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# The Pentecostal EVANGEL

MARCH 19, 1949

NUMBER 1819

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



## MAKING A GARDEN

Ida M. Thomas

*Man plows and plants and digs and weeds;  
He works with hoe and spade;  
God sends the sun and rain and air—  
And thus a garden's made.*

*He must rejoice who tills the soil  
And turns the heavy sod.  
How wonderful a thing to be  
In partnership with God!*

Photo by Phil Gendreau, N. Y.

# DIVINE HEALING and God's Covenant

P. S. Jones

IN ALL historical revivals of religion the Holy Spirit has been pleased to place particular emphasis on some more or less neglected phases of spiritual truth. Under the anointed messages of several outstanding preachers during the past few decades the blessed truth of Divine Healing has been brought back to the attention of the Christian Church.

As in the case of all revivals of forgotten things there have been extremists who by unwarranted interpretation and fanatical exhibition have brought this truth into reproach. However, the very existence of extremism is proof of underlying reality.

Jehovah primarily represents Himself as the Healer of His emancipated people, Israel. By miraculous power they were delivered from the servitude under Egypt's Pharaoh, and from the slavery evils of that country. Almost immediately after their release was consummated, Jehovah made a covenant with them as found in Exodus 15. It was essentially a healing covenant as the context will affirm. There were fixed conditions which demanded strict obedience. "For I am the Lord that healeth thee" spoke of physical maintenance, and gave assurance of immunity from the diseases described as those of Egypt. The logical conclusion, therefore, is that diseases did not belong to God's people, but to Egypt's inhabitants. This dramatic and powerfully fundamental truth is carried through the whole of God's dealings with His emancipated and separated people. It was the forbidden mingling with the Egyptian resources which broke the covenant and permitted diseases to fix themselves on the bodies of Israelites.

The fact that Jehovah God presented to His chosen people a HEALING COVENANT must ever remain as a divine principle. It is fair to assume, then, that all God's separated people are entitled to the provisions of this eternal promise. The mixture of Egypt's heathen practices and heathen philosophies will naturally blur the written covenant and reduce its efficiency. God's proposal to Israel was to keep them in health by the operation of spiritual laws. It may be added here that continuous immunity from disease is just as miraculous as the healing of it.

The freedom of Israel from the op-

pression of their enemies, and from the virulent diseases prevalent among them, was an established fact in the COVENANT and, therefore, became an undying provision of God's beneficent relationship with man. Such freedom was based on the act of REDEMPTION as signified in the passover feast. It was a preview of final triumph to which all Judaistic worship and ceremonial attested. The people were promised health on the basis of Calvary. Atonement was prefigured in types and shadows, and when the Son of Man died on the tree the covenant was INDELIBLY SEALED with sinless blood.

The Lord Jesus, Himself, proclaimed the new covenant and clearly enunciated the governing laws of His kingdom in the so-called Sermon on the Mount. Being Himself the pure Blood Donor, the eternally efficient sealer of the covenant, He proceeded to manifest Himself as Jehovah Rapha, and in remarkable fashion cured multitudes of all their diseases. Matthew 8. The prophetic significance of this is clearly set forth. In the Acts of the Apostles it is said of Him that "He went about doing good and healing all that were oppressed of the devil, for God was with Him." Herein are clearly heard the echoes of Egypt as the heathen cry in pain because of their diseases in Egypt. The Gospels very freely publi-

## The Branch of Healing

There is a healing branch that grows  
Where every bitter Marah flows;  
This is our health renewing tree—  
"I am the Lord that healeth thee."

There is an old appointed way  
For those who "hearken and obey;"  
Above the gates these words we see:  
"I am the Lord that healeth thee."

There is an "ordinance" that has  
stood  
Since Israel crossed the parted flood,  
It stands today for you and me—  
"I am the Lord that healeth thee."

There is a great Physician still  
Whose hand has all its ancient skill;  
At His command our pains will flee:  
"I am the Lord that healeth thee."

—A. B. Simpson.

cize the tremendous fact that Jesus Christ is the Healer of His people. His words recorded in Luke 13:16 hold special weight in such discussion as this: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

This same healing ministry was carried into apostolic times. The promised "signs and wonders" included the physical healing of men and women. The Church (God's people) was instructed as to sickness and its cure. In James 5:14-16 the whole subject is specifically dealt with. The question of sin is not forgotten, for after the act of obedience is performed, the prayer of faith uttered, and the Lord has raised up the sick one, then "if he have committed sins they shall be forgiven him." The part sin plays in the havoc of disease must never be slighted. Even the confession of shortcomings would appear to be very vital; "Confess your faults one to another . . . that ye may be healed."

Much confusion reigns in the minds of Christians concerning the nature of Divine Healing. Testimonies are often ambiguous where Divine Healing is claimed while natural means have been adopted. God's touch is supernatural, received through the channel of faith on the part of the sufferer. Nothing comes direct from God unless by a sovereign act in divine economy.

When the Lord Jesus healed He did so by the power of the indwelling Holy Spirit. All His mighty deeds were thus accomplished in holy design. He used no natural curative mediums, no medicines, no herbal remedies, no mental process and no manipulations. He spoke the word and it was done. His command was the authority of supreme control, which released the creative genius of the living God. Whether the healing which followed was instantaneous or gradual, the initial remedial touch was divine, not by application of human understanding. Once the first miraculous intervention had taken place, then by natural healing laws the cure could be finally effected.

To claim Divine Healing through hospitalization, medical or surgical skill is not in accordance with clear Bible statement. Our Lord had no quarrel with human curative agencies, but He dealt with sickness of all kinds through faith, and the healings wrought were supernatural.

The church is His body. Through its ministrations all the works of the Master should be revealed in greater manner, for He said, "Greater works shall ye do." Nothing He accomplished

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# The God of Abraham, Isaac and Jacob

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And . . . He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Exodus 3:4-6.

**P**ERHAPS you can recall a method of advertising for help that was commonly used in days gone by. When a business man would need a new employee, he would put in the window of his business establishment a placard bearing the words, "Wanted—a Man." I remember I got my first job by responding to such a placard. In the window of a downtown office of the Western Union Telegraph Company in San Francisco I saw a sign which said, "Wanted—a Boy." So I, fourteen years of age, went inside and said, "I'd like to be the boy that you need. Could you use me?" And I got a job.

In reading about the call of Moses I was struck with the thought that God wanted a man. He had a job that needed to be done, and when God has work to be done, amazingly enough He confines Himself to the use of men. Why the omnipotent God should ever circumscribe Himself and limit Himself by using weak, frail men, is more than we can fully understand; but when God has a job to be done, He always looks for a man. In this instance, Israel had been captive in Egypt for four hundred years, and the prophetic hour of their deliverance had arrived. God was going to deliver Israel, and He was going to visit judgment upon Egypt; but in order to bring the message of salvation to Israel and of judgment to Egypt, He needed a man. Moses was the man He wanted. So God attracted Moses' attention with the most unusual placard that has ever been invented. He set a bush on fire, but the bush was not consumed. Moses' curiosity was aroused, and he turned aside to see this strange sight—a bush afire, but not consumed—and there from that burning bush came the voice of God to him.

When God calls a man, it isn't just any man that will do. God's man must qualify under certain specifications. When you need a carpentry job done, the only fellow that will answer the bill is a carpenter. If you want plumbing done, you have to call a plumber. There is no use calling a tailor because a plumber is the one needed to do a plumbing job; and when God wants to proclaim His message of deliverance and of judgment, there is a certain type of man needed.

Now one might think that Moses was wonderfully qualified for this job. After

**Emil A. Balliet**

at Central Assembly, Springfield, Mo.

all, had he not spent forty years in the courts of Pharaoh? Was he not learned, as Stephen tells us, in all the wisdom of the Egyptians? Think of the wisdom of the Egyptians—the wisdom that built the Sphinx, and the pyramids—the wisdom that was dipped in scientific and other mysteries that have never been fathomed even to this day. How our morticians today would like to learn the Egyptians' secret in the embalming of the human body. That is a lost secret. Moses was learned in all the wisdom of the Egyptians; but the wisdom that built the Sphinx, the pyramids, and the treasure cities of Egypt was not sufficient to accomplish the purpose of God.

Look at the second chapter of Exodus and you will see what happens when Moses tries to operate only in the wisdom of the Egyptians. He slays an Egyptian. He alienates the Israelites from himself, and he has to flee as a fugitive from the court of Pharaoh. Moses is going to need better equipment than the wisdom of the Egyptians to qualify him for the work of God, and when God meets with Moses on the back side of the desert He reveals Himself in a very unusual manner. He identifies Himself as the God of Abraham, the God of Isaac, and the God of Jacob, and the purpose for this threefold revelation is this: if Moses can be brought into a relationship with God similar to that which Abraham, Isaac, and Jacob had, he will thus be qualified to deliver the message that God wants heralded in the Egyptian court.

Now why does God call Himself by these names—the God of Abraham, the

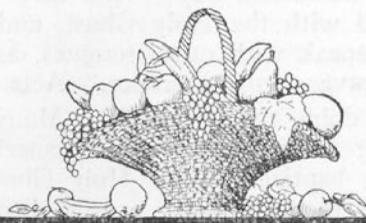
God of Isaac, and the God of Jacob? I believe it is because there are three tremendous spiritual truths involved, indicating the spiritual equipment required by the men and women God needs in this hour or any hour. Spiritual Israel today is just as much in Egyptian bondage as natural Israel was in Egypt land. There was darkness in Egypt, we are told, that could be felt, and whenever has there been an hour when darkness could be felt more than in this present hour—darkness morally, darkness spiritually, darkness socially, darkness in every phase and branch of life that one could mention? You can sense it in our literature. You can hear it in the voices of men as they speak today. Blackness! Darkness! Spiritual darkness that can be felt, that falls over the lives of men like an awful pall! Midnight is upon us. God needs men today as much as He needed a man then, and I believe God's qualifications are the same today as they were then.

## The God of Abraham

What does it mean when God calls Himself the God of Abraham? I believe it means that He is the God who reveals Himself to men. Abraham lived with his father in Ur of the Chaldees, a place that was steeped in idolatry. We live in a modern world of idolatry. God is an abstract unreality, and once some people have done their religious duty, once they have gone to church for one service on a Sunday, have paid a tithe perhaps, or have been baptized, or have joined a religious organization, have repeated the catechism or gone through some other religious rite, they think they have discharged their responsibility. They have made their polite bow in the direction of God, and now they are free to go out and do the things they really want to do! Yes, the spirit of idolatry, the spirit that gripped the people of Ur, is the spirit that grips our modern age. Christian America! Oh, what a false title! Christian America makes a polite bow in the direction of God and of Christ, and that is all its Christianity amounts to; but God says, "I am the God of Abraham."

Abraham wearied of such a religion. He came to the realization that there must be something more than gods of wood and stone. According to Hebrew tradition, Abraham's father was an idol maker (Joshua 24:2 states that the family "served other gods"), and perhaps Abraham came to the understanding that his father must be wiser, more clever, and more powerful than the god he made. Surely something was radically wrong

(Continued on page twelve)



Hearken diligently  
unto Me, and eat ye  
that which is good, and  
let your soul delight  
itself in fatness

ISAIAH 55:2

# "Have YE Received?"

**W**HEN Paul visited the disciples at Ephesus (see Acts 19) he must have quickly discerned that there was something lacking. Doubtless he missed the Hallelujahs and Amens that he would always hear coming from Spirit-filled believers in other Assemblies. And so he put the question to them, "Have ye received the Holy Ghost since ye believed?" or as the Revised Version has it, "Did ye receive the Holy Spirit when ye believed?"

These Ephesian disciples replied, "We have not so much as heard whether there be any Holy Ghost." The apostle soon discovered what the trouble was, and the record says: "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." It is evident that Paul was completely satisfied when he saw these twelve Ephesian disciples receive an experience identical to that of the hundred-and-twenty on the day of Pentecost.

"But," someone will say, "that was in the early days of the Church. Every believer today has the Holy Ghost and is baptized in the Spirit." Is that so? I know that this is current teaching, for only a short while ago I heard it from the lips of a prominent preacher in Philadelphia. But it is quite evident that the apostles did not hold this view. When Philip went down to the city of Samaria and had a great revival, the sick were healed, many believed the gospel message and were baptized in water. Acts 8:5-13. Were the apostles satisfied with these new converts? Was God satisfied? We find that He put it on the hearts of the apostles to send down Peter and John, "who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them. . . . Then laid they their hands on them, and they received the Holy Ghost."

It is quite clear that these Samaritan converts did not receive the Holy Ghost when they believed, but it was so important that they should receive, that Peter and John had to be sent down to pray for them. And it is evident that there must have been a scene like to that of the day

of Pentecost for Simon to offer money to receive like power.

We admit it is possible for people to receive the Pentecostal Baptism at the same time that they believe the gospel message and receive salvation. It was so in the case of the Gentile centurion Cornelius and his household to whom Peter was sent. The Jews that accompanied Peter were astonished that on the Gentiles also was poured out the gift of the Holy Ghost, "for they heard them speak with tongues and magnify God." Acts 10:46. God put no difference between the hundred-and-twenty who received the Holy Ghost on the day of Pentecost and these Gentile inquirers who received at a later date.

The Baptism in the Holy Ghost was a necessity at the beginning. It was He to whom all power and authority in heaven and earth are given, He who is the King of kings and Lord of lords, who "commanded" His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father. . . . For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

Those early disciples did not despise the King's command. They could not afford to despise His word and disobey it. Nor can you.

When our Lord Jesus Christ ascended on high, into those precious wounded hands of His the Father gave the gift of the Holy Ghost. And, on the day of Pentecost, He shed Him forth, in order that the hundred-and-twenty should have the same blessed Spirit empowering them as had empowered Him in the days of His ministry.

How did the Spirit manifest Himself on that wonderful day? "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

He is doing the same today. Many are receiving the very Scriptural experience of being baptized in the Holy Ghost in precisely the same way as the disciples were baptized on the day of Pentecost, and their experience too has been to "speak with other tongues as the Spirit gave them utterance."

Men argue against it, say hard things

against the experience and those who have had it, but after all, the record of what happened at the beginning is still in the Book. It was our Lord Jesus Christ Himself, just before His ascension, who stated that certain signs should follow them that believe, and one of these is, "They shall speak with new tongues." Mark 16:17.

Today we are seeing the word fulfilled that was spoken by the prophet Isaiah, and which the Apostle Paul quoted in 1 Cor. 14:21, "With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." Men are fulfilling this scripture by refusing to hear what the Lord has to say to them in this supernatural manner.

But what does the Lord say about this? Turn to Isa. 28:12 and see: "To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."

To which class do you choose to belong? Are you among those who are enjoying the rest and refreshing? Or do you prefer to be among those who mock?

May we put this Scriptural question to you, "Have ye received the Holy Ghost since ye believed?" And have you received the baptism in the Holy Ghost according to the original pattern in Acts 2:4?—S. H. F.

## A PLEA FOR SIMPLICITY

If I had my time to go over again I would make my sermons much shorter, for I am conscious they have been too wordy.

Sermons should be addressed to the "common people." If in my discourses I were to be thinking about Melancthon and the other doctors I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know the Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use, for at these we deal in such subtleties and such profundities, that God Himself, I wot, must sometimes marvel at us.

Albert Durer, the famous painter of Nuremberg, used to say that he took no pleasure in works of art which were overladen with coloring, that he much preferred those which were plain and simple in their execution; and so I say about sermons.—Martin Luther.

Subscription Rates in U.S.A.: \$1.00 for 8 months; \$1.50 for 12 months; \$3.00 for 2 years; \$5.00 for 4 years. Outside U.S.A., \$2.00 per year.

STANLEY HOWARD FRODSHAM  
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## THE PENTECOSTAL EVANGEL

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD IN U.S.A.

Published weekly by the Gospel Publishing House,  
434 West Pacific Street, Springfield 1, Missouri,  
U.S.A.

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Associate Editor

Entered as second-class matter June 25, 1918 at post office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, Act of Oct. 3, 1917, authorized July 3, 1918. Printed in the U. S. A.

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# The PARABLE of the TREES

R. L. Moyer

THE TREES went forth one time to anoint a king over them: and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadows; and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Judges 9:8-15. Read the whole chapter.

This parable was spoken by Jotham, the youngest son of Gideon, and the lone survivor of the massacre of his seventy brothers by another brother, Abimelech. Abimelech aspired to be king, and took this bloody way to establish himself, after winning the support of the men of Shechem. From Mount Gerizim, Jotham cried this parable to both king and people, and then fled for his life.

Trees are used as types of Israel many times in the Bible. For example, in Luke 21:29 our Lord spake to them a parable: "Behold the fig tree." "Behold the Jewish nation" makes plain the meaning of the parable. Note especially the use of these trees in the New Testament: the fig tree is found in Matthew, Mark, and Luke; the olive tree is found in the dispensational section of Romans, chapter 11, while in John 15 we have the vine. We shall look at these briefly, and also consider the bramble.

## I. THE OLIVE TREE

Romans 11:17-25

The olive tree speaks of Israel's covenant privileges and blessings. It is right that this should be named first as the king of the trees. It is the only evergreen of the three, speaking of the enduring covenant which God made with Abraham, even before there was an Israel. The wood of the tree is used, the fruit is an important article of food,

and the oil is very necessary commercially—all this telling of the blessings and privileges of that everlasting covenant.

That which characterized the tree, according to the parable, is fatness, by whose use both God and man were honored. See Ex. 27:20-21; Lev. 2:1. Israel's privileges (fatness) are seen in Rom. 3:2 and 9:4, 5. Surely no other nation was ever so blessed of God.

Israel's failure is seen in that some of the branches are broken off, and wild branches grafted into their places. The Gentiles are enjoying some of the privileges and blessings of the olive tree. Chief among the blessings granted to Israel was the gift of the Word of God and the Son of God. It is remarkable that today the Gentiles are preaching the Son of God and dispensing the Word of God to Israel!

Israel's restoration is seen in the restored branches, and the renewed fatness, in that day when "all Israel shall be saved." And "if the fall of them be the riches of the world . . . how much more their fulness."

## 2. THE FIG TREE

Matthew 21:18-20; 24:32-33; Mark 11:12-14; Luke 13:6-9.

The fig tree speaks of Israel's national privileges and blessings.

That which characterized the tree was sweetness and good fruit. God planted Israel, His fig tree; but the fruit was corrupt, and instead of sweetness there was bitterness. So it was when our Lord came to Israel, for His own (people) received Him not. In bitterness they branded Him as devil-possessed, and "held a council against Him, how they might destroy Him." It is the same today; for Israel still rejects her Messiah, and is bitter against Him. David Baron says:

"I have known personally most amiable, and, as men, lovable characters among the Jews; but immediately 'Jesus' was mentioned a change came over their countenances, and they would fall into a passion of anger . . . clenching their fists, gnashing their teeth, and spitting on the ground at the very mention of the name."

Israel's failure is seen in the withering away of the fig tree. Matt. 21:19, 20. Our Lord came seeking fruit; and when He found none, He cursed the fruitless tree, and it withered away. In the parable in Luke the tree is cut down. This has been Israel's condition nationally for centuries. She is dried up, with no king, no flag, and no home. She is the tail, instead of the promised head of the nations.

Israel's restoration is seen in the green shoots on the fig tree. When our Lord cursed the tree He said: "Let no fruit grow on thee henceforth *unto the age*" (Literal Greek). These last words tell us that the fig tree is destined to sprout and bear fruit again. "Now learn the parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Matt. 24:32; Luke 21:30.

## 3. THE VINE

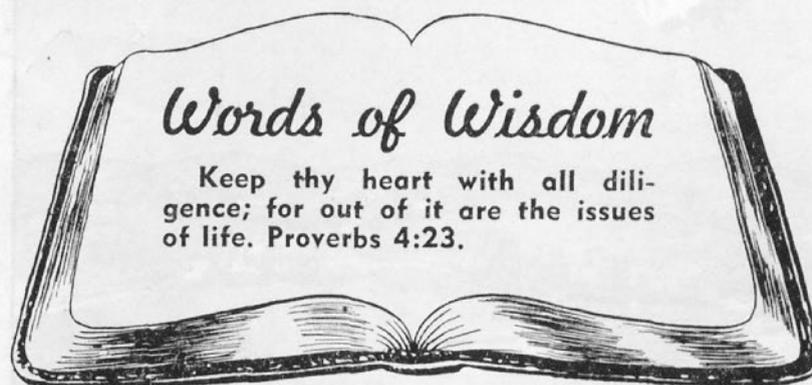
Isa. 5:1-7; Psalm 80:8-19; Ezek. 15; John 15.

The vine speaks of Israel's spiritual privileges and blessings.

That which characterized the vine was wine, which cheered both God and man. Wine is God's chosen symbol for joy. When Israel found their wine vats full to overflowing it was proof positive that the blessing of God was upon them to the full and overflow, and of course there was joy under His approval, and God Himself had joy in the drink offering of His people.

Israel's failure is seen in the wasted, devoured vine, and the vineyard trodden down. God brought the vine out of Egypt, planted it in a prepared place—did everything for it; but the vine failed, so the hedges were taken away, and the vineyard is desolate. There is no wine.

Israel's restoration is seen in the day of God's visitation. "O God of hosts: look down" (Continued on page seven)



# SECURITY

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

**YOU AND I** wish for security. This is perhaps the greatest desire of men. That they might feel secure, men unite, vote, and labor. As far as this life is concerned, what could be of more importance to us than to feel that we will be amply cared for, free from worries, as long as we may live?

Yet how few are secure. Even the rich today are not sure they will be rich tomorrow, for "riches take wings and fly away." The Bible calls wealth "uncertain riches." We live in a changing world. Never has it been more changeable than at present.

A few years after the first world war I was privileged to spend a few hours at Athens, Greece, while our ship was in the harbor. A Greek who spoke good English was engaged to take us for a drive to see the ruins of the ancient city. As we drove with him he said he had spent several years in the United States, living at Detroit. When he had saved twenty thousand dollars he returned to his native country, thinking he had plenty on which to live the remainder of his life. Then came the war, and after it the loss of his entire fortune through depreciation of the Greek money. He had thought himself secure, but had met disappointment.

An aging couple had a small piece of property near which oil was discovered. They were offered a large price for their home, but refused because they thought oil would be found on their land. Wells were dug almost to the line of their land. There the oil ended and they died in poverty.

Since nothing is certain and secure in this life, we need something more than earth can afford. After all, how long will we be in this life? The Psalmist prayed, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." He realized that time here is short, eternity is long.

True Christianity is the greatest boon that has ever come to man. It has done more to brighten our present lives than anything else. The world's present troubles are because the Christian spirit is set at naught. But Christianity's primary purpose is that we might have acceptance with God and be prepared for the life that is to come. While you are well and strong you may think lightly of this. It is nevertheless a consideration which is of greatest importance to us.

My hearer, you may know that you are secure for all eternity. Christ died for our sins. He rose from the dead. He has satisfied the justice and holiness of God. He says, "Come unto Me," and "him that cometh unto Me, I will in no wise cast out." The human

soul is a reality. Meeting God is a reality. Judgment is real. If you are not prepared, make your calling and your election sure by taking Christ as your Savior.

How can you be saved? A young man, distressed about his soul, confided in a friend. The friend said, "Did you ever learn to float?" "Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend asked. "Well, the fact is that I could not realize that the water could hold me up without my doing something, so I always began to struggle." "Then what?" "I learned I must give up struggling and just rest on the strength of the water, confident that I would not sink." Now friend, that is the way you get saved. Stop trying to save yourself. Trust wholly in Christ. Give yourself wholly to Him. He will bear you up. Salvation comes through trusting.

## DIVINE HEALING and God's Covenant

(Continued from page two)

in His earthly ministry should be missing in the program of His church. The same Holy Ghost authority which belonged to Him belongs to the church.

There does seem to be a difference between the promised "signs and wonders" and the healing ministry belonging to God's people. Immunity from disease is still the prerogative of every believer. If separation and obedience were the high points in Christian experience,

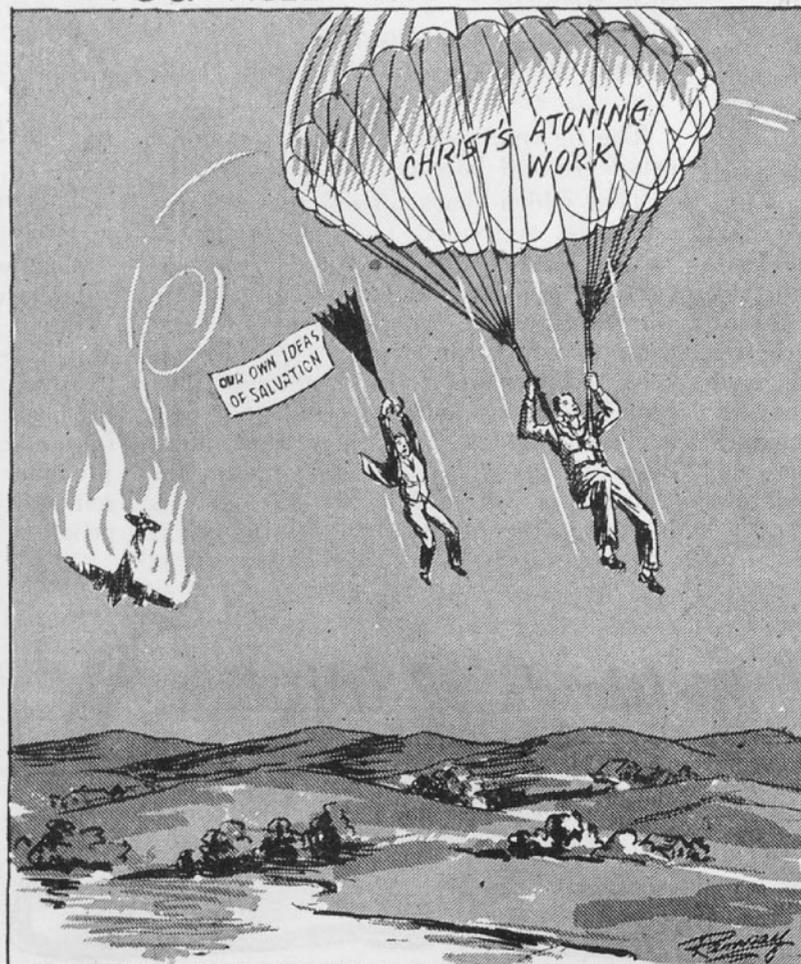
claims for immunity could still be maintained. The fact of sickness is in evidence, and was recognized in the Epistle of James, but the remedy is to be found in the Lord, not in the world. Had the church, through its history maintained high standards of faith and holiness, the common procedure of believers in sickness would have been after the pattern of Scripture, not according to human investigation and scientific research. When spiritual life waxes dim and the world has dominion in worship and practice, then faith in God diminishes proportionately, while reliance on natural practices dominates. Contact with God can only be maintained through consecration to Him and His Word. It is of passing interest to remind ourselves that human doctoring was not reported in Israel until the reign of King Solomon, when doctors were imported from Egypt as an outcome of the King's forbidden affiliations with heathen princesses.

In the observance of the holy sacrament commonly designated the "Lord's Supper," the tokens of the body and blood of Christ are taken by believers. The Old Testament foreshadowing of this is discovered in the release of Israel from Egyptian bondage. After the lamb was slain, its flesh was roasted and eaten, the purpose being clearly designated—that the partakers might have strength for the journey ahead. The blood of the slain animal was sprinkled on door post and lintel to keep away the avenging angel of death. That there is a differentiation between blood and body is very clear. Paul, the apostle, in 1 Corinthians 11 shows the distinguishing characteristics of the body and blood of Jesus, indicating that many were sick through failing to interpret the distinction. The blood of the Lamb of God was shed for the remission of sins, to save sinners from the judgment of sins. His broken body is for the purpose of giving strength to believers for life's temporary journey.

The promised strength in the first passover feast did not constitute a panacea for fatigue, weariness or temporary ailments, but there was a guarantee of necessary strength. It is not difficult for those who believe to find in His broken body strength enough to finish their earthly course with joy, without resorting to material aids. Radiant health may be very desirable, but may not be spiritually profitable. Abundant energy might be enjoyed without it being used for the glory of God. However, the promised adequate strength for the journey of life still remains as an outstanding provision in God's covenant with His people.

The apparent upsets in human calculations have caused many to cease preaching and practicing Divine Healing. Sometimes the afflicted ones have died in spite of earnest prayers. Many are the questions raised by active opponents, questions which cannot always be satisfactorily answered, for God alone knows the hearts of people. The persistent "why" and "wherefore" of critics may sway the indecisive, but nothing can change the course of divine order.

## YOU NEED THE PARACHUTE



The failures of man cannot alter the faithfulness of God. To die trusting is not a tragedy as some would suppose, since death comes to all men sooner or later. If by sovereign appointment the course of life be brief, who would want to quarrel with the God who knoweth our frame and remembereth we are but dust?

There is ample provision for all physical needs of all believers but it demands the same trust that is required for the salvation of the soul. If the implicit faith usually displayed towards the earthly were given to the Great Physician, wonderful things would be done by the name of the Holy Child Jesus.

The present Pentecostal movement brought before the world some forgotten things wrapped up in the grace of God, such as Divine Healing, the Scriptural baptism of the Holy Ghost, the gifts of the Holy Spirit. Subsequent failures, questionings, pseudo manifestations, and fanatical reactions only confirm the absolute reality of the revival. The danger of erroneous practice is to cancel true operations and to place a ban on correct supernatural order. May we avoid such danger, and "covet earnestly the best gifts" which include those of healings. Pentecostal people should make the Lord Jesus Christ the Healer of their bodies.

## THE PARABLE OF THE TREES

(Continued from page five)

from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted. Turn us again, O Lord of Hosts, cause Thy face to shine; and we shall be saved." Psalm 80. That visitation will be in the Person of the Son of God, for all spiritual blessings are bound up in Him, and from henceforth Israel will find them only through the True Vine.

### 4. THE BRAMBLE

Here is a fourth tree, the meanest and most worthless of trees, fit only to be burned. The bramble was willing to reign over them. All the trees were willing to have it so. This is prophetic of that day when Israel shall be ruled by the Antichrist. The bramble is a thorny tree, and thorns symbolize the curse of sin.

When the bramble comes he will say: "Come, and put your trust in my shadow." When our blessed Lord was here He said to them: "Come unto Me"; and they cried: "We will not have this man to reign over us." "Away with Him!" "Crucify Him!" But when this one comes, they will receive him, and enter into a covenant with him, and put their trust in his shadow.

A fire shall come out of the bramble and devour them. That is prophetic of the great tribulation, the time of Jacob's trouble.

But the bramble itself shall be burned and destroyed. Judges 9:20. This will be at the coming of our Lord. 2 Thess. 2:8.

And then shall the fatness, the sweetness, and the cheer of the trees bless Israel and make her a blessing, through the One who died on the cursed tree.

"Let us beware lest we seek the access into the Holiest, the joy of unclouded fellowship with God, the power of the blood to cleanse, only for the sake of our own advance in holiness or in happiness. The whole appointment of the sanctuary and the priests was that there might be men who could come before God to minister to Him, and then go out and bless their fellowmen."

# The Lord's Healing

## HEALED OF ASTHMA

From early childhood I had suffered from asthma; and I had often heard my mother, who has since passed away, say that when I was an infant she did not expect me to live because of the terrible choking and gasping for breath. In recent years I spent much time in hospitals and in bed at home, causing the loss of many days of work.

Numbers of doctors treated me, but the relief was only temporary. During 1947 my condition was acute, and early in 1948 I suffered a severe attack. I was using a number of remedies—drugs, powders, and spray—and the newest type was \$5.00 for a very small bottle. But by this time nothing was helping me.

Just a few months before this severe attack, I had found the Lord Jesus as my Savior at the Assembly of God, 33 Masters Drive, St. Augustine, Florida. There I had learned that the blood Jesus shed at Calvary was to save a sinner like me. I had given up drinking, cursing, and smoking cigars (after having smoked cigars for thirty years). Praise the Lord for His power to deliver! But I had not yet learned to trust Jesus for healing; although I had heard it preached and had read it in the Bible.

It was on Jan. 15, 1948, while my wife was at church, that I became desperately ill. I called for her to come home and bring a doctor. She had been saved and filled with the Holy Spirit; so when our pastor, Brother C. R. Inman, asked if she would like him to pray, she brought him and his wife, instead of a doctor, together with Brother and Sister Flem Van Meter of Quakertown, Pa., who were holding a meeting at the church.

Some of the members of the church came too, and they all gathered around my bed and began to pray. I was in agony and hardly realized what was going on. I was crouched on my hands and knees, trying to get my breath. A minute or two after they began praying, the power of God came down in that room; and my breathing became easier. I stretched out flat on my bed. As I lay there, I knew that I was being healed, and that I had received a healing touch from the Lord Jesus.

Finally I sat up in bed and said, "Jesus, I praise You." Immediately I was baptized with the precious Holy Spirit. From that day to this I have not missed a single day of work due to sickness of any kind. The Lord Jesus has kept me well. Praise the Lord for ever

## CONCERNING EXPIRATION NUMBERS

Subscribers will notice that on each Evangel, near their address stamp, there is an expiration number; for example, "Exp. 1950." This does not mean that the subscription will run out in 1950. It means that it will run out with Evangel Number 1950. There is a serial number on each Evangel. This issue is Evangel Number 1819. We will not print Evangel Number 1950 until the fall of 1951. We hope this explanation will save our readers from any confusion over this matter.

and ever.—Ray Stevens, 13 Ballard Ave., St. Augustine, Florida.

(Pastor C. R. Inman has endorsed this testimony, saying that Brother Stevens has become a member of the Assembly since he was healed. "He is now the picture of health," he states, "and is a devout Christian, always praising the Lord for what He has done for him.")

## CRIPPLED CONDUCTOR HEALED—HIS RAILROAD FRIENDS AMAZED

I was injured in a train accident on Feb. 16, 1943. I fell eighteen feet from the side of the train of which I was conductor. I landed on my right side, injuring my right hip and leg. The two lower vertebrae in my spine were crushed and the right sciatic nerve was almost severed. The right socket joint was badly injured also.

I lay in a company hospital for several months, in a cast. The doctor found when the cast was removed that I was still unable to resume work. I was in and out of hospitals from then until Dec. 13, 1946. At that date the company doctor took me out of service, and said there was nothing they could do for me. By this time I was bedfast and suffering constantly.

My wife took me to the Campbell Hospital in Memphis, Tenn., where they X-rayed me, treated me, put me in a brace and sent me home telling me the only thing they could offer me for the rest of my life was crutches or a cane.

God had been dealing with me about my condition, and had made me to see I was standing in the way of our Pentecostal testimony of the healing power of the Lord Jesus Christ. I promised the Lord that if He would heal me I would be a walking testimony the rest of my life.

On Jan. 9, 1949, Sister Fern Huffstutler came to our assembly in Pine Bluff, Ark., to start a revival meeting, and announced she would be praying for the sick by the laying on of hands according to the Scriptures.

On Monday night, Jan. 10, God wonderfully healed my body. The long line had formed for prayer. I saw God healing others. When finally Sister Huffstutler got to me for prayer, she looked at me and said, "Brother, God has already healed you." The power of God surged through my body and I was made completely whole.

How wonderful it is to be able to walk, leap, and rejoice in the Spirit. I have not had one pain, and walk as well as I ever did.

Men whom I have worked with for thirty years break into tears when they see me. They say they would not believe it, could they not see it with their own eyes. I will never cease praising God for what He has done for me, and I trust that this testimony will help someone else to have faith for their deliverance in the name of the Lord.—Neal Thomas, 2107 East Pullen Street, Pine Bluff, Ark.

(Pastor Fay Hutchinson, of Pine Bluff, Ark. testifies that Mr. Thomas' healing still holds good after six weeks have gone by. He states: "I came to accept the pastorate here last September, and at that time Brother Thomas was unable to stay for one service at the church. It was quite difficult for him to get into the church, and it was impossible for him to sit without terrific pains in his back. He was unable to walk without assistance. Since he was healed he has attended the services regularly, and has led many of his railroad friends to the Lord Jesus Christ.")

# Pioneering in Dahomey

Arthur E. Wilson, Dahomey

MANY have said to us, "After working so many years in Upper Volta, among the Mossi, learning the language and translating the Scriptures, why did you leave and go to Dahomey, where you have had to begin all over again? Why did you not stay where you were?" We feel certain that many others who have not asked have wondered.

The whole truth is that it is not for us to choose our field of labor—not for us to say we would rather work among the literate, among those who speak English, or among those whose language we know. It is not what we would do, but "Lord, what wilt thou have me to do?"

Dahomey is one of the most needy fields that we have seen or of which we have heard. Perhaps that is the reason the Lord would have us there.

There are colonies of West Africa where one can see large crowds going to Protestant churches on Sunday mornings, and where one can find hundreds of national men and women who have been educated in mission schools. But that is not the case in Dahomey. You may travel the length and breadth of Dahomey in search of real Christians, but you will find very few in the colony, although it has a population of approximately one and a half million. Catholics are numerous. Multitudes pour into the Catholic churches and schools. Enormous crowds of fetish worshipers can also be seen marching up and down the principal streets of the cities, beating their drums and dancing their devil dances. Multitudes deceived and being deceived!

Until late years just one Protestant mission society was active in Dahomey. The society still has a school at Cotonou, our port town, and another at Porto-Novo, the capital of the colony. The same society has other schools in other areas manned by national workers. Another mission society just recently opened a station in the extreme Northeastern part of Dahomey. With the exception of the work we have been doing since 1945 in the Northern section, that is

practically all the Protestant work that is being carried on in Dahomey. You can see from this something of the need in Dahomey.

The postwar era has brought many changes in French West Africa. In Dahomey the change has been nothing short of phenomenal. From slavery and forced labor, to citizenship with absolute freedom, and full representation in the government is indeed a big change in just a few years, but such it has been. Already the representatives in the government are at work on greater reforms.

We have been able to establish and maintain an excellent relationship with the government. Our mission received favorable recognition in **France-Dahomey**, the official paper of Dahomey. When our chapel was dedicated we asked a local official to be the speaker. He, too, gave us favorable recognition. The government has been co-operative in every way, but the question is, how long can we maintain the respect of the government without a progressive program?

Our work must always remain evangelistic, and the spiritual must ever be given first place, but our success in Dahomey will depend largely upon our being able to keep step with the march of time. We must establish our work in such a way that the people and the government will feel that we are making a real contribution to the welfare of the country.

We believe that in addition to our evangelistic ministry it will be necessary that we develop a more extensive program of education in Dahomey than we have had in many fields. Under the new representative government the educational system of Dahomey has undergone a thorough reorganization. The new program envisions enough schools for all who wish to receive instruction. Mission societies are not only permitted but encouraged to maintain schools to assist in the new program of taking instruction to everyone.

It seems imperative that we establish not only a regular Bible School (plans for a Bible School were included in the 1949

Missionary ADVANCE program), but outstation schools, and a day school that will meet government standards. Our workers would be required to give elementary teaching in French. Little or no recognition would be given to any worker who could not teach in French.

The outstation schools would serve as a feeder to the day school, and the day school as a feeder for our Bible School. It would be to our advantage to have all three types of school, as we would have the training of the boys and girls from an early age.

Pray for the work in this needy field. There is much to be done, and the competition is great. The Catholics are making a determined effort to keep Dahomey Catholic, and are ready to gather in all they can. Only as you stand behind us and the work here can it be accomplished.

We are thankful that we can have a part in the pioneering work in Dahomey. It does mean, in a sense, beginning all over again; it does require extra effort on our part; but we cannot forget the million and a half people who are in darkness, and we are happy to know that we are in God's will.

**Offerings for the Dahomey Gospel Fund may be sent to the Foreign Missions Department, Springfield 1, Missouri.**

## New Bible School

Mrs. Ralph M. Devin,  
Netherlands East Indies

WE ARE in the midst of preparations for our Bible School at Kate-Kate, Netherlands East Indies. Translating courses from English to Malay has taken days, and then there has been the furniture and equipment to assemble and build. It seems likely that we will have more applicants than we can care for comfortably.

There will be some problems regarding expense. Only a few of the students will be able to meet their own expenses. We hope to turn out products in our shop to help meet expenses. There will be some part-time work nearby.

It is our desire to spread the gospel throughout the Moluccas. We ask your prayers that we may be given health, strength, and wisdom to establish young men in the work. Should you wish to aid one of the young men contact, or send your offering to: **Foreign Missions Department, Springfield 1, Missouri.**



Mrs. C. E. Greenaway  
French West Africa



Charles E. Greenaway  
French West Africa

## News Notes

Mr. and Mrs. Charles E. Greenaway sailed from New York on February 17 for France, where they expect to study French for some time before returning to their field of labor, French West Africa.

\* \* \*

Miss Elsie L. Strahl, who sailed for Brazil in December, has reached the field.

A public address system is needed for Paraguay, where Mr. and Mrs. Louie W. Stokes will soon be working. Mr. and Mrs. Stokes were formerly stationed in Cuba.

\* \* \*

According to word received February 25 the AMBASSADOR has arrived in India. The plane will be starting on the return flight about the middle of March.

# Welcomed by the Samoans

Mr. and Mrs. Maurice H. Luce,  
American Samoa

**I**N DECEMBER we visited Upolu and Savaii, islands of British Samoa. The usually turbulent stretch of sea between Tutuila American Samoa, and the British Samoan Islands is comparatively smooth from September to December. Thus it was for our trip.

The Samoans consider a missionary to be equal in rank to a very high chief. When a missionary is to visit their community they always try to be on hand to extend greetings, so we were not surprised when we arrived at the Apia wharf of the Upolu Island to find a large crowd awaiting our arrival.

There is a decided spirit of competition between the people of the different islands and villages of Samoa, which is very close to jealousy. For some time Sunday Schools have been in operation at Tutuila. When we arrived at Apia on the Upolu Island we found the people there almost beside themselves with having to wait so long for us to come and start a Sunday School for them. They knew about the songs we had been teaching in the Sunday Schools at Tutuila, and were also anxious to learn the songs.

Six teen-agers from the Tutuila Sunday Schools were with us on the trip. They assisted in the teaching of the songs. As the teen-agers sang the people caught the melodies. Mimeographed copies of the songs were distributed which made the songs easy to teach.

On the same trip we visited the island of Savaii, which lies about ten miles from Upolu, to the Northwest. Savaii has an area of approximately seven hundred square miles. It might interest you to know that there are no less than three volcanoes on the island. The activity of the volcanoes is uncertain. Two small mission stations have been established at Savaii under the direction of national pastors.

It took about two hours of zigzagging between coral outcroppings after we left Upolu before we gained the Savaii beach. We chose to land close to the village of Faga. There is not even the usual old worm-eaten wharf at Faga, so we had to wade ashore. We faced no danger of chilling from exposure as the tropical sun was beaming down in all its fury.

Our visit had not been anticipated here, so no one was at the beach to meet us, but as we neared the village of Faga we saw boys scurry off to tell the village chiefs of our coming. The chiefs immediately dropped all their immediate affairs and hastened to greet us. The Samoans are delightfully thoughtful in matters of personal comfort. It was decided that the chief who had the best house in the village should move out so we could move in for our short stay; however, we must hasten to add that he did not move far—just under the native timbered

floor which stands about four feet off the ground.

We realized that it might be a year or more before we could visit the island of Savaii again, so we tried to make the best possible use of our time. Boys were sent out soon after our arrival to announce that there would be a singing school and a Bible class that afternoon. About 5 o'clock in the afternoon the youngsters began to gather for the school and Bible class. We waited until about eighty were present and then opened

the session, the gospel team from Tutuila assisting us as at Upolu. We started the session on the inside but ended up outside under the palms, with our audience steadily increasing. We taught on and on until the stars came out, and the moon began to pour her silvery beams through the palms.

The parents and, especially, the chiefs always attend such gatherings. The adults enjoy the flannelgraph Bible stories even more than the youngsters, if possible.

The people on the islands look forward to such visits. One night after we had presented a Bible story, using the flannelgraph, one of the chiefs made a speech. You can get some idea of the way the stories are received from what he said: "Missie, we have heard about Paul and Silas, about Jesus on the Cross, and about Daniel, but this is the first time in our lives that we have seen them. Please stay with us for a long time and tell us more."

## A Typical Sunday

Florence V. Christie and Karlene M. Burt,  
Egypt

**W**E WERE scheduled to meet with the Christians in a distant mountain village, so with great anticipation we arose at 4:30 on Sunday morning to start on the trip.

The first lap of the journey was made in our Austin. When the raised, dirt road became impassable we left the car and walked, then traveled by boat, and walked again what seemed to be a great distance. For the last lap of our journey donkeys were provided.

Riding the donkeys was not too comfortable, but it was immeasurably more comfortable than walking over that particular stretch of country. Several weeks before, we had made the same trip, but without the donkeys. At that time we walked for six hours through deep sand, under a hot sun, to be the first missionaries ever to enter the mountain village gates. On this second trip half a village followed us as we rode toward our objective, the mountain village church, at the end of the journey.

What a tremendous greeting was ours upon

our arrival at the church. The church was filled. During the song service, men, women, and children continued to stream into the building. Was it our pale faces that brought them? Whatever it was, here was an opportunity for God, and we prayed for wisdom and anointing from the Giver of all wisdom and unction.

We stood on the elevated, mud platform and looked into many eager faces as we explained the way to eternal life.

Our message for the children was on the birth of Moses, illustrated with the aid of the flannelgraph board. It was visibly appreciated by the grownups as well.

The subject for the morning message was, "Surrendering our physical members to God so all may have peace—our neighbors as well as ourselves." There were hands raised for prayer. We believe that God ministered to the people's needs.

After the service was over we returned over the same route by donkey back, foot, boat, and Austin to Tahta, our home base. After dinner we went to another village, one closer to the home base, yet off the beaten path, for another service. There the Lord blessed our efforts again. Eleven hands were lifted, signifying a desire to accept the way of Christ. For us it was a typical Sunday.

Florence V. Christie (left) and Karlene M. Burt in Egypt. Note pyramids in the background.



# THE PASSING AND THE PERMANENT

Compiled by Robert C. Cunningham

## GUIDED MISSILES

Admiral Denfeld, Chief of Naval Operations, says: "The guided missile is the basic weapon of the future." The Book of Revelation tells of God's guided missiles that are to be directed to every part of the earth in the end-time (chapters 6:13; 8:7; 8:10, etc.).

## COMMUNISM AT "WHITE HEAT"

James A. Stewart says of Communists in Italy: "In all my travels throughout post-war Europe, I have never seen the Communists' equal for earnestness, aggressiveness, and a sacrificial passion for the spreading of the message of the Kremlin. They have little halls everywhere, something similar to mission halls. Loud speakers blare out the message at almost every street corner."

What a challenge to the Christian church which has the greatest message on earth!

## STUDYING THE STARS

According to *Science Illustrated*, there are at least 25,000 astrologers in the United States. A dozen astrology magazines boast a combined circulation of more than a million copies a month. Instead of studying the Scriptures to find wisdom, many are studying the stars. But the fear of the Lord is the beginning of wisdom, as was proven by the four young Israelites in Babylon, of whom it was written, "In all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:20.

## GENERAL MACARTHUR'S REPLY

The Pocket Testament League, Inc. New York City, cabled to General MacArthur in Japan saying: "Now completing distribution million Chinese Gospels of John in China. Would you welcome similar distribution campaign in Japan?" The General replied: "Campaign for distribution of million Pocket Testaments sincerely welcomed. There is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan. Distribution of million Pocket Testaments would be of tremendous value to spiritual reorientation of Japan. Your proposed contribution appreciated deeply."

## THE ATOM BOMB AND ANTICHRIST

Dr. Harold Urey of the University of Chicago, who was instrumental in developing the atom bomb, warns us: "Regarding giving the secret to a world government, such a super-world-government is not a solution. . . . There is the possibility that a tyrant will get control of the world through the atomic bomb. It is just the instrument that would enable a world dictator to sit calmly in his seat and no one could do anything about it."

Those living on the earth in the time of the last Gentile world ruler will ask: "Who is like unto the Beast: and who is able to make war with him?" Rev. 13:4. The implication is that no one can make war with him. Will the atom bomb be the reason?

## EARTHQUAKES IN 1948

There were 125 earthquakes recorded in 1948, according to *Prophecy*. Death and destruction were caused in the Philippines on January 24, in South China on May 25, and in Japan on June 28. Every time we read of earthquakes we should be reminded of Matthew 24:7 which states that earthquakes are "the beginning of sorrows" and are among the signs of Christ's coming.

## FAITH WINS

Accosted by a pistol-toting young man who demanded money, Mrs. Oretta Huck, of Denver, Colo., turned away robbery with a soft answer. "The Lord is my Shepherd; I shall not want," she quoted. "Okay, ma'am," the youthful hold-up man answered. "I guess you're right." And according to the *Pentecostal Testimony*, the gunman walked away. Her faith had won.

## NUMBERING THE BABIES

It is written of the Antichrist, in Revelation 13:8, that he shall have a number: "His number is Six hundred three score and six." If the new plan of numbering babies becomes universal, not only the Antichrist but every individual on earth shall have a number. The new nationwide plan began at New Year's. The first American baby under the new registration system is Leonard Blake Gunnells, of Prattville, Ala., who was born Jan. 1, 1949. His serial number is 101-49-000001. The first three digits designate the state, the next two the year, and the last six numbers assigned in the state. A similar system is in use in Canada. The baby's number will stick to him all through life and will be used for identification, social security, etc.

## A DAY OF PRAYER FOR CHINA

A group of evangelical leaders, through the *Sunday School Times*, are appealing to all praying people to observe Friday, March 25, as a day of prayer for China.

"Twenty years ago it seemed as if the missionaries would be driven out of China. Churches and mission halls were sealed up, the missionaries fled from their stations to coastal cities, and all seemed lost for the further spread of the gospel. A world-wide day of prayer for China was organized and many prayed. God heard and answered, and the last twenty years have seen a great advance for the gospel in that great and needy land.

"Once again there is a great crisis in China. It seems as if the spread of the gospel in China may be greatly hindered. But God is still on the throne! He still hears and answers prayer! Pray for China on Friday, March 25—with fasting wherever this may be possible. Please pray for four great objectives:

"1) That the gospel may continue to be proclaimed. 2) That the lives of missionaries, Chinese pastors, evangelists and Bible women, and Christians may be preserved. 3) That printed Scriptures may be distributed in vast numbers. 4) That a mighty, heaven-sent revival may sweep over the land."

## A GREAT DAY IN ISRAEL

Monday, February 14, was a great day in Israel. It marked the opening of Israel's first parliament since the days of Ezra and Nehemiah. The ceremony was held in Jerusalem, rather than in the constitutional capital of Tel Aviv. A letter from J. W. Foster, a British Pentecostal missionary in Jerusalem, states:

"The gaily decorated streets were crowded with people. Police and soldiers endeavored to keep the way clear for the arrival of President Weizmann and the members of the Constituent Assembly. When he and Mrs. Weizmann arrived, the people cheered and the police band played the national anthem. Emotions ran very deep. Although the future status of the city of Jerusalem is not yet settled we can understand why the Jews would want an occasion so important in the life of Israel to be connected with Jerusalem in some way.

"In the events of this week we see one of the greatest signs of the times. What was preached as prophecy a few years ago is now an accomplished fact. Israel is a nation once more, after 2,000 years. The gospel era is fast coming to a close. The time is short in which to gather the remaining number of Jews and Gentiles into the church of our Lord and Savior Jesus Christ."

## PRESIDENT WEIZMANN'S WORDS

Dr. Chaim Weizmann has been elected as Israel's first President. The opening of the General Assembly in Jerusalem is described in *Time* as follows:

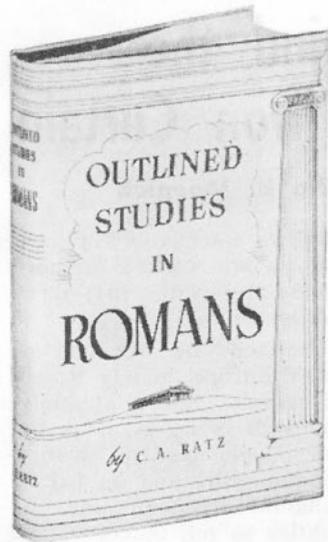
"High above the ancient shrine of three faiths, a Zionist banner proclaimed: 'Our feet shall stand within thy gates, O Jerusalem.' In the flag-bedecked streets below, Jewish youths danced. It was a day of triumph in the city which, for centuries of their exile, has been the symbol of the Jews' lost homeland.

"Although last year's United Nations resolution demanded that Jerusalem be made an international city, the Israelis pointedly chose it for the opening ceremony of their newly elected Constituent Assembly. Dr. Weizmann, Zionism's elder statesman, last week solemnly opened the Assembly. When the band struck up *Hatikvah* (the Israeli national anthem) during the ceremonies, the tired old (74) man seemed off in a dream." Perhaps he was pondering the words of the national anthem:

"Oh, while within a Jewish breast  
Beats true a Jewish heart,  
And Jewish glances turning east  
To Zion fondly dart—  
Oh, then our hope, it is not dead:  
Hope of two thousand years,  
To be free men in our Homestead  
In Zion and Jerusalem."

Facing the Assembly, Dr. Weizmann wept. Said he: "It is our people that once gave the whole world a spiritual message fundamental to civilization. . . . The world is listening to hear whether a new message will go forth from Zion. . . ."

Yes, the world is listening, but it is not from the Constituent Assembly that the new message shall come. The prophet Isaiah said (52:13-15) the new message shall come from Jehovah's crucified, resurrected Servant: "So shall He sprinkle (Heb. *startle*) many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider."



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## How a Rabbi Found Christ

Dr. Max Wertheimer

**B**ORN in Germany of orthodox Jewish parents, my earliest childhood impression was of my parents rising in the morning very early in order to spend a long time reading the Hebrew prayers. Even in the cold winter, before fires were kindled for their physical comfort, they carried on faithfully these early devotions. Insofar as their knowledge of God was concerned, they were a devout and God-fearing couple.

From the ages of five to fifteen my training was in a Jewish school, in orthodox Judaism. My associates led me to sinful pleasures of the world, and although I attended synagogue and read my Hebrew prayers on the Sabbath, I drifted from the faith of my fathers.

A parental decision to send me to America to pursue my classical education brought me to Hebrew Union College in Cincinnati, Ohio. I graduated in seven years, having meanwhile taken my degrees in letters and Hebrew literature, and four years later my Master's degree.

After finishing the rabbinical course we were publicly ordained and inducted into the rabbinical office. My first call was to Dayton, Ohio, where I officiated as rabbi for ten years, during which I made many friends and received many tokens of love which I treasure highly. In my Friday evening lectures I spoke on social, industrial and economic questions, monotheism, ethical culture, the moral systems of the Jews, etc. In the Saturday morning addresses I took weekly sections of the Pentateuch, followed by a corresponding section of the Prophets. On Sunday I taught Sunday School from eight in the morning until five in the evening, with one hour intermission for dinner.

A series of meetings was held in the Chris-

tian Church of Dayton, with various denominational pastors giving addresses on their religion. I stood proudly before that audience of professing Christians and told them why I was a Jew and would not believe in their Christ as my Messiah and Savior. I gloried in Reformed Judaism that acknowledged no need of an atoning sacrifice for sin, a religion of ethics which quieted qualms of conscience through a smug self-righteousness. In the audience sat an humble aged woman, a devout Christian, who was deeply stirred as she listened. "O God," she prayed, "bring W. Wertheimer to realize his utter need of that Savior he so boastfully rejects. Bring him if necessary to the very depths in order that he may know his need of my Lord Jesus Christ."

What unforeseen forces were brought into action as a result of that unknown woman's heart-cry! How perfectly satisfied with life I was that day: I had a young, attractive, accomplished wife, was rabbi of the B'nai Yeshorum Synagogue, had a beautiful home, a comfortable income, a place of prominence in the community, had become an honorary member of the Ministerial association, was a member of the Present-Day Club, served as chaplain in the Masonic lodge, and was a popular speaker before women's clubs, schools, civic organizations, etc. Had you visited my library at that time you would have found a wide range of reading. I had every book Bob Ingersoll wrote, read them, and corresponded with the author. I was an oft-invited guest speaker in every denominational church in the city. I was satisfied with life! My wife and I enjoyed the musical treats; we had a large home, two servants, and a beautiful baby boy and a daughter, Rose.

Suddenly there came a change. My wife was taken seriously ill, and in spite of many physicians and specialists, she died, leaving me a distraught widower with two little children. After the funeral, I found myself the most miserable of men. I could not sleep. I walked the streets, striving to forget the void, the vacancy in my heart and life. My dreams of a successful career and serene domestic life were all shattered. Where was comfort to be found? The heavens were brass when I called on the God of my fathers! How could I speak as a rabbi to comfort others, when my own sorrow had brought me to despair? I investigated Spiritism, but found it utter fallacy. I attended meetings and read the literature of Theosophy and Christian Science, only to find it futile and hopeless. My experience was comparable to Job's when he cried: "My days are swifter than a weaver's shuttle, and are spent without hope." Job 7:6. The tenth year of my rabbinical office drew to its close. I decided not to accept re-election, and resigned. I wanted to think over things. I would study. I turned to my Bible.

I studied about Judaism, but it answered no questions, satisfied no craving of my heart. Then I began reading the New Testament and comparing it with the Old Testament. Many passages were read, pondered, meditated upon. One made a definite impression: the fifty-third chapter of Isaiah, eleventh verse, last clause: "By His knowledge shall My righteous servant justify many, for He shall bear their iniquities." Here was the only mention of that phrase, "My righteous servant," I could find. It is found nowhere else in the Word of God in either Testament. We have "David, my servant," "Isaiah, my servant," "Daniel, my servant," but here it is "My righteous servant." I said to myself: "Who is that righteous servant? To whom does the prophet refer?" I argued: "Whosoever that 'righteous servant' of Jehovah is, of one thing I am sure: he is not Israel, because the prophet declares Israel to be a sinful nation, a people laden with iniquity, a leprous nation. The righteous servant of Je-

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hovah must be One who is holy. If it isn't Israel, who could it be?" I decided it must be Isaiah. But in Isaiah 6 I found it could never be the prophet for he confesses himself to be a guilty sinner and a man of unclean lips in God's sight. Then I began to study the context of the fifty-third chapter and in Isaiah 50:6 I found, "I gave My back to the smiters." I pondered that: Who gave His back to the smiters? In the beginning of the chapter it says: "Thus saith Jehovah." Jehovah is the only speaker in the chapter. Jehovah gave His back to the smiters? Had God a back? When and why was it smitten? Who smote it? Further I read: "Who gave His cheeks to them that plucked off the hair." What did all this mean? Who had been so abused? When? Why? Did Jehovah have all these human characteristics? I studied more and more various prophetic utterances. In Psalm 110:1 it is written: "The Lord said to my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." Here was David himself, speaking of his own seed and calling Him "Lord." How did He get up there? Why didn't God specify? Why didn't He speak so plainly to Israel that every Jew could understand?

In confusion I decided to begin at the first chapter of Isaiah and read the book through. I was stopped at the ninth: "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders; His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Here was a most incomprehensible thing!

I was faced with the doctrine of the trinity. We Jews have a popular monotheistic slogan: "Sh'ma Isroel, Adonai, Eloheynu, Adonai, Echod." The word "echod" means *one*. Upon that word the doctrine of Jehovah is rooted and grounded and the entire philosophy of Judaism is based. Taught by the rabbis for ages, that word "echod" means absolute unity. Now I could not believe it; my teaching was wrong! I began to study the word, and I discovered

it meant, not *absolute* unity, but *composite* unity. Let me illustrate: Adam and Eve became one flesh; the Hebrew for one flesh is *bosor Echod*, a composite unity. Moses sent twelve spies into Canaan, and they returned bearing a gigantic bunch of grapes. That cluster of grapes is called in Hebrew *Eschol-Echod*. With hundreds of grapes on the stem it could not have been an absolute unity; they are called in Hebrew "one cluster." Composite unity. There was an uprising of the tribe of Dan and their carnalities disgraced Jehovah and His name and character. The other tribes rose in rebellion and asked God which of them should go forth first to fight the Danites. God answered: "Let the tribe of Judah go first." That is what I want you to see: at that time Judah was composed of 700,000 fighting men, and they "stood up as one man" (in Hebrew: *Ish Echod*). Here again composite unity: thousands acted as one! These and other scriptures showed conclusively that *Echod* cannot be an absolute unity.

Another problem succeeded it: "Why is the name Jesus never mentioned in the Hebrew Scriptures?" I studied this question. Imagine my surprise when I found that 275 years before Christ, King Ptolemy Philadelphus summoned men from Palestine, and bade them translate the Hebrew Scriptures into Greek vernacular. They took the Pentateuch first and when they came to the name "Joshua" they translated it the book of "Yesous," written with a circumflex over it to show there had been a suppression of Hebrew that could not be expressed in Greek. When Joshua went into Canaan with the other eleven spies, he was called "Yehoshua" (Jehovah is the Savior). That is exactly what the word "Jesus" means.

I could hold out in unbelief no longer; I was convinced of the truth of God as it is in Christ Jesus. I cried: "Lord, I believe that Thou as Jehovah Yesous hast made the atonement for me. I believe that Jehovah Yesous died for me! I believe Thou hast made provision for me! I believe Thou hast the ability and power! From henceforth I will publicly confess *Yeshua*

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as my Savior and Lord." Thus after months of searching I was convinced that Jesus was the righteous servant of Jehovah (*Jehovah-tsidkenu*), "The Lord our righteousness!" I publicly confessed Christ in the Central Baptist Church.

I started out in Bible Teaching and God was ever faithful. Were I to write of all the manifestations of His goodness and grace, it would fill a book. He never failed to care and provide. In Christ I have found my only abiding comfort for every sorrow.

### THE GOD OF ABRAHAM, ISAAC AND JACOB

(Continued from page three)

here—and so he came to the realization that he was a moral rational being that had evidently been created by a rational being more wise and powerful than he. Thus Abraham began to seek God and when God calls Himself the God of Abraham, He means, "I am the God who met that seeking heart, and satisfied it. I am the God who swept aside the bonds of obscurity and of darkness, and I made myself known to Abraham. And Moses, I will make myself known to you. I will make myself real to your heart."

If Moses had appeared in Pharaoh's court and said, "I think God is a real person," the Egyptians would have said, "We'll give you five minutes to get out of here." If Moses had appeared before the children of Israel and said, "I think God wants to deliver us," they would not have given a snap of their finger what Moses thought. But Moses came fresh from the presence of God, overwhelmed by the divine revelation to his soul; there was something flashing in his eyes; there was conviction and authority in his very manner and action; there was no gainsaying what Moses had to say. Moses had gotten acquainted with the God of Abraham, the God who reveals Himself, the God who is overwhelming reality. Believe me, dear friends, this modern world cares nothing about what you *think*. They will dismiss the

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whole thing and say, "Well, there are about 350 religions in the United States, and we think they are all going in the right direction."

If you only propose a creed or a dogma to men, you'll get nowhere. But if you will meet with the God of Abraham, the God who revealed Himself to Moses, you will go into the presence of men with a flash in your eyes, with a note of conviction and authority in your voice, that will never be gainsaid. A man who has met with the God of Abraham is clothed with conviction, with authority, and with something that draws men's hearts to God.

God wants a man. He wants a man who will shut himself away from the applause of the world. Moses forgot all about Pharaoh's court. He forgot all about the fact that he was regarded as the son of Pharaoh's daughter, and was in the line of succession to the Egyptian throne. He forgot his position, forgot his prestige, and everything else. His soul was bathed in the glory of the God who reveals Himself, and that was enough. That was the qualification that God required if Moses were to bear His message.

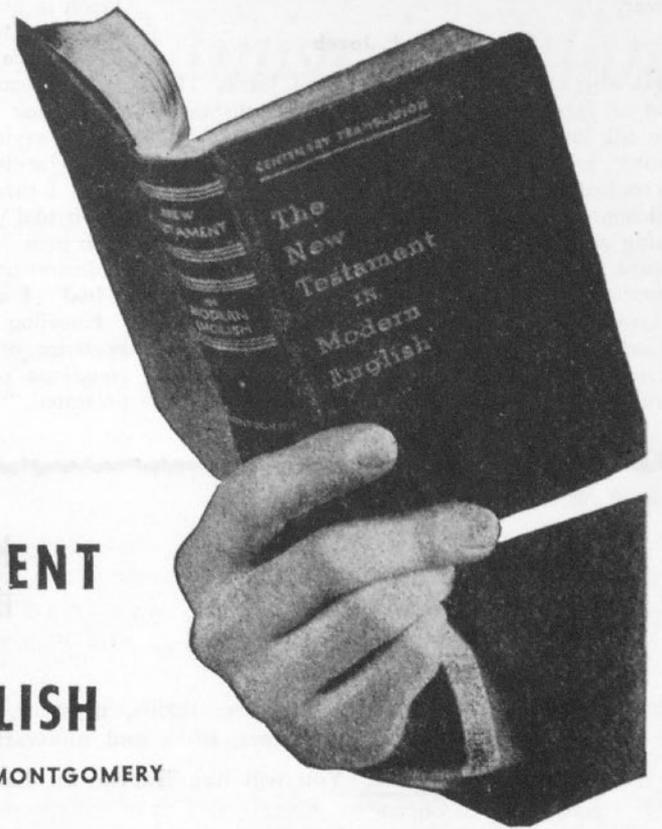
#### The God of Isaac

But He also calls Himself the God of Isaac. What does that mean? To me it means the God of the miraculous, for there would have been no Isaac had it not been for a miracle God. Sarah and Abraham had passed the age of parenthood, but nevertheless little Isaac came, because God in response to faith and belief in His own spoken promise enabled them to become the parents of Isaac.

To me the God of Isaac means the God who intervenes on behalf of those who trust Him. The God who intervenes! Oh, how wonderful! In the natural course of events it would appear impossible for a certain event to transpire, but faith in a God who intervenes brings it to pass. Who would have thought that a common rod in the hand of Moses, waved over a Red Sea, would make the waters pile up in opposite directions that the children of Israel might go through? Who would suppose that a common rod, a shepherd's staff perhaps, thrown down upon the floor of Pharaoh's palace, could turn into a serpent? Who would suppose that an ordinary man like Moses could be used as a channel of blessing, so that meat and manna would come from heaven, and water from the smitten rock, and that the clothing of the children of Israel would remain intact and not wear out with the entire time of their wanderings? Who would suppose that all this would transpire? There is only one explanation: the God of the burning bush, the God of Abraham, the God of Isaac.

I suppose God may have spoken to Moses somewhat on this fashion: "Moses, look at this bush. It is on fire, but it is not consumed. Do you know why? Because I'm the God of Isaac. I'm the God who works miracles. I'm the God who has all power, and when I stretch forth My hand there is no power in heaven or earth that can defeat or stop the onward sweep of My purposes. There isn't anything or anyone who will be able to stand before you as long as you go in My name, the name of the God of Isaac." Oh, how wonderful! Moses perhaps responded, "O Lord, if You will possess me and burn within me as You burn within this common bush, if You will control me as You are now working through this common bush, I will go in Your name: I'll be your man, I'll do what You want me to do."

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The thing that attracted the attention of that Egyptian court, the thing that made Israel fall in line with God's program, was the fact that Moses came in the name of the God of Abraham, and the God of Isaac. I would not be your pastor were it not for the God of Isaac. When we were just nominal cold church members an auntie of mine, dying with tuberculosis, was prayed for in a full gospel meeting in San Jose, California. She was taken there on a hospital cot and prayed for, and was gloriously healed by the power of God.

I would not have the lovely wife that I have today were it not for the God of Isaac. Her parents were staunch Norwegian Lutheran

(her father was an elder in the church) and they were fixed to stay in the Lutheran Church, until their daughter was healed. She had lost her hearing at the age of seven. At the age of seventeen she was taken to a full gospel meeting in the Coliseum in the city of San Francisco, was prayed for, and her hearing was gloriously restored—and out of Lutheranism into the blessing of the full gospel came that family, and came my wife-to-be. Glory to God! The God of Isaac lives today. He does. Oh, friends, we can hold these truths in the abstract, as mere dogma, as mere fact in the Word of God, and give them intellectual assent, but what we need is a burning bush experience where

each of us receives a personal revelation of the God of Abraham, the God of Isaac, the God who reveals, the God who has miraculous power.

### The God of Jacob

He also calls Himself the God of Jacob. The God of Jacob is the God who transforms men. We all know what a rascal Jacob was—supplanter, tricker, deceiver. He was a man with a crooked twist in his nature, operating on a philosophy that a man never goes broke by taking a profit, and he saw to it that the profit always fell in Jacob's pocket. He was a clever man, but you know even clever men come to the end of themselves.

God wanted to use Jacob. He could not use a crook. He could not use a deceiver. God has never been able to bless a supplanter. Jacob

had to be transformed before he could become the vehicle of divine truth and blessing. Let no one think that God would take a rascal like Jacob in his unchanged state and use him. But oh, there was a Peniel for Jacob. There was a face-to-face meeting with God, for that's what Peniel means—"I have met God face to face." Oh, thank God for a transformed Jacob, and God is saying to Moses, "I am the God that met with Jacob there at Peniel and transformed him. I turned him from a spiritual pauper into a spiritual prince who has power with God and with men. In that night of wrestling and travail I demonstrated what I can do for any individual. I am the God of Jacob."

Kneeling there by the burning bush, in the presence of the living God, Moses was very conscious of his own personal weakness. He protested, "O Lord, I'm not gifted in this way.

I'm not gifted in that way. I can't do this and I can't do that." But this revelation put a stop to his protests. "I am the God of Jacob." If God could transform a crook like Jacob into Israel, what could He not do for Moses? He is the God who can turn a Saul into Paul, a Cephas into Peter, a common monk into a mighty Luther, an ordinary shoemaker into Carey, the missionary to India, a cotton mill worker into Livingstone, a baseball player into Billy Sunday, a shoe salesman into D. L. Moody. Oh, what cannot our God do? The God of Jacob, the God who transforms!

What is the application of this whole message this morning? God is looking for men. There is a job to be done. Your city is as much in darkness as Egypt ever was, and I know there is not a person here who would challenge that statement. Evil, drunkenness, thievery, sinfulness of every description is rampant in this town, like every other town. There is only one answer—God. And there is only one kind of man that God can use. It is the man who has met God at the burning bush, the man who is in touch with the God of Abraham, the God of Isaac, and the God of Jacob.

With all of our abilities, our education, our culture and refinement, we never can get the job done in our own strength, friends. The greatest intellectuals in this world are preaching today, preaching beautiful philosophy, preaching with beautiful oratory, but what good are they doing? It sounds so interesting but, it is tame, empty, powerless. What we need today is what the missionaries of China requested when they sent the word back to their missionary society, "Send us men with hot hearts." We need men who have met the God of Abraham, the God of Isaac and the God of Jacob. He is the God who is real, the God who transforms men, and lifts them out of the natural into the supernatural. Give us such men and we will turn the city inside out. Let us not lapse into lethargy. So often people will approach the preacher and say, "Thank you. That was a good message," and then they will forget it (unless he happens to preach the same sermon again!). Friends, the Word of God cannot be dismissed in that fashion. The Word of God reaches you this morning, and you may have a burning bush experience. Oh, Hallelujah! You may have a burning bush experience this morning. Your life may be transformed. Your life may be moved out of the ordinary into the extraordinary for the glory of God. You may be an instrument in God's hand, in accomplishing His purposes and plans in this day.

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## Among the Assemblies

WICHITA FALLS, TEXAS—We just closed a very successful 3-week revival meeting at the Southside Assembly with Mr. and Mrs. M. A. Grayson as the evangelists. Twenty-six were saved, 32 were filled with the Holy Spirit, and the power of the Lord was present to heal. Outstanding healings occurred. The church has been greatly blessed.—J. W. Newby, Pastor.

DE KALB, TEXAS—We have just concluded another revival meeting with Evangelist C. N. Fincher of Fort Worth. Again our church was blessed by the ministry of the evangelist as he expounded the Word of God under the anointing of the Holy Spirit. We had just moved into a new 5-room parsonage. The Lord has done great things for us, whereof we are glad.—B. O. Smith, Pastor.

ALMA, ARK.—We have experienced a real moving of the Holy Spirit in a revival meeting conducted by Evangelist Lester Nigh of Dyer. Eleven were saved, and 12 baptized in the Holy Spirit. We praise God for the anointed ministry of Brother Nigh.—P. H. Flurry, Pastor (by Mrs. Kirk Wilkinson, Church Secretary).

MONTREAL, CANADA—God has again graciously visited Evangel Tabernacle, 1245 Drummond Street. Beginning New Year's Eve, we had Evangelist C. Stanley Cooke with us for three wonderful weeks. The Lord poured out His Holy Spirit, and 28 were gloriously filled. Night after night people came out in some of this winter's coldest weather. Many were refilled, and there was a wonderful answer to prayer in that we are again seeing the gifts and manifestation of the Holy Spirit in the assembly. The best part of all is that we are experiencing a new wave of blessing in each service.—Wm. H. Kautz, Pastor.

#### WITH CHRIST

John D. Miller, of 1261 LaPintoresca Dr., Pasadena, Calif., went home to be with the Lord on Dec. 2, 1948. Brother Miller had been a Christian since a child of ten, and an ordained minister in the Assemblies of God since 1922.

## Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

HOPE, ARK.—March 27, for 3 weeks or longer; Neil W. Webb, Evangelist.—H. Paul Holdridge, Pastor.

BELLFLOWER, CALIF.—Full Gospel Tabernacle, Center and Stevens Sts., March 6—; Bill Durbin of Hollydale, Evangelist.—Clifford Andrews, Pastor.

VALDOSTA, GA.—Meeting in progress; Chas. Hurst Nashville, Tenn., Evangelist.—H. C. Golden, Pastor.

(Near) MOBILE, ALA.—Orchard Assembly of God; meeting in progress; Mr. and Mrs. Jack Fowler, Evangelists.—C. J. Morris, Pastor.

CANTON, OHIO—Bethel Temple, 130 Third St., S.E.; March 13, for 2 weeks; Ivar Frick Jr., Evangelist.—Niels P. Thomsen, Pastor.

CASHMERE, WASH.—Special Divine Healing Revival, Assembly of God, March 15—27; Bennie Harris, Ft. Morgan, Colo., Evangelist.—F. R. Edgemon, Pastor.

CLEVELAND, OHIO—West 43rd and Cyril Ave., March 13—; Cordelia Donnell and Mildred Holler, Evangelists.—C. I. Bowman, Pastor.

JACKSON, MINN.—Assembly of God Tabernacle; March 1, for 2 weeks or longer; H. L. Flaherty, Evangelist.—E. G. Beckman, Pastor.

FOSTORIA, OHIO—Fostoria Assembly of God, 671 Lynn St., March 22—April 3; Carl and Edna Goodwin, Evangelists.—Thomas G. Sutton, Pastor.

MISSOULA, MONT.—Sacred Concert, Assembly of God, 601 N. Fourth St., March 16—17, 7:30 p.m.; Einar Waermo, Gospel Singer.—Eugene A. Born, Pastor.

MISHAWAKA, IND.—First Assembly of God, 315 E. Third St., March 29—; Wm. C. Richardson, Terre Haute, Ind., Evangelist.—F. L. Deckard, Pastor.

BYESVILLE, O.—Full Gospel Tabernacle, 245 Race Ave., March 6, for 2 weeks or longer. Evangelist and Mrs. A. R. Vanderploeg, Toledo, O.—Mr. and Mrs. Tice Snider, Pastors.

HARLINGEN, Texas—First Assembly of God, 11th and E. Madison Sts.; meeting in progress; Mr. and Mrs. J. B. Robinson of Waxahachie, Evangelists.—John C. Coxe, Pastor.

PAYNESVILLE, MINN.—Gospel Tabernacle, March 13—27; Larry and Gladys Bottroff, San Diego, Calif., Evangelists.—Thomas Skoog, Pastor.

WINDSOR, PA.—March 29—April 10. Special meetings, Lillian Overstreet, Upper Darby, Pa., Evangelist.—Gladys I. Buchwalter, Dorothy R. Brosey, Pastors.

AMARILLO, TEXAS—First Assembly of God, N. E. 8th and Pierce, March 27 through April 17. Evangelist and Mrs. Don Mallough, Seattle, Wash.—E. R. Foster, Pastor.

SAFFORD, ARIZ.—Assembly of God, Feb. 27—March 13. Evangelist Winston R. Miller, Spokane, Wash.—William Garner, Pastor.

HOBART, IND.—March 20—April 3, La Dow Henderson Evangelistic Party, Cleveland, O.—Dan Hinson is pastor.—Erla Mae La Dow.

BROOKLYN, N. Y.—Calvary Church, 52 Troutman St., March 22—April 3. C. A. Rally April 2. Alexander Mauriello, Philadelphia, Pa., Evangelist.—F. Maccarone, Pastor.

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By Ralph G. Turnbull

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COLDWATER, MICH.—Assembly of God, S. Monroe at W. Washington, March 29—April 10; George E. Moore of Ann Arbor, Evangelist.—Alfred and Mildred Hamlin, Pastors.

### NATIONAL ASSOCIATION OF EVANGELICALS

The Seventh Annual Convention of the National Association of Evangelicals will be held at Congress Hotel, 520 S. Michigan Blvd., Chicago, Ill., April 19—22. Room reservations should be made directly with the Congress Hotel, Chicago, Ill.

YOUNGSTOWN, OHIO—Annual Missionary Convention, Highway Tabernacle, April 3—10; services each afternoon and evening. Joseph P. Wannemacher of Milwaukee, Wis., evening speaker. Missionaries from various fields will speak both afternoon and evening.—O. R. Keener, Pastor.

### TEXAS SPRING CONVENTIONS

Texas Spring Conventions: Two days, one night; first service 10:30 a.m. Austin Section March 22—23, First Assembly, Austin. Waco Section, March 24—25, Fairfield. Beaumont Section, March 29—30, First Assembly, Beaumont. Houston Section, March 31—April 1, Trinity Tabernacle, Baytown. Tyler Section, April 5—6, First Assembly, Tyler. Lufkin Section, April 7—8, First Assembly, Lufkin. Greenville Section, April 12—13, two nights, one day, first service 7:30 p.m. First Assembly, Greenville. Ft. Worth Section, April 14—15, two days, one night,

first service 10:30 a.m., North Side Assembly, Ft. Worth. Wichita Falls Section, April 19—20, two days, one night, first service 10:30 a.m., Southside Assembly, Wichita Falls. San Angelo Section, April 21—22, two nights, one day, first service 7:30 p.m., Brownwood.

All our ministers are required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to attend the convention in his respective section. Those desiring ordination at the June Council must be present and make application and be examined at this time. For further information write your Sectional Presbyter or the District Office.—James O. Savell, Superintendent; E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

### OREGON MISSIONARY CONVENTIONS

Western Oregon Missionary Conventions: Assembly of God, E. Second and Jackson Sts., Albany, Ore., March 14—16; Heath Lowry, Pastor. First Assembly of God, S. E. 12th Ave. at Taylor St., Portland, Ore., March 17—20; N. D. Davidson, Pastor. Assembly of God, 485 Siskiyou Blvd., Ashland, Ore., March 22—25; O. W. Klingsheim, Pastor.

Convention speakers: John Hall French West Africa; Constance Eady, South India; H. L. Griffin, Congo Belge; Forest Barker, Peru; and Bob Bowman of the Far East Broadcasting Corporation. Afternoon and evening meetings. Those desiring to attend these meetings should contact the respective pastors.—Harry G. Downey, District Missionary Secretary.

# Sell the "Evangel"

in YOUR church and community

A sister in California writes: "For some time I have been watching the activities of the people of a certain well-known sect. Last Saturday they were all over town with their literature—old and young. They, at least, stand to remind people of our God—and I felt ashamed that we Pentecostal people are not doing even this much for our Lord.

"When God healed me I promised to serve Him, and I meant to keep my promise. I want to go out on the street and sell Evangels. One human being could not go around and reach as many people just by talking, and could not begin to tell all that the Evangels tell. I love the Evangel. It is a blessing to me—but oh! how others need it too!"



This sister feels that people will value the paper more highly if they pay for it. Others may prefer to give it away to their neighbors and other friends. The method does not matter. The important point is to see that the Evangel reaches the people.

A handy way to sell Evangels in your church is to use the metal Evangel box pictured here. If you do not have a box already, the Gospel Publishing House will send you one, free of charge, provided you order a bundle of 10 or more copies a week, paying for 3 months in advance. A word from the pastor will remind the people to get their copy from the Evangel box each week.

Encourage the circulation of the Evangel in your church and community, and see if it will not inspire the people to seek the Lord for salvation, for healing, and for the fulness of the Spirit.

Price of the paper is only 3 cents a copy. Send \$3.90 to pay for 10 Evangels per week for three months. (Postage extra on addresses outside U. S. A.)

Gospel Publishing House, Springfield, Missouri

Please enter our order for a weekly bundle of \_\_\_\_\_ Evangels for 3 months, beginning April 2. I am enclosing a Money Order for \$\_\_\_\_\_ to pay the cost of this many copies for 3 months. Please send me a free EVANGEL BOX.

Name of church \_\_\_\_\_

Address of church \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

(It is absolutely essential that the name and address of church be given)

Name of person ordering \_\_\_\_\_

Address of person ordering \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

## NEBRASKA DISTRICT COUNCIL

Nebraska District Council, 6th and Sycamore, Grand Island, Nebr., April 5-7. Fellowship rally, Monday, 7:45 p.m. H. D. Champlin, host pastor. Noel Perkin, Foreign Missions Secretary, guest speaker. For further information write M. F. Brandt, District Superintendent, 1704 W. Division, Grand Island, Nebr.

## WESTERN MICHIGAN FELLOWSHIP MEETING

KALAMAZOO, MICH.—Western Michigan Fellowship Meeting, March 21. Services 2:30 p.m., in Assembly of God, 3605 Portage Ave.; 7:30 p.m., in Portage Ave. Baptist Church. District Superintendent Charles W. H. Scott, speaker at both services. Annual Fellowship Business Meeting between services.—Alfred J. Hamlin, Secretary.

## MONTANA DISTRICT COUNCIL

The Billings Gospel Tabernacle will be host church for the Montana District Council which convenes at Billings, Mont., April 5-7; opening service Monday evening, April 4. Russell Olson, Pastor of Fremont Tabernacle, Minneapolis, Minn., evening speaker. For reservations write Earl W. Goodman, Host Pastor, 840 1/2 Central, Billings, Mont.—Currell Muirhead, Superintendent; Lyle B. Spradley, Secretary-Treasurer.

## OPEN FOR CALLS Evangelistic or Pastoral

Herman Hochmuth, General Delivery, Osceola, Iowa "Open for evangelistic calls but would consider pastoral calls. Over 16 years in the evangelistic field. We sing together, also sing solos. Wife plays guitar. Love to work with children and young people."

## MISCELLANEOUS NOTICES

NEW ADDRESS—Box 575, Tuolumne, Calif. "I have accepted the pastorate of Bethel Tabernacle here."—George E. Elrod.

NEW ADDRESS—1020 Las Juntas St., Martinez, Calif. "We have resigned the pastorate of the Pawnee Assembly of God, Pawnee, Ill., and have accepted the pastorate here."—Pastor and Mrs. L. L. Ferguson.

NOTICE—Upon receipt of names of relatives or friends in the Veterans' Hospital, Fayetteville, Ark., we shall be glad to contact them.—Donald Walker, Contact Pastor, Box 43, Fayetteville, Ark.

NEW ADDRESS—After having pastored the Blair, Nebr., Assembly of God for the past three years, we have resigned to enter into full time Sunday School ministry. Present address: 1311 N. Federal, Mason City, Iowa.—Mr. and Mrs. E. G. Aldridge.

Space for address or church announcement

SIoux CITY, IOWA—First Assembly of God, 723 Myrtle St.; meeting in progress; Evangelist and Mrs. Dean E. Duncan, Denver, Colo. A. M. Alber is pastor.—By Evangelist.

## REGIONAL INDIAN CONFERENCE

A Regional Indian Conference will be held at the Assembly of God Apache Indian Church, San Carlos, Arizona, March 20-25. An invitation is extended to the Indians and to all those interested in missionary work among the Indians. Lodging and meals will be provided the workers as far as possible. Fred Vogler, Home Missions Director, in charge of the conference.

## TEACHER TRAINING INSTITUTE

DETROIT, MICH.—Teacher Training Institute for Metropolitan Detroit Area, Berea Tabernacle, 4638 Fourth St., March 28—April 2. Classes 7:30-9:30 p.m., Monday through Friday. Paul Miller, National Sunday School Representative, will be teaching, along with C. W. H. Scott, James A. Davis, Mrs. S. H. Wilson, and R. Lauraine Oliver.—Mrs. Gertrude V. Scott, Michigan S. S. Representative.

## NEW ENGLAND PRAYER CONFERENCE

New England District Prayer Conference, Hartford Gospel Tabernacle, West Hartford, Conn., April 4-8. Services 10 a.m., 2:30 and 7:30 p.m. Marie Brown of Glad Tidings Tabernacle, New York City, will minister the Word; also District Superintendent Roy Smuland and others will take part. Ministers and workers invited. Rooms provided. Write Pastor N. T. Spong, 16 Lockwood Terrace, West Hartford, Conn.

## SOUTHERN IDAHO DISTRICT COUNCIL

The Seventh Annual Southern Idaho District Council will convene in Pocatello, Idaho, March 16-18. Opening rally, Tuesday, 7:30 p.m., in charge of Christ's Ambassadors. E. J. Robison, Bakersfield, Calif., evening speaker during the convention. The Presbytery will meet Monday, March 14, at 7 p.m., also all day Tuesday, at the Assembly of God, 12th and Lander. The opening rally and the Council will be held in the First Methodist Church, one block from the city center. Those desiring accommodations should contact Pastor L. A. Stellar, 303 N. 12th St., Pocatello—J. E. Shaw, District Secretary.

## NEW MEXICO DISTRICT COUNCIL MEETING PLACE CHANGED

The Annual New Mexico District Council will be held in the First Assembly of God, Hinkle and Fifth Sts., Clovis, N. Mex., instead of at Roswell, N. Mex., as previously announced, the city of Roswell being unable to provide adequate buildings for the Council. The dates of the Council remain the same: April 5-7, with a fellowship meeting night of the 4th. Those desiring room reservations should contact the Pastor, Roy H. Stewart, Box 709, Clovis, N. Mex., sending a deposit and stating the time they will arrive. For further information contact H. M. Fulfer, District Superintendent, Box 353, Mountainair, N. Mex.

## MONTANA DISTRICT COUNCIL

The Fourteenth Annual Meeting of the Montana District Council will be held in Billings, Mont., April 5-7. Opening service, Monday evening, April 4, 7:45 p.m., in Evangelical United Brethren Church, 345 Broadway Ave. Russell Olson, Pastor of Fremont Tabernacle, Minneapolis, speaker.

The District Presbytery will meet at 1:00 p.m. April 4 in Billings Gospel Tabernacle, 4th St. W. and Custer Ave. Council sessions open at 9:00 a.m., April 5; Currell Muirhead, District Superintendent, speaker. For reservations write Earl W. Goodman, Pastor, 840 1/2 Central Ave., Billings, Mont.—Lyle B. Spradley, District Secretary.

## ALABAMA DISTRICT SECTIONAL COUNCILS

Alabama District Sectional Councils: Southwest Section, Bay Minette Assembly, March 21-22. Southeast Section, Enterprise Assembly, March 24-25. Southwest Central Section, Gilbertown Assembly, March 28-29. Northwest Section, Millport Assembly, March 31—April 1. Birmingham Section, Hicks Chapel Assembly, April 4-5. Northeast Section East Gadsden Assembly, April 7-8. North Central Section, Temple Assembly, April 11-12. South Central Section, Lurverne Assembly, April 14-15.

All those desiring credentials for the first time or renewal of credentials are requested to meet the Credentials Committee on the second day of their Sectional Council at 1:30 p.m. Each church is entitled to one delegate to help elect a Presbyter for its section.

For further information write T. H. Spence, District Superintendent, P.O. Box 2117, Montgomery, Ala., or Howard P. Trawick, District Secretary, P.O. Box 276, Slocumb, Ala.