



DECEMBER 15, 1963
TEN CENTS

THE PENTECOSTAL evangel

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

'He wrote His Message on the lightnings'

—JOB 38:35



**10TH REVIVAL TIME
ANNIVERSARY
ON THE ABC NETWORK**

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Mo. 65802

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Addresses in the U.S. and U. S. possessions: Single subscription, \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65¢ for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78¢ for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address (91¢ for 31 weeks; \$3.50 for a year, on each subscription.

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

STATEMENT OF FAITH

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 a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. 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.

(Average paid circulation in October
181,061 copies weekly)

The Nation Mourns

It is Monday, November 25. Our nation today is mourning the loss of its President, a brilliant man who was dedicated to the service of his country. He was murdered at the age of 46, and every American worthy of the privilege of living under the Stars and Stripes was shocked and shamed by the terrible crime.

This morning, as the earthly body of John Fitzgerald Kennedy, our national leader for nearly three years, was buried with honors befitting the fallen hero and world leader that he was, countless thousands across the U.S. were assembled in their churches or synagogues to pray for God's help in one of America's darkest hours, or solemnly followed the funeral ceremonies by radio and television.

Outside the national headquarters of the Assemblies of God at Springfield the flag flew at half-staff. Inside, some five hundred office workers and printing plant employees (the entire staff) were gathered in the chapel. They had laid aside the duties of the day for an hour and were worshipping God, taking hope in His Word and praying for our country. They stood in silent tribute to the memory of President Kennedy. They prayed for his loved ones and all whose hearts were crushed by the events of the weekend.

Two telegrams were sent to Washington, D.C. One was addressed to Mrs. John F. Kennedy at the White House. It said: "We extend to you our heartfelt sympathy in this hour of deep bereavement. Be assured of our prayers that the God of all comfort may sustain you and grant solace and strength."

The other was addressed to President Lyndon B. Johnson. It said: "In this hour of national crisis which has brought you such heavy responsibility, we are earnestly praying for you. As our chief executive we pledge to you our loyalty. May God grant you wisdom and strength for the demands of your high office."

Each telegram was signed, "General Council of the Assemblies of God (Thos. F. Zimmerman, General Superintendent)."

In the wake of these sad events our future course is plain. We must rebuild the foundations of national righteousness by preaching and teaching the pure Word of God. We must renew our soul-winning efforts among young and old, that all shall honor Christ and none shall sink into sin to bring shame upon their name and their country's. And we must pray for our new President.

On his first morning in office President Johnson went to church and prayed for divine help. In his first public statement he said: "I will do my best—that's all I can do. I ask for your help, and God's." We can help most of all by praying. May God be merciful to America and hold back the forces of violence, lawlessness, and immorality which threaten to destroy our country.

A MATTER OF COMPARISON

We used to keep our little white Highland terrier washed and brushed and cleaned and powdered—until one night it snowed.

When we got up in the morning the snow had stopped and the sun was shining. Then I saw a dirty-looking dog walk across the snow! I said, "What is that dog doing there?" Then I saw it was my dog. He was just as he had always been, but against that dazzling background of newly fallen snow he looked so dingy.

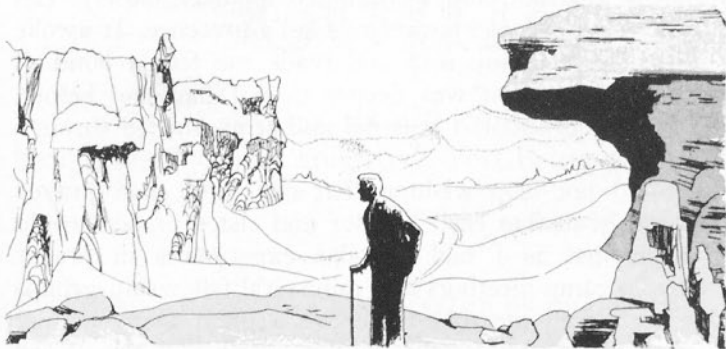
Have you ever seen yourself against the background of Christ's dazzling purity?

—AL BRYANT

REFLECTING CHRIST

One who walks with God reflects the light of His countenance upon a benighted world; and the closer he walks, the more of this light he reflects. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquility around. One who walks with God receives and imparts life wherever he goes. As it is written, out of him "shall flow rivers of living water."

—HORATIUS BONAR



The Bridge Builder

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast and wide and steep,
With waters rolling cold and deep.
The old man crossed in the twilight dim,
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge at eventide?"

The builder lifted his old gray head;
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
The chasm that was as naught to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

—Will Adden Dromgoole



THE MASTER'S MELODY

Mendelssohn once visited the cathedral at Freiburg and, having heard the great organ, went into the organ loft and asked to be allowed to play it. The old organist, in jealousy for his instrument, at first refused but was afterward prevailed upon to allow the great composer to try the colossal "thunder" of the cathedral.

After standing by for a few moments in an ecstasy of delight and amazement, the old organist suddenly laid his hands on the shoulders of the inspired musician and exclaimed, "Who are you? What is your name?"

"Mendelssohn," replied the player.

"And can it be that I so nearly refused to let Mendelssohn touch this organ!"

How little the Lord's people know what they are doing when they refuse to let Christ have full possession of their entire lives and evoke the full melody and harmony possible.

—Prophetic News

BETTER THAN "THE GIMME'S"!

Altogether too many Christians suffer from what has been aptly termed "the gimme's." Every time they come into God's presence it is to ask Him to "give them" something. Their constant and monotonous cry is: "Give me this," or "Give me that," or "Give me the other."

They are like some little children who only come to their parents to get something from them and never think of giving their parents anything in return.

There is a story of a little girl who brought great joy to her mother. One day she came in from play, sat down on a chair, and watched her mother ironing. When her mother inquired: "What do you want, dear?" she replied: "I don't want anything. I just want to sit here and look at you and love you!"

—A. P. G., in *Gospel Herald*

THIS IS TRANQUILLITY

Begin right—that is to say, begin with Christ, and take Him for inspiration, for pattern, for guide, for companion. The rest of faith—when we cease from having to take care of ourselves; when we cast all our anxieties upon Him; when we can say, "Thou dost undertake for me, and I leave myself in Thy hands"—this is tranquillity more real than any other that the heart of man can conceive.

Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a storm, there will be "peace, subsisting at the heart of endless agitation."

—ALEXANDER MACLAREN



PEARSALL

The MINISTRY of AUDIBLE PRAYER

How wonderful it would have been to be in meetings when the apostles lifted their voices in prayer!

By Robert W. Cummings

SPRINGFIELD, MISSOURI

ACTS 2:42 IS ONE OF THE MOST INSTRUCTIVE VERSES in the Bible for those who recently have been baptized in the Holy Spirit. It is also very important for those who have had this glorious experience of the infilling of the Spirit but have not made much spiritual progress thereafter. *"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* This verse has had a revolutionary effect upon my life.

Note the context! "They" in this scripture refers to the three thousand who were saved, baptized in water and in the Holy Spirit on the Day of Pentecost. How wonderful it would have been for all of us if we could have been in that number. What a glorious opportunity to attend meetings where we frequently could hear the apostles praying! To listen while Peter and James and John and Mary the mother of Jesus and the other Spirit-filled women led out in prayer would undoubtedly change and deepen our prayer life.

These men and women had been instructed by the Lord Jesus Himself how to pray. They had been intimately acquainted with His prayer life; and now, anointed by the Spirit, they knew what it was to pray in the Holy Spirit according to the will of God. Without doubt God was able to communicate to those new converts the kind of prayer life Christ had taught His disciples. In the Great Commission Christ had instructed the apostles to "teach them to observe all things whatsoever I have commanded you."

The other morning in faculty prayers at Central Bible Institute I knelt beside the guest speaker of the morning. It is our custom to take 15 minutes before chapel for united prayer in the faculty lounge. The guest speaker often joins the officers and teachers in this prayer time.

This particular morning he happened to be one of our assistant general superintendents. We were all praying silently, as is our custom, or praying in a low voice so as not to disturb the others, and our guest was also praying in almost a whisper. Something in his prayer drew my attention and I continued to listen closely. His prayer made me very aware of God's presence. It awoke a deep Amen in my soul and made me feel a bond of unity with him that was deeper than I had had before. It was very precious. I was fed and strengthened through his prayer.

I could not help wishing that our guest had prayed out audibly so that each brother and sister present could have profited as I had. Similar experiences in prayer groups in camp meetings and ministers' fellowship groups have convinced me that there are a great many among us who have been taught by the Spirit and the Word to pray, but the rest of us do not profit by their presence as we ought until we participate in a prayer meeting in which they are free to lead out in prayer under the guidance of the Spirit. My wife and I thank God for the many spiritual missionaries, including Pentecostal missionaries, whose prayers instructed and encouraged us in the days when we were young in Pentecost.

Those of us who had the privilege of sharing prayer times with the late W. I. Evans will never forget the occasions. To hear him lead in prayer under the unction of the Holy Spirit was an enriching experience. I shall always remember those times when he would pour out his heart in longing for God. He would use the words of the 42nd Psalm but they lived anew in the voice and tone and heart of Brother Evans. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

WEEK OF PRAYER — JANUARY 5-12, 1964

Hitherto hath the Lord helped us . . . Wilt thou not revive us again . . . ?

I had been familiar with these words all my life (for I had been brought up a Psalm singer, and the 42nd Psalm was one of my favorites) but never had I heard such reality of longing for God. It awakened a deeper longing in my own heart for my heavenly Father.

I am pleading, therefore, that in our prayer meetings, both formal and informal, we have a time in which we urge men and women to lead out in audible prayer. Such prayers should not be long or they will kill this type of prayer meeting. Everyone should be urged to keep open to the Spirit and to feel responsible for leading out in prayer. Those who have been instructed by the Spirit and the Word particularly should feel the responsibility of letting the Spirit give them prayer in which they will voice the thanksgiving and praise and prayers of the body. In such leading out in prayer one should not present more than two or three items as petitions, but should leave room for others to feel responsible for one or two of the requests, so that many may take part.

It is helpful when items for prayer in such a meeting

are presented not more than two or three at a time so that these petitions may be taken to the Lord before others are mentioned. This will result much more truly in "united praying"; for only one voice will be expressing petitions for the whole assembly, and the other persons who are present will assent and join in with their Amens.

I am not urging a change in our custom of going to the altar in a group and all praying audibly at one time as the Spirit leads. I owe an immense debt to my brethren who have taught me the value of this type of praying. In India in the big Sialkot conventions where Praying Hyde was so used of God, the spirit of prayer would fall and there were times when the whole audience would burst into praying in unison like this. There was very great blessing in it. But in those same conventions there would be just as great a spirit of prayer upon the group when one person after another would lead in prayer that was audible to all. We could sense that the petitioner was anointed and led of the Spirit. Such

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Confession of Sin

Who should confess? When should he confess? To whom should he confess? One's spiritual well-being may depend on finding the right answers to these questions.

BY ALBERT L. HOY, COSTA MESA, CALIFORNIA

EVERYONE WHO ENJOYS DISCIPLESHIP OF CHRIST KNOWS how important it is to confess sin. Perhaps the keystone of the portal of faith is the impressive statement of 1 John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Admittedly, this text is appropriate for the ear of the repentant sinner, but its context shows it was intended by the writer to be a means of grace to erring saints. For confession of sin pertains not to the unregenerate alone, but very definitely to those who have walked with the Lord for years.

Confession is a Christian privilege, a duty, and an essential requirement for every believer who desires to maintain unbroken communion with God. It is a deplorable mistake for any one of the redeemed to imagine he can transgress even slightly against the wishes of his Lord and yet remain in touch with heaven without acknowledging his fault.

No Christian should follow the example of Samson who believed that he could arise from the place of compromise and, by shaking himself a little, regain the divine power that formerly rested upon him. Unfortunately, however, there are Christian lives in which secret sins are indulged in the strange belief that a vigorous session of prayer will invariably bring down the old-time blessing. It appears that there are also those who seem to believe that sin is removed from the heart

merely by the passing of time, and thus mistakes that were made a month ago are somehow buried and forgotten in the past without any sense of contrition.

Some years ago a Christian lady admitted frankly to her friends that she was by no means strong in the Lord, and that she was often guilty of transgression against His will. "But," she said, with a smile, "I believe Christ died for *all* my sins, not only for those I committed before I was saved, but also for those I commit now. So, you see, my sins are atoned for even before they come into my life."

To say the least, this is a pathetic distortion of the divine plan of redemption. It is true that Christ died for our sins, but they are not removed until we present them to Him for cleansing. And when we bring them to the Mercy Seat there must be genuine repentance and godly sorrow which will cause us to detest the evil that brought us low. Tears and sentimental feeling are not sufficient to procure a cleansing of sin by Christ's blood. Sin is removed only when our great High Priest sees a heart evidence of a real renunciation of the things which have grieved Him.

The lack of confession has brought leanness of soul to many a believer. Indeed, some Christians have come to an impasse in their spiritual experience—a condition which they discover cannot be remedied by the most careful attention to church responsibilities. How needful

(Continued on next page)

it is for them to realize that the grace of Christ would make their lives radiant again if only they would honestly admit their faults to God! It is when we confess our sins that He is faithful and just to forgive us.

In the Christian life it is a good rule to confess sin as soon as it is committed. If we give way in a weak moment to a satanic enticement we should pull ourselves together at once and get back to God. For some people, however, this procedure is rather difficult. When they have slipped a little they feel it is improper to present themselves immediately for cleansing. To them, instant confession connotes a superficial treatment of sin. They suggest that before an approach is made to the Mercy Seat some time should be spent in evaluating the gravity of their transgression.

But such postponement of repentance is perilous. The longer we delay a candid discussion of the matter with the Lord, the more hardened in heart we become, until at last the desire to repent is gone, and a Pharisaical mode of living takes the place of real communion with God. Since unbroken communion with Christ is so vital to our spiritual welfare, we ought to review our activities in prayer at the close of each day. Conduct which does not conform to the precepts of the gospel ought to be sincerely repented of, and even doubtful matters should be brought to the Lord to see what His will is concerning them. It often happens that revelations obtained by prayer open our eyes to the realization of sin in some things that we thought were harmless. Many of the Lord's people have found that the hour of evening

prayer offers the best opportunity for making things right with God.

Nevertheless, there are occasions when our confession to the Lord does not altogether restore us to divine favor. Sometimes it is necessary for us to confess to man also. It would be well for all Christians to have a clear understanding of when confession to God is sufficient, and when further confession should be made to man.

When our sin is known only to the Lord, it is necessary only to confess it to God Himself and we ought not to burden our neighbors with it. There are those who frequently cause no little embarrassment to their fellow-Christians when, in making public repentance, they enumerate certain personal faults which should be mentioned only to the ear of God.

Even when we have thought ill of our neighbor and have later confessed the fault to God in repentant prayer, it is not always wise to inform our neighbor of the fact, for it may be that he was totally unaware of our mental attitude, and he may be hurt by discovering that it ever existed. Let us affirm once again that when our sins are known only to God, they should be confessed to Him alone.

But if in committing sin we offend others, our confession must be twofold. The scriptural procedure is to confess our sin first to the person whom we have injured, and then we can confess it satisfactorily to God (Matthew 5:24; James 5:16). Jesus says specifically that no one can be right with his Father who is wrong with his brother. It is useless to come to the altar with our gift and engage in elaborate worship if there is an offended person in the background of our experience. First we must be reconciled to the one whom we have grieved; then communion with Christ may again be established.

Some Christians will declare that, since they have made things right with God, it is unnecessary for them to go to man. But the Scripture states clearly that we must be reconciled to the injured person before we can offer effectual prayer to the Lord, and in view of this divine ruling it seems that reluctance to confess to the aggrieved person is a sign of an unyielded spirit.

Confession cannot be made without humility. It may be that our offended brother was in the wrong, too, but that has nothing to do with our request for his forgiveness. We must not ask his pardon and in the same breath remind him that much of the fault was his! It may also be said that we are probably guilty of pride when we preface our confession with an "if." "If I have offended you, my brother, I am very sorry." (This would seem as though we were not aware of injuring him; and if that were so there would be no need of confession.) Forgiveness should be asked with a consciousness and admission of transgression.

In conclusion, the Scripture makes it abundantly clear that the frequent practice of confession brings a joyous radiance and a sense of spiritual rectitude to one's life. When a Christian performs this duty in Christlike humility and does his part in making things right with God and man, he becomes more like his Master, his testimony is fragrant with unction and validity, and he enters into the fulness of divine fellowship that affords continuous satisfaction and delight. ◀◀

Redemption

By Max I. Reich

I need that strange Man on His lonely cross—
A code of ethics never could suffice:
I'd sink in darkness and eternal death
But for the virtue of His sacrifice.

A teacher and a pattern of the way
Are not enough to heal a broken heart;
I need redemptive power, such as He,
My risen Saviour, only can impart.

Incarnate Love that died and rose again,
Sweet Power divine, I feel at work within
The epic of redemption in my soul—
The crucifixion of the life of sin!

For sin is as the raging flames of hell,
And selfishness, the veil that blinds our eyes
To the glad radiance of the face of God—
The bar that bolts the gates of paradise.



A NARROW ESCAPE

It required thirteen shells from
300-magnum rifles to save
the Indian guide from the bear's fury.

THIS IS A TRUE STORY. IT HAPPENED IN THE NORTHERN wilderness of British Columbia.

Two hunters from Las Vegas, Nevada, recently saved their guide's life after an 800-pound grizzly had knocked him to the ground and almost killed him.

The 50-year-old Indian guide was Eddy Dixon, of the Canim Lake area. When the grizzly bear attacked, both he and one of the hunters put shots into the animal. The bear became a hulk of raging fury. He chased one hunter down a hill, then started to chase the other, but suddenly turned on Dixon.

Eddy Dixon, a former chief of the Canim Lake Reserve, who had lost his left arm in a sawmill accident, matched a wooden arm and a hook against the bear's ferocity. When the grizzly reached Dixon, he smashed the guide's rifle and knocked him to the ground. For several seconds the Indian guide attempted to ward off the attacking grizzly, using his wooden arm and steel hook, but to no avail.

The two American hunters had gone into action and, using 300-magnum rifles, they shot again and again into the bear's hide. They literally blew the grizzly off the guide. After the shooting was over they counted thirteen empty shells.

Dr. Peter Mudge, who attended the injured man, closed Eddy Dixon's wounds with forty stitches. Dixon received severe cuts to his scalp and right arm. He was compelled to travel for miles by horseback before reaching a road again where he could get a ride into town.

The doctor said: "Dixon did not complain at all. He must have been in severe pain, but he was very calm. I took two hours to fix him up. He was very courageous."

This spine-chilling episode reminds us that the ferocity of the grizzly bear can be matched only at times by the death-dealing ferocity of a leopard or lion. These wild beasts are much in the same category when aroused to unrestrained fury.

The Bible tells us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in

the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:8, 9).

To ward off the attacks of Satan we need the 300-magnums of prayer and the Word of God. When we use the wooden arm and steel hook of self-effort, these may avail for a time but we shall be defeated in the end. The adversary will overpower us.

When we go against Satan, we must equip ourselves with spiritual weapons. Then we shall win. Jesus said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy . . ." (Luke 10:19).

However, we cannot begin this spiritual battle until we have first accepted Jesus Christ as Lord and Saviour. A SPIRITUAL battle requires SPIRITUAL life to fight it. There is spiritual life in the Lord Jesus Christ. Accept Him as your personal Saviour now, and you will receive life eternal and be able to meet the onslaughts of the adversary—Satan—whenever he comes against your soul. You will then know the full joy of salvation and victory through our Lord and Saviour, Jesus Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved." For it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." ◀◀◀

Is Your Church 50 Years Old?

During 1964 a number of Assemblies of God churches will celebrate their golden anniversary. If your church is one of these, or if it is already 50 years old, will you kindly notify the Public Relations Office, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802. A list of churches that were established in 1914 or earlier is being compiled in connection with the 50th Anniversary of the Assemblies of God.



U.S. ARMY PHOTO

Indonesia

BY MAYNARD L. KETCHAM

Field Secretary for the Far East

INDONESIA IS A STORIED LAND. HERE you find the Spice Islands, the "Wild Man of Borneo," Sumatra tigers, and "Java" coffee. Here is Bali—an island famed for its wood carving and exotic dancing. Bali's beautiful beaches provided many shiploads of sand to make Waikiki Beach in Hawaii.

Indonesia is an island chain straddling the equator for 4,000 miles. The entire country has fabulous potential wealth and indescribable beauty.

The religion of the majority of Indonesians is Islam tempered by the Hinduism which at one time held sway over most of the country. The people, basically Malay and possibly the kindest on earth, are responsive to religion. Indonesia allows a surprising amount of religious freedom, considering that it is a non-Christian country. Its government has established a Department of Religion with a branch to assist Christianity and the Christian churches.

Indonesia is fertile soil for Pente-

cost! And Indonesia has seen some of the world's greatest Pentecostal revivals which have produced hundreds of thousands of Spirit-filled believers. The five Bible schools which were operated for years have been consolidated recently so there are now four. None of these schools has a

regular, established budget. The students bring food; they cultivate land; they pay "in kind"; they trust the Lord! Upon graduation they establish self-supporting churches. Thus they have laid the foundation for a vibrant Assemblies of God work, stretching more than three thousand miles from Medan in northern Sumatra to the tiny island of Ambon in the east—directly south of the Philippines.

Planning a convention is a major task in this "disorganized" and far-flung chain of islands. Air service is expensive and erratic. Inter-island boats run "when the spirit moves." Train fares recently increased 500 per cent! Gasoline for cars can only be obtained by "queuing up"—and often the pump is empty when your turn comes!

But in spite of all these obstacles, an Assemblies of God convention was held in Batu—a lovely resort half-way up one of the great volcanic mountains which form the backbone of the island of Java.

Surprisingly, attendance was at an all-time high and representation was almost universal. Also, for the first time in history, all missionaries appointed to Indonesia were present. God opened the floodgates of His blessing. What heart-searching! What spiritual refreshing! What challenging messages; what new resolves; what fresh enduement of power! One of the non-Christian government officials who attended some of the meetings remarked, "If this is Christianity, not only Indonesia but the whole world needs more of it."

Two outstanding things rose out of the convention: a compelling burden for greater spiritual power and a well-planned church building program. Tragically, most of our Indonesian



The Indonesia Assemblies of God convention met at Batu, on a volcanic slope in Java.

church congregations are meeting in places which are completely inadequate—thatched huts, private homes, improperly located storerooms, verandas. Pastors and church members now realize that in order to develop a strong church we must have adequate buildings. To provide these the local people have dedicated themselves with commendable zeal.

To begin with, each local congregation has pledged itself to secure a suitably located piece of land. Con-

gregations are also dedicated to raising one-third of the cost of their new buildings. The remaining two-thirds would be borrowed by the congregation from a revolving loan account to be established by the Indonesian Assemblies of God. This two-thirds will be repaid, of course, and then used to build more churches. Actually, an investment of about \$400 might be enough to meet the two-thirds portion which is to be borrowed by the congregation. Here is a great oppor-

tunity for friends of missions to invest in a worthwhile program. A gift of \$400 now to this revolving loan account would not only bring a church building into being immediately, but would continue working for the establishment of other churches throughout Indonesia.

* * *

If you would like to help develop this virile and progressive work, please send your contribution to the *Foreign Missions Department*, 1445 Boonville Avenue, Springfield, Missouri 65802. Designate it for *Revolving Loan Fund*.



FOOTPRINTS IN THE SAND

BY MRS. H. B. GARLOCK
Emeritus Missionary to Africa

IN BENIN PROVINCE IN NIGERIA ONE day while walking the road to the Eko school I was impressed with the countless footprints in the sand. The sand of the Nigerian roads is not the loose powdery kind that flows easily; it is firm and appears almost moist. Every human foot leaves a clearly defined print.

No one wore shoes in that community so the road was filled with prints of bare feet and the occasional snakelike track of a bicycle tire.

Footprints. I couldn't help but study them as I walked along. There were prints of all sizes. There were the baby impressions of the toddler's first steps as he struggled to keep up with Mother. Some were evidently prints of the schoolboys hurrying along toward Eko school, each with a load of firewood on his head to help pay his school fees. There were the steps of the young women as they swung gaily along, balancing huge waterpots on their heads as they made their way to the forest stream to replenish the family supply and to exchange the bits of gossip they had gleaned since they last met. There were the prints of the falteringly infirm and ill who slowly made their way to some shrine, to offer a costly sacrifice consisting of a handful of precious grain or a few dearly earned pennies, or to pour an oblation of palm wine or pito.

Footprints—more and more foot-

prints. I followed them with my eyes, each individual trail clearly discernible. Here was one that turned onto the path leading to the village. Maybe he was bringing in a load of grain from the field, or a stalk of plantain. Each trail of prints indicated an individual journey somewhere for a purpose. There was the trail of a man—large prints and a long stride. What about the man himself? Who is he? What does he look like? Was he going to work on his cassava farm or to consult a medicine man about a toothache? Was he in search of a charm or fetish to wear as a safeguard against the evil plans of some enemy, or was he anticipating a profitable trade in the market? Was he on his way to visit a friend or to gather herbs and leaves to concoct a potent medicine?

The prints could not have been very old or they would have been obliterated by the later travelers along that same sandy road. These people will continue to leave daily footprints in the sands of Nigeria until by one means or another the Grim Reaper will say to each, "You have walked the last mile." Then where will they go?

By this time we were passing the village of Edunwele. What prints would be found on the path to the little swish-and-thatch church? There were many, big and little, heavy and light. They revealed the steps of peo-

ple who had come to the house of God to hear the Word—to hear the old, old story of Jesus and His love; the story of Calvary and of the empty tomb; the story of the dying thief and of the upper room.

People will walk these roads and trails as long as life shall last. What then? Are they prepared for that day when they must bid farewell to earth and face eternity? How many of them have heard of Jesus and of Calvary? Who is going to warn them of the black chasm ahead and tell them that there is a fountain filled with blood? Who is going to hold out the light of the gospel to show them the way to eternal life? Somebody must, or they will be lost. Are you that someone?

* * *

Several years have passed since that day on the Benin road. But people are still leaving their footprints in the sand, each print bringing some soul a step nearer eternity. What are you doing to insure eternal life for such people?

Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

The Transforming Saviour

Sunday School Lesson for December 22, 1963

LUKE 1:28-33; 2:4-11

J. BASHFORD BISHOP

THE ANNOUNCEMENT TO MARY (Luke 1:26-33)

1. *Salutation* (vv. 26-28). To an obscure maiden of humble estate there appeared the angel Gabriel with the strange greeting: "Hail, thou that art highly favored . . . , blessed art thou among women."

2. *Indecision* (v. 29). Quite naturally Mary was perplexed by the strange greeting. Why should she, a young woman with no special claim to fame or honor, be thus singled out?

3. *Annunciation* (v. 30). "Fear not, Mary: for thou hast found favor with God." "Highly favored" may be translated "full of grace." But Mary was the *recipient* of grace, not the source of it. She was favored not in the sense that she was sinless, divine, or especially different from other godly young women, but rather that,

in the grace of God, she was chosen to become the mother of the Christ.

4. *Salvation* (vv. 31-33). The astounding fact was that Mary should bring forth a child—born of the Spirit—and He was to be named Jesus which means "Jehovah is salvation." Matthew made the connection between Jesus' name and His mission even more specific: "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). In addition to this, Jesus would be given "the throne of his father David" and God's covenant with David would thus be fulfilled. As David's descendants had ruled over the kingdom of Judah in unbroken succession, so this Descendant, Jesus, at His second coming, would rule over Israel, and His reign should be everlasting. How thrilling it is to watch the Jews return to Palestine and to witness events which are leading surely toward His soon return!

THE BIRTH OF THE SAVIOUR (Luke 2:1-7)

In fulfillment of prophecy (Isaiah 9:6; 11:1; Micah 5:1-5), the promised Saviour not only must be a descendant of David, but also must be born in Bethlehem. Luke explained how it was that Mary who lived in Nazareth gave birth to her Son in Bethlehem.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." The Messiah, God's Son, was born in a stable! What a lowly birth! And what a stumbling block to those who know not the ways of the Lord. Yet how encouraging to all the poorly started and friendless among us!

Why was He born in a stable? "Because there was no room for them in the inn." It is doubtful that the innkeeper has deserved all the blame heaped upon him through the years. However, the plight of the Babe was typical of the treatment which has been afforded Him by the masses from then until now. In a world which increasingly crowds Him out of its political, social, civic, economic, and even religious life, may those who profess to love Him make room for Him in their thoughts, affections, and deeds!

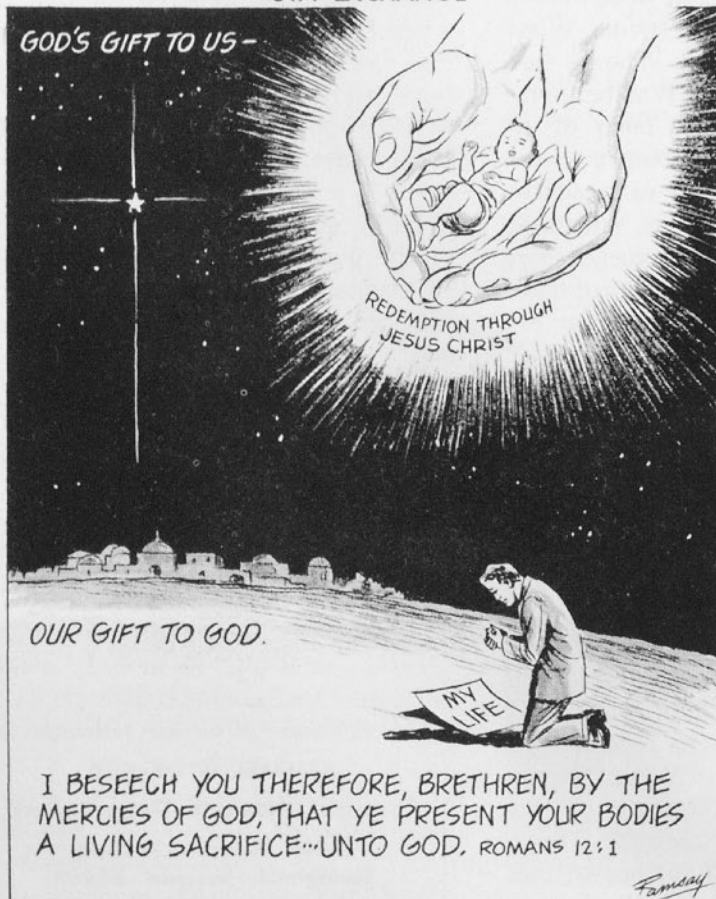
THE PROCLAMATION TO THE SHEPHERDS (Luke 2:8-11)

Why was so great a revelation given to such humble and unimportant folk? Perhaps Luke 10:21 gives the answer: "Jesus rejoiced in spirit, and said, I thank thee, O Father . . . , that thou hast hid these things from the wise and prudent, and hast revealed them unto babes [guileless, humble of mind, sincere, and believing]."

"Fear not"—these words still ring out in a world gripped by fear. Christmas without fear? Absolutely! And the reason is quickly given: "I bring you good tidings [good news] of great joy . . . to all people. For unto you is born this day . . . a Saviour, which is Christ the Lord." To the wondering shepherds the angels sang their glad song. The Babe born in Bethlehem was called a "Saviour," One who would save them from their sins. He was the promised Messiah, for the words "Christ" and "Messiah" are synonymous; they mean "the Anointed One"—God's Anointed, as foreseen by the prophets (Deuteronomy 18:15, 18; Isaiah 61:1, 2; 42:1).

The angel's announcement points out: (1) the *source* of salvation—"a Saviour which is Christ the Lord"; (2) the *universality* of salvation—"to all people"; (3) the *product* of salvation—"great joy."

GIFT EXCHANGE



Ministry of Audible Prayer

(Continued from page five)

praying was very inspiring and instructive as well. Hearers would respond with Amens—not as a habit but because they sensed that their own praises and thanks and longings were being expressed. Thus a “symphony” of prayer would be produced catching up the whole assembly in agreement.

This I believe is the unity of spirit which our Lord referred to when He gave that special promise, “If two of you shall agree [symphonize] on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together [drawn together in spirit and heart as well as in body] in my name, there am I in the midst of them” (Matthew 18:19, 20).

This type of prayer where individuals lead out in short prayers one after another is characteristic of the prayer groups which are springing up all over America and revitalizing the spiritual life of many older churches. Because they gather together in Christ’s name and only those who are vitally interested in getting in touch with the living Christ come to these groups, Christ is manifesting His presence and bringing the members of these groups into that agreement which is vital to His blessing and to the manifestation of His presence. Consequently He is making Himself real and powerful to save, and men and women whom the church has been unable to reach are coming into these prayer groups in many different denominational circles and are meeting with Christ.

In their times of prayer the members of these groups lead out in short prayers one after another. Their prayers are not formal but conversational and realistic. Many young Christians (and, if the truth were known, many older ones too) do not know how to express their thanksgiving and their praises and their longings and their petitions. When they hear older and experienced Christians, especially those who have been taught by the Spirit and the Word, lead out in prayer they are helped immeasurably.

Some of our pastors too are finding that this type of prayer fellowship is revitalizing the prayer meeting which in some assemblies had a tendency to become formal and lifeless.

A recent article in *Reader’s Digest* entitled, “The Mightiest Force in the Universe,” states that “suddenly the role of the average layman in the average Protestant congregation has become too passive for many people. Starved for spiritual nourishment, they are finding

FAITH STILL CAN SING

Faith looks across the storm—it does not doubt, or stop to look at clouds and things without. Faith does not question why when all His ways are hard to understand, but trusts and prays.

It seeks the greatest gift and asks no sight; it does not need to see—He is the light.

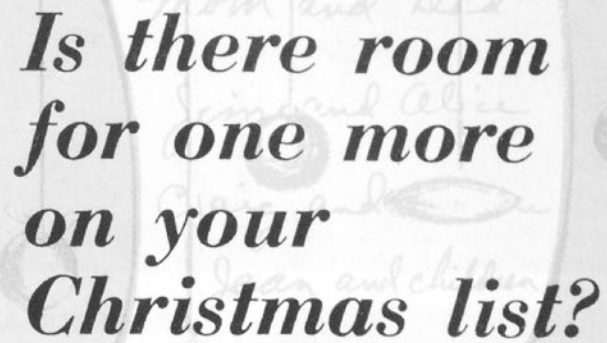
Above the tempest’s roar it hears His voice; and, with its hand in His, Faith can rejoice. It fears no cloud or wind that it can bring; Faith looks across the storm and still can sing.

—Anonymous

it in small, intense groups meeting to pray together.” My wife and I have been helped so greatly by such prayer groups, and by the fellowship of audibly sharing our prayer lives with others, that we long for the same blessings and benefits to come to many more. “They continued stedfastly in the apostles’ . . . prayers.” What a privilege was theirs! ◀◀◀

* * *

Mr. and Mrs. Robert W. Cummings will sail from New York on February 7 to spend several months conducting Bible institutes among the newly organized Assemblies of God in West Pakistan



Is there room for one more on your Christmas list?

Add an aged minister or a veteran missionary . . .

who will neither shop nor receive gifts this Christmas. Except for the spirit of Christmas which lives in his heart the day will come and go as all days. Remember our pioneers through Aged Ministers’ Assistance and Bethany Retirement Home.

Add a child . . .

who lives at Hillcrest Children’s Home. There will be something lacking for almost 100 children this Christmas. Your gift will bring joy and happiness to these children.

Gifts for Children’s Home should be mailed to:

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3725 Malvern Road
Hot Springs, Arkansas

Gifts for Bethany Retirement Home, mail to:

Bethany Retirement Home
Lake Holloway
Lakeland, Florida

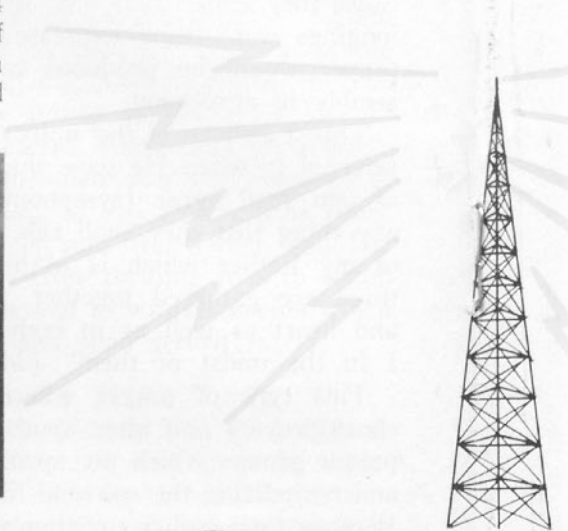
Contributions and offerings should be mailed to:

Department of Benevolences
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

CELEBRATING REVIVALTIME'S 10 YEARS

Today marks the Tenth Anniversary of ABC radio network broadcasting by Revivaltime. Begun December 20, 1953 with 198 network stations, the broadcast claims a full decade of radio ministry dedicated to worldwide evangelism.

The outreach increased until an average of 434 radio stations aired Revivaltime in 1963. Of these stations, 51 are abroad. In November, a Canadian version of Revivaltime was aired for the Pentecostal Assemblies of Canada.



CRUSADES AND ORIGINATIONS — Greatly increased interest in the broadcast has developed as the Revivaltime team has held both crusades and broadcast originations in various parts of the United States. Shown above are Bartlett Peterson (left), executive director of the Radio Department and narrator; C. M. Ward, Revivaltime speaker; and D. V. Hurst, secretary of the Radio Department and producer-narrator.

LITERATURE—More than four million pieces of Revivaltime literature have been distributed. Six long-playing records have been produced. A vigorous soul-winning campaign now highlights each summer's schedule. Nearly 300,000 copies of *Suddenly You Are Dead* were distributed this year. Distribution of the miniature tracts *Who Moves Next* and *Go to Your Bible* has now reached almost one-half million. Seven books of C. M. Ward's sermons are in print.



A 654-seat radio broadcast auditorium is located at the Pentecostal Assemblies of God headquarters building in Chicago.

434 Network and Independent



CHOIR TOURS. Three tours are taken each year, including a month-long summer tour. Hundreds have been saved on these tours.



The broadcast service of Revivaltime goes on the ABC radio network from the broadcast studio. Wallace Fender is in the control room; C. T. Beem is program director; C. M. Ward, the narrator; Nancy Hobson serves as pianist and accompanist.



TAPES — Paul Radzevich, a student at Central Bible Institute, says, "Four years ago I became a Christian through the ministry of Revivaltime. Since then I have collected over 100 Revivaltime tapes which I use in personal evangelism. I played some of the tapes to a divorcee and her children. She accepted Christ, and six months later her former husband was saved. They later re-married."

GIVE "\$10 FOR THE 10TH" TO BUILD THE

10 YEARS ON ABC RADIO NETWORK

A Canadian office for radio mail was opened in Toronto, Ontario. Future plans for the radio broadcast call for further building of an even greater network coverage. With the increased number of stations throughout the world, a

great challenge faces the Radio Department now. To undergird such a vital evangelistic program financially, will require the support of every Assemblies of God church and every loyal friend of Revivaltime's great soul-winning ministry.



ASSOCIATE BROADCASTS — In the Russian and Ukrainian languages, the "Voice of Truth" is beamed behind the Iron Curtain where it is estimated some six million persons hear it. Paul Demetrus (inset) directs and produces this broadcast service. Its choir above is composed of Russian refugees residing in California.

FOREIGN CRUSADES — Crusades to British Guiana, Trinidad, Brazil, and other countries abroad have attracted thousands of persons. In July, 18,000 persons in the stadium in Rio de Janeiro, Brazil heard C. M. Ward preach as Lawrence Olsen interpreted for him. The foreign crusades have resulted in thousands of conversions and the miraculous growth of many of the churches in which the crusades were held. So great has been the reception in British Guiana that the Assemblies of God are known as the "Revivaltime Church."



Radio broadcast auditorium is located in the Assemblies of God headquarters building in Springfield, Mo.

and Independent Stations



Radio network from the broadcast auditorium. At left, the choir is directed by Cyril McLellan; program director; C. M. Ward, speaker, stands at the central microphone; Bartlett Peterson is pianist and Dennis Young as organist.



WORLD PRAYERMEETING. Annually a world prayermeeting is held, as at Rochester, N. Y., above, to unite listeners in earnest prayer.

CHURCH SUPPORT — To build an even stronger radio network, every Assembly is urged to make a faith pledge for regular support of the Radio Department. Each church pledging will receive the new Revivaltime sign. Churches displaying this sign benefit from the narrator's announcement, "visit the church with the Revivaltime sign." Send offerings to:

REVIVALTIME, Springfield, Mo. 65801



BUILD THE REVIVALTIME RADIO NETWORK



A VISIT WITH HELEN JOHNSON

MRS. JOHNSON IS SUPERVISOR OF OUR CHILDREN'S HOME IN JUNEAU, ALASKA



This summer scene shows the administration building of the Juneau Children's Home at the right; the dormitory appears at the left.



These eager little "jewels" of the Juneau Children's Home were up bright and early Christmas morning.

"WILL YOU PLEASE OPEN THE RED door, the one with a festive wreath on it? Come on into the living room of the Home and let me take your wraps. Sit here by the fire, but turn a little so you can also see our pretty tree. I will have one of the girls make us a good cup of coffee and we will talk about Christmas.

"The snow outside makes all the world resemble a Christmas card, doesn't it? The children just left to go to the dorm, for they have some gifts to wrap and tag tonight. Otherwise, many of them would still be here around the fire, listening to Christmas carols and nibbling at the candy kind friends sent in for them.

"Where are the gifts? Oh, they will be placed under the tree on Christmas Eve; and a nice big pile of them there will be—if this Christmas is like all the previous ones when friends remembered this Home and these children. Oh no, I do not buy the gifts. I could never provide gifts for so many. But we have a great many friends in churches and WMC groups who do provide for each child. We praise God for their generous giving from year to year.

"I dearly love the holiday season, with all the excitement, special activities, Christmas trees, and festive decorations; and I do not feel that we in any way forget the meaning of Christmas. For no one ever loved little children more than our Lord, and it must please Him to see these children so lovingly cared for as we celebrate His birthday. Very frankly, I am praying that many friends will remember the Home this year. I am depending upon some faithful ones to send in gifts to the children—gifts of money so I can buy what is needed. They have never failed us yet. God moves upon their hearts and they respond so generously.

"May I pour you another cup of coffee? And do have a piece of fruit cake which was sent in for our holiday season.

"I want to tell you of some children who came to the Home one winter. They were thin and poorly clad, and hungry—not just that week's hunger, but a deep down aching hunger from months of neglect. They had never had clean beds, decent clothing, or enough to eat at any time, and certainly had never known the warmth

of a good home. They had never seen a house aglow with lights, a trimmed tree with gifts under it, and a wreath on the door.

"These unfortunate children had never felt love expressed for them as they were to know it in the Home. Their huge brown eyes gazed in wonder at such a place, at new shoes and nice clothing provided for them. They clutched an extra piece of food snatched from the table for they hadn't yet learned there would always be plenty of food for them. They seemed dazed by it all.

"It wasn't long before the wonder left their eyes. They learned to smile, to be happy, and to relax in the warmth of the Home and the love enfolding them. One small girl said, 'I wish I had a present to give someone, something I could wrap and put under the tree as everyone else is doing!' The Christmas spirit had reached her and she was entering into the family life of the Home. She was realizing that it is better to give than to receive.

"I rejoice over every gift sent in, over every evidence of God's care for His little ones, over every expression of love friends send to the Home. I

want this Christmas to be a time of rejoicing, of children's happy laughter, of giving of gifts as we remember one more time that this is Christ's birthday.

"Must you go? Wrap up warmly; it's cold outside. Come again and I will tell you of many, many more children and what Christmas and life in the Home has meant to them. I will tell you how God's people have helped us all through the years, how provision has been made from day to day. Good-by now. I hope you will have a blessed Christmas in your own home and with your own loved ones."

* * *

Note: Your Christmas offering for the children's homes should be sent to the Home Missions Department at once in order to be included in the Christmas gift the department is providing for each of the homes. Send it direct to the Home Missions Department at Springfield, Mo. 65802, for *Children of Alaska Christmas Fund*. May God richly bless all who share in making this a joyous Christmas for Alaska's children. ◀◀

BUILDING WITHOUT NAILS

"If we work upon marble it will perish; if we work upon brass time will efface it; if we work upon stone it will crumble into dust. But if we work upon immortal minds—imbuing them with principles, with the just fear of God, and the love of their fellowman—we instill upon those tables that which will brighten to all eternity."

I SAW THESE WORDS BEAUTIFULLY printed, framed, and hanging upon a wall when I was a small boy. The author's name I do not know, but that great truth has remained stamped indelibly upon my mind for fifty years. And since I accepted Christ I have tried to put it into practice.

I was thirty-six years old when I capitulated after many years of resisting God's dealings. Immediately, I felt a call to the ministry and began preaching wherever I found opportunity. I planned on attending Bible

school as soon as possible, but God intervened.

I was inducted into the U. S. Air Force. This gave me many wonderful opportunities to preach. I had large audiences and, I hope, won souls to Christ!

Being an older man and commonly known as a "holy Joe," or the "barracks preacher," I was sought out by many younger soldiers with personal problems. Among them was a young corporal from an eastern mountain state.

The corporal had many troubles. His main problem, however, was this: he was not sure about his salvation. I invited him to the local assembly, and we engaged in prayer together in a deserted barrack when opportunity permitted. I do not know just when or where he found God, but he soon became very confident regarding his standing with Him.

But as to accepting the Pentecostal teaching completely, well, his wife—a beautiful girl, but thoroughly Calvinistic—was coming to spend some time with him! And after seeing her, I could not blame him for being worried. He said: "Brother Stitt, if I take my wife to that church, I'll lose her." I, too, was worried and prayed desperately, but I answered, "If you don't, you will lose your soul!"

They had their troubles, but God was faithful and the wife received her Baptism before her husband!

Soon after that I was discharged as physically unfit for overseas duty and came home. I married a Pentecostal preacher and, being a builder by trade, have been instrumental in the building and rebuilding of several church buildings.

Soon after his discharge, I visited the corporal and his wife in their mountain home and preached in the little assembly where they attended. As I remember, there were 21 in Sunday school that morning. But he owned a large supermarket. He got behind the church with his tithes and untiring efforts, and when I visited them a few years later I found a beautiful new church and parsonage with a thriving congregation.

As I rejoiced, I remarked to a lady who knew of my work and theirs, "That's the largest church I ever built, and in it I never drove one nail!" How wonderful are the ways of God! Soul winning is a rewarding business.

—H. M. Stitt, Hastings, Michigan

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MISCELLANEOUS

WHEN IN NORFOLK, VIRGINIA, visit Calvary Assembly of God, 739 Yarmouth Street. Servicemen welcome. Write Frank Mays, pastor.

WHEN IN ORLANDO, FLORIDA attend Calvary Assembly of God, 1919 Miller Avenue, Winter Park, Florida. Write Pastor Dale C. Zink. Phone 644-1918.

A GOOD GIFT. Your neighbor might enjoy THE PENTECOSTAL EVANGEL as much as you do. Why not order a gift subscription? Only \$1.00 for 20 weeks, anywhere in U.S.A. Send name and address to The Pentecostal Evangel, 1445 Boonville Avenue, Springfield, Missouri 65802.

HAVE YOU HAD DAILY FAMILY ALTAR THIS WEEK?



USE GOD'S WORD FOR TODAY

CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

72 STUDENTS HOUSED IN NEW DORMITORY

SANTA CRUZ, CALIF.—Three hundred and fifty students from 12 foreign countries and 17 states witnessed a historic occasion at Bethany Bible College on October 18. The students, gathered under a clear, sunlit sky with faculty members and invited guests present, witnessed the dedication of a new men's dormitory.

The new dormitory was built by Victor Bogard, Santa Cruz contractor, at a cost of \$169,500. Work on the three-story structure began last May and the first two floors were ready for occupancy by late September.

Due to a shortage of capital, the interior of the third floor is not yet finished. This will cost an additional \$40,000. It is hoped that sufficient funds will be raised to finish it by next September.

College President C. C. Burnett, in a welcome speech, stated that when the third floor is finished the building will house 136 students. At present 72 men are living in the dormitory, four in each commodious and well-furnished room.

Plans call for a second wing to be added later which will increase the total capacity to 232 students besides a spacious dean's apartment. Cost of the second wing, to be three stories high, is estimated at \$90,000.

Each dormitory floor has a glass-enclosed



New Northwest Pavilion on the campus of Northwest College, Kirkland, Wash.

lounge with a modern fireplace which will be furnished to lend a home-like atmosphere.

Joseph L. Gerhart, District Superintendent of the Assemblies of God in Northern California and Nevada, delivered the dedicatory address. He commended the leaders of the college and said: "May Bethany fulfill its role of affording young men and women the opportunity to adequately prepare themselves for future careers, as it has for the past 44 years."

RECORD ENROLLMENT REPORTED; NEW BUILDING DEDICATED

KIRKLAND, WASH.—Climaxing seven months of construction, the new Northwest Pavilion on the campus of Northwest College was dedicated October 13. Participating in the ceremony were officials of the College and church officials of the Assemblies of God from throughout the Pacific Northwest.

R. J. Carlson, chairman of the College Directorate and Northwest District Superintendent of the Assemblies of God, presented the building. President C. E. Butterfield accepted the building in behalf of the College.

Earl W. Goodman, Montana District Superintendent, led in the dedication ceremony, and Frank Gray offered the prayer of dedication.

The new building was completed and equipped at a cost of approximately \$135,000 under the joint sponsorship of the College and the Northwest District Council. It serves as a gymnasium facility for the physical education and athletic program of the College and as an auditorium for public meetings.

A week of special dedicatory activities featured a prophetic Bible conference at which Pastor Harry Steil of Southgate, Calif., was the speaker. Another special event was a College Homecoming Day.

Northwest College, which is observing its thirtieth year of history and its fifth year on its new campus in Kirkland, has experienced its highest enrollment this fall in sixteen years. A total of 269 students have registered for programs of study in both its Junior College and Bible College divisions.

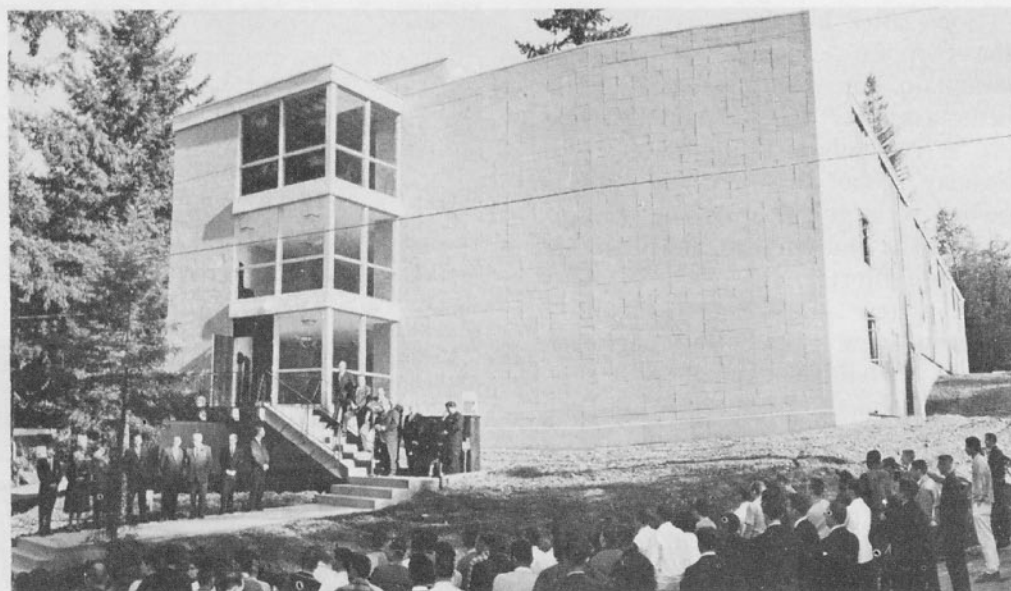
35 STUDENTS BAPTIZED WITH THE HOLY SPIRIT

SPRINGFIELD, MO.—An outpouring of the Holy Spirit is currently being experienced at Evangel College. Faculty members call the present move of God "probably the greatest in the history of the college."

The revival arose spontaneously among the students. Since the start of the fall semester there had been an emphasis in chapel, on Bible reading, dormitory devotions, and private devotions. A hunger for revival grew in the hearts of young men and women at Evangel.

The students were stirred when 40 teenagers were saved in a meeting with Tony Fontane, which was a part of the annual convention of the Council of Evangel College, October 16-18. During the following week, with no special speakers or organized effort, students gathered for prayer in their own dormitories and God poured out His Spirit.

On Thursday, October 24, students meeting for classes in the Humanities Building were so gripped by the spirit of prayer that classes could not be held. Lecture rooms



Dormitory dedicated at Bethany Bible College, Santa Cruz, Calif.

became prayer rooms, and many students did not even stop praying to eat that day. Unbroken prayer continued until 4:30 a.m. Friday. Classes have resumed, but the spirit of revival prevails.

A total of 35 students have received the baptism of the Holy Spirit in the revival. Some have received calls to full-time gospel ministry.

SAGC STUDENTS PULL COTTON BALE FORTY MILES

WAXAHACHIE, TEX.—Male students at Southwestern Assemblies of God college won the admiration of the Waxahachie community by helping to promote the Ellis County Cotton Festival this year. They pulled a giant bale of cotton by hand all the way from Waxahachie to Corsicana forty miles away.

The unusual "highway hike," staged the day before the annual festival, was planned in cooperation with the manager of the local Chamber of Commerce. Mobile units from various radio stations interviewed the students at numerous points along the route.

The trek began at 7 a.m. The big cotton bale mounted upon a specially constructed bicycle-wheel cart was pulled out of the Waxahachie courthouse square by a team of sleepy-eyed young men. At thirty-minute intervals along the route other relay teams, placed by Southwestern's physical education instructor, James Harmon, were waiting to take their turn.

The entire trip took ten hours.

It was raining when the students entered Corsicana so they carried an umbrella. The bale reached the finish line downtown at 4:50 p.m.

Doug Rose, one of the students who participated in the project, said the citizens of Waxahachie used to think, "That Pentecostal school in our town doesn't give a flip about us." Now, he says, they know otherwise. "Southwesterners are now able to witness for Christ more effectively to local citizens as a result of gaining their confidence in this way," he states.

Southwestern's float in the Cotton Festival parade in Waxahachie also won second prize. The school was told that the people of the city felt greatly honored to have such fine students living in the community.



Students Doug Rose and Ben Little of Southwestern Assemblies of God College take their turn pulling cotton bale. Coach James Harmon (in background) supervised the project.



Answered by Ernest S. Williams

YOUR QUESTIONS

Does the Bible speak of female angels or are they all men?

Where angels have appeared they have been in the form of men. See Genesis 18:2, 16; 19:1; Luke 1:29; Acts 1:10, etc. But according to Jesus, in reality they are neither male nor female. See Mark 12:25.

Can a child of God commit the "sin unto death" through ignorance?

John said, "There is a sin unto death; I do not say that he shall pray for it" (1 John 5:16). Jesus warned against blaspheming against the Holy Ghost (Mark 3:29). In the Book of Hebrews we are warned against willfully turning our backs on Christ, for which there is no redemption, for outside of Christ there is no salvation (Hebrews 6:4-6; 10:26-30). But no believer can commit the unpardonable sin through ignorance.

A minister says we sin in thought, word, and deed every day. First John 3:9 says, "Whosoever is born of God doth not commit sin." Which is right?

We do not yet have absolute perfection, therefore we ever need the cleansing of the blood of Christ and the intercession of our great high priest. But it is wrong to teach that we are so weak that we cannot live victorious lives. The Apostle said, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

Once in your column you said that on the Mount of Transfiguration, Peter, James, and John were given a vision of Christ coming in the glory of His kingdom. How do you reconcile this with Paul's teaching in Colossians 1:13 that "we are translated into the kingdom of God's dear Son"? And was not John a companion "in the kingdom and patience of Jesus Christ"? (Revelation 1:9)

We are now in the spiritual kingdom of God, which is manifested in our lives in such blessings as "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). This phase of the kingdom blessing is often spoken of as the kingdom in mystery, and set forth in such parables as those in Matthew 13.

By contrast, Peter, James, and John received a vision of the kingdom promised by Old Testament prophets (2 Peter 1:16-19). They glimpsed the time when Christ shall reign, fulfilling the prophecies (Isaiah 2:1-4), the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

What happens to us at death? Do we cease to exist until the time of resurrection, or do we leave the body at death?

There are those who believe we end our existence at death, to be aroused at the time of the resurrection to take on our new bodies. The general belief of the Christian church is that the spirit leaves the body at death, the righteous going to be with the Lord, the unrighteous spirits going to hades to await resurrection and judgment.

Paul said he had a desire to depart and be with Christ (Philippians 1:23), and that he was "willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8).

Peter spoke of death as putting off "this my tabernacle" (2 Peter 1:14). These and other passages indicate that death will release the spirit, and at the time when Jesus comes for the resurrection of the just, "them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



'I Want to See God!'

BY RUTH VAUGHN

HER NAME WAS MARY AND SHE WAS MY FRIEND. SHE was a ragged little girl who lived in a tiny, smoke-blackened, oil-smelly room in the back of a store building. I had first seen her during recess at school.

My group of pals and I were walking about the school building filled with girlish giggles and gay nonsense when I noticed her sitting alone by the basement window. Something about her aloneness tugged at my heart. I left my group of friends and went over to sit by the window.

"Hi." I said. "My name is Ruth!"

"Hi!" she responded. "My name is Mary."

She looked at me curiously for a moment. "You didn't know my name, did you?" I shook my head.

"I knew yours," she said simply. Suddenly, I realized that she must sit in this corner day by day and watch the laughing groups go by. I somehow felt her pang of loneliness.

"Well, now that we know each other let me introduce you to Norma and Janie and—"

She shrank back from me. "Oh no! I wouldn't know how! Please! I'd rather just be your friend!"

"And you shall be!" I told her fervently. "Where do you live?"

She wilted at that. "You won't like it," she said. "It isn't like your house."

"I'm sure I'll like it," I assured her. "I'll ask my mother if I may come over today."

And so it was that I first entered the dingy room in the back of the store building. There I met her mother who was a tiny frail woman with big brown eyes in which even I, a child, could read anxiety.

She smiled at me when she answered my knock. "You're Ruth. Mary told me about you. I hope you will come often."

"I will," I promised. And I did!

Mary and I became good friends. She went to church with me and I urged her to pray to God. But she would always look at me with bewildered puzzlement in her eyes. "I don't know how to pray to Someone I can't see! You say that God is everywhere! Then why can't I see Him, touch His hand?"

I was stumped!

I didn't ask my parents for I, somehow, felt that Mary was my responsibility. And although I was shocked at her unbelief, there was something on the inside of me that understood the question. I had never considered it before because I had grown up in an atmosphere where God was the most important Personality in our lives. But Mary was different! She had not known about God before!

And so I set out on a quest of my own to show God to Mary, to let her touch His hand.

My first step was to climb up in the big oak tree in our yard where I talked to God. I settled myself firmly on the great limb and then, raising my face skyward, I whispered: "God, I know you're there! But Mary doesn't—and she wants to see you, to touch your hand!" I paused and struggled with the heresy of the thought and then, very softly, I added: "And God, I guess I would too."

The wind whispered around me; the crickets chirped their glee. But nothing happened!

In great disappointment, I climbed down from the tree.

For days the turmoil went on inside of me. And when I met Mary, her eyes asked me if I had found the answer. One day she laughed about it and I felt that she didn't believe in God at all. Her laughter stung me and I felt defeat.

In utter despondency, I went home. I considered the big tree, but decided it had not helped before so I went into my room and fell across the bed.

My mother was sitting in the chair in the kitchen doorway. She had her shoe in her hand and she was carefully inking a hole. She held the shoe up and looked at it quizzically for a moment. Then she smiled softly and began to sing.

I lay there and watched her. Suddenly I sat bolt upright!

There! In my mother's smile, in my mother's song, in my mother's triumph over hardship—there was God!

Her hands bent over her work. I gazed at them, fascinated. My mother's hands! How often I had felt the coolness of their touch caressing my eyes to sleep! How often they had buttoned my clothes and curled my hair and tied my shoes! How often they had cooked my meals and made my bed and lovingly stroked my hair! I had touched the hand of God in my mother's hands!

Thrilled with my discovery, I jumped up and ran outside.

The pear tree was standing resplendent in its bridal veil. And at that moment, the sun came out from behind a cloud and splashed it with a wine-red glory! It was so beautiful that it made me ache inside!

And then I stared in amazement. There! In all that beauty and wonder, I could see God!

I was so awe-stricken that I felt as Moses must have felt when he stood before the burning bush. I was very, very still while the tears spilled down my cheeks and my heart bulged with praise.

The next day at recess I went to find Mary.

"What's happened?" she asked when she saw the bubbling excitement in my eyes.

"Come with me," I commanded and I caught up her hand, and pulled her after me to the far end of the playground.

She was breathless when we stopped. "What's the matter with you?" she demanded.

"Look!" I told her. "I want you to see God! Over there!"

After a moment of searching my face for signs of insanity, Mary looked as I had told her.

It was a bright green willow tree letting down her soft flowing hair while, at her feet, the emerald silk sheen of the tall grass was unrolled like a grand carpet. A redbird pirouetted on its lush expanse and then, stretching its tiny wings, flew upward making a small red dot on the great smiling sky of sapphire which stretched out into millions of stars and moons and worlds.

"Don't you see God?" I whispered to Mary. "Only He could paint beauty like that!"

She looked at me then, and her eyes were shining with a hundred tears. "What can I say to Him?"

All untutored in theology, I answered: "The thing that I want to say is: 'I love you, God!'"

She looked back at the verdant willow tree swaying gently against the cobalt sky, and she whispered softly: "I love you, God!"

And the wind moved about us billowing our skirts, ruffling our hair, and echoing in our ears: "Amen! Amen! Amen!"

MARY'S CHILDREN

Was Jesus an only child or did His mother bear other children too? Only by settling this controversy can we get a scriptural view of Mary's position in respect to our Saviour.

BY BRUCE WILLIAMS

WERE THERE OTHER CHILDREN THAN JESUS BORN TO Mary the mother of Jesus? Or were those mentioned as Jesus' brothers and sisters really His cousins?

Were there two Marys, who were sisters? Were any of the brothers apostles? There are 17 New Testament references to the brothers and sisters of Jesus, and at least four concerning the Marys. The answers to the above questions can be found by examining and comparing these Scriptures.

CHRIST'S BROTHERS NAMED

In Matthew 13:55, 56, we read, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?"

Mark records the same questions: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?"

In these verses the four sons, James, Joses, Simon, and Judas (Juda), are specified as His brothers or brethren. "All" His sisters would signify at least three,

They are not named and they are nowhere else mentioned.

Three of these brethren have the same names as some of the apostles—James, Simon, and Judas. But these were common names and the fact has no significance.

THE BROTHERS AND THE APOSTLES

The story of Jesus' mother and brethren standing without and asking to see Jesus is recorded in three of the Gospels (Matthew 12:46, 47; Mark 3:31, 32; Luke 8:19, 20). Mark 3:19 states concerning Jesus and the newly ordained apostles that "they went into an house." In verse 31 we read, "There came then his brethren and his mother, and, standing without, sent unto him..." Therefore, it is evident that His brethren were not among the twelve apostles.

"After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples..." (John 2:12). In this instance also, His brethren and His disciples are designated separately.

In Acts 1:13 the apostles are named. Then Acts 1:14 reads: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." His brothers were not among the apostles, though all were of one accord.

From these references it is plain that none of Jesus' brethren was among the twelve apostles. However, in Galatians 1:19, Paul says, "Other of the apostles saw I none save James the Lord's brother." Although Paul here seems to call James the Lord's brother an apostle, it was in the sense that Paul himself was considered an apostle. Barnabas was also called an apostle (Acts 14:14), though not of the twelve. In 1 Corinthians 9:5, Paul differentiates again between the apostles and "the brethren of the Lord."

THE BROTHERS' UNBELIEF IN JESUS

Three verses indicate that Jesus' brothers did not believe on Him. These are John 7:3, 5, 10. Verse 5 says plainly, "Neither did his brethren believe on him." While this verse distinguishes the brethren from the apostles (for the apostles did believe on Him) it also raises a question. We know from Paul's statement in Galatians 1:19 and from Acts 1:14 that His brethren did believe on Him at the time the Holy Spirit was outpoured, and they were in the upper room praying. The answer is that while Jesus lived, before His crucifixion, they had not believed, but after His death and resurrection they did believe.

JAMES AND JUDE

In Jude 1, Jude states he is the brother of James. In vv. 17 and 18 he indicates that he was not of the apostles; he was therefore the brother of James the brother of Jesus. *Smith's Bible Dictionary* states the general opinion that this James is the author of the Epistle of James.

THE MARYS

There remain the questions whether the brothers and sisters were children of Mary the mother of Jesus or of another Mary; whether there were two sisters named Mary, and whether therefore the "brothers and sisters" were actually cousins of Jesus. Four passages which mention more than one Mary deal with this.

Matthew 27:55, 56: "And many women were there
(Continued on next page)

'Frozen' Boy Recovers

"CHILD FOUND NEARLY FROZEN" were the words written on the front page of one of our local Topeka, Kansas, newspapers on January 8, 1962. And it referred to our little son Tommy.

I had awakened at about 5:30 on Sunday morning to feed our infant daughter and noticed the house seemed very cold. (The strong westerly winds had blown open the back door.) Rushing into our sons' room to check on them, I found eighteen-months-old Tommy missing.

Our son, who had been walking only six weeks, had awakened during the night and wandered out into the snow and 20-degree weather!

Frantically, I ran to the open door. Outside I found him lying face down on the concrete slab. A feeling of nausea swept over me. As I picked him up, his body felt stiff and cold, his eyes were frozen open, and he did not seem to breathe.

Rushing into the house, I called my sleeping husband. He took the boy from me, laid him down, and began to administer mouth-to-mouth resuscitation. Tommy was not moving, and I remember saying, "It's too late, Jim. He's dead!" But my husband said, "It's never too late! Jesus can help us. Let's trust Him."

Somehow, I managed to call our pastor and request prayer for Tommy. Then I called an ambulance, and they took him to the hospital. There the doctor had to cut into his foot to put blood into his veins which had collapsed. They said his heartbeat was very low.

As my husband and I waited, we prayed. And since it was Sunday morning, the people who gathered at church also prayed. The Lord an-

SEMINOLE PRAYER ROOM

Following publication of the article on the Seminole Prayer Room (issue of November 17) numerous readers outside the St. Petersburg, Fla., area have wished to communicate with this church by mail. Cards or letters requesting prayer should be addressed to: Seminole Assembly of God Church, 10721 61st Ave. N., Largo, Fla.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Calif.	Anderson	A/G	Dec. 29-Jan. 5	Marvin Schmidt	Eugene Z. Lawrence
	Long Beach	Glad Tidings	Dec. 29—	David O. Bunch	Alan Snider
	Ventura	First	Dec. 15	Doug Payne	Harold Skoog
Ind.	Ft. Wayne	First	Dec. 29-Jan. 2	Musical Lebsacks	D. Fred Leader
	Indianapolis	Lighthouse Tab.	Dec. 29-Jan. 12	Joseph DeGrado	William Totman
	Tipton	A/G	Dec. 17-22	Harry V. Vibbert	Earl Miller
Kans.	Jetmore	A/G	Dec. 1-15	Ivan & Roberta Kimmel	A. V. Schneider
	Topeka	Faith	Dec. 29-Jan. 12	R. R. Morrison	Oliver Hollis
N. J.	Woodbury	Colonial	Dec. 27-Jan. 5	Phillip & Jack Barnard	Harry J. Knisell
Okla.	Graham	A/G	Dec. 9—	Harold J. Baker	Hurshel Baker
Eng.	London	A/G	Dec. 15—	Quentin Edwards	T. W. Wood
France	Paris	A/G	Dec. 20	Quentin Edwards	Kenneth Ware.
Mexico	Mexico City	Elim Bible Sch.	Dec. 29—	Fred Diehl Team	
	Acapulco	Caravan	Dec. 22—	Fred Diehl Team	

Due to printing schedule, announcements must reach the Evangelism Department 30 days in advance.

swered and touched Tommy's body and brought him out of it.

Oh, what joy and thankfulness to our precious Lord filled our hearts when, from where we were seated outside the intensive care ward, we could hear Tommy crying.

Tommy recovered well and in two weeks was home with us again. The doctor told us he would have died if he had been out there about twenty minutes more. It is a miracle that we still have him.

I am so glad I know Jesus for He truly is everything we need.—Mrs. James A. Finley (now of Palm Springs, Calif.)

(Endorsed by Pastor Paul E. Lowenberg, First Assembly of God, Topeka, Kans.)

Now Walks Without Crutches

MORE THAN TWO YEARS AGO GOD SAVED S. P. Johnson of Splendora, Tex., and performed a miracle of healing in his body. Mr. Johnson was then 67 years old and had been forced to use crutches for four months because of swelling and weakness in his legs.

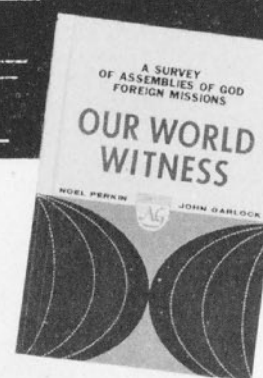
Ten days after he was saved (on September 24, 1961) Pastor H. C. Walker and Evangelist Francis Fryer went to his home and prayed for his healing. The very next morning Mr. Johnson was able to walk without his crutches and has not had to use them since. To God be the glory.

(Endorsed by Pastor H. C. Walker, Assembly of God, Splendora, Tex.)

GOD'S PLAN

FOR THE CHURCH IN ACTION

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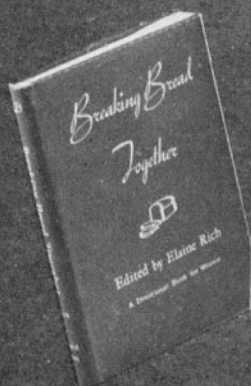
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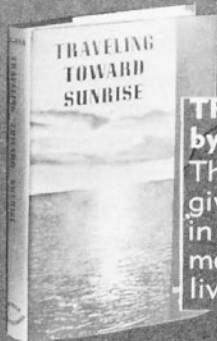
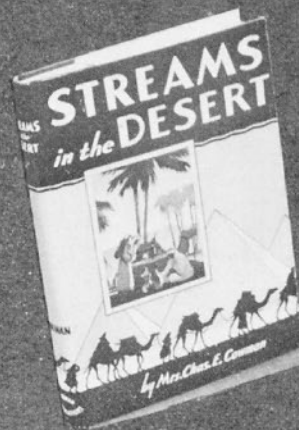
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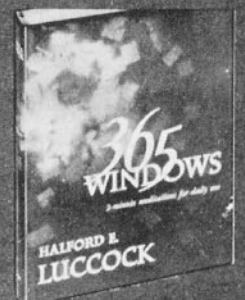
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Looking Unto Jesus

BY THEODORE MONOD

Translated from the French by Helen Willis

"LET US RUN WITH PATIENCE THE RACE THAT IS SET before us, *looking unto Jesus*, the author and finisher of our faith..." (Hebrews 12:1, 2).

UNTO JESUS

and not at the obstacles which meet us in our path. As soon as we stop to consider them, they amaze us, they confuse us, they overwhelm us, incapable as we are of understanding either the reason why they are permitted, or the means by which we may overcome them.

The apostle began to sink as soon as he turned to look at the waves tossed by the storm; it was while he was looking at Jesus that he walked on the waters as on a rock. The more difficult our task, the more terrifying our temptations, the more essential it is that we look only at Jesus.

UNTO JESUS

and not at our troubles, to count up their number, to reckon their weight, to find perhaps a certain strange satisfaction in tasting their bitterness. Apart from Jesus trouble does not sanctify, it hardens or it crushes. It produces not patience, but rebellion; not sympathy, but selfishness; not hope (Romans 5:3) but despair.

It is only under the shadow of the cross that we can appreciate the true weight of our own cross, and accept it each day from His hand, to carry it with love, with gratitude, with joy; and find in it for ourselves and for others a source of blessings.

UNTO JESUS

and not at the dearest, the most legitimate of our earthly joys, lest we be so engrossed in them that they deprive us of the sight of the very One who gives them to us. If we are looking at Him first of all, then it is from Him we receive these good things, made a thousand times more precious because we possess them as gifts from His loving hand, which we entrust to His keeping, to enjoy them in communion with Him, and to use them for His glory.

UNTO JESUS

and not at the instruments, whatever they may be, which He employs to form the path which He has appointed for us. Looking beyond man, beyond circumstances, beyond the thousand causes so rightly called secondary, let us ascend as far as the first cause—His will. Let us ascend even to the source of this very will—His love. Then our gratitude, without being less lively towards those who do us good, will not stop at them; then in the testing day, under the most unexpected blow, the most inexplicable, the most overwhelming, we can say with the Psalmist: "*I was dumb, I opened not my mouth, because thou didst it*" (Psalm 39:9). And in the silence of our dumb sorrow the heavenly voice will gently reply: "*What I do thou knowest not now: but thou shalt know hereafter*" (John 13:7).

—Triumphs of Faith