

The Pentecostal

# EVANGEL

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10¢

January 13, 1957

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



**Local Pastor Puts Up  
The New Revivaltime  
Sign — See page 17**

# The Bible Way

When sickness comes, we turn instinctively to the one we trust the most. Children turn immediately to their parents. Grown-ups usually rush to their doctors. But Christian believers who trust the Lord and who know their Bibles will take every problem to God in prayer. They know that sometimes God lets His people get sick in order to teach them some important spiritual lesson; therefore they resort to prayer and take the course of action the Bible says they should take, when sickness comes.

A course of action is clearly defined in the Epistle of James, chapter five. It asks, "Is any among you afflicted?" Of such it says, "Let him pray." Prayer will lead us to the reason for our sickness. Then, after we have found the reason and learned the lesson God intended to teach us, prayer will bring us healing.

The Scripture continues, "Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Notice the five simple commands that the Bible gives:

(1) "Is any among you afflicted? let him pray." How simple! Prayer is emphasized again and again. It says, "Let the afflicted one pray." "Let the elders pray." "Pray one for another." The line to God is always open.

(2) "Is any merry? let him sing psalms." How many times the song of victory has brought deliverance! Not songs of this world, but songs of faith and praise to the Lord.

(3) "Is any sick . . . ? let him call for the elders." It appears that the sick person should take the initiative in calling for the elders. How will the pastor or church know you are sick if you don't tell them?

(4) "And let them pray." This speaks of united prayer. Sometimes an individual can get victory over an affliction by praying alone, but when sickness comes the Bible directs us to call for help. There's power in *united* prayer.

(5) "Anointing him with oil in the name of the Lord." It doesn't specify what kind of oil. Any oil will do. It's not the oil, but the power of the Holy Spirit symbolized by the oil, that brings God's healing touch.

The following verse is especially significant: "Confess your faults one to another, and pray one for another, that ye may be healed." Confessing our faults and praying one for another will produce the humility and love we must have if we expect God to answer our prayers. Then the Scripture adds, "The effectual fervent prayer of a *righteous* man availeth much." Elijah prayed "the effectual fervent prayer," but it was not the earnestness of his prayer nor the persistence of his prayer that brought the miraculous answer, so much as the holiness of his life. He was a consecrated man. He had sold out to God.

Above all, we need to remember that it is Jesus, and not the minister, who heals our bodies. The sick must be anointed in *His* name. The prayer must be offered in *His* name. God gave His Son to be the Saviour and the Healer of all who will believe on Him—and He still answers prayer for those who take the Bible way.

*"There is healing in Jesus, the same as of old,  
There is healing for all who believe and obey;  
For the love and compassion that never grow cold  
Are as able and willing to help us today."*

# THE PENTECOSTAL EVANGEL

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# BACK FROM THE DARK VALLEY



Evangelist Hildreth Ethridge  
Tulsa, Oklahoma

A POIGNANT STORY OF A MIRACULOUS  
DELIVERANCE FROM SEVERE MENTAL ILLNESS

ONE OF THE MOST MARVELOUS STATEMENTS in the Bible concerning our Lord's earthly ministry is found in Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with Him."

This verse has been a glorious reality in my life since the hour of my deliverance from a severe mental illness which had been induced by years of strenuous work, worry, and a general feeling of insecurity. It was an illness which lasted ten months, and which caused experienced psychiatrists to say, "There is nothing to be done for her."

Although the Scriptures do not indicate that there is any possibility of a child of God becoming demon-possessed, there is ample evidence that our adversary is allowed to oppress us. But, praise God, there is still healing for all Christians from such Satanic oppression through the Name of Jesus! Wherever I go I find some who are earnest, consecrated saints, yet who are experiencing agonizing seasons of actual oppression from the wicked one. I am happy to serve as a living testimony to these dear children of God, and to proclaim that our Christ brings mighty deliverance!

As I look back now, I can see the circumstances which accumulated steadily and then finally pushed me down into the dark valley of mental collapse.

My father had died when I was still a preschool child. My stepfather had

lost his sight and was totally blind for some years before his death. At the age of thirteen, I began to support myself and help the family. During World War II, I lost both of my brothers—their deaths occurring only three months apart. These were some of the things which were to play a part in my long illness and suffering.

Entering the ministry at an early age, I began to travel around the country in evangelistic work. For years I preached without much rest and my body became exhausted. As my physical exhaustion grew more severe, I began to be gripped by endless fears, anxieties and doubts. I worried about where I would go when I became too old to preach. Thoughts of sickness plagued my mind. I was afraid of cancer and other dread diseases. I had stomach trouble for years. I had headaches for several days at a time and my head felt as though a tight band were around it. Worst of all, the devil would come to bring false accusations against me and dominate me with feelings of horrible condemnation.

Let me say this: *our adversary wants to accuse us.* He will often come to the consecrated Christian, bringing tormenting fears and doubts. If such things are allowed lodgement in the heart, it will not be long until one will be oppressed mentally, and begin to doubt the promises of God. If one is weakened in body, he lacks the energy to fight off these attacks of Satan. It then becomes easy to succumb to doubts and fears.

I realize now that my nervous tension had been building up for years prior to my collapse. I can sympathize with people who experience nervous tension. But, hallelujah, there is victory in Jesus!

In 1949 I returned to Tulsa from the east coast. I had been suffering from nervous headaches caused from struggling over decisions which I believed had to be made. I was wondering what the future held for me. As I came home, I realized that my nerves were at a high peak of tension. The years of ceaseless effort had weakened my body more than I realized. When I reached my home in Tulsa, I was suffering from such violent headaches that I was unable to pray very long at any one time because of the physical pain involved.

However, I took my Bible, knelt down, and prayed: "Oh, God, show me the way I ought to go. I want my ministry to be accompanied by the supernatural. I want to see miracles in these last days. Oh, God, help me to take to the world a message of Thy deliverance."

I didn't know, when I was praying, that I would soon be walking through the "valley of the shadow of death." Little did I realize that I was soon to face the powers of another world, fight demon forces, and have days of "hell on earth."

Ministers came to my home and prayed for me and I often found temporary relief, only to feel again an even more constricting cranial pressure. Horrible darkness began to envelop my spirit. Doubts came, too, and I wondered, "Oh, God, are You hearing my prayers?" Because I did not obtain relief immediately, the evil one suggested: "You are not right with God. If you

(Continued on page twenty-two)

*Christ came to destroy the works of the devil, and He gained the victory! He brings us deliverance from sin and sickness.*

**W**HAT IS THE NATURE OF DIVINE healing? It is not "faith healing." It has nothing to do with Christian Science, spiritism, auto-suggestion, hypnotism, and the like. Divine healing is the working of God in a seemingly impossible situation. It is the work of the Great Physician, Christ our Lord.

In divine healing, man comes into touch with God, and the almighty power of the living Christ is applied directly or, as is often the case, through the prayers or the laying on of the hands of a chosen vessel. But it is God, not the vessel, who heals.

#### IS DIVINE HEALING SCRIPTURAL?

The doctrine of divine healing is perfectly scriptural. Let us consider some verses to support this.

(1) EXODUS 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for *I am the Lord that healeth thee.*"

This is the famous Covenant of Healing. It was one of the first promises in the Bible relating to divine healing. It was given to the children of Israel—together with conditions, of course. God promised that if they trusted and obeyed Him, He would be their Healer.

"But," someone objects, "that promise was made thousands of years ago, under the law, to the children of Israel." Quite true, it was. But remember that every born-again Christian is part of that "spiritual Israel," and the promises to Israel under law belong also to the new Israel under grace. In this verse God said, "I AM the Lord that healeth thee"—not "I was" or "I used to be." He was the "I AM," still is the "I AM," and always will be. He is the unchanging God (Malachi 3:6); so we



Courtesy Standard Publishing Foundation

# The Healing Power of CHRIST

BY FRED H. SQUIRE

may claim His promises today as much as ever before.

(2) PSALM 103:2, 3: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; *who healeth all thy diseases.*"

Here is another wonderful promise of divine healing. Some are saying that this verse does not refer to physical healing, but only to the healing of the soul. There is not one word in the Bible that is wasted, and we find that the first part of this verse refers to forgiveness of sin (the healing of the soul), but that the second part definitely applies to physical healing. David is praising God for all His many benefits, including both spiritual healing and physical healing.

(3) MATTHEW 8:16, 17: "When the even was come, they brought unto him many that were possessed with

devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

The eighth chapter of Matthew is full of accounts of healing. First there was the leper, then the centurion's son, and after that Peter's wife's mother, and finally a great multitude of sick folk. And *Jesus healed them all.*

In the fifty-third chapter of Isaiah, verse four, we read what the prophet said about the healing power of Jesus. This whole chapter is devoted to the atoning sacrifice of Jesus on the cross of Calvary. While picturing Jesus dying on the cross for the sin of the world, Isaiah also says of him, "Surely he hath borne our griefs, and carried our sorrows." So it is proved that divine

healing is in the atonement. Every commentator and most teachers are agreed that the fourth verse of Isaiah 53 is not a good rendering, but that Matthew 8:17 is the correct wording—"Himself took our infirmities, and bare our sickness." Jesus paid the price for our redemption. He died for our sins and sicknesses.

Paul said, "Christ hath redeemed us from the curse of the law" (Galatians 3:13). The curses of the law are mentioned in Deuteronomy 28, and these include every sickness. Christ died to redeem us and to gain the victory over sin, sickness, and death. If, therefore, Christ has done all this, why should we go on bearing all the suffering and sickness? Thank God, through the shed blood of our great Redeemer it is possible to be freed from all sin and sickness.

(4) FIRST JOHN 3:8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

*Sin, sickness, and death are all the works of the devil!* Sin came into the world when our first parents fell before the temptations of the serpent. There was no sickness or death before that, but as soon as sin entered it was followed by sickness and death. God never made anyone sick! Jesus said of the woman who was bowed together with an infirmity for eighteen years, "Ought not this woman, being a daughter of Abraham, whom *Satan* hath bound, lo, these eighteen years, be loosed from the bond?" (Luke 13:16) Christ came to destroy the works of the devil, and He gained the victory! He burst through the grave! He brought power to save and to heal! Wonderful, wonderful Jesus!

(5) JAMES 5:14-16: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and *the prayer of faith shall save the sick, and the Lord shall raise him up.*"

These wonderful verses are given to the Church as a command, and also as a heritage. If only the Church and every minister would lay hold of that command and promise, and carry it out, there would be a different Church. I thank God for many doctors and hospitals—God bless them for the work they are doing. They are the gracious gift of God to a sin-stricken, suffering world. But we who are born again and form a part of the Church have

a royal road to health. We can go right to our heavenly Father and, as His children, claim His promises, knowing that "He is faithful that promised." Let God's Word be true, and every man a liar! He is the great, compassionate, loving God and Saviour! He wants to save us! He wants to heal us!

#### IS DIVINE HEALING FOR TODAY?

Many throughout the world insist, "The day of miracles is past!" This cry comes from the skeptic, from the church member, from hard-headed businessmen, and even from some ministers!

But *the day of miracles is not past!* If it is, then every conversion in any place of worship is a lie! The greatest miracle is the salvation of the soul! The conversion of the drunkard, the blasphemer, the thief, the harlot, is a miracle! If, therefore, miracles do not happen today, there is no such thing as conversion.

But the general cry of the world is nothing to go by. The world is full of unbelief, and has turned its back on God, but God has not changed! His power is still the same.

Jesus' earthly life was spent in bringing cheer and blessing to all in need. He

brought salvation to many; He gave sight to the blind, healed the sick, and cleansed the leper. On every hand He was seen as the great Miracle-Worker.

They killed Him! They buried Him! But He rose triumphant!

Then when Jesus was about to ascend into heaven He appeared to His disciples and said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; *they shall lay hands on the sick, and they shall recover*" (Mark 16:15-18).

This passage is the definite commission that the Lord Jesus Christ gave to His disciples before leaving this earth. They were told to preach the gospel, and to expect signs and wonders to follow their preaching.

Thank God, divine healing is for today. The Acts of the Apostles are still going on. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Again in Hebrews 13:8 we read, "Jesus Christ [is] the same yesterday, and to day, and for ever."

Christ is still the same! Let it ring out right through this world of darkness and strife. Jesus Christ is still the same! Is healing for today? *Christ is the same!* Do miracles take place today? *Christ is the same!* The living, supernatural, wonder-working Jesus is still the same! He is working today all over this world through the Holy Spirit, who in turn is filling men and women by taking up His abode in their hearts and lives. Thus Jesus of Nazareth is still working miracles and healing the sick today through the agency of human beings who are consecrated to Him (1 Corinthians 1:27).

There is still a "balm in Gilead to heal the sin-sick soul and to make the wounded whole." We can still invite the blind, the halt, and the lame to come to a sympathizing Jesus, who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

Take Him at His Word, and prove His wonderful power.

—The International Review

#### GOD CARES

God ever cares!  
Not only in life's summer,  
When skies are bright  
And days are long and glad;  
He cares as much  
When life is draped in winter,  
And heart doth feel bereft  
And lone and sad.

God ever cares!  
His heart is ever tender;  
His love shall never fail  
Nor show decay;  
The loves of earth,  
Though strong and deep, may perish,  
But His shall never,  
Never pass away.

God ever cares!  
And thus when life is lonely,  
When blessings one time prized  
Are growing dim,  
The heart may find  
A sweet and sunny shelter,  
A refuge and  
A resting place in Him.

# MIRACLES

## A BIBLE STUDY

**T**ODAY, QUESTIONS ABOUT "MIRACLES" are raised everywhere. Believing that miracles are for today, and that God answers the fervent prayers of righteous men, we will consider five questions on what the Bible approves and disapproves concerning miracles, and then conclude by presenting the four miracles essential to our personal salvation.

Questions often asked include these five:

- (1) What is the Pentecostal message?
- (2) Are miracles a test of a true Pentecostal minister, and does a minister cease to be Pentecostal if he does not perform miracles regularly?
- (3) What is the connection between believers and "signs"?
- (4) In regard to miracles, what teachings do we as members of the Assemblies of God oppose?
- (5) What do we approve?

### I

There is only one gospel—the one proclaimed by Paul in 1 Corinthians 15:

1. Christ died for our sins.
2. Christ was buried.
3. Christ rose again and was seen by many witnesses.

This is the message of every Evangelical church and it is our Pentecostal message—there is no other!

What is the difference, then, between Pentecostal churches and others? This is explained in Acts 1:8, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." The Pentecostal message is *Jesus preached in the power of the Spirit*. There are Biblical teachings concerning miracles, healings, sanctification, the second coming, and other truths, but the gospel is that *Christ died for our sins* and was raised again for our justification.

### BY WARD R. WILLIAMS

Vice-President, South-Eastern Bible College,  
Lakeland, Florida

The purpose of miracles is not to glorify man nor to call attention to any person. In John 16:13 we read Christ's statement that, "When the Spirit of Truth is come He will not speak of Himself . . . He shall glorify Me." When we are led by the Spirit, it is Jesus who is glorified—not man. Lest someone should say, "But we have a new revelation, and God is doing a new thing today," we would call attention to Galatians 1:8, where Paul declares "Though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."

### II

Is the ability to work miracles the test of a scriptural ministry?

In 1 Corinthians 12:29 Paul asks, "Are all workers of miracles?" and plainly expects a negative answer. The spiritual qualifications for a gospel minister are given in Galatians 5:18-26. The works of the flesh are contrasted with the fruits of the Spirit. Here the marks of spirituality are not stated in terms of ability to work miracles, but in quality of character, attitudes, and traits of personality.

If men violate their marriage vows, and cast off the wives of their youth, or live in strife, drunkenness, or any of the other works of the flesh listed by Paul, then we apply the words of Jesus, "By their fruits ye shall know them." Any claim of being a special messenger of God is cancelled by their personal character and conduct.

The attitude of Paul toward the opera-

tion of the spiritual gifts apart from a correct attitude of heart is given in First Corinthians 13, where he states that though we speak with other tongues, or prophesy, or understand all mysteries, or have all knowledge, or have such faith that we could move mountains, and have not love, then we are nothing. So the test of a scriptural ministry must be found basically in the fruits of the Spirit.

### III

What is the relation between believers and "signs"?

In Mark 16:17, 20, we learn that signs shall follow them that believe; and that as the early Christians went everywhere preaching the Word, the Lord confirmed the Word with signs following. *The reverse order is condemned* by Jesus in His teaching so much that it is recorded in four places in the Gospels: Matthew 12:30; 16:4; Mark 8:12; and Luke 11:29. Jesus told the people not to look for signs. He declared that an evil and adulterous generation seeketh after a sign. We are not to follow after those who make signs the major feature of their ministry—to do so is to make ourselves a part of an evil and adulterous generation. The warning is given in Mark 13:22, "False Christs shall arise, and shall shew signs and wonders, to seduce, if possible, even the elect—but take heed: behold, I have foretold you all things." *A truly Pentecostal person has signs following him, but is not himself a follower of signs.*

### IV

What do we oppose?

(a) We oppose the view that we shall *evangelize the world through miracles.*

In Luke 16:19-31 is the account of the rich man and Lazarus, both of whom had died and were in a conscious state beyond this life. The rich man asked

Abraham to send Lazarus to warn his still living brethren. Abraham said that it was not necessary, because they had the testimony of God in the Old Testament, referred to as the "Law and the Prophets." The rich man knew that during his earthly life he had access to the Scriptures, but had ignored them, and now found himself in torment. He therefore pleaded, "If one went unto them from the dead they will repent." Now a resurrection from the dead is the greatest of all miracles that can occur, in a physical sense, to any human being, and yet Abraham made it clear that even such a great miracle would not convince those whose hearts were hardened against the truths of the Word of God; for he answered the rich man with finality:

*"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."*

People who are not open to the Word of God, will not be open to the evidence of miracles. In Ephesians 6:17 we learn that the sword of the Spirit is the Word of God. 1 Thessalonians 2:13 speaks of "the word of God, which effectually worketh also in you that believe." We expect to bring salvation to as many as will believe by the proclamation of the Word of God in the power of the Spirit.

(b) *We oppose the view that the gifts of God are only for a few chosen men.*

The purpose, operation, and control of spiritual gifts is given most clearly and fully in 1 Corinthians 12, 13 and 14. In 12:7, we learn that the manifestation of the Spirit is given to *every man* "to profit." In verse 11, after the various gifts have been listed, we learn that "all these worketh that one and the selfsame Spirit, dividing to *every man* severally as He will." And in verse 13: "We have *all* been made to drink into one Spirit." The *gifts of God are for every child of God* through faith in our Lord Jesus Christ.

(c) We are opposed to *superstition*.

For generations one large branch of the professing Christian church has claimed to have weeping statues, bleeding pictures, and visions of the Virgin Mary.

We would be traveling the same road if we were to accept as authentic pictures claiming to show Jesus Christ in photographs taken of bushes or clouds or any such thing.

(d) We are opposed to *deception*, and take our stand with Elijah on Mount Carmel. After the prophets of Baal had failed to call down fire from heaven, Elijah prepared an altar of twelve stones,

placing upon it the wood and the sacrifice. Then, lest there be any suspicion of fraud, or any possible claim that the fire was of human origin, three times water was poured over the altar and its contents until the water filled the ditch. THEN when the fire came in answer to believing prayer, it was obviously of God! There are those who—so to speak—would use gasoline instead of water! In such cases we are never quite sure whether God or human psychology is responsible for the resulting fire.

(e) We are opposed to the *commercializing of the gospel or of the gifts of the Spirit*. The Protestant Reformation began when Martin Luther protested against the sale of spiritual benefits in the form of indulgences. As Protestants, we still oppose the distribution of blessings, the guaranteeing of financial prosperity, or any benefits from God in consideration for money, paid into the hands of any so-called representative of Christ.

When Simon the sorcerer would have given money in exchange for the power to bestow the Holy Spirit, Peter refused him with the words in Acts 8:20, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thy heart is not right in the sight of God."

## V

What do we approve?

(a) As Bible believers, we take our stand with the great Protestant *doctrine of the priesthood of all believers*. In 1 Peter 2:5, believers are called "an holy priesthood," and in verse 9, "a royal priesthood." We would, therefore, reject the view that any group of men has more direct access to God than any true believer.

(b) We believe the *gifts of the Spirit are for all believers*, taking our stand on 1 Corinthians 12:7, 11.

(c) We believe that *all spiritual truth necessary for salvation, edification, and ethical guidance is contained in the Old and New Testaments*. While we believe

(Continued on page twenty-one)

# "Blue Baby" Is Healed

As I was reading the healing testimonies in the Evangel tonight I felt led to write about my son. Philip was born on April 25, 1953, weighing 5 lbs. 3 oz., and soon after birth he began turning blue all over. The doctors put him in an oxygen tent, where he had to be fed and cared for. Each time he was taken out he would begin turning blue. On the fifth day I came home from the hospital without him. The doctors, after making many tests, determined that Philip's heart valve did not close properly.

On May 3 I went to church (the Assembly of God in Dragerton, Utah) and requested prayer for my boy. I was too broken up to say much, so another lady finished making my request for me. Our pastor, Ernest C. Bailey, asked everyone to stand while they had special prayer for Philip, and God gave each of us the assurance He had healed my baby. When we finished praying Brother Bailey told me, "Sister, when you go in the morning, I believe you will find your baby healed." I replied, "I'm believing God."

When I started to the hospital the next morning to get Philip the devil began to tempt me, "What will your neighbors say if they see you go out of here with his clothes and come back without him?" But, still believing the promises of God, I carried the clothes out the door, got into my car, and drove straight to the hospital. The minute I walked through the door I met my doctor, who was all smiles. He told me, "Bettie, your baby's ready to be taken home. We were able to leave him out of oxygen all night." How I thank God for performing this miracle!

Philip is nearly four years old and is in good health. There is not a thing wrong with him. Praise God for it all.—Mrs. Bettie Findley Christensen, Box 528, Dragerton, Utah.

(Endorsed by E. C. Bailey, pastor, American Fork, Utah.)

## COMING NEXT WEEK

CARL BRUMBACK'S REPLY TO A PROMINENT RADIO PREACHER'S VIEWS ON "SPEAKING WITH TONGUES"

Brother Brumback is one of the best-known authors in the Pentecostal movement. His books are enjoying a wide sale. Watch for this outstanding article in next week's Evangel.



# THIS PRESENT WORLD

## **Southern Baptists Seek 425,000 Converts in 1957**

The Southern Baptist Convention has set a goal of 425,000 converts for 1957, slightly more than the number baptized last year.

## **Church Has Speaker Phones for Shut-Ins**

Village Church, Prairie Village, Kansas, has installed a speaker phone by means of which shut-ins will be able to listen to its services from their homes. It is one of the first such projects in the United States.

## **Denver Church Sponsors TV Revival**

A television revival, perhaps the first in the West, was conducted by Charles E. Blair, pastor of Calvary Temple, Denver, Colorado. The church is affiliated with the Assemblies of God.

This unique venture, which included telecasts each evening during the first two weeks of 1957, was part of the church's all-out effort to reach homes of the Rocky Mountain Empire with the gospel.

Calvary Temple has one of the largest Sunday Schools in the Assemblies of God, with an average attendance of 1,379 during the past year.

## **Slaying of Missionaries Spurs Mission Recruitment**

The killing of five American missionaries by Auca Indians in Ecuador a year ago has resulted in some 2,000 young people volunteering for foreign mission work. This report was given by Robert B. Savage, program director of the missionary radio station HCJB at Quito, Ecuador. Mr. Savage said that he heard of the volunteers through pastors of various congregations. He added that there may be others of whom he has not heard.

So God's purposes, which for a time may have seemed obscure, are again appearing, and the promise still holds true: "All things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28).

## **Methodists Asked to Build One New Church a Day**

Dr. George A. Fallon, president of the Methodist Council of Evangelism, says that if the Methodist Church is to keep pace with the population increase, it will have to build at least one new church a day for the next twenty years, or a total of 7,300 new churches. At present the Methodist Church has approximately 40,000 preaching places in the U. S.

At the first annual meeting of the Methodist Council of Evangelism at Lafayette, Indiana, Dr. Fallon noted that about 100,000 new Protestant churches will be needed in the next twenty years. He said that, based on the current rate of growth, there will be about 38½ million more Protestants in the United States two decades from now. Since the average Protestant church in his survey has 328 members, it will take over 100,000 new churches to accommodate them all, he said.

## **Increased Interest Shown in Faith Healing**

Increased interest in God's miraculous power to heal physical infirmities is being shown in many religious circles today. One of the latest such incidents to come to our attention is this report of the meeting of the Navasota, Texas, Ministerial Alliance to discuss "faith healing." The report was sent in by W. C. Willis, pastor of our Assembly there.

Brother Willis wrote: "This was the second of such meetings. The discussion was general and everyone was given an opportunity to speak. I, of course, quoted several scriptures on divine healing and then gave the testimony of how God healed my two-year-old son of a bad case of asthma and my four-year-old daughter of warts which were all over her body.

"The Episcopal minister read an article from one of his denominational magazines which encouraged their ministers to return faith healing to its proper place in the church. He also stated that numbers of their churches were already having special healing services, including anointing with oil and laying on of hands. Other pastors present included two Baptists, a Presbyterian, and a Methodist. Everyone seemed to be open-minded on the subject."

## **Ten Commandments to Be Displayed in Public Schools**

The School Board at New Hyde Park, New York, has approved the posting of the Ten Commandments in public schoolrooms of the community. They will be the same "interdenominational" version that was posted in nearby Huntington schools over three years ago. A committee of Protestants, Catholics, and Jews spent eight months reconciling minor differences between the three versions.

## **Knights of Columbus Urge U.S. Ambassador to Vatican**

The Knights of Columbus, in their recent national convention, voted unanimously to adopt as their priority effort for 1957 the appointment of a United States ambassador to the Vatican. This action means that those who favor the principle of separation of church and state will need to be alert to prevent such an appointment which would be contrary to the Bill of Rights.

## **Egypt Bans British, French Catholic Teachers**

The Egyptian Ministry of Education has asked the Vatican to name new principals and teachers in Roman Catholic schools throughout the country formerly staffed by priests or Sisters of British or French nationality. The British and French teachers have either been expelled from Egypt or are under orders to leave. Replacements must be principals and teachers who are neither British nor French citizens, the Ministry said.

At the same time, the Ministry announced that a special government commission will radically change the curriculum of all schools "to give Egyptian nationalism a preponderant place in the education and orientation of youth."

## Approve Religious Instruction in Polish Schools

Government representatives have approved religious instruction in all Polish schools except where a majority of the parents vote against it, the Warsaw Radio announced. It said that the restoration of religious teaching is one of the matters already decided by the special Church-State commission set up recently. Until now, Communist authorities have permitted religious doctrination only outside the schools.

Warsaw Radio also reported that leaders of the Communist-controlled Polish Youth Union have admitted that despite years of Communist indoctrination, the "vast majority" of Polish young people "remain non-Marxist."

Poland is a predominantly Roman Catholic country, and the church-state relationships undertaken since Poland switched from Russian Communism to national Communism have been almost entirely between the Communist government and the Roman Catholic church. Some observers feel that the action already taken may pave the way for a Concordat between the Vatican and the Polish government—the first between Catholics and Communists. If it does, it will be an opening wedge for Concordats with other Communist-dominated countries that will tolerate the Roman Catholic religion and let it be subservient not to the State but to Rome.

## Find Russian Mennonite Church "Broken" and "Scattered"

Two delegates of the Mennonite Central Committee in the U. S. are home again after spending three weeks in Russia. They reported that Russian Mennonites are enjoying more freedom since the death of Josef Stalin than formerly. However, they said "the Church is broken, and its members widely scattered." The Mennonites in the Soviet Union are hampered by a lack of organization and a scarcity of spiritual leadership.

The two said that they found economic conditions among the Mennonites (even in Siberia) better than expected. The Mennonites do not seem to be discriminated against in pay or living conditions. However, they do need religious literature. "They eagerly desire Bibles, hymnbooks, and other literature that can be received in small packages free of duty," the American delegates reported.

## Protest "Inaugural" Liquor Decanters

The liquor industry tries to capitalize on every important event to make more sales for its product. Its latest attempt is to tie the inauguration of President Eisenhower this month to the liquor trade.

Religious and temperance groups asked President Eisenhower and two former presidents, Herbert Hoover and Harry S. Truman, to forbid the use of their names on an "inaugural" liquor decanter. A large East Coast distillery announced that it is bottling whiskey in the "inaugural souvenir" decanter for nationwide sale. The decanter will list the names of all American presidents, their home states and inaugural dates, along with a picture of the Capitol.

One church leader called it a "shocking and subtle attempt to connect the Presidency with a product that kills more citizens than war itself." A temperance official asked the government to investigate the legality of the distiller's action in marketing these bottles.

Response came quickly. The White House, acting upon the requests of religious and temperance leaders, wrote to the distillery asking them to withdraw the souvenir whiskey bottles from sale.

## MISSIONS LEADER RAPS CLERGY'S "HALF-TRUTHS"

American ministers were criticized for frequently preaching "theological half-truths" and ignoring the "whole gospel," by a Methodist foreign missions leader.

According to the *Philadelphia Inquirer*, Dr. Eugene L. Smith of New York told 300 foreign missions leaders gathered at Buck Hill Falls, Pennsylvania, that there is a "widespread tendency" for ministers to preach what they personally consider attractive and by-pass such subjects as faith healing, the second coming of Christ, and other Christian teachings. This has resulted, Dr. Smith said, in "spiritual malnutrition" for vast numbers of people.

The five-day conference at which Dr. Smith spoke was sponsored by the Division of Foreign Missions of the National Council of Churches.

It is encouraging to note that denominational leaders are seeing the importance of emphasizing Scriptural truths such as healing and the second coming of Christ—truths that have always been dear to the hearts of Pentecostal people.

## Indian Drunkenness Up Over 200 Per Cent in Two Years

Believing existing liquor laws were discriminatory, Congress enacted a law two years ago making it legal to sell intoxicating liquor to American Indians. What has been the result?

In one area, at least, drunkenness and crime have increased at an astounding rate. The Winner (South Dakota) *Advocate* reported that public intoxication rose over 250 per cent in Tripp and Todd counties. Arrests for driving while intoxicated increased over 300 per cent, and there was a 300 per cent increase in other crimes as well. Legalizing intoxicants always causes more problems than it solves!

## Orthodox Jews Oppose "Mixed Pews"

Delegates to the biennial convention of the Union of Orthodox Jewish Congregations in America opposed the instituting of "mixed pews" in its synagogues. A resolution pointed out that traditional Jewish law requires the separation of men and women in the synagogue.

## Propose Church Merger in India and Pakistan

A proposed merger of Anglican and Protestant churches in Northern India and Pakistan was approved by the General Assembly of the United Church of North India. The plan would merge five bodies: the United Church (itself the product of a previous merger), of the Anglican Church, the Methodist Church in Southern Asia, the British Australian Methodist Missionary societies, and the Baptist Church.

## Church Leader Urges Small Neighborhood Churches

A Protestant church leader says that small neighborhood churches should be established in each suburban area to serve its spiritual needs, just as shopping centers and schools are set up to serve material needs.

Dr. William Wright of New York, executive secretary of the Episcopal National Council's home department, is quoted as saying: "One whopping big church in a city is a thing of the past. Today it is becoming increasingly difficult to take young people—or their parents—for that matter—out of their own neighborhood to attend church in a different one." He added that 31 million Americans changed residences last year; and, as a result, downtown churches which used to be the largest parishes and the main supporters of missions now are becoming missions themselves.



H. B. Pencovic points to Russian trade-name on tires



Two Israelis on guard duty in Gaza

# THE GAZA STRIP

BY HERMAN B. PENCOVIC

**T**HE EYES OF THE WORLD HAVE BEEN focused these last few weeks on the Sinai Peninsula and the Gaza Strip. At the present time no civilians are permitted to enter these places, but just prior to this order I had the privilege of visiting Gaza and seeing for myself the dramatic change that took place in the transfer from Egyptian to Israeli hands.

The Gaza Strip is about twenty-six miles long and ten miles wide. So small, yet a source of constant contention! It was awarded to Egypt in 1949 at the time of the Arab-Israel armistice. Geographically this small finger of land is a monstrosity, reaching, as it does, right into Israel. Politically and socially its situation was made considerably worse by the settling of 110,000 refugees who fled there during and after Israel's war of liberation. These Arabs are being cared for by the U.N. The total number in the area is about 180,000.

Ancient Gaza was best known because it was the center of the worship of the heathen god Dagon. It was here Samson pulled down the temple, killing himself and a great number of Gazites. It was here also that a particular kind of filmy cloth was made from which we get our word "gauze."

Historically, the Gaza Strip was never a part of Egypt proper, but always of Palestine. It was not for this reason, however, that the Israelis chose to annex it. It was rather to remove the

source of constant attacks on their territory—raids, infiltrations and foments almost without number. The Egyptians sent their *fedayeen* or commando groups from there, as well as from the Sinai Peninsula, to prey upon Israeli farmers and civilians, and to sabotage water supplies, railroads and telephone lines. Neither appeals to the offenders nor to the U.N. were of any avail; therefore Israel decided to take military action. The success of her campaign is virtually without parallel in modern military history, it is claimed.

Since the Gaza Strip has been so recently taken, it is under the strictest military control. To enter we had to

have a military permit. Accompanied by an Israeli army captain, my two companions and I left Tel Aviv and drove south through ancient Eshkalon to the border. We were offered tommy guns and a revolver to defend ourselves against roving groups of Egyptian soldiers who had failed to surrender. (I have never used firearms so I don't know what good they would have done me in an emergency.)

It was quite an experience crossing the Israel border into No-Man's-Land, and then into the Strip. The first thing we saw was a wrecked Egyptian tank. Examination showed it to be of Russian make. We took pictures of it.

We drove on into the town of Gaza, which is typically Egyptian. The small shops, coffee houses, bazaars, men in red fezzes and *gelabiahs* (native Egyptian garb), and women completely covered with their black *meliahs* (veils and outer garment), all reminded me of Egypt.

The population seemed calm and submissive. Of course, one cannot tell what may be smoldering beneath the surface. Men were gathered in small groups here and there, talking over events; and since it is a Moslem country, only a few heavily veiled women were in sight. Whenever the car stopped, children quickly gathered around us. Instead of greeting us with the Arabic *kief halak* they would shyly say *Shalom!*



The flag of Israel flying over the government building in Gaza

(Peace!), the Hebrew salutation, which they had learned only a few days before.

Except for the wrecks of cannons, jeeps, tanks and anti-aircraft guns, there was little to remind one of the bitterness of war. Many Egyptian vehicles were now being used by Israelis, their Arabic license numbers painted out and Hebrew letters superimposed.

We visited the military governor of Gaza who patiently answered our questions. Among other things he told us that when the Egyptians saw the futility of fighting further, they opened all the prisons and set the criminals free, giving them arms. Many civilians were also given arms—in the hope, no doubt, that an underground resistance would be formed. This could be a serious threat to the welfare of the area, but at present Israel seems to have matters pretty well under control and business is going on as usual. Israeli currency is in use. I saw a newly-opened branch of the Bank of Israel.

After our visit with the governor we drove to the refugee camp maintained by the United Nations (UNRRA). There are some 20,000 displaced persons there, being clothed, fed and housed by this organization. What the eventual disposition of these D.P.'s will be remains one of the problems to be solved.

As a missionary to the Jewish people I feel that a great many of these recent events are the fulfilling of God's prophetic Word. His covenant with His people is an everlasting covenant, even the sure mercies of David. Though Israel is surrounded on every side by implacable enemies who continually threaten her extermination, yet she can say, "If God be for us, who can be against us?" At the same time I feel a deep sorrow at the material and spiritual needs of the Arab world. All souls everywhere need Christ!

War shadows continue to hang low over the Middle East. We are waiting, waiting, waiting for what? The political maneuvers of statesmen? The military alignment of nations? Resolutions of the UN? No, it is something better than any of these. We are waiting for the coming of Him whose right it is to reign. We are waiting for the coming of the Prince of Peace. Sometimes as I watch the sun rising over the Mount of Olives, heralding a new day, I pray from the deep of my soul, "Even so, come, and come quickly, Lord Jesus!" He is the solution to the problems of nations and individuals. He is earth's sole Hope!

# CRISIS IN HARDOI

by Marguerite Flint, North India

There is a need in our work at Hardoi—a desperate need! We are in danger of losing the building where we have the Men's Bible School in which twenty-eight of the finest young men are training for full-time ministry of the gospel.

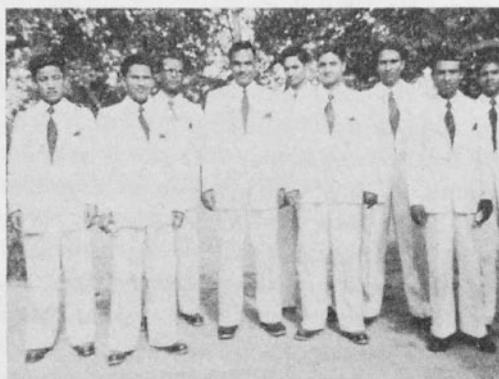
When we brought the Men's Bible School here, God put it on the hearts of the friends who own the building we are now using to come to our aid. They had no money for repairs, etc., so we did what was needed and built essential additions. We remodeled an old garage and adjacent building into living quarters for R. K. Singh, the dean of men.

During the past three years God has singularly blessed us. Great have been the victories!

Now the owners must sell. There are many reasons why they must do so. If we cannot purchase the building they must sell to others. The improvements we have put in make the place desirable and it would sell easily.

It appears impossible to get another place in Hardoi, and we will have to close the school if we are unable to buy.

At this height of victory and blessing, with the potential army for God here



Last year's graduates now in the ministry

at the school, it would be tragic to have to give up. There are three fine men on the staff capable of carrying on when missionaries leave. There are many anxious to enroll as students.

The school is most important to the future of our work in India. We have the largest Bible School in India, for which we praise God. There are sixteen students from Nepal, four of whom will be graduating in April and going back to that closed land. This is an open door for us. One student comes from Bhutan and a number are from South India.

The building we are concerned with is just off the school ground, near enough that the young men can hear the bells. It is off the public streets, suitable for study and prayer, while in



Twelve Nepali students

front is the municipal garden where the men can enjoy their spare time.

We must have \$4,000 right away to save the situation. For the sake of souls in India, do pray and help us in this part of the Lord's work. Send offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Hardoi Bible School."

## MISSIONARY News Notes



Alice Ruth Melching of Formosa arrived in the U.S. for furlough in November. Her address at present is 2620 N.W. 33 St., Miami 42, Florida.

\* \* \*

Mr. and Mrs. R. B. Cavaness and family of Malaya arrived in the U.S. for furlough. Their address is Whitehall, Wisconsin.

The treatment of physical illness by spiritual means, a long-dormant part of the Christian ministry, is being revived by pastors in various denominations.

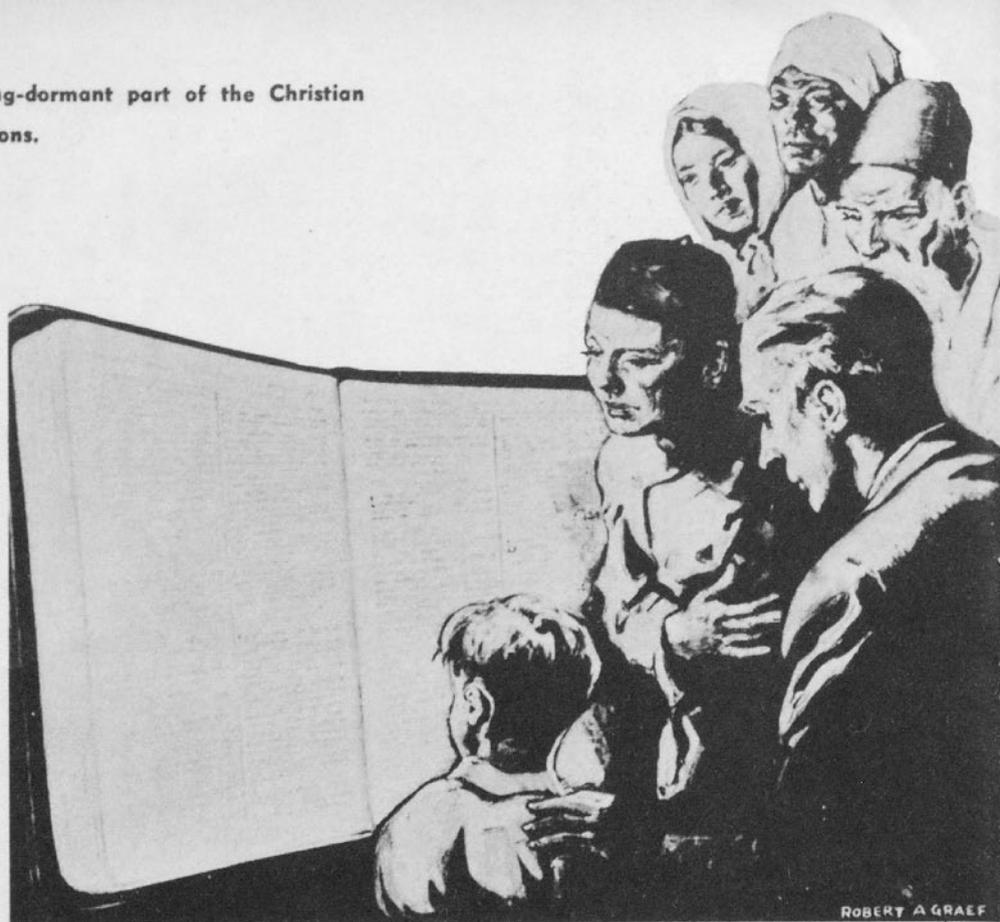
Read this significant article

by a Presbyterian Minister —

# The Light That Heals

BY GURDON T. SCOVILLE

*in Presbyterian Life*



**T**HE TRUTH IS, HE HAS CANCER." "Yes, it's a coronary attack."

"Our tests show what we had feared, that your boy has a tumor on the brain."

"No, it looks as though her mental development will always be retarded."

What do such statements do to people today? These are doctors' judgments. For most moderns they are as devastating as any judgment pronounced from a Calvinist pulpit of two centuries ago, and far more devastating than any pulpit judgment of today.

Such a verdict, delivered in a physician's office, sends many a troubled family to its pastor. Together they go to God. And they find help: It will certainly be strength; it may be healing. For today the church is again affirming, with Paul, that there are "gifts of healing." So it is that spiritual healing has come before the General Assembly [of the Presbyterian Church, U.S.A.] which has appointed a commission to explore this field and report its findings in 1957.

In an unofficial report last spring, a preliminary committee has made the following observation: "It appears that today a ministry of healing is being performed: (a) by a small number of people who have been used by God as the channel of His healing power; (b) in and through the ministry of clergy and

laity, supported by the faith and prayers of the Christian community; and (c) in and through prayer groups interceding for the sick."

For many a Christian, however, it is not a report from the General Assembly, or even the accounts of healings in the Gospels and the Book of Acts, that stirs his interest in spiritual healing. It takes a personal crisis—a crisis of health in himself or a loved one—to lead him to look beyond medical help for "the light that heals"—the field of spiritual healing.

Most people have wise inhibitions about this field. They resist spectacular and artificial mass hypnotism that may bring temporary help, followed by serious relapse. They resist persons who become so eager to prove spiritual healing that they lose all sense of honest and objective reporting. They resist cosy little healing groups that flutter about a healer and have no interest in healing a sick world.

But when a loved one's life is at stake, many do not resist the hope that God has kept open the old first-century avenue of Christian healing. So they learn of the use of healing power today, not only in the peripheral groups, but in the central life-stream of the church. For example, the Fifth Avenue Presbyterian Church in New York for years has been

a center of prayer and counselling and healing, under the leadership of its pastor, Dr. John Sutherland Bonnell.

In Philadelphia, Dr. Alfred W. Price, rector of St. Stephen's Episcopal Church, for the past fourteen years has conducted healing services every Thursday at 12:30 p.m. and 5:30 p.m. With Dr. Price a group of more than eighty people who have been healed or had a loved one healed engage in a daily chain of prayers.

This fellowship of intercessors—which include physicians, nurses, and a psychiatrist—is in action every day from 4:00 a.m. to midnight. Names of persons sick in body, mind, or spirit submitted to the intercessors are remembered for one month unless resubmitted. Of his prayer group and what is happening in St. Stephen's Church, Dr. Price has written: "In gratitude for what they have been given, they have dedicated themselves to give a certain time each day to prayer for others. They are active, disciplined people, not because they think such a ministry is a pious thing to do, but because it is a compulsion. . . . If faith healing is a fake, then it should be abandoned; but if faith healing is a reality, then it should be used by clergy, people—everyone—to the limit. Spiritual healing is a part, and always has been, of physical healing.

We don't understand it, any more than we fully understand the principles of electricity, but how foolish and wrong to sit in the dark. . . . Now we have become conditioned to the miraculous in our church. We try to go to every service expecting something to happen. Our whole group comes to give and not to get. When enough people like that make up a congregation, something is bound to happen."

It is significant that in many churches today doctors are worshiping regularly and looking to prayer fellowships of church people to reinforce their capacity for healing the ill. Dr. James A. Stringham, for example, is a psychiatrist in central New York state who serves in his Presbyterian church both as an elder and Sunday School teacher. When his wife was in extreme danger in childbirth, continuing in labor for three days, he gathered a group of fellow Christians to sustain her and her physician in prayer. The fact that the delivery came immediately after the prayer experience may have been mere coincidence. But Stringham rejoices in that and many other experiences of healing as evidence of Christ's power to work through, and beyond, the skills of dedicated doctors.

From the other side of the ocean come these timely words on spiritual healing from George MacLeod to the divinity students of New College, University of Edinburgh, last year. Dr. MacLeod, famed preacher of Glasgow and leader of the Iona Community, spoke on the subject of "The Place of Healing in the Ministry of the Church," based on ten years of practice of spiritual healing in the Iona Community. He declared in part: "Healing is a central obligation of the church. Christ came neither to save souls nor to save bodies. He came to save men. Thus our whole ministry is one of healing. . . . Christ makes crooked men straight . . . here the crooked mind, and there the crooked body. . . . Thus the healing of bodies, though at first sight it may seem an incursion into the present climate of our church, is really normal. . . . To neglect it is to be subnormal. . . . Now, with the whole church awake to the obligation, it is sufficient to record our present practice. This is in two fields: intercession for the sick by name, and laying on of hands."

Dr. MacLeod points out the danger of reverting to superstition and magic in recovering this ministry. He warns against the blasphemy of merely pray-

ing for "Margaret, suffering from T.B.," when we know, but do nothing about, the cause of her illness—the slums of Glasgow that we ought to be clearing. And he sees the danger of leaving the ministry of prayer and the laying on of hands to a "little group" when a concern for the ill and the power to heal quite rightly belong to the whole congregation. But with eyes wide open to these dangers, this Scotsman summons every clergyman and every congregation to "recover quickly, with doctors and psychologists, our special place in the ministry of healing."

Sooner or later, anyone interested in spiritual healing comes into touch with a book called *The Healing Light*. This book was written nine years ago. It has already run through nineteen editions. Its author is Agnes Sanford, daughter of a Southern Presbyterian missionary, Dr. Hugh W. White, and wife of an Episcopal clergyman, the Reverend Edgar L. Sanford. This is the book and this the woman that sparked the interest and helped to develop the work in spiritual healing in Scotland.

One does not read far before becoming aware of Mrs. Sanford's philosophy of healing. She is as clear-cut and confident as any scientist in declaring that we live in a world governed by laws, which when understood and obeyed will produce results. God has laws of faith and love. If we fail to find His help, it is due not to a lack in God, but in our relationship with Him. Mrs. Sanford's first experience with God's healing power came twenty-five years ago when a young minister prayed and laid his hands upon the abscessed ears of her baby son, who had been ill for six weeks. The minister's joyful confidence overcame the mother's weary and bitter attitude of doubt. Together they were a channel through which God's love poured into the child's body. The fever departed; sleep came; and when the baby woke, he was well.

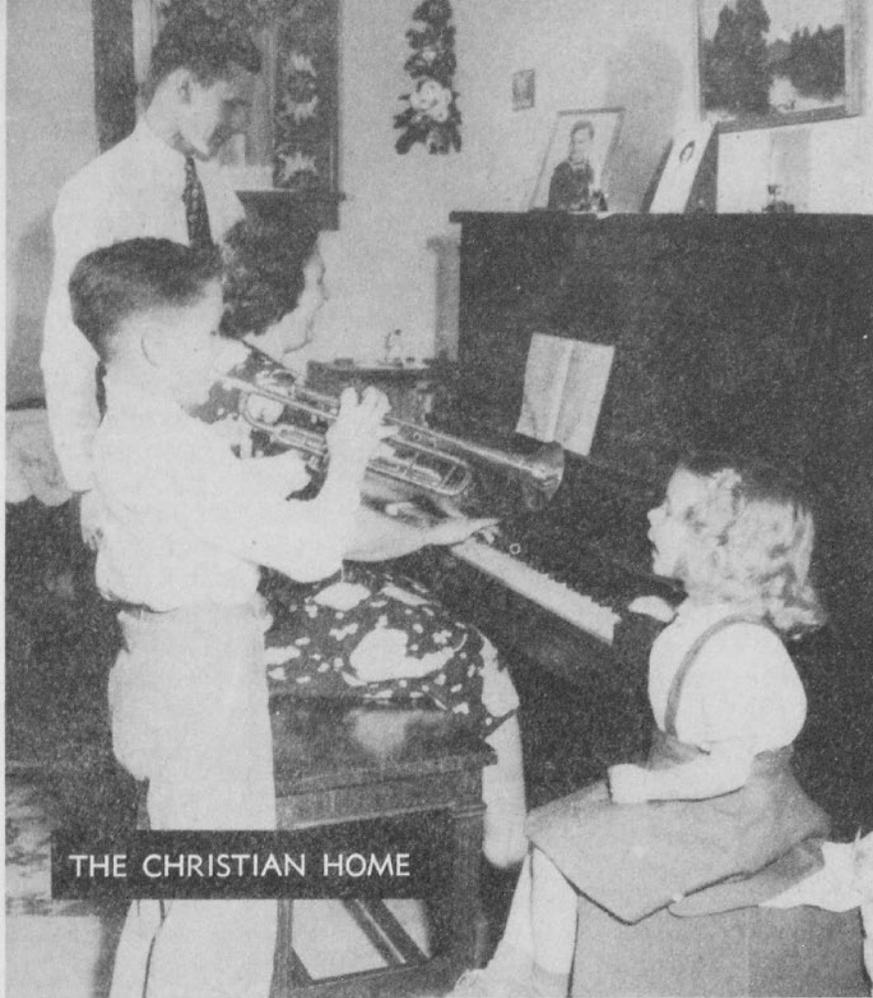
After that experience the young mother began to perceive "that the infinite and eternal life of God cannot help us unless we are prepared to receive that life within ourselves. As soon as we learn that God does things *through* us (not *for* us), the matter becomes as simple as breathing, as inevitable as sunrise. Few of us in the north would ask God to produce a full-blown rose out-of-doors in January. Yet He can do this very thing, if we adapt our greenhouses to His laws of heat and light, so as to provide the necessities

of the rose. And He can produce a full-blown answer to prayer if we adapt our earthly tabernacles to His laws of love and faith so as to provide the necessities of answered prayer. God does nothing except by law. But He has provided enough power within His laws to do anything that is in accordance with His will."

The law of faith means no pat little phrases, nor on the other hand does it mean auto-suggestion and a humanist's God. It means the constantly growing prayer disciplines (and many of them) that God has always offered through Christ to His church. It may mean continuing in prayer when there seems to be no answer from God. Mrs. Sanford was once asked to pray for a little boy with abscessed ears. He grew steadily worse in spite of repeated prayer and all that the best medical help could render. He was taken to the hospital on the verge of spinal meningitis. At the age of nine, with several previous desperate illness, he had developed an invalid's outlook on life. His attitude, coupled with his parents' fear, made very serious spiritual barriers to God's healing power. A negative attitude beset even Mrs. Sanford as his condition became critical. When she found him half-conscious and nearly blind in the darkened hospital room, she began to wonder if God really wanted the child to get well. Overcoming her own doubts, she telephoned an older and more experienced prayer worker for help. With the wise counsel from her friend, fresh confidence came both to the parents and to Mrs. Sanford. Another prayer was offered with the laying on of hands. The change came then, with release from the hospital within a week, and a new faith about health penetrated the boy's mind. He began to enter a new outdoor kind of life built on health rather than invalidism.

Summing up this experience and the faith that restored the boy to health, Mrs. Sanford asks the question—"Which was God's will? This, or the premature death of a little boy? Just as many a child died of smallpox before science had discovered the vaccine that was already in existence, so there are many people dying, not because God wills their death, but because humanity has not discovered His healing power as it operates through the being of men."

(Reprinted by permission from *Presbyterian Life*, Witherspoon Building, Philadelphia 7, Pa. Abridged.)



Monkmeier Photo

THE CHRISTIAN HOME

The heart must be right before the home will be right

# YOUR HOME IS LIKE YOUR HEART

BY JOHN WESLEY LEE

**Y**OUR HOME IS VERY MUCH LIKE YOUR heart—you must keep it “with all diligence; for out of it are the issues of life” (Prov. 4:23).

The fretting soul, a doubtful heart, will disturb the household. “Blessed are the peacemakers”—not the disturbers!

Father, mother, did it ever occur to you that the atmosphere of your home depends upon your heart loyalty to God? “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him”—how much more his household!

Christ reigning in your heart means a little heaven in the home for you! Waiting on others to quit their meanness will not only prove to be a waste of time, but will also mean a sore disappointment to your heart!

We must first personally deal with God ourselves if we would have Him to deal with our loved ones. The hidden wedge of gold caused defeat in the camp of Israel; but when David came along in the order of God, a great victory was won with a mere sling and a pebble! He who would win with his loved ones must first win in his heart with God.

Heaven begins in your heart—not in your environment. Many long for peace in the home, who have no peace in their hearts. “Being justified by faith, we have peace with God” (Rom. 5:1). Personal, daily victory may turn your home into a little heaven.

Jesus said, “For where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20). Notice that the place of this

gathering is not mentioned. It includes your home. Christ does not say that He will come, but He says that He is there already! That is, if you can count two persons in your meeting you know that the third One is “in the midst.” Be it ever so humble, the Master will meet with you in your home. Not your palatial residence or your plush furniture, but the intent of your heart, will have weight with the Lord!

Prepare for the devotional service in your home. Familiarize your mind with some portion of the Bible. Get a passage upon which you may comment and explain readily. Read it as the Word of God. Some Christian homes have a song before prayer—one they all know, or they finish with a song. Your service can be brief. Whatever you do, don’t let it drag.

If you have troubles of your own—“take them to the Lord, and leave them there.” Let the family altar service be a joyful one—knowing that the Lord is there to hear your prayers.

Each family must arrange as to the best time for prayer. Some have found it quite convenient to have prayer at the dining hour in the evening. Others have found it most convenient to have family prayer at breakfast time. You must have a specific time for your family prayer or ere long you will have no time for it! But having adopted a period for your devotions, keep your appointments with God!

—Family Altar League

## A BIBLE QUIZ

for junior readers

Can you match these fathers and sons who lived in Bible times? Place the letter that is in front of the son’s name in the space provided in front of the father’s name.

FATHERS    SONS

- |                   |                       |
|-------------------|-----------------------|
| .....1. Adam      | A. David              |
| .....2. David     | B. James              |
| .....3. Zacharias | C. Seth               |
| .....4. Aaron     | D. Phinehas           |
| .....5. Eli       | E. Ishmael            |
| .....6. Saul      | F. Shem               |
| .....7. Zebedee   | G. Jonathan           |
| .....8. Jacob     | H. Solomon            |
| .....9. Noah      | I. Mahershalalhashbaz |
| .....10. Jesse    | J. John the Baptist   |
| .....11. Isaiah   | K. Joseph             |
| .....12. Abraham  | L. Eleazar            |

ANSWERS: 1—C; 2—H; 3—J; 4—L; 5—D; 6—G; 7—B; 8—K; 9—F; 10—A; 11—I; 12—E.

## Tumors Disappear in Answer to Prayer

The Lord has healed me a great many times, for which I am so thankful. This last time I had been sick for over two years and was growing worse. I had been prayed for but couldn't seem to get delivered. I knew I had two or three small tumors in the lower part of my body, and these gave me much trouble.

Finally I began hemorrhaging, but not because of the tumors. About the first of January 1956 I went to bed and lay on my back for a month. I lost quite a bit of blood and was pretty weak. Our faithful pastor and wife, Brother and Sister Amos Morgan, came and prayed with me and did so help me to fight the battle of faith. Also Brother and Sister Elmer Chapman of Drummond and many other Christians held me up in prayer; otherwise I never could have gone through the great testing and trial. How I do appreciate all God's children.

Around January 15 my husband said, "Let us send a handkerchief to our son in Cleveland, Ohio." Brother Melvin Brewer, Jr., is pastor of First Assembly there. Our son took the handkerchief to church, where Brother Brewer and the whole congregation prayed over it. Then he sent it back to me.

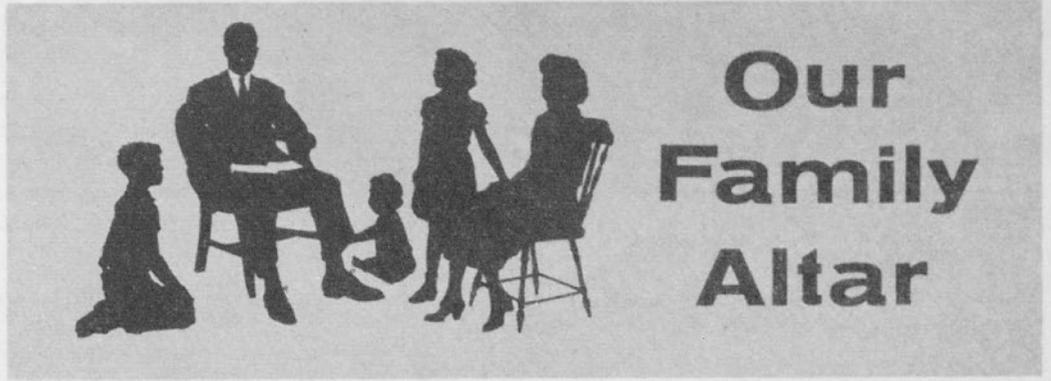
My husband and I prayed and placed the cloth on my body. In about a week I passed a growth about the size of a very large egg yolk; the hemorrhaging soon stopped, and the tumors disappeared. I just praise God and give Him glory for this wonderful miracle. I can never praise Him enough. I love Him and want to serve Him all my days. I hope someone will be encouraged through this testimony.—Mrs. G. H. Kitchens, Box 125, Drummond, Okla.

*(Endorsed by Pastor John H. Morgan, Ames, Okla.)*

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If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

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## Our Family Altar

### Monday, January 14

**SCRIPTURE:** Psalm 22:22-31

**TODAY'S GEM:** "Ye that fear the Lord, praise him" (Psa. 22:23).

**FOR THE PARENT:** The life of the Christian should be full of praise to God. Verse 24 points out one reason for praise: God has heard us in trouble and delivered us. Stress (1) the importance of praising God by our words and lives before others, verse 22; (2) the need of paying our vows to God, verse 25.

**QUESTION TIME:** Where is one place we are to praise God? (v. 22) What are vows? (promises) Why do you think it is important that we keep the vows that we have made to God?

**PRAISE** God for all His mercies and blessings.

### Tuesday, January 15

**SCRIPTURE:** Psalm 23

**TODAY'S GEM:** "The Lord is my shepherd; I shall not want" (Psa. 23:1).

**FOR THE PARENT:** Using the familiar illustration of how Christians are like sheep and the Lord is the Good Shepherd, point out from this psalm that God has promised (1) to supply every need; (2) to give rest; (3) to guide us; (4) to restore us; (5) to teach us righteousness; (6) to be with us and comfort us; (7) to care for us in this life; (8) to take us eventually to heaven.

**QUESTION TIME:** What promises do we have if we take the Lord as our Shepherd? (see above) What is required of us?

### Wednesday, January 16

**SCRIPTURE:** Psalm 24

**TODAY'S GEM:** "The earth is the Lord's, and the fulness thereof" (Psa. 24:1).

**FOR THE PARENT:** Since God created the heavens and earth, all belongs to Him; we are merely His stewards. Stress the qualifications for dwelling with God eternally, as listed in verse 4. Point out also the necessity of our paying homage to the Lord who is the King of glory.

**QUESTION TIME:** To whom do the earth and all people belong? (v. 1) Why? (v. 2) Who will dwell with God eternally? (v. 4) Who is the King of glory? (vv. 8, 10) Why should we honor Him?

### Thursday, January 17

**SCRIPTURE:** Luke 5:27-39

**TODAY'S GEM:** "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

**FOR THE PARENT:** (Additional material on "Christ, the Giver of Joy" will be found on Sunday's Lesson page.) Tell how Jesus called Levi (also known as Matthew) to be His follower, stressing that (1) tax collectors were despised by the Jews; (2) Jesus treated all alike; He came to save all sinners.

**QUESTION TIME:** What is another name given to Levi? (Matthew) What was Levi's occupation before he met Jesus? (v. 27) Why did Jesus associate with sinners? (v. 32)

### Friday, January 18

**SCRIPTURE:** 1 Samuel 16:1-13 (Sunday's Lesson for Juniors)

**TODAY'S GEM:** "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

**FOR THE PARENT:** Review the story of how Saul became Israel's first king, but by disobeying God, lost his kingdom. Stress that David was chosen to be Israel's king not because of his outward appearance but because his heart was right toward God.

**QUESTION TIME:** Why did Saul lose his kingdom? (see above) Why did God not choose David's older brothers as kings? (v. 7)

### Saturday, January 19

**SCRIPTURE:** Genesis 25:19-34 (Sunday's Lesson for Primaries)

**TODAY'S GEM:** "Great is your reward in heaven" (Matt. 5:12).

**FOR THE PARENT:** God blessed the home of Isaac and Rebekah with twin boys, Jacob and Esau. Point out the differences in the two. Explain that the "birthright" meant the largest share of the inheritance and (in this case) being a forerunner of Christ. Show how Esau despised his birthright and what he lost through this unwise choice.

**QUESTION TIME:** Who are the first twins recorded in the Bible? (vv. 24-26)

# SUNDAY'S LESSON



## CHRIST, THE GIVER OF JOY

Sunday School Lesson for January 20, 1956

LUKE 5:27-39

### INVITATION (Luke 5:27-29)

*Matthew's Conversion.* In calling to become His disciple a tax-collector—a Jew in the employ of Rome, despised by his countrymen—Jesus went completely against tradition and popular opinion. His action is but another illustration of the marvelous grace and redeeming love that takes the most sinful men and transforms them until they become magnificent memorials of His power to save!

“And he said unto him, Follow me.” Christianity is not primarily joining a church or accepting a creed. It is devotion to a Person—the Lord Jesus Christ. Acceptable service to God is that only which springs from such devotion.

“And he left all, rose up, and followed Him.” Matthew's response to the invitation of Jesus illustrates the definiteness of true conversion. He made a clean and drastic break with his old life and turned in full surrender and obedience to Christ!

*Matthew's Feast.* “And Levi made him a great feast in his own house.” Matthew's feast spoke volumes. (1) It was a feast of rejoicing—an expression of the spontaneous joy of the new relationship to Christ. (2) It was a feast in honor of Christ. Matthew desired to do homage to his Lord, like Mary who broke her box of precious ointment and poured it upon Christ. (3) It was a farewell feast in which Matthew would say good-by to all of his old associates who did not care to come his way. (4) It was an evangelistic feast, for Matthew wanted his neighbors and friends to experience the joy of relationship to Jesus; and he chose this way of bringing about the introduction. Real love for Christ and gratitude to Him will prompt any Christian to seek all manner of means of winning men to Christ.

### INTERROGATION (Luke 5:30-35)

“Why do ye eat and drink with publicans and sinners?” How Christ and His followers could mingle so freely with sinners was a great stumbling block to the Pharisees. In one sense their question is a fair one. Does not the Bible teach separation from the world? Is it not true that there are some people with whom no Christian ought to dine?

Jesus answered, “They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.” He as much as said, “You are right. These men are sinners. They are sick. And that is the very reason why I eat with them. They need a physician. I am here as the Great Physician to cure them of the fatal disease of sin.”

Thus Christ solves our problem of fellowship with sin-

ners. Contact with sinners is right and necessary, if it comes in the path of daily duty; if Christ sends us; if He goes with us; if there is Spirit-given longing in our hearts to win them to Christ.

“Why do the disciples of John fast often . . . and likewise . . . the Pharisees; but thine eat and drink?” To the Pharisees Christ and His disciples were unspiritual and worldly. “How is it?” they said. “We fast and deny ourselves in order to gain spiritual strength. But look at your crowd. They are happy and carefree and eat as they please. We see no signs of sanctity about them.”

“Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.” Jesus said, in effect, “People do not fast at a wedding. A wedding is a time for rejoicing. How can my disciples be sad when I am with them? After I am gone, then there will be time for fasting.”

Jesus showed that there are times when fasting is unacceptable and inappropriate. The Pharisees thought they obtained merit by fasting and prided themselves in their fasting. Jesus taught that fasting was a means to an end—in order that one might give himself to prayer without distraction. Jesus endorsed present-day fasting when He said, “Then shall they fast.” Therefore we must not minimize, or neglect it. On the other hand, wrong attitudes are still held regarding fasting. There are those who make wild and extravagant claims in connection with fasting which the Bible nowhere teaches. Either extreme is to be avoided.

—J. Bashford Bishop

**THE OUTLOOK AND THE UPLOOK**

**YE TOOK JOYFULLY THE SPOILING OF YOUR GOODS, KNOWING IN YOURSELVES THAT YE HAVE IN HEAVEN A BETTER AND AN ENDURING SUBSTANCE. HEBREWS 10:34**

# REVIVALTIME OFFERS NEW SIGN!

RADIO DEPARTMENT

JANUARY 13, 1957



Thos. F. Zimmerman, Executive Director of the Radio Department, hands the new REVIVALTIME sign to Pastor Paul K. Witten of Glad Tidings Assembly in Springfield, Missouri. Looking on are two officials of the Radio Department staff: Stanley Michael, Publicity Director, and E. M. Clark, National Secretary.

## New 1957 Revivaltime Sign Given Free to Contributing Churches

The name of REVIVALTIME means something to millions of people. As the radio broadcast of the Assemblies of God starts its ninth year, it has attained an enviable position among the top religious broadcasts of the world. MILLIONS of listeners tune in each week to hear the life-giving message in sermon and song.

To thousands of these listeners, REVIVALTIME is much more familiar than the name "Assemblies of God." That is why we ask listeners to "Look for the beautiful new REVIVALTIME SIGN." In British Guiana, our missionaries use the word REVIVALTIME in all their advertising, and write it on their cars and trucks, because practically EVERYONE IN that coun-

try knows what REVIVALTIME is.

We have many accounts of people who found the Assemblies of God church through the REVIVALTIME sign. Some of them are now deacons. Others are serving on the Sunday School staff.

Millions of people hear about the sign every week. If it is in front of your church, you will no doubt reap a part of the REVIVALTIME harvest. *Every* week souls are saved, and multitudes are awakened to a vital interest in the Full Gospel. We want to see these people attending a church where their souls will be fed and they will take root for God.

The new 1957 REVIVALTIME sign is one of the most beautiful we have ever seen. It is designed to be set on

the parkway in front of your church.

This beautiful sign is given free to every church that supports REVIVALTIME. This does not exclude any church, regardless of the size, since no specific amount is required.

Remember that this radio ministry is reaching an audience of MILLIONS. It has been accepted throughout the world. Last year 1,200 churches did a fine job of supporting the broadcast, but the load was too heavy for them and about fifty stations had to be cancelled.

YOU AND YOUR CHURCH CAN HELP US TO PLACE REVIVALTIME BACK IN THE AREAS WHERE IT WAS TAKEN OFF THE AIR. The air lanes are open now. Stations are asking for REVIVALTIME. One of these days an atomic bomb may be dropped and an "all out" war effort will begin. Our days for gospel broadcasting may be numbered.

SURELY THESE ARE THE DAYS OF OPPORUNITY. God has given us a radio speaker who is doing the job. God has given us a broadcast that is accepted everywhere. He is giving us souls every week. The results of the broadcast have been greater than we had dared to hope for.

God has given us a broadcast that will reach the world but we cannot take it to the world WITHOUT YOUR HELP. This is not a time to cancel stations. This is a time to buy up these tremendous opportunities. We may NEVER have such opportunities again. REMEMBER that without your help, we must take the road of retrenchment.

To get your NEW REVIVALTIME SIGN FOR 1957, just fill in the coupon below and mail it without delay. Your sign will be shipped to you immediately.

REVIVALTIME, BOX 70, SPRINGFIELD, MO.

Our church will gladly support the REVIVALTIME radio ministry. Please send us our new 1957 sign.

PASTOR .....

CHURCH .....

CHURCH ADDRESS .....

CITY ..... STATE.....

# They Laid a Good Foundation



Ray Cather with some of his boys at the Home.



Eugene could handle a tractor four years ago when this picture was taken.



The Cathers and Miss Tyler with the family at the Farm Home four years ago.



Mrs. Cather often gathered the children around the piano in the Home for a song-fest.

**M**R. AND MRS. RAY CATHER SPENT fifteen years in Alaska, and most of that time went into caring for Alaska's homeless or needy children. Their own children were small when they went to the Territory, and they grew up with the children in the Children's Farm Home.

Although the Cather Family and their co-worker, Inez Tyler, have returned to the States, they have left a part of themselves in Alaska—in the hearts of the sixty boys and girls who shared the Children's Farm Home at one time or another. Brother Cather expects to spend a part of his time assisting in pioneer ministry in the Oregon District.

The work of the Home continues under the capable direction of Mr. and Mrs. George Whitfield, who had this to say about the Cathers after working with them for a year: "The Cathers have done a wonderful work here. They really put a lot of time, effort and energy into it. In short, a lot of themselves went into the work. They worked hard and expended themselves and laid a good foundation upon which we hope to build, both materially and spiritually."

Brother Cather was requested to write an account of the work of the Home. Characteristically, he has inserted very little of his own feelings into the article which follows:

We left Oregon in 1941 for the purpose of doing missionary work in Alaska. We spent one year in Wrangell where we worked with Sister (Berta) Vaughn in the Mission. In 1942 we sailed for the far north country, but were detained in Juneau because of war activities on the Aleutians.

We became involved in children's work through being neighbors to the Juneau Home, and soon found our home turned into a Children's Home also.

We moved to a larger place near Mendenhall Glacier fourteen miles from Juneau where our "family" soon grew to thirteen children. As soon as conditions would permit (which was in June, 1944) we went on to the Matanuska Valley with eight children. There we rented a farm near Palmer and one year later began buying it (for \$4,300) and making permanent improvements. We had a five-room house, a barn and chicken house, but no farm machinery. Our first piece of equipment was a new tractor.

I drove the school bus and worked in a store in Palmer, to make payments on the home and tractor. Some of the older children did most of the farming. We bought a young cow from a neighbor and began building up a dairy herd.

The Home Missions Department bought the property about this time. By the end of 1946 we had modernized the house; we had running water and some electrical conveniences. We also had started building an eight-room house for a dormitory and had cleared four acres which gave us a total of forty acres of farm land. Our dairy herd had grown to four.

We had seventeen children in the Home at this time, and Inez Tyler had come from Oregon to help in the work. She stayed with us for nine years.

In 1948 the new house burned. Although it was not completed it was being occupied by nine children with Miss Tyler as house mother. It was a total



Inez Tyler reads a bedtime story to some of the boys of the Home.

loss, nothing being saved.

We dug a basement under the house and started building a concrete structure onto the old part. The following summer J. C. Frisby from Amarillo, Texas, spent the school vacation months with us and helped with the building.

In 1951 the new part of the house was ready for occupancy and we had twenty-four children in our care. We also had the dairy barn in shape to start producing Grade A milk. The barn has a capacity for sixteen milking cows. At present there are thirteen and a few young ones coming on. The dairy has been a great boost to the Home as it provides most of the living. We installed a hot water heating plant this past summer. The farm is well equipped with machinery and now has over fifty acres of farm land. The place has an evaluation of between \$45,000 and \$50,000. The greatest need in the Home at present is for commercial-size laundry equipment.

In the past fifteen years in Alaska we have given home to thirty-five boys and to twenty-five girls, and a good number of these are serving the Lord. We have had as many as twenty-seven children in the Home at one time, but the number has been fewer in the past few years. A good number of our chil-

dren are serving the Lord. Some are grown, gone away, and bringing up families of their own. Some have attended Bible School and some have served in the Armed Forces. One of the boys bought an eight-acre tract of land near the Home and perhaps some day he will have a dairy farm there.

We have resigned from our duties at the Home; however, this resignation is only physical. We want to say, "Many thanks and God bless you," to everyone who has had a hand in making these things possible.

\* \* \*

There are now three Assemblies of God Children's Homes in Alaska: the Juneau Children's Home, operated by Mr. and Mrs. Lyle Johnson; the Valdez Assemblies of God Children's Home, operated by Mr. and Mrs. James L. Houghton; and the Children's Farm Home at Palmer.

Your offering for the support of this work may be designated for one of the homes, or it may be designated for the CHILDREN OF ALASKA fund, to be used where most needed.

HOME MISSIONS DEPARTMENT  
434 West Pacific Street  
Springfield 1, Missouri

#### HEALING TESTIMONY

## After Prayer Blood Pressure Becomes Normal

I would like to testify to the whole world that God is performing miracles today.

I had been stricken with high blood pressure. The doctors gave me up and said there was nothing more they could do. At times my blood pressure was as high as 320.

On Thursday night, August 23, 1956, I attended an old-fashioned tent revival sponsored by Victoria Tabernacle of Kansas City, Kansas. Bob Bryson and Kenny Foreman were the evangelists, and H. W. Barnett is the pastor. After a few minutes I could feel the power of God in the meeting. When the healing line was formed I went up to be prayed for. Praise God, I was healed.

Now my blood pressure is normal. After my healing I was able to ride the bus fifteen miles every night to these services. I go to church four times a week now (Centropolis Assembly in Kansas City, Mo.). I had a physical checkup last week, and the doctor said I was in good health. Blessed be the name of the Lord.—Mrs. Georgia Sousley, 6936 East 13th St., Kansas City, Missouri.

(Endorsed by Warren Spalding, Pastor, Centropolis Assembly of God, Kansas City, Missouri.)

What a power the morning watch may be in the life of one who makes a determined resolve to meet God there; to renew the surrender to absolute obedience; humbly and patiently to wait on the Holy Spirit to be taught all God's will, and to receive the assurance that every promise given in the Word will infallibly be made true! He who thus prays for himself, will become a true intercessor for others.

—Andrew Murray



They labor tirelessly in the heat of the tropical sun, telling the good news to those who have never heard before of the love of Christ. There are so many whom they have not yet reached, but lack of time and strength hinder their going to every village.

**And that's where the boys and girls of the Assemblies here at home step in to aid our missionaries, for gospel literature can take the message where they cannot go. It can speak long after they have left. The Boys and Girls Missionary Crusade provides funds for the printing of gospel literature.**

February 3 will be a special day when a BGMC offering will be taken for the work in Africa. Each year on BGMC Day, the offering is designated for a different mission field, to help in a special literature effort. The goal for this year's offering is set at \$15,000.

**If your School does not now belong, write today to BGMC, stating the number of children under 13 in your School. Materials will be sent you for beginning the program immediately. Join hundreds of other Sunday Schools on BGMC Day, February 3, by giving liberally to help those who labor for Christ under the heat of a tropical sun. Send your offering to Foreign Missions designated as BGMC funds.**



NATIONAL SUNDAY SCHOOL DEPT.  
SPRINGFIELD, MISSOURI

# Healing Is for YOU!

## DIVINE HEALING

by Nelson Parr

The teaching of Divine Healing has, in these last days, come very prominently to the front, and in an effort to explain away the hundreds of cases of healing, unfortunate and extravagant accusations have been made. This book points out that Divine Healing as taught by the Assemblies of God has nothing in common with and is opposed to the false cults of Christian Science, Spiritism and many others. Paper bound.

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## THE GOSPEL OF HEALING

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by J. H. Bostrom

This book deals with a neglected phase of the subject of Divine Healing. It reveals the cause of physical ailments. It tells of the harmful effects of breaking natural laws, dealing with personal hygiene; overworking, dress, food and drink as well as others. Paper bound.

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A pungent message for this time of unbelief and apostasy, which gives a thrilling account of supernatural acts in this day which reads like a modern "Acts of the Apostles." This book will stimulate your faith. Paper bound.

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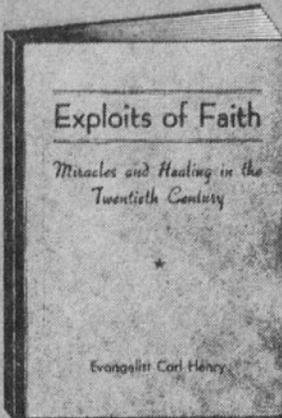
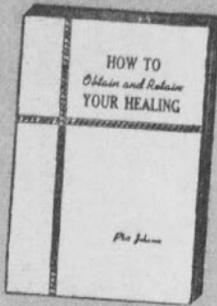
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# MIRACLES

(Continued from page seven)

that neglected and ignored truths can be recovered—as was true at the time of the Protestant Reformation and again at the beginning of the modern Pentecostal movement—we believe that *in regard to any new thing which is not clearly stated in the Scriptures—“What is new is not true.”* We believe that Isaiah 8:20 is still the guide for today, “To the law and to the testimony; if they speak not according to this word it is because there is no light in them.”

(d) We believe that *everything that God has for His people is for the ordinary Christian* who will read, believe, and carry into practice the Bible in all humility, sincerity, and godliness. Years ago a self-supporting farmer preacher was told by his doctor he had but a month to live—and only a few days if he neglected medical aid. He called for a second minister who supported himself by selling extracts, and a third minister who taught school. God answered their believing prayers and he recovered. I have been in this farmer's home. There was no special gift claimed; there was no offering taken; there were no books or pictures sold; but God answered the simple prayer of these obscure believers!

Another man and his wife, before their conversion, were farmers far from town in Colorado, and their child was sick. They did not know the exact Scripture, but had heard somewhere of anointing with oil. Having no oil, they melted lard, anointed the child, called upon God, and the child recovered.

God does heal, and miracles are for today! We can have them in our own lives, and in our own local assemblies, when we walk the Bible way and pay the price that God requires.

## FOUR ESSENTIAL MIRACLES

What are the four essential miracles involved in our personal salvation?

1. *The coming of Jesus Christ as the Babe of Bethlehem.* 1 John 1:14 says, “The Word became flesh, and dwelt among us.” Around this miracle is built the whole Christmas message. This is so important that 1 John 4:2, 3 tells us, “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not

that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist.”

This is the Incarnation, God became Immanuel (God with us). The Gospels record the testimony of eye-witnesses who had the privilege of living on the earth when God was here in the person of Jesus. If we believe their witness, we believe that Jesus was God in the flesh. John wrote in his gospel (20:31), “These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name.” And in his First Epistle (1:3), “That which we have seen and heard declare we unto you, that ye also may have fellowship with His Son, Jesus Christ.”

2. *The second miracle essential to our salvation is the Resurrection of Jesus.* Upon this miracle the church has built its Easter emphasis. Paul made this the foundation stone of his witness. In his First Letter to the church at Corinth (15:14) he declares, “If Christ be not risen, then is our preaching vain, and your faith is also vain.” Three verses later he repeats for emphasis, “If Christ be not raised, your faith is vain, ye are yet in your sins.” In verse 20 he declares his own faith, “Now is Christ risen from the dead.”

In Romans 10:9, Paul makes faith in the resurrection a requirement for sal-

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## REPRINTS OF FAMOUS WRESTLER'S TESTIMONY AVAILABLE

Due to the wide interest shown by our readers in the article, “God's Grace in the Life of a Famous Wrestler,” it has been reprinted. Copies of the unabridged reprint, complete with the photograph of Karl Davis, the former world-known heavyweight wrestler who had such a remarkable conversion, are available at the rate of 50 copies for \$1.00, postpaid in the U.S.A. Minimum order, \$1.00. Send cash with order. Ask for “Reprint number 1-2222.” Order from the Gospel Publishing House, Springfield, Missouri.

\* \* \*

(Pastors wishing Karl Davis to visit their assemblies should contact R. H. “Jack” Epperson, District Director of Men's Fellowship, P. O. Box 415, Van Nuys, California, or phone State 0-0829.)

vation. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

These first two miracles have to do with what God did for us in Jesus. First, the Saviour was *born*; and after His death, was *resurrected*. The next two miracles have to do with our own birth and resurrection.

3. *The third miracle essential to salvation is our spiritual re-birth.* Jesus said to Nicodemus (John 3:3), “Except a man be born again, he cannot see the kingdom of God,” and again in verse 7, “Ye must be born again.” Paul spells out what this means in 2 Corinthians 5:17, “If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.”

Just as Jesus entered into His sharing of our earthly life by a miraculous birth, so we enter into our sharing of His heavenly life by a miraculous birth.

4. *The fourth miracle is still to come—our personal resurrection.* Just as Jesus began His earthly career by a miraculous conception and ended it by a miraculous resurrection: so we, having begun our spiritual life by a miraculous re-birth, steadfastly believe His promise that we shall share in His resurrection.

Paul writes in 2 Corinthians 4:14, “Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus.” And in 5:1, “For we know that if our earthly house were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” And Jesus declared (John 5:28, 29), “All that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

Miracles today arrest the attention of men and point them to the reality of the invisible God. We thank God for the truth of Divine Healing. We must never cease to preach it, believe it, and give it the emphasis it should have in a New Testament church. But we must realize that healings only minister to the temporal bodily needs of the believers. For the long reaches of eternity, four miracles are important above all others—the Incarnation, the Resurrection of Jesus Christ, our New Birth, and our future personal Resurrection. These are the miracles that must receive the major emphasis in a true-to-the-Bible Pentecostal ministry. ◀ ◀

# BACK FROM THE DARK VALLEY

(Continued from page three)

were, you would be healed right now." But *the devil is a liar, the "accuser of our brethren,"* and he will take advantage of us at every opportunity.

During the summer of 1949 there were many nights in which I did not sleep; I lost all hunger. Many times my mother watched me roll and toss in bed, the tears coursing down my cheeks. Again Satan came and said, "If you had faith in God you would be healed; but you don't have faith, so you are lost. God has not answered your prayers and you are a lost soul." I was so weak that I was unable to ward off those Satanic attacks and soon I lost all sense of the presence of God. My nerves no longer reacted to anything.

Finally, with the horrible fear that I would never come out alive, it was agreed that I should be taken to a hospital. I was afraid to die and yet I did not desire to live. My mother stood by me, and, as I kissed her good-bye, I said, "Mother, the devil is taking me to hell." There are no words to express what I experienced as I came in contact with that other world of darkness.

At the hospital I went through a series of electrical shock treatments, but did not improve. During those days I experienced the tortures of a lost soul. I heard the cries of other souls that were lost, and my voice mingled with them. From the top of my head to the soles of my feet, my body felt like a consuming fire. Nurses would place ice packs on my head, but these did not cool me. I was never without a sensation of a terrific fire burning within by body. My tongue was parched, and I begged for water. The nurses gave me glassful after glassful, but never did it quench my thirst.

In that hospital room I was continually approached by demon powers. I can tell you from personal experience that the world of evil spirits is a real one. Each afternoon after five o'clock, I experienced the presence of forces from that dark world. It is impossible to find words to describe the horrible creatures which came to me, playing weird instruments. They laughed in glee as they stood to torment me. *I would stop my ears and cry, "I am lost! I am lost! I am lost!"* My efforts to

escape from the presence of these demons were in vain. For weeks my eyes never closed in sleep. The strongest sedatives were effective for a short time only. The days seemed like eternity.

Because I had lost all consciousness of material things, I had no desire to live. In my body, there was no feeling. I could stick myself with needles and feel nothing. People meant less than nothing to me. There was no appreciation in my mind for my dearest friends. Even my dear mother meant nothing to me. I was like a dead person, and yet I was alive, tortured by the thought that I was lost and severed from the presence of God.

Weeks went by, and after a temporary release I returned to the hospital for a new series of treatments. One of the most competent psychiatrists in Tulsa had me under his care. This time I was given insulin shock therapy. As many as 400 units of insulin were poured into my body at one time, and yet I was not thrown into a coma. The passing weeks saw me growing worse.

Finally, the doctor said to my mother, "You have a mighty sick girl. There is nothing left to do except perform pre-frontal lobotomy." My mother asked, "What would the operation cost?" The doctor replied, "From \$500 to \$5,000." When she asked if the doctor could promise that I would be well after such an operation, he said, "No, there is no guarantee that she will ever be normal, but it will bring her some relief."

Thank God, I have a mother who knows how to pray. The Lord had given her the promise that I would be healed, and she steadfastly refused to let me undergo this severe brain operation. The psychiatrists became very much displeased. Again they said to my mother, "You have a very sick girl. *If she ever gets well, it will be a miracle.*"

My body had wasted away until I appeared as a skeleton. I was suffering from such severe malnutrition that if anyone pressed a finger into my flesh it left a deep indentation. The blue faded away from my eyes until they were a milky color, and the pupils never dilated. I never smiled, and seldom talked. Usually I wrote on a piece of paper what I

wanted to say. When the nurses dropped Murine into my eyes, I never blinked, for my reflexes were virtually non-existent.

One of the miraculous aspects of my illness was that *I retained my memory throughout the entire experience.* Many people in such a condition have a complete blackout after the electrical shock treatments, and part of their life is left a complete blank. But I believe God had a purpose in allowing me to retain my memory so that I might tell my experience and enable others to know the power of the living Christ. Through the entire period of this trying ordeal the prayers of the saints of God were ascending in my behalf and my recovery was a direct answer to those prayers.

A nurse was with me day and night during the times that I was home from the hospital, because my mother could not have cared for me by herself. But I became worse instead of better.

*My condition was so critical during the last months of my illness that I lost all sense of pain.*

I was taken to another hospital in May, 1950. There I underwent another series of electrical shock treatments. I lay in bed without taking my food—without talking—without dressing myself, or bothering to comb my hair, or brush my teeth. Finally, as it was best for me not to have any visitors, the physicians advised even my mother not to return to the hospital until they called her.

On June 6, 1950, the nurse came into my room and directed me to go to the treatment room. I had a horrible dread of the treatments, fearing each one would be the last of me. This time I again lapsed into a coma from the treatment.

I don't know how long the coma lasted, but I do know that *it was God's hour of deliverance for me.* While I lay on that table—having no mind which would function, no mental faculties, and no power to pray—the same mighty Breath that breathed upon the "face of the deep" and put life into Adam, began to breathe on my sick nerves. Suddenly I began to pray: "My Jesus, My Jesus, My Jesus." Then I uttered the words, "I can't!" How true this expression was! I had no inherent power to overcome my fears. There was a power opposing me that no human force could break. It was going to take a miracle, and God was ready with that miracle!

When I said, "I can't," the Holy Ghost within me began to pray through me in other tongues. The doctors and nurses became alarmed, and began to give me injections to bring me out of the coma, thinking I was beginning an adverse secondary reaction. They returned me to my room, not realizing that what they thought was a secondary reaction to the treatment was really a manifestation of God's miracle-working power. I don't know how long I was under sedative; but, thanks be to God, I felt life coming into my body again. I experienced a sensation similar to that which one feels after a limb has "gone to sleep" and is beginning to feel the normal circulation of the blood again.

The next day I felt as though I had come out of a prison. There was a sparkle in my eye, a smile on my face. *My fears were gone. My thinking faculties had returned. My anxieties had disappeared. I was hungry for the first time in ten months.* When the nurse brought my food, I ate everything that was on the tray. I consumed bacon, eggs, toast, oatmeal and coffee, and didn't have indigestion! I got out of bed, cleaned up, dressed, and combed my hair. I felt so peaceful. It was wonderful to know that Jesus had delivered me.

At noon the nurse told me I could go to the dining hall. I asked God's blessing for the first time in ten months when I sat down at the table. I ate two trays of food. After eating, I arose and walked over to the piano in the dining room and began to play some gospel melodies. I sang, "What a Friend We Have in Jesus," "Leaning on the Everlasting Arms," and "Lily of the Valley." How glorious to be singing songs like that after ten months of being tortured with demons and afflicted by all the powers of Hell!

When the psychiatrist heard the music and singing, he and some of the nurses left the doctors' dining room and came to the doorway of the patients' dining room to see which patient was providing the music. *One of the nurses later informed me that the doctor literally jumped for joy, clapped his hands, and exclaimed, "There's the real girl!"* He realized that my personality had returned and that I was a normal human being again.

Who did it? Who healed me? It was my Jesus! Drugs can't deliver a personality from Satanic oppression. It takes the living Christ to do that, and He did it for me!

The psychiatrists soon conducted a conference about my case. When I calmly entered their presence for an interview, they watched me incredulously. My doctor said, "Your recovery is marvelous. It is marvelous, indeed!"

The doctors wanted me to stay two more weeks. I didn't object, for Jesus was so precious to me, and I knew I was healed. The two weeks were not a time of gloom, for there was continually a praise in my heart unto my Lord. I told other patients what Jesus could do for them, and gave my personal testimony about the way He had delivered me. They began to come to my room and kneel down by my bed and say, "Miss Ethridge, you are well. Would you pray to Jesus and ask Him to make us well?"

After being dismissed from the hospital, I returned home. During the following two months I gained 28 pounds.

At the time, a series of revival meetings was being conducted in Tulsa. How these very people had prayed for me! When I entered the church the first evening, they began to praise God. *They said, "If she had been raised from the dead, it would not have been a greater miracle."*

Some may ask why a Christian should have to go through such an experience.

I have never asked God the reason. The devil meant my illness for harm to me, but God meant it for good. Though I went down "through the valley of the shadow of death," and tasted the horrors of the realm of the lost, Jesus Christ brought me out and I can lift my voice and tell the world that the Lord can deliver mankind from all the shackles of Satan! There is no valley so dark but that the glorious light of the gospel of Christ can dispel all fears, doubts and anxieties.

Six years have elapsed since this miracle of healing. God has enabled me to minister again and to bring His message of deliverance to sin-shackled souls and to the sick and oppressed. To Him be all the praise!

## ANNOUNCEMENTS

INDIANA DISTRICT MINISTERS INSTITUTE—Jan. 14-16 at Assembly of God, 1204 Greenbush, Lafayette, Ind. E. S. Williams, Springfield, Mo., guest speaker. J. M. Smith is Host Pastor.—Roy H. Wead, District Superintendent.

SEVEN-DISTRICT REGIONAL PRAYER AND BIBLE CONFERENCE—Begins night of Jan. 14, ends noon of Jan. 17, at First Assembly of God, 9th and Columbia, Lawton, Okla. J. A. Gladney is Host Pastor. Region includes five states: Oklahoma, Texas, New Mexico, Arkansas, and Louisiana.—by E. R. Foster, Secretary.

## EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	CHURCH	DATE	EVANGELIST	PASTOR	
Ala.	New Brockton	A of G	Jan. 16—	Skondeen Family	S. W. Noles	
Calif.	Bakersfield	Calvary FG	Jan. 20—	Billy Guthrie & wife	O. D. Burkett	
	Downey	A of G	Jan. 8-20	Lee Krupnick	Ray F. Curtis	
	Long Beach	Faith Tab.	Jan. 20—	J. F. Pepper & wife	T. C. Cunningham	
	Redlands	A of G	Dec. 30-Jan. 13	Bird Campbell & wife	A. K. Moore	
Del.	Dover	* Calvary	Jan. 15-27	Eddie Roush	Jas. Miller, Chm.	
	Wilmington	Calvary Pent.	Jan. 15-Feb. 3	John Briner & wife	Chas. E. Eyler	
D. C.	Washington	Trinity	Jan. 15—	L. K. Dodge	H. A. Nunley	
	Fla.	Homestead	A of G	Jan. 2-13	Nelson White & wife	H. E. McBride
		St. Petersburg	First	Jan. 14-27	Amelia Bullock	Fred Neubauer
Ill.	Tampa	Faith Tab.	Jan. 15-27	Stanley P. MacPherson	Mrs. Montez Green	
	E. Alton	Full Gospel	Jan. 15—	A. F. DiMusto & wife	Gerald W. Dewlen	
	E. St. Louis	Trinity	Jan. 20—	Lolita Thompson	E. R. Bucher	
	Granite City	First	Jan. 9—	Musical Vans	James Kofahl	
Mo.	Pecatonica	A of G	Jan. 15-27	Joel Palmer & wife	Dwain Grell	
	N. Kansas City	** First	Jan. 14-18	Robert J. Beckman	R. A. McClure	
Nebr.	Valley Park	A of G	Jan. 6—	Stephen Vandermerwe	E. L. Glenn	
	Scottsbluff	A of G	Jan. 15—	Jerry Fry & wife	Clyde King	
N. Y.	Geneva	A of G	Jan. 16-27	Ronald Ripley	G. L. Hubbard	
	Staten Island	El-Bethel	Jan. 16-27	Watters Gospel Team	E. Schlossmacher	
Ohio	Medina	Pentecostal	Jan. 22-Feb. 3	John C. Poteet	Martin Baxter	
Oreg.	Portland	** First	Jan. 14-20	Willard C. Peirce	Kenneth Haystead	
Tex.	Ft. Worth	First	Jan. 6-27	G. W. Hardcastle, Jr.	M. L. Davidson	
	Port Neches	First	Jan. 15—	George Gospel Team	O. E. Eldridge	
Va.	Windsor	Pine Grove	Jan. 8-20	C. F. Radziminski	Kent Reckley	
Canada	Essex, Ont.	Gospel Tab.	Jan. 13-27	Dee N. Huff	W. H. Moody	
	Toronto, Ont.	Glad Tid. Tab.	Dec. 30—	F. Byers & wife	H. R. Pannabecker	

\* Union Campaign

\*\* Workers Training

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 24 days before the date which appears upon it.

**I**N ACTS 3:12 we read these words: "And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

As soon as the impotent man had been healed at the gate of the Temple, the people gathered around the apostles, attributing the miracle to the power and holiness of Peter and John. Peter lost no time in setting them right. He told them that all the glory of this miracle belonged to Jesus, and that it was He in whom they must believe.

Peter and John were undoubtedly holy and full of faith. Perhaps they were the most holy and zealous



Courtesy Standard Publishing Foundation

# Not By Our Own Power

**BY ANDREW MURRAY**

servants of God in their time: otherwise God might not have chosen them as instruments in this case of healing. But they knew that their holiness of life was not of themselves, but was of God through the Holy Spirit.

This is one purpose of Divine Healing: to prove the power of Jesus, and to convince men of His willingness to intervene on their behalf. In order to accomplish this purpose it is essential that God's servants should make it clear that it is by the power of Jesus that healings are wrought, and not by the power or holiness of His servants.

It is necessary to insist on this because of the tendency of the public to think the contrary. Those who have recovered their health in answer to "the prayer of faith" are in danger of being too much occupied with the human instrument which God is pleased to employ, and to think that the power lies in man's piety.

Doubtless the prayer of faith is the result of real godliness, but those who possess it will be the first to assert that all power belongs to the Lord. They fear to rob the Saviour of the least particle of the glory which belongs to Him. They know that if they do so, they will compel Him to withdraw His grace from them. Their great desire is to see people enter into a direct and increasingly intimate communion with the Lord Jesus Christ Himself. That is the result which the healing should produce; therefore they insist that the healing is not caused by their own power or holiness.

Such testimony on their part is necessary to refute the false accusations of unbelievers. The Church of the Lord Jesus needs to hear clearly announced that it is on account of her worldliness and unbelief that she has lost these spiritual gifts of healing (1 Corinthians 12:9) and that the Lord restores them to believers who consecrate their lives to Him and obey His Word. This grace cannot reappear until there is a renewal of faith

and holiness. But then the skeptics say, "You are laying claim to the possession of a higher order of faith and holiness. You consider yourselves holier than others." To such accusations this word of Peter is the only reply before God and before man, "Not by our own power or holiness," and we must confirm it by a life of deep and real humility.

Such a testimony is made necessary also by our own heart and by the wiles of Satan. As long as the gifts of healing, through the Church's unfaithfulness, are but rarely given, those children of God who have received these gifts are in danger of priding themselves upon them, and of imagining that they have some exceptional merit in themselves. The enemy does not forget to tempt them by such insinuations, and woe unto them if they listen to him! We are not ignorant of his devices; therefore let us pray continually to the Lord to keep us humble so that we may continue to enjoy His grace.

Finally, this testimony is helpful to the feeble ones who long for salvation and who desire to receive Christ as their Healer. They hear of full consecration and entire obedience, but they form a false idea of it. They think they must in themselves attain to a high degree of knowledge and of perfection, and they fall a prey to discouragement. No, no; it is not by our own power or holiness that we obtain these graces, but by a simple trust. It is by a childlike faith which knows that it has no power nor holiness of its own, and which commits itself completely to Him who is faithful, and whose almightiness can fulfill His promise. Oh, let us not seek to do or to be anything of ourselves! It is only as we feel our own powerlessness, and expect all from God and from His Word, that we realize the glorious way in which the Lord heals sickness "by faith in His name."