

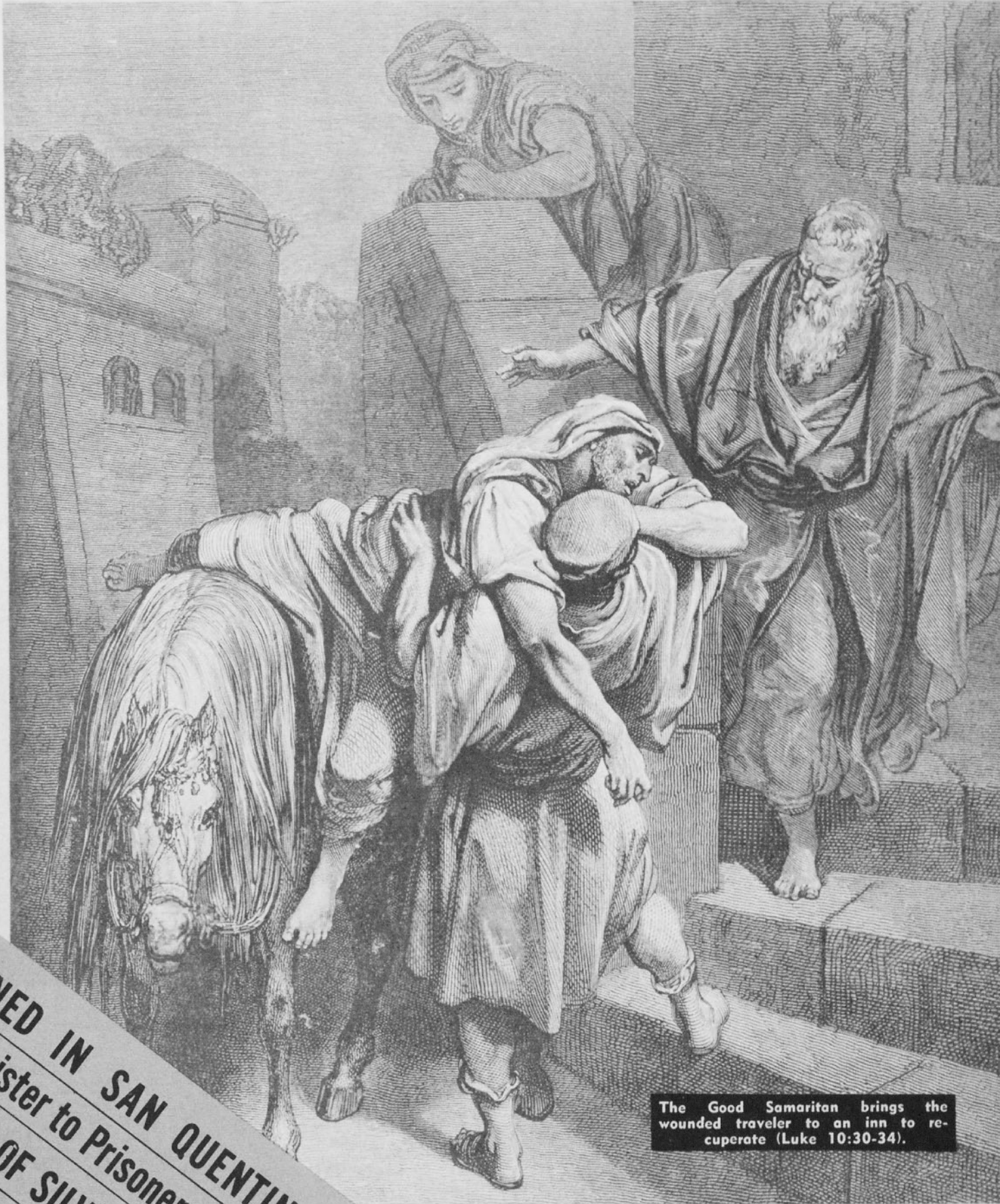
The Pentecostal

# EVANGEL

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

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January 19, 1958



The Good Samaritan brings the wounded traveler to an inn to recuperate (Luke 10:30-34).

Religious News Service Photo

**IT HAPPENED IN SAN QUENTIN**  
**Laymen Minister to Prisoners**  
**A REFINER OF SILVER**  
**The Ministry of Suffering**

# Endless Energy

The fuel from which the modern world gets its energy is growing scarce. Economists are warning us that the world oil reserves are diminishing rapidly, and that future generations will have to depend on atomic power and solar power to heat their dwellings, light up their cities, and energize their industries.

Science therefore is experimenting with these new sources of energy; and it is making definite progress. There are vast sources of physical power in God's great universe that have not yet been tapped by man. The same is true of spiritual power: there is an endless source of spiritual energy that some people seem to have overlooked. They are still trying to live a Christian life in their own strength—burning wood and coal, as it were. They are depleting all their reserves and approaching a nervous breakdown simply because they are not drawing on the endless energy of God Himself.

All the spiritual energy we need is available to us through Christ. The apostle Paul said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Robertson translates the original Greek language of this verse as follows: "I have strength for all things in Him who keeps on pouring power into me." Here we have a clear and beautiful description of how spiritual power is obtained. Our fullness of power is relative, like the fullness of the ocean. The ocean is continually losing its water through evaporation, just as we are continually losing power through the expenditure of energy, but the rivers of God are continually flowing in to replenish the supply. As the Scripture says, "All the rivers run into the sea; yet the sea is not full" (Ecclesiastes 1:7). Our supply of spiritual power depends entirely on the continual inflow of the rivers of divine grace which course down from the Throne of God.

The Lord "keeps on pouring power into me." The flow never ceases. God is always giving life and strength to His people, sustaining us and supplying our every need. The greater our need, the greater the supply He sends. As the song writer says:

*"He giveth more grace when the burdens grow greater,  
He giveth more strength when the labors increase;  
To multiplied sorrows He addeth his mercies,  
To multiplied trials His multiplied peace.*

*"His love hath no limit, His grace hath no measure,  
His power hath no boundaries known unto men,  
For out of His infinite riches in Jesus  
He giveth, and giveth, and giveth again."*

What do you need—is it inward strength? Patient endurance? A greater measure of love, joy, or faith? A stream of endless energy for Christian living flows from Christ, the great Fountain-Head of life. Nothing but deliberate rebellion on our part, or a neglect of the available means of grace, can stop that divine flow into our individual lives. We can say with the apostle, "I have strength for all things"—for every task, for every problem, for every discouragement or sorrow—because He "keeps on pouring power" into us.

# EVANGEL

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### CONTENTS

<b>It Happened in San Quentin</b> . . . M. Johnson	3
<b>A Refiner of Silver</b> . . . J. H. J. Barker	4
<b>The Ministry of Suffering</b> . . . C. W. Lynn	5
<b>Groceries from Everywhere</b> . . .	6
<b>A Pastor Pays</b>	
<b>Tribute to a Layman</b> . . . A. A. Amerine	8
<b>Ministering "in Christ's</b>	
<b>Stead" in a City Jail</b> . . . J. L. Boulware	9
<b>Home Missions News</b> . . . Elva Johnson	8
<b>This Present World</b> . . .	10
<b>Family Faith</b> . . . Bert Webb	12
<b>Family Altar</b> . . . R. G. Champion	13
<b>Sunday School Lesson</b> . . . J. Bashford Bishop	14
<b>"The Happiest People"</b> . . . C. A. Harris	15
<b>Foreign Missions News</b> . . . Cyril Carden	16
<b>Revivaltime News</b> . . . Stanley Michael	18
<b>Your Questions</b> . . . Ernest S. Williams	19
<b>The Master's Orders</b> . . . George Holmes	24

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# It Happened in San Quentin

BY JINKS D. HARRIS

As Told to Martha H. Johnson

**I**N THE EERIE GLOOM OF MY CELL I was suddenly awakened by the wail of the guard in the tower just outside my barred window. "One o'clock and all is wel-l-l-l," he sang in monotone.

The echo skimmed along the wall to the next tower, where another guard picked it up and sent it zinging to the next one, each successive rendition growing fainter and fainter until it died away in the foggy night.

Somewhere out in the bay a foghorn piteously moaned out its loneliness, and I felt a semi-conscious kinship to it. I had been a "resident" of San Quentin for almost a year, and ordinarily these nocturnal sounds did not awaken me any more, so I wondered vaguely what had aroused me. Then, as full consciousness crept over me, I realized that my ear was hurting. It was a stinging hurt, produced by the pressure of something hard against it.

I raised my head, turned my pillow over, and angrily bored a hole in the matted straw. I had requested permission from the authorities to let my mother send me a feather pillow. But they had said, "What do you think this is—a summer resort?" They didn't care if my ears hurt. I turned on my other side, found the most comfortable position for my hip, and laid the ear that wasn't hurting in the hole in the straw.

I was just about to drop off to sleep again when a bedbug dropped on my face from the bunk above me. I slapped him smartly and drew his crushed carcass through the stubble of whiskers across my chin. The odor produced by this insectal carnage is obnoxious, of course, but that is the result desired. It serves to warn other would-be invaders to stay away, we convicts had learned.

Yes, San Quentin in 1923 was far from being a summer resort. One didn't go there by choice—that is, by *direct* choice. Indirectly, I guess I had chosen it by refusing to obey the Ten Commandments and the laws of the land.

I had forfeited my comforts, the companionship of friends and loved ones, and my freedom by my consistent failure to be a law-abiding citizen.

Of those three forfeitures, the latter was the one I missed the most—the liberty to come and go as I pleased, to work where and when I liked. Here I was under complete regimentation. I got up, dressed, and had breakfast by signal. At the sound of a bell I went to work on a job I detested, and worked with armed guards watching every move. Only during recreation periods was I allowed to do what I pleased, and that was restricted to certain designated activities. In short, I did as I was told, or else—and I didn't like it.

I guess that was the upshot of all my troubles. I had always wanted to be my own boss. I had never wanted to take any other person's advice, orders, or persuasion. I hadn't listened to my parents when they tried to get me to be a good boy. Then, at fourteen, I didn't listen to the Holy Spirit when He tried to get me to accept Christ. Disobedience to my parents first, and later to God's Spirit, led me to believe I could get away with disregard for law and order. I began to steal and rob.

Again, I didn't listen to those who told me I was wrong. I kept on, getting bolder and bolder, leading a small gang in Los Angeles from one robbery to another until we decided to rob a certain bank. That was the crime we didn't get by with; and so

here I was, paying for my lawlessness with time—my time—time that I could have been spending outside in freedom and comfort.

I had been in less than a year, and I could be here for life if the board of prison directors saw fit to decree so. California's indeterminate sentence for armed robbery at that time was from one year to life. One came up before the board when the minimum time had been served, and received his maximum sentence. With time off for good behavior I might get out a little sooner.

One of the chief topics for conversation among the convicts is freedom and what they are going to do if they ever have it again. I, too, began to think about my future. (One has lots of time to think seriously when imprisoned, and I did plenty of it.) What was I going to do with my time and my life if and when I should ever get out of this dreadful place? I had already promised God I would quit robbing and stealing. I realized that it hadn't got me anywhere.

I knew that with my record the railroad companies, who had once employed me as a brakeman, wouldn't hire me. The movie studio in Hollywood, where I had last worked as a cowboy, double, and stuntman, wasn't likely to give me any more jobs. What did the future hold for me?

One night the question was settled for me. The same spirit of conviction

(Continued on page twenty-one)



Are we prepared for the Lord to sit over us  
as a refiner of silver?

Do we want to be as pure silver in God's treasure house?

# A Refiner of

**T**HERE ARE A NUMBER OF SCRIPTURE references to silver and its method of preparation. The inspired authors show considerable understanding of the ancient processes of its refinement. In Isaiah 1:22 we have the words, "Thy silver is become dross." In verse 25 we read, "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin [lead]." Another famous passage which refers to silver is found in Malachi 3—"Who may abide the day of his coming?...for he is like a refiner's fire,...and he shall sit as a refiner and purifier of silver..."

These and other references indicate that the Bible writers knew that silver, like other metals, rarely occurs pure in nature. Gold is often found scattered through quartz; copper is found in association with sulphur; and silver is contained in lead. The mixing of the precious metal with the baser metals probably took place when the hot vein of molten material was insinuated into the main rock system. The mixing is usually of a most thorough and intimate character. It is particularly so in regard to silver and lead.

Today there are chemical methods whereby the silver is separated from the lead, but in ancient times the only method possible was by melting the ore. Since the silver is less dense than lead, it tends to rise to the top when the ore is melted. It is then cooled by sprinkling water on the surface, and the crystals are ladled out into another iron pot, where the process is repeated until a high silver content is obtained. The residue is separated into another pot; and as the process is continued, almost pure lead and pure silver are obtained.

Of course, there are other impurities besides lead in the silver. These can be removed as scum during a smelting process in a crucible. Probably the

Isaiah passage refers to the removal of lead from the silver, and the Malachi passage refers to the removal of other impurities.

How powerfully illustrative of God's dealings with His children are these passages concerning the refining of silver! Notice in the first place that God is depicted as the refiner. The silver cannot purify itself; a refiner is required to direct and submit the ore to these processes. God is the Master artificer. He alone can remove the dross and the lead of sin and unrighteousness from the heart of man. This He does by applying the cleansing power of the precious blood of the Lord Jesus to the meek and trusting soul. Practically every heretical belief which wins the proud hearts and minds of men today from the gospel, denies the sovereign power of God to cleanse and renew. It seeks in some form or other to establish the fact that man can save and purify himself. But God in Christ is the only effective refiner of the fallen and sinful soul.

In the second place, notice that not only is there a separation of the silver from the lead, but there is also the final separation of other impurities. And Malachi 3 vividly depicts the Lord as sitting as "a refiner and purifier of silver." The silversmith seeks to produce silver of the highest purity. For this purpose he has to put the metal into a crucible, and with a blow-pipe flame or some other forced heat he has to raise the temperature until even the container glows. Then he looks upon the surface of the molten metal and removes every speck which appears on its mirrorlike surface. When the refiner, sitting over his crucible, can see his own image perfectly reflected in the silver, he is satisfied that his work is complete.

What a picture of God's dealings with His saints! Thank God, salvation brings

ILLUSTRATED BY  
L. N. PEARSALL

THE PENTECOSTAL EVANGEL

—BY J. H. J. BARKER

# Silver

a most definite measure of purity. As one writer has said, it takes our sins out of God's "black book." But God also wants to take sin out of my black heart! It takes the fire of the Holy Spirit and the crucible of suffering to do that. Paul tells us (in Acts) that "we must through much tribulation enter into the kingdom of God."

Sanctification is both a crisis and a process, and the saint who knows the fullness of the Spirit is often called upon to endure hardship, loss, and pain. This often is God's furnace of afflic-

tion whereby He seeks to super-refine the silver. The Lord has not finished with us until He can see the image of the Lord Jesus fully reflected in and through our lives. How thoroughly Malachi understood the refining process, and how marvelously he understood God's desire to purify His servants until they are His and His alone!

Are we prepared for the Lord to sit over us as a refiner of silver? Do we want to be as pure silver in God's treasure house? If so, we must come to Him and let Him thoroughly purge us from dross. It may involve the very fires of affliction. But God does not put us into the flame just to make us suffer, but in order that the Lord Jesus might be beautifully reflected in our lives. Are you prepared to go into the crucible for Him?

Wesley knew about this, and we often sing his hymn. God grant that we shall more fully understand the words and sing them with deeper meaning and greater urgency of prayer—

"Refining fire, go through my heart,  
Illuminate my soul;  
Scatter Thy Life through every part  
And sanctify the whole." —*The Flame*

## Transformed

Within my heart there pressed a thorn  
That pierced me through and through;  
With pain my very soul was torn,  
Each day it throbbed anew.  
I sought and called upon my God  
To free me from its bane;  
My prayer, I thought, He heeded not  
For sharp the thorn remained.

In anguish deep I sorely cried  
With pleading long, until  
It seemed within me something died,  
And grief and pain were still.  
Then in the silence, Christ drew near  
So tenderly to me,  
And whispered gently in my ear  
"My grace I give to thee!"

He touched the wound within my soul  
With hand all pierced and torn,  
And as He made my spirit whole,  
His nail-wounds touched my thorn!  
Now in that self-same aching place  
A wondrous flower grows,  
All fragrant with the gentle grace  
Of Sharon's lovely rose!

—*Eleanor R. Olofson*

# The Ministry of Suffering

BY C. W. LYNN

**W**HY DO THE RIGHTEOUS SUFFER? It is a problem that has puzzled all generations. Job's comforters were certain that the righteous did not suffer; and since Job was suffering they concluded he wasn't righteous. "Remember, I pray thee," said one of them, "who ever perished, being innocent? or where were the righteous cut off?" (Job 4:7).

David was perplexed as he mused on the prosperity of the wicked. "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued and chastened every morning" (Psalm 73:4-14).

If we could order our lives we would omit all suffering, both physical pain and soul distress, the grief of loss, and the thorns of persecution. But

since God is ordering our lives, and since we observe that "many are the afflictions of the righteous," we conclude there are benefits to be gained through suffering.

In the Book of Job we are given a glimpse beyond the veil and we see a Divine reason for the afflictions that came upon this upright man. Job was accused of serving God for selfish motives, and God was slandered by the sneering charge of Satan. In Job's steadfast endurance, God was glorified and Job was justified.

This problem was in the minds of the disciples as they said to Jesus, "Who hath sinned. . . that this man was born blind?" Jesus declared that the affliction was not directly the result of sin, but came that the "works of God might be manifest in him." And truly God was glorified in His Son through the giving of sight to this blind man, and

the miracle was chosen by John under inspiration of the Holy Spirit as one of the proofs of the deity of Christ. God is glorified in the manifestation of His healing power.

We think of the sufferings of Christ, the only begotten Son of God. "Though He were a Son, yet learned He obedience by the things which He suffered (Heb. 5:8).

To accept the will of another when that may be inconvenient or painful is not easy. We think of Joseph, the pampered son of Jacob, destined by God to be a ruler. An indulgent father's tent may not have been the best place to train a Prime Minister. In any case, God sent him to Egypt for a special course. There he learned obedience under trying circumstances. Through experience he found out what it was like to be thrown into prison. All of this was very needful in the training of one who was to have authority to "bind [Pharaoh's] princes at

his pleasure," and issue orders for the whole empire to obey. God made Joseph a good ruler, but suffering was a part of the process.

In the making of a merciful and faithful High Priest, suffering had its place. "...in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:17, 18). Compassion, sympathy and understanding are fruits of suffering. These are very necessary qualities for a priestly ministry.

We are the children of God, and God loves His children too well to let them grow to weeds. "He chasteneth every son whom He receiveth" that they might become partakers of His holiness and of the peaceable fruits of righteousness. There are valuable qualities to be cultivated in the lives of God's children. The Devil is not to



Self-centeredness and self-pity take the joy out of life and produce pessimism. Helen Keller, blind and deaf, once wrote that "at times Silence sits immense upon my soul. Then comes Hope with a sad, sweet smile and whispers, 'There is joy in self-forgetfulness.' So I try to make the light in others' eyes my sun; the music in others' ears, my symphony; the smile on others' lips, my happiness." Christ-centeredness eliminates self as it is lost in Christian service. —D. Carl Yoder



be thought responsible for all grievous things that come to us. God chastens His children. We wouldn't have too much respect for the father that sent his children to an enemy for discipline.

The children of God are in the process of being made "kings and priests unto God." If the Captain of our salvation was made perfect through suffering, how much more likely are we to need it in preparation for the day when we shall reign with Christ. It may be very good for a child of God to learn to take orders from a grumpy employer; he would learn how not to give orders! "If we suffer with Him we shall also reign with Him." Destined to be a "royal priesthood," our path may be one that will teach us compassion and feeling for those in distress.

"Tribulation worketh patience." By the word "patience" we understand the idea of endurance and steadfastness. These qualities make for strength of character, but it takes tribulation to develop them.

The Apostle Peter wrote of "... manifold temptations: that the trial of your faith, being much more precious than

gold that perisheth... might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7). Faith is strengthened by its testings. Trials purify faith of the alloy of presumption, and purge it of every vestige of doubt, so that in the estimation of the Great Refiner it is of more value than gold, even though that gold be purified with fire.

One day I dropped in at a camp meeting and was deeply impressed with the unusual mellowness in the ministry of one of the speakers. I said to an acquaintance, "I would like to know what has gone into the making of the man as we see him." He replied in one word, "Suffering." Sometime later I learned a little of the tragedies and griefs that had come upon the one whose ministry I had so admired, and in part I understood. If even here we can detect something different in the lives of those who have not been strangers to pain, how much more will it be so in the eternal world when spiritual perception is keener. "As one star differs from another star in glory, so shall it also be in the resurrection." The Apostle Paul wrote, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen..." Paul was well acquainted with hardships, but believed that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Peter would have ruled suffering out of the life of his Master—"Be it far from thee, Lord..."—but Jesus heard in his words the voice of the tempter and rebuked the suggestion. "Christ also suffered for us, leaving an example, that (we) should follow in His steps..." Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (1 Peter 2:21; 4:19) knowing that holiness, the peaceable fruit of righteousness, patient endurance, sympathy and precious faith may all come to us as the results of suffering. And we see not yet what glories are brought to God by sufferings bravely borne, nor the beauties they shall stamp upon the sufferer's eternal character as shall be revealed in that day.

God grant us the patience to bear the things we cannot change, the faith to change the things we can, and the wisdom to know the difference between the two. —The Pentecostal Testimony

# Groceries

## Churches in South Central States Participate in Giant "Grocery Shower" for National Children's Home

HOT SPRINGS, ARKANSAS—A new demonstration of Christian stewardship unfolded before our eyes as churches throughout the southcentral states joined in the first annual Harvest Festival at the National Children's Home.

On October 15 District Superintendents in the southcentral region were alerted. A few days later, Sectional Presbyters received word of the event. Finally pastors were notified, and by November the project was underway.

Churches in Arkansas, Oklahoma, Texas, Kansas, Louisiana, Southern Missouri and Tennessee participated. The heroes of the story are a number of do-or-die sectional presbyters.

The climax came when Herbert Bruhn, Superintendent of the National Children's Home at Hot Springs, Arkansas, and his helpers tallied the jars and cans of food, the pounds of staple groceries and the boxes of miscellaneous items—jello, cake mix, raisins, cocoa, ad infinitum. The numbers on the tally sheets ran into thousands. Pounds added up to tons!

On November 5 groceries began to arrive at the Home from near and far. The Hot Springs section was first to respond. Pastor Fay Hutchinson brought a truckload of groceries from the sectional fellowship meeting. An-



James Shull (beside truck) from the Kansas City Section of Southern Missouri District unloads groceries collected in his area

# From Everywhere!

other food offering came all the way from Baytown, Texas. Omer Jarrell brought a truckload from Arkansas' section one. Floyd Dennis drove a truck all the way from Wichita, Kansas, and W. T. McFarland from Soper, Oklahoma. The Van Buren and Ft. Smith sections sent two trailer loads. Some groups in Texas sent boxes by motor freight.

James C. Shull, Presbyter of the Kansas City Section, began a telephone brigade when he received notice of the grocery shower. Calling key pastors in his area, he requested them to call neighboring pastors. The result? Assemblies of God people around Kansas City went to the grocery store and to their cellars for food to take to church. Almost every assembly in the Kansas City section had a part in the offering. Brother and Sister Shull took two days off and drove the load to Hot Springs—a twelve-hour drive.

In northeastern Arkansas, Raymond Clark, Presbyter of section two, contacted his churches and arranged to pick up groceries from town to town. He and his evangelist, Charles Holeyfield, got up at three a.m. to bring the truckload of groceries to the home and get back to Mountain View in time for the evening service.

In Missouri Albert Pyle, Presbyter of the Springfield Section, rented an eight-foot trailer to carry the groceries collected in his section. He and his family drove to Hot Springs for Thanksgiving and delivered nearly a

ton of staples and canned goods, along with 100 pairs of new shoes purchased for the boys and girls by Evangelist Al Reid.

Clarence Cope of Covington, Tennessee, took empty barrels to the fifteen churches in his section. The barrels were filled to overflowing when Brother Cope returned with a truck to pick them up. Along with two other brethren, he brought them to Hot Springs early in December. Another fine load arrived from the North and South Dallas Sections. It was necessary to hire a man to help us place the food in storage.

These examples show the tremendous effort that went into the first annual Harvest Festival, and the overflowing love of the many church people who joined in making it a success. Not only the pantry, but also the dry storage room, and the basement of the girls' teen cottage, give ample evidence of the thoughtfulness of friends of our boys and girls. A friend in Oklahoma sent three bunches of bananas and three bushels of apples. Another sent fifty pounds of pecans. There were lovely jellies and jams, pickles and relishes. In fact, little was forgotten by the hundreds who took part in this giant grocery shower.

The value of the project can hardly be reckoned in cash, although the cash value will be immediately evident in savings on the grocery bill which normally averages \$750.00 per month (including \$240.00 for hot school lunches).

But money could never buy the interest and love that has been manifest.

The National Children's Home at Hot Springs, Arkansas, may have seemed a far-away place to those who remembered to take a food offering to their church. However, its six dozen growing children must have become very real to them as they considered how many pounds of beans would be needed for a meal and how many cans of peaches. Though far away, these youngsters can never be real strangers after you have walked three blocks to the store to buy peanut butter and orange juice for them! Or after you have shared pickles canned in your own kitchen. By joining in this project you have said, "These are our youngsters, and we're going to treat them right!"

Brother Bruhn, his staff, and the children's home family join the Department of Benevolences in a hearty Thank You to district officials (especially sectional presbyters, who rolled up their sleeves and loaded trucks with groceries to bring to our door), and the many, many friends who remembered to bring a "pounding" for boys and girls at the National Children's Home.

The Harvest Festival is planned as an annual event for both the National Children's Home and the Pinellas Park Home at St. Petersburg, Florida.

No doubt a number of people who read this article did not have opportunity to participate in the Harvest Festival, but would like to have a part now. Your *cash offering* for the home will help to buy fresh fruit, meat, and hot school lunches in order to complete the good work of those who have sent staple groceries to fill our pantry for the winter season. Please send cash offerings in care of the Department of Benevolences, 434 West Pacific Street, Springfield 1, Missouri.



T. J. Gotcher, Pastor of the First Assembly in North Little Rock, Arkansas brought groceries from his church



Pastor J. W. Alcorn (on truck) from Broken Bow, Okla. and Presbyter Wm. T. McFarland (center) unload truck from Antlers Section



Ministers from the Covington Section of Tennessee delivered barrels of groceries to the Home

# A Pastor Pays Tribute to a Layman

By **A. A. AMERINE**, Pastor, Assembly of God, Jeannette, Pa.



Pastor Austin Amerine presents a gift from the Jeannette Assembly to William Black upon the completion of 25 years of jail ministry

**A**N EMPLOYEE OF A PROSPEROUS CONTRACTOR had run afoul of the law. In response to a plea for help, his employer obtained his release from Pennsylvania's Westmoreland County Jail at Greensburg.

While waiting to accompany the workman home, the contractor turned to the warden and asked if Mr. William Black still conducted services on Sunday afternoons in the jail. He then proceeded to tell the warden that eleven years before, he himself had been behind the bars for sixty days as the result of a drunken spree, and that during one of the Sunday afternoon jail services he had caught a glimpse of God's love and accepted Christ as his personal Saviour. He said his success in business, his happy home, lasting peace and joy, had come to him as a result of that Sunday afternoon. "Will you please tell Mr. Black this story the next time you see him?" he asked the warden.

William Black, a member of the Assemblies of God Church in Jeannette, Pennsylvania, will soon begin his twenty-seventh year conducting jail services. While walking around in the city of Greensburg, Westmoreland County Seat, going no place in particular, he looked up and found himself in front of the county jail. At that very moment the Holy Spirit impressed him to seek permission to conduct a gospel service within the jail walls. At first he rejected the idea. However, after continuing his rather aimless walk he found himself once again in front of the same building with the same impression. This time, without a moment's hesitation, he went in, spoke to the warden, and received permission to begin the next Sunday, March 31, 1931.

By his own testimony he has emphasized the great spiritual benefit received from this work, for it was in this opportunity for service that he proved a principle preached in the early days of his Christian experience—that full satisfaction, security, and strength could be had only as one was busy and yielded to God in a life of usefulness and sacrifice.

At times it has been difficult for Brother Black to secure the necessary assistance in conducting these services. However, a faithful squad of workers from the Jeannette Assembly assists him as much as possible.

Music is one of the most helpful mediums in getting through to men and women behind the bars. On one occasion years ago a real need had arisen for a pianist—and finally the services of a young woman from another denomination were secured. After she had been playing the piano and singing special numbers for several months in the jail, one day Brother Black received word that she was very ill and that the doctor was not able to help her or to determine the cause of her troubles. When Brother Black stopped by for a visit at her request, he discovered that instead of being ill she

was miserable with conviction—and right then and there he had the joy of leading her to Christ. This was the beginning of a wonderful life of service for this young lady—who has since married and moved away, and is now the pianist for the Pentecostal church in a large Eastern city.

The influence of services conducted in Westmoreland County Jail has reached all over western Pennsylvania, and there are scores of citizens in as many communities—upright, honest people, some very prosperous and influential—who came to know Christ as a result of this layman's ministry.

During a political campaign when the warden was running for county sheriff, one of his deputies was doing some campaigning in a town several miles away. His business took him into a store, and during the conversation the store owner told the deputy that a few years before he had been losing out because of drinking and gambling. It had very nearly ruined his business and broken his home. His wife, unable to stand any more of his abuse, had him put in jail. While there he accepted Christ in one of the jail services. His salvation brought the whole family to the Lord, and today they are all busy in His service.

During the altar service at the jail one Sunday afternoon a young colored man came to the bars and gave his heart to God. This young man served out his time living for God day by day before the inmates of the jail. About four years later, when Brother Black was visiting a sick friend in the hospital, he met this young man, who was visiting his wife; both were happy over the birth of their first child. He had entered the ministry and invited Brother Black to come to speak in the



Some of the workers who go to the county jail at Greensburg, Pennsylvania



church where he was serving as assistant pastor.

A man never goes so far that the story of God's love cannot reach him. The previous crimes of the people saved during these services runs the whole gamut from minor offenses to the most serious transgressions of God's law and man's. A woman now in a State Reformatory for the murder of an infant still writes Brother Black, thankful to God that although she is imprisoned, she found the joy and peace of God through his ministry.

One of the outstanding experiences of this consecrated man came as a result of a special urgency he felt while attending revival services in his own church here in Jeannette. In the evening paper he had read that the date for the execution of two murderers held in the jail had finally been set for only two days away. One of them had

received nine stays of execution. Although these men had been to the jail services and attempts had been made to talk to them about Christ, they steadfastly refused to respond. The Holy Spirit impressed Brother Black to stop by the jail to seek special permission to talk to these men before they were taken to the place of execution. He was granted this permission and the men consented to talk with him. He left the jail that night, however, feeling defeated and disappointed, because the men had not accepted Christ.

Early the next morning, Brother Black received an urgent telephone call from the warden, asking if he would come in, and saying that the two men wanted to see him again. He talked with them privately and prayed with them. Just hours before these men were to pay with their lives for terrible crimes, they called on the Lord for

salvation. "What if I had not obeyed?" was Brother Black's thought as he left the jail.

Ministers and laymen alike can be inspired by the faithfulness of this man, who is to be commended for the constancy with which he has carried on this ministry. While there have been some discouraging times, not once has he ever considered giving up this work, although sometimes it meant going to the service alone.

In the interview preparatory to the writing of this story, my heart was touched and I felt close to heaven when Brother Black openly wept, revealing a deep compassion for these sinners, a compassion which must be not unlike that of Christ. This must indeed be the secret of accomplishment and the source of strength displayed in this dedication to a not-too-glamorous ministry. ◀ ◀

## Ministering "in Christ's Stead" in a City Jail

BY J. L. BOULWARE

*Pastor, First Assembly, Hutchinson, Kansas*



Workers from First Assembly in Hutchinson, Kansas who minister in the local jail each Sunday. Front row, left to right: Merle Black, George Robertson, F. L. Vanlandingham, Frank McClelland. Second row: Joseph Withrow, Sam Ediger, John Starks, and Pastor J. L. Boulware.

SOME THREE YEARS AGO WE HAD A burden to reach the men behind the bars of our county jail. However, we were informed that several other groups were already going there, and that there was no opening. So feeling that we would be doing the "second best," we went to the chief of police to ask an opportunity of ministering to those in the city jail of Hutchinson, Kansas.

Another group was already ministering there every other Sunday, but we were granted permission to take the "off" Sunday. This was a new experience for most of the men and for me as well, but with a prayer and determination we started having a one-hour

service twice each month. Soon after, the other group quit coming and we had a call to take the services each Sunday.

I was not sure that our men would go each Sunday, but with one accord they said we could minister regularly. This we have continued for three years. After a very few Sundays, I felt the men were doing well and turned the entire service over to them. Right here I learned a very valuable lesson—that if laymen are properly instructed as to what to do and how to do, most are willing and capable to carry out any work of the church.

It has been observed that the city jail is a good place to minister because we get to the men immediately after they have committed their offense against society, and many times we find them in deep remorse and easy to minister to.

Our men meet at the police station each Sunday at two o'clock. They are well received by the officers on duty. They are escorted to the cell where all the men are situated in one big pen. The gate is opened and our men file in. They shake hands with the men inside and identify themselves as mem-

(Continued on page twenty-two)



# THIS PRESENT WORLD

## Education

### LUTHERAN LEADERS CALL FOR BALANCED EDUCATION

A Lutheran group, meeting in Washington, warned that although the new emphasis on scientific education, resulting from the launching of earth satellites, is needed, nothing should be given priority over "the cultivation of the spirit and mind of man." The warning was sounded in a resolution adopted by the Board of Higher Education of the United Lutheran Church in America at its mid-winter meeting. The board said that "any educational changes which do not preserve a balance between the ethical and functional may cause us to lose our soul while seeking to gain the world."

### CHAPEL SERVICES TO BE DISCONTINUED AT UNIVERSITY OF VERMONT

Weekly chapel services at the University of Vermont, in Burlington, will be discontinued, the board of trustees decided. The president of the state university said the services would "seem, at least technically, to violate the third article of the Vermont constitution." He said this article states that "no man ought to, or of a right can be, compelled to attend any religious worship, or erect or support any place of worship...." The President said that the worship service might be interpreted as compelling taxpayers to support "a place of worship," since the university gets a subsidy from the state. He said that weekly chapel services will be discontinued after this semester.

### JUDGE URGES SCHOOLS TO ENCOURAGE BELIEF IN GOD

According to the *Watchman-Examiner*, a New York jurist, declaring that juvenile delinquency is "basically a moral problem," urged public schools to encourage a belief in God and maintain a climate favorable to religion." Judge George A. Timone of the Domestic Relations Court of the City of New York said the schools must carry on such a program "without making value judgments about particular religions." Said the judge: "Public schools can and should... recognize the

simple truth that we are a religious people."

## Lord's Day

### LET THE CONGREGATION GO ON SUNDAY, MINISTER URGES

A rather startling suggestion for the church of the future was made by Dr. Myron E. Neal, pastor of Chapel Hill Christian Church in Tulsa, at the annual meeting of the International Convention of Christian Churches in Cleveland, Ohio. He proposed that weekly church services be held on Thursday nights instead of Sunday mornings. He pointed out that with a shortening work-week and an increasing leisure period, multitudes of Americans travel to resort areas on Friday and do not return until Monday. He proposed that the major weekly service of worship, including the sermon, be on Thursday evening. He suggested that a short communion service could be held on Monday morning before churchgoers return to work. (The reasoning behind such a change would appear to be that men are "lovers of pleasures more than lovers of God," so why be so "narrow" and "old fashioned" as to expect people to give one day a week to the Lord?)

### DRIVE AGAINST SUNDAY SHOPPING IN JOLIET

About 25,000 stickers reading "Keep Sunday Holy—Don't Shop" have been distributed to members of Joliet, Illinois, churches for use on autos and in homes. The stickers are part of a campaign to discourage Sunday shopping. The program is promoted by a joint committee of Protestants and Roman Catholics.

### HOLD "TUESDAY SCHOOL" FOR PRE-SCHOOL YOUNGSTERS

Pre-school children at Sychar Lutheran Church, Silver Bay, Minnesota, don't attend Sunday School—they attend "Tuesday School" instead. While the church has regular Sunday School sessions for older children, it found it was overcrowded with both groups being present on Sundays. So the pastor inaugurated the "Tuesday School" for the little tots. Nearly 100 youngsters are enrolled.

## Special Days

### FEBRUARY 2 TO BE BGMC DAY

Sunday, February 2, has been designated as BGMC Day throughout the Assemblies of God. On that day special recognition will be given to the work of the Boys and Girls Missionary Crusade.

The emphasis of BGMC is on literature evangelism—providing gospel literature for our missionaries. The membership of the group is composed of boys and girls in Assemblies of God Sunday Schools.

A goal of \$20,000 has been set for this year's BGMC Day offering. This money will be used in translating, printing, and distributing Christian literature in Europe and the Middle East.

The Boys and Girls Missionary Crusade not only has been an invaluable aid to Assemblies of God missionaries, but it has also provided a program of missionary education and giving for Sunday School children.

### EVANGELICALS PREPARE FOR DAY OF PRAYER

For the twelfth consecutive year the National Association of Evangelicals is providing worship materials for the World Day of Prayer, scheduled for February 21.

"That the World May Know..." is the title of a booklet being offered by the NAE. It features the theme of Christian unity. The program is arranged to include responsive Bible reading, hymns, and time for prayer.

Worship booklets and advertising posters can be obtained by writing the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. No charge is made for the materials, but it is requested that an offering be received at the service to defray the expenses of the materials and to aid in the ministry of the NAE.

## Morals

### U. S. DIVORCE RATES HIGHEST IN WEST COAST STATES

Western states of the U.S. have more divorces than other parts of the coun-

try, according to statistics released by the *United Press*. Three California counties have more divorces than marriages. Commented the UP: "The only spots on earth with more divorces per capita are Moslem areas." (Moslem law permits a man to have up to four wives. However, he can divorce any of these by saying, "I divorce thee," three times to his wife.)

A big factor in the high divorce rate in the West is lenient divorce laws. The shift of population to that area has also accounted for the increasing number of divorces.

Perhaps if residents of western states began to take a closer look at their tax bills they would tighten up their divorce laws. Statistics show that California residents pay \$60,000,000 a year to help support children from broken homes. And 60 per cent of California's juvenile delinquents come from such homes. That amounts to a sizable crime bill. But the social, psychological, and spiritual ruin brought by broken homes is a far greater evil.

#### JUDGED BY THE BOOK HE STOLE

Thomas F. McCraile admitted in a London, England court that he stole a Bible from a bookstore. His excuse was, "I wanted to study it." Judge Frank Powell told the man, "It says in the Bible, 'Thou shalt not steal'" and drove home the lesson with a fine of five pounds (\$14.00).

## Television

#### WANTS ALL HIS SERVICES TELEVISED

Dr. Theodore H. Palmquist, pastor of a Methodist church in Washington, D. C., thinks it would be a good idea if all his church services were televised—not just for the benefit of the people who are at home but also for the congregation in attendance. He said it kept people alert. After a recent telecast from his church, Dr. Palmquist observed: "I was amazed at the difference it made. . . . Nobody wanted to have a neighbor say, 'I saw you sleeping during the sermon.'" It seems that attention greatly improved because TV cameras were trained on the audience occasionally.

The Methodist pastor brought his observation a little further by asking: "Why can't we all behave as though television cameras were turned on us? After all, God is with us any time we are at worship, and isn't what He sees more important than what the neighbors see?"

# EVANGEL DEADLINE

. . . LATE NEWS AT PRESS TIME

EDITOR NAMED FOR NEW MINISTERS' MAGAZINE. Charles W. H. Scott, recently-elected assistant general superintendent of the Assemblies of God, has been named editor of a new ministers' magazine to be published by the Assemblies of God at Springfield, Missouri. Assisting him in editorial capacities will be J. Roswell Flower, general secretary of the denomination; J. Robert Ashcroft, national secretary of the Education Department; Gwen Jones, associate editor of the "Sunday School Counsellor"; Don Mallough, national secretary of Evangelism and Men's Fellowship Departments; and Hardy Steinberg, associate editor of church school literature. The first issue of the new magazine will appear in June.

ANYTHING TO GET A CROWD! A new Episcopal church at Glendale, Missouri, announced it would show jazz movies to the public on six successive Saturday mornings, beginning January 4. The free showings were to be held at the Glendale City Hall. Among the movies to be shown were Cool Jazz, the Eli Chosen Six, The Blues, and Rock 'n Roll.

AMERICAN GENEROSITY AND GOOD WILL toward all the world have been demonstrated by the government's contributions of surplus food. The Department of Agriculture at Washington, D.C., reports that it has donated more than 6½ billion pounds of surplus food during the past five years for distribution to the needy at home and abroad. Sixty million persons in nearly 100 countries have benefitted from the overseas distribution program; and about 1½ million people in charitable institutions in the U.S. have been helped with surplus foods. The program, without precedent in world history, is continuing at a record rate.

MEN FROM MORE THAN 30 NATIONS will participate in a men's fellowship breakfast to be sponsored by the World Conference of Pentecostal Churches at Toronto, Canada, this fall. The breakfast, scheduled for Saturday morning, September 20, will be one of the highlights of the triennial world assembly which will be in session in Toronto's big National Exhibition Park for eight days, September 14—21. The Honorable Phil Gaglardi, Minister of Highways for British Columbia, will be the main breakfast speaker.

FOUR MILLION DOLLARS will be made available through the International Missionary Council for training national clergymen in Africa, Asia, and Latin America. Half of this amount is a gift from John D. Rockefeller, Jr., to provide ministerial candidates with a theological education in missionary areas where the churches are becoming autonomous. The remainder will be raised by eight Protestant denominations in the U.S.

A GLOBAL RELIGIOUS CONFERENCE may be summoned to further the cause of world peace. Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has embarked on a five-month tour of Asia, Africa, Australia, and elsewhere to "sound out" the Jewish, Protestant, and Catholic leaders of the world on the idea. The World Council of Churches is co-operating.

1957 SET A NEW CRIME RECORD, according to a year-end report by FBI Director, J. Edgar Hoover. He said preliminary figures indicate there were 2,756,150 major crimes during the year, an increase of 7.5 per cent over 1956.

RELIGION OVERRULED BY MUSIC was the verdict in two Los Angeles radio stations in December. Station KABC discontinued all religious programs. Station KFAC drastically curtailed local religious programs to have more live musical programs. It seems to be a case of pleasing the itching ears of the public. Few indeed are the radio station managers who plan their programs for the public welfare rather than the private purse.

*To read God's Word together as a family  
will undoubtedly implant seed which, though it may  
seem cast in vain, will later produce eternal results.*

# FAMILY FAITH



**BY BERT WEBB**

*Assistant General Superintendent*

**T**HE BIBLE DOES NOT TEACH THAT faith may be inherited. Nevertheless, the incalculable power of faith is evidenced by Paul's remark to Timothy, recorded in 2 Timothy 1:5. He declares, "I thank God . . . that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Here is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this

"unfeigned faith" is further evidenced by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach others also. And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and from them in turn to others, the blessing of God can be handed down through five generations because in the lineage of this stalwart of the "faith" there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as "my dearly beloved son." Tradition would suggest that the close family ties and sweet relationships involved in family life may have been almost completely lost to the great Apostle; and yet, in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon the family

and its spiritual relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully "trained up" in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result. It has been proved that "The family that prays together, stays together." It is most difficult for true Christians to harbor resentment and harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed which, though it may seem cast in vain at the moment, will later produce eternal results as surely as the harvest follows the planting.

Carelessness is possibly one of the greatest foes of family life. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about very worthwhile things to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the Second Epistle to Timothy is devoted to the responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the Apostle Paul. A sense of Christian fidelity is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me . . .;" "Take Mark and bring him with thee;" and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books, and the parchments, and the coat that I left at Troas."

The Apostle's exhortation, "Do thy diligence to come before winter," seems

## THE CHILD'S APPEAL

I am a child.  
All the world waits for my coming.  
All the earth watches with interest  
to see what I shall become.  
Civilization hangs in the balance,  
For what I am, the world of to-  
morrow will be.

I am a child.  
I have come into your world about  
which I know nothing.  
Why I came I know not;  
How I came I know not.  
I am curious; I am interested.

I am a child.  
You hold in your hand my destiny.  
You determine, largely, whether I  
shall succeed or fail.  
Give me, I pray you, those things  
that make for happiness.  
Train me, I beg you, that I may be  
a blessing to the world.

Mamie Gene Cole

to leave no doubt that this young man so nurtured in the "family of the faithful" will, out of the love of his heart prompted by devotion not only to his beloved "father in the gospel" but out of the sense of family-inherited love as well, respond to the needs of this man of God.

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may exist, and there may be no want for the material things of life, and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as the heart of the household. A family where prayer is not "wont to be heard" is a family that is not properly fortified against the unpredictable vicissitudes of modern living. True love must spring from a heart in touch with God.

How better to conclude than to note the lines penned by Clarence Edwin Flynn:

*"There will be beauty in the dullest day,  
There will be sunshine rimming clouds above,  
There will be flowers by the hardest way  
As long as there is love.*

*"There will be song where only silence dwelt,  
And gold threads in the drabbest fabric wove,  
And glory leaving every care unfelt  
As long as there is love."*

January 19, 1958



DAILY BIBLE READINGS BY R. G. CHAMPION

## Monday, January 20

**Read:** Philippians 1:1-11

**Learn:** "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

**For the Parent:** Paul begins this letter to the church at Philippi with his usual greeting of "grace" and "peace." Point out that he then (1) is thankful for their fellowship in the gospel, vv. 3-5; (2) expresses his confidence in God's faithfulness, v. 6; (3) emphasizes his desires for them, vv. 7-11.

**Question Time:** To and from whom was this letter written? (v. 1) What were some of the things Paul desired for this church? (vv. 7-11) What does verse 6 mean to you?

## Tuesday, January 21

**Read:** Philippians 1:12-30

**Learn:** "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29).

**For the Parent:** In this passage Paul points out that Christians are called upon to suffer for Christ. He uses his own situation as an example (vv. 12-24). Emphasize that this suffering can be either physical or mental. In such situations Paul urges believers to (1) rejoice, v. 26; (2) live consistent Christian lives, v. 27; (3) fear not, v. 28.

**Question Time:** What example of suffering does Paul use? (See above)  
**Discuss:** Is all true persecution physical?

## Wednesday, January 22

**Read:** Philippians 2:1-11

**Learn:** "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

**For the Parent:** Christians need to have proper motives in their service for the Lord and in their relationships to each other. This passage spells out some patterns which help us in this: (1) nothing should be done out of strife or desire for making a show; (2) consider the needs of others as well as your own; (3) pattern your life after Christ.

**Question Time:** What are some patterns which will help us in our service for God and in our relationships with others? (See above)

## Thursday, January 23

**Read:** Matthew 13:31,35; 44-50

**Learn:** "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

**For the Parent:** (Additional material on "Christ Teaches About His Kingdom" will be found on Sunday's Lesson page.) These parables contain some of Christ's teachings about His kingdom. Point out: (1) its amazing growth, vv. 31, 32; (2) its influence, v. 33; (3) its great value to the individual, vv. 44-46. There will also be a time when the evil influences and individuals will be finally and completely separated from the good, vv. 47-50.

**Question Time:** How do these parables teach us about Christ's kingdom?

## Friday, January 24

**Read:** John 4:46-54 (Sunday's Lesson for Juniors)

**Learn:** "He sent his word, and healed them" (Psalm 107:20).

**For the Parent:** Review the story of the healing of the nobleman's son. Emphasize his faith in the word of Jesus, pointing out that true faith accepts God's Word for what it says and acts upon it. Also point out that Christ is still able to heal our sicknesses and diseases if we come to Him in faith.

**Question Time:** What request did the nobleman make of Jesus? (v. 49) What was Jesus' answer? (v. 50) Then what did the nobleman do? (v. 50) What happened? (vv. 51-53)

## Saturday, January 25

**Read:** 1 Kings 17:7-24 (Sunday's Lesson for Primaries)

**Learn:** "Give, and it shall be given unto you" (Luke 6:38).

**For the Parent:** Review the first six verses of this chapter. Then point out how God made further provision for taking care of His prophet, Elijah, during this drought. Have the group review the story of the widow of Zarephath, pointing out how God rewarded her for her kindness to His servant. This included supplying abundant food during the drought and bringing her son back to life.

**Question Time:** What was happening in Israel at this time? (v. 1) What rewards did the widow receive for her kindness? (See above)

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## CHRIST TEACHES ABOUT HIS KINGDOM

Sunday School Lesson for January 26, 1958

MATTHEW 13:31-35; 44-50

Matthew 13 contains seven parables each of which gives us information concerning the kingdom of heaven, which term, in this chapter, means the whole realm of professing religion. The Parable of the Sower speaks of the reception of the preaching of the kingdom. The Parables of the Mustard Seed and of the Leaven speak of the outward development of the kingdom viewed from the human viewpoint. The Parables of the Treasure and of the Pearl emphasize the value of the kingdom from the divine viewpoint. The Parables of the Tares and of the Dragnet stress the purification of the kingdom.

**THE MUSTARD SEED.** Vv. 31, 32. Contrary to the opinion of many, this parable does not teach that the world will eventually be converted through the preaching of the gospel. Such an idea is contrary both to the plain teaching of the Word and to the course of human history. We have instead a picture of an unnatural and abnormal growth which is contrary to the method and to the spirit of both the King and the true kingdom. The mustard seed normally does not become a tree. It is only a bush. Thus such growth as Christ pointed out is unnatural.

Again, a tree in the Scripture is a symbol of greatness and authority, and often represents men who were proud, arrogant, and rebellious against God, such as Nebuchadnezzar and Pharaoh.

Finally the "birds of the air" are birds of prey, scavengers, symbols of uncleanness. Thus the parable teaches what history has borne out. The kingdom of God as represented by great religions has experienced tremendous outward growth. It has become in many instances politically powerful, has sought dominion in world affairs, and has become a haven for all manner of people whose lives are inconsistent with the true spirit of Christ's kingdom. Let us not be deceived by size, pomp and show, nor permit in our lives any spirit of lofty pride and vainglory.

**THE LEAVEN.** V. 33. Leaven throughout the Bible is a type of corruption, disintegration, and decay. Yet some would have us believe that the leaven speaks of the Christianizing of the world. On the contrary, the parable points out the corrupting influences which creep into the kingdom and which contaminate and paralyze it spiritually. Thus the parable sounds a note of warning. As we go on in the kingdom and endeavor to extend the kingdom, let us beware of the leaven of false teaching (Gal. 5:8, 9), hypocrisy (Luke 13:10-21), and impurity (1 Cor. 5:6-8), for these are the influences which bring about spiritual decay and disintegration in God's kingdom.

**THE TREASURE AND THE PEARL.** Vv. 44, 45. Concerning these parables there are differing views of interpretation. Some fine scholars see these parables as il-

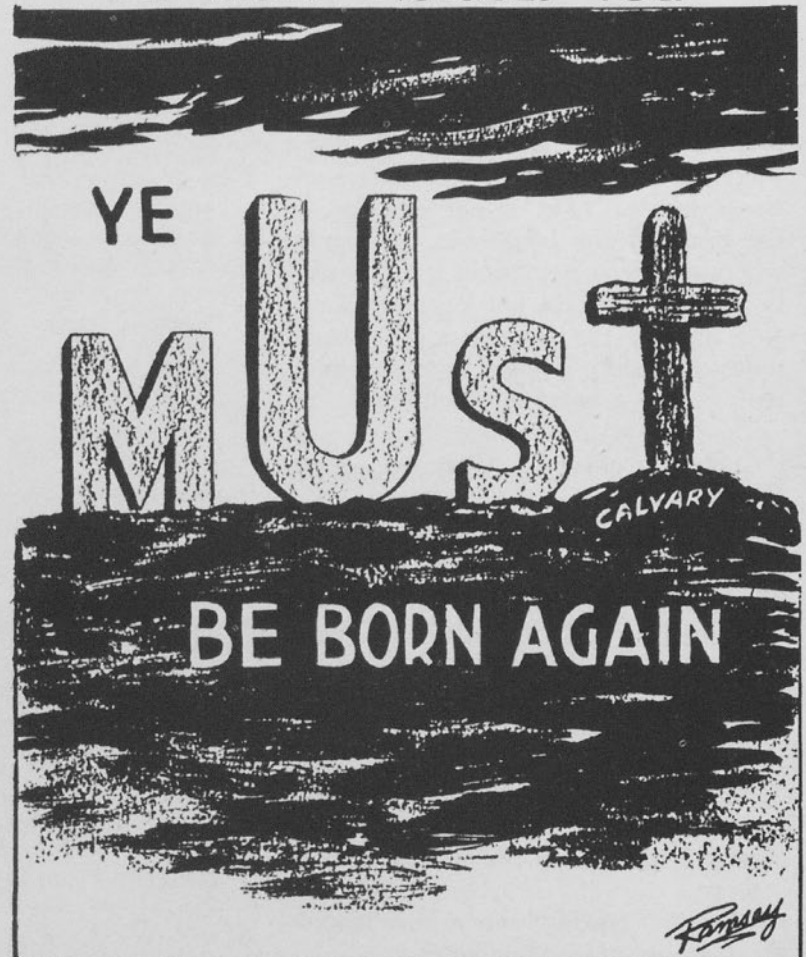
lustrative of the sinner who finds Christ as the Treasure and the Pearl and who pays the price involved in accepting and following Him; namely, giving up the world and sin and denying self. Others see Christ as the man in the field and as the merchant who, seeing the true kingdom and the church hidden in the world, gives Himself in order to redeem and save those who make up the true church. In the opinion of the writer, either of these interpretations is justified and yields many beautiful and inspiring lessons.

**THE DRAGNET.** Vv. 46-50. Though there are many who have a profession without a possession of Christ, and who indulge in sin and worldliness, yet the time is coming when there will be a separation. In this parable the sea is the world. The preaching of the gospel is the casting in of the net—and should not every Christian cast a net? The nets gather every kind of fish, just as the preaching of the gospel brings all kinds of people into the church. Many are truly born again, while others, like Simon the sorcerer (Acts 8:9-23), may appear outwardly righteous but be inwardly sinful and without Christ.

Christ makes it clear that the business of the church is to cast the net, to get the gospel out "to every creature." But what about "cleaning up the church"? What about denouncing those whom we feel are not genuine followers of Christ and members of the kingdom? Jesus said, "Let both (the tares and the wheat) grow together." In His own time God will send His angels to "sever the wicked from among the righteous." We shall only get into trouble if we attempt to take that job out of His hands!

—J. Bashford Bishop

## THE "MUST" INCLUDES "YOU"



# Weak Eyes Healed

In 1937 I was told by doctors that I would lose my eyesight most any day. At that time my family needed me and my eyesight was a vital necessity. Every day I asked God to help me to see, and He did; but I suffered extreme pain when I was in very much light. I would have to apply cold compresses to draw out inflammation. At times I could not lay my head on a pillow, and walking was unbearable because it jarred me. I was never without pain, day or night. In the last few years my eyes were getting weaker and weaker. I could just barely see.

On August 30, 1957, in a service at the Assembly in Waldport, I had my eyes prayed for. I did not notice much difference that night, but in the morning when I put my glasses on they just didn't work. I took them off and commenced to look around; I found that I could see and read the paper again.

All praise and glory belong to God for the miraculous healing of my eyes. It is wonderful to be able to see and read and work—without suffering.—Mrs. Vera Tedrow, Box 3, Waldport, Oreg.

(Endorsed by Pastor A. E. Wunder, Waldport, Oreg.)



Mrs. Vera Tedrow



## "The Happiest People"

BY CHARLES A. HARRIS

I WAS HOLDING EVANGELISTIC MEETINGS in the Canadian town of Parry Sound, Ontario. It was winter then, and there was much snow on the ground. The country around the town was heavily wooded, and wild animals such as wolves and bears lurked among the trees. On clear nights we could hear the wolves howl.

I noticed a group of people walking into the church on Sunday evening. They seemed to enter as a body, as if they were a delegation from some other point. I noticed also that their worship during the service seemed to be unusually spontaneous and joyful. They sang the hymns with vigor, and their faces shone with the gladness of the gospel.

Pastor Atkinson introduced me to several of these people after the service. Their fervency of spirit made a distinct impression upon me. They seemed to be different from other Christians. It was evident from their remarks that they considered it a great privilege to be present for the meeting.

After they had bundled up and departed from the church I asked the pastor who they were. He replied, "They are the happiest people in the church. And they're the most faithful. They have a deep hunger for God, and prove it by the distance they travel to come to the meetings.

"Every week," he continued, "those people walk twelve miles to be in the Sunday night meeting, and walk twelve miles home again. It's a lonely trail, too. Not the easiest to travel. But they come every Sunday and they don't consider it a sacrifice either."

I asked, "How long will it take them to get home?"

He looked at his watch. "It's ten o'clock now. They'll be home by about 2 a.m. It takes them about four hours to tramp through the snow."

I thought, "No wonder they enter into the service so heartily. When they go to so much trouble to get to the house of God, they certainly can be expected to put the most into the meeting and get the most out of it."

"Do they ever complain?" I asked. "They must be dead tired when they get home."

"No," said the pastor, smiling. "They always tell me what a good time they have while tramping along the trail. They talk about the Lord, and sing hymns, and thoroughly enjoy the trip to church and back."

That night, as I retired to a warm room and climbed into a comfortable bed, I kept thinking about that group of happy Christians who at that very hour were somewhere out in the dark wintry night trudging through the snow toward their homes. I thought, "What a different attitude they show from that of many church members who live only a few blocks from church! Most folk ride the bus, or come in the family car, and complain that they are too busy or too tired to come to every service. Maybe they're spoiled. How wonderful it would be to have a church full of people like that hardy group who are willing to sacrifice to be in the house of God."

The happiest people, I concluded, are those who have learned the lessons of sacrifice and faithfulness.



Happy reunion of "African missionaries," graduates of African Bible Training Institute

*This Is the Day of*

# The National Missionary

by **FRED BURKE**, Principal, African Bible Training Institute

Pokoane village, situated in the very heart of Sekukuniland, captured our imagination when we first saw it. It crests a rolling mountain; the landscape is "punctuated" with piles of great round boulders. The village itself, one of the largest in this South African reserve, has a population of about 3,000 and is surrounded by thickly populated country in all directions. Its people are picturesque and primitive. A great flat rock, with a number of small cup like hollows, is in the center of the village—this is the village mill, and girls can be seen using round stones to grind their meal. Pigs, standing nearby, wait to lick away the last remnants of the meal—they are the official "mill-cleaners."

Each little cluster of huts is surrounded by a hedge of aloes, their bright red flowers lending color to the scene. But beneath the attractive surroundings, heathenism is deeply entrenched and sin reigns. This entire country is a challenge to gospel work. We accepted the challenge and held a tent meeting some four years ago. People flocked to the meeting, showing great interest, and many came out to seek salvation. But when, at the close of the campaign, we applied for a church site in order to carry on the work, to our great disappointment the men of the tribe refused our applica-

tion. This was a sore trial of our faith, since we felt that this was a wonderful door of opportunity.

Imagine my joy when Aaron Mnisi, one of the students of African Bible Training Institute, also known as Witbank Bible School, recently told me that God had for months been calling him to Pokoane. One week end he went there, met with the men of the village, told them boldly that God had called him to preach the gospel to them, and asked for a place to build his hut. The headmen questioned him closely, then said, "If God has sent you to us we cannot refuse you. The door is open, come and build your home and



Aaron Mnisi, worker in Sekukuniland

preach to our people." Mnisi has been much used of God in another part of Sekukuniland, and we feel that he is God's man, an apostle to the people of this needy area.

Brother Mnisi is one of the group of students who will graduate on December 16 from our Bible School. He will go as a missionary to Sekukuniland. His home will be of mud and grass like the other homes. He will eat the same food, speak their language. There is no difference in color, nor in economic standing. He is a "son of the soil," a "man of Africa." He has a call from God and a burning message for the people of the tribe. *African missionaries can go where we cannot. Doors that are closed to white missionaries are open to them. Herein is the secret of winning Africa!*

Bethal native township, about forty miles from Witbank, has been described as a "Den of iniquity." Immorality is practiced openly in the streets at night by school children. There are churches, but sometimes the ministers have come on Sunday so drunk that the congregation had to lead them out of the church. No Pentecostal or Full Gospel message has been preached here to our knowledge.

To this place we took two African missionaries, Petrus Sindani and Enos Nyatlo. There was no fanfare of trumpets nor outward show. A poor widow like the one who befriended Elijah gave them a room in which to sleep. They began to distribute Every-Home-Crusade literature from house to house. Doors were opened for house meetings. On their own initiative they hired a small hall and started meetings. People began to flock to the meetings, and every night souls came out for salvation.

This last week end Nicholas Bhengu came to Bethal campaign with his evangelistic party, and a great impact has been made on this township. "Where sin abounded, grace [doth] much more abound." How can the masses be reached? Through national missionaries. *This is the hour of the national missionary in Africa.*

A young man came to the Bible School who, unknown to us at the time, had a criminal record. After a year of training he returned to his home in Pretoria, then felt a call to Vereeniging. His ministry there is well-known—how criminals surrendered their weapons, how thieves brought back stolen goods, and how in one year he baptized



over 800 converts. The white missionaries who assisted in the building of a church found it advisable to stay in the background, and for a time even to remain away from the services.

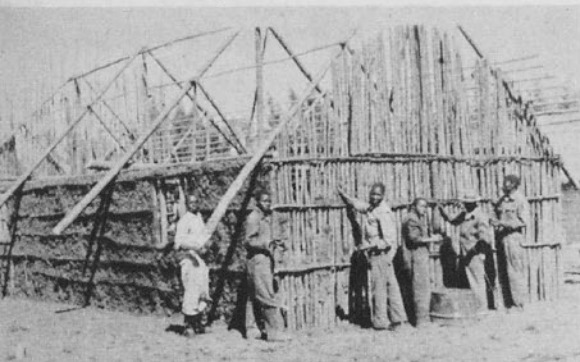
It was the African worker whom God so marvelously used to establish two revival centers, and to build up a great assembly and Sunday School program, with twenty-eight Sunday School teachers. Think of it! Here is an African preacher, after one year of training in Bible School, being supported by his own people, winning hundreds, sending his young converts to Bible School that they too might be trained and go forth as missionaries! Is not the small amount spent in the training of such men an investment with a ten thousand per cent dividend for the Kingdom of God.

Brother Molefe is one of scores of African missionaries who have gone out from the school to all parts of Southern Africa. In faraway Nyasaland 1,200 miles north of us, in Southern Rhodesia, in Zululand, in Swaziland, in Basutoland, in the great centers of population on the Rand—almost anywhere, students from our African Bible Training Institute may be found successfully evangelizing their own people.

In checking the work carried on by students this year, Brother Stewart who is in charge of the Department of Evangelism, found that in Sunday Schools taught by our students there is an enrollment of 650 children. Students reported 100 decisions for Christ by parents whom they have contacted; and altogether 4,000 souls have professed conversion through their evangelistic efforts and personal work during this one school year. We do not claim that all of these people are saved. However, it does prove that our students are active soul-winners even before they leave school.

Today the A.B.T.I. is literally "bursting at the seams." Men's dormitories

Students plaster new dorm with anthill



Faculty and student body of the Bible School, 1957

are greatly overcrowded. There is room for nothing but the beds. Letters of inquiry or applications are coming to us almost daily for next school term. One man writes: "I have heard about your school. This is the kind of school I want to attend." A worker told one of our missionaries, "We can always tell a graduate of that school by the power in his ministry and the message that he gives."

During July Brother Stewart and I took part as special speakers in a great conference of some 2,000 African workers and delegates in Southern Natal. This movement is a result of the ministry of an African missionary, Job Chiliza, who some years ago swept whole areas of Zululand with a flaming Pentecostal message. As the result of the ministry of this evangelist there exists an indigenous movement with some 20,000 members scattered from the Cape to Nyasaland (almost three thousand miles). They support their own workers, build their own churches, and evangelize their own people.

On the closing night of the conference a great number of these men and women came and knelt at the altar in solemn consecration to God. Chiliza said to me, "These men are willing to go anywhere. They need Bible training and equipment. We look to you to help us." This great body of workers reminded me of a Zulu army poised, ready to invade new areas with the full gospel message. Every soldier needs military training. These and others need Bible training if they are to combat the forces of Communism, Mohammedanism, Catholicism, and the many other false teachings that threaten Africa.

Just at the moment when we feel that immediate expansion is so urgent,



Job Chiliza, apostle to the Zulus

we are faced with a financial crisis that has made our Board of Directors wonder how we can re-open the school for another year. All building has had to be discontinued. The very existence of the Institute is at stake.

In view of the urgency of the need, the hunger for Bible teaching evidenced by our Africans, and the fact that the African Bible Training Institute is the recognized Institute for training Spirit-filled workers for so much of South Africa, we are appealing to God's people everywhere to unite with us in prayer and faith that God will show us His salvation and that a great army of African missionaries may still be trained and sent forth into Africa's whitened harvest fields. Send offerings for the School to "Witbank Bible School," % Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

Send Foreign Missionary offerings to  
**NOEL PERKIN**  
**EXECUTIVE DIRECTOR**  
**FOREIGN MISSIONS**  
**DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.



# REVIVALTIME

## Goes to

# DUTCH GUIANA

RADIO OMROEP . . . PARAMARIBO, SURINAME! This was the heading on a letter which recently reached the REVIVALTIME office. It came from Radio Station OMROEP in Paramaribo, the capital city of Dutch Guiana, in South America. Mr. W. H. Lionarons, the General Manager of this, the largest radio station in Dutch Guiana, was quite impressed with REVIVALTIME which he heard from the British Guiana Station and this is what he wrote:

"We heard your Radio program REVIVALTIME over Radio Demerara (British Guiana) and were so impressed by same that we would consider broadcasting same at a very special rate over our station RAPAR in Suriname (Netherlands Guiana). Although Dutch is the main language in our country, English is spoken and understood by a majority of our population.

"The local AMEC, Pilgrim Holiness Church, and Jehovah's Witnesses bring their programs in English with great success to their followers, and we are convinced that your programs will be very beneficial. Could you supply us with all information regarding REVIVALTIME and other programs which you may have available so that we may be in a position to make you a reduced offer for broadcasting same?"

Up to the present time, the Assemblies of God have not had any missionaries in this country. This could be the beginning of a Pentecostal revival in Dutch Guiana. REVIVALTIME was the means of opening up the entire country of British Guiana, which is just next door, to the Full Gospel message.

As soon as Mr. Lionarons had re-

ceived the information he requested, he wrote back to us, saying: "We shall be pleased indeed to broadcast REVIVALTIME on Radio Paramaribo, which has the largest listening audience in Suriname. It is possible for us to schedule the broadcast on Sundays from 9:30 to 10:00 a.m., and this is quite a good time as it lies between the early morning church services and the usual sports time, which starts at 10:30 a.m., so that 9:30 till 10:00 a.m. finds most people at home.

"The rate for one half-hour is in U.S. \$16.09. On a year contract you will get a discount of 30% so that the net will be U.S. \$11.26 or for each

month, \$48.80. Please rush us a few programs and especially a Christmas program of REVIVALTIME, which we will broadcast for you on Wednesday, December 25, free of charge, as a special introductory service from the Assemblies of God to the listeners of Suriname."

Won't you join with the REVIVALTIME staff in praying that this new release will be a means of opening Dutch Guiana to the Pentecostal message? We are confident that REVIVALTIME can do the same in Dutch Guiana as it has in British Guiana. This is a real challenge. Pray that as REVIVALTIME goes into this country with its Spirit-anointed ministry, God may work wonders. If you will pray to this effect, send your prayer pledge to REVIVALTIME, Box 70, SPRINGFIELD, MO.

### Revivaltime Giving TOP TWO DISTRICTS

January 1 to November 30, 1957

#### TOTAL GIVING

- |                    |             |
|--------------------|-------------|
| 1. Eastern .....   | \$15,741.23 |
| 2. Northwest ..... | 14,953.54   |

#### AVERAGE GIVING PER CHURCH

- |                            |           |
|----------------------------|-----------|
| 1. South New England ..... | \$ 115.47 |
| 2. Nebraska .....          | 95.52     |

#### INCREASE IN TOTAL GIVING

- |                   |             |
|-------------------|-------------|
| 1. Nebraska ..... | \$ 2,791.39 |
| 2. Georgia .....  | 1,862.69    |

#### INCREASE IN AVERAGE GIVING PER CHURCH

- |                            |          |
|----------------------------|----------|
| 1. Nebraska .....          | \$ 30.93 |
| 2. South New England ..... | 20.00    |

#### GAIN IN NUMBER OF CHURCHES GIVING

- |                      |    |
|----------------------|----|
| 1. South Texas ..... | 23 |
| 2. Illinois .....    | 22 |

#### PERCENTAGE OF GAIN IN NUM- BER OF CHURCHES GIVING

- |                            |      |
|----------------------------|------|
| 1. South New England ..... | 12%  |
| 2. New Mexico .....        | 9.9% |

### RADIO NEWS FLASH!

The following stations have been added to the REVIVALTIME radio log:

STORM LAKE, IOWA (KAYL)

990 Kc.—250 Watts  
Sunday, 8:15 a.m.

CALERA, ALA. (WBYE)

Sunday (check local newspaper for time)

CHARLOTTESVILLE, VA. (WCHV)

1260 Kc.—5,000 Watts  
Sunday, 8:30 a.m.

#### CHANGE OF TIME

NEW ORLEANS, LA. (WWEZ)

Now heard on Sunday at 9 a.m.

Faith, like light, should always be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity of our brethren.—Luther.

## Calm Me, O God

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep.

Remind me each day of the fable of the hare and the tortoise that I may know that the race is not always to the swift, that there is more to life than increasing its speed. Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny.

*We watch for our Saviour, and Bridegroom,  
Who loved us and made us His own;  
For Him we are looking and longing—  
For Jesus, and Jesus alone.*

## Classified Ads

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 434 W. Pacific St., Springfield 1, Missouri.

### SCHOOLS AND COLLEGES

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YOUR CHRISTIAN HIGH SCHOOL. Second semester begins January 27. Write today for information. Canyonville Bible Academy, Canyonville, Oregon.

WOULD YOU LIKE to make a gift to God's work and still receive an assured income? Write Department A, 3000 North Grant, Springfield, Missouri.

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ACCORDIONS. Christians buy direct from Importers. Famous Italian make. Lifetime guarantee. To 65% discount. Easy payment plan. Write: Crown Importers, Box 175, Sioux City, Iowa.

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NEW LINE PEWS, PULPITS, ETC. High quality. Low prices. Free information. Evangel Industries, 1660 East Division, Springfield, Missouri.

### CHURCH SERVICES

VACATIONING IN MIAMI? Worship at Central Assembly of God, 885 Northwest 27th Avenue. Pastor Jimmy Buchanan.



# Your Questions

ANSWERED BY ERNEST S. WILLIAMS

**Was Jesus a Hebrew? I always thought He was a Jew.**

Jesus was a Jew and all Jews are Hebrews, the Jews being descended from Abraham. The concordance gives the meaning of *Hebrew* in Genesis 14:13 as "belonging to Eber." In Genesis 10:21 we learn that Eber was a son of Shem. Abraham therefore was descended from Noah through Shem, through the line of his son Eber.

\* \* \*

**Will the Jews die, or will they live in the flesh forever?**

This question has no doubt grown out of the saying that the Jews will be "an earthly people" in the coming age. The Bible indicates, however, that all will die and have a resurrection, except those who may be translated at the return of Christ. "In Adam all die" (1 Corinthians 15:22). The Bible teaches a "final resurrection" from which all will be raised in immortal bodies (Revelation 20:11-15). Probably there will be Jews who live in the time of the Millennium who will have mortal bodies, but these, with all others, will eventually die, unless translated.

\* \* \*

**What do you think of the Women's Missionary Council's lunching together when they meet, and their making and selling quilts, etc.?**

I feel that God looks upon the heart. He sees the motive, or reason why things are done. If we "do all to the glory of God," then the Lord is pleased with us.

On the other hand, we need to watch lest we convert the sanctuary of the Lord into little more than a social center. The place of worship should be revered as "the house of God."

When there is selling in the church for personal gain, as often takes place, I believe this is disapproved by God. It was because the money-changers were taking advantage of the Temple worship to fatten their own purses that Jesus rebuked them. They were making the Temple a place of merchandise rather than a house of prayer and worship.

**Must a woman wear a hat or head-covering when she prays in the church? (1 Corinthians 11:5)**

In the days of Paul it was the custom for the women to wear veils over their faces. It is this veil that Paul had in mind in 1 Corinthians 11:4, I think. Since the custom of wearing the veil has been discontinued, I do not know that a woman is required to have her head covered when in church. In many places the women do keep their hats on, and when we go to church I think it well that we follow the custom which is considered good practice.

\* \* \*

**Did the disciples feel a wind when the Spirit came at Pentecost? (Acts 2:2)**

The disciples heard a *sound* which was much like "a rushing mighty wind." They were seized and infilled with the power which came as such a wind. The Holy Spirit is likened to wind in more than one place, but whether the disciples actually felt a wind we do not know.

\* \* \*

**Why do we not now see the cloven tongues as of fire on persons who receive the baptism with the Spirit?**

There have been occasions when these have been seen. However, there is no record in the Scripture of the cloven tongues being seen after Pentecost, but much witness to infillings with the Spirit.

I think we need to avoid looking for much of the spectacular. We do better if we see in the baptism in the Spirit the purpose of God to guide us into all truth and to take the things of Christ (those things purchased with His blood) and reveal them unto us. God is more interested in developing in us an inward Christian life and heart devotion to Him than in displaying spectacular phenomena.

*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).*

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object lessons



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**GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.**  
No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.

# It Happened in San Quentin

(Continued from page three)

that had come over me years before in a brush arbor meeting in Oklahoma, when I was fourteen, visited me again that night as I was lying on my bed of hard, matted straw. "Confess and forsake your sins or go to hell," God told me clearly, unmistakably, although not audibly.

I squirmed and debated the proposition. I had agreed to give up robbing, stealing, lying, and so forth, but there were certain sins I loved and wasn't willing to give up. But I wanted peace, something I didn't have, and as God's Spirit continued dealing with me I finally surrendered.

"Yes, Lord," I said wholeheartedly. "I'll give up *all* my sins."

It is impossible to describe the peace that came into my troubled heart at that moment. I had never known or felt anything like it. My hatred, my fears, my discontent, my variance with the world around me disappeared as if by magic. I felt at peace with God, myself, and the world for the first time in my life. I had repented, had asked God's forgiveness, and had truly been "born again." I was a child of God, washed and cleansed from all my sin and ungodliness through the cleansing power of the Blood of Christ. I was almost afraid to go to sleep, lest that wonderful sense of well-being leave me.

But the next morning when I awoke, to my surprise and satisfaction that wonderful feeling was still there. I felt like singing. Everything and everybody looked good to me. The guards, who watched over me and interfered with almost everything I wanted to do, seemingly had taken on a "new look." I now felt good will toward my fellow "cons."

When I went into the dining room for breakfast it seemed as if I were sitting about two feet higher than the other five thousand men in gray. I bowed my head and thanked God for the food which previously I had despised.

"What are you doing? Talking to

your plate? Man, you're going crazy," the con next to me jeered. But, of course, he didn't feel what I was feeling.

My whole outlook on life changed overnight. Instead of wanting to harm or defraud my neighbor, I now wanted to help him. That is why I began studying the Bible, a book which I had been ignoring. God's Word strengthened my desire to benefit my fellow men and eventually inspired me to become a preacher. I felt humbled and amazed that the God of the universe, the One who "measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" should want me to work for Him. I decided to give Him all there was of me for the rest of my life.

Many newcomers to San Quentin profess "religion," hoping thereby to shorten their sentence. The majority of them throw their Bibles away and curse religion when they come up before the board and receive the same sentence as any offender. I, too, hoped to be released on "immediate parole" when I came up for sentence at the end of a year, but there was a difference between me and those other convicts. They had only a religious profession; I had a spiritual possession.

I was bitterly disappointed when I received my sentence—fifteen years, the same as my partners in crime who had

not become Christians. But I decided to make the best of it and preach "inside" as the opportunity was granted me.

From that time on I lived a Christian life in prison, proving to myself and to the other prisoners that one can live for God under any circumstances, by His grace. I was ridiculed, I was criticized, I hit many a snag, but I learned to rely upon God and His mercy. I made many mistakes, but He forgave me and taught me to be an overcomer. The best part of it all was that I had peace and real joy.

I served almost six more years, then was released (getting almost seven years off for good behavior, and two on parole). When I got out I married a refined, Christian girl and together we spent almost eighteen years in the ministry of the Lord Jesus Christ. We traveled from coast to coast, from border to border, of the United States, telling what the love of God can do for sinners who have gone far astray.

\* \* \*

It was while Jinks was preaching on a street corner in Los Angeles that a fractious drunk administered a "hay-maker" under his jaw. Sixteen months later a lump appeared in that spot. It developed into cancer and after more than two years' affliction he had a glorious release from this mortal body (in 1948). He is now in Paradise, awaiting the resurrection when he will receive his glorified body. ◀ ▶

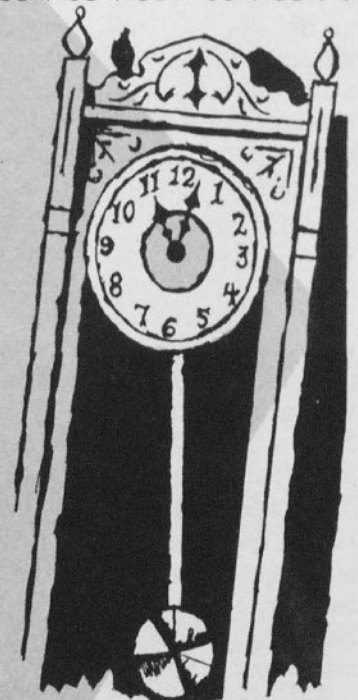
## TIME

Time is the concern of the world! People hurry through the day—because of time! Frequently the questions, "What time is it?" and "What is the date?" are asked. Yes, everyone is concerned about time! We are—and you should be! It is TIME for TRAINING MONTH.

January is designated as Training Month throughout our constituency. The theme this year is *EVERY WORKER TRAINED*. Trained Workers are better equipped for their positions in the Sunday School.

OPERATION SUNDAY SCHOOL, the 1958 Training Month book selection, serves a twofold purpose. For the administrator it provides a guide for Sunday School administration. For all workers it serves as a valuable orientation course of the over-all Sunday School program. OPERATION SUNDAY SCHOOL was written by eight men, each experienced for writing on his particular subject.

OPERATION SUNDAY SCHOOL and corresponding Instructor's Guide and visual aid are available from the GOSPEL PUBLISHING HOUSE, 434 W. PACIFIC, SPRINGFIELD 1, MISSOURI.



# Ministering in a City Jail

(Continued from page nine)

bers of First Assembly of God. From many of these men there comes a cold response at first, but by those who have been there for some time and by those returned for another offense they are well received.

After the song books are passed out each prisoner is urged to sing. Many of them do not but our fellows sing with such gusto and joy that the men forget momentarily they are in jail. After a few songs, prayer is offered for the service, that it will be a blessing and will offer a ray of light to those in darkness. By this time most prisoners are participating.

One after another, our men stand and praise God for His grace toward them. We neither condemn nor condone. Prisoners know it if they are guilty, and most of them grasp for spiritual help. After testimonies, one of our men gives a message of salvation. He is expected to give a clear message of hope to the hopeless. After the short message the invitation is extended. It is most unusual if no one raises a hand. Then those raising their hands for salvation are urged to make a stand for Christ in front of the others.

It is common for four to ten men to stand and pray the sinners' prayer as the speaker leads them. It is "joy unspeakable and full of glory" to see many of those men stand with tears running down their cheeks, confessing their sins to God and asking His forgiveness.

Our men are very faithful to this work. They have dedicated this hour on Sunday afternoon between two and three o'clock. This is an outlet for what they have received from God and they are happy to share with those less fortunate. Many Sunday nights they have a shout of victory for what God has done in the afternoon service. I have asked them if they would not rather go only twice a month, but it is always, "No, the men are there each Sunday, and so we will be there also." Each man has his turn at "preaching," and loves it.

The officers at the city jail have now requested that our women come

and minister to the women, who are in another compartment. The immediate answer was in the affirmative, and so next Sunday our ladies will start their mission of good will and salvation.

Our Chief of Police, Carl Spriggs, has told me that the police department looks forward to each Sunday afternoon, and that our men are doing a lot of good. One of the officers has visited with our group leader, Sam Ediger. He stated that our group of men is helping the alcoholics. Many of the former week-end "customers" at city jail are not there anymore.

George Painter, one of our men, was converted about six years ago. He had been an alcoholic for about twenty years. God has greatly blessed him in this jail ministry. His testimony is powerful in showing men that God can change their lives.

Merle Black is a faithful young man who plays the guitar quite well. He attends jail service each Sunday to accompany the singing.

Four of our deacons are very active in this needy work. They are John Starks, George Robertson, F. L. Vandalingham and Frank McClelland. Our Sunday School Superintendent, Joe Withrow, is also very enthusiastic in this ministry.

Perhaps the most outstanding conversion took place in jail the week before Palm Sunday, 1955. An Air Force Sergeant was found in his car, parked in the middle of Third Street. He was so drunk he did not remember that the police had picked him up

and booked him for drunken driving. That was on Saturday night. The next day he was ready to listen. At the close of service he lifted his hand for prayer. The following Sunday he attended church at First Assembly of God. He responded to the invitation and cried out for salvation. The next week he brought his wife and their two small children. His wife soon came to the Lord; and the family began to live a new life. They were baptized and joined the church. This is a direct result of the ministry of our men in the jail.

There are thousands across our nation who are still waiting for someone to come and minister to them "in Christ's stead." "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

\* \* \*

Assemblies of God jail workers across the nation have reported over eleven hundred souls saved during the past year in local jail services. Does your church participate in this ministry? If not, and if you would like to get started, write for the free booklet entitled, "Prison Evangelism."

Have you or your church participated in the program of providing correspondence courses for prisoners who desire to study the Word of God? You may do so by sending your offering today, designated for *Prison Correspondence Courses*, to

**HOME MISSIONS DEPARTMENT**  
Springfield 1, Missouri  
434 West Pacific Street

## EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Calif.	Bakersfield	Calvary FGC	Jan. 5—	Sara Sharp	O. D. Burkett
	Bakersfield	Wayside	Jan. 26	Benny Sapp & wife	Everett Stenhouse
	El Centro	First	Jan. 19—	Bird H. Campbell	V. L. Hertweck
	Martinez	A of G	Jan. 19—	Fiscus-Peak	L. L. Ferguson
	Santa Clara	Neighborhood	Jan. 22—	Wendell Reed & wife	E. R. Gomes
	Taft	Heights	Jan. 23—	J. F. Pepper & wife	W. T. McMullen
W. Los Angeles	Faith Tab.		Jan. 19—	Gene Martin & wife	W. W. Brewer
		A of G	Jan. 21-Feb. 2	Fred Numrick	D. N. Asbury
Ga.	Augusta	Olive Road	Jan. 23-Feb. 2	Ada E. Lear	Lura M. Andrews
Ill.	Oak Park	Bethel Temple	Jan. 26-Feb. 9	L. L. Osborn	W. L. Williams
Ind.	Elkhart	A of G	Jan. 26-Feb. 9	B. R. Minton	Dale Zink
Ky.	Louisville	Calvary	Jan. 23—	J. Haskell Woolridge	Roscoe Russell
Md.	Savage	Bethel	Jan. 28-Feb. 9	Alvin Kyle & wife	James Revell
N. Y.	Fredonia	A of G	Jan. 28-Feb. 9	Eddie Lowmaster	Harry Knisell
Oreg.	St. Helens	A of G	Jan. 19—	Carl Johnson & wife	Lloyd Portin
S. C.	Union	A of G	Jan. 7-19	Roy Frazier	H. D. Mathews
Tex.	Levelland	A of G	Jan. 26-Feb. 9	Tommy Barnett	Ted Vassar
	Mesquite	First	Jan. 19—	John Everett & wife	Hulan Hood
	Mont Belview	A of G	Jan. 26	B. P. Carroll	James E. Farmer
	Snook	A of G	Jan. 19—	George Hammett	C. B. Taylor
Wash.	Sedro Woolley	Bethel Tab.	Jan. 29-Feb. 15	H. C. MacDonald & wife	W. V. Kononen

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.

What's New?



**EVANGEL ART LESSON FOR FLANNELBOARD**

Visual sermonettes for the flannel board designed primarily for the Junior and Primary age. Beautifully illustrated by L. N. Pearsall, well known children's evangelist and artist.

Large figures for class and platform use. Adhere quickly to the flannelboard. Professional artwork. Silk-screen processed on duvetyn for durability. Evangelistic in appeal. Individually handpainted.

**Gospel in the Stars**

The permanent formation of stars pictures the Big and Little Dippers, North Star, Jupiter, Saturn, Venus, Winking Demon, Morning Star, Serpent, Crown, Northern Cross, etc. With the placement of yarn from star to star the gospel story unfolds before the children's eyes. This is easy to do and yet appears to require skill. Can be used to tell the CHRISTMAS STORY in a most unusual manner.

Includes: duvetyn background, attractive lesson folder, full instructions.

**19 EV 8014 Full color \$2.50**



**Weather Bird**

The figure of Christ on the cross offers Gospel N-E-W-S to all the world. Lesson includes: 15 duvetyn figures, attractive lesson folder, full instructions.

**19 EV 8013 Full color \$2.50**

**19 EV 8012 One color \$1.50**

**Heart Locks**

Christ enters the heart's door when the locks of sin, blindness, procrastination, and habits are removed. Lesson includes: 12 duvetyn figures, attractive lesson folder, full instructions.

**19 EV 8011 Full color \$2.50**

**19 EV 8010 One color \$1.50**

**MISSIONARY FLASH CARD STORIES**

Children's workers know that a picture is worth a thousand words and that visual education is one of the most effective methods of presenting the great truths to eager learners. With this well-known fact in mind, the Gospel Publishing House is making Missionary Flash Card Stories available for use in children's services. These accounts will prove of special interest since they are true stories related by missionaries under assignment by the General Council of the Assemblies of God. Children should not be left out of the church's missionary training program. Special missionary services should be planned for them in which missions can be presented on their level. These flash card stories are printed in color and ready to use.

- 19 EV 8000 Courageous Alfredo**
- 19 EV 8001 I've Stopped**
- 19 EV 8002 Narud Recalls His Orders**
- 19 EV 8003 Paper Talks**
- 19 EV 8004 Anastasio**
- 19 EV 8005 Determined Inam**

**\$ 1.25**



**GOSPEL PUBLISHING HOUSE, SPRINGFIELD 1, MO.**

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# The Master's Orders

BY GEORGE HOLMES

**I**T IS ON RECORD THAT A SCOTTISH LANDOWNER, WHO was unexpectedly detained while visiting away from home wrote, on a post card, some brief but clear instructions to his bailiff or agent: "Do try to get rid of the thistles. Be sure to deepen the ditches: they so easily get silted up. Mind the fences lest the lambs get straying. It is time to plow up the big meadows. You may expect a visit from me very soon now."

The master, evidently, was a man of few words. He might have used even fewer and have said simply, "Occupy till I come" (Luke 19:13). This is just what our Lord and Master has said to us, His stewards or agents.

The landowner's post card could well be an exposition of Christ's instructions to us. Let us see how, and check whether we are doing our job properly.

## 1. Do try to get rid of the thistles.

There is no need to *cultivate* weeds in the spiritual life: they just grow and, if not drastically dealt with, spread fast. They take nourishment for themselves and gradually crowd out the more delicate but far finer flowers and fruit of the Spirit.

Selfishness is a weed with deep-binding roots. It is useless to cut it off at surface level—it needs killing at the roots. Every Christian must realize that it took the death of Christ on Calvary to set free a power that can deliver people from themselves. Self must be put to death. Self in the family circle, self in the married life, or self in the church is a weed needing drastic treatment.

Bitterness of spirit, uncontrolled anger, and backbiting (Ephesians 4:31) are thistles, the prickly, stinging display of which spoil the full development of the fruit of the Spirit.

Do try to get rid of the thistles.

## 2. Be sure to deepen the ditches.

This is hard work. Channels become silted up by the gradual work of rain and wind. Likewise, through a lack of the deepening process of prayer and personal Bible study the channels of our compassion for the lost and backslidden become mere spasmodic trickles. Channeling salvation to sinners who are not even concerned about it is a work demanding earnest, persistent prayer and consecrated zeal.

"We cannot be channels of blessing  
If our lives are not free from all sin;  
We will barriers be and a hindrance  
To those we are trying to win."

## 3. Mind the fences lest the lambs get straying.

We can have a fence around the young ones in our families by keeping the family altar in good repair. The prayers of parents sometimes seem without avail when the children of the family break through godly restraints, but continued prayer guarantees an invisible guardianship round and about the loved but erring child.

The fence that God has put around the Lord's Day can be broken down through neglect. The sanctity and peace of this day of rest and worship needs to be protected from invasion by worldliness and pleasure-seeking.

Mind the fences lest the lambs get straying.

## 4. It is time to plow up the big meadows.

Beyond the domestic flower and fruit garden and the well-cultivated home plot are the big meadows. Thousands are still yet without the gospel in the regions beyond. Plowing these great fields is hard work, though many have taken the plow in their hands. The urgent need is for final co-operative efforts in the untouched fields. The business of every Christian is directly related to the big meadows, many of which are yielding great harvests today. By prayer on behalf of the distant workers, by personal correspondence with them, by regularly supporting the missionary cause financially, the big meadows can be plowed.

## 5. You may expect a visit from me very soon now.

The landowner would be returning to receive an account of his bailiff's work and to inspect the fruit thereof, noting with what diligence his commands had been carried out.

Likewise, we may expect an early visit from our Lord and Master with similar objects in view. The whole estate is His, since He died to redeem it during His first visit. His next visit will be in power and great glory to enter fully upon His inheritance. It would be awful to be ashamed before Him at His coming, but this need not be if we are doing the job faithfully.