

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

The PENTECOSTAL *Evangel*

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"Not like the kingdoms of the world
Thy holy church, O God!
Though earthquake shocks are threatening her,
And tempests are abroad,

Unshaken as eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
A house not made with hands."

The Pentecostal Army of the Future

WM. E. KIRSCHKE at the General Council, Seattle

● THIS SUBJECT has been born of a burden acquired in recent years, as I have stumped America for a Sunday School revival.

Two scriptures are worthy of our consideration. The first is in Song of Solomon 6:10, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Our other scripture is in Gen. 14:14, "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

This historic General Council of the Assemblies of God is a council of war. Here we as cohorts of the King, His Majesty, the Lord Jesus Christ, have gathered together from every strategic corner of His spiritual kingdom to reaffirm our faith in Him, as our conquering Leader, and under His divine guidance make plans to train a mighty army of our young people in the faith, who will shine as clear as the sun, and wage a spiritual warfare against the enemy, as terrible as an army with banners.

This we will do effectively by accepting a four-fold challenge that stresses the following points: First, we must save our future Pentecostal army from the insidious influences abroad in the land, by hiding them in a place of refuge. Secondly, our parents must be challenged to fortify their children by a strong program of Christian training in the home. Thirdly, the hands of our Sunday School teachers must be strengthened by co-operation from the home. Finally, consider the merits of a nation-wide crusade to build great Men's Bible Classes which in turn will hold our youth and build the church.

I

Upon considering the first point of this four-fold challenge to save our youth, we are immediately confronted with the appalling apathy and indifference among our own Pentecostal people regarding the imperative need of perpetuating our Pentecostal heritage to the second, third and fourth generations. This apathy is depicted in an incident I heard a few years ago. The story is told of an African mother who, upon being informed that crocodiles were killing and devouring her children, said, "Ah done tole Sambo some time ago that sumpin's been a gettin' our young 'uns." I have heard the pitiful cries of weeping and broken-hearted par-

Are we providing our boys and girls with adequate training to make them good soldiers of Jesus Christ?

ents telling me that something has been getting their young ones. Some of the children who have been our pride and joy, seem suddenly overnight to have become our shame, because they have not been established in God's grace and His Word. This is why I call your attention to the strategy of the devil as recorded for our admonition in the first chapter of Exodus. If we know the enemy's strategy, we can better forewarn and forearm our young people.

The divine record says there arose a king in Egypt who knew not Joseph, and who was quite concerned over the multiplicity of the Israelites in Egypt. Prompted by the wild and wicked passions of his heart, he desired to wipe out the nation. Rather than exterminate the people suddenly with a thrust of his military powers, he devised a slow and deadly process that would inevitably achieve the same end. The male babies of the Israelites were to be drowned in the River Nile, as a precaution against the alarming growth of the nation of Israelites.

The army of the future Pentecostal church, represented in the children and youth in our homes, Sunday School and churches, must likewise be saved today from the sullen attacks of an enemy greater than Pharaoh. They must be saved from sin, apostasy, communism, paganism, and saved unto God for service in the future, if this movement is to continue in the spiritual glow of the present hour.

Do you know, my friends, the devil doesn't care too much how great an experience you get with God, if you are content to throw your children into the mighty river of destruction. There is today a mighty river of secular education and pleasure of sin that is engulfing many of our children. As those precious mothers in Egypt were forced by the decree of the king to throw the children into the River Nile, so we are forced by the decree and the system of this world to cast our children upon the mighty river of secular education and worldly influence. However, there is a safeguard and antidote depicted in the strategy of Moses' mother, which we can well emulate to save our children and prepare them for the future.

As she hid Moses in the ark of bulrushes, we must hide our children in the cleft of the Rock, nourish them on the Word and indoctrinate them in their Pentecostal heritage. Then when they come to years, like Moses, they will refuse the pleasures of this world and count Christ's reproach greater riches than the treasures of Egypt. Dear Pentecostal mother, if you emulate Moses' mother, your children will emulate Moses' example. With radiant faces, as fair as the moon, as clear as the sun, and with a program as terrible as an army with banners, they will go on with your God.

I remember the day when my own little boy started his first day at school. We had him all to ourselves for five years. He seemed as sweet, lovely, pure and holy as he possibly could be. But after he started in the first grade of school, we could sense by the little things that he would say, phrases he had picked up, mannerisms he had acquired, and thoughts he had accumulated that he was in the midst of a polluted world, in the midst of a filthy generation. The family altar with his father's and mother's prayers, coupled with his own simple trust in the Lord Jesus Christ, was now his needed refuge to keep him day by day pure, holy and perfect in the sight of God.

II

Notice in the Old Testament how the Lord has provided another very beautiful



Wm. E. Kirschke, Executive Secretary, National Sunday School Association.

example of how the parents, through the grace of God, can shelter and save their children from the judgments coming upon the world. On that memorable night in Egypt, it was the father of the family who killed the passover lamb, and sprinkled the blood on the side posts and the lintel of the door of the house. When the children inquired as to the meaning of this, and of the passover feast, it was the parents who said, "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

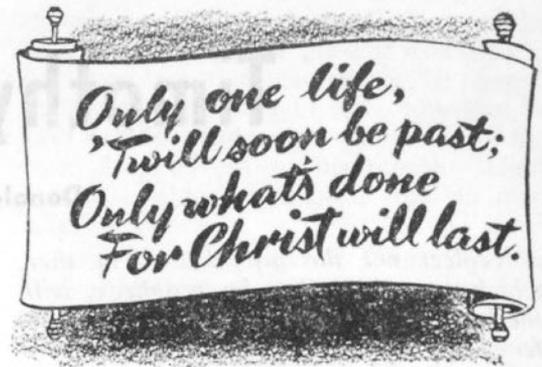
To strengthen the parental influences on the children, the parents were also required at a later time to teach their children while sitting in the house, walking in the way, lying down, and rising up. They were to bind His Word as a sign upon their hands, place them as frontlets between their eyes, and write them upon the posts of the house and upon the gates. This training and instruction of the children in the home is indispensable if the future army of the Lord is to be grounded in the Word.

III

After we have hidden our children in a blood-sheltered home, and instructed them in God's Word as Lois and Eunice did for Timothy, then it is imperative that we strengthen the hands of our Sunday school teachers with home co-operation.

In those days, when my boy was beginning public school, we realized how all-important was the Sunday school. This indispensable institution God gave to parents as a right hand of training and teaching to supplement, confirm, clinch and strengthen the teaching of the home. The Sunday school has never been intended to be a substitute for Christian training in the home. Of course, in some cases where children are totally neglected by the parents, the Sunday school is the only source of spiritual help and instruction they receive. But the Sunday school is the greatest and chief link between the church and home. It is the most sensitive touch the church has with the home, and in many cases the only approach to the home.

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Is it only for spiritual leaders, and for men alone? By no means. Thank God, His Word is absolutely clear and conclusive. "I will pour out of my Spirit," He declares, "upon all flesh." Yes! Upon old flesh and young flesh, upon rich flesh and poor flesh, upon high flesh and low flesh—"all flesh."

"And your sons and your daughters shall prophesy . . . and on my servants and my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Not the men only, but the women; not the old only, but the young; not the high only, but the low. Daughters will prophesy, and handmaidens as well.

All may claim a part. It is to be a

Great Universal Outpouring

for all peoples everywhere. Anyone may have it, any church may expect it. This is the solution of all problems. Not money, but the outpoured Spirit. Not how to get the attention of the people, but to secure the operation of the Holy Ghost. Not better preaching, but Holy Ghost preaching. "I will pour out of my Spirit upon all flesh." This, my brethren, IS THE GREATEST NEED OF THE HOUR.

A CALL FOR REVIVAL

It is time to pull out the trumpet stops in our churches. There will be no revival outside the church until there is one inside. A living church is the only force that can awaken a sleeping world. God will not go around a sleeping church to awaken a careless world. Such a church is a non-conductor. Only a converted power can be a converting power. The church which ushers in a revival must be a revived one. The worst thing that could happen to the unconverted is to join such a church. Fay Mills, the evangelist, said: "I would rather see a hungry babe seeking nourishment from the breast of a dead mother than to see new converts from the world coming into a cold church." God is more anxious than we are for the building of his church but he will not entrust young converts to a cold church.—JAMES D. RANKIN, in *United Presbyterian*.

A GREAT UNIVERSAL OUTPOURING

Oswald J. Smith*

And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh. Acts 2:17.

● IT WAS IN 1904. All Wales was aflame. The nation had drifted far from God. The spiritual conditions were low indeed. Church attendance was poor and sin abounded on every hand. Suddenly, like an unexpected tornado, the Spirit of God swept over the land. The churches were crowded so that multitudes were unable to get in. Meetings lasted from ten in the morning until twelve at night. Three definite services were held each day. Evan Roberts was the human instrument, but there was very little preaching. Singing, testimony and prayer were the chief features. There were no hymn books used; they had learned the hymns in childhood. No choir, for everybody sang. No collection, and no advertising.

Nothing had ever come over Wales with such

Far-reaching Results.

Infidels were converted; drunkards, thieves and gamblers saved; thousands reclaimed to respectability. Confessions of

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sin were heard on every side. Quarrels were made up, old debts were paid. The theatre had to leave for want of patronage and the police courts had no cases to deal with. Ponies in the coal mines refused to work in bewilderment, being unused to kindness. In five weeks 20,000 joined the churches. THIS WAS REVIVAL.

God has declared that in the "last days" He would pour out of His Spirit. That promise was partially fulfilled on the day of Pentecost. But it remains for us to see the final and complete fulfilment. Let us again remind you that this is still the dispensation of the Holy Spirit. Have we, then, Scripture to warrant the hope of another great outpouring of the Spirit of God as we enter the "last hours" of the last days of this age? I believe we have. It is

My Deep Conviction

that God is waiting to pour out His Spirit once again, and that wherever He can find a people who will meet His conditions, He will give floodtides of mighty revival. And this, the outpouring of the Holy Spirit, is, I am convinced, the greatest need of the hour.

But is this outpouring for a select few?

Timothy's Gift

Donald Gee

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Stir up the gift of God, which is in thee by the putting on of my hands. 1 Tim. 4:14 and 2 Tim. 1:6.

● **THREE THINGS** are stated in these two related scriptures. (1) Timothy personally possessed some gift of God, and knew what it was. (2) The impartation of that gift had been connected with prophesying, and the laying on of the hands of the elders and of Paul. (3) Timothy had a personal responsibility to avoid carelessness about his gift, and to re-ignite it.

1. What Was the Gift?

Timothy knew, but we do not. It is usual to conclude that it was one of the spiritual gifts referred to in 1 Cor. 12:8-10. This can be accepted in broad principle but some qualification seems demanded before we build too much upon the assumption.

The gifts in 1 Corinthians 12 are collectively described as "manifestations of the Spirit given to every man to profit withal" (v. 7) and refer to a widely diffused working of "the selfsame Spirit dividing to every man severally as He will" (v. 11). They are in the "body of Christ" (v. 27). The context in chapter 14 deals with these gifts operating when the church has come together in one place (v. 23). There is a certain spontaneity and universal participation envisaged throughout the chapter: e.g., "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (v. 26); "ye may all prophesy one by one" (v. 31). The broad scene is that "There are diversities of workings, and it is the same God—who is working

"PENTECOST," the thrilling world-wide review of Pentecostal revival and missionary activity edited by Donald Gee for the World Pentecostal Conference, can be obtained by writing to the Victory Press, Clapham Crescent, London, S.W.4, England. \$1.00 for two years (dollar area); 3/- for one year (sterling area).

the all in all" (12:6, Young's Literal). We are justified in forming a conception of the operation of these spiritual gifts as the Holy Spirit picking up whom He will to manifest His presence and power for the occasion.

There are, however, recognized personal responsibilities. The inspiration is never mechanical. The speaker with tongues ought to "pray that he may interpret" (14:13); he can "keep silence in the church" if necessary (v. 28); the prophet can "hold his peace" (v. 30); a personal preference in the particular gift used is recommended "in the church I had rather," (v. 19).

The list of gifts in 1 Cor. 12:8-10 merges into a list of definite ministries set by God in the church (v. 28) and it is clear that the connection is vital and intimate. The inference is that a regular manifestation of a certain gift through any Spirit-filled believer came to indicate a certain place in the body. On the other hand, the God-given office also demanded and manifested the appropriate gift, or gifts. The gifts and offices are reciprocal.

When Paul exhorts Timothy concerning his gift, is it his spiritual gift, or is it his office (or "ministry-gift"—see Eph. 4:11) in the church? All the indications are that it was his official ministry-gift. Timothy was one of those who had been deliberately set apart for the work of the ministry (Acts 16:3). All through the two letters addressed to him Paul writes in an official capacity, even though they are filled with tender personal allusions. He is giving counsel and instruction to one called to exercise oversight over the doctrine and morals of the churches. He writes to a man of God with authority to supervise the appointment of bishops and deacons (1 Timothy 3), and to officially "preach the Word." Timothy's gift, whatever it was, certainly seems to involve something weightier than those spontaneous exercises of the multitude referred to in 1 Corinthians 14.

We come near to a possible naming of Timothy's "gift" when Paul says, "Do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. Timothy

also had work to do as a "teacher"—he was charged to "give attendance to doctrine" in close connection with diligence concerning his "gift" (1 Tim. 4:13-14), and to "take heed to . . . the doctrine" (lit. "teaching," v. 16). He had to meet false teachers, those who despised his youth, and those who wanted to waste time on foolish and unlearned questions (2 Tim. 2:23). All this might tempt Timothy to neglect his gift, and justified Paul's exhortations.

So taken altogether the context indicates that Timothy's gift, which he knew quite well he possessed from God as a God-given "talent" (Matt. 25:15), was not so much a manifestation of the Spirit occurring in meetings of the church, as a well-recognized office involving a ministry-gift—apparently as an evangelist or a teacher.

2. Given Through Prophecy

There had been some solemn and special occasion in Timothy's life when his gift was imparted. Paul could remind him of it long after, for it remained as an indelible memory. There had been a laying on of the hands of the elders, and apparently Paul had united with them in the act. All the indications are that this was at Lystra when Paul first took Timothy to "go forth with him" (Acts 16:1-3). The "presbytery" were the brethren who gave the young man a "good report." We can, if we like, call it Timothy's ordination.

One Pentecostal feature of the occasion never to be forgotten was the prophesying. Paul referred to those prophecies to spur his friend to faithfulness. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." 1 Tim. 1:18. The gift, whatever it be, was given "through prophecy." Timothy's ordination was no formal affair characterized only by gravity, prayer and consecration. It was marked by holy fire. The Holy Ghost was manifestly present. Prophecy burst forth—almost certainly among the elders engaged in the solemn act of laying their hands on the young man. There seems no reason to doubt that it indicated the gift being then and there imparted by God, and it probably included "exhortation and comfort" (1 Cor. 14:3) concerning Timothy's subsequent ministry and warfare arising from its possession.

We must not let abuses frighten us away from fearless acceptance of the

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ABLE TO KEEP



Scriptures. They are written for our constant inspiration. Thank God we have shared in similar occasions. Our young men need such Pentecostal ordinations, and our older men may share in this prophetic fire. These things are the

peculiar glory of our distinctive testimony. We shall resist every subtle attempt of the enemy to rob us of our heritage through fear caused by excess in some who have developed unbalanced systems and cults based on a wrong use of such passages of Scripture. The truth stands unmoved.

Our safeguards against error lie in a more careful understanding of the Scriptures. Therefore note:

(1) Timothy was a special young man, being specially set aside on a special occasion for special work. We err when we make these special experiences too cheap and too universal. There is nothing here to justify an indiscriminate and general laying on of hands upon all and sundry to receive some spiritual gift. God

(Continued on page thirteen)

mouth, and he saw his reflection in the water. Thinking how good it would be to have two bones, instead of one, he opened his mouth and reached for the bone that he saw in the water—and immediately the bone dropped out of his mouth. "Hold that fast which thou hast, that no man take thy crown."

Jesus is coming soon. We must pray for revival, and work with all our might to that end. We must occupy till He comes. Let us not be careless but let us reach out for more of the same blessings that we have already enjoyed.

God has saved us. He has called us to a life of holiness. He has poured out His Spirit upon us, and as we have preached the full gospel He has confirmed the word with signs following. The Latter Rain has been falling for many years. The gifts of the Spirit, the manifestations of the Spirit, and the fruits of the Spirit are among us and no one can deny it.

Let us not be sidetracked. Do not trade real Pentecostal blessing for a substitute. Some doctrines are arising in the guise of "new revelations" which are not new at all. God has warned us that false doctrines would appear in the last days, and so cunning will these be that they will deceive even the very elect, if that were possible. Matthew 24. The coming of our Lord is near. May the Scriptures that once stirred our hearts move us again and put us on our faces before God. May we heed the Lord's admonition: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

OUR COVER PHOTO

The beautiful stone building shown in our cover photo is the Assembly of God church at Winfield, Kansas. It is one of the finest church buildings in this college town (population 10,000) and like other Assembly of God churches it stands as a tribute to persevering prayer and sacrificial labors.

The Assembly work in Winfield is over twenty years old; and has known many struggles. About ten years ago they obtained a small building of their own in which to meet for worship, but it was not adequate. Robert A. Peters went to Winfield in 1943, and in 1945-46 a new basement church was built. Later the superstructure was added, and on Jan. 21, 1949, the congregation had the joy of dedicating this substantial stone building to the worship of the Lord. Many thousands of hours of labor were donated in its construction, and many hundreds of dollars' worth of materials were contributed from many sources.

A few months ago Brother Peters accepted a call to become pastor of the Assembly at Ottawa, Kansas, and Fred Greve is now pastor of the Winfield Assembly.

HOLD THAT FAST WHICH THOU HAST

Roy E. Scott*

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Revelation 3:11.

• AT THE CONCLUSION of each message that the Lord Jesus sent to the seven churches in Asia He gave the same admonition: "He that hath an ear, let him hear what the Spirit saith unto the churches." But it was to the church in Philadelphia that He gave this special word: "Hold that fast which thou hast."

We believe that the Philadelphia church is the rapture church; furthermore, we are convinced that we are living in the last days, and that this message is particularly for us.

The signs of Christ's coming are all about us. Perilous times are here. Wars and rumors of war have become so common that we have almost forgotten that such are mentioned in the Bible as signs of the last days. Luke 21. Earthquakes, famines, nation rising against nation, pestilences, false christs—all these "signs of the times" are here and have become almost an everyday occurrence.

Men are lovers of themselves, covetous, proud, boasters, blasphemers, false accusers, incontinent, fierce, despisers of them that are good, lovers of pleasure more than lovers of God. People have a form of godliness but deny the power thereof. 2 Timothy 3. What prophecies are there yet remaining to be fulfilled before the return of Jesus?

Formerly we read about these signs and trembled lest He should return at any moment and find us unprepared, so that

*Pastor at Perry, Iowa. Formerly Superintendent of West Central District.

we would miss our reward. But now, when we hear of an earthquake or famine, we simply take a collection and send the sufferers our old clothes, half glad for the opportunity to clean house, forgetting that an outstanding sign of the nearness of our Lord's return is being fulfilled before our very eyes.

We get into our cars and drive many, many miles without realizing that the very car we are driving is mentioned as a last-day invention. Nahum 2:3, 4.

The spirit of lawlessness is already here. There is an air of restlessness all about us, and if we do not watch and pray this restless spirit will get in us. There is a thief who is watching for an opportunity to steal our crown. He will succeed if he can get us too busy—or if, on the other hand, he can divert our interest to some spiritual sideline, so that we will loosen our grip on the things we have and thereby lose our crown.

The Latter Rain outpouring of the Holy Ghost, the greatest of all last-day signs, has been with us for almost half a century. All the gifts of the Spirit have followed this marvelous outpouring. Miracles have been wrought among us in multiplied fashion, and we stand in awe as we behold what God has wrought.

Satan has done his utmost to stop us along the way. Thank God, he has failed—but he is still on our track and he has very subtle schemes to lead us astray. He is presenting a spiritual mirage in many places. He is luring the saints with that which appears new, wonderful, and Scriptural—but remember the old story of the dog and his shadow. The dog was crossing a stream with a bone in his

Miracles Convince Communists

Paul Pipkin*

● THE COMMUNIST powers in a certain locality in China had ordered that all religious services must cease. However, a few Christians secretly continued to meet in a private home for prayer and Bible reading.

Finally the Chinese Communist soldiers discovered their meeting place. Just when the Christians were having their Bible reading, a Red officer entered the home and commanded the Christians to disperse and to hold no more religious gatherings such as this. The Christians politely complied with the orders.

Just a few days later, the wife of this same Communist officer became sick unto death. Local doctors were called, but to no avail. The wife asked her husband if he would not notify the praying Christians and let them call on their God to save her life. Very cautiously, and in great secrecy, a few faithful Chinese prayer warriors were called. Special prayer was made, and the officer's wife was marvelously healed.

A higher Communist officer lived upstairs, and when he heard the sound of the praying he quickly came downstairs and ordered the whole thing to stop. He ordered his junior officer not to let anything like this happen again. A Communist army officer must not take part in any religious activities.

Strangely enough, in a day or so the wife of the senior officer also became deathly sick! All medical efforts to save her seemed unsuccessful. As she lay dying, someone suggested, "Why don't you call on the praying Christians?"

It was a very humbling thing for the senior officer to do, but he was frantic with fear lest his wife should die—so he arranged for a secret prayer meeting. In answer to this prayer another marvelous miracle was performed!

This story was brought to us by Harry Shreve, Wesleyan Methodist missionary, who three days ago evacuated from China to the Philippines. It shows how God is working behind the "bamboo curtain."

"WE, THE PEOPLE" TO PUBLISH HEALING TESTIMONY

The testimony of a 10-year-old Fort Wayne, Indiana, girl whose eyes were healed last April will be printed in "We, the People," a year book published annually by Paeber Co., of New York City.

Designed to give permanent form to intelligent opinions, "We, the People" contains letters from people all over the country who write to the editors of newspapers and magazines on such subjects as art, business, crime, education, labor, music, science, religion, etc.

This little girl's letter was written to the *News-Sentinel* in protest of a news reporter's cynical write-up of healing meetings conducted by William Branham at the Fort Wayne Gospel Temple. As it will appear in "We, the People," here is the letter:

"My name is Bethel. This is a Biblical name

which means 'House of God' or 'Altar of Prayer.' I am 10 years of age. My parents gave me to the Lord to be used in His service before I was born. From birth I had a farsighted eye and a near-sighted eye. When I was three years of age I fell on a pop bottle and injured a nerve and this caused an eye defect. For five years I have worn glasses, the first thing I would put on in the morning and the last thing I took off at night.

"At the meetings I saw some children healed of cross-eyes and naturally I had a great desire to have my eyes healed. I could not secure a card. The last night as I saw a crowd passing through the line, I thought of Zacchaeus, the short man, who climbed up in the sycamore tree to see Jesus. So I just jumped in the line without a card.

"The Rev. Branham took me out of the line and hugged me to his bosom. He prayed for me and took off my glasses and handed them to me. That was nine days ago. My eyes are healed and they are straight. The scoffers and unbelievers can check with the Gettle Optical Company, and come out and see my eyes. Remember the 10 lepers? Only one came back to give thanks. I want to be a witness to the cleansing and healing power of the blood of Jesus.—Bethel Smiley, 2709 E. Pontiac St., Fort Wayne, Indiana."

Stewart Billings, pastor of the Gospel Temple, who reported the incident related above, tells that he went to Bethel's home and found that not only are her eyes perfect but that they realize now that the little girl also was healed

at the same time of a serious ailment which prevented her from eating properly.

It is of interest to Christians that a widely-read book such as "We, the People" should publish a letter which glorifies the miracle-working power of the Son of God.

WHEN THE PARACHUTES FAILED

During the war it was said, "There are no atheists in fox holes." The same principle would hold for paratroopers whose parachutes fail to open when they make a jump.

Sgt. James R. Hendrix, of Lepanto, Ark., went aloft at Fort Benning in September, 1949, to qualify as a paratrooper. (He won a Congressional Medal of Honor during the war.) Hendrix was the thirteenth man to jump from the plane.

Both his regular parachute and the emergency chute failed to open. As he leaped from the aircraft, the force of the propeller wash entangled the chute's shroud lines in his boot buckles.

The ground was 1,000 feet below. As he plummeted downward, Hendrix said he screamed a prayer to God for protection. The Lord heard and answered. Hendrix suffered only a few minor cuts and bruises in the plunge.

"They cried unto the Lord in their trouble, and he delivered them out of their distresses. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalm 107:6, 8.

HOW TO MAKE TIME FOR PRAYER

An automobile dealer in Texas gives this testimony: "After I prayed through alone and found salvation, I found the Bible a new Book. I started out to have my reading and prayer time in the evenings. But my family wanted to be with me, and I with them. As my time was taken up during the day with my work, I was forced to rearrange my program.

"My wife's brother gave me an idea. In the summer he would arise early and go fishing; and in the winter, hunting.

"I set the alarm for five o'clock. I turned on the tap, and shaved while the tub was filling, then had a cold plunge. This fully awakened me, and I was in my study before five-thirty.

"But I wanted two full hours, so I set the alarm for four-thirty, and was in my study before five o'clock, giving me two full hours before breakfast. I consulted my physician and he endorsed the idea, provided I was in bed by nine-thirty. My outlook on life became different. I used to go to my office worried about things that happened or might happen. Now my relations in the home and office are optimistic.

"Oh, that every child of God might realize the peace and comfort, the absolute necessity of prayer and the study of God's Word in the early hour, if he is to walk with God during the day as he might."

"What various hindrances we meet
In coming to the mercy seat!
Yet who, that knows the worth of prayer,
But wishes to be often there."

Men will wrangle for religion; write for it;
fight for it; die for it—anything but live for it.—*Colton*.

"Money often costs far too much."

Formula for Blessing

Hidden away among the genealogies, like a lovely flower in an unexpected place, is the story of Jabez in 1 Chronicles 4:10. In the prayer of this young man, and God's response to him, there is a formula for blessing as fresh and effective as it was 3,500 years ago. There are five characteristics of Jabez revealed in his prayer.

1. A heartfelt desire to know the blessing of God: "Oh, that thou wouldest bless me indeed."

2. A divine dissatisfaction with narrow horizons: "and enlarge my coast."

3. A determination to witness the power of God: "and that thine hand might be with me."

4. A dependence upon the protecting grace of God: "and that thou wouldest keep me from evil."

5. A deep sense of the exceeding sinfulness of sin: "that it may not grieve me."

"God granted him that which he requested."

When we long for blessing and, out of the narrowness of present experience, determine that we shall experience the fullness of God's love by casting ourselves upon His grace in separation from all known sin, He will hear our cry and answer as surely as He did on behalf of His servant in ancient times.

* Assembly of God missionary in the Philippines.

SUNDAY SCHOOL LESSON

by Ernest S. Williams

THE SOUL WINNER

Lesson for January 15

Lesson Text: John 4:7-15

What does the clause, "And he must needs go through Samaria," mean to you? John 4:4. Does it mean that Christ's road between Judea and Galilee lay that way, or does it mean that the Spirit directed Him to go that way? I think it was the latter. The way from Judea to Galilee was rather direct by way of Samaria, therefore His natural course might have been that way. But the Lord saw a hungry heart at Samaria that He wished to reach. The paths of Jesus were always paths of opportunity. I wonder if we realize this is true of us also. How often we may reach hungry hearts if we are looking to the Lord to guide us.

When Jesus reached the well at Samaria, "being wearied with his journey, he sat thus on the well." Nothing more beautifully portrays the humanity of Jesus. He did not take unto Him humanity of a character that was far above us; He "took on Him the seed of Abraham." Heb. 2:16. He knew hunger and thirst, weariness and sorrow. He was in all points tempted like as we are. Heb. 4:15.

1. The Woman of Samaria

As Jesus sat wearily on the mouth of the well, waiting for the return of the disciples who had gone away to buy food, the woman came to the well that she might obtain water to take back to her home. Was Jesus thirsty as He said, "Give me to drink"? v. 7. He likely was, for He had been travelling long. But deeper than any thirst for natural water was His thirst for redemption of the woman who had come to the well to draw.

Jesus knew the depths of this woman. He knew the evil deportment of her life. He knew more. He knew that underneath her sins was a sad and longing heart. How we need to seek to get underneath the surface of things, to the deep longings of the human soul. Jesus knew how to do that.

2. The Discussion About Water

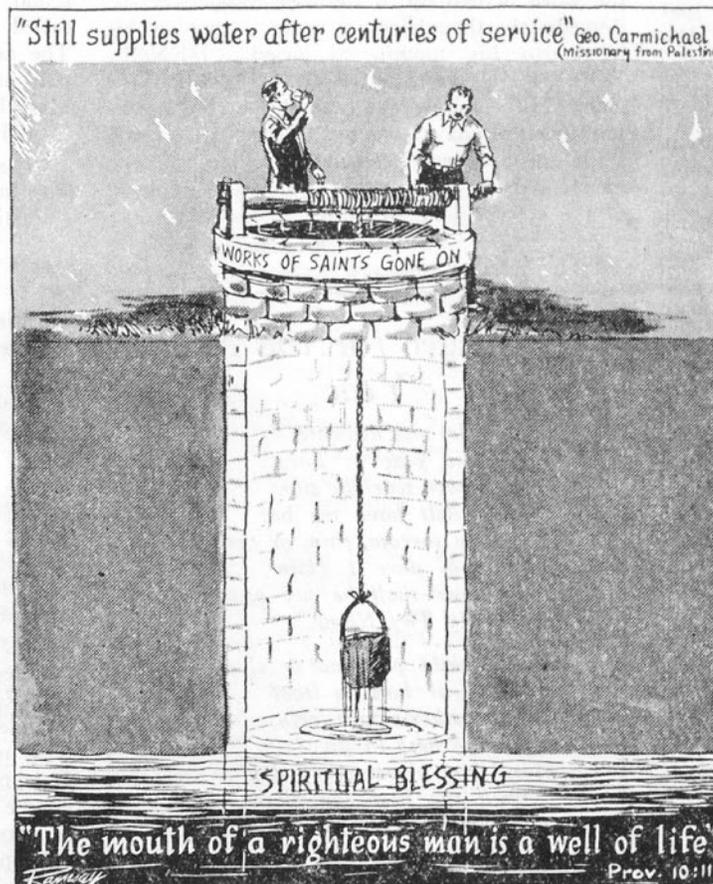
The Samaritan woman was surprised that Jesus would ask a drink from her. Was He not a Jew? And did not the Jews refuse to have dealings with the Samaritans? What manner of man was this? v. 9. At her inquiry Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water." v. 10. The woman saw only the well of Samaria, Jesus saw the Fountain of eternal life, the Holy Spirit, who comes into the repentant soul, being in such "a well of water springing up into everlasting life." v. 14.

Let us get our setting. First of all the woman must ask. Of whom must she ask? She must ask of Jesus, the gift of God sent that we might be saved. Was He far from the woman? Not so; He was right there. And He is right here with us. The living water is the Holy Spirit in His saving and abiding presence and power. He makes us new creatures in Christ Jesus because we thirst for purity and look to Jesus who has purchased the water of life for us.

3. The Perplexity of the Woman

When Jesus compared the water of the well

JACOB'S WELL



at Samaria with the water that He would give, the woman did not understand. Who was He that could provide water for which a person would not need to come and draw? Had not Jacob drunk from the Samaritan well? Had not his children also? Was she not a descendant from Jacob? She thought she was. What did this Stranger mean by what He said? She was looking only with natural eyes. Jesus was looking with the eyes of the Spirit. She was thinking of a natural need. He was seeing that which is of greater importance, the need of the soul.

See how courteous and kind Jesus was. He did not become impatient because the woman did not comprehend. He knew her mind was darkened. He had come to remove that darkness and to give her light. Let us sum up the thoughts of this bewildered woman. "How

is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" v. 9. "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" v. 11. "Art thou greater than our father Jacob, which gave us the well?" v. 12.

4. The Closing Words of Jesus

Jesus began to roll back the perplexities of the woman of Samaria when He promised everlasting water. "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." v. 15. Jesus then dealt with that which was vital if the woman was to receive the living water. "Jesus saith unto her, Go, call thy husband, and come hither." v. 15. If she was to have this living water her ways must be corrected. Her life must be brought into conformity with righteousness and truth. She was a much married woman, and now she evidently was living with a man outside the bonds of wedlock. Jesus knew it. She did not have to tell Him. He knows all of us. That which stands between us and the living water of salvation may not be that which was in the way of this woman; but whatever it is, it must be dealt with and put away.

When Jesus laid His hand on the besetting sin of this woman, she made no excuses. Instead of rebelling against the revelation, she humbled herself in contrite confession. "I have no husband," she said. "Sir, I perceive that thou art a prophet." v. 19.

Jesus is a prophet, but more than a prophet. He is the Son of God, the lover of souls, the Savior of all who are willing to give up their sins that they might be saved. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

THIS WEEK'S LESSON

The Miracle Worker (Lesson for January 8). Lesson Text: John 2: 1-11.

RESTORATION

This incident is told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and could not be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith and the cup was restored. If mortal man can do that, can we not believe that the mighty God can restore again to us bodies suitable to our glorious and eternal heavenly abode?

The natural mind is ever prone to reason when we ought to believe; to be busy with work when we should be quiet; to go our own way when we ought steadily to walk in God's way, however difficult that may be to the natural man.—George Muller.

The Transforming Vision

WESLEY R. STEELBERG

on National Radio Hour, "Sermons in Song"

● EACH YEAR as the old year fades and the New Year dawns, I am confronted anew with a solemn and yet soul-thrilling question. It is this—"Will this be the last year we shall have to work for Jesus?" The question is solemn in that it awakens us to the awesome task, the tremendous responsibility that faces us; on the other hand, it is thrilling in the glorious prospect that we may actually see Him face to face as He comes to catch His children home.

In the writings of the prophet Isaiah we read of an experience which that godly man had which he considered outstanding, and I believe it can apply to us very fittingly at the beginning of a New Year. Isaiah says, "In the year that King Uzziah died I saw also the Lord." We will not take time to elaborate upon Isaiah's relationship to Uzziah the King. It is important only because it identifies the year in which the prophet had a vision—a glorious revelation. He says, "I saw the Lord." These words came so forcibly to me as I prayed about a message for the broadcast. Is this the year that we shall see the Lord?

I feel we must think of this in a very practical way. It is not alone sufficient to anticipate seeing Him in person; but if we would live triumphant, overcoming lives we must catch a new vision of Him as being present with us in our business affairs, in the surroundings of our own home, and in our personal responsibilities. We must see Him as the Captain over all, the capable leader, the wise counsellor, the infinite forecaster who knows what the future holds, and who, foreseeing the grave possibilities, guides us along paths of prayer and heart-searching to the end that we may be ready to behold Him in His majesty.

Meanwhile the Spirit desires to anoint our eyes with an eye salve of spiritual vision so that we may see Jesus in every situation, in every circumstance. A troubled world gropes for a way out. It seeks the solution to political bickerings, economical chaos, and international unrest. As we read the news we are tempted to look at the boisterous tossing waves and, like Peter in his experience of trying to walk on the sea, we too may sink and become engulfed by these waters of trouble. But if we "see the Lord" over and above all these things—the Lord all powerful, all sufficient, our Lord high and lifted up—we need not be swallowed up for He will be our beacon of courage. Francis Scott Key, in his great poem which has become our National Anthem, mentions that the rockets red glare and bombs bursting gave proof that the flag still waved. Even so the turbulent conditions around us should only serve to fix our eyes more steadfastly on Him.

To you who wait and listen by the radio let me say your only hope of encouragement is to catch a vision of Jesus—Jesus the Savior, the Healer, the Baptizer, the solver of all life's problems. And if you get this vision of His mastery over all things, you too will yearn to see Him in His second coming; you will yearn to see Him face to face, and, gazing upon Him,

to be changed from the mortal to the immortal in the twinkling of an eye. Let me ask very personally, very intimately, have you seen the Lord? Does His face shine through the cloud for you? Can you see in His countenance that gentle understanding, that compassion and interest? Let me entreat you to lay aside every other interest and seek Him earnestly that He may reveal Himself to you.

(Letters and offerings toward the support of "Sermons in Song" should be addressed to the Radio Department, P. O. Box 70, Springfield, Missouri.)

HITHERTO—HENCEFORTH

The story is told of two missionaries in Africa whose short visit together was brought to a close. As the departing missionary went down the long trail from the hilltop, he was led to call back to his friend a parting word of encouragement. He halted, cupped his hands to his mouth, lifted up his head and shouted the one word, "HITHERTO" (1 Sam. 7:12). As the word drifted up to the lone missionary, he immediately thought of a reply. Cupping his hands to his mouth, he cried, "HENCEFORTH" (Luke 5:10; Gal. 6:17). By the word "Hitherto" we are reminded of the Lord's faithfulness in days gone by. "Henceforth" would settle our confidence, causing us to serve (catch men) and to suffer (bear marks), knowing of the crowns laid up for us in glory.

—Christian Victory

A Prayer for the New Year

Father, let me dedicate
All this year to Thee
In whatever worldly state
Thou wilt have me be;
Not from sorrow, pain, or care,
Freedom dare I claim,
This alone shall be my prayer,
"Glorify Thy Name."

Can a child presume to choose
Where or how to live?
Can a father's love refuse
All the best to give?
More thou givest every day
Than the best can claim,
Nor withholdest aught that may
"Glorify Thy Name."

If in mercy Thou wilt spare
Joys that yet are mine;
If on life serene and fair,
Brighter rays may shine;
Let my glad heart, while it sings,
Thee in all proclaim,
And what e'er the future brings,
"Glorify Thy Name."

If thou callest to the cross,
And its shadow come,
Turning all my gain to loss,
Shrouding heart and home;
Let me think how Thy dear Son
To His glory came,
And in deepest woe pray on,
"Glorify Thy Name."

—L. Tuttielt
in *Evangelical Christian*.

The Lord's Healing

If God has healed you, write out your testimony as briefly as possible, giving the necessary details, and ask your Pastor to sign it. Then mail it to The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Missouri.

HEALED OF HIGH BLOOD PRESSURE

I am praising the Lord for His healing power. For a long time I was afflicted with high blood pressure. The doctors told me that my blood pressure was well over 200 and that I should not do any work. I would stagger and many times have to hold against the walls to go from one room to another. I had little more than a city block to walk to church, but I did not feel that I was able to walk that far. Yet one day I felt impressed that if I went the Lord would meet me.

I staggered up the steps into the church and found a seat. When the opportunity came, I called for prayer and was instantly delivered. The next day I was able to do my work and put out a washing. To God be all the glory.—Mrs. Rex Simmons, 223—12th Street, Haines City, Florida.

(Pastor E. L. Frerking says: "Our sister was healed the latter part of February, 1949, and still testifies to her healing.")

TUMOR MELTED AWAY

I discovered that I had a tumor in my right side, and as the weeks passed, it rapidly grew larger and became quite painful. My weight increased until I weighed 159 pounds, instead of my normal weight of 130. My limbs would swell; I had blind, dizzy spells, and at times would almost faint. I also had palpitation of the heart until it seemed I would smother to death; I had no strength and was tired and exhausted all the time. I knew that if I consulted a doctor he would tell me that an operation was my only hope. But I decided to trust God for my healing.

I began attending revival services at the Upper Room Assembly of God Church in Los Angeles, California, where Robert Perryman was ministering. On March 10, 1949, Brother Perryman and Pastor Henry C. Gotcher anointed me with oil, laid hands on me, and began to pray. It seemed as if I were standing in the very presence of God. I knew that the Great Physician was near, and He healed me.

I was so overcome by His presence that I could hardly stand. As I began to praise Him for healing my body, I was slain by the power of the Spirit and began speaking in tongues.

From that night I began to lose weight. The swelling in my limbs is all gone; I am much stronger, and my general health is much improved. The tumor has just melted away, and I am free from pain. Christ is a wonderful Healer. He is the same yesterday, and today, and for ever—Mrs. Edward T. Price, 636 W. 92nd St., Los Angeles 44, Calif.

(Evangelist Robert Perryman corroborates this healing, and adds: "This good sister was a Nazarene, and was skeptical concerning the Baptism for almost the entire four weeks of our campaign with Pastor Gotcher. However, she was wonderful filled with the Holy Ghost when she was healed of the tumor.")

The PASSING and the PERMANENT

Compiled by Robert C. Cunningham

"WATCHMEN OF THE CITY"

The small, ultra-orthodox sect of Jews known as "Watchmen of the City" are reported seeking permission to leave Israel and move to the Arab-held Old City section of Jerusalem, because too many of their brethren in Israel are forgetting the ancient injunction to refrain from worldly activity on the Sabbath.

DWELLING IN TENTS AGAIN

Scores of "tent cities" have sprung up all over Israel. Tens of thousands of Jewish immigrants, unable as yet to obtain housing, are living in tents. The same situation arose when ancient Israel left Egypt during the Exodus. This modern re-enactment of the ancient event appears to fulfill Hosea 12:9 (R. V.) where the Lord warned that He would again make His people to dwell in tents.

JEW'S STILL IN BABYLON

The Government of Israel has appealed to the United States and Great Britain for immediate intervention to save 130,000 Jews of Iraq (Babylon) from disaster. Ever since the Arab invasion of Israel, the Iraq Government's attitude toward its Jewish citizens (who perhaps constitute the oldest Diaspora community in the world) has been a "brazen example of racial hatred," it is said. A new wave of persecutions began a few weeks ago.

JUDAISM'S GREATEST GLORY

Lord Beaconsfield wrote these memorable words to his fellow-Jews: "The pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Has He not made their history the most famous in the world? Has He not hung up their laws in every temple? There is one fact which none can contest. Christians may continue to persecute Jews, and Jews may continue in disbelieving Christians; but who can deny that Jesus of Nazareth, the incarnate Son of the Most High God, is the eternal glory of the Jewish race?"

F. E. P. C. THREAT LOOMING

Bible believers have been warned by the Washington office of the National Association of Evangelicals to protest vigorously to their Congressmen against passage of the ostensibly progressive Fair Employment Practices Commission act, which is again before Congress.

This proposed legislation, ardently advocated by liberal and leftist forces though clothed in innocent-sounding language, actually is a threat to American freedom, N.A.E. leaders say. The bill would prohibit any discrimination on the part of employers because of race, color, religion, or national origin.

N.A.E. officials say they oppose the F.E.P.C. because "it will encourage rule by minorities, will lead to coercion and intimidation by government agencies, is class legislation, will create friction and ill feeling, will give political bureaucracy another instrument of terrorism, and will open every business to the inroads of Communism and other subversive elements."

STRANGE INCENSE!

The average American spent \$24.00 for smoking tobacco in 1948, and contributed only \$6.00 to all religious causes.

LIQUOR—A CIVIC LIABILITY

According to *The Christian Herald*, the budget assigned to the Los Angeles police department is about \$20,000,000. Official records show that \$11,280,000 of that amount is used up in arresting, feeding, and trying the cases of drunks. A Los Angeles councilman therefore said that, since the liquor interests cause this situation, they should be made to pay the costs.

CO-OPERATING WITH THE COMMUNISTS

A religious columnist reports that in Mukden, Manchuria, the Church of Scotland missionary medical school is being operated by a group of Communists and Christians in co-operation. All the expenses will be borne by the Communist Government. Seven British missionaries are said to be on the staff, and the school expects to graduate 150 doctors a year instead of the former 20 to 25. An agreement for joint operation is to run, so it is said, for eight years! Nothing was said as to the teaching of the gospel in the school.

PROPHETS IN ISRAEL

The new state of Israel and its officials may get some going-over if the plan of its president, Dr. Chaim Weizmann, works out. He has invited two rabbis to assume one of the functions of the Old Testament prophets, that of criticizing the government when they see that criticism is needed.

Such an arrangement might be quite healthful. However, it would be a far cry from the prophets of old, who spake as they were moved by the Holy Ghost. They were not appointed by the Government but received their orders from heaven. We wonder what the Israelis would do if God raised up a modern Moses and a modern Elijah to call the nation back to God! The fate that shall befall two such witnesses in Jerusalem during the Great Tribulation is foretold in Revelation 11:7-12.

ZEALOUS FOR GOD'S HOUSE

Zeal for the house of the Lord caused Christ to make a scourge of small cords and drive the merchants out of the Temple. Something of the same zeal seemed to be burning in the heart of a young Sephardic Jew, Abraham Sfati by name, of the Tel Gezer settlement—but instead of a whip he used a sten gun!

On September 12 the young zealot entered the Israeli *Knesset* (Congress) and pointed the gun directly at the shocked delegates. He demanded that Israel rebuild the Temple, a twelve-story edifice, so that Isaiah's prophecy might be fulfilled, "My house shall be called a house of prayer for all peoples."

Sfati, who arrived in Israel from Iran five years ago, was disappointed to find the reborn Israel functioning like any ordinary nation. He had hoped to find a nation living under a truly Biblical dispensation according to the Mosaic Law.

FREE METHODISTS USING ORGAN

An organ was played in the Free Methodist church, Winona Lake, Ind., recently for the first time in the denomination's history. Until a few years ago, no musical instrument was permitted in the church; but the General Conference lifted the ban in 1944, allowing local congregations to furnish instrumental music if desired.

RELIGIOUS WORKERS' INCOME

In figures released by the Department of Commerce, it is stated that in 1948 there were 220,000 people engaged in paid religious work, earning an average of \$1,889 each per year. Some were full-time, some part-time workers. Many others work for the Lord without pay.

If you are out to make a lot of money, you need not enter religious work; but if you want an abundant return in the things of the Spirit and in the life to come, there is no occupation as highly paid as that of doing love service for Christ and His kingdom.

QUIET, PLEASE!

Those who live in the noisy tumult of a big city will be fascinated by this report of a campaign being carried on in Tel Aviv, the all-Jewish city in Palestine:

"What is believed to be a unique campaign in municipal history was inaugurated several weeks ago in Tel Aviv and is apparently on its way to a measure of success. It is called 'Operation Silence' and is a city-wide effort to reduce to a reasonable minimum the raucousness of city life. Tel Aviv has never been a quiet city and, in a climate where open windows are a necessity, noise can become unbearable. 'Operation Silence' was launched with the co-operation of the military and civil police and is being publicized through the medium of the Israeli Broadcasting Service, which has had a special song, 'Quiet Please,' composed for the occasion.

"Street cleaners, radio fiends, and industrious housewives beating carpets are at last being restrained in the activities they pursued late at night or in the early hours of the morning. All cafe owners transmitting music over loudspeakers have received special warning. Newspaper cartoons now deal daily with such humorous items as squeaking shoes and braying donkeys."

REGATHERING ISRAEL

Most of the Jews in the U.S.A., while sympathetic toward Zionism, are quite content to stay in America. But the leaders in the state of Israel are begging for more American Jews to come to the land of promise. "Although we have realized our dream of establishing a Jewish state, we are still at the beginning," says Prime Minister Gurion. "Today there are only 900,000 Jews in Israel, while the greater part of the Jewish people is still abroad. Our next step will not be easier than the creation of a Jewish state. It consists in bringing all the Jews to Israel. We appeal chiefly to the youth of the United States and other countries to help us to achieve this big mission. We appeal to the parents to help bring their children here. Even if they decline to help, we will bring the youth to Israel."

It is written, "I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jeremiah 29:14.

RALPH D. WILLIAMS, EL SALVADOR

● **LAST WEEK** up in the small border town of San Ignacio, El Salvador an angry mob, determined to keep the **evangelicos** out of their town, under cover of darkness rained rocks on our car and the building where we were ministering the Word. Thanks to the courageous intervention of two national guards the attack was quelled, but not before two believers were struck. One of them sustained a bad cut on his head. The windshield of our Speed-the-Light car was smashed on both sides, and a number of deep dents made on the body of the car.

The guards, fearing another attack, advised that we close our meeting. They did not want to have to use their guns. We had driven some distance, though, to visit the struggling churches in the area, and did not like to see the enemy have things all his own way so we decided to go ahead with the service, but to cut it short. At the close of the short message two persons signified their desire to accept the Lord as their Savior.

The group of believers at San Ignacio was brought into existence as a result of the outstation activity of the Gramal church five miles from San Ignacio. The San Ignacio congregation has increased to the point where it now desires to be organized into a church with a regular pastor. The congregation in turn wants to develop outstations. This is the normal line of progress. The townspeople have shown considerable opposition to the plans for growth. A few months ago the believers raised one hundred pesos to pay for a year's rent on a building that would serve temporarily as a church, but the owner was so intimidated that the money was returned and the contract broken. The believers are trying to get together enough funds to purchase any suitable property that might be available for a church. Our visit was made in an effort to encourage them. We hardly expected such violence on the part of the townspeople.

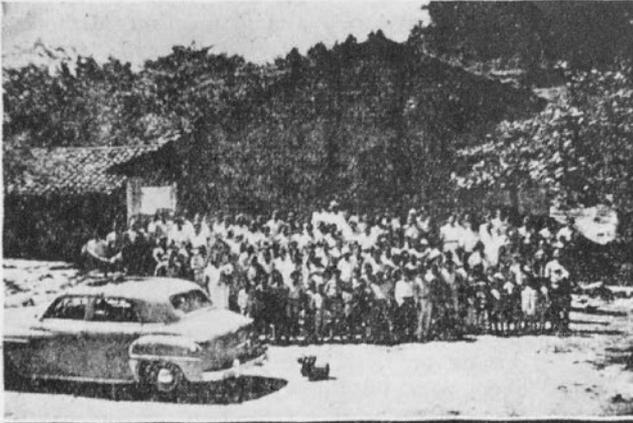
After the service was over and most of the believers had dispersed we tried to find a place of safety for the car. The guards had disappeared. As we drove slowly up and down the unlighted streets looking for a shelter many rocks were thrown at us. We finally decided that our only resort was to return to the hall where we had the service, and to leave the car on the street. If our car was not damaged beyond use we hoped to leave early the following morning. The national Christians were afraid for us to leave that night as they had received word that another mob was waiting for us at the edge of town. The road leading out of town is quite rocky. Alone we would have been at the mercy of the mob.

As we prepared to spend the night in the hall we prayed for our personal safety and also for the protection of the car. We had several blankets in the car. We hoped to keep warm at least. When we went to the car for them lights were flashed upon us. For a moment we thought that it was the mob. Imagine our relief when we saw four national guardsmen. The first two guards had not left town as we had supposed but, having been informed of another attack being organized against us, had returned with reinforcements to warn us and to advise us to leave town immediately. They offered to accompany us in order to protect us on the road. We felt that it was God's way for us. We certainly did not want any bloodshed, and no one can ever predict what a mob of drunken fanatics may do when incited to hatred.

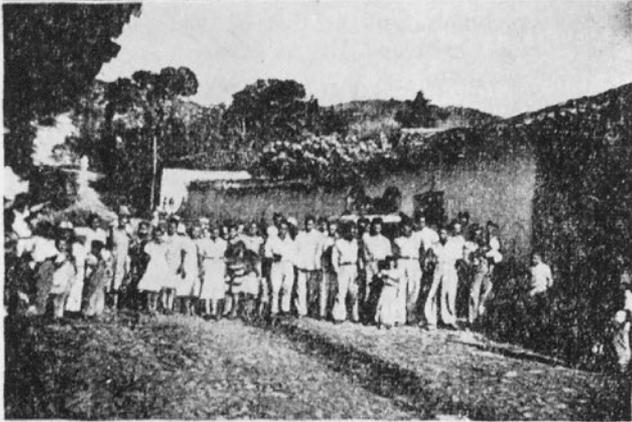
It did not take long for us to get our belongings packed in the car. Mrs. Williams, Francisco Arbizu, and I, and the four guards got in then and started out of town. The windows were all rolled down and the barrels of our escorts' guns were quite in evidence as we picked our way along. They carefully scanned the road all about us as we traveled, but no one appeared to challenge us. The guards left us at the next town.

We understand that the cut in the brother's head is healing over. The car has just come from the garage with a new windshield, and with the dents knocked out.

**NOT AN EVERYDAY EXPERIENCE;
NEITHER WAS IT SO UNCOMMON.**



SUNDAY MORNING: We spoke to a fine congregation at Gramal, El Salvador. The congregation is shown here in front of a new church being erected at great sacrifice.



SUNDAY AFTERNOON: We visited an outstation of the Gramal church in the town of San Ignacio, and spoke to the above group of believers.



SUNDAY NIGHT: We had used a public address system for the afternoon service. Our presence in San Ignacio was not a secret. This is the damage done to our Speed-the-Light car (picture taken following day in San Salvador) under cover of darkness that night—

The enemy

WAS NOT ASLEEP

"THANK YOU!"

Every day brings letters from missionaries and their children stationed at mission posts throughout the world expressing appreciation for their Christmas gift offerings. The Christmas gift offerings were made possible by contributions of various churches, groups and individuals of the fellowship and friends of the fellowship. It is the desire of the missionaries and their children that we express to you their appreciation; therefore, in their behalf we say a hearty, "Thank you!"

Our experience was not an everyday experience, but neither was it so very uncommon. Similar happenings have taken place many times in the past here in Central America, and there is very little doubt but that they will happen again at the least expected times. We do not look for trouble, we look for souls, but we cannot always choose our harvest field. When God says Central America it must be Central America. When He says San Ignacio it must be San Ignacio. These people need the gospel, and someone must take it to them.

We do not know when we will return to San Ignacio. We know that we must return some time and again tell the love of the Savior to a lost and deceived humanity. We know that your prayers are behind us and will continue to hold us up. Pray that we may be given grace and courage to face every emergency.

Friends, what can we do to help those national believers who are out on the front lines of the Christian advance? We cannot let them down. They not only are facing the

darkness and unbelief of their surroundings but violent resistance. There will be a precarious position until they are able to secure a building of their own. That is their goal and they will work for it, but you can help, thus speeding up missionary work and the winning of souls. We are not asking for rich carpets to cover the floor, but a plot of **terra firma** on which to stand; we are not asking for elaborate interior decorations, but for adobe bricks and common native tile for walls and roof—just a simple building dedicated to the preaching of the gospel where the believers and their new converts can feel relatively safe, and can be fairly comfortable. We are engaged in a great struggle to get the Light established in these places of dense darkness and we sorely need your help. If God lays this burden upon your heart, do not count it lightly. Please designate your offerings "San Ignacio Church Building," c/o **Ralph D. Williams and send to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.** It will be forwarded to us.

Reminiscing on Thirty-nine Years of Labor in Egypt

Lillian Trasher, Egypt

● **I HAVE JUST FINISHED** thirty-nine years of labor in Egypt. It is a joy to look back and remember all of the great things God has done for us during the time. Hundreds of children have passed through our hands. I know that their lives have been benefited, but it only has been through the help and support of friends throughout the world that we have been able to carry on as we have. The Lord knows all about it. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Surely He has seen even though I did not or have forgotten.

I have not been able to do as much work as I used to do. I am now spending much of my time simply overseeing the teachers and helpers. I have been delighted to see that the girls I have trained through the years are doing very fine work indeed. They are repaying me many fold for all the personal attention I gave them. I desire to "pass on" what God has given me, that it will not die with me. There is a saying in Egypt: "He who has children does not die."

It seems so wonderful to me that out of all the girls in the States God picked me to come over here in 1910 to be a mother to the hundreds of little Egyptian orphans, many not yet born. Some might have thought such a call undesirable, but to me it has been everything through all the thirty-nine years.

I have had hardships, yes; but the hardships only make the past more lovely. That for which one must labor much is always most precious and my boys and girls have been precious to me.

I remember when I first started here with a few orphans. I was young, I had no money, no house, and no land, but I did have a heart full of great expectations and faith in God. God has never left me or forsaken me. He has supplied all the need, using people from all over the world to send money weeks before I even saw the use for it so that it would arrive on time. The Lord is good. He knows all about us and what we are trying to do for Him each in our small way.

"The resources of God are promised to those who undertake the program of God."



Leonard Nipper
Japan



Mrs. Leonard Nipper
Japan

NEWS NOTES

Mr. and Mrs. Leonard Nipper, new missionary appointees, sailed for Japan on December 10.

* * *
John E. Perdue, who formerly was stationed on the South China field, is now working in the Foreign Missions Department office. His Springfield address is: 417 West Lynn. It is requested that friends remember Mrs. Perdue in prayer. She has a heart ailment.

Work in Argentina

Louie W. Stokes, Argentina

● **ONE DAY** about two weeks before our Bible Institute closed this fall one of the students from Uruguay told me privately that while studying alone one day the Spirit came over him and he spoke in other tongues. I suggested that he ask the Lord for a public confirmation of the blessing. A few days later R. Edward Miller spoke to the students during chapel. At the close of Mr. Miller's message the Spirit fell on all the students, including the student who previously had received the Spirit.

In the closing exercises of our second year of school Robert B. Thomas brought the message and three of our young people were baptized in the Holy Spirit. The following Sunday two others were baptized.

In the Buenos Aires Assembly six believers were filled with the Holy Spirit last week. We are looking to God to continue to pour out of His Spirit here in Argentina.

I have been asked to direct our Bible Institute. Mrs. Stokes also will be teaching. There are a number of needs connected with the Institute. We need material to complete the buildings, bunk beds, books in Spanish to start a library, chairs and tables, a heating plant, a water tank, and a piano or organ. Your offerings for these needs should be sent to the **Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Building and Equipment, Bible Institute in Argentina."**

One of our personal problems has been a place to live. The Bible Institute is in the country. There was no living quarter for us and no house nearby. We have bought a lot and are building a house near the school.

THE PENTECOSTAL ARMY OF THE FUTURE

(Continued from page three)

It was early in man's history when God instituted a supplemental agency to assist the home in the training of the race for God. Recall the incident when Abram saw his brother taken captive; he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan, thus retrieving his relatives. The marginal reading for the word "trained" defines the word as also meaning instructed, which includes instruction in righteousness and in all matters pertaining to life and worship. Thus Abram as a real teacher instructed his servants in worship as well as war. It is interesting to note that the birth of Isaac is not recorded until the 21st chapter of Genesis, which would mean, as far as the birth of the son of promise was concerned, that Abram was a teacher before he was a father.

At this point we would sound an alarm since there are so many of our Pentecostal children who have cut their teeth on Pentecostal pews, have been rocked in the church nursery, enrolled in the Cradle Roll Department, have been transferred to the Beginner, Primary, Junior and finally promoted into the Intermediate or Junior High Department, and seemingly without being converted to Christ, made wise unto salvation, or systematically instructed in the Scriptures. Please realize in this connection that we are losing 75% of our boys and 65% of our girls in the Teen-Age classes. They are dropping out of our Sunday schools, and making themselves conspicuous by their absence in our churches. These facts present a challenge to me. Although Abram could instruct and train three hundred and eighteen in his own house, some of us have a difficult time instructing one or two!

When a young man fell out of the window while Paul was preaching, the apostle quickly restored the youth to life, and brought him back into the church. May I challenge you, as leaders of our churches, to back a Sunday school revival that will restore to the churches those young people who have gone to sleep spiritually and fallen into the world. If we succeed on this point, we must abandon old concepts that the Sunday school is an evil necessity, an unhappy appendix to our big church program, or a "filler-in" for the children and elderly people until time for our profound and spiritual morning worship.

Some time ago I was in a certain district speaking on Sunday school work when a pastor approached me and said, "I'd like to have you come to our church and present the District Sunday School program, but several members on my official board are not in favor of it. Our church gives to missions and evangelistic efforts, they do not intend to exhaust the treasury by sending an offering to the District Sunday school Department." At a time like that a person can't say much, but he thinks a lot. So I thought, "Brother, those deacons may see the time in the history of their church when they would to God they had secured a Sunday school man who could explain the spiritual values of the National Sunday School Standard, start a training class, inspire the people to win souls, challenge the youth to go all-out for Christ. They may see the time when they would appreciate some help to win their own children to the Lord."

Those deacons were against Sunday school promotion; but some time later I heard that one of those very men sent his daughter away to be married to try to save his own face and the reputation of his family! Young people who have been our pride and joy may suddenly, overnight, become our sorrow and shame. You say you can't afford a Sunday school program in your church, in your district. You should say, *We can't afford to be without it.*

This wonderful RWTC program, inaugurated by the Sunday School Department for our Christ's Ambassadors to teach our Teen-Agers how to be soul-winners, Sunday school teachers, and future leaders in our churches, should be capitalized upon by every pastor, promoted by every evangelist, and made available to every young person in the church who wants to shine as clear as the sun and as fair as the moon for Christ. I pray you will not let our young people go unchallenged, allowed to backslide even in the midst of evangelistic campaigns, and miss the mark for their lives. Go after them as Abram went after Lot. Retrieve them for God, and you'll share the distinction with Abram of having your spiritual seed as the sands of the sea and as the stars of heaven.

The Catholics and Communists are winning and utilizing the youth of America for their ends; now is the time for us to awaken to the opportunity to give the truth to youth. In special Catholic rallies, young people are being challenged to prepare themselves for professional leadership as writers, news analysts, radio men, technicians, public school teachers, senators, etc. "Get into the government, politics and statesmanship," they are told.

Our young people, through Sunday school and home training, can be so prepared they will never blush to own Christ's name, but like the apostle Paul will be ready to preach, to teach, to go wherever the Lord may lead.

In this connection, let me say that we need a revival for our youth in the systematic study of God's Word. Parents must share in this responsibility. In some sectors of our constituency, Pentecostal children are allowed to come to Sunday school without even a memory verse learned, far from preparing their lessons.

If you pardon a personal word, I would like to testify that one factor in creating a desire in my heart for the Baptism in the Holy Ghost was the study of the Word. Upon hearing that this wonderful blessing was for me, I pored

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over God's sacred pages of truth. I wanted an experience comparable to the testimony of the Scriptures. And thank God, I found it was as real and as wonderful as the divine record relates. The need of the hour is for parents who will co-operate with Sunday school teachers in putting this Book into the home, the hand, the head, and the heart of every Sunday school scholar throughout America.

When a little fellow was asked, "How did you get saved?" he answered, "I fell in love with my teacher's Bible; then I fell in love with my teacher; and finally I fell in love with my teacher's *Teacher*." I would to God every Sunday school teacher in our denomination might have such a passion for his pupils that with a list of their names, the names of the absentees, the names of prospects, and of those dropped from the rolls, he might go before the Lord, with uplifted face and hands, and cry to God for the salvation of our boys and girls, of our young people and unsaved adults. Such a revival is needed now, and needed badly.

Since many Sunday school teachers do not realize their opportunity as soul winners, I feel that I should relate an incident which happened this spring in one of our churches in the East. I had spoken one night on "The High Calling of the Sunday School Teacher," and a teacher of that Sunday school approached me at the close of the service with tears streaming down her face. "Do you mean that I, a Sunday school teacher, should be a soul winner?" she asked me. "There's nothing closer to the truth in God's Bible," I answered. Then she told me how she had taught for several years in that Sunday school and saw Junior girls come and go, many of them never won to Christ. Still catching the falling tears with her handkerchief, she said, "To think that I've tried for years to win adults, and tried to be brave everywhere I went to testify for Christ, and yet I neglected the most fertile field of evangelism, closest to the church, and closest to my heart." Yes, friends, unless we get a burden to win souls, and carry that burden 168 hours a week, we are failing God.

IV

Finally, I must challenge the men, as I did last summer when I had the privilege of speaking at the Winona Bible Camp in Indiana, sending three messages out over radio station WMBI. One message was "The Twentieth Century Challenge to Christian Laymen." Presbyterians, Baptists, Congregationalists and others have written in to the NSSA office and to *Christian Life* magazine for more information regarding the place of men in the Sunday school. The challenge has struck a soft place in the heart of the denominational world today. We have many adults that are coming only to the eleven o'clock service; they have never entered the classic halls of learning in the Sunday schools. Others have never accepted the challenge to be a teacher of boys or a teacher or worker in a Men's Bible Class.

A traveling salesman went into a Men's Bible Class. Though he was unsaved, he came back again and again because, he said, "I've never seen so many men have so much fun going to heaven in all of my life." I want to tell you, it's not a dried-up long-faced mule-religion that we need to day, but an experience with God that puts joy in your heart, and lots of life and evangelistic fervor in our adult

classes. Ten thousand men of the Assemblies of God are needed at once to get behind this great Enlargement Program, who will go out with other workers of the church and take a census of families in the entire community so as to find people who are without Christ. Get the recruits to win every community of America for the Lord Jesus Christ. We'll build bigger and better churches in the Assemblies of God when we build bigger and better Sunday schools filled with men of God.

When our boys sit in Sunday School from the Cradle Roll up to the Intermediate class, and then look over into the corners of the auditorium and don't see a big men's Bible class, they begin to say in their own hearts, "When I get to be like my Daddy, I'm not going to go to Sunday school either." However, they don't wait until they reach the age of their daddy. As soon as they get enough 'monkey and mule' so that nobody can get along with them, they leave the Sunday school never to return until somebody gets a vision to bring them back.

In closing may I say that the most important step in perpetuating this Pentecostal heritage through our youth, and building the army of the future, is to reach the boys and girls of the Pentecostal Movement. Have a revival in the men's Bible class and fill it with fifty, and a hundred, two hundred, or a thousand men in your community—do not stop until you get them all. Hide our youth from the onslaughts of the evil one. Let parents arise to their responsibility in leading their children to Christ. Strengthen the hands of our Sunday school teachers. Build greater Bible classes for our men and boys. If we do these things we will have an army of the future as fair as the moon, clear as the sun, and as terrible as any with banners.

TIMOTHY'S GIFT

(Continued from page five)

taught me caution in this several years ago when, at an American camp meeting, I rashly offered to lay hands on those who desired spiritual gifts. To my embarrassment a queue of perhaps 200 lined up after the meeting, many of them confirmed cranks and fanatics, most of them facing no special need or ministry, some of them with impure motives of self-seeking. Never again! To so cheapen a thing intended to be reserved for sacred and special occasions brought no glory to God.

(2) It was the elders and it was Paul the apostle who laid their hands upon Timothy. We believe in the laying on of hands, but it must be by those who are qualified by God through maturity in Christ and a recognized office in the church involving spiritual leadership. Laying on of hands for healing may be a different matter—it is for those who believe (Mark 16:17-18)—but in ordination and prayer for the impartation of gifts for service it involves an act of authority. Most assuredly it is not for the young, or for the novice; and it would appear fitting, to say the least, especially in view

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of 1 Tim. 2:12, that it should be exercised by men rather than women.

There is nothing, in connection with the laying on of hands when Timothy received his gift, to encourage an indiscriminate attempt to do the same by all and sundry. The passages enforce the very opposite, for they indicate a ministry by the very few. Paul not only reminds Timothy of the laying on of hands, but he reminds him of those who performed the act, and indeed that provided an important factor in clothing it with significance.

(3) The prophetic indication was confirmed by the reality of the gift. It is comparatively easy to prophesy. Wishful thinking is running at floodtide when praying for those we have great desires for, or when we are viewing the prevailing need and coldness all around and long for revival. To desire spiritual gifts is right, and is commended. 1 Cor. 14:1). Desire provokes prayer, and prayer can provoke prophesying, but there is need for wise and sober discrimination. Desire may be natural, rather than God-moved. In any case, the event is the proof.

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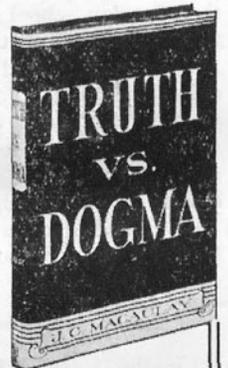


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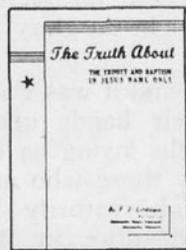


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of the prophet is whether his words come to pass. Timothy's gift, whatever it was, left nobody in doubt. Paul's strong language would be impossible except on a foundation of hard fact that Timothy really did receive a gift. Our safeguard against building too much upon too little where these passages are concerned is insistence upon absolute *truth*. We must demand that gifts and offices indicated by prophetic utterances are actually bestowed. Their manifestation must be insisted upon. Some allowance may be permitted for disobedience or unbelief or fear on the part of the recipient that temporarily hinders the full exercise of the gift from God. That eventuality seems to have arisen in the case of Timothy, although only after an earlier use of the gift that already had proved its reality. Ultimately the manifest possession of the alleged gift is the acid test of the truth of the prophecies that were assumed to bestow it. Our attitude towards proved false prophets has to be drastic. We are fools to continue following them, however rosy the picture they paint.

3. Timothy's Responsibility.

Timothy's gift would not operate automatically. He was charged to "neglect not" (negative) and to "stir up" (positive) the gift of God that was in him. This corrects any too mechanistic theory of inspiration, while it also tends to fix Timothy's gift among the ministries of Eph. 4:11 rather than the "manifestations" of 1 Corinthians 12.

I once heard Smith Wigglesworth say, "If the Spirit doesn't move me, I move the Spirit." It sounded at first like sheer presumption, but he only meant exactly what Paul meant when writing to Timothy. There is a residuum of gift placed within the minister of the gospel who knows that God has given it to him that brings responsibility upon our own diligence and volition. Our Lord taught the same principle when he showed that the good and faithful servant in His parable was the one who "traded" with the talents given to him by the Master. Our God-given gifts have to be used. We are not shut in to waiting for some mystical "moving." It is easy to frustrate the will of God by holding back when we ought to move forward. Hence the context—"God has not given us the spirit of fear, but of power, and of love, and of a sound mind." Obviously this is particularly true of such gifts as those of an evangelist or a teacher.

To "stir up" means to re-ignite. A gift like Timothy's resembles a fire. The simile is gloriously apt for Pentecostal ministry. But the holy fire can burn low; zeal can decline; fervor can be imperceptibly lost. The possessor of the gift from God needs to fan the flame within the soul by prayer, by diligence, by new acts of faith and love, and willingness to suffer. No amount of prophetic inspiration at the impartation of a gift can ensure its continuous exercise and fruitfulness. That depends always upon the faithfulness of the recipient. The lesson of Timothy's gift is of perennial value in any Pentecostal revival. There are many who need no laying on of hands to receive some new spiritual gift. What they do need is to stir up the dormant gift of God already within them—for the glory of His name.

Among the Assemblies

ASHTABULA, O.—We have recently closed a revival with Brother and Sister A. R. Vanderploeg. The meeting was announced for 2 weeks, but God moved and it continued for 5 weeks. The singing, playing, and preaching was a blessing to everyone. The moving of the Holy Spirit was wonderful. Several knelt for salvation, and there were many outstanding healings. We praise the Lord for His power and for the ministry of His servants.—R. E. Howard, Pastor.

HOTCHKILL, COLO.—We have enjoyed one of the best revivals in the history of our church, with the Kindschy Evangelistic Party of Denver, Colo. Twenty to 25 came to the altar for salvation, several were filled with the Holy Spirit, and a number of definite healings took place. Every department of the church was benefited. The attendance and outside interest was very good. Our Sunday School has broken all previous records with 182 present the closing Sunday. Over \$400.00 was raised to finish the interior of the church. The evangelists' preaching, singing and instrumental music was a real blessing.—E. C. Grauberger, Pastor.

OTTAWA, KANS.—The local Assembly has just concluded a revival which is reported to be one of the best in several years. One man 71 years old was gloriously saved and instantly delivered from tobacco after using it nearly all of his life. An elderly Catholic lady was saved, received the Holy Ghost, and was healed, all in one service. Altogether there were 25 or more saved and reclaimed, and at least 19 received the Baptism. The Sunday School averaged 122 for the month of November. Irish Evangelist Peggy Bolam, of Canada, was the consecrated worker for the revival.—Robert A. Peters, Pastor.

FORT SMITH, ARK.—I am now starting my third week with Pastor G. W. Hardcastle, here in New Bethel Assembly, Fort Smith. He is truly a church builder, a pastor with a vision and mighty in word and deed. I have never heard more sound Pentecostal preaching. Brother Hardcastle and his people have recently completed the Sunday School rooms and departments. He brought us here to assist as full-time Educational Director.

Our Sunday School has already shown substantial gains. We have just completed a most successful revival with Sister Willa Short as the Evangelist. Sister Short is a remarkable preacher, truly Pentecostal. Her messages are stirring, challenging and uplifting. Our people without exception loved her dearly. Deep conviction rested upon the people and many consecrated their lives to the Lord. Tobacco and liquor habits were broken from people who came to the Lord. Already, 20 people have been baptized in water, 10 added to the church, and quite a number were baptized in the Holy Spirit. Since the meeting closed only last night, there are numbers more waiting for water baptism and to unite with our church. The spirit of revival will continue in New Bethel.

Our Radio Choir is the best we have heard and is conducted by the pastor's son, G. W. Hardcastle, Jr. We would be delighted to have brethren visit us when in this area.—M. L. Grable, Educational Director.

Coming Meetings

Due to the fact that the Evangel is made up 10 days before the date which appears upon it, all notices should reach us 18 days before that date.

VALLEJO, CALIF.—Jan. 1, for 2 weeks or longer; Evangelist Johnnie Smith. (Roy Whitt is pastor.)

NATIONAL CITY, CALIF.—Jan. 1, for 2 weeks; Bobby Clark, Evangelist.—Clarence E. Goad, Pastor.

UNION GAP, WASH.—Jan. 1—; Evangelist and Mrs. R. R. Nichols and Dalorse Galloway.—Ray Murphy, Pastor.

PLANT CITY, FLA.—Full Gospel Assembly of God, Jan. 1—15; Evangelist Josie Harrell.—H. W. Snyder, Pastor.

COMPTON, CALIF.—Trinity Temple, Jan. 1 (homecoming day) to Jan. 22; Carl and Edna Goodwin, Pomona, Calif., Evangelists. (John Hall is pastor.)

WEST PALM BEACH, FLA.—West Gate Assembly of God, 1723 Suwanee Drive; Jan. 3—; Evangelist Harvey McAlister. (D. J. Haidt is pastor.)

DENISON, TEX.—First Assembly of God, Jan. 1—15; Evangelist and Mrs. M. A. Brazier, Corsicana, Texas.—E. A. Manley, Pastor.

MOJAVE, CALIF.—Jan. 11, for 2 weeks or longer; W. E. Thurmond, Aurora, Ill., Evangelist.—C. E. Thurmond, Pastor.

CHADRAN, NEBR.—Jan. 1, for 2 weeks or longer; Evangelist and Mrs. Norman Correll of Columbus, Nebr. (Robert Paul is pastor.)

BROKEN BOW, NEBR.—Assembly of God, Jan. 1—15; Evangelist Bennie Harris of Ft. Morgan, Colo. (Clyde King is pastor.)

TYLER, TEXAS—First Assembly of God, Jan. 15, for 2 weeks or longer; Evangelist E. R. Winter, Houston, Texas.—B. L. Greene, Pastor.

BEGGS, OKLA.—Assembly of God, Dec. 31 for 2 weeks; Evangelist Wm. Thornton, Tulsa, Okla.—J. R. Harris, Pastor.

CORSICANA, TEX.—First Assembly of God, Dec. 27—Jan. 2; T. J. Jones, Principal of North Central Bible Institute, twice daily, 10 a.m. and 7:30 p.m.—Bracy I. Greer, Pastor.

WINTER HAVEN, FLA.—Jan. 8, for 2 weeks or longer; Evangelist Milton Wells Richards, Long Branch, N. J. (J. Courtney is pastor.)

COLUMBUS, GA.—E. Highland Assembly, 12th and 22nd Sts., Dec. 28—Jan. 15; G. B. McDowell, Evangelist.—G. P. Hertweck, Pastor.

BURBANK, CALIF.—Glad Tidings Tabernacle, Jan. 3—; Bill Durbin, Evangelist, of Hollydale, Calif. (Fern Bixler is pastor.)

CHANUTE, KANS.—First Assembly of God, La-Fayette and Chestnut, Jan. 17—; Christian Jewish Evangelist and Mrs. Lee Kruppick of Tulsa, Okla.—H. L. Duncan, Pastor.

TULARE, CALIF.—Full Gospel Tabernacle, Inyo and "M" Sts., Jan. 1, for 2 weeks or longer; Evangelist and Mrs. Paul S. Boyer.—Paul B. Franklin, Pastor.

EL DORADO, ARK.—First Assembly, 1217 Ross Ave., Dec. 31—Jan. 6; Sunday School revival with D. B. Ballard, Benton, Ark., speaker (C. C. Crace is pastor.)

INDIANA MINISTERS' INSTITUTE

BLOOMINGTON, IND.—South Side Assembly, Jan. 23—25; District Ministers' Institute; G. F. Lewis, speaker; Roscoe Russell, host pastor. Free rooms to ministers as far as possible; reasonably priced meals.—Roy H. Wead, District Superintendent.

ST. LOUIS, MO.—Berea Temple, Compton Ave., and Russell Blvd., dedication of new church and parsonage, Jan. 2, 8 p.m.; W. I. Evans of C.B.I.S. guest speaker. Revival with Evangelist and Mrs. E. A. Reb, of Dallas, Texas, beginning Jan. 1.—James D. Cockman, Pastor.

MISSIONARY CONVENTION

N. HOLLYWOOD, CALIF.—Assembly of God, Jan. 4—8; speakers as follows: Harold Jones and family, Africa; Mr. and Mrs. J. R. Shaver, appointed to India; Mr. and Mrs. George Carmichael, Palestine; John Lindvall, Europe; Harold Lehmann and family, Africa; C. C. Huckerly, Jamaica; Robert Fierro, San Jose; and General Narciso Medina Estrada, Mexico City.—Arne Vick, Pastor.

MISSIONARY CONVENTION

TAMPA, FLA.—Glad Tidings Assembly, 610 E. Floribaska, Jan. 17—22; District Superintendent H. S. Bush in charge. Foreign Missions Secretary Noel Perkin and a plane load of missionaries en route to Africa will be in the Tuesday night service, Jan. 17. Brother Perkin will continue in the convention to Jan. 22. Other missionaries from various fields will be in every service. A revival under the direction of Wesley R. Hurst, Jan. 8—15, will precede the convention. All churches in the Southeast are urged to attend.—J. L. Whittaker, Pastor.

MISCELLANEOUS NOTICES

NOTICE—Service personnel and relatives of men stationed at Aberdeen Proving Ground will be pleased to know that an Assembly of God has been opened in Havre de Grace, Md., at 600 Ontario St. Parents or other relatives who desire his help may write to the pastor, John Pittam, 1414 N. Jackson, Wilmington 12, Del.

NEW ADDRESS—R. E. Silvers, Pastor of Gospel Tabernacle, 2631 E. Willamette Ave., Colorado Springs, Colo.—"We are pioneering a new work here, and expect to be in our new church by the first Sunday in 1950."

OPEN FOR CALLS

Evangelistic

D. Ward Loughlin, 8125 Roanoke St., Philadelphia 18, Pa.—"Due to my wife's ill health, have resigned the pastorate at Avon, N. C. and am entering the evangelistic field. Will travel alone. Reference, Andrew Stirling, District Superintendent, Box 174, Dunn, N. C."

Robert O. Blackledge, 915-42nd, Des Moines, Ia.—"Pastoral and other experience; graduate Beulah Heights Bible Institute, Atlanta, Ga. Am licensed with West Central District. Married, have 3 children; wife has Bible School training and works with children. Have had 15 years experience as commercial artist. Give chalk talks and use flannelboard. Reference, Stanley Clark, District Superintendent, 1111-29th, Des Moines, Iowa."

Pastoral or Evangelistic

Pastor and Mrs. Arthur F. Sengstack, 3304 Carpenter St., S. E. Washington 20, D. C. "Will be open for calls (preferably pastoral) as the Lord leads, after Jan. 1st. Ordained 1939, Potomac District Council. Experienced in pastoral and evangelistic work, also radio broadcasting. Reference, E. O. Dickerson, Box 866, Martinsburg, W. Va., Potomac District Secretary."

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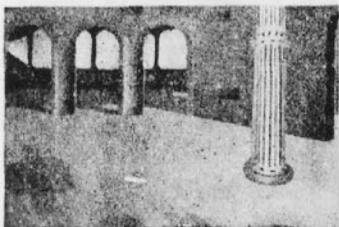
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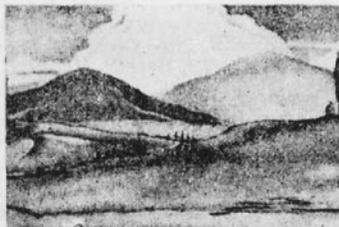
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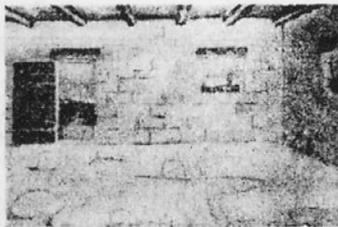
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