, lingering, death—and you. It is not entertaining, it is mortifying. You are advised not to read further unless you are interested in life, abundant life and more abundant life.

Multitudes accept the basic fact of our personal salvation: Christ died for *me*. This life-changing belief is symbolically affirmed at every Communion service. As each Christian shares the emblems of our Saviour's sacrifice, he says: "Christ was crucified for *me*." The same personal note is heard in our evangelistic preaching. It is Jesus Christ and Him crucified.

There is, however, a complementary truth to this, the practical acceptance of which will bring growth in grace. Often this truth is overlooked but yet it is the touchstone of all Christian living. Here it is: "Knowing this, that our old man is [was] crucified *with* Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). These two principles must not be divorced else there will be only a superficial experience of salvation. To account that Christ died *for* me brings me into a standing before God known as "having been justified." To reckon that I died *with* Christ brings me into a condition before God that is called "being sanctified."

What is our *old man*? It is the original human nature with which we

were born. It is called "old" because its ancestry goes back to Adam. It was passed to us in its present condition by the first father of us all. Unfortunately, "by one man's [Adam's] disobedience many were made sinners" (Romans 5:19), so that our old man has strong natural dispositions to sin, rather than to purity: to self-will, rather than to self-sacrifice. That this is so is seen by the dire results of unrestrained human nature throughout the centuries. Had there been any hope of human nature improving or reforming itself it has had plenty of time to demonstrate that fact. Time has but shown that it is incapable of improvement.

Before Christ comes into our life, asking for our loyalty, we do not notice how tyrannized we are by our old man. Like slaves who have never known anything but bondage we never realized there could be any other life. But when we invite Christ in as our Saviour, He asserts divine rights upon that which He has redeemed. Consequently, our old man resists the new Master, as Pharaoh tried first to stop and then to invalidate Israel's miraculous deliverance from the taskmasters of Egypt.

What then is the Christian to do about this former master? There is no question about it, the old man is a tyrant and a deceiver and we are better without his domination, but he

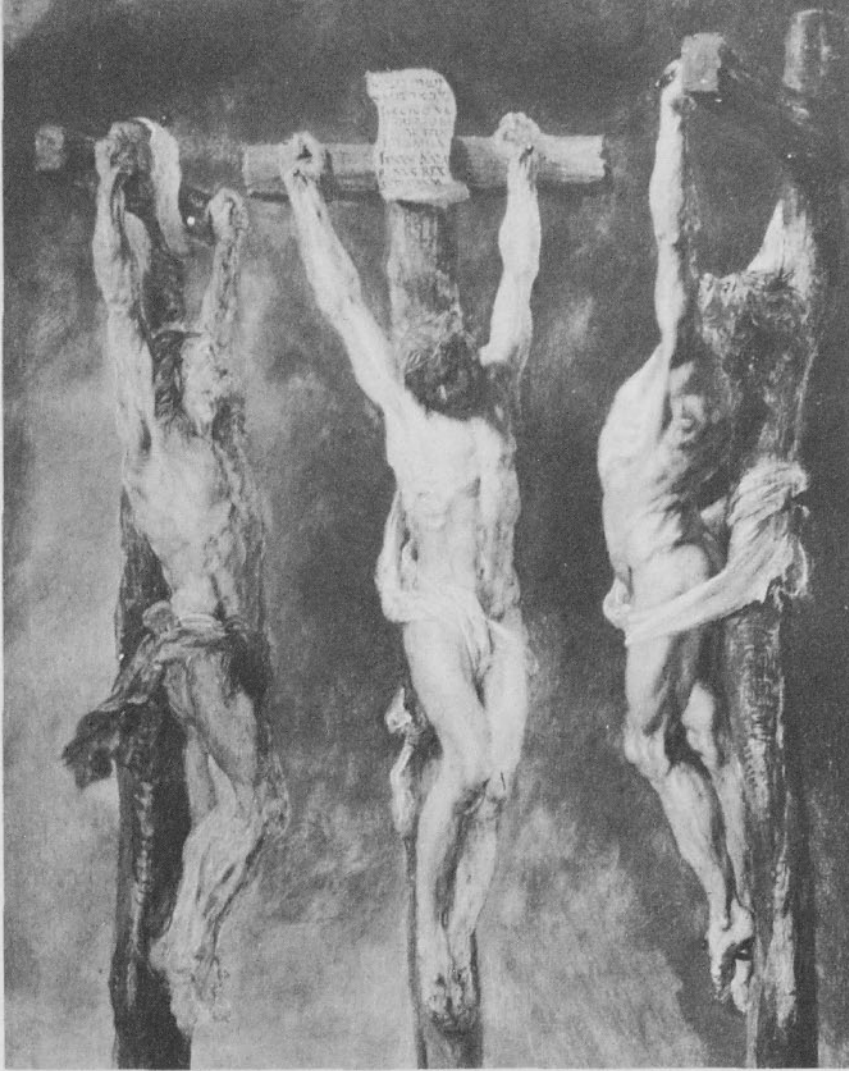
will not leave and will ignore any notice to quit. He claims "squatter's rights" and will not be evicted. This is where the second part of the truth needs to be applied: "our old man was crucified with Him." To illustrate this, let us make an analogy.

Christ, in His surrender to the will of God, was arrested, sentenced and crucified. Likewise must our old man be arrested. We may apologize for him and his un-Christlike ways in our life. We may excuse him by saying that is the way we were born, but he must be arrested and exposed. There is nothing good about him, even though he attends church regularly. He does not need improving, he needs crucifying and burying. He has been sentenced to this by God, because he is under the curse, and we go against God when we allow the old man to dominate our lives.

This crucifixion, although a spiritual matter, is painful and, at times, means tears. The cancelling out of selfish ways, inclinations for ease and indulgence is often like nails tearing the flesh. Christ died for me as my Substitute, *but there is no substitute for the crucifixion of self*. The old man will become peevish if not pampered and petted, yet if you spare him he will not spare you.

The whole of Christ's life was lived in the light of His crucifixion. At

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PAINTING BY REUBENS, "THREE CROSSES"
(PHOTO BY MUSEUM BOYMANS/VAN BEUNINGEN, ROTTERDAM)

The CRY

*From a city's ruins as
from Calvary's cross
there came a cry of
unspeakable anguish*

BY INEZ STURGEON

FORTY INCREDIBLE, UNFORGETTABLE, death-dealing, desolation-bringing minutes! And in those horribly dramatic minutes Rotterdam, one of the great port cities of the world, was brought low by destruction raining from bombers high in the heavens! A city of historic glory and modern culture crumbled to dust and then was enwrapped in a burst of crimson flames! Smoke belched forth as though trying to hide the despoilation of the nobility which had been hers.

A strong and intrepid people reeled and rocked with the blow. They were bent, but not bowed. They writhed in anguish at the blast, but they did not despair. It was noon, May 14, 1940.

The wounded were lovingly tended. The dust settled. The fires were extinguished. The dead were buried. The ruins were cleared. The people began to build again, but in this resurrected city there must be something which would speak to all those who should

The author of this article and her husband, F. A. Sturgeon, recently returned to the U.S. after four years of evangelism which took them to many foreign lands. They plan to remain in this country for several months before going overseas again.

come. It must depict the ravaging, the wounding, the marring,* the spoiling—the physical, mental, and spiritual convulsion which had wracked them. Ossip Zadkine was the sculptor chosen and "THE DESTROYED CITY" the result.

The statue gives one the feeling that the sculptor had taken a raw ingot of iron and cast it into a furnace of seven-fold heat and there the fiery flames had forged the being indicative of the death, the destruction, the devastation of the city and its people. It is human in form and the staggering stance is expressive of excruciating anguish received from a death-dealing blow. Where the heart and vital organs should be there is a great gaping hole, not clean cut as if excised by a surgeon's knife, but ragged and torn as though they had been savagely ripped from it.

The reaching arms and contorted face are uplifted and seem to search all heaven for help—because earth holds no hope in this hour. But it is the open mouth that arrests one! It holds a cry—a cry that simultaneously is a scream, a moan, a groan, a sob. It makes one feel as though he were hearing all the voices of all ages of suffering humanity.

Standing thus where Schiedamsedijk meets Blaak and studying Zadkine's monument made me to see another scene and hear another cry. Here too a figure was held with out-flung arms and an uplifted face was contorted



(PHOTO BY ROTTERDAM TOURIST DEVELOPMENT ASSOC.)
Ossip Zadkine's statue, "The Destroyed City,"
Rotterdam

with agony. The body was wracked with suffering and pain. The cry came from the lips of a Man, not a cold statue. He was a man, yes, and more than a man, for the utterance was wrung from the lips of Jesus Christ, the Son of God. It came from the central cross of a trio of crosses lifted up on a Judean hilltop. It came from the pivotal point of the preternatural darkness which engulfed the world that noontime. It rang eerily out over the heads of the watching crowd, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" The people pressed forward, straining through the gloom to see the Man whose utterance it was.

This cry was the amalgamation and summation of every heart that has been rent by sorrow and pain, by defeat and despair, by torment and loss. It is the broken-hearted sob of Eve as she found her son Abel bathed in his own life-blood, slain by the hand of his brother. It is the voice of David and his men, and thus of the warriors of all time, when they returned to find that the enemy had taken their wives and children captive. It is the wail of the Jews of old Persia and modern Europe when informed of the decree ordering their annihilation. It is the outcry, voiceless but real, of Babylon, of Jerusalem, of Carthage, of Rheims, of Coventry, yes, of Rotterdam, and of every other city that has been sacked by war. It is the heart-rending cry born of the sum of man's inhumanity to man, and like the vortex of a cyclone it gathers in aggregate the wails and moans that have beset humanity, overreaching all history and overspreading all nations and encompassing all ages of time.

Here was the One who was vicariously carrying the whole burdensome weight of mankind's woes. This was the One, our precious Lord Jesus Christ, of whom it was written, "Surely he hath borne our griefs, and carried our sorrows. . . . Thou shalt make his soul an offering for sin. . . . That he by the grace of God should taste death for every man."

With these memories and with renewed consecrations the Christian world will commemorate Good Friday. ◀◀

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me.

—Robert Murray McCheyne

A Lesson on Forgiveness

HEAVEN'S DOOR IS CLOSED TO THOSE WHO WON'T FORGIVE

BY FLOIS HITE

MY FATHER WAS A WONDERFUL PERSON. He was a strong, quiet, gentle man well liked and respected by family and friends alike. He had a reputation for fair dealing and integrity among his business acquaintances. I loved him very much.

One day we were in the home of Mr. C, a man extremely different from my father. We had gone there at Mr. C's invitation for he wanted to discuss a matter of importance with my father.

During the discussion (which was a church business affair) Mr. C disagreed with my father quite violently and became somewhat abusive in his manner. He was rather a nervous, excitable man whom my father had hoped to win over without hurting his feelings.

When it became obvious that the matter could not be settled amicably, my father said, "I am sorry we cannot agree. Perhaps we can talk about it another time." Then we left.

On the way home we were discussing this man and my father said, "We must forgive him." Remembering the man's abusive manner I said grimly, "I won't!"

My father was silent for a moment. Then he reminded me gently, "You won't get to Glory either."

That was my father's way. I was a fiery, emotional youngster and if I suspected anyone was trying to take advantage of my father I would always jump to his defense. But he had a way of answering me that always smoothed my feelings—and it was always the right answer. If I was wrong (and I often was) he would guide me back into a correct and Christian way of thinking.

When trouble came he never was ruffled. He always kept his quiet, self-confident manner and he always found a way out. Sometimes folk would ask, "How do you manage it?" And he would answer, "I don't—I pray and let God manage it for me." This was no smug or pat answer, either. He really believed it, and it worked.

My father has been dead many years

but I still remember the lessons he taught me — including forgiveness. Many times I have found certain persons very difficult to deal with. I have often been tempted to "tell them off," but always my father's words come back to me—"We must forgive him." It always helps me to land solidly on my feet.

At one time I came very close to hating an individual. I thought this person had done about everything possible to make my life miserable. It was a shocking experience and I heartily disliked the feeling that welled up within me, but the situation kept growing worse until it seemed there was no solution. Finally I gave vent to my feelings. Resentment and anger filled my heart. Even prayer did not seem to help me. I was sick, miserable, very near to hating the individual.

And then—one day I remembered my father. He never fought back, yet he always won. It seemed as though he spoke to me again and said, "We must forgive him. . . ." Of course, that was the answer. My father was right, as always. It was I who must change my attitude. I must rid my own mind of the poison which caused the sore spot. If I did that, there would be a possibility of settling the matter. Immediately I began to breathe a little more easily.

So I began to pray. I thought of the dying Saviour who cried, "Father, forgive them; for they know not what they do." I decided it did not matter who was right, or who was to blame. I must follow the Saviour. I must forgive; then, I knew, all would be well.

Now I understand what my father tried to teach me as a child. To forgive others is also to forgive ourselves; for if we do not forgive others, neither will our Father forgive us. Forgiveness is the secret passage by which we can escape anger, resentment, and other poisons that afflict our spirit and bring us low. "We must forgive." There is no other solution.

GREAT WAS THE SUFFERING OF THE SON IN GETHSEMANE, AT GABBATHA, ON GOLGOTHA—BUT HAVE WE EVER CONSIDERED WHAT DEEP ANGUISH THE FATHER MUST HAVE ENDURED IN THOSE DARK TIMES?

The Father in Gethsemane

BY ROBERT W. CUMMINGS

IN THE THREE RECORDS OF OUR Lord's sufferings in the Garden of Gethsemane three important truths are implied.

First, that although the disciples did not actually see the suffering of the Son of God as He offered Himself to His Father to bear the sin, sorrow, sickness, curse, and death for all Adam's race, nor hear His prayers, yet Christ Himself told them what transpired and the Holy Spirit affirmed it. And so they were witnesses to it.

Second, that God the Father desires us to know the great suffering His Son endured in the Garden.

Third, that Gethsemane cost God the Father of our Lord Jesus Christ a tremendous price.

I

Peter refers to himself as a witness of the sufferings of Christ, in 1 Peter 5:1. Undoubtedly the gospel which we call Mark was the gospel Mark heard Peter preach and relate many times. So his account of the Lord's experience in Gethsemane is a reflection of something that was as real and impressive to the apostle as if he had seen it with his own eyes. In fact, I believe it was more real than if he had seen it only with his natural eyes, because the eyes of his heart had been enlightened by the Holy Spirit to see much more deeply.

Evidently our Lord knew that the sufferings of the Messiah, the anointed of the Lord, were very important and that it was necessary for His disciples to be real witnesses of these sufferings to their own age, and to the church of every age. He tells in His final charge to them that it was imperative that the Messiah should suffer and that they should be witnesses of that suffering (Luke 24:44-48).

II

Now follow that beloved Son and His Father to the Garden of Gethsem-

ane and observe His suffering. The Father has told the Son that His greatest desire is to redeem the sons of Adam who had been made in His image but had been ruined by sin. The Son has responded to the Father's wish and offers Himself for any service that will bring about the redemption of the world which His Father loves.

There is no remedy for the sin that has ruined men except a blood so incorruptible and so powerful that it can take all the sin of the world and consume it. Such blood could only be made available to men if the Son of God would become a Son of man and then give His flesh and blood for the life of sinful humanity.

So Christ was born into human life and step by step led to the place where He would become the Passover Lamb that would bring the slaves of sin out of the Egypt of moral bondage through the power of His blood. Thus He had eaten the Passover feast with the twelve and now was come into the Garden. Eight of His disciples had been left at the gate and Peter, James, and John had been left a stone's-throw distance away.

The terrible moment had now arrived when the Great High Priest would lay His hands upon the Lamb and make Him to be the scapegoat of atonement to take the sins of the world into His own body and bear

them to the tree. Thus sin might be destroyed and His people delivered from the darkness and slavery of evil and brought into the marvelous light of the kingdom of God.

This has been made real to me by a kind of mental vision. I saw myself a leper in India, such as the first one God sent to Harry Waggoner. The Bible would have described him as "full of leprosy." Terribly marred by the disease, deprived of the use of his hands because leprosy had eaten away his fingers, he was suffering indescribable torture from an abscess in his groin. Maggots had swarmed into the decaying wound and were eating the life out of him.

Brother Waggoner was sleeping in a house near one of the main roads in Uska Bazar when the wretched victim came by at two o'clock in the morning. The poor man was weeping unrestrainedly. Startled by the sound of a man's strong anguish-filled wailing, Brother Waggoner called out to the leper, "Bhaiya kya hua? Kyun rote hain?" ["Brother, what's happened? Why do you weep?"]

The leper explained his awful condition and apologized for waking the missionary. But Brother Waggoner told him to take heart, for God had sent him to India just for lepers—to relieve them of their pain and sorrow and to heal their wounds and sickness.

Our Substitute



On the cross of Calvary,
Jesus died for thee and me;
There He shed His precious blood,
That from sin we might be free.
O the cleansing stream doth flow,
And it washes white as snow:
It was for me that Jesus died
On the cross of Calvary.

So what the leper was unable to do for himself Brother Waggoner sat down and did for him.

With his own fingers the missionary picked the maggots out of the wound, cleansed and bound it, and brought the first patient into the Uska Bazar Leper Colony. What glad tidings of great joy the leper's visit at midnight proved to be. Not only did he find healing and comfort for his body; for when he heard of the Redeemer of the soul and of the gift of eternal life for all who should believe, he put his faith in the Lord Jesus Christ and found salvation and peace and rest for his soul. Praise God!

In my mental vision I saw myself just like that leper whom our heavenly Father brought to Brother Waggoner as his first patient. I was full of the leprosy of sin and selfishness with its resultant distress and heartache. I called in my fear and anxiety to the God of whom I had heard and read. He flew to my relief; not only the Lord Jesus Christ but the Father also, came in the Son, to heal my leprosy.

He took my burdens, anxieties, and sorrows. Many of the symptoms and distressing pains of the leprosy left me. I found myself healed in almost all the areas where pain, guilt, condemnation, darkness, hopelessness, and sin had taken over. What comfort, relief, peace, joy, and new life and health I felt. I did not know how He had saved me; I only knew that He had done it.

Many years afterward he drew me closer and I became acquainted with the Word and with the accounts of His suffering and death more particularly. There came into my heart a great desire to understand how the sufferings and death of Jesus of Nazareth were connected with that wonderful experience of cleansing and healing. How could He by one sacrifice put away sin forever? How could that same great historical sacrifice sanctify those who believe, and then perfect those who had been sanctified?

At a certain time an illustration I had read in one of Dr. Jowett's books came vividly to mind and suggested the mental vision to which I have referred. When I called on the name of the Lord both the Father and the Son came to my relief. I saw myself sleeping in the Garden of Gethsemane. The Father seemed to be saying to His Son, "There is but one way of

(Continued on page twenty)



It Is Finished!

BY OSWALD CHAMBERS

I have finished the work which thou gavest me to do (John 17:4).

THE DEATH OF JESUS CHRIST IS THE PERFORMANCE IN HISTORY OF the very mind of God. There is no room for looking on Jesus Christ as a martyr; His death was not something that happened to Him which might have been prevented. His death was the very reason why He came.

Never build your belief in forgiveness on the fact that God is our Father and He will forgive us because He loves us. It is untrue to Jesus Christ's revelation of God; it makes the cross unnecessary, and redemption "much ado about nothing." If God does forgive sin, it is because of the death of Christ. God could forgive men in no other way than by the death of His Son, and Jesus is exalted to be Saviour because of His death. "We see Jesus . . . because of the suffering of death, crowned with glory and honour." The greatest note of triumph that ever sounded in the ears of a startled universe was that sounded on the cross of Christ—"It is finished." That is the last word in the redemption of man.

Anything that belittles or obliterates the holiness of God by a false view of the love of God, is untrue to the revelation of God given by Jesus Christ. Never allow the thought that Jesus Christ stands with us against God out of pity and compassion; that He became a curse for us out of sympathy with us. Jesus Christ became a curse for us by the Divine decree. Our portion of realizing the terrific meaning of the curse is conviction of sin, the gift of shame and penitence is given us; that is the great mercy of God. Jesus Christ hates the wrong in man, and Calvary is the estimate of His hatred.

Beware of the pleasant view of God—God is so kind and loving that of course He will forgive us. That sentiment has no place whatever in the New Testament. The only ground on which God can forgive us is the tremendous tragedy of the cross. It is through the cross of Christ and in no other way can God forgive sin. Forgiveness, which is so easy for us to accept, cost the agony of Calvary. Forgiveness is the divine miracle of grace; it cost God the cross of Jesus Christ before He could forgive sin and remain a holy God. Never accept a view of the fatherhood of God if it blots out the atonement. The only way we can be forgiven is by being brought back to God by the atonement. When once you realize all that it cost God to forgive you, you will be held as in a vice, constrained by the love of God.

THE BARBED THORN THAT IS NOW the bane of your life can become a source of true blessing.

That which you now count as "the messenger of Satan" can become an instrument for God's glory. Your mournful dirge can be changed to a paean of praise, and it won't take a miracle to bring it to pass. *You* have the power to fashion such a transformation. By one simple action you can dull the point of that which causes you pain.

Although this sounds like some occult philosophy of the current decade it actually stems from the Bible itself and is soundly orthodox. A magnificent example is found in the experience of Paul, the Apostle. Like you and me, Paul had a thorn in the flesh. See him with a painful, visible, humiliating, chronic affliction and then observe the transition that enables him to say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Corinthians 12:10). He found a way to blunt the thorn that had previously made him miserable. It changed from a curse to a blessing. The plan that worked for him can do as much for us.

What was the thorn that plagued the life of the illustrious Apostle? No one knows for certain. In Paul's writings he did not specifically name it. He described its painful effects by calling it a thorn. It was more than a briar or a thistle as we would surmise. The thorns of the east were long stout spines that were capable of penetrating a thick leather boot. Suffice it to say it was something that made him recoil in pain. It hurt him severely. He did refer to it as an "infirmity of the flesh" (Galatians 4:

The Blunted THORN

BY DON MALLOUGH

13) and it was the same affliction mentioned in 2 Corinthians 12:7. The inference is that the people in the churches where he had ministered knew what it was. If the Spirit of God had intended for us to know specifically it would have been clearly stated on the pages of the Scriptures.

It is a waste of time to speculate as to the nature of that thorn. That is a minor part of the experience and of little consequence. One might as well make conjecture as to the species of the lily to which Christ alluded, the nationality of the prodigal son or the color of the hair on the head of the rich young ruler. If we knew the particular infirmity we would be prone to think the lessons were for such a trial only. Because we know he suffered from a piercing thorn we can well suppose that his thorn was like ours. Thus we can profit from his experience. The important factor is not what the thorn was but why it was sent.

When this thorn stabbed his flesh what did Paul do? He did not deny its existence, whine in self-pity nor become bitter because of the experi-

ence. He did what you and I can and should do. He prayed. So severe was the trial that, like Jesus in Gethsemane, he prayed three times. His experience was further like that which is often ours in that no answer was immediately forthcoming. Nothing came from heaven but the echo of his own petition, as if to veritably haunt him. When you have a problem, pray about it, repeat your prayer and still there is no answer what do you do? What should you do?

After such an experience Paul came to the sudden realization that the goading of the thorn was for a purpose. It was allowed by God to come his way. Instead of being only "a messenger of Satan" it became an auxiliary to God's purpose in his life. That thorn had a ministry for him. Eventually he realized a part of that purpose and twice he wrote, "lest I should be exalted above measure." A basic purpose of the thorn was to produce humility. When Paul accepted the thorn as being for good in his life the victory over it had just begun.

Once I visited a large mental hospital. When being shown the reception room where all patients enter the hospital, I ventured to remark, "I imagine you have some protests in this room. Don't some of the patients avow that they are all right and rebel against being committed?"

"Some?" said the attendant. "They all protest to a degree and we expect that." After a pause he spoke further. "When the patient realizes that something is wrong and that we are trying to help him, then he is on the way to recovery."

Although the analogy may seem strange, the lesson is plain. When we

NEW ASSOCIATE EDITOR

We are pleased to announce that Don Mallough has accepted the position of Associate Editor of *The Pentecostal Evangel*. He has resigned from the Department of Men's Fellowship and the Evangelism Department, both of which he headed from the time of their inception until now. No successor has been named as yet for either of these departments.

Brother Mallough will continue to serve as Editor of *Pulpit*, the magazine for ministers. He has held this office since 1958.



realize the thorn is for a purpose and stop threshing around, then we, like Paul, have taken the first step toward victory over it. Instead of something evil it is a tool in God's hand for good. The barb may still be present but it has lost something of its power to prick.

Paul had a problem. He prayed about it and his prayer was not answered. The thorn remained and gouged just as deeply as before. But now he sang and rejoiced. What brought about the change? The circumstances had not been altered. God had not intervened miraculously. It was Paul himself who had changed and that was accomplished through a change of attitude. When he recognized that sufficient grace was as much God's answer as the removal of the thorn, then he had the victory. As long as he fretted and demanded the thorn must go, he chafed under the experience. When the spiritual insight came to him that God was working a purpose in his life, then the song began.

Your thorn, like Paul's, can lose its piercing power when your attitude changes. Fret, stew, question, complain and thresh around and you will be miserable indeed. Instead, let God's truth seep through. Rather than an emissary of Satan, see it as a molding tool in the hand of the great potter. Instead of being harmful, view it as a messenger of good. Instead of a pestiferous nuisance accept its ministry for your spiritual welfare. You may not change circumstances. You may not change God's plan. However, you can change your attitude and bring triumph out of apparent chaos. That ability actually lies within your hands.

The oft-quoted verse of Ella Wheeler Wilcox is a vivid illustration of this truth.

*"One ship drives east and another
drives west
With the self same winds that blow;
'Tis the set of the sails and not
the gales
Which determines the way they go."*

The winds will blow and you have no human power to stop them. If God does not chose to make them subside you have but one alternative remaining. So set your sail that those winds will guide you to the place of triumph rather than to the rocks of despair. An additional verse says,

(Continued on page thirty)

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

Does, "And so all Israel shall be saved," mean that all who are Jews will be saved? Romans 11:26.

The meaning is that "when the fullness of the Gentiles be come in," at the completion of the present day of saving grace, God will turn back to Israel to restore it as a nation. It does not mean that every individual Jew will be saved. See Isaiah 11:11; Ezekiel 37.

Does the statement, "There shall be no more curse; but the throne of God and of the Lamb shall be in it," mean that the throne of God will be on the earth (Revelation 22:3)?

I think Revelation 21 and 22 give us a picture of the blessing of the eternal state. The curse will be no more. Constant fellowship with God and the Lamb will be enjoyed. There will be perfect submission to the will of God. This will include both the heavens and the earth.

What will become of little children when Jesus catches away the Church?

While we may not know all the details, we may be sure "the Judge of all the earth will do right." I believe the little children will not be left behind when Jesus comes for His own. "Where no law is, there is no transgression" (Romans 4:15). Did Jesus not say: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14)? The R.V. reads: "For to such belongs the kingdom of heaven."

In 1 John 3:6 the Bible says: "Whosoever sinneth hath not seen him, neither known him." Can we say that the backslider had never known Jesus?

In my opinion, in 1 John 3:6 the apostle is setting forth the difference between false profession and real salvation. If persons who profess to be followers of Christ continue to live in sin it is evident that they have not been saved. I do not think the apostle had in mind the backslider. Concerning the backslider we might do well to remember the words of Jesus: "If the light that is in thee be darkness, how great is that darkness" (Matthew 6:23). Peter says: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21).

My daughter who is seventeen is keeping company with a Catholic who seems to be a nice boy. Of course, we wish she had a boy friend of our faith, but there are hardly any boys in our assembly her age. Should we discourage this friendship?

Friendships lead to courtships, and courtships lead to marriage. The boy in whom your daughter is interested may be a nice boy but Pentecostal girls ought not to keep company with Catholic boys. This is not because of the boy himself, but because of the conflict between the two religions. Were your daughter later to consider marriage with this boy, she would find that she will be expected to become a Catholic. The boy will expect that the children be baptized and brought up in the Catholic church.

It is unfortunate when there are more girls than boys in the church. The desire for friendship and marriage is normal and right, and it is a great temptation to look outside the church for companions if there are none in the church. But both Protestants and Catholics agree that young people of the two faiths should not be joined in marriage.

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).



THIS PRESENT WORLD

Publications

NOTED HYMN WRITER DIES

Thomas O. Chisholm, author of some 1,200 Protestant hymns and devotional verses, died last month at the age of 93. Three of his most popular gospel songs and hymns were, "Living for Jesus," "Great Is Thy Faithfulness," and "The Prodigal Son."

He was a Methodist preacher. Earlier in life he had been a newspaper reporter and insurance salesman.

DAILY NEWSPAPER SENDS REPRESENTATIVE TO SURVEY WORLD MISSION FIELDS

Lester F. Heins, religion editor of the Toledo (Ohio) *Blade*, is making a 25,000-mile air trip through Africa, Asia, and the Middle East to report the role of American foreign missions in a changing world.

The assignment, one of several projects by the newspaper to mark its 125th anniversary, is believed to be the first mission field coverage of such scope by a general circulation newspaper.

Government

RIGHT TO DISTRIBUTE LITERATURE UPHELD BY OKLAHOMA JUDGE

The constitutional right of a religious group to distribute literature from door to door was upheld at Oklahoma City by Common Pleas Judge Dwain D. Box. The ruling was made in a case involving four Jehovah's Witnesses who had been convicted in police court for allegedly violating a local ordinance at nearby Nichols Hills.

The judge said the ordinance, which banned solicitors from visiting private residences without permission of the owners, was a denial of freedom of the press, speech, and religion.

FCC QUESTIONS RADIO STATION OVER RELIGIOUS PROGRAMMING

The Federal Communications Commission announced that one of four Boston area radio stations whose license renewal is being held up pending "pay-

ola" investigations also will be asked why it has devoted so little time to religious programming.

The owners of WMEX are being asked why only one-half of one per cent of their broadcast time, or 25 minutes a week, is devoted to religious programming, whereas the program log filed when the license was granted in 1957 indicated that four per cent of the station's time, or three and one-half hours a week, would be devoted to religious programs.

URGE TAX DEDUCTIONS FOR RELIGIOUS SCHOOL TUITIONS

If the Government will permit income tax deductions for contributions to churches, why not allow deductions for tuition paid to church schools? This suggestion comes from the Central Lutheran Activities Council of Harris County, Texas. The Lutheran council reasons that such an arrangement would enable more children to attend parochial schools and thus save a great deal of money for public schools. It says this would be a good alternative to federal aid for parochial schools.

The Lutheran Church-Missouri Synod operates a larger elementary school system than any other Protestant denomination in the U. S. It maintains some 1,285 parochial schools with more than 144,000 pupils.

Statistics

49 CRIMINALS EXECUTED LAST YEAR

The annual report of the U. S. Department of Justice takes on a special interest this year, in view of the widespread debate over capital punishment. It states that 49 convicted criminals were executed under civil law in 1959. In 41 cases the executions were for murder and eight were for rape.

The total was only one more than the all-time low of 48 in 1958.

An analysis of the figures discloses that two-thirds of the executed persons were Negroes although 90 per cent of the U. S. population is white. Southern states carried out the death penalty more

often than other states. In Florida, ten men were executed—eight Negroes and two whites. In Arkansas, six were executed—all Negroes. Georgia executed four—all Negroes. In California, five of the six persons put to death were white. All of the persons executed in Texas, New York, and Pennsylvania were Negroes.

Only sixteen of the states carried out executions in 1959, although 41 states and the District of Columbia have laws permitting the imposition of the death penalty.

RELIGIOUS CONTRIBUTIONS IN 1959 SET A NEW RECORD

Donations to all faiths for religious purposes reached an estimated \$3.9 billion in 1959, compared with \$3.6 billion in 1958, paralleling the population rise. It was reported that philanthropy for all causes increased to the same extent. Religious contributions were 51 per cent of the overall total, both in 1959 and in 1958.

Obscenity

POSTAL INSPECTORS RAID STUDIO; SEIZE OBSCENE PHOTOGRAPHS

The Post Office Department announced a raid on a six-room photographic studio in New York City and seizure of an immense stock of obscene material. Four postal inspectors, eight New York City detectives, and six mail handlers worked all day loading a five-ton truck with 20,000 photos, 45,000 negatives, and 1,500 color slides, all of an "indecent nature."

Also seized was \$3,000 worth of photographic equipment and a mailing list of 3,000 names. The raid was one of a series of actions being taken by the Post Office Department in its campaign against the mailing of lewd material.

FBI CHIEF URGES TIGHTER LAWS AGAINST SMUT

J. Edgar Hoover, director of the Federal Bureau of Investigation, called for stronger action against "filth purveyors" who corrupt America's youth

by offering obscenity in a variety of forms.

"The time for half-hearted, oblique action against depravity is past," he declared in his monthly FBI "Law Enforcement Bulletin." He noted that much filth is offered in the guise of clean entertainment, and urged tougher laws against "dealers of depravity" with stiffer sentences for convicted "smut salesmen."

The FBI chief observed that rape cases increased 10.5 per cent last year, and declared that "sex crimes and obscene and vulgar literature often go hand in hand." He hit at a wide variety of "pornographic products" including films, photographs, comic books, salacious magazines, paperback books, and illustrated decks of playing cards.

"Youths," he pointed out, "are literally bombarded with vulgar motion picture advertisements in some newspapers," and "profanity and rapacity are the main ingredients of more and more screen offerings." He charged that a few TV producers "sometimes break through the veil of decency as if some of them were trying to see just how much the public will stand."

Miscellaneous

HIGH-SCHOOL BACCALAUREATE SERVICE TO BE IN GYMNASIUM

High-school baccalaureate services at Moundsville, W. Va., will be held in the school's gymnasium for the third year in succession. The event was moved from the church three years ago when Roman Catholic church officials pointed out it was not proper for public schools to conduct religious services.

The county superintendent of schools said it will not be compulsory for graduating seniors to attend the service.

MANY CHURCHES FOR SALE

In what may be a sign of the times, a leading newspaper in Washington, D. C., has inaugurated a regular standing heading "Churches For Sale" in its classified advertising section. The *Washington Post and Times-Herald* has done this because about 250 churches have changed hands in the U. S. capital in the last five years—an average of one a week. Main causes for this are population shifts and new church construction. Many churches are outgrown. Others are abandoned because the congregation has moved to the suburbs.

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

THE CHURCHES OF "THE ASSEMBLIES OF GOD IN ITALY" have obtained official recognition by government authorities. The long drawn-out battle for recognition ended in victory when President Gronchi signed the decree and the Official Gazette published it, making it law. The new status gives our churches in Italy various advantages, including the right to own real estate.

MORE THAN 1,900 PERSONS WERE CONVERTED in the revival campaign conducted in British Guiana last month. Two Revival-time officials, C. M. Ward and D. V. Hurst, preached to open-air audiences numbering as many as ten thousand people.

BURTON W. PIERCE, Assemblies of God pastor at Kelso, Washington, and Men's Fellowship Director for the Northwest District, has been appointed by the Executive Presbytery to serve as National Secretary for the departments of Men's Fellowship and Evangelism.

AN IMPORTANT MUSIC CONFERENCE will be held at Minneapolis on Tuesday afternoon, May 3, for the benefit of all Christian workers attending the International Sunday School Convention. Edwin Anderson, conference director, announces that some of the subjects to be discussed will be: "Good and Bad Trends in Music," "The Sunday School Teacher and Music," "The Value and Work of a Minister of Music," "Graded Choirs," "Composing and Arranging." The conference will be in the East Room of the Curtis Hotel, beginning at 2:30 p.m.

CONSTRUCTION OF NEW CHURCH BUILDINGS in the U.S.A. totaled \$77,000,000 in February, which was 10 per cent higher than in the same month last year. It was slightly less than the \$78,000,000 started in January.

A SPECIAL PRAYER ROOM has been dedicated in the New Senate Office Building in Washington, D. C. for use by senators and their wives. Many senators have joined a prayer group which meets weekly and their wives have formed a separate ladies prayer group. This is the second such prayer room on Capitol Hill. The other is in the Capitol itself and is for use by all members of Congress.

FBI DIRECTOR J. EDGAR HOOVER says 1959 was the worst year in American history for crime. All major crime classifications except burglary and armed robbery showed an increase over 1958. There was a 5 per cent increase in juvenile arrests. There were 7 per cent more aggravated assaults, 5 per cent more murders, 4 per cent more rapes, 2 per cent more auto thefts, and 1 per cent more larcenies. A slight decrease was registered in the number of burglaries and armed robberies.

SPANISH AUTHORITIES have given permission for the re-opening of a Methodist church in Barcelona and a Baptist church in Madrid. Both churches were closed by police in 1958 and have remained closed ever since.



Korea chosen as GLOBAL CONQUEST Pilot Project

Will History Repeat Itself in Korea?

BY MAYNARD L. KETCHAM
Field Secretary for the Far East

OUT OF KOREA HAS COME ONE OF the greatest revivals of the Christian era. This revival was the second stage of a chain reaction.

The first stage took place in the Lushi Hills of India, a tiny mountain-rimmed enclave high up in the Himalayas, nestling on the slopes of the "roof of the world." Here a great wave of spiritual power swept 70,000 wild, head-hunting tribal people into the Kingdom of God.

When news of this revival reached Korea, the embryonic church was challenged. The Koreans were fired with a determination to see God move mightily. The whole church therefore gave itself to prayer and soul travail—seeking God for a revival. Noon-day prayer meetings were held. Family worship at homes stretched out for hours.

Finally, in the first week of January, 1907, a week of universal prayer was held. The whole church—nation-wide—did nothing but pray! The

church came to the last day, the eighth day, and still there was no special manifestation of the power of God. That Sunday evening about 1,500 people were assembled in the central church in Ping Yang. All were startled as Elder Keel, the leading man in the church, stood up and said, "I am an Achan. God can't bless, because of me."

He continued: "About a year ago, a friend of mine was dying. He called me to his home and said, 'Elder, I am about to pass away. I want you to manage my affairs; my wife is unable.'

"I said, 'Rest your heart, I will do it.'

"I did manage that widow's estate, but I managed to put \$100 of her money into my own pocket. I have hindered God. I am a sinner. I am going to restore that \$100 twofold to that widow tomorrow morning."

Instantly, the congregation realized that the barriers had fallen and that

God, the holy One, had come to visit His people. Conviction of sin swept through the audience. The service commenced at 7 o'clock Sunday evening and did not end until 2 o'clock Monday morning. And during all that time dozens were standing, weeping, waiting their turn to confess. Thus, the revival "broke" like a mighty tidal wave. It swept from hamlet to hamlet, from church to church, from sea to sea, until the whole church of Korea was set aflame.

The Korean church became a "model" to the rest of the world. Every Christian was a flaming evangel. Prayer meetings were supposed to start at 4:30 in the mornings (in unheated churches) but people gathered as early as 2 o'clock! The largest theological training institution in the world was established and it turned out pastors by the hundreds to assume the oversight of the new churches which were burgeoning all over the land. Soon 2,000,000 people were joined to the Christian churches throughout Korea. The world-famous Nevius method of self-support (the indigenous church principle) became a model for the world. Missionaries from all over the world came to Korea to study this phenomenon of a self-reliant, self-supporting mission church. Missionaries were sent by the Koreans to China and to Japan. The Korean church gave its electrifying influence to all of the Far East—to the whole world.

But after years of growth, prosperity eventuated. With prosperity came influence; with influence came self-seeking, politics, and spiritual declension. Today we have the sad spectacle of a "Samson in the lap of Delilah." The church has lost its testimony; it is plagued by internal strife and power politics.

Into this tragic, yet challenging situation came the Pentecostal testimony. About eight years ago, the first As-



Site of evangelistic center which Global Conquest proposes to build in downtown Seoul, Korea

semblies of God missionaries went to Korea. They gathered together those scattered few who had had glimmers of the Latter Rain experience. The tinder was dry and burst into flame under organized effort. The Assemblies of God of Korea was formed—revival campaigns were held; a Bible school was established. Hungry hearts and churches realized that this was God's latest and fullest revelation, so they flocked to the banner of Pentecost! Whole churches, including their pastors and deacons, joined this revival crusade.

The Koreans, hardened through centuries of privation, fighting, famine, and pestilence, were self-reliant, pioneering people. This pioneering spirit manifested itself in the establishment of Pentecostal churches. Given a hole in the mountainside, a tattered tent, a few over-sized packing cases, a few pieces of tattered corrugated iron sheeting, and they had a church! Soon people were gathering, praying, receiving the Spirit, and bringing into being another unit of the body of Christ.

Typical of the pioneers who have spread Pentecost over the face of Korea is dear Sister Kim. Her husband was a pastor, and a successful one. Sister Kim had never considered herself a preacher. She was busy doing household chores, caring for the children, etc. But when her husband died she felt burdened to take up the torch. Army officials responded to her smiles, tears, and importunity and gave her a tattered squad tent. Friends donated a few lanterns. She pitched the tent on a muddy lot and began to pray (all alone, at first) at 4:30 in the morning. Soon, a few from the street ventured into the tent and they too began to pray. A Sunday school was established with three children. Soon there were 13, then 23, then 103. Sunday services were held.

Six months after Sister Kim pitched the tent it was my privilege to visit the new work. I found a thriving congregation of 150 literally "bursting the seams" of this still battered army tent. No brick edifice, no central heating, but a thriving, growing, power-packed, fully Pentecostal church. Praise God! Thus it has been all over Korea. Many of the largest denominational churches in Korea are open to the Pentecostal testimony and are begging for Pentecostal pastors and evangelists to preach the Latter Rain message.

The Assemblies of God, realizing



Sister Kim (right) and Korean helper

that the hour is ripe, has decided to launch a "blitz" on Korea. Up to the present time our faithful missionaries have been heavily burdened with many cares and responsibilities. First of all, they have had to raise the necessary funds to get themselves to the field. Then they have been overwhelmed with the multitudinous activities of language study, printing, translation, teaching, and administering. In addition, they have tried to be promotional agents and raise funds for buildings and other phases of the work. In other words, they have been trying to "make bricks without straw."

Now the Foreign Missions Department has launched GLOBAL CONQUEST with its three-pronged attack—literature, training of national workers, evangelism. And it has been decided that Korea will be the "pilot project" for the use of Global Conquest funds. At least \$20,000 is to be invested immediately in our drive in Korea. Thus we shall be supplying our missionaries with "straw" to make bricks. We are going to see just how much a nation can be moved toward God through a concerted, properly financed, properly backed effort.

We have secured a tent and a half-acre plot of land, on the outskirts of Seoul, and are putting up a beautiful new Bible school which is to care for fifty students at first, and eventually 100 students.

We are stepping up our evangelistic program and are securing a number of tents to be used for tent campaigns throughout Korea. We are sending out a team of a mason and carpenter to construct simple village churches wher-

ever revival fires are falling. We are assigning missionaries and national workers to a ministry of nothing but evangelism in various cities of Korea.

We are stepping up our literature program and putting out a first-class Pentecostal magazine. First of all, we plan to put this thoroughly Pentecostal magazine into the hands of every denominational pastor in Korea. Eventually we hope to get it into the home of every Christian throughout Korea. We are also publishing Pentecostal books in the Korean language so that these may be available for study by the pastors who are anxiously seeking to know the fullness of Pentecostal power.

We are also arranging to have funds available for sponsoring graduates of our Bible school who can go out, as did Sister Kim, and secure a vacant plot of land, pitch a tent, and soon bring a church into being.

Today, the Assemblies of God has about sixty churches and 6,000 members in Korea. With this concerted drive we have faith to believe that the numbers will double in the first year and that they will more than double in subsequent years.

One of the major facets of our new drive on Korea is the establishment of a large revival center in the heart of the capital city of Seoul. In spite of various problems and discouragements, our plans are now coming to fruition. We have secured a large lot in downtown Seoul, just opposite the post office. We hope to build a revival center in which Pentecostal meetings will be held nightly the year around. This will become a focal point for the Pentecostal message and it is hoped that not only the city of Seoul but the whole country will catch fire.

Sam Todd, an Assemblies of God evangelist with a world-wide ministry, who has already been used by God to stir the people of Korea, will spearhead this revival center program. May we all stand together in prayer and effort that history may repeat itself . . . that out of Korea may come a latter-day Pentecostal revival which shall shake the whole world!

Send Foreign Missionary offerings to
Assemblies of God

Foreign Missions Department

434 W. Pacific St., Springfield, Mo.



Time for Church in ALASKA

BY RUTH LYON



Mr. and Mrs. John Covlasky and Philip, missionaries at Fort Yukon, Alaska

IT IS SUNDAY MORNING AND 40 BELOW zero! John Covlasky, missionary at Fort Yukon, Alaska, reluctantly crawls out of bed. The three wood stoves in the cold church nearby must be fired very early. Even then, inside the mission the frost on the windows will not thaw enough to melt, and the piano keys and the books will remain cold. The stoves may be red hot, yet a few feet away the room will be too cold for comfort.

So the stoves must be fed constantly, kept hot for hours to attain any degree of warmth, and they must be watched carefully until Sunday school time. In spite of constant fire precautions, there are many dangers of fire unless a better heating system is installed here. (The pastor must be the preacher and a full-time custodian of the building as well. The stoves at the house and the church use about twenty cords of wood a year; and that is a great deal for the minister to haul, cut up, and stack.)

Soon the Sunday school members begin to arrive and the minister feels it is worth all his inconvenience as the native Indians sing gospel choruses and hymns enthusiastically. The warmth of Christian fellowship seems to dispel the coldness. Practically every night of the week there are church activities—women's group meetings, pre-school Bible Hour, young people's ukulele and guitar practice, and regular midweek services. Believe me, the Christians get pretty cold praying around the altar, since the floor has only a few scatter rugs on it!

Every Sunday night the church has been full, for many weeks. A number of native people are almost persuaded to become Christians. Only an old-fashioned Holy Ghost revival can break Satan's chains which bind many of them. The church has many needs, but the greatest is *prayer*. Intercessors who will touch God for revival are coveted. Even though the Christians here are few in number, they are growing in the Lord. They take charge of testimony meetings, lead in prayer, and help in every way possible. Several native girls are teaching Sunday school classes. The young people especially seem hungry for God lately.

The Alvin Glandons are a real blessing to this church in Fort Yukon. Brother Glandon, a former instructor at Southwestern Bible Institute, is teaching the fifth grade in the territorial school. He conducted a two-week evening Bible course in January. Natives from other isolated villages attended. Most of the older native people have not had much education and such training is of tremendous help to them.

Brother and Sister K. Garrison worked sacrificially and provided much of the finance to build the new 24 by 40 addition on the church. The auditorium was lengthened. Two Sunday school rooms and a large room, which is used for children's church and youth work, were added. These rooms are not completed, but the larger one is usable.

This congregation's project for 1960 will be to raise money for a large wood stove and a fireproof chimney

for the church. With these it will be possible to build a fire in the church on Saturday night. The approximate cost will be \$500. Recently, a fire broke out in the ceiling around the stovepipe in the new addition. Fortunately only minor damage occurred.

When you attend your warm, comfortable church this Sunday, remember the faithful congregations in Alaska and the consecrated missionaries who minister to them. Your prayers and financial support are vital. ◀ ◀

Reaching the Heart of the Pueblo Indian Country

BY IRA AND ROSEMARY VAN HOUTEN
Espanola, New Mexico

ASINGULAR CHALLENGE LIES before us to establish a new church and reach the Pueblo tribes of Indians in the vicinity of Espanola, N. Mex. The town is located in the heart of the Indian country, only one and one-half miles from Santa Clara pueblo. (A pueblo is an Indian reservation. The inhabitants are referred to as Pueblos, as well as their settlements. They live in adobe, apartment-type structures.)

We resigned our Indian work at Auburn, Calif., last October to pioneer this new church. The L. D. Davises at Albuquerque are reaching the Pueblo

tribes south of Santa Fe. We believe God wants the Assemblies of God to minister also to these other tribes (which total around 2,315 Indians) near Espanola who for so many years have been without a full-gospel work.

The officials of the New Mexico District Council of the Assemblies of God very kindly gave us permission to use the English-speaking church (and also to move into the empty parsonage) while establishing an Indian church here. It is an excellent location. We are centrally situated so that all tribes of Pueblos might come to services. The English-speaking church had been empty for six months, due to the fact that most of the English-speaking people have moved away from Espanola.

Our district brethren provided funds to replace windowpanes and buy roofing material for the house, but we also need finances to remodel and repair the church building. Brother Van Houten is doing most of the work himself but there are some Indians who would help if enough materials were available. At present he is working on the interior. He has torn out some concrete and is re-shaping the platform, getting ready to fix the floor. He estimates it will cost about \$1,200 to put tile over the concrete floor, paint the interior, and stucco and paint the exterior.

The Indians come to Espanola for shopping. They are very poor and many are on welfare. We have been able to help several families with food and used clothing and blankets made from overalls. WMC groups in California have greatly assisted us with their gifts of groceries, used clothing, candy, and toys for the children. Due to this generosity we do *not* need any more used clothing at present.

We obtain names of needy people through the welfare office and we visit them. By giving them material help we win their confidence and affection. Another method we use for getting acquainted is to pick up the Indians who are waiting on the edges of the pueblos for rides into Santa Fe. When they get in our car we tell them who we are and invite them to attend our services.

We started services with a few Christians and some children. We now average about ten in Sunday school and on Sunday nights we have 15 to 17. We are building an all-Indian congregation so it is slow work. We have



The church and parsonage both need new stucco and paint

Sunday school, Junior Church, and evening evangelistic services Sundays, and Bible study Thursday nights. Brother Van Houten conducts a new converts' class that meets simultaneous with Junior Church from 7:00 to 7:30 p.m. We find the adults need much instruction.

We minister to the Pueblos in English. They speak the Tewa language but most of them can understand English. Sometimes one of the Indian ladies interprets for Brother Van Houten in the Tewa tongue and the people then grasp the ideas more readily. A Baptist minister is now translating the Bible into the Tewa language.

Please pray that we soon may be able to have services on the pueblos. Brother Van Houten is approaching the tribal council of San Ildefonso for approval. We have met and helped one family there and hope to ask for a Bible study soon. We hope to open an outstation at Taos this summer. We have a prospect living in that pueblo which is forty miles north of Espanola.

We already have access to Santa Clara pueblo. We have been making



The Ira Van Houtens, missionaries to the Indians at Espanola, N. Mex.

two or three trips to that place for every service, gathering up people and transporting them in our sedan to Espanola (only one and a half miles away). We need a station wagon in this work.

The "ice" has been broken at San Juan and we should be getting into that pueblo soon through used clothing distribution. We now have permission to go from door to door. But the Roman Catholic priests do their best to keep the Indians in fear and enslaved to their old beliefs.

This valley has a conglomeration of religions. Jehovah's Witnesses, Mormons, and Oneness groups are zealously doing personal work. Some *Penetente* groups are here. They climb mountains to reach a tiny church shrine and do many odd things for penance.

Catholicism has a great hold here. Nearly all the Pueblo Indians have been raised in this faith. Many, however, are hungry for something real from God. Each pueblo has a Catholic church located on it.

Will you ask the Lord to work miracles here, for His glory, and to open the eyes of these dear people who are now blind to the truth of the gospel? Also, please pray we may have some helpers. We urgently need personal workers and musicians who will come to this area and obtain secular employment to support themselves. Brother Van Houten plans to take secular work to supplement our income so that offerings that are received may go to the church itself. However, work is hard to find. We trust that God will give us a solution to these problems.

* * *

Offerings for the Espanola Indian Mission may be sent directly to the Home Missions Department, 434 West Pacific Street, Springfield, Missouri.



Helping Your Teen-ager

BY ELLA MAE MILLER

I'M REALLY INTERESTED IN KNOWING what flashed across your mind when you saw the word *teen-ager*. Was it hot rod? Rock 'n roll? Or slang talk? Disrespect for authority? Or did you recall stories of vandalism?

Authorities tell us that only a small per cent of all youngsters are guilty of vandalism and crime. Most of our teen-agers are assets to us, so let's think about some reasons behind good behavior patterns, about the potential in youth to succeed, and about their possibilities for noble and constructive activities.

PHYSICAL CHANGES

At this age the child's body undergoes a tremendous change. One doctor says that in the adolescent child a change takes place which is almost as remarkable as birth. He now develops capacities to become a parent. He is suddenly thrust into a completely new world. Voice changes for boys, body changes for girls, long legs, dangling arms, pimples, and all the other physical marks of adolescence affect the child's behavior. These often cause embarrass-

ing moments and awkward situations. The teen-ager now is no longer a baby, but is fast becoming an adult.

In this new, bewildering state the youth finds himself part child and part adult. He may cling to simple childhood ideas and treasures and at the same time attempt to reach goals difficult for the mature adult. Susan may still play with dolls, and at the same time want mother's high heels and hair-do. Tom may still heartily enjoy playing marbles with the little fellows, yet insists on driving the family car.

MENTAL DEVELOPMENT

Mental development accompanies his physical development just as surely as blossoms follow leaves. He needs this to go along with the new responsibilities.

Frequently at this age acts which shock us parents are only the youth's experiments with his new capacities. He's demonstrating that he is not wholly dependent on his parents any longer. He's capable of making his own decisions! He will question long-established habits and rules of conduct. And as wise parents or guardians, we must

slowly retreat backstage and let the actor child put on his show. But, I hasten to add, we need to exercise great patience; we need to continue careful, honest explanations and counseling. We need to help lovingly whenever it is possible, and we need to be firm in discussions of right and wrong.

PARENT ATTITUDES

Several years ago an experienced father made the statement that we parents should be prepared for the day when our adolescent child will unhesitatingly tell us, "Aw, you don't know." I've appreciated knowing this fact. It has served as a shock absorber for me. This is a temporary stage. The less flustered we parents become at his revolutionary attitudes and actions, the more sanely we can approach the child and his problems.

Right here I also want to add that I've been thankful many times to know a heavenly Father with whom I can discuss these changes in my children. I can leave the situation in His hands and by faith believe His promises that tell me, "Train up a child in the way he should go, and when he is old [mature] he will not depart from it." God's Word will not return void, but will accomplish the purpose for which it was given.

I think we parents need to gulp real hard, maybe several times, and swallow some pride. Whether we're aware of it or not, it hurts to feel the leadership slowly slip from our grasp. We must understand what is happening and jolt ourselves out of this resentful state.

(Continued on page twenty-six)

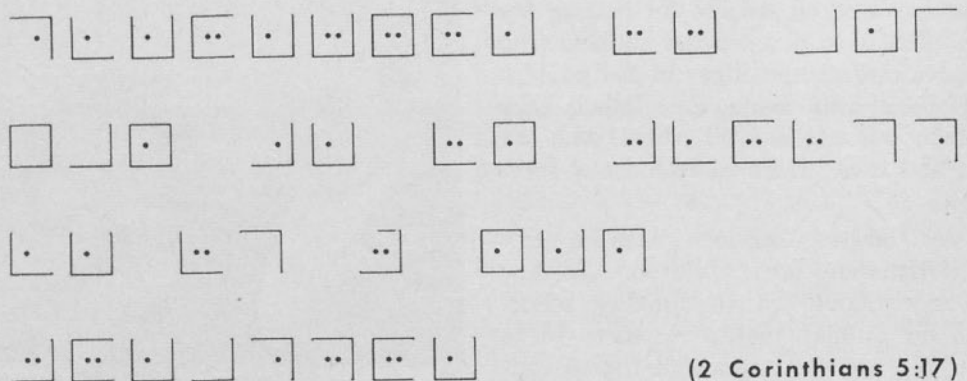
For the Junior Reader

CODE

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MESSAGE

Here is an important message for you, but it is in code. The key to the code is shown at the left. Find the letters of the words by positioning the figures in the message on the code.



(2 Corinthians 5:17)



The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

Monday, April 11

Read: Ruth 1.

Learn: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalm 34:19).

For the Parent: Have the group review the opening of the story of Ruth, bringing out the historical background and the things that happened in Moab. Also emphasize Ruth's determination to go with her mother-in-law when Naomi returned to Bethlehem (vv. 14-18). Such a determination is also necessary in our service for God and in our following Him. Urge each member of the group to make a similar commitment to the Lord.

Question Time: Why did Naomi and her family go to Moab? (v. 1) What happened there? (vv. 3-5) What did Ruth do? (vv. 14-19)

Missionary Birthdays: Mrs. F. C. Woodworth, Cuba; Mrs. Albert Kehr, Hawaii; Mrs. Paul M. Pugh, Uruguay.

Tuesday, April 12

Read: Ruth 2:1-12

Learn: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

For the Parent: Have the group review the material studied yesterday, emphasizing Ruth's determination to go with her mother-in-law. Her consecration now required some work—she must support herself and her mother-in-law. Stress her willingness to work hard. Also show how God worked to give her favor in the eyes of the man who owned the field where she worked. God will always take care of those who trust Him.

Question Time: What work did Ruth's consecration require of her? (See above) How did God work for her? (vv. 6-12)

Missionary Birthdays: David J. Guenther, British Guiana; Margaret E. Carlow, Japan.

Wednesday, April 13

Read: Ruth 2:13-23

Learn: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8).

For the Parent: Review the material studied earlier this week. Discuss the kindnesses which Boaz showed to Ruth and her appreciation of them. When Ruth's work was over for the day, she went to the home of her mother-in-law and told her all that had happened. Naomi recognized the hand of the Lord in these happenings and apparently had an idea of what might happen, for she pointed out

that Boaz was a relative. Emphasize that we should recognize God's workings in our behalf.

Question Time: What was Naomi's reaction to Ruth's work? (See above)

Missionary Birthdays: Mrs. A. F. McGrew, Indonesia; Marcia R. McCorkle (Indian) Arizona.

Thursday, April 14

Read: John 20:1-16

Learn: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

For the Parent: (Additional material on "Mary Meets the Risen Lord" will be found on Sunday's Lesson page.) Review the story of the resurrection of Jesus, pointing out the reactions of the various individuals mentioned in this passage. (If you desire, more information on this can be gleaned from the accounts in the other Gospels.) Stress especially the reaction of Mary Magdalene and the way Jesus revealed Himself to her.

Question Time: What did Peter do when he came to the sepulchre? (vv. 3-7) How did Jesus reveal Himself to Mary? (vv. 11-16)

Missionary Birthdays: Charles Lee (Indian), New Mexico.

Friday, April 15

Read: John 20:11-31 (Sunday's Lesson for Juniors)

Learn: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

For the Parent: Review the story of how Mary Magdalene met the risen Lord. Then discuss how some of the other dis-

ciples also met Him. Point out their reactions. Show also how Thomas was convinced that Jesus was truly raised from the dead. Because Christ arose from the dead, we have His promise that we, too, will rise.

Question Time: How did Jesus reveal Himself to His disciples? (vv. 19-23) How was Thomas convinced that Jesus was alive? (vv. 24-29)

Missionary Birthdays: Mrs. J. K. Wagner, Malaya; John F. Hall, Upper Volta; Valborg Frandsen, India; George J. Forrest (Indian), Nevada.

Saturday, April 16

Read: Matthew 28 (Sunday's Lesson for Primaries)

Learn: "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20).

For the Parent: Have the group review the story of the resurrection as recorded here. Especially stress the reactions of the soldiers who guarded the tomb where Jesus was buried. Emphasize their helplessness against the power of God. Discuss also the demands which Christ's resurrection have placed upon those who accept Him as Saviour (vv. 16-20). If we really believe that all men are lost without Christ, we will be witnessing to them.

Question Time: What happened to the guards when Jesus arose from the dead? (vv. 2-4) What lie did they make up (vv. 11-15)

Missionary Birthdays: Mrs. James Vigna, Formosa; Pansy Blossom, Argentina; Robert Frivold, Japan; Calvin P. Olson, E. Pakistan.

Missionary Birthdays for Sunday: Mrs. E. E. Grams, South Africa; Mrs. R. B. Caveness, Malaya; Mrs. R. J. Bolton, Formosa.

SPECIAL PRAYER REQUESTS

Pray that more qualified Assemblies of God public school teachers will respond to the need for teachers in Alaska next fall. People in such positions who are willing to help in the churches located near them are of great assistance to the missionaries. Information about the teaching situation in Alaska may be obtained free from the Home Missions Department upon request.

The tremendous debt at the Gopalganj mission station in East Pakistan stands in the way of expanding the work. Pray that funds will be provided to liquidate the indebtedness.

Constance Eady, superannuated missionary in Trinidad, has fallen and broken her hip. Pray for her recovery.

Pray for the new Spanish reading class in the Guadalupe Indian Church in Arizona which Mary Booher pastors. She conducts this class so that the Indian people who speak Spanish might be able to read their Bibles, which have been provided by the American Bible Society.

A number of new missionaries have been approved for service, but have not received sufficient cash offerings and pledged support to permit them to sail to the fields of their calling. Pray that the Lord will supply the necessary funds so that these missionaries may go to the fields where they are urgently needed.

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



MARY MEETS THE RISEN LORD

Sunday School Lesson for April 17, 1960

JOHN 20:1-16

Mary Magdalene was the first to arrive at the tomb of Jesus. She had come to sprinkle fragrant spices upon the grave clothes which covered His dear form. Finding the tomb empty, she ran to summon Peter and John who went at once to the tomb and, upon finding it empty, returned to their homes. But not so, Mary. She lingered behind, weeping; then she peered into the tomb and heard the angel say, "Woman, why weepest thou?" "They have taken away my Lord and I know not where they have laid Him," was her forlorn and desolate reply. Sensing a Presence, she turned around to behold Jesus whom she mistook for the gardener. To His question, "Whom seekest thou?" she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then came the wondrous revelation! "Mary." The familiar name spoken by the Voice of all voices brought her to the realization that He for whom she had been weeping was alive!

Mary illustrates the depths of love and loyalty to the person of Christ. Love brought her first to the sepulchre. Love compelled her to return to the tomb after she found it empty. Love constrained her to stay by the tomb convulsed with tears of grief. In her mind Christ was dead; but though He was dead He was still her Lord. Her love went further even than death. Do we not feel rebuked in the presence of such love and loyalty? With a Bible at hand to tell us a thousand times over that He is perfect Love, surrounded by thousands who follow Him as we do, confronted with centuries of history which shew His living, loving faithfulness, ought we not to be at least as personally devoted to Jesus as was Mary Magdalene?

Mary illustrates love and gratitude practically expressed. This was the Mary out of whom Jesus had cast seven devils (Luke 8:2). Was it not because she felt such a deep sense of forgiveness that she thus expressed her gratitude? And are not love and gratitude to Jesus expressed far more in deeds than in words?

Mary illustrates the blessedness of the sense of need. Was it not a sense of need which drew her to the tomb and caused her to linger there? "Blessed are the poor in spirit," said Jesus. See His words fulfilled in Mary's case! Her sense of dependence was the magnet that attracted the presence of Christ. Thus, instead of revealing Himself in triumph to His enemies in Pilate's hall, or, in His eagerness to see world evangelization begun, to His eleven disciples, He revealed Himself first to a helpless, obscure woman! No pomp and glory, no position of worldly power, no royal blood, no human righteousness, can commend any man to Christ, or constitute grounds for an audience with Him! "I love them that love me: and those that seek me early shall find me," was His Old Testament declaration. "Seek and ye shall find," is His New Testament promise. Christ's revelation of Himself to Mary assures us that to mourn

His absence is to desire His presence; and to seek His presence; and to seek His presence is to find Him very near!

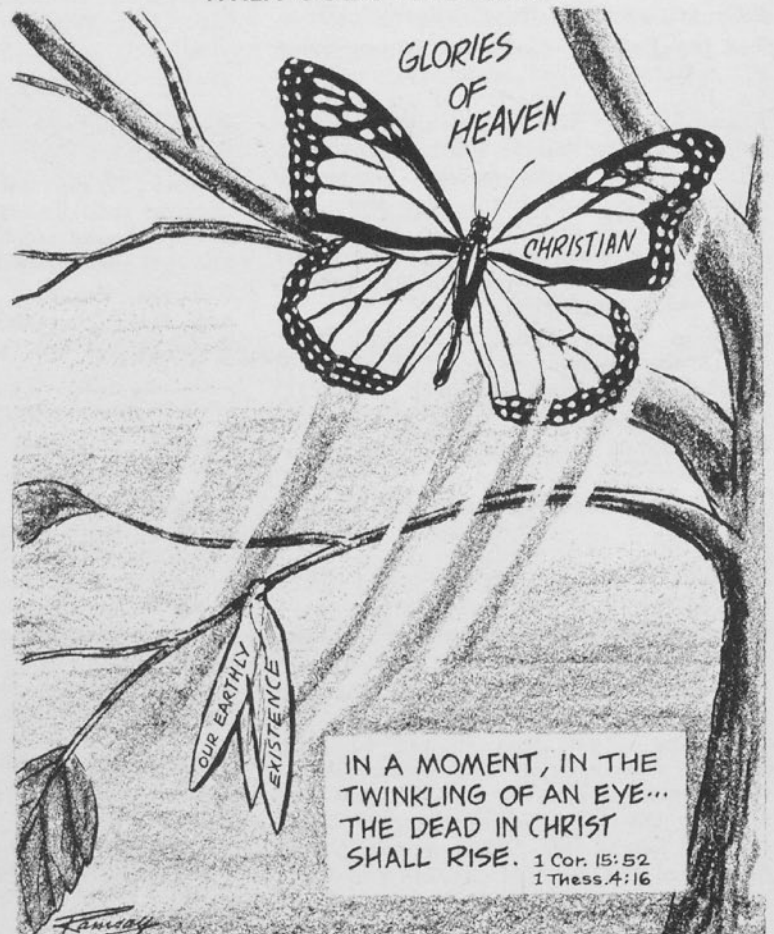
Mary's experience teaches us how very personally, definitely, and completely Christ can and will reveal Himself to those who love Him today! "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Let us not miss this glorious truth! Let no feeling of personal unworthiness, of spiritual shortcoming, or remorse for sins long since confessed and forgiven, rob us of the supreme joy of His loving presence!

Mary's experience suggests to us the possibility of weeping over losses that are imaginary. Mary thought that her Lord was dead and that His body had been stolen away, while in reality He had experienced a glorious resurrection and was right at her side! In like manner, there are these Christians who live so much in the realm of their senses that they fail to enjoy the sense of Christ's presence in their own lives. They think they have lost their Lord or their salvation simply because they have lost the emotional feelings they enjoyed on previous occasions; yet He is with them all the time!

Jacob, on hearing the report of his sons, cried out, "All these things are against me" (Genesis 42:36). Actually, all the things he referred to were *for* him. Joseph, whom he thought dead, was alive, and was preparing for him a happy old age! Weeping one, judge not by your senses; but put your faith in the Word of God. "Draw nigh to God; and he will draw nigh to you." Recognize the glorious truth—"Christ in you"—for this is the hope of glory!

—J. Bashford Bishop

WHEN GOD'S TIME COMES



Sunday Schools Report Gains

**ENROLLMENT GOAL OF ONE MILLION
NOW WITHIN SIGHT**

SPRINGFIELD, Mo.—As preparations near completion for the International Sunday School Convention to be held May 3-5 in Minneapolis, great interest is focused upon the gains made by Assemblies of God schools in the U.S.

The National Sunday School Department reports that 951,178 were enrolled in English-speaking and foreign-language schools of the Assemblies of God in the U.S., as of Sept. 30, 1959. This was an increase of 28,515 for the year.

Only 48,822 remained to be added to the enrollment this year to achieve the "On to a Million" goal set by the Sunday School Department over four years ago. The goal is to have a million enrolled by Sept. 30, 1960, when the present Sunday school year will close.

The statistics are compiled from the annual Checkup reports. Approximately 85 per cent of the Sunday schools returned Checkups this year, and the average was extended to cover the remaining schools that failed to report.

The total enrollment represents 8,509 schools, of which 523 were among the foreign branches in the United States. A total average attendance per Sunday of 688,139 was noted.

Honors were accorded to 1,163 schools that received Gold Crown awards for outstanding records achieved during the past year. Of these, 592 received the Gold Crown awards for two or more consecutive years.

Of special significance is the fact that 79,790 souls were won to Christ during the past year in our Sunday schools. This was an average of almost 10 conversions per school.

The religious educational activities of the combined total of English-speaking and foreign-branch schools was directed by 110,003 officers and teachers. An average of 13 officers and teachers staffed each school.

Among the foreign branch schools there was a total of 57,530 enrolled, with 41,840 in average attendance.

"IF I CAN HELP, PLEASE LET ME KNOW..."

How often we hear this—from sincere, generous people who really want to help. The work of the Department of Benevolences of the Assemblies of God depends on these folk, and this message is intended for them:

YOU CAN HELP HILLCREST NATIONAL CHILDREN'S HOME.

Our need for finances is, of course, constant. But the Hillcrest youngsters are hoping that we'll also let you know of the need for Easter clothing. They, like other boys and girls, love new clothes for Easter and look forward to the prospect with eagerness.

Packages and requests for size information should be addressed to: Hillcrest National Children's Home, Box 1017, Hot Springs, Arkansas.

YOU CAN HELP BETHANY RETIREMENT HOME.

This is an urgent need—to meet our financial obligations in connection with building a home for our aged ministers and missionaries who otherwise would be homeless.

Offerings for this project should be addressed to: Retirement Home Building Fund, Department of Benevolences, 434 West Pacific Street, Springfield, Missouri.

THE FORGOTTEN CRUCIFIXION

(Continued from page three)

any moment, by an act of the will, He could have withdrawn from that course. His will was crucified before His body. He chose the path to the cross and submitted to the painful and lingering ordeal not by force but voluntarily. Its supreme value lies in the fact that He could have escaped it, but refused to do so.

We can ignore or avoid the crucifixion of our old nature, and that many Christians do is seen by the fact that churches and even fellowships are afflicted with so many of its carnal manifestations: contentions, disruptions, petty jealousies, spiritual instability and church-to-church wandering.

It is obvious why God has decreed that the old man shall be treated so drastically. It is in order that "the body of sin might be destroyed." If my old man is allowed his way my body becomes the instrument which he uses for sin. That is, my lips, eyes, mouth, limbs, thoughts, etc. are used by him. When, however, my old man is crucified he has no power and my

body, insofar as it is the instrument of sin, is deprived of its power of action, and so is destroyed.

Each day, each hour and occasion, the believer is to "reckon" himself dead indeed unto sin. A dead person does not retaliate, lose his temper, retort with scathing words, or push his own rights. He is dead and cannot do these things. Here, then, is the attitude of faith we must adopt and hold at all times, lest we be surprised by the inborn subtilty of the old man.

The outcome of such crucifixion is that we live the Christian life on earth as God intends. We do not serve sin. Death is the only possible way to deal with the *old man*. And the degree to which this is practiced is the measure to which the *new man* will be seen to live in us and we shall be alive unto God. We die in order to live: "If we be dead with Christ we believe we shall also live with Him" (Romans 6:8). This is "the law of the spirit of life in Christ Jesus that hath made [us] free from the law of sin and death" (Romans 8:2).

Watch out. It may be you will be tested to see if you are dead, before the next thirty minutes. ◀◀



IN A NORTHERN NEW YORK TOWN a new road was being constructed bearing the sign, "Road Ends at Cemetery." Evidently the new road only went that far.

In life's journey on earth this is likewise true: the road ends at the cemetery. Death is no respecter of persons. The old or the young, the rich or the poor, the good or the bad—all end their earthly life at the cemetery. Certain men made great strides in their short years in every field of fame. Their accomplishments today are enjoyed by all, and their names live on. But in the midst of their attainments, they had to lay down their tools and "go the way of all the earth"—death.

Death is an enemy, and none can stay his hand. Mighty men of wealth and influence would gladly give their fortunes if death could be persuaded to stay away. But when it comes to

an individual, no money, political power, social standing, religious fervor, or any other persuasion can ever turn it away. The Bible says that death is the last enemy to be destroyed.

Though it be true that our earthly career ends at the cemetery, the Bible makes clear that this is not all. For the person who has trusted the Lord Jesus and is resting on what He accomplished on the cross, we read that to die is to be "absent from the body, present with the Lord" (2 Corinthians 5:8). The apostle Paul could say of himself, "Having a desire to depart and to be with Christ; which is far better" (Philippians 1:23). Therefore death does not end all.

If death does not end all for the believer, neither does death end all for the unbeliever. The Lord pulls aside the curtain of the future for the person who dies without trusting Christ

as his Saviour. In Luke 16 we read, "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments." Four times we read here that he "was tormented." The Bible in no uncertain language proclaims judgment and punishment for the person who dies in his sins, without a Saviour.

Satanic powers would have us believe that hell is merely the grave, but the Bible teaches otherwise. We read that "the smoke of their torment ascended forever and ever."

For this great reason the Lord Jesus, the Son of God, came from heaven, virgin-born, to become the Saviour of sinners. The only way that He could do this was through the death of the cross. There was no atoning value in His life, but only in the shedding of His blood. "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1:7). "The wages of sin is death" (Romans 6:23) so He took our wages and died. He paid our sentence of death that we might go free. He who had no sin, was in a position to take our sentence for sin, and pay the price.

Receive the Lord Jesus as your Saviour and death will be to you but a vehicle to glory.

—Messenger of Peace

The Father in Gethsemane

(Continued from page seven)

cleansing that leper of his evil, unclean and mortal disease. I shall have to lay it upon you. He is full of leprosy. You will have to take that evil poisoned life and in exchange lay down your life and give it to him. Are you willing to become a leper that you may make him whole?"

My Lord replied, "It was for this cause I came into the world, Father. Lay upon me all his leprosy. Then take my blood and give him my life so that he may live and not die a leper's death."

I saw that with me were all the souls of all sinners of all the ages. They were all asleep in Gethsemane, the Garden which had become a wine-press, and they were all doomed to die in the agonizing, crushing wine-press of a leper's death. They were

all lepers. Then the Father took all the leprosy out of my spirit, mind, and body and put it upon His Son, and it went into His Son. He did the same with the leprosy of everyone of those sin-cursed lepers who had called upon Him in faith for deliverance. Time had disappeared and all sinners of every age, clime, and nation were there in the Garden. Yet the Father put on Him the iniquity of us all.

Our Lord referred to the experience beforehand as a drinking of the cup that His Father was going to give Him. Doubtless He was thinking of the cup mentioned in Psalm 11:6, the cup of "snares, fire and brimstone, and a horrible tempest," and the cup mentioned in Psalm 75:8, the cup that is in the hand of the Lord for the wicked of the earth, the wine of which is red as blood and full of mixture and will have to be drunk to the bitter dregs (the cup that Isaiah speaks of in the fifty-first chapter as the cup of His fury and the cup of the dregs of His fury; the cup that God told

the prophet Jeremiah to take and make all the nations of the earth to drink of, even the cup of God's fury filled with the wine of His wrath).

Indeed, Christ was so aware of that cup that He would not take the cup of the Passover feast because He was about to identify Himself with sinners; He was to be numbered among the transgressors; He was to be crucified between two criminals; and His grave was to be with the wicked. Only thus could He divert the wrath of the di-

Make Plans Now to Attend

**The World Conference
of Pentecostal Churches
in Jerusalem**

May 18-21, 1961

For information write to the Secretary of the Advisory Committee—GAYLE F. LEWIS, 434 West Pacific Street, Springfield, Missouri

vine nature against the sinner and rebel. If He were to save sinners He could not save Himself. And if His Father were to spare the sons of Adam He could not spare His own Son the cup of sin, poison, and wrath which was the portion of the wicked. He must put upon Him the iniquity of us all.

How could He do it? But He did. His Son fell to the ground in agony. The sorrow and agony became unbearable and the Son began to voice His anguish. "Abba, Father, I did not know sin could be so impure and terrible. It is crushing my soul to the point of death. But I know you can do anything, Father. Please let this hour pass from me! Don't keep handing me the cup! How could I possibly bear any more of this loathsome disease? Is there not some other way?"

Twice the Son voiced His overwhelming anguish. Each time the Father stayed His hand and then made His Son to realize that there was no other way. So of His own free will the Son again asked the Father for the cup. Thus He took from His Father's hand the last foul dregs of the unspeakably impure iniquity and wickedness of moral lepers—sinners.

Then the Father led His Son to judgment, to the court of the high priest and to the court of the civil governor, and then to Gabbatha, where He was condemned to die a criminal's death, the death of a moral leper—in my place on the cross prepared for Barabbas. And Barabbas was my name and the name of every leper who was present at that timeless and ageless Gethsemane, and Gabbatha, and Golgotha.

There the Father saw His Beloved, His Holy Son become sin—a leper full of leprosy; and there His Father saw His Beloved marred and disfigured, mangled, and crushed until that dear "visage was so marred more than any man, and His form more than the sons of men."

My life has been profoundly altered by the revelation of the agony of our Lord in Gethsemane, and as Oswald Chambers testifies, the revelation of what He did for me in the Garden and of the price He paid to redeem me from all iniquity and unholiness is a mighty constraining power.

No experience ever broke me so and filled me with such an appreciation of the love of the Great Physician of



New Dean Named for Evangel College

Ward Williams (center) has been named Dean of Evangel College at Springfield, Mo. He will succeed Dr. Klaude Kendrick (left) who served with distinction in establishing the school and leading it to its present status as a senior liberal arts college. Brother Kendrick recently resigned to become president of Southwestern Bible Institute in Waxahachie, Tex.

Brother Williams is currently vice-president of South-Eastern Bible College, Lakeland, Fla. He will assume his new post after the close of the present school year. Shown at the right is J. Robert Ashcroft, president of Evangel College and Central Bible Institute.

my spirit, mind, and body, and of His utter devotion and faithfulness to me, as that experience has. There was born a new and greater love for Him and a passionate desire to live to please Him.

III

For many years the Spirit has been speaking to me of another phase of the experience in that Garden. Gethsemane cost the God and Father of our Lord Jesus Christ a great price. Evidently he was intimately nigh His Son in the Garden. Clearly His Father was giving Him the cup that was causing Him such overwhelming torture. It was His Father who had brought Him to this "hour." Christ had told His disciples that this was the point to which the Father was leading Him and that it was the purpose of His life to do His Father's will with complete acceptance and even delight. The language He uses indicates that Christ is very conscious of the nearness and of the deep unchanging faithful love with which the Father loves the Son. He addresses

Him in the terms of deep intimate affection with which a Jewish lad addressed his earthly father, "Abba, Father, let this cup pass from me!"

The Scriptures give only the slightest hint as to the poignancy of that moment when the Father handed His Son the cup of poison that was to make that Son of His love and pride go through Gethsemane's crushing, Gabbatha's injustice, and Golgotha's shameful death.

But the most appalling statement of the agony that the Father faced in the Garden is found in 2 Corinthians 5:21, "For he [the Father] hath made him [the beloved Son] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This was the greatest price that could be asked of the Father. This was the most terrible decision that He could be called upon to make. But because He loved you and me and wanted to save us from all sin and make us His very own special possession—His love slaves—He paid the utmost price. He wanted us to be

completely free from all imperfection or sin, and because He wanted this more than anything else He placed all our sin and unholiness upon His holy Son. And on that same Son He placed your sin and unholiness, and the sin of the whole wide world from Adam to today.

The sorrow of the Father seems too sacred even to attempt to imagine. But God has given me glimpses of that sorrow through some experiences He has permitted me to share.

I was with my natural father when my youngest brother lay dying of cancer at thirty-four years of age. If any of us boys was dearer to Dad than another, it was John. Mother had died when John was twelve years old and she had been ill two years. So Father had been both father and mother to John. He was such a joy and pride to us all—just at the beginning of what seemed to be an unusually promising and brilliantly useful career in the ministry. He had a lovely wife and three precious children. Then at the age of thirty-three he was stricken with a most virulent form of cancer. How all of our hearts were wrung!

But a father's heart cried out, "John, if only I could take your cancer into my own stomach, and give you my life, so that I could die in your place and you could live! How gladly would I do it." In John's suffering Father suffered. And I got a glimpse into what it cost my Father in heaven to lay upon His Son my leprosy which was to take that Son to Golgotha's shame, terror, and death.

A true father or mother will not spare themselves any toil or sorrow or sacrifice so that the child of their love may not suffer. But the God and Father of our Lord Jesus Christ, as Paul loved to address Him, when He knew that there was no other who could become the Lamb of God to take away the leprosy of selfishness and sin from our lives, did not spare His own Son, but made Him who knew no sin to be sin on our behalf, that we might be made the righteousness of God in Him!

I know of nothing that so affects me as to realize my Father in heaven so longs for me to become the righteousness of God that in order to make it possible He made His holy Son to

RADIO CHOIR ON MIDWEST TOUR

The *Revivaltime* choir, directed by Cyril McLellan, may be heard in the following places:

- Apr. 12 (Tues.) Wichita, Kans.
- Apr. 13 (Wed.) Garden City, Kans.
- Apr. 14 (Thurs.) North Platte, Neb.
- Apr. 15 (Fri.) Lincoln, Nebr.
- Apr. 16 (Sat.) Milford, Nebr.
- Apr. 17 (Sun. a.m.) Omaha, Nebr.
- Apr. 17 (Sun. p.m.) Sioux City, Iowa
- Apr. 18 (Mon.) Newton, Iowa
- Apr. 19 (Tues.) Rockford, Ill.
- Apr. 20 (Wed.) Madison, Wis.
- Apr. 21 (Thurs.) Milwaukee, Wis.
- Apr. 22 (Fri.) Chicago, Ill.
- Apr. 24 (Sun. a.m.) St. Louis, Mo.

become sin in my behalf. How can you permit any trace of unholiness, or selfishness, or other sin to remain in you when at so great a cost the Father opened for us a fountain for sin and uncleanness? May our daily prayer be, "O Father, for Jesus' sake make me a source of joy to Thee. May I never cause Thee sorrow, grief, or disappointment by failing to appreciate the price Thou didst pay in order to make me holy, unreprouvable, and unblameable in Thy sight." ◀◀

TIME TO PACK!

THE 1960 INTERNATIONAL SUNDAY SCHOOL CONVENTION is only a few weeks away! **Pack** your suitcase and we'll meet you in Minneapolis. Then too, this is your opportunity to **pack** a full course of Sunday school know-how and inspiration into three short days, May 3, 4, and 5.

Here's a suggestion—why not organize car pools or charter a bus to cut down on travel expense? Bring your friends to this great international event. Your church may win one of the attractive delegation awards!

You will enjoy every minute of the 1960 International. Just look at the convention features prepared for you—

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- INTERNATIONAL INTERVIEWS
- VISUAL DEMONSTRATIONS
- LARGE SUNDAY SCHOOL RALLIES
- INFORMATIVE UNITED SESSIONS
- SPECIALIZED WORKSHOPS AND INSTITUTES
- COLORFUL EXHIBITS
- INTERNATIONAL PRAYER MEETING
- CHRISTIAN FELLOWSHIP
- DELEGATION AWARDS
- SPECIAL CHILDREN'S MEETINGS



THE 1960 INTERNATIONAL SUNDAY SCHOOL CONVENTION will provide you with the ultimate in Sunday school training. You will go home with a new vision for your school. Pastors, superintendents, Sunday school teachers, workers—all will receive valuable information on various phases of Sunday school work!

Convention time will be here before you know it! Advance registration and room reservation will eliminate any delay when you arrive in Minneapolis for the opening activities.

Housing forms have already been mailed to the pastors and superintendents. For complete information concerning hotel and motel rates and advance reservations, write to the National Sunday School Department, 434 West Pacific St., Springfield, Missouri. With this information you will be able to plan your budget accordingly.

Reserve your room early and be assured of accommodations during the convention. Write **today** for your housing forms, which will enable you to **plan in advance** for the 1960 International!

NATIONAL SUNDAY SCHOOL DEPARTMENT ● 434 WEST PACIFIC STREET ● SPRINGFIELD, MISSOURI

Five California Assemblies Sponsor Revivaltime Over Modesto's Station KTRB

BY C. M. WARD

PASTOR D. N. ROBINSON, SECTIONAL presbyter of the Central San Joaquin section of the Northern California-Nevada District, and every Assemblies of God pastor in the section, joined in making the Training Course Week an unforgettable experience early this year. The section accepted the invitation of Pastor L. B. Lewis and Bethel Church in Modesto to host the Workers Training Course.

Every available foot of auditorium space was taken each night of the course. It was a stirring sight to see people arriving an hour before the auditorium doors opened and standing in line to make sure of a seat. They seemed to have as intense a hunger as I have seen anywhere to study the first part of the Book of Acts as outlined in the training book, *The Church Begins*. I was afforded a grand audience by the section, and I enjoyed the wonderful hospitality of so many of my California friends and ministers with whom I have worked over many years.

One of the lovely aftermaths of Training Course Week and united fellowship of the section was the voluntary decision of five of the Assemblies to jointly sponsor *Revivaltime* for their section. In conference it was decided that Station KTRB be selected for the outlet if time on this station were available.

The Assemblies making this decision and their pastors are as follows:

Pastors complete arrangements for release of *Revivaltime* over KTRB. Left to right: J. W. Sandlin, South Modesto Assembly; E. M. McKim, Salida Assembly; L. B. Lewis, Bethel Church, Modesto; Cal Purviance, KTRB station manager; C. H. Nicholson, Central Assembly, Modesto. Seated: D. M. Robinson, Glad Tidings Assembly, Ceres.

Bethel Church 15th and G Streets, Modesto (L. B. Lewis, minister).

Central Assembly of God, 6th and G Streets, Modesto (C. H. Nicholson, minister).

South Modesto Assembly of God, 1801 Spokane Street, Modesto (J. W. Sandlin, minister).

Assembly of God, 4936 Washington Street, Salida (E. M. McKim, minister).

Glad Tidings Assembly, Second and North Streets, Ceres (D. N. Robinson, minister).

These Assemblies with their ministers decided that *Sunday at 2 p.m.* would be the most advantageous time for their congregations to listen.

Station KTRB is a 10,000-watt station with excellent reception. It is advertised as the largest independent station in northern California and reaches as far north and east as south-

ern Oregon, Nevada, and southern Idaho. It has always enjoyed an enviable reputation for fine programming and splendid station management among the California stations. It is a pleasure and a privilege to use these fine facilities.

L. B. Lewis speaks for the sectional presbyter, D. N. Robinson, and all the brethren of the section when he writes, "We are delighted to be able to release *Revivaltime* in our local area."

And the Radio Department thanks these fine co-operative brethren for this major investment they are making in increasing the effectiveness of the Assemblies of God air ministry.

More and more, pastors are realizing the potency of radio and *Revivaltime*. The broadcast is penetrating an inevitable wall in communities and towns all over America. Many local congregations and their pastors are co-operating whole-heartedly in arranging good coverage for *Revivaltime* in their locale. They know that by sponsoring this intensive radio crusade they will be introducing their church to the community and at the same time bringing a strong evangelistic impact. Thus many are being saved, healed, and made hungry for a Pentecostal church in which to worship.

The message *Revivaltime* preaches should be heard by men everywhere. Write to *Revivaltime* and share in sending the glorious gospel message to those who have not yet heard. The address is: *Revivaltime* Box 70, Springfield, Missouri. ◀◀



Unopened Treasure Chest

BY ALMA YOUNG

A TREASURE CHEST OF RARE POETIC jewels is at our finger tips—perhaps untouched. It is the hymnbook in the piano bench—the book from which we sing at church.

Sometimes we think only of the melodies and hum our favorite tunes absent-mindedly; or if we sing the words we do it without taking real thought of the meaning they convey. The words are the jewels in the hymns.

Singing is an important part of worship. In James 5:13 we read, "Is any merry? Let him sing psalms." And again in Ephesians 5:18 and 19 we are commanded to "be filled with the Spirit, speaking to yourselves in songs and hymns and spiritual songs, making melody in your heart to the Lord." The true believer not only sings but knows what he is singing.

There are many fine gospel songs. Some are old favorites and many are comparatively new. For the moment, let us think particularly of the hymns of worship. The old hymns are not old-fashioned; on the contrary, the fact they have stood the test of years proves that they meet a deep need in the heart of mankind.

Let us consider a few of these hymns. Read the words of "Sun of My Soul," and "How Gentle God's Commands." Don't sing them; just read them as poems, in order to grasp the full meaning. Then when you sing them you will get the full benefit from them.

Another wonderful hymn, not often sung as such, but sometimes arranged as an anthem, is "The King of Love

My Shepherd Is" by Henry Baker. Take a look at some of the lines.

"The King of love my Shepherd is
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever.

"Where streams of living water flow
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth!"

Who has not thrilled to the lovely words and stately strains of "Majestic Sweetness Sits Enthroned"?

"To Him I owe my life and breath
And all the joys I have;
He makes me triumph over death,
He saves me from the grave."

Now let's look at one of William Cowper's writings, "A Glory Gilds the Sacred Page."

"A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age;
It gives, but borrows none.

"The power that gave it still supplies
The gracious light and heat.
Its truths upon the nations rise—
They rise, but never set."

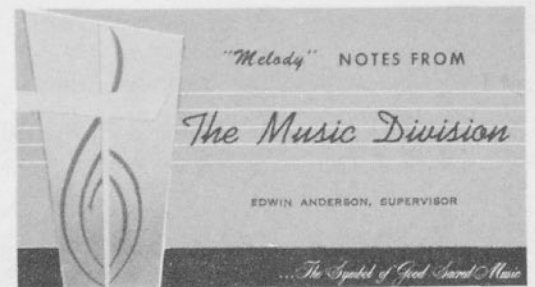
Anne Steele wrote these words that were set to music by Samuel Webbe:

"Deep are the wounds which sin has made.
Where shall the sinner find a cure?
In vain, alas! is nature's aid;
The work exceeds her utmost power.

"There is a great Physician near.
Look up, O fainting soul, and live.
See, in His heav'nly smile appears
Such help as nature cannot give."

These are but a very small fraction of the many glorious hymns that we have to enjoy if we avail ourselves of that privilege. Sit down with your hymnbook. Get some hymnals from other churches and take time to read the words of these time-tested messages. Read Isaac Watts' "How Sad Our State by Nature Is," Charles Wesley's "In Hope Against All Human Hope" or "O for a Heart to Praise My God." By all means include Wesley's "And Can It Be." Wesley's writings give expression to many beautiful thoughts. Most of them contain enough gospel that a soul might find salvation through them.

The next time your pastor announces one of the old hymns, don't groan inwardly and say to yourself, "Why does he choose those stuffy old things?" Some of the tunes may be a bit difficult but the words of praise are expressed



New Choir Book

The Music Division of the Gospel Publishing House, producer and publisher of "Melody" Publications, is happy to introduce CHOIR MELODIES. This book of choir arrangements—the first in this series—is produced in response to a wide demand for such a publication.

CHOIR MELODIES consists of eleven choir arrangements by such outstanding musicians as Harry Dixon Loes, Paul Ferrin, Cyril McLellan, Bud Larsen, Dave Yoder, Hope Collins, Oren Paris, and Norman Johnson.

Beautiful arrangements have been made of the following songs—A Child of the King; A Glorious Church; Count Your Blessings; He Brought Me Out; Hiding in Thee; Jesus Holds the Keys; Living Where the Healing Waters Flow; Room at the Cross; The Blood of Jesus; What a Friend We Have in Jesus; When We See Christ.

There is a good variety of devotional and evangelistic arrangements, and each song contains a real message to enable the choir to truly "minister in song." The songs are not too difficult for the average choir and yet supply enough variety for the more advanced choral group.

Upon request, a returnable examination copy of CHOIR MELODIES will be sent to choir directors. The books sell for 65c each on an order of six or more; single copies are 75c. (See display ad on page 26.)

The new Music Division is at your service to help meet your music needs. Simply address—Music Division, Gospel Publishing House, Springfield, Missouri.

so beautifully. The words often express feelings and thoughts that lie hidden within us which we cannot put into words ourselves.

Open that treasure chest—your hymnal—and let it speak to your heart and sing forth through your lips.

A REVIVAL MEETING WAS SCHEDULED for the following week in our church. How could we reach the lost? Would it be just another series of meetings; or were God's people really going to pray and intercede for the lost?

My heart was burdened for days and nights with these thoughts. Would those who bore the name of Christ go out and witness for Him, and invite sinners to the revival meetings? How could we have a revival unless they did! Before sinners could be won, the saints must be stirred out of their complacency—and be willing to “spend and be spent for the Lord” (1 Corinthians 12:15).

During this season of concern for the forthcoming revival meetings I was awakened about 2 a.m. with a song. It was a prayer set to music. It was the words and melody for the chorus of my song, “Souls, Lord.”

I have prayed and prayed that God would burn the message of this song very deeply into the hearts of many Christians so that they would have a real passion for souls.

*“Souls, Lord; souls, Lord;
Give me a passion for souls, I Pray.
Help me to open this mouth of mine,
To tell of Your wonderful love divine.
Souls, Lord; souls, Lord;
Help me to win them for Thee!
Help me to be a witness for Thee,
Give me a passion for souls!”*

I taught this chorus to my class of girls at Girls' Camp and they loved



Wilson A. Katter, pastor of City of Lakes Church (Assemblies of God) in Minneapolis, Minn. looks on as his wife works on the music for a new song.

Where is God my maker, who giveth songs in the night? (Job 35:10)

He Gave Me a Song

BY MRS. W. A. KATTER

Minneapolis, Minnesota

it. But as yet I had no verses for it, so I began to pray that God would give me some.

Then it happened again! Early one morning I was awakened with the words for the verses. It was about 4 a.m. and in the natural I would rather have rolled over and gone back to sleep; but I knew I must get up and write the words down before they left my mind. Then the melody came, too, so I quickly wrote it down as well.

*“As I was thinking of souls lost in sin,
Souls that the Saviour His life gave to win,
I was so burdened, where could I begin?
This is the prayer that I prayed. . . .”*

*“Friend, are you burdened for souls lost in sin?
Souls that your Saviour His life gave to win?
Are you concerned that they be gathered in?
This is the prayer you should pray. . . .”*

I thought it strange that God should choose the darkness of night for me to write my songs, but then I was reminded of the scripture, “Where is God my maker, who giveth songs in the night?” God has been “my song” in the night of testing and trial. He has awakened me a number of times since that occasion to write sacred songs.

I remembered also that my grandfather, Nils Frykman, wrote sacred songs many years ago. Grandfather was a minister of the gospel. He wrote about three hundred songs—in the Swedish language—and he often received his songs from the Lord in the night. Many of them have been translated into English and a number of them appear today in the latest *Covenant Hymnal*.

I wish I had known Grandfather. He died when I was a month old. Some day in heaven we will sit down together and talk over our songs and how God gave them to us. Maybe we can even sing them together! It would

be a thrill to sing a duet with my dear grandfather. His songs are beautiful and have a depth of meaning. Among them are, “I Have a Friend,” which we have used many times.

The Lord gave me another song entitled, “Mother Dear.” I was so happy to learn that our own Gospel Publishing House in Springfield, Missouri, had opened a Music Division under the name, “Melody Publications.” Edwin Anderson, who has charge of the Music Division, welcomed the opportunity to publish my songs and offer them to our Assemblies of God constituency. I pray that they may be a blessing to God's people everywhere.

* * *

(Ed. Note: “Mother Dear” is an excellent song for Mother's Day. Copies of it and the other song, “Souls, Lord,” can be obtained from Mrs. Wilson A. Katter, 910 Elliot Avenue, Minneapolis 4, Minn. at fifty cents each, postpaid. Send a dollar and get both songs. Later they will be available at the Gospel Publishing House, Springfield, Missouri.)

The goodness of God is an inexhaustible fountain. The mercy of God is an overflowing spring. The truth of God is a fathomless ocean.

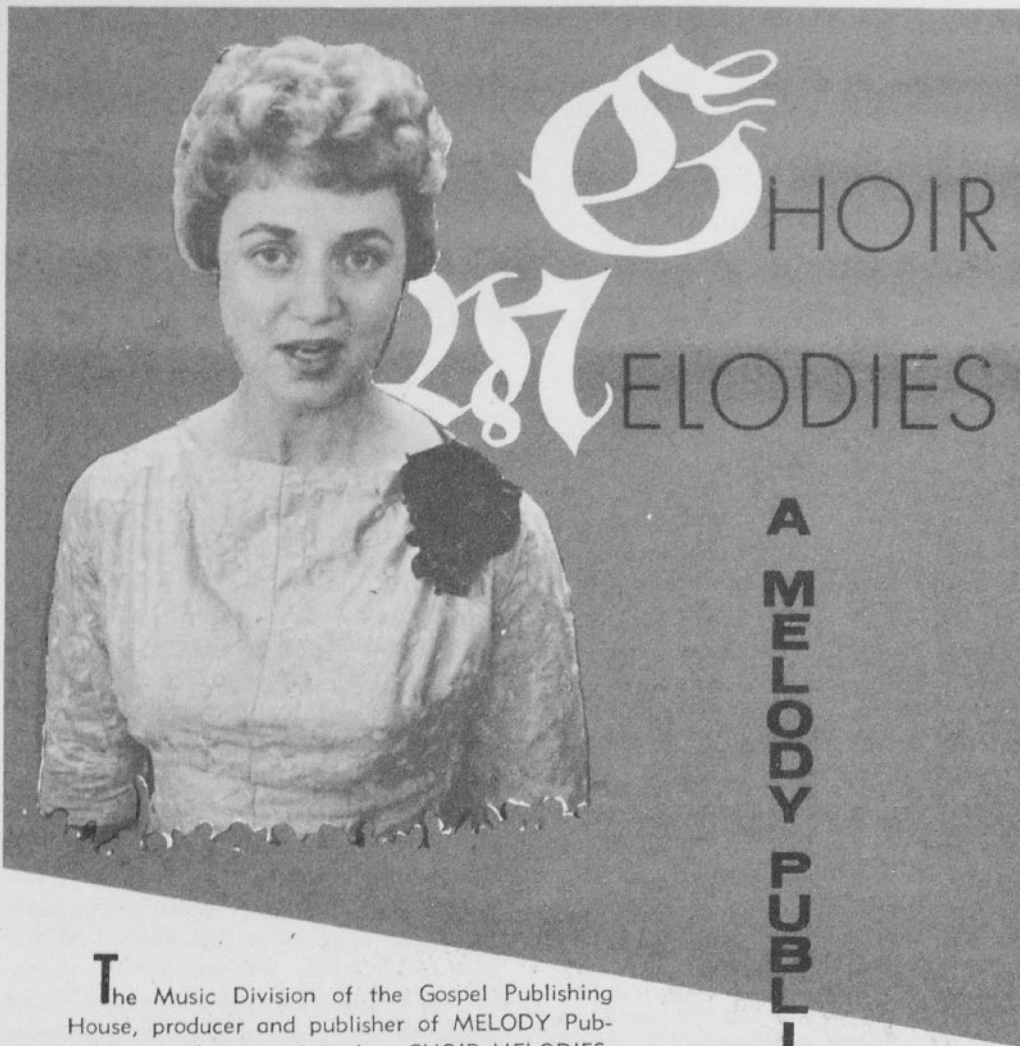
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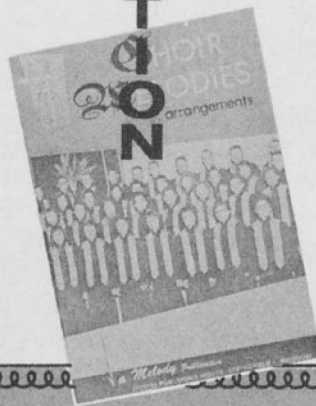


The Music Division of the Gospel Publishing House, producer and publisher of MELODY Publications, is happy to introduce CHOIR MELODIES. This book of choir arrangements—the first in a series—is produced in response to the tremendous demand for such a publication.

Within its thirty-two pages you will find songs not only arranged beautifully by outstanding musicians, but they contain a real message. There is a good variety of songs for use in both evangelistic and worship services.

None of the arrangements are difficult and most can be mastered by the average choir. Much effort has been spent in trying to make this book best suited for both the average and advanced choir.

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Helping Your Teen-ager

(Continued from page sixteen)

I further believe that the child will respond to us during this stormy period, if since the child's birth we have truly loved him, and given *ourselves* (not only things and money), have given our time and energy, if we have been patient, understanding, and tolerant, have properly disciplined, and often expressed our love and affection. If we have faithfully taught him principles of right and wrong, they will serve as limits and restraints to curb his actions. Oh, yes, he will at times commit acts which he knows we do not approve, but, nevertheless, those restraints will serve as brakes to keep him from speeding too fast on the dangerous curve of adolescence.

I think the twisted philosophy of the recent past has definitely made it difficult for the child to pass sanely through this period.

PARENT MISTAKES

Take Hugh, for instance. In his infancy his mother attended him when *she felt* like it, on an irregular schedule, suited to *her* wishes. Several times weekly she turned him over to various baby-sitters. Some he had never seen until they appeared at the door. She never established daily routine habits.

As he grew older, he played guns and robbers most of the day away from home. When at home, his entertainment was comic books and all kinds of radio and TV programs. He never lacked change jingling in his pockets. His allowance was his own, no reporting back to the parents.

When he stepped to the door of adolescence and discovered this new entrance into another world, he pushed it wide open! Why not? He had always before acted according to his fancy; why curb his desires now? He never knew responsibilities. Why become interested now in worth-while projects?

Other parents "let their child down" during this critical stage. They fail to show faith and confidence in him, so he takes the attitude, "What's the use! Dad and Mom don't believe in me anyway. Why go straight? They think I'm bad so I guess I am."

Some fathers insist that their children follow in their professions. But

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here's one father who realized his mistake before it was too late, in Jerry's case. At thirteen Jerry was interested in art and music, especially playing the flute. Dad said it was "sissy"; he must take up mathematics to become an engineer. When he failed in math, Dad was furious. Daily scenes occurred at home, creating tensions between father and son. Finally, Jerry ran away from home. His teacher intervened and plainly told Dad his mistake. Fortunately he realized the error and stopped insisting on his own way. Jerry soon excelled in art, and in playing the flute.

THEY NEED CHALLENGES

I think it's up to us parents, guardians, and teachers to challenge the untiring energies of youth and to harness their mental capacities, their fresh new ideas and venturesome spirit, into worthwhile projects. I'm confident they will respond. This has been proved in numerous communities across our land. And it's most surprising to read of the codes set up by teen-agers themselves in many areas. Some of their standards are higher than those of their own parents! They want guidance as to how late they may stay out on a date, how frequently to go out, when to drive the car, etc.

Too many youths are idle. Youngsters must have a goal, a challenge, or an ideal to which they can dedicate their whole selves and energies during these years. We must present them with the claim of Christ. That's why young people who belong to a church group with Christ-centered activities are not trouble makers. Their loyalty to Christ

and their church keep them from wrong interests and companions.

A thousand years before Christ a very wise man gave advice to young people: "Remember now thy Creator in the days of thy youth, while the evil days come not" (Ecclesiastes 12: 1).

This is the way for youth to walk and be safe. This is the way to avoid teen-age "tangles." —*Christian Parent*

Carrying Our Cross

(Continued from page two)

sacrificing our lives, day by day, for the benefit of others. Are we willing to sacrifice our own likes and liberties, our own pleasures and plans, in order to be ministers — servants — as Jesus was?

The way of the Cross, to Christ, was also *the way of shame*. And it was the

way of *suffering*. It also involved *separation* from loved ones. It may or may not mean the same for us when we take up our cross and follow Him. But oh, what depths of joy and blessing it affords—for it brings us into heart-communion with Him who is altogether lovely, the Fairest of ten thousand, the One beyond compare.

Gladly, then, shall we go to Him that is outside the camp, bearing *the reproach of His cross*. Willingly shall we suffer unpopularity, if need be, for His name. We shall rejoice that we are counted worthy of this great honor. Even the breaking of fleshly ties for His sake will not seem too heavy a cross for the joy of knowing we are pleasing Him. We shall say with Samuel Rutherford, "Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor." —R. C. C.

NOW → soda sippers



Their big moment is now! Don't destroy it for the world! For friendships seem to be a "necessity" to young teen-agers.

Kids sure seem hard to handle with all the needs, wants, complexes and neuroses modern psychologists attach to them. Knowledge is on the increase in the field of adolescent behavior, but kids still seem hard to manage.

We call them "crazy mixed-up kids" because they never seem to know what they want. And the tragic part is that too often we give up, letting them slip through our fingers to go overboard on worldly thrills.

In a matter of a few months, the "nice kids" down the street may be juvenile delinquents in an institution of correction outside of town.

Your big opportunity is now! These teen-agers need a balancing agent and a pattern for living in this world of confusion. They need an effective Sunday school class to guide them through these difficult days.

Effective classes require effective literature being used. That's why Sunday schools that want more effective classes are turning to Word of Life literature every year. INTERMEDIATE TEACHER, INTERMEDIATE PUPIL, and SEARCH are three quarterlies which dynamically stabilize America's young teen-agers.

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NOTICE:

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If you are interested in having your name and picture in the new directory of evangelists please write immediately for information.

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Spotlight on Evangelism

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

► WYLIE, TEX.—First Assembly here recently had a good revival with Evangelist Jesse and Donna Moon of Mesquite, Tex. Sinners were saved, backsliders restored, several were refilled with the Holy Spirit, and there were some definite healings. The people were drawn closer together through these meetings.

—R. D. Nance, Pastor

► PADUCAH, TEX.—The congregation here at First Assembly was greatly blessed during a two-week revival just concluded with Evangelist J. V. Pace and daughter Jay. Eight were saved and four filled with the Holy Ghost. The church enjoyed the straight-forward preaching of Brother Pace as well as the music and singing by his daughter.

—J. F. Eads, Pastor

► PHENIX CITY, ALA.—The congregation of the North Phenix Assembly was greatly blessed recently with a glorious Holy Ghost revival conducted by Evangelist Michael Lord and his mother, Mrs. Marie Lord. Several were saved and eight received the baptism of the Holy Spirit.

—Elbert Ward, Pastor

► CHOWCHILLA, CALIF.—First Assembly here has just concluded five weeks of revival with the Bob and Barbara Jones Evangelistic Party of Miami, Okla. Night after night the power of God swept over the congregation, prayer meetings were held at 5 a.m., and as many as 34 came through the rain and morning darkness to attend. One prayer meeting lasted all night and broke up at 6:00 the next morning. No count was kept of those who were saved and filled with the Holy Spirit. Hardened sinners who have been on prayer lists for years came to God. The crowds were the largest during the last week of the meetings, and some drove as far as 130 miles each night to attend.

—T. W. Carlton, Pastor

► SHREVEPORT, LA.—Glad Tidings Assembly enjoyed a mighty move of the Spirit of God during a revival conducted by Evangelist Lolita Thompson of Springfield, Mo. Approximately 20 were saved and three received the baptism in the Holy Spirit. Each night of the revival with the exception of one, souls were saved or filled with the Spirit. The entire church enjoyed this great spiritual awakening which was made possible by prayer and the anointed ministry of the evangelist.

—J. W. Cason, Pastor

► CAROLINA, W. VA.—God blessed in a wonderful way during a two-week revival conducted here by Evangelist Ernest Nelson of Bedford, Pa. It was one of the best revivals held here in a long time. There were many outstanding healings and 26 came to Christ.

—Olan Knotts, Pastor

► STILWELL, OKLA.—The ministry of Evangelist and Mrs. J. B. Essary of Blackwell, Okla. was a great blessing to this young pioneer church. Two were saved and two were filled with the Holy Ghost. Most of the church members made a new consecration to the Lord. The Sunday school increased from 28 to 40.

—Roy Spaid, Pastor

► N. KANSAS CITY, MO.—Despite extreme weather conditions, there was a good attendance during the two-week revival just concluded here at Maple Park Assembly by Evangelist Bonnie Ruble and her grandmother, Mrs. Moss. The people were blessed by the anointed preaching and the special singing. Seven were saved, seven received the baptism in the Holy Spirit, and practically the entire church experienced a refilling. During the services an entire family from another denomination joined the church. The congregation rejoices in the continuance of the revival

spirit. There were 28 visitors on the Sunday following the close of the services, with the Sunday school hitting an all-time high.

—Howard D. Jones, Pastor

► EL CERRITO, CALIF.—During February Evangelist Everett Stenhouse of Southern California conducted a youth revival here. Both the young people and older ones were moved upon night after night by the anointed preaching. In January Evangelist Bert Dixon of Seattle, Wash. conducted a workers training course and a total of 23 certificates were issued on the final night.

—Verlyn M. Skore, Pastor

► WEATHERFORD, OKLA.—The Assembly here was blessed, strengthened, and uplifted by the ministry of Evangelist E. D. Bagwell of Oklahoma City, Okla. Some were saved, one was filled with the Holy Spirit, and there were some definite healings.

—Olen F. Cossey, Pastor

► MULESHOE, TEX.—Evangelist J. W. Farmer just closed a wonderful three weeks of revival services here. Nine were gloriously saved and the church was uplifted by the inspiring and anointed ministry of the evangelist. The blessing of God continues in the regular services.

—R. V. Luna, Pastor

► SOUTH BEND, IND.—Evangelist Richard Vinyard recently concluded one of the best revivals Calvary Temple has ever experienced. The meetings continued for four weeks with a number of souls being saved. About 150 received the baptism of the Holy Spirit, and scores were refilled. There were many testimonies of healing by the power of God. The entire church was revived, but particularly the young people who were stirred to a new dedication for the Lord. A greater concern for the lost has been manifested since the meetings.

—Roy H. Wead, Pastor



Attendance at the Assembly of God in Muleshoe, Texas during meeting with Evangelist J. W. Farmer. R. V. Luna is pastor.



Sunday morning worship service at Calvary Temple in South Bend, Ind. during the Richard Vinyard campaign. Roy H. Wead is pastor.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Geneva	First	Apr. 13-24	Forrest Whaley	Shelburn Roberts
Ark.	Booneville	First	Apr. 17-May 1	Bob Swaim & wife	Bobby Brock
	W. Memphis	First	Apr. 17-May 5	Tommy Lofton	Basil Edwards
	Yellville	A/G	Apr. 17—	Cecil Barham & wife	J. C. Bolin
Calif.	Burlingame	A/G	Apr. 5-17	Bill McPherson	C. E. Lebeck
	Hollister	A/G Tab.	Apr. 17-May 1	Mrs. Frieda Palmer	Chas. R. Shuss
	Norwalk	A/G	Apr. 17—	O. D. Burkett	Robert Jordan
	Oakland	Bethel	Apr. 12-24	Jimmy Mayo, Jr.	Earl L. Ayres
	Santa Clara	Neighborhood	Apr. 12-17	Christian Hild	Ed Gomes
Colo.	Santa Rosa	* First	Apr. 17-22	Charles Senechal	Adrian Benning
	Pueblo	Central	Apr. 13-May 1	John French	C. F. Ferguson
Fla.	St. Augustine	First	Apr. 17-May 1	W. F. Patterson	Chas. R. Inman
Ill.	Granite City	Community Hts.	Apr. 6-17	Bob McCutchen	Glenn Utley
Ind.	Gary	Glen Park	Apr. 10-24	Harold Brumback	Anthony Vigna
	Indianapolis	Central	Apr. 17—	Arthur S. Arnold	T. L. Vibbert
	Kokomo	First	Apr. 12-24	G. Lee (Gary) Thomas	Cecil J. Enochs
Iowa	Peru	First	Apr. 5-17	Bob Ludwig & wife	Warren Tyler
	Richmond	First	Apr. 17-May 1	Hildreth Ethridge	Noble L. Ballew
	Clarinda	A/G	Apr. 13-24	Gordon Harmon & wife	G. R. McGhghy
	Indianola	* A/G	Apr. 10-15	Bob Olson	Robert Wenig
	Caney	A/G	Apr. 12—	Lolita Thompson	Ray Hollis
Kans.	Liberal	First	Apr. 10-24	Don Young	Anthony Benigas
	Overland Park	First	Apr. 12-24	Jimmie Parrack & wife	Gail Howard
La.	Lake Charles	A/G	Apr. 17-May 1	A. G. Calaway & wife	Nino Di Prima
	New Orleans	Gosp. Lighthouse	Apr. 15-17	W. V. Grant	L. O. Waldon
Mich.	Detroit	Brightmoor Tab.	Apr. 10-24	Paul D. Cantelon	Bond Bowman
Miss.	Columbus	First	Apr. 12-24	Calvin Melton	Thurman Fountain
Mo.	Osceola	* A/G	Apr. 10—	Fred & Gladys Voight	Vern Stoughton
	St. Joseph	Wyatt Park	Apr. 5-17	Arnold & Anita Segesman	W. B. Friend
	Seneca	A/G	Apr. 11-20	Jesse K. Moon	R. R. Newby
Mont.	Sidney	A/G	Apr. 17-May 1	Bob Muir	Wm. R. McNutt
Nebr.	Milford	A/G	Apr. 17—	Merle W. Roll	B. R. White
N. J.	Elizabeth	Ebenezer	Apr. 17-24	J. G. Hall & wife	F. H. Huber
N. Mex.	Carlsbad	Riverside	Apr. 10—	Jerry A. King	Carl Tillery
N. Y.	Binghamton	First	Apr. 17—	Harry Hampel	R. D. E. Smith
	Buffalo	Riverside	Apr. 13-24	David Howe & wife	Paul Ridings
N.C.	Hertford	A/G	Apr. 10-17	Paul J. Graban	Alvin Price
N. Dak.	Fargo	First	Apr. 12-May 1	Andrew G. Basell	Raymond Wiley
	Mott	A/G	Mar. 30-Apr. 10	Paul Hild	Norman Shawchuck
Ohio	Fremont	Calvary Temple	Apr. 12-24	Wm. N. Ilnisky	Boyd McClellan
	Lorain	Broadway	Apr. 17—	Harold W. May, Jr.	K. A. Smith
Okla.	Lawton	Bethel	Apr. 17—	Al Davis	Claude Davis
	Oklahoma City	Britton	Apr. 12-24	Billy Guthrie & wife	W. C. Drain
	Tulsa	Lewis Ave.	Apr. 15, 16, 17	Warren Litzman	John Keith
	Westville	A/G	Apr. 5—	J. B. Essary & wife	H. R. Igo
Oreg.	Medford	Bethel	Apr. 12-24	Denny Davis	Lawrence Krause
	Bloomsburg	Glad Tidings	Apr. 17-May 1	J. Earl Douglass	Walter J. Keller
Pa.	Brookville	First	Mar. 30-Apr. 15	Harold May, Jr.	Vernon Boyer
	Meadville	A/G	Apr. 17-May 1	Musical Olshevskis	J. Wesley Clark
	New Castle	First Pent.	Apr. 17—	A. N. Trotter	S. W. Brewer
S. Dak.	Chamberlin	A/G	Apr. 10-17	Delman E. Rudnik	Elmer Swick
	Gregory	A/G	Apr. 17-May 1	Arthur Berg & wife	W. H. Rudnik
Tenn.	Ripley	Central	Apr. 5-17	Bob & Jeri Winford	Gaylon Echols
Tex.	Houston	Lindale	Apr. 17—	W. L. Williams	James McKeegan
	Orange	First	Apr. 17—	Glen Shinn	C. J. Shields
	San Antonio	First	Apr. 17-24	J. O. Savell	A. L. Todd
	Waxahachie	First	Apr. 17-May 1	N. B. Rayburn & wife	L. W. Dollar
	Hopewell	Faith Tab.	Apr. 12-May 1	L. K. Dodge	H. L. Wigfield, Jr.
Va.	Shenandoah	A/G	Apr. 12-24	C. S. Tubby	L. M. Ball
	Warrenton	A/G	Apr. 12-24	J. Merrill Rayner	C. W. Trenum
Wash.	Prosser	A/G	Apr. 17-24	Louise Nankivell	Tomey L. Blick
Japan	Koiwa	Auditorium	Apr. 13—	Watson Argue	L. M. Nipper, Chm.
So. America	Colombia	A/G	Apr. 10—	Stanley MacPherson	H. K. Bartel, Chm.

* Children's Revival

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

► **KERMIT, TEX.**—First Assembly just concluded one of the most successful revivals it has enjoyed in several years. Charles and June Chambers of Oklahoma City were the evangelists. Their anointed ministry in both Word and song was a great blessing. Twenty were converted, 19 filled with the Holy Ghost, and 16 were baptized in water during the three-week revival. The church was blessed and many of the folk refilled.

—M. F. Hankins, Pastor

► **KANSAS CITY, KANS.**—The people of Victoria Tabernacle were blessed, strengthened, and lifted up spiritually during the meetings conducted here recently by Evangelist Bob McCutchen. Many were gloriously filled with the Holy Spirit.

—H. W. Barnett, Pastor

► **INDIANAPOLIS, IND.**—At least 150 decisions were made for Christ during a four-week revival recently conducted here at Central Assembly by the Sunshine Evangelistic Party. The Sunday school enjoyed a remarkable increase beyond the 1400 mark. Record crowds attended consistently throughout the campaign, and on some evenings it was necessary to have two services to accommodate the people. A spirit of revival prevailed in every service as the beautiful music, singing, and straightforward preaching of Chief Thum was presented.

—T. L. Vibbert, Pastor

► **LA MESA, TEX.**—Evangelist Charles E. Reed of Monroe, La. conducted two weeks of meetings here during which there was a mighty outpouring of the Holy Spirit. Five knelt at the altar for salvation, 14 received the baptism in the Holy Spirit, and several were refilled. There were also many testimonies of answers to prayer in the healing of the sick. At the close of the revival 14 were baptized in water. The church had prayed for this revival, and now thanks God for all His benefits.

—Nicholas Kovac, Pastor

► **HENRYETTA, OKLA.**—Two and a half weeks of truly Pentecostal services were held here at First Assembly recently by Evangelist and Mrs. Douglas Hoke of Dallas, Tex. Despite the flu epidemic and bad weather, the people came out night after night. Nine responded to the altar call for salvation and two backsliders were reclaimed and refilled with the Holy Spirit. The church as a whole was blessed, encouraged, and strengthened by the ministry of Brother Hoke. Sister Hoke's ministry in song was a real blessing as well. There were several definite healings as the Great Physician moved in answer to prayers of faith.

—H. A. Strange, Pastor

► **VERNON, TEX.**—Overflow crowds attended the revival just concluded here by Evangelist and Mrs. B. R. Minton of Tallahassee, Fla. Some churches dismissed their own services so that their congregations could hear the Mintons and many folk from out of town attended nightly. Approximately 15 were saved and several sought the baptism of the Holy Spirit. The people were stirred by the prophetic messages as the evangelist preached from his gigantic chart. Brother Minton, known as "the walking Bible," quoted hundreds

of Bible verses as he preached. Folks have been stirred spiritually and their lives enriched as a result of the informative sermons.

—M. W. Putnam, Pastor

ANNOUNCEMENT

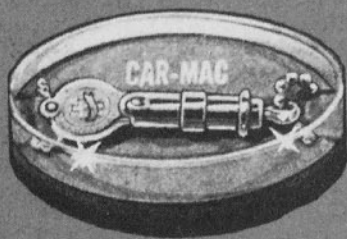
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Room and meals, entire convention, \$29.00

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WITH CHRIST

ADOLPH SCHAFFER, 58, Walsh, Colorado, was summoned to his eternal reward Feb. 18, 1960. He was ordained in 1927 and served as a pastor and evangelist, mostly in Oklahoma and Colorado. His wife and two children survive.

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The Blunted Thorn

(Continued from page nine)

*"Like the winds of the sea are the ways of fate
As we journey along through life,
'Tis the set of the soul that determines one's goal,
And not the calm or the strife."*

You set the sail and thus chart your course. You hold the rudder which we call attitude. By your attitude toward the thorn in the flesh you determine whether it shall mean misery or joy, the mournful groanings of a sufferer or the victorious shout of one who has triumphed over all circumstances.

Whether the thorn of your life is removed or remains, rests in the hands of God. Whether it is a blessing or a curse depends upon you and your attitude toward it. Will you not join Paul in saying, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." ◀◀

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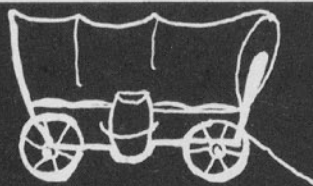
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MISCELLANEOUS

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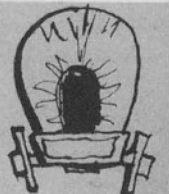
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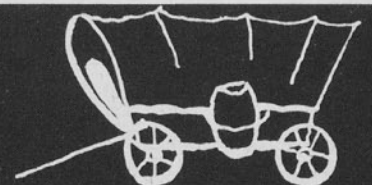
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The Last Hours

BY RALPH CAPENERHURST

THE PASCHAL MOON, HIGH IN THE STAR-FLECKED heavens, casts a mellow sheen over the sleeping city of Jerusalem. Save for the whining of the pariah dog and the soft tread of some beggar, her narrow streets are quiet after the noise and heat of day.

The small flat-roofed, whitewashed houses are crowded at Passover time with the pilgrims who have come from distant places, for no one is refused hospitality; they sleep peacefully, dreaming perchance of the morrow when Passover will begin and they will celebrate in solemn ritual and joyous festivity their deliverance as a nation from the land of Egypt by the hand of God centuries before.

And yet, this night and its pacific calm is the prelude to the travail of all creation; this night's darkness is the lengthening shadow of the darkness that shortly shall veil human eyes from the love-agonies of God's Son as He dies on His cross between earth and the stars.

Even now, the hosts of heaven watch and wait in breathless expectancy, their sorrow mingling strangely with their joy as they watch the suffering Servant of Jehovah prepare to walk a lone and majestic way to Golgotha.

In an upper room one light burns steadily through the night hours; one light, symbol of illumination in a city and a world that has lost the vision of God.

Inside, twelve men are seated on three sides watching expectantly the central Figure who occupies the seat of honor. They have sensed the mystery of this night, but even now their disputing hearts argue as to the place of precedence in the gathering....

He rises, girds Himself with a towel (the badge of a slave) and takes a basin. Into it He pours water (symbol of cleansing) and bends to each in turn to wash their feet and wipe them with the towel. Humility is invested with the Royal insignia as the King of Glory deigns to take the lowliest station before His subjects.

Peter, blind loveable Peter, protests: "Thou shalt never wash my feet!" and Jesus solemnly assures him: "If I wash thee not thou hast no part with Me." The thought of alienation from the One whom he has acknowledged to be the Son of the living God on the craggy slopes of Caesarea Philippi proves unthinkable and Peter cries: "Lord! not my feet only, but also my hands, and my head!"

Not all are clean; the man from Kerioth is not clean. He sits, a strange, melancholy figure in the background. Ere another sun sets he will not be in the world of living men: he purses his lips and gazes unseeing as the quiet words of the Master pierce to his innermost soul: "Verily, verily, I say unto you, one of you shall betray Me." Each looks into his neighbor's eyes, twin mirrors reflecting their half-fearful, half-curious wonderings, and the ugly implications of the Master's statement leaves them conscious of the fact that each owns a sanctuary that none may enter save Him who discerns the thoughts and intents of all hearts.

John the Beloved bends toward the Master and reclines his head near to the Heart that beats with divine compassion; and heeding the prompting of Peter he enquires: "Lord, who is it?" Jesus quietly replies: "He it is to whom I shall give the sop when I have dipped." As the Paschal meal proceeds He takes the sop dipped in the Charoseth, symbol of the bricks their forefathers had toiled to make under their harsh taskmasters in Egypt long ago, and gives it to Judas, saying, "That thou doest, do quickly." And Judas, his irrevocable choice made, wraps his cloak around him and swiftly departs into the night, a night that will sear and burn in his soul for all Eternity, a night that has no star to guide and no morn to break.

And then He took bread and blessed and brake it and gave to them and said: "Take eat, this is my body." He took the cup and when He had given thanks He gave it to them, and said, "This is my blood of the new testament which is shed for many." Type gives place to reality, shadow is laid bare to substance: the true Passover Lamb moves toward His altar in the quiet consciousness of the will of His Father. The human heart may tremble in sympathy with human sorrow and the hot tears of compassion may blind human eyes for another's grief, but none may comprehend the infinite depths of Divine Love. A new altar will supersede the old while yet the rough-hewn cross awaits Him.

All may stand before this mystery and watch as He walks before us with His face set as flint toward the gathering darkness the File Leader of man's salvation, the Altogether Lovely bearing the sin of many.

Lonely, majestically, He leads and they follow. The first blush of a new dawn appears in the heavens as the small band make their way to the Mount of Olives, the strains of the Great Hallel echoing on the still air. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow... I shall not die but live... The Lord is my strength and song, and is become my salvation... God is the Lord which hath shewed us light... His mercy endureth for ever..."

—Redemption Tidings