

The Pentecostal

# EVANGEL

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

FILE COPY

10¢

Sept. 29, 1957



The scene in the Public Auditorium at Cleveland, Ohio, during one of the evening services of the General Council.

- The General Council at a Glance
- Taking Christ to the People
- The Value of Broken Things
- The Verse That Changed My Life

# It's Sunday School Week

The Assemblies of God, together with other members of the National Sunday School Association, will observe September 29 to October 6 as National Sunday School Week.

There are two good reasons for emphasizing Sunday School at this particular time. One is the fact, common to most denominations, that October first marks the start of another Sunday School year when the younger pupils move on to new classes and the entire Sunday School staff dedicates itself to another twelve-month term of service. The other fact that makes this date particularly auspicious for the Assemblies of God is that our Sunday School Enlargement Campaign will be waged throughout October.

The Sunday School is a mighty force for good throughout the land. It does more to change the tide of irreligion, immorality, and irresponsibility than any other agency. Laws won't do it—we have laws. Government can't do it. Christ can do it, and He does insofar as we get the young and the old to come and sit under His teachings.

It is our job to get them to come. The pastor can't do it alone. It takes every member of the church bending every possible effort to "take the gospel out and bring the people in." The church can advertise in the newspaper—it can write letters—it can use the radio to invite people to Sunday School—but the best method of all is personal contact.

Shortly before a Presidential election an interesting comment appeared in a popular magazine regarding the importance of personal contact. We quote:

"The real job before all of us who want a . . . victory is not to sit around and complain. This is not a one-man show. The fight is everybody's fight. Candidates don't win elections alone. Organized personal efforts at the voter level and vigorous personal persuasion are decisive. Elections are not won on the stump or on the TV screen. They are won at the front door of the voter, and at the roadside in the country, and at the work bench in the factory. For the women it should be added that elections are won also when they drop in on their neighbors and chat. It is a well-known fact that personal contacts and personal contacts alone are the final means of delivering the vote."

All that is true of an election is true also of the Sunday School. The success of the Enlargement Campaign depends on every-member participation. The surest way to enlarge the roll is to canvass the community and talk to people face to face.

Less than a quarter of the people in the U.S. are enrolled in Sunday School—only about 40 million. Thirty-eight out of every hundred Americans of all ages are not members of any church or synagogue. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

National Sunday School Week is a good time to reflect on the blessing that has come to the home, the church, and the nation through the Sunday School. What kind of land would this be without it?

# THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

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(Photos on pages 1, 3, 13, 18, and 20 were taken by Albert D'Amunzio, pastor of the Gospel Center Church in Fairport, N. Y.)

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

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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# Taking Christ to The People

**R. J. CARLSON** (Pastor, Calvary Temple, Seattle)  
at the General Council, Cleveland, Ohio

*Scripture reading: Luke 24:13-16*

**F**OR THIS HOME MISSIONS RALLY I have chosen these four words for my text: "Jesus himself drew near." It is good that Christ draws near to our own hearts, but it is also incumbent upon you and me that we lend ourselves to the Lord as instruments of service that we might be used of Him to bring Jesus near to other people.

Our text has its setting on the road to Emmaus. Two disciples walked together and were sad. Behind them were the final fast-moving events of the Passion Week in the life of Jesus. Jesus had already experienced the treachery of the betrayal and the duplicity of both the ecclesiastical and the civil trials. He had undergone the shame of the Crucifixion, and the loving burial as kind friends tenderly laid His body in the tomb. He had also been gloriously resurrected, and it was this latter event that gave these foot travelers food for thought. We have an introduction to their thinking, to the secret thoughts of their heart, as they said, "We trusted that it had been he which should have redeemed Israel." Their hopes which had been so high had been dashed in bitter pieces at their feet as they had seen the body of Jesus taken from the cross and laid away in the tomb.

To the sorrowing disciples in this circumstance "Jesus himself drew near." It is always the purpose of Jesus to come to the individuals who

need Him most, to those who long for a solution to the problems of life. To people who sit in darkness Jesus is ready tonight to draw near. To people tonight who long for more of His help and anointing that they might be used of Him to take His message to others, Jesus is ready to draw near. He is ready to draw near to our hearts and to encourage us, that we might leave this place rejoicing in the anointing, enraptured in the glory, captivated by the presence of Jesus the Son of God—filled with His glory and prepared to bring the presence of Christ to a lost and dying world.

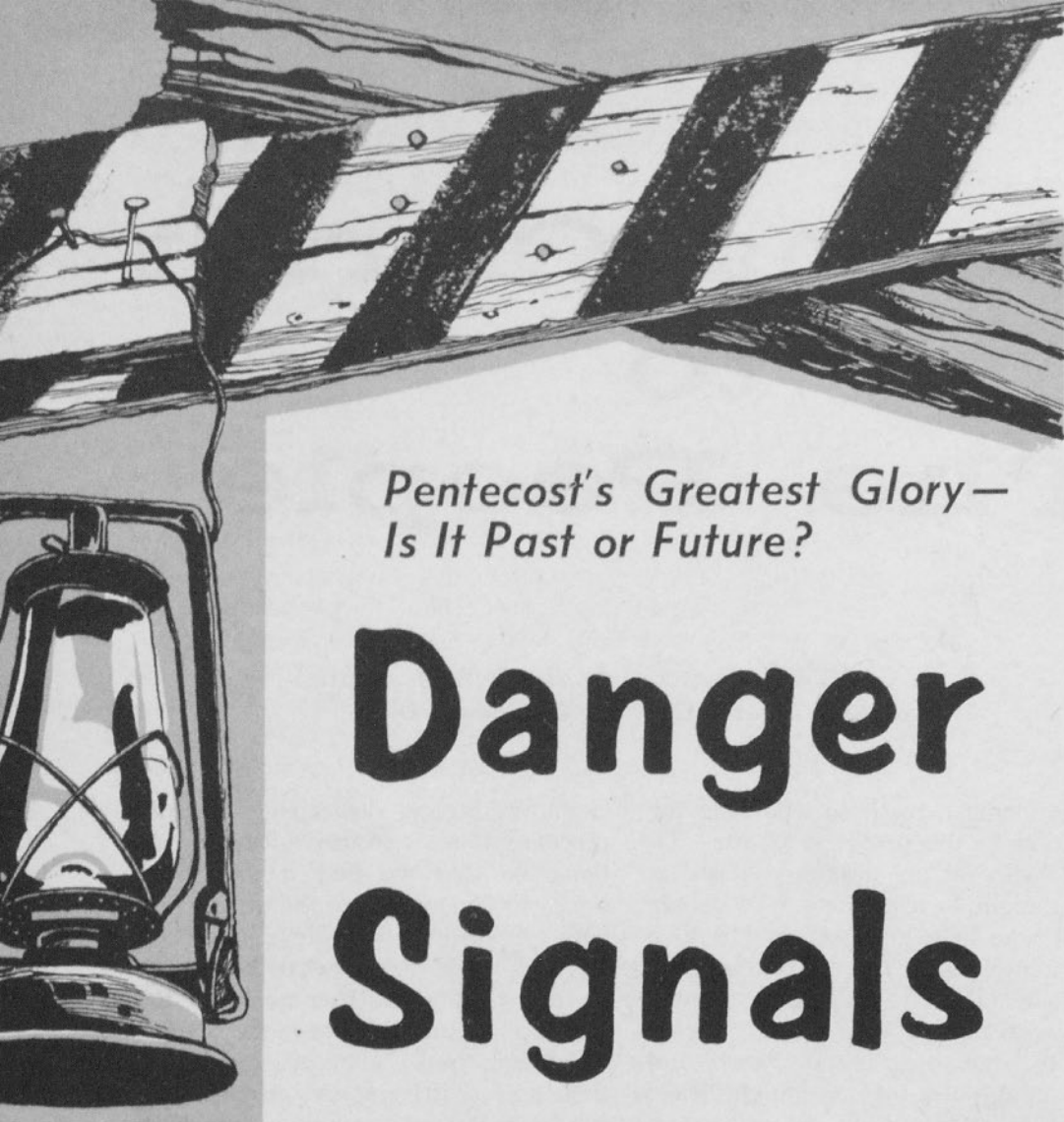
Let us notice a few lessons we can glean from the incident that is recorded in our Scripture reading. First of all, we are told that the disciples were reasoning together as they went. They communed together and reasoned. Unsanctified reasoning without the presence of the Lord will not help us, for it fails to comprehend the plan of God. We cannot find an explanation for spiritual things in our own hearts and minds without the presence of God; that which God has given us is spiritually discerned and never will be explained in any other than a spiritual manner. What you and I need is not our own understanding, but our understanding sanctified and anointed, that we might be "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Ephesians 3:18, 19). Our reasoning sometimes hinders the revelation of

God. We become dedicated to our own preconceptions, our own ideas and notions, so that we find it difficult or impossible to recognize the sacred presence of Jesus when He comes near.

When Jesus asked what it was they were discussing together and why they were so sad and downcast, they seemed to be surprised. They answered, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass?" They did not recognize Him, and they failed to comprehend the meaning of His question. Jesus did not have to ask them for information, for certainly the divine Son of God who could find the two disciples on the way to Emmaus could also discern the thoughts of their hearts. He had another thought in mind: why should these disciples be sorrowing, why should they be downcast, why should they be discouraged, when the answer to their hearts' cry was near, when Jesus Himself was standing near? Jesus asked the question that He might draw them out, that He might in turn speak unto them of the things which they needed to know but did not know just then.

But tonight what is the meaning behind that question? Why should people be sad when Jesus is here? Why should we be downcast and heartbroken, when the Word of the living God is being fulfilled on every hand? Though we read the newspapers and see the terrible things that are mounting like a rising storm ready to engulf the earth,

(Continued on page thirty)



*Pentecost's Greatest Glory—  
Is It Past or Future?*

# Danger Signals

BY MELVIN L. HODGES

Field Secretary for Latin America

**H**AS THE TWENTIETH-CENTURY PENTECOSTAL revival reached the zenith of its spirituality and usefulness, and is it now doomed to fade as a potent force from the modern spiritual scene; *or do greater glories still lie ahead?*

History appears to favor a pessimistic conclusion. The law of decay has been in evidence throughout the ages. Even in the Old Testament, first Israel and later Judah fell victims to the blight of apostasy. In the present dispensation, the New Testament Church gradually lost the purity and power that characterized her apostolic beginnings, and became adulterated by worldliness, greed and paganism as she increased in numbers and influence. Post-reformation revivals, originating in deep spirituality, holiness and a sense of destiny, gradually lost their fervor and one by one settled down to take their places in the ecclesiastical world as yet another denomination, one among the many factions of Protestantism. Some predict that this inevitably will be the lot of the modern Pentecostal revival also. Given a few more years, they

say, the Pentecostal revival will comfortably settle down as just another denomination beside the other once-spiritual movements that live on in name and form but have lost their spiritual leadership.

Rather than lightly dismissing this gloomy prospect, we should evaluate honestly our position. We dare not ignore the lessons of history. Precisely to the extent that we find in our ranks the elements of decay, which have caused the deterioration of other revival movements, are we ourselves in danger. What are the danger signals?

First, *a diminishing hunger for God*. Revivals are characterized by great spiritual hunger. Thirsty souls cry out for the Living God. To them, nothing is as important as the presence of God. Thus revivals are born and so they are maintained. When this characteristic is replaced by complacency—"I am rich, and increased with goods, and have need of nothing"—then revival fires die and lukewarmness marks our worship and service.

The second danger signal is a *lack*

*of concern for holiness*. Revival movements invariably have emphasized holiness of life. The presence of God produces a sense of reverence. We walk on hallowed ground. Therefore our words, actions and appearance must be in harmony with His Holy Presence. When we begin to measure our actions and attitudes by those around us, instead of making our goal that of *pleasing Him*, then revival is dying in our midst.

The third danger signal is *the loss of the sense of mission and destiny*. The revived church hears the Lord saying, "Whom shall we send, and who will go for us?" She recognizes that she is God's chosen instrument to meet the need of the hour. This sense of world mission has characterized the Pentecostal movement from the very beginning. Within a comparatively short period this revival has produced a living church the world around. The loss of this evangelistic and missionary zeal would mark the end of achievement for the modern Pentecostal revival.

While the history of spiritual movements gives clear warning of the danger before us, yet in the light of God's promises, spiritual decline is not inevitable. The fact that a "great falling away" is prophesied does not mean that of necessity we must be found among the number of the apostates. God's Word abounds in such expressions as "abundant life," "exceeding greatness of His power," "above all that we can ask or think," "My Spirit upon all flesh." The Holy Spirit in the believer and the Church is compared to "rivers of living water." Rivers increase in volume as they near the end of their course.

While the human pattern is one of *diminishing* spiritual returns, the divine plan is one of *increasing* glory. Pentecost outshone Sinai, and the glories of the age to come will be greater than those of the present age. God's program calls for us to grow and abound, to increase and to flourish.

We are grateful for the present accomplishments wrought by God through the Pentecostal revival, but we cannot believe that God has completed His program. Rather, present achievements must be considered as preparation for still greater accomplishments. The modern Pentecostal revival is God's means for taking the gospel to every creature in the closing days of this present age. The task is far from complete. To fail to advance would be to defraud the purpose of God.

The future is as bright as the plan of God for us. This then is the time to believe God for the fulfillment of His eternal purpose in us. It is time to do our first works over, if our love has grown cold; to allow the "Spirit

of judgment and of burning" to purge out the accumulated dross in our spirits and burn away the wood, hay and stubble in our service. Let hunger for God be reawakened in our hearts. May a walk in holiness, worthy of our vocation, be our goal, and let us con-

secrate ourselves anew to the fulfilling of our world destiny in the plan of God. Then we can face the future with confident expectancy that the future holds still greater revelations of the glory of God for us. ◀◀

## The General Council at a Glance

During the biennial General Council of the Assemblies of God at Cleveland, Ohio, the delegates. . .

Were richly blessed in morning devotional services and evening rallies.

Enjoyed God's presence in a signal manner in daily prayer meetings.

Learned that the Assemblies of God fellowship has grown to 471,115 members in the U.S.A., with 8,878 ordained ministers, 7,929 churches, and 824,096 enrolled in Sunday School.

Rejoiced to hear that total giving to the Foreign Missions work in the past two years amounted to \$6,568,068—an increase of \$531,853 over the previous two-year period.

Re-elected the following Executive Presbyters on the nominating ballot:

R. M. Riggs, General Superintendent;

T. F. Zimmerman, G. F. Lewis, and Bert Webb, Assistant General Superintendents;

J. R. Flower, General Secretary;

Noel Perkin, Executive Director of Foreign Missions Department.

Elected C. W. H. Scott, Detroit, Mich., to be one of the four Assistant General Superintendents.

Chose M. B. Netzel, Waxahachie, Tex., to serve as General Treasurer.

Named four men to serve as non-resident Executive Presbyters, representing the various sections of the nation, as follows:

Northwest—D. H. McLaughlin;

Northeast—Roy Wead;

Southwest—A. A. Wilson;

Southeast—H. S. Bush.

Decided that the National Evangelism Convention, which was cancelled last year, would be held during the coming year.

Adopted a new plan of Co-operative Fellowship Giving whereby "credit" will be given on a broader basis. Formerly only offerings for Missions were recognized in the "giving of credit." In future "credit" will be given for offerings to District Councils, offerings to World Missions, and offerings to General Headquarters for the support of the various offices there including all of the National Departments.

Changed the age span for C. A. membership to 12 to 35 of age. Formerly it was 13 to 35.

Voted to introduce a new Assemblies of God periodical to be published for ministers only.



R. M. Riggs



J. R. Flower



Noel Perkin



T. F. Zimmerman



G. F. Lewis



Bert Webb



C. W. H. Scott



M. B. Netzel



D. H. McLaughlin



Roy Wead



A. A. Wilson



H. S. Bush



# THIS PRESENT WORLD

## MISSIONS

### Regional Missionary Conventions Being Held Across Canada

Evangelist Willard T. Cantelon, who has preached the gospel on four continents, is the main speaker at a series of World Missions Conventions now being sponsored by the Pentecostal Assemblies of Canada.

The first conventions were held at Halifax, Nova Scotia, Sept. 17-19, and at Toronto, Ontario, Sept. 24-26.

Other conventions will be held in Winnipeg, Manitoba, Oct. 1-3; Saskatoon, Saskatchewan, Oct. 8-10; Edmonton, Alberta, Oct. 15-17; and Vancouver, British Columbia, Oct. 22-24.

A team of national and provincial church leaders will be present at each convention to present the missionary challenge. Leaders will emphasize the work of foreign missions, home missions, the Sunday School, the men, the women, the C. A.'s, and every department of the church in its relationship to the task of evangelizing the world. Group conferences will be held each morning and afternoon, and Brother Cantelon will preach each night.

### Bible Societies Favor Sale of Scriptures

The United Bible Societies, at its fourth meeting in Rio de Janeiro, Brazil, went on record, as favoring the sale of Bibles instead of free distribution. The council adopted a report which said that sale rather than free distribution is "the soundest method of using Bibles and Scriptures for evangelistic purposes." The report pointed out that "free literature is largely suspected as propaganda, but in the process of

sale, the seller is generally required to bear witness to the value of the book and so create interest in its contents."

The council said that last year the 23 member societies of the United Bible Societies distributed about 25,400,000 Bibles, New Testaments and Bible portions, but estimated that a 20 per cent increase in income is needed to meet current demands.

The general secretary of the Japan Bible Society reported that Bibles are being distributed and read in increasing numbers in Japan. He said, "Older traditions are still strong and I am not optimistic that Japan will be Christianized in the near future. But I can say with assurance that amid changing circumstances, the Bible is being read by the Japanese people and is changing their minds."

An official who visited China recently reported that in the last eight years over 3½ million Scriptures had been distributed on the Chinese mainland, including over 170,000 Bibles and 170,000 New Testaments. The United Bible Societies sent a message of greetings to the China Bible House in Shanghai, expressing hope for a "renewal of our association together."

## SPECIAL DAYS

### October Is Enlargement Month

Assemblies of God Sunday Schools across the nation will be setting aside the month of October as a special time for reaching the homes of their communities to win new members for the Sunday School and to Christ. October is designated Enlargement Month by the Assemblies. The theme chosen for the

1957 campaign is "To the Harvest."

Each of the first three Sundays of the month will be set aside for a different phase of reaching prospects while the last Sunday's emphasis will include bringing to Sunday School those contacted and pressing them for decisions as the Holy Spirit leads. The first Sunday afternoon will be used for canvassing; the second for visitation of prospects; the third for distribution of gospel literature; and the last for a Harvest Time Rally.

On the last Sunday of October, many churches will combine their Sunday School and morning worship services in a rally, climaxed by a time of decision and consecration. It is the prayer and expectation of the National Sunday School Department, which originates plans for Enlargement Month, that these services will result in many converts.

### "N.A.E. Week" Observance Planned for Evangelical Churches

Evangelical churches throughout America will observe October 20 to 27 as "NAE Week." The theme will be "The Strength of Spiritual Unity," and emphasis will be placed on the services provided evangelicals by the National Association of Evangelicals for the past fifteen years.

The special week observance will stress the growth and development of the NAE since its inception in 1942. Attention will be called to the fact that the NAE has stayed true to its aim of providing spiritual unity without organizational union and spiritual fellowship without ecclesiastical domination.

The NAE has grown considerably in its field of service. Starting from seven proposed activity areas at the founding convention, the NAE at the present time provides services for evangelicals extending into nearly twenty areas. Some of these are Christian education, social action, world relief, Sunday school, church extension, and home and foreign missions.

### President Issues Statement on Protestant Press Month

October is a significant time to observe Protestant Press Month. Beginning with the National Day of Prayer on October second, and guided by truth which sets men free, the various periodicals of the Church have a splendid opportunity to emphasize their story of faith and good work across the land.

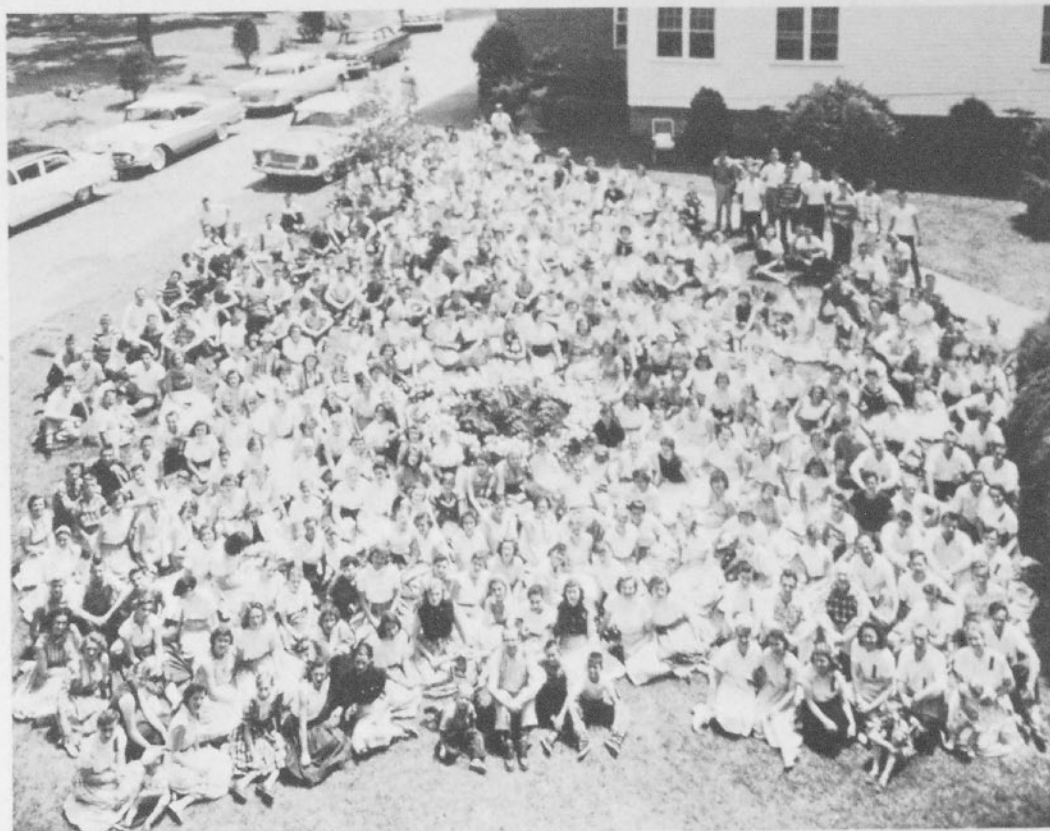
—by Dwight D. Eisenhower  
President, United States of America

Churches planning to observe "NAE Week" should write to their regional NAE office or the headquarters office at 108 North Main Street, Wheaton, Illinois, for free materials.

### **President Proclaims Day of Prayer—October 2**

President Eisenhower proclaimed Wednesday, October 2, as a national day of prayer. He urged that on that day each American, "according to his own faith, unite in prayer and meditation," and "ask for wisdom and strength" in seeking the "welfare of all people through a just and lasting peace across the face of the earth."

"Let us pray with eager expectation that we may be inspired to sacrifice, at home and abroad, to achieve a life worthy of the children of God, for all men, everywhere," the proclamation stated. "In our steady drive for enduring peace among men we must always seek the aid of the Father of Mankind."



MANY FILLED WITH THE SPIRIT  
AT EASTERN DISTRICT YOUTH CAMP

## **MISCELLANEOUS**

### **Disability Benefits for Ministers Under Social Security**

The Social Security Administration has called the attention of ministers and missionaries to social security benefits for which they are eligible in the event of physical disability. Any clergyman who becomes disabled by accident or illness may apply for a "freeze" to protect his social security benefits, to prevent years in which a reduced income is received from affecting the level of retirement benefits or survivors' awards.

Any clergyman after age 50 who becomes totally and permanently disabled is eligible to apply for retirement benefits.

### **YFC Leader Calls for Christian Journalists**

Dr. Ted Engstrom, president of Youth for Christ International, told the World Youth Congress at Copenhagen, Denmark, that "Christian books and tracts written especially for teen-agers is one of the greatest needs across the world." He noted that last year Communists printed the equivalent of four pieces of literature for every person in the world, while Christian publishers were producing an amount that would supply only one piece of literature for every fourth person in the world. He said there is a lack of Christian writers, and urged more Youth for Christ members to study journalism.

GREEN LANE, Pa.—A capacity crowd turned up at Maranatha Park Youth Camp in July. There were 519 registered and every available space was turned into sleeping rooms.

The high attendance was matched by a high tide of spiritual blessing. During the camp 46 were saved, 62 were reclaimed, 99 were filled with the Holy Spirit, and many others were refilled. Five definitely received a call into the gospel ministry.

A fine group of staff workers was on hand throughout the camp to assist in the many jobs which a camp this size creates. Eastern District ministers and their wives did a grand job as counsellors of the young

people. Chester Jenkins, Eastern District C. A. President, directed the camp.

H. B. Kelchner, of Flintstone, Maryland, was morning Bible teacher and made Bible prophecy real to the young folk through his illustrated sermons. Bob Willis, of Waxahachie, Texas, was the evening rally speaker and preached the Word with great power. The Couriers Male Quartet from Springfield, Missouri, were guest musicians.

The camp was climaxed with a banquet at which more than 700 people were present. At the close the 1957 King and Queen (chosen by the youth campers) were crowned and they will be privileged to return to camp next summer free of charge.

Delegates from 28 countries attended the congress. There were 33 delegates from behind the Iron Curtain—some from Hungary, the rest from East Germany. At the conclusion of the sessions, the young people divided into teams to conduct evangelistic meetings in various parts of Europe. The next World Youth Congress on Evangelism will be in Madras, India, in 1958.

### **The Governor's Sunday School Class**

Governor Frank G. Clement of Tennessee is the teacher of a unique Sunday School class. It meets in the foyer of a downtown movie theater in Nashville. At first thought, this would seem to be a strange place for a Sunday School class, but the advantage of its

location is its accessibility to the man-on-the-street. The membership consists mostly of those men who would not normally attend a Sunday School class. Many passers-by stop and enter from curiosity, as often as from interest, for it is just a few steps from the sidewalk to the "class room."

As teacher of "The Way" class, the Governor says: "It does not matter where you meet to worship God, so long as you worship Him in humbleness and sincerity."

And again: "It matters not that you are Governor and that, because you teach here, you have been criticized for mixing politics and religion; for if your politics and your religion don't mix, then there is certainly something the matter with your politics."



Luoma Photo

# The Silence of the Trinity

BY P. T. WALKER

**T**HE WORLD IS FULL OF INFIDELS, men without faith, whose stock questions are, "If there be a God, where is He? Why doesn't He interfere in world affairs? Why is He silent?" This problem of the silence of God baffles even some Christians, especially young people when they are surrounded by the hard walls of circumstances.

Many people today try to dissolve the problem by atheism. They maintain that God's silence declares His non-existence. Others hold to the philosophy of materialism, believing that the world is governed by law or else is subject to chance. To them there is no personal God. A few also have a deistic outlook: God is only a spectator of world affairs, they say.

What does the Bible say concerning the problem of the silence of the Godhead?

## 1. *The Silence of the Father*

Why is God silent? Does God's silence denote unobervance? The Bible teaches that God is omnipresent and omniscient (Psalm 139). Does a silent God, then portray a Person without love? No, on the contrary, God knows what is good for us.

Often love is regarded as a mere sentiment, but it is much more. It is powerful. It must defend the right and correct the wrong. A parent who really loves a child will not stand idly by while the child strays along a wrong path. What greater evidence can one desire of the love of God than the sacrifice on Calvary? Christ died because "God so loved the world..."

Does a silent God display a lack of

power? God, according to divine truth, is all-powerful (Genesis 1:3; Revelation 19:6; Daniel 4:35).

Does God's silence reveal, then, an indifference to human suffering? Many have doubted God because of sickening grievances or untold suffering. How can these things be?

This is where man's reasoning ends, for the finite cannot probe the infinite. It may well be that God's restraint has a purpose. Just consider for a moment Christ on the cross. Why was God silent to the sufferings of His Son? It was the fulfilling of God's plan of salvation. Indeed, the silence of God is a mystery, yet from the Word of God it is evident that His silence can denote many things and serve various purposes.

(a) *God's silence can denote grace.* While the children of Israel were wandering God bore with their sins in silence, but when they had received the law God punished their sins according to that law. Today we are living in the day of grace, and God is bearing men's wrongdoing in silence. When that silence is broken God will speak in judgment (Psalm 96:13).

(b) *God's silence can test us and make us a testimony.* Job did not understand the silence of God throughout his manifold sufferings. As is the case today, there were many comforters who proffered reasons for God's silence—for example, striving against God, charging God with injustice, not being justified, etc. But it is obvious that God was testing the fidelity of Job, not for Himself, but for Satan and his host.

It is in our trials and temptations that we show our true character and faith to God.

## 2. *The Silence of the Son*

One of the striking statements made about Christ was, "Never man spake like this man." He spoke words of profound wisdom, and His speech was powerful and convicting. Yet, in strange contrast to this fact, we find that His silence was more effective than many sermons.

*Christ was silent when one would have expected Him to answer prayer* (read Matthew 15:22, 23). This action appeared inexplicable, but it brought the very best out of the woman's soul. Her faith was tried and she went away a better woman.

Sometimes God does far more good for us by refusing to grant our requests. Would you, for instance, give your son a loaded revolver, knowing that he was unaware of the possible danger?

In John 8:6 we read that *Christ was silent when one would expect Him to defend a woman.* The silence of Christ here among His enemies delivered Him from a foul plot. How often we as Christians are tempted to defend ourselves with our tongues. Words spoken in haste are often repented of in leisure. We do not know what Christ wrote on the ground in this incident, but His silence enabled Him to control the situation. His critics were answered by His eloquent silence and great wisdom!

*Christ was silent also in John 4:1-3, when one would expect Him to have continued His preaching.* This act of

departure was the most suggestive of all His actions. When the blessing of God was falling in increasing measure, and people were responding to the call of the gospel, Christ quietly withdrew Himself from the scene and allowed John the Baptist to continue his great work. How humble was Christ in His omniscience; He knew that soon evil tongues would suggest rivalry between John and Himself.

In Matthew 27:12-14 *Christ was silent when one would expect Him to defend Himself.* Notice in this incident that Christ was careful not to make other people sin. He was patient in bearing reproach and was willing to endure all things—even a cross, if by so doing He could honor God and help His fellow men.

Finally, *we see silence manifested when Christ was face to face with a guilty soul* (Luke 23:8, 9). Herod was a wicked, vile sinner who had murdered John the Baptist and had therefore sealed his destiny. What could Christ say? We find the reason for His silence in Genesis 6:3, which we shall consider in the next point.

### 3. *The Silence of the Spirit*

Christ was silent when He faced Herod, because He knew the real meaning of Genesis 6:3, "My spirit shall not always strive with man." The greatest and most terrifying silence of all is the silence of the Spirit.

*The Holy Spirit convicts men of sin.* When this conviction ceases within a man there is no more hope of his salvation. God forbid that this should be your experience.

*The Holy Spirit guides.* What a privilege the born-again Christian has—to be guided by the Spirit. Let not the Spirit be ignored as though He were silent in this connection.

*The Holy Spirit empowers for service.* Imagine what our lives would be like without the power of God. We must take care that we have the proper attitude toward the Holy Spirit, for we are warned in the Bible to—

1. Resist Him not (Acts 7:51)
2. Grieve Him not (Isaiah 63:10; Ephesians 4:30)
3. Quench Him not (1 Thessalonians 5:19)

May we as Pentecostal believers treasure the leading of the Spirit and seek to glorify God at all times, even during the many trials and perplexities that often come our way.

—Redemption Tidings

# The Living DEAD

A One-Minute Sermon

by

OSWALD J. SMITH

**N**O ONE WILL EVER ENTER HEAVEN without eternal life. Nothing but God-life can exist there. He who has that life will be admitted. He who has not will be barred. Do I possess eternal life or do I not? Upon the answer to that question depends my eternal happiness or woe. Eternal life therefore is the most important truth in the Bible.

It is the most important truth in the Bible because it was Christ's purpose in coming to this world. "I am come that they might have life," He declared (John 10:10). It was this that brought Him all the way from Heaven to live among men. It was for this purpose He died on Calvary's cross. He came to impart eternal life. How important this is, then, in the sight of God.

In the second place, it is the most important truth in the Bible because it is indispensable since men are "dead in trespasses and sins" (Eph. 2:1, 4, 5). Man is a triune being composed of spirit, soul, and body. What was it that died when Adam fell? God's pronouncement was, "In the day thou eatest thereof thou shalt surely die." What died? Was it his body? Certainly not. Physically he was as much alive as ever. Was it his soul—his intellect and emotions? By no means. He was still able to think, plan and feel. Then it must have been his spirit. It was through his spirit that he communed with God. Until that day his fellowship with God had been unbroken. But from the very hour he sinned he was out of touch with God. Communion had been interrupted. Hence it is the spirit that must be quickened into life. His body is alive, his soul also. But his spirit is dead.

Men may appear to be alive simply because soul and body are both active, but as God looks down upon the human race He divides men into two classes

only—the quick and the dead. You are at this moment in one class or the other. As far as God is concerned you are either alive or you are dead.

We look at a man walking down the street, and we say, "That man is certainly alive." What do we mean? Why, simply that his body is alive. He possesses physical life. But his spirit may be dead, and if so—if he has never been *born again*—then in God's sight he is dead.

We attend the funeral of a Christian and view the remains. So far as we are concerned the man is dead. By that we mean that his body is dead. He can no longer exercise his physical powers. But God says, "He is alive." You see, he had been quickened in his spirit; he had received eternal life and thereby had been born anew. Hence though soul and body are pronounced dead he is alive.

In the third place, eternal life is the most important truth in the Bible because it determines man's future destiny. Let me draw your attention to the following from God's Word. Remember, these statements are made not by man but by the Holy Spirit.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36). On the one side, life. On the other side, "the wrath of God." What does it mean? I don't know exactly, but here it is, and you cannot get away from it. Unless you receive eternal life, unless your spirit is quickened from the dead, you must endure "the wrath of God."

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Here again are the two sides, the two results—life or condemnation. Receiving eternal life means passing out of death. What is death? What is condemnation? God knows. I don't want to. It is sufficient for me to realize that my attitude toward eternal life decides my destiny. Without it there is death and condemnation.

"I give unto them eternal life; and they shall never perish" (John 10:28). To reject the gift of life is to perish. You must make the choice. Man chooses his own destiny. His attitude toward eternal life seals his fate. Do you, my friend, possess this life or do you not? Upon the answer to this question depends your eternal happiness or woe.

# To the Harvest!

BY L. B. KEENER

*National Sunday School Representative*

**T**HE WRITER OF PROVERBS, IN CHAPTER 6, verses 6 and 8, advises, "Go to the ant, thou sluggard; consider her ways, and be wise" . . . she "gathereth her food in the harvest."

Today we are in the summertime of life. We have the opportunity to be wise and reap the harvest. The season is fast approaching, however, when we will no longer have this opportunity for "the night cometh when no man can work." It is expedient that we labor diligently *now!* October is an opportune time to gather in the harvest of souls.

You recall how Jesus took His disciples to Mount Olivet. They had accompanied with Him the three years of His ministry; had witnessed the Crucifixion; had met Christ after His resurrection; and had been with Him until this—the day of His ascension. Now the closing moments had come. As the group stood on this hilltop from which their Lord soon was to depart from them, Jesus looked down on Jerusalem. Seeing far beyond its confines and beholding the world with its teeming multitudes, He commanded His disciples, "Go ye!"

How we, also His disciples, have failed to fulfill this command! Today, 1900 years later, the forces of Satan seem to be working overtime. In the face of this serious situation the majority of church members add nothing

to the reaching, evangelizing force of the church. The words of Proverbs 6:9 ring on our ears, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" Let us answer, as we lift up our eyes and see the fainting, scattered multitudes that are sore distressed: "Today we will arise!"

Jesus set the example before us. He came into the world "to seek and to save that which was lost." He lived to win them; He died to save them. Among His last words as He hung on that Roman cross were words of salvation to a dying thief. Christ tells us, "Follow me, and I will make you to become fishers of men!" But our lives must be controlled by that same loving passion and gripped by the same driving force as was His.

"The harvest truly is plenteous, but the laborers are few." So October, Enlargement Month, is the time when the harvest call goes out to all Christians.

Over an iron bridge that spans the Ohio River, I am told, are these words, "All military and funeral processions must break step." The gigantic structure could not bear the strain of the united muscular movement of a large body of men. In like manner, there is a tremendous power in the united efforts of God's people. Brethren, let us clasp hands and keep step this October!

—Photo by H. Armstrong Roberts

# Eyes Healed

This testimony is written to glorify my Lord and Saviour Jesus Christ and to testify to His miraculous power.

I had been wearing strong bifocal glasses till the night I was prayed for. Till then, unless I wore my glasses my vision was blurred and I stumbled into everything. For many years I wore my glasses constantly.

In July 1956 Evangelist Star Thomas came to our church. I had been healed of a hyper-thyroid condition, arthritis, cyst and tumor, and lesion of the spine, and the Lord planted faith in my heart that He would heal my eyes.

That night I expected a miracle as Brother Thomas poured oil on my head and prayed for me. I went off the platform and prayed a few minutes, greatly blessed. I felt that Jesus was surely in our presence as I heard people shouting and praising God.

Then, in a moment, the miracle happened. I felt my head being pulled back, and then to the right very firmly, slowly—it hurt. I could hear and feel vertebrae snapping, and I recalled the many osteopathic treatments I had in former years.

I got up and started shaking hands with friends, when suddenly I realized that I could see their faces plainly. I ran from one to another telling them what God had done. This miracle took the pressure off the optic nerve that had caused the trouble. I was never so happy in my life.

When I read, my eyes still tire easily, for the goiter had weakened my eye muscles as well as my other muscles. But the Lord is strengthening the eye muscles, so I have much to thank God for.—Evelyn Myers, 1133 Gardena, Long Beach 13, Calif.

(Endorsed by Evangelist Star Thomas, Gillette, Wyoming.)



# Your Questions

ANSWERED BY ERNEST S. WILLIAMS

**Is there Scripture for the teaching that the devil can heal?**

I know of no scripture which says the devil can heal. Hebrews 2:14, 15 says that Jesus came to "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." This refers especially to spiritual deliverance. But if the devil has the power of death, could he not lift his oppressive hand off those who are sick should he think this advantageous to him?

**Why is the devil called "the prince of the power of the air" (Ephesians 2:2)? Did he not walk to and fro in the earth in the days of Job?**

Satan is called "the prince of the power of the air" because the seat of his power is "in the heavenlies." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places [the heavenlies]" (Ephesians 6:12). From his place in the heavenlies Satan is the accuser of the children of God night and day (Revelation 12:10). But his activities are not confined to the heavenlies. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

**Was Judas ever saved, or was he always a devil?**

This is a question that has been often argued, with little profit. Some maintain he never was saved, because Jesus said, "Have not I chosen you twelve, and one of you is a devil?" (John 6:70). Others say this did not refer to his condition when Jesus called him, but to the time when many of His disciples were departing from Him (vv. 66-69). Jesus saw that Judas also would depart from Him; moreover, that he would become His betrayer.

Those who hold this second view

say the time when Judas became "a devil" was when he accepted the sop from Jesus, having already decided that he would betray Him (John 13:27). They reason that Jesus bestowed upon Judas the same power to perform miracles that He bestowed upon the other disciples, which He would not have done had Judas already been a devil-possessed man.

**Are such diseases as insanity and epilepsy evidences of demon possession?**

There are instances where this is so, but we must be careful in our judging lest we judge incorrectly.


Jesus made a distinction between demon possession and many other tormenting afflictions. "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (Matthew 4:24). You will notice that a distinction is clearly made between those "possessed with devils" and those who were sick or insane.

Satan evidently has his hand in the afflictions of humanity, since Jesus in His ministry healed "all that were oppressed of the devil." But we must not accuse all sufferers of being demon-possessed.

**Why could not the price of a dog be brought as an offering for the Lord (Deuteronomy 23:18)?**

Good commentators tell us that this verse does not mean an actual dog. The "price of a dog" was the hire gotten by a man who gave himself for the satisfaction of perverted men. In some instances it was a slave who thus brought gain for his master.

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).



## SOIL

**October 6**

Your community is the soil. Prepare that soil through a neighborhood Sunday School census. Enlist in

**THE ENLARGEMENT CAMPAIGN**

# Our World-Wide Missionary Advance

BY NOEL PERKIN, EXECUTIVE DIRECTOR

**G**ROWTH INDICATES HEALTH, AND in each phase of the foreign missionary work there is indication of growth. The number of assemblies in the 69 occupied countries or political areas, the 8,005 national workers, the 60 Bible schools where youth are trained for the ministry, the number of missionaries and the contributions from our churches and friends, all reveal increase, for which we thank God. There are also definite indications of development in the degree of responsibility being assumed by the national groups of Assemblies of God churches in other lands as we move steadily towards the establishment of self-governing, self-supporting, and self-propagating bodies.

## Some Statistics

The 69 fields and political areas occupied at this time are as follows: Basutoland, Belgian Congo, Dahomey, Ghana, Liberia, Nigeria, Nyasaland, Senegal, Sierra Leone, Southern Rhodesia, Tanganyika, Tangiers, Togoland, Union of South Africa, Upper Volta, China, Fiji, Formosa, Hong Kong, Indonesia, Japan, Korea, Malaya, Philippines, Samoa, Burma, Ceylon, North India, Pakistan, South India, Egypt, Israel, Lebanon, Iran, Hashemite Jordan Kingdom, Syria, Belgium, Bulgaria, Denmark, France, Germany, Greece, Hungary, Italy, Yugoslavia, Poland, Spain, British Honduras, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Argentina, Bolivia, Brazil, Chile, Colombia, British Guiana, Paraguay, Peru, Uruguay, Venezuela, Bahamas, Cuba, Dominican Republic, Jamaica, Puerto Rico, and Hawaii.

The number of missionaries holding appointment from our Foreign Missions Department is 699, and 59 other ordained ministers of the General Council are serving in foreign fields, making a total of 758. Among those under

appointment, 35 are now in home ministry and expect to return later to foreign service; 32 are missionaries now retired.

## Missionary Offerings

During the two-year period ending June 30, 1957, offerings received for foreign missions (plus offerings reported by our assemblies as given direct to Assemblies of God missionaries) amounted to \$6,167,360.42. During this same period, \$323,727.69 was returned to the districts, and \$76,980.03 was transferred to the National Home Missions Department, under the World Missions Plan, making a total of \$6,568,068.14 in world missions offerings. This figure, compared to \$6,036,215.11 reported for the previous biennium, shows a gain of \$531,853.03.

This is a substantial increase, for which we are thankful. However, it should be remembered that this total of \$6,568,068.14 represents an average per capita giving of less than two cents per day for each member of our Assemblies of God in the United States. It is disturbing to note that our missionary giving is not keeping pace with our growth as a movement. We are giving less per member today than we gave ten years ago.

The leading churches in total and per capita missionary giving are listed below. These figures are for the calendar years of 1955 and 1956, since we do not keep a record of church giving on the basis of the fiscal year.

## Leading Churches in Missionary Giving (1955 and 1956)

### PER CAPITA GIVING

1. \$346.88 Assembly of God, Hartline, Wash.
2. 245.09 Assembly of God, Union Gap, Wash.
3. 233.13 Assembly of God, Wallace, Idaho
4. 185.50 Assembly of God, Naselle, Wash.
5. 174.53 Assembly of God, Marfa, Texas
6. 152.72 Assembly of God, Riggins, Idaho
7. 136.41 Assembly of God, Palco, Kansas
8. 136.33 Assembly of God, Somes Bar, Calif.
9. 122.34 Gospel Tab., Osnabrock, N. D.
10. 119.74 Full Gospel Tab., Davenport, Wash.

### TOTAL GIVING

1. \$99,184.63 Glad Tid. Tab., New York, N. Y.
2. 60,804.08 FG Tab., Bakersfield, Calif.
3. 55,466.67 First Assembly, Cleveland, Ohio
4. 51,560.82 First Assembly, N. Hollywood Calif.
5. 47,336.40 Bethel Temple, Turlock, Calif.
6. 45,863.06 Gospel Tab., Minneapolis, Minn.
7. 40,155.06 Riverside Tab., Flint, Mich.
8. 37,982.32 Stone Church, Chicago, Ill.
9. 37,055.01 Full Gospel Tab., Fresno, Calif.
10. 36,987.32 Calvary FG., Inglewood, Calif.

## Africa, Land of Tomorrow

by E. L. PHILLIPS, Field Secretary.

The awakening of Africa is one of the startling facts of our age. Africa is a continent in a hurry. In a babel of 800 languages and dialects ranging from the clipped accents of the Oxford graduate to the grunts and clicks of the most backward Bantu tribesman, 200 million Africans are demanding a voice in the determination of their own future and getting it at an astonishing rate today.

Never before has history written the metamorphosis of an entire continent in such rapid tempo. Men whose fathers were eaters of human flesh are honored students in world universities. Some who a few short years ago threw their paper money away as worthless when it was introduced, are sagacious leaders in business and commerce. With amazing facility the modern advances of Western civilization are being absorbed into everyday African life. While we may smile at some of the ludicrous results of the overlapping of twentieth-century civilization on old Africa, we should not be unmindful of the stark realities of this situation as they relate to missionary work.

Whether we like it or not, and whether it facilitates or complicates our work as a foreign mission body, is irrelevant. This revolution is taking place now, and it behooves us to re-examine both our objectives and our present processes in attaining these objectives. Changes of strategy, the re-deployment of our forces, or the calling upon special reserves of manpower may be necessary to meet the changing situation. For instance, we are engaged at the moment in strengthening our staff of nurses in Ghana and Congo. The new government of Ghana is putting more stress on humanitarian efforts by missions; and so, to meet this changing situation *and remain in Ghana to continue our missionary work*, we are adding to our number of nurses.

Exactly the same situation pertains in Liberia and Congo, where our consecrated nurses have established clinics and leper colonies.

The history of the Assemblies of God in Africa is a record of growth, increase, and blessing. Two years ago the Assemblies of God press in South Africa undertook the stupendous effort of printing literature in many languages to be distributed to *every African home in the Union of South Africa*. Day and night presses rolled out this mountain of Full Gospel literature, and the work of distribution to a population of over ten million Africans is reaching its conclusion now. Foreign Missions personnel, Speed-the-Light equipment, and B.G.M.C funds all joined hands with others in this truly magnificent effort

That a concentrated Sunday School drive can be successful in Africa, is seen in the experience of the Nigeria field in 1956. For years there has been a Sunday School program on that field, and Sunday School literature is printed in five languages. In 1956, many of our Sunday Schools in Nigeria entered *Christian Life's* International Sunday School contest with astonishing results. Five Nigerian churches won prizes in the various categories. The Sunday School at Aba, Nigeria, had an attendance one Sunday of 2,560. Other churches reported three and four hundred per cent increases in attendance in Sunday School during the contest. Several new churches have been opened as a direct result of this con-



Visitors at the Foreign Missions booth at the General Council

test and the interest which it brought. Now the contest is ended, but our Sunday Schools in that country are having to build new educational buildings to house the increased Sunday School attendance.

Perhaps one of the greatest works being accomplished in Africa is in our 17 Bible schools. Here is God's answer to the hitherto unanswered challenge of a heathen continent. Almost without a plan but under the direction of the Holy Spirit our missionaries have gathered young men together to teach them God's Word and inspire them to go to their own people with the gospel. African men have gone out and raised up church after church until at this time we have 1,467 Assemblies of God churches in Africa. Some pastors have been beaten, some have been poisoned, some have died, but God has given the increase. In one town they are now building their fifth church, for the first four have been burned down by the heathen townspeople. Such indomitable faith and courage is bearing fruit to the glory of God.

The following figures attest their success as faithful witnesses of Christ:

National ministers	1,037
(ordained, licensed and laymen)	
Converts	78,562
(total of communicants and adherents)	
Sunday School enrollment	42,227
Organized churches	806
Outstations or preaching points	661

## Asia, Land of Promise

by M. L. KETCHAM, Field Secretary

Having just returned from the various countries of Asia which are occupied by the Assemblies of God I am able to give an up-to-the-minute and very encouraging report. At the present time the Assemblies of God has an active work in all the major islands of the Pacific and most of the open countries of Asia, apart from Okinawa, Viet Nam, and Thailand. Thailand does have an active Pentecostal work, and Okinawa is soon to have the Pentecostal testimony, thus leaving Viet Nam as the only territory yet to be occupied.

**BURMA.** The Assemblies of God is the only Full Gospel group working among Burma's seventeen million people. The work among the tribal people in the North (Lisu, Maru, Rawong, and Kanong) is most encouraging. We have over 7,000 Christians in a completely self-supporting and progressive church.

**PHILIPPINES.** The Philippines is definitely a revival area. Bible school attendance is booming, through hard

labor churches are springing up overnight, and new areas are asking for workers. We urgently need additional personnel in this field.

**KOREA.** From the physical and material points of view, Korea is perhaps the most pathetic country in the world; but, from the spiritual point of view, the picture is bright. About the only new construction (or reconstruction) I saw in Korea was the erection of church buildings. At 4:30 a.m. the church bells ring for prayer, and the Christians stream up the hillsides to

their churches. In the winter they must come through sleet and ice. Our own work is enjoying a mushroom growth, although we sometimes have to cull out a few toadstools from among the mushrooms!

**JAPAN.** Since the war the Assemblies of God has established over fifty new churches from one end of Japan to the other. Our national leaders are mature men, spiritually sound, enjoying great prestige. Our Bible school is full of students of the highest caliber. Our radio programs rate with the best.

Our work in Japan is stable and progressive, designed to abide.

**CHINA.** It is impossible to give accurate figures in regard to Christianity in China, but I believe it is safe to say that there are at least 100,000 Spirit-filled believers standing true to their testimony. On the China-Burma border we have certain knowledge of 10,000 Lisu Christians. News filtering through into Hong Kong and other "listening posts" indicates that the Pentecostal testimony continues to grow in spite of great persecution. ◀◀

## Latin America Scene of Many Revivals

by **M. L. HODGES**, Field Secretary

The progress of our work in Latin America may be considered on the whole as highly satisfactory.

### *Areas of Blessing*

Revival is still the outstanding feature of our work in Latin America. Central America is probably at the forefront with reports of great meetings, Holy Spirit outpourings and new churches established. The tiny republic of El Salvador has seen at least fifty new Assemblies established within the last two years. Guatemala has experienced a growth of approximately 30 new churches in the same period. The comparatively new work in Costa Rica has more than doubled its number of churches in the last two years.

The Dominican Republic has been blessed with a Holy Spirit outpouring. In one month's time approximately 600 believers received the Baptism in the Holy Spirit. More recently from Argentina the report has reached us of 200 receiving the Baptism in the Spirit, and the move is still on. Other countries have experienced outstanding results in revival meetings, and all our Latin American brethren are expecting great things to come to pass in the immediate future.

### *Areas of Difficulty*

The attitude of the Roman Catholic Church toward the Protestant minority, though never favorable, is causing increased concern of late. There is evi-

dence of stiffened opposition in many countries and what seems to be a concerted effort to stir up trouble and persecution for the evangelicals. Persecution has broken out in some areas that previously were comparatively quiet.

Inflation has gravely disturbed the economics of some countries, and as a result this has affected our churches. National pastors have found that their income is only a fraction of the value that the same amount represented a few months before.

Nationalism has created some problems for us also. There is less respect for the foreigner than formerly. In some places problems related to missionary control of the work have created serious divisions. As the indigenous church grows to maturity it is to be expected that national leaders will take over the control of the churches.

### *Areas of Opportunity*

With the growth of the native church, the expansion of our Bible schools has become a requisite of prime importance. It is a healthy sign that usually we have more students wanting to enter Bible school than facilities will permit. Some schools are "bursting at the seams." Bible school properties are urgently needed in countries where these have not yet been secured. Almost without exception, our Bible schools are being forced into building programs and are appealing for help.

There has come into the consciousness of missionaries a new appreciation for the ministry of literature. In Latin America we have a commendable publication program in operation, both in Spanish and Portuguese, but we are really only scratching the surface of the opportunity and need.

We have never had such a response to the radio ministry as in the last year. In Central America and Brazil

it has been especially gratifying. Cuba had plans for a daily island-wide program, but had to discontinue for lack of finance. As an auxiliary to the main work of the churches in evangelism, the radio ministry is proving to be of great value. We could increase our coverage and place programs on many new stations were the required funds available. ◀◀

## Europe and the Strategic Middle East

by **G. CARMICHAEL**, Field Secretary

It has been said that the greatest discovery in the religious world in the twentieth century is that Europe, once the cradle of Christian culture, is now a major mission field. In fact, Europe has been described as one of the neediest of mission fields.

Few of the European countries have felt the impact of a spiritual revival in this generation. Spirit-filled evangelism is the challenging need of the European continent today. The American Assemblies of God missionary effort in Europe is being made in close co-operation with the existing national Pentecostal organization.

Literature is an important facet in our missionary work in Europe. It is yielding an increasing influence and proving to be a powerful agency in breaking down prejudice. Our Speed-the-Light presses in Europe are printing millions of pieces of gospel literature.

Pentecostal Bible schools in Germany, Italy and Denmark are making a valuable contribution to the growth of the

indigenous church in these countries by providing trained national workers.

The past year has been one of great political unrest in the Middle East, with ever-increasing tensions between Israel and the surrounding Arab countries. Though government restrictions have impeded missionary effort in varying degrees in this predominantly Moslem area, our work is going forward.

The lack of church buildings still constitutes one of our greatest problems in the Middle East. Particularly is this true in the Hashemite Jordan Kingdom where many of our believers are Arab refugees.

During the invasion of Port Said, Egypt, our Bible school building was shelled, and it was feared the building had been destroyed, but when communication with the area was restored we found that the damage was not extensive. Repairs were made by the Egyptian government at its expense, and we were able to reopen the Bible school in March, 1957. God graciously sent a revival to Port Said just before the reopening of the Bible school, so the students entered the spring semester in a revival atmosphere.

Lillian Trasher has been able to carry on her great orphanage work in spite of the unsettled conditions in Egypt. Her family now numbers more than 1,100.

Our objective in the Middle East is to establish an indigenous church that will become an evangelizing agency to the peoples of that area. The mounting spirit of nationalism makes it imperative that national workers be given increasingly greater participation in our work as soon as they can qualify.

## STILL AVAILABLE

The Campaign Issue of THE PENTECOSTAL EVANGEL (last week's issue) is still available in lots of 100 or more at the special rate of \$2.50 per hundred copies, postpaid to any address in the U.S.A. This issue is very attractive, being printed in color, and is designed for door-to-door distribution. The contents are undated so that the issue can be used for many months to come. Send your order now before the supply is exhausted. Use the Campaign Issue to help evangelize your community and win souls to Christ.

# to the editor



### Sharing the EVANGEL With Others

We are highly pleased with the EVANGEL the past few months. Surely it has made great strides forward: the publication is getting better all the time.

We have been so "sold" on the EVANGEL that a current project of our church is to mail them out, a few issues each week, to a community mailing list. At our current rate, we will have mailed at least one issue to everyone in our community and also several small towns nearby within two years.

C. W. LAMSON, PASTOR  
St. Peter, Minnesota

### Special Jewish Edition

As a missionary to the Jews, I am grateful for the Special Jewish Edition of the EVANGEL.

After I received my copy, I asked the Lord for the money to buy 50 copies so I could give them to Jewish people to show how much our church is interested in them. The Lord answered my prayer, for I received 50 copies free of charge.

I hope all our people will see the need of doing more missionary work among the Jews.

MRS. GERTRUDE CLONCE  
Chickasha, Oklahoma

● The copies received by Sister Clonce were paid for by an EVANGEL reader who sent us \$5.00 and asked us to send 100 copies to some missionary. We sent 50 copies to Sister Clonce and 50 copies to another missionary to the Jews.

### Right Poet

In the July 7 issue I noticed a letter to the editor entitled, "Wrong Poet," which referred to the authorship of the poem on "Mother."

This poem is very familiar to me. I have used it at funerals for eighteen years, and remember hearing Brother C. A. Lasater use it many more years. I checked in my books and found this poem was published in the year 1924 in "A Service Book," issued by the National Selected Morticians, and copyrighted in 1925. It lists T. W. Fessenden, D. D., as the author, and gives his name in the acknowledgments also, for they had received written permission from him to include this poem in their copyrighted publication.

JOE HIGGINS, Pastor  
Garvey Assembly of God Church  
South San Gabriel, California

● Thanks, Brother Higgins, for helping us to clear up this unfortunate matter. We originally credited the poem to the right poet, but a reader subsequently informed us that she herself wrote the poem twenty-seven years

ago. Could it be that she had seen Fessenden's poem some time and then, at a later date, feeling inspired to write a tribute to her own mother, had recalled Fessenden's lines from her sub-conscious mind without realizing they were not her own original composition? The human mind can play tricks of that kind on us poor mortals.

### Teaching What We Believe

For years I have been reading and enjoying the EVANGEL. Whenever I receive a new issue I invariably turn to "The Christian Home" page first. There is much inspiration to be found there on rearing children and teaching them in the way of the Lord.

Can you suggest some plan of teaching small children what the Assemblies of God believe?

MRS. LAVERN JENKINS  
Malvern, Arkansas

● We recommend a book written by R. M. Riggs entitled, "We Believe." It deals entirely with our Assemblies of God doctrines. Half of the book is devoted to questions and answers for children; the other half is written for young people and adults, and includes questions of practical living as well as Bible doctrines. This cloth-bound book sells for \$2.00. It can be bought from: The Gospel Publishing House, Springfield, Missouri. Catalog number 2 EV 780. Kindly mention both the title and the number when ordering.

(The contents of the book are divided into four smaller volumes which can be purchased for 60 cents each. Further information will be given on request.)

### Are We Failing Our Children?

For several years we have been reading the EVANGEL and we think it's good all through. But Brother Williams' feature is especially fine. The answers he gives to the readers' questions are never vague. They are always direct and helpful.

We are grateful for the article by R. M. Riggs on Divorce and Remarriage. Teaching on this subject ought to be in the teen-age Sunday School papers and repeatedly taught in the classes, so the young people will know that remarriage while a former mate is living is adultery. Many ministers and teachers never mention the subject, for fear of offending someone. As a result, the young people are not warned against this sin. Many of them will never be taught on this subject in their homes. We are failing our children if we don't give them this teaching through the Sunday School.

NAME WITHHELD BY REQUEST

### Greetings From Australia

Both my husband and I find the Evangel most interesting and a very spiritual magazine. They seem to get better each month. Many a time an article has helped and encouraged me such a lot. . . .

We had a wonderful healing in the family two years ago, that of my mother, who had cancer and was only expected to live a matter of weeks. She was wonderfully healed in answer to prayer, and now is witnessing to others of God's healing power.

May God bless the work that The Pentecostal Evangel is doing for folk all around the world.

(MRS.) JOYCE STEVENSON  
Rydalmere, N.S.W., Australia

# Sunshine Line

## Christmas Cards



### "Noel Golden Ensemble"

#### 21 De Luxe Folders in Three Sizes

TWENTY-ONE different designs—three different sizes. There is the new tall size,  $3\frac{1}{2} \times 8$  inches; the tiny talls, size  $3\frac{1}{2} \times 6$  inches; and the new studio size,  $4\frac{1}{4} \times 6$  inches. Each folder is printed in five colors plus gold and fully embossed.

As an added feature there is an attractive little bookmark printed in full color and gold, size  $1\frac{1}{8} \times 4\frac{3}{8}$  inches in each box.

With Scripture text. Matching size envelopes.

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### "Christmas Oilettes"

#### 18 Exclusive "Oilette" Designs

Another "Sunshine Line" exclusive. Each folder looks just like a miniature oil painting. Each card is embossed to simulate the brushmarks of the original oil paintings from which it was made. Printed in four rich colors.

EIGHTEEN folders—two each of nine designs. Will appeal particularly to those who want a distinctive and unique greeting. With Scripture texts. Matching size envelopes.

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### "Lustrous Christmas"

#### 18 Photo-Color Folders

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### "Currier and Ives"

For more than a generation the name Currier & Ives has meant the finest in lithographed prints. These reproductions are done in the same fine tradition.

A rich, gleaming gold border surrounds each full-color print. Colonial church steeple is silhouetted in the gold border.

TWENTY folders—two each ten designs. Size  $6 \times 4\frac{5}{8}$  inches. With Scripture text.

30 EV 9980 \$1.00



### "Christmas Delights"

#### 20 Christmas Tree Ornament Cards

Printed in four brilliant colors and designed especially for the young in heart as well as the young in age. Punch out the pieces, assemble and hang the ornament on the tree. Illustrated instructions for assembly printed on each card.

Two each of ten gay designs printed on heavy stock. Appropriate sentiments and Scriptures. Size  $3\frac{1}{2} \times 6$  inches. With envelopes.

30 EV 9970 \$1.00

## "Glorious Christmas"

### 15 Exclusive Folders with Sparkling Velvety Flocking

A pleasing combination of joyous and reverent scenes. Each folder has rich velvety flocking embellished with touches of glitter. Elegance and beauty describe this new assortment.

FIFTEEN designs printed in four rich colors and gold on heavy stock. With Scripture texts. Size 4x6¾ inches. With matching size envelopes. **30 EV 9989 \$1.50**



## "Christmas Remembrance"

### 18 Parchment folders

These lovely cards have been designed to show how our present joyful Christmas observances find their significances in the timelessness of the First Christmas. Biblical scene is shown at top of each tall card, modern observance in the lower portion of card.

Truly a unique and beautiful assortment. Two each of nine designs, printed on crisp parchment in four colors. Size 3¾x7¾ inches. With matching size envelopes. With Scripture text. **30 EV 9988 \$1.00**



## "Blessed Christmas"

### 21 Tall Christmas Folders

Each design is different and has been carefully detailed and perfected so that every friend will be pleased with the good taste you reflect when selecting and mailing his card.

Fifteen of the cards are printed in six colors and embossed. The other six designs are embossed and are printed in four colors, plus sparkling gold. Size 3 9/16x7 9/16 inches. With Scripture text. Matching size envelopes. **30 EV 9974 \$1.00**



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Outstanding quality of design and printing. Size 4x6¾ inches. With matching size envelopes. **Order by Number.**

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**30 EV 9984—Without Scriptures**

**Price \$1.00 a box**



## "Wondrous Star"

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A fabulous collection of EIGHTEEN beautifully designed folders. There are two each of nine designs. Each features the Christmas Star. Reproduced in rich, full color on high quality paper. Sparkling glitter highlights each design, giving the cards exceptional elegance.

The legend of the Christmas Star is printed on the back of each folder.

With matching size envelopes. Size 3¾x7¾ inches. **Order by Number.**

**30 EV 9985—With Scripture text**

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# PROGRESS IN THE HOME MISSION FIELDS

*A Digest of the Biennial Report to the General Council*

**BY GAYLE F. LEWIS**

Executive Director, Home Missions Dept.

**W**ITH CHRIST'S COMMISSION TO GO TO THE LOST challenging us, Assemblies of God home missionaries, pioneer pastors, and established churches are moving forward in evangelism and winning the lost to Christ.

We have continued to develop MISSION U.S.A., our national home missions program. Through the combined efforts of the National Department and District Home Missions Representatives, many of the objectives of the program have been reached, but, as has been stated in Joshua 13:1, our theme verse for 1957, *"There remaineth yet very much land to be possessed."*

## CHURCH EXTENSION

During the calendar years of 1955 and 1956, our districts reported 865 new churches started. A survey of these new churches clearly shows the relationship of Church Extension to the entire World Missions and Evangelization program of the Assemblies of God. The average age of these churches when filling out the questionnaire was less than seven months. They reported: 3,569 conversions, 1,040 filled with the Spirit, 27,680 enrolled in Sunday School, \$6,140.41 total Foreign Missionary offerings, \$3,749.77 total Home Missions offerings; 121 had organized C. A. groups; 80 had organized W.M.C. groups; 10 had organized Men's Fellowships; and 38 of their young people were preparing to enter our Bible Schools.

\* \* \*

At the 1955 General Council an offering was received in our Home Missions service to help finance a program to provide building plans and blueprints for our pioneer churches. A Church Building and Planning Commission, composed of Assemblies of God architects and builders, was ap-

pointed. Members were Joseph Colombo, Chairman; A. V. Gustafson, Gordon E. Nickell, Earl C. Rodgers, W. E. DeWitt, and O. W. Godwin.

These men and others submitted preliminary drawings of first-unit home missions chapels, with a seating capacity of from 100 to 190 persons and designed for flexibility, simplicity, economy, and attractiveness. Of the 23 drawings submitted, twelve were chosen to be incorporated into the program. A catalog of the plans is available to pioneer pastors, and professional blueprints are furnished to pioneer churches for only \$50.00.

Regional architects are the key men in this program, providing additional services at a nominal fee. These men have contributed much to the success of the program by their unselfish service.

Several churches have been constructed using the plans, and others are now under construction.

Recently the scope of service has been enlarged to include any church, whether pioneer or not, that can use the plans. A number of requests have

been received for the service by other denominations besides our own. This program is meeting a great need in the field of Church Extension.

\* \* \*

In 1956, a HANDBOOK FOR THE PIONEER PASTOR was prepared and made available to pioneer pastors.

Seminars were conducted in the spring of 1957 in our Bible Schools with special help being given to students interested in pioneer work.

The SHARE PLAN REVOLVING LOAN FUND which was established in 1955 with offerings received from the February MISSION U.S.A. Rallies is growing. It has been of real help in providing small loans for pioneer churches.

## SPECIAL MINISTRIES DIVISION

### *The American Indians*

Our efforts to reach the American Indians for Christ have been rewarded with a real growth and establishment of the work in many areas. We have 101 workers appointed to work among the Indian people, with 60 churches



Crowd outside auditorium in Cleveland, Ohio, where the General Council was held.

and 17 other permanent preaching points. This work, supervised by the districts in co-operation with the National Department, extends into fourteen states on more than 30 reservations. During the summer several Indian camps are conducted with good results.

During the last two years, over 1,300 souls have been saved through the efforts of our ministers to the Indians. An Indian Building Fund has been established to help meet the growing need for buildings.

Much of our work has been and will continue to be on the reservations. However, the relocation of thousands of Indians in large cities calls for consideration of their spiritual condition as they seek to make the drastic adjustment to life off the reservations. In view of this need, several Indian Evangelistic centers are being established in cities where the Indians are being relocated.

#### *Jewish Work*

Ten Jewish workers are under appointment with missions located in New York, Philadelphia, Chicago, and Los Angeles. Workers also carry on extensive personal work among the Jews in Kansas City and New Kensington, Pennsylvania.

It is recognized that it is impossible for so few workers to reach the millions of Jews in America. In order to reach more of them, a special emphasis on local evangelism of the Jews is now being planned.

#### *Deaf Work*

Earl L. Walpole is our National Representative, appointed to co-ordinate all activities in this field of ministry. There are 37 workers under appointment, and some twelve lay workers and Sunday School teachers of the Deaf in addition to these. The workers cover 76 points of ministry in the United States and Hawaii.

In the publication field, the *Deaf Student*, a Sunday School quarterly especially prepared for the Deaf and edited by Earl Walpole, is published by the Gospel Publishing House in co-operation with the Home Missions Department.

*The Silent Ambassador*, a monthly publication for the Deaf and their ministers, is also prepared by the National Representative.

Several summer camps are held each year for the Deaf, and a special Bible Course has been prepared for use in the camps.

# \* PFNA Convention



G. F. Lewis  
General Chairman

October 29-31, 1957

Calvary Temple—Seattle, Washington

For further information write:

**Roy Southard**

**3817 W. Oregon**

**Seattle 6, Washington**

\* *Pentecostal Fellowship  
of North America*

A convention for the Deaf and their ministers was held in Springfield, Missouri, in October, 1956, with 150 attending.

#### *Prison Work*

Our National Prison Representative, Arvid Ohrnell, is carrying on a nationwide ministry in federal and state penal institutions. Several Assemblies of God ministers are giving either full or parttime as chaplains and an increasing number of local churches are conducting jail services. THE PENTECOSTAL EVANGEL is sent to about 125 state and federal penitentiaries.

Each year the second Sunday in November is observed as National Prison Sunday. The purpose of this special effort is to encourage local churches to conduct services in jails and penitentiaries.

Three introductory Bible Correspondence Courses have been prepared by Arvid Ohrnell for use in prisons. These include the *Basic Bible Study Course*, *The Pentateuch*, and *The Four Gospels*. Over 5,000 men behind prison bars have taken these courses already. Prisoners satisfactorily completing these courses are permitted to continue with the more advanced courses furnished by our regular Correspondence School. *Alaska*

Seventy-three workers are under appointment in this field with 26 churches and several outstations. We have a church in every Alaska town of 1,000 population or over.

Three children's homes are in operation in Alaska, with a total of about 60 children in the homes.

In June, 1956, the sixth biennial Alaska Convention was held at Valdez.

Reports given in the convention show that our work is making real progress in the Territory. An important step toward making Alaska a district, was taken in the appointing of three resident pastors to serve as a presbytery board for the work. B. P. Wilson, was appointed in the Northern Section; David Hogan, in the Central Section; and Harold Maley in the Southeast Section. The arrangement has already proven to be of real help and blessing.

#### **CONCLUSION**

Our constituency is becoming increasingly aware of the fact that a strong home base is neither optional nor marginal, but vital in our world evangelism program. This deepened understanding of the aims and purposes of our Home Missionary program has resulted in the progress we have recently enjoyed. We thank God for what has been accomplished, but we are well aware that "there remaineth yet very much land to be possessed."

Together, under God, we can possess this land and claim the lost for Christ. ◀◀

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# OUR EXPANDING RADIO MINISTRY

*Biennial Report of the Radio Department given  
at the General Council, Cleveland, Ohio*

**T. F. ZIMMERMAN**  
Executive Director

**T**HE PAST TWO YEARS HAVE SHOWN a steady increase in the strength and effectiveness of the ministry of the Radio Department. Each month has witnessed a further strengthening of the foundation of our full gospel radio ministry. This is manifested by the growing appreciation of our districts, churches, and the constituency as a whole for the valuable contribution which REVIVALTIME is making in the dissemination of our Pentecostal witness.

To balance the budget, it became necessary to cancel approximately 50 stations from our radio log. Notwithstanding this curtailment of coverage, there has been an overall increase in mail response. It is heartening to note that included in the list of stations now utilized in the release of REVIVALTIME, there are certain key foreign stations so that we have virtually worldwide coverage. These foreign stations have been made available through individual and group sponsorship, being financed by designated gifts of friends who share with us the vision for this world-wide ministry.

REVIVALTIME has attained a position of prominence among the religious broadcasts currently released on a nationwide basis. We are thankful to God for the effective results which are being evidenced in every place where the program is being "aired." God has given us the type of broadcast which has been unanimously acceptable to our Fellowship. Its message has been one of positive Pentecostal truth. The music has been consistent with the worship services of our churches. Thus, we have a broadcast which is blessed of God in presenting the full gospel message.

Unfortunately, there are yet areas in the United States where REVIVALTIME cannot be heard. We are earnestly desiring to adequately finance the broadcast so that we can add stations in these areas.

If we are to reach the goal of having REVIVALTIME completely blanket our country, it is imperative that stronger church support be given. Church giving to REVIVALTIME in 1957 showed a 25% increase over 1956. This is indeed a heartening trend. One major reason for this is that many of our districts have invited a representative of the Radio Department to tour their districts, thus presenting the challenge of the REVIVALTIME ministry directly to the churches. At the present time there are approximately 1,500 churches giving regular support to the radio ministry.

In addition to the broadcasting of the gospel, the literature distributing program of REVIVALTIME has been a most effective means in getting out our full gospel message. Literature is now

being sent to almost every part of the world. The total number of pieces is well over the million mark.

The spiritual emphasis of REVIVALTIME has been greatly aided by the most effective ministry of prayer which has backed our program for the past two years. Thousands of prayer warriors have been mobilized in every part of the world. Ten thousand mothers prayed in mass prayer meetings on Mother's Day. Over 5,000 prayer requests were included in these great prayer meetings. As a result, hundreds received special help in soul, health, and encouragement.

Outside-of-Springfield originations of REVIVALTIME have proven to be a real blessing to every part of the country from which the broadcast has been released. Large audiences have been in attendance everywhere the program has been broadcast.

The radio sermons of C. M. Ward have brought mail response from hundreds of ministers in other denominations, leaders in the field of education, and law enforcement and government officials. Another very strong segment of the audience is made up of children and "teen-agers." Thousands of these listeners are dealt with personally by mail each year.

Although the work of the department has increased, the introduction of better methods for handling mail has reduced payroll cost by nearly \$5,000 per year. Our goal for the next two years is greater and more complete coverage, and greater and more complete co-ordination between REVIVALTIME and our Assemblies of God churches, so that the harvest will be greater and more lasting.



C. M. Ward (standing at the left) talking with visitors at the REVIVALTIME booth at the General Council in Cleveland

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## King and Priest of Righteousness

Sunday School Lesson for October 6, 1957

HEBREWS 7:1-3; GENESIS 14:17-24

Our lesson today is the first of a series of studies of some of the lesser known Bible characters, from whose lives we may, nevertheless, learn great spiritual truths and lessons. The author of the book of Hebrews tells us that Jesus was "made an high priest forever after the order of Melchisedec." It is this mysterious individual from the age of the patriarchs in whom our lesson centers.

**WHO HE WAS.** "For this Melchisedec, king of Salem, priest of the most high God . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Hebrews 7:1-3). This is very strange language! Does it mean that Melchizedek was in reality Christ "trying on the garments of His humanity a little in advance of the time?" We think not; for Hebrews 7:4 calls him a "man." Yet he is certainly one of the most remarkable types of Christ to be found in the Bible!

His name is significant. Melchizedek means "King of righteousness." His office is significant. He was "King of Salem [peace]." Salem was the ancient name for Jerusalem. He is also called a "priest of the most high God." He was the first person called a "priest" in the Bible and the only person, aside from Christ, who ever combined the offices of king and priest in one person. In all these things he is a perfect type of the Lord Jesus Christ through whom we have righteousness and peace, whose kingdom is "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). In Christ alone "mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

The record of the genealogy, birth, and death, of Melchizedek has been designedly omitted from the Bible. This was so that Melchizedek might type the Lord Jesus Christ in His eternity, our great High Priest who lives forever in the power of an endless life.

**WHEN HE APPEARED** (Genesis 14:17). Melchizedek appeared to Abraham immediately after Abraham had won a great victory over four allied kings who had waged war against five kings, one of whom was the King of Sodom. Sodom's king was now approaching Abraham to offer him reward and to bargain with him. When we recall the horrible wickedness of Sodom, we realize the danger and subtlety of the temptation which was thus approaching Abraham. Thus Melchizedek appeared just when Abraham needed him most! And in this respect again, how Melchizedek types the Lord Jesus who stands ready to help us just when we need Him most!

**WHAT HE DID** (Genesis 14:18-20). (1) He strengthened Abraham. "And Melchizedek . . . brought forth bread and wine." The bread and wine refreshed Abraham, who was weary after his battle. Similarly communion with the resurrected and living Christ strengthens and prepares the Christian to face life's temptations.

(2) He blessed Abraham. "And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth."

(3) He revealed a new name of God. Four times this name is repeated in these verses—"the most high God." The title implies the sovereignty, authority, and lordship of God over all the universe.

**THE EFFECT UPON ABRAHAM** (Genesis 14:20-24). (1) Abraham paid tithes to Melchizedek, in so doing revealing: that he was inferior to Melchizedek; that tithing antedated the Law; that the Aaronic priesthood was inferior to the Melchizedek priesthood, since it was still in the loins of Abraham.

(2) Abraham refused the wealth of the King of Sodom. "And Abraham said . . . I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth . . . I will not take any thing that is thine." Sodom's goods had no appeal for the man who had tasted so recently of Melchizedek's bread and wine! Abraham had been refreshed in order to refuse. Likewise the things of the world hold no allurement for the man who is tasting "the good word of God, and the powers of the world to come." A man who is blessed of God needs nothing from the hand of the world.

—J. Bashford Bishop

## THE ONLY PRIEST WE NEED



# It Isn't Funny

BY DEWEY HOITENGA



**A** DRUNKEN MAN WAS REELING DOWN the street. Everyone laughed at him. One little boy did not. This drunken man was his father, the man of whom he wanted to be proud. This scene which provided a comedy for many, was a tragedy for one, and the admission price was far too high.

Divorce, too, is an evil, but the reporter makes an amusing story out of the proceedings. He will make much of certain details, for his readers are eager to see the intimacies of private lives exposed. A divorce story easily makes the headlines. All catastrophes do. A fire and a flood are tragedies and they are written up as such. A divorce is a tragedy too, only it is relished as a comedy, and thus it becomes a double tragedy. The humor of the story is grim humor indeed, and the children in

the home pay the price. A broken home means broken lives.

It is sad when husband and wife must part either in death or through divorce. We mentioned death and divorce in one breath. In the former God severs the tie; in the latter man does. In both cases a lover is lost and the children are orphaned. A marriage broken by death is sad, not sinful; a marriage broken by divorce is both sad and sinful. "What therefore God hath joined together, let not man put asunder."

Growing old together, bearing one another's weaknesses, sharing together all of life's joys and sorrows, looking back upon two lives lived as one—all this is a past devoutly to be wished. One love and one lover—that is an ideal for which to strive, to sacrifice

and to pray. How blest the home where the thrill of one romance far excels the desire for a second. Children reared in such a home are rich indeed.

Should this be read by someone having marital difficulties, remember the cost of divorce. The price you pay is lost love. God is love and the source of love. Many a tottering home could be saved by drawing on that love. There the love-tie of husband and wife is sealed and sanctified and strengthened by divine love. Flee the many suggestions to divorce which fill modern life. Shelter your home safely in the shadow of the Church of the Lord Jesus Christ.

*Selected*

## An Open Letter to Parents

As a public school teacher, may I appeal to every father and mother to take an active concern in the activities of your public schools.

My heart was burdened afresh this summer while spending two weeks at Mountain Air Camp as a counsellor for our boys and girls. I observed the earnestness with which the young campers sought the Lord, and was grateful for the numbers that showed a real desire to go deeper with God. Then I wondered if we as parents and Christians are not failing them.

The children and young people are back in school now, and a loyal school spirit is being developed in them. They will love and respect their schools. This is as it should be. That which the schools recommend and place before our boys and girls will be right in their young eyes—but will it be right in the eyes of God?

The administration and faculty of these schools follow through a set educational curriculum in the classrooms and on a daily schedule, but it is left for the parents, through the Parent-Teacher Association (P.T.A.), to set the standard for the social life of the school. This social standard is fast becoming a real snare of the devil for our young people.

In many places, dances for boys and girls in our elementary grades are being sponsored and promoted by the P.T.A. This means that eleven- and twelve-year-olds are introduced to mixed dancing as something that is right and proper. They are led to accept it as good clean fun before they are old enough to be tempted to participate of their own volition. Dances every Friday afternoon or evening, with dancing instructors hired by the P.T.A. for a

few evenings, are not uncommon in some of our districts.

I talked of this to one Christian mother. Her attitude was that, as long as she could keep her own daughter from attending, why should she seek to prevent the dances. This is exactly what the enemy of souls would like us to think. But are we not "our brother's keeper?"

In another instance a Christian teacher and a staff member joined together in prayer, and contacted the pastors in the district. As a result there was a telephone call made to protest against the weekly dances being held in the elementary school—only one phone call, and yet God so moved upon the P.T.A. leaders that they curtailed the weekly affairs. For the rest of the year, dances were held only on special occasions. God will intervene if only He can find someone who will take the initiative

and stand up against the evil forces of our day.

I have encountered strong feelings among some of my fellow faculty members to the effect that if I am going to stand against dancing in the schools I ought to teach only in the Christian schools. I fully realize that the teachers who see the evil in placing these things before our young people are too few to change the trend of the times. But I do know that if every parent and every pastor would take an active part in the P.T.A., and let their views be known, the standard would be raised and God would be honored.

The first fall meetings of the P.T.A. are the most important of the year. Let's take part and use our influence for a righteous cause. Even though we may be a minority, God will be on our side: and if God be for us, who can be against us?

Let's show our concern and love for the children of our neighborhood, as well as for our own boys and girls. Remember that one week at a Christian camp will never make up for thirty-six weeks of unconcern.

(Mrs.) Rachel M. Wheeler  
Yakima, Washington

## Are These Sayings in the Bible?

by CHESTER SHULER

FAMILIAR SAYINGS are often thought of as Bible quotations when they are not found anywhere in the Word of God; the reverse is true of other much used quotations. How many of the following do you think are actually to be found in the Bible? Allow yourself 10 points for each correct answer.

1. "Cleanliness is next to Godliness."
2. "The way of the ungodly shall perish."
3. "God is no respecter of persons."
4. "An honest man is the noblest work of God."
5. "Is there any taste in the white of an egg?"
6. "Nothing is or can be accidental with God."
7. "Prove all things; hold fast that which is good."
8. "Honesty is the best policy."
9. "He prayeth best who loveth best...."
10. "Greater love hath no man than this, that a man lay down his life for his friends."

## ANSWERS

10. Yes (John 15:13).
9. No (Coleridge).
8. No (honesty is a principle, not a policy).
7. Yes (1 Thess. 5:21).
6. No (Longfellow).
5. Yes (Job 6:6).
4. No (Pope).
3. Yes (Acts 10:34).
2. Yes (Ps. 1:6).
1. No (John Wesley).

—Gospel Herald



# Our Family Altar

## Monday, September 30

**Read:** Psa. 65

**Learn:** "Iniquities prevail against me: as for our transgressions, thou shalt purge them away" (v. 3).

**For the Parent:** In this psalm of praise David thanked the Lord for (1) answered prayer, vv. 2, 5; (2) cleansing from sin, v. 3; (3) temporal blessings, vv. 9-13. He said that even nature shouts for joy and sings to God (vv. 12, 13). In view of all this, it is only right that we should keep our vows to God (v. 1). Point out some ways in which we can show our gratefulness to God.

**Question Time:** What things did the psalmist praise God for? What are some things we should be thankful for? What is the most wonderful thing God has done for you?

## Tuesday, October 1

**Read:** Psalm 66

**Learn:** "If I regard iniquity in my heart the Lord will not hear me" (v. 18).

**For the Parent:** Many mighty works of God have been manifested in the world (v. 5), as illustrated by the crossing of the Red Sea (v. 6). But where He desires to do His greatest work is in the hearts of His people (vv. 10-12). A godly life proves the power of the gospel more than anything else. God will not hear our prayers if we cherish unconfessed sin in our heart (v. 18).

**Question Time:** How did David know that God was pleased with his life? (vv. 18-20) What are some things that may keep our prayers from being answered?

## Wednesday, October 2

**Read:** Psa. 84

**Learn:** "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (v. 10).

**For the Parent:** Here we see how much David loved the house of God. He would rather be only a janitor in the tabernacle than to have the temporary pleasures of this world (v. 10). One who goes to church to meet God is strengthened spiritually (v. 7). But church-going is not sufficient; it must be accompanied by godly living (v. 11).

**Question Time:** What are some unworthy motives for going to church? What is the one reason for which we should attend? (See above) What does God promise those who walk uprightly? (v. 11)

## Thursday, October 3

**Read:** Heb. 7:1-3; Gen. 14:17-24

**Learn:** "We have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14).

**For the Parent:** (Additional material on "Melchizedek—King and Priest of Righteousness" will be found on Sunday's Lesson page.) Review the story of Melchizedek, emphasizing that (1) he was both a king and a priest, as is Christ; (2) as Abraham was refreshed with bread and wine, so we receive spiritual refreshing through Christ's atonement; (3) Abraham gave tithes of all his goods.

**Question Time:** How did Melchizedek resemble Christ? (Heb. 7:1-3) How did this encounter prepare Abraham for the test that was to follow? (Gen. 14:21-24)

## Friday, October 4

**Read:** 2 Peter 1:15-21 (Sunday's Lesson for Juniors)

**Learn:** "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (v. 21).

**For the Parent:** In this passage Peter gives several reasons for believing in the inspiration of the Scriptures: (1) he was an eyewitness of the ministry of Christ, v. 16; (2) God spoke audibly from heaven, confirming Christ as His Son, vv. 17, 18; (3) assurance comes through prophecy and its fulfillment, v. 19.

**Question Time:** What are some reasons for believing in the inspiration of the Bible? (See above) How did we get the Bible? (v. 21)

## Saturday, October 5

**Read:** 1 Sam. 10:17-26 (Sunday's Lesson for Primaries)

**Learn:** "A new heart also will I give you" (Ezek. 36:26).

**For the Parent:** Review together the dissatisfaction of Israel with their life under the Judges, their desire for a king, and the choosing of Saul. Emphasize that (1) God sometimes gives us what we insist upon, even though it is not His highest will, v. 19; (2) as long as we are humble before the Lord, God will bless us, v. 22; 1 Sam. 15:17; (3) it is wise for us to surround ourselves with godly influences (v. 26).

**Question Time:** What kingly qualities did Saul possess? Who was to be the spiritual leader of Israel during Saul's reign? (v. 25)

The Value of—



# BROKEN THINGS

BY WALLACE S. BRAGG

Spokane, Washington

**S**UFFERING IS A PART OF THE CHRISTIAN'S experience. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). Paul gives us a list of experiences common to children of God—infirmities, reproaches, necessities, persecutions, distresses and to this we could add that we also suffer disappointments, frustrations, heartaches, and heartbreaks.

Why are such experiences a part of the life of every Christian? Perhaps there are several reasons. Some of these things we bring upon ourselves through our own neglect of essential daily practices, such as earnest prayer for guidance and wisdom. We do not have wisdom in ourselves to face the uncertain circumstances of the day. Those who neglect Bible reading and study in the home fail to know the Lord's will and to receive the comfort which His Word brings in distress.

Often it is beyond our ability to see a reason for our perplexities. As Paul said in 1 Corinthians 13:12, "For now we see through a glass, darkly." It has pleased God to shroud in partial darkness some things we would gladly see. But let us rejoice that in accepting Christ as our Saviour our vision has been greatly enlightened, even as Paul testified in 1 Corinthians 2:9, 10. Moses recognized that while the secret things are the property of God, there are others that have been revealed to the children of God to enable them to fulfill His words (Deuteronomy 29:29).

Paul also states with emphasis, "For we know in part.... But when that which is perfect is come, then that which is in part shall be done away" (1 Corinthians 13:9, 12). The meaning is clear—partial sight and partial un-

derstanding is our appointed lot in this vale of tears.

Again, if God could see that His purposes could otherwise be accomplished, He would not require the furnace and the many things so unpleasant to us. We may rest assured that He has nothing but the best in store for His children. The flesh, which constitutes a major part of every life, must be crucified, for it is written, "Flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50). We are also taught that "they that are in the flesh cannot please God" (Romans 8:8). Is it not clear then that afflictions and sufferings are ordained of God to help His children to "set their affection on things above, not on things on the earth"?

Frequently the best that is buried deep within the heart is discovered only through the breaking process. Matthew tells of an incident that occurred in the house of Simon the leper in Bethany. A woman entered with a box of ointment and poured it upon the head of Jesus. While it remained in the box unopened no one knew its value, but as soon as the box was broken everyone recognized by its scent the lovely thing she had brought (Matthew 26:7).

But many today refuse to break their alabaster boxes, and the Lord who loves them with an everlasting love breaks them in order that the sweetness He has placed within may be shared by others to His glory instead of retained for one life alone.

Is this not the reason why God has broken your vessel or permitted it to be broken? How else will the sweetness hidden therein be shared by others possibly less fortunate than you? How rich are these words, "Blessed be God,

even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3, 4).

Are you afflicted, broken? Are you going through some crushing, trying, humiliating experience that is taxing and testing you to the limit? Then remember that great exhortation from 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Remember also Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The poet wrote:

*"When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine."*

The view has been expressed many times that afflictions and sufferings are reserved for only the disobedient, but this cannot be proved from Scripture. When speaking with Satan concerning Job, God said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8). It is evident that there must be other reasons for the divine correction.

While the world invites us to eat, drink, and be merry with them, the Christ of the Cross invites us to share His sufferings. Tragically enough, some have accepted the invitation of the world in spite of the warnings of James 4:4, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." God forbid that we should ever make friends with the world.

Christ has warned us, with these words, what to expect: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). On that last memorable night with His disciples He said, as He communed with them, and took bread and broke it, "This is my body, which is broken for you" (1 Corinthians 11:24). The emphasis may be placed upon two words in this verse—*brake* and *broken*. Christ Himself has placed the emphasis there. He did not just hand them bread, but broke it before their very eyes and handed it to them thus.

Jesus was revealing to the disciples the purpose of His suffering and crucifixion, His willingness to be broken in order that they might have eternal life. Through His voluntary breaking He was revealing to mankind a love never before known in example nor quality. He had explained His love to them beforehand in these words, "Greater love hath no man than this, that a man lay down his life for his friends." And Paul calls our attention to His supernatural love thus: "In due time Christ died for the *ungodly*. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet *sinners*, Christ died for us" (Romans 5:6-8). This shows how much further Christ has gone in His love for mankind than any man would offer to go, to help and save even those who hated Him. This is unmatched, divine love.

In breaking the bread and handing it to each to partake, He was inviting His followers to share His sufferings. Peter puts it in these words: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1). And Jesus emphasized it in these words: "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).



**77** a minute

Gruesome? In bad taste? Unpleasant? A negative approach? When we are enjoying the pleasures of life, we like to pretend there is no death. But the fact is inescapable—77 a minute pour like a torrent over the brink of eternity, most without Christ. Our missionaries are working desperately to reach as many as possible. Speed-the-Light equipment, furnished by our C.A.'s, helps reach multitudes more. October 20 is Speed-the-Light Dollar Day. Give extra this year.

While we shrink from the thought of being broken, and we associate this with loss and with much that is repulsive to us, let us remember that almost everything we enjoy in our homes comes to us after being broken, and not before. The bread we eat is the product of a grain that has been ground up, sifted, and processed. The meat we enjoy was produced by animals that had to die before we could share their richness. The clothing we wear has come from raw products, all of which had to undergo a rigorous processing before we bought the fin-

ished product. The wood of our furniture had to be sawed, planed, cut and recut, sanded, stained, polished, all for the purpose of making it presentable to us that we would buy it.

Thus, not only the Scriptures but nature also speaks to us of the breaking and refining processes which God has ordained. It is evident that there can be no completeness apart from suffering. May we place ourselves at the disposal of Him, of whom it is written, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). ◀◀

# Open Bible Standard Churches



R. Bryant Mitchell  
General Chairman

**O**PEN BIBLE STANDARD CHURCHES was originally composed of two separate groups; namely, Bible Standard, Inc., founded in Eugene, Oregon, under the leadership of Fred Hornshuh, in 1919, and Open Bible Evangelistic Association, founded in Des Moines, Iowa, under the leadership of John R. Richey in 1932.

Because of similarities in structure, purpose, and doctrine, an amalgamation took place on July 26, 1935, under the combined name "Open Bible Standard Churches," with headquarters in Des Moines, Iowa. Two hundred ten ministers were in the group. Historical roots of the parent groups reach back to the outpouring of the Holy Spirit in 1906 at Azusa Street in Los Angeles, California, and to the great full gospel movement in the midwest. Both groups were organized under the impetus of Pentecostal revival.

A warm spirit of fellowship seemed to permeate all the activities. The fervor of youth and fire of evangelism swept the annual conventions. Simple faith, freedom from fanaticism, emphasis on evangelism and missions, and free fellowship with other groups were characteristics of the growing organization. Nationally-known leaders from other groups, such as Paul Rader, Ernest Williams, Raymond T. Richey, Dr. Phillip Wittich, and Dr. A. W. Kortkamp were chosen as convention speakers and added their part to the democracy of the fellowship.

The highest governing body is the General Conference which meets annually and is composed of all licensed and ordained ministers and one lay dele-

*From week to week the EVANGEL is featuring historical sketches of the various church bodies which comprise the membership of the Pentecostal Fellowship of North America. The accompanying article was written by R. Bryant Mitchell, General Chairman of the Open Bible Standard Churches.*

*The annual convention of the PFNA will be in Calvary Temple, Seattle, Wash., October 29-31, 1957, beginning Tuesday night.*

gate from each church. A 33-member General Board of Directors composed of area superintendents from five geographical divisions, national officers, and department heads handles the regular business of the church. The Executive Committee, composed of six officers, superintends the detail of administration for the conference with its ten departments. Individual churches are congregationally governed and locally owned, and are affiliated by a charter with the Open Bible Standard Churches.

Official Bible training schools, with a total enrollment of 400, are as follows: Bible Standard College, Eugene, Oregon; California Open Bible Institute, Pasadena, California; Dayton Bible Institute, Dayton, Ohio; Open Bible College, Des Moines, Iowa; St. Petersburg Bible Institute, St. Petersburg, Florida.

The Sunday School department is promoting the "Standard of Progress" which has caused a great increase in Sunday School efficiency. The youth group, "United Overcomers International," has raised thousands of dollars for missions and has active groups in foreign mission fields.

Inspiration Press and Book Store is now printing and distributing Pentecostal literature for the conference. The "Message of the Open Bible" is the official magazine.

The Women's World Fellowship with its hundreds of circles is active in missionary and church projects.

Mission stations are located in Japan, Liberia, French West Africa, Cuba, Jamaica, and Trinidad, with 60 adult missionaries under appointment. One hundred five nationals are enrolled as theological students in foreign lands. Mission properties total a value of \$257,000.

Open Bible Standard churches are now located in 24 states with the greatest concentration of churches located in the Central, Midwest, and Pacific

coast areas. Thirteen churches are located in the city of Des Moines, Iowa, at the national headquarters.

The progress made in the past twenty years can be seen from the following statistics. In 1937 there were 45 churches in the U.S.A. By 1947 there were 151 and in 1957 there are 264. The number of ministers has increased from 256 in 1937 to 509 in 1947 and today there are 792. Missionary receipts, which amounted to \$8,416 in 1937, have snowballed to \$63,081 in 1947 and \$164,801 in 1957.

The General Chairmen who have served are as follows: Fred Hornshuh, Sr. (Bible Standard), 1919-30; Harry R. Neat (Bible Standard), 1930-37; John R. Richey (Open Bible), 1932-38; Frank W. Smith, 1938-47; E. J. Fulton, 1947-53; R. Bryant Mitchell, 1953—.

The General Officers at present are: R. Bryant Mitchell, Chairman; Frank W. Smith, Vice Chairman; G. H. Crooks, Secretary-Treasurer; O. Ralph Isbill, Missionary Secretary. The Open Bible Standard churches enjoy blessed fellowship with other Pentecostal groups through membership in the Pentecostal Fellowship of North America.

## WHOSE FAILURE?

I have a friend who took his little seven-year-old boy fishing with him one day. They put out the trotline and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line.

"I knew there would be, Daddy," said the boy.

"How did you know?" asked the father.

"Because I prayed about it," said the child.

So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward they returned to the river; again there were fish on the line.

"I knew it," said the boy.

"And how?" asked his father.

"I prayed again."

So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish.

"I knew there wouldn't be," said the child.

"How did you know?" asked the father.

"Because," said the boy, "I didn't pray about it this time."

"And why didn't you?" asked his father.

"Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are the result of some failure on our part, and not on God's.—Robert E. Goodrich Jr., in *What's It All About?* (Fleming H. Revell Co.)

# The Verse That Changed My Life

by MRS. DAVID M. WELLARD, Cresco, Pa.

SOME TIME AGO IF YOU HAD ASKED me if I could give thanks "in everything," I would not have hesitated to say "No." Now it is different, for God has wrought a miracle of grace in my heart.

On the day of the Fellowship Meeting in our section I wanted to attend the afternoon service, when our sectional presbyter was to speak. I supposed that the young man who was going to speak at night wouldn't be nearly as good a preacher or as interesting as the presbyter, although I had never heard either of them. I soon found that I had no choice in the matter, for the friend with whom we were going could attend only the evening service.

I was disappointed, but not for long, for this young brother truly had God's message for me. I shall always thank God for it. He took for his text 1 Thessalonians 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." He emphasized how praise and thanksgiving delight the heart of God.

He continued by saying that Satan tries to embarrass God by hurting us; but if instead of being hurt we thank God, he realizes that he has failed, and God is glorified once again in and through us. It is very easy to give thanks to God for the lovely things and the good things that come to us, but we are admonished to give thanks "in everything."

The young minister illustrated with the story of a woman who came to her pastor; she was very much disturbed. "Pastor," she said, "how can I be a Christian and continue to live with my mean husband? He curses, drinks, and even beats me. I cannot be a Christian and live any longer like this. I have prayed and prayed, but I am at my wits' end."

"Oh," said the pastor, "have you ever tried thanking God?" He read and explained 1 Thessalonians 5:8 and concluded by saying, "If you will thank God in this situation I am sure He will undertake for you."

She admitted that she had never

thanked God in the circumstances in which she found herself, and said she would give it a try. Returning home, she went down on her knees to give thanks to her Heavenly Father, even though she had a husband who swore, drank, and beat her at times.

After a few hours the miracle took place. Her husband came in and threw his arms around his wife and said, "Wife, I'm going to church with you. A wonderful thing happened as I was coming home—I gave my heart to Jesus."

Another woman came to this pastor burdened with financial difficulties. She had 56 cows, and altogether they gave only one can of milk a day. Her fields didn't produce, and she was going deeper into debt every day. She said, "Pastor, when I served the devil I didn't have trouble like this. What do you make of it?"

He said, "Sister, the Bible tells us to give thanks *in everything*." And he explained this wonderful truth that had gripped his heart. So, home she went to thank the Lord. And would you believe it—it was only a short time until the cows were giving milk, her fields were even greener than her neighbors', and she was gradually getting out of debt. Why? Because she gave God thanks, in obedience to His Word. You see, with the consecrated Christian there are no second causes. Whatever God allows we can take as His will. And when we truly accept the present circumstances as from His hand the victory is won.

At this point I was so taken up with my own great need that I lost sight of the people around me. As we were urged to stand and lift our hands in praise and thanksgiving to God I did just that, for I had discovered that herein lay my lack of victory.

You see, down through the years there had been an accumulation of circumstances for which I had never given God thanks. I had been unable to understand why such a "nice person" as I should have to endure such trying people and such strange circumstances. I had never accepted these from my

Father's hand, but tried to bear up under them, though often I failed miserably. My life was one big question mark: *Why should this or that happen to me?* But now I saw the light and I proceeded to walk in it.

During the closing part of the service I stood with uplifted hands and began to thank God for all the adverse things I had stored up for years, as God brought them to my remembrance—and it was surely a long list. For the sake of my testimony as a minister's wife I had tried to keep a bright exterior, but God knew the turmoil inside.

Oh, what a relief! How light I felt as I thanked God for each person or thing. It was like tossing cargo out of a too-heavily-laden ship, and when I finished I was really shouting for joy. I don't know what others were doing or thinking, but I was unloading the burdens and frustrations of years.

The next night my husband was called away just before prayer meeting. Having no time to prepare, I got up and told the people about the sermon and my wonderful experience of the night before. It was such a blessing that months later they were still talking about it.

Well, so far so good, but would it last? I found that if I would sincerely thank God for a thing as soon as it appeared I would have immediate victory and save myself a lot of heartache.

We had rented a small apartment to a young couple, and because they had a sick child we had tried to be lenient with them. However, they were able to have television, cigarettes, new furniture, and many things that we could not afford, while they never had money for the rent.

They owed \$400 at this time and had no idea of leaving, and I felt something should be done. I felt resentful toward them, and a little toward my husband too because he did not get really tough with them and put them out. I felt rather abused that this money, which was rightfully ours, was not coming our way and probably never would. I wished they would leave, so

that someone would move in who would pay the rent.

At prayer meeting that week, when we began to pray, God let me see my trouble and the reason for the lack of victory. I had never fully thanked Him in this circumstance. Oh, I had made feeble efforts from my lips, but way down inside I had not thanked God.

That night I really did just that from my heart, believing that God had allowed this to happen, and that if I would obey His Word He would bring blessing from it. Peace came. The next day I learned that the people had moved. We never collected this back rent, but God wonderfully made it up from an unexpected source. Besides, I got the needed lesson.

It was the same with our car. We had let three young ministers drive it to and from the home where they were being entertained, a half mile away on a country road. We urged them not to do any other driving, since they were too young for our insurance to cover the car when they were driving. However, on the spur of the moment they decided to go into the city about 16 miles away, feeling sure that when they explained how urgent it was we would excuse them.

It had snowed all day, and the roads were treacherous. Someone turned suddenly in front of them, and in their attempt to avoid a collision the car rolled over twice and was almost a complete wreck.

They called me and told me about the accident. What was I to say? My first thought was, "Oh, how unnecessary for this to happen." But suddenly I remembered my text, "In everything give thanks"—and that included the wrecked car. So there, while we were still talking on the phone, I looked to God and from my heart thanked Him that He had allowed it, even though lack of wisdom had caused it.

The young men could hardly believe the sweet attitude both my husband and I showed. But it was real for we had taken it as from the hand of God, although the devil might have caused it.

The outcome was that between what the young men gave us and the sale of the wrecked car, we had a good down payment on a new car. We have thoroughly enjoyed the new car, and somehow haven't minded the payments, for as we accepted the mishap from our Father we also accepted the new car as His will. And in His will all is delightful.

There were several people with peculiar dispositions whom I had had to put up with down through the years, and I always wondered why they came my way.

One of these persons I had known for over fifteen years; she had often been in our home. I tried to straighten her out, but usually lost the victory in doing so; and instead of being helped she felt abused. To make it worse, she didn't seem to think any change was necessary.

God started to deal with me in regard to this person, and asked me if I was willing to thank Him for her just as she was. I decided to do it.

From my heart I thanked the dear Lord that He in His love and desire for my spiritual growth had allowed this person to be in my life even though she had caused me so many heartaches. Immediately a change took place; the next time I met her I felt so different. I had a love and compassion for her. I seemed to understand her and love her just as she was.

So my special verse is, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." God made it real to me and used it to change my life. I urge you to thank God in every kind of circumstance. Try it; it works. ◀◀



### JEWISH TEMPLE BECOMES AN ASSEMBLY OF GOD

This Jewish Temple in Montgomery, Alabama, has recently been converted into a place for Christian worship. It is in this building that Central Assembly of God now holds its services.

In 1945 a group of Pentecostal people felt the need for an Assembly in the central part of Montgomery. They met and organized Central Assembly of God, then named Faith Tabernacle Assembly, in the Woodmen Hall, and soon afterward moved into their new building at 465 Mildred Street.

During the next several years a number of pastors came, and the church grew.

In October 1956 the present pastor, V. V. Lambert, accepted the pastorate. Being a native of Montgomery, Brother Lambert felt a great burden for the work and went to work immediately to build a new church. But the attendance grew so rapidly that he felt the need of acquiring more space immediately; and through a miracle he was able to purchase the recently-vacated Jewish Temple. It is a beautiful building at the corner of High and South McDonough Streets.

Dedication services for the new church were held in August. T. H. Spence, Alabama District Superintendent, was the dedicatory speaker.

# FELLOWSHIP NEWS

## WITH CHRIST

MAUDE M. BERRY, 57, Sedalia, Mo. went to be with the Lord August 2, 1957. Sister Berry had served both as a pastor and an evangelist. She was ordained in 1955.

ARTHUR BERGHOLZ, 56, Richmond Hill, N. Y. died as a result of a brain hemorrhage August 21, 1957. Brother Bergholz was a member of the German branch and he pastored the Bethlehem Church in Richmond Hill. He was ordained in 1928 by the Assemblies of God in England.

## PASTOR TAKES NEW CHURCH

DECATUR, GA.—We came to pastor East Lake Assembly here in Decatur on June 15. Formerly we were at Americus, Georgia, for five and one-half years. While we were at Americus the Sunday School average attendance grew from 40 to 90. The Lord helped us to put \$2,500 worth of improvements on the church and parsonage, and we bought lots on which to build a new church.—A. V. Hendrick.

## NEW CHURCH BUILDING BEING DEDICATED TODAY

BROOKVILLE, PA.—On September 15 the congregation of First Assembly celebrated its fifth anniversary. It was also the first anniversary since moving into the Madison Street edifice, which was formerly occupied by the Evangelical United Brethren congregation.

The "pioneer" work was begun five years ago by Pastor and Mrs. Vernon Boyer, the first services being conducted in a third-floor hall with an attendance of two persons besides the pastor's family.

This past year the attendance reached an all-time high of 220, and the Sunday School record is 98. World missions giving for the past twelve months has topped the \$1,000-mark. Pastor Boyer states that the Assembly from its beginning has been an ardent supporter of Revivaltime, sponsoring a weekly release over the local station.

District officials were present on Sunday, September 15, to dedicate and officially recognize the church. An anniversary revival was held during the week with Evangelist David Wilkerson of Philipsburg, Pa.

## GREAT BLESSING RECEIVED AT LAKESHORE CAMP IN CANADA

COBOURG, ONTARIO, CANADA—Another camp season has become history but the benefits of these meetings at the Lakeshore Pentecostal Camp, one of Canada's largest camps, still remain.

The first week was Children's Camp. There were 22 conversions and 28 boys and girls received the baptism of the Spirit.

Then came the main camp meeting, lasting two weeks. J. Robert Ashcroft of Springfield, Mo. was the morning speaker and Robert Argue of Montreal preached each evening. A rare anointing of the Holy Spirit rested upon the ministry of the Word. The prayer room was filled constantly. God satisfied the hungry hearts

and filled many with His Spirit.

The final event was Youth Week, with Paul Evans of Bloomington, Ind., ministering the Word and the Kolenda brothers' quartet assisting in the music. No record was kept of the number baptized with the Spirit but the young people tarried in God's presence repeatedly, often until 2 a.m.

Great unity of spirit prevailed throughout the entire camp. Zelma Argue and Brother Fifield were in charge of the prayer and tarrying services during the main camp, but all participated heartily so that there was a general cloud of God's glory long to be remembered.—by W. B. Greenwood, District Superintendent, Eastern Ontario and Quebec.

## EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Montgomery	First	Oct. 1—	Troy B. Helms	R. J. Ferguson
	Sylacauga	First	Sept. 16-29	L. G. Gilstrap & wife	E. L. Gilliland
Ariz.	Yuma	First	Oct. 6—	Glen Shinn	O. Killingsworth
Ark.	Hampton	A of G	Sept. 29-Oct. 13	Bob Swaim	Woodrow Benton
	Smackover	A of G	Sept. 29-Oct. 13	Robert Copeland	W. H. Richardson
Calif.	Covina	A of G	Oct. 6-20	Watson Argue	J. B. Lindsey
	Crescent City	First	Oct. 6-20	Fisher and Cheek	D. L. Rhodes
	Los Angeles	Bethel Temple	Sept. 22—	Richard Vinyard	Arne Vick
	Wilmington	* First	Oct. 1	Jack Epperson	Thomas Ming
Colo.	Sterling	A of G	Sept. 17-29	Carl W. Oney & wife	James Call
Fla.	Quincy	First	Oct. 2-20	C. E. Simms & wife	C. E. Hodges
Ill.	Bethalto	A of G	Oct. 6-20	Lolita Thompson	A. H. Ferguson
	Bushnell	A of G	Sept. 24-Oct. 13	Carl & Edna Goodwin	J. E. Snyder
	Centralia	A of G	Oct. 2—	Moses E. Copeland	R. L. Covington
	Chicago	Ebenezer Full Gosp.	Sept. 15-29	Harry Hampel	Paul Bredesen
	Quincy	Bethel	Sept. 29—	Christian Hild	Harley Smith
Ind.	Gary	Brunswick Gosp. Tab.	Sept. 29—	L. E. Mundt	Olaf Peterson
	Mishawaka	First	Sept. 25-Oct. 13	Busse Evang. Team	Roy J. Davidson
	Richmond	First	Oct. 1-20	John Higginbotham	Wm. Van Winkle
	Terre Haute	First	Sept. 17—	Watson Argue	Allan G. Snider
Iowa	Newton	A of G	Sept. 29-Oct. 13	W. F. Garvin & wife	B. B. Compton
Kans.	Columbus	A of G	Sept. 29—	Max Francis	George Swartz
	Lawrence	A of G	Sept. 22-29	Siegfried Enke	J. J. Krimmer
Ky.	Frankfort	First	Sept. 29—	Charles Hackett	J. C. Ellis
	Versailles	First	Sept. 17-29	Vernon Wright	LaVern Snyder
La.	Springhill	First	Oct. 1—	Austin Shelton	Paul H. Palser
	West Monroe	Luna A of G	Oct. 4—	W. A. Covington	K. C. Piker
Mich.	Battle Creek	Ch of 4 Fold Gosp.	Oct. 1-13	The Evangelizers	E. A. Manley
	Detroit	Berea Tab.	Sept. 8-29	G. W. Hardcastle Jr.	Ted Ness
	Port Huron	A of G	Sept. 24-Oct. 13	H. Syvelle Phillips	K. R. Norcross
Minn.	Minneapolis	Full Gosp. Temple	Oct. 1—	J. B. Hosier	J. M. Strand
Mo.	Buffalo	A of G	Sept. 29—	C. R. Hampton	R. C. Pickney
	Kansas City	Blenheim	Sept. 29-Oct. 13	Bill Sharp	Milton Beckett
	Overland	Faith	Oct. 1-20	John C. Poteet	Glenn Gilder
	Princeton	A of G	Sept. 24-Oct. 6	Arnold Segesman & wife	Leslie H. Howard
	St. Louis	Glad Tidings	Oct. 1-13	R. W. Hastie & wife	E. P. Wright
	Springfield	East Side	Sept. 29-Oct. 13	Bonetta C. Rabe	Albert D. Pyle
N. J.	Atlantic City	First	Oct. 6—	Paul Franklin & wife	P. G. Barnard
	Paterson	Bethany	Oct. 1-13	Watters Gospel Team	E. V. Berquist
N. Mex.	Carlsbad	Riverside	Sept. 29-Oct. 13	Don Rippey & wife	Carl Tillery
N. Y.	Friendship	** A of G	Sept. 22—	L. C. Robie	R. D. Campbell
	Rochester	Glad Tidings	Sept. 15-29	Musical Vanderploegs	David M. Carlson
N. Dak.	Grand Forks	A of G	Oct. 1-13	A. Kirkpatrick & wife	Wm. Borrows
Ohio	Youngstown	Highway Tab.	Oct. 6-27	McColl-Gerard Trio	T. Hollingsworth
Okla.	Kingfisher	A of G	Sept. 22-Oct. 6	E. C. Lagmay	David Powell
Oreg.	McMinnville	A of G	Oct. 1—	Johnny Hoskins	Albert Davis
Pa.	Harrisburg	Pentecostal	Oct. 1—	E. T. Quanabush	C. S. Butler
	Rohlers	Pent. Tab.	Sept. 20-29	Watters Gospel Team	William Farrell
	Trafford	Gospel Tab.	Sept. 22-29	John Bostrom	H. A. Christopher
Tex.	Center	A of G	Oct. 6-20	Roland Hastie & wife	Leland Evans
	Dallas	Grace	Oct. 6-20	John Everett & wife	S. Fred Davis
	Fort Worth	Riverside	Sept. 22-29	Paul Harrington	Elbert Wilkinson
	Friona	A of G	Sept. 15—	Edith Little	H. C. Lonis
	Houston	Jensen Drive	Sept. 29—	Melvin McKnight	Martin Gabler
Utah	Salt Lake City	A of G Tab.	Sept. 22—	O. E. Gaddis & wife	Peter Pilot
Wash.	Bremerton	Evangel Temple	Oct. 1—	H. C. MacDonald & wife	L. D. Wyman
	Ephrata	A of G	Oct. 1-20	Warren D. Combs	John H. Clark
	Spokane	Hillyard	Oct. 6—	Wesley W. Fleming	I. M. Henriksen
Wis.	Monroe	A of G	Oct. 1—	Walter D. Lascelle	Howard Bailey

\* Men's Fellowship revival

\*\* Area fellowship co-operating

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.

# Taking Christ to the People

(Continued from page three)

why should we be downcast? Jesus is here in the midst of it all.

Jesus oftentimes is near and yet unrecognized. It was as Jacob fled before the wrath of his brother that he slept at night under the stars, and it was then he received that vision of God. And do you remember what he said? "Surely the Lord is in this place; and I knew it not." What an indictment of professors of religion, if the presence of Jesus comes near and we know it not. Can it be said of us? God forbid that we should fail to recognize the Lord's presence abiding with His people.

What can the presence of Jesus mean to us as Christians? First of all, it means blessing. What a joy, what a glory, what a victory, to know that Christ is in my life, that Christ is with me. It gives me courage to preach His Word to others. Without that assurance how could I tell the unsaved that Jesus Christ is able to save from the uttermost to the uttermost? But feeling His presence and knowing that He will fulfill His promise to come to me in the power and presence and person of the Holy Spirit, I am enabled.

We need the presence of the Lord more than anything else in this whole wide world. We need the glory and the anointing and the strength of His holy and sacred presence. We need the nearness of Jesus moving throughout our services and in our congregations so that as people leave the sanctuaries of God they may be able to say, "Isn't Jesus wonderful? Wasn't the Lord here this morning? Wasn't the Lord real tonight?" The presence of Jesus is the solution to all of our problems. Those difficulties that seem to be gigantic, that seem to be more than we can master and surmount, melt away like snow on a midsummer's day when we have the presence of Jesus.

Now, friends, what is the pathway to victory? If the presence of Jesus means so much to us in our personal experience and also in our missionary outreach and endeavor, what is the pathway that we must follow in order to

insure the presence of the Lord in our lives and in our meetings? This very incident, as recorded in Luke 24, gives to us the pattern and the steps to be followed.

First of all, He expounded the Word to them. He outlined to them the Word of God and pointed out in the Scriptures those things concerning Himself. We will never have great blessing or a great experience in God unless the foundation of it is first laid in the Holy Scriptures. Anything we receive from God, anything we do for God, must be outlined in the blessed and sacred Book. There is no anointing, there is no triumph, there is no victory that is not first spoken of in the Holy Word. It is through the written Word that we know of the blessings of salvation, divine healing, the baptism in the Spirit, and the second coming.

And so the opening of the Word was the first step of Jesus in making Himself known to them; for as yet, though He was alongside and talking with them, their eyes were "holden" that they should not know Him.

May the Lord help us to have a love for the Bible, to find an explanation therein for those problems of life that trouble us, to become Bible-loving Christians, to read it in our homes, to treasure it in our hearts, to love it and give it the place of honor and respect in all our services. Thank God for His blessed Word. Jesus opened to them in the Scriptures all things concerning Himself. This is always the first step to unlatching the floodgates of glory, to making the presence of Jesus real and manifest to hungry hearts.

What was the second step? "They constrained him, saying, Abide with us: for it is toward evening, and the day is far spent." We never get anywhere with God until we constrain Him. We cannot passively present our petitions and requests to Him, but we must labor in prayer like Jacob of old, who said, "I will not let thee go, except thou bless me." He wrestled with the Lord, and it was said unto him, "Thy name

shall be called no more Jacob [which means *supplanter*], but Israel: for as a prince hast thou... prevailed."

Are we constraining the Lord to abide with us? "The day is far spent, Jesus. The night is at hand. Abide with me, Lord, and let me have Thy sacred presence." If we feel the necessity for the presence of Jesus—we who know the grace of God, we who have hope for the world to come—what about those who languish tonight in prison cells without Christ and without His glory? What about those who sit in heathen darkness not knowing the grace of God? As the dark clouds of impending doom close in upon this world, what about those people who do not have the presence of Christ and His sacred nearness? May God put the burden on our hearts that Jesus will come near us and that we shall go out with the nearness of Christ and take Him to the nation. When we have the presence of Jesus we can make Him known to those who know Him not.

First He opened to them the Word; and next they constrained Him. No longer any sad conjectures. No longer any cloud of doubt—no longer did they ask, "Art thou a stranger?" All that was gone, because the Word of God had swept away their questioning. And now they were coming close to the revelation of the nearness of Jesus Christ.

We thank the Lord for a half century of accomplishments. But these decades that have come and gone leave us still at the place where Pentecost was at the turn of the century—we are in need of the sacred presence of Christ. We thank Him for the anointing, for the outpouring. But tonight we need to cry to Him, "Abide with us, for it is toward evening, and the day is far spent. Come, O Lord, and abide in our hearts and in our souls and see us through to victory." And as we go, may we link hands and hearts with others who have not come into the nearness of His presence and not learned to know the joy and glory of His sacred touch.

The Bible says that Jesus made as though He would have gone further, and that is always the case. He will never abide with us unless we constrain Him, unless we wrestle with Him to that end. When they constrained the Lord to abide with them, a sudden change took place—He immediately became their Guest. But when they sat down to break bread, Jesus was their

## Classified Ads

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### CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

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CHURCH BUILDING IN COLORADO SPRINGS, COLORADO. Seating 150, lot 100x120, good location, good financing. Glen Gile, 145 East Navajo, ME 2-5451, Colorado Springs, Colorado.

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WANTED: Pastors, on C-DAY, September 29, to fill out annual Sunday School Checkups and send them to their District Sunday School Directors.

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FAST DELIVERY ALL SIZES GOSPEL TENTS from thirty by fifty to sixty by one-hundred. Manufacturer of world's largest gospel tent. Worth Supply Company, telephone 510, Elba, Alabama.

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Host. They had asked Him to come but when He accepted their invitation He took His rightful place as their Head. Undoubtedly he could sense in the constraining of their hearts a resignation of their own wills. They had been sorrowful and sad, but now they had the comforting presence of Jesus. They could say, "Lord, I am Thine and Thou art mine."

Jesus as their Head did three things: He took the bread, blessed it, and gave it to them. That is always the case. When we will accept the revelation of the Word, when we in turn will constrain Him and pour our hearts out to Him to "abide with us" He moves with lightning-like speed to bless us and lift up our souls. And in the process of blessing us He breaks us. We can never do anything for God until we learn to shed tears and weep before Him. We need to weep before Him because of our own condition and because of the condition in the hearts and lives of others.

Does the Word of God ever cause the tears to well up in your eyes? Do you ever feel, "Oh thank You, Lord, for what You've done," because of what you find in the Word? Jesus as our Head will bless us, He will break us,

and He will give us to others that we might minister life to them.

And with that giving, the picture was complete. He vanished out of their sight, and their eyes were opened. What their understanding could never determine, finally became known to them when they were blessed, when they were broken, and when they were given.

When these men saw the revelation of Jesus they rose up that very same hour and hurried back to the city of Jerusalem. There they found the eleven and told them that Jesus Himself had drawn near. In spite of the lateness of the hour and the weariness of their bodies and the darkness of the way, they went. These two disciples had come apart to rest; they had planned to stop for the evening; but now that Jesus was made known to them they rose up in that selfsame hour. When God gets His way with us He changes our plans, and we consent. God can make missionaries out of us only when the presence of Jesus is real; when that is done, our plans mean nothing to us. Is your heart full tonight? If it is, you have a compassion to tell the world that Jesus Christ is the same yesterday and today and forever.

But before they arose and went, they made an admission: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Oh thank God for the burning! They recognized belatedly what had been going on in their hearts, while the work was developing and while the foundation was being laid. And now that the revelation had come they arose and went. God wants us to take Christ to the people. May we go—as did these two disciples—with the message of hope, life, love and victory.

We have no right to pray, "God bless my soul, bless my congregation, bless my loved ones," unless in the praying we desire that we may be more instrumental in getting the gospel of Christ to the regions beyond. We have absolutely no right to strive to build a bigger and better church just for the sake of building a good reputation for the pastor or the congregation. In building a church we should do it for the glory of God. How can we bring Christ to the people—that should be our concern. How can we reach more people? How can we obtain greater offerings and send out more missionaries? That should be our burden.

A Pentecostal church has no right to exist as such unless it be a missionary church. We have no right to preach the glories of Pentecost and the power and anointing of heavenly unction unless we are imbued with a missionary zeal and are striving to inspire our people with the same vision. The Bible says that Christ in us is the hope of glory, and if this is so there is no hope for a dying world except for us to have Christ in us.

The Home Missions Department is dedicated to the work and responsibility of taking Jesus Christ to the homeland, and in so doing to raise up persons who will go to the regions that lie beyond. We must continue raising up new congregations and Sunday Schools, preaching the gospel in Alaska and all these United States, and preaching Christ among the Indians and behind prison bars. Do we have any right to pray that God will help us with our luxurious appointments while souls die behind prison bars without Christ and without the grace of God? I tell you, Nay. God is under no obligation to bail us out of our dilemma unless we have in our hearts a missionary zeal and determination to take the message of Christ to the regions beyond.

Jesus Christ Himself set for us the great example. He was not too great to minister to two men on the road to Emmaus. He also ministered to a lone woman at Jacob's well. There was an all-consuming passion in the life of Christ to bring life and help to the helpless individuals. And so friends, if you and I are filled with His glory, His anointing, His power, that same burden and zeal will characterize your life and mine; we will also do our utmost in seeking to enlist the aid and support of others that the message of Christ may circumnavigate the globe, that men and women may rise up in the Glory and say, "Jesus himself drew near."

May the Lord grant that Jesus Himself will come near us in this convention and sanctify our hearts and bless our lives. The day is far spent, the night is at hand. Let us constrain Him to abide with us, and we shall surely find that His presence will bring a solution to every problem.

I am only one. But I am one. I cannot do everything, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God I will do.—*Selected*.

# DOES JESUS CARE?

BY ALEX. LINDSAY

**T**HE TEMPTATION TO THINK THAT JESUS DOES NOT CARE, is one of the most common, most subtle, most dangerous temptations that we have to contend with in our journey through life. It is a very old temptation. It appeared in the garden of Eden. It was because Satan got our first parents, Adam and Eve, to question the goodness and love of God, that they fell. God alone knows the countless men and women, all down through the years, that have fallen victims to this subtle temptation.

The reason why so many are in sin today—the reason why multitudes are going down the broad way that leads to destruction, and so few are finding the narrow way that leads to life—simply that they are fooled by the devil into thinking that Jesus does not care. Like our first parents, they doubt the love and goodness of God.

We have all been tempted along this line. If you and I were to confess our inmost thoughts, we would have to admit that we have doubted the love of God when going through some severe trial; some bitter disappointment. We have wondered if He really cared. Like the disciples, although we may not have said it audibly, the thought passed through our minds again and again: "Does Jesus care?"

It is strange how this temptation assails every one of us, even mighty men of God. David was so discouraged when he saw sinners prospering in their evil ways, while the righteous were afflicted, that he doubted if God cared, and almost backslid over it. Elijah, that mighty prophet who called down fire from heaven, became so discouraged he longed to die; he crawled under the juniper tree and asked God to take his life. When John the Baptist was thrown into prison by Herod the king, he became so depressed that he doubted if Jesus were the Messiah. He sent messengers to Him to enquire, "Art thou he that should come, or look we for another?" Luke 7:20.

We are very often tempted to wonder if Jesus cares during times of sickness. Because the Lord does not do things the way we expect, and when we expect Him to do them, we get the false impression that He does not care.

This is clearly illustrated in the case of Martha, Mary, and their brother Lazarus. This little family was very intimate with Jesus. He had often been entertained in their home at Bethany. But when Lazarus became sick and died, the sisters fell into temptation.

Though He knew that Lazarus was sick unto death, He did not come to heal him when invited, and the sisters wondered whether He cared.

Finally, when Jesus did come, it seemed too late, for Lazarus had been dead and buried four days. Both Martha

and Mary said to Him, "Lord, if Thou hadst been here, my brother had not died" (John 11:21). They inferred that if Jesus had cared enough when called, He could have healed him. They thought it was too late now. But the Lord is never late: He is always on time.

The sisters failed Jesus with their unbelief, but He did not fail them. It is recorded that "Jesus wept" (John 11:35). The shortest verse in the Bible, but what a depth of meaning it contains. The Lord of Glory weeping! Why did He weep? He knew He was going to raise Lazarus from the dead. *He wept out of sympathy with the two sisters.* Yes, Jesus cares. His heart is touched with our grief.

If the Bible teaches anything, it teaches that Jesus cares. It is written, "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). Where was Jesus when the three Hebrew young men were cast into the burning fiery furnace? The king witnessed to the fact that Jesus was in the fiery furnace with them. We never go through a fiery trial alone. He has said, "Lo, I am with you **ALWAY**" (Matt. 28:20). Where was Jesus when Daniel was thrown into the lions' den? If the Lord had not been with him, he never would have come out of that den alive. Yes, Jesus is always there just when we need Him most. He cares.

Did Jesus care when we were in sin? David said, "No man cared for my soul" (Psalm 142:4). But God did. When there was no eye to pity and no arm to save, He pitied and saved us. It is recorded that "Jesus tasted death for every man" (Hebrews 2:9). That must have been a bitter cup to drink, but He cared for us enough to drink it to the dregs. Gethsemane and the cross speak eloquently of how much Jesus cares.

Notice how unreasonable the disciples were to ask Jesus, "Master, carest Thou not that we perish?" Was not Jesus in the boat with them? If they were having a rough time, so was He. If they were in danger, so was He. If He had not been in the boat with them, they might have had some reason to think that He did not care. But there He was, and yet they foolishly cried out, "Master, carest Thou not that we perish?"

May the Lord ever help us to remember that just as surely as Jesus was with the disciples in the boat, so surely He is with us. He has not left us to fight the battles of life alone. He has said, "I will never leave thee nor forsake thee" (Hebrews 13:5).

*"What can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
About His throne are eternal calms,  
And strong glad music of happy psalms,  
And bliss unruffled by any strife—  
How can He care for my little life?"*

*"Oh, wonderful story of deathless love!  
Each child is dear to that heart above.  
He fights for me when I cannot fight,  
He comforts me in the gloom of night,  
He lifts the burden for He is strong;  
He stills the sigh and awakes the song,  
The sorrow that bowed me down He bears,  
And loves and pardons, because He cares!"*