

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

The Pentecostal EVANGEL

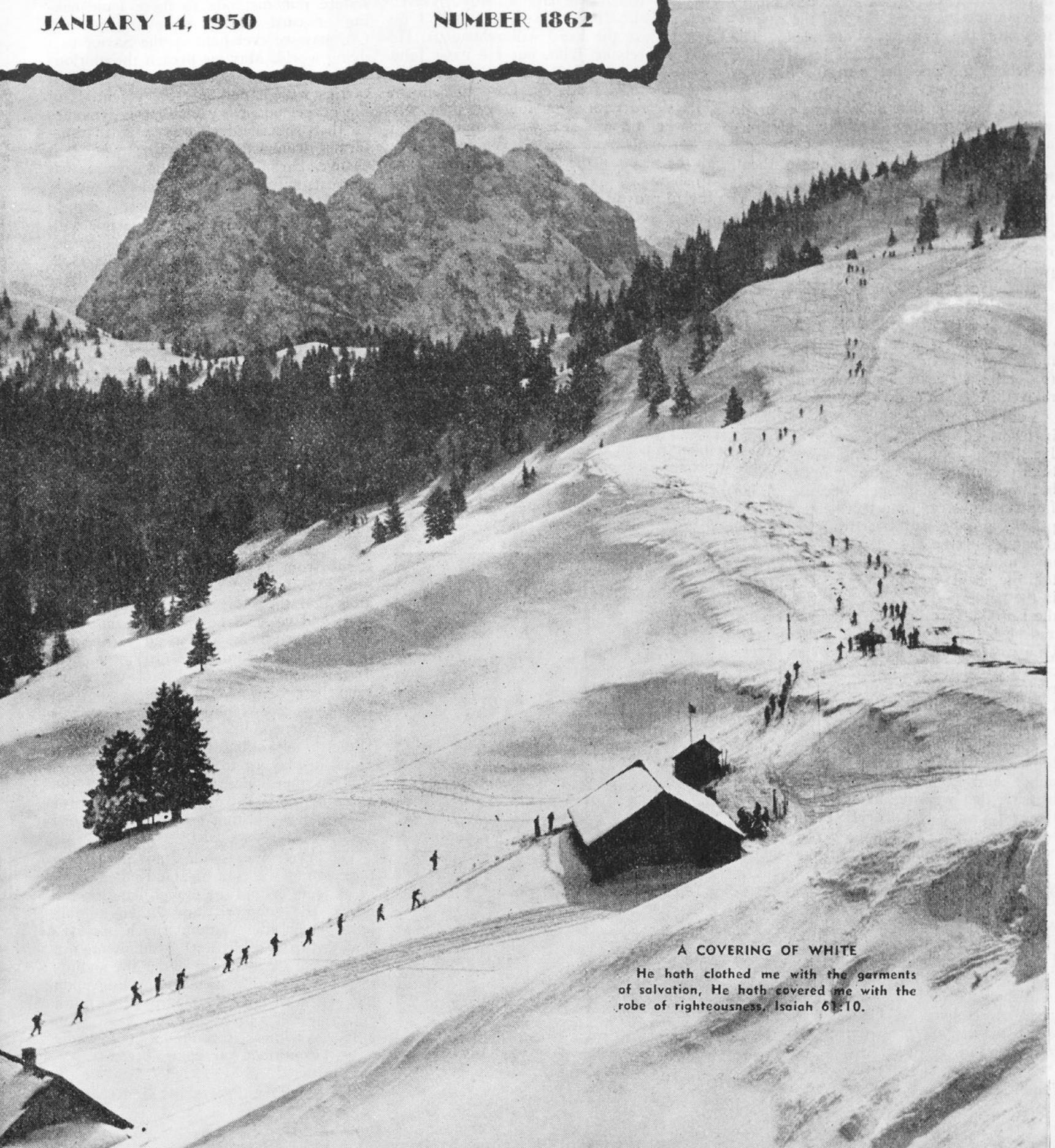
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Skiing in the Alps (Swiss Photo by J. Gaberell, Thalwil)



A COVERING OF WHITE

He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, Isaiah 61:10.

Faith That Stems From a SUPERNATURAL Source

● IN MATTHEW 11:2-6 there is a story which is the basis of my message. The scene is laid somewhere in old Judea, over 1900 years ago. The characters in the story are four men.

One of the characters is a prisoner—a downhearted evangelist whose ministry was coming to an end. Two of the characters are the prisoner's disciples. The fourth character is the Lord Jesus Christ, to whom the prisoner sent his disciples with a question.

"Art thou he that should come, or do we look for another?" the two disciples asked.

Jesus answered and said unto them, "Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

And He added, "Blessed is he, whosoever shall not be offended in me."

John the Baptist wanted a reassurance of hope, a new confirmation of his waning faith. And Jesus sent the disciples back to John with a message that must have revived his spirit and rejoiced his heart.

I am so glad that Jesus answered John in terms of the supernatural. I am glad He showed John that the message he had been preaching was not an empty gospel, but was a potent gospel. Because of his faithful ministry, John had been cast into prison, and he had not lived to see the dynamics of the gospel manifested in his own ministry. John did no miracle. He told the people he was only a voice crying in the wilderness, "Prepare ye the way of the Lord." He called the people to repent and be baptized. But he said a mightier One was coming, and the answer he received from Jesus that day as he languished in prison assured him that the mighty One had come just as he had prophesied.

My friends, this Pentecostal movement is almost half a century old. There may be some who are questioning in their minds and saying, "Is this Pentecostal blessing that we have had all these years the real Latter Rain, or should we look for another?" I want to reaffirm my confidence and faith tonight in that which God has already done among us. I believe this is the real Latter Rain. I believe the experience which we have received, and which we have preached about for nearly five decades, is the real Baptism of the Holy Ghost. I believe the true power of God has been upon us and that this alone is responsible for the existence of this great Assemblies of God movement of which we are a representative body here tonight.

J. O. SAVELL

at the General Council, Seattle

What we need is simply a fresh supply of that which we have already received from God. If we have misgivings I do not believe the Lord will rebuke us. He did not rebuke John, but He gave John a reassurance and a confirmation. I believe that if we will ask the Lord to confirm His Word with signs following, He will answer in a way that will buoy our faith and stimulate our hearts. We need to live in the realm of the supernatural if we are to show that "This is that," if we are going to prove to the world that we are the happy recipients of the glorious Latter Rain and the custodians of God's message for these closing days of time.

I believe that we possess a new life, a spiritual life, that stems from a supernatural source. We were once without God and without hope. By nature we were the children of wrath. The first man Adam is of the earth, earthy, but I thank God for the New Birth. I am glad the New Birth has been one of the fundamental truths in our Pentecostal message, and I pray it may ever remain so. We must be born again. The natural man can produce only that which is natural. Not until we become partakers of the divine nature, by experiencing that spiritual rebirth which makes us new creatures in



J. O. Savell, Texas District Superintendent, in the pulpit at Seattle.

the Lord Jesus Christ, can we exercise the prerogatives of the spiritual man.

I thank God that our life as a Movement does not stem from a natural source, but from a supernatural source. I trust that God will help us that we shall never reduce our methods to mere handshaking or card-signing, or church-joining. Oh, may we ever hold up the Savior to a dying world. May we preach the glorious message of our Lord Jesus Christ, that carries with it not only the potentials of the gospel but every bit of the dynamics of that supernatural power that transforms drunkards into sober men, that changes harlots into virtuous women, that converts natural men into spiritual men.

Paul said to the church at Corinth, "When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." The apostle did not depend on the excellency of his speech and the excellency of human wisdom. It is going to require more of us preachers than an enlarged vocabulary and expressive speech; behind our words there must be a supernatural power to implant in the hearts of our hearers a faith that stems from the supernatural power of Almighty God, a faith in the supernatural.

We not only rejoice in spiritual life that stems from a supernatural source, but we as a people have a power to testify for Christ, a zeal for Christian service, that stems from a supernatural source. Jesus said, in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." My friends, so long as we keep the anointing of God upon our lives to witness and work for God, we are not going to depend upon our natural abilities. We are not going to descend to mere pulpit display, or to reduce the service of God to mere entertainment. With the anointing of God we will go forth to proclaim the everlasting gospel of our Lord and Savior Jesus Christ.

We have come, for the most part, from the common walks of life. God called many of us from behind the plough handles, the desks, the counters, and other humble positions in life. Without much preparation so far as educational attainments are concerned, we went out under the anointing of God, with a message burning upon our hearts that we knew stemmed from a supernatural source; and we have been able to witness throughout the whole
(Continued on page fifteen)



Lorne F. Fox

● SOME PEOPLE do not believe there is a literal hell, but I do. I believe it, first, because the Bible emphatically teaches that there is; and second, because of a tremendous, miraculous experience which God brought to my heart and which I cannot deny.

As I lay prostrate on my back for over three hours one afternoon, the Lord gave me a vision. It shook and stirred me to the very depths of my being. God permitted me to see some of the glories of heaven, and then He allowed me to see some of the horrors and awfulness of hell.

I did not die—I want that clearly understood. I simply fell into a trance, as the apostle Peter did (Acts 10:10). I am not a person given to dreams and visions, but that day God portrayed the awful reality of hell before my mind in such a way that I never can forget it.

I saw pictured before me the soul of an unsaved man going into eternity, at the time of his physical death. That soul left its mortal tabernacle, the earthly body, and moved out of the sick room and into space.

It began to descend. Down, down, down it went into the lower regions, and everything grew dark. Soon it was so totally black one could not see an inch away from his eyes though he had the keenest of eyesight. But still the motion or sensation of descending continued, and after a while there began to appear, faintly at first, weird, fantastic lights and shadows. It was like a flickering fire light which gradually grew brighter and brighter.

The atmosphere, which had been warm, now became stifling hot and almost unbearable, and the descent ceased for a little time. From the lower regions there ascended a weird-looking creature that had been sent evidently to guide that lost soul on the remainder of its journey to the lower realms. Together the lost soul

and the strange creature continued the descent; and at a short distance I was permitted, in vision, to descend and watch again.

Far below us things began to take on definite shape by this time. There appeared far below a great glowing orb. That was the source of the flickering firelight I had seen. It became larger and larger as we came nearer, until ultimately it was so huge a person couldn't begin to see around it. All one could see was a small portion lying within his vision. I want to say this: that huge orb was covered with flames of literal fire—no, I think I would be more accurate if I said liquid fire, for that is as it appeared. Tongues of liquid fire covered every portion of that orb and licked to the tongue of flame at its top.

Finally the descent ceased as we came right up against this great orb, or close to it. There was evidence of a fierce struggle for a moment or two between that lost soul and the weird conductor that had come for him. Then suddenly, with a wild shriek, that soul was plummeted headlong into that wall of flame. Then everything was silent except for the licking of the flames of fire.

Suddenly a weird sensation passed over me. A messenger sent from the Lord stood by my side and said, "Be not afraid. I have been sent of the Lord to sustain and strengthen you." Then that weird, strange sensation passed through my very being and suddenly I felt myself plummeted headlong through that fire. It did not burn or hurt. In an instant, in the twinkling of an eye, I found myself in another realm. It was like being in another world. And in that world I heard the shrieks and groans of souls by countless thousands. I heard ironical, sarcastic laughter. I heard weeping and wailing. I heard cries and curses.

Instinctively, before my heavenly conductor told me, I knew I was in the regions of the lost, the place that we speak of as hell. Let me pause long enough to say this: I believe in literal hell fire because the Bible says it is literal, and also

because I've seen it. I know that it exists.

Not only will the souls of lost men and women be tormented eternally by literal fire, but they will also be tormented by the sins and vices that caused them to be lost. For I discovered, as my angelic conductor led me through the various caverns and corridors, that hell was divided into sections.

Over yonder I saw the greatest gambling games that could ever be imagined. I shuddered. There were devices of gambling which I am sure have never been perpetrated on the face of this earth. There were great piles of gold and silver and precious gems, and these lost souls were gambling with them. They gambled furiously. Every time they touched the devices, every time they touched the money, it burned, and they drew back; and yet some irresistible force drove them to gamble again. They loathed it, they hated it, they wanted to get away from it, but they couldn't. They were held to the spot as by some magnetic force.

Not long ago, when we were traveling to Boise, Idaho, I had a strange experience. We read signs all along the highway advertising a certain gambling place in Reno, Nevada. We stopped in Reno for just a few moments and I said, "I want to go in that gambling place and see just what goes on." It was evening time. We stepped inside, and walked through some of the corridors. Hundreds of people were engaged in gambling of every shape and form. Suddenly my blood chilled. I turned to my wife and said, "Oh, please, let's get out of here. I've seen this place before, and I don't want to stay around it." We went outdoors and it was so good to get a breath of fresh air again. I had seen something just like that, only worse, in the realms of the lost!

In another section of hell I saw an eternal dancing party going on. As I came close and looked into the faces of those lost souls, my heart pitied them with a great pity, for they were so utterly, abjectly weary and tired. They pleaded and said, "Oh, can't we stop for just a moment?" But there was no stopping. The eternal dance went on and on, just like some great churning caldron. I never spend much time preaching against worldly amusements, for I believe that when people really get saved the Lord will take the desire for such things out of their hearts. But I'm going to pause long enough to say this: the modern dance hall is one of the devil's biggest trap doors leading direct to hell.

In another place an eternal drinking party was going on. I have witnessed some scenes of drunken debauchery in this life that have been hideous, but nothing to compare with the wild, drunken orgies that go on eternally in hell. And they
(Continued on page fifteen)

Evangelist Lorne F. Fox described this vision at the Shrine Mosque, Springfield, Mo., during the recent city-wide campaign of the Fox Evangelistic Party.

WORDS OF LIFE

L. H. Hauff*

The words that I speak unto you, they are spirit, and they are life. John 6:63.

My son, attend to my sayings; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Prov. 4:20-22.

● THERE IS power, spirit and life in the Word of God. When we have learned this truth we shall be in a position to benefit greatly from the Scriptures. God's words are as seeds, and properly sown in the right kind of soil will bring forth an increase. His words are always full of life, ready to spring into life, when rightly received.

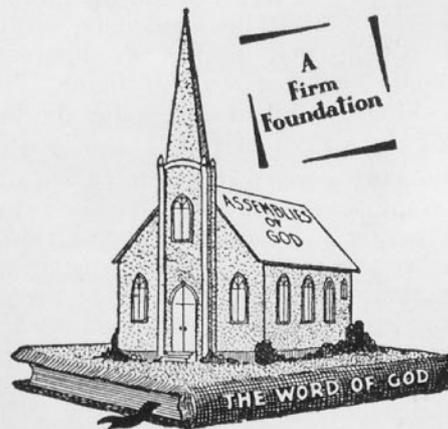
Seeds found in the tomb of King Tutankhamen were over 3,000 years old; and yet, when planted by a man in Portsmouth, R. I., these ancient seeds flourished. Since then, they have continued to multiply until many have been able to taste the kind of peas that graced Egypt's royal table about 1350 B. C. It is amazing that 3,000-year-old seeds should remain alive and retain reproductive powers after all these centuries. Yet God's Word is incorruptible seed that is more potent and enduring. From 1 Peter 1:23 we learn that we were born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. We are saved because the Word has brought divine life to us.

It is God's will that His Word shall bring spiritual benefit to each of us. The apostle Paul said, "It is in truth the word of God, which effectually worketh in you that believe." Whenever we open our Bibles, let us realize we are to sow in our hearts seeds of life that will bring great spiritual blessing to us. Three thousand were saved on the day of Pentecost because "they gladly received his word." As we receive God's Word in faith, it will work effectually in us. In Hebrews 4 it is written, "For unto us was the gospel preached, as well as unto them; but

the word preached did not profit them, not being mixed with faith in them that heard it." Only as we read the word and mix it with faith will it be spirit and life to us.

The Word of God will build faith within us. "Faith cometh by hearing, and hearing by the word of God." Much prayerful reading of the Bible will instill in us faith and expectancy from God. The Word will strengthen us. Peter urged, "Desire the sincere milk of the word, that ye may grow thereby."

Not only are the words of God life to our soul, but they are health to our flesh. The margin gives us this thought: "They are medicine to all their flesh." Here is a blessed truth. Healing can be ours through receiving and believing the Word of God. "He sent his word and healed them," was a truth uttered by the Psalmist long years ago. A centurion in the days of Jesus understood this truth, for he said to the Lord, "Speak the word only, and my servant shall be healed," and his servant was healed in the selfsame hour. Jesus marveled at the Roman officer's faith, and told those around Him, "Verily I say unto you, I have not found so great faith, no, not in Israel." Let us recognize the power, and life, and healing there is in the Word of God.



"The Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct."

Constitution of the Assemblies of God

When someone needs salvation, or healing, or blessing, give them the Word first, before prayer. The Word is the seed that will bring forth life. Prayer will water and cultivate the seed. Prayer is climbing up on the ladder of God's promises. The Word is the foundation upon which we build.

Our text in Proverbs gives us three rules for finding the life and health there is in God's Word.

1. *Incline thine ear.* We must cause ourselves to hear His words. Let our ears be in tune with His promises. We should always be ready to claim any promises we hear or read. The Lord has given us "exceeding great and precious promises, whereby we might be partakers of the divine nature." Let us attend to His words.

2. *Let them not depart from thine eyes.* May we see that God's Word does not change. His promises are yea and amen. Blessed is the man whose delight is in the law of the Lord, and who meditates in His law day and night. The Lord told Israel that His words should be as frontlets between their eyes. There is benefit in *memorizing* much of the Word of God.

3. *Keep them in the midst of thine heart.* You need to "let the word of Christ dwell in you richly." Do you need life, health, or blessing? Jesus gave the secret. "If ye abide in me, and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you." These are days when our faith needs to be in the Word of God, and not in man. Let us *look to Him*, and *not to men*, to bring us salvation, healing, and the abundant life which He has promised.

HOW TO KNOW GOD'S WILL

When I was crossing the Irish Channel one dark starless night, I stood on the deck by the captain and asked him, "How do you know Holyhead Harbor on so dark a night as this?" He said, "You see those three lights? Those three must line up behind each other as one, and when we see them so united we know the exact position of the harbor's mouth." When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling us forward. God in His Book, corroborating whatever He says in the heart; and God in circumstances, which are always indicative of His will. Never start until these three things agree.

—F. B. Meyer.

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THE PENTECOSTAL EVANGEL

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TWO BIBLES

Come unto me, all ye that labor and are heavy laden. Matt 11:28.

● ONE HUNDRED and two years ago there appeared on the continent of Europe, already confused and concerned with imminent widespread revolutions, the *Communist Manifesto* of Karl Marx. It was an impassioned and vitriolic invective against society, and began with the ominous words:

A spectre is haunting Europe—the spectre of Communism. All the powers of Old Europe have entered into a holy alliance to exorcise the spectre; Pope and Czar, Metternich and Guizot, French Radicals and German police-spies.

It concluded its charges against the capitalistic system with:

The Communists disdain to conceal their views and needs. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The Proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!

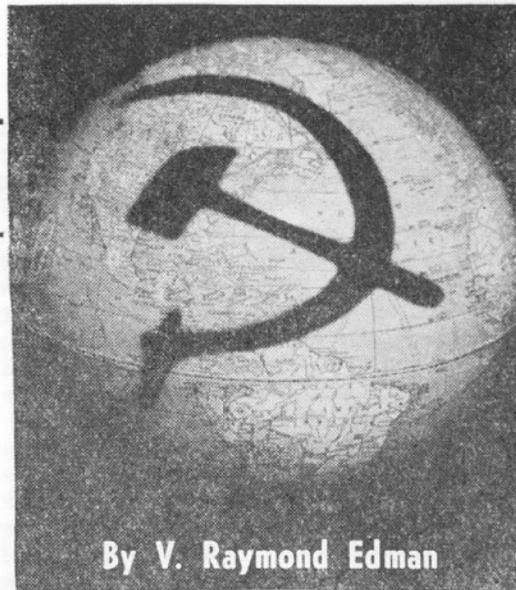
A Flag of Violence

The *Manifesto* was designed to be a trumpet blast of judgment announcing the revolution to end revolutions, but it was stifled and largely silenced by the tumult of reaction against the radical movements of 1848. During the century which has now been completed, however, the message of the *Manifesto* has gone into all the world and has called millions of men to its red standard of violence, bloodshed, and revolution; and today is, without doubt, the most dynamic and at the same time the most diabolical and dangerous doctrine abroad in the world.

Let us consider as dispassionately and objectively as possible the antithesis of two philosophies, with the hope that this study in contrast will clarify for us the issues and eventualities which face our bewildered, bruised, and bleeding world. As we view the condition of humanity around us, we remember the prophetic word of the Savior, "And there shall be . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

The Two Bibles

There have come to be two bibles in the



By V. Raymond Edman

THE WORLD IS AT THE CROSSROADS. Men must choose between Christianity and Communism. Will they follow KARL MARX and his philosophy of heartless materialism—or will they accept JESUS CHRIST and His gospel of divine love? Here the two utterly diverse programs for world progress and peace are ably outlined by the President of Wheaton College.

world: the Christian Bible and the Communist bible. Perhaps many of us are not familiar with the concept that Communists regard the writings of Karl Marx and of Frederick Engels, his companion, as the final revelation of economic and social truth. While practically all Marxists are pronounced unbelievers in revealed religion, Marxism itself has taken on the guise of a revelation. Just as texts from the Gospels are quoted by both Catholics and Protestants, so the words of Marx and Engels are invoked as final authorities both by the revolutionary or "orthodox" Marxists, and by "opportunists" or parliamentary socialists. When a Marxist has significant ideas to propound, he prefers to present them as commentaries on the oracular utterances of the masters. Emile Bourgeois, in *Cambridge Modern History*, speaks of Marx's treatise on *Capital* as "a sort of international Bible," and Hermann Oncken refers to it as "a masterpiece in dialectics, which was thenceforward the book of the law for his adherents."

Karl Marx was a thorough-going materialist, for whom material values alone had meaning and importance, and, in the last analysis, were the only governing factors in human destiny. Of him it has been well said:

"He was convinced that human history is governed by laws which, like the laws which govern nature, cannot be altered by the intervention of the individuals actuated by this or that ideal. He believed, indeed, that the inner experience to which men appeal to justify their ends, so far

TWO DOCTRINES

from revealing a special kind of truth called moral or religious, is merely a faculty which engenders myths and illusions, both individual and collective. Being conditioned by the material circumstances in which they come to birth, the myths embody in the guise of objective truth whatever men in their misery wish to believe; under their treacherous influence men misinterpret the nature of the world in which they live, misunderstand their own position in it, and therefore miscalculate the range of their own and other's powers, and the consequences both of their own and their opponents' acts."

The Two Doctrines

In expanding his materialistic concept of history, often spoken of as "economic determinism," Marx held that class conflict is the jungle law of society, that exploitation of the masses by their alleged masters in removing the "surplus value" produced by human labor is the major characteristic of modern economic organization, and that by an irreversible law capitalism would increase power and wealth into the hands of fewer people with a corresponding impoverishment of the masses, so that the inequities and blundering of capitalism would create recurrent crises, which inevitably would destroy capitalism itself.

In complete contrast to the materialism, godlessness, and brute force of Marxism, the gospel of the grace of God, announced and taught by the Lord Jesus, and exemplified in His life, put spiritual values in the paramount place. He could say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In response to an urgent request that He help make a satisfactory adjustment of an inheritance among brothers, He said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Knowing true values, He could declare, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

To the bewildered and needy down the ages He has said, "And why take ye thought for raiment? Consider the lilies (Continued on page thirteen)

Healed After 17 Years' Suffering

I had coronary thrombosis! But praise the Lord for the "had."

For seventeen years I suffered with this heart ailment. Year after year I was confined more and more to my bed, until I was almost a total invalid. Life was a wearisome thing and I longed and prayed to be "absent from the body," for I was assured that I would be "present with the Lord."

The doctor's orders were seventeen hours of rest out of the twenty-four hours each day. I was unable to walk half a city block without pain and utter weakness. The doctor gave no hope for a brighter future.

My stomach, although normal in other respects, refused to tolerate any more medicine, after seventeen years of pill-swallowing. The only medicine I could take was a new non-toxic form of digitalis.

A kind Pentecostal friend urged me to seek divine healing, but I felt that our blessed Redeemer had something He wished to teach me that would bring glory to His glorious name. I knew that He was able to heal me.

I suffered so much pain and misery that I often prayed for Him to take me before morning, if it was His will, but another day would dawn with its pain and misery. How tender He was! He taught me so many truths of His love and grace while I was laid aside. I think He was preparing me for the glorious fulness of life into which He was waiting to lead me.

I contracted the "flu." The doctor prescribed one of the "sulfas." However, my outraged stomach rebelled and I was attacked by severe vomiting, so severe that something burst in my head (I had phlebitis). I screamed in pain, scream after scream. Coronary thrombosis and phlebitis are painful diseases, but this was new torture.

That night, holding my head in my hands, I sent a cry up to God—it was not even a conscious prayer—"Lord, I'll remain an invalid if it be Thy Will, but I can not bear *this pain!*" Oh, blessed sweet relief—it went like magic. I thanked Him and prayed, "Lord, I know you are willing to heal me now."

The next day I sent for the elders of the church. Brother Underhill anointed me and the saints prayed. Glory! Seventeen years of disease and pain dissolved in the healing flood from Calvary. I poured out my soul in thanksgiving and praise. "Thank you, Lord, no more medicine!" I took my heart pills and threw them into the garbage can.

When my husband came home that night he saw radiant health shining from my eyes and face, instead of the greyness of the shadows of death. I told him of all that the Lord had done for me, and we praised Him together.

I was confident in the quiet faith which He had implanted in my heart, and after supper, I assisted my husband in planting twenty fruit trees. Then my happiness was so great in the Lord, that I walked to a friend's place to tell her of the wondrous work of the Lord. This distance was four times what I was able to go the day before, and I was not tired when I reached there. Praise the Lord!

A week later, the Lord laid it upon my heart to do a real hard day's work—spring cleaning—and then visit the doctor at the end of the day. He gave me the faith to do it. I started at nine in the morning and worked through until seven that night—climbing stairs, washing windows, washing curtains and carrying pails of soft water to do it in. That evening I visited my doctor. I had had many cardiographs, first for enlarged heart and myocarditis and then for coronary thrombosis. I told my doctor that the Lord had healed me. He said, "I am a man of science." But when he had given me a thorough examination, he laid down his stethoscope and said, with awe in his voice, "I am laying aside the weapons of war." After years of saying "Don't," all he told me was, "Do not do anything that a woman of your age should not do."

Praise God, I have received my Baptism since then and I intend to press on.—Mrs. Albert E. Fear, Cedar Lodge, Prince Albert, Ontario, Canada.

(It was on April 19, 1949, that Sister Fear

was healed, and her husband attests the fact that she is still gloriously healed. In a personal letter she mentions that it was the book "Smith Wigglesworth—Apostle of Faith" which led her and her husband into Pentecost, and it was the Evangel that inspired her to trust the Lord for healing.)

MOSES

The life of Moses presents a series of striking antitheses. He was a child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasure of sin, and enjoyed the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the infinite. He was a fugitive from Pharaoh, and an ambassador from heaven. He was the giver of law, and the forerunner of grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him.

The Town That Rejected God--and Perished!

● THE DISAPPEARANCE of the little town of Jacksonboro, Georgia, after its populace had driven the preacher out of town, was recalled a few weeks ago by the death of its lone survivor, a white-haired 105-year-old ex-slave.

Jacksonboro was a rough, tough town located near the hill country, half way between Augusta and Savannah. It was founded in 1794. For 36 years the town went its boisterous way. It flourished as a coach stop and county seat.

Then in 1830 there came a man of God, with a message from God. "Except ye repent, ye shall all likewise perish," cried the little revivalist. But the people laughed. They pelted him with eggs, and they would not let him preach.

The tormented minister turned this way and that, until a powerful man named Seaborn Goodall gave him sanctuary in his home. The following day the itinerant preacher, Lorenzo Dow, went outdoors and again endeavored to preach to the people—but a mob drove him to the bridge and told him never to return.

The fiery little hunchback remembered the words of Christ—"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." He paused on the rustic bridge, removed his shoes, and scornfully shook the dust of Jacksonboro from his feet. Then he turned to the mob and warned that God would bring swift vengeance upon the place.

The townsfolk only laughed at the evangelist's words of warning. But it was not long until, in some unaccountable manner, strange fires

broke out. Windstorms tore off roofs. Beaver Creek, the placid stream that usually flowed so gently through the middle of the town, became a wild and unruly torrent, sweeping away homes in flash floods.

People began to flee from Jacksonboro, even as Lot and his family fled from Sodom. The once bustling town began to disappear, house by house, store by store.

The freaks of fire, water, and wind continued and the few white settlers that remained finally gave up in despair. They moved lock, stock, and barrel to Sylvania, a town five miles away, taking the county seat with them.

Lorenzo Dow had sworn that God's judgment would fall upon every house in Jacksonboro except the home of Seaborn Goodall, the man who had shown kindness to a servant of God. That house alone would be spared.

And so it proved to be. Time removed all traces of the town except the Goodall place.

In that home a negro slave, Richard Bryant by name, was born 105 years ago. He was just three years old when the last white people left Jacksonboro and the county seat was moved. He was a young man when Sherman marched through, burning all the houses along his route—all, that is, except the Goodall home.

When "Uncle Richard" passed away a few weeks ago, the last living link with Jacksonboro, the town that used to be, was broken. But in that desolate region on Beaver Creek one house remains—the Goodall home. There it stands today, a mute reminder of the fate that one day shall overtake all who reject the gospel of the grace of God.

SUNDAY SCHOOL LESSON

by ERNEST S. WILLIAMS

THE REWARDER OF FAITH

Lesson for January 22, 1950

Lesson Text: John 4:46-54

In Romans, chapter one, we read of "the righteousness of God, revealed from faith to faith." Rom. 1:17. One version reads, "A righteousness which comes from God is revealed, alike depending on faith and leading to faith" (Weymouth). This truth seems to be realized in our present lesson.

Jesus had turned the water into wine at the marriage at Cana. Now He is back at Cana. John 4:46. A nobleman who lived at Capernaum had a sick son. Learning that Jesus was back at Cana, he went there to beseech Jesus that He would go with him to Capernaum that his child might be healed, for the child was ready to die. v. 47. What inspired this nobleman to go to Cana to seek Jesus? Was it not that he knew of the miracle at the marriage feast? Thus we learn that one work of Christ inspires faith to believe for another. Faith feeds on faith and develops faith. Unbelief feeds on doubt and increases unbelief. May we follow after faith and exercise faith, for it is through faith that things come to pass.

1. The Importance of the Father.

The father was a nobleman. He enjoyed station in life, but he was humble. Whether he was humble before the sickness of his son, we do not know. If he was not, the critical sickness of the son made him so. God knows how to bring down the proud looks and to humble us. Whatever was the state of the nobleman before, humility is shown in our lesson. He believed Jesus could heal his son if He were only where the son was. In this belief he besought Jesus that He would come down and heal his son. Largely the spirit shown by this father is the spirit which we need to feel if we would receive from the Lord. It is the poor in spirit that He "fillet with good things." It is when we humble ourselves under the mighty hand of God that He exalts us.

2. The Test of Faith.

a. THE TEST OF SIGNS. Jesus would prove the faith of the father. Was he there only because he knew of a former miracle of Jesus, or was he there because he had present faith? This is a question by which we may examine ourselves. When we hear of one whom God has used, we are willing to travel miles to get to him. Do we go just because miracles have been performed, or do we go with present faith for present needs? Jesus said to the nobleman, "Except ye see signs and wonders, ye will not believe." He would have the nobleman, and He would have us, rise higher than sight, to faith. If God has granted signs and wonders, thank Him. If signs and wonders are not seen, may we trust and obey, for "this is the victory that overcomes—even our faith."

The nobleman entered into no argument when Jesus said, "Except ye see signs and wonders." The hour was too serious. When people get

deeply in earnest they usually drop argument. They want the Lord and that is enough. All the answer the nobleman gave was, "Sir, come down ere my child die."

b. THE TEST OF AN OBEДИENT FAITH. Say what you will, faith and works go together. When the nobleman continued his beseeching, Jesus said, "Go thy way, thy son liveth." The nobleman saw no signs. He had only the word of Jesus. Would he accept that word in faith while many miles distant from his son; or would he doubt, seeking a sign or the personal presence of Jesus in the sick room? It was a genuine test of faith. He had nothing on which to stand, nothing to assure him, but the word of Jesus.

When Jesus said, "Thy son liveth," he "believed the word that Jesus had spoken unto him, and he went his way." He met the challenge of faith. He left for home in an obedience of faith. If we had more faith, based on an inward conviction of the soul, a trust wholly in God because of the promises of His Word, we would see more of the glory of God. We want to believe, but we are still so human that we often walk more by sight than by faith.

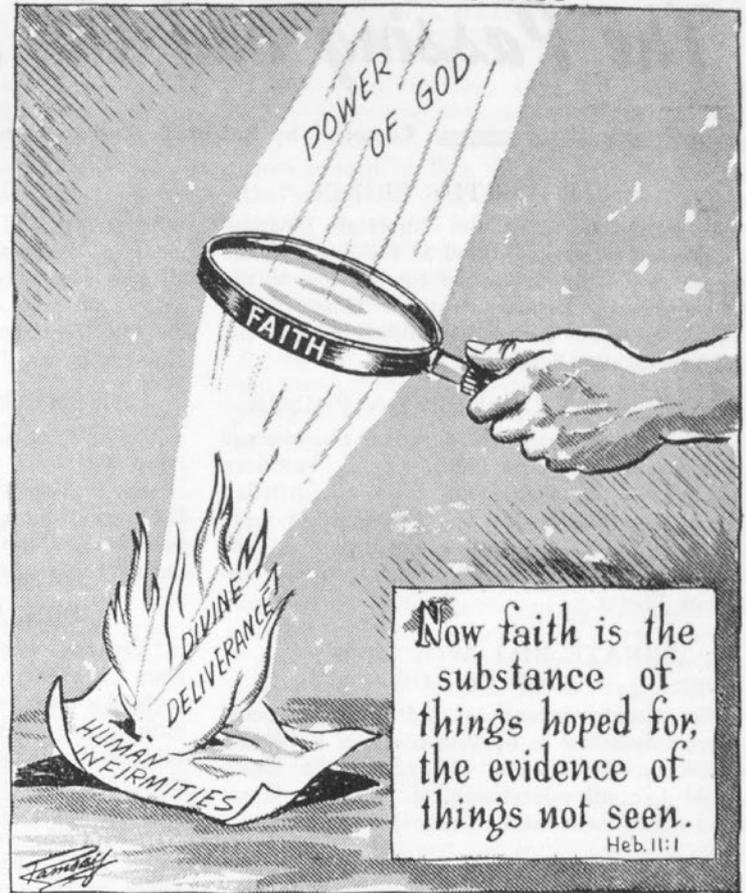
3. The Reward of Faith.

Faith is often tried. Testing does not mean denial. "A double minded man is unstable in all his ways. Let not that man think that he shall receive anything of the Lord." James 1:7, 8. Faith to receive must be steadfast. As to being tried, remember "that the trying of your faith worketh patience." James 1:3. Too often we give up easily. Not so with the nobleman. He started from Jesus with faith, and he continued to believe.

As he returned toward his home in faith "his servants met him, and told him, saying, Thy son liveth." His faith was confirmed. His going to Jesus had not been in vain. The words of Jesus proved to be tried words (Psa. 18:30), on which he could fully depend. God increase our faith. God help us to believe the words of Jesus.

The nobleman would assure himself that the child was well through the promise of the Savior. He "enquired of the servants the hour when the son began to amend." v. 52. When the son began to amend! This looks more like gradual healing than instantaneous. Yet what does the Bible say about it? "This is again the second miracle that Jesus did, when He was come out of Judea into Galilee" v. 54. Could a gradual healing be a miracle? Could it be as fully the work of Christ as an instantaneous

A POWERFUL GLASS



sign? It was in this case. The nobleman learned that the fever left the child at the same hour that Jesus said, "Go thy way, thy son liveth." v. 53.

The nobleman had faith when he left Jesus. His faith was increased as he saw the fruit of faith in the healing of the son, and he "himself believed, and his whole house." v. 53. God grant us faith. God grant results of faith. God increase our faith.

THIS WEEK'S LESSON

The Soul Winner—Lesson for January 15, 1950. Lesson Text: John 4:1-45.

BY FAITH—NOT BY FEELING

Martin Luther was once asked, "Martin Luther, do you feel your sins forgiven?" His reply was, "No, but I'm as sure of it as that there's a God in heaven."

"For feelings come, and feelings go,
And feelings are deceiving;
I'm trusting in the Word of God;
Naught else is worth believing.
Though all my soul should feel condemned
For want of some sweet token,
There is One greater than my heart,
Whose Word cannot be broken.
I'll trust in His unfailing Word,
Till soul and body sever,
For though all things on earth should fail,
His Word abides forever."

Glory to God. The same fixed attitude of faith as expressed by Martin Luther regarding his sins forgiven should be maintained as regards the great fact of our cleansing from all unrighteousness.—C. W. Butler.

The Passing and the Permanent

Compiled by Robert C. Cunningham

A BIBLE FOR THE PRINCE

A high official of the Imperial Japanese household last spring called at the Japan Bible House in Tokyo and asked for a copy of the Bible for the Crown Prince. "The Prince wishes to read the whole Bible during his summer vacation," said the official.

COMMUNIST LEADERS IN PRISON

The fact that Judge Medina had the courage to sentence the eleven leaders of American Communism to prison should make all Christian people very thankful. The Communists were found guilty of advocating revolution in the U.S.A., which would put an end to our religious liberty.

SENATE BILL WOULD BAN LIQUOR ADS

The Senate Interstate and Foreign Commerce Committee is holding hearings in Washington on the Langer bill (S. 1847) which would ban all advertising of alcoholic liquor from interstate commerce and from the radio.

ALCOHOL AND SEX CRIMES

In some areas the wrath of aroused citizens is breaking out against perpetrators of horrible crimes against little girls. We wonder whether the alcohol which has shared so obviously in the blame will get its proper share of attention.

Robert V. Seliger, M.D., of the Johns Hopkins Medical School, is quoted as saying: "Psychopathology deals with emotions and feelings, and it is this area that is most affected by alcohol today. Nice people are running amuck by the use of alcohol."

SHOULD AMERICA HOARD FOOD WHILE MILLIONS STARVE?

In a letter to the *New York Times*, Henry Morgenthau Jr. has suggested that the bewildering surplus of foodstuffs held by the U. S. Government should be given away to the needy in the Far East and the Middle East. He urges that it be done this winter. The surplus includes hundreds of thousands of bushels of wheat and corn, besides millions of pounds of other eatables which are in storage. The suggestion is good. Let us hope it is acted upon.

KEEP THE ISSUE CLEAR!

In the fierce controversy over Federal aid to parochial schools, Roman Catholic leaders must be embarrassed over the stand taken by Representative Andrew Jacobs of Indiana. "He is a devout Roman Catholic in favor of parochial schools, but clear and vociferous in opposing any use of public funds for their support," says *Converted Catholic Magazine*.

Representative Jacobs puts the case thus: "The issue is clear. Either you keep parochial schools and maintain them, or take public funds and convert them into public schools, and they will then no longer serve the religious purpose for which they were established."

NO PIGS IN ISRAEL

So strong and insistent is the orthodox element of the Jews in the State of Israel that all pigs have been deported to Cyprus. There will be no pork eaten in Israel, in violation of the Old Testament laws, if the orthodox Jews have their way!

THE HARBOR AT CAESAREA

The city of Caesarea, situated between Tel Aviv and Haifa, is to be developed as a seaport. It was originally developed by Herod about 15 B.C., and was a principal seaport when Christ preached in Palestine, but only now is its harbor being restored to usefulness.

PREPARING FOR WAR

"Prepare war!" cried the prophet. "Beat your plowshares into swords, and your pruninghooks into spears." Joel 3:9, 10. The great nations are obeying as though they hear the echo of that ancient command. France is spending 18% of her entire national budget for military purposes. Russia is spending 19%, Britain 23%, and the U.S. 33%. Lovers of peace must weep, for there can be only one result of the present armament race; but the truth must stand, "There is no peace, saith the Lord, unto the wicked."

THE BATTLE FOR JERUSALEM

"There has always been and always will be one capital only—Jerusalem the Eternal," cried Israel's Premier David Ben-Gurion. "Thus it was 3,000 years ago, and thus it will be, we believe, until the end of time." With these words the Premier defied the United Nations' resolution to internationalize Jerusalem, and promptly moved the seat of his government from Tel Aviv to the "Holy City."

It was the Roman Catholic bloc and the Russian bloc that carried the vote at the United Nations Assembly in favor of the resolution to internationalize Jerusalem. The Russians doubtless would like to have a hand in the control of Jerusalem, thereby to extend their influence in the Middle East. The Catholics are anxious to see the Christian shrines preserved. But the Arabs, who hold the Old City where most of the shrines are, had promised to preserve the shrines and make them accessible to pilgrims. And the Jews, who hold the New City, were quite willing for the shrines themselves to be internationalized. They object strongly, however, to the action of the General Assembly of the U. N. in assuming the power to dictate control of the capital city of an independent nation.

We are reminded of the prophecy, "And Judah also shall fight at Jerusalem." Zechariah 14:14. The prophet says the nations will gather against Jerusalem to battle, and the city shall be captured, and the inhabitants violated—but the Lord shall descend from heaven and shall intervene on behalf of His humbled, repentant people. Are the nations already gathering, by proxy, through the United Nations? Are the lines being formed for the Battle for Jerusalem?

TIME IS RUNNING OUT!

What we would do for Christ on the earth we must do quickly, for *time is fast running out!* "It appears that in four years the Russians will have learned how to make bombs and have constructed substantial plants for this purpose," predicts Prof. Harold C. Urey, one of America's top atomic scientists. "I should say about two years could and probably will see the lead of the United States effectively wiped out."

Dr. Frederick Seitz, professor of physics at the University of Illinois, goes a step farther and warns: "The greatest danger we face at present is that the Russians will now surpass us in bomb production and in other phases of the development of atomic energy."

Undoubtedly an outbreak of atomic warfare would quickly end our opportunities to win souls for Christ. If God grants us a few more weeks or months here on earth, let us fill the hours with prayerful, purposeful service. As the shadows grow longer, let us work the harder—for *the night cometh when no man can work.*

RELIGION IN SOUTH AMERICA

Monsignor Jose Cardijn, a Belgian priest and founder of the Catholic Worker Youth Movement, has this to say about the religious situation in South America:

"In maps and mission reports, South America appears as a Catholic block of 130 millions. That is one-third of the Catholics of the entire globe.

"In reality, the religious ignorance there is something frightful. Christianity has no influence at all in the economic and social life. In South America, they recognize only three sacraments: baptism, communion, and processions. Christianity is presented in an exaggerated exclusivist cultural form. About 80% of the births are illegitimate. If Pope Pius XII should go to South America and teach his social doctrine, he would certainly be arrested as a Communist, and would be sent to a concentration camp in the interior of the country."

These facts are well known to our missionaries, but it is significant that a Roman Catholic priest should admit that the situation is so dark. South America needs the light of the gospel of Christ.

WARTIME WAGES OF THE C.O.'S

During the war, conscientious objectors were permitted to work as Civilian Public Service Assignees at a stipulated wage rate, and they earned a total of \$1,327,641.76. However, the wages never were paid to the men who worked for them. The money was kept in the Government treasury; and the C.O.'s, as a penalty for their refusal to engage in military service, were even obliged to pay for their own room and board while spending months and years in Government service.

Representative Walter Judd, of Minnesota, has introduced a bill in Congress which would allocate this money to a relief agency to be used to furnish books and equipment for libraries and educational institutions abroad.

CONSCIENTIOUS OBJECTORS

The National Service Board for Religious Objectors announced at Washington that, as of July 15, 1949, a total of 6,439 men were deferred as conscientious objectors under the 1948 Draft Act.

Beginning With God

WESLEY R. STEELBERG

on National Radio Hour, "Sermons in Song"

● THERE ARE two books of the Bible that open with the words, "In the beginning." Genesis begins, "In the beginning *God*," and John's Gospel opens with the words, "In the beginning *was the Word*."

We have just crossed the threshold of the New Year, and as we contemplate the future many of us may be questioning, "Have we gotten off to a good start? Are we getting under way in such a manner that we are gaining ground or making headway?" Beginnings are mighty important, for they often affect continued progress and usually have a vital influence upon the end.

I have in my possession an old motto; it is rather dog-eared, and does not present too attractive an outward appearance, but its message is pungent: it says, "Begin the day with God." It says a lot in a few words. If we would be victorious over temptation, if we desire to accomplish the utmost in every undertaking, if we expect to make advances in both our spiritual and our natural lives, then we *must* begin our day, our year, our life in God. The Psalmist says, "The fear of the Lord is the *beginning* of wisdom (Psalm 111:10)" and may I add that all things of really lasting value within the spiritual or natural realm must have their beginnings in God. A successful business venture, a happy home, a profitable gospel meeting must have its source in God if it is to achieve a truly beneficial end. Time forbids that we elaborate extensively on this truth, but Scripture substantiates it and experience certainly bears it out.

Oh, that all of us might realize how interested God is in every detail of our lives from every aspect, and how disappointed He is when we fail to turn to Him and seek His divine aid in the administering of life's affairs. Who would undertake the construction of a home without consulting architects, contractors and building supply firms? Who ventures forth on a journey and does not consult maps, highway authorities and such? And yet so many launch out on a New Year without even consulting the God who holds time in His hand. They dare to venture on the uncharted course without even considering the great God who alone knows the end from the beginning. How can we expect to realize our hopes of heaven or have any assurance of reaching the goal of eternal life if we do not get started right?

God is waiting patiently, and yet anxiously, to meet us. He longs to fulfill His promises to us by helping us to see that His Son Jesus is the "way," and unless we begin by accepting His Christ as our Savior we cannot possibly hope to realize the benefits God has intended us to enjoy. There will be no experience of a "wrong-way Corrigan" for us. If we desire spiritual and eternal benefits then we must begin by believing God, accepting His Word, obeying His counsel. Then and only then can we hope to walk the paths of righteousness and be led in the way everlasting.

Some of us have found that it pays eternal dividends not only to begin every undertaking in God, but to commit our way (daily progress)

unto God also. Have you learned the secret of such a send-off and a gain in momentum that places every aspect of life in its proper perspective? If not, why not *begin* right now! Begin by approaching God through the channel He has provided—that blessed agency of prayer. Tell Him frankly that you want to get started right, and see how quickly He will answer and arrange all these matters.

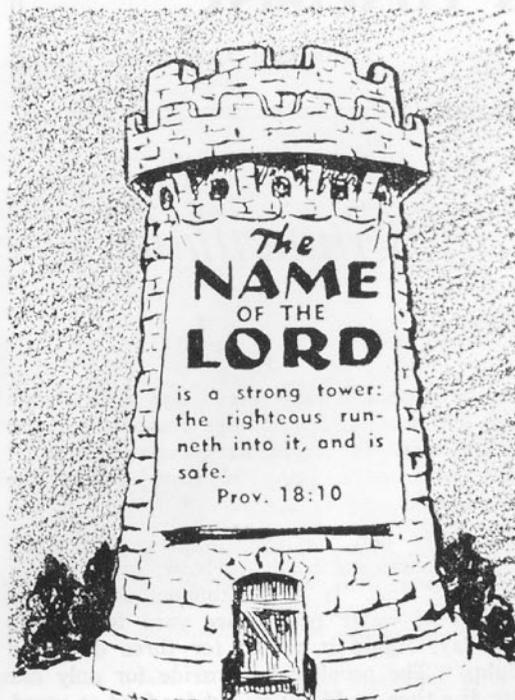
(Letters and offerings for the support of this national Assemblies of God Radio Hour should be addressed to the Radio Department, P. O. Box 70, Springfield, Missouri.)

SPRING ENROLLMENT TO SWELL CBIS ATTENDANCE

Manifold blessings upon this school year at Central Bible Institute and Seminary are reasons for offering special thanksgiving unto the Lord. Times of rich spiritual refreshing are in evidence daily in both chapel and classrooms. Students have especially profited by the preaching and teaching of the General Executives who reside in Springfield.

In order to best equip students for ministry in their particular callings, five major courses are offered: Bible, Theology, Missions, Religious Education and Music. CBIS is grateful to the Lord for the fine spiritual, experienced, and well-trained persons on its faculty. A large library of carefully selected books, numerous classrooms, excellent dormitories and cafeteria contribute to the progress and well-being of the student.

Dormitory rooms for additional students, either single or married, are available for the Spring Semester which begins Feb. 2. About seventy-five more students will be accepted at this time. These may be either new students or those with previous work. Registration will be open in all of the five years. Persons interested in enrolling should write to The Registrar, Central Bible Institute and Seminary, Springfield, Missouri, at the earliest date possible.—Bartlett Peterson, President.



PENTECOSTAL OUTPOURING AT SOUTHERN CALIFORNIA BIBLE COLLEGE

The Word of God says, in Genesis 7:11, "The same day were all the fountains of the deep broken up and the windows of heaven were opened." This verse originally described God's deluvian visitation to man in judgment, but to us at S.C.B.C. it well describes God's visit in grace and glory. The college year started with drops of heavenly rain upon us, and frequently in the early weeks of school we enjoyed light showers from heaven. The cloud the size of a man's hand that had been hovering on the horizon spread and covered the whole heavens, and one morning the deluge broke. The windows of heaven were opened and the fountains of the great deep were broken up.

From that morning until the students left for the C.A. Convention in San Diego, a period of ten days, classes were completely laid aside, meals were forgotten, everything that could be avoided was left undone, and all with one accord gave themselves to seeking God and receiving from Him. As we stayed on our faces before God the plough of His Spirit struck deep into our hearts and lives. Sins were confessed and forsaken, hard feelings were acknowledged and superseded by love and fellowship; superficiality was replaced by glorious reality. There was a mighty heart-searching by the Spirit of God. No one could stand the searching light and be unmoved, and it showed up much of which the individuals themselves were unaware. Our chapel was filled with praying, weeping, repenting Christians.

After the Spirit of God had done a thorough job of purging out that which stood in the way of His blessing, the gentle rain of heaven began to fall—not in drops but in showers, in bucketfuls, in a deluge, until it was a mighty tide of blessing which seemed to bear us up on its crest to the very presence of God.

Students were receiving the glorious Baptism of the Holy Ghost; not one here and one there, but over here five girls were filled almost simultaneously, over there four boys received the precious infilling, and this was but the start. For two days we tried to keep some semblance of records. In that period 29 had received the Baptism of the Holy Spirit. But it was impossible to reduce the work of God to figures, and only He knows all that has been accomplished through this visitation of His Spirit. I have been ministering in this way for twenty years and I have never seen anything closer to the Pentecostal pattern. No one was responsible for the beginning of this move—we didn't even have a speaker for the chapel that morning, for he failed to arrive. No one throughout the entire period sought to focus any attention on himself—it was all for Jesus. However, much teaching has been given during these days under the leadership and direction of the Holy Spirit, so that the blessing and power of God manifested in these lives will not be dissipated or run off without direction or purpose but will bring honor to His name and fruit to His everlasting glory in the lives of these precious young people.—Irvine J. Harrison, President, Southern California Bible College, 450 Ave. 64, Pasadena 2, Calif.

Be a friend—win a friend. For \$1.00 you can send him the Evangel for 8 months.



The Records Division of the Foreign Missions Department (Left to Right): Ella Sutherland, Jerry Harmon, Leota Laughlin, and Jerry Magee. Mrs. Jay Weaver, who also works with the Records Division, is not shown.

All offerings coming to the Foreign Missions Department must be received, receipted, designations noted, recorded and reported. This, in a nutshell, is the work of the Records Division.

The Records Division is only one of several necessary divisions of the Foreign Missions Department. A staff of between thirty and forty persons is kept busy all the time in the headquarter's operation of the General Council Foreign Missions Program, serving the fellowship, and servicing the missionaries on the more than fifty fields.

The cost of operating the department is heavy. Besides salaries there is expense for cables, telegrams, postage, office supplies and equipment, art work, printing, promotion, transportation, etc. The only funds that can be used to defray these expenses are offerings specifically designated, "Office Expense." (All offerings coming to the Foreign Missions Department are used as designated; if undesignated they go into the general missionary fund and are used in maintaining missionaries on the fields.)

For some time the Foreign Missions Department has been short of funds which could be used for operating the office. Friends are requested to keep in mind the office expense of the Foreign Missions Department, and when sending in offerings to designate a portion of the offering regularly for "Office Expenses."

Send all Foreign Missionary offerings to:

FOREIGN MISSIONS DEPARTMENT

434 West Pacific Street

Springfield 1, Missouri

Torrential Rains in Guatemala

John L. Franklin

GUATEMALA CITY, GUATEMALA, November 26—Torrential rains swept Guatemala last month leaving a tragic toll of 4,000 dead, 50,000 homeless, and \$22,000,000 damage to crops. Many thousands lost all they had. The coffee crop was a total loss. Said an editor of a daily paper: "We may soon see the Pale Horse of the Apocalypse stalking through the land."

During the first week of October a hurricane was born off the Caribbean north coast of Guatemala. It drew heavy rains from the

Pacific Ocean. For three days and nights rain fell steadily. Mud houses began to collapse and most of the crops were ruined. Some of the crops were being harvested when the storm came.

Scarcely had we dried our clothes when another hurricane began to blow, more violent than the first. It was estimated that twenty gallons of water per square yard fell during one day. Again it rained for three days and nights. The people who provide for only one day at a time could not go out for food or wood.

They sat shivering in their homes, or went to bed and covered themselves with boards and other heavy materials to protect themselves from the dripping clay tile roofs. Many adobe houses fell killing occupants, and landslides swept down the mountains burying houses and entire villages. Dry river beds were filled to flood stages.

We were anxious for our believers of the coastland. Observation planes had flown over the area and returned with the report that it was under water, with only the tops of houses showing in some places. After five days we loaded the station truck with provisions and started out to see about them. With much difficulty we made our way to San Jose some sixty miles away. From there we used a twenty-one-foot motor boat and followed the inter-coastal canal for fifty miles to an island where most of our believers of the coastland are located. We set out at noon against a powerful current. (The motor boat was one given by the Texas Ambassadors. During the rains the national minister in San Jose had used it to transport people to safety. He went up and down the streets with it.)

Once during the trip we almost were swept out to sea, but the powerful motor went past the danger point. It pushed ahead against currents that no other boat was able to travel against, so we were the first to make the trip and to arrive with provisions. As we went along we saw people gathered on little knolls. It was hard to pass them up.

Part of the time the canal was clogged by masses of waterlilies and we had to detour through mangrove swamps, and cornfields, ordinarily dry, but covered at the time with eight feet of water.

At 8:30 that night we became stranded on a bar only a little distance short of our destination. The tide was running out rapidly hastened by the swollen river. The water at the bar was less than a foot deep. We got out and strained at the boat but were unable to get it out into deeper water. A storm was threatening from the east. We began to pray, and almost instantly a breaker rolled out toward us. We steadied the boat for the impact. It was an anxious moment. The boat took the breaker squarely on the nose and soon was afloat. We jumped in, started the motor and made it out to deeper water before the wave subsided. In fifteen minutes we had reached the island.

The Marcos, the national pastors, were glad to see us. Mrs. Marcos was sick, and the three little children were hungry. One was covered with running sores from chicken pox. They were thankful for the powdered milk, the beans, and other supplies. No one on the island had been lost, but the harvest had been demolished.

It was quite late when we finished unloading the boat, and made it secure against storm. I rigged my hammock in the church. The next day the people came to get the food. We decided to stay for a service that night and to leave afterward. Our message was on God's provision in time of need. We tried to encourage the people. They have six months ahead of them before planting time, and then another four or five months before another harvest.

After the service another squall blew up. By the time the rain had subsided the tide was too high to attempt the return trip that night

so we waited until the following day to start.

Back in Guatemala City now, I have two small checks on my desk, money that came in unsolicited from the C.A.'s of Venezuela and the believers in Honduras who read of the

hurricanes; also, we have received money from the Foreign Missions Department to help. We are truly thankful for we know that it is going to be a hard pull on the people of the one island, and also on believers of other areas who also were hurt by the rains.

"What Shall We Cook Today?"

Miss Elsie M. Bridgman, Pakistan

● "WHAT SHALL WE COOK TODAY?" has become the daily question of the boy who cooks for me. It is easy to say, "Oh, just cook whatever you have to cook," but when there is nothing at all to cook that would mean nothing would be cooked. We do not have a chain grocery around the corner. There are markets but only on certain days and we have to go from two to five miles to them. When we run out of something to cook someone has to go in search of food.

While I was in Purulia and for a little while after I came to Pakistan we were able to get some army surplus canned food, but that is not available now.

For the past three weeks I have been eating the Indian food, curry and rice, regularly, which is quite tasty. I also have learned to bake bread over the open fire. I find it most palatable. I have no oven as I could not bring my oil stove with me. We get some whole wheat and have it ground into flour for the bread. Then we add salt and enough water to the batch we are preparing to make a stiff dough. The dough is kneaded and divided into balls. These we roll thin, and place on a hot griddle—minus shortening—for a minute. After that we hold the cake over the open fire. It puffs up into a delicious bread. I eat it with butter and molasses made from *gur* (made from the sap of a tree). Butter, when available, is \$2 a

pound. Even substitute butters are expensive.

Since we must go so far to market we get most of our vegetables by going from house to house inquiring if there are any vegetables for sale. One day everyone else was busy so I went in search of food. "Do you have any *lau*, *kumoro*, *shakrkand*, *sak*, *katahal*, or *am* to sell?" I asked.* I came back with enough vegetables for the day. This was my first experience canvassing to buy.

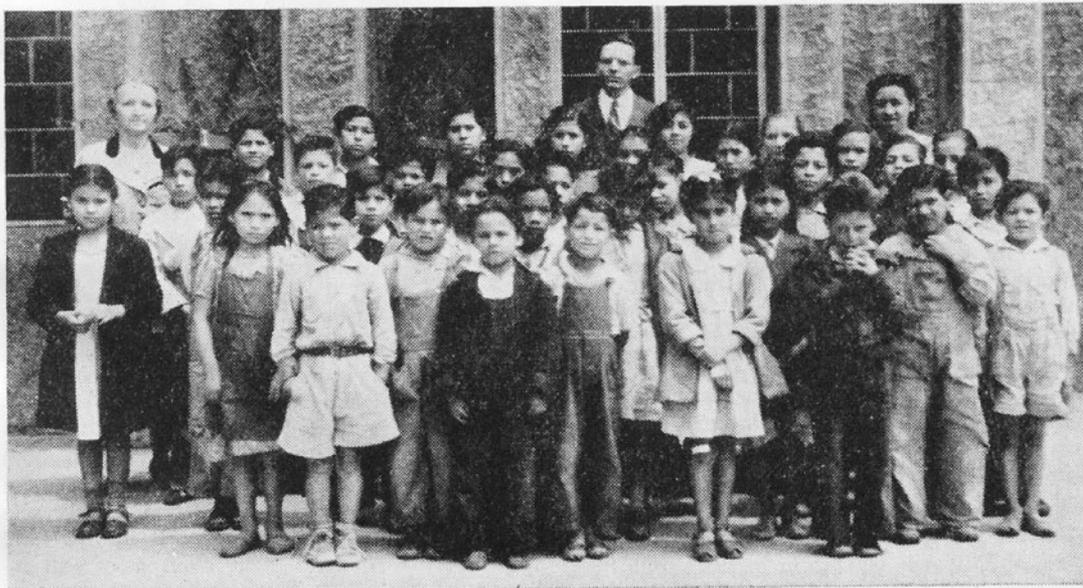
Fish is one of the main foods of the Bengali people but we do not have any streams for fishing in this particular area. Some goats are butchered, but not many. Chickens are scarce; therefore, eggs also.

*Food Key: *Lau*, a gourd-like vegetable; *kumoro*, a pumpkin; *shakrkand*, sweet potato variety; *sak*, an herb much like spinach; *katahal*, jack fruit; and *am*, a fruit called mango.

Send all missionary offerings to

**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.



Day school students at Sogamoso, Boyaca, Colombia. Miss Trella B. Hall, left, and Don W. Nowowiejski, upper center, are in charge of the school.

Former Officer Saved

Mary Orphan writes from Greece, where she is engaged in missionary work: "About a week ago something happened that made our hearts rejoice. A man, a former officer, came to our service under deep conviction. Opportunity was given him to speak. He told us that in this last war he sentenced a number of men to death. Among them was a man who prior to being shot requested that he go to a certain address. The officer did not go to the address, but he could not forget the instructions of the condemned man. One afternoon last week his barber (a member of our church) invited him to attend church. The barber gave him the address of our church. It was the same address that had been given the officer by the man sentenced to death. The former officer was at the church long before our service time, and it was not long before the crimson flow from Calvary had washed away every stain.

"This episode has put a deep hush on our people. We are looking to the Lord to pour out of His Spirit, and to move men and women in this eleventh hour."

M. Marguerite Flint reports from Hardoi, U. P., India: "There are thirty students enrolled in our Assemblies of God Bible Training School. Our Sunday school and Sunday evening services are well attended. One young man who attends the evening services says that he expects to accept the Lord Jesus soon. Another young man seems interested, and is under conviction. One of our students in the Bible School was filled with the Spirit during the past month, and there is a very sweet spirit upon all. We thank God for His good hand upon us.

"The evangelistic work has been held up some because of bad roads and excessive rains, but the workers are doing their best, and the Lord is blessing the Word."

Glen F. Emberson, who is starting a mobile library in Hawaii for the purpose of getting good literature into the hands of the Japanese and Chinese of his section who are eager to read, will be glad to receive evangelical books from anyone who would like to donate books for that cause. The books may be second hand if in good condition, and should be written in ENGLISH. Volumes of the following classifications are desired: Christian biographies, books on guidance and instruction, missionary books, Christian fiction, Christian books for children, and young people. His address is: Glen F. Emberson, P.O. Box 805, Puunene, Maui, T. H. Books may be sent at a special rate. Label your package "BOOKS."

Ted R. Vassar reports from Junnar, Poona District, India: "We have just closed one week's meeting with Mr. and Mrs. Tommie Evans. Five were baptized in the Holy Spirit, and one Hindu woman was saved. The sweet presence of God continues to hover over us here on the Junnar compound. We are busy blasting rock to build a school, hauling sand, and getting ready for Christmas."

FELLOWSHIP NEWS

National Radio Hour

The new 30-minute radio program of the General Council of the Assemblies of God will have its initial release on Easter Sunday. It will be entirely different, both in nature and in name. Be listening. Be praying. And don't forget that the Radio Department is depending on our entire Fellowship to stand behind the new venture financially, too, for the longer broadcast will cost much more to produce than the present 15-minute "Sermons in Song" program.

World Conference in London, 1952

During the Pentecostal World Conference held in Paris last May, it was decided that the next gathering should be held in 1952, D.V. Immediately the Secretary of the British Pentecostal Fellowship extended an invitation to meet in London, England. Since it is necessary to book halls for the Conference at least two years in advance, the Advisory Committee of the World Conference and the Secretary (David J. duPlessis) have decided to accept the invitation of our British brethren. Begin now to pray for this Conference of Pentecostal leaders in London, 1952.

Minutes of Paris Conference

Brother duPlessis advises that minutes of the Pentecostal World Conference in Paris are available. Those desiring a copy should send a dollar to David J. duPlessis, P. O. Box 328, Cleveland, Tennessee. (By enclosing a second dollar you may obtain a two-year subscription to the quarterly magazine *Pentecost* which Donald Gee is editing at the request of the World Conference. Brother duPlessis will forward your address and money to the publisher in England.)

A Trailer for District Representative

The assemblies in South Dakota are widely scattered, and the District Sunday School Representative and C. A. President (S. E. Johnson) has had to be away from home a great deal in order to visit the assemblies. So the District has purchased a 26-foot house trailer for the Representative, and now he can have his family with him in his travels. The trailer is being paid for out of the State Sunday school offerings.

Good Publicity in Arkansas

When Assembly of God churches get into the news because of their stand for righteousness, it is good publicity. And when the Attorney General of the State backs up the churches in their protest of a State law, it is good news. The story comes from Paris, Arkansas, and is told in the Nov. 17 issue of the *Arkansas Baptist*.

"Church Beliefs Overrule Law on Physical Education," the heading reads.

"Required student participation in certain physical exercises may not interfere with a person's rights to religious freedom, Attorney General Ike Murry ruled. He said State and Federal constitutional provisions guaranteeing freedom of religion in some cases overrule a

State law requiring physical education in Arkansas schools. "He told the superintendent of Paris schools that girls could not be required to take certain exercises if it is against their religious belief to wear shorts or slacks, and (if) they believe it indecent and sinful to take those exercises in regular dress.

"Superintendent Hal J. Kennamer said two Assembly of God ministers told him some time ago that several of their feminine parishioners had protested certain calisthenics and the garb they were expected to wear."

The Baptist paper commends the Assembly of God ministers for their stand against indecent dress.

Church Destroyed in Clovis, N. M.

The Assembly of God church in Clovis, New Mexico, was burned to the ground on Nov. 19. The pastor, Roy H. Stewart, is continuing to hold meetings and raising funds to rebuild the church; but his Bibles, library, notebooks, sermon material, etc., were all lost in the fire, and he misses them sorely. If some of our brethren have good books and other material which they might spare, Brother Stewart could make good use of them. His address is: P. O. Box 709, Clovis, N. M.

"Patient in Tribulation" (Rom. 12:12)

The work of God's servants is not easy, and we need to bear one another's burdens in a spirit of true Christian brotherhood and fellowship. Paul's exhortation to the Romans was so very practical. "Rejoice with them that do rejoice, and weep with them that weep," he wrote. "Be kindly affectioned, one to another with brotherly love . . . rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

Two items of news from West Texas District would touch the heart, and at the same time inspire us to fight the good fight of faith until the victory comes. One item in the District paper tells of a church fire at Childress, Texas.

In April, 1948, a surplus Army chapel was bought from the government and moved to the church site. In June, 1949, lightning struck the steeple and a fire resulted, damaging the interior extensively.

But the people were undaunted. They repaired, remodeled, and redecorated their church. They also finished the basement, painted the outside of the building, and ran new sidewalks.

They have not allowed their own troubles to dim their missionary vision. The pastor, Virgil C. Sparks, reports that a special missionary rally was held on Oct. 22-23 and an offering of \$208.38 was received for foreign missions on Sunday morning. That same afternoon they had a mortgage-burning ceremony, and District Superintendent J. A. Thomas dedicated the beautiful debt-free building to the service of the Lord.

The second news item informs us that two weeks later, on Nov. 6, the faithful wife of Pastor Sparks went home to be with Jesus, following a long period of illness. There are two children: Marissa, age 13, and Brooks Timothy, age 21 months. May God comfort and bless Brother Sparks and his children.

Ministry in Veteran's Home

Allen J. Brown, one of our ordained ministers, describes the unique ministry which the Lord has given him:

"For over two years I have enjoyed the

A NOTE OF THANKS

We are grateful to all our friends for their many cards and other expressions of Christian love during the holiday season. Our prayer is that God's richest blessing may rest upon every one in all the time that remains before the return of our Lord.

Signed: Ernest S. Williams, Wesley R. Steelberg, Gayle F. Lewis, Ralph M. Riggs, Fred Vogler, Bert Webb, J. Roswell Flower, Wilfred A. Brown, J. Z. Kamerer, Noel Perkin.

privilege of being the first duly appointed Chaplain of the Washington State Veterans' Home, at Retsil, Wash.," he states. "This Home was established over 40 years ago for the Civil War veterans, wives, and widows. Later it included the Spanish-American War veterans. Still later it took in the veterans of World War I, and now World War II veterans are coming in. We have Civil War widows as old as 97 years. The average age is about 70.

"There is a fine 100-bed hospital at the Home, which is well staffed, and it was my privilege to visit this hospital three times each day, in addition to holding regular services in the chapel.

"I have resigned as Chaplain, effective Jan. 1. My new address will be: 2114 Cross St., Montrose, Calif."

G. I. RELIGION

M. C. NELSON

Servicemen's Correspondent

"Why are American servicemen called G.I.'s?" I asked a group of French young people after a Sunday evening service in their church in Soissons. Surprisingly enough, one of their number knew the answer: "They are Government Issue."

Religion, however (or, to use a better word, *salvation*) can not be issued by any government, though an Army officer once used such terms to describe a worship service. Chaplain R. S. Woodsen vouches for the story:

A fellow chaplain, he relates, was on maneuvers with his troops and found it impossible to conduct services because of the constant marching. On Thanksgiving Day the Regimental Commander decided to call all of his men together for a Thanksgiving Day service. As the various companies were marching up to the place designated for the meeting, the chaplain heard one of the junior officers say somewhat contemptuously, "Come on, boys, and get your G. I. religion."

In military circles men wear G. I. shoes and clothes, eat G. I. food, and use G. I. equipment, but not so their religion. That must come from God. Military leaders have provided excellent chapels staffed with well-trained Chaplains* all around the world, but there is both a shortage of chaplains and a shortage of Protestant religious literature that plainly sets forth the plan of salvation. It is in this field and in correspondence with hundreds of service-

* The Assemblies of God have eight Chaplains yet in service. Three are with the U. S. Air Force and five with the Department of the Army; three in Europe and five in the States.

men that the Servicemen's Division of the C. A. Department has had such a fruitful ministry.

A letter from Chaplain R. L. Smith, bearing a December 1949 postmark, points up the value of a series of tracts prepared by the Servicemen's Division. During a recent northern amphibious operation, in the course of which the Chaplain rode on four different ships from six to eleven days each, he daily passed through the compartments and areas where the men were gathered, and handed out copies of the tracts—a different one each day. Said the Chaplain: "From observation I know the men really read them, and considered the message. . . . Therefore from experience I can testify to the valuable assistance you are to the Chaplains, and for this help please extend to the members of your committee my most grateful appreciation."

Parents and loved ones sincerely appreciate the ministry of such men as Chaplain Smith, but all men do not avail themselves of the opportunity of attending chapel services, and many others find it impossible to do so. The Servicemen's Division reaches some of these men through regular correspondence channels. Our mailing list of 1,600 men, however, does not reach all of the men who are in the service from Assemblies of God homes. Won't you, reader, send us the names of your friends in the service? Be sure that you list the following information:

Name, rank, serial number

Military address

Saved? Your relationship to him

Your name

Address

Mail this information, please, to the Servicemen's Division, C. A. Department, 434 West Pacific St., Springfield 1, Mo.

It will be a pleasure to send to your friends and loved ones copies of our service bulletin, *Reveille*, and to enclose gospel tracts in the letters that we will mail to him during the coming year.

If he or she who is in the uniform of Uncle Sam is not saved, we would like to work with you to win him to the Lord.

TWO BIBLES—TWO DOCTRINES

(Continued from page five)

of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith . . . but seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

To the greedy who made merchandise of religion He could say with sternness, emphasized by a whip of ropes, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves."

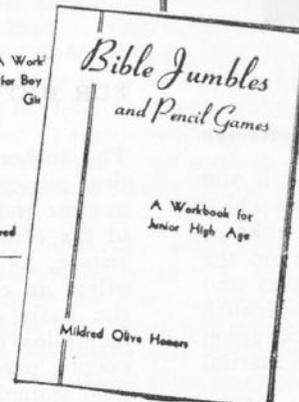
A Righteous Kingdom

To the Lord Jesus Christ the strife and sorrow rampant in the world were the result of sin and selfishness, which could be offset and overcome only by newness of spiritual life within the breast of the believer. Over the restless, ruthless, rebellious children of men who hated God and one another there still remained the kingdom of God, which righteous and beneficent realm was to be entered by faith on the part of the penitent believer, and would come in full-orbed blessing to all of mankind at the second coming of Christ.

With an eye solely for materialistic

considerations, Karl Marx declared, "The history of all hitherto existing society is the history of mass struggles . . . Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat." To the Lord Jesus there was the throne of the Most High established in the heavens; there was an Eye that saw, an Ear that heard, a Heart that was moved with compassion for the children of men, a God that so loved the world that He gave His only begotten Son for the salvation of the lost.—Condensed from *The Evangelical Christian*.

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I HAVE SEEN HELL!

(Continued from page three)

can't stop it, friends. That thing that took them to hell torments them continually throughout all eternity!

I saw people in hell who were so proud. They were dressed in the most beautiful of clothes, some of them. And oh, how they strutted about! So very proud were these people! And yet, to look into their faces was to see such anguish and agony! These were the people whose pride had kept them out of the kingdom of God, and they were eternally doomed. Too proud were they to admit their need of a Savior, just like some of you who are saying, "Huh! The gospel is all right for the dope addict and the drunkard, but I'm a good-living person." Look out! Don't forget those people in hell whose pride kept them from accepting Christ.

In another place in hell I saw the rankest, rawest form of fear that ever existed. We have never seen anything like it on the face of this earth. Every time there was a cry, a shriek, a groan, or any other sound—any time the crackling of the flames of hell could be heard—these poor, abjectly fearful people darted back into the shadows, trembling, horrified. And I saw more people in that classification than in all other classifications combined! These, the messenger who was with me said, were the millions of people who were too fearful to publicly and openly confess Jesus Christ. Their fears had taken them to hell—fear of their families, fear of their parents, fear of wife or husband, fear of friends or business colleagues, fear of this or that. There they were, lost, filled with an abject fear that tantalized them, as the flames of hell burned endlessly on.

Last of all, you may be shocked when I tell you that I also witnessed a form of religion in hell. The music that went with it was enough to make a man tear his hair. You talk about minor music, but you never heard anything like this. It was the worst kind of funeral dirge that grinds into the very bones, and into the very marrow inside the bones. Religion! No worship of God, but a form of religion. And as I looked at these multitudes I was told by my messenger that these were they who once had a form of religion but who denied the power of the gospel and of the blood of Jesus as their way of salvation.

Friend, only the blood of Jesus applied by faith to the heart can save a man or woman from being eternally lost. People in hell were screaming for release everywhere, but there was no help, for they had ignored the Blood which alone has power to save. None escaped; that wall of fire that covered the great sphere seemed to be an eternal barrier through which a lost soul could never again pass once it had penetrated the flames at the time of physical death.

Oh, I wish I had the power to make hell as real to you, my friends, as God made it to me. I would give anything if I could help you to realize how awful it is. It is ten thousand times more horrible than I can describe. Are you saved and on your way to heaven? Or are you bound for hell?

If you have not yet accepted Christ as your personal Savior, please do it this very hour. Tomorrow may be too late. God is calling you.

He has said, "My Spirit shall not always strive with man," but He is striving with you now. I beg you, from the depths of my heart, turn to the Lord while you have the desire and the opportunity. "Seek ye the Lord while He may be found." I have seen hell. I don't want you to see it.

FAITH THAT STEMS FROM A SUPERNATURAL SOURCE

(Continued from page two)

country. This blessed anointing has found expression through us in prayer, in song, in testimony, and in preaching. This blessed full gospel has resounded around the world until millions have believed it and are bearing testimony today of the saving grace and keeping power of our Lord and Savior Jesus Christ.

You can't join Pentecost. The only way you can become Pentecostal is to receive a Pentecostal experience, an Acts 2:4 experience. You can't affiliate yourself with it; you must be baptized into it by being filled with the Holy Ghost, and that fact has made this faith something more than just a figurative belief. Thank God, it means reality to us. It means life. It means anointing. It means unction from on high to go forth to bear witness for our Lord and Savior and to render Christian service.

We have discovered no new truths, but God has opened His written Word to us, and through the outpouring of the Holy Ghost has enabled us to propagate His Word and to place new emphasis on old truths that had long since been lost to Christendom. With re-emphasis on the New Birth, the Baptism of the Holy Ghost, and other Bible truths we have seen a revival comparable to apostolic days. It has circled the globe and the entire world has felt the impact of this Pentecostal revival, thank God.

I believe there are thousands who have physical ills and infirmities that will never be cured unless they find a power that stems from the supernatural, that we call Divine Healing. If I were to poll this audience tonight, perhaps the majority would say that it was a miraculous healing that led them into Pentecost. We used to think we had to live on pills and tonics and things of that kind, but now we have no need to resort to those things for we have met a power, a force that stems from a supernatural source, and God has brought physical healing our way.

Jesus, in answering the wavering faith of John the Baptist, said, "Go and tell John that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." Oh, my friends, if we are to continue as a Movement with the same power that has caused the eyes of the world to be focused upon us, we must continue to proclaim this message of Divine Healing. We must be agents through which God Almighty can minister to the infirm and the sick. I do not believe God is satisfied merely to display His power in great healing campaigns. I believe healing miracles ought to be common in every pastor's ministry, in every church service, even in our prayer meetings. It is our Blood-bought right, if we believe on the Lord Jesus Christ, to look to Him for the healing of our bodies.

For some thirty-six years the Lord has been my Physician. In the last illness that I had, I received a healing that was unique in my

experience. I had been conducting a revival meeting with our Brother Minor, pastor at that time of the Central Assembly in Houston, Texas. I was pastor of a church at Goose Creek, Texas, and was driving back and forth each evening. At the close of the third week of this revival the fuse on my car blew and I had to drive home slowly in the dark. I went to bed and awoke in the night with the most severe chill I ever had in my life. I called my wife, and she and a minister who was spending the night with us prayed very earnestly for me. For a while I was in a semi-conscious condition. While in that condition the Lord gave me what I supposed was a vision. In the vision I discovered that I was completely surrounded by the Word of God. I was in some kind of enclosure that assumed a heptagon shape, and on each of the panels of this heptagon was a verse of Scripture. One of the verses was, "The eternal God is thy refuge, and underneath are the everlasting arms." Over in another section was the verse, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Another one was, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." I was made to realize that I was completely enclosed by the living Word of God, and when I awoke I was well—healed by the power of the living God.

We cannot explain Divine Healing. It cannot be brought down to the natural level where humanity can understand it, for it is supernatural. But it need not be understood in order to be enjoyed. All you need to do is obey God, like the blind man whom Jesus told to go to the pool and wash his eyes, and you will be healed. The blind man obeyed, and was healed. He knew nothing about theology. They questioned him about Jesus afterwards and he couldn't answer their questions, but he could say, "This one thing I know, that once I was blind, but now I see." The world doesn't care much about your homiletics, brother; what the people want is a man who can bring them into vital contact with the supernatural power that can take away their infirmities and heal their ills.

No one has a fence around this. No one needs to specialize in Divine Healing. It is a part of the gospel. It is the heritage of every child of God. I trust we will never get away from the simplicity of the gospel of Christ—simplicity of faith, simplicity of obedience, simplicity of trust. "Only believe; all things are possible to him that believeth."

We have also embraced a faith in the return of our Lord and Savior Jesus Christ. We believe that, according to His promise, He is going to descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. The dead in Christ are going to rise first; then we which are alive and remain shall be caught up together with them in the air,

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and so shall we ever be with the Lord. Blessed be His precious name. My friend, that can be accomplished only by the supernatural power of Almighty God.

I think the old colored preacher explained the resurrection about as well as anyone I have heard. He said, "De Nigger dies. Dat Nigger goes back to de dust. God said, 'Dust

thou art, and to dust thou shalt return.' De potter comes along and he digs up dat Nigger's clay, and he makes a demijohn out of it. But when de Lawd comes, and de trump ob God sounds, dat Nigger am goin' to come walkin' out ob dat demijohn." I can't explain it, my friends; but that's the blessed hope of those that die in the Lord.

How is your faith? Does it stand in the wisdom of men, or in the power of God? I believe God wants us to reaffirm our faith in the supernatural tonight, and to look to Him for new demonstrations of His mighty power to meet the desperate need of a dying world.

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Coming Meetings

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

PRATT, KANS.—Jan. 8—; Evangelist I. D. Rayborn.—Russell Rexroat, Pastor.

ELKHART, IND.—Bethel Assembly of God, Jan. 1—; Evangelist David Ganes of North Carolina.—Dale C. Zink, Pastor.

WESTERNPORT, MD.—Jan. 22—Feb. 5, or longer; Evangelist Louise Nankivell, of Chicago, Ill.—E. W. Welford, Pastor.

DALLAS, TEX.—Mt. Auburn Assembly, 703 S. Beacon St., Jan. 15-29 or longer; O. A. Franklin Evangelistic Party.—Lonnie R. Mullen, Pastor.

ROCKFORD, ILL.—Assembly of God, Jan. 15—; The Lummer Evangelistic Party. (E. L. Stalons is pastor.)

WESTPORT, ORE.—Jan. 1—; Evangelist and Mrs. Neal Sheneman of Oxford, Nebr.—Ernest Illum, Pastor.

OILDALE, CALIF.—Jan. 4—; special services with Hans F. Bretschneider.—Dwight Brown, Pastor.

MACON, GA.—Meeting in progress, Cordelia Donnell and Mildred Holler, Evangelists.—Joseph Bell, Pastor.

CLEARWATER, FLA.—Glad Tidings Church, 1739 S. Greenwood Ave., Jan. 1—29; Evangelist Eugene Smith, Cheyenne, Wyo.—D. N. Asbury Jr., Pastor.

LEANDER, TEX.—Whitestone Assembly of God, meeting in progress; Evangelist and Mrs. Bob McCutchen.—(Perry Moore is pastor.)

GRANITE CITY, ILL.—First Assembly of God, 24th & Grand, Jan. 1—; A. A. Allen, Ingleside, Texas, Evangelist.—Hilliard G. Griffin, Pastor.

SAN ANTONIO, TEX.—Northside Assembly of God, 417 Catalina, Jan. 8—; Evangelist Anna B. Lock. (C. E. McNeeley is pastor.)

TULSA, OKLA.—5th and Peoria Sts. Jan. 22—; Velmer and Wilma Gardner, and Norman and Eleanor Gardner, of Seattle, Wash.—Glenn Millard, Pastor.

SANFORD, MAINE.—Sanford Full Gospel Tabernacle, Jan. 1, for 2 weeks; Evangelist Joe Woolridge, Jacksonville, Fla.—Charles Robertson, Pastor.

SAN DIEGO, CALIF.—Calvary Temple, corner Normal and Blaine; meeting in progress; Evangelist L. H. Sheets and Party, of Portland, Ore.—Floyd McWhinney, Pastor.

FAIRVIEW, OKLA.—Sectional Sunday School Rally, Section 8, Tuesday, Jan. 10; J. B. Essary, Mrs. Erma Weis, Mrs. Edgar Newby, speakers.—N. B. Rayburn, Sectional Representative.

JAMAICA, NEW YORK CITY.—Calvary Gospel Tabernacle, 90-10 168th St., Jan. 15, for 2 weeks; Evangelist J. Vernon Cardiff.—R. D. E. Smith, Minister.

ST. PAUL, MINN.—Gospel Temple, Holly and Mackubin Sts., Jan. 9-10; Paul Miller, Springfield, Mo., conducting Sunday School meetings.—W. E. Weides, Pastor.

DOVER, PA.—Dover Pentecostal Assembly of God, N. Main St., Jan. 21, for 2 weeks or longer; Evangelist Arthur Davies, Shamokin, Pa.—Forest F. Nelson, Pastor.

SPRINGFIELD, MASS.—Bethany Pentecostal Church, Springfield and Armory Streets. Ministers' Fellowship Meeting, Monday, Jan. 16, at 2:30 p. m.; G. Fanni, speaker. Dedication Service at 7:30; Roy Smuland, District Superintendent, speaker; F. D. Eide assisting. Evening meal served by the church. Revival Jan. 16—22; Evangelist and Mrs. David Howe, Trenton, N. J.—A. D. Skymer, Pastor.

THE PENTECOSTAL EVANGEL

