

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

The Pentecostal

EVANGEL

10¢

May 26, 1957



OUR AGED MINISTERS —

The Call Is for A-C-T-I-O-N!

(SEE PAGE NINETEEN)

Behaving at Church

This is not a tirade against noisy children or irreverent teen-agers. The apostle Paul was addressing adults when he wrote a letter to Timothy telling "how thou oughtest to behave thyself in the house of God, which is the church. . . ." We grown people need to examine our own attitude toward the house of worship and see whether we are "behaving ourselves" properly. There are at least seven points to which we ought to give attention, as follows:

1. *Open the door and enter.* The New Testament warns us not to stay away from the assembly of the believers. "Not forsaking the assembling of ourselves together . . . and so much the more, as ye see the day approaching," said the apostle. As Jacob said, "This is none other but the house of God, and this is the gate of heaven."

2. *Open your heart and worship.* The Psalmist said, "O come, let us worship and bow down: let us kneel before the Lord our maker." But it is not enough to kneel. You must worship God with all your heart. The Saviour said, "God is a Spirit; and they that worship him must worship him in spirit and in truth."

3. *Open your lips and pray.* Don't be afraid of your voice. God loves to hear it. The Psalmist said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." He knew the blessing of *audible* prayer.

4. *Open your mouth and sing.* "In psalms and hymns and spiritual songs, sing with grace in your hearts to the Lord"—that's the New Testament pattern. Don't merely listen to others sing. The Lord is listening for your voice, whether it is tuneful or tuneless. If the Lord has saved you, you have something to sing about.

5. *Open the gates with praise.* You are bidden to "enter into his gates with thanksgiving, and into his courts with praise." Praise opens the gates into the very court of the King and provides an avenue by which He can bless His people. If you will praise God more you will have more to praise Him for.

6. *Open your purse and give.* In Old Testament times the people were required to bring their tithes into the storehouse to supply the needs of the Temple and of those who served there. The promise was, "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty. . . ." Jesus made a similar statement—"Give, and it shall be given unto you. . . ." He taught us not to stop with a tenth. He said, "Freely ye have received, freely give."

7. *Open your mind and learn.* Don't be preoccupied or prejudiced. Pay attention to the sermon and give God the opportunity to teach you something further. "Carefully hearken unto the voice of the Lord thy God," and remember that He may speak through the lips of the least of His servants.

"Meditate upon these things; give thyself wholly to them." Then go out from the house of God and act accordingly. There are many *hearers* of the Word; but it is the *doers* who influence the world toward Christ and who win a full reward.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

MAY 26, 1957

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CONTENTS

Wells in the Valley	Gayle F. Lewis	3
Heaven's Shepherd	Olav Eikland	4
Maintaining a Life of Victory	David M. Wellard	6
This Present World	R. G. Champion	8
Foreign Missions News	Cyril Carden	10
Home Missions News	J. K. Gressett	12
The Christian Home		14
Beverage Alcohol, Scourge of the Ages	C. A. Hern	16
Sunday School Lesson	J. Bashford Bishop	18
Transformation of a "River Rat"	Jerry McAuley	20
Revivaltime News	Stanley Michael	22
Your Questions	Ernest S. Williams	23
When God Says "No"	Richard G. Champion	24
News of Evangelism	Don Mallough	27
God's Grace Toward an Alcoholic	Floyd Melcher	29
A Friend of Thieves	Saint Anonymous	32

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Vermont Development Commission

BY GAYLE F. LEWIS

Assistant General Superintendent

TEARS ARE THE TRADEMARK OF humanity. The rich and the poor, the great and the lowly, the weak and the strong, the master and the servant, the young and the old, all have known the sting of tears.

With tears we express our deepest sorrows and our most ecstatic joys. When the Son of God walked among men, He shared in all the emotions and frailties of mankind, and He was never more clearly the Son of man than when tears of sorrow or love or compassion flowed shamelessly down His cheeks.

Because the Bible deals with all the common experiences of mankind, it has a great deal to say about weeping. For the basis of our meditation let us take Psalm 84. Here the Psalmist speaks of the blessed man, and in verses 5 and 6 he says, "Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca [weeping] make it a well. . . ."

Although all must pass through this valley of Baca, not all have made it a well. Not everyone learns from the experience of tears, nor turns it to good use. Orpah wept along with Ruth when the time came for parting from Naomi; but for Orpah the tears were soon dried and the emotion as quickly vanished. For Ruth a rich well of blessing followed her hour of weeping, because she acted upon the conviction that came to her through that experience.

Tears only blind some of us—literally and spiritually. Tears which begin in

sorrow and end in self-pity may be gratifying for a time, but they do not make a well. They only blur our vision, dim our perspective, and turn our lives from blessings to liabilities. God wants to wipe those tears of self-pity away, and give us a solace beyond anything we ever expected. He wants to turn our weeping to a well of comfort for others.

Solomon said, "To everything there is a season . . . a time to weep . . ." Before Solomon was ever born, his father learned this lesson. David wept before God in pleading for the life of his little son, but God saw fit to take the child. Then as David rose up and ceased his weeping and mourning, the servants were amazed. They felt that the time to weep had only begun with the death of the child. But David had learned something there in his valley. A well of understanding had been opened in that hour of deep grief and intercession. The purposes and the plans of God were clearer to him now. "I shall go to him, but he shall not return to me," David said.

For Samuel, one of the saddest experiences of his life was to know that Saul, whom the Lord had chosen to be king over Israel, was rejected because of his arrogance and disobedience. It was a time to weep, and Samuel mourned deeply for Saul. Then God said to Samuel, "How long wilt thou mourn for Saul, seeing I have rejected

him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."

There is a time to weep, and there is a time to dry our tears and look ahead. Samuel could not see ahead through his tears, but when the tears were dried the future became clear and his part in it was made plain. We may not feel, in the hour of grief and bitter disappointment, that there is a future for us; but there is, and if our hope is in God every dark valley shall yield its well of blessing.

Nehemiah, the captive Israelite, passed through a valley of weeping in a strange land. He had heard of the sad state of affairs in Jerusalem—how the walls were broken down and the gates were burned with fire. Hanani and other men of Judah had visited him in the palace of Artaxerxes, bringing news of the humiliation of his people. He learned how they were afflicted and in reproach, and the knowledge of it broke his sensitive heart. He said, "And it came to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Nehemiah 1:4).

This man wept *before God*. There was sorrow and homesickness and humiliation and confession and intercession in every tear. Those tears might have fallen to the ground and been forgotten. But these were not "crocodile tears"—this man wept in the

(Continued on page thirty)

Heaven's Shepherd Seeking

EARTH'S LOST SHEEP

BY OLAV EIKLAND



H. Armstrong Roberts

THE PALESTINIAN SUN WAS LOW ON the horizon when the shepherd counted his sheep to reassure himself that all were safe within the fold before night. Seeing that one of the hundred was lacking, he hastened toward a dangerous precipice some distance away, fearful that his lost lamb might have gone astray and have fallen into the abyss.

Tenderly calling his sheep by name, he was glad to hear a faint bleating from below. Though in danger of losing his foothold on the slippery rocks, the shepherd carefully descended the steep incline until he reached the lost sheep. From a crevice above he reached down his hand, took a firm grip on its woolly back, and drew it to himself.

The ascent was hard, but the joy of having found what was lost more than compensated. Soon he was walking toward the fold with the lost sheep on his shoulder; it had been crippled in the fall and needed to be carried.

In this beautiful parable (Luke 15: 3-7) Christ the Saviour of the world exposed his own heart to mankind, who are like sheep who have gone astray (Isaiah 53:6), revealing that He had come "to seek and to save that which was lost."

THE LOST SHEEP

In our day there are lost sheep everywhere. How have they gone astray in this Christian land? Simply by failing to heed the voice of the Shepherd. If you are still outside the grasp of Christ's saving arm, you are a lost sheep.

Christ, the Good Shepherd, is found where His voice is heard calling and where His "rod" and His "staff" comfort, protect, and guide His flock. He is in a Christian home, where God's Word is honored and the family converse with the Shepherd in prayer. He

keeps His sheep together in the fold of the Christian church, the church where He is the Head and His voice is recognized and obeyed.

Unsaved friend! Perhaps you were reared in a Christian home and attended Sunday School in your youth. But then, because of a spirit of adventure and a desire for emancipation, you were led away from the fold and the other sheep. You wandered farther and farther away, seeking an imaginary greener pasture, while the hunger of your life for satisfaction gnawed within. Before you realized it you fell into an abyss, deep down in sin and shame.

Life's most painful existence is to remain, like a sheep, caught in a crevice over an abyss. The Hindu concept of human life, as illustrated by an Indian artist, depicts your situation. A man hangs by a rope over an abyss. Below is a terrible monster awaiting its prey. Above, where the rope is fastened to a tree, two rats are gnawing the rope asunder. The victim knows that sooner or later the relentless process of time will gnaw his life-line asunder and then he will fall into the monster's grasp.

Without the Good Shepherd a man is in a lonely place. He walks, as Cain did, as a "fugitive and vagabond in the earth"—haunted by fear of man, fear of himself, and fear of God. He may walk in the skyscraper and asphalt jungle of our great cities, but be as lonely as the shipwrecked sailor, Robinson Crusoe, on a small uninhabited island.

Man is called to have God as his Friend and through Him obtain friendship with his fellow men, but the burden of sin and guilt separates him from both his Creator and his fellow creatures. Man is not capable of bearing the burden of life's struggle alone. His forsaken, isolated, lonely

life he cannot share with anybody, because he has not learned first to share it with his divine Saviour.

Someone who reads these lines may have been among those sheep who have been led astray by false shepherds. You may have seen a mirage of a green meadow and were thus led astray into the desert. On the way you may have found a tree "good for food... pleasant to the eyes... a tree to be desired to make one wise"—and you have eaten of the forbidden fruit of sin. But although you have been satisfied intellectually, your soul has been starved. You are like the South American traveler who eats a certain fruit which takes away his hunger but leaves the body starving because the fruit has no nutritive value.

You may be near the fold and still be a lost sheep. You may not have intended to get away from your church fold, but, drifting away from your Shepherd Saviour, you had the misfortune of falling into Satan's pitfall of carnal amusements, or being caught in the thicket of worldly companionship. Christ can set you free.

THE SEEKING SAVIOUR

We have in the parable of the Good Shepherd a revelation of the divine Shepherd who is painfully aware that one of His fold is not with Him. Why does the story emphasize the fact that *one* sheep is lost, when *millions* are lost from His fold? It is because He wants to teach us that He has individual concern for each of His lost sheep. You may think of yourself as a small speck in God's great universe—just a drop in the ocean of humanity—a number in a big factory or commercial establishment—almost a nonentity in the social circle where you move. Yet the all-seeing Saviour, the omnipresent God, is looking for you, un-

saved friend, as if you were the only sheep gone astray.

Your divine Saviour has such an unmeasurable, unfathomable, unspeakable love toward you that no distance between you and Him could keep Him from coming down to reach you in your sinful misery. Think of the long trail leading from His heavenly throne to where you are. Can you picture what it meant for your Saviour to leave that throne of glory in search of you? He spent nine months in the virgin's womb; He was born in a stable; He was chased as an infant by king Herod when He fled for refuge to Egypt; He spent His childhood and youth in a poor home of Nazareth, working in a carpenter shop to help sustain the family of His foster father. Then, at the age of 30, He set out on His long walks over Palestine's hills and valleys with no place He could call His own, doing good and teaching concerning the coming Kingdom. Finally He accomplished the redemption of all mankind by being nailed to the cross. His deathbed was a wooden board, without pillow, with no comforting words from bystanders—only the scorn of His enemies.

This Saviour-Shepherd arose on the third day and sent the Holy Spirit to empower His people to seek the lost sheep. For more than nineteen centuries He has been engaged in the work of "seeking and saving that which was lost." Have you ever sat by your radio listening to some gospel message inviting you to Christ? Possibly you thought it was religious nonsense. But if you will be honest with yourself, deep down in your heart there has been a cry, "Oh, that I had peace in this turbulent soul of mine! I wish I had what this preacher is talking about!"

You may have received a tract

some time from a servant of Christ, and then thrown it away in disdain. You may have felt like the young man in Copenhagen who was given a tract one night when on his way home from a drinking party. In a furious voice he told the Christian, "You mind your own business, and I'll tend to mine." Holding the tract in his hand, he was just going to tear it to pieces when he happened to see the Christian standing at the corner of the street weeping. That sight softened his heart so that he did not throw away the tract. He began to read the tract, which told of Christ's love, and his heart was melted. Before morning Thomas Bach had found his Saviour, and had received a new life.

THE RESCUER OF MEN'S SOULS

This is the climax of all Christ's activities as Creator, Sustainer, and Saviour. The greatest of the wonderful works of our omnipotent God is His re-creation of a world which has fallen into chaos, a world which has fallen outside His divinely created moral and spiritual law, like a "wandering star" in God's heavens.

A dying patient was brought to a Formosa hospital, suffering from bleeding ulcers of the stomach. Dr. Fotland saw that only a transfusion of blood could save the man's life, but none of the family was willing to give him blood. Then someone suggested that they send a petition for blood to the Christian church, which was just then united for a weekly meeting. The pastor announced the doctor's request, and soon several persons were on their way to the hospital. Through the sacrificial donation of Christian blood the heathen Chinese sufferer was healed from his illness.

When the Chinese was on the way

(Continued on page thirteen)





MAINTAINING A LIFE OF

Victory

BY DAVID M. WELLARD

Read the story of "The Victory Beans"

When God saved me, I had a remarkable experience, and about three months later I was filled with the Holy Spirit. But it was not long before I realized that I needed much, much more of God.

I remember how I sought the Lord and longed for an experience that would "once and for all" free me from my old nature, but such an experience never came. Instead, God began to reveal to me His practical, everyday, "down-to-earth" truth of the life of victory.

Let us consider one verse, in which Paul tells us (1) the definite step to take to enter the life of victory and (2) the daily attitude that assures us of continual victory. He says, "You must stop offering unto sin the parts of your bodies as instruments for wrongdoing, but you must once for all offer yourselves to God as persons raised from the dead to live on perpetually, and once for all offer the parts of your bodies to God as instruments for right-doing" (Romans 6:13, *Williams*).

"Once for all offer yourselves to God." We are to give ourselves—body, soul, and spirit—to God in a once-and-for-all consecration. From that moment on, all our faculties belong to God. We are not our own. Our mind, tongue, ears, arms, feet, all our members belong to God. When we use any of our faculties for self we are using something that belongs to God.

Paul knew that it was one thing to give ourselves wholly to God, and quite another to be yielded to Him continually. And so he proceeded to tell us the attitude we must take every moment of the day, "Offer the parts of your bodies to God as instruments for right-doing." That is, first we must

give ourselves wholly to God once and for all; then we must surrender to Him daily each member of our body.

In a church which I once pastored I had a pianist who had very little victory. She was a good player and was always faithful; but she had hard things to contend with, and the devil was always cheating her out of victory, especially before the service. I believe this sister wanted victory as much as we wanted her to have it.

A piano player out of victory can be a real trial to a pastor, and this dear sister surely was. She said to Sister Wellard once, "By the time I get to church, I feel as though I had been shot out of a gun." I didn't doubt this one bit, for I felt the effect of the explosions!

This particular night we were having a dedication service, with the presbyter and his wife in charge. The wife was an exceptionally good pianist and wherever she went she was always asked to play. Knowing this, I could not do otherwise than ask her to play. Feeling that our own player might be a little touchy about this, I put on my most gracious manner, and with as much tact as I could muster I went to her and said, "We are going to excuse you from playing tonight." Before I could fully explain myself there was an explosion and she walked out of the church.

The next morning I had occasion to phone this sister. She no sooner found out that it was the pastor on the line than she "boiled over," and among other things she said, "If this had been a denominational church the pulpit committee would have been up to see you by this time..."

I was just waiting for her to "shut up" so I could tell her what would

happen to the pulpit committee before I was through with them. I had a mental picture of them scrambling over one another to get away from the wrath of David M. Wellard. For a brief moment my flesh enjoyed the exaltation of seeing them routed—but just for a moment.

It was at that moment of fleshly triumph that the Lord reminded me that I was using the mind I had given to Him to think these nasty thoughts, and that I was going to use His mouth (the mouth I had given to Him) to say them. Afterward I shuddered to think of the horrible thing I was about to do. It was like giving a loved one a beautiful set of silver and then proceeding to use it to dig in the mud, or scrape paint or putty from the windows.

I had really meant it when I had "once for all" given every faculty and every member of my being to Christ, but here I was using these members in a most disgraceful way, until God reminded me that these members definitely belonged to Him and that He alone had the right to say how they should be used. He reminded me that Christ lived in me, and that if I would believe this and "reckon" myself "dead indeed" He would take over and give the "soft answer" (Proverbs 15:1) that turns away wrath. By the time the soft answer was given, that sister was both surprised and ashamed, and remained one of our very good friends.

You will find in everyday home life many opportunities to yield to Christ in this very definite way. Sister Wellard and I have been married over twenty years, and although we have not yet had our first quarrel there have been numbers of times when we have sorely tried one another. There was one time

when I was very angry and felt justified in letting her know it.

My sister-in-law, a missionary, brought a very fine English teapot to me from India. I enjoy a good cup of tea, and I prized the teapot very highly for sentimental reasons as well.

One day as my wife was putting the finishing touches to the dinner, the teapot crashed to the floor in a hundred pieces. As I looked at the remains of my beautiful teapot, scattered all over the floor, a multitude of fitting rebukes flooded my mind, and I felt that this was one time when I would be justified in saying something.

Then Christ whispered to me, "She is hurt already. Why wound her more? You will only break your fellowship. Is the teapot worth that much?"

I said, "Lord, our unbroken fellowship is worth more than a thousand teapots." Tears flooded her eyes when she heard me say, "Never mind, Dear, we can always get another teapot." And we did.

Do you see what I mean? Instead of saying the things self wants to say, we should yield this mind and these lips to Christ, to whom they belong, and let Him use them to say the things He would say. In this way we die to self and let Christ live in and through us.

THE VICTORY BEANS

This message would not be complete

without the heart-warming testimony of Jeanette E Marclay. At one time during her Bible school days her work was to supervise the cooking. One Saturday noon, in a hurry to get the dinner on the table on time, she said to her helper, "You dish the beans, and I'll dish the other things." Though small and frail in body, the other girl did not wait for help, but hurried to the stove, lifted the heavy pot of red kidney beans, and started to carry them across the kitchen to the table.

She had gone only half way across the room when suddenly there was a crash and a splash! Miss Marclay rushed to help her, but it was too late. The beans were spilled over the floor. The girls looked in dismay at the beans and then at each other. The helper was frightened.

Quick to speak, Sister Marclay was going to open her mouth in anger and give her a good scolding for her carelessness, when she saw on the wall the text, "The love of Christ constraineth us." Immediately she said, "Lord, what does 'constrain' mean?"

Quicker than a flash of lightning came the answer—clear, distinct, real, "The love of Christ will *hold you together* in a time like this."

The truth of this was certainly proved just then. In her wonder at the reality of knowing that Christ was holding her, Sister Marclay caught hold of her worker and told her what God

had said. She seized her, and together they danced around the beans and had a few minutes of real exultation of spirit because of the victory God had just given.

Then the dinner came to mind and she cried, "But dear, the beans. What shall we do?" Since the floor had just been scrubbed they decided to pick them up. They washed them thoroughly under the faucet, seasoned them afresh, poured a good cream sauce over them, and prayed, "Lord, make these beans extra good."

In the dining room, after dinner was served, several persons said to the cook, "What made the beans so good today?" Her answer was one of triumph in Christ Jesus, "They are victory beans."

When Sister Marclay went to her room a little later, she opened the concordance to see what the word "constraineth" really meant. The definition read, "To hold together."

This is what it means when the Scriptures say, "Count yourselves also to be dead unto sin, but alive unto God in Christ Jesus" (Romans 6:11, *Montgomery*).

Someone will say, "Isn't this a rather hard road?" Oh, no, not when you think of the eternal reward. The reward to the overcomers is to rule and reign with Christ (Revelation 3:21), and God's way of overcoming is through sentencing self to death. ◀◀

Storing Blood in Switzerland

BY E. R. ANDERSON

IT HAS RECENTLY BEEN REVEALED that the Swiss Army is engaging in a large project of blood storage against the day of possible war. Two underground laboratories have been designed for the task of processing, storing and distributing blood.

The first of these, constructed under 100 feet of rock, shielded against the effect of nuclear blasts, and located in the Bernese Oberland, is already in the stage of producing plasma. The other, situated in a small village in the Uri mountain canton, is expected to be placed into operation later this year.

Blood... there is an "old-fashioned" air to the word which modernity can-

not dismiss. Blood is still needed, still irreplaceable; a fact to be seriously considered, forming a message by itself. We are witnessing a vaunted "modern" approach to all manner of systems and programs in this day. But somewhere along the line, there comes a reminder to drive back to timeless basics. In this matter of war, there has been much in the way of change... one would not care to call it "advancement"! There are newer and deadlier weapons, methods, and results; yet the old call for blood... blood... blood... continues to be heard. Newer methods, but no substitute for blood!

One of the oldest books in the world

carries a line of vital dispatch: "For the life of the flesh is in the blood" (Leviticus 17:11)—and no progress can push away the pronouncement, "For it is the life of all flesh" (v. 14). Lifting that to the highest level, one is reminded of the Great War against sin and unrighteousness, and the basic truth that "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7).

There is but one place for modern man with all his modern miseries to head for—"the place... called Calvary" (Luke 23:33), and they who go there shall come back in triumph. The Unchanging One (Hebrews 13:8) alone can supply all our needs, and one comes with increasing understanding to link himself the more closely with Christ alone for meeting the issues.

—Copr. ERA, 1957



THIS PRESENT WORLD

Catholics Warned Against Billy Graham

In an obvious attempt to keep Roman Catholics from attending the Billy Graham Evangelistic Crusade now in progress in New York City, the director of the National Catholic Welfare Conference bureau of information has declared that the evangelist is "a danger to the faith of all Catholics who listen to him." He made the statement in an article, "Part Way to God Via Billy Graham."

The Catholic clergyman warned members of his faith against attending the crusade, reading Billy Graham's published works, or listening to his radio and TV broadcasts. He himself admitted he issued the warning when it was estimated that Catholic attendance at the New York rally would be in the five-figure bracket.

The priest lauded Mr. Graham as a "man of prayer, humble, dedicated, and devout." He said that both clerical and lay Catholics might "well imitate Billy's dedication, zeal, and organization in his preaching of Christianity." But he declared that the evangelist's "false" and "incomplete" teachings made it wrong for Catholics to listen to him.

Florida Rules Against Free Rides for Parochial Students

Transporting parochial school pupils in county school buses is illegal under Florida statutes, the Nassau County school board was told by the State Department of Education. The ruling will affect the long-standing local practice of hauling students to parochial schools in public school buses. Such a practice is held by many to be a violation of the principle of separation of church and state and an indirect government subsidy to a religious organization.

World Jewish Population Near 12 Million

The *American Jewish Year Book* states that the world's Jewish population is now 11,900,000. About half of these live in North and South America; more than a fourth in Europe. Asia has more than 1,750,000 Jews, while there are 600,000 in Africa and 58,000 in Australia and New Zealand. The Jewish population of the U.S. is listed as 5,200,000.

Samaritans Hold Traditional Passover Rites

Samaritans from Israel crossed into Jordan to join other members of the almost extinct ancient sect in its traditional Passover sacrificial rites on Mount Gerizim. The Samaritans, who claim descent from the Ten Tribes of Israel and who profess to follow the orthodox religion of Moses, make an annual pilgrimage on the eve of the Passover to their ancient shrines on the summit overlooking Nablus, the Biblical town of Shechem. There, at sundown, the sect's high priests sacrifice seven white lambs in accordance with Old Testament ritual. Prepared in ovens on the spot, the meat is distributed to the assembled pilgrims at the stroke of midnight. Only 150 to 200 Samaritans remain in the world, most of them living at Nablus, and the rest around Jaffa in Israel.

First Protestant Services Held in Eilat, Israel

The first Protestant service ever held in Israel's Red Sea port of Eilat was conducted on Palm Sunday by a chaplain of the Scandinavian Seaman's Mission in Haifa. He flew to Eilat to minister to scores of Christian sailors whose vessels were unloading there.

Says Congregational Singing Indicates Spiritual Status

Congregational singing is becoming a lost art among Methodists, a long-time professor of church music warned. Dr. James R. Houghton, at a meeting to plan the 250th birthday celebration of Charles Wesley, noted Methodist hymn-writer, observed: "A church that sings is on fire spiritually. A church that doesn't sing is dead or dying."

Clergy Housing Allowance Tax Exempt in New York

New York Governor Averill Harriman has signed a bill that permits a clergyman to deduct for tax purposes a cash allowance received for housing as part of his salary. Previously clergymen have been permitted to deduct the rental value of homes furnished them from gross income, but a cash allowance was considered taxable.

Bans "Tie-in Sales" of Objectionable Periodicals

Church leaders applauded the action of Minnesota Governor Orville Freeman in signing into law a bill prohibiting "tie-in sales" by which distributors of magazines forced retailers to buy objectionable material in order to get legitimate publications. The bill is specifically aimed at obscene matter.

\$414 Per Family for Liquor, Tobacco

According to the 1957 *Southern Baptist Handbook*, the annual alcoholic beverage and tobacco expenditure for families with an income between \$5,000 and \$7,500 averages \$414 per family. Think of the good this wasted money could do if it were given to the service of the Lord.

Spend Twice as Much for Tobacco as Hospital Care

Americans annually spend twice as much on tobacco as they do on hospital care, according to the *Survey Bulletin*. They spend \$5.3 billion a year on tobacco and \$2.6 billion on hospitals.

Picket Lines Discourage Patronage of Bars

A prominent Negro minister in Philadelphia has organized members of his congregation to form picket lines to discourage patronage of the many taprooms near the church. Dr. E. Luther Cunningham, pastor of St. Paul's Baptist Church, said the "neighborhood is drowning in a sea of liquor. We have to awaken the residents to the fact that they are becoming a prey to the mushrooming taprooms." Some twenty men from his church formed the pavement picket parade, bearing such signs as "Why spend your food and rent money on whiskey?" "Whiskey and character don't mix." "Think of your children."

Movies, Liquor, and Aspirin Tablets

Americans spent more than \$1,250,000,000 on motion-picture entertainment in 1956, reports the Southern Baptist Survey Bulletin; an increase of \$267 million over 1953.

Liquor consumption has been reported as more than 215 million gallons during 1956. This amounts to a consumption of 1.29 gallons for every man, woman, and child in the U.S. and is a gain of 7.8 per cent over 1955. To realize this gain liquor interests spent \$27,600,000 in magazine advertising alone during the year—advertising which the brewers piously claim is not designed to gain new customers but is merely to help them get their share of the market!

And headaches, some of which result from the eyestrain at the movies and the after-effects of alcoholic beverages, and other aches caused Americans to consume 12 billion aspirin tablets last year, the equivalent of 6,000 tons of the drug, and an average of over 70 tablets during the year for every person in the U.S.

Defeat Bill to Hike Drinking Age in New York

A bill to raise New York's minimum drinking age to 21 has been killed in the state legislature for the third year in succession.

Legal liquor for 18-year-olds in New York has caused difficulty with neighboring states, where the minimum age is 21. Teen-agers from surrounding states flock to New York, get their liquor, and head for home. The result has been an increasing number of traffic accidents and other delinquency problems. Governors, legislatures, and police

officials of neighboring states have been vocal in asking the New York legislature to do something about the problem. New Yorkers have spoken out in favor of the bill, too, including the New York State Police Chiefs Association, the State Association of Magistrates, New York City Mayor Robert Wagner, state PTA groups and numerous other civic leaders and public officials.

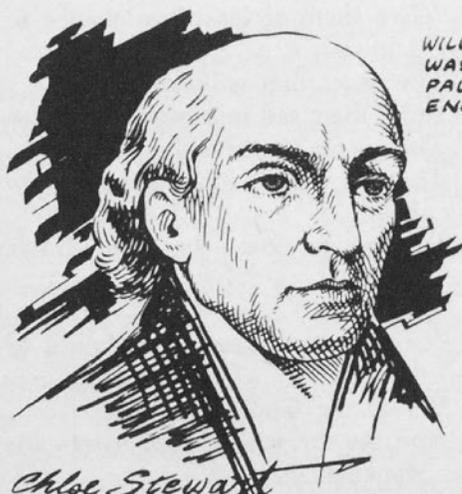
The sponsor of the bill reported that two-thirds of the legislators favor the bill, "but they have been unable to vote for it because it never comes out of committee." However, many saw the defeat as a foregone conclusion. Moaned New Jersey's Union County traffic coordinator, William J. Cahille: "There's too big a lobby on the part of New York State liquor dealers."

Another Country Links With the Vatican

Ethiopia and the Vatican have agreed to establish diplomatic relations. This will bring to 48 the number of States having diplomatic relations with the Papacy.

Vice President Richard Nixon, back from his tour of Africa and Europe, was asked whether his visit with the Pope meant that diplomatic relations would eventually be resumed between the U.S. and the Vatican. He answered, "I don't know." Mr. Nixon is a Quaker.

Catholics, headed by the Knights of Columbus, are openly agitating for such relations. Most Protestants are bitterly opposed, pointing out that it would be just as logical for the U.S. to appoint an Ambassador to each of the hundreds of denominations existing in the world.



WILLIAM CAREY WAS BORN AT PAULERSPURY ENGLAND, 1761



William CAREY
AT 17, HE BECAME A COBBLER APPRENTICE.



AT THE AGE OF NINETEEN, HE MARRIED DOROTHY PLACKETT. HE JOINED THE BAPTIST SECT & BEGAN TO PREACH.

HE MASTERED THE LATIN, GREEK, HEBREW, FRENCH, DUTCH, BENGALI, MAHRA AND SANSKRIT LANGUAGES.

COOK'S BOOK **VOYAGES AROUND THE WORLD** HELPED TO INFLUENCE HIS CARRYING THE GOSPEL TO **INDIA**

HIS MISSIONARY TREATISE IS STILL KNOWN TODAY



HIS GREAT PIONEER WORK IN INDIA, ESPECIALLY IN THE FIELD OF TRANSLATION, OPENED THE WAY FOR THE SPREAD OF THE WORD IN THAT NEEDFUL LAND.

IT WAS SEVEN YEARS BEFORE CAREY & HIS COMPANIONS WON A CONVERT



DURING HIS 41 YEARS IN INDIA, HE SUPERVISED THE TRANSLATION OF THE SCRIPTURES, IN WHOLE OR IN PART, INTO 35 LANGUAGES AND DIALECTS.

Biographical SKETCHES

18th & 19th Centuries

'Operation Heartache'

Starvation—disease—deepest human suffering, are all a part of this tragic story.

BY LETTIE LEWIS

NESTLED AMONG THE PALM TREES IN the isolated jungles of Liberia, West Africa is New Hope Town. If you fly in our Speed-the-Light plane from Cape Palmas, you will note, after about twenty-five minutes, a clearing in which are many houses and where from seven to eight hundred people live. This is the town.

During my two terms as missionary nurse working among the lepers, I have witnessed things which confused and overwhelmed me. On one hand I have seen revival fires burning and many souls saved. I have thrilled as many believers have been filled with the Spirit. I have known sick, leprous bodies to be healed by the power of God. I have also witnessed earnest, consecrated national workers crying to God for help in their work; for guidance and strength. Then, too, I have seen school children eagerly studying the Word of God under adverse circumstances.

On the other hand, I have known Christians to be desperately hungry for material food and scores of heathen starving and dying from want of food. The natives have but one meal a day during the season of want, and many eat only every other day. Malnutrition stalks in Liberia. This brings sickness, disease, suffering, and heartache.

One day as I was examining slides in the microscope I glanced up from my work and saw, through the window of the laboratory, a woman crawling up the pathway on hands and knees. She was in a desperate state and was trying to reach a place of refuge. She was the most dejected, starved, filthy piece of humanity I believe I have ever seen. She had been on her journey for about two months. Except for a small loin cloth she was naked. Her hair was matted and filled with vermin. Her knees and hands were covered with oozing, putrifying sores. Callouses were on her hands because she had had to crawl

most of the way. This poor creature, Yonmady Sunday, needed physical healing, but even more she needed the light of salvation—a Saviour who would care for her soul.

We took the woman into the colony, bathed her, dressed her hair, and gave her a clean dress. Tears streamed down her face. She humbly took us by the feet and in her native tongue said, "I thank you!"

Her horrible ulcers were cleansed and treated, and I heard a groan from my clinic man. The bones of both her knees and feet were exposed.

How could she live in such a condition! We knew we must work fast to reach her soul for God, and at every opportunity we talked the "sin palaver" to her and told of her need of a loving Saviour. Missionaries and native workers visited her in the room we provided for her. Piercing eyes followed every move that was made by them. Then one day when the missionary went to read God's Word to her, she raised herself from her mat on the floor and said, "Ma, I understand now. I want this Jesus!"

What a glorious prayer meeting was held in the little, smoked-filled hut. Copious showers of heavenly blessings filled the place and a new name was written in the Lamb's Book of Life.

Yonmady Sunday lived but two short weeks after this. Another heathen soul had been redeemed; and now, a child of God, she was enjoying her heavenly home because your substitutes had left home and had taken the "Good News" to the lepers.

Surgical work performed on diseased bodies or cleansing operations of digging away putrifying flesh is not the most important work here, but the operation performed by the Spirit of God on the human heart is the all-important matter. Does working among the lepers pay? Yes, we who work with them

know it does. Perhaps not in dollars and cents, but in souls for eternity!

A great missionary worker has said, "If you cannot go you must send a substitute." We are your substitutes to this needy field. We need your help both in prayer and in material help. May the Lord speak to your hearts to come to our rescue and provide essential funds for our (and your) work! Send all contributions to Noel Perkin, 434 West Pacific St., Springfield 1, Mo., designated "Lettie Lewis—for Leper Work."

"Give them at least one chance to hear,
Groping in heathen night,
Eternity perchance so near,
And no harbor home in sight.
Tell them how loving is His call
God's 'whosoever' means them all.

"Give them at least one chance to see,
They who have been so blind.
In any circumstance He will be
Loving and true and kind.
Long have they hoped for one like
Him,
One who will heal the eyes grown
dim.

"Give them at least one chance to know
The peace that will not depart;
In all their sad mischance will flow
The oil for the breaking heart.
They've waited long this news to hear,
We are so slow—the night draws
near.

"Give them at least one chance to bow
Before the God of heaven,
And see the white-robed saints advancing,
Singing of sins forgiven.
When at the judgment bar you stand
Will there be blood stains on your
hands?

"Give them at least one chance to live,
Give them at least one chance."

—by Beatrice Bush Bixler

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



An interpreter assists Mark Buntain

camp meeting with the huge tent, a large dining hall, and twenty-three dormitory tents alongside. From the very first meeting the Spirit of the Lord was manifest. Brother Phillip from South India was the morning speaker and Brother Mark Buntain spoke in the evening. Both preached in English and it was interpreted into Hindi. Those of us who understood both languages received a double blessing. Every evening many came forward for salvation, and several were healed as prayer was offered for the sick.

Perhaps it was only natural that in an atmosphere like this a closer fellowship should evolve. There are about twenty thousand Pentecostal believers in India, of which about five thousand are in the Assemblies of God.

plan another convention next year. I believe it is of God!

Now the last of the preachers have left for home, taking with them a new zeal and a fresh anointing to the far corners of North India. The tents have been struck and the ground cleared. Our expenses were more than \$1500 but it has all been met by our Indian church. We are continuing meetings in the local churches so that those who have been saved may find a church home.

CHURCH PARTICIPATION IN MISSIONARY GIVING

March, 1957

	Total Churches	Participating Churches	Participation Percentage
1. N. Dakota	50	45	90%
2. Nebraska	84	74	88%
3. Ohio	175	150	86%
4. Wis.-N. Mich.	135	113	84%
5. Montana	67	56	84%
6. New Jersey	97	81	84%
7. Oregon	195	162	83%
8. S. Dakota	48	39	81%
9. N. Carolina	71	57	80%
10. New England	105	84	80%
11. Northwest	269	213	79%
12. Kansas	167	132	79%
13. Potomac	166	131	79%
14. Illinois	204	159	78%
15. New York	156	121	78%
16. Rocky Mtn.	125	96	77%
17. West Central	219	166	76%
18. Minnesota	147	110	75%
19. Michigan	176	131	74%
20. Eastern	261	192	74%
21. S. Missouri	327	239	73%
22. S. Florida	160	108	68%
23. Tennessee	93	62	67%
24. Wyoming	36	24	67%
25. Louisiana	155	103	66%
26. N. Calif.-Nev.	335	220	66%
27. S. Calif.	367	235	64%
28. S. Idaho	57	36	63%
29. Arizona	81	50	62%
30. S. Texas	258	159	62%
31. W. Texas	128	77	60%
32. Georgia	129	77	60%
33. Alabama	251	149	59%
34. Indiana	154	90	58%
35. New Mexico	77	42	55%
36. W. Florida	137	73	53%
37. Oklahoma	493	259	53%
38. N. Texas	508	254	50%
39. Appalachian	75	35	47%
40. Kentucky	65	28	43%
41. Arkansas	451	183	41%
42. Mississippi	88	35	40%
43. S. Carolina	54	19	35%

Pentecostal Fellowship in India

BY ANDREW McDEARMID

THE CITY OF LUCKNOW HAS BEEN stirred! We have just had the greatest gathering of Pentecostal workers that North India has ever seen. Some months ago it was decided that the two churches here in Lucknow should plan an inter-fellowship Pentecostal convention. We went to work and chose a seven-man committee to rent a park right in the center of the city, arrange for a tent to seat a thousand, and to provide catering arrangements. It was a huge job, but worth it all.

Over 365 ministers came from outside the area, and the tent was packed night after night with people from the city. It looked like an old-fashioned

In addition to our church, there are the Pentecostal Holiness, Swedish Pentecostal, Norwegian Pentecostal, Swedish Pentecostal Baptist, and a host of independent assemblies which have been started by Spirit-filled men who have caught a vision and launched out. To many of these men the word *constitution* is unthinkable as they believe in no organization above the local church. However, in our afternoon workers meetings the cry was heard again and again for a closer fellowship. Finally a "Basis of Fellowship" was adopted instead of a constitution, and a committee of seven men representing all groups was chosen. These men will



There was a real camp-meeting atmosphere



Andrew McDearmid directed the singing

Well-Known Figure Passes

The leaders of the Pentecostal Churches in Hungary announce with sorrow the departure from this life of their president, Joseph Tomi, but rejoice in his promotion to higher service. Brother Tomi was beloved of all, a faithful, tireless worker and a strong warrior for the Lord. He passed away February 25 of this year.

Our Indian Work Is Forging Ahead

Thanks to the many friends interested in Missions among the Indians

BY J. K. GRESSETT

Arizona District Superintendent

Just about two years ago the National Home Missions Department saw fit to leave the supervision of the Indian work in Arizona to the Arizona District, while they continued the promotional part of the work. As this happened just after our district convention, the superintendent felt very keenly the responsibility for the welfare of over thirty workers scattered over large reservations—some in remote places, and some without regular support. We immediately adopted the policy that no worker would be appointed to Indian work on a reservation without the promise of fair support by friends or churches who were interested in the workers and the Indian work. This has proved to be a real blessing to the work and workers in every way.

Every Women's Missionary Council group in the State has adopted an Indian missionary couple and station. They call them all in before Christmas and have a grand missionary rally, and at this time they distribute tons of food, provisions, and gifts among the Indian missionaries. When this party is over it is really difficult for a bystander to determine who is the happier,



Part of the Indian congregation at Hogansburg, New York, with Pastor and Mrs. Andrew Maracle, extreme left, and George Effman, extreme right.

the WMC groups or the Indian workers who receive the gifts.

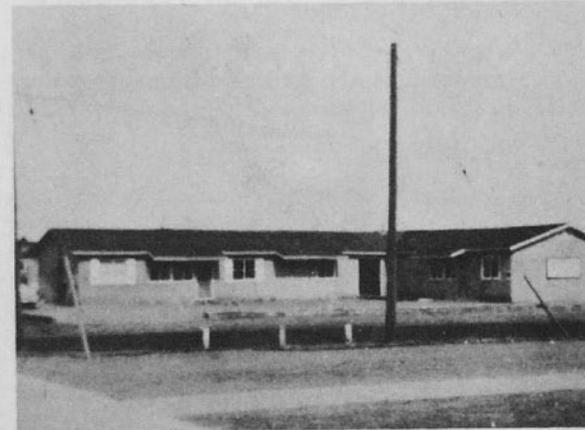
As District Superintendent, and on behalf of the officials and the entire district, I wish to thank the many churches and districts who have sent us several of these fine workers and have been faithful to support them as they labor in this needy field. This is not an appeal, though there are many needs yet. This is a sincere "thank you" for help already extended to us. We pray the Lord to richly bless all who have had a part in it.

May I encourage you by citing some specific cases of help in the Indian work. The workers in Winslow (Sisters Bonnie White and June Pearson from the Oregon District) were paying \$35.00 per month rent for an old house. Then the government gave us a 110 foot barracks building, and with the \$800.00 that you good friends have sent, these workers have the auditorium, Sunday School rooms, and living quarters, as shown in the accompanying picture. It is all plastered, but needs some more finishing inside and painting outside. The \$800.00, received through the Home Missions Department, paid for moving the building and improving it to the point where they could have services in it; it also provided the workers a place to live. Surely these are miracles from the Lord. Recently we dedicated this building, with over two hundred Indians at the service. Several have been saved and filled with the Spirit.

At present there are sixteen fairly attractive church buildings in our Arizona Indian work. Ten of these

have been built in the past two years, and all are practically clear of debt. The new churches include Tucson, Cibecue, Cedar Creek, Canyon Day, Indian Wells, Ajo, Winslow, and Casa Blanca.

Last year Brother Slape, a Christian builder from Idaho and Oregon, was impressed of the Lord about Indian Wells. He did not even know where such a place was. About this same time the workers, Helen Burgess and Arlene Wilkins, of Washington District (fifty miles out on the Navajo Reservation at Indian Wells) were given five acres of land by an individual. Brother Slape heard about this through friends. He brought his truck, house trailer, and family, and stayed two months, donating time and labor. Practically alone, Brother Slape built a large, attractive, concrete block building, which is meeting a real need. Many of the Indians come for miles in their wagons on Saturday and camp,



Indian Assembly at Winslow, Arizona, located directly across the street from an Indian boarding school.

staying for Sunday services at Indian Wells. At the present time Sister Alta Washburn of Phoenix is working toward having a training center for native workers. The accompanying photo shows the large building ready for the second story. With the government hospital and schools in Phoenix, all tribes gather here; many have been saved, and some feel called of the Lord to work among their people. This training center can and may be a great help in the future.

A few years ago I stood at the door of our Whiteriver Church on the Fort Apache Reservation and counted one hundred and one Indians get off a sixty-passenger bus. I asked where they came from and was told they were from Canyon Day, six miles down the Canyon. It was a joyous day when the decision was made to build a church at Canyon Day and save the overloaded springs on the bus. The good friends of Brother and Sister Robert Oakes in Ohio and Illinois and the First Assembly in Taft, California (along with some help from the Indian Building Fund) just about paid for the church at Canyon Day.

After one well was drilled on an Indian mission station at a cost of over \$1,000.00, plus the cost of pipe, pump, and tank, we decided something must be done. Brother Terry Smith and I bought a complete well-drilling rig on a truck for less than half the cost of that one well. We operate the drill ourselves, donating our work and hoping that the actual cost can be met by help to the missionaries. They have promised to do all they could. The drill is now in operation at Casa Blanca on the Gila River Reservation. Three other stations are waiting their



The local Bible Training School building in connection with the Indian Assembly at Phoenix, Arizona.

turn—Cibecue, Indian Wells, and Sells.

Again may I thank every friend who has responded to the call of the Home Missions Department and supported the work in helping us get the buildings up. They really are meeting the need. God is visiting the Indian people in a great way. Please continue to pray with us and to give that this work may prosper for the glory of God.

* * *

John Bennett on the Fort Hall Reservation in Idaho writes: "The Lord has provided for us to have the church insulated and we have our heating system completely installed. We trust that our building will soon be finished, as we are handicapped for lack of Sunday School rooms..."

From New York State, J. R. Flower sends a word of appreciation for the help given on the Indian Assembly at Hogansburg on the Saint Regis Reservation. The New England, Eastern, and Potomac Districts have helped a great deal on this building, and additional help has come through the Indian Building Fund. The New York District supplied the furnace for the parsonage.

Eloise Jackson of Grants, New Mexico, wrote that they hoped to begin services in their new Indian church on Easter Sunday, although the building is still unfinished. She is grateful for the help received through the Indian Building Fund and from friends who have sent offerings.

The Luther Caytons, ministering to the Paiute Indians in the Yerington, Nevada area, write: "We do thank everyone who has sent in offerings for the building fund. Also we thank everyone who has contributed to our personal support. We could never stay on the field without their prayers and help... Although our building is not finished we are delighted with the recent progress..."

* * *

Your offerings for the Indian Building Fund have been and will continue to be a source of great blessing and a means of winning souls. More is needed in this fund.

HOME MISSIONS DEPARTMENT

434 W. Pacific Street
Springfield 1, Missouri

Heaven's Shepherd

(Continued from page five)

to recovery he learned how the Christians had saved his life. In gratitude he opened his heart, not only toward his human saviors from physical death, but also toward his divine Saviour who gave His lifeblood that he might have eternal life.

Will you not look up toward heaven from where you are languishing in your soul-sickness? The divine Physician is near you. If you will take His hand by faith you shall be healed, and the transfusion of His divine life will flow into your soul.

A TASTE OF HEAVEN'S JOY

Once a beggar roaming the street of a big city accosted a man and held out his hand for a dime. Suddenly he found himself embraced and heard the tender voice of his father exclaiming, "For years I have been searching for you, to give you all I possess, and here you ask me for only a dime!"

You, like the prodigal son, have been on a long journey to a far country, where you have suffered hunger and been living in misery. If you will return to your Father's house you will be invited to the banquet table and the privileged position of a son in the house of a rich Father. You will have the joy of finding, at last, congenial companionship and friendship.

But at the present you are in such a precarious place—on that slippery precipice of life's uncertainty—because you have strayed from God's way. You are like a sailor without rudder or compass on the sea of life, hastening toward that unknown "stopping-off place" between time and eternity. Stop, look, and listen a moment. Your Saviour's nail-pierced hand is reaching down toward you; He desires to take you up into heaven's eternal safety, to enjoy a life filled with unsearchable riches and boundless delight.

Will you let go that frantic grasp of yours with which your soul clings to a world that shall surely pass away, and permit the divine Saviour to draw you up to Himself and into heaven's peace, joy, and love? ◀ ◀

Forget Your Failures

and keep pressing on

BY MRS. OLIVE W. MUMERT

FAMILY LIFE IS THE ACID TEST OF Christian character, the battleground in the Christian life. It is in our home, with those who know us best, that we reveal our true selves and betray our spiritual problems. And it is in the home that we sometimes experience humiliating failure.

Failure! The very word carries a feeling of emptiness. Surely if one is overwhelmed by the consciousness of failure it will hinder his usefulness. Nothing could be more satisfying to Satan than to have the Christian brood and worry over past failures. God wills that we put all failures behind, profiting by the experience gained thereby, and press forward by faith, trusting in Jesus.

* * *

Jane found it hard to triumph over the persistent, petty temptations and annoyances of everyday home life. She tried so hard to be patient when the children quarreled over their chores, or tracked mud over the freshly washed floor, but her quick temper would flash out before she had time to restrain it. Little irritations, insignificant in themselves, would build up until they became mountainous, pressing in from every side. Feeling hemmed in and bowed down, she found that some innocent childish remark or prank would set her going, like a torch thrown into a barrel of gas.

Jane was at the end of her resources. What was the use of trying? She always failed; so why bother trying any more?

Then, when it seemed that she had reached the very depths of hopelessness, from somewhere came these words, "With God all things are possible.... Not I, but Christ liveth in me.... Watch and pray." Over and over they revolved in her mind, like a windmill turned by the wind.

Can it be, she thought, that I have been trying to live right in my own strength, instead of letting the Lord Jesus live in and through me? Humbly

she made a fresh start, dedicating herself anew to the Lord. "I can't," she said, "but God can."

* * *

Earl was converted during his childhood, but he rebelled against God because of sorrow which came into his life, and he backslid during his teens and early twenties. His life became a reproach to the name of the Lord Jesus Christ and a heartbreak to his loved ones.

Finally one day he came to the end of his own resources; and in his misery, like the prodigal son of the Bible, he returned to the Father.

When telling of his experiences he said, "I never lost the consciousness of the restraining power of the Holy Spirit during all those years, though I disobeyed His voice."

Now, Earl, having committed the past wasted years, with their mistakes and failures, to God, is going ahead by faith with his heart and life dedicated to the Lord. He is prayerfully active in the service of God, teaching in Sunday School and helping wherever he is needed.

* * *

It was a family problem that beset Minnie. She married a widower with three young children—two little boys just starting to school, and a girl of pre-school age. She realized at the time she was tackling a big problem, but resolved to do her best for these motherless children.

Now that the boys are away and the girl is preparing to leave, Minnie is aware of the fact that she has failed them in many ways. Her own three chil-

CODE MESSAGE FOR JUNIOR READERS

Here is an important message for you in a new code. The code is given at the left, and the message at the right. To read the message, simply fill in the letter that corresponds with the code sign, in the space provided.

CODE		MESSAGE
A — ○	N — ▽	○ ▽ B ○ △ △ — — — —
B — ▽	O — ⊥	▽ ⊥ 7 ▽ ▽, — — — —
C — ∅	P — □	W ⊥ O ▽ ▽ ⊥ ⊥ ^ ⊥ □
D — B	Q — ⊥	— — — — —
E — ⊥	R — □	∂ ⊥ ▽ ⊥ O △ △ — — — —
F — z	S — ▽	○ ▽ △ 7 ▽ — — — —
G — ⊙	T — ▽	□ □ O ∂ □, — — — —
H — ⊥	U — ▽	▽ ▽ △ 7 ⊥ ^ 7 ▽ ▽, — — — —
I — 7	V — ^	∂ ⊥ ▽ ⊥ O △ △ — — — —
J — ▽	W — M	□ 7 ∅ 7 ⊥ ^ ⊥ — — — —
K — ▽	X — ⊥	
L — △	Y — ∂	
M — ⊙	Z — 7	

To check your answer, look up Matthew 21:22.

dren are at school now, and in the quiet hours with them all away she stops to wonder if she will fail these also.

"Do you know what my trouble was?" she asked.

"Just what do you think it was?" I returned.

"I depended far too much upon my own understanding and knowledge," she said. "I know that if I had sought God's wisdom, He would have given me wisdom, and I would not have made the mistakes that I did."

"Then," I said, "you'll know better how to care for your other children."

"Yes," she said thoughtfully, "I know, all right, if only I will remember to ask for that wisdom when the need arises. I need wisdom every step of the way, but the very times when there is a special need are usually the times when I forget to take time to seek wisdom."

She went on: "Because I have failed in the past doesn't mean that I should quit now and give up trying. I can do better if I remember to seek the Lord. I need to make time for regular prayer seasons."

There comes a time in the life of each of us when we face failure and are overwhelmed by it. It is then that we must look to God for strength and courage to go on for Him.

At that time, when we have made peace with God, we need to take the stand that Paul expressed in Philippians 3:13, 14—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." ◀◀



Our Family Altar

Monday, May 27

Read: John 10:1-18

Learn: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

For the Parent: From this passage point out the characteristics of the Good Shepherd. Stress that there are two different similes used here: Jesus is the Door of the sheepfold—the only way of salvation; He is also the Good Shepherd, guarding and caring for His sheep.

Question Time: What is the practical application of verse 5? Who is the door of the sheepfold? (v. 7) Who is the Good Shepherd? (v. 11) Why? (v. 11)

Tuesday, May 28

Read: John 10:19-42

Learn: "My sheep know my voice, and I know them, and they follow me" (v. 27).

For the Parent: Review yesterday's lesson on the Good Shepherd. Then point out (1) there was division among the Jews over the claims of Jesus; (2) Jesus claimed equality with God, v. 30; (3) the unbelieving Jews were not His sheep, so they did not recognize the voice of the Good Shepherd; (4) if we are His sheep, we will do His commands.

Question Time: Did all the Jews believe in Jesus? (v. 19) How did Jesus answer the Jews' question about whether He was the Messiah? (vv. 25-30)

Wednesday, May 29

Read: Psalm 36

Learn: "With thee is the fountain of life: in thy light shall we see light" (Psa. 36:9).

For the Parent: From this psalm point out (1) the folly of the wicked, vv. 1-4; (2) the characteristics of our God—mercy, faithfulness, righteousness, lovingkindness, (3) those who trust in God find Him the source of all good things.

Question Time: What are the characteristics of God mentioned in this psalm? (vv. 5-7) Why can we put our trust in God? (v. 7) Who is the Source of life? (v. 9) How do we obtain light? (v. 9) To what is God's righteousness likened? (v. 6)

Thursday, May 30

Read: Acts 16:16-34

Learn: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

For the Parent: (Additional material on "Paul and Silas in Tribulation" will be found on Sunday's Lesson page.) From this account point out (1) why Paul and Silas were thrown in jail, vv. 16-24; (2) what they did in jail, v. 25; (3) what God did for them, v. 26; (4) the blessing that resulted from their tribulation, vv. 27-34.

Question Time: Why were Paul and Silas in jail? (vv. 16-24) How did they get out? (v. 26) What happened to the jailer?

Friday, May 31

Read: Mark 9:14-27 (Sunday's Lesson for Juniors)

Learn: "I am the Lord that healeth thee" (Ex. 15:26).

For the Parent: This lesson emphasizes that Jesus is the great Healer; there is no case too hard for Him. Review the story of the healing of this boy, showing why the disciples were unable to help him. Discuss Jesus' statement in verse 23.

Question Time: What was wrong with the boy in this lesson? (vv. 17, 18) Why couldn't the disciples help him? (vv. 28, 29) What did Jesus say would be true of the persons who could believe? (v. 23) How do we know Jesus heals today?

Saturday, June 1

Read: Exodus 24:12-18; 32:1-20 (Sunday's Lesson for Primaries)

Learn: "I will punish the world for their evil" (Isa. 13:11).

For the Parent: God called Moses up into a mountain to give him the Law. While Moses was there communing with God, the children of Israel (1) made a golden calf; (2) worshiped it as a god. Point out the punishment for their sin.

Question Time: Why did the Israelites want Aaron to make gods for them? (32:1) What was God's reaction to the golden calf? (32:7-14) How were the people punished for their sin against God? (32:20)

PLAN TO ATTEND



the 27th

GENERAL COUNCIL of the ASSEMBLIES OF GOD

August 28-September 3
Cleveland, Ohio

Housing forms for reservations may be secured by sending a stamped self-addressed envelope to:

Howard R. Davidson
18408 Hiller Avenue
Cleveland 19, Ohio

Beverage Alcohol

SCOURGE OF THE AGES

BY C. AUBREY HEARN



THROUGH THE AGES BEVERAGE alcohol has been a scourge, a curse, an enemy of mankind. Gladstone said, "The ravages of drink are greater than those of war, pestilence, and famine combined." Burke declared that the scourges of modern civilization are venereal disease, cancer, tuberculosis, and alcoholism.

Thomas Jefferson called Napoleon the greatest of the destroyers of the human race. He was wrong. Napoleon's career as a destroyer was fairly brief in the long span of history. The destructiveness of alcohol continues unabated.

That beverage alcohol is often unrecognized as a scourge is due (1) to social custom which popularizes drinking, (2) to drinking propaganda which is attractively designed, highly financed, and cleverly deceptive, and (3) to widespread ignorance concerning the true nature of alcoholic beverages.

That beverage alcohol is today more than ever a scourge is borne out by many incontrovertible facts.

► 1. The liquor traffic wastes untold human and material resources.

In 1955 the people of the United States spent \$10,090,000,000 for alcoholic beverages. This was \$1,151,826 an hour for every hour of the year.

One edition of a San Francisco newspaper reported the death by burning

of five children while their parents were at a tavern, and of two children who died in a fire set by their father who in an alcoholic daze dropped a cigarette on the couch.

Dr. E. M. Jellinek estimates that alcoholism costs the United States \$3,000,000,000 a year. "In waste of human life, of happiness, in disruption of the family and society, in economic values, we have a challenge to face and master before it masters us," he declared.

Solomon said, "The drunkard and the glutton shall come to poverty" (Prov. 23:21). All drinking leads to deterioration of human and material resources.

► 2. Liquor-bred accidents leave our highways strewn with blood.

In 1955 there were approximately 38,500 deaths on the highways of the United States, an average of 105 per day. Over 1,350,000 people were injured. The total economic loss from these accidents was estimated by the National Safety Council to be \$4,400,000,000. The carnage on America's highways goes relentlessly on despite efforts to reduce the number of accidents.

All traffic experts admit that alcohol is responsible for a large number of these accidents. Estimates vary as to the percentage of accidents due to drinking. The National Safety Council says

that in twenty-five per cent of the accidents involving a fatality, a driver or a pedestrian has been drinking.

Often when liquor figures in an accident it is the sober ones who die. *The Saturday Evening Post* reports a typical case. The drunken driver of a twenty-ton truck was weaving all over the road. Driving at a high speed, he collided with a light pickup truck containing a father, his son, and two nephews on a fishing trip. The father and one of the boys were killed, and the other two boys were badly injured. The truck driver was convicted of reckless homicide, lost his license for a year, paid a \$400 fine, and drew a one-to-five-year prison sentence which was later suspended.

The lives of all our citizens are endangered as long as the unholy alliance between drinking and driving continues.

► 3. Liquor masquerades under false colors.

Liquor advertisements are notable for their untruthfulness. Fabulous sums are spent to delude, to deceive, and to degrade. These highly colored, attractively designed advertisements try to make liquor drinking appear glamorous. Such advertisements do not show the ill health, the injury to home life, the deaths due to alcohol-caused highway accidents, the great waste of money, and the misery caused by the drinking

of alcoholic beverages. The liquor ads invariably show well dressed, attractive people in elegant or comfortable surroundings. The Skid Rows, the Boweries, the flop houses, the "Lost Week Ends," and the dead-end drinkers are purposely omitted from the liquor advertisements.

Francis T. Chambers, Jr., in *Ladies' Home Journal*, said: "One never saw a liquor advertisement with a well-dressed man being carried out of his club, feet foremost."

Liquor advertisements must be unmasked, their hypocrisy recognized, and the true nature of alcohol as a scourge of mankind revealed.

►4. Alcoholism is public health problem number one.

It has been estimated by competent authorities that there now over 4,589,000 alcoholics in the United States. Dr. D. P. Rotman affirms that "any statistical statement concerning the size of the problem of alcoholism cannot help but be an understatement." Dr. Bleuler declared: "There is no other avoidable disease that brings so much misery to civilized people."

Who but an alcoholic can describe the torture that an alcoholic addict experiences? John B. Gough tells in his autobiography how helpless he was: "I was now the slave of a habit which had become completely my master, and which had fastened its remorseless fangs in my very vitals." He often contemplated suicide. Writing of the degraded state into which he had fallen, he says: "Wan cheeks and hollow eyes, feeble limbs and almost powerless hands, plainly enough indicated that between me and death there had been but a step; and those who passed me might say as was said of Dante, when he passed through the streets of Florence: 'There's the man that has been in hell.'"

Alcoholism is now considered America's number one public health problem not being systematically attacked.

►5. Liquor is an accomplice of crime.

Judge Joseph T. Zottoli, of Boston, made an exhaustive study of the relation between alcoholism and crime in Massachusetts. He concluded that ninety per cent of the adult population in prisons in Massachusetts to which prisoners are sent for misdemeanors are there because of offenses caused by drunkenness, and that about fifty per cent of persons receiving sentences to felony institutions committed offenses

Ten Reasons Why I Drink . . .

1. It makes my children respect me.
2. My wife loves my whiskey breath and beer-bleary eyes.
3. Drunkards and saloon-keepers make the best citizens.
4. It helps me win the safe-driving award.
5. I love to vomit.
6. I want to encourage juvenile delinquency.
7. It helps me think more clearly.
8. It's my way of saving money.
9. I hope to live in a "flop house" on Skid Row.
10. It's my way of obeying God, who says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Proverbs 20:1).

—*Courtesy Dunlap Realtors, Philadelphia*

related to drinking.

Federal Judge E. Y. Webb, of Shelby, North Carolina, said: "About seventy-five per cent of the criminal cases tried in my court have involved liquor. Liquor is our country's Enemy Number One—the devil's best friend, and God's worst enemy."

Dr. Auguste Forel, of Switzerland, declared: "In all countries where the alcoholic habit reigns, it accounts for from half to three quarters of the crimes, a great share of suicides, of mental disorders, of deaths, of diseases generally, of poverty, of vulgar depravity, of sexual excesses and venereal diseases, and of dissolution of families."

►6. Liquor is the handmaiden of prostitution.

Liquor is the cause or active ally of every enemy of society, particularly prostitution. Dr. Robert S. Carroll, who specialized in the treatment of alcoholics, said: "The crime against womanhood, the recruiting of unrecorded millions each year into the ranks of the life of shame, goes on with alcohol the chief aid of the procurer."

Dr. William Healy declared: "The effect of a little wine or beer upon an adolescent girl in breaking down her normal social and moral inhibitions is notorious. The effect is produced by premeditation of companions of both sexes who desire to lower the intended victim's level of behavior. Many well-

founded social studies of the connection between drinking in dance halls and saloons, and beginning prostitution, are now available."

Again, Dr. Auguste Forel is quoted: "The role of alcohol in prostitution, of which it is the principal support, is not properly realized. In its most brutal and ignoble forms, prostitution would be impossible without it. It is by alcohol orgies that most girls are seduced, and by chronic alcoholism that they are maintained in that state of stupefaction."

►7. Liquor is a destroyer of government.

The liquor business is lawless and irresponsible. It flaunts control and uses every possible political or pressure device to circumvent the law.

Walter Lippman thus described the liquor sellers: "The effect of any regulation must naturally be to diminish consumption; that is, to reduce sales and therefore profits. Consequently, as long as the liquor industry is conducted for profit there is bound to be a perpetual war between the regulators and sellers for profit."

Dr. Chevalier Jackson tells how a Pennsylvania political boss said to him: "First and most powerful is the beer and liquor group: they dominate Pennsylvania politics. What legislative votes they cannot buy with cash, they can influence with a few complimentary cases of beer or whiskey."

Liquor interests buy votes. They steal elections. They conduct powerful lobbies. Ham Patterson, former governor of Tennessee, declared: "Liquor weakens the administration of justice. It is the polluted stream which mingles with the current of public affairs and poisons all it touches."

►8. Liquor is an enemy of the home.

Liquor is an insidious enemy of the home. It acts as a hinderer, a disturber, an intruder, a robber, and a demoralizer. It often demands a priority on the home's finances. Children may be denied food, clothing, and medical care that the demands of an alcoholic father or mother be satisfied. Dr. Howard A. Kelly, distinguished physician, testified: "As a citizen, with eyes opened perhaps a little wider because of my medical training, I observe that alcohol has destroyed the happiness and the lives of relatives, friends, and acquaintances; . . . I have seen that it robs homes of peace; it puts a barrier between hus-

(Continued on page twenty-three)



Paul and Silas in Tribulation

Sunday School Lesson for June 2, 1957

Acts 16:19-34

Our lesson today covers the beginning of Paul's second missionary journey. The power of the Spirit was greatly in evidence. His power opened the heart of a woman who became the first convert in Europe, delivered a demon-possessed girl, opened the doors of a prison and the heart of its jailer, overcame every obstacle and all opposition, and sent the missionaries safely on their way into European territory.

AN OPEN DOOR (Acts 16:6-9). Paul was twice checked by the Spirit when he attempted to evangelize to the east and north; then he was given a vision of a Macedonian who said, "Come over . . . and help us." Lessons abound here: (1) Every child of God needs to cultivate a sensitiveness to the leading of the Spirit. Had Paul not been sensitive and obedient, America today might be in heathen darkness! (2) When God closes one door, it is only to lead us through a better one. (3) God has a place for each of us to live and witness for Him.

AN OPEN HEART (Acts 16:10-15). When God sends the worker, He also prepares hearts and circumstances for the work to be done! In Philippi, God opened the heart and the home of a woman of means to the preaching of the gospel. In such a way the work of God in a great city had its beginning. (1) Behold the value, then, of an open heart—a heart open to God, open to the Word, free from prejudice and pride. (2) Behold the value of faithfulness in attending prayer meeting. It would have been a sad thing to be absent from prayer meeting on that day by the riverside when the great apostle came! But One greater than Paul waits to meet us in our prayer meetings today!

AN OPEN REBUKE (Acts 16:16-18). It may seem on the surface that the demon-possessed girl was doing no harm. What she said was indeed true. The danger, however, was that the outside world would have associated this girl and her employers with the religion and the Christ which Paul preached. God does not appreciate or invite testimony, be it false or true, from those whose association with that testimony would spoil its influence! Thus Paul was led by the Spirit both in exposing and casting out the evil spirit.

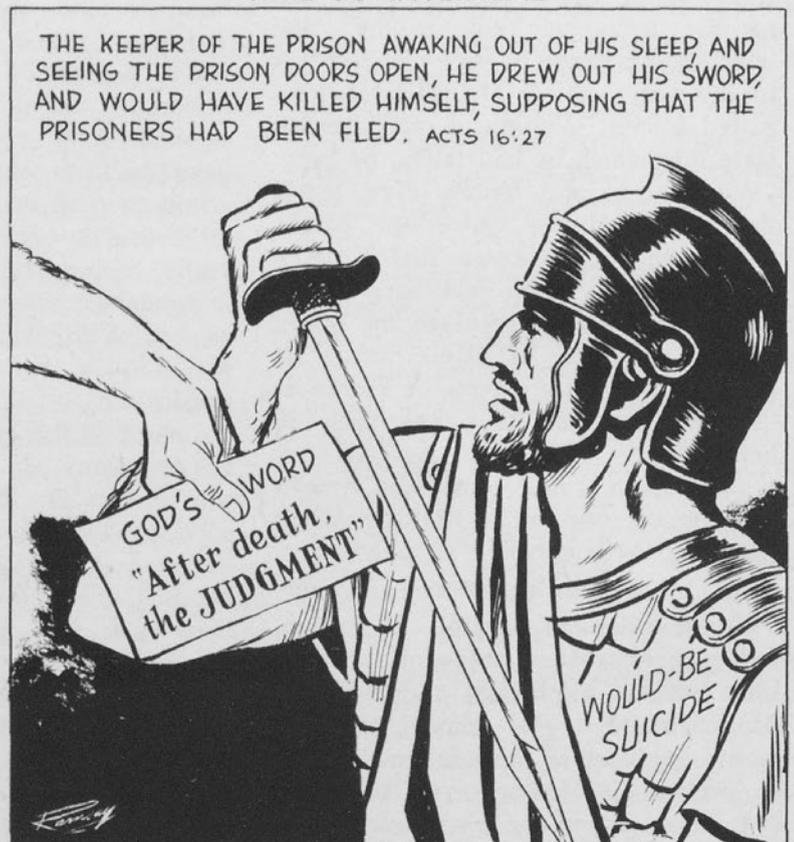
AN OPEN INJUSTICE (Acts 16:19-24). The deliverance of the girl was a blessing to herself and the Christians, but it was the ruination of the business of those who capitalized on her evil powers. These men then captured Paul and Silas, falsely accused them, and succeeded in having them beaten and imprisoned. More and more the time is coming when being true to Christ and to God-given convictions will mean incurring the anger and opposition of worldly business and industry. Are we prepared for such situations?

AN OPEN PRISON (Acts 16:25-26). Here were men beaten and imprisoned for doing right, not wrong! But instead of becoming "offended" (see Matthew 11:6) at God, they had a prayer meeting and a praise service! And Christians all over the world today are found with the same Spirit—the Holy Spirit who gives songs in the night, courage in the dark, peace in the midst of outward turmoil, and solace in suffering! Consider also the results of their prayer and praise service: God sent an earthquake, opened the prison, and freed them from bondage. We, too, shall find that sincere praise to God will lift our drooping spirits and liberate us from inner spiritual bondage!

ANOTHER OPEN HEART (Acts 16:27-34). A miracle had opened the door of the prison; a greater miracle opened the heart of the jailer—and he and his household found salvation! Lessons: (1) Who knows whose eyes may be upon us "at midnight," and whose hearts may be opened to God if they see us demonstrate our victory through Christ over adverse circumstances? (2) Worldlings sing their rock-and-roll tunes without apology; why should we not feel equally free to sing, whistle, or hum the songs of the Lord in hostile environments?

AN OPEN VINDICATION (Acts 16:35-40). Paul and Silas had been openly and unjustly condemned, and they insisted on being openly vindicated. They would not sneak silently out of the prison, lest the people of the city feel they had done something wrong. These missionaries were concerned that there should be no reflection upon the gospel! Their action was consistent with the spirit of meekness. For, as W. Graham Scroggie says, "Because we are Christians we are not to be soft."
—J. Bashford Bishop

TIME TO INTERVENE



According to the F.B.I. report, there were 21,901 suicides in the United States in 1956. There are more deaths resulting from suicides than from appendicitis, and self-destruction is rated 11th in causes of death in the United States.

The Gospel Calls for **ACTION!**

(Reading time 90 seconds)

Words are inadequate to demonstrate the love of God to an unbelieving world. Jesus' commentary on the professing religionists of His day was, "They say, and do not."

James caught the spirit of the Lord's teaching, as did John. Both set down His gospel of works clearly in terms easy to be understood:

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone." James 2:15-17.

"My little children, let us not love in word, neither in tongue: but in deed and in truth." John 1:18.

In the face of this teaching, how can we accept the prosperity that God has given to us without giving thought to the material needs of those about us? Much more, the needs of our own brothers and sisters in the Lord. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Today is the day set aside in Assemblies of God churches to remember the needs of our aged and retired ministers and missionaries. In response to previous appeals of this nature, we have received word that there are too many calls for money, too many special offerings, too many needs. Churches can't be expected to give to them all. As a result, the Aged Ministers' Assistance offering has not always been received.

There is one fact that we should ponder. God's people have the financial resources to carry on His work. He has no other plan than to depend on us. "Bring ye all the tithes,"

WHAT NEED COULD BE GREATER?



"Sorry, brother, but our church has too many other needs."

He asks, "that there may be meat in mine house." It is not His will that any member of His household should suffer want. If there is a lack in His house, it is because we have not obeyed His command.

We urge every congregation and every pastor to take the need of the aged and retired ministers to heart. Can we profess love for God and faith in His word if we say to them, "Depart in peace. God will meet your needs." We cannot, and we must not send them away without giving them those things which are needful.

The church that is not able to receive an offering today should consider the monthly budget plan of giving. By sending a regular gift of \$1.00, \$2.00 or more to the Aged Ministers' Assistance Fund each month, *every* church can have a part and the need will be met. Department of Benevolences, 434 West Pacific St., Springfield 1, Missouri.

HOW DO YOU PAY YOUR BILLS?

Would you find it easier to pay your milk bill just twice a year? Probably not! But just pretend that you had let it accumulate for six months without making any provision to pay it. You would find yourself in a position similar to ours. Along toward the end of May we find that we will spend about \$40,000 to give assistance to needy aged ministers and missionaries the first six months of the year. The only way to replenish the fund is to ask the churches for a special offering.

So we call in our writers. What shall we do this year to make the churches understand? How can we make the pastor feel that our letter is personal so that he won't throw it away without even reading it? He gets so many form letters! Is there no other way?

Yes, there is! Every church should *plan* for Benevolences in the monthly expense budget. Then, whether the offering is sent each month or semiannually, it will come to replenish the steadily diminishing Aged Ministers' Assistance Fund.



*The remarkable story of Jerry McAuley
told in his own words*

Transformation of a 'River Rat'

Jerry McAuley won fame as a pioneer in the cause of Rescue Missions. He opened the old Water Street Mission in New York City in 1872. A new building was erected in 1876. After Jerry left to found the Cremorne Mission in 1882, S. H. Hadley took charge of the work.

When Jerry McAuley, the former "river rat," died in 1884 he was honored with the largest funeral that New York City had ever seen up to that date. Thousands of human derelicts have been saved from sin by the missions that he established.

ME FATHER WAS A COUNTERFEITER and ran away from justice before I can remember him. There was a lot of us, and they put me with me grandmother. I'd got well beyond her or anybody by the time I was thirteen. They let me run loose. I'd no schoolin' an' got blows for meat an' drink till I wished myself dead many a time.

I thought, Could I only get to me sister in America I'd be near the same as in Paradise, when all at once they sent me to her. But I was tall o' me years an' strong, an' had no fear of any man livin' an' a born thief as well. Stealin' came natural an' easy, an' soon I was in a den on Water Street, learnin' to be a prize-fighter, an' with a boat on

the river for thievin' at night. I made good hauls, for the river police didn't amount to much in them days, an' it was pretty easy to board a vessel and take what you pleased.

Now, I'd enough to send me to prison forty times over, an' I knew it, but that didn't make it any easier to go there for somethin' I hadn't done. A crime was sworn on me by some that hated me bad an' wanted me out o' the way.

Fifteen years in prison. That was the sentence I got, an' not twenty years old. That hour goin' up the river was the toughest I'd ever come to. I was mad with rage, but handcuffed an' forced to keep quiet. It was in me mind to kill

me keeper, an' I marked him then. "Wait," said I to meself, "I'll be even with you some day if I have to hang for it." An' when I put on the prison dress an' they shut me in, I knocked me head agin' the wall, an' if I dared I would've killed meself. At last I made up me mind I'd obey the rules, an' see if I couldn't get pardoned out, or maybe there'd come a chance of escape, an' I set me mind toward that.

I tried it for two years, learned to read, an' I learned carpet weavin' an' no one had a word to say against me. But then I grew weakly. I'd been used to open air always, an' a shut-in life told upon me. I got ugly an' thought it was no use, an' then they punished me.

* * *

It was one Sunday morning. I'd been in prison five years. I dragged meself into the chapel an' sat down; then I heard a voice I knew, an' looked up.

There by the chaplain was a man I'd been on a spree with, many an' many a time—Orville Gardner. He stepped down off the platform. "My men," says he, "I've no right anywhere but among you, for I've been one of you in sin," an' then he prayed till there wasn't a dry eye there but mine. I was 'shamed to be seen cryin', but I looked at him and wondered what had happened to him to make him so different.

He said a verse that struck me, an' when I got to me cell again I took down the Bible an' began to hunt for it. I read awhile till I found something that hit the Catholics, I thought, an' I pitched me Bible down an' kicked it all 'round the cell. "The vile heretics!" I says. "That's the way they show up the Catholics, is it?"

"I'll have a Catholic Bible," says I, "an' not this thing that no decent Catholic would touch with a ten-foot pole." So I got me a Catholic Bible from the library, but it was pretty much the same. I read 'em both, an' the more I read the more miserable I was.

I wanted to be different. I thought about the new look in Gardner's face.

"What makes it?" says I, "an' he's different, why can't I be? Now if I send for the priest, he'll set me doin' penance, an' sayin' so many prayers, an' all such like. The chaplin says I'm to be sorry for me sins an' to ask God to forgive me. Which is the way, I wonder?" I knelt down, blushin' that hot as I'd never done in me life before, an' then I'd up again, till I was just desperate. Then there comes a night when I said I'd pray till some sense comes to me, an' if it didn't I'd never pray again.

I was that weak and trembly it seems as if I could die easy enough. I knelt there an' waited between the times I prayed. I wouldn't stir from my knees. My eyes were shut. I was in agony, an' the sweat rollin' from me face in big drops, an' "God be merciful to me a sinner" came from me lips. Then in a minute, something seemed to be by me. I heard a voice, or I felt I heard one plain enough. It said, "My son, thy sins which are many are forgiven."

To the day of me death, I'll think I saw a light about me, an' smelled somethin' as sweet as flowers in the cell. I didn't know if I was alive or not. I shouted out, "Oh, praise God! Praise God!"

"Shut your noise," the guard said, going by. "What's the matter with you?"

"I've found Christ," I says. "Me sins are all forgiven me."

Well, then seein' how it had come to me, I began to pray for others. I was quiet an' content all the time, an' I believed if it was good for me, God'd find a way to let me out of prison. I didn't pray for it for two years, but just worked there to save others, an' many a one turned to a new life an' stuck to it.

Then at last came a pardon when I'd been in seven years an' six months, an' I come back down the river to New York.

There was never a lonesomer man alive. I wouldn't go back to the fourth ward for fear I'd be tempted, an' so I wandered 'round tryin' for work, till one day I met a friend, an' he took me to a lager beer saloon. Lager beer had come up since I went up the river. I didn't know it was any more hurt than root beer; they said it wasn't. But that first night did for me. Me head got in a buzz, an' in a week or two I wanted something stronger.

I got work in a hat shop an' had good wages, but a strike come, an' I led it an' lost the place. It was war time, an' I went into the bounty busi-

ness—a rascally business, too. Then I had a boat on the river again. I'd buy stolen goods of the sailors, an' then make them enlist for fear of bein' arrested, an' I took the bounty. The end of the war stopped this, an' then I stuck to the river buyin' and sellin' smuggled goods and payin' all I could in counterfeited money.

About this time, one night I'd gone over to Brooklyn very drunk, too drunk to do me share o' the work we'd laid out for that night, an' as me partner boarded the ship we were after, I slipped and fell overboard an' went under like a shot. An eddy carried me off, and the boat went another way. I knew I was drowning, for I went down twice, an' in me extremity I called on God, though I felt too mean to do it. It seemed as if I was lifted up an' the boat brought to me. I got hold of it somehow, I don't just know how. The water had sobered me. When I was in it, I heard, plain as if a voice spoke to me, "Jerry, you've been saved for the last time. Go out on that river again, an' you'll never have another chance."

I was mad. I went home an' drank an' drank an' drank. I was sodden with drink an' as awful lookin' a case—more so than you've ever laid eyes on. An' oh, the misery o' me thoughts.

A city missionary come in one day to the house on Cherry street where I boarded. He shied a bit when he saw me at the top o' the stairs—a head like a mop an' an old red shirt. He asked me to step out on the pavement. He said afterwards I was that evil-lookin' he was afraid o' me, an' he took me straight to the Howard Mission an' there we had a long talk. An' a gentleman wanted me to sign the pledge. "It's no use," says I. "I shall break it."

"Ask God to keep you from breaking it," he said.

I thought a minute, an' then I signed it and went home. My partner was there, an' he laughed himself hoarse when I told him. He had a bottle o' gin in his hand that very minute. "You," he says, "here drink!"

I took the glass and drank. "That's the last glass I'll ever take," says I.

"Yes," says he, "till the next one."

I'd hardly swallowed it, when who should come in but the missionary. We went out together, an' I told him I was dead broke and hungry, an' I would have to go on the river once more, anyhow.

"Jerry," says he, "before you shall ever do that again, I'll take off this

coat and pawn it." The coat was old and thin. I knew he was poor, an' it went to me heart that he'd do such a thing as that.

He went away a minute, an' when he came back he brought me fifty cents. An' he kept on helpin'. He followed me up day after day, an' at last one night at his house, where he'd had me to tea, an' there was singin' an' prayin' afterwards, I prayed meself once more, an' I believed I should be forgiven. There wasn't any shoutin' this time, but there was quiet and peace.

I was married by this time to Maria, an' she's been God's help from that day to this, an' often we talked about some way to get at the poor souls in the fourth ward. We were doin' day's work, both of us, an' poor as poor could be. But we said, "Why have we both been used to filth an' nastiness, an' all else, if not so as to know how to help some others out of it?"

An' one day I had a sort o' vision. I thought we had a house in the fourth ward, an' a stream o' people comin' in. I washed 'em outside, an' the Lord washed 'em inside; an' I cried as I thought, "Oh, if I could only do that for Jesus' sake."

"Do it for one if you can't do it for more," said Maria, an' that's the way we begun, in an old rookery of a house, in one room, an' a little sign hung out: "The Helping Hand for Men."

You'd never believe how many that sign drew in. We did what we could, an' when Thanksgiving Day came, friends gave us a good dinner for all. Afterwards there was a meetin' an' it was so blessed we were moved to say that they all should come the next night. From that day to this—first in the old buildin', and then in this, the new one—there's been a meetin' every night in the year, an' now it's hundreds—yes, thousands—that can say the Water Street Mission was their help to a new life.

Day an' night we work—you know how. My life is slowly but surely going from me. I feel it, but livin' or dyin' it's the Lord's. All these years He has held me, but I don't know now but that I'd fallen again if I hadn't been so busy holdin' on to others. An' that's the way to keep men—set 'em to work. The minute they say they're sick o' the old ways, start 'em to pull in somebody else. You see, when your soul is just on fire longin' to get at every wretch an' bring him into the fold, there's no time for your old tricks, an' no wantin' to try them agin'. ◀◀

BY STANLEY MICHAEL

Revivaltime Reaches College Students

A CATHOLIC UNIVERSITY student said in a recent letter, "I am a student at the University of St. Thomas, a Catholic University located in Houston, Texas. I listened to your address last Sunday and was very much impressed; I would like to receive a copy of it, if I may. As I have never looked into the evangelistic religion, I would appreciate a resume of your doctrines."

Students from more than forty leading universities and colleges across America have written in response to the REVIVALTIME broadcast. A great host of young people look forward every week to another one of Brother Ward's timely and helpful messages. In the midst of unbelief, doubt, and gross sin, there are still a lot of young men and women attending these schools who want to serve God and who are hungry for reality.

REVIVALTIME is now meeting a great spiritual need in this field. The following letters will give you a sample of the feelings of these young people toward this great ministry:

TEXAS TECH., Lubbock, Texas:

"Your program has just signed off this Sunday night and has left me with a feeling of joy, satisfaction, assurance—well, it's just hard to express fully how I feel. I was in bed listening to your program but I felt

that I must get up and write you this note to tell you what an inspiration you and your presentation of the Word of God have been to me. I am a freshman at Texas Tech. College life with all of it's temptations was just about to prove more than I could bear. I took a look at my life and definitely decided that it did not measure up to the sermon you preached when you asked, 'Are You Alive?'"

COLLEGE OF IDAHO, Caldwell:

"I listen to your program regularly and enjoy it very much. Your sermons have helped me many times. I am a freshman at the College of Idaho and find that God is indeed a 'very present help in trouble' or time of need."

RUTGERS UNIVERSITY, New Brunswick, New Jersey:

"I would like to express my appreciation for the wonderful program which you broadcast Sunday nights. It has been more inspiring to me than

any other religious program I've heard."

HOWARD UNIVERSITY, Washington, D.C.:

"It is always wonderful to listen to your broadcasts on Sunday evenings. Several of us college students listen in every Sunday, and we are wonderfully blessed, edified, strengthened, and encouraged to live for the Lord."

CONCORDIA COLLEGE, Moorhead, Minn.:

"I am a faithful listener to REVIVALTIME and enjoy it ever so much. I have received many spiritual blessings from REVIVALTIME."

FURMAN UNIVERSITY, Greenville, S. C.:

"I am a student here at Furman, and I want you to know that I receive a blessing from your program every Sunday night. I want you to pray that the other students here and I will be completely in God's will."

NEW YORK CITY COLLEGE, New York:

"I am an electrical engineering student in one of our city colleges. I listen to your weekly programs with great anticipation. Your program is a truly dynamic and straightforward one. Your messages bring me hope and courage anew each week."

With strong evil influences that accompany college campus life, it is time for some spiritual influence to penetrate into the lives of these youth. REVIVALTIME has been making inroads because of its emphases on spiritual things. Your letters this week to REVIVALTIME will mean your vote to keep REVIVALTIME going into these strategic places with the full gospel. REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.



Beverage Alcohol

(Continued from page seventeen)

band and wife, and kills all true parental tenderness, throwing the children back into the world for that moral training a father and mother are alone fitted by nature to give. . . . It is at the bottom of most crime—domestic infelicity, poverty, seductions, murders; it is allied to all that is evil and destructive of the high aims of civilization.”

Alcohol is a major factor in separation and divorce. It is the devil's chief agent in home destruction.

►9. Liquor blights men spiritually.

People who rise up early in the morning to drink and continue drinking until night “regard not the work of the Lord, neither consider the operation of his hands” (Isa. 5:12).

Liquor dulls the edge of the soul's perception. It removes the image of God in a man. It separates the drinker from spiritual resources. It obscures his vision of holy things and brings deterioration of religious interests.

Roger Babson believes that the social use of liquor undermines the religious life of homes, churches, and college. “As bad money drives out good money,” he declared, “so the social use of liquor drives out family prayers, church attendance, Sunday observance, charities, and kindness. This, thereby, retards the spiritual forces of life.”

Dr. Howard A. Kelly said that the use of alcohol was perhaps the commonest cause of spiritual blindness.

For these reasons, alcohol is a scourge, a curse, an enemy of mankind.

Christian forces everywhere should heed the admonition of Dr. W. L. Po-teat: “Beverage alcohol is the greatest single enemy of mankind, and some means of limiting its devastation, mankind must discover, or suffer a progressive deterioration which will land us once again in the gulf of barbarism.”

—United Evangelical Action

I have long since ceased to pray, “Lord Jesus, have compassion on a lost world!” I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, “I have had compassion upon a lost world, and now it is for you to have compassion.”

—A. J. Gordon



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

When Jesus spoke of “an evil eye” (Mark 7:22) did He refer to an ability to put a spell on people, as many in the Orient believe?

It is my conviction that Jesus referred to a desire for that which is evil. Matthew tells us that the light of the body is the eye. It is by means of the eyes that we see light, beauty, etc. If, however, the eye leads to lust after evil things, it brings only spiritual and moral darkness. By means of the eye Satan showed Jesus all the kingdoms of the world. If Jesus had yielded and lusted after these things, His heart would have become spiritually dark, losing the light of God.

* * *

How would you explain the fact that an evil spirit from the Lord took possession of King Saul (1 Samuel 16:14)?

As I understand it, the Holy Spirit left Saul because of his disobedience. This opened the way for an evil spirit to come and torment him. The evil spirit is spoken of as from the Lord because God withdrew the safeguards which had formerly been thrown around him. The Scriptures indicate that Saul became subject to deep melancholy and depression. He also was provoked to do things both unwise and unjust, probably driven by the spirit which vexed him.

* * *

Can demons possess Christians? Is there more than one kind of demons, some which possess sinners and others which possess Christians?

That there are various demons is evident. The demoniac of Gadara was possessed of many demons, which evidently were very fierce and caused him to cut and abuse himself. Other demons prevented speech, etc.

But I do not believe any of God's redeemed children are demon-possessed, although they may be tempted and oppressed. “Ye are of God, little children, and have overcome them:

because greater is he that is in you, than he that is in the world” (1 John 4:4). “He that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1 John 5:18).

Jesus conquered Satan, and our place of security and safety is in Christ. Christ partook of flesh and blood “that through death he might destroy him that had the power of death, that is, the devil” (Hebrews 2:14). Since He has triumphed over the devil, our place of refuge is our faith in Him. Testings may come, but “this is the victory that overcometh the world, even your faith.”

* * *

Why did Jesus send the demons into the swine so that the animals perished (Matthew 8:30-32)?

Perhaps it was to punish the owners of the swine. The owners undoubtedly were Israelites. What purpose they had for keeping the swine we do not know, but the Israelites were forbidden to eat swine's flesh (Leviticus 11:7), and I am told that they would not even use the word “swine,” so greatly did they detest them. Even the dead carcass was not to be touched (Deuteronomy 14:8).

When Israel turned from God to idols they offered swine's flesh in sacrifice (Isaiah 65:4; 66:17). We do not believe that idolatry was practiced in Israel in the days of Jesus. We do not know whether there were any who would make use of swine's flesh as food, but rather doubt that they would. All we know is that Jesus showed His disapproval on the keeping of swine. No doubt both Jesus and those who had the swine knew better than we do the meaning of what was done.

If you wish Brother Williams to answer a question, send it to “Your Questions,” The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in this column or by personal letter (if you send a stamped self-addressed envelope).

Many Christians wonder why God does not answer their prayers in the affirmative. There is always a reason—

When God Says, 'NO'

BY RICHARD G. CHAMPION

FOR CENTURIES SAINTS HAVE BEEN disturbed by what someone has termed, "The problem of unanswered prayer." Many times, however, the "problem" boils down to this: we term prayers "unanswered" because God, in His great wisdom, has said, "No."

Certainly if you asked someone a question, and he replied in the negative, you could not consider your question unanswered. Or, if you requested a favor of a friend, and that friend found it unwise to fulfill your request and told you so, certainly you could not consider

PRAYER

*Pray'r is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.*

*Pray'r is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.*

*Pray'r is the simplest form of speech
That infant lips can try;
Pray'r the sublimest strains that reach
The Majesty on high.*

*Pray'r is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"*

*Pray'r is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death.
He enters heav'n with pray'r.*

*O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of pray'r Thyself hast trod:
Lord, teach us how to pray!*

—James Montgomery.

your request unanswered. Unfulfilled, yes; unanswered, no.

Christians must recognize that He who sees the end from the beginning knows when it is best to withhold that for which we ask. There are spiritual laws which operate in this realm; we should become acquainted with them and understand their importance in our lives.

THE CONSEQUENCES OF SIN

"He that soweth to the flesh, shall of the flesh reap corruption."

David found forgiveness from God for committing adultery with Bathsheba, and for the murder of Uriah. But there was a child born to David and Bathsheba from their sinful union, and the prophet of God announced that this child would die.

When the child became violently ill, the Scripture records the fact that "David therefore besought the Lord for the child; and David fasted, and went in, and lay all night upon the earth."

If there was ever a sincere prayer, no doubt it was this one which David prayed, earnestly and contritely. But the Scripture also records that soon after this the child died. God said "No" to David's petition.

David learned that prayer will not always remove the consequences of our sins, even though God has forgiven those sins. There is an eternal law of retribution. If God were to remove the consequences of our sins, when He removes the guilt, we might lose sight of the awfulness of sin.

God has obligated Himself to forgive our sins when we cry to Him. But He has never obligated Himself to remove the consequences of our actions. In some cases, in mercy He does; in others, out of His infinite wisdom, He allows us to live with the consequences of our mistakes, knowing we will be better servants of His for it.

DISOBEDIENCE

Moses led the children of Israel through forty grueling years in the wilderness. He had undergone the difficult trial of leading a rebellious, self-centered people. So when the children of Israel finally approached the Land of Promise, the climax of Moses' whole life was at hand. What would be more fitting for the one who had so patiently put up with this self-centered people than for him to lead them victoriously into the land God had given them?

Deuteronomy 3:23-25 records Moses' rehearsal of his prayer to God, asking to be allowed to "go over, and see the good land that is beyond Jordan." He recalls that he "besought" the Lord for this request—an earnest, sincere seeking. But it was Joshua, not Moses, who finally led Israel across the river.

Why wasn't Moses' request granted? It stems from one incident in the wilderness—an occasion when Moses, in a fit of temper, smote the rock instead of speaking to it. There was more involved than just this simple act, but it was disobedience that brought disappointment to Moses. His petition was not fulfilled.

God desires our implicit obedience in all things; disobedience will not go unpunished. Our work for Him is meaningless unless it is prompted by a loving, obedient life.

TRIALS

One of the apostle Paul's prayers is recorded in 2 Corinthians 12:8, 9—a request that the "messenger of Satan," Paul's "thorn," be removed. Whether this was a physical infirmity or a supernatural being matters little. It did exist and was a constant test to Paul; perhaps he even felt as if it were limiting his usefulness for God.

When Paul asked God to take away this "thorn," he was so persistent that he asked three times. Yet God said "No." Why? What was a source of embarrassment to Paul became a source of

strength. It made him keep his trust in God—a constant reminder of his own inabilities, lest he should be tempted to rely on himself. Through this test, Paul was able to bring more glory to God than if the “thorn” had been removed.

We must desire more to bring glory to God than for God to do everything we desire. He may allow us to suffer, to keep us trusting. Let us submit to His will, knowing it is always for our best.

SOMETHING BETTER AHEAD

The prophet Elijah, who prayed fire from heaven, and whose prayers withheld rain from the earth for over three years, also made a petition that God did not grant. It is found in 1 Kings 19:4.

Elijah had just come from a great spiritual triumph on Mount Carmel, where he had prayed fire down from heaven. Israel had admitted that the Lord was the true God. Then he had been instrumental in slaying four hundred false prophets and finally prayed down the needed rain. It was a definite victory.

But when wicked Queen Jezebel heard of the happenings, she decided that this prophet must die, so Elijah had to flee for his life. Safely out of the hands of the evil queen, he made his request of God, asking God to let him die.

Obviously, Elijah was not earnest in this prayer, for if he had really wanted to die, Jezebel would have been glad to oblige him! His prayer was the prayer of a discouraged worker—the kind that, if granted, would shock us. How wonderful it is that God doesn't always grant the requests we make when we are discouraged.

God didn't let Elijah die, because He had something better for him later. Nowhere in the Bible will you find Elijah's obituary, for God took him to heaven in a whirlwind—he never died. Elijah would have missed this special blessing if God had granted his request. God often withholds the good and even the better to give us the best!

The believer has the glorious prospect of going to heaven, as did Elijah, without dying—when the rapture of the saints takes place. So don't ask God to let you die. You may be one whom God chooses to take home without dying. Don't take the good when you can have the best.

When it seems your prayers are not being answered, consider these things: Are you expecting God to remove a con-

sequence of your own foolish actions? Is there sin in your life? It will break the spiritual connection between you and your heavenly Father. Are you more concerned about deliverance from trials and suffering than in bringing glory to God? He may ask you to suffer.

Healed of Blindness

When my wife and I were married in April 1949 I was going blind. My eyes had been failing for several years. But Martha was willing to marry me anyway. We both felt that God had brought us together.

I was an Assemblies of God minister (as I still am), preaching divine healing because I knew it was real. I had been healed of various things, and I knew that some day I would be able to see well again. And yet, my vision kept getting worse.

I came to the place where I couldn't study as I wanted to; then a charity organization for the blind provided me with a “talking book machine” whereby I was able to listen to practically anything one could read in a library, including the Bible. This same organization bought me a contact lens for my right eye. (My left eye was too weak for anything to help it.) This help enabled me to see to read for several hours each day. God hadn't healed me yet, but I felt that He had given me this help, so I praised Him for it and used it for His glory. I used it to study and to preach the gospel. I looked forward to the time I would be healed by the power of God.

In March 1952 our first child was born. Martha was in a very serious condition when we took her to the hospital. The doctor told my mother and me that she might not live and that the baby might not live either. He said that the birth could not be a normal one, so it would be best to wait for several days and treat her. All we could do was to pray. We returned home and left Martha in the hospital. People who loved us began to pray.

We learned the next morning that, in answer to the many prayers for my wife, the baby arrived safely; and in spite of what the doctor had said, it

was natural birth. Both my wife and daughter were well. We named the baby Constance Sue. ◀◀

Are you being satisfied with the good when God wants you to have the best? Consider your life; evaluate your situation and motives. Then—and always—believe God. However He answers your petitions, you can be sure that this is the right answer for you.

Two of Sue's fingers were deformed on her right hand. We were thrilled that she lived, but we felt badly about her fingers. We prayed a simple little prayer about it, and right after that we noticed that her fingers were straight. God had been so good to us.

This increased my faith. I knew that God could heal my eyes. I was more determined than ever before to trust Him.

One morning as I got out of bed it seemed that there was a film over my right eye, and I couldn't see at all. I washed my eye and it was still the same. My contact lens was no good to me at all; nothing could help my vision now.

Every morning when we would get out of bed I would suffer terribly with my right eye. It would be several hours before it would stop hurting. Three eye specialists told me that I had cornea trouble and that I would never be any better unless a cornea were transplanted into my eye. The doctors were not sure that even this would help me.

But I believed that God could heal me. As I consecrated myself to Him, He told me to read a book on healing. I couldn't see the words but for several days I tried to read the book as God said.

Finally I began to see a little better. I could see the print in the book faintly. Day after day it became more plain. Then I could make out the words by holding the book against my nose. From that time my vision grew stronger and better.

This healing took place five years ago. The pain was healed instantly and has never returned. My eyes never hurt me any more, no matter how much I use them. I am able now to work, study all I have time to, and recognize people a great distance away. I am doing evangelistic work, and people are being healed by God's power. My doctor says my eyesight is still improving. To God be all the glory.—Evangelist Wilbur Weygandt, Box 252, Collinsville, Oklahoma.



Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

► **LAMESA, TEX.**—The first Assembly of God here has just closed one of the greatest revivals in the history of the church. The Briggs Evangelistic Party of Forth Worth, Tex. ministered for a little over three weeks, and during that time some 35 souls found Christ. Among them was a large number of men. The revival was a great uplift to the entire church.

—*J. W. Farmer, Pastor*

► **ST. ALBANS, WEST VA.**—The Christ's Ambassadors of the First Assembly of God enjoyed the recent youth revival conducted by Vernon McLellan, editor of the *Christ's Ambassadors Herald*, and his family. At least 10 young people received salvation and others were encouraged while seeking the baptism of the Holy Spirit. The special music by the McLellans was a real inspiration. —*R. L. Mallory, Pastor*

► **JUNEAU, ALASKA**—One of the most gracious revivals ever known here was enjoyed by the church during March. Evangelist Gladys Pearson conducted three weeks of special services which began with a great emphasis on the reading of the Bible. Some were at the altar for salvation, many definite healings occurred, and 27 received the baptism of the Holy Spirit. During March the Sunday School attendance averaged 194.

—*H. I. Maley, Pastor*

► **KEYES, CALIF.**—The Assembly of God here enjoyed a very profitable revival with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif. Every night the congregation was blessed by the anointed preaching of the Word of God. People of the church moved forward in the Lord, and faith was built in their hearts to believe God. About 20 were saved and four received the Baptism of the Holy Ghost. The revival fires continue to burn.

—*C. J. Brown, Pastor*

► **ROGERS, OHIO**—Evangelist Mary Louise Page Clutter and daughter were used in a wonderful way here for a two-week revival meeting. The sincere, anointed preaching of the Word and the work around the altar were especially appreciated. The meetings were fruitful in every way as souls were saved or reclaimed. The church had been praying for many of them for years. There were also testimonies of God's healing power. A real revival spirit continues.

—*Richard L. Barth, Pastor*

► **MARYVILLE, ILL.**—The Assembly here just concluded an 18-day Crusade for Christ with Evangelist and Mrs. Bill Sharp. It was one of the greatest meetings in the history of the church. The meetings were launched with an inspiring area-wide Christ's Ambassadors Rally. The fervor and spiritual tide of the rally was maintained throughout the entire revival. Night after night capacity crowds were reached, and on several occasions extra chairs had to be brought in. The artistic ability of Brother Sharp attracted many people as he painted beautiful Biblical scenes before their eyes. People testified to salvation as well as physical healing. The Sunday School record was broken twice during the meeting. The closing night of the revival, the evangelist had the people to pledge offerings for the construction of the new church here. —*George Ankarlo, Pastor*

► **FORT MADISON, IOWA**—A spontaneous revival broke out in the Assembly of God here. While the pastor was on vacation, the young people started having prayer meetings in anticipation of his return. God met them and some were saved while others reconsecrated their lives to the Lord. Upon the return of the pastor the meetings continued. The very first night two young men were filled with the Holy Spirit, and the total of those receiving the experience

has continued to mount. The meetings continued for six weeks, and then Evangelist and Mrs. Daniel Miller came to conduct revival services. The congregation experienced a real move of God in these meetings.—*Fred R. Gottwald, Pastor*

► **SAN VICENTE, EL SALVADOR**—Evangelist P. R. Ford of Sebastopol, Calif. recently came to conduct evangelistic meetings in this city where the full gospel had never before been preached. It is an old-fashioned town with stone streets. The meetings were held on a vacant lot. There was no place for the people to sit, and so they had to stand for the entire service. Because the city power supply was so poor, a special portable power plant had to be provided to give light. Two hundred came forward for salvation the first night, and during the 30 days some 2,000 out of the city population of 11,000 came forward to accept Jesus Christ. During the month of meetings the attendance averaged about 1,000 each night. Many were drawn to the services because of the miraculous healings each night. Three deaf mutes were healed. One of them was a man about 50 years old who had been reared in the area. He was well known by all the people, and his healing was a real testimony of the power of God. A lady who had suffered a cerebral hemorrhage three years ago so that her vocal organs were paralyzed, was instantly healed and was able to talk and give God the glory. Several cases of paralysis were healed, as well as those suffering from hernia and some who were crippled. Testimonies of healing came from people who had suffered from such afflictions as epilepsy, heart trouble, kidney and liver trouble, brain tumor, and many other things. As a result of this campaign there are now three Assemblies of God churches in the city. To God be all of the glory.

—*Paul Finkenbinder, Pastor*



Part of the crowd attending the meeting in San Vicente, El Salvador



Evangelist P. R. Ford and Pastor Paul Finkenbinder

ANNOUNCEMENTS

► **BENTONVILLE, VA.**—Community Tabernacle Assembly of God recently enjoyed a five-week campaign with Evangelist L. K. Dodge of Williamson, N. Y. This was one of the greatest moves of God in the valley since the church was established. No less than 35 knelt for salvation, and an equal number received the baptism of the Holy Spirit. Many came for salvation and received the Baptism before they left the altar. Numbers were healed of various diseases. The Sunday School set a new record of 192 with an average of 145 for March.
—Curtis A. Arnold, Pastor

► **FRESNO, CALIF.**—The Highway City Assembly of God recently experienced four weeks of revival with Evangelist and Mrs. George A. Peart and the Sunshine Gospel Singers of Dallas, Tex. Many were saved and reclaimed, and sick folk were healed. Some were saved in their homes, and also received the baptism of the Holy Spirit there during the course of the meetings. A number of others received their Baptism at the church. One lady was healed of tuberculosis.
—Arvel Redding, Pastor

► **EL PASO, TEX.**—The first Assembly of God here has just concluded what many believe to be one of its best revivals with Evangelist Christian Hild of Fargo, N. Dak. The sermons were timely and had a great attraction to the outsider. The Sunday School was inspired by illustrated sermons which will never be forgotten. There were 36 at the altar the first Sunday night, and 39 the second. The closing night found the church filled with a record-breaking crowd.
—William F. Hageman, Pastor

► **DETROIT, MICH.**—Evangelist and Mrs. E. T. Quanabush had a most successful campaign in Revival Tabernacle. There were more than 40 decisions for Christ in both the Sunday School and the special meetings. Several testified to being healed, and a good number received the Baptism of the Holy Spirit. The Sunday School reached a new record attendance of 460. The attendance in each service was consistently above former records. The meetings brought a spiritual awakening to the church.
—Orie L. Robinson, Pastor

► **SPANISH TOWN, JAMAICA, B.W.I.**—The congregation of Calvary Tabernacle here enjoyed two weeks of very special meetings with Evangelist Carrie B. Hunsberger of Ft. Wayne, Ind. The attendance was good throughout the meetings, and the anointed ministry of the Word was blessed by God to the reviving and strengthening of the saints. Many sick were healed. The blessings of the meeting are still being enjoyed by the congregation.
—H. R. Clarke, Pastor

► **CHATTAROY, WEST VA.**—Large crowds attended the two-week revival meeting conducted here under the ministry of Evangelist Cleveland Combs, Jr. of Middletown Ohio. The conviction of the Spirit was mightily present in each service. Several were saved, and the church was uplifted. There were also healings in answer to prayer. Plans are now under way to remodel and redecorate the church.
—William Tate, Pastor

► **MER ROUGE, LA.**—Evangelists Elizabeth DeGreef and Arlene Cooper of Newton, Iowa recently held a two-week revival at the Bonne Idee Assembly. Three were saved, and the church was blessed.
—Zack Gibson, Pastor

► **MALVERN, ARK.**—Three individuals were saved, one received the baptism of the Holy Spirit, 10 were refilled, and 7 testified to healing in the recent revival conducted in the Glen Rose church by Evangelist Bob McCutchen of Austin, Tex. The presence of the Lord was manifested each night in the services.
—O. A. Lorton, Pastor

► **AMERICUS, GA.**—The First Assembly of God here thoroughly enjoyed a successful revival recently under the leadership of Evangelist and Mrs. L. G. Gilstrap of Atlanta. About 15 came forward for salvation, and several received the baptism of the Holy Ghost. A number testified to being healed by the power of the Lord.
—A. V. Hendrick, Pastor

► **NEW ALBANY, IND.**—Evangelist Waymon Rodgers, formerly the pastor at Owensboro, Ky., recently conducted one of the greatest revivals in the history of this church. Over 100 came forward for salvation, a number received the baptism of the Holy Spirit, and a new Sunday School record was set with 385 in attendance. The Christ's Ambassadors were greatly stirred during the meetings, and there were also new members received into the church. Money was raised to begin another annex on the growing church. Only a few years ago the church averaged less than 40 in Sunday School. The Lord be praised for its growth.
—Gordon H. Matheny, Pastor

EASTERN DISTRICT COUNCIL—June 10-13 at Second Evangelical and Reformed Church, 251 Verbeke St., Harrisburg, Pa. Edgar W. Bethany, guest speaker; Carl S. Butler, host pastor.
—by C. Eugene Bell, District Secretary.

CAMP MEETING—August 2-11 at Assembly of God Church in Hoopa, Calif. Bring camping equipment.—by M. L. Fuller, Pastor.

FELLOWSHIP MEETING AND CHURCH DEDICATION—June 3 at Assembly of God Church, Hardin, Missouri. T. E. Gannon, speaker. Afternoon and evening services. Church dedication at 7:45 p.m.—by S. E. Carlse, Pastor.

NEW ENGLAND DISTRICT COUNCIL—June 3-6, at Framingham, Mass. Gayle F. Lewis and A. Newton Chase, guest speakers. Opening rally Monday evening at 7:30. Ordination service Thursday evening at 7:30.—by G. E. Flower, District Secretary-Treasurer.

SECOND ANNUAL OKLAHOMA INDIAN CAMP MEETING—June 22-30 at Red Rock, Okla. Charles M. Russell and Virgil Sampson, speakers; Anna Bell Stevens, song director; Phyllis Hammerbacker, children's worker. For further information contact Missionary Marguerite Shaw, Box 496, Ponca City, Okla.—by Marguerite Shaw.

HUNGARIAN BRANCH DISTRICT COUNCIL—May 29 and 30 at Hungarian Assembly of God, 825 Yale St., Akron, Ohio (Joseph Benedict, host pastor). Business session each morning and afternoon preceded by devotional period. Public meeting each night. Branch Superintendent Charles Szabo will preside. For accommodations, write Joseph Benedict, 87 Belvidere Way, Akron 2, Ohio—by Victor A. Hudak, Branch Secretary.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Fayetteville	Central	June 2-9	Reid Evang. Party	James Cheshire
	Malvern	Central	May 19-June 2	Genoal Wright	Temon Jenkins
	N. Little Rock	A of G	May 26-June 9	Hildreth Ethridge	T. J. Gotcher
Calif.	Artesia	A of G	May 26-June 9	Richard Holbrook	A. B. Farmer
	El Monte	A of G	May 28-June 9	Oran & Audrey Duncan	Harold M. Skoog
Colo.	Campo	First	June 2-23	Leo Walker & wife	Smith McAtee
	Englewood	First	May 27-June 9	Ken George & wife	Paul Perry
Ind.	Connersville	* First	June 1-30	Walter W. Kronberg	Roy H. Willett
	Elkhart	* A of G	May 31-June 23	B. D. Bennett	L. R. Nowell
	Linton	A of G	June 2-16	Larry E. Mundt	Harry Vibbert
	Warsaw	* A of G	May 28-June 9	John Higginbotham	R. P. Poland
Iowa	Clarinda	A of G	June 2-9	Oria Bray & wife	G. R. McGhghy
	Shenandoah	A of G	May 21-June 2	Garfield J. Unruh	A. R. Sorenson
Kans.	Wichita	First	May 29—	Moses Copeland	Robert Morrison
La.	Shreveport	Jewella	June 2-16	B. W. Flanagan	R. C. Ayers
	Mich.	Dearborn	Gospel Tab.	May 28-June 9	H. MacDonald & wife
Detroit		Garden City	June 2-9	H. Syvelle Phillips	Jake Traub
Mo.	St. Louis	Bethel Temple	June 2-16	John C. Poteet	Henry Hoar
N. Mex.	Roswell	Southside	May 20-June 2	C. A. McBride & wife	A. O. Simmons
S. C.	Greenville	A of G	June 2-23	Quentin D. Edwards	Russell J. Marsh
S. Dak.	Sioux Falls	Gospel Tab.	May 28-June 9	J. F. Pepper & wife	Arthur F. Berg
Tex.	Harlingen	Trinity	June 2—	LeRoy Fleck & wife	L. R. Blackburn
	League City	A of G	June 2-16	Edward Willis & wife	J. B. Laughlin
	Sweetwater	Central	May 28—	Don George	H. A. Tarkington

* Tent Revival

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.

GAMES for CHRISTIANS

GAMES FOR ALL OCCASIONS

by Ken Anderson and Morry Carlson

Young and old alike will enjoy these illustrated musical games, outdoor stunts, picnic games, etc. The entire book is indexed for easy-to-use reference. The games are carefully and clearly given, free from features which would be objectionable, and will be used over and over again. Washable laminated cover.

3 EV 1500 \$1.75

JUST FOR FUN

This puzzle book is an excellent gift idea for older children. There are 96 pages of entertaining puzzles in two-color art, including crosswords, mazes, hidden pictures, etc. Many of the puzzles deal with Bible subjects, providing help for religious instruction.

20 EV 8129 \$1.00

CHRISTIAN FELLOWSHIP GAMES

by Wm. Robert Adell

This book features 69 carefully selected Bible games. It provides Christian entertainment for church socials, banquets and other occasions. All games are designed to encourage total participation and also make Bible study more appealing. Paper bound.

3 EV 1258 \$1.00

HOW TO PLAN A PARTY FOR ADULTS

by Lora Lee Parrott

This book includes complete plans for a party. It begins with ideas for an opening game and closes with thoughts for devotional meditation. Refreshments and recipe suggestions are also included. For adults these parties will be wholesome, Christian fun!

3 EV 3888 50c

SUGGESTIONS FOR SOCIALS

by Ronald F. Keeler

New, fresh, yet tested ideas for a good time. These suggestions are just that! 24 complete plans for young people—two for each month in the year. A valuable help in the building of a recreation program. Paper bound.

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FUN FOR ONE—OR TWO

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This book is full of all kinds of things to do and make. And the directions are so clear and easy to follow no one will need any help. The author has had wide experience as a youth leader therefore knows just what will interest boys and girls. Cloth bound.

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LIVELY PARTY GAMES

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These games are especially adaptable to all age groups. Many of them are based on the Bible—all of them offer great fun. Illustrated, paper bound.

3 EV 3519 50c

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by Marion Leach Jacobsen

This book is written with a strictly positive approach. It tells what you "can do" and shows in a practical way the right and good times awaiting the Christian. Includes a complete encyclopedia of indoor and outdoor fun. A most readable and absorbing treatise on the philosophy of Christian recreation. Indexed and illustrated. Cloth bound.

3 EV 1582 \$3.95

HOW TO HAVE TEN SURE-FIRE PARTIES

by Lora L. Parrott

This booklet offers complete party plans for special groups and special occasions. Included are icebreakers, costumes, menus, short meditations, etc. In short, everything which goes into the making of a successful party. Paper bound.

3 EV 3889 50c

ENCYCLOPEDIA OF GAMES

by Doris Anderson

Here is a library of sparkling source material for fun-packed games and stunts. 686 active games, quiet games, games for boys and girls, adults and groups. One of the most complete books on games, a veritable treasure chest of material. Cloth bound.

3 EV 1409 \$2.95

LET'S HAVE A GOOD TIME

by Olive Cameron

All the answers to entertainment problems are in this book. Ideas for publicity, invitations, decorations, costumes, refreshments, etc. This material is usable in the home, church, school—anywhere that good, clean, fun is wanted. Cloth bound.

3 EV 1894 \$2.25

HANDBOOK OF BIBLE GAMES

by Vernon Howard

The lively games and quizzes in this book will add zest to your party or Sunday School class. Many of the games are brand new, while others are old favorites adapted from those popular years ago. A number of them may be used either for written or oral play. Laminated cover.

3 EV 1652 \$1.25



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God's Grace Toward an Alcoholic

The personal testimony of

FLOYD MELCHER

Wood River, Illinois

HOW I MARVEL AT THE GRACE OF God! Only four and a half short years ago I was a hopeless alcoholic. By the grace and power of God I have become a new creature in Christ Jesus, and am serving the Lord.

I had very little religious training when I was a boy. My mother and father were good people, although they were not saved. I started smoking before I was 12 years of age. I joined the army before I was 18, and for two years served in Europe. There I became a hopeless alcoholic.

After the war ended and I was sent home, I stayed drunk as long as I possibly could at a time. I was arrested for drunken driving, and on two different occasions my driver's license was suspended for a year. I paid several fines and was sometimes jailed until sober.

I met a young lady with whom I fell in love, and she married me, thinking she could keep me from drinking. For about nine months I resisted the urge to drink, but then one night I came home drunk. I mistreated my wife and child by slapping them and cursing them, even saying I would kill us all. After that I would get drunk as often as possible.

About four years later I decided that rather than let my two children grow up to know their father was an alcoholic I would enlist in the Marine Corps and never return home again. I hoped that after I got to Korea I would be killed, and it would be all ended.

When I arrived in Korea I was a gun-

ner on a tank. But the desire to live is strong, and while in combat I prayed and told God if He would spare my life so that I could return to my family I would serve Him and go to church. I did not know anything about being saved, but I did believe there was a God. How I thank Him for protecting me while in Korea.

My turn finally came to go home, and I told myself I would never drink again. I had forgotten my promise to go to church and serve God. When I got home I found that my wife was saved; and my sister-in-law, who stayed with us, was saved also. They tried to get me to go to church with them and told me God would save me too, but I wouldn't go.

After a few months at home the desire for drink overcame me, and from that time until I was saved I stayed drunk as much as possible. I missed a lot of work because I was either too drunk or too sick to work. I hated the whole world including everyone and everything in it. I especially hated myself.

I cannot tell all the agony, heartache, and misery I went through since I took that first drink of alcohol when I was a young boy.

Finally I lost all track of time, working only two or three days a week. My wife worked also, or my family would have suffered greatly. I took furniture from my house and sold it to buy drink. I sold my camera and all my tools. I bought drink on credit any place I could get it. I was surely on the brink of death and hell.

I was carrying a pistol just a few

days before I found God, planning to commit a robbery to obtain money to satisfy my desire for drink.

I came home one day, after being drunk for three days, and found my wife and children gone. I can never put in writing the horrible nightmares I had that night. Some time in the night I faced the facts. I had to have help from some source. M. M. Brewer, pastor of the Wood River Assembly of God, came to my mind, and I felt urged to go talk to him. Perhaps he would talk to my wife and save our home.

I will never forget that day. I asked Brother Brewer to persuade my wife to come home. He said, "I can't help you myself. But if you will come to church tonight I will show you someone who can." I knew he meant God. They were in a revival at the time. I promised him I would come.

When I went back home, to my joy I found my wife had returned after leaving our two children with some relatives. I promised over and over I would not drink again, and finally persuaded her to give me another chance. I did not want to go to church that night, but my wife kept reminding me that I had promised to go. God was convicting me and I knew I was at the end of my rope.

I went to church that night but did not expect anything to happen. The evangelist brought the message and in response to the altar call I went forward. They told me that Jesus died for



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my sins and that if I would repent of them I would be saved.

I cried out to God in a loud voice, and told Him if He would save me and let me know it I would serve Him the rest of my life. The next two nights I went back to church and to the altar. Those three days Satan still fought to keep me in his power. He would tell me I was not saved and I would insist I was. The third day as I was saying to myself I was saved and Satan was telling me I was still lost, suddenly the glory of God swept over me and I knew

beyond the shadow of a doubt that I was saved.

My desire for alcohol left me instantly. Three or four days later God instantly delivered me from the cigarette habit also. A few months later He filled me with the Holy Spirit. God healed my nerves and my left eye, which had been useless. The eye doctor said I didn't even use it, but it was healed and I now have 20-20 vision.

What a change there has been in my life! The stony heart that had been filled with hatred and lusts has been

filled with love and peace. God has given me a heart of flesh. Oh, the joy that fills my soul! Where once cursing and foul language filled the air, there is praying and rejoicing and praising God.

I started telling everyone I met what had happened to me. I am still doing that—and passing out tracts to the unsaved. God is giving me courage to speak His Word with boldness. By the grace of God I shall never forget my promise to serve Him the rest of my life. ◀◀

Wells in the Valley

(Continued from page three)

presence of God. It makes a difference *how* you weep.

Some people weep easily. But as I listen to the brokenhearted sobs that punctuate the prayer of Nehemiah in that first chapter, I know that here is a man whose tears do not come easily, nor can they soon be forgotten in the daily round of duties. The weeping continued, for it was several months later that the king mentioned the change in the countenance of this man. He sensed his constant burden; and while Nehemiah feared the king's reaction to a weeping cupbearer, it was the very point of contact that gave Nehemiah a chance to dig a well in his valley. And Nehemiah moved in obedience to God to open a great artesian well of blessing and revival.

Have you been told that the spiritual walls are down and the gates are burned with fire? Is there a cry in your heart for a real Holy Ghost revival in your own life and in your church? Is there a longing to see a rebuilding of walls throughout the Church today? Are you sure there is nothing that can be done? *Have you been weeping before people, or before the Lord?*

It is not enough to bemoan to others that the valley is dry and the walls are down and the gates are burned with fire. We must weep before the Lord, and then ask Him to use even us to make a well in the valley. He is not a respecter of persons. We have a tendency to hope that someone *new* will come along with the burden and the vision that

will move men and women to God, and bring a great revival. But God can lay His hand upon even a weeping cupbearer, if we are weeping before Him in sincere longing for a well in our dry valley.

Two of Christ's disciples passed through a similar valley on the day of their Master's crucifixion. Judas, the traitor, knew remorse and "repented himself" when his scheme for betrayal succeeded. But he left no well where men and women could find solace—only "the potter's field, to bury strangers in..."

Peter denied the Master that same day and he "wept bitterly." But Peter turned his valley of despair into a well of help and hope for all who have strayed from the Master since that day. How many backsliders have returned to the Saviour, as they meditated on Peter's denial and his subsequent return to the Master!

Have you failed along the way somewhere? Have you shed bitter tears in "repenting yourself" like Judas? There is no well in mere self-condemnation, or in doing some sort of secret penance without repentance. The well of victory for ourselves and others is opened only when we confess our sins and forsake them utterly.

Rich wells of blessing have been opened to mankind through the tears of the Son of Man Himself. What encouragement to intercession comes to the prayer warrior as he watches the unveiling of divine love and compassion in the tears of Jesus over the Christ-rejecting city of Jerusalem!

Even the skeptics knew why Jesus wept at the tomb of Lazarus. "Behold how he loved him!" they said. Did you ever draw from that well? Countless thousands who have stood beside a loved one for the last time in this life have drawn comfort from the waters of that well of sympathy and love and understanding made by our Master so long ago. Did Martha and Mary think His tears that day were all for them? Did they ever know His tears made a well that has lived on in the Scriptures to bring comfort to us today and tomorrow?

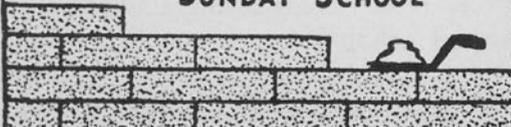
In this day of cold water fountains, and refrigerators that offer ice water even without the effort of opening the door, we are apt to forget the unequalled pleasure in a cup of cold water from a country well. But there is something so refreshing and satisfying about that kind of water that is never found in city water, purified and chlorinated though it be. And it is so with the wells of blessing opened in the valley of weeping.

We do not know yet how deep will be the wells we open, nor how long they may continue to flow to help another. But let us determine not to leave only dry and desert places where God has given us experiences designed to produce a well of blessing for ourselves and others.

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idence in God's grace

seed of Jacob, glorify him, all ye the seed of

not despised nor affliction of the afflicted; he hid his face from when he cried unto him,

shall be of thee in the gation: I will pay my them that fear him. shall eat and be satisfied praise the Lord that

a Ps. 50. 15

b Ex. 9. 29

c Ps. 136. 6
d Heb. 5. 7

e Ps. 15. 1-5
f Nu. 30. 2

g Ps. 2. 6
h Isa. 65. 13
i Heb.

PSALMS 23-25

PSALM 24

A Psalm of David.

THE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the LORD? or who shall stand in his holy place?

4 He that hath his hands clean

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If you want an extra-special gift for Father, one he will cherish for a lifetime, then give an Oxford Bible. This best seller has been considered the most fabulous of Bible buys! Listen to its many features: and then compare with similar Bibles. De luxe Marrakesh Persian binding, leather lined to edge; Large, clear Jasper type, modified self-pronouncing on Oxford India Paper; 64 pages of New Bible-Study helps with 12 pages of colored maps; Center column references, chronology and concordance; Half circuit, flexible cover; Red under gold edges. And don't forget, this Bible in the Authorized King James Version, may be purchased in either Black or Red binding. Rush your request without delay and see a happy father on his Day!

1 EV 227 Black Binding \$10.75

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GENTLEMEN'S ART-WOOD TIE RACK

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PEN 'N PAD

Dad will love this practical gift. Pen 'n Pad will always be handy so he can jot down a note whenever he chooses. Has a handsome 3 x 5 inch golden metal-pad holder, filled with a generous amount of note paper. Slender, modern ball-point desk pen with Scripture text. Attractively boxed.

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LOCK-O-MATIC KEY CHAIN

A handy key chain for the driver of the family car. Simple patented action permits quick removal of the ignition, or other important key, while others are securely held. Imprinted in black is Scripture text: "The Lord shall preserve thy going out and thy coming in. . . ."

17 EV 7383 35c

MAN'S GIFT FOLDING POCKET KNIFE

Here's an item for which all fathers can find at least 100 uses. The knife blade folds uniquely into its own nickeled case. Excellent steel blade. Colorful gift box. Case imprinted with the words, "Jesus Never Fails."

17 EV 7390 \$1.50

CAR-MAC, Automatic Coupling Key Chain

Leave ignition key in car—take personal keys with you! Dad is positive to like this precision made key chain. Nothing else, like it, can't be duplicated. Uncouples and couples with finger-tip ease—enables keys on larger chain to be separated from keys on smaller chain quick as a flash. Emblem features Cross with the words "Christ My Guide" superimposed upon it. 22K gold-plated. Comes in attractive gift box with clear plastic top.

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PERPETUAL CALENDAR

The perfect gift to adore Dad's desk is this perpetual calendar. An adjustable center panel shows the days for one month by merely sliding a metal tab. Each calendar is tissue-wrapped and enclosed in a gift box. Length is 5 inches. Text: "He Careth for You"

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ASSEMBLIES OF GOD PIN

Here is a pin which Dad will like—designed especially for our Assemblies of God constituency. The pin is gold-plated showing the world in blue with "Assemblies of God" lettered in gold upon a white background. The pin for clergymen bears the word "Clergy."

15 EV 7037 Clergy \$1.00

15 EV 7039 Laymen \$1.00

MEN'S FELLOWSHIP LAPEL PINS

As a stimulant to the better functioning of Men's Fellowship, it is suggested that every member have one of these pins. So, if your Dad is still without his be sure to order one for him today! This beautiful pin has the monogram "mf" on the background of a fishhook.

15 EV 7002 \$1.25

MEN'S FELLOWSHIP TIE CLASPS

This latest type of pinch-clasp tie holder is designed for sturdy service and attractive appearance. It is a plain gold-plated bar, embellished by the official Men's Fellowship emblem. An excellent gift for the father in MF.

15 EV 7004 \$2.25

MAN'S METAL KNIFE

One of the most useful gift novelties is this beautiful gold-plated knife for men. It is a medium-sized pen knife for all-round use. The blade is made from high-carbon cutlery steel. Don't miss this exceptional value!

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A Friend of Thieves

BY SAINT ANONYMOUS

I DIDN'T KNOW IT UNTIL RECENTLY, BUT SOME OF MY best friends are thieves! They even include a minister, as well as a young married couple and a single laborer.

I hadn't known it until I made out their income tax reports a few days ago. Their "contributions" in no way reflected 10% of their income—not even 5%. They were stealing, whether they understood it or not, from God.

So now I know that some of my best friends are thieves. It seems that to Christians as well as to the ungodly the dollar has replaced Christ as the source of our security. Just another dollar, and then another one! Perhaps if we work hard enough and save long enough—and steal from God enough!—we will have the desires of the present and a cushion of security for our old age!

How wrong can we be? My friends were unhappy as they made out their income tax forms. A federal budget of \$72 billion. Personal taxes running from 20% to 91% of a man's income for the upkeep of government and the defense of our country. Outrageous! Unreasonable! Terrible! Perhaps so, but my friends and millions of their ilk are to blame.

If you rob God you pay for war, famine, and disaster. Steal God's tithe (10%) and you pay Uncle Sam 20%, 30%, or even more. Sure, tithing was under the Law. But Abraham's tithes were not; nor was the widow's mite. Abraham lived 430 years before the Law, and the widow in Jesus' day cast in everything she had in the very presence of Him who is Free Grace. Rob God and you pay the State—and you don't even get the security and pleasure for which you robbed Him.

Rob God and you get a constantly growing crime bill, overcrowded mental asylums harboring 6% of our population, and 5,000,000 alcoholics. Christian youngsters brought up in Christian homes go wrong. You get teen-agers refusing the authority of their Christian parents and neglecting to attend to the worship of God in their churches. You get a double standard—one for church, another for home. You get constant worry, frustration, trouble, tiredness, and irritability. Security? You don't get that.

Partial security you can get in jail; but real, honest-to-goodness, down-where-you-live peace, happiness, and security is found only in obedience to Jesus Christ.

Giving is merely an indication of the relative peace, happiness, and security in your life. Giving is more a sign of your spiritual prosperity than of your temporal riches. Mary poured out the pound of expensive ointment upon the feet of Jesus because she loved Him much. It wasn't a tithe of her riches. It was perhaps *all* her riches. She had peace, joy, and security in Christ. The ointment was a small price to pay for that, because most of the world's 2½ billion souls would gladly give all they have for what she had.

I have been saved many, many years. The Lord has always provided my needs, and I have always done my best to provide His, puny though my efforts have been. I first tithed on my dimes; now it is easy to tithe on my dollars. And my sanctified 90% goes further than an unsanctified 100%, for God makes up the difference.

For example, that 90% would not cover the expenses of my second year in graduate college. So the Lord provided me with two scholarships covering my fees and something over—and that with the help of a professor who despised fundamentalists!

Another example. My family and I decided to obey the Lord and take a decidedly ill-paying position in Christian service. We had a desperate amount of illness in the family. The 90% would not have covered the doctor bills. What did the Lord do? Well, he put it in our doctor's heart to refrain from charging us any fees!

And I could go on and on giving definite examples of how God has supplied our needs according to His riches in glory by Christ Jesus.

Is that the only thing that keeps me from stealing from God? No, it isn't. I love to give, for I love the Recipient. My tithes and offerings are not a legal transaction between me and God, but a return of what is His, plus a little bit more for love. I know that the dearest thing to His heart is the salvation of souls of men—and money spent on missionaries, evangelists, pastors, Christian schools, and other gospel work will help win these souls to Him. So I give for love.

I rather hope my friends read this article. I don't think they want to be thieves. They, and you, can give up robbery today and find true security by giving to God regularly, systematically, as faithful stewards.