

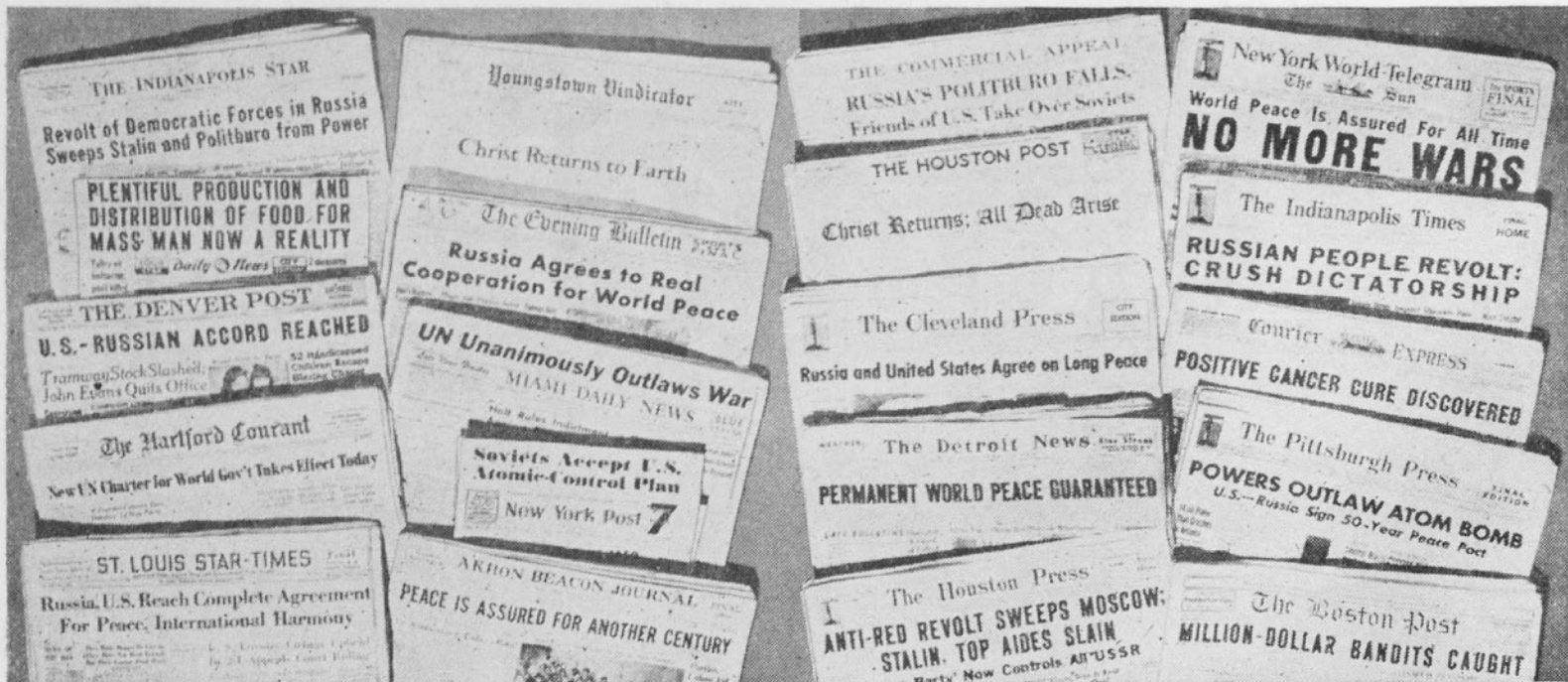
The Pentecostal
Evangel

Number 1921
March 4, 1951
Five cents

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



Wyatt Park Assembly of God
St. Joseph, Missouri



EDITORS WRITE WISHFUL HEADLINES

Four out of every five Americans want peace more than anything else. The newspaper editors of over fifteen million Americans picked the above headlines as the news that they would desire most to print in tomorrow's paper. Editors from Boston to Los Angeles, and from Miami to Portland, voiced a nearly unanimous appeal for universal peace.

It was Merlyn S. Pitzele of *Business Week* who put the question to the nation's leading newspaper editors. He asked: "Assume tomorrow's news is such that you could write any headline you want for tomorrow's paper. What would the headline say?"

In response, 80% of the editors desired peace with Russia; 4% wished for a cancer cure; another 4% sought Christ's return.

Gideon Seymour of the *Minneapolis Star and Tribune* put the question to his readers. The response was tremendous. Some suggested the following headlines: "Revivals Sweep Entire World; Russia Turns to Christ"; "Jesus Christ Appears at UN Assembly"; "Billy Graham Converts Stalin."

The poll of the readers confirmed the poll of the editors. More readers wanted peace with Russia than anything else. A smaller group desired a religious headline, and another group wanted a medical cure-all.

If we were to poll *EVANGEL* readers, we think we know which headlines they would choose. They would select the two which announce the return of Christ to earth, realizing that when Christ returns (and not before) all the world's problems will be solved.

Men wish that aggressors could be subdued and peace assured. That is exactly what the Lord promises to do: "I will break the bow and the sword and the battle out of the earth," He says. Hosea 2:18.

Men wish that all people could be safe and satisfied—no more want, no more hunger, no more fear. The Bible has promised that when Christ reigns over the earth "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah 4:4.

Men wish that cancer could be cured and human life prolonged. Christ when He returns will deal with that problem too, for it is written that one who dies at the age of 100 shall be counted as a child. "The child shall die an hundred years old." "As the days of a tree are the days of My people." Isaiah 65:20, 22. "But the sinner being an hundred year old shall be accursed;" that is, the sinner's death at such an early age shall be counted as God's punishment upon his sin.

Christ's return will bring the Golden Age of which men have dreamed for so long. We call it the Millennium because we read in Revelation 20 that it will last a thousand years. Tennyson, in the lovely imagining of a poet, described it thus:

"Earth at last a warless world,
A single race, a single tongue—
I have seen her far away—
For is not earth as yet so young?
Every tiger madness muzzled,
Every serpent passion killed,
Every grim ravine a garden,
Every blazing desert tilled;
Robed in universal harvest
Up to either pole she smiles,
Universal ocean softly washing
All her warless isles."

Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:43. In that day swords shall be beaten into ploughshares, and spears into pruninghooks. The promise appears twice—once in Isaiah 2:4 and again in Micah 4:4. But notice that in both cases it stipulates that this universal disarmament shall occur when Christ rules as Judge over the nations. There is no promise of lasting peace before Christ returns. "He (not the armies of democracy) maketh wars to cease unto the end of the earth." Psalm 46:9. "He (not the United Nations) shall speak peace to the heathen." Zechariah 9:10. His name shall be called, "The Prince of Peace," and as a Prince He shall one day reign over mankind. And of the increase of His government and of peace there shall be no end.

Satan is called the prince of this present evil world, and as long as he rules in the hearts of men there shall be wars and desolations in the earth. Though a world ruler (the Antichrist) shall rise previous to Christ's coming, his reign shall be short. "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thessalonians 5:2, 3. Christ at His return shall depose the Antichrist and destroy the devil's power; then, and only then, shall there be lasting peace.

(Continued on page thirteen)



ROBERT C. CUNNINGHAM, Editor

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Photo on this page courtesy of "Argosy"

Pentecost's Lost Coin

Paul Gaston

IN THE 15th chapter of Luke, verse 8, we read, "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost."

There is no mistaking the proper interpretation of this parable, for verse 10 concludes, "Likewise, I say unto you, There is joy in the presence of the of angels of God over one sinner that repenteth." The lesson, first and foremost, is that the church, represented by the woman, must be about her holy task of seeking souls that are lost and away from God, and returning them to His fold.

However, I do not think I will do violence to the Word of God by applying the story differently. I think it has a special message for Pentecostal people, a message so direct and so vital that we must not miss it. I am going to say that the woman represents the Pentecostal Movement of our day, of which we are a part. We are told in the parable that the woman had lost something. Not everything, for she still had nine pieces of silver left—but she had lost one piece, and she would not rest until she found it.

I believe Pentecost has lost something. Not everything, for we have many beautiful church buildings, far nicer than we ever had, and we are building better ones. We have bigger congregations of people than ever before. We have many great radio broadcasts that reach out into millions of homes across the land. We have better Sunday School equipment, and better methods for training Sunday School teachers. Our offerings are bigger. Our preachers can live in more comfortable homes and drive newer cars. Yes, we still have many things left, and for all of them we ought to thank God. None of them are bad. They are all good. We have needed

every bit of the progress we have made, and there is still much to challenge us. But these things alone, without that vital element which I say is missing from so much of the Pentecostal Movement, will never do.

We cannot be happy simply with beautiful churches, and large crowds, and a big program. Some churches may settle for this and be quite satisfied. But we were born in the Fire, and cut our teeth on services that were aflame with the presence of God controlled by the Holy Spirit. We know what it is to be lifted out of ourselves, and out of the natural, into the realms of God's glory and power. Having tasted this, nothing else will ever satisfy.

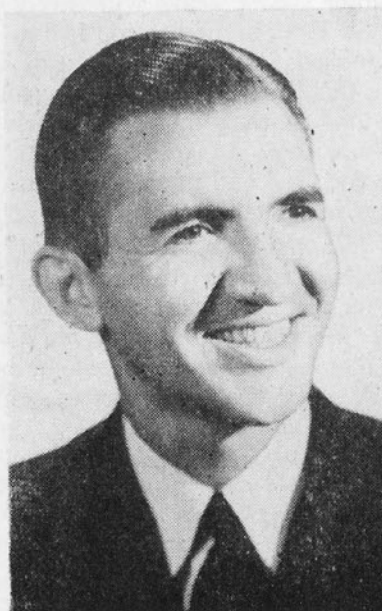
Now the concern of my heart is this: why do we have to look back into the years that are past to remember services where the "glory cloud" was over us and miracles were commonplace, and say, "That was the glory; that was the wonder of Pentecost." We are confessing that we have lost something out of our lives, and out of the churches, something that we need desperately and that nothing else can replace.

Read the Book of Acts. Reread it, until it comes alive and thrills and challenges you. It is the greatest story ever written about what the Holy Spirit can do, and seeks to do, and will do in the lives of God's people when they pay the full price to have fellowship with God

and walk in the Spirit. It is a ruthless book. It is a book of courage and sacrifice. It is a book that bleeds with the blood of martyrs. It is a book about people who counted not their own lives dear, but threw themselves completely into the battle for God, saying: "Lord, for all it is worth, here is my life. Living or dying, I will take my stand for Thee against the whole world." It is a story in which the Holy Spirit Himself plays the leading role. Nobody stands out especially, except here and there when used of God for a definite purpose. The great impression one gets is that the Holy Spirit is in action, and all that occurs in the way of the miraculous and the impossible is the simple result of this fact. Let us look into the Book of Acts, and then look into our own lives. Has Pentecost lost something?

The nearest parallel to the Book of Acts that the modern world has seen was in the outpouring of the Latter Rain which began about fifty years ago. God again sent the power of Pentecost, with all of the accompanying signs and wonders of the Book of Acts. He did it to the end that the world should be made ready for the return of the Lord Jesus Christ. In the lives of those early Pentecostal pioneers, the courage of the Book of Acts was matched. They were willing to suffer all kinds of personal abuse and persecution. The ministers of this new movement gladly suffered the loss of all things to carry the message to the world. They sacrificed and went hungry. Many of them had only enough clothes to cover their bodies. They were unschooled, uncultured, and unable in themselves to command the attention of the world; but they went forth with boldness preaching the Word, and God confirmed the Word with signs following. They were showered with rotten eggs and tomatoes. Their bodies were beaten, their lives were threatened, and their church buildings were burned down. But they would not stop preaching the glorious full gospel message. Lives were transformed and the work grew. Wherever these men went, God went with them proclaiming His presence in signs and wonders. Sinners were saved, the sick were healed, and great miracles were performed in the name of Jesus.

(Continued on page eleven)



This is a sermon given at Central Assembly, Springfield, Missouri, on Jan. 21, 1951. Pastor Emil A. Balliet says: "Evangelist Paul Gaston has just completed five glorious weeks of revival meetings in Central Assembly. We have witnessed and shared in old-time Pentecost! Scenes of salvation, healing, Baptism of the Spirit, and deep intercession have thrilled and revitalized our church."

Remember Now Thy Creator

AN EXPOSITION OF ECCLESIASTES 12:1-7

by J. Narver Gortner

AFTER ADAM SINNED, God said to him, "Dust thou art, and unto dust shalt thou return." God was not speaking of the spirit He had breathed into the man whom He had created, but of the body in which the spirit dwelt. Man's body had been made out of the dust of the ground, and so could return to its original form, but the spirit had come from God, and so at the dissolution of the body it must return to God. Notice the 7th verse of the passage I am undertaking to expound: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

But the fact that the body is spoken of as dust does not indicate that it should be regarded as unimportant. The body is important as long as it is inhabited by a living soul, or, rather, as long as a human spirit dwells within it, and man, as a result of that indwelling spirit, is a living soul. The body is a most marvelous piece of mechanism. Man has been able to produce many wonderful pieces of machinery. Some of the machines he has made seem almost human, but they are wonderful only because they have been made by a wonderful man, who is wonderful only because he is the product of a wonderful God, and in making them he has used the genius God has given him.

The human body, if not diseased, or worn out as a result of abuse or old age, operates with perfect precision, and is perfectly adapted to meet the needs of each of us. An eye specialist in London pointed out what he characterized as the flaws of the human eye, and then said, "Why, I can make a better eye than God has made."

"Yes," exclaimed the noted Dr. W. L. Watkinson, "he can make a better eye than God has made, but you can't see out of it!"

It can be safely said that every part of the human body is perfectly adapted to perform the function it was made by God to perform, and the failure of our bodily organs to perform their functions perfectly is very frequently due to the

fact that they have been abused or their proper care has been neglected.

This passage of Scripture that we are to consider has been frequently read, but it has not been adequately understood by the average reader. It is poetic in form, and the insight and understanding of a poet are needed in order that it may be interpreted and understood.

"Remember now thy Creator." Man was created by God, by Elohim, the triune God. He was created in the divine image, and therefore is a triune personality, consisting of spirit, soul and body. Turning to Genesis 1 we read, "And Elohim said, Let us make man in Our image, after Our likeness: . . . So Elohim created man in His own image, in the image of Elohim created He him." To remember the Creator, then, is to remember Father, Son and Holy Spirit, and to bring oneself into submission and subjection unto the Father who operates in hearts and lives through the Son in the person of the Holy Ghost.

"Remember now thy Creator." Do not wait until a year from now, or ten years from now, or twenty years from now—but now, "in the days of thy youth," or, as it might be rendered, in the flower of age, or in the prime of thine early manhood, "when the evil days come not, nor the years draw nigh, when thou shalt say, I have not pleasure in them." Those evil (unpleasant) days will come, those years will surely draw nigh, if God is neglected, if His laws are ignored, if the things of this world and of this life are allowed to engross the attention of that immortal spirit that dwells within us, and that has been made for God and must be restless until it rests in God.

"While the sun, or the light" (by which is doubtless meant the artificial light of the candle or of the oil lamp) "or the moon, or the stars be not darkened!" that is, before the eyesight begins to fail, as it is very likely to begin to fail with advancing age.

"Nor the clouds return after the rain." They cannot return unless they first leave, and the time is likely to come when a settled condition will have been reached: it will be cloudy all the time. However, in the Revised Version, and in

Moffatt and Goodspeed, as well as in the Jewish Version, we read not *nor* but *and*—"and the clouds shall return after the rain." The meaning is evidently the same, whichever way it is translated. If there seem to be indications that the stormy day is to give place to a clear day, and that a more settled and favorable condition is about to prevail, the hope based upon the apparent prospect is doomed to be dashed to pieces for the clouds immediately return, and the bad weather continues uninterrupted. We understand, of course, that we are dealing with poetry, and that these are figures of speech. We are not dealing with the problem that the Weather Bureau deals with.

"In the day when the keepers of the house"—the house is the human body, and the keepers are the hands and arms—"shall tremble, and the strong men"—the legs—"shall bow themselves, and the grinders"—the teeth—"shall cease because they are few, and those that look out of the windows"—the eyes—"shall be darkened." Eyesight that was failing has now completely failed; there is blindness. "And the doors shall be shut in the street." The word rendered "streets" is singular, and should be so rendered. By the figure "doors" used here are meant the mouth and ears, particularly the ears. Deafness has come.

"And he shall rise up at the voice of the bird." The nerves are now so racked that even the song or the chirping of the bird is disturbing, and he is caused by it to rise up. So the cage with the canary in it must be carried into another room, or the bird must in some way be silenced. "And all the daughters of music shall be brought low." By "the daughters of music" are meant musical instruments. The radio must be turned off; the piano must not be played. All musical instruments must be silent.

"And when they shall be afraid of that which is high." Youth does not fear heights; in the strength and vigor of early manhood there is a disposition to ascend summits, to climb mountains, to stand upon dizzy precipices, but that time has now gone

"Fears," or apprehensions, "shall be in the way; and the almond tree shall flourish." That is, the hair on the head shall become white with age. Moffatt puts the interpretation into his translation, and renders the text here, "when his hair is almond gray." "And the grasshopper shall be a burden." What in the days of youth or early manhood was no task at all has now become a burdensome undertaking from which the tottering old man shrinks; the grasshopper has become a burden.

"And desire shall fail." All natural desire, such as the desire for food; or

Brother Gortner and his wife are among our honored guests at the Assemblies of God Home for Retired Ministers and Missionaries, Pinellas Park, Florida.

that desire which has been implanted by the Creator for the perpetuation of the race; or, perhaps, principally "the desire of the flesh and of the mind" (Eph. 2:3). These desires, when indulged, in the course of time fail to produce satisfaction, even temporary enjoyment; and the indulger, having become satiated with them, will confess that they have failed. And the reason is that the day is at hand when the "man shall go to his long home, and the mourners shall go about the streets."

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." By "the silver cord" is probably meant the spinal cord; by the "golden bowl" the head and skull; by "the pitcher at the fountain" the heart which pumps the blood through the veins and arteries from every part of the body, pouring it out as from a pitcher, that it may go to every part of the human frame carrying its vitalizing influence, for "the life of the flesh is in the blood" (Lev. 17:11). It was not until 1628 that Harvey discovered the circulation of the blood, and it was regarded as a most notable discovery, but Solomon wrote about it away back there in the day when he lived.

By "the cistern" may be meant the stomach, and by "the wheel" the digestive apparatus by means of which the food that is taken into the stomach is digested and transmitted into bone, blood, muscle, and the other constituent elements of the body. All of us have seen those great stone wheels that used to crush the grain and get it ready for food. They are still in use in some parts of the world. When "the wheel is broken at the cistern," or, in other words, when the digestive organs refuse any longer to digest the food that is taken in the stomach, death ensues. And so we read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

By "the dust" is meant the human body. It was made out of the ground, is sustained by the ground, and must return unto the ground out of which it was originally taken. But that part of man which came from the breath of God will live on and on, eternally, in a state of blessedness or in a state of alienation from God, "where the worm dieth not and the fire is not quenched."

"The spirit shall return unto God who gave it." He will dispose of it in harmony with His own justice and His own goodness. "Shall not the Judge of all the earth do right?"

Let each of us so live that the Judge in that day shall be able to say, "Well

done; enter thou into the joy of thy Lord."

Pray for Revival!

Let us continue in prayer. Suppose the Fifth Columns multiply and mount up till they threaten to undo us. Our eyes are upon God, and God only. Faith knows that one real breath of revival fire can consume more idols in a moment than we could ever batter down with all our Protestant propaganda. The Fifth Column which concerns God is that within the camp of the saints, an idolatry of sin and self which quenches the power of His Spirit and kills revival. Until that is dealt with we are fighting as one that beats the air.

Joel 2 is a double prophecy of a Holy Spirit revival—at the beginning and close of the Christian dispensation. This dispensation, clasped at both ends like a jewel of a bracelet, will have the miracle of Pentecost at both ends.—Selected.

"The children of God should not contend for their rights, except at the throne of grace."

A MEDITATION

As once I saw I now no longer see,
 For cataracts have covered both my eyes;
 But God still loves me, and I know that He
 Is reigning on His throne beyond the
 skies,
 And that He cares for me, since I am His,
 And knows just what I need from day
 to day.
 He made the worlds, omnipotent He is,
 And He can take these cataracts away.
 So I will trust Him though the day grows
 dark,
 Though deepening shadows all around me
 spread;
 My faithful Pilot steers for me my bark,
 Nor storm nor shoal nor shipwreck need
 I dread.
 The furies in their wrath may churn the
 sea,
 The tempest rage, the billows toss or roll:
 Preserved in perfect peace my heart shall
 be,
 And I by grace shall safely reach the
 goal.
 Yes, I shall reach the goal, and then shall
 know
 What while en route I may not compre-
 hend;
 Meanwhile may faith and hope and courage
 grow,
 And love with patience and endurance
 blend.
 Up there, with eyes undimmed, in heaven
 above,
 Where God shall all my problems clarify,
 I shall behold the face of Him I love,
 And never weary grow, and never die.
 —J. Narver Gortner

Our Greatest Need

Robert J. Wells

WITHOUT QUESTION, the greatest need of the nation and the church is a mighty spiritual awakening. In spite of all her gigantic efforts, the church is making very little progress. The forces of the opposition, the schemes and ideologies of the enemy, are gaining ground rapidly.

What is wrong? Why are we not succeeding? I think our difficulty lies in the fact that we are not putting first things first. There is a solution to every problem of the church and that solution is REVIVAL!

A tremendous, sweeping, heaven-sent, Holy Spirit revival will do for us what nothing else can ever do. It will fill our churches, revitalize our missionary programs, and provide the man power and the money with which to accomplish the evangelization of our communities, our nation and the world! The problems pertaining to youth and the Sunday school; to juvenile delinquency and education; in fact, every problem of the church will be solved gloriously and triumphantly in the wake of a mighty reviving of the forces of righteousness!

A fresh visitation from God will set the church on fire and it will become militant! No longer will its messages be "icily nice and splendidly nil." As revival flames burn and blaze in the hearts of its members, the church will be able to face the enemy and conquer in the Name of her risen Lord! Without question the enemies of the Cross can be routed and the Blood-stained banner of our Christ can be waved in splendid victory in the surging sweep of a glorious revival!

These are facts which cannot be denied. Revival is our greatest need! Then let us put revival first! Let us emphasize and re-emphasize this fact. Let us change the direction of our activities and the diversified objectives of the average church program. With might and main let us "spend and be spent" in the interest of revival. Let us bend every effort, invest every energy, utilize all of our ingenuity, direct our teaching and preaching, sacrificially give of our means, all bathed deeply in agonizing prayer toward the revival we cannot do without!

The times are desperate; the crises are tremendous! Time is running out; the need is tremendously urgent! May God help us to sidetrack everything else and give of our best in an all-out, determined offensive for revival. Revival is our greatest need! Revival must come first!—*International Evangelist.*

"Words of Life"

Wesley R. Steelberg on REVIVALTIME

DO YOU GO to Sunday School? Please do not consider that an impertinent question, for I ask it very sincerely. To me the Sunday School is one of the greatest vehicles for good that we have in all our missionary endeavor. For in the Sunday School everyone can have a part—grandpa and grandma, daddy and mother, the young married couples, the teen-agers, the children, and even the little cradle-roll babies.

In the Sunday School you can talk things over in a heart-to-heart manner with the teacher. You cannot do that in the church services. If you hear the preacher say something in his sermon that you do not understand, you cannot interrupt him to ask a question, but in Sunday School you can. You can raise your hand or ask a question; all the class can participate.

We do thank God for the personal interest that so many Sunday school teachers take in each of their students. Many a boy or girl will say: "It was my Sunday School teacher's interest in me that made me feel it was worth while for me to go to church. I learned to pray a simple little prayer in the Sunday school class, in the presence of chums of my own age. Then, too, I learned to take part in class discussion and I found it so interesting. It made me eager to read my Bible. It gave me a real appetite for the things of God." Oh, friends, heaven alone will tell the story of the influence of the Sunday school. What a blessed privilege it is to go to Sunday school and to study God's Word.

The Bible is the Word of Life. It gives us a glorious insight into the wonderful life that God has planned and prepared for that person who loves to walk with Him. It makes you feel that you have an intimacy with your Master. Why, the Bible becomes an actual love letter from your own Saviour to your own heart. As you read it, you feel as though that wonderful Jesus who died in your stead on the cross actually was right there talking to you. The Word speaks to your heart.

This word of God is imperishable. When I was in Europe, I was greatly amazed to learn that various buildings have been standing for so many years. I would go into one building and be told that it has been standing for 350 years; another for 500 years; others have been

standing longer still. I marvelled that stones and mortar would hold together for that great length of time. But I realized, too, that just a little earthquake and those great buildings would fall and be gone. Not so with God's Word. The Word of the Lord endureth forever. Jesus said, "Heaven and earth shall pass away; but my words shall not pass away." If we sow the Word of God in the heart of a boy or girl or a young person, it will abide with them. It will not pass away. The Holy Spirit who helped to write the wonderful Book called the Bible will keep that Book alive and fresh in the heart of the boy or girl.

And the Word of God is a gracious Word. It is written concerning Jesus, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" They were amazed. How gracious also were His words in the dark night of the storm when He called to His disciples, saying, "Be of good cheer. It is I. Be not afraid." And again when he spoke to the sorrowing woman and said, "Be not dismayed. Thy sins are forgiven thee. Go and sin no more."

His words were also mighty. When He commanded the evil spirits to go, they went immediately. When He told the dead to arise, they arose. When He was preaching, they were astonished at His doctrine, for His word was with

power. The Word that is recorded in God's blessed Book today is still mighty. Not only are men astonished at its powerful and glorious truth, but they stand aghast at its solemn declarations.

Jesus said, "The words that I speak unto you, they are spirit, and they are life." When He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," He means it. That Word is an invitation to you, my friend. It is actually for you right now. Come to Him in prayer. He wants to speak to your heart and say to you, "Your sins are all forgiven. Your past is blotted out. Your name is inscribed in the Book of Life." Is that not what you want? He will do it if you will pray.

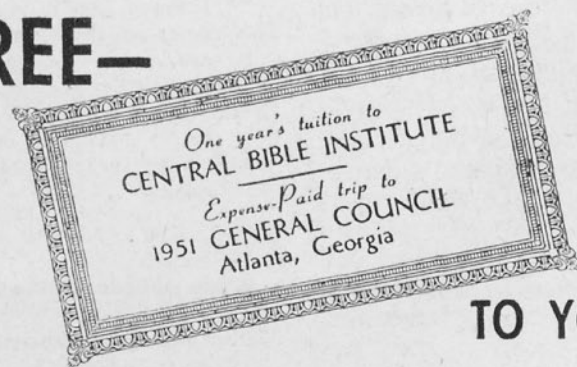
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Do Not Limit God

Beware in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things, *above all that we ask or think*. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how He delights to hear Christ, of your place in Christ; and expect great things.—Andrew Murray.

How habits cling to us! The word habit comes from a Latin word which indicates that habits have us, instead of our having them. Instead of saying to a person, "He has a bad habit," we might well say, "A bad habit has him." How necessary then it is to form right habits! —Hurlbut.

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PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Two-Million-Dollar Temple

The Mormons have begun a huge \$2,000,000 temple in Los Angeles. The temple is to serve 100,000 Mormons living in California.

Methodists Launch TV Program

A new television network program, "America for Christ," is being launched by the Methodist Church. It will be televised weekly by the American Broadcasting Company, beginning March 5.

Foreign Investments in Israel

Foreign capital totaling \$45,000,000 (including \$18,000,000 from the United States) is currently going into new Israel enterprises, the Jewish Agency reports. This forms part of a total of over a hundred million dollars of private capital for 336 new enterprises. Industry is booming in Israel. More than 85% of the workers have a 47-hour work week. Average earnings are \$168 a month for about half of the male workers, and most of the remainder earn between \$140 and \$168.

Another Return from Babylon

Again the Jews are returning from Babylon. In the ancient land of captivity (now known as Iraq) there are still 54,000 Jews who hope to be transported to Israel by the end of May, 1951, at which time emigration will be halted by the Iraqi government. Approximately 36,000 Iraqi Jews already have emigrated to Israel since May 1950. In the days of Nehemiah there were only 42,360 Jews who returned from Babylonian exile, besides 7,337 servants and 245 singers, making a total of 49,942 (according to Nehemiah 7:66, 67).

The Challenge of Hawaii

An unusual challenge for evangelism is to be found in the Hawaiian Islands. There are at least 200,000 Buddhists there, not more than 40% of whom have heard the gospel. Among the mixed oriental races, thousands of young people are leaving their traditional religious beliefs and must be reached for Christ now. The majority of new churches have congregations composed up to 75% of young people under thirty years of age. Will you pray for our Assemblies of God workers in the Territory of Hawaii, and for other evangelicals as well, as they face this challenge?

Canadian Network to Broadcast Pentecostal Program

The Trans-Canada network program known as "Religious Period," which is conducted by various church groups in turn each Sunday afternoon, will be conducted by the Pentecostal Assemblies of Canada on April 8. Heard on the program will be C. B. Smith, General Superintendent, and G. R. Upton, Missionary Secretary. It will be broadcast from 2:30 to 3 p.m. (Eastern Standard Time) by the Canadian Broadcasting Company. The CBC is owned and operated by the Canadian Government, and this will be the first time for representatives of the Pentecostal Assemblies of Canada to be heard on its network.

Relying Upon God

Governor Earl Warren of California, when he opened a legislative meeting in January, stated: "The necessities of the situation are great—far greater than they appear on the surface. Only divine guidance can supply the strength and the vision for those of us who have been elected to act for the people. Human capabilities will not suffice."

Marryin' Parson Fined

Maryland ministers cannot advertise their availability to conduct weddings, a state Court of Appeals has ruled. According to *Pathfinder*, the court upheld a \$50 fine imposed on an Elkton minister for soliciting business through billboards. In one month, said the state, this minister performed 275 weddings, an average of nine a day.

"Popes" at the National Capitol

In the newly-decorated House of Representatives section of the national capitol at Washington, over the gallery doors, are thirty-two marble plaques depicting famous lawgivers of all ages, and two of these are Popes: Pope Innocent III (1198-1216), and Pope Gregory IX (1227-1241).

In the period of Innocent III, the Papacy is said to have reached the top of its political power. The International Encyclopedia says of him: "He was a vigorous guardian of public and private morality, a steady protector of the weak against oppression, and zealous in conflict with simony and other abuses of the time."

Gregory IX was not the great Gregory; that was Gregory VII. Gregory IX did put out a book on ecclesiastical law, and the ecclesiastical law of the Middle Ages carried on the old Roman Law to modern times; but he was also the founder of the Inquisition, which violated all the laws of God and all the just laws of man.—John Coleman in *Covenanter Witness*.

A Soviet Israel

It is not generally known that there is an Israelite State within the Soviet Union, the State of Biro-Bidjan in the Far East. It was founded in 1924 as a kind of opposition to the Jewish National Home in Palestine. A good deal of American support has gone to its aid, and there is still an American committee headed by Einstein to further this Jewish State. The State has 100,000 inhabitants, of whom one-third are in its capital city—but only one-quarter of them are Jews.

Conditions of living are said to be fairly good, though it is still largely undeveloped. There is still a stream of Jewish immigration into the State and the Jewish community is reported to be increasing. Factories and farms are the scene of laborious activity, in spite of great extremes of climate. As elsewhere in Russia, there have been purges in the Jewish leadership of the community.

How far this Jewish national home in Russia has served to stop immigration to Palestine is not known.—*World Dominion*.

"An Eye for an Eye"

Israel is pressing claims against Germany for restitution of Jewish property despoiled under the Hitler regime. "Atonement by the German Government and people for the injury inflicted upon the Jewish people is a necessary prelude to any political and moral rehabilitation of Germany in the eyes of the civilized world," says Israel's Ambassador to the U.S.A. Israel claims more than three billion dollars for property damage. This does not include any of the property of which Jews were dispossessed by German authorities in the occupied territories outside Germany.

Ignoring Christ

Communist-published textbooks for the school system of east Germany omit references to A. D. (Year of our Lord) and B. C. (Before Christ). Now comes an *Associated Press* dispatch from Berlin stating that an east German news agency has adopted the Soviet practice of ignoring Christ in dating historical events. In reporting archaeological excavations near Kharkov, Russia, the news agency said they had unearthed relics belonging "to the ninth century of our time reckoning and to the sixth century before our time reckoning." The Communists may ignore Christ in this life but they will have to face Him in the life to come.

God Has the Last Word

As for all the frightening headlines concerning the terrors man may let loose upon the earth, we are in accord with the following lines which appeared in *The Evangelical Christian*:

"Let us never forget as we read these stories of what scientists say, that the last word will always rest with God whether it is in the disposition of human life or of the world that He has made. Man may attempt to destroy the earth and that attempt has been foreseen: God has said He will arise to 'destroy them that destroy the earth.' It is God's world, and the final cataclysm that will usher in the new heavens and the new earth will be of His ordering and not necessarily by man's inventions. That such destruction will take place there is not the slightest shadow of a doubt. That is clearly set forth in the Word of God—but it will be in God's time, and the certainty of that fact should be an incentive to holy living."

More Precious Than Gold

Leland Wang, a noted Chinese preacher, recounts the following in a letter to the editor of *Eternity*: "My brother, Dr. C. Frank Wang, superintendent of the mission hospital in Mamoi, Foochow, received a letter one day containing a demand for ten ounces of gold, saying, 'If you refuse to meet the demand, then your life will be threatened.' My brother sent a letter to the address given, saying he was very sorry that he had no gold, but that he had something to offer which was far more precious than gold. Enclosed was a copy of the Gospel of John.

Sometime later another letter came from the would-be kidnapper saying, 'Please pardon me and pray for me; I want to be a Christian now.'

"The gospel has not lost its ancient power to save. Praise the Lord. The world needs the missionary program more than the Marshall Plan."

ANOTHER FORWARD STEP

Lydia H. Graner and Mildred C. Ginn, South India

BETHEL BIBLE SCHOOL, the Malayalam training institute of the Assemblies of God, located at Punalur, Travancore, South India, is laying the foundation for a men's dormitory with faculty quarters, another forward step for the school. It will be the second building erected since the property was purchased about two years ago.

Bethel Bible School was founded in June, 1927, by John H. Burgess. For 22 years classes were shifted from one rented building to another. Then opportunity came to purchase seven acres of land with one large building, and smaller ones.

The first building erected was intended for classrooms, but it had to be used partially as a men's dormitory this past year. The large building standing on the grounds when the site was purchased is used as a women's dormitory.

The property is situated on a quiet hill-top overlooking Punalur, just a few minutes' walk from the railway station and the center of town.

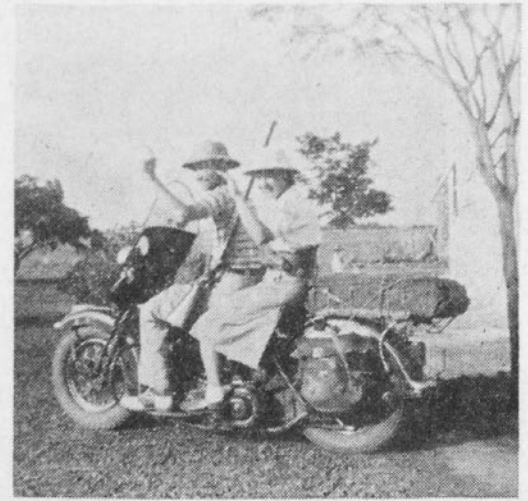
Most of the pastors of the more than fifty assemblies of the Malayalam field have been

trained in Bethel Bible School as have also many Sunday School teachers, Bible women, and other workers.

In our new location we have already faced some hardships and sorrows, but we have been conscious of the presence of God through it all. In 1949 we laid to rest on the campus the body of our fine Indian leader and teacher, Pastor Panicker, and in December, 1950 the body of one of our missionaries, John Robert Shaver, was placed alongside. Brother Shaver was to have become a member of the faculty in June.

A new graduating class has entered the field. One member of the class, K. C. John, will take over the supervision of Sunday Schools here in this section, which has always been an important phase of the work. Another member, P. N. Zechariah, is to be retained at the school to assist with the teaching. He is now out with an evangelistic group working in unreached areas. Other members will be pastoring churches.

As we carry on here we are thankful that there are faithful friends in the homeland who are standing with us.



Mr. and Mrs. Howard L. Fox, missionaries to Upper Volta, West Africa, at Ouahigouya on a Speed-the-Light motorcycle. For six months it was the only means of conveyance that they had.

Koudougou Convention

Howard L. Fox, Upper Volta

WE HAD A GOOD field convention at Koudougou at the beginning of the Christmas season. A program had been planned, but the Holy Spirit made many changes. There were times of worship and praise and of real heart searching.

The last Sunday we had a Sunday School lesson on water baptism after which we went to a barrage nearby and baptized 14. It was a joy to hear the testimonies of the candidates. Following the baptismal service was our morning worship, then a communion service.

There was time for reading and writing classes during our convention sessions. A number of beginners have passed from the beginning sheets into the primer which means that they will soon be Bible readers.

We would like to ask that you join us in prayer for one woman, present at the convention, who has turned her back on the work of the Holy Spirit in her life. Pray also for a young woman who has been saved, but has resorted to fetishes for help for physical ailments.

Extensive repairs have had to be made on our church in Koudougou because of heavy rains. The rains this past season were half again as much as normal. The normal is around 36 inches, but we had more than 50 inches.

NEWS NOTES

Mr. and Mrs. Charles B. Anderson have arrived in India.

* * *

Gustave Kinderman, Field Secretary for Europe, has sailed for the field. Mail will reach him at P. O. Box 120, Basel 1, Switzerland. Sunday School literature or Visual Aid material should be directed to Assemblies of God, Kornstrasse 240, (23) Bremen-Neustadt, Germany.

MISSIONARY CONTRIBUTIONS January, 1951

Alabama	\$1,331.43	Nebraska	3,210.68
Arizona	983.60	Nevada	144.81
Arkansas	3,106.17	New Hamp-	
California	42,571.33	shire	110.79
Colorado	3,072.78	New Jersey	4,222.53
Connecticut	692.70	New Mexico	1,150.58
Delaware	711.06	New York	7,585.58
District of		North Carolina	279.33
Columbia	739.05	North Dakota	2,122.97
Florida	12,660.20	Ohio	9,944.74
Georgia	1,130.32	Oklahoma	7,960.04
German		Oregon	10,939.05
Branch	320.08	Pennsylvania	13,997.39
Hungarian		Polish Branch	38.25
Branch	153.00	Rhode Island	165.70
Idaho	1,538.03	Russian Branch	124.33
Illinois	7,255.81	South Carolina	126.15
Indiana	2,684.26	South Dakota	2,010.63
Iowa	304.54	Tennessee	874.09
Italian		Texas	19,346.28
Branch	332.86	Ukrainian	
Kansas	7,130.19	Branch	205.09
Kentucky	568.75	Utah	16.90
Latin Amer-		Vermont	85.00
ican Branch	7,149.84	Virginia	1,407.97
Louisiana	874.66	Washington	16,141.70
Maine	314.09	West Virginia	511.25
Maryland	1,168.69	Wisconsin	5,088.49
Massachu-		Wyoming	568.83
setts	1,130.97	Alaska	139.84
Michigan	9,100.30	Canada	2,048.65
Minnesota	7,523.50	Foreign	564.26
Mississippi	666.10	Legacies	2,141.18
Missouri	8,764.97	Miscellaneous	46,790.05
Montana	1,971.99		
Total Amount Reported	\$288,650.40		
District Fund	\$14,442.74		
National Home Missions	2,547.80		
Office Expense Fund	6,730.77		
Literature Expense Fund	142.41		
Given Direct to Missionaries	32,692.12		56,535.84

Amount Received for Council Foreign	
Missions	\$232,114.56
Amount Received for Non-Council For-	
eign Missions	2,786.38

Total Receipts for Foreign Missions \$234,900.94
Amount Received for Home Missions \$ 12,324.84

FOREIGN MISSIONS DISBURSEMENTS January, 1951

Belgian Congo	\$ 2,351.61	Israel	794.58
Dahomey	3,271.23	Syria	354.00
Gold Coast	11,326.76	Central America	7,894.55
Liberia	8,298.18	Mexican work	
Nigeria	3,069.57	in U. S.	321.21
Nyasaland	1,922.89	Mexico	2,048.43
Sierra Leone	2,127.48	Argentina	1,938.00
Union of		Bolivia	1,102.75
South Africa	4,883.72	Brazil	5,591.70
Upper Volta	10,273.58	Chile	1,604.34
China	7,032.48	Colombia	439.85
Fiji	744.00	Paraguay	236.50
Formosa	440.00	Peru	4,363.11
Hawaii	3,724.55	Uruguay	584.00
Indonesia	3,734.38	Venezuela	2,597.50
Japan	7,268.03	West Indies	9,959.01
Malaya	1,264.53	Entertainment	
Philippines	6,529.98	of Missionaries	2,688.03
Samoa,		General Trans-	
American	205.58	portation	5,455.29
Burma	404.75	Retired Mis-	
Ceylon	1,568.80	sionaries	1,541.60
India	36,165.15	Spanish Liter-	
Egypt	5,021.29	ature	4,086.20
Europe	6,981.84	Miscellaneous	16,927.86
Iran	100.00		
Total Distribution to Council Foreign			
Missions	199,238.89		
Non-Council Missionaries	2,793.54		
Total Disbursements	\$202,032.43		
Credited to Designated accounts	31,868.51		
Total Receipts	\$233,900.94		

Send all foreign missionary offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

"I STILL HAVE STRONG"

Miss Florence J. Steidel, Liberia

A recent letter from Florence J. Steidel, in charge of the leper work in New Hope Town, Liberia, West Africa, gives the following account of how Christmas was spent by the lepers there:

"ON CHRISTMAS EVE all in New Hope Town who were able to walk went to our Keller Memorial Church for the regular Sunday night service. They were there until 5:30 the next morning singing, praying, testifying, and praising the Lord. At 5:30 a.m. all of them came to my house and stood around it and sang.

"The leaders said that they would go back to the church and dismiss the people so they could have some rest, but at 10 a.m. when I started to the mission, a mile and a half away, where the girls' school is located, some were still praying.

"I attended the services at the mission and did not return home until five o'clock that afternoon. When I began to climb the last hill before reaching my house I heard singing and praying. The people had gone to the church at two o'clock for another service and were still there!

"An hour after I reached my home they left the church and came in a body to my house again, singing all the way. I asked one of the leaders if he was not tired, and he smiled and said, 'I still have strong,' meaning I still have strength.

"On Friday before Christmas the people decided that they would like to do something

to please me for Christmas. The women agreed that all who were able would bring a load of wood. While missionaries Norma Johanson and Laura Pape were having dinner with me, we heard singing. Around 100 women were coming toward the house, each with a load of wood on her head. I could scarcely keep the tears back, especially when I saw one elderly woman hobbling along with a load of wood on her head, leaning heavily upon a staff.

"The men gave chickens, eggs, pineapple, and native vegetables.

"On Christmas Day the leper people made an offering of \$2.65. They said that it was a love offering to the Lord, and they asked that it be sent for use in some other needy place in the world. They wanted to feel that they were doing a little missionary work, too."

Editor's Note: The \$2.65 was sent to the Leper Home of Uska Bazaar in North India. Sometimes the lepers at New Hope Town work for as little as 7c and 10c a day. In view of that fact the \$2.65 was a sizeable offering.

Sees Real Interest

Perry E. Dymond, Honduras

OUR SHORT-TERM Bible School closed on December 18. Nineteen students finished

the course. We are looking forward to adding a second-term course for this coming school term (beginning in September).

Real interest was awakened in our town of Santa Rosa de Copan during the Bible School. The closing night of school 19 came to the altar seeking salvation, and the Sunday following eight more were saved. The people in Santa Rosa de Copan have never been much interested in their spiritual need before. In one of the villages a few miles away several persons also have found the Lord.

It was thrilling the way the needs of the Bible School were provided. We began the term with little funds on hand. The cost just for food was \$568.80. Sometimes a week would end without food and without funds, yet there never was a serious lack.

Some of the churches here in Honduras are seeing souls saved from time to time, while others are just about holding their own.

Elva L. Vanderbout writes from Baguio City, Mountain Province, Philippine Islands: "We had a Christ's Ambassadors Convention here in Tuding the last week in December. More than 300 registered and there were many others who did not register.

"On the last night of the convention stones were thrown at the building. A stone struck one of our women as she came into the building, cutting a big gash on her head. We were thankful that the stone did not strike the baby tied to her back.

"On New Year's Eve, during our watch-night service, stones were again hurled at the church.

"Pray for the enemies of the gospel here. Some who used to come to church occasionally, have been influenced by the priests and do not come now. The people are being influenced against me, the workers, and the church. We need prayer."



PENTECOSTAL UNION MEETING IN NANKING, CHINA

Those in attendance at one of the Pentecostal union services, held at Nathan Ma's Assembly of God Church, Nanking, China, two days in November. More than 30 were baptized in water during the period, sixteen from the Hsiao Fen Ch'iao Church in which our missionaries Alice F. Stewart and Henrietta A. Tieleman have been laboring. A boy,

about nine, wept when told that he would have to wait to be baptized until he knew more about the meaning of water baptism. He has been attending adult meetings since, looking forward to being baptized the next time. His father offered him a new pair of shoes if he would stay away from Sunday School. He sacrificed the shoes.

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S
LESSON BY E. S. WILLIAMS

THE BURIAL OF CHRIST

Lesson for March 11

Matthew 27:54-66

The burial of Jesus leads us to think concerning the teaching that the body and the soul lie in death together until the time of the resurrection. As Jesus hung on the cross, a thief crucified with Him cried, "Jesus, Lord, remember me when thou comest into thy kingdom." To this Jesus answered, "Today shalt thou be with me in paradise." Luke 23:42, 43. This statement indicates that the spirit of Jesus left the body at death and went to paradise, which place was called by the Jews "Abraham's bosom." Luke 16:22.

In the Old Testament two distinctly different words are translated "grave" in our King James Bible. The one *queber* refers to the place where the body is interred (Gen. 50:5); the other *sheol* refers to the "unseen state" (Gen. 37:35), the place to which "Abraham . . . was gathered to his people." (Gen. 25:8). In the New Testament *hades* has the same meaning as *sheol*. The promise concerning Christ was, "Thou wilt not leave my soul in hell" (Psa. 16:10, *sheol*; Acts 2:27, *hades*). Separation of soul and body at death is clearly taught in the Epistles (2 Cor. 5:8; Phil. 1:23).

1. Jesus Identified With Sinners

Jesus had identified Himself with sinners in His baptism at Jordan. The baptism of John was a "baptism of repentance for the remission of sins." When Jesus came to John for baptism, John discerned that no baptism of repentance was needed by Him and said, "I have need to be baptized of thee, and comest thou to me?" To this Jesus answered, "Suffer (meaning *allow*) it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:13-15.

On the cross He identified Himself again with sinners, taking our curse of sin upon Himself. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. Now we come to the account of His burial and again we see this identification. "And he made his grave with the wicked, and with the rich in His death." Isa. 53:9. Let us not forget His identifying of Himself with the dying thief, and His promise, "Today shalt thou be with me in paradise." Jesus and the thief went into *sheol* together.

2. Jesus Identified With the Rich

The prophet Isaiah had foretold, not only that Jesus would make "his grave with the wicked," but also that He should be "with the rich in his death." How literally this was true concerning the body of Jesus! "When the even was come, there came a rich man of

Arimathaea . . . and begged the body of Jesus." Matt. 27:57, 58. "Then Pilate commanded the body to be delivered."

Let us now look at the burial of Jesus. Joseph of Arimathaea "wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock." vv. 59, 60. Joseph loved Jesus more than himself. He was a man of position, "a counsellor . . . a good man, and a just: the same had not consented to the counsel and deed of them" (who had turned Jesus over for crucifixion) "who also himself waited for the kingdom of God." Luke 23:50, 51.

Joseph had been making preparation for his own burial. Being financially able, he had prepared in a garden a tomb for himself. This he was willing to give up that it might be used for Jesus. We never can tell the times or places in the journey of life when we might make some sacrifice or denial of self in behalf of Jesus! The garden in which Joseph of Arimathaea had hewn out his sepulchre was near the site of the crucifixion (John 19:41). God's providences worked with His prophecies. He had foretold that Jesus would be with the rich in His death; His providences arranged that Joseph's place of burial should be at the place where Jesus would die. Too often we look afar, hoping to see something which we can do for the Lord, while opportunities abound right at hand. The reason why we fail to grasp them is that we are not willing to deny self.

3. Jesus Remembered By His Crucifiers

The Romans were the instruments of the crucifixion, but the real cause was the priesthood, the scribes, and the Pharisees among the Jews. Pilate desired to let Jesus go, but their pressure caused him to accede to their demands. Now that the body of Jesus had been laid in the tomb, and a great stone rolled to the door of the sepulchre by Joseph (Matt. 27:60), fear from a haunting conscience caused the chief priests and Pharisees to go to Pilate with the words, "We remember that that deceiver said, while he was yet alive, After three days I will rise again." v. 63. They thought they were getting rid of Jesus when they had Him crucified, but this was not so easy.

People sometimes think they will enjoy freedom by doing evil, but there is a "worm" in man; we call it conscience. Jesus said it will abide with the guilty for ever—"where their worm dieth not, and the fire is not quenched." The haunting torments of conscience are the price the sinner has to pay. Think of this when you are tempted to use your influence hurtfully. Jesus was gone, but conscience remained to torment those who were guilty of His death. Conscience aroused

in them a fear that in some way Jesus' body might be removed from the sepulchre. They would have Pilate secure the sepulchre until the third day was passed. vv. 64-68.

4. The Application For Us

The central truth of our lesson of March 4 was, "Through the shedding of His blood Christ obtained eternal redemption for those who believe." The central truth for our lesson of March 11 is, "We must share in His death if we would share in His resurrection." This means that we no longer should live the rest of our time in the flesh in the lusts of men, but to do the will of God. 1 Peter 4:2.

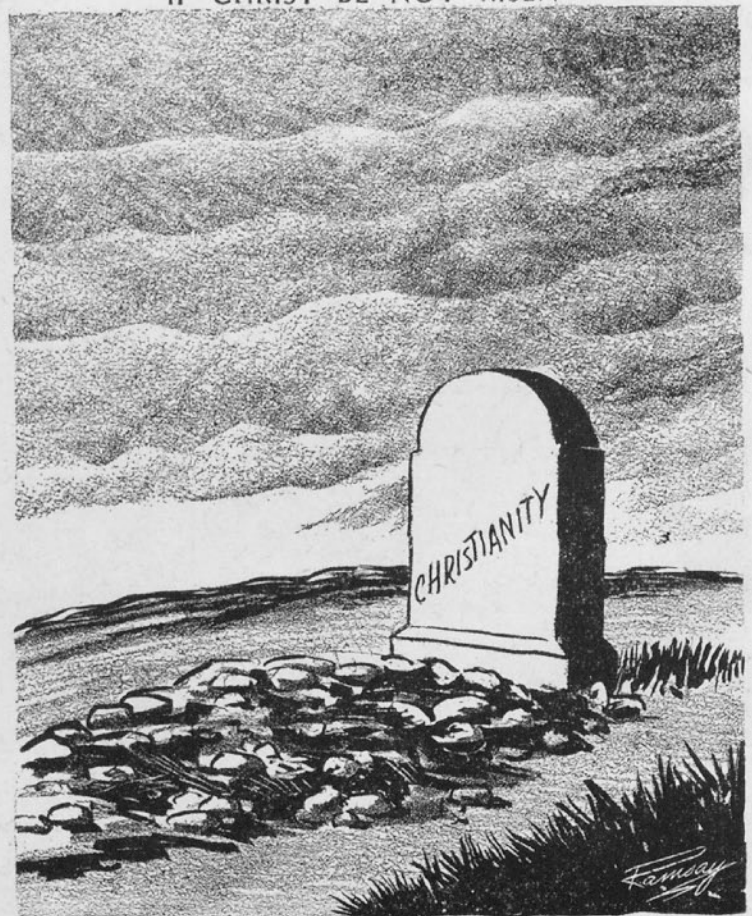
THIS WEEK'S LESSON

Christ and the Cross (lesson for Sunday March 4). Lesson text: Mark 15:16-28.

WHEN WILL HE COME?

The Lord Jesus is to come a second time: and when will He come? He will come when man's hope is a failure. He will come when iniquity abounds and the love of many hath waxed cold. He will come when dreams of a golden age shall be turned into the dread reality of abounding evil. Do not dream that the world will go on improving and improving and that the improvement will naturally culminate in the millennium. No such thing. It may grow better for a while, better under certain aspects, but afterward the power of the better element will ebb out like the sea, even though each wave should look like an advance. That day shall not come except there be a falling away first. . . . When every hope shall seem blotted out, and nothing but grim ages of anarchy and ungodliness are to be expected, then our Deliverer will come.—Charles H. Spurgeon.

"IF CHRIST BE NOT RISEN—"



MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners
Jews . . . American Indians . . . Alaska
Foreign Language Groups in U. S. A.

NEW WELLS NEEDED

One of our home missionary couples has likened pioneer gospel work to Isaac's digging of new wells in unoccupied fields. How productive were those fields when life-giving water blessed them!

There are hundreds of cities, towns and villages right here in our own United States unreached by the Pentecostal message. They need men like Isaac who will persist in digging new wells till the life-giving water of the Word of God will bring blessed fruitfulness to their unoccupied fields.

About three years ago God laid a burden on the hearts of this pioneer couple for a town of about five thousand souls, where the full gospel message had never been preached. Today there stands in that town a new tile edifice 36 x 60, nearly debt-free, as a monument to the faithfulness of God.

These people write: "There is something about new field work that thrills the soul, encourages faith, strengthens character, adds courage, gives zeal and affords a joy that cannot be found in any other ministry.

"Your neighboring community, village or city may be the unoccupied field where you should dig a new well. Pour out your heart to God, and then move out for Him and souls. We can never repay Him for His supreme sacrifice for us, but we can save souls from dying without Him."

GLEANNING BY THE WAYSIDE

God may never make it possible for you to preach eloquent sermons to congregations of thousands, but most any of us can reach souls and bring them to Christ along life's everyday paths.

An elderly little widow, letting her light shine in the Kentucky Mountains, tells us simply how she is gleaning by the wayside the souls who might never have heard the gospel preached in a large congregation:

"Our objective in visiting with people should be the winning of souls. We often visit casually with people on the bus or in bus stations, in restaurants, homes, school houses, hospitals, along the highways and on the streets. Why not talk to them about what God can do for them? A few days ago I met some children on their way to school. Together we prayed near the highway, and they gave their hearts to Jesus. Just yesterday, a boy waiting at a store for someone to come for him gave his heart to Christ when we prayed. Many have been saved in hospitals as we have pointed them to the Lord."

Sister Wilson goes on to say that she finds it helps her work of soul-winning if she prays each morning that God will soften and prepare the hearts of the people whom she will be contacting during the day. She likes to sing, "Is there a heart that is waiting, waiting for

pardon today?" and she usually finds before the day is over that there are hearts that are waiting for someone to help them to Christ.

RESERVATION NEWS

Alta Washburn sends us this bit of good news from the Indian work in and around Phoenix, Arizona: "The revival spirit has continued among our Christian Indians since last fall. Twelve Government School students came to the altar for salvation last Sunday. Our Sunday School attendance recently went to 102. Brother Shorter, our missionary on the reservations near here, reports souls saved in almost every service."

R. W. Buchanan, missionary to the Indians on the reservation near Ft. Hall, Idaho, reports a real moving of the Lord among the people. Three souls have been saved recently, and there have been several outstanding healings. Vernon Griggs has been holding evangelistic meetings in surrounding cities, and on his nights off he goes to the reservation for special services. The Indian church has been packed out, and when the invitation is given for salvation, the altar is filled with hungry souls.

PENTECOST'S LOST COIN

(Continued from page three)

Today there are Full Gospel churches in all the major cities of this land as monuments to the sacrifice and faith of this little group of courageous, godly people who set out to prove in the twentieth century that God's power is the same as it has always been. We are reaping the fruits of their sacrifice. The blessings which we enjoy today have been handed down to us.

I do not see in Pentecostal circles in this hour the same willingness to sacrifice and suffer for Jesus' sake that gave such irresistible power to the movement in its early days. I say Pentecost has lost something. A young business man said to me a short time ago: "The young married couples of this church are living on the fringe of Pentecost. We have never experienced a great Pentecostal revival. We have never seen the glory and the glow of Pentecost that we have heard so much about." What a condemnation of present-day Pentecost! The trouble is that we have quit pressing the battle. We have settled back to enjoy what the blood and sweat and tears of others have purchased for us. We have been afflicted like the rest of modern Christendom with the spirit of Laodicea. We are pacified by much goods, and much people, and much promotion, and much of everything else but a deep, vital union with God that makes us lay aside every personal interest and seek after God with all of our heart.

There is no easy way to possession of the great things of God, and I am glad there is not. There is a price to be paid. There is a battle to be fought. There are lives that must die completely to selfishness and worldliness. None can pay that price, or fight that battle, or make that consecration for us. Until we do it ourselves we will never know the reality of a Pentecostal experience. O, Spirit of God, purge us, melt us, fill us, that we may come to know real fruitfulness and victory in the Spirit! We have lost something from our midst, and if we do not find it we are in danger of losing vastly more.

Now because there is an evident lack in the ranks of Pentecost, and because our people are aware of it, there have arisen some radical, divisive groups who come in with questionable motives, questionable means, and questionable interpretations of doctrine, and say to the people, "Look, we have found what you lost." Do not be fooled. This is not so. We lost what we lost in our own house, and WE WILL FIND IT WHERE WE LOST IT. You will never get anywhere with God by chasing off some other place to try to find what you lost at home. It is in your own heart that the price must be paid to go through with God. It is not a change of environment, but a change of disposition, that will bring victory to your life. Until you settle things in your own heart, no one can restore to your life the precious touch of the Spirit which you have lost. We need not be blown about by every wind of doctrine that comes our way. Little groups of believers, here and there, get off the main line on a tangent, and because of their extravagant claims and extreme teachings they attract attention for a while like a shooting star. But chasing shooting stars is not the way to victory with God. We can find what we lost. We must find it. It is still in the house. Nothing has happened to take it away. It is lost in the dust of our own negligence and prayerlessness. We must light the candle of God's Word, and sweep the house clean of all of its sin and carelessness and indifference. Then we will find what we lost, right where we have lost it.

In the apostolic church there was a kind of reckless praying which we seem to have lost. Those people prayed all the time. Because they did pray all the time, when difficult situations occurred they were able to meet them. They had within them a reserve of spiritual strength and faith that had been generated through many months of daily prayer. You cannot forget God, and neglect regular spiritual exercises, and lose out in your soul, and then suddenly rise to the occasion when a hard thing comes your way that must be met with effectual prayer. You cannot live indifferently and let your life get swallowed up in material things for weeks, or months, or years, and then, when sudden sickness comes upon you, pray the prayer of faith that puts you in touch with God and fixes you up. If you want to know how to touch God for the big things, in times of real crises, you must cultivate a daily, regular, vital fellowship with God, and a turning away from the flesh. You must read the Word. You must give yourself to prayer, much prayer.

Many present-day prayer meetings are a farce. We repeat the same old prayers in the same old way with the same old tone. If we were practical we would just make a record of them, and play them back at every prayer meeting. It would save us much time and energy, and would accomplish about the same results. A Pentecostal altar service can become as formal as a Methodist creed unless there is much heart-searching, much mortification of self, and a turning to God in desperation for our need.

We must be reckless in prayer. How does your praying match that in the Book of Acts? Peter was in jail. They were going to kill him. They had him locked up behind two or

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three prison doors and chained to two soldiers. What did the church do? They called a prayer meeting. "Why, this was ridiculous," some would say. "It was fanaticism. They should have been scouting around town for a good lawyer, and trying to raise enough bail to get Peter out. This was no time to pray." Well they did not seem to know that. They had seen God do the impossible, and they put no limit upon what God could or would do. They believed that in answer to prayer He would do anything. They prayed for one hour, but Peter did not get out. They prayed on until midnight. Still the jail held its prisoner. They prayed through the night until the last watch, just before daybreak, and the prayer meetings showed no signs of breaking up. I think God saw that they were not going to quit until the answer came, so He dispatched an angel over to the jail and let Peter out.

Why don't we believe God for the impossible? Why don't our Pentecostal praying today challenge God like this? We seem to think that we will insult God, and presume upon His goodness, if we ask Him to do anything out of the ordinary. Over and over again in His Word He says, "Prove me! Test my promises! See if I won't do more for you than you can ask or think!" But we pray such puny prayers. He says, "Ask largely," but we settle for peanuts when He would give us worlds. Oh, what must God do to us to make us realize that He is God, and that with Him nothing is impossible, and that He loves to stretch out His hand to answer the prayers of His children.

The Book of Acts tells us that the first Pentecostal believers had working within them an irresistible power. This was not worked up. There was no magic, no hypnotism, no psychology in this. It was the power of God. When Peter and John met the crippled beggar who was asking for alms at the Temple gate, Peter said, "Such as I have, give I thee," and the lame man received strength in his limbs and leaped for joy. You cannot give something which you do not have. You may try to. You may lay your hands on the sick, but if you have nothing to give they will not get well. We may use the scriptural pattern for praying for the sick, but we had better have the power of God working within us when we do it, or nothing will happen. No mechanics, no mere motions can bring this to pass. There is no secret formula. It is Pentecostal power in action. We can have it. These people did. Stephen went out to preach the gospel. Wherever he went he did mighty miracles and wonders in the name of the Lord Jesus. Philip had this power when he went down to Samaria. The sick got well, and devils were cast out, and all kinds of wonderful things happened. He had something to give, and he gave it.

I must make one more comparison. These Bible Christians had boldness to witness. You remember how they got into trouble because of the healing of the lame man and were haled into court. The authorities said, "By what power, or by what name, did you do this?" And Peter answered, "By the name of Jesus Christ of Nazareth, whom you crucified." This dumfounded the authorities; for they saw that these disciples were uneducated, common men, and yet they spoke with the boldness of a Caesar, and seemed completely unafraid of the scowling judges. A confused conference ensued while the council tried to decide what action they should take. They finally agreed to threaten them with serious punishment if they continued to spread their gospel, and they said, "Do not speak or teach at all in the name of Jesus." But Peter replied, "whether it is right or wrong, you must decide, but we cannot help but speak the things which we have seen and heard."

As soon as the disciples were let go they called a prayer meeting. I know how some of us would have prayed. We would have cried, "Lord, send judgment upon them. Destroy them. Don't let them hurt us." But that is not the prayer in the Book of Acts. They said, "Lord, you have heard their threats. Now, grant to Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus." No cowardice in this crowd, no backing up. They said, "We have the Truth. This is God's revelation. If we die, we die, but so long as life lasts we will tell it to a lost world." This is boldness that has power behind it. This is boldness that puts all the reserves of heaven back of the witness. We say, "Well, I ought to speak to my neighbor about his need of God, but he wouldn't understand; he would think I was queer." God help us if we have lost a holy boldness to speak forth God's truth to lives that are languishing in sin and that may be lost eternally for want of the message God has put in our keeping.

The woman in the parable found the lost coin after lighting a candle and sweeping the

house. She had been a poor housekeeper. She had let dirt and dust accumulate so it was easy for the coin to get lost. But a good housecleaning brought to light the thing that was missing. O saints, we too can find our lost coin. It will take some housecleaning and some diligent searching, but we will find what we had and lost. We must do it. The coin is too precious to leave in the dust of our own carelessness.

God wants to do a new thing in Pentecost. He wants to restore all of the gifts of the Spirit, the miracles, the glory of the supernatural. There is no doubt but that God is even now pressing the decision upon us. If we are willing to move with Him, He will open up to us a new sphere of service that we have never yet dreamed of. Jesus is coming soon. God wants us to give forth the message with a new authority. He wants to put a plus quality in our ministry and upon our lives. Let's launch out into the oceans of His grace and power. Put the sails up. The wind is blowing. We can sail farther than we ever sailed before.

The parable ends on the note: "And when she found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." Here is the revival we need. It begins first in the church—it cleans us up and sweeps sin out. We are enabled to find the thing that in carelessness we lost, and there is great rejoicing because of it. The news leaks out. The lost come in. The power which has been working in us begins to work in them. Lives are transformed, churches are transformed, cities are transformed, and thus the history of the Book of Acts is repeated in our day. This is the only kind of revival that will satisfy God and meet the needs of a sinful world.

ON THE COVER PAGE

One of the latest additions to the list of new churches in our Assemblies of God fellowship is the attractive buff-brick structure built by the Wyatt Park Assembly in St. Joseph, Missouri.

Pastor J. E. Wilson and his congregation had the joy of dedicating their fine new building at New Year's, assisted by Stanley Clark, West Central District Superintendent.

Other speakers at the two-day dedicatory services were R. M. Riggs of Springfield, T. J. Jones of Minneapolis, and Philip Crouch of Egypt.

Philip's father, A. F. Crouch, founded the first Assembly of God church in St. Joseph in 1932. He served as Pastor from 1932 until 1936 when he went to Egypt as a missionary. Hugh M. Cadwalder was Pastor from 1936 until 1939, at which time Brother Crouch returned from the foreign field and resumed his duties with Bernard Ridings serving as Assistant Pastor. Due to ill health Brother Crouch had to resign in 1940, and J. Lon Hale was his successor. Brother Hale served as Pastor from 1940 to 1945, when J. E. Wilson was called to the pulpit. Both Brother Crouch and Brother Hale are now in Glory.

Work on the new fireproof church home began two years ago. It cost \$135,000 of which a bonded indebtedness of \$40,000 remains. The entire building has 10,000 square feet of floor space, including the full basement. The main auditorium and balcony will seat about 750.

NEWS

DATES TO REMEMBER

March 6 to 9—Annual Conference of District C. A. Presidents at Springfield, Mo.

March 13 to 16—National Sunday School Convention at Springfield, Mo.

March 18—Palm Sunday.

March 23—Good Friday.

March 25—Easter Sunday.

April 8—National C.A. Day.

April 10 to 13—Annual Convention, National Association of Evangelicals, at Chicago, Ill.

AMONG THE ASSEMBLIES

TIPTON, OKLA.—The Lord gave us a gracious outpouring of His Spirit in a four-week meeting with Evangelist and Mrs. Chalmers Livingston of Tulsa, Okla. There were 31 saved and 25 received the Baptism.—W. Lowder, Pastor.

MACON, MO.—Recently we had a three-week meeting with Evangelists Sarah and Peggy Williamson of Steele, Mo. We enjoyed the anointed messages and the special singing. One lady who had impaired vision for a number of years was healed. Three were saved and one received the baptism of the Holy Spirit.—C. A. Weaver, Pastor.

LINDEN, N. J.—We had a four-week meeting with Evangelist Richard Vinyard. This was his second meeting with us and God's presence flooded the tabernacle each night. The people rejoiced in the promises of God and were thrilled to see them fulfilled before their eyes. The greatest miracle of the meeting was the regeneration of men and women. It was a sight one never forgets to see them crowd the altar and call for mercy.

There were many outstanding healings each night of the meeting. The healing lines were not too big because many were healed as they sat in the congregation.

A high spot in the meeting was the night Sister Colina of Jersey City, N. J. came into the service. A year ago she was led to the platform, blind in both eyes and suffering from diabetes of 14 years' standing. God completely healed her then. This night she came in unescorted, found a seat, and gave a smile of recognition to the many friends round about her. When we saw her a hearty "Praise the Lord" came to our lips for the miracle God had performed.

We do give thanks to the Lord for the wonderful way He met us in this meeting.—S. W. Karol, Pastor.

UNSCHEDULED REVIVAL BRINGS "OLD-TIME PENTECOST"

CHELSEA, MASS.—God moved into the First Pentecostal Church here at New Year's. While the Assemblies in various places throughout the land were observing the fiftieth birthday of the Pentecostal Movement with prayer meetings and special services, God was pouring out His Spirit in this part of New England in the old-time way.

We had not planned for special meetings at this time, but for six months our people had been praying for revival. They had been meeting each morning to pray. Our men had met each Saturday evening to pray, and sometimes they prayed all night. We knew that prayer is the key that opens the treasure-house of heaven, and now we have proved it.

On Dec. 31, 1950, we had a visitor from Canada who was in our area for a wedding on January 1. He was Evangelist Laurie Price of Belleville, Ontario. We asked him to speak to us on Tuesday evening. This he did, and he had planned to return to Canada the next day, but God kept him with us for nearly two weeks. During this time at least 15 were saved and 32 received the Baptism of the Holy Ghost. They received in the old-fashioned way. No "short cuts," no "synthetic experiences"; in each case

we insisted that the individual who was seeking God for the Baptism should remain in prayer until an abundant blessing came. God honored this extra effort, for we saw some gracious manifestations of His presence and power. Some sang in other tongues for hours. Some preached on their knees for over an hour. Others prayed in other tongues for great lengths of time. In every case there was a period of Pentecostal blessing that lasted for at least half an hour.

The sick were healed. One man had been in bed and unable to move his legs for some time. We prayed in the church and he grew better. Finally we reached him in his home and we prayed for him, anointing him with oil in the name of the Lord. He got up and dressed, and came to church two days later.

We are glad Brother Price obeyed the Lord's leading and stayed with us for these meetings. He left us on Sunday, January 14, but the revival went on. At our regular Tuesday night meeting God's power fell in waves, again and again, and one young woman was born into the Kingdom. At our Thursday night meeting and the Sunday services it was the same. Many were prostrate under the power of God and the prayer meetings lasted until midnight or later. We had to bring in extra chairs for the Sunday night meeting, and we are asking the Lord for larger quarters.—Levi L. Storms, Pastor.

QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

Is the millennium the perfect age?

No, it is not. The perfect age, or the eternal age, will come when the Lord shall have gathered out of His universal kingdom "all things that offend." cf. Rev. 21:27; 22:15. During the millennium the Lord Jesus Christ, the King, will "rule (shepherdize) the nations with a rod of iron," indicating that repressive measures will be necessary in some cases. That some will yield to the sway of Christ only outwardly and because summary justice is immediately exercised, is clear from the fact that Satan can deceive many into rebellion against God at the close of a thousand years of the beneficent reign of the "King of kings and Lord of lords." cf. Rev. 20:7-9. Read Psalm 72, which is clearly Messianic and millennial, and note that the Lord has to mete out justice for "the needy" and "the poor," to preserve them from deceit and violence. Thank God, it will be summarily done.

Sin, in measure, will be present during the millennium in some hearts, even though Satan's temptations are removed (Isaiah 65:20), and death will not yet have been finally abolished.

What is the meaning of the "daily sacrifice" which is "taken away" (Dan. 12:11) and "the abomination that maketh desolate" (Dan. 12:11; Matt. 24:15) which is set up?

Israel of old had their daily morning and evening sacrifice or burnt offering, which were offered in the temple at Jerusalem. These sacrifices were abolished and their whole system of worship was profaned by a vile Syrian king, Antiochus Epiphanes, who reigned from 175-164 B.C. He sacrificed swine's flesh on the altar of burnt offering in the temple and set up an image of Jupiter beside it. He is called the Greek Antichrist, and his profanation of the temple is undoubt-

edly typical of what the final Antichrist will do "in the time of the end."

The teaching of Scripture seems to be that the final Antichrist will permit the Jews by covenant to resume their sacrificial ritual, but will break that covenant after 3½ years (Dan. 9:27); he will cause the sacrifices to cease, and will then set up his own image in the temple area to be worshiped. This will constitute the "abomination of desolation" of which Jesus spoke.

What temple is Ezekiel describing, beginning with the fortieth chapter of his prophecy?

He is describing the "millennial temple" of the restored Jewish Nation in Jerusalem, their capital city.

It is necessary to the fulfillment of Scripture (2 Thess. 2:4; Rev. 11:1,2) that there be also a "tribulation temple"; that is, that a "temple of God," dedicated at least ostensibly to His worship be built by the Jews prior to the millennium, possibly by covenant with Antichrist. But it will later be desecrated and made the seat of what Daniel and our Lord called "the abomination of desolation" (Dan. 9:27; 12:1; Matt. 24:15). This procedure (Rev. 13:11-13) is believed to be the final antitypical fulfillment of what Antiochus Epiphanes, the Greek Antichrist, who reigned over Syria 175-164 B.C., did, when he set up an image of Jupiter in the temple and otherwise abominably profaned the sacred precincts and altar.

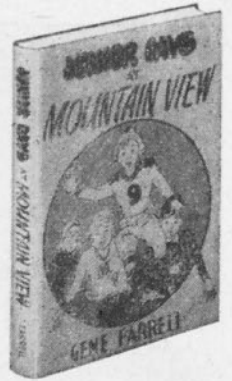
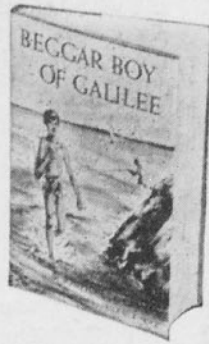
But the temple of Ezekiel is a new sacred one in which the visible presence of God will again be manifested (Ezek. 43:1-7) as when Solomon dedicated his temple. 1 Kings 8:10-11. That the measurements, given in such detail to Ezekiel, are not meaningless figures, but authentic and realistic, is proved by the fact that G. S. Aitken, a Scotch architect of Edinburgh, drew a floor plan from them and lectured on these measurements before the Royal Institute of British Architects. These facts are reported by the late James M. Gray in his *Christian Workers Commentary*.

EDITORS WRITE

(Continued from page two)

The world wants peace but it also wants its sinful pleasures, and God's Book says, "There is no peace, saith the Lord, unto the wicked." Isaiah 48:22. In vain do men try to make peace with other nations without first making peace with their Creator. How tragic it is that they persist in ignoring the ancient invitation, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21.

But the individual can have peace, even in a world of strife. He can know the peace that passes understanding and can enjoy a foretaste of the Millennium in his own heart by accepting the Lord Jesus Christ as his personal Savior here and now. Without Him there can be no peace, no salvation, no eternal life. As it is with the world, so it is with the individual—the divine promises are all wrapped up in the person of Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life, but the wrath of God abideth on him." 1 John 5:12. Our future, as individuals and as nations, depends upon our acceptance or rejection of the claims of Christ.



GIVE YOUR CHILD GOOD BOOKS TO READ

The books your children read will have a lasting influence on their lives now and in later years. Make sure they have only the best in Christian literature. Choice books for both children and young people are described below.

BEGGAR BOY OF GALILEE

By Josephine Sanger Lau

"How can a beggar boy and his blind father live unless he steals fish for their food?" wonders Caleb. But Jesus comes to their town, and Caleb, for the first time, hears a new teaching. Then Bartimaeus, his father, finds a better way to make a living than by begging. Caleb and his father both find a new way of life. Cloth bound. Illustrated.

3 EV 1062 \$2.00

MORNING FLIGHT

By Paul Hutchens

This book has the lure of romantic Cuba. But far more than that is the story of a young woman who was called to the mission field of Cuba. Arloa Chadwick obeyed that call. She would not go down unto "Tarshish," nor marry the man she loved who was not a Christian. Complicated situations arose. People tried to hold her back, but God opened the way.

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PARSON JOHN

By Bernard Palmer

This book is a great stage of American pioneer life—of strong, rough and untamed men who knew no law but force, and who had a fierce hatred of the Gospel and preachers. But when the fire of God began to touch them, and the Parson established a church, he had some of the finest and bravest men of the frontier.

3 EV 2224 \$1.50

SILVER STAR IN RAINBOW VALLEY

By Basil Miller

An exciting Kay and Kim adventure story which ten to fourteen year olds will enjoy immensely. Silver Star was not only a beautiful horse; he was a clever one. The sly Wolf Hole cow-boys thought they could catch the stallion and his band; so did the Indian trackers; but Silver Star was swifter than they. How Silver Star was captured and who did it makes this a Christian adventure boys and girls will want to read over and over.

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By Gene Farrell

The first of a series of new books written especially for the high school age. The lives of two young people who are the main characters, Mary Kepner and Sally Haynes, are completely revolutionized by the testimony of a returned veteran. Plenty of suspense and dramatic action throughout the book keeps your interest at white heat. Cloth bound.

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This is more than just another story of World War II. Although it vividly portrays a single phase of the tremendous work with supplies that was carried on "behind the scenes" in the war just fought with Japan, this intriguing story opens an entirely new approach to missionary endeavor. An excellent story for young people. Cloth binding.

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The National C. A. Office is striving to do all it can to help the C.A.'s of our nation *win* in 1951—to *win* in the battle for holiness of life, and to *win* other souls to Christ. But while it is doing this, the National C. A. Office is finding it has a battle of its own to win—the struggle to maintain its existence.

National C. A. Day is the all-important occasion once each year when a special appeal is made throughout the assemblies for funds to support the National C. A. Office. This year National C. A. Day will be observed on April 8. Announcements are being made early so that ample time may be had for C. A. Groups and churches to make suitable plans. Materials and helps will be sent to all groups, with suggestions and ideas for unusual, interesting, and spiritual C. A. Day services.

At no time in the past have offerings properly met the need for support of C. A. headquarters. Some expedient has always been necessary. Today the situation is more critical than ever before. Will you not help your National C. A. Office *win* this vital battle for existence financially?

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Corinthians 9:11.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it.

GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

WILSON, OKLA.—Mar. 13—; Evangelist Lee Krupnick, Tulsa, Okla.—by E. W. Holder, Pastor.

CAMP POINT, ILL.—Meeting in progress; Sheneman Evangelistic Team.—by Frank Goss, Pastor.

FT. DODGE, IOWA—Feb. 21—Mar. 11; Evangelists Norman and Norma Correll, Columbus, Nebr. (G. H. Millard is Pastor.)

SPRINGFIELD, MINN.—Mar. 11—; Evangelist N. R. Dickerson, Pawhuska, Okla. (J. H. Syverson is Pastor.)

ALBION, MICH.—Assembly of God meeting in progress; Evangelist and Mrs. D. Fred Leader.—by Charles A. Davenport, Pastor.

TULSA, OKLA.—North Utica Assembly of God, Feb. 18—Mar. 11; Evangelist and Mrs. Ralph A. Wilkerson.—by J. R. Keith, Pastor.

ST. JOSEPH, MO.—City Auditorium, Mar. 11—20; Evangelist Louise Nankivell, Chicago, Ill. Broadcast KRES, Mon. through Fri. at 4:15 p.m.; Sun. at 6:15 p.m. Prayer for the sick at each service—by C. B. Roberts, Pastor, King Hill Assembly of God.

OREGON DISTRICT COUNCIL—First Assembly of God, S. E. 20th at Main and Madison Sts., Portland Oreg., Apr. 3—5. John Hall, Compton, Calif., speaker. For reservations write District Secretary N. D. Davidson, Box 2015, Portland 14, Oreg.

NATIONAL SUNDAY SCHOOL CONVENTION, March 13—16, Springfield, Missouri. For information and room reservations write Convention Committee L, 434 W. Pacific, Springfield 1, Mo. Registration fee, \$1.00. Seats for registered delegates will be reserved each evening until 7:30.

COVINA, CALIF.—Union revival, Grammar School Auditorium, Cor. Citrus and San Bernardino Rd., Mar. 4—18; Evangelist Bill Long and party, Glendale, Calif. Co-operating churches: Assembly of God, Baptist, Methodist, Christian, Nazarene, Foursquare, Brethren and Inter-Churchmen's Brotherhood.—by R. L. Davis, President, Covina Ministerial Association.

EL CERRITO, CALIF.—Assembly of God Tabernacle, 1318 San Pablo Ave., Mar. 11—; Evangelist Mark Buntain of Canada.—by E. William Anderson, Pastor.

COMPTON, CALIF.—Assembly of God, Mar. 6—18; children's revival, Evangelists Virgil and Edythe Warens. (John Hall is Pastor.)

McALISTER, OKLA.—First Assembly of God, meeting in progress; Evangelist and Mrs. John Wilkerson. (L. H. Arnold is Pastor.)

PORTLAND, OREG.—First Assembly of God, 20th and Madison, Mar. 6—25; Evangelist John F. Hauck.—by N. D. Davidson, Pastor.

OVILLA, TEX.—Assembly of God, meeting in progress; Evangelist and Mrs. R. R. Gipson, Tulsa, Okla.—by Dave and Gloria Laughlin, Pastors.

FRESNO, CALIF.—Evangel Tabernacle, Mar. 4—; Evangelist J. E. Crawford, Santa Ana, Calif.—by Albert P. Finch, Pastor.

CHICAGO, ILL.—Ebenezer Pentecostal Church, 1665 N. Mozart St., Mar. 11—Apr. 1; Evangelist Ivor Hugh, England.—by James Clark, Pastor.

BETHLEHEM, PA.—Bethlehem Gospel Tabernacle, 4th Ave. and Schaeffer St., Mar. 25—Apr. 8; Evangelist C. S. Tubby, Canada.—by Frederick C. Bennett, Pastor.

INDIANAPOLIS, IND.—West Side Gospel Tabernacle, 1462-64 S. Belmont Ave., Feb. 25—Mar. 11; Evangelist and Mrs. Paul Hild.—by Thomas Paino, Pastor.

MINNEAPOLIS, MINN.—Fremont Tabernacle, Fremont at 25th Ave. N., Mar. 4—18; Evangelist and Mrs. Velmer Gardner, Wenatchee, Wash.—by Russell H. Olson, Pastor.

YAKIMA, WASH.—Washington Avenue Assembly of God, 903 W. Washington Ave., Feb. 25—Mar. 11; Evangelists Vernon and Betty Griggs, Hamilton, Mont.—by Charles H. Staton, Pastor.

BENTON HARBOR, MICH.—Bethel Assembly of God, Cherry and Cedar Sts., Feb. 25—Mar. 11; Evangelist and Mrs. Edwin Anderson, Providence R. I. (Everett D. Cooley is Pastor.)

WOODWARD, OKLA.—Assembly of God, 10th at Webster, dedication of new church, Feb. 25, 2:30 p.m. V. H. Ray District Superintendent, morning and afternoon speaker.—by J. C. McCluskey, Pastor.

NATIONAL ASSOCIATION OF EVANGELICALS, 9th annual convention, Chicago, Ill., Congress Hotel, Apr. 10—13. For information write NAE office, 542 S. Dearborn St., Chicago 5, Ill.

LA MESA, CALIF.—Feb. 25—; Evangelist Roy Sapp and party. (Clyde A. Henson is Pastor.)

OCALA, FLA.—Meeting in progress; Evangelist I. J. Bolton.—by Charles S. Brown, Pastor.

NOWATA, OKLA.—Feb. 27—; Evangelist and Mrs. Milo Harmon, Nampa, Idaho. (Earl L. Ayers is Pastor.)

WOODSTON, KANS.—Mar. 4—18; Evangelist G. R. McGhghy, Leon, Iowa.—by E. V. Boyd, Pastor.

MONROE, WIS.—Assembly of God, Feb. 28—; Evangelist Orrin Kingsriter. (Lyle Curtis is Pastor.)

CINCINNATI, OHIO—Mar. 7—25; Evangelists Ernest and Virginia Berquist, Canfield, Ohio. (A. B. Crabb is Pastor.)

MOBILE, ALA.—Crichton Assembly of God, Feb. 20—Mar. 11; Evangelist George Hayes.—by D. V. Williams, Pastor.

CARLISLE, PA.—Mar. 4—25; Evangelists J. Lee and Myrtle Gorman, Ebensburg, Pa. (Maluis Davidson is Pastor.)

EL MONTE, CALIF.—Full Gospel Assembly, 500 N. Peck Rd., Feb. 18—; Earl F. Davis Party.—by William T. Holcomb, Pastor.

BUTTE, MONT.—Assembly of God, 230 S. Montana St., Mar. 20, missionary service with Peter Funk, Hilo, Hawaii. (Mar. 21, two weeks or longer; Evangelist and Mrs. Wesley R. Hurst, Sr.)—Elmer M. Trygg, Pastor.

TEACHER TRAINING INSTITUTE, Metropolitan Detroit area, Dearborn Gospel Tabernacle, 7041 Schaefer Rd., Dearborn, Mich., Mar. 26—31. Sessions nightly, 7:30 p.m. Guest instructor, Paul Miller, Birmingham, Ala. Local faculty: Miss R. L. Oliver, D. G. Foote, S. H. Wilson, P. C. Lee.—by D. G. Foote, District Secretary.

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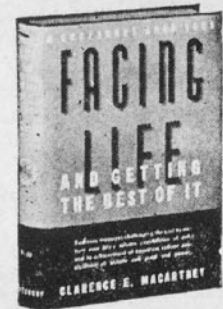


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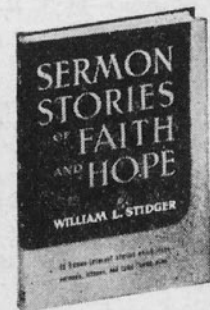


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