

The Pentecostal EVANGEL

JANUARY 22, 1956

FIVE CENTS

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



Boys and Girls in the Far East will read gospel literature if we support BGMC.

—page 9

The WORD
For the WORLD

BGMC DAY — FEB. 5

Read "God's Book of Remembrance"

—page 6

The Way of the Cross

In Jerusalem there is a street called the Via Dolorosa, "The Way of Suffering." It is so named because it is the Way of the Cross. It is believed that the Saviour trod this street as He carried His cross to Golgotha.

There is a Way of the Cross which all Christ's followers must tread. When Jesus warned His disciples that He was about to be slain, and Peter protested, Jesus then told His disciples that not only He but they also must bear a cross. He said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me . . . and whosoever will lose his life for My sake shall find it" (Matthew 16:24, 25).

Have you wondered what it means to "take up your cross"? Some seem to think that every vexation that comes along, every disappointment, every trial, is a cross. Some even look upon sickness as a cross that they must bear. But if this were so, we would be wrong in praying for the Lord to heal us, or in asking for grace so that vexations wouldn't vex us after all. The cross is not something to be prayed away, but something to be borne.

In order to understand what the cross means, let us remember first of all that it is a voluntary matter. The cross was not forced upon Jesus the way trials, disappointments, and sicknesses seem forced upon us. He could have saved Himself from it, but He deliberately chose to go to the cross because of His devotion to the Father's will and His love for lost humanity. We can avoid the Way of the Cross, if we wish, but if we do so we shall miss the life that is abundant.

It should help us, in seeking an answer to the question, to consider what the Way of the Cross meant to the Saviour. For one thing, it meant the way of submission. He willingly submitted to the cross because it represented God's will for Him. Has the Lord shown you what is His will for you? Is He calling you to pray more, to witness to certain individuals, to surrender some personal ambition, to undertake a task for Him? Take the Way of the Cross. Yield yourself fully to God, saying, "Not my will, but Thine, be done," and you will know the joy that Jesus knew when He went to Calvary for you.

To Christ, the Way of the Cross was also the way of service. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The flesh likes to be ministered unto—to be pampered, flattered, given its own way—but the Way of the Cross reverses the order. It means giving instead of getting, serving instead of being served. It means to spend our lives, day by day, for the benefit of others. Are you willing to take up your cross by sacrificing your own likes and liberties, your own pleasures and plans, in order to be a minister (that is, a servant of men) as Jesus was?

The Way of the Cross was also the way of shame to Christ. It was the way of suffering. It was the way of separation from loved ones. It may mean the same for us when we take up our cross and follow Him. But oh, what depths of joy and blessing it affords—for it brings us into heart communion with Him who is altogether lovely, the Fairest of ten thousand, the One beyond compare.

Gladly then would we go to Him that is outside the camp, bearing the reproach of His cross. Willingly would we suffer for His name, rejoicing that we are accounted worthy of the privilege. Even the breaking of fleshly ties for His sake will not be too heavy a cross. We will say with Samuel Rutherford, "Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my Harbor."

THE PENTECOSTAL EVANGEL

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JANUARY 22, 1956

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... *we believe* the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through faith in the precious blood of Christ.

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Satan knows that he cannot induce God's children into the baser works of the flesh and open sin. But he succeeds in bringing fear and worry upon them.

A Word to

"Worn-Out"

Saints

by A. A. WILSON

Kansas City, Missouri

DANIEL CERTAINLY WAS ANOINTED OF the Holy Spirit when he said concerning the Antichrist, "He . . . shall wear out the saints of the most High" (7:25). This statement impresses me when I observe the high state of nervousness in so many lives today, which evidently is the result of the same influence the prophet spoke of. Primarily his statement has to do with God's chosen people during the reign of the Antichrist, that evil one who will be inspired and directed by Satan.

But Satan's evil influence is certainly great already. Paul wrote in 2 Thessalonians 2:7, "For the mystery of iniquity doth already work," and for 2,000 years since then the devil has been marshalling his forces for his final attack on the Church. In these, the closing days of time, he is using every subtle force possible to wear out God's dear children.

As pastor of one church for nearly twenty-six years, I have a wide circle of acquaintances; thus I am called by phone and sought by many for personal interviews at my office. It is clear to me that Satan is trying to place a galling yoke on God's people and overcome them, to "wear them out."

Moffatt's translation of Daniel 7:25 reads, "He shall . . . harass the saints of the Most High." Strong's Concordance

says that to "wear out" means "to afflict in a mental sense so as to cause wasting away, decay, a failing, a spending, a consuming." One does not have to be a minister to see that this one destructive weapon is in full force throughout the world. Satan knows that he cannot induce God's dear children into the baser works of the flesh and open sin. But he succeeds in bringing fear and worry upon them. Out of that come criticism, envy, malice, resentment. And often this ends in sickness, disease, and death.

Once the child of God awakens to see what he is worrying about, what is causing him to spend sleepless nights and throw the whole nervous system into an upheaval, he realizes it is the direct opposite of what the Lord Jesus prom-

ises and assures His children they can have. Did He not say, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The legacy He left everyone of us is found in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Worry is a habit which people acquire—we were not born with it. Usually after we have fretted over something a great deal, we find when we do meet the problem that God went before us and removed every obstacle so that our worry was unnecessary. I think the conversation of the robin and the sparrow is more truth than poetry:

*"Said the Robin to the Sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so.'*

*"Said the Sparrow to the Robin,
'Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me.'*

God has given us a weapon with which to meet Satan in his nefarious attempts to hinder our peace and quiet in God; it is the Bible. In Matthew 6 Jesus gives us the remedy for worry, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Then He invites us to consider the sparrows who do not reap, who have no storehouses, yet are fed by our Heavenly Father. Again He asks us to consider the lilies of the field, "how they grow; they



toil not, neither do they spin: and yet . . . Solomon in all his glory was not arrayed like one of these." The key verse concerning God's provision is Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If this is obeyed, there is no place for worry.

Christians worry not only about material things—food, clothing, shelter—but Satan brings many other things, one after another, and suggests that we worry and fret over it.

While I was writing this article a godly saint came into my office for an interview. She was so overwrought that she had not been able to sleep. She seemed on the verge of a nervous breakdown—a trick of the devil to "wear out" one of God's dear children. After I showed her some appropriate scriptures and we had prayer together, she was encouraged and left with a smile.

Wesley said, "The weakest saint can Satan rout, who meets him with a praise-ful shout!" The apostle Paul said, "Be careful for nothing [that is, Do not be upset by anything]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Weymouth's translation says, "So will the peace of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Christ Jesus."

In order that the enemy cannot slip into our minds things that would cause worry and nervousness, we must put into practice Philippians 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let us testify with the Psalmist, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

There is no need for God's children to be "worn out" and overcome by Satan. Jesus said, "Greater is he [Christ] that is in you, than he that is in the world [Satan]." Have faith in God, and as the prophet Isaiah said, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

"The Lord knows the way through the wilderness;

All I have to do is follow.

Strength for today, is mine all the way,

All that I need for tomorrow.

The Lord knows the way through the wilderness;

All I have to do is follow."

I SAW HIM DIE

by A. H. TOWNSEND

TWO FLYERS—ONE OF THEM A VETERAN of the first World War, and the other of the second—were flying their two-place, cabin-style plane under the Nechako River and hedgehopping over the housetops and trees in the town where we lived. They were under the influence of liquor—enough to take away fear and befuddle the mind. People were standing by their telephones, waiting for the crash to come, to put through emergency calls to the hospital.

I stood in the lane at the back of our house and watched the hedgehopping antics of the drunken pilots. A drunken driver is bad enough, but a drunken pilot—what could be worse? When the crash came, one block away, I saw the plane shear off the top of a tree and plunge into the roadway beneath. It narrowly missed a truck; the truck driver swerved up a side street. The plane then came to rest—a pile of junk—with two unconscious men inside. Women screamed; men stood mute.

I ran up the road and jumped over the broken-down, high-tension wires, which lay smoking on the ground. Together with others, I helped wrench the plane apart. At long last, unconscious men were pulled out of the wreckage, reeking of liquor. As we stretched one pilot out on the ground, we pulled pieces of broken teeth out of his mouth. He never regained consciousness. I saw him die.

Why did he die? Alcohol had befuddled his mind until it was impossible for him to control his plane.

* * *

We were at the lake, not far from the town where we live; a nine-year-old boy was in the water. At the time of the accident we were talking to his mother. The boy went out beyond his depth; he could not swim. Nobody saw him struggling in the water, only one small boy who thought he was not in danger. Later the alarm was given, but too late. Man after man, woman after woman dived to recover the body without success. Then the grappling irons and dragnets were brought into play by the police. How heart-rending to see the little lifeless body brought to the surface of the water and to hear that mother's sobs! What a tragedy! I saw him die.

Why did he die? This boy died because no one realized he was in jeopardy until it was too late to rescue him.

* * *

Christ struggled beneath His cross; the

jeering rabble thronged about Him. When they came to Golgotha's brow, He was crucified. Darkness was upon the land; He cried with a loud voice; the temple veil was rent in two. "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15:39). Why? Why did he say that? Because he saw Him die.

Why did He die? Was He a sinner? No, He is the sinless Saviour. His mind was not befuddled by drink. He had not committed a crime. In fact, He took the place of a murderer—Barabbas. Paul informs us that Christ Jesus "offered himself without spot to God" (Heb. 9:14). He is the Lamb without blemish.

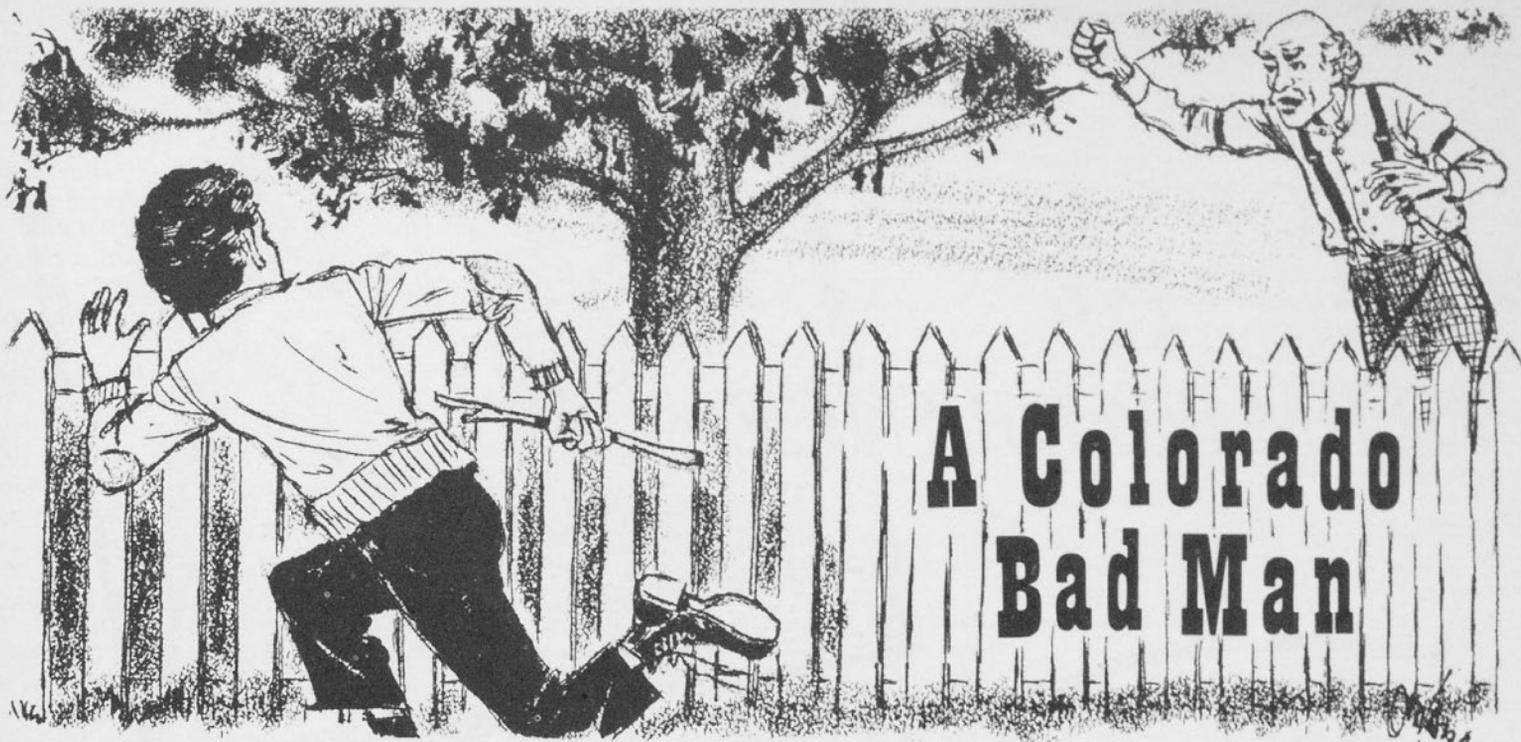
Why, then, did He die? Was His death accidental? No, He willingly gave His life. He was a mature man, having full responsibility. He is the Gift of God. He died willingly for you and for me. Paul instructs us that "He became obedient unto death, even the death of the cross" (Phil. 2:8). Then He arose from the dead, and is now at the right hand of God. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

I, too, saw Him die. When? How? One day many years ago I saw, with the eye of faith, my Lord and Saviour hanging and dying upon the cross. I have seen my fellow human beings die—men, women, and children. One often feels a jolt in the presence of death; but Christ's death on the cross tore my heartstrings and brought me to my knees in repentance. Why? Because He died without sin and willingly for me. He first loved me.

Although He died many hundreds of years ago, I saw Him die. By faith I accepted His sacrificial death as the atoning work for my sins. I can say with the centurion: "Truly, this man IS the Son of God."

My friend, can you say that? Can you say that you have opened the door of your heart to Jesus? Have you fully realized that He died without sin and willingly for you? If not, then why not open the door of your heart and let Christ come in today? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

—The Pentecostal Testimony



A Colorado Bad Man

An Incident From the Life of the Late Wesley R. Steelberg
As Told by LESTER SUMRALL

BORN AND REARED IN A SCANDINAVIAN home where every child is expected to share the responsibilities and duties that involve upon the home, Wesley was taught from earliest childhood to take his share. Washing dishes, scrubbing floors, bringing in wood and water, and gathering eggs were some of the duties his parents felt he should perform.

Friday was the day Wesley gave the entire kitchen a thorough scrubbing. His mother used to say, "Now, Wesley, you must scrub the floor. Remember, we don't want any half-way jobs. Once you have begun a task, stay with it until it is completed."

Not liking this job too well, Wesley called it "double scrubbing." He was required to take a bucket of hot suds and a brush, and to go into the corners and around the legs of the stove, scouring them thoroughly. He used to say: "Mamma, why can't I wet the rag and just wash the floor?" She would sternly reply, "I don't want any slopping over the top with mud underneath!"

One Friday while young Wesley was scrubbing the kitchen floor, he cleaned as far as the big wood-burning stove. Then from the oven came the sweet odors of his mother's baking. He remained busy, but in front of the stove where he inhaled the spicy fragrance of Swedish delicacies; he scrubbed long after it was clean!

While on his knees pushing the brush back and forth he suddenly heard a voice calling his name: "Wesley!" He stopped

and listened. The voice did not sound exactly familiar, but he thought, "Oh, well, with Mother in another room, her voice may be muffled or she may have been turned away from me." So he jumped up and ran into the room where his mother was sewing.

He said, "Yes, Mother, what do you want?"

She answered, "What do I want? Why, son, what do you mean?"

"You called me."

"No," she answered, "I have not called anyone. Mother is busy sewing. I want you to tend to your work; now hurry!"

But Wesley insisted, "You did call me."

She insisted, "It is probably one of your chums, and if you will go ahead with your work, then when you are finished, you can run and play. But you may not leave your task."

Wesley returned to his scrubbing. In a few moments the voice came again, now more clearly than before—"Wesley." He jumped up again and went into the bedroom. He said, "Well, Mother?"

"Well, what?"

"But, Mamma, you called me."

"Wesley, I'm exasperated with you. I don't know what is wrong with you, but you are behaving very badly today. The very idea that you are trying to get out of your task annoys Mother. Now please tend to your business."

He began to weep, and pleaded, "But, Mamma, somebody called me. It is so

strange. It sounds like it is right near me." When he explained this his mother became interested.

"Well, dear, from earliest childhood you have known the stories of the Bible. You remember how Mamma taught you to read them when you were just a little lad. You know the story of Samuel and how God dealt with him in the night and called him, and he thought it was Eli."

Wesley responded, "Yes, Mamma, I know, but God doesn't talk to little boys like that today."

"Well, there is no reason why He couldn't."

"But why would He want to talk to me?" Wesley asked, half afraid.

"I don't know. The Lord knows His own business. If He has something special to say to you, then you must listen."

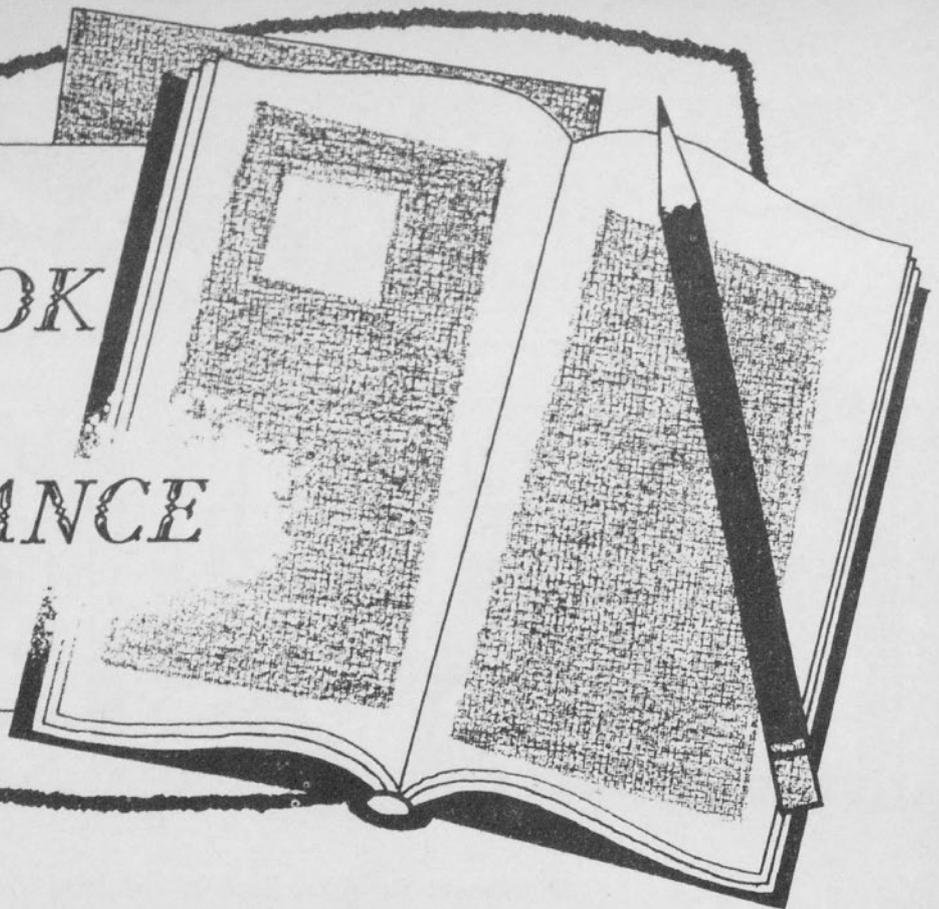
This solemnized Wesley greatly and he went back to his task almost tearful. He knelt on the floor and dipped the brush in the water very cautiously and quietly. In a matter of minutes, again the Voice came. In response to his mother's suggestion, he responded in a whisper, "Yes, God. What do You want, please?"

The Voice began immediately to tell him that there was a man dying next door without Christ. He needed salvation. He needed forgiveness of sins. The Voice said Wesley was to go over immediately and pray with that man.

He knew this man. He had a very bad reputation. He was really what one would

—Continued on page twenty-three

GOD'S BOOK OF REMEMBRANCE



An Address by HOWARD P. COURTNEY

at the annual Convention of the Pentecostal Fellowship of North America, Toronto

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Malachi 3:16, 17).

Very little is known historically of the prophet Malachi. The time, place, and circumstances of his birth are all unknown. We know nothing of his ancestors and nothing of his descendants—if he had any. His name simply means, "my messenger." Like a meteor he appears suddenly in the prophetic heavens, and after running a brief career of exceeding brightness, he disappears as suddenly as he appeared, leaving no trace except the few pages of thrilling prophecy with which the Old Testament closes.

Malachi prophesied during a period of great religious degeneracy. The long period of Israel's captivity—in a land full of base, degrading, heathen idolatry, without the inspiration of the temple and its ordinances—caused havoc and spiritual chaos among the Israelites. It was a dark day when ungodly men stoutly lifted their voices in vicious blasphemy, declaring, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked

mournfully before the Lord of hosts?" To make matters even worse the wicked, with all their arrogant neglect of God's commandments, seemed to prosper while the righteous seemed to languish. Sinful lives appeared to have a firm foundation and rise high and palacelike, while the righteous ones were like huts. Wick- edness seemed to spell prosperity; good- ness seemed to spell ruin. Then, as now, the mystery of the suffering of the saints and the prosperity of the wicked presented formidable difficulties to the faith- ful and was a stock argument of the un- believer.

But in spite of this deep spiritual degeneracy with its discouragements and difficulties, there were those who refused to turn from serving God. Like a lone star on a dark night, like a spring of water in the burning desert, these saints of God stood out in bold relief against the dark background of universal and national wickedness. They seemed to shout to a spiritually decaying world, "In spite of unbelief and unbelievers, in spite of circumstances and conditions—many of which I may not fully understand—I am determined to serve the Lord without qualification or compromise." Their testi- mony was, "As for me and my house, we will serve the Lord." By faith they knew that His yoke was easy, His burden light, and His eternal love and rewards were beyond the fondest imaginations.

Notice the three outstanding charac- teristics of these faithful people: they

feared the Lord, spake often to one an- other, and thought upon His name.

This characteristic of fear is not the fear of a cringing, slavelike panic; nor is it the guilty, tormenting fear which drives men away from God into the dark valley of despair. This is not the fear which shudders in remorse at God's presence; nor the fear that seeks, like guilty Adam, a hiding place from the face of God. No, this is not the fear of the unregenerated millions who think of God only in dread, and whose guilty consciences invest Him with attributes of horror.

This "fear of the Lord" is sweet as honey from the honeycomb and refresh- ing as a cool drink from a well. This fear is true piety—a reverential trust in God combined with an uncompromising hatred of evil. This was the testimony of Job who was "perfect and upright, and that feared God and eschewed [hated] evil" (Job 1:1). This is the fear of a dutiful, obedient, loyal child of God to the Father; it is the holy, un- defiled fear of true worship, the filial fear of true love and devotion—fear that the object of our affections be harmed, injured, or displeased with any act or word of sin and evil on our part.

The "fear" of genuine religion is not the fear of suffering, but the fear of sin; not the fear of the consequences of wrong, but of the wrong itself. This "fearing the Lord" was the secret spring, the hidden power, the solid foundation of

a holy life carried on in the midst of sin, wickedness, discouragement, and blatant godlessness.

These God-fearing people not only thought upon His name in secret and in their duties, but they spoke often to one another about Him. Our text says that they "spake often one to another." Christian fellowship, testimony, and conversation are highly important in sustaining a holy life in "this present evil world." These Israelites, feeling the keen danger of spiritual contagion and disease all around them, and fearing lest their love should cool or their faith waver or fail, "spake often one to another," doubtlessly realizing that they could overcome only "by the blood of the Lamb and the word of their testimony." And so, while the ungodly were uttering stout words against God, these faithful ones were speaking warm, loving words on His behalf. The need for frequent times of fellowship among Christians cannot be overemphasized, for it is one of the most powerful means at our disposal for encouragement and for gaining strength to resist temptation.

Through the centuries the necessity of speaking often one to another has been recognized, appreciated, and practiced by God's people. The sons of the prophets met together in religious service during the dark ages of Elijah and Elisha. The Jews clung to the institution of synagogue worship all during the captivity. The early Christians held secret services in the catacombs. The Covenanters held their meetings in the woods or moors. Jesus Himself sent His seventy disciples out two by two that they might afford each other mutual comfort and support. Paul urges, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting [encouraging] one another: and so much the more, as ye see the day approaching" (Heb. 10:25). It will indeed pay you both present and eternal dividends to make your friends in the church and to make the church the center of your spiritual life. Blessed is the individual who can reckon among his friends those who are in favor and in touch with God—who can go with him and for him directly to the throne of God.

Notice the inspiring reaction, the keen interest manifested by Jehovah toward His people and their activities—"the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." How thrilling to know that God hearkens and hears us in our worship, devotion, and prayer together. Not only does He hear, but the text infers that the ear of God is strained to its utmost tension in order to hear everything. This is the attitude of jealous guardianship. It is the attitude of a mother as she lovingly listens to her children's

voices—she is quick to notice the slightest cry of distress and to run to assist in the instant of need. Our God watches over His people with loving delight for they are the source of His deepest joy and interest. He seems to declare to heaven and earth, "I not only hearken to my people, but I also claim them, for these people are mine. I created them; I love them with an everlasting love; I pardoned them. I bought them with my own blood. They are mine! They are mine; None shall pluck them out of my hand."

Not only did God hear, but also "a book of remembrance was written before him for them . . . that thought upon his name." The higher courts of heaven do not seem to be absorbed and excited about the same things as we poor mortals. I doubt if all the pomp and splendor of the most lavish entertainment production stirs a feather of an angel's wing over the movements of kings and rulers, the startling speeches of politicians, the charges and countercharges of political parties, the revelations of the criminal courts, the results of the latest athletic contests, the sensational newspaper headlines. These things do not arouse profound interest in God's city. But that young man steadfastly resisting temptation; that girl with high Christian ideals vowing to live for Jesus, even though she is surrounded by a literal cesspool of iniquity; that Christian businessman, tradesman, or factory worker, walled in by cursing and ungodliness of every nature, yet remaining pure; that faithful little woman bearing her cross with an uncomplaining smile—these are the ones that cause the God of the universe to call for the angelic scribe and charge him that not one of their holy words, holy thoughts, holy deeds shall ever perish; for they belong not only to time but to all eternity.

That little woman seated by her radio whose eyes are wet with tears at the very mention of her Saviour. That



Howard P. Courtney, Vice President and General Supervisor of the International Church of the Foursquare Gospel

housewife whose faithfulness and devotion to Jesus is like incense perpetually ascending to heaven. That praying saint on his knees day after day, interceding for the church and the unsaved. That brother who finds his deepest joy and highest pleasure in the service of Jesus. The individual who discovers the Word of God bread and meat to feed his hungry soul and water to satisfy his thirst. These are the ones who keep the heavenly penman ever busy writing in our Lord's book of remembrance. These are the things deemed by heaven as the things worth recording. They are God's most valuable possessions, eternally recorded in His personal book of remembrance.

Notice the amazing manner in which our Lord describes His people which He bought by His own blood: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." When Jesus was on earth, He was among the poorest of men. He was born in poverty and cradled in a stable. He had no permanent abiding place of His own where He could lay His weary head. His crucified body was buried in a family tomb, borrowed from one who was almost a stranger. Yet in His earthly pilgrimage our blessed Redeemer was laying the foundation for the most magnificent possession in the universe. He was accumulating the only treasure destined to outlast the stars, sun, moon, and earth. With His eternal, prophetic eye He looked forward to that innumerable company, the redeemed of all ages, bought by His blood, and declared, "They shall be mine . . . in that day when I make up my jewels." By this statement He was saying, "They shall be my own private, personal, 'peculiar treasure,' my pride and joy, my ever increasing delight; they shall be mine to love, mine to keep, mine to feed, mine to shield, mine to lead, and mine to glorify—my jewels."

As the miner with great labor seeks the diamonds and gold in the heart of the earth, as the diver facing grave dangers seeks the costly pearl at the bottom of the sea, so our Jesus came into this world to seek His own jewels of rare and unusual beauty. Out of the rocks and mountains of sin, out of the muddy river beds of iniquity, out of the deep darkness of an ocean of evil, Jesus sought and found His own jewels. How often He finds some of His jewels in the deepest depths of sin: Paul was a persecutor; John Bunyan, a blasphemer; John Newton, a libertine; the Earl of Rochester, an infidel. But thanks be to God, there is no depth where His grace cannot touch the vilest sinner. The grace of God plunged through the fathoms of their abomination until it found them and brought them to the

—Continued on page nineteen



BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

DAILY DEVOTIONS

MONDAY, January 23

THE SICK MAN AT THE POOL—John 5:2-15

The question which Jesus asked the lame man was not merely one of determination, but of desire, "Do you want to get well?" (v. 6, Montgomery). His quick retort to Jesus, "I have no man to put me into the pool whenever the water is troubled; and while I am trying to come, some one else steps down before me" (v. 7), plus his later action recorded in verse 15, indicate that his years of suffering had twisted him into a self-pitying and demanding neurotic. Bitterness and hopelessness combined with his physical handicap to drive him to despair.

What a sharp contrast is presented between this man and Christ. The one was discouraged, powerless, and embittered almost beyond return. The other is the Master of the universe, all-powerful, compassionate, and understanding. The sick man had no hope and no faith, and he was filled with self-pity. The other is the Hope of the world, the Author of Faith, and the One who became "obedient unto death" to bring life unto others.

Let us not doubt the Lord's promises or lose heart like the man at the pool. As Jesus spoke to that man, so He waits to speak to our needy soul today, "Rise, take up thy bed, and walk."

—MARK A. HINMAN

TUESDAY, January 24

THE NOBLEMAN'S SON HEALED—John 4:46-54

"And the man believed the word . . . , and he went his way" (v. 50).

Seldom in the Scriptures do we see faith rewarded until it has been tested. That is true in the case of this nobleman. His first test was a seeming rebuff from the Lord. When he earnestly besought Jesus to come down and heal his dying son, Jesus said, "Except ye see signs and wonders, ye will not believe." Jesus was constantly grieved because many who were blind to the divinity of His true character desired only the material benefits of His ministry. Christ worked miracles for the ultimate purpose of bringing men into relationship with Himself. Above all, He desired the healing and development of the soul.

The nobleman's faith was persistent. He did not allow his unworthiness to prevent him from pressing his need. We are taught repeatedly in the Word the need for persistence. We must not allow any feebleness of faith or any

feeling of discouragement to prevent us from coming to the Lord with our needs.

The final test came when Jesus said, "Go thy way." His faith must now act. Without a visible sign or act from the Lord, the nobleman proved his faith in the Word and obeyed.

The glorious reward came "as he was going"; he was met by the servants who reported, "Thy son liveth."

—ANNA C. BERG

WEDNESDAY, January 25

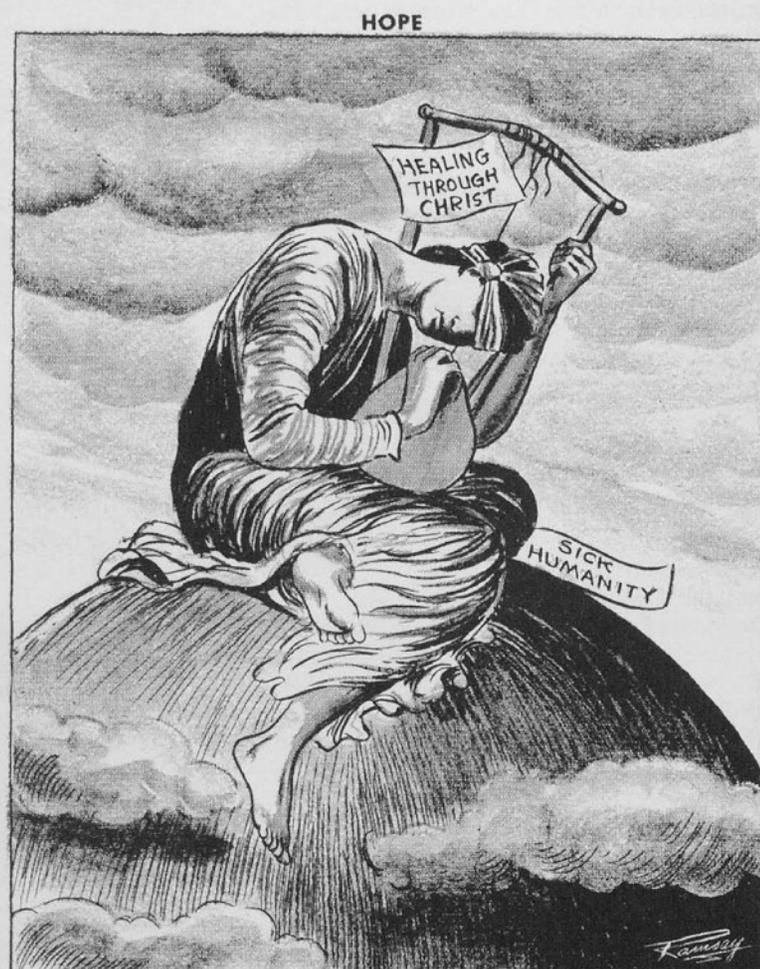
DOING THE WORKS OF GOD—John 5:17-30

"My Father worketh hitherto, and I work."

It is a great day in the life of any businessman when the old sign comes down and a new one goes up—with the words "and son" added to the name of the firm. The father supplies the capital and experience and directs the policy. The son takes over the active operation of the business, carrying out the policy of his father.

History records some great father-son partnerships, but none to compare with that described in the Gospels. Here is a Son not only doing the works of the Father who sent Him, but completely and in minutest detail carrying out the Father's purpose and will.

Then comes the day when the Elder Brother moves up into the "executive office" and another letter is added to the sign. Beginning with the Acts the sign reads, "... and sons." The Father still supplies the capital. Power and dominion belong to Him. The Elder Brother directs the policy. But the success of the enterprise depends entirely upon the industry and the faithfulness of the junior partners (you and me), who are now responsible to represent the "firm" before the world. "For we are labourers together with God"



—not as hired servants but as sons and partners.

—D. G. FOOTE

THURSDAY, January 26

THE SON'S WITNESS—John 5:31-47

"He was a burning and a shining light" (v. 35). So spoke Christ of John the Baptist, His faithful forerunner and witness. Fearlessly John prepared the way for the coming Messiah! No wonder he could be called "a burning and a shining light." The burning precedes the shining; and for burning there must be fuel, which frequently involves sacrifice. Recall Abraham's altars with the accompanying obedience and sacrifice. It really costs something to be a shining witness.

John's witnessing seemed to terminate in corrupt Herod's dungeon. He stood before Herod and Herodias undaunted in spirit as he gave his final witness against their sin in a blaze of holy "burning" for God's truth. It brought the sentence of death to John, but did it end his witnessing? Ever "a burning and a shining light" to all Christendom, his mighty testimony has reverberated through the centuries—"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11, 12).

God needs such witnesses today—men and women who will lay the sacrificial "wood" upon God's altar until the Fire from heaven makes their lives a glowing witness to the living Christ.

—ALICE REYNOLDS FLOWER

FRIDAY, January 27

ANointed To Do God's Work—Isaiah 61:1-6

"The Spirit of the Lord God is upon me; because the Lord hath anointed me, . . . that he might be glorified" (vv. 1, 3).

In these words of Isaiah we have a prophetic description of the ministry of Jesus Christ; proof of this is found in Luke 4:17-21. The prophet also taught that the Messiah would accomplish this miraculous ministry through the anointing of the Spirit (v. 1).

The purpose of Jesus' ministry is clearly set forth in verses 1-3, climaxing with the words, "that he [God the Father] might be glorified." He came to glorify His Father.

Since we are called to be like Christ, our purpose in life should be the same as His. And all Christian service, in order to please God, must be performed according to the pattern set forth in the Scriptures. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

The Scriptures teach that God's people

should be anointed to do God's work, even as God's Son was anointed. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

If Christ needed to be anointed to do God's work of reconciling the world unto Himself, certainly we must be filled with the Spirit if we are to be faithful to His command, "Follow me, and I will make you fishers of men" (Matt. 4:19).

—WALLACE S. BRAGG

SATURDAY, January 28

THE GREAT DELIVERER—Psalm 103:1-14

"Bless the Lord, O my soul, and forget not all his benefits" (v. 2).

David's spirit, soul, and body had been touched by the Great Deliverer. So often his soul had been cast down by sorrow, sickness, trouble, and care; so now he called on his soul to contemplate God's gifts and to praise Him for them. Especially must *memory* be directed to "forget not," for it keeps such short-lived records of mercies and benefits, especially continuous ones. God's gifts are all benefits, whether they appear bright or dark. So many feel that the bright things come from God and the dark things from Satan. But for the child of God "all things are of God" (2 Cor. 5:18). "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The Psalmist declared that our benefits begin with forgiveness and end with unfading life. Forgiveness must always clear the way for God's blessing. Other blessings which David named were healing for all our diseases, redemption from destruction, His lovingkindness and mercy, and the supply of our daily food. Our Lord meets every need for body, soul, and spirit, when we ask in faith. Truly Jesus is the Great Deliverer.

—HATTIE HAMMOND

KEEP ON SHINING

A judge who had been frequently annoyed by the sneers of a conceited lawyer was asked why he did not sharply rebuke his assailant. He said, "In our town lives a widow who has a dog which, whenever the moon shines, goes out upon the steps and barks and barks at it all night." Stopping short, he went on with the conversation. Finally one of the company asked, "But, Judge, what about the dog and the moon?"

"Oh," said the judge, "the moon went on shining, that was all."

If I am one of the children of light, I must shine. Though dogs may bark, I must go on shining; that is all!

—Canadian Free Methodist



Will He Receive the Gospel Before It Is Too Late?

Thousands in the Far East, India, Africa, and other parts of the world are now rising from centuries of darkness. They are learning to read and write. They hunger for something to satisfy, and are eager to read anything available. The Communists and false cults are taking advantage of this by flooding these lands with their literature.

What is the Assemblies of God doing to fill the hunger? OUR ANSWER IS THE BOYS AND GIRLS MISSIONARY CRUSADE. This group of children under 13 years of age gives nearly \$5,000 each month to provide Christian literature on the mission fields. In addition a special offering is taken each February on BGMC Day. The entire Sunday School may help the boys and girls in their giving on this day. The goal is \$12,000 for February 5. It will take an offering from your church and you to help reach it.

February 5 will also mark the launching of the Five-Year Plan of BGMC Advance. Each BGMC Day offering for the next five years will go to a different part of the world to provide money for extra printing efforts. This year the \$12,000 is to help with printing in the Far East.

If your church does not belong to BGMC, why not join now? On each previous BGMC Day the goal was surpassed. The goal has increased every year, from \$3,000 in 1952 to \$12,000 this year. The Lord has helped BGMC reach these goals in the past, and He will again this year as all do their part. You can "give the Word to the World" through BGMC!

NATIONAL SUNDAY SCHOOL DEPT.
434 W. PACIFIC, SPRINGFIELD 1, MO.

Multitudes Accept Christ In India

by C. W. ROBERTS, South India

IT WAS MIDNIGHT AS OUR SPEED-THE-Light Ford cruised the streets of downtown Madurai. Directly across the street from the largest temple in South India the car stopped, and three young men alighted and walked quickly to a nearby wall.

They carried in their hands strange equipment which was to help bring a mighty victory for God. One boy was carrying a short, brush broom; another was carrying a bucket of paste; and the other had a roll of papers under his arm. Quickly the brush was put in the bucket of white paste, the paste was smeared on the wall, and another wall poster announcing the coming Salvation-Healing campaign to be conducted by Evangelist Mark Buntain had been placed in a strategic location.

On the bottom of the posters in bold type was the theme of our meeting, "Jesus Christ Sets Men Free." Over 500 wall notices and 5,000 hand bills were distributed throughout Madurai by the students of Tamil Bible Institute.

People said to me, "Don't you know that such public meetings have never been attempted in this city? They will not be a success! This is the center of orthodox Hinduism in South India. Why waste your efforts?"

The city officials, however, extended to us every kindness. Through the help of the police authorities we arranged to hold open-air meetings in three of the largest public parks in Madurai. Never before had these parks been used for gospel meetings of this kind. As we

prepared for the meetings and were hanging the three large twenty-foot banners which read, "Jesus Loves You," "Jesus Christ Sets Men Free," and "Now Is the Time of Decision," we could feel the Spirit of God already present in the parks, and we moved on confident that the name of Jesus Christ would be magnified and men would feel His mighty power.

The first night every seat was filled and hundreds were standing. The second night we doubled our seating capacity and still all chairs were taken and men and women were standing to hear the messages. One night, in the largest park, the people sat through the entire service in drizzling rain listening with rapt attention to the earnest, Spirit-anointed ministry of Evangelist Mark Buntain.

The first night of our meetings as Brother Buntain gave the altar call, from all over the congregation men and women came to accept Christ as their Saviour. Through the meetings hundreds were dealt with in our prayer tents. Testimonies have come from one of the leading newspaper editors and from one of the leading politicians in Madurai confirming the fact that Jesus Christ was setting men free. Although it is impossible in India to give true estimates of crowds in open-air meetings, there can be no doubt that thousands who had never heard the gospel of Jesus Christ have now heard the glad tidings.

Since these meetings the crowds have been such that it is impossible to accommodate them in our present location.



Mark Buntain preaching, the messages being translated into Hindustani by an Indian.

We are visiting these newborn souls systematically and praying with them. However, it is necessary that a suitable building be erected soon. We have the opportunity of securing any of several pieces of property in the downtown area of Madurai.

We ask your prayers that the results of this crusade might not be lost but that souls might be gathered in and a strong assembly established in this great temple city. Those wishing to help erect the proper church building may send their offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo. marked "For the Madurai Church Building."

SOVEREIGN GRACE

In the city of Paris there lived a man so deeply under the burden of his sins that he tried to take his own life. Twice he went to the banks of the Seine and would have thrown himself in, but some unseen Hand restrained him. Twice he lifted a pistol to blow out his brains, but felt constrained to lay it down again. That man, William Cowper, found Christ, and wrote:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

"Unto him that loved us and washed us from our sins in his own blood" be the glory.



Young lady students pointing the way to seekers in the prayer pundals.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

TESTS and TRIUMPHS in JAMSHEDPUR

by ROBERT MERIAN, South India

IN THE SPRING OF 1955 WE TOOK DELIVERY of a large tent at the railway station. With much grunting and pulling we erected it on the circus grounds. We moved in chairs, a platform, and did the necessary wiring for lighting and a P. A. system, then hung up signs indicating that the canvas cathedral was opening for services the next morning. Evangelist Mark Buntain, his wife, and mother-in-law came to be with us for the next three weeks.

That was the beginning of a new era for the Christians and, indeed, the whole city of Jamshedpur. Night after night, as our brother ministered, the blessing of God came upon us and anywhere from five to forty each night came to the front and then into the prayer room for salvation. Not only were there miracles of transformation taking place in the prayer room, but nightly God was healing the sick who came forward for prayer. Person after person felt the healing touch of the Man of Galilee, and came back later to give testimony of what had happened. In homes, in hospital rooms, and during the meetings, God healed many in answer to believing prayer.

There were difficulties, too. On the second day of the meeting, at one o'clock noon, the ropes of the tent strained and creaked under the tension caused by a strong wind which billowed out the tent like a fat dirigible. It was evident that the weathered ropes could not take many strains like that. An even bigger blow followed very shortly. The ropes snapped one after another up at the top near where they were fastened to the large poles, and the whole tent landed in a heap, snapping wiring, smashing light bulbs and tearing the canvas severely. We held the meeting alongside the collapsed giant that night. From the crowd that attended many promised to be back early the next morning to help put it up again.

This time we put on all new Manila hemp rope and made sure there were enough guy ropes at the end to endure winds even stronger than we had had. Again the tent was up and we worked feverishly to get it all wired in time for the evening service. The wind, however, continued to blow, with gusts even worse than before.

On Thursday night when Evangelist Buntain arose to speak, there was a

loud crack. All the lights went out and we were enveloped in canvas. Mysteriously, one of the new front ropes broke near its peg, placing terrific strain on the other ropes, which then also broke in rapid succession near the top. We were all in darkness and had just been exposed to the crashing of the four tremendous main poles, yet from the crowd of about one hundred and fifty people not one scream nor any sign of panic or terror broke the quietness immediately after the disaster. Astonishing as it still is, not one person was touched by the large poles as they were hurled about. Three people were hit by the cross bar supporting the lights, but the bars were of thin wood and all three people were quickly dismissed from the Tata Main Hospital where they were taken for examination and X rays.

This time the tent had suffered badly, and instead of putting it up again we decided to carry on under the open sky.

We were far from defeated. In spite of rain squalls, amplifier troubles, and electrical failure, the work of the Lord went on and great victories were won nightly.

Malcolm Blakeney, Mr. Somaiya and I each took turns in translating in services that were announced to be interpreted in Hindi. On these occasions the crowds were especially large and many came forward to accept the Lord Jesus as their Saviour.

We are trusting God that one of the results of this great harvest time will be the erection of an adequate church building to serve the needs of both the Hindi and English congregations of the Pentecostal church of Jamshedpur.

Be resolute in prayer. Make any sacrifice to maintain it. Consider that time is short and that business and company must not be allowed to rob thee of thy God.—Adoniram Judson.

MISSIONARY News Notes



Mr. and Mrs. Eugene J. Bascue and family sailed from New York on December 15 for Upper Volta, French West Africa, for another term of service.

* * *

Alta Wyckoff of North India arrived home recently. She can be reached in care of Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.



Mr. and Mrs. Eugene J. Bascue
Upper Volta

Mr. and Mrs. Earl A. Taylor, newly appointed missionaries, sailed for Japan on December 21.

* * *

Louise Davis returned from Liberia, West Africa, on December 11. Her present address is: 19 Grove Street, Homer, New York.

* * *

Mrs. Emma Lawler, who with her family went as a faith missionary to China on December 10, 1910, has gone to be with the Lord. Her funeral was held on Monday, December 5, in Berkeley, Calif. The services were conducted by F. A. Sturgeon, L. R. Keys, Cecil Lowry, John Young and L. Plankenhorn.



Earl A. Taylor and family
Japan



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

Second Thanksgiving Day in Kentucky

Governor A. B. Chandler of Kentucky decided that one Thanksgiving Day a year was not enough. He proclaimed Saturday, December 31, a state holiday and asked Kentuckians to observe it as a day of thanksgiving for God's mercies toward their state and as a day of prayer for all men everywhere.

Half of America's Jews Outside the Synagogues

Membership in the 584 Conservative Jewish congregations in the U.S. and Canada increased by 150,000 in the past two years, to reach an all-time high of more than a million; but Jewish religious leaders are still concerned over the fact that only half of the Jewish people in America are formally identified with a synagogue.

Adlai Stevenson Joins a Church

Adlai Stevenson, candidate for the Democratic nomination for President, recently joined the Presbyterian Church. He formerly called himself a Unitarian.

When some Unitarians accused him of deserting his church, four ministers—two Presbyterian and two Unitarians—came to his rescue by making public letters that stated he can belong to both churches without "inconsistency"—in spite of the fact that the Unitarians do not believe in the Trinity!

Free Parking for Washington Churchgoers

Parking lot operators in downtown Washington are providing free parking for churchgoers each Sunday from 6 a.m. to 2 p.m. To obtain free parking space, a motorist has only to show the parking-lot attendant a copy of the weekly bulletin or program given to him at the morning worship service. But the parking privileges end at 2 p.m. and unfortunately that is when the week's churchgoing ends for most people, it seems.

No Television for Israel?

After rejecting an offer made by David L. Sarnoff, head of the Radio Corporation of America, to introduce television in Israel, the government of Israel has now consented to set up a committee to study the problems and possibilities of television.

Professor Benjamin Aktzin, lecturer in social studies at the Heluen University in Jerusalem, is a determined opponent of television in his country. He feels that it would be catastrophic to introduce television into the new state of Israel, where money is urgently needed for development plans and where none can afford to be idle. Professor Aktzin declared that television has "completely changed the face of American society, causing millions of persons to become lazy."

Anti-Religious Museum to be Opened in Berlin

Plans to set up a "Museum for the History of Religion and Atheism" in East Berlin were announced by the Society for Spreading Scientific Knowledge. This is the Communist organization that promotes atheistic propaganda.

The museum reportedly will become a center for propagating atheism throughout the Soviet Zone.

City Sponsors Children's Bible Story Hours

Weekly Bible story hours have been started in Knoxville, Tennessee, under the auspices of the city's Bureau of Recreation. The story periods are held each Wednesday from 3:30 to 4:30 p.m. in three community centers. The stories are told by volunteers from city churches. The children hear the Bible stories they know and love the best, from beginning to end, spread over several sessions.

60-Foot Cross Overlooking Boise

A 60-foot stainless steel cross was erected at Christmas atop Table Rock, overlooking the city of Boise, Idaho. The local Ministerial Association and Junior Chamber of Commerce, sponsors of the project, said the cross not only would be a focal point for Easter sunrise services but would also be a year-round religious symbol in constant view of all Boise residents.

Rural Church Bulletins Get Free Mail Privileges

Rural churches that publish bulletins will be able to mail them anywhere in their own county free of charge, under provisions of a new regulation issued at Washington, D.C. Extension of the "free in county" mailing privilege—long accorded weekly newspapers—to church bulletins is an unexpected by-product of legislation approved by Congress last year (Public Law 170, 84th Congress).

Award Paid to Non-Smoking Employees

J. S. Bridwell, rancher and oilman, kept a promise he made to his employees at Wichita Falls, Texas, last March. At that time he agreed to give each of his employees who would quit smoking a reward of fifty dollars. Nine months later 32 employees exchanged signed statements for fifty dollars each, a total of \$1,600.

Mr. Bridwell, convinced that smoking is a harmful habit, surprised another 40 employees who quit smoking before his offer was made, by giving them twenty dollars each.

Christians in Indonesia Winning Moslems

Christians in Indonesia have won more than half a million new members for the thirty Protestant churches there, since the Republic gained its independence in 1949. So said Simon Marantika, of Djakarta, during his recent visit to New York.

The visitor said that there are now about four and a half million Protestants in Indonesia, out of a total population of eighty million. This is an amazing total in view of the predominance of Mohammedanism in that land. He attributed the high number of converts to the increased emphasis of the churches on missionary evangelism during the past ten years, and to the lack of contact between Indonesian Moslems and the centers of the Moslem faith farther west.

Religious Folk Not Easily Brain-washed

China Youth, a Communist magazine published in Peiping, conceded that it is hard to brain-wash religious believers. "People can break any idol," said the magazine, "but can't wash the divinity off the brain of religious followers. This must be done through persuasion and education."

Police Encourage Hitchhiking to Church

Police in Knoxville, Tennessee, are encouraging hitchhikers provided they are thumbing their way to church. Students at the University of Tennessee who attend downtown churches are urged to use this method of getting a ride. Signs reading "Student Church Stop" are placed on streets near the University, and motorists are asked to "take the hitchhikers heavenward."

Washington Layman of the Year

Federal Judge Luther W. Youngdahl was named "Layman of the Year" by a federation of churches in Washington, D.C. Coming to the federal bench only four years ago from the governorship of Minnesota, he has so distinguished himself in Washington church activities that he won unanimous selection for the honor. Judge Youngdahl says that he is glad to see American laymen becoming more active in their churches, because he believes that too much of the time of many pastors is consumed in financial and administrative matters.

Is Hawaii Heathen or Christian?

An announcement made in the Honolulu Advertiser has been brought to our attention by J. Elwin Wright, Executive Secretary of the Commission on International Relations of the National Association of Evangelicals.

The announcement was to the effect that the Territorial Legislature in Hawaii "instead of employing a single chaplain this session, is inviting representatives of different faiths to offer opening prayers."

The first one so honored was "Rev." Newton Ishiura, 36-year-old priest of Buddhism. In his invocation he said, "May the peace and mercy of Buddha be with you."

Dr. Wright says that "this shocking recognition of a heathen religion in one of the legislatures of our country is an affront to every Christian citizen.

"We rejoice in the fact that this land of liberty gives every individual the right to worship as he pleases," he said. "However, it is a Christian country in the sense that a great majority of its citizens are members of some Christian church, and that our country was founded on Christian principles. Official government recognition of a heathen religion is tantamount to giving it the status of equality with our Christian faith.

"Many of us have been enthusiastically in favor of statehood for Hawaii, but an incident like this leads us to wonder if its people are ready for political recognition on that level."

The Folly of Being "Well Adjusted"

Dr. Robert E. Goodrich, speaking at a college in Columbia, South Carolina, declared, "I don't want to be well adjusted." He deplored all educational processes which deprive a person of his individuality and promote "mass adjustment."

He pointed out that Moses was a maladjusted personality who led the people of Israel out of Egyptian bondage. He said that Abraham was so maladjusted that he could not compromise his convictions. The Sermon on the Mount, he observed, is not an appeal to be adjusted. In fact, Jesus was so maladjusted that His own family called Him crazy.

The speaker said that if we try to fit ourselves into a mold "we are violating what God intended, and in the end we are not being ourselves and not being honest."

Lost Bible Returned to Ex-GI From Germany

A Bible lost by Sam Holoway at Aachen, Germany, during World War II, was returned to him last month. The ex-GI, who now lives in California, received the Bible and a letter explaining that the precious Book with his name on the flyleaf had been found by a German citizen in the rubble of an air raid shelter. Sam is grateful to God for bringing both him and his Bible safely through the dangers of combat.

Army Provides Retreat House in Japan (see photos)

For the first time in the history of military forces in the Far East, an entire hotel establishment has been taken over by the Army for purely religious purposes. Located in the town of Oiso, Japan, fifty miles south of Tokyo on beautiful Sagami Bay, it is called the Kapaun Religious Retreat House.

The retreat house was established for members of the Armed Forces, American civilians employed by the U. S. Government, and military dependents of all faiths, as a place where they may meditate and pray or obtain spiritual guidance under specially selected chaplains. There are separate sessions for Protestants, Catholics and Jews. Special retreats are offered for women and families. High light of the Protestant retreats, which last for several days, are the Bible discussions.

The Armed Forces, in order to bolster the spiritual life of the servicemen, will permit the men to attend the retreats without subtracting the time from their accumulated leave. Reservations must be made months in advance due to the great number of service personnel desiring this time of spiritual refreshing.

JAPANESE HOTEL MADE INTO RELIGIOUS RETREAT HOUSE FOR U.S. SERVICEMEN



American Army Chaplain conducts an informal Bible discussion on the lawn of the Kapaun Religious Retreat House at Oiso, Japan.



During Bible study, GI's sit on the floor Japanese fashion. The U. S. Army requisitioned the entire hotel for religious purposes.

E/P—U. S. Army Photos

God's "Northern Lights"



FLASHING, REACHING, SEARCHING FINGERS of mysterious northern light comb the darkness that shrouds the vast territory of Alaska through the long winter months. And all the year round, more than sixty Assemblies of God home missionaries in Alaska pierce the darkness in sinful human hearts with the Word of God which is "a lamp unto men's feet and a light unto their way." God is blessing our missionaries who are truly "Northern Lights" in the territory.

LIGHTS AT NORTH POLE

A victorious report comes from Mr. and Mrs. Richard Teeter at North Pole, Alaska. After some time in the States due to Brother Teeter's physical condition, they returned to North Pole in the fall of 1955. Brother Teeter writes:

"Since the homestead cabin we had was much too cold for living quarters, we purchased an army building to convert it to a house. It will be moved onto the church lot.

"The re-opening of our North Pole Sunday School and chapel services was crowned with success beyond our expectations. On one of the first Sundays we had 72 children and adults who braved temperatures of 28 to 32 below zero to attend services. We are starting a 'Northern Lights Bible Club' and a Junior Choir."

NORTHERN LIGHTS IN THE STATES

The first workers to take the Full Gospel message into Alaska were Mr. and Mrs. Charles C. Personcus. They

arrived in Juneau in November, 1917. They have served many fruitful years since that time and have seen our Alaska work grow to be quite large. They ministered first in Juneau, then in Ketchikan, and on our first gospel boats in Alaska, the FAIRTIDES I and II; then they went to Pelican where they pioneered an Assemblies of God church in 1946. They ministered in Pelican until the fall of 1955 when they came to the States for a much needed furlough. Their son Byron and his wife, who ministered on the gospel boat TAKU during the summer, are carrying on the Pelican work in their absence.

LIGHTS IN THE SKY

Claude and Vivian Malcom who spent nine years in Alaska missionary work majored in plane ministry, flying to meet the gospel needs of the territory. For the past year they have done evangelistic work throughout Alaska. Last summer they conducted a successful Vacation Bible School in Aniak where they had pastored for some time. They then flew to Nome for a revival with Missionary Harriet Brown. Although many of the men were busy hunting, God met the spiritual needs of many people.

A consecrated Eskimo couple, Mary Mendenhall and Allen Ahnangnatoguk, were united in marriage by Sisters Malcom and Brown during the Malcoms' stay there. The newlyweds plan to attend Bible School and to return as missionaries to their own people.

Since flying weather was not favorable,

the Malcoms did not risk flying their own one-engine plane to Barrow, but flew commercially to this largest and most northern village on the continent. Here Alvin Capener and his family have opened a new Assemblies of God church, and God has already poured out His Spirit in revival. During the Malcoms' stay there were many saved and five filled with the Holy Spirit.

On the way back to Fairbanks, they flew to Fort Yukon in their own plane to hold revival services for Doyle Smith. The Lord gave them souls there also.

At Minto Village on the Tanana River, where the Gordon Olsons are laboring, a number of souls were saved during the Malcoms' special meetings.

The Malcoms feel that seeking souls of men and women in Alaska is much like seeking gold. Hard labor, patience, perseverance, and danger are all parts of the task. Seeing the altar filled nightly with souls seeking the Saviour is "pay dirt"—reward indeed for the hazards of flying the Alaskan skies with the light of the Word.

The Malcoms are in the States at present, preparing for a plane ministry in Labrador. They request prayer that the Lord will enable them to purchase a heavier plane.

LIGHTS AT PETERSBURG

Because years ago God gave to Mr. and Mrs. Lyle Johnson, at Juneau, the vision to rescue homeless children for Christ, Edward Hughes was brought up in Christian environment. Brother Hughes is now the pastor of our church at Petersburg, Alaska. He reports that their church has been in a building program to provide both a place of worship and a parsonage for the pastor. He writes:

"God has blessed us in every step of our forward move for Him thus far. Here

New Assemblies of God church building at Petersburg, Alaska



Vivian Malcom (second from right) with a VBS class at Aniak



Healing Testimonies

HEALED OF PARALYSIS

For many years I have been attending Pentecostal churches and reading Pentecostal literature, but in times of sickness I was unable to exercise faith for healing. Now I know by personal experience that Jesus heals.

On August 21, 1955 the left side of my face became paralyzed, my lips were swollen, and my eye watered all day. I could hardly eat, drink, or talk. The same thing once happened to our neighbor lady, and the doctor told her he could do nothing for her. So I didn't go to the doctor.

When I went to church on Sunday morning, I asked for prayer. Brother Cantelon anointed me with oil, laid his hands on my head, and prayed along with the deacons and others in the church. I believed that God had undertaken, although my face was still paralyzed.

That afternoon the devil told me I was not healed, but I continued to be-

lieve God. The healing came on Monday when we went to the farm to pick raspberries. While we were gathering the berries, all at once the power of God came on me and the Lord seemed so near. It was almost as if Jesus touched me. By the end of the week the swelling was all gone from my face, and even my false teeth fit again.—Anna Wiens, Wolf Point, Mont.

(Endorsed by Pastor P. M. Cantelon, Box 808, Wolf Point, Mont.)

INJURED BACK BECOMES NORMAL THROUGH PRAYER

I want to give praise and glory to God for touching my body with His healing power during Sister Maud Barry's meeting at Crooked Creek Assembly near Harrison, Arkansas. My back had been broken when I was a little child, and for many years it caused me constant pain. I also had dreadful headaches.

After the folk at the church had prayed for me and God had touched me,

my back burned like fire, and other people could hear the bones in my back "crack." I went home and had the first night's rest without pain in thirty-five years. My pain is gone, and so are the headaches.

My friend, if you are in need of healing, I hope you will put your trust in Christ and let Him show what He can do for you.—Mrs. C. O. Norvell, 605 W. Central, Harrison, Ark.

(Endorsed by T. B. Ussery, Pastor, Crooked Creek Assembly, Rt. 3, Harrison, Ark.)

HEMORRHOIDS HEALED

I had been suffering from hemorrhoids for forty years, off and on, for the last two years the bleeding had been almost constant. They would not heal. Around the first of December Sister Maud Berry prayed for me, and I was healed. The soreness has left, and also the bleeding. The Lord also healed me of some severe pains in the muscles of my legs. To God be all the glory.—Mrs. J. E. Howell, Bergman, Ark.

(Endorsed by T. B. Ussery, Pastor, Crooked Creek Assembly, Route 3, Harrison, Ark.)

are the high lights: A deacon of the local Lutheran church drew our building plans free of charge. A deacon of a Juneau Presbyterian church purchased many of our building materials in Seattle at wholesale, and hauled them to Petersburg in his boat at a considerable saving in freight also. Through Assemblies of God deacon Norman Sommers in Juneau, we were able to purchase other materials at a discount. A man who, to my knowledge, never attends any church brought this

lumber to us by tug and barge without charge to us.

"E. C. Rosen of Turlock, California, who helped so generously in the building of the new dormitory for the Juneau Children's Home, also came and took charge of the construction of the Petersburg church.

"In the latter part of November when we were ready to put the permanent hot tar covering on the building, it seemed to be too cold to do it. But, feeling we should have a roof on in order to protect

the partially constructed building, we asked God to help us and at 8:00 a.m., with the short Alaska winter day just breaking, we began our work. Dark heavy clouds moved in and snow began to fall. I took off my hat, walked around the bare wood roof asking God to hold back the snow and the cold. Others were praying too. And God answered prayer—it didn't snow nor get too cold until we were ready to come down off the finished roof at 6 p.m. Then a cold blast of wind chilled us to the bone—but God had answered our prayers, praise His Name."

LET'S KEEP THEM SHINING!

Our missionary "northern lights" can only shine their brightest and best as we at home stand back of them. In many places their congregations are unable to support them completely. In such cases, pledged support is needed in order to relieve the missionaries of hardships which make it difficult for them to be at their best for the Master. They were willing to go and to shine for Jesus in that northern territory. Let us be willing to help them as we can. Offerings or pledges for Alaska are used exactly as designated, as are all other funds received by the Home Missions Department. Send all offerings for Alaska to—

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC ST.
Springfield 1, Missouri

Mr. and Mrs. C. C. Personeus, pioneer missionaries in Alaska



Eskimo missionary couple married last summer at Nome



THEY MET IN MEMPHIS



Busy committee members scan the program. Left to right are James Cockman, Hildreth Ethridge, and Carl Conner.



Stephen Vandermerwe (left) tells Don Mallough of his ministry in South Africa.



James W. Gladney (right) meets Evangelist Vernon Mathan.

Left to right: Roy Buckley, Bert Webb, James Cockman, James E. Hamill, Mayor Chandler, Willa Short (now Mrs. R. L. Sturgis), Pentecostal Holiness representatives Robert L. Rex and Dr. Sproule, Thomas F. Zimmerman, and Roy Wead.



HUNDREDS OF EVANGELIST, PASTORS, district officials and laymen gathered from all parts of the nation to attend the Second National Evangelism Convention in Ellis Auditorium, Memphis, December 13-15. The consensus of all who attended was that the preaching, conferences and discussions were most practical and helpful.

TUESDAY EVENING

The opening service started with a rousing song service led by James W. Gladney of Lawton, Oklahoma. Some beautiful choir selections were sung by the choir of the First Assembly of God in Memphis, under the direction of Mrs. James E. Hamill. Several evangelists had just returned from a revival in Jamaica and Glenn Horst, Secretary for Overseas Evangelism, gave a first-hand report of the moving of God on that Caribbean island.

The message of the evening was brought by Ralph Byrd of Atlanta, Georgia, who was recently used of God in a great revival in the Philippines, and who is now in Liberia at the invitation of the President of that country conducting a Salvation-Healing meeting. He challenged evangelists to step into the doors of overseas evangelism.

WEDNESDAY MORNING

After brief devotions on Wednesday morning there were three messages. Bert Webb, Assistant General Superintendent of the Assemblies of God and Executive Director of the Department of Evangelism, brought the keynote address. In it he pointed up the current needs and challenges in the field of evangelism. Don Mallough, National Secretary of the Department of Evangelism, then spoke on "Preparation for the Evangelistic Meeting," which was followed by an excellent message by W. T. Gaston, Dis-

trict Superintendent for Northern California-Nevada. Brother Gaston talked on "Power for the Evangelistic Meeting" and brought practical thoughts on keeping a fresh touch of God's Spirit upon our lives and ministries.

WEDNESDAY AFTERNOON

Three simultaneous conferences began the Wednesday afternoon session. Evangelist Willard Peirce of Alhambra, Calif. conducted one on visitation evangelism; Norman Pearsall had a conference on children's revivals; and Thomas F. Zimmerman, Assistant General Superintendent of the Assemblies of God and Executive Director of the Radio Department, led one on radio and television evangelism. Following these helpful sessions a panel of two evangelists and two pastors discussed types of evangelism publicity. Stephen Vandermerwe was the moderator and those on the panel were Hansel Vibbert, Evansville, Ind., James E. Hamill of Memphis, Evangelist Vernon Mathan and Evangelist Warren Litzman.

WEDNESDAY EVENING

The Wednesday evening service opened with Ted Vibbert of Indianapolis leading the song service. It was an honor to have the Mayor of Memphis, the Honorable Walter Chandler, to greet the convention after which General Superintendent R. M. Riggs gave the response. The special music provided by the Blackwood Brothers quartet was thoroughly enjoyed by the entire congregation. The message of the evening was brought by Evangelist Willa Short who reminded us of the nearness of our Lord's return.

THURSDAY MORNING

In the early part of the Thursday morning meeting the conference leaders of the previous afternoon gave a brief resume of their presentation so that those who had not been able to attend a given conference could have some notes on the gist of the conference. During the balance of the session Evangelist John H. Bostrom brought an excellent message on "Pastor-Evangelist Relations" which was followed by some helpful discussion.

THURSDAY AFTERNOON

After brief devotions, Don Mallough told about the work and objectives of the Department of Evangelism. The balance of the afternoon was devoted to a panel on making the Sunday evening service

MEMPHIS

evangelistic. Each speaker dealt with various phases of the service. James W. Gladney of Lawton, Okla. spoke about music. J. Boyd Wolverton of Wichita talked about features. Bond Bowman of Detroit dealt with preaching, and Evangelist G. W. Hardcastle, Jr. spoke about the altar service.

THURSDAY EVENING

The final service of the convention started with Ronnie Baron of Memphis leading the song service. G. W. Hardcastle, Jr. sang a beautiful solo and the message of the evening was brought by Evangelist Velmer Gardner. With an emphasis on Divine Healing it was appropriate that the service close with prayer for the sick.

EVANGELISTS MEET

A special breakfast and luncheon were held for active evangelists during the convention. Much time was spent in discussing the activities, problems and possibilities of evangelistic work. There was a thorough discussion as to how the Department of Evangelism could better serve the evangelists and the entire constituency. During these sessions an advisory committee for the Department of Evangelism was elected to serve during the forthcoming year. Two were re-elected and the others are new to the committee. They are: Stephen Vandermerwe, Arthur Arnold, Velmer Gardner, Raymond T. Richey and Warren Litzman.

Those in attendance at the convention returned to their homes with a new challenge to evangelize the lost more effectively.

The three California speakers chuckle together. Left to right: Willard Peirce, John H. Bostrom, and W. T. Gaston.



Warren Litzman, Earl Pritchard, James E. Hamill, and Bert Webb.



Hansel Vibbert, Glenn Horst, Velmer Gardner, and Ralph Byrd.



The Blackwood Brothers quartet in action.



Glittering letters remind the congregation that victory comes through the power of the Spirit.



SUNDAY'S LESSON



THE SICK MAN AT THE POOL

Sunday School Lesson for January 29

John 5:2-15

This is the miracle which cost Christ His Life! The events of that Sabbath day incurred the undying animosity of the religious leaders of Israel, and they did not cease their efforts until they accomplished their purpose. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18).

Eight miracles are recorded in the Gospel of John. We know that the Holy Spirit guided John in selecting these miracles, for in them the grace, and compassion of the Lord for lost sinners is revealed.

THE INDIVIDUALISM OF GRACE (vv. 2-7).

A large multitude of desperately sick people lay by the pool called "Bethesda." The marvelous individualism of grace is seen in that one man was singled out from the multitude. "A certain man" is the only description afforded us of this paralytic. No doubt this man on many an occasion afterward marveled that God's grace came to him.

Note his condition. He was *helpless*. He lay with the blind, the halt, and the withered. For thirty-eight years he suffered with paralysis. He was *hopeless*. His condition was such that when the waters were stirred, he could not get into them. Others pushed in before him, and year after year he lay, until all hope was gone. He was *sinful*. His sinfulness evidently caused all of his trouble. After he was healed, the Lord Jesus carefully reminded him that he should sin no more, lest a worse thing come upon him.

The Williams Translation invariably translates the word *grace* as "unmerited favor." There was nothing about this man, except his utter need, which drew the Saviour to him. God's grace is such that the greater the need, the mightier the manifestation of His loving power!

Africaner, the notorious Hottentot chief, was once the terror of Africa. He carried on cruel and constant warfare with his neighbors, stealing their goods and murdering many of them. When Robert Moffat, as a gospel missionary, started for Africaner's kraal, he was warned that this savage monster would make a drumhead of his skin and a drinking cup of his skull! They said that no power could change such a savage. But Moffat went to the chief with the message of life. The truth entered Africaner's heart, and he was saved. When a Dutch farmer, whose uncle Africaner had killed, saw the converted Hottentot, he exclaimed, "O God, what cannot Thy grace do! What a miracle of Thy power!"

THE GREAT PHYSICIAN (vv. 8-15).

It was Feast time in Jerusalem. John does not tell us whether it was the Passover, or the Feast of Pentecost. The Lord Jesus came to the Feast, and entered Jerusalem by the Sheep Gate. This entrance was so named because the animals used for sacrifice in the Temple were usually brought through it. As He passed Bethesda's pool, He saw the multitude of impotent folk gathered around the waters. Passing through Bethesda's porches, He saw this helpless, hopeless man.

Have you ever asked, "Why did this man have to wait

so long for his healing?" Dr. Ironside answers, "That the man might come to the end of himself." And he illustrates his point, saying, "A man fell into the water. Nearby, a strong swimmer stood on the pier, looking on, and the people cried, 'Why don't you leap in and save that man?' He said nothing, but let the man go down again, and then he threw off his coat and plunged in and brought him safely to shore. They said, 'Why did you wait so long before you went in to save him?' He answered, 'He was too strong before. I had to wait till his strength was gone. I had to wait till he could do nothing himself, till he was helpless.'"

And so it seems that there is little the Lord can do for us until He becomes our *only* hope, our *only* refuge our *only* salvation. When we discover that we can do nothing for ourselves and, instead of struggling, we turn in simple, trusting faith to Him, He comes in healing power.

Amazingly, Christ said only three things to this man: "Wilt thou be made whole?" "Rise, take up thy bed, and walk!" "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

The Saviour's question seems a strange thing to ask one who suffered with paralysis for thirty-eight years—"Wilt thou be made whole?" And yet the fact remains that not everyone

is willing and desirous of healing. There are those who coddle and nurse their troubles. As Billy Sunday once said, "Instead of drowning their troubles, they take them out and give them swimming lessons!" There is very little Christ can do for a man until he reaches the point where he turns from every other refuge and every other hope to trust implicitly and absolutely in Him.

The second thing the Saviour said seems completely impossible! "Rise, take up thy bed, and walk!" Had we been there, we would have protested, "Lord, You command him to do the very

thing he cannot do!" But Christ's commands are always accompanied with His power! What He commands, He enables us to do! What He commands, we must do! He says, "Go, and sin no more!" And with His command flows forgiveness, and the power to walk in the light with Him! He said to the man with the withered hand, "Stretch forth thine hand!" And as the man obeyed, strength and healing flowed instantly into that withered hand! As Billy Bray of Wales is reputed to have said, "If the Lord says, 'Jump through that stone wall,' it is my part to jump and it is His part to make the hole for me to go through!"

Later, the Saviour found this same man in the Temple. Once he was saved and healed, it seemed a normal thing for him to make his way to the house of God. Christ had one final word for him: "Behold thou art made whole: sin no more, lest a worse thing come unto thee."

—EMIL A. BALLIET



Emil A. Balliet

DIVINE HEALING

Divine healing is not giving up medicines, or fighting with physicians, or against remedies. It is not even believing in prayer, or the prayer of faith, or in the men and women who teach divine healing. It is not even believing the doctrine to be true. But it is really receiving the personal life of Christ to be in us as the supernatural strength of our body and the supply of our physical life. It is a living fact and not a mere theory of doctrine.—A. B. Simpson.

God's Book of Remembrance

light of His glorious presence where now, as His jewels, they glisten in dazzling beauty. How marvelous and miraculous it is that in the muddy, sinful, lost souls of men God finds His sapphires, His diamonds, His pearls. And these jewels of His grace will outshine, outglow, outsparkle, and outdazzle the stars of heaven on the great coronation day of the King of kings and Lord of lords.

The final promise of the text is full of comfort and cheer: "I will spare them." To the Christian the judgment day will not be a time of awful wrath and black despair, for "I will spare them" is the promise of God. For God's people it

will not be a day of deep agony, terrible trembling, confusion, and dread. To be sure, the day of God's judgment will be a time of these things for the sinner, but it will not terrify God's peculiar treasure, His jewels. Take courage, my Christian brother and sister. Our lot is not utter darkness, eternal condemnation, and separation from God. Among the multitudes of the redeemed there will not be one pale cheek nor one fluttering heart. The thunders that pound the hills will be no more frightening to them than the sound of a dinner gong, for they remember God's promise, "I will spare them."

The souls of God's jewels, clad in the mantle of their incorruptible bodies, will not fear the rocking of the earth and its death convulsion—to them it will seem as gentle as the swinging of a bough from which a robin springs into the heavens. Yes, we will be home at last with our Saviour, and as His jewels

we will glow forever in His swaying scepter, gleam forever in His crown, and glisten forever in His presence as His peculiar treasure and precious gems.

What words of comfort, of cheer, and of consolation! "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

THE BANK OF FAITH

"My God"—the name of the Banker.
"Shall supply"—the promise to pay.
"All your need"—the value of the note.
"In glory"—the address of the Bank.
"By Christ Jesus"—the signature without which the note is worthless.

REVIVALTIME to Hold Second Annual Prayer Meeting for the Unsaved—February 5

On Sunday, February 5, REVIVALTIME will sponsor its second annual prayer meeting for the unsaved. This gigantic prayer meeting will convene from 10:00 to 11:00 p.m. following the broadcast on that night. REVIVALTIME'S prayer warriors from the entire Springfield area will gather at the radio studio on the CBI campus to join in praying for your unsaved loved ones.

You too can join in this great prayer meeting by sending us one name of an unsaved loved one. Brother Ward has offered to send them a personal letter accompanied by the book, "LIFE'S

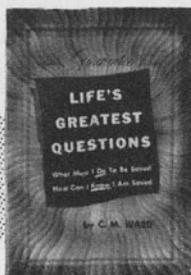
We are confident that God is going to give us results from this prayer meeting, for we firmly believe that when we pray in faith *God hears and answers prayer*. Following last year's prayer meeting for the unsaved, many testimonies came to the REVIVALTIME office telling of the loved ones that had been saved as a result of the prayer meeting.

So get the name of your loved one to us right away, and we will add it to REVIVALTIME'S PRAYER LIST. We urge you to join your own friends at the same hour on February 5 and pray with us!

REVIVALTIME NEWS FLASH NEW STATIONS ADDED:

Revivaltime was released over the following new stations, beginning the week of December 25, 1955.

- EVANSTON, WYO. (KLUK)
Sunday—7:00 p.m. (250 watts)
Contact cleared through R. O. Shamp
- LIVE OAK, FLA. (WNER)
Sunday—4:00 p.m. (1,000 watts)
Contact cleared through Sidney Waller
- TIME CHANGE — KFRB, Fairbanks, Alaska.
Now heard at 10:15 p.m. Saturday.



GREATEST QUESTIONS." This book answers the two greatest questions in the human heart today: "How Can I Be Saved?" and "How Can I Know I Am Saved?" These are the two questions most frequently asked by REVIVALTIME listeners. Each name sent to REVIVALTIME will be prayed over personally.

NAME OF LOVED ONE

ADDRESS

CITY

STATE

NAME OF SENDER

ADDRESS

CITY

STATE

REVIVALTIME

P. O. Box 70

Springfield, Missouri

Because Peter was living on too narrow a margin of loyalty to Jesus, he denied Him—

Life on a Margin

by LELAND R. KEYS

President, Bethany Bible College
Santa Cruz, California



A NUMBER OF YEARS AGO WHEN I WAS a college student, our dean told of an experience which aptly illustrates the subject of this article. He said that he and several friends were making a trip into the Mojave Desert of California. They were traveling in his car—and the tires on the car were nearly worn out. With the rise of the temperature in that hot region and the expansion of the air within the tires, a blowout became more possible momentarily. He knew that he should have replaced the tires with better ones for such a trip, but pressure of duties had kept him from doing so. Now he found himself and his companions out on the desert with tires that were not suitable for such a trip. Then, too, he was miles from any garage or service station.

Fortunately he was able to make the trip without a blowout—but not without the mental agony of the possibility of momentary disaster. Said our dean, “My margin of safety was too narrow for comfort.”

Many will remember the financial crash of the stock market in 1929. Thousands of people lost all that they had in that monetary debacle. Men jumped out of windows and off high buildings, committing suicide because they had lost their life's savings.

In those days one who wished to “play the stock market” could buy his stocks on margin—which means that the stocks were ear-marked for him without a large outlay of capital.

When the crash came, those who were unable to supply sufficient capital (to cover the losses when the price of their stock went below the marginal allowances) lost all they had. They had been living on a margin, financially speaking, and were unable to survive the ordeal of a stock market crash.

Some people live on a margin in physical health. They become “run down” in their bodies because of a lack of proper care, nourishing food, and sufficient rest. Thus their bodies become weakened. The natural defenses of the body are not adequate when the germs of disease and infection come their way; they are then an easy prey to whatever sickness assaults them. The margin between health and disease is too narrow. Living on a margin in physical health causes them to go down when assaulted by sickness or disease.

Did you ever take a rather long automobile trip with only a few minutes to spare? It is nerve-racking business. There are so many possible eventualities that could and sometimes do take place—flat tires, mechanical difficulties, personal accidents, or the accidents of others which tie up traffic and delay one's progress. Sometimes one meets with heavy traffic or with road work and detours, all of which slow him up considerably. As a result of racing against time, you arrive at your destination nervous and tense. You were traveling on too narrow a margin.

A dear old man who was a janitor in one of the churches which I pastored told me this story:

Years ago, in the horse and buggy days, there was a man who desired to hire a driver. The route he must take

lay over a stretch of road that in one place had a steep mountain on one side and a deep precipice on the other. This man interviewed several would-be drivers, and in each case he asked this question: “How near to the edge of the precipice do you think you can drive without going over?” In other words, he was asking, “What margin of safety do you need?”

One man said that he could drive within six inches of the edge with safety. Another said that he thought twelve inches was as near the edge as he would care to go. Still another said that he was quite sure he could drive within three inches of the edge and not go over.

Finally one man, when asked the question, replied, “Well, Sir, so far as I am concerned, I'm not going to see how near I can come to the edge without going off; I'm going to stay as far away from the edge of the precipice as I can.” He got the job.

With us Christians it is not a question of how near the edge of worldliness we can live and yet be Christians, but how far away from it we can get. When the margin of safety is too narrow, there is always the danger of going over the edge.

A young man spoke to me at the close of a service and said, “I am not as happy now, being a Christian, as I was before I became a Christian. What is the mat-

ter with me?" This was not an isolated case; there are many who are not receiving all the joy and blessing of serving Christ which they should, because they are living on too narrow a margin of spirituality. They are too spiritual to enjoy themselves thoroughly in the world, and yet they are too worldly to enjoy themselves entirely in the things that are deeply spiritual. They are in a predicament.

It is possible for one to become worldly, secular, and cold in heart if he lives on too narrow a spiritual margin. Take Peter for an example: "And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire" (Mark 14:54). "They said therefore unto him, Art not also thou one of his disciples? He denied it, and said, I am not" (John 18:25). What was the matter with Peter at the time of Christ's trial? He was living on too narrow a margin of loyalty to Jesus. He had not gone deep enough in the things of God. His protested loyalties were too superficial. That is why he found it easy to follow "afar off." It was not hard for Peter, when the test came, to join the wrong crowd and warm himself at their fire. John 18:18 records the fact that "Peter stood with them." He should have been standing with and for his Lord. Instead, because he was living on too narrow a spiritual margin, he "stood with them"—the Lord's enemies.

I have often felt that the reason Peter warmed himself at the fire was not so much that the temperature had dropped and it had become cold as that Peter's own love for Christ had temporarily cooled off and his heart had become cold. Peter needed warmth—but not the warmth received at the enemies' fire at the cost of a denial of his Lord.

When one lives on too narrow a spiritual margin it is but a short step to an outright denial of his Lord. That was what Peter did. When they asked him whether he was one of the disciples, he "denied it, and said, I am not." When the test came, Peter was not equal to it. He was "swept off his feet"; he was "wiped out" spiritually. As his Lord had predicted, before the cock crowed twice he had denied Christ three times. Matthew says that after this "he went out, and wept bitterly."

Thank God that for every failure there is mercy and forgiveness; for every bitter tear of genuine repentance there is the smile of God's restoration. This experience was not the end of Peter. Repentant, forgiven, and empowered by the Holy Spirit, he was destined in the grace of God to become the preacher on the Day of Pentecost who won three thousand souls to Christ by a single Spirit-



Leland R. Keys

anointed sermon and to give to the Church of Jesus Christ two wonderful Epistles which bear his name.

Life on a margin is a dangerous thing. It is fraught with grave possibilities and dire consequences. What is the answer? What is the solution? It is found in the expression, "Let go and let God." Let go of the world and the things of the world; let go of your own will and plans and purposes; let go of the self life; and let God have His way in your life. The secret of victory is being all out for God. A complete surrender to Jesus Christ, without mental qualifications of any kind, will bring the fullness of God to you. When we are wholly committed to God, we no longer live on a

margin, but we enjoy the fullness of the blessing of the boundless area of glorious possibility which belongs to the saints. Don't live on a margin when "all things are yours; . . . And ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23).

WHEN THE BABY CRIED

For many years a certain infidel in Edinburgh always did his best to hinder the efforts put forth by Christian workers for the salvation of souls. One day George Muller came to the city, and the auditorium was packed to overflowing. This infidel, curious to hear the famous preacher, pressed his way into the hall.

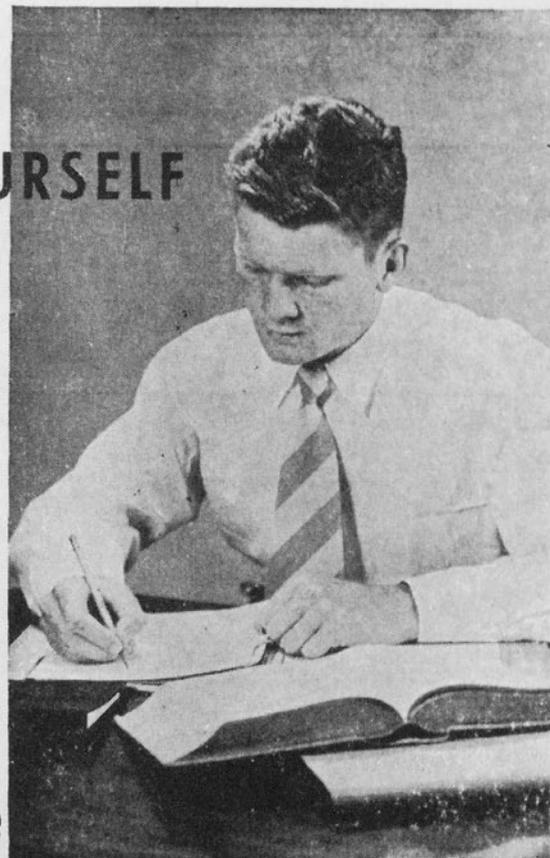
Just when the preacher began to deliver his message, a baby began to cry very loudly. The mother attempted to leave the building, but the crowd was too great. Mr. Muller at once came to the troubled mother's help by saying, "Will that dear mother sit down, and we will ask Jesus to put the baby to sleep." The mother quietly took her seat and while Mr. Muller prayed the baby fell asleep. The infidel was startled beyond measure and said to himself, "If that man has a God like that, it is time for me to seek Him." He became a true Christian, and God made him a great soul winner.

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Unique WMC Ministry Among Indian Reservations



Mrs. F. J. Walton

IT ALL STARTED WITH A SIMPLE SECTIONAL WMC project in the spring of 1954. Mrs. F. J. Walton, Oregon WMC President, had sent to Mrs. Leo Gilman, a sectional WMC representative, a list of names of missionaries on Indian reservations in Arizona and New Mexico, suggesting that the WMC's of her section might wish to prepare used clothing to send to them.

Immediately Mrs. Gilman became burdened for the work and workers on the Indian reservations. She began praying for an opportunity to visit some of them, and God wonderfully answered prayer. In just a few weeks Brother and Sister Gilman and their son Leo were on their way. They visited several of the missionaries, keeping their eyes and ears open to learn as much as possible about needs and conditions.

The following summer at camp meeting the Gilmans were visiting with Mrs. Walton in the WMC "drum room"—that place of blessing from whence go drums of food and other supplies to missionaries in all parts of the world. Brother Gilman, with mental pictures of need still lingering, expressed a wish that some of the good things in that room might be in the hands of the missionaries on the reservations.

When Sister Walton answered, "Would you folks like to take a load to them?" their joy knew no bounds. They went home from camp hoping and praying that this mission might become a reality.

They hadn't long to wait, for very soon they received a letter from Sister Walton with the good news. The Oregon WMC's would sponsor the trip if the Gilmans were able to go. The Lord wonderfully provided a U-Haul trailer for the trip also.

Then began a quick exchange of letters with the missionaries to get lists of their needs. Replies began coming almost immediately, and the lists were sent to Mrs. Walton. It did not take long to complete plans for the trip.

Early on a Monday morning the Gilmans arrived at Brooks, Oregon, to load the trailer. Just the anticipation of being able to supply some of the needs they had seen on the previous trip was thrilling. Leo was as excited as his parents. He really had the missionary spirit.

When the trailer was finally loaded,

they had approximately 1,700 pounds of clothing, linens, shoes, bedding, literature, canned fruits, meats, and vegetables. Then, before they left, the group gathered beside the trailer, and Brother Walton committed the travelers and their mission to the Lord.

A fourth member of the party, Mrs. Susie Witt, joined them at Garibaldi, Oregon. She had offered to assist with the driving and to help with expenses. Not only was she ready when they arrived, but she had also provided a tent, sleeping bags, a supply of food, and a tarpaulin for the trailer.

The account of the trip from there to Tuba City, Arizona, reads like a story book. There was the time when the car refused to pull the heavily loaded trailer after the first mile of a seven-mile grade. As they prayed, Brother Gilman was impressed to turn two jets on the carburetor, not knowing why he did it. That did it. They made the grade without further trouble for God had helped them.

At another point, when the water had boiled out of their radiator, some travelers in a truck stopped and gave them water from one of their large cans.

Though they were pulling a heavy load, they passed many cars that were stalled with over-heated motors. God knew they were scheduled to be with the Theodore Johnsons in Tuba City for the Wednesday evening service, and He brought them safely through in spite

of extreme heat and unexpected hazards of roads under repair.

It was 5:30 Wednesday afternoon when the Johnsons in Tuba City caught the first glimpse of the "goodwill car" coming up the road. What a welcome sight! Perhaps few of us can realize just how much it meant to them. There were happy greetings, a good home-cooked dinner, and then off to church.

The church! What a surprise! Similar to a brush arbor, it was the home of the first Christian there, who had been baptized only three weeks before. While the people were gathering, this Christian Indian woman sat on her sheepskin mat, spinning wool for a Navajo rug. When the service started, she laid her work aside.

It was a good service. Twenty-two Indians gathered and sat informally about the room, intent upon everything that was said and done. What a privilege to minister to them!

But the Indian Christian, Amma, made the greatest impression upon Mrs. Gilman. Everything in her little home spoke of need. Her fireplace was a hole in the ground about a foot square and four inches deep, surrounded by small rocks to hold the grate. Beside it was a tiny bundle of wood for her next fire.

Brother and Sister Leo Gilman and son Leo ready to leave Bethel Park, Brooks, Oregon. The trailer was loaded with 1700 pounds of food, clothing, and bedding for missionaries in Arizona and New Mexico.

A midweek evening meeting in a Navajo summer hogan in Tuba City, Arizona. T. L. Johnson is the pastor. Sister Gilman is holding the Indian baby, and Leo is beside her. Brothers Gilman and Johnson are seated on chairs.



MIRACULOUS ANSWER TO PRAYER

After the service the Gilmans heard her story. Amma's husband had left her. She had many needs, but the most urgent at the time was for a pair of shoes for her little daughter so that she could attend the government school. In order to attend it was compulsory to wear white people's clothing. Several times Amma had asked the missionaries for shoes, but they did not have any to fit the little girl. Each time Sister Johnson had encouraged her to keep seeking the Lord and to love Jesus "real good," and He would help her.

Mrs. Johnson turned to Mrs. Gilman

and said, in a low voice, "You didn't bring any shoes, did you?"

Mrs. Gilman nodded, and then in her heart prayed, "Oh, Lord, do we have the right size?"

Shoes, size 3½, for a little girl. All the way home she prayed about it. That night she couldn't sleep. The needs of these people weighed heavily on her heart. The pleas of the Navajo mother rang in her ears. She thought about the missionary and her faith in dealing with Amma. It seemed morning would never come. Oh, for daylight to dawn so that they could unpack the trailer and look for a pair of shoes—size 3½—for a little Navajo girl!

Early the next morning the canvas was removed from the trailer. Sister Gilman could hardly wait to open those boxes that were to be left at the Tuba City reservation. The first box Brother Gilman picked up was a box of shoes. They opened it, and there, at the very top, was a pair of girl's NEW saddle shoes, size 3½.

The simple prayer of a new Christian in a little Navajo hogan had been heard by her heavenly Father. "Before they call, I will answer, and while they are yet speaking, I will hear," He had promised (Isa. 65:24)—and He kept His Word.

NEXT WEEK: More about the tour.

Continued from page five—

Colorado Bad Man

call a "bad man." When he became angry, he would run into the house, load his shotgun, then come out into the yard and shoot up into the trees, or shoot at the roof of his barn. The neighbors were afraid of him. Wesley had seen him drive his horses down the streets, the poor animals pulling a heavy load, and perhaps they would slip. He would jump down off the wagon and take a shovel and begin to cut the flanks of the horses until the blood would run, and all the while screaming curses at the animals. Whenever this man had one of his tantrums, all the mothers would hurry out and call their children into the house because they were afraid.

Wesley also remembered a little boy, having a stick in his hand, who ran it along the pickets of that man's fence. The man became so angry they thought surely he would get hold of that boy and break him in pieces. The entire community knew that he was vulgar, blasphemous, and vile.

When the Lord spoke to Wesley and told him to go over and pray with this man, fear left his heart. Before that, he had a dreadful fear of him, and always stayed away from the fence when he was out in his yard. He did not want even to speak to him. But now there seemed to be a sense of certainty and security, of confidence and boldness. The Lord had given it to him even though he was a boy just seven years of age. He immediately went to his mother's bedroom and began to tell her what the Lord had told him. Mrs. Steelberg burst into tears and said, "Oh, for two weeks God has

been dealing with me to go over and talk to that man about salvation. I've been so afraid of him and what he might do and say to me, I refused to go. O God, forgive me!" And she dropped on her knees, hugged her boy close to her and said, "Thank God, son, that He would speak to you. What a wonderful thing it is that God would turn to my own little boy. Now let me tidy you up."

She brushed his hair and straightened out his shirt. As he turned to go out the door, she said, "Go, darling, and God be with you. While you are on your way over there to talk to that man, Mamma will be praying here by the sewing machine."

He turned and went out the door with the sound of his mother's prayers reaching toward the skies. He hurried around the back fence, clear around the picket fence on the other side of this man's home, entered the gate and walked down the old wooden walk. Boldly he went up on the porch, and knocked at the door. He heard a shrill, piping voice say, "Come in."

It was the man's wife. The neighbors rarely saw her—a little, shriveled, elderly lady. She was pleasant—perhaps more pleasant than one would expect of a woman living with such a man. She was crippled and walked on crutches. Wesley had seen her only once or twice, as she sat in an old rocking chair out on the porch. This elderly woman, now sitting in the front room, didn't venture to get up and come to the door. Perhaps she was in too great pain. Wesley was told later she very rarely slept night or day, that she snatched little cat naps once in a while when she seemed to be relieved of her pain.

As he heard her call, he opened the door and walked in. They exchanged

greetings.

Wesley began: "I am the little boy from next door, and God has told me to come in and pray for your husband." He was positive it was the Lord. He did not even ask her if her husband was sick or anything of the kind. She replied, "Why, yonder he is in that room, little feller, and he is turrible sick."

Wesley turned and walked into the bedroom. The shades were drawn, but there was sufficient light coming in from the door so that he saw a disheveled man lying on a bed. The man used chewing tobacco and snuff. He had a beard and mustache. They were all covered and matted with the tobacco juice that ran out of his mouth. The floor was covered with it where he had been spitting. It was anything but an appealing prospect, but this boy had a commission from God. He entered the room, and as he did the man roused as though he had been in a stupor.

The foul odor of a sick room mingled with the fetid smell of tobacco juice, and out of a throat filled with phlegm and tobacco juice the man demanded, "Who's there?"

Wesley replied, "It's the little boy from next door, sir. God has told me to come over and pray with you. I've come because the Lord told me."

The old man began to weep. His whole frame shook with paroxysms of grief. He was greatly disturbed. For a little while he could not control himself. Then between the sobs and anguish of his spirit he said: "I am too wicked. I'm too mean. I've been a bad, bad man. God will never forgive me."

But boldly Wesley assured him, "Oh, yes, He will. Jesus died to save sinners. He forgives all sin. The Bible says so."

After a few moments of expressing great anguish of heart because of his wickedness, of reciting the fact that he cursed and took the name of God in vain, the man reached out his great, hot hand and took Wesley's hand in his, holding it so tightly Wesley felt

NATIONAL WMC DAY — FEBRUARY 12, 1956
SHARE — BECAUSE YOU CARE

as though he would crush the bones. "Pray, little feller! Pray! Pray! Pray for me! I'm gonna die."

Wesley dropped on his knees; and oh, how he thanked God that he knew how to pray. He began to pray as only a seven-year-old boy would pray. He boldly recited the sins of this man: "O God, this man is a wicked sinner. He curses and says naughty words. Lord Jesus, he cuts the flanks of his horses with a shovel. When he gets mad he shoots in the air. Lord Jesus, he's a bad, bad man; but Jesus, You died for bad people. Please save this man. Please forgive him and write his name in the Book of Life."

Wesley could fairly visualize in his little mind an angel taking a pen and writing the name of this man in the Book of Life while he prayed.

Finally he concluded, "In Jesus' name, Amen." He rose to his feet. The man was still holding his hand. His lips were trembling. His jaws were working. His eyes were filled with tears. He sobbed out, "Thank you, little feller. Thank you. Thank you. I've been a bad man, but will you keep praying for me?" Wesley promised he would, then hastened out of the house with that rapture and joy that can fill the soul of one who has obeyed the Lord. He went around the path back to his house, and got down on his knees and began scrubbing the floor, for his task as yet was unfinished.

The evening passed with the reading of the Scriptures and family worship, as was customary in their home. The "bad man" next door was remembered in prayer.

In the morning quite early while Mrs. Steelberg was preparing her husband's breakfast, she heard a call out by the fence that separated their property and this neighbor's. She hastened out, and there by the fence stood this elderly lady on her crutches. As she approached the lady, she said, "Is there something wrong, dear?"

The little old woman said, "Well, yes, my husband died this morning just a little before five o'clock. He wanted me to be sure to tell the little feller that everything was all right, that he was a-goin' home to heaven, that God had forgiven his sin, and that his name was on that Book."

(The foregoing story is a chapter from the new book *ALL FOR JESUS*, a biography of Wesley R. Steelberg, who was General Superintendent of the Assemblies of God at the time of his death in 1952. This inspiring book of 260 pages, cloth bound, with colorful jacket, can be purchased for \$2.50 from the Gospel Publishing House, Springfield 1, Missouri. It is Number 2 EV 465. Kindly mention both title and number when ordering.)

*There is but a short distance
between man-made failure
and God-given success*

TRAGEDY THROUGH A TRIFLE

by C. J. PLETT

THERE ARE TWO EXTREMES INTO WHICH we may fall. We may think too highly of ourselves, or not highly enough. That person who thinks too highly of himself usually falls into the fault of putting the blame of all his failure upon others and of attributing every success to himself. That is the self-confident man. The one who thinks too little of himself usually overlooks the possibilities that exist for him, and leaves many things undone which God, who knows that he can do them, really expects of him.

Even though God wishes that man should do his utmost and exert his whole strength to strive after that which is good, yet, after he has done that, man still remains separated from God. The human spirit is so limited, that all his endeavor without God is only a great failure. Yet, over against man-made failure there is the opportunity to enjoy God-given success. And often only a short distance separates man from the success which God is waiting to give him.

A STONE'S CAST

When the Lord Jesus, for the last time, walked the road to Gethsemane followed by His disciples, He left eight of them at the entrance of the garden and took three along inside with Him; and, as Luke records, He withdrew from them "about a stone's cast" (Luke 22:41, 42). Here He prayed and strove with God until His sweat, like great drops of blood, fell upon the ground. Here He fought the greatest battle that ever was fought. Here was the birthplace of our eternal bliss. Here Christ passed His last test which made Him worthy to be our High Priest in all eternity. Here the Lamb overcame and conquered—a fact which is being sung about by all the inhabitants of heaven. And, only a stone's cast away, the best of good people failed. The closest circle of His disciples slept. Jesus found them in this state three times. Isn't that remarkable? The disciples dreamed nothing of the world-shaking event which was taking place nearby.

They saw nothing of the great success which God was revealing there for their benefit.

How is it today? No different. Many Christians sleep on. One would think that since the disciples of today have that example of those early disciples as a warning, they would throw themselves into the battle lines for their Lord with all their strength. But far from it! They quarrel over "Apollos, Cephas, and Christ," and split themselves up into purely human divisions. While God is bringing our age to a close many Christians are oblivious. The fullness of the Gentiles comes in and thus, invisibly to the sleeping disciples, God is concluding part one of His story of salvation.

Only a stone's cast is the distance. And yet, *here* is exhaustion; *there* is success. Today, too, the Saviour is seeking support from His faithful ones. He is seeking understanding for His thoughts of salvation, brotherly love for His least ones. Yet His disciples lie asleep behind their self-constructed fences (rules and forms). They do not participate in His conflict with the enemy. They have no idea of the vast importance of His desire. Only a stone's cast.

THE WIDTH OF A SHIP

It was after the resurrection of our blessed Lord that He appeared to a group of several disciples. They had fished all night and caught nothing. As day broke upon them, they saw Jesus standing on the shore. To His question, "Children, have ye any meat?" they gave a negative reply (John 21:5). "Cast the net on the right side of the ship, and ye shall find," said Jesus. The distance between the left and the right sides of the ship was only as far as the ship was wide, but it was the distance between wasted effort and a miracle; for they had fished all night and caught nothing, and now they enclosed a multitude of fishes. Only a boat's width. The difference seems so small, yet it was so great.

If the disciples had followed their rea-

soning, they would have said, "That man is not sane! What does the right or the left side of a fisherman's boat mean in the sea? That can't mean anything." But they had experienced already that their reasoning had left them stranded; therefore, they obeyed.

But today many Christians are foolish enough to allow their reasoning to guide them. The difference between human gifts and God's gifts is very great for a real believer, but these reasoning disciples of today cannot see the difference at all. Yes, they even preach that these two are one and the same thing. Why, it is only a boat's width! What difference does that make! Well, the one means human failure and the other divine success. Can you see the difference? It is only the width of a boat.

ONLY AN "UNTIL"

The last command of Jesus to His disciples was not, as is often thought, to carry the gospel into all the world, but to tarry in Jerusalem until they were baptized with the Holy Ghost (Acts 1:4). Suppose the disciples had underestimated this last command. Suppose they had not gone back to Jerusalem, and had not waited there until they had received the Holy Spirit's power to equip them for witnessing, what a crippled beginning that would have made for the first assembly! The time of waiting was very short—only a few days—but it was the distance between man-made failure and God-given success. How many laborers in God's kingdom have overlooked that "until" in the command of Jesus! How many have not waited for that endowment with power from on high! Consequently their whole service is a failure.

AN "ALMOST"

How near Agrippa was to receiving Christ when Paul, standing before him, preached the gospel. He himself expressed it in the following words: "Almost thou persuadest me to be a Christian" (Acts 26:28). "Almost" is a short word, but it can be fatal. It comes so near to salvation, and yet as the poet expressed it:

"Almost" cannot avail;
 'Almost' is but to fail!"

A door that is almost open is closed. A man who is almost honest is a thief. A murderer who was almost pardoned is hanged. And a soul that is almost saved is lost. "Almost" is the narrow boundary line between divine dismissing of sin and human missing of salvation.

THE THICKNESS OF A NEEDLE

In some great railway terminals from which trains go out in all directions, the rails are so laid that the trains which leave the station all run out in one direction. The final direction in which each train will turn is determined by a switch, which in its beginning point, is of the

thickness of a knitting needle. It is a thinly tapered rail, in its beginning no thicker than a knife blade, but it determines for the train which direction it should move, whether east or west, south or north.

Even so apparently unnoticeable has been the deviation of the Church from the original truth. To go from one to two is a small step, barely noticeable, but from one to twenty is a lapse that is quite apparent. Thus also the Church has gone over one century into another and has moved farther from the truth every century without being fully aware of it. If we compare the pictures of the first and twentieth centuries, the difference is quite astonishing. There, gifts of the Holy Spirit; here, abilities through the human spirit. There, light through divine revelation; here, darkening through human instruction. There, healing of the sick through the power of faith; here, care of the sick through medicine. There, preaching through revelation; here, preaching through cerebration. There, giving of alms through personal sacrifice; here, giving of alms through personal gain (rummage sales, pie suppers, raffling of articles, etc.). There, a frequent fasting; here, a frequent feasting. In all these points the difference is as great as that between the East and the West. It is still the same train, but it is now

going in quite a different direction. And yet, in the beginning the diversion was so unnoticeable, like the thickness of a tapered switch.

A ROOF RIDGE

High up in the Baltic Schwarzwald at Donauschingen, where "the water divide" may be found, stands a little chapel. The roof of this house is so built, that the one side faces east and the other west. Over the entrance into the chapel are written the words, "God be greeted to the East and to the West." The water that falls upon this roof is being carried by one cloud, comes from the same direction, makes the same trip; but the one part falls upon the eastern, the other upon the western side. The separation is brought about by a roof ridge of the thickness of a knife blade. The water that falls on the eastern side of the roof flows into the valley, is received by the Danube and drains into the Black Sea. That which falls on the western side of the roof flows into another valley, goes into the Rhine, and thus into the North Sea. At first only a roof ridge was between, and yet it initiated a division that became constantly greater, until nearly all Europe lies between these fallen rain-drops.

The message of salvation by Christ Jesus may be compared to "water of

—Continued on page thirty



NEW CHURCH AT HUNTINGTON STATION, LONG ISLAND, NEW YORK

This attractive building is the new home of the Vine Pentecostal Church at Huntington Station, Long Island, New York. It is located on the corner of New York Avenue and East 14th Street.

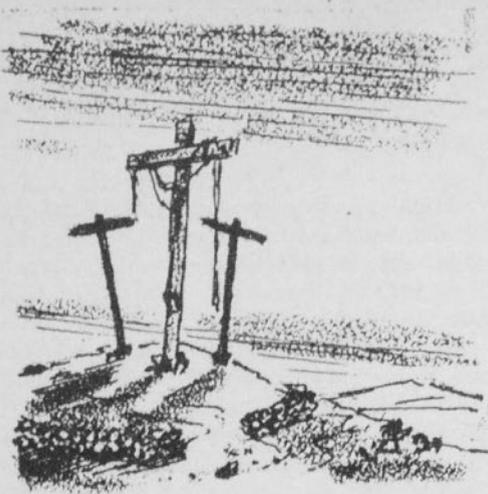
This fine Assemblies of God church has a modern educational building attached to the auditorium. When the folding doors are opened it will seat at least 400.

The Pentecostal message came to Huntington near the turn of the century. Meetings were first held in private homes, but later the people met in halls which were rented or loaned to them. About 1926 a new church building was erected on a lot donated to the church.

In January 1947 Norman S. Farrington was called to shepherd the flock. During his ministry the mortgage on the old parsonage was liquidated, and the two lots were purchased on New York Avenue for \$12,500. The first lot was purchased after a very fruitful revival campaign conducted by Evangelist Harvey McAlister. About \$4,000 was raised by Brother McAlister for a down payment. During those meetings around 32 received the baptism in the Holy Spirit.

In 1953 a parsonage was built on the new church property, and the following year construction work began on the new church. This \$74,000 building was erected by general contractors who are members of the congregation. The property, including the church furniture, is valued at well over \$100,000.

Pastor Farrington and his people give praise to God for all His blessings. Since they have been in the new church the Sunday School and other departments have enjoyed a steady growth.



From Prison to Liberty

Through the Death of Another

THE STORY OF BARABBAS

BARABBAS WAS CONDEMNED TO DIE. No one has ever questioned the justice of his sentence. He was a rebel against the government, and a murderer. And now he lay bound, under sentence of death. He was not awaiting trial, but execution. Just before him was the awful death of crucifixion. He knew what that meant: long hours of agony, the hands and feet torn by great spikes, the wrists and shoulder joints dislocated by the dragging down of the body, each quivering nerve a separate torture through tension, a burning thirst, and all around a jeering mob.

The jailers prepare three crosses. He well knows the three sockets cut in the rock out there at the Place of the Skull. Is one of these crosses for him? The very thought gives him a sense of suffocation. Then he is told: yes, he is to suffer in the morning. Two others are to die with him; but he, the greater criminal, is to have the middle cross.

Then the night falls. But it is a disturbed night. Even in the prison it is perceived that something unusual is occurring. Confused noises, the tramping of feet, are heard. Barabbas wonders what it all means. Perhaps it is another rebellion, such as he, poor fool, raised against the law. But the night wears on, and at last it is daylight—the light of his last day! Now he hears footsteps, his prison door swings open, but, just as he is summoning all his courage for the death which awaits him, he hears strange words: “Go free, Barabbas! Another takes your place; another is to die today between the two thieves.”

“What?”

“Yes, there is another man to be crucified in your place.”

He cannot understand it, but he soon finds himself outside the prison—once more a free man.

It is bright sunshine, and he feels as if the weight of the world had been lifted from his shoulders. He begins

to ask questions about the events of the previous day. He joins the crowd which is already moving out to Golgotha, the “Place of the Skull.” He wants to see if it is really the great Teacher who is to die in his place. He knows the other two criminals well; but they have no one to take their place on the cross. What a mercy that there is someone for him!

Here come the prisoners. Barabbas presses near to see, but the crowd is too great. He sees, however, that one of them is no longer able to carry his cross and that another man bears it for him. His head and face are red with blood; his clothes cling to his back where the blood has come through.

Slowly they reach the place of execution. The crosses are thrown down on the ground, and one by one the prisoners are pressed down upon them. Cries of pain reach Barabbas’ ears as the nails are driven through the prisoners’ hands and feet; but from the center cross on which lay that extraordinary blood-stained figure, not a sound is heard. The crosses are raised and dropped into their sockets. Again there come cries of pain from two of the crosses as the weight of the body pulls the nail wounds wider open.

Now Barabbas can see for himself who is on the center cross. Yes, it is that new Teacher out of Galilee, the Man whose life had been absolutely without sin. Adam sinned, and Moses, and all the prophets, but not this Man. And besides, He healed even leprosy by a touch or word. One day when the crowd got hungry He made enough food for five thousand men, not to mention women and children, out of five loaves and a few small fish. Because of these and like things, Barabbas perhaps really is convinced that He was the Messiah, the Son of God.

But Barabbas had loved his sin too well to leave it, and follow the Lord Jesus. Here, however, he stands before the Person whose love he had despised, and he knows full well it is due to that Person he himself is not hanging there on the cross.

That everything happened just like this is very probable; but what is cer-

tain is that Barabbas could clearly understand what it is to be saved by the death of another. These five things he knew well:

1. He knew that he was guilty, and under the just condemnation of the law (Luke 23:25). In this respect Barabbas was just like you and me (Rom. 3:10-20; Gal. 3:10).

2. Barabbas knew that the Sufferer before him was not there on the cross because of His own sin. He was “not guilty” (John 8:46, 19:4; 1 Peter 2:22).

3. He was convinced that if Jesus had not been crucified, he himself would be hanging on that very cross. He was actually dying in his place, an innocent and holy Being bearing the very penalty which the law had justly decreed to him, Barabbas (2 Cor. 5:21; Gal. 3:13; 1 Peter 2:22-24, 3:18; Isa. 53:5, 6).

4. Barabbas clearly realized that he could not have persuaded any man to die in his place on the cross. The Man on the cross was there of His own free will, dying for him. It was an act of grace (Psa. 69:19-21; Rom. 4:4, 5; Eph. 2:4-9; 2 Tim. 1:9; Titus 2:11).

5. Barabbas was sure that when the Lord Jesus had died, he himself had escaped death. Pilate had set the choice before the people: Barabbas or Jesus. It was decided that Jesus should die. When Jesus said, “It is finished,” and died, then Barabbas realized that the danger for him was past (John 19:30; Rom. 5:9; Eph. 1:7; Col. 1:14).

We share with Barabbas the benefits of Christ’s death. It was in our place that He hung on the cross. He took the place that should have been ours. Just as Barabbas was free because Christ had die, so those who believe on Him are freed from the wages of sin, eternal death. We may accept the Lord Jesus as our Substitute, and on the ground of what His Son has done God will declare us free from the punishment of our sin.

Will you now receive Christ as your Substitute? If you will, your sins will be forgiven, for “through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).

—The Standard Bearer

*The operation of the Holy Spirit in
the lives of Christians refreshes like*

The Dew of the Morning

by S. A. JAMIESON



GOD SAID IN HOSEA 14:5, "I WILL BE as the dew unto Israel."

What the dew is to the vegetable kingdom, the Holy Spirit is to the Christian. The Holy Spirit selected this beautiful figure to illustrate the method of His operation in the lives of His people. In order for us to understand better the workings of the Holy Spirit in the heart of the Christian a knowledge of the formation of the dew will be helpful.

How is the dew distilled? The air is like a sponge which absorbs the moisture during the day. After sunset the earth cools faster than the atmosphere; and when the air comes in contact with a colder surface, the moisture in it condenses. When the atmospheric conditions are right the earth is covered with copious dew, and the vegetable world is greatly blessed.

We are living now under the dispensation of the Holy Spirit, and the child of God complying with His conditions is greatly blessed with spiritual blessings. The formation of dew is a fitting illustration of the work of the Spirit.

I

The dew is distilled only on a clear night. If there are clouds the principle

A WORD OF THANKS

We wish to express our most sincere appreciation for the many greeting cards and good wishes which we received at Christmas and New Year's. It is impossible for us to acknowledge all these messages of good will personally and so we take this means of saying to all our friends, "God bless you abundantly."

R. M. RIGGS	G. F. LEWIS
BERT WEBB	T. F. ZIMMERMAN
J. O. SAVELL	J. R. FLOWER
NOEL PERKIN	ATWOOD FOSTER

Resident Executive Presbyters

of condensation is interfered with. When the night is cloudy the surface on which the dew would be deposited is not sufficiently cooled to condense the moisture from the surrounding atmosphere. The same is true with the Holy Spirit. If by yielding our minds to a sinful thought we allow sin to enter our lives, the Holy Spirit is grieved and ceases to operate in our lives as He would have done if unhindered by the clouds of sin in our mind. When we willfully fellowship the world we silence the Holy Spirit. He refuses to act under those circumstances, and we miss not only His presence but also His blessings.

When the night is cloudy and there is no dew, the vegetable world suffers the loss of the blessing that the dew would bring with it. Likewise our souls suffer greatly when we let sin creep into our lives and thus stop the operation of the Holy Spirit. Let us keep sin out of our lives, that the Holy Spirit may constantly bless us and the inner man be nourished with His presence.

II

The dew is distilled only on a still night. If the wind blows hard all night there is no dew the next morning and the vegetable world has lost another blessing. The beautiful process of condensation has again been interfered with. The water that was intended to refresh the plants was locked up in the atmosphere. So if we allow the worries of business, thoughts of society, and cares of home life to take up nearly all our time we again compel the Spirit to cease His work in our lives.

The Holy Spirit requires that we walk softly before Him, meditating upon the Word and listening for His voice. God requires that His people be still before Him. We may do a great deal of talking to God but we don't give God much chance to speak to us, because we are so taken up with the things of the world. And still we are surprised that we do not enjoy the presence of the Lord! How can we, when we give our thoughts, time, and attention to the things of this world, instead of yielding to the Spirit's control?

A man was talking to a friend over the

phone, and his friend said, "I do not hear you: there is too much noise in the street." He replied, "Shut the door and you will hear me." If we want to hear the voice of God we must shut the door of our souls against the world.

Remember that when the night is calm the dew is distilled, but that if the wind blows hard there is no dew on the ground the next morning. The delight of the truly "blessed" man is to meditate on the Word of God continually (Psa. 1:2). I knew a brother who would commit to memory a portion of God's Word every morning and would meditate on that passage all day while at work. When night came he always had a bright testimony for the Lord. He told me that though working he was "dead" to the world around him, and was absorbed with the Lord and conscious of His presence all the time. God forbid that we should allow the world to crowd the Holy Spirit out of our lives.

III

The dew is distilled all night. Some people have the idea that the dew forms only a little while after sunset, but it is distilled all night. As the night advances the dew is distilled in greater quantity. The same is true of the Holy Spirit. He came into our lives not only to abide but also to enlarge every faculty of the soul so that the Christian will bear more fruit as the years go by. Under favorable conditions the vegetable world opens every avenue of its being to receive the blessing of the dew, that it may be able to withstand the scorching heat of the day and thus be able to furnish food to man. So let us open every avenue of our soul to the Holy Spirit that we may have power to be strong witnesses for God and also bear all the fruit of the Spirit.

—Reprinted from issue of Apr. 5, 1919.

HIS BEST

He knows, He loves, He cares,
Nothing this truth can dim;
He gives His very best to those
Who leave the choice with Him.

Only the gospel of Christ can set men free from the chains of sin and death. But how can its mighty power be put to work? That is

The Missionary Problem

by ANDREW MURRAY



WHEN WE SPEAK OF A PROBLEM, WE think of some important and difficult question to which it is not easy to give an answer. The missionary problem deals with the great question: How, without delay, in fulfillment of Christ's command, may the Gospel be brought to every human being?

In dealing with a problem we need first of all to see clearly what the chief elements are which need to be taken into consideration, and then wherein the difficulty consists.

As to the former, the three great factors in the missionary problem are easily named. They are: a world under the power of sin and death; Christ in His redeeming love and power seeking to save men; and the Church, to whom the Holy Spirit has been given as the power to bring them to Christ. He who would study the missionary problem, and find its solution, must not neglect any one of these its constituent parts. We must study the world and its need, the power of sin and Satan, the awfulness of the curse and the death under which men are, until the greatness and the difficulty and the urgency of the work are truly known and felt.

We must gaze on the Son of God, who redeemed the world, and now sits on the right hand of the power of God, revealing the truth, and giving the command that the Gospel of His death and love is to be brought to every human being. We must take in the full mean-

ing of the truth that the Church, in its human feebleness, in its supernatural power, the power of God's own Spirit, is the link between the two: the channel through which the life and the love of God are to reach and bless the children of men.

The problem is a moral and spiritual one. Its solution is only given to a heart which yields itself to the spiritual truth which it involves, and seeks for the teaching of God's Holy Spirit.

I said above that after a problem with its various propositions has been clearly stated, the second great thing is to see clearly wherein its difficulty consists. A professor once felt surprised that his students did not appear to be more interested in the solutions he gave them of the problems which came up in their class work. He gradually discovered the mistake he had made: they attached little value to the solution of a difficulty they had not realized. He changed his method, and allowed them first by themselves to face the problem. When they had seen the difficulty, and had failed to find the key, they were prepared to appreciate his aid. They learned that to see where the difficulty lay was the first step toward solving it.

And wherein lies the difficulty of the missionary problem? In two things.

The one is in the state of the world to which the Gospel is to be brought. The minds of men are so blinded, their hearts are so under the power of the

world and the flesh, their wills and affections are so depraved—in one word, the power the god of this world has over them is so terrible, that no human wisdom or power can enlighten or change them. The men who have to do the work are impotent. More than human power is needed for its performance. This is the difficulty of the work to be done.

Then there is the difficulty in the workers. Not their weakness; for this, the power of the Spirit has been provided. It is just in weakness that Christ's power is made perfect. But the difficulty lies in the disobedience and neglect, the worldliness and selfishness, which render them unwilling and unfit for their great and holy calling.

How is the Gospel to be brought to every creature without delay? It is the love of God in Christ which has set up this problem. Everyone who shares in that love must take his share in working it out. Let every Christian seek the answer. It is a matter of life and death to millions of souls. It is a matter which touches the honor of God and the heart of Christ far more than we think. The spiritual growth of our own life and of the Church depends on it. Let each of us prepare himself to take up the question as a personal concern, and pray over it: it will lead us into the deepest mysteries of the kingdom, the highest privilege of the Christian life, the closest fellowship with the Son of God, and the full equipment for His blessed service.

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A Miracle On the Mission Field

The famous old Hindu woman, Julia, related to me one night in Nellore, India, that remarkable prayer experience on "Prayer Meeting Hill" when Dr. Jowett and his wife took her and another servant with them for that memorable sunrise service. Before daybreak they ascended the hill above Ongole to ask God to save Lone Star Mission and the lost souls of India.

The work had apparently failed. The money had failed. The faithful few had held on believingly and courageously; but now the only help was in God. This Hindu saint, nearly a hundred years of age, mingled her description with her tears as she told of that most important and thrilling moment of her life.

They all prayed, and they all believed. They talked, and then they prayed again. They wrestled before heaven's throne and in the face of a heathen world—like Elijah on Carmel. At last the day dawned and the gray streaks began crossing the eastern sky.

Just as the sun arose above the horizon, Dr. Jowett arose out of the darkness and seemed to see a great light. He lifted his hand heavenward and turned his tear-stained face toward the great heart of Love. He declared that he saw the cactus field below transformed into a church and mission buildings. He claimed the promise and challenged God to answer a prayer which was entirely for His own glory and the salvation of men.

Today on that very cactus field stands the church with the largest membership of any church on earth—20,000 members—and if it had not been divided by necessity, there would now be 50,000 members—one of the greatest miracles of the modern missionary world.

The money came immediately and clearly from the hand of God. The man came immediately and clearly from the call of God; for Dr. Clough, who has since passed on to glory, was God's choice. On that very field, almost abandoned, he baptized 10,000 in one year—2,222 in one day!

Prayer Meeting Hill moved the throne of God and made the world tremble. The hosts of heaven must have crowded the battlements to watch these many workings of a prayer for His glory. This is the privilege and possibility for every man who will speak to God "in His name." Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

—Cortland Myers

SEVEN--Instead of TEN

Here is an incident which proves that God does change things in answer to prayer. It was related by J. Sidlow Baxter, as follows:

"A missionary and his wife, in charge of ten stations, felt constrained to write to the Secretary in the homeland confessing that there seemed to be no progress whatever in their mission stations. Because of indifference, opposition, and ignorance they had made no headway. The position seemed hopeless to human eyes.

"The missionaries suggested to the Secretary that he find ten people who would each make one of the stations his or her prayer object and pray unceasingly for the work of the Lord in it.

"Time passed, and things began to happen in seven of the stations—revival broke out. The gospel was gladly received by the people and great numbers came to the Lord. But in the other three stations there was no change.

"Again the missionaries wrote to the Secretary, describing what had happened

in seven of the stations and expressing their anxiety concerning the other three. They asked if he could suggest any explanation.

It was not difficult for the Secretary to clear the seeming mystery. He had succeeded in getting seven people to pray for seven of ten stations; and in the seven stations for which these seven people had been praying faithfully, God had graciously answered in revival blessing."

—Great Commission Prayer League

Judson preached to the Buddhists in Burma for six years without a convert. When someone wrote to him after he had been there five years, to know what were the prospects for the conversion of the heathen, he wrote back, "As bright as the promises of God." Judson only had to be patient one more year! Then a mighty work began. If we are faithful to God, we can safely leave the results to Him.

Continued from page twenty-five—

Tragedy Through a Trifle

life." It falls at the same time, in the same warmth and power, upon two individuals, who were both going the same way, but the message causes them to divide. Thus two Jewish youths once sat in a gospel meeting and listened to the testimonies of the Christians. The one decided to own Christ as Messiah, the other laughed at him and continued in sin. These two belonged to the first units of that Soviet government which later became so barbarian. The one, who received the water of life and allowed himself to be saved, was Abraham Silverstein who became a gospel missionary. The other, who laughed at him, was Leon Trotzky, who was finally murdered by his own comrades. Only a yielding to the truth, or a despising of the same, made the difference between life or death.

The decision of a moment separates as far apart as heaven and hell. Only a roof ridge, and yet the division separates as far as the Black Sea is from the North Sea. The fine boundary between human loss and eternal gain is only the difference between a "yes" and a "no."

How do you decide?



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JANUARY 22

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FELLOWSHIP NEWS

SUCCESSFUL CONVENTION HELD

HARTFORD, CONN.—The 11th annual Missionary Convention of the Hartford Gospel Tabernacle was held November 24-27. Although the congregation was saddened by the recent loss of their pastor, Joseph Payne, they felt impelled to go ahead with the Missionary Convention as planned. Sister Payne, in spite of her bereavement, took an active part in the convention. The presence and demonstration of the Holy Spirit was manifest from beginning to end.

Glen Emberson from Hawaii, Grace Walther and Esther Fritz from India, spoke during the convention. The Lord blessed in a marvelous way and the response at the two consecration services was wonderful.

The WMC's had a prominent part in one of the services. They gave a skit portraying their work in supplying the needs of the missionaries on the field. The WMC Secretary gave a report of the activities of the group for the year. James Storey of Windsor Locks, Conn. brought a message on Home Missions. Every weeknight service was well attended, and on Sunday the church was filled.—Elsa Sorensen, Missionary Secretary.

COMING MEETINGS

Notices should reach us a full month in advance due to the fact that the Evangel is made up 23 days before the date which appears upon it.

AURORA, ILL.—Feb. 1-12 at Assembly of God; Evangelist Amelia Joseph Bullock.—by J. G. Hall, Pastor.

MCKINNEY, TEX.—Jan 22-Feb. 5 at Full Gospel Church; Evangelist E. R. Winter, Deming, N. Mex.—by Earl J. Rogers, Pastor.

A BRAND

A man who had lived in sin, on being converted, often spoke of himself as a "brand plucked from the burning."

"What do you mean by that?" asked one of his former associates. "Come with us, and have one more drink."

"Look here!" answered the man. "You know there is a difference between a brand and a green stick. If a spark falls on a brand that has been partly burned it will soon catch fire again. Not with a green stick. I tell you, I am that brand plucked out of the fire; and I dare not venture into the way of temptation for fear of being set on fire again."

All of us who have been saved by Christ are as brands. Hence our only safety is in keeping as far as possible out of the way of temptation. Even indulgences that seem innocent may kindle anew the fire of unholy passions. A spark that falls harmless in a field of green grass may kindle a conflagration if it falls on a field of dry stubble.

RIVERSIDE, CALIF.—Month of January at Assembly of God; Evangelist and Mrs. L. L. Ammons Dallas, Tex. (D. F. Ferguson is Pastor.)

DILLSBURG, PA.—Jan. 17-29 at Assembly of God; Evangelist Niels P. Thomsen of Wisconsin. (John H. Beamer is Pastor.)

PHENIX CITY, ALA.—Jan. 22-Feb. 5 at Girard Assembly of God, 1200 Laman Ave.; Evangelist A. Alan Alamio, Brooklyn, N. Y.—by Emory Andrews, Pastor.

MADISON, TENN.—Begins Jan. 29 at First Assembly of God, Gallatin Rd. at Madison Blvd.; Evangelists Bob Bryson and Kenny Foreman.—by Hilliard Griffin, Pastor.

BAYTOWN, TEX.—Workers Training Course at Trinity Tabernacle, begins Jan. 30. Paul Copeland using the textbook, *Into All Truth*—by W. S. Graham, Pastor.

ALTON, MO.—Jan. 18-Feb. 2 at Assembly of God; Evangelist and Mrs. R. W. Hastie.—by R. C. Pickney, Pastor.

HAMILTON, ONT., CANADA—Begins Jan. 22 at Central Tabernacle; Evangelist C. S. Tubby, Stevensville, Ont., Canada. (J. H. Blair is Pastor.)

SEMINOLE, TEX.—Begins Jan. 21; Evangelist and Mrs. Bob Alsop, Oklahoma City, Okla. (Elmer Mason is Pastor.)

NEWCASTLE, WYO.—Began Jan. 11 at Assembly of God; Evangelist Christian Hild, Fargo, N. Dak.—by W. Neil McDaniel, Pastor.

LEXINGTON, NEBR.—Jan. 15-29 at Assembly of God; Evangelist and Mrs. C. A. Beebe, Nampa, Idaho.—Milo Harmon, Pastor.

GOULDS, FLA.—Jan. 22-Feb. 5 at Assembly of God; Evangelist and Mrs. Nelson E. White, Fort Myers, Fla.—by James G. Jackson, Pastor.

YUMA, ARIZ.—Feb. 5-26 at First Assembly of God; Evangelist B. D. Bennett.—by O. W. Killingsworth, Pastor.

DUFER, OREG.—Began Jan. 15 at Assembly of God; Evangelist Johnny Hoskins, Prineville, Oreg. (Glen Wakefield is Pastor.)

DALLAS, TEX.—Begins Jan. 22 at First Assembly of God; Evangelist H. E. Hardt.—by Bracy I. Greer, Pastor.

CULPEPER, VA.—Begins Jan. 25 at Gospel Tabernacle; Evangelist Clyde F. DeArmitt.—by Paul E. Boyce, Pastor.

HAVRE, MONT.—Began Jan. 8 at Assembly of God; Evangelist and Mrs. Elmer Martin, Listowel, Ont., Canada.—by Don S. Ashmore, Pastor.

PORTERVILLE, CALIF.—Jan. 17-Feb. 5 with Evangelist Ruth Specter, Los Angeles, Calif. Illustrated Tabernacle studies. (C. A. Pollock is Pastor.)

BAKERSFIELD, CALIF.—Jan. 24-Feb. 5 at Bethel Assembly of God; Evangelists Oran and Audrey Duncan, North Hollywood, Calif. (H. A. Wallace is Pastor.)

SUMTER, S. C.—Jan. 18-Feb. 5 at First Assembly of God; Evangelist and Mrs. Lyle Phillips, Port Huron, Mich.—by Cameron S. Stanton, Pastor.

FORT WORTH, TEX.—Jan. 30-Feb. 5 at First Assembly of God, 1424 Hemphill St.; Wood Evangelistic Party. (Martin L. Davidson is Pastor.)

FLEMING, COLO.—Jan. 17-Feb. 5 at Assembly of God; Evangelist and Mrs. David Sandall and family (the Singing Sandalls), Augusta, Kans.—by Harold and Gladys Hartzler, Pastors.

FRESNO, CALIF.—Jan. 8-29 at Calvary Tabernacle, 1st and Nevada Sts.; Evangelists Velmer Gardner, Springfield, Mo. Sunday evening services in Memorial Auditorium at Fresno and "O" Sts. Prayer for the sick.—by Claude Weaver, Pastor.

MISCELLANEOUS

CONTACTS WANTED—We are endeavoring to open a new church in Monte Vista, Calif., between Pomona and Ontario. If you have friends in this area, please send us their names and addresses.—Mr. and Mrs. Lawrence Bradshaw, 10215 Greenwood Ave., Ontario, Calif.

WANTED—Back-dated literature for English-speaking church in South America. Can use Sunday School papers for all ages, quarterlies, Evangelists, etc. Mail postpaid to J. B. E. Chow, P. O. Box 610, Georgetown, British Guiana, South America.

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WITH CHRIST

LOUISE B. ALBACH, 85, Topeka, Kansas, went to her heavenly reward December 18, 1955. Sister Albach was ordained in 1914, and labored for many years in Kansas and Illinois as an evangelist.

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