

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

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"Only God can make a tree."

Who Has First Place in Your Life?

Ian Macpherson

Yet not I, but Christ. Gal. 2:20.

Yet not I, but the grace of God. 1 Cor. 15:10.

Yet not I, but the Lord. 1 Cor. 7:10.

● NOTICE THAT in each of these texts Paul deliberately draws his pen through the first person singular. "Yet not I," he says, crossing out the pronoun altogether. Now, that is a hard thing to do. It is not self-abasement; it is self-effacement.

"Yet not I." Whenever a man stands face to face with the living Christ, he is confronted with a stern and inescapable challenge. That challenge is this: Who is to have the first place in my life? Is it to be Jesus or is it to be I?

It was the problem of John the Baptist. There was a period in his life when he was popularly acclaimed the leading preacher of his day, the latest and possibly the greatest of the Hebrew "spokesmen of God." Everybody was talking about him; crowds were flocking to hear him; the world was at his feet. And then something happened. Jesus appeared on the scene and the masses left the man to follow his Master. What was John to do? He was faced with the alternatives: Was it to be he or was it to be Jesus? You know how he decided. It was to be Jesus! "He must increase," said John, "I must decrease."

It was the scribes' and the Pharisees' problem. They were the official religious leaders of the time. As such they expected their pronouncements on all spiritual topics to be listened to with reverence and respect, and claimed to occupy a unique position in the life of the nation. But one day a young carpenter from Nazareth came along and from that moment their power dwindled and their influence declined. "What do *we*?" they asked in baffled rage. "The whole world is gone after *Him!*" The challenge had to be met. Was it to be He or was it to be they? Madly and murderously they made up their minds that it was to be they.

It was Pilate's problem. So long as the alternatives confronting him were "Christ or Barabbas," Pilate could afford to consider the question with judicial detachment. But when the option became not, "Christ or Barabbas," but "Christ or Pilate"—ah, then he could no longer remain unmoved. "If thou let this Man go," the people shouted, "thou art not Caesar's

friend." That was enough. Jesus must die.

It is everybody's problem. Not one of us but knows something of the strain and tension of this tremendous struggle. Is it to be Jesus or is it to be I? What am I to do with the perpendicular pronoun? Shall I make it the first letter of my alphabet or shall I force it to give place to Christ, the Alpha and Omega, the A and the Z, of the alphabet of God? Happy the man who, like Paul has learned to say: "Yet not I," crossing out self and crowning Christ as Lord and Leader of his life.

This scoring out of the first person singular comprises a threefold secret of Christian experience.

1. *It is the secret of personal sanctity.* "I live," wrote Paul, "yet not I, but Christ." Among professing followers of Jesus two main types may be plainly distinguished: First, those for whom Christ is merely an objective *pattern*, a moral ideal, a noble example; and, second, those for whom Christ, besides being an objective pattern, a spiritual dynamic. Christ Himself comes in and lives His own pure life within us.

Mark Guy Pearse was wont to say that he liked to spell "holiness" with five letters, thus: J-E-S-U-S. You cannot rightly spell it otherwise, for the key to holy living lies in the hand of the indwelling Christ. As the poet wisely prays:

More than help without,
I ask for Thee within.

That is what we need. We cannot live like Jesus unless Jesus lives in us; we cannot portray Him until we possess Him. "A Christ not in us," observed William Law, "is the same as a Christ not ours."

But it is clear that if Christ is thus to come in and take possession of the heart something must first of all happen to the self that at present occupies it. The "I" must be crossed out. I use the word "crossed" advisedly, for only the cross can do it. But the cross can! It is a great mystery but it is also a great reality. There may be times when we are not sensible of Jesus Christ's divine indwelling. But one thing is certain. When He really is in our souls, self will die. For only by dying can we hope to know "the death-born life that never dies." "Yet not I." That is the secret of true personal sanctity.

2. *It is also the secret of effective service.* "I labored," says the apostle, "yet not I, but the grace of God." Crossing out the capital "I" is not only essential if we are to live a holy life, it is also essential if we are to live a real, helpful life. The work of Christ must be done by Christ Himself. No one else can do it. He who lives in us must labor through us.

It is noteworthy that all through the ages God's greatest and most successful servants have manifested a holy concern lest in proclaiming their message they should suffer their own personalities to come between the people and their Lord. "Let the name of George Whitefield perish," cried that wonderful evangelist, "If God be not glorified." At the climax of a magnificent sermon Charles Haddon Spurgeon exclaimed: "Let my name perish, but let Christ's name last forever. Jesus! Jesus!! Jesus!!! Crown Him Lord of all." And a biographer of Evan Roberts has recorded that on one occasion when that revivalist was preaching in a Welsh chapel a strange coldness crept over the service and "neither the voice of prayer nor the strains of song seemed to break the spell." Evan Roberts, with his face



"HE MUST INCREASE . . .

I MUST DECREASE"

Burn, thou candle, sure and slow,
Burn on downward, even so.
Shining, and fore'er consumed,
Wasting, and forever doomed,
Lasting through thy little night,
Going out at morning's light,
Having place, then put away,
Soon forgot in light of day;
Lower, lower, and now done;—
Shine, Thou greater, brighter Sun!

—H. W. F.

buried in his hands, did not move. At last a young woman broke the ice with a fervent prayer. "People have come here," she said, "to see the man and not the Master." That brought the evangelist to his feet. Pale and trembling with emotion, he rebuked the people.

These were the men who moved the masses. Self-effacing, they were prepared to be nothing that Christ might be all in all.

Always it is so. *The walls of Jericho never fall before the man who blows his own trumpet; they only fall before the man who blows the trumpet of the Lord. And it is impossible to blow the Lord's trumpet and your own at the same time.*

Note that Paul does not depreciate his own work. He does not pretend to think it less successful than it is; he estimates it at its true value. "I labored," he declares, "more abundantly than they all." And then he adds: "Yet not I, but the grace of God." That is the truly Christian way of assessing the worth of your own service—not to depreciate or belittle it but to attribute it wholly and solely to Another. "Yet not I, but the grace of God."

We cannot do anything worthwhile without that. Grace is the oil that lubricates the machinery of Christian service; it prevents friction in our social contacts; it enables us to work with one another. So long as one person is seeking for greater prominence than another, so long as we are concerned about the amount of credit we receive for our efforts for the Master, so long as any element of self-interest enters in at all, there is bound to be disunion and disorganization. But as soon as grace is evident, as soon as everybody is working not for his own ends or his own glory, but for the ends and for the glory of Christ, there is sure to be concord and co-operation. It was a saying of Bishop Taylor Smith's that the three essential elements in all effective Christian service were, "Grace, guidance, and gumption," and there is deep significance in the fact that he placed first the grace of God. Without that our best endeavors are foredoomed to disaster.

3. *It is also the secret of moral authority.* "I command," wrote Paul, "yet not I, but the Lord." In the Christian Church, only those who are under authority have a right to exercise authority. *Christ's Lordship is the basis of our leadership.* After every allowance has been made for the frailty and perversity of human nature, it may safely be said that Christian people are seldom slow to obey the servants of the Lord when they are certain that the Lord is in the servants.

What weighty authority there is in a man's words when he speaks in the Name of his royal Master! Naught can withstand his tremendous: "I command; yet

not I, but the Lord." Think of Herod trembling before John the Baptist; of Felix livid with fear as Paul reasoned with him regarding righteousness, temperance and judgment to come; of Mary Queen of Scots terrified and enraged as John Knox denounced her from the pulpit of St. Giles. What was the secret of the power these men wielded over the

proud occupants of thrones? It was simply that they had themselves submitted to the Occupant of another throne; they spoke with authority because they spoke as the mouthpieces of their divine Lord and Master. Let us learn the lesson. We shall only be fit to rule in God's heritage as the God of the heritage rules us.—*Christian Herald, London.*

"The Common Herd"

Robert P. Shuler*

The common people heard Him gladly.
Mark 12:37.

● A LARGELY CIRCULATED denominational newspaper suggests that "There are a hundred thousand preachers being turned loose every year in America, wholly unprepared educationally, but so filled with zeal and emotional excess that they are drawing multitudes of the common herd to them and are possibly preaching to more people, especially in the Sunday evening hour, than are hearing all the pastors of the accredited denominations."

We doubt that the figures are correct. We think that possibly 10,000 new, fresh heralds of the cross of Jesus are being sent out each year by the Bible Institutes and other schools that do not qualify according to the educational standards of the denominational educators. They preach in small churches and tabernacles and even resort to tents and open-air services when the weather permits. Their zeal is phenomenal. They preach with great unction and sometimes very noisily. "The common herd" is undoubtedly hearing them by the thousands. That same "common herd" is not darkening the doors of our stately denominational cathedrals and sanctuaries. It is true that on Sunday night, while great city churches are dark, the common people by the thousands are singing and praying and shouting under the ministry of these despised preachers.

Nor do we deny the "emotional excess" with which they are charged. In many of these meetings, there is a contagious emotionalism that rivals the football gridiron. Things are happening. People are calling out, "Amen." Now and then, you hear a "Glory! Hallelujah!" The sermons are fiery. They proclaim against sin. They offer Jesus Christ as the only hope or help.

In the meantime, our major denominations are educating a ministry that has no

*This article is taken from *The Methodist Challenge*, a paper published monthly by Robert P. Shuler, pastor of Trinity Methodist Church, Los Angeles, Calif.

fire, no unction, no power. Young men come from our schools into pulpits with their faith practically wrecked. They have nothing left to preach. The Bible has been torn to shreds. The Christ of Calvary has been whittled down to human proportions. The fact of sin has been ridiculed and the supernatural character of salvation so emasculated that these young graduates stand stripped of anything to offer "the common herd." So they do the only thing they have been taught to do: undertake a social program or possibly an economic reform. They try out athletics or specialize on psychology.

Meanwhile, "the common herd," to whom Christ came and from whom Protestantism has ever drawn its constituency and its leadership, walks by the doors of our great churches, as though they were mausoleums standing in the midst of cemeteries. They crowd into the humble preaching places where these insufficiently prepared young preachers, if our present intellectual requirements are to be trusted, hold forth.

But really, what about it? Maybe these supposedly inferior preachers from the Bible Institutes and small fundamental colleges are the genuinely qualified ones. Are they filled with the Holy Ghost? Do they believe the Bible to be the Word of God? Do they believe that Jesus Christ is the Virgin-born Son of God, the Redeemer of men, whose shed blood atones for sin, and who arose from the dead and is alive forevermore? Do they look for His coming again? Probably they are better fitted and prepared to preach to "the common herd" than we think!

The poor, who are "the common herd," heard Jesus gladly, and who is to say that His messengers need to change their nature or their message for this hour of tragedy and need? Education is a very necessary thing, but not half as necessary as Holy Ghost baptism. Between a university and the Upper Room, the church of any day has no choice. The decision has been made. "Tarry ye," said Jesus, as
(Continued on page twenty-one)

The Victories of Prayer

A. B. Simpson

● A SOUTH AMERICAN traveler tells of a curious conflict which he once witnessed between a little quadruped and a poisonous snake of great size. The little creature seemed no match for its antagonist that threatened to destroy it by a blow, and also its helpless brood. But fearlessly it faced its mighty enemy, and rushing in its face, struck him with a succession of fierce and telling blows, but received at the onset a deep and apparently fatal wound from the poisonous fangs of the snake, which flashed for a moment with an angry fire, and then fastened themselves deep into the flesh of the daring little assailant. For a moment it seemed as if all was over, but the wise little creature immediately retired into the forest, and hastening to the plantain tree, eagerly devoured a portion of its leaves. Immediately it came back, apparently refreshed and restored, to renew the fray with fresh vigor and determination. Again and again this strange spectacle was repeated. The serpent ferociously attacked, exhausted, and again and again wounded its antagonist to death as it seemed, but the little creature successively repaired to its simple prescription, and returned to renew the victory, until, in the course of an hour or two, the battle was over, the mammoth reptile lay still and dead, and the little victor was unharmed in the nest amid the helpless little ones, who had been thus saved from destruction.

Oh, how often we are wounded by the dragon's sting, wounded, it would seem, to death; and if we had to go through some long ceremony to reach the source of life, we must faint and die. But, blessed be His name, there is ever, for us, a plant of healing as near at hand as that which the forest holds in its shade. There is a leaf of healing such as no plantain tree ever grew, and to which we may

continually repair and come back refreshed, invigorated, transfigured, like Him, who, as He prayed on the mount, shone with the brightness of celestial light; and as He prayed in the garden, arose triumphant over the fear of death, and strengthened from on high to accomplish the mighty battle of our redemption.

Oh, the victories of prayer! They are the mountain tops of the Bible. They take us back to the plains of Mamre, to the fords of Peniel, to the prison of Joseph, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah and Elisha, to the whole story of the Master's life, to the secret of Pentecost, to the keynote of Paul's unparalleled ministry, to the lives of saints and the deaths of martyrs, to all that is most sacred and sweet in the history of the church and the experience of the children of God.

When, for us, the last conflict shall

have passed and the footstool of prayer shall have given place to the harp of praise, the spots of time that shall be gilded with the most celestial and eternal radiance, shall be those often linked with the deepest sorrow and darkest night, over which we have the inscription, "Jehovah-Shammah: The Lord was there!" Only that which God touched shall be remembered or worth remembering forever. These are imperishable memorials. Oh, that henceforth they may cover every pathway and every step of life's journey, and that we may recognize whatever comes as but another call to prayer and another opportunity for God to pour in His glory and erect the everlasting memorial of His Almighty Presence and victorious love.

Faith does not pray for bushels of blessings and then carry a pint measure in which to receive them.

Universal Week of Prayer

Sunday, January 1, to Sunday, January 8, 1950

With a deep sense of the tragedy of the world in which we live we would earnestly call upon all Christian people to spend the first days of January, 1950, in united prayer.

The need of such an approach to God is surely beyond all question. "Unbelief is not only widely expressed, but is organized as a fighting force and inspires the open policy of a great nation. The moral foundations of life are being sapped, and as a consequence crime flourishes, while multitudes forsake the sanctuary and desecrate the Lord's Day. A new generation is growing up largely ignorant of the Bible, and indifferent to the appeal of the spiritual things.

More than ever we are persuaded that the human heart cannot find rest apart from God. No human need can be satisfied and no human problem solved save by the Gospel of our Lord Jesus Christ.

Humanity's only hope is in the Cross and Resurrection of Christ. It is these facts and their significance that the world needs to hear "in season and out of season."

More than ever the Church itself must be purified and sanctified as the instrument of God's redeeming purpose. A deep-going revival in the Church everywhere is the supreme need of the day. This cannot be achieved in man's strength but only as we tarry in prayer until we be clothed with **power** from on high. Therefore, we urge you to arrange for seasons of prayer at convenient times in your church, and, if possible, for the entire community of evangelical believers in your community, during the first week of 1950, from Sunday, January 1 to Sunday, January 8 inclusive.

N. A. E. Committee on Universal Week of Prayer
(Horace W. Dean, Committee Chairman)

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Spiritual Gifts

A Series of Four Studies by Frank M. Boyd

PART THREE

● LAST WEEK we considered two of the groups in 1 Corinthians 12; namely, "gifts" of revelation and "gifts" of power. This week we shall consider the third group, "gifts" of utterance, and shall also take up the *charismata* of Romans 12:4-8.

Gifts of Utterance

Paul designates the church at Corinth as "enriched in all utterance" (1 Cor. 1:5); "ye abound . . . in utterance" (2 Cor. 8:7). These "gifts" of utterance include prophecy, tongues, and interpretation of tongues. They all have to do with speaking by the direct impulse of the Holy Spirit operating through the human spirit—"If I pray in a tongue, my spirit prayeth," Paul says. 1 Cor. 14:14.

The "gifts" of revelation express the mind of God; the "gifts" of power express His might and power; while the "gifts" of utterance give expression to the feelings of His infinite heart.

Prophecy

Among the "gifts" prophecy is one which the assembly is exhorted to covet (*desire earnestly*, R. V.). "A possible reason for the precedence given this gift is that through its medium the other 'best gifts' find expression. Wisdom must be voiced or else it remains unused and latent. Prophecy is the voice through which wisdom speaks. Faith is the word of authority and must be spoken to be effective. Prophecy is the voice by which faith speaks. And prophecy has a function all its own as well. It is the voice of the Holy Spirit" [Riggs] speaking through a divinely inspired, yielded, chosen channel. That the Holy Spirit desires and wills to speak for the benefit of the individual believer and of the church collectively is clear from Scripture. John 15:26; Acts 2:4. The "gift" of prophecy provides this channel among Spirit-filled people.

Prophecy is quite distinct from ordinary preaching, though this, too, may be mightily anointed by the Holy Spirit. Prophecy is "preaching" but with a distinct characteristic. The writer has vividly in mind the ministry of one of our well-known "mothers in Israel" who has a powerfully anointed preaching ministry, who in the midst of her message has repeatedly spoken at length from the impulse of a sudden inspiration, from the light of a sudden revelation at the moment. Her mind was indeed active, as

she spoke in English, but it seemed to be overwhelmed by the spontaneous flow of Spirit-energized language. This, we believe, is prophecy, which in the Scriptural sense is to speak forth the message of God for the immediate occasion; and sometimes, as in the case of Agabus (Acts 11:27-30; 21:10-11), foretelling a future event.

Distinctions

We must make the distinction between this "gift" in the New Testament Church and as it was exercised in the Old Testament dispensation. Samuel, for example, was the recognized spokesman in his day



He goeth before them,
and the sheep
follow Him

John 10:4

not only for Jehovah to Israel, but also for the people to Jehovah. 1 Sam. 3:20; 8:21.

"All this is changed in the new dispensation ushered in at Pentecost. It is now the privilege of all believers to be personally led by the Spirit of God (Rom. 8:14); it cannot be too emphatically stated that we need neither prophet nor priest to come between ourselves and the Lord in this present dispensation, and to submit for one moment to such a system is a definite step backwards into bondage."—Gee.

Paul distinctly defines the function of this "gift" as a ministry to the church of "edification, exhortation, and comfort." 1 Cor. 14:3. [More concerning prophecy and its use later.]

Tongues

The exercise of the "gift" of tongues has become so evident and so widespread among us that very little explanation is needed. We, as Pentecostal people, rec-

ognize a distinction between tongues as the initial evidence of receiving the baptism of the Spirit, and as a "gift." The former is the normal Christian experience and is for "all" (Acts 2:4; 38, 39), but the latter is limited in its bestowment (1 Cor. 12:30).

The "gifts" of tongues is "the power of utterance in languages unknown to the speaker, given to certain individuals in the church by the Spirit of God, and capable of 'interpretation' by means of an equally supernatural 'gift', in order that these utterance may thereby become intelligible to the assembly."—Gee.

When the "gift" of interpretation is in operation together with tongues, the two are equivalent to prophecy (1 Cor. 14:5).

[We shall write later concerning the use and operation of "gifts."]

Interpretation of Tongues

The "gift" of interpretation of tongues is like the interpretation of a foreign tongue to us in English by one who knows both languages. But the spiritual gift is quite different in its nature and mode of operation from ordinary interpreting. It is a supernatural bestowment of the Holy Spirit. It implies no natural knowledge by the interpreter of the language spoken in tongues. Thus, the interpretation is received, not "by close attention to the words of the one speaking in tongues, as by close concentration in spirit upon the Lord, who alone gives the interpretation. The words are given by *revelation*, and follow the rules of prophecy and all inspired utterance, coming either by vision, by burden or by suggestion, just as the Lord may choose."—Gee.

The Charismata of Romans 12:4-8

It is striking to note that the Spirit through Paul takes the "gift" of prophecy from among the "nine" of 1 Corinthians 12 to introduce and to form a connecting link between this former group of "charismata," and the latter group in Romans 12, and to indicate that the latter group are in the same category of gracious enablements of the Holy Spirit as the former. This is proved also by Paul's statement in 1 Cor. 12:28, where prophecy, teaching, helps (ministration), governments (rule), found in Romans 12, are mentioned.

Prophecy has already been discussed but we shall further refer to it in relation to its context here in Romans. After giving that earnest appeal to the believer ("I beseech") for the consecration of his whole being to the will of God (v. 1), Paul sounds a warning note against an undue self-estimate, and a corresponding exhortation to estimate one's self with discrimination and sober judgment. v. 3. Paul has a standard by which self-estimate is to be regulated, expressed by "*according as*." Further, this scale or measure-

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Ye Must Be Born Again

Hart R. Armstrong

Except a man be born again, he cannot see the kingdom of God. John 3:3

● WE BELIEVE in the "born again" experience because we find it in the Bible. We teach that one must be born again in order to be assured of salvation, because Jesus told us we must be born again. Though we cannot understand it nor could we explain it to anyone, yet we believe in it for we find it in the Bible and our Savior plainly stated it—and that is enough for us!

We have another reason for believing and teaching the New Birth. We have experienced it in our hearts. We have found the thrill of the Spirit within our lives, have realized that old things were passed away and all things have become new. We have felt the love of the world and of sin turn cold and dead within us, and have found in its place a new love—for God, for the saints, for the things of eternity—pulsating within our breasts. We know we have been born again, and we have seen the results of that experience. Why should we not believe in it and teach it?

Such a viewpoint and experience completely satisfies the child of God, but it does not speak very loudly to the person who has never bowed his heart to the Savior. He cannot understand the meaning of the phrase, "born again," much less realize the need for it or see the power of the experience. Can we approach the subject from his viewpoint? Can we find a *reason* for the born-again truth that will challenge the thinking of the person who is not interested in spiritual things? We can, and it will grip the hearts of the unconverted, and will make them realize that Jesus was not just saying words, making up pretty spiritual phrases: He was stating a truth—scientific, practical, important—when He said, "Except a man be born again, he cannot see the kingdom of God."

Let us begin by saying that true science agrees with the statement of Christ. Jesus was saying something that was actually a "scientific statement." He was in the realm of pure science—demonstrable truth.

There is much today that goes by the name of science which is not true science. Paul speaks of this in 1 Tim. 6:20 as "science falsely so called" and warns against it. Our public schools are filled

with a teaching called "evolution" which claims that man has ascended from the lower brute forms of life. Evolution is still a theory, unproven and, for the most part, rejected by true scientists, or stubbornly held by them as the only alternative to a belief in divine creation which they refuse to accept. In the words of Sir Arthur Keith, of the Royal College of Surgeons of England, "Evolution is unproved and unprovable. We believe it only because the only alternative is special creation, and that is unthinkable." Douglas Dewar, F.Z.S., a British naturalist, adds: "The average biologist, accepting as he does evolution as a creed, fails, when writing, to distinguish between established fact and theory, and, in consequence, sets forth theories as if they were proved truths."

Very early in the history of man's frenzied efforts to prove the doctrine of evolution and to overthrow the truth of special creation, there were many attempts to "create" life, or to find a case of "spontaneous generation." By spontaneous generation we mean the bringing forth of life without having antecedent life—life from the non-living, life that is not produced by living parentage. If some scientist could prove that life had been produced without coming from the life of a parent, then the whole evolutionary cycle would have a place to start from. As it stands, no life has ever been produced unless it came from the hand of the Creator, or else was passed from parent to child in the process of natural birth. If only spontaneous generation could be established, then the whole theory of evolution would have a leg to stand upon.

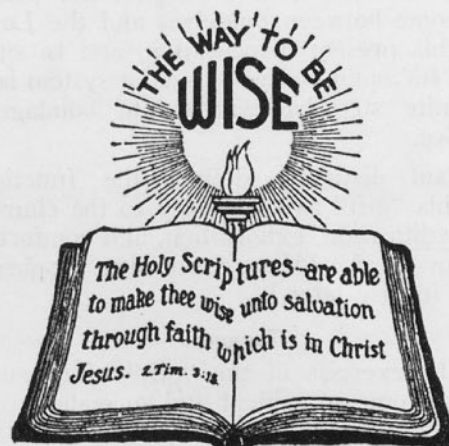
In a vain attempt to bolster evolution, one professor put pieces of hay with water into a test tube, cooked them thoroughly over flame to kill all germ life, then waited with microscope to see if new life would appear. It did—and he rushed into print with a claim to having produced spontaneous generation of life. But another, checking his experiment, found him mistaken. Some forms of low germ life are practically indestructible; and it was not new life that had appeared in the hay infusion, but the old life which had survived the cooking and had reappeared in the test tube.

Science has practically given up its search for spontaneous generation. "The principle of 'biogenesis' is victorious all along the line," is the admission of one. "Biogenesis" is a word meaning "life from life." As Harvey, the discoverer of the circulation of the blood, said, "Omne vivum ex vivo"—all life springs from life.

Biogenesis is the teaching of the Bible. In the beginning God created all things, and He gave the gift of life to all creatures. He breathed the breath of life into the nostrils of man, the crown of His creation. Since that time life has been passed from generation to generation, and never has any form of life appeared on earth apart from the process of birth. Life can come only from that which is living.

You cannot think of any form of life on earth which has not come from antecedent life. Nothing alive has ever appeared in the world without being born into the world. From the humblest animal or insect, to the highest form of life, all have been born—even the Son of God, the Savior of men, although His birth was unique in that He was born of a virgin mother. You cannot get into our world without being born. You cannot "see" this life that we share here on earth without being born into this world with bodies and life systems suited to earth life.

Man has wild ideas about shooting rocket ships to the moon or to other planets. In our day, this will never be possible. Our human life systems are not equipped for life on other spheres. As far as astronomers can tell with their giant telescopes, there is no planet in the heavens just like our earth with conditions and atmosphere suitable for the life we know and live. Man stepping off a space ship onto the moon would be burned by the terrific heat of the sun; or, if he landed on the shady side, he would freeze to death. If there is any life on the moon, or on Mars, or any other sphere of the universe, it is a life that has been specially created and born to live on that sphere. These are scientific facts. We might express it: "Except a man be born to this life, he cannot see the kingdom of earth."



What is a scientific fact in natural life is also true in spiritual things. There is a kingdom of heaven, a kingdom of God. God dwells there, and with Him the angels, and the spirits of the redeemed. Where it is we do not know. What form of life can exist there we cannot tell. Is it possible that the human system of life could survive there? We are not sure, but the probability is doubtful. There may not be air to breathe as we require for our earthly life. There may not be the kind of food our human bodies must have.

How can a man leave this present life and expect to make heaven his home? What must he do to be saved? How can he be assured of life and joy in the great beyond? How can he expect to have the proper kind of life system in eternity?

The answer is simple. He must be "born" to that new life. He must enter that heavenly realm through a miracle of birth. He must be born from above in order to have the right kind of life, the proper life equipment.

Here is the scientific necessity for the New Birth. Jesus spoke the truth when He said, "Except a man be born again, he cannot see the kingdom of God." Our Savior explains, in John 3:6; "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We are born to live in this world as we received the birth of flesh. This birth equips us with lungs to breathe the earth's atmosphere, with blood to carry life to all parts of the body, with digestive organs to handle the food we eat, with eyes, ears, nose, tongue and sense of touch through which to understand and receive impressions from the outside world. We are given hands with which to work, feet with which to walk. We are wonderfully and fearfully made—and we receive it all through the birth of the flesh.

The birth of the spirit is similar but in a different realm. This is a birth which is produced by the Spirit of God working within us. It is a birth which equips us with the facilities for life in eternity. It is an implanting of the divine life of God within our human fleshly bodies. Like a seed, it has been placed in our flesh and is growing silently, secretly. One day the new life will be openly manifested. One day it shall burst forth and all shall see it. Even as the gardener places a seed in the heart of the earth and waits for the first tender shoot to come through the ground, so God has placed His seed—His life—within our hearts, and He awaits the time when He can call us up higher where the form and the fullness of that life can be brought to view.

The Christian, as you see him on the street today, looks like a person of the world. In some cases, unsaved persons may live better lives than Christians. But there is something different, something

CREATIVE INTELLIGENCE

The special adaptations to environment in animal and plant life, and the uncanny abilities of animals, show creative forethought. They prove, not evolution, but Creative Intelligence. Take for instance the common house fly. Every fly is equipped with two gyroscopic balancers, small pinhead-like rods protruding from behind the wings, that vibrate up to eighteen thousand times per minute, in a ninety degree arc, while in flight. Without these gyroscopic balancers the fly would merely go around in a small circle. —*Christian Victory.*

secretly different about the child of God. He has a divine seed within him. He has the life of God dwelling in His soul. He is a partaker of the divine nature (2 Peter 1:4) which is someday to be the vehicle which will usher him into the eternal spheres of the kingdom of God. He has an eternal life dwelling within him, a life of the Spirit, for a new birth has taken place inside his body.

Certainly the Christian should live after the Spirit, and should give place to this new life. If he turns back to the old life he may backslide and lose the new birth, for the Bible says, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." It is this divine seed that seeks to direct us into the path of righteousness; this seed that cannot sin, for "whosoever is born of God doth not commit sin; for his (God's) seed remaineth in him; and he cannot sin because he is born of God." 1 John 3:9. It is this seed that contains the elements and the life principles of God Himself and that can produce the kind of life which will be equipped for existence in the eternal glory of the kingdom of God.

A gardener may place the seed of a lily in a dirty mud hole. It would seem like wasting such a precious seed, for what can be expected of the slimy, dirty mud into which the seed is planted? But the gardener waits patiently as the sun and rain fall upon the spot, and one day his faith is rewarded. From the ugly mud hole a tender green shoot timidly lifts its head. It grows and becomes a stem, with lacy leaves and tight-rolled buds. Then one morning the bud breaks open and a glorious white lily blossoms forth. Look upon the unmatched purity and beauty of the lily! Where did it get its whiteness? From the mud? Was its beauty a result of the efforts of the ground in which it grew? Certainly not. That is a result of the lily life which was resident in the tiny seed the gardener placed in

the mud. The lily characteristics were hidden within the mud; and, obeying the laws of birth and growth, the green stem, the delicate leaves, and the glorious lily flower sprang forth. It was the seed that produced the lily—the lily character which was dormant in the seed.

God has planted His seed within the mud of our human lives. This seed, if we nourish and cherish it, and choose to live in harmony with its desires, will grow and flourish. Our lives will begin to shine forth glimpses of the divine nature which is within us. Christian character is being formed, even on this earth. This is what Paul calls "growing in grace." This divine life will continue to expand, and one day God will see fit to cast aside the old human body, replacing it with a heavenly and eternal body. Then shall the seed of the Spirit burst forth into perfect beauty and glory. Then the results of the "born again" experience shall be manifested to all, and we shall stand complete in the likeness of our Savior. For "it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2.

It is true: ye must be born again. These words of our Savior are a scientific fact. They are not mere words. They are a spiritual truth which must be received, believed, and obeyed. They are a practical experience which is being lived out in the lives of millions of Christians.

In the light of this truth, how ridiculous are the man-made schemes and hopes for salvation upon which so many pin their hopes for eternal life. How can church membership, charity, philanthropy, membership in a lodge, living according to a code of ethics—or any of the thousand other human ideas—be sufficient for entrance into the kingdom of God?

There are not many roads to glory. There are not many paths which lead to that eternal home. There is only one—the way of Christ—the receiving of divine, imparted life through the miracle of the new birth. Jesus said, "I am the way . . . no man cometh unto the Father but by me."

Have you been born again? Have you experienced the divine impartation of life from God? Is the seed of God dwelling in your mortal body?

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you." Romans 8:11.

We did not become believers by struggling, but by trusting in what Christ had done for us; so we shall become fruitful by trusting the same Savior to work in and through us.—J. Hudson Taylor.

The Passing and the Permanent

Compiled by Robert C. Cunningham

PROTESTANT CHURCHES CLOSED

Sixty per cent of the Protestant churches in Lithuania have been closed by the Soviet authorities, according to *The Protestant Voice*.

SEVENTY EVENTFUL YEARS!

The 70th anniversary of the foundation of the first Jewish settlement in Palestine—Petah Tikva—is commemorated by a new Israeli postage stamp.

ISRAELI POSTAGE STAMPS

The Israeli Government issued a new set of postage stamps on the occasion of the High Holy Days. The stamps bear the insignia of the Israel Army, Navy and Air Force. The Hebrew inscription reads: "Joyous Holidays, 5710, Second Year of the State."

DEFENDANT DROPPED DEAD

The Jewish Chronicle reports that a former member of Hitler's "Brown Shirts" told a German denazification appeal court at Nuremberg recently: "I wish to drop dead if the testimony of the witnesses against me is true." A second later the defendant, Freidrich Geyer, dropped dead!

GOD IS STILL ON THE THRONE

In the face of Russia's development of the atom bomb, a Lutheran minister in St. Louis said: "This is no time for panic. Uranium does not rule the world. God is still in control. If we Americans put our trust in God, He will not fail us."

TENT MEETINGS IN GERMANY

The Watchman-Examiner quotes a church leader in Europe to the effect that the Free Evangelical Churches in Germany are using tent campaigns to win people to Christ. "It is no small accomplishment to get 1,000 or 2,000 people to a tent every night. It is still more difficult to get university professors, students, actors, and other intellectuals to come. The hardest, however, is to get the intellectuals to take such a step as to decide for Christ. And the tent evangelism in Germany has all these results."

JUDGMENT AHEAD

Prophecy Monthly points out something that is significant in regard to the new Israeli postage stamps. These stamps are featuring ancient symbols which the designers may, or may not, understand. On one stamp occurs a picture of a "flying roll." The one mention of this in Scripture is in Zech. 5:1-4.

Zechariah here tells of the glory which shall be restored to Israel at the coming of the Messiah, but he also gives awe-inspiring descriptions of the terrific purging of both Israel and the nations which must come before that glorious event. The "flying roll" passage is one of the most solemn of these, giving as it does warning of the coming universal judicial curse of God against all sinners. Is it not significant that from Israel shall be sent to every corner of the globe this unconscious and unheeded message of universal judgment?

A MECHANICAL BRAIN

Another "mechanical brain" has been announced, the "BINAC," built for Northrop Aircraft, Inc., and capable of calculating 12,000 times faster than can the human brain. It is able to perform 3,500 additions or subtractions in a second, states *Signs of the Times*.

Thinking of the limitations of the human mind, men sometimes wonder that God should be able to give individual attention to all the millions of created beings. But when such limited men make a "brain" which, in certain areas, can so far outstrip the working of their own brain, we more readily understand that the mind of our infinite God could easily encompass the problems of everyone whom He has made.

ISRAEL, A THEOCRATIC STATE

"Israel will never be a theocratic state," Rabbi Abba Hillel Silver told a convention of the Union of American Hebrew Congregations in Boston. "Orthodox Jews may strive to organize a central religious authority in Israel, as in ancient times, with the Israeli Chief Rabbinate as its leader. If such a center is established it will naturally have authority only over those within and outside Israel who recognize its authority. But the Jewish State as such will be separate from religion."

We believe God's highest thought for Israel is that it should be a theocratic state, modernistic Jews to the contrary notwithstanding. Israel was a theocracy in the days of Moses and Joshua; God Himself was their King; and it will be a theocracy again when the Messiah, the Son of God, returns and takes the throne of His ancient people.

"CHRIST FOR GREATER LOS ANGELES"

"We are standing on the verge of a great national revival," says Evangelist Billy Graham, "an old-fashioned, heaven-sent, Holy Ghost revival that will sweep the nation. . . . In the words of Joel: 'Put in the sickle while the harvest is ripe.'"

In a big tent in downtown Los Angeles, 31-year-old Billy Graham has been putting in the sickle. According to *Time*, the tent holds 6,280 people (it is said to be the largest revival tent in history), yet it wouldn't hold the crowds and they spilled over into the street. The meetings were sponsored by businessmen, ministers, and such groups as Christian Endeavor, Youth for Christ, and the Gideons, under the name, "Christ for Greater Los Angeles."

Among the many who professed conversion were two notable local citizens, said *Time* (Nov. 14, 1949). War hero and one-time Olympic runner Louis Zamperini, 32, accompanied by his wife, hurried down the aisle. Said he: "From now on, I am going to be an honest-to-God Christian." Stuart Hamblen, radio star with cowboy band, also announced his "return to the teachings of Christ," and offered his string of seven race horses for sale.

"Very rarely do I find an atheist," says the evangelist. "People aren't so smart-alecky any more. They're scared."

DANCING METHODISTS

There was a time when Methodists danced in the Spirit, but the worldly dance seems to be the more popular kind today. A Methodist preacher who loves old-time Methodism and deplores present trends in his denomination quotes *The Dallas Times Herald* as saying that Southern Methodist University, through her "Modern Dance Club," was rendering a program entitled "The Evolution of the Dance," fourteen couples participating in the demonstration. Says he:

"We sincerely hope that the whole evolution of the dance will not be depicted. If it is and the police should be present, some of those participating may wind up in the city jail for lewd performance. The evolution of the dance is a rather racy subject and when put in motion, even by a Methodist university, is apt to be quite startling."

TO CREATE A SUPERCHURCH?

On December 14 the leaders of a dozen Protestant denominations, representing approximately half the Protestants in the United States, will meet at Greenwich, Connecticut, for a conference on church unity. It is fondly hoped by the modernists who are spearheading the drive for church unity that this meeting will be a big step toward the creation of one great superchurch, that eventually will include all American Protestants—though they do not particularly like that word "superchurch."

Evangelicals are opposed to the formation of any superchurch, for various reasons. For one thing, it would result in the union of a "mixed multitude" having no common convictions as to doctrinal beliefs and standards of life. It would place leadership in the hands of so-called Liberals whose influence would point toward a watering-down of the gospel testimony and a compromise with worldliness and sin.

As George Stewart points out: "There are two major conceptions of the Church's function. The first regards the Church as an inclusive agency; the second, as a exclusive community of saints. . . . The Church as an inclusive agency of salvation is concerned to reach as many as possible, and for that reason is willing to meet them on their own level, attempting to raise them in the scale of moral and spiritual values. The concept as an exclusive community of saints is also concerned in making more saints; but especially in preserving the primitive patterns of faith and practice, even if membership is small."

Evangelicals are not willing to give up the Biblical concept of the Church as a community of redeemed people, living separate lives, for a catholic church composed of both the regenerate and the unregenerate, believers and unbelievers, who are held together while the Church seeks to raise this mixture to a higher and higher level of devotion.

All history and all experience is against the experiment. Says Chester E. Tulga: "The 'mixed multitude' that accompanied Israel from Egypt was a corrupting influence. History indicates that instead of the Church raising the mixed multitude to a higher level, the mixed multitude pulls the Church down to a lower level."

This catholic type of church has always proved to be the enemy of the prophetic type of Christianity. Evangelicals could not embrace the "new ecumenicity," the "superchurch,"

"federal union," or whatever it might be called, without abandoning the New Testament concept of the Church as a company of redeemed people—and that is unthinkable.

The fact that so many churches may be in a mood to unite may be one of the most significant signs of the times. The Word of God is clear that there will be ecclesiastical union in the end time (see Revelation 17 and 18), but what union it will be! Could it be that the steps now being taken are leading to the unholy and illegitimate pseudo-church which we believe is mentioned in Bible prophecy?

FACE THE UGLY FACTS

The Protestant Voice says: "In a recent year, government records show, there was a total of 95,000 illegitimate births in our nation. This record is not complete since fourteen States keep these facts off the public records in order to avoid a stigma upon the child.

"Awful! Pitiable! Shameful! Yes, but let us place our finger upon some of the antecedents of this crime. The statistics say nothing about intoxicating liquor which causes men and women to lose moral control of their sexual passions. The statistics say nothing about the near-nude clothing that fashion has foisted upon women, which is not only void of true artistry but is calculated to lure the opposite sex into illicit attentions. Nor do the statistics say anything about the modern dance which brings the sexes together in physical contact that is safe only within the limits of matrimony.

"Shame on Christian leaders who lend their influence to, or participate in, these non-social improprieties. We had better stop buttering the skids at the top of the slide if we don't want to find our young people in the maelstrom of wrecked lives at the bottom where the statistics are taken."

MORAL ISSUE TABLED

A prominent west-coast preacher in a large denomination submitted to his conference for their approval the following statement concerning moral trends in the world today: "Worldliness is undermining the spirituality of the people in the — denomination. Christian ministers need again to squarely face the tobacco question, social drinking, social gambling, and the participation in those dances that in road houses the police watch with grave suspicion. Moving such practices into church circles and sheltering them within the social units of our churches neither sanctifies the practices nor saves our church members from the ravages of such dissipating diversions. Moreover, how can ministers of God go out to battle against the liquor evil, the race tracks and the underworld, while our members drink cocktails, gamble at bridge and engage in other acts of worldliness which often serve as feeders to these festering sores in our society?"

The issue was tabled because it was deemed "controversial." Do you wonder that America is breaking down morally when so-called ministers of the gospel refuse to take their stand against worldliness in the church? It can be said of many preachers today as it was concerning the prophets of Israel: "They are dumb dogs; they cannot bark. . . . They all look to their own way, every one for his gain, from his quarter." Isa. 56:10, 11.—*Missionary Worker*.

Faithful and Wise Stewards

"Who then is that faithful and wise steward . . . ?" the Lord asked. Many are **faithful** in their stewardship, but not all of them are **wise**. Some who are very willing to share their blessings with others are not very discriminating in their choice of causes to support.

The work of the Gospel Publishing House is of outstanding worth. Its presses are producing millions of pages of full-gospel literature each week; yet present facilities cannot keep pace with the increasing demands. A larger printing plant therefore has been erected. A considerable debt has been incurred and there is an urgent need for funds with which to clear this debt and to install additional equipment.

You may have a part in this great work by sending a contribution and marking it, "for the new printing plant." Donations are especially needed at the present time. Will you not pray about your stewardship and ask God if He would not have you invest His money in this important gospel work?

TWO ATTRACTIVE FORMS OF INVESTMENT

Some may have money which is lying idle at the present time, but feel unable to send it as an outright gift. In such cases we suggest investment in **Demand Notes**, which bear interest at the rate of three per cent per annum. Money invested in these **Demand Notes** is returnable to the investor on demand.

Others may have money and desire to make a gift to the work of the Lord, but they feel dependent upon that money to furnish an income for as long as they live. To such friends we recommend General Council Annuities which bear a higher rate of interest. Money invested in Annuities is not returnable, and this form of investment is recommended only for older people who must have a steady and reliable income for life.

Full information concerning either form of investment may be secured from Wilfred A. Brown, General Treasurer, 434 W. Pacific Street, Springfield 1, Missouri.

FILLED WITH FIRE

(Under the heading, "Filled with Fire," the following editorial appeared in a Canadian newspaper, the *Vancouver Sun*, of June 4, 1949.)

Tomorrow is Pentecost or Whitsunday, in some ways the most important but neglected festival of the year. It is the birthday of the church; it is the Feast of the Holy Spirit.

From the viewpoint of many observers the Christian church today exhibits increasing disunity, discord and dismay as the forces of irreligion march forward with one accord.

May it not be the relative failure of the church is traceable to neglect of the Holy Spirit as the agent of God's action in the affairs of men?

For millions of people among those who think of Him at all, the Third Person of the Trinity has become an "it"; a sort of tepid and inert factor more or less likened to human benevolence in the abstract.

That does not match the New Testament language or symbolism. It suggests nothing of Pentecostal "fire."

Here is the record of the Acts: "And when the day of Pentecost was fully come, they were all with one accord in one place . . . and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

Not amiability, not goodwill, not mere brotherly love. Filled with fire, burning, illumined by a Power from above. Willing to risk anything because knowing that nothing could defeat them while God was with them.

That was the picture the pagan world had of the first Christians, and it marvelled as it watched the Spirit-filled community of God go forth against Satan and his followers.

But it wasn't magic, this fire of God. It could cool and fade if not kept alive by de-

votion. It faded among one group of Christians in the old city of Laodicea, to which St. John sent the message from God: "I know thy works, that thou art lukewarm, and neither cold or hot. I will spue thee out of my mouth!"

In the face of that, just how does anyone expect lukewarm Christians to save the world against those whose conquests today may well frighten them? It just does not make sense.

God can do anything with a sinner who admits it; has done it with a saint. God is made helpless by those who sit on the fence—doing nothing.

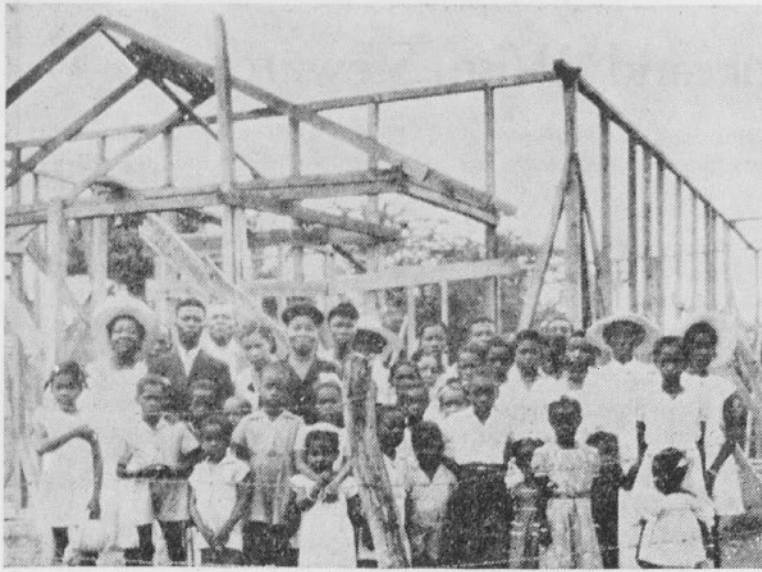
Which is why, unless such people change their attitude and let God change them, they can all go to Hell.

(We need more warnings of this kind to arouse today's ministers and church members from their Laodicean lethargy before it is forever too late!)

HEBREW, JEW AND ISRAELITE

Much confusion of thought has arisen concerning the present and future of the Jewish people because of the emphasis put upon their racial names. First known as "Hebrews," then as "the children of Israel," later as "the Jews," they have always been a separate and distinct people, utterly unlike the "British-Israelites" or "Anglo-Israelites" who claim to be the true Israel.

In his *Synonyms of the New Testament*, Trench points out that the term "Hebrew" mainly signifies their language, "Jew" their nationality, and "Israelite" their privileges. Thus he says: "A Hebrew is a Hebrew-speaking, as contrasted with Greek-speaking, or Hellenizing Jew; a Jew is a Jew in his national distinction from a Gentile; while an Israelite—the august title of all—is a Jew as he is a member of the theocracy and thus an heir of the promises."



Had you been in the little village of Old Harbour, Jamaica, British West Indies only a few weeks ago you would have seen a hustling group of workers engaged in the construction of a much needed building for a growing church, pastored by Beatrice Hanson, a national. Today construction is at a standstill for lack of funds. Material has been provided for a roof, but more material than that is needed before the building can be occupied as you can see from the picture.

This work is recognized by the Foreign Missions Department, and offerings for the building may be sent to Foreign Missions Department, marked "Old Harbour, Jamaica building."

Dedication of Church in Rome

Pastor Roberto Bracco of Rome

● ONE DAY BACK IN 1908 a middle-aged man was walking through the streets of Rome. Much concern was written on his face. Leaving a large family in the United States in obedience to a divine command he had crossed the ocean and gone directly to the capital of his homeland. Many months had passed, and his money was all gone. He had tried to accomplish his mission, but he had had no success. He was puzzled. He had heard clearly the voice of God, and the order had been definite: "Go to Rome and testify of my grace," but how about the results? A number of times he had been thrown from the places where he had attempted to give testimony. "Was I mistaken?" he humbly was asking the Lord, and, "Why are you not working?"

While thinking thus there witnessed in his soul a sweet voice, the same that had led him into the ministry. The message was unmistakable. "Do you see that old gentleman walking in front of you?" The man looked and replied, "Yes, Lord." "Well," said the voice, "go, and speak to him of Me."

It was not difficult for a man who had left his wife and six children and had crossed the ocean in obedience to the voice of God to approach a man and say to him, "I beg your pardon, sir, but God has ordered me to speak to you of Him." The old gentleman was startled when thus approached but he answered kindly, "I will not refuse to listen to a man who comes to me in the name of the Lord."

The first man, the one from the United States, was Giacomo Lombardi, the founder of the Pentecostal church in Rome; and the old gentleman was Mr. Sforza, the first believer of the congregation. Both men are with the Lord now, but their story which testifies of the greatness, and faithfulness of God, still lingers with us. We are mentioning the incident because it is customary upon reaching a goal to

remember what has gone before, and that was the beginning of the assembly in Rome.

On October 2, this year, we dedicated our new church structure here in Rome, a beautiful building of four stories—the first Pentecostal church in Rome since the days of the apostles. The believers crossed the threshold of the new, dignified edifice with the same enthusiasm that an athlete crosses the goal line upon winning a race. No one considered himself to have come in last. Everyone felt the joy of victory, and we had a joyful dedicatory service.

From 1908 until October 2, 1949 was a long, hard way for the Pentecostal believers in Rome. It seemed at times during the interval that the joy which is so real to us now in having a permanent place of worship, and one that is accorded recognition, would never be ours. Even private meetings in homes were forbidden. The believers endured great hardships. They were driven from building to building in their efforts to worship together. There were days in prison, days of banishment, days of threatenings. Having gone through such circumstances it would have been strange indeed if they had not been joyous because of the new building. Our last place of worship before moving to the new building was a small, dark, damp basement under the street. Everyone called it "the catacomb." It had received many believers and unbelievers. It had often been filled with the blessings of God, but there never was any freedom even there.

The Lord provided everything for the building of our permanent place of worship. He moved upon His servants. He opened hearts to the need. He raised up friends. (It is true that we do not have all that is necessary to pay for the building, but we feel that the needed funds will be provided soon.) To Him be the praise and honor!

We feel it our duty to remember with deep Christian gratitude all those who have been instruments of God in this wonderful work. We want to remember dear and beloved Ernest S. Williams who, on his first visit to Rome, upon seeing our condition and where we were having to hold our meetings, was deeply touched, and gave words of encouragement, and assured us that he understood our need and would do everything he could to help. He has fulfilled his promise as a faithful servant of God. We want to remember Noel Perkin, his traveling companion, who manifested great interest in our cause and also gave us words of encouragement. A special place on our list also belongs to Henry H. Ness of Seattle, who not only gave us the vision of the goal which we have now reached, but furnished suggestions and practical helps by which we achieved the goal. For the past four years he has made annual trips to Rome to conduct Bible conferences and evangelistic meetings, and to meet with government officials in our behalf that we might have more religious freedom. He also aided us in the organization of the Assemblies of God of Italy. And then we want to remember Nello Umberto Goriotti, who willingly gave his time to visit America to raise funds for the church. Finally we want to remember all the pastors, all the churches, and all the believers of the Assemblies of God and other Pentecostal movements who have contributed in any way to the appeal of the Christians in Rome. To all we want to express our gratitude, and our deepest affection.

The church was crowded for the dedicatory service. All of the pews were filled. Representatives of a number of evangelical movements of Rome were present. Henry H. Ness had come directly from Seattle for the occasion, and Pastor Thomas-Bres of the Assemblies of God of Nice was present. The service began with songs and prayer. Mario Moreschini, representative of the Waldensian Church, spoke first, offering his congratulations, then Lieutenant Figliola of the Salvation Army spoke, followed by Bob Evans of the Youth for Christ organization and Pastor Thomas-Bres. The last speaker was Henry H. Ness. He closed the meeting with an altar call, and many raised their hands and then came up to kneel in prayer.

Now there remains with the Pentecostal congregation of Rome an important task, and that is to carry on in such a manner that this new church may be a precious instrument of evangelization. Pray for all the saints in Rome.

EVANGELS WANTED

Good reports have been received concerning the work in Calcutta. Souls are being saved, and believers filled. The workers have been putting forth a united and intensive effort to reach as many with the gospel as possible. They especially are endeavoring to visit every family where English is spoken to give a personal invitation to the English services. The Gospel Publishing House is sending some copies of the *Pentecostal Evangel* to be left in the English-speaking homes, but has not been able to supply an adequate number. About 5,000 copies are needed in all. Anyone having back copies of the *Pentecostal Evangel* that he would like to furnish for the work in Calcutta should send same direct to Rev. Carl Butler, 78 Lower Circular Road, Calcutta 14, India, marked "Printed Matter."

Revival in Colombia

Paul Epler, Colombia

● GOD HAS VISITED US in a manner difficult to explain. Revival has certainly come to our city.

More than a month ago the Catholic church was sealed, and the priests were sent out of Sogamoso. It was unsafe for them to remain as they had overstepped their bounds with the people. We began to pray and to fast before God, asking Him to help us to take advantage of the absence of the priests to get the gospel to the people. We begged Him to send us the man who would be able to help master the situation. We felt that we were incapable of taking advantage of the situation alone; however, we did feel led to go from house to house to leave gospel literature. We were amazed at our reception. The priests had disgusted the people so they were willing to accept the literature we offered them. After distributing the literature God led us a step further. We received a telegram from the Interamerican Bible Institute telling us we could have the Youth for Christ tent for two weeks and that Don Alfredo Colon, an evangelist from Guatemala, the father of the Assemblies of God pastor in Guatemala City, would be available

with the tent for a meeting if we wanted him. We knew he was God's man.

The tent was brought to Sogamoso, the most fanatical department of Boyaca. As you no doubt have read in the newspapers towns have been burned and many liberals killed recently in the department of Boyaca, where Sogamoso is located. As evangelicals we are considered greater enemies than the liberals.

The meeting started with fear and trembling as everyone said that we would be burned out the first night, but instead God visited us and packed the tent full. A third of the people had to stand. We made twice as many benches the next day, but to our joy still there were many standing. Several nights we had more than five hundred in attendance. One of the missionaries counted thirty-five at the altar the first night. Night after night people flocked to the front for salvation. We know that there were well over one hundred who sought the Lord at the altar during the two weeks.

We had several attacks and many threats, but God averted them each time. One night three men came from Tunja to attack us. They came to the door, screaming that they were

going to murder us, and brandishing knives but some of the outstanding citizens of Sogamoso would not let them enter and called the police only half a block away. The three men were given jail sentences. The priests of other towns also tried to organize attacks, but they failed.

The last Friday night we had a typical down-pour. It left water standing in the tent six inches deep in some places. We felt that it was time to move to the church, but it was impossible to care for the crowds there. It was a thrill to see the street in front of the church filled with people who were interested in what we were presenting.

We believe that hundreds of others would accept Christ now if we had a place large enough to care for them. We are looking to God to supply larger quarters.

Work in Greece

Harry D. Mamalis, who is engaged in missionary work in Greece, writes: "From May to September, this year, we had with us a Greek friend, Gus Harbas. Mr. Harbas, a member of the Assembly of God Church at Menlo Park, California, returned to Greece after an absence of forty years to visit relatives and friends. We visited the cities of Salonika, Kalerina, and Chalkis together and ministered to many hungry hearts. Our assemblies were reinvigorated by the presence of our brother. He also visited other cities and villages in Greece, and witnessed to his relatives and friends.

"Now we have with us Mary Orphan from Flushing, New York. We know that she will be a great blessing to the work here, and especially to the young people. We ask all the saints of God to pray with us that the Word sown here may bear much fruit and that God may pour out His blessings, and reveal to many the way of salvation."

A MISSIONARY'S ALBUM

My Album is the savage breast,
Where darkness reigns and tempests rest,
Without one ray of light.
To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

—Robert Moffat.

"Fear God and work hard." In these five words we have the last public utterance of David Livingstone in Scotland. Herein we have the secret of his life, and good advice for every servant of our Lord in our day.

A CHOICE



CHRISTMAS GIFT

—The *Missionary*
CHALLENGE

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NEWS...

from here and there

As this issue of the *Evangel* goes to press, a glorious city-wide revival campaign is in progress at the big Shrine Mosque in Springfield, Mo. God is using the Fox Evangelistic Party in the salvation of souls, the healing of sick bodies, and the filling of believers with the Holy Spirit.

Night after night the great auditorium is filled, and the altars lined with those who seek salvation. Nine Springfield churches of the Assemblies of God canceled their evening services during the campaign so that their people might attend these union meetings.

The crowds remind us of the eighth National Sunday School Convention which will meet in this same Shrine Mosque, March 15 to 19, 1950. No doubt the huge auditorium will again be packed out on that important occasion.

* * *

Kansas had a great District Council last month. V. G. Greisen, who has served as District Superintendent for twelve years, was re-elected on the nominating ballot. Paul Samuelson was similarly re-elected to the office of District Secretary-Treasurer.

An important step was taken when the District decided to elect a full-time Field Secretary. A. R. Farley was chosen for this new office. He will assist the Superintendent in establishing new churches, and in developing the big camp ground in Wichita. He will also go to the aid of any churches that are having trouble, in cases where help is needed for a longer period of time than the busy Superintendent is able to spare from his other duties.

The Council voted to have a resident pastor in the office of Assistant Superintendent, and Pastor U. S. Grant of Kansas City was elected to this office. Generous offerings were received for World Missions, for the National Children's Home, and for the Ministers' Benevolence Fund.

* * *

A large B-17 four-motor plane has been purchased with Speed-the-Light funds to replace the two-motor *Ambassador*. The new plane will be much safer than the old C-46, as it has a much greater cruising range; and it will save a great deal of valuable time, for it will not have to take a circuitous route on overseas flights but can fly directly across the ocean.

The first flight of the B-17 missionary airliner will be to Africa, in January. A flight to India is planned for February. On each trip the big plane will take new missionaries to the fields and bring back other missionaries ready for furlough.

* * *

Indiana is one of the youngest districts in our General Council fellowship—but the "infant" District is growing fast, according to some statistics obtained from District Superintendent Roy H. Wead.

It was in May 1946 that Indiana became a separate District. At that time there were not more than 50 churches, and many doubted

whether the "baby" District would be able to walk by itself, financially speaking. But the Lord was good that year. Indiana had its first camp meeting, at which over 50 were filled with the Holy Spirit, and \$10,000 was raised toward the purchase of permanent campgrounds which the District has now on beautiful Lake Placid, near Hartford City. The camp is worth at least \$45,000 including the improvements, and the indebtedness is less than \$5,000.

Thirty-five or more new churches have been opened, three quarters of which have already purchased buildings and are supporting full-time pastors. Only three or four are receiving any financial help. Each one of these would make a thrilling story of how God works miraculously these days in answer to prayer and faith.

There are now 85 churches in the District and it is hoped that when its fifth birthday is celebrated the number will be twice as large as the 50 with which it began. Thirty-four congregations have built new churches, 16 have purchased or built new parsonages, and nearly all the others have made improvements.

The average Sunday School attendance for the Assemblies in the State has more than doubled, and it seems quite apparent that the same is true of the average congregational attendance in the churches. To God be the glory!

* * *

A service of thanksgiving and dedication was held in the new printing plant of the Gospel Publishing House on Monday morning, November 14. Wesley R. Steelberg was in charge. A

number of the executive presbyters spoke briefly of the way God has led and prospered the General Council and its publishing interests these past 35 years.

J. Z. Kamerer, General Manager, reminded the staff that he entered the employ of the Publishing House many years ago as a linotype operator—and he has never forgotten how to set type. In October he had the privilege of setting the first lines in the new printing plant. He said that for some time, as he had been meditating on the way God has enlarged the work, the words of the 103d Psalm had kept going through his mind; so when he sat down at the machine to set the first lines in the new building, this is what he set: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

* * *

The fact that certain departments have moved to the new building has made it possible for some of the departments in the old building to expand. The Radio Department and the Treasurer's Department are moving downstairs. Editorial workers will use the space formerly occupied by the Radio Department. The Missions Department also is being enlarged.

The Book Department, Subscription Department, and Art Department are moved into the new building, as well as the Printing Department, Mailing Department, and Book Bindery. Part of the Business Office has been moved into the old quarters of the Subscription Department. The Sunday School Promotion Department has moved into the space formerly occupied by the

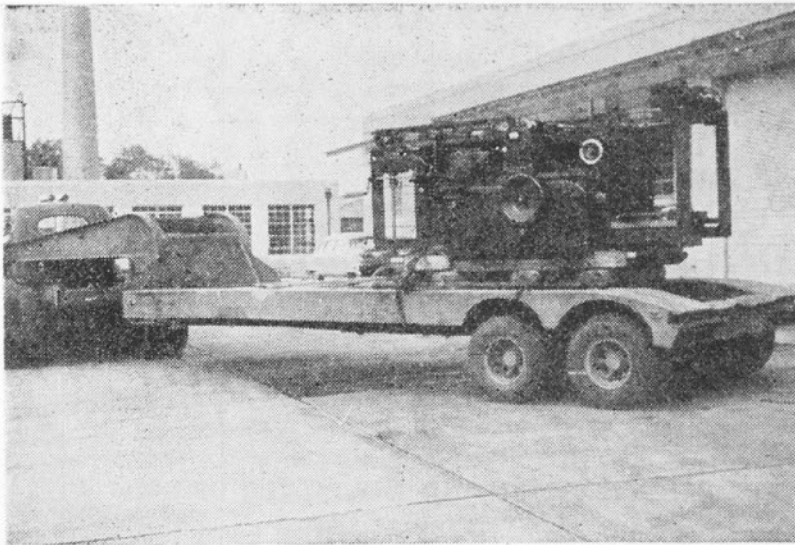


ADVERTISING THE GOSPEL BY MEANS OF A PARADE FLOAT

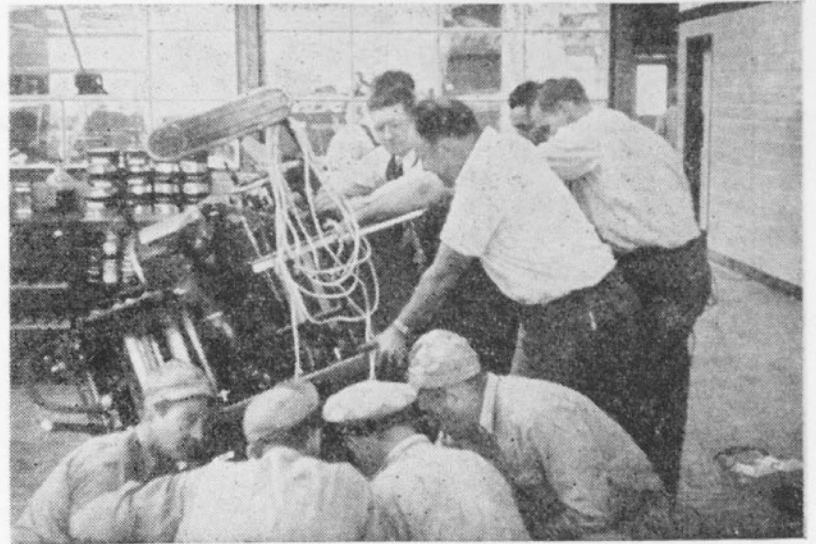
The city of Punxsutawney, Pa., had a large parade in August during its Centennial Celebration, and the Pentecostal Tabernacle entered the float shown above. The church's public address system was used to play "Sermons in Song" recordings of organ and quartet music while the parade was in progress.

The children in the picture walked along in front of the little church, carrying their Bibles. A car went in front of the children with a large sign reading, "Pentecostal Tabernacle."

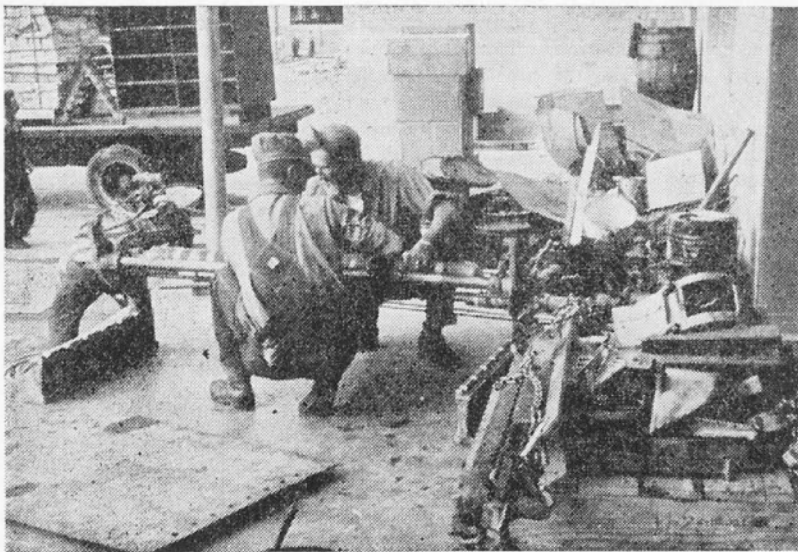
People applauded as the church float rolled down the avenue. Some said it was the best float in the parade. Others stated it was the first time in the city's history for a church to have any display in a parade. It took plenty of work to make this attractive float and mount it on the truck—but the attention it received and interest it aroused in the gospel made the effort well worth while. (Donald Berkey is our Pastor.)—Vernon Boyer.



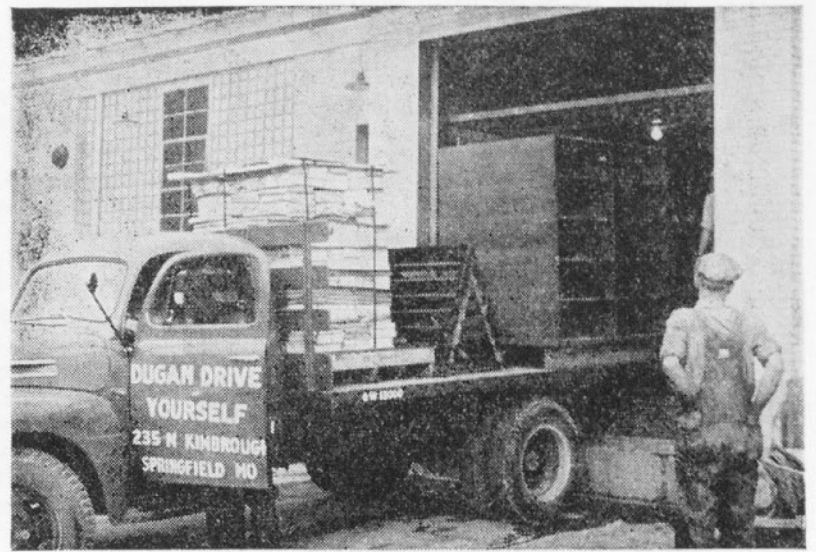
The giant truck backs up to the new building with the main body of a high-speed press.



Printers tip a small press while a rubber pad is set in place for its footing in the new plant.



Reassembling parts of a big press in the new building.



Shelving and stock for the Book Department going into the new quarters.

Book Department and Bindery; and the frame building which the Sunday School Promotion Department formerly used is being turned into a retail Book Store.

Next time you visit the Gospel Publishing House, be prepared to find a few changes!

MOVING INTO THE NEW PRINTING PLANT

Hart R. Armstrong

The series of articles entitled, "Building the New Gospel Publishing House," is ended, for the new printing plant is practically finished. While many of us were away from Springfield attending the General Council meeting in Seattle the builders hurried their work to completion, and now the Printing Department has moved into the new plant.

At this time of writing there is still nearly a month's work to be done to finish the heating installations, electrical wiring, etc. Then, too, the presses and other machinery must be hooked up and adjusted, and this will take several weeks to complete. But already the mailing department, subscription department, composing room, and proofroom are enjoying their new

quarters. The book department is partially moved. The great presses are being torn down and moved, and will soon be turning again to resume their flow of literature. Smaller presses are picked up by moving equipment, skids and rollers placed under them, and they are slid out onto the moving truck and carefully taken to the new location.

Here are a few pictures of the moving. The amazing thing about the moving process is how quickly the new building is being filled up with our present equipment and stock. Once everything has been spread out properly and arrangement made for the most efficient handling of the work, it seems that there is very little space to spare. We realize now how very crowded and cramped we have been in the old quarters and how much the new building was needed. "How did we ever do it?" the workers ask, shaking their heads as they remember the smaller, crowded quarters in the old building.

Truly God has been good to the Gospel Publishing House in providing this fine new printing plant. We hope the day will not be too far off when the second unit of the new building can be erected in front of the printing unit, to house the offices of the editorial staff, Sunday school promotion department, business office, and the various General Council departments.

GO IN AT THE FIRST "ALL" AND GO OUT AT THE SECOND

A man went to a railroad station to ask a preacher, who was leaving town, how to be saved. The preacher said, "The train is just about to leave." The anxious man said, "Cannot you tell me in a word how to receive salvation?" As the conductor was crying, "All aboard," and the preacher was climbing the steps with suitcases in his hands, the preacher turned his head and said, "Go home. Read Isaiah 53:6. Go in at the first 'all' and out at the last 'all.'"

The burdened man thought it a peculiar direction but, nevertheless, went home and read Isaiah 53:6. Soon he said, "I see it! 'All we like sheep have gone astray.' I can go in there. I am a lost sheep . . . 'and the Lord hath laid on him the iniquity of us all.' All my sins were laid on Jesus. I can go out there, forgiven and saved."

LIQUOR AND THE WORLD'S GOLD

All of the gold mined in the world since Columbus discovered America would pay the liquor bill of the U.S.A. for only four years. The entire world owns today only \$38,000,000,000 of monetary gold and the annual liquor bill of this country alone is \$9,640,000,000.

DEVOTIONAL BOOKS

A Christian Will Treasure

The Year Round.

TAKE TIME!

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Here is a book that speaks quietly and thoughtfully to every man and woman today—and especially to those caught up in the haste and confusion of modern living. It shows the vital necessity and immeasurable value of "taking time" for periods of communion with God, and offers twenty-one reverent, deeply devotional, and soundly practical meditations for life's enrichment and spiritual renewal. Cloth bound.

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By William H. Hutchins

This book is a proclamation of truth, beauty, and goodness as the only abiding realities of life. It is a treasury of refreshment for the bedside table, or when you have but a few minutes to spare. Each reading will stimulate one to go out alone and seek these undiscovered treasures that await the seeker on every hand. A Perfect Gift Book. Cloth bound.

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BROKEN THINGS

By M. R. DeHaan

A comforting, heartwarming book for all who suffer. These messages, by one who is both a physician and an outstanding recognized Bible teacher, are like wells of water in a dry place, refreshing the sorrowing, the aged, the disappointed, the bereaved, all those broken in body or in spirit. Cloth bound.

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THE PLIGHT OF MAN AND THE POWER OF GOD

By D. Martyn Lloyd-Jones

In a critical hour of indescribable calamity, the author challenges the Church to an honest appraisal of the conditions which it faces and to an honest recognition of the fact that "the fault . . . is not in our stars, but in ourselves." Only when man faces the naked, terrible truth about himself and his attitude toward God, says this preacher, can there be any hope for a true awakening in the Church or for any "new world order". Cloth bound.

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THE SUFFERING SAVIOUR

By F. W. Krummacher

This rich series of studies on the suffering and death of Christ appeared during the entire nineteenth century, and it is one of the greatest devotional classics of all times. This book is an incomparable source of teaching and preaching material, throwing brilliant new light on every detail of the last week of Christ's earthly ministry. Cloth bound.

3 EV 2620 \$3.50

BASIC QUESTIONS ABOUT CHRISTIAN BEHAVIOR

By Leonard Greenway

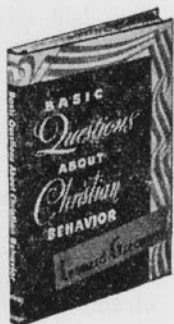
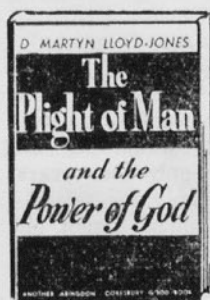
Artfully blending directness and tact, the author speaks kindly—yet fearlessly—about the conduct of the Christian who seeks to live effectively and fervently in relation to his Lord, to himself, and to his neighbor. All believers certainly, young Christians unquestionably, need to read this book. Cloth bound.

3 EV 1047 \$1.50

ORDER BY NUMBER AND TITLE

GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri



Revival Blessings in Baltimore

The Lyric Theater in downtown Baltimore resounded with the praises of God's people as great crowds gathered night after night to hear the message of Christ's saving, healing, and baptizing power.

The beautiful new Trinity Assembly of God church, where the meetings were held during the first two weeks of the campaign, was crowded out, and we took a step of faith and rented the largest theater in the city. The rent alone was \$3,500 but we believed God would supply the need—and He did.

The stage was filled with cots and the afflicted, in addition to the visiting ministers, many of whom brought numbers from their own congregations for healing. Some came from as far as 500 miles away. Pastors and people of the local Assembly of God churches cooperated beautifully, some closing their own services. Ministers of other denominations were present as well.

The evangelist, Louise Nankivell of Chicago, ministered under a rich anointing of the Holy Spirit. One night the Lord showed her a long arm reaching down from heaven into the theater, and at the end was the nail-scarred Hand waiting to bless the people. Immediately the Lord revealed to her that a lady was suffering with her jaw. When called from her seat, the sufferer came up to the stage and there surrendered to Christ. Not only did she find her Savior, but she received her healing.

One Saturday night, in the middle of the sermon, two ladies who had come in wheel chairs got up and walked as Sister Nankivell paused in her preaching and prayed for them. Another man began to walk without his crutches. It was a scene that will not be forgotten for it was truly a portrayal of New Testament Christianity.

The power of the Spirit's working was beyond description and supernatural manifestations were occurring in the services constantly. On the last night of the meeting one of the members of our church was sitting with a deaf woman; and while the service was going on, this deaf woman suddenly jumped to her feet, exclaiming, "I am healed! I can hear!" This mighty demonstration of the Lord's power brought the congregation to their feet, and again the walls of the Lyric Theater resounded with a symphony of praise. This time our choir leader was not an earthly conductor with a baton, but the precious Holy Spirit.

The news of the meetings spread over Baltimore, and people of all faiths (especially Roman Catholic friends) walked into the meetings. The *News-Post* sent reporters and photographers. Our phones rang night and day with appeals for prayer. The older believers tell us there had not been such a revival in Baltimore for thirty years.

For over a year our church fasted and prayed for a revival in this great city, which is now the sixth in the U.S.A. for size, and these meetings were the answer to our prayers. One night a lady who had not walked in five years was brought to the meetings on a bed. The ravages of tuberculosis had reduced her to a

skeleton weighing only 69 pounds. Sister Nankivell knelt by this woman's bed, lifted up the woman's hands, and told her to put her hands in the nail-scarred Hands by faith. As she raised her bony hands, the risen Christ raised her from the bed! She walked over to the microphone and testified that she had felt an invisible Power pulling her up from the cot. The next night she was back in the meeting giving God the glory.

A revelation came to Sister Nankivell and she described the case of a man who was suffering with an extremely serious condition of the heart. A man arose and said it was he. The man was a total stranger to all of us. He came forward with tears streaming down his cheeks, and told how he was suffering with angina pectoris, coronary thrombosis, and was taking 175 to 200 glycerine tablets a week. After prayer, he was instantly healed. The next night he came back and gave his testimony, saying that after he was healed he had his first night's rest in four long years!

During the meeting 1,100 people came forward to accept Christ, and approximately 3,000 people were prayed for that they might be healed. The success of the meeting must be attributed to faith in God and to the exaltation of Christ and His precious blood as the only means of salvation.

The truth of our campaign chorus, "Standing Somewhere in the Shadows You'll Find Jesus, and You'll Know Him by the Nail Prints in His Hands," was shown to be true in every service. The city of Baltimore has received such a testimony and has seen such a manifestation of the power of God as to close the mouths of the most skeptical. This revival has made our church a lighthouse indeed—and the end is not yet, praise the Lord.—Pastor A. H. Clattenburg, Trinity Assembly of God church, Harford Road and Parkside Drive, Baltimore 14, Maryland.

SPIRITUAL GIFTS

(Continued from page five)

ment is different in different persons, expressed in the statement, "as God hath dealt (imparted or distributed) to each man a measure of faith." "The character of this measure or standard is determined by *faith*," says Dr. Marvin Vincent in his *Word Studies in the New Testament*, and he further says "it must be observed that the general exhortation to a proper self-estimate is shaped by, and foreshadows, the subsequent words respecting differences of *gifts* [charismata]. It was at this point that the tendency to self-conceit and spiritual arrogance would develop itself." Dr. Vincent further comments: "Sound and correct views as to the character and extent of spiritual gifts and functions are fixed by a measure, the determining element of which, in each particular case, is *faith*."

The aforesaid explanation is to show a very apparent relationship between the expressions "measure of faith" in v. 3. and "proportion of faith" in v. 6. Paul's meaning in this whole context is illustrated by the symbolism of

the body (vv. 4, 5), made up of members differing in function and prominence. He expresses the thought that spiritual "gifts," whatever their nature, are to be exercised in recognition of mutual dependence of each member of the body upon the other, and that each "charisma" be exercised in faith within the limits God has prescribed to each believer, without ambition to assume any other member's place or to exercise authority not bestowed upon him.

Ministry

This word, from the Greek "liakonia," is a broad word and appears always in the New Testament in connection with the service in the Christian church, with these three exceptions: Martha's serving (Lu. 10:40); the ministry of angels (Heb. 1:14); and the ministry of Moses (2 Cor. 3:7). It is difficult to fix its precise meaning here, but it is used of service in general, including all forms of Christian ministrations tending to the good of the Christian body (1 Cor. 12:5; Eph. 4:12; 2 Tim. 4:11); of the apostolic office and its administration in general (Acts 20:24; 2 Cor. 4:1; 1 Tim. 1:12); or of that office defined as a ministry of reconciliation, of the Word, of the Spirit, and of righteousness (2 Cor. 5:18; Acts 6:4; 2 Cor. 3:8, 9).

It is distinguished from prophecy, exhortation, and teaching in this passage, and almost any other work may be included in it.

So, the Lord has *graced* certain individuals who are ready and willing to fit in anywhere with a joyous spirit of service in behalf of the body of Christ.

The words in v. 7. "Let us wait on" (or, as in the Revised Version, "Let us give ourselves to") are necessary to the sense and imply the whole-hearted consecration of the individual to whatever service—public, or hidden and more obscure.

Teaching

The ministry of the teacher, as one of those personal gifts which Christ has bestowed upon His church, is a very important one and fraught both with great possibilities of blessing, guidance, and instruction, and on the other hand with great danger to the church. Someone has said that it is the teachers that have been responsible for so many of the schisms in the church. By this of course was not meant those who occupied a place in the class room, but those leaders, whose work it was to lay foundational interpretations of Scripture, etc. Great church leaders like Luther and Zwingli were also teachers, and their difference over the interpretation of Christ's words, "This is my body"—whether literal or figurative—split the Reformation in two.

May the Lord help, guide, and keep very humble the teacher, whose office is often combined with that of pastor. His office has not always been appreciated, for his appeal is to the intellectual faculties in making truth clear through logical processes. But this ministry is none the less vital, for truth has to be understood first before it can make its impact upon the emotions of the soul, and be accepted intelligently by the will.

Believers who are constantly coming into "the faith" through the ministry of the evangelist need to be indoctrinated in the principles of the faith and guided in their walk. Surely to fulfill this ministry there must needs be a "charisma," a gracious enabling of God.

Exhortation

"Exhortation is such a distinct phase of the gift of prophecy [see 1 Cor. 14:3] that it is dignified by being called a 'gift' [*charisma*] itself. Here is the emotional appeal characteristic of the 'gifts' of utterance—not just an emotional outburst by way of relief for pent-up feelings, but a controlled stream of earnest, vibrant Holy Spirit words directed to sinner or saint with a plea to turn from wrong to right, from error to truth, to obedience and faith. God loves and God pleads [by means of exhortation exercised] through the 'gift' of prophecy."—Riggs.

Christian Benevolence

The apostle Paul, in his second letter to the Corinthians, in those classic chapters on Christian benevolence, distinctly refers to this practical manifestation of essential love and unselfishness as a "grace" (*charis*). 2 Cor. 8:6, 7.

One who has opened his heart so completely in personal consecration as to be "graced" of God in this ministry, occupies a large and important place indeed in the divine economy. The writer of these articles had a godly Christian uncle, a wealthy business man, who began his business career with a plan to lay aside a tenth of the firm's income (a separate set of books was kept for this) for Christian benevolence—foreign missions, etc. This "grace" so increased in and upon him that he increased his giving to two-tenths, three-tenths, and for years before his death he administered everything above his living expenses to effective Christian giving.

Here is a "gift" that every one of God's children can receive and express "with simplicity" (*liberality, R.V.*) for the glory of God and for the extension of His kingdom.

Administration

In the economy of God's church there must of necessity be those who occupy positions of leadership, with the responsibility of guiding and directing the activities of the church locally and more widely. The word "ruleth" (v. 8) is from a Greek word which means "the one standing in front." The same word is used in 1 Thess. 5:12, where it is translated "are over you"—literally, "those who stand in front of you," your leaders in the Lord, presbyters, bishops (literally, "overseers") and deacons.

Such men have great responsibility and are exhorted in Romans 12:8 "to rule with diligence" (literally, "haste," or "dispatch"—that is, earnestly, as realizing the dignity and responsibility with which God has "graced" them and of the urgency of the eternal issues at stake).

The exhortation to the church at Thessalonica was that the church should get acquainted with their leaders and follow them. Theirs is a thankless but necessary task, and often involves what Paul indicates in the literal language of "admonish" in 1 Thess. 5:12, which is a translation of an old verb meaning "putting sense into the heads of people."—From *Word Pictures in the New Testament*, Dr. A. T. Robertson.

Surely this is a phase of the church's equipment requiring that such rulers be "graced" of God.

Showing Mercy

One bestowment of God which we all must have had as sinners was "mercy," and the child of God continues to need mercy from God in all his approach to Him. We are exhorted

to come "boldly (literally, 'with a fearlessly outspoken plea') to the throne of grace, that we may obtain *mercy* and find grace to help in time of need." Heb. 4:16.

How necessary, then, that God's church, in turn, should be widely "graced" with those who show mercy out of sympathetic, understanding hearts, accompanied by cheerfulness (literally, "with joyous hilarity"), that is, that the opportunities to show mercy be embraced with joy and that its exercise bring joy to others.

CHRISTMAS IS FOR EVERYONE

What a thrill would be ours if we could peek in on fifty-five boys and girls Christmas morning at our National Children's Home in Arkansas. They are the loveliest and brightest group one could expect to find anywhere, and how their eyes will shine as the gifts are distributed!

GIFTS, did we say? There must be gifts! We must see that there are gifts, and that not one child is missed. The National Children's Home is the only home these precious children have; and the matron and housemothers are all they have to love and provide for them. Christmas can be such a happy time for them, and we must not let them be disappointed.

A number of churches, Sunday schools, and various organized groups will be sending boxes of toys, food, and pretty new clothing. However, there will be many needs which will require some cash on hand. Please send your offering to us immediately. It will be forwarded promptly 100% to make a lovely Christmas at the home.

STILL YOUNG IN HEART

Another group we want to remember at Christmas time are the grand old pioneers of our fellowship who are being cared for at our Pinellas Park Home in Florida. They have given years of service in gospel work, sacrificing to bring joy to others. No longer are they able to carry on an active ministry, but they are still young in heart, and will be just as happy over a few small remembrances at Christmas time as the boys and girls mentioned above.

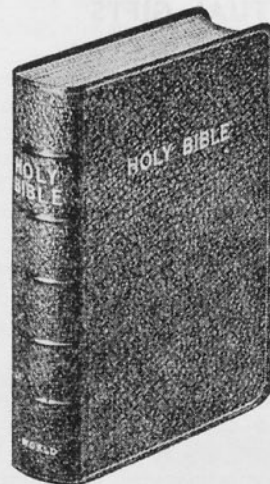
The time is short—please hurry with your offerings. Both our National Children's Home and our Pinellas Park Home are under the direction of the Department of Benevolences, and funds sent to this department will be apportioned according to the needs in the two homes. Send your special offering for "Christmas" to the Department of Benevolences (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

The Holy Bible

Bound in Gold

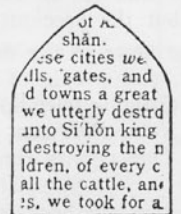
At last—a rich and lavish binding for the richest possession of mankind! This new and exclusive material is genuine leather impregnated with 24 karat gold by a unique process.

The gold can't come off—won't tarnish. And an exclusive new corded edge makes tearing or fraying of the covers impossible. It provides a lifetime of glory for the glorious Book of books. Perfect for presentation . . . gifts . . . for any occasion where a truly magnificent Bible is desired.



COMPANION BIBLE NO. 1 EV 320

This Companion Bible is bound in Gold Genuine Leather with limp, flexible binding, and has been lined in gold cross grain. Printed on fine quality INDIA paper, and is a black letter edition. Features you will like are a Presentation Page and a Family Register, both printed in Jewel type. The edges are gold (over red), the cover is stamped in black, and it contains two silk markers, and headbands. The page size is 3 11/16 x 5 3/8 inches.



1 EV 320 \$6.50

ORDER BY TITLE AND NUMBER

GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri



Fiction

WITH A PURPOSE

THE SOIL RUNS RED

By Matthew S. Evans

This thrilling historical novel filled with the dialect and mannerisms of the south brings to the modern reader a story of the freeing of the slaves and days following the War Between the States. It records victories of the Word of God operating in the lives of depraved men and women. Cloth bound

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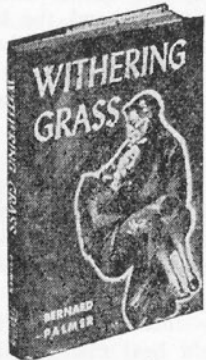


WE SPEND OUR YEARS

By Charlotte Kruger

Dazed Heather Allison was bewildered. Her soul was restless, her heart was without hope. Her fiance had been killed fighting for his country; her mother, too, had died. But God weaves well, and there are no mistakes. When she found God, Heather saw that He was weaving a pattern in her life, and the pattern was beautiful. Cloth bound.

3 EV 2823 \$1.50



FAITHFUL FOREVER

By Ethel Symonds Low

In a world without faithfulness, we need this reassuring novel of love that is serene and constant. God called Kenneth MacDonald to missionary service in faraway Africa. Kenneth was faithful to that call, which was answered in a way that was strange and wonderful. You will want to read this book. Cloth bound.

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WITHERING GRASS

By Bernard Palmer

This is just the story for many young people you know. It will help stabilize Christian ambitions and guide them over the danger spots of life. This is a novel that will carry you to the heights of emotional appeal. Its characters are so carefully portrayed that you will find yourself living the story with them. Cloth bound.

3 EV 2904 \$2.00



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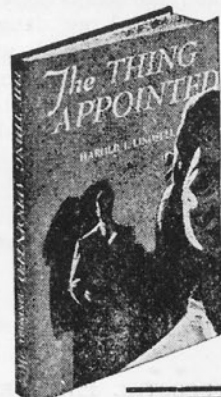
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The Basket of Oil

Neal F. Mears

● IN AN OFFICE in London in 1905 a group of important men of the petroleum industry were gathered around a conference table. Suddenly a door opened and in walked the man for whom they had been waiting.

"I trust I am not late, gentlemen?"

"Not at all, Mr. Wells," one of the group assured him. "The directors of this company are only too glad to call this special meeting to hear what it is you have to discuss. In your capacity as Inspector General of Mines for Egypt, we are sure we can work together profitably."

"Well, I'm not at all certain you'll accept my idea, once you have heard it, but I shall come straight to the point. Gentlemen, I am convinced there are petroleum deposits in Egypt—deposits which, to this day, have never been developed."

"Upon what do you base your opinion, Mr. Wells?" one of the directors asked in amazement.

"A very reliable source. In fact, the Holy Bible," Wells answered quietly.

"What has oil to do with the Bible, Mr. Wells?" a director asked skeptically.

"A great deal. And the story of Moses proves it. If you will examine the story—as I have—you will discover that the basket which carried him down the Nile was waterproofed—"

"Mr. Wells," another director interrupted, "I am sure the story of Moses is all very well and good, but—"

"Let me finish, please," Wells continued quietly. "The basket was waterproofed. Had it not been, it naturally would have sunk. Now, ordinary mud, as we all know, would have softened quickly—would have completely dissolved. Therefore, the mother of Moses must have used something else to waterproof that basket."

"No doubt she used canvas," someone injected. "Or was it perhaps a fine sheathing of steel?"

Patiently, over rather abusive guffaws, Wells continued his story. "Laugh if you will, gentlemen. But I mean what I say. Jochebed would never have placed her baby son in danger. To waterproof the basket, she used *pitch*, gentlemen—pitch, an accumulation of crude oil. And if pitch was available to her then, it is available to us *now*—for discovery and development."

"Mr. Wells, what a ridiculous notion! You would have us spend millions to experiment with a mere *myth*?"

"But the story of Moses is *not a myth!*" Wells retorted.

Here, despite his reputation as an expert geologist, the oil men refused to listen to John Wells, and literally laughed him out of the meeting. Like all who attempt to sell a new and rather daring idea, Wells met with more and more resistance before a group of men at last listened to him. This time he was prepared for their objections.

"Here is your answer—right here, in this small glass," Wells offered. "Pitch—from the banks of the Nile! I gathered it myself. Deny

its existence, for only then are you justified, in denying the presence of oil!"

In 1911—after a fight of six years—Wells watched workmen begin drilling a test well on the Nile River, not far from the Red Sea. As the drill dug deeper and deeper, critical and disbelieving eyes watched. Accidents—delays—followed one upon the other. First a trace of oil—then none. Again a trace of oil—again none. Could this be failure for John Wells?

Finally, as heads nodded in incriminating disagreement, an oil man said scornfully, "Pitch—from the banks of the Nile! Wells, why don't you wake up to reality. There is no petroleum in this region."

"I *still* believe it is here!" John Wells wouldn't be moved. "We mustn't give up now, sir—the Bible said it is here!"

"We cannot continue these experiments on the basis of pure myth, Wells! I, for one, say stop now, before these experiments become the greatest farce in petroleum history!"

"But you haven't given these test drillings a fair chance, sir. Wait at least one more day."

"Your faith is admirable, but fruitless. The Romans failed! Test drillings in recent years failed. We have failed! And now—"

A rumbling, then a swooshing noise caused the director to stop. With a deafening roar, oil rushed from the earth—rushed up through the crude derricks—rushed up toward the sky in

a black and spreading cloud! A cloud soon excelled by other clouds, from other wells, until the yield from the Gemseh field alone totaled more than 700,000 barrels of oil in one year. Oil from the mountains of the Nile. Oil from the Gemseh and the Hurghada fields with an annual yield of more than a million barrels. Oil of great value—dormant for nearly 3,200 years—oil that but for the story of Moses and the unwavering faith of John Wells in the truth of the story of Moses would still be undiscovered—and undeveloped—today!—*Power*.

The Lord's Healing

HEALED OF TUBERCULOSIS

On August 12, 1947, after going home from the evening church service, I cleared my throat and began spitting up blood by mouthfuls. My wife called our pastors, Brother and Sister Ralph Gaither, and four of the saints, and as they prayed the Lord delivered me from this particular attack.

I was awakened again close to morning with another bad hemorrhage; and again, as the pastor prayed, I received deliverance. This same experience recurred several times and each time in answer to prayer I was delivered. But each attack left me weaker, and the last one was so severe that Pastor Gaither phoned for reservations for me in the Fresno General Hospital. I had a wife and small daughter and felt that I must obey the laws of the land, so went to the hospital, but still kept my faith in God.

At the hospital I was told that I had tuberculosis in both lungs. I remained in the hospital seven months, trusting the Lord with all the strength that I had.

The Lord spoke to my heart to leave the hospital and that He would heal me. I called in the doctor and nurses and told them that God had told me to leave. They showed me my X ray and said I couldn't possibly live over two months without the care of a doctor. I had fluid on my lungs which had to be taken out immediately by a large needle.

That has been ten months ago, and I haven't needed a doctor's needle since. A month after I left the hospital the test showed that my lungs were clear. Now I have a job and am making a living for my family.

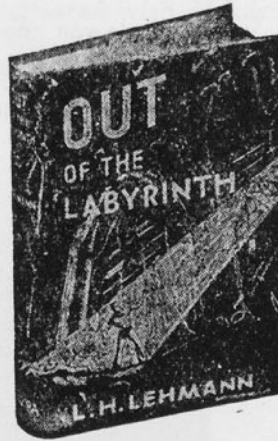
While I was in the hospital my small daughter Will Mat was X-rayed and found to have a touch of tuberculosis. My wife was told to keep her at home in bed all the time. But one night God spoke to my wife to take the child to church and believe in Him, and He would heal her. This she did, and the saints agreed in prayer with her. When we had our daughter X-rayed the next month the child was healed. You could never tell that there had been anything wrong with either of us now.—L. D. Rainey, General Delivery, Biola, Calif.

(This testimony is verified by Pastor Ralph Gaither of Highway City, California.)

"Man has deprived himself of the best there is in the world who has deprived himself of this, a knowledge of the Bible."

—Woodrow Wilson

Out of the Labyrinth



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DELIVERED FROM HEART TROUBLE

I was attending a Thursday evening service at the First Pentecostal Church of Chelsea, Mass., of which I am a member, and toward the close of the service I experienced a sensation of numbness coming over me that affected my whole body. Instead of being prayed for at the altar as I should have done, I started home. On the way home my heart began to beat so rapidly that I almost suffocated, and I took violent spells of coughing which left me so weak I was just able to reach my door. As the coughing attacks continued with increasing violence, my wife called for our pastor who came and anointed me with oil according to James 5:14.

After prayer my lungs started to fill up and my breathing became very labored. This, together with the fact that my extremities became so cold, made me think that the Lord was going to call me home. However, after an hour or so of fighting the fight of faith, I dropped off into restful sleep. The next morning I arose at the usual time and went to work. I worked hard all day, and although I felt weary when I came home, I had no further trouble with my heart, nor have I had to this day.

To satisfy some of the unsaved members of my family, I went to see a local physician. When I described my experience of the night before, together with the symptoms, he seemed much interested and told me that my heart must surely be in a critical condition. He asked me the name of the doctor who had been treating me. When I told him, "I have no earthly doctor; the Lord Jesus is and has been my physician for some years," he insisted that he examine me immediately.

After the first examination he appeared nonplussed and asked to make a second examination. Then he said he was willing to risk his reputation as a doctor, if my heart and lungs were not as sound as any in the country. All glory and honor be to the Lord Jesus!—Joseph Pottle, 124 Arlington St., Chelsea 50, Mass.

(Pastor C. C. Garrett, 120 Reservoir Ave., Revere 51, Mass., says concerning this testimony: "This healing from a near mortal heart attack occurred about a year ago, and to date Brother Pottle has had no recurrence of his trouble; and he has not missed a day's work, being employed at hard manual labor in the South Boston Navy Yard.")

GOOD WORKS

"We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10.

This word throws an abundance of light on the vexed question of good works and their relation to our salvation. It establishes the fundamental principle, once and forever. Good works never constitute the root from which our spiritual life must grow, nor the nourishment on which our spiritual life must subsist. A tree does not live by the apples it bears. Good works are the fruit of the tree of life, which is of divine planting. As it is written, "Make the tree good, and its fruit good." Matt. 12:33. Not out of good works, but unto good works, is the divine law of the new life. Who-soever wants to overturn this, and endeavor to establish his own righteousness or holiness by good works, may just as well plant the trees in his garden roots upwards and branches down.

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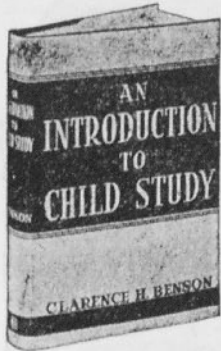
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GOD BLESSES INDIAN CONFERENCE

On Thursday, October 13, there gathered in Poplar, Montana, a good number of ministers, missionaries and Christian workers from eight different states to attend a regional conference dedicated to the interests of Indian evangelization in America. It was a time of great spiritual feasting, and everyone was edified.

The National Home Missions Director, Fred Vogler, was in charge of the conference, and (according to Brother and Sister Brown, pastors of the Indian work at Poplar, who reported the meeting) everyone appreciated his words of wisdom, counsel and advice. The first meeting was held in our church in Poplar, but because of the large crowd, subsequent meetings were held in a Government building, which the Superintendent of the Reservation permitted us to use free of charge.

Each Service Opened by Prayer Meeting

There were three services each day during the four-day convention. The first person to arrive for each meeting began to pray, and others joined in prayer as they arrived. Indian Christians from various tribes came to fellowship with the workers. There were two Apaches from San Carlos, Arizona, two Sioux from Minnesota, one Spokane Indian from Washington, and an Indian young man from Wisconsin who is attending North Central Bible Institute. A man and his wife came from the Fort Hall, Idaho, Reservation, and two women from another tribe were also present. The Indian Christians at Poplar were greatly blessed by the testimonies of these consecrated Christians from other reservations. We appreciated a personal welcome from the Superintendent of the Fort Peck Indian Reservation. He recognized the value of the type of work we are doing among the Indians.

Each morning service was devoted to a discussion of problems relative to Indian work in general. Then each afternoon we were happy to have the ministry of the Superintendents from different Districts. The evening meetings were evangelistic in nature, and one young man was genuinely converted.

God sent in a fine variety of speakers. We had Brother Muirhead, Superintendent of the Montana District; Superintendent G. R. Carlson from Minnesota, and Superintendent Herman Johnson from North Dakota. Ministers, missionaries, delegates and people from nearby towns all spoke words of appreciation of the good they received from these godly men.

The churches near Poplar co-operated in a splendid way to entertain the visitors. Ministers and missionaries who attended the conference were Rev. and Mrs. Torgerson, Fruitland,

Washington; Mrs. Buchanan, Fort Hall, Idaho; Rev. and Mrs. Rehwinkel, Sisters Geisinger and Barber, from Wisconsin; and Sisters Eldridge and Adkins from Minnesota. These all brought Indian Christians with them, and all who came were conscious of the power of God throughout the entire convention.

HEALED OF EPILEPSY

In May of 1948 my brother started having epileptic fits, even as many as fifteen in one day. Since he was a World War II veteran, his wife had him taken to the Veterans Hospital in Columbia, S. C. After being there a month he seemed so much better that they let him come home. But in about two weeks he started having convulsions again. The local doctor told him to stay in bed a week and let his nerves relax. He did this and again seemed to be better, but in another week was in the same condition.

He was taken back to the Veterans Hospital in Columbia where he was told that his nerves were the cause of his trouble. They also told him that the hospital was full of cases just like his and that he would have these spells all the rest of his life.

Again he was better in a month and sent home, but soon started having the epileptic fits.

Evangelist Roy A. Sherrill came to the Assembly of God church and had a healing service in July, 1948. My brother went to the meeting, was prayed for, and healed. From that day until this he has never had another epileptic fit.—Mrs. D. L. Lamb, 15 Fletcher St., Greenville, S. C.

(This testimony is verified by E. E. Johnson, pastor of City View Assembly of God church.)

CHILD HEALED OF PNEUMONIA

Evelyn Judith, my six-months-old daughter, came down with virus pneumonia one day in January, 1949. I had read of a few of the Lord's healings but lacked faith, so we called the doctor who gave her eleven shots of penicillin. She recovered from this attack, but about one month later came down with pneumonia again. I felt a great desire to trust the Lord, but couldn't seem able. After I had called the doctor I opened the Evangel and read a sister's testimony of the Lord's healing her of cancer. When the doctor came he prescribed sulfa drugs and other medicine, which I gave to Evelyn that night and the next morning.

I was talking to a friend on the phone and she said, "I'm so sorry, but sulfa is bad for the heart." That seemed to be the Lord speaking and saying, "If you'll trust Me there won't be any ill effects." I then told the Lord I would trust Him and asked some friends to pray for her. But she steadily grew worse so we called Brother and Sister Ernest E. Webster to pray for her.

When they came she couldn't breathe through her nose, her cheeks were flushed and you could hear her breathing twenty feet or more away. They anointed her with oil in the name of the Lord, and the change was rapid. It was wonderful to see the Lord work. Her fever began to leave her in about twenty minutes and she could breathe through her nose, and soon she was asleep. I praise the Lord so much for His goodness to Evelyn.

Eyes Healed

About two weeks later I was having trouble with my eyes. I had glasses, but my left eye

was especially bad and had a sty on it. We had a prayer meeting at our home about that time, and the Lord wonderfully healed my eyes. Just the minute I got up in faith, even before they anointed me, I was healed. I could feel divine strength streaming into my eyes.

Teeth Filled

It had been over two years since I had had any of my teeth filled, and I had many cavities in them. I prayed for several months that the Lord would give me faith to have Him fill my teeth. On August 18, 1949, at a camp meeting in New Hampshire, there was a divine healing service. I was prayed for and began praising the Lord. My teeth were instantly filled! They were all filled before I went to my seat. As near as I can tell, the Lord filled eight of my teeth, and they are a wonder to behold. There is one filling not much larger than a pin head, and one is three-cornered. They look as though they were filled with silver. A dentist's work turns gray, but the Lord's work looks just as it did the night it was done. I praise the Lord for what He has done for me.—Mrs. Olif Harris, R.F.D. No. 2, Canaan, N. H.

(Brother and Sister Ernest E. Webster, Canaan, N. H., say: "We can verify these testimonies of Sister Harris, as we were present on each occasion.")

The devil is a chronic grumbler, and the Christian should be a living doxology.—Martin Luther.

God pardons like a mother, who kisses the offense into everlasting forgetfulness.—Henry Ward Beecher.

"THE COMMON HERD"

(Continued from page three)

He sent His disciples out to preach to the nations.

Bud Robinson led a hundred thousand souls to Christ, and he had only Pentecost. Booth, of the Salvation Army, was filled with the Holy Ghost, but never had been to a university. Moody, Sam Jones, George Stewart, Billy Sunday—the list is almost endless! They were messengers of God who believed the Book, trusted the Virgin-born Son of God, preached gloriously the full gospel of redemption and a risen Savior, and "the common herd" flocked by the tens of thousands to their ministry. They were "wholly unprepared educationally," as the specialists of today understand the matter.

But God took care of that abundantly.

Get all the education you can. But "gifts, grace and usefulness," the only prerequisites once required of Methodist preachers, are still the gauge. You can use more, but they are all you have to have. That's why the despised little religious groups and independent Christian movements are taking the country. They send out their preachers, looking to supernatural sources for preparation and qualification.

"The common herd" is flocking to their green pastures.

Among the Assemblies

SHUBUTA, MISS.—Evangelist T. A. Wynn reports a successful revival at the Shubuta Assembly. Souls were saved and filled with the Holy Ghost.

EAST BIRMINGHAM, ALA.—Evangelist W. M. Sutley reports that he recently closed a revival meeting with Pastor T. L. Satterfield at the East Birmingham Assembly of God. Eight were saved and 14 filled with the Holy Ghost.

IOLA, KANS.—We recently had Forrest M. Lewis of Miami, Okla., with us for a meeting. God blessed the anointed ministry of our brother, and much good was accomplished during this meeting.—Owen C. Carr, Pastor.

ST. LOUIS, MO.—We had a good 3-week revival with Evangelist and Mrs. E. E. (Ted) Smith of Meridian, Miss. The meetings were well attended, and our Sunday school went from 176 to 265. We praise the Lord for the way He is working.—Loren Wooten, Pastor, Friendly Church.

HARDIN, MO.—We recently closed a successful revival with Evangelist and Mrs. J. M. Graham of Greeley, Mo. God was with us and several found Christ at an old-fashioned altar. Our church is moving on for God and we have been greatly encouraged as a result of this meeting.—R. F. Cunningham, Pastor.

TANNER WILLIAMS (near Mobile) ALA.—We have just closed a revival with Evangelist and Mrs. Granade Hamlett of Keystone, Ala. The presence and power of the Lord was real in our midst, especially in the latter part of the meeting. Seven young people knelt at the altar to give their lives to the service of God.—Jack Fowler, Pastor.

TOLLESON, ARIZ.—We have recently closed one of the best revivals in the history of our church, with Evangelist Myrtle Wolford and her co-worker, Alice Taylor. A good number were saved, 11 filled with the Holy Ghost, 11 baptized in water, and 11 joined the church. The anointed preaching and singing was a great blessing to our church, and the revival is still going on.—O. W. Killingsworth, Pastor.

INDIANAPOLIS, IND.—We started a revival here Nov. 6, with Pastor John L. Price. The Lord is meeting with us night after night.

Three years ago I was healed of a severe case of rheumatism at the Assembly in Thayer, Mo. Since that time God has been blessing me in praying for the sick and afflicted. We give Him all the praise.—James T. Anderson, Seymour, Ind.

PLYMOUTH, IND.—The Northern Indiana Sunday school Convention held in First Assembly of God, Plymouth, was unusually blessed of the Lord. Over 300 attended the sessions, and Pastor J. B. Davis, Millville, Fla., warmed our hearts with his anointed preaching and teaching. The Mayor of our city, who is a Christian and a Sunday school teacher, welcomed all the visitors and expressed appreciation for the work the Assemblies of God are doing in our city and state. Beulah Brasker, State Sunday school representative, guided all the sessions, and a highlight of the meeting was the specialized classes for all workers. Best of all was the spiritual touch upon every service and the mighty Holy Ghost demonstrations in our midst.—Wm. Van Winkle, Pastor.

HONOLULU, T.H.—We have been privileged to have several evangelists visit us. In September, 1948, the Lloyd Smiths from London, England were with us for 2 weeks. Later in the fall Floyd McWhinney of San Diego held a meeting in which a number were saved, healed, and filled with the Holy Spirit.

In July of this year Esther Kerr Rusthoi of Angelus Temple, Los Angeles, Calif., was here and many were blessed by her ministry. In August, Pastor E. W. Robinson of Victoria, B. C., was with us for one week.

We praise God for all His servants that are consecrated to the great cause, and for the blessing these have been to the new Assembly here.—Eldon Vincent, Pastor, First Assembly of God.

EAST KANE, PA.—We are praising God for the gracious results in 5 weeks of special meetings just concluded, with Evangelist and Mrs. Arthur Davies of Shamokin, Pa. The meetings were scheduled for 2 weeks, but continued the 3rd week here, then went to a Union church about 10 miles out (which is a new outstation) for the last 2 weeks. God richly anointed our brother's ministry, and deep conviction gripped the congregation. A number literally ran to the altar, crying for God's mercy; others were baptized with the Holy Spirit.—Arthur E. Hardt, Pastor.

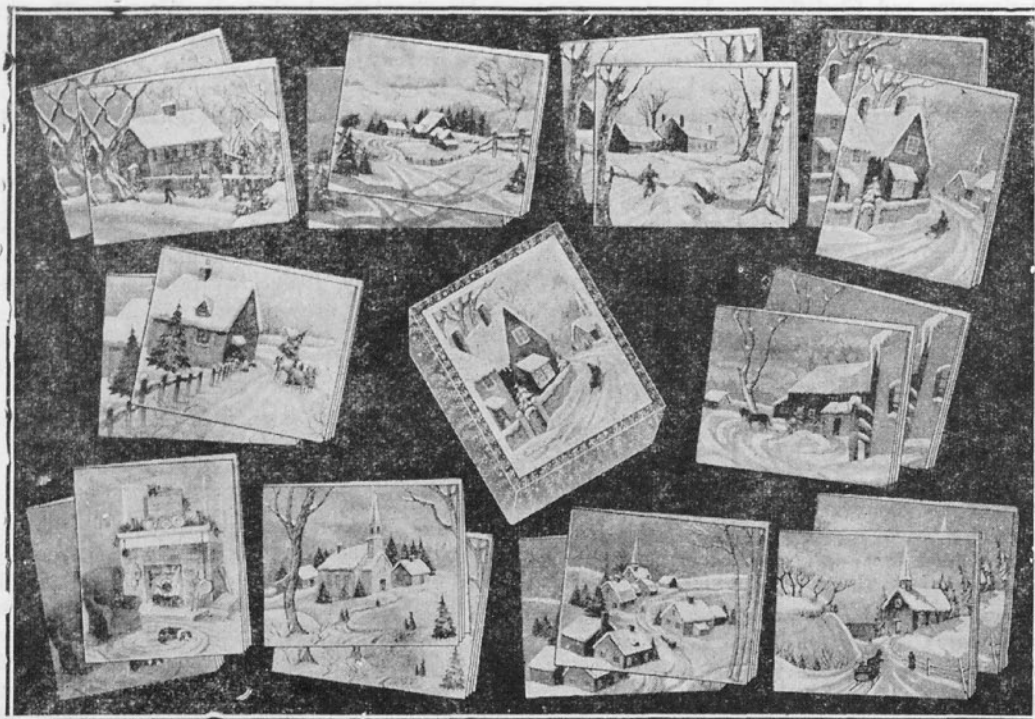
GLEN ALPINE, N. C.—We are happy to report the blessing of the Lord in a recent revival with Talmadge F. McNabb, of Unicoi, Tenn. For 3 weeks God moved in a mighty way; the building was packed to capacity a number of nights, with some on the outside. Night after night souls were saved and baptized with the Holy Ghost, some receiving the Baptism who had been seeking God for as many as 7 years. At times there would be outbursts of rejoicing and praise to the Lord; at other times a sacred quietness would move over the meetings. Our people

deeply appreciated the powerful and sound preaching.

During the revival we purchased a bus for our church, and made up in cash and pledges almost enough funds to pay for it. This will be a great help in getting some of our people to the services who live at a distance. For all of God's blessings we are grateful.—J. Lewis Powell, Pastor.

JENKS, OKLA.—We are happy to report that since we accepted the pastorate here four months ago, God has blessed every department of our church. Our Sunday school attendance has increased from 120 to 204, our average for August being 174 and for October, 171. Some have been saved and healed. Three hundred dollars have been paid on the indebtedness, and a new living room added to the parsonage.

We recently closed a good revival with Evangelist Ethel Hyde of Tulsa, Okla. Three souls prayed through to a real experience with God. We plan to build an addition for Sunday school rooms in the near future. We are happy for all that God is doing for us, and we are expecting greater things. All Council ministers are welcome to visit us.—Pastor and Mrs. James Bright.



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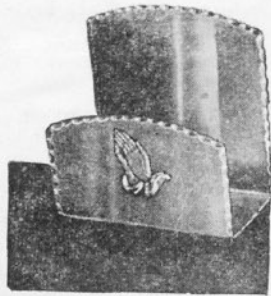
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- 17 EV 7395 Praying Hands 85 cents



SNAPLITES

A small flashlight for gentleman's vest pocket or a lady's purse. It measures three inches in length and comes complete with two standard penlight batteries. The case is made of metal, and the top is of beautiful plastic. Comes in assorted colors. Text stamped on side, "Thy word is a light unto my path." Complete instructions for filling snaplite and other instructions are included.

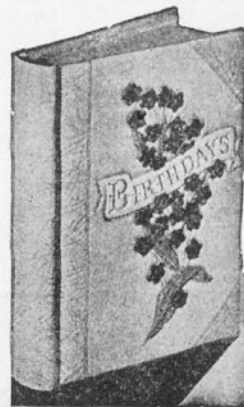
- 17 EV 7444 \$1.00

BIRTHDAYS

This attractively designed book makes a unique and thoughtful gift for young and old alike. A full page is given to each day of the year for the names of friends and relatives you will wish to remember.

Each page has a short poem and a Scripture verse. Birthstones and flowers for each month are given and a list of wedding anniversaries are included. White binding with a stamped forget-me-not design. Size 3½x4¾ inches. Each book is in a gift box.

- 17 EV 7219 Regular Edition \$1.00
- 17 EV 7221 DeLuxe Edition \$1.25



BABY'S OWN BOOK

Delightfully different with a Christian emphasis—This lovely pastel-colored baby record book is something unusual in the way of baby diaries. It features the religious theme—first time at church, first Sunday school teacher, words of first prayers, and first Scripture verses, as well as all the cute, clever, and "must remember" facts and incidents of baby's life, snapshots, etc., connected with baby's life from birth to his third birthday. Parents will treasure such a memento.

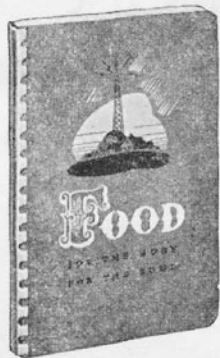
- 17 EV 7211 \$1.00



FOOD FOR BODY, FOR THE SOUL

A new kind of cookbook! You'll rely on it for spiritual refreshment, as well as in preparing good things to eat. There are 240 new recipes you'll want to try. Beautiful photographs . . . easy-to-clean brightly colored cover . . . plastic binding enables you to open the book flat and stay flat. Then for your spiritual food . . . inspiring poetry and prose, appropriate Scripture quotations . . . just the right messages to keep you looking up through your homemaking tasks.

- 3 EV 3420 \$1.50



LAPEL PIN

This beautiful pin, size 9/16 by 3/16 inches, with its simple, reverent lines, will appeal to men and women alike, and to boys and girls. It can be easily used for a lapel insignia or for dress use. Strong and sturdily made, it will be much prized for its practical usefulness. This pin is finely gold-plated for durability. Will make excellent gift or award items for Sunday school classes, or C.A. groups. Comes in gift box.

- 15 EV 7007 35 cents



TWIN ROSES DECORATIVE GIFT PICTURES

A most beautiful addition to the wall of any room are these daintily framed expressions of the Love of God. Roses lithographed in beautiful colors are enclosed beneath photo glass in rich mahogany finished metal frames. Both texts neatly gold-stamped. Each set is packed in four-piece gift box.

- 21 EV 8454 \$1.00 per pair



ZIPPER COIN PURSE AND KEY CHAIN

This is a genuine leather combination of a zipper coin purse and handy key chain. It is just the right size to fit into either a pocket or a purse. The text, "The Lord Is My Shepherd" is neatly stamped in gold on the side. An ideal gift for girls and young ladies, who need a small purse to carry change for school or work.

- 17 EV 7353 90 cents
- 17 EV 7355 Without Key Chain 75 cents



ORDER BY TITLE AND NUMBER

GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

Space for address or church announcement

WITH CHRIST

Miss Margaret M. Watson, of Campton, Ky., went to be with her Lord on Nov. 11, 1949. She was 61 years of age. Sister Watson was ordained in 1939 in Kentucky, where she labored as a mountain missionary for the last fifteen years of her life.

James M. Elmore, of Prescott, Ark., went to his reward on Nov. 11, 1949, at the age of 69. He was a preacher for 41 years. Brother Elmore became an ordained minister of the Assemblies of God in 1918 and served as evangelist and pastor in Arkansas.

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.

BRAWLEY, CALIF.—Nov. 29, for 2 weeks or longer; W. F. Morton, Auburn, Wash., Evangelist.—Neville E. Carlson, Pastor.

CEDAR VALE, KANS.—Assembly of God, Dec. 5—; Evangelist and Mrs. Dean Underwood.—Clifton Wilkins, Pastor.

KEY WEST, FLA.—Glad Tidings Tabernacle, 801 Georgia St., all of December; Evangelist Walter H. Smith. (D. T. Newman is Pastor.)

MONROVIA, CALIF.—Gospel Tabernacle, Colorado and Ivy, meeting in progress; Evangelist and Mrs. Wm. Volland, Conn.—L. A. Rhodes, Pastor.

SCOTTSSLUFF, NEBR.—German Assembly of God, Dec. 4, for 2 weeks; N. Lesch, Benton Harbor, Mich., speaker. (C. J. Staudt is Pastor.)

MOORHEAD, MINN.—Assembly of God, 4th Ave. So. and 11th St., meeting in progress; Evangelist and Mrs. William L. Andrews of Seattle, Wash.—Alex Karmarkovic, Pastor.

MILWAUKEE, WISC.—Milwaukee Youth for Christ, Sat. Dec. 10th, 7:30 p.m., Milwaukee Auditorium. Evangelist Christian Hild of Fargo, N. Dak., guest speaker.—John Wannemacher, Pastor.

LOS ANGELES, CALIF.—Assembly of God, 5359 W. Adams, revival in progress, continuing to Dec. 18th; Robert Dunaway and wife.—Myrtle Daniel, Pastor.

ANNAPOLIS, MO.—Sectional Fellowship Meeting, Flat River Section, Dec. 13th, 10:30 a.m., 2:30 and 7:30 p.m. Bring basket lunch and enjoy the day with us.—J. W. Allen, Secretary-Treasurer.

MISSIONARY CONVENTION

WICHITA, KANS.—Central Assembly of God, 2225 E. Central, Dec. 1—4; services Thur. 7:45 p.m., Fri. 7:45 p.m., and Sun. 10:50 a.m. 3:00 and 7:30 p.m. Speakers, Brother and Sister George Carmichael of Palestine, Brother and Sister Malcolm Blakeney of India and Trinidad, Brother Paul Schoonmaker of India, and Melvin Hanson, Foreign Missions Field Man.—J. Boyd Wolverton, Pastor.

WESTERN POTOMAC FELLOWSHIP AND C. A. RALLY

FLEMINGTON, W. VA.—Assembly of God, Dec. 5, 10:00 a.m., 2:00 and 7:00 p.m.; David McCulley, Sectional Presbyter, Louis Trotta, Sectional C. A. President.—Hazel B. O'Brien, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 11, El Mirage, Ariz. "Have been called to pastor the Assembly here. We are 20 miles west of Phoenix. Everyone passing through is welcome to our church."—(Mrs.) Lina O'Donnell.

NEW ADDRESS—Ted Stephens, 1011 N. Central, % Mrs. John Hoeker, Oklahoma City, Okla.

NEW ADDRESS—Evangelist Earl and Helen Cornelison, 2954 E. 29th St., Kansas City, Mo.

NEW ADDRESS—"After 4 years in the evangelistic field, we have accepted the pastorate of the Assembly of God, Wallace, Idaho."—Brother and Sister Erxleben.

NEW ADDRESS—208 N. Crain, Altus, Okla. Church address: Assembly of God, 417 W. Commerce.—C. E. Turner, Pastor.

RADIO BROADCAST—Austin, Texas, 1300 on your dial, station KVET, Monday through Friday.—Vernon E. Wilson.

BROADCAST—"Full Gospel Melodies", Moorhead, Minn., Sunday 8:30-9:00 a.m., KVOX, 1340 kc.—Alex Karmarkovic, Pastor.

INTERNATIONAL PENTECOSTAL FELLOWSHIP

NEW ADDRESS—P. O. Box 328, Cleveland, Tennessee.—David J. duPlessis, Secretary, International Pentecostal Fellowship.

NEW ADDRESS—"After pastoring the church here at Benson, Minn., for almost 4 years, I have accepted a call to Hastings, Nebr. After Dec. 10, 1949, my address will be, 400 So. Burlington, Hastings, Nebr."—B. C. Heinze.

OPEN FOR CALLS Pastoral or Evangelistic

William S. Agnew, 210-A Edge St., Bryan, Texas—"Have resigned the church here in Bryan. Entering the evangelistic field. Will travel alone. In ministry 17 years. Have experience both as pastor and evangelist. Am ordained with the General Council. Will go anywhere God leads. References: J. O. Savell, District Superintendent; E. B. Crump, District Secretary."



THE CHALLENGE OF CHRISTMAS

"Behold, I bring you good tidings of great joy, which shall be to all people."

CHRISTMAS IS A CHALLENGE TO EVERY CHRISTIAN TO SEND THE GLAD TIDINGS OF THE BLESSED GIFT OF GOD'S SON TO THE UTTERMOST PARTS OF THE EARTH, AND THUS TO HASTEN THE DAY OF HIS GLORIOUS SECOND ADVENT. WILL YOU ACCEPT THE CHALLENGE AND DO YOUR PART?

RADIO IS THE ONLY MESSAGE WHICH CAN BE HEARD THROUGHOUT THE WHOLE EARTH

Acting upon the authorization of the executive presbyters of the General Council, the Radio Department is proceeding with plans for producing a 30-minute Assemblies of God broadcast to replace the present 15-minute SERMONS IN SONG program. Great interest is being shown by many toward this forward step in the field of our international radio ministry, and we are confident that as God's people pray, this longer broadcast will more effectively meet the spiritual need of those who form the vast radio audience.

This enlarged ministry means an increased financial burden, but we believe God is able to meet the need. The Assemblies of God Radio Hour is a mission of faith and depends upon the support of Christian friends for funds with which to continue and grow. Your gift is especially needed at this time. Will you give generously, as unto Christ, that His Gospel may be preached to the ends of the earth? Send your Christmas offering now to help carry on this Full Gospel Crusade.

THE ASSEMBLIES OF GOD RADIO DEPARTMENT, P. O. BOX 70, SPRINGFIELD, MISSOURI.