

The Pentecostal
EVANGEL

FILE 10¢

February 9, 1958

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



The ancient Appian Way near Rome, Italy. (It was on this famous highway that the apostle Paul, as a prisoner, was met by the brethren who accompanied him to Rome. Acts 28:15.)



THE MIDWEEK PRAYER MEETING

In 1864 two young men attending the New York Avenue Presbyterian Church in Washington had a great surprise. They went into the pastor's study during the prayer meeting to get a book, and there in the darkness they found two men, one sitting behind the other, in line with the slightly open door which led to the hall where the prayer meeting was in progress.

According to the story (as related by Leslie Parrott, in *Christian Digest*), there was something about those two shadowy figures that aroused the boys' curiosity, so after the service they followed them home. They saw the men turn in at the White House entrance—and a shaft of light falling on the taller of the two disclosed that it was none other than Abraham Lincoln.

With great excitement they told the pastor, Dr. Phineas Denmore Gurley, of their discovery. He was not surprised, but he swore the boys to secrecy. He said he and the President had an understanding whereby Mr. Lincoln and a secret service agent entered the pastor's study through an outside door each week to listen in, without disturbing the meeting.

Mr. Lincoln was a very busy man, and great burdens rested upon him. If he had time to attend the midweek prayer meeting, surely every Christian has. Have you said, "I don't have time"? Perhaps you ought to say, "I don't feel my need of divine help as keenly as Mr. Lincoln did." If we really *want* to attend prayer meeting, we probably can. Let's ask God to search our hearts and show us if we're giving first place to some desire other than a desire for the house of the Lord.

EVANGEL

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CONTENTS

Sleeping Jonahs	C. W. H. Scott	3
The Seed, the Ox and the Garment	V. C. Oltrogge	4
Why Pray for Revival?	Paul Hutchens	6
Home Missions News	C. V. Malcom	8
Fellowship of His Son	V. Schoonmaker	10
This Present World		12
The Christian Home		14
Revivaltime News		16
Looking Back	Russell T. Hitt	18
Foreign Missions News	Cyril Carden	20
Sunday School Lesson	J. B. Bishop	22
Billy Graham Explains the New Birth		23
God's Watchmen	M. A. Groff	24
Your Questions	E. S. Williams	25
Letters to the Editor		29
Think on These Things	K. L. Claycomb	30
Nothing But Good	George C. Clark	32

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Sleeping Jonahs

IT IS TIME FOR THE CHURCH TO SHAKE OFF HER LETHARGY, TO ARISE FROM HER BED OF COMPLACENCY, AND CALL UPON HER GOD THAT HE MAY THINK UPON US, THAT WE PERISH NOT

JONAH HAD BEEN CALLED OF GOD to go to Nineveh, to cry out against the sin of that great city and to warn its inhabitants of the judgment which was coming. His message was to be a call to repentance. When he received this assignment, however, he was not too sure that he wanted to accept it. To go to a pagan people and warn them of judgment and offer the mercy of Jehovah was hard for a Hebrew prophet to do. Instead of obeying, he decided to run away from his God-given assignment.

It is possible that, like some modern Jonahs, he decided to put out a fleece to see if God really wanted him to go to Nineveh. Perhaps it was to Tarshish that God intended him to go! At any rate, he would go to Joppa, the seaport. If there was a ship sailing for Tarshish with one stateroom left, he would accept that as the Lord's will for him!

As he arrived in Joppa, he hurried to the waterfront and found one ship taking its last load of cargo on board. Upon inquiry, he learned that this ship was sailing for Tarshish within the hour and there was room for one more passenger.

I can imagine Jonah, deep in the hold of the ship, resting on a bag of straw as the gentle swaying of the ship soothed his weary body. And as he relaxed he may have thought, "What a perfect dovetailing of circumstances. What remarkable timing. Certainly I must have been mistaken about going to Nineveh. God must have meant for me to go to Tarshish all the time; otherwise, He would not have had this ship ready to leave, just as I arrived in Joppa." Then sweet slumber carried him off into oblivion.

While he slept, the Lord sent out a great wind over the sea, that blew up a mighty tempest, which increased in intensity until the sailors, filled with

BY CHARLES W. H. SCOTT

Assistant General Superintendent

fear, began to cry unto their gods. It was at this point that the captain of the vessel found Jonah, fast asleep, unaware of the situation which he had created. With stinging words the Captain aroused the prophet from his slumber and reproachfully asked the question, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6).

The captain's reproof, directed to Jonah, could well be addressed to many in our generation. Our ship of state is threatened. Our civilization faces its darkest hour. We stand on the brink of catastrophe, not knowing what moment our world will be precipitated into a holocaust of atomic war. Fear grips the hearts of world leaders, as the threat of intercontinental ballistic missiles are heralded by man-made sputniks orbiting around our planet at 18,000 miles an hour, passing over our land at regular intervals. The military



strategists tell us that should potential enemies strike, our losses could run into millions of lives with the initial attack. Defense methods which we had thought to be impregnable are rapidly becoming obsolete. New weapons of destruction are being built which threaten the very existence of our civilization. In spite of this, our generation sleeps on like Jonah, blithely ignoring the danger that is threatening.

As world tempests increase, involving moral, economical and political storms, I hear the Captain of our salvation saying to the sleeping church, "What meanest thou, O sleeper? Arise and call upon thy God, if so be that God will think upon us, that we perish not." It is time for the Church to shake off her lethargy and neglect, to arise from her sleep of indifference and complacent smugness, and call upon her God, that He may think upon us, that we perish not.

We would do well to take our place at the altar of prayer with Hezekiah and Israel, and confess as they did "that this is a day of trouble and a day of rebuke and a day of blasphemy . . ." (Isaiah 37:3). We would do well to "call a solemn assembly and gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: and let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them. . ." (Joel 2:15-17).

Only the Holy Spirit moving upon us in His Divine power can arouse from the paralyzing indifference which causes our prayer meetings to be forgotten, our Sunday evening evangelistic services to be neglected, so that we become a Sunday morning church. If this condition continues the church will
(Continued on page twenty-six)

BY V. C. OLTROGGE

GOD'S APPEAL FOR HIS PEOPLE TO BE separate from the world is insistent throughout the Scriptures. Numerous and varied are the texts soliciting the children of God to demonstrate the fact of their heavenly citizenship. For our present consideration of separation truth we select Deuteronomy 22:9-11; "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

Each of these restrictions had certain visible aspects of separation for the people of Israel. Having come into the land promised them by Jehovah,



A farmer in Greece plowing with a mixed team (photo by Three Lions)

The Seed, the Ox and the Garment

GOD WANTS A SEPARATED PEOPLE—A CHURCH THAT IS PURE IN HEART, CLEAN IN HABIT, AND TRUE TO THE GOSPEL OF HIS SON

they were surrounded by heathen tribes who knew not God and therefore did not walk in His ways. Lest the Jews succumb to the practices of these heathen, and their distinction as the people of God be lost thereby, these prohibitions were given by which they might be marked and recognized as a separated people.

The idolatry of the heathen nations provoked them to a multiplicity of gods. Then, as now, there were the gods of the land, sky, sun, storm, hail, fire, and others too numerous to mention. The agricultural practices of the heathen were accompanied by magical rites, and under these rites they sowed their fields with divers seeds. The idolatry and magical ceremonies of these pagan polytheists had their roots in demonism. In order to keep His people pure, it was necessary for God to warn His people not to duplicate these heathenish practices.

The consequence of sowing mixed seed affected the soil, the crop, and those who ate the food prepared from its produce. The soil became poisoned,

which in turn poisoned the grain. The size and quantity of the grain were affected, as well as its quality. The inferior quality of this mixed crop was given the name "chess." The food prepared from this "chess" poisoned both man and beast, resulting in sickness and, eventually, death.

When in Luke 8:11 we read, "The seed is the Word of God," the application becomes immediately clear. God's people, in their teaching ministry, are to sow the pure, unmixed, unadulterated "Word of God." To mix the pure doctrines of the Word of God with Modernism, Mormonism, Christian Science, Jehovah's Witnesses, et cetera, ad infinitum, ad nauseum, is sure to produce a harvest of spiritual "chess." The very "ground" of the isms is corrupt, and the resulting crop can only be smut-ridden doctrines that poison all who partake. The sentimental practice of giving benediction to all engaged in religious effort because "they are doing some good in the world" is not for Christians. "Whosoever transgresseth and abideth not in the doctrine

of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11).

The second stricture of separation likewise proved to be necessary for God's people living among the heathen. Again, with magical rites, they plowed with the ox and the ass together. Here were differing beasts. One, the ox, was large; its step was longer, steadier and more measured than that of the ass. The ass was stubborn, worked fitfully, and had to be driven mercilessly. The difference in size made the yoke fit unevenly, which galled the necks of both beasts. In addition, the ass was an unclean animal and ate food the ox would not touch, thus giving it a fetid breath. The ox, a clean animal, seeking to avoid the halitosis of its yokemate, would turn its head away thereby making the pull upon the plow beam uneven. The provocation to the

plowman would be intense, and the resultant work unsatisfactory.

The ox, in the Scriptures, stands connected with service. In Psalm 144: 14 we read, "That our oxen may be strong to labor. . . ." Well does it typify the service God's people are called to render unto Him. But for God's people to attempt to render service while yoked to that which is unclean, will result in unhappy experiences paralleling those of the plowman working with an ox and an ass together.

God's people have been sanctified by the Holy Spirit, set apart not only for heaven hereafter, but for service here. By the indwelling Spirit, the child of God is equipped to do a work the unsaved cannot begin to attempt. Led by the Spirit, he experiences the joy of accomplishment, but his accomplishments will be hindered if he is yoked to stubborn, wilfully rebellious, unclean yokemates. Both their necks will be galled in their attempted duo-service, and the Spirit of God seeking to lead His own away from the fetid, foul breath of sinful companions and associations in the world, causes an uneven pull on the plow beam of God's Church. With such associations God is not well pleased, and therefore has written, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

The third stricture was likewise an imperative for the Lord's people. The designation of elements in the garments was specific—"as of woolen and linen." Other materials did not enter the picture. The heathen made no distinction between the fabrics that went into their garments. It was not uncommon for them to mix wool and linen together. But these two contrasting elements, one vegetable and the other animal, produced certain injurious effects upon the wearers. In that hot tropical climate,

this mixture of fabrics had the peculiar effect of drawing off the electricity from the human body, and inducing extreme perspiration. This quickly weakened the individual, and was followed by severe fever with the skin breaking out in blisters and irritating rashes.

The garment of the Jew, not mixed with wool and linen, was an added feature in their being distinguished from those about them. The garment is a symbol of testimony. In Rev. 7:13 the question is asked, "Who are these which are arrayed in white robes? and whence came they?" The answer is given, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In reference to the coming of the Lord Jesus, this solemn warning is given, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). Yes, the believer's garment of testimony is to be carefully guarded, not mixed with hy-

pocrisy, deceit or compromise. He is not to sing the Lord's praises with His people one day, and curse Him with the devil's crowd the next! This is to mix the garment of testimony with wool and linen, spiritual testimony counteracted with fleshly carnality. Such a mixture of carnality and spirituality quickly weakens the Christian. An unhealthy fever sets in, and the soul blisters with an irritating spiritual rash. The sight of such a Christian is both pathetic and unpleasant. Yes, it is for God's people rather to heed the admonition, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

The Christian's separation includes teaching, service and testimony.

"Sow not with divers seeds"—keep your teaching pure.

"Plow not with an ox and an ass together"—keep your service clean.

"Wear not woolen and linen together"—keep your testimony unblemished.

—Prophecy Monthly

God and the Boxer

BY JAMES H. HUNTER

"I owe much to millions of people who prayed for me. . . . I owe much to Father Lang for spiritual guidance. . . . I just thank God that I got in the punch." These are the spiritual sentiments expressed by a boxer in Chicago recently after he had knocked out his opponent. The manager of the victor explained that his pupil was "a tolerant man who would go anywhere — synagogue, Protestant Church, Catholic Church, anywhere." The man who went down to defeat was a professing Christian of the Mormon persuasion for whom many of his co-religionists were also praying, and who before the fight expressed his faith that God would give him the victory.

We have known of similar sorry spectacles of clergymen praying with boxers for victory and rejoicing with them when they have half-killed

their opponents. It is a spiritually nauseating business when the Deity is invoked to give His blessing upon scenes like this. At the same time this fight was taking place, another was held in South Africa for a particular championship. We do not know if the victor in this case considered that God was on his side or not. Perhaps he did, for all that he said when he was told his opponent whom he knocked unconscious was dead was "O God."

It seems impossible to convey to many people the truth that the Christian faith and this sort of business do not mix. A religion of ceremony and superstitions may, but never the living truth of the Gospel. The sad thing is that so often professing Christians are deceived by religious jargon. Let a man give utterance to a pious phrase, say he reads the Bible or went to Sunday School when a boy, and even religious magazines have been known to plaster his picture on their front cover and invite their readers to "meet the champ." But it is still as true as when it was written that "God delighteth not in the strength of a horse; he taketh not pleasure in the legs (or arms) of a man."

—Copr. ERA, 1957

A GENUINE REVIVAL CAN TAKE PLACE ONLY WHEN
THE LAWS OF REVIVAL ARE RECOGNIZED AND OBEYED

Why PRAY for Revival?

BY PAUL HUTCHENS

(Author of "The Sugar Creek Gang" and other books for boys)

HAS THE TIME COME WHEN WE OUGHT to seriously consider whether "praying for revival" is in line with the will of God? Are we wasting our breath and our spiritual energies "storming heaven" with frenzied appeals to give us "an old-fashioned, heaven-sent, Holy Ghost, devil-smashing revival"?

We pray and cry and plead and almost demand an answer, as if God were not as interested as He ought to be in reviving Christians and saving souls—as if by urgent and sometimes violent praying we could somehow dislodge a revival that is stuck up there somewhere and start it avalanching down upon our nation.

Harry D. Jospet, writing in the *United Evangelical Action*, said something with which we should heartily agree, and which we believe presents certain absolute MUSTS for every Christian who is praying for revival in these days. Here is what he says:

"Charles G. Finney, than whom no greater authority exists in the evangelistic field, and who has given to the church what has come to be regarded as one of the standard text books on revival, refuses to admit that revival is a *miracle*. He admits, of course, that it is miraculous in the sense that it is a divine work on a community. Yet he insists that all revivals are the result of the working of well-defined laws. Any community, any church, any people, he argues, may have a revival for, in the spiritual realm, it is a matter of cause and effect.

"A revival, he argues, is as naturally the result of the use of appropriate means as a crop is the use of appropriate means. In the *natural realm*, ground prepared and seed sown with all its necessary accompaniments will produce the desired crop. In the *spiritual realm* the result, says Finney, will be the same. God will work in answer to prayer but He must have something to work on, something to work with and someone to work through."

Dr. Jessop winds up his article by saying, "May it not be that the words of the Psalmist would apply here: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him'? Precious seed watered with sacrificial tears in the hands of a consecrated soul will produce ripened sheaves of abundant harvest."

We had read Finney's seemingly iconoclastic words before in Richard Ellsworth Day's excellent biography of him, and had at once heartily agreed because they were in exact harmony with our own experiences. Years ago—when my health was good—I, myself, was an evangelist conducting meetings in many states and in many churches of various denominations. In some communities the Lord gave us "great revivals"; in others, lesser ones. In a few places where we agonized most for souls, where there was the greatest volume of prayer, and where in our sermons we poured out our hearts in impassioned fury against sin, and in

heart-broken pleadings with lost souls to come and be saved, there was a more meager response than in other fields where only the usual amount of earnest prayer was made.

In one of our campaigns where it seems that most of the praying was done by my wife and me—certainly during the first week—a revival swept through the community and scores were converted. In that small town with a population of less than two hundred, the Lord gave over eighty definite conversions, more than forty of whom were men. This soul-saving revival was given by the Lord to that community, not only because of "much praying" but because the laws of revival were put into operation also. The laws of revival included, in addition to earnest, fervent praying, the preaching of the gospel in the power of the Holy Spirit and the systematic gathering into the house of God of *many* unconverted people.

"The harvest indeed is white but the labourers are few." These words of our blessed Lord were spoken concerning the *harvest*, not the *seed-sowing*. It is true that He has commanded us to "pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." But He has done more than that. He has commissioned Christian men and women to go into all the world and *sow the seed* so that some day there may be a harvest. That harvest will have sheaves in it which represent the lives in which the gospel seed has been sown. If the Word is sown in only a few lives, only a few souls may be harvested; if in many, then many souls may be harvested.



"REVIVE THY WORK O, LORD"

Revivals that sweep communities are nearly always *planned* revivals, as well as *prayed-for* revivals. There is much advertising and much praying, *plus* strong and powerful preaching of the Word by a minister who has the power of God upon him. We must remember that in the Finney revivals, there was a spiritual giant who did the public preaching. So also in the Moody, Torrey and Sunday campaigns. It was not prayer alone; it never has been and, we believe, never will be. Even the famous Welsh revival was given to Wales through the leadership of a man—Evan Roberts. The preaching itself was largely the personal, public testimonies of saved people. In our opinion, judging not alone from personal experience but also from a careful study of many great revivals of days gone by and also of the present day, I am convinced that Finney was right: we must put the laws of revival into operation if we would have a genuine revival in any church or community.

Finney, who has been exalted for so many years as "the man who prayed down revivals," would be shocked today should he come back to earth and hear himself so falsely accredited. Emphatically, he used to teach his theological students, "Great revivals are not prayed down; they are worked up!"

Christian workers, let us not wait until we think the people are "ready for revival." Let us not wait until—as one pastor expressed it—the church members are "so burdened that they would rather die than not see a mighty moving of the Spirit in the church." The God of revivals seldom gives a tremendous burden for souls to a large number of His children in any one community at the same time, but nearly always to a faithful few—especially at first.

We have known Him to send a sweeping "revival" to a community only after souls began coming to the Lord for salvation as a direct result of powerful, public preaching. It seems that nothing revives a Christian more quickly than the thrilling news of souls being converted. In our opinion, a number of Christians crying earnestly to God for revival does not necessarily mean a mighty revival will soon be on the way; but in every case I believe it will

be found to be true that where souls are saved through the earnest, powerful, passionate pleading and preaching of the gospel, sleeping Christians quickly revive. In other words, the evidence of God's Spirit working in a community is the evidence of new-born souls, and not necessarily a group of Christians—large or small—praying earnestly for "revival."

Many an evangelist or an evangelistic pastor will testify to the fact that he has sometimes gone into a community to preach the gospel when it seemed that not one single person living there cared whether anyone was saved or not. He visited that community in much the same spirit as a missionary going into a foreign field, because the Lord of the harvest had commanded him to go. Through putting the laws of revival into operation, souls were saved and the city or community was thoroughly awakened.

In a very real sense our beloved America has become a missionfield. A whole new generation has grown to adulthood without having heard the gospel in power, and without having seen a truly great revival such as many of us knew in our own times.

Let us stop praying for revival without putting the laws of revival into operation. Let us give God something to work on, to work with, and someone to work through. Let us continually plant the seed; and while we are asking Him to pour His showers upon it, remember that much of the watering must be done by ourselves—with our own tears; for gospel seed planted in faith and watered by a soul-winner's tears has a guaranteed harvest.

—*The Gideon*

REAL PRAYER

There is power in prayer provided the requirements are met. Just to pray as a duty has little power. To fall on one's knees and give orders to God is not prayer. To rush into the presence of God and immediately rush out again is not prayer. Real prayer costs thought, a sense of God's love, a deep need of right relations with God, a penitent heart, a need of divine help, a surrendered will and, above all else, to know God's will with a determination to do it.—D. Carl Yoder.



Uncle Sam will stand behind the student who excels in the field of science.



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Throughout 1955, the work of evangelism took us to all parts of northern and western Alaska. Most of our traveling was done in a Cessna 170 plane, "Wings over Alaska." We were privileged to minister in Newfoundland, Labrador, and Costa Rica in 1956. In July of 1957, we returned to Alaska to carry on the same type of ministry.

Wherever we go we see that Satan has a powerful grip on the people through liquor, witchcraft, and formalism. At every station we have found choice, capable men and women of God who are giving the best of their service to satisfy the spiritual hunger that is so evident and that only true salvation can satisfy. They have laid a good spiritual foundation and we have rejoiced to help in reaping some of the harvest with them.

Last fall we traveled by car, ferry and plane to reach Wrangell in Southeastern Alaska. We had spent two months in Wrangell when we first came to Alaska in 1946 under Home Missions appointment. How wonderful it seemed to enter the little mission again, so unpretentious and yet the spiritual birthplace of many souls. From the first service it was evident that the people had been preparing their hearts for the special meetings through prayer.

God's power was manifest from the very start. A grandmother who had been drinking for a month trying to forget the tragic death of her little grandson found peace and deliverance. A young man, desperately concerned about his wife, moved closer to the front in each service until finally he dropped on his knees at the altar and found God and help. Miracle after miracle was performed.

Brother and Sister Lewis Welker are meeting the challenge of the possible construction of a huge pulp mill which will increase the population, by building a new church on a strategically located lot. In this town one finds an interesting mixture of Tlingit and Tsimpshean culture with the white culture. The beautiful, intricate ceremonial robes of the ancient dances and the



Evangelists Claude and Vivian Malcom with a native friend, left, and the Gordon Olsons, right, standing by B. P. Wilson's plane at Minto.

Revivals in Alaska

BY CLAUDE AND VIVIAN MALCOM

numerous colorful totems dating back centuries show great artistic skill. One of the most interesting totems of all southeastern Alaska is the "Raven Flood Totem." The Indian story of the flood tells of the rescue of man by the Indian creator, the Raven. The totem pole shows the Raven holding three Indian children in his arms.

We traveled by ferry to Skagway. In 1898, this town was the gateway to the great Klondike gold fields where \$40,000,000 in gold were taken out the first year. The city that once boasted of a population of 20,000 now is small and peaceful. On the main street still stands the now quiet saloon, ice-cream parlor, barber shop, dress-making shop and gambling den just as they were deserted years ago. The townspeople are very much alive, however, and have preserved the relics of the heyday as an attraction to tourists.

Preaching holiness in a gold rush town is not an easy matter, but Brother and Sister Phillips are experienced and consecrated with a determination to find the gold that really counts in God's sight; namely, lost souls. A nucleus of dependable people are backing these workers and a steady growth has won the admiration of the townspeople.

Across beautiful Lynn Canal from Skagway is Haines. We held special meetings in the beautiful church that

the Leonard Olsons have built, a church that would grace any town. It is comfortable and adequate in construction, beautiful in design and color, and the people are proud of their pastor's workmanship. Their ministry includes a service each Monday at Klukwan, 22 miles distant. We held two services there and were thrilled as the tribal hall filled to capacity and the songs of Zion rang out. The preaching was with visual aid and through an interpreter. Marshall and Marion Higginbotham, now in the States, have assisted the Olsons in a fine way. We all rejoiced as souls were saved and healed.

It was bitter cold as Brother B. P. Wilson lowered the flaps and brought



Man wearing ancient ceremonial robe at Wrangell

us in for a perfect landing on the icy runway at Minto. The people of the village had been watching for us and some met us with the sled on which we placed the accordion, guitar and traveling gear. Fastening our parkas tightly to keep out the wind and cold, we walked the mile to the little log cabin that Brother and Sister Gordon Olson had built. Everyone seemed to talk at once—for it had been lonely for these two consecrated missionaries and there was so much news to hear. By 2:00 p.m. the gasoline lantern had to be lit, for the days are short in winter.

Needless to say, we were thrilled as most of the villagers of Minto turned out for the opening service of the campaign. Many knelt to renew fellowship with the Lord; there was not enough room at the altar for all who sought God. The young man that had recently killed a man while drunk was one of the most faithful in attendance. He had wisely turned to Brother Olson for prayer as soon as he was released from jail, and he had determined to be filled with the Holy Spirit before having to go back to jail. His wife received the baptism in the closing service which lasted from 7:00 until 11:00. Old-time Pentecost brings, as the Eskimos say, "singing in heart." God had manifested Himself in the same wonderful way during the three weeks of meetings in Fairbanks. We find that people throughout Alaska (whether Eskimo, Indian, Aleut or white) are hungry for the manifestation of God.

* * *

You can help speed the gospel to Alaska's lost souls by sending an offering today for ALASKA MISSIONS to

HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield 1, Missouri



Mrs. Malcom preaches with visual aid in the tribal hall in Klukwan.



Two who received the baptism of the Holy Spirit in the evangelistic meetings.

A Personal Testimony

Leg Injuries Healed

On July 19, 1956, while driving a pump, I fell approximately 18 inches and split the large bone (tibia) in my left leg. I went to the hospital, where I had a serious operation. The doctors drove stainless steel nails in the split for the support of my leg. The doctors said that for a man of my age (71) it would take at least 2½ weeks to recover from the operation and be well enough to leave the hospital. But there were prayers going up for me, and I was well enough in only nine days to come home.

However, having to stay off my leg for some time, I was a shut-in for the next six months. During this time the Assemblies of God pastor, R. O. Denton, heard about my condition and came to see me regularly. He was just like a brother to me. I purposed in my heart that when I was able, his church would be the first I would attend.

Finally, I thought I was able to go and attempted to do so. That was in February 1957. I heard the church's radio broadcast and then went to Sunday School and morning worship. I had to use a walking stick to get in.

At the preaching service there was a time for prayer for the sick, and I attempted to get up to the altar. I almost fell, but one of the Sunday School teachers saw my plight and helped me on. Brother Denton and the other brethren laid their hands on me and prayed. A sensation like electricity ran through my body, and I was able to get on my feet immediately. I didn't need a cane to get back to my seat, and I haven't needed it since. The following week I went back to work.

It was also during this time that God made Himself real to me in another way. I had thought that I was saved and on my way to heaven, but God turned me around and I saw my old paths. I saw where I was really headed, and I gave my heart to the Lord. Now I am born again and I know that I'm on the right road. I know now that I've made my peace with Him and that I have a home on the other side. I thank the Lord for what He has done for me.—Harrison R. Spruill, Edenton, N. C.

(Endorsed by R. O. Denton, Pastor, First Assembly of God, Edenton, N. C.)

The shortest way is not always right, nor the smoothest the safest. Therefore, do not be surprised if the Lord choose the farthest and roughest, but be sure of this—He will choose the best.

You Can Get These FREE

The Home Missions Department will be happy to send any of the following items to you free of charge on request. Just use the blank spaces to indicate the number desired, and send this clipping to the address below.

CHURCH BULLETINS

.....MISSION U.S.A. Church Bulletins, size 8½ by 11, suitable for printing or mimeographing.

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PAMPHLETS

.....Alaska Children's Homes
.....Assemblies of God in Alaska
.....Ministry to the Deaf
.....Reaching American Indians
.....Witnessing to the Jews
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BRAILLE TRACT

....."GOING UP"—a salvation tract for the Blind.

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.....36-page devotional booklet with poems, prayer requests, and an address page for keeping up with your missionary friends. Excellent for WMC's

Your name.....
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HOME MISSIONS DEPARTMENT
434 W. Pacific Street
Springfield 1, Missouri

The Fellowship of His Son

BY VIOLET SCHOONMAKER

IN THE FIRST VERSE OF HIS FIRST Epistle to the Corinthians, Paul wrote of his having been called to be an apostle. In the second verse he wrote of believers being called to be saints. But in the ninth verse he wrote of a calling that transcends all others—the calling to fellowship with God's Son, Jesus Christ. "God is faithful, by whom ye were called unto the fellowship of his son, Jesus Christ our Lord."

This is a great mystery. How can the finite fellowship with the Infinite—the created with the Creator? The natural man cannot comprehend this. It can be understood only through the revelation of the Spirit of God (1 Corinthians 2:14).

Why does God call the Church to such a fellowship? Is it for their sake, that through this fellowship they may partake of the nature of Christ and be conformed to His image? Or is it for His Son's sake, who desires this fellowship? Doubtless it is both.

FELLOWSHIP OF HOLINESS

The basis of true fellowship is a common interest. There can be no fellowship between light and darkness, nor between righteousness and unrighteousness (2 Corinthians 6:14; 1 John 1:6, 7). The sinner can have no fellowship with God. To have fellowship with God, he must come to love the

things God loves and hate the things God hates.

What does God love and what does He hate? In Hebrews 1:9 we read of the Son of God, "Thou hast loved righteousness, and hated iniquity." Our Lord not only "did no sin" and "knew no sin"—He *hated* sin. His whole nature was contrary to sin. He loved righteousness. By nature man loves sin. It is only when his nature is changed and he becomes a partaker of God's nature that he begins to hate sin, the thing that nailed his Saviour to the cross and made men mock and revile Him. The deeper he enters into fellowship with Christ, the more he will hate sin. He will come to know how sin broke the heart of God, how even the smallest sin separates from God and makes fellowship with God an impossibility. And he will come to value this fellowship so much that he will hate anything that destroys it.

FELLOWSHIP OF JOY

This fellowship of holiness leads on to the fellowship of His joy. It is written that because our Lord loved righteousness and hated iniquity, God anointed Him with the "oil of gladness" above His fellows. The "man of sorrows, . . . acquainted with grief" (Isaiah 53:3) was "anointed . . . with the oil of gladness above [his] fellows" (Hebrews 1:9). Our Lord knew

both sorrow and gladness as none other—sorrow from the hands of men, gladness from the hand of God. This gladness was poured upon Him as oil, until He had enough to share with all who mourn (Isaiah 61:3).

What was this joy? And how was it expressed? Certainly not in joking, frivolity, and boisterous laughter. We read of our Lord weeping, but never that He laughed. Did He never laugh? I believe He did. No doubt He laughed at the prattle of the little children who gathered around Him. I like to think that He often smiled at them.

However, the gladness we read of here was something different. David wrote in Psalm 16:11, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Our Lord lived continually in His Father's presence, thus in the fullness of joy. The Christian knows something of this joy. Peter wrote of "joy unspeakable and full of glory." The Holy Spirit fills the heart with laughter and song when He comes in with baptismal fullness. There is more joy in one such moment than the worldling can know in a whole lifetime of what he calls "fun."

Yet how lacking is this joy in the church today! How few really glad, joyful Christians one meets! Someone has said that the church of today has much "light" but little "delight." There

LOVE PERFECTED

If we love one another, God dwelleth in us, and His love is perfected in us. (1 John 4:12).

Deep calleth unto deep.

The love of God within my heart of hearts
Calls out to love Divine within thy breast;
His mighty waves and billows o'er us roll,
And in His love we know His perfect rest;

Deep calleth unto deep.

Deep calleth unto deep.
Still deep, deeper yet, we sink in God,
And sinking into Him we sink in love.
Who dwells in Love, dwells
also in His God,

And knowing Him we know His
heaven above;

Deep calleth unto deep.

Deep calleth unto deep.

So deep we sink, our souls are overflowed
By fulness of His love beyond our ken.
We feel the throbbings of that Heart Divine
Which broke in love upon the hearts of men;
Deep calleth unto deep.

Deep calleth unto deep.

In "loving one another" Love Divine
Doth make the mystery of love replete;
His perfect love revealed within our hearts,
A trinity of love doth rise complete;
Deep calleth unto deep.

—Carrie Judd Montgomery

is a painful lack of that spiritual radiance, that inner joy and sweetness of personal communion with Christ that attracts others to Him. David said, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:12, 13).

FELLOWSHIP OF LOVE

Again, fellowship with God's Son is the fellowship of His love and compassion for mankind (Matthew 9:36). How can we enter into this fellowship? How can we come to know that love that moved Him to comfort the mourner, strengthen the weak, heal sick bodies and sin-sick souls, and pour out His life for others? Can it be learned through reading of it? Can it be experienced by striving for it? Paul tells us in Ephesians 3:17-19 that it is when Christ dwells in the heart of the believer and the tendrils of his nature sink down deep and take root in the love of the indwelling Christ that he is able to comprehend the "love of Christ, which passeth knowledge." In other words, His love must be planted in the heart. Love must be generated within the soul through vital contact with the indwelling Christ. Christ Himself must *live* in us. Christ Himself must *love* in us.

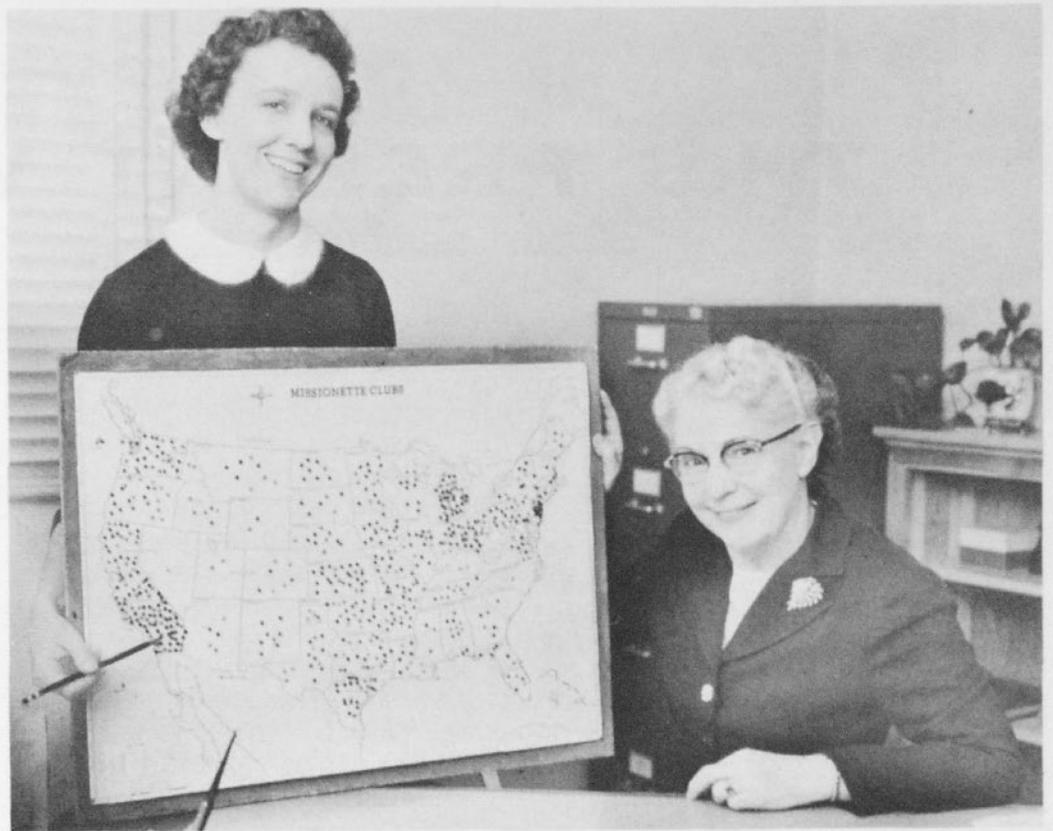
FELLOWSHIP OF SERVICE

The fellowship of His love leads on to the fellowship of service. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "As my Father hath sent me, even so send I you" (John 20:21). This fellowship is the only solution to the great problem of world missions. The love of Christ must "constrain" the church, as it did Paul, to go, to send, and to pray (2 Corinthians 5:14).

FELLOWSHIP OF PRAYER

Again, the fellowship of the Son of God is a fellowship of prayer. He lived a life of prayer. He taught His disciples to pray, and we have on record His beautiful prayer of John 17. We see Him praying in Gethsemane and on the cross, and He is in heaven today interceding for us.

Is it possible for us to enter into this fellowship? To know the burdens on His heart and to pray with Him? To share in His intercession? Some of the saints in the past have known this fellowship. A few know it today. The majority of God's people know little of it, as yet.



MISSIONETTE GOAL REACHED

At the beginning of 1957 a goal of one new Missionette Club each day, or a total of 365 for the year, was set. This goal was surpassed when at the end of last December it was found that 372 new Missionette Clubs had been organized during the year. Shown above are Edith Whipple, National WMC Secretary, and Charlotte Schumitsch, National Missionette Vice President, with a large map on which is placed a colored pin each time a new Missionette Club is organized and receives its certificate. There are now more than 675 pins on the map, denoting that many active Missionette Clubs in the United States, Alaska, and Hawaii. Information concerning Missionettes—the missionary club for teen-age girls—may be obtained by writing to the National WMC Department, 434 West Pacific Street, Springfield 1, Missouri.

FELLOWSHIP OF SUFFERING

The fellowship of God's Son is the fellowship of His sufferings—perhaps in the contradiction of sinners against Himself; perhaps in the misunderstanding of even His own disciples; perhaps in the scorn, the ridicule, and the contempt of His enemies; perhaps in the agony of a seemingly fruitless ministry (Isaiah 49:4); perhaps in Gethsemane's sorrow and Calvary's shame.

Paul sought to know this fellowship (Philippians 3:10) and he came to know it, perhaps as none other. To him, his sufferings were the filling up of that which was lacking in the afflictions of Christ (Colossians 1:24), and in this he rejoiced. This is a fellowship few care to know. Is there anything still lacking in the afflictions of Christ? It would seem so when we look at the sufferings of Christians in Korea,

China, and other lands. Is there affliction for us, too, to fill up?

FELLOWSHIP OF GLORY

The fellowship of Christ's sufferings will bring the fellowship of His glory. We read in 1 Peter 1:11 that the prophets testified beforehand of the sufferings of Christ and the glory that would follow. Paul tells us that afflictions bring glory (2 Corinthians 4:17). Peter wrote that the "Church is called to eternal glory by Christ Jesus after she has "suffered a while" (1 Peter 5:10).

Marvelous calling! Marvelous fellowship! How little we understand it! As we go on walking in the light as He is in the light (1 John 1:7) we shall come to understand it better. And throughout eternity, I think, we shall go on discovering the "unsearchable riches" that are ours in this fellowship with God's Son, our Lord Jesus Christ.



THIS PRESENT WORLD

Relief

AMERICA'S SURPLUS FOOD FALLS FAR SHORT OF FEEDING ALL THE HUNGRY

Statistics quoted recently by two governments indicate how great is the multitude of people throughout the world who always go to bed hungry.

From government officials in Seoul comes word that South Korea needs 400,000 tons of food annually to feed the people, but that only about 45,000 tons a year are reaching South Korea from religious agencies in the United States.

Meanwhile, from Washington comes a Department of Agriculture report to the effect that all the surplus food sent abroad by religious and voluntary organizations in the U.S. for distribution to needy persons in nearly 100 foreign lands amounted to 1,834,500 tons in the past four years, or 458,625 tons per year.

In other words, it would take nearly all the surplus food that American religious and charitable organizations are now sending to a hundred countries to adequately meet the needs of the people of South Korea alone—so great is the hunger that haunts millions of the men, women, and children overseas.

Research

BIBLICAL ARCHEOLOGY SHOWN TO BE MAKING SPECTACULAR PROGRESS

Biblical archeology in the Holy Land is "one of the few sciences that can challenge the record of nuclear physics for spectacular progress in the world today," according to the National Geographic Society. "Each year, as archeologists spade up more and more relics from tombs, temples, and buried cities of the Near East, the picture of life in Biblical times becomes clearer."

An article in a late issue of the *National Geographic Magazine* tells how "deduction from artifacts and fragments of history helps corroborate some of the Bible's most stirring narratives."

EXTENSIVE STUDY TO BE MADE OF APPALACHIAN MOUNTAIN PEOPLE

A grant of \$250,000 has been made by the Ford Foundation to the Ap-

palachian Religious Workers Conference for an extensive study of the economic, health, education, and religious needs of the Appalachian people. The two-year study will encompass about eight million people living in the Appalachian mountain areas of Kentucky, Tennessee, Virginia, West Virginia, North Carolina, Alabama and Georgia.

Headquarters of the study will be at Berea College in Berea, Kentucky. Dr. W. D. Weatherford, 82-year-old college official who will supervise the study is a former mountain boy. He is concerned because the churches once strong in the mountains have "all but turned their backs on these forgotten people." He and other church leaders have declared that the major denominations are losing the mountain people "to the snake cultists and holy rollers."

Foreign

BILL DESIGNED TO SUPPRESS WITCHCRAFT

In South Africa, the practice of witchcraft will be limited and, it is hoped, destroyed as the result of a new Witchcraft Suppression Bill. The bill defines witchcraft as the use of supernatural means in causing disease, injury, or damage to another, or the naming of someone as a wizard. The bill provides for sentences of from two to twenty years imprisonment. The full penalty can be given to any person causing another to lose his life by using witchcraft.

BOLIVIA MAKES PACT WITH VATICAN

For the first time in history, the government of Bolivia has entered into an agreement with the Vatican. Signed on December 4, 1957, the agreement is not a concordat but a "contract" which is valid for ten years.

Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools. However, it is not anticipated that Protestant activity in Bolivia will be curtailed, since the agreement does not grant exclusive rights to the Catholic Church.

CHINESE VERSION OF KORAN PUBLISHED IN FORMOSA

A Chinese version of the Koran is being published for the 40,000 Moslems in Formosa. Publication of the Moslem holy book is part of a new campaign which includes erection of a six-million-dollar mosque in Taipei, Formosa's capital, by 1959.

CHINESE SCHOOLS TEACH ATHEISM

The Peiping Radio reported that teachers in Communist China "from now on will be responsible for making sure that their pupils are brought up as materialists." The station said the teachers must train children to "see the evil of religious superstitions."

CHURCHES GROW IN RED CHINA

The China Inland Mission reports that in spite of economic reprisals and much government opposition there have been 600 new Christians baptized in one city on the China mainland in the last two years. In a central province one church has grown from 300 to 3,000. In a western province heart hunger constrains great sacrifice by poor country folk in order to attend church. —MNS

CLERGYMEN FLEE FROM EAST GERMANY

Two officials of the Evangelical (Lutheran) Church of Saxony, in the Soviet Zone of Germany, fled to West Berlin after they had been arrested and then released by East German State Security Police. They brought word that a 30-year-old pastor had been sentenced to six months in jail for spanking children at religious classes and preaching against the Communist government, and that other clergymen had been given heavier sentences for making similar utterances and for refusing to give Christian burial to atheistic individuals.

Government pressure against the clergy and members of the Christian churches reportedly is mounting but is meeting stiff resistance. Protestant leaders recently met in East Berlin and issued a statement to the effect that while they desired a relaxation of tensions between the churches and the Communist government, they would con-

tinue to resist obstructive measures by the State.

Miscellaneous

PRAYER BREAKFASTS BEGUN IN KENTUCKY

The Kentucky Temperance League, supported by 2,500 churches throughout the state, is providing weekly prayer breakfasts at the State Capitol in Frankfort. All 138 members of the General Assembly and State Cabinet heads were invited to the initial breakfast on January 8 as guests of the Temperance League.

"MARRY YOUR OWN," SAYS PRIEST

A Jesuit sociologist says that the best advice for anyone contemplating marriage, whether Catholic or non-Catholic, is to "marry your own." L. F. Cervantes of Denver says that "those who marry into different faiths have four times as many divorces and desertions" and more juvenile delinquency among their offspring.

The priest says that one-third of Catholics marry outside their faith, and that six out of every ten who do this are lost to the Catholic church. For this situation he blames the carelessness of parents who are not careful enough about the type of friends they invite into their homes.

THREE LUTHERAN DENOMINATIONS TO MERGE IN 1960

A final revised timetable for merging three Lutheran bodies was adopted recently. Involved in the merger are the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church. The three denominations, with a combined membership of about two million, will merge into a new denomination to be known as The American Lutheran Church in April 1960.

CANADIAN NEWSPAPERS CHARGED WITH CIRCUMVENTING THE LAW

Two prominent Canadian newspapers that have had some of their pages printed in the U. S. with liquor ads on them have been charged with circumventing Ontario laws which bar liquor advertising. The newspapers under attack are the Toronto Globe and Mail and the Toronto Telegram. The Board of Evangelism and Social Service of the United Church of Canada has charged that the Canadian brewers engaging in this advertising are "sabotaging their native land." The church board urged that brewery corporations should not be permitted to deduct advertising costs from their income taxes.

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

SPECIAL SUNDAY SCHOOL COURSES on Pentecostal doctrine will be available from the Gospel Publishing House in the near future. These new quarterlies emphasizing the distinctive doctrines of the Assemblies of God will be undated, for use during any quarter of any year. Watch THE PENTECOSTAL EVANGEL for further details.

DIRECTORS OF RELIGIOUS EDUCATION WANTED—It is estimated that one thousand churches of various denominations are now looking for qualified ministers to serve as Directors of Religious Education. Twenty or twenty-five years ago this profession was almost non-existent. Today there are six thousand employed at the job.

THE FLIGHT OF EAST GERMAN PASTORS brought a rebuke from their church leaders. The Evangelical Church in Germany has issued direct orders to its 5,500 Lutheran pastors in the Soviet Zone to stay with their congregations, even at the risk of their personal safety. Nearly 100 have fled to the West in violation of their ordination vows to remain with their congregations.

LUTHERAN CONGREGATIONS IN SIBERIA are no longer receiving the religious books and magazines that are being sent to them from West Germany. The material has been sent to Siberia in great quantities during the past several months, but letters from the addressees have complained they have stopped getting it. Instead the Soviet authorities have offered to let them have non-religious publications ranging from East German sports magazines to the Communist Party organ NEUES DEUTSCHLAND.

A BOYCOTT OF ONTARIO NEWSPAPERS containing liquor advertising is threatened by the United Church of Canada unless the government acts to eliminate it.

MORAVIAN CHURCHES IN THE U.S.A. will hold a series of evangelistic missions, beginning February 16, for the purpose of increasing church membership and "reclaiming inactive members." The Moravian Church, founded in Bohemia in 1457, now has 160 congregations in the U.S.A. with about 57,000 members.

SUNDAY BUSINESS will be the target of a campaign organized by clergymen of various faiths in Washington, D.C. A united appeal for a conscientious observance of the Lord's Day will be made through the churches on Sunday, February 23.

SUNDAY MEETINGS held regularly by labor, civic, and fraternal organizations were deplored by the Oregon Council of Churches. A number of clergymen in Portland complained that some workers are required to miss Sunday School and church to attend labor meetings, and that they are fined by the union if absent.

SUNDAY FUNERALS are another problem. At Greenville, South Carolina, the Christian Ministers Association requested that Sunday funerals be avoided whenever possible in order to reduce the work of clergymen, morticians, florists and others on the Lord's Day.

TWO RELIGIOUS PACIFISTS, both Quakers, plan to sail a 30-foot ketch in the Pacific Ocean area where the United States intends to test nuclear weapons in April, as a protest against the experiments. Their ketch, named The Golden Rule, was scheduled to sail from San Pedro, California, early in February. They intend to enter the danger area by April 1 and to remain there, come what may, in "an attempt to reach the conscience of men."

LOVE IS A LOT OF THINGS

BY DOROTHY C. HASKIN

TEEN-AGE BEV WAS HUDDLED OVER the coffee table, selecting and addressing Valentines. Her college-age brother Steve was sprawled in a chair reading. Their mother came in from the kitchen and dropped into an easy chair.

Bev looked up from her Valentines. "Mom, what's love, really?"

"Look who's interested in love!" Steve teased, glancing over the top of his book.

"We'd all better be interested in love," Mom answered. "It's one of our top values."

"But what is it, really?" Bev persisted.

Her mother was thoughtful as she answered. "Love is a lot of things. For one thing, it is boy meets girl, about which we hear so much."

"Yeah," Bev sighed, and leaned back on the divan, a dreamy look on her face.

"That is love in the sense of enjoying being with someone else."

"That's hedonism," Steve said in a tone of authority.

"That's what?" Bev blinked her eyes.

"Oh, that's just a fifty-dollar word that college people use to label one kind of philosophy. It means doing everything you do from the motive of pleasure."

"That's right," Mom nodded, remembering her college days. "But back to love. Many people experience only that form of love. But love is deeper and finer when you care enough about a person to do things for him—to help him."

"Like you, Mom, huh?" Bev said.

"Sure, that's pragmatism!"

"Show off!"

"Well, I like words like that. They say more."

"And just what does it mean?"

"Well, in pragmatism, a fellow loves a girl because he is interested in caring for her well-being and she satisfies a need in his life."

"And that's as far as philosophy goes with love. But love goes beyond that," Mom said.

"I know," Bev nodded her head back and forth very wisely.

"Yes, you know," Mom agreed, thankful that both her children had been brought up in a Christian home and did not have to be content with the coldness of philosophy but could know the warmth of the love of God. And because she loved the great truth so much, she went on, "Yes, there is a depth of love that is greater than enjoying being with someone else, or greater than helping them and being helped by them. There is the love of someone who cares enough for another person so that he forgives the mistakes and wrongs of that person."

"Our greatest example of that love is when God sent His divine son, Jesus Christ, to earth to die on the cross for sinners, for you and me. That is the love that surpasses all understanding, 'that God was in Christ, reconciling the world unto himself'" (2 Corinthians 5:19).

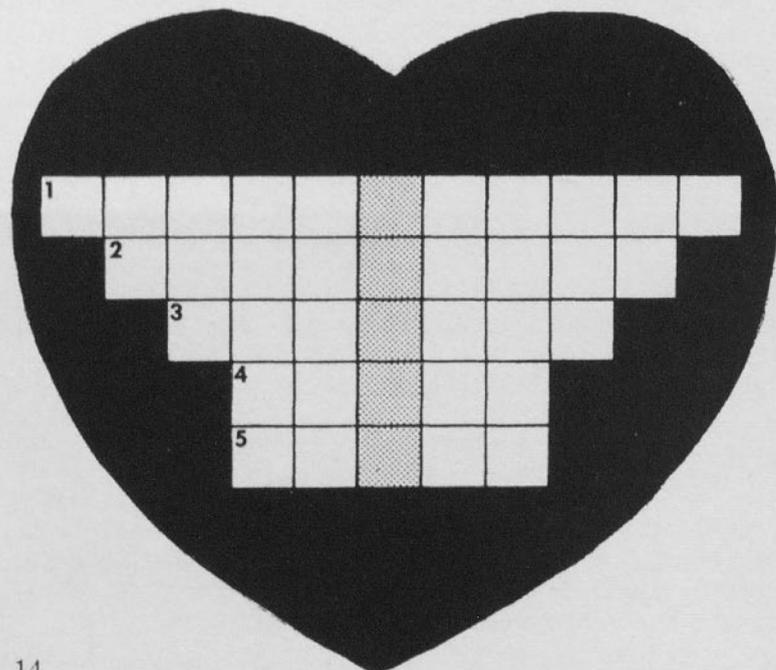
"Mom, you've got something there," Steve said seriously.

"I like that kind of love, too," Bev agreed.

—(Copr. ERA, 1958)

For Junior Readers . . .

A Valentine's Day Puzzle



Here is a Valentine's Day puzzle. We hope you enjoy filling in the words.

The numbers of the verses below correspond to the numbers on the puzzle. Fill in the words shown by dashes in the verse on the puzzle. All words go across. When you have completed the puzzle, you will find in the shaded squares the name of something that God wants everyone of us to give to Him. (Incidentally, this word is found in each of the Scripture clues below.)

1. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, - - - - -" (Matthew 15:19).

2. "And God gave Solomon wisdom and understanding exceeding much, and - - - - - of heart" (1 Kings 4:29).

3. ". . . who is this that - - - - - his heart to approach unto me? saith the Lord" (Jeremiah 30:21).

4. ". . . he appeared . . . unto the eleven . . . and upbraided them with their . . . hardness of heart . . . and he said unto them, Go ye into all the - - - - , and preach the gospel to every creature" (Mark 16:14, 15).

5. "Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to - - - - into his glory?" (Luke 24:25, 26).

ANSWER:
If you have solved the puzzle correctly, the letters in the shaded squares will spell a word which correctly completes this Bible verse which God speaks to all of us: "My son, give me thine - - - -" (Proverbs 23:26).

A Hand Which Scrawls

BY E. R. ANDERSON

THE COMMON CONCERN OVER THE problem, "Why Johnny Can't Read," may now be linked to a companion problem. Reports from educational institutes in various parts of the land have indicated that "Johnny" not only cannot read, but also, he cannot write! He is intelligent enough but just cannot write in a legible manner.

It is reported that two out of every three graduates (up to the highest levels) are unable to write clearly, distinctly. As a result, when these graduates enter the business and commercial world some ten millions of dollars are lost yearly due to their sloppy spelling, pathetic penmanship and woe-filled writing. Figures and formulas are fogged by a hand which scrawls and fails to convey the correct message from the mind of the writer to the mind of the reader.

Illegibility has caused many a disaster. Because of poor handwriting, confusion has fouled up the field which should have been clear for conquest. The application may readily be directed to many fields, and the reader may not have to look too far beyond himself for an arrow of affirmation.

One should be thankful where eternal verities are concerned that the message of redemption, the directives of deliverances, are not unclear. "I am the Way, the Truth and the Life," declared the Lord Jesus in a word which opens a plain pathway to those provisions which are the prime need of the soul. The way is plainly marked. The life which is the light of men has never suffered eclipse!

There is nothing illegible about the message of The Book. Perhaps it is too clear, too plain, too distinct for the comfort of a soul hiding in the cowardice of sin! The fingers of a man's hand which traced on a heathen wall (Daniel 5:5) produced no childish scrawl, but a definite forming of judgment's flaming letters. But then, those same fingers were nailed to Calvary to write the greater message of redeeming love!

—(Copr. ERA, 1958)



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, February 10

Read: Psalm 96

Learn: "O worship the Lord in the beauty of holiness: fear before him, all the earth" (Psalm 96:9).

For the Parent: How can we worship God? This psalm sets forth a number of ways by which the Christian can worship the Lord. These are: (1) by our songs, vv. 1, 2; (2) by telling others of His wonders and glory, v. 3; (3) by giving Him first place in all things, v. 4; (4) by giving glory to His name and bringing offerings to Him, v. 8; (5) by living holy lives, v. 9.

Question Time: What are some of the ways in which we can worship God? (See above) What does verse 9 mean to you?

Tuesday, February 11

Read: Psalm 97

Learn: "Ye that love the Lord, hate evil" (Psalm 97:10).

For the Parent: From this passage point out: (1) the greatness of our God, vv. 1-6; (2) God is greater than and far above anything or anyone else men consider as gods, vv. 7-9; (3) our love for God will be shown by our hatred for evil and sin, v. 10; (4) God takes care of those who belong to Him; (5) in view of these things, we should rejoice in God and give thanks to Him, v. 12.

Question Time: What should be true of those who love God? (v. 10) What do you think is meant by verse 6? Discuss how God takes care of His people.

Wednesday, February 12

Read: Psalm 99

Learn: "Exalt the Lord our God, and worship at his holy hill, for the Lord our God is holy" (Psalm 99:9).

For the Parent: The primary emphasis of this psalm is that God is holy—note verses 3, 5, and 9. We need to reverence God and His house, remembering that He is a holy God. God's holiness also demands holiness on our part—He wants us to be separated from sin and separated unto Himself. Point out also that God's holiness does not keep Him from answering our prayers and forgiving us (vv. 6-8).

Question Time: What is the primary emphasis of this psalm? (See above). Tell how we can reverence God.

Thursday, February 13

Read: Matthew 6:19-34

Learn: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

For the Parent: (Additional material on "Christ Teaches About the Conflicts of Life" will be found on Sunday's Lesson page.) This passage, a part of the famous "Sermon on the Mount," emphasizes the importance of looking to God to supply all our needs and of always giving God the first place in our lives. Discuss how these teachings can be applied to our lives.

Question Time: What is the first thing for which we should seek? (v. 33) What will be the result of this? (v. 33)

Friday, February 14

Read: Mark 4:35-41 (Sunday's Lesson for Juniors)

Learn: "What manner of man is this! for he commandeth even the winds and water, and they obey him" (Luke 8:25).

For the Parent: Have the group review this familiar story; then emphasize: (1) the disciples turned to Jesus in this time of difficulty and He helped them; (2) Jesus is always ready to help us; (3) we should make a practice of looking to Jesus at all times, and especially in times of trouble.

Question Time: Where was Jesus when the storm came up? (v. 22) What did the disciples say to Jesus when they awakened Him? (v. 24) What did Jesus do? (v. 24)

Saturday, February 15

Read: 1 Kings 22:1-14, 17, 18, 26-38 (Sunday's Lesson for Primaries)

Learn: "Speak ye every man the truth" (Zechariah 8:16).

For the Parent: Review this story briefly, emphasizing the importance of telling the truth in all things. This may result in unpleasant situations at times. Point out how Micaiah was put into prison because he dared tell the truth. A Christian should always tell the truth, regardless of the consequences.

Question Time: What did Ahab's prophets tell him about going to battle? (v. 6) What did Micaiah tell him? (v. 17) What happened to Micaiah for telling the truth?

LOOKING BACK

At the end of 1957, a Christian editor reviews the news highlights of the year—the year of sputniks and mass evangelism

BY RUSSELL T. HITT

President, Evangelical Press Association

IN THEIR RELENTLESS PURSUIT OF power, Moscow's godless men invaded the heavens in 1957.

Unlike the star of Bethlehem that shed its rays of joy and peace, their soulless sputnik beeped threats of war and destruction. The Russian satellite symbolized the year of disillusionment for a larger share of the earth's peoples. For the moment, it seemed that Wrong was triumphing over Right.

It was not a year to look back upon with much joy. Only the Christian, with his feet planted on the Rock, could look up and rejoice. Other men's hearts were failing them for fear.

WAR CLOUDS IN MID-EAST

Palestine, once lighted by the other Star, looked anxiously north to Syria which was rattling its sabres and defying its neighbor, Turkey. Then Syria, which had been counting on support from Russia, had its own taste of disillusionment as Russia pulled the rug from under it!

Israel, beset with serious financial needs and a burgeoning population, was kept from bankruptcy only by wealthy U.S. Jews responding to perennial bond drives to bail her out. And all about, the Arab nations threatened her extinction.

But the Arab countries were in a bad way, too. Egypt was hard hit financially, and swaggering Nasser had no place to turn for help. Jordan was rent by revolution and the chronic refugee problem.

The Moslem nations of North Africa writhed in conflict with decadent nations of Europe who were losing the last remnants of colonial power. Morocco and Tunis had gained their autonomy, but peace and prosperity were not yet in sight. Algeria lived in day-to-day revolution and confusion.

ISLAM GAINS IN AFRICA

In all these lands the Christian missionary effort was threatened or nearly throttled. Egypt had already thrown out scores of British missionaries who

would never be permitted to return under the present regime.

With Moslem control of North Africa the ultimate prospect, the patient missionaries from Britain and the U.S. could only hope in God's grace.

Islam's own missionaries were moving southward in Africa, often making more rapid strides than the Christian workers. Many Nigerians were finding the Scimitar more attractive than the Cross.

All of black Africa below the equator was flexing its new-found muscles of nationalism. The signs were there for all to read—"White man, go home." There was plenty of evidence that the Communists were busy.

Ghana, watched by every black nation, achieved her independence in 1957. She thereby became the first Negro nation to become a full-fledged member of the British Commonwealth.

In the Union of South Africa the Dutch leaders who controlled the government were applying strict apartheid (racial segregation) laws that many Christian leaders felt would precipitate terrible tragedy in the future.

A bright spot in the African picture was the growing success and distribution of popular magazines published by Christian forces, such as *The African Challenge* in Nigeria and *L'Envol* in the Belgian Congo.

Yet always there has been the competition of sinister Red propaganda and tons of vile, pornographic magazines from France and the U.S.

NATIONALISM SPREADS IN ASIA

Like Africa, Asia was slowly turning its back on the West. Only a handful of Asian leaders feared the Reds. At the end of 1957 it looked very much like the Dutch holdings in Indonesia had been lost forever to a government egged on by the Reds.

Britain, France, and the U.S. had only a slight toehold in the new nations of Southeast Asia. It would be simple for the Communists to move in and

take over. Thus, in 1957, the Christians worked against time to build strong indigenous churches.

In a land that has resisted change throughout the centuries, the Chinese Communists were moving rapidly. Visitors to China in 1957 reported widespread material improvements. But in the gray monotony of the new China, freedom had long since fled.

Even the government-sponsored "Three-Self Church," exhibited to the world as a model, did not convince all observers. There were constant reports of a church that was preaching the Cross, but there were other comments that Chinese church leaders had completely capitulated to their Red masters.

The Girard case in Japan was a reproach to our nation. It underlined the fact that occupational forces reveal more depravity than honor. The wanton killing of a Japanese woman was inexcusable.

In the year 1957 the U.S. missionaries in Japan had ceased to send back overly enthusiastic reports of wholesale conversions that were so prevalent right after World War II. Many Japanese were showing a growing contempt for our culture and our religion.

Only in Korea, out of all the nations of the Far East, was there a continuing and vigorous witness. The national church, even in its extreme poverty, was running its own affairs. By and large the missionaries were concentrated in the hospitals, schools, and institutions. Yet only 10 per cent of Korea was Christian.

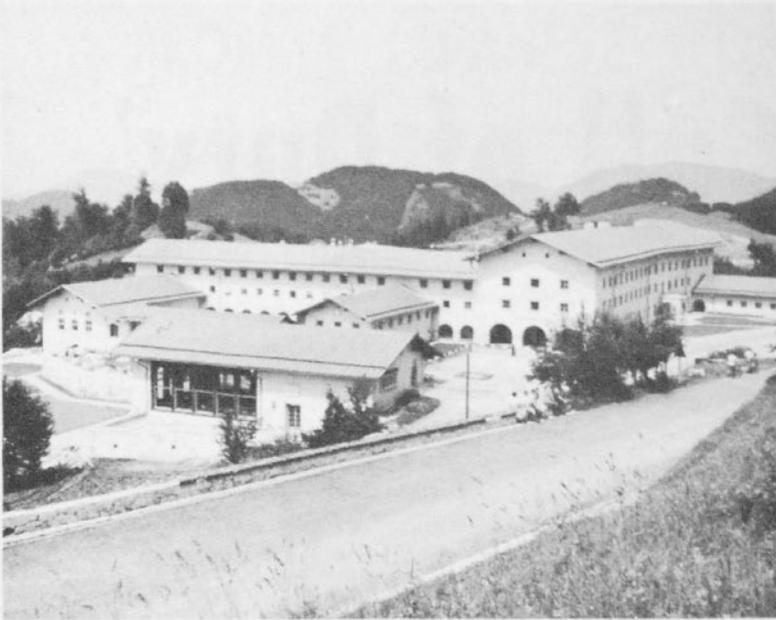
FEAR GRIPS EUROPE

Tired, fearful Europe had no vital message for the world. Only the Germans were prospering financially. France was confused and completely bankrupt spiritually—a sodden has-been in the community of nations.

Small wonder that Europe's theologians have completely abandoned theological liberalism. Yet there is scarcely a strong note of Christian hope to be found. Neo-orthodoxy, sacerdotalism and intellectualism have dulled the Gospel sound.

It is true that in 1957 Norway's State Church strongly supported evangelical Ole Hallesby's orthodox views of hell, and an opposing bishop was voted down.

As the Vatican maintained its pose of being the strong bulwark against Communist aggression, Roman Catho-



Breath-taking Alpien scenery fills the view from the General Walker Hotel in the beautiful resort area of Bavaria.

SERVICEMEN'S RETREAT TO BE HELD IN GERMANY, MARCH 10-14

"Ambassadors for Christ" will be the theme of the Assemblies of God Retreat to be held in Berchtesgaden, Germany, in March. Chaplains James Cotton and Clarence Smales are in charge of the arrangements.

Speakers for the five-day "camp meeting" will include U. S. Grant, Owen Carr, John Kolenda, V. G. Greisen, Paul Williscroft, Richard Ruff, Richard Scotti, Anthony Piraino, and W. K. McIntyre. Some 300 servicemen and their families are expected to attend, coming from England, France, Spain, and Italy as well as Germany. The Retreat is open to men of all denominations. It affords an excellent opportunity for unconverted persons to make a commitment of their lives to Christ.

Full information can be obtained from the Servicemen's Division, 434 West Pacific Street, Springfield 1, Missouri. The total cost for five days, including the accommodations, will be \$18. All who attend will be housed in the General Walker Hotel where the meetings will be held. This luxurious hotel is part of the retreat facilities maintained by the U. S. Army in Europe.

(If you know of a serviceman stationed in Europe, please clip this article and mail it to him. Servicemen should notify their Protestant chaplains immediately for reservations. They can obtain administrative absence for this event; that is, it is not deducted from their leave time. The Army realizes the tremendous importance of dedicated Christian men and provides for their spiritual well-being at great expense.)

lic persecution continued in Spain, Colombia, and other Latin American countries. Italy's Supreme Court ruled that Protestants were entitled to religious freedom.

There were several rather convincing reports that there was far more religious freedom in certain countries behind the Iron Curtain than there was in Roman Catholic dominated lands.

AN UGLY YEAR IN AMERICA

But in America 1957 was an ugly year indeed. It was the year of forced integration—when Federal troops were called to enforce Federal law in Arkansas. Tensions in the conflict over racial integration in public schools reached a boiling point.

It was in 1957 that some of organized labor's heinous crimes came to light. Labor and crime were partners in many unions. And their dark works were hidden behind the protection of the Fifth Amendment.

Some Protestant leaders took pride

in the fact that church membership was at an all-time high in 1957. Church membership was growing faster than the population rate. But many continued to feel that America had yet to feel the warmth of true Holy Ghost revival.

Ecumenical leaders were impressed by the formation of the new United Church of Christ, which was made up of the Evangelical and Reformed Church and the Congregational Christian Churches. In addition, the (Northern) Presbyterian Church in the U.S.A. and the United Presbyterian Church removed all barriers to union in 1958.

There were lots of other impressive religious statistics, but in the U.S. the violent crime rate hit a new peak. Juvenile crimes and misdemeanors continued to mount along with the divorce rate. The increase in church membership was not affecting either public or private morality.

At the same time, it was a year of mass evangelism. Churches of various

denominations in many places joined forces in city-wide crusades for Christ.

Attacked by extreme liberals and separatists, Evangelist Billy Graham held the greatest campaign of his career in Manhattan's Madison Square Garden. In the nation's stronghold of Roman Catholicism, Judaism, and unbelief the huge sports arena was packed out for three and a half months with an aggregate attendance of around two million. Counselors reported 56,526 decisions for Christ.

While the New York Crusade made a tremendous local impact, the weekly televised programs carried the spirit of the meetings to most of the nation. It was easily the spiritual highlight of 1957.

Thus in the midst of an ugly year God extended His saving grace to a needy land. In the midst of the procession of confusing events in 1957, Christians could rejoice in the God of their salvation. To them the ugly year was only one step nearer Home.

'Beyond the Call of Duty'

Young people in Sunnyside, Washington, learn the blessing of "going the second mile" in missionary giving

IT BEGAN LAST MARCH, DURING A visit from Brother and Sister Raymond Busby and Miss Ong of Indonesia. Before it was over, the young people of the Neighborhood Church in Sunnyside, Washington, had experienced a new thrill and a congregation on the other side of the world had seen its faith rewarded.

On Sunday morning, March 31, the missionaries spoke in the opening service of the Youth Department of the Sunday School at Sunnyside. The Holy Spirit moved in such a way that the young people went to their knees and spent the rest of the hour in prayer instead of going to their classes.

It was soon after this that God laid it upon the hearts of several of the Christ's Ambassadors to build a church in Indonesia. They didn't know how to go about it, so one night the C. A. leaders approached the Busbys concerning the matter. It "happened" that Mrs. Busby had been praying that very night that God would lay the burden for a certain Indonesian congregation on someone's heart. That congregation, she said, was in Porsea, Sumatra. The Porsea believers already had the land but needed approximately \$1,000 to erect a house of worship upon it.

The C. A. leaders obtained the approval of their pastor, Paul G. Trulin, and the church board. Then they laid

before the young people the plans to raise \$1,000 for this purpose. They called the project "Beyond the Call of Duty" because it was to be something above the young people's tithes and offerings to the church.

It was learned that the little congregation in Porsea, under the leadership of Pastor Seborian, had already begun to dig the footings for their new church even though as yet they had no promise of any money or help toward the building. God truly honored their faith. They knew the footings would be ruined if they were left exposed during the rainy season, but they believed that God would provide the funds to start the building before the rains began.

They began digging the footings just about the same time that the Sunnyside C. A.'s began raising the money. God worked at both ends of the line.

The first offering, taken by the C.A.'s on June 9, netted \$76.00. With interest beginning to mount, the C. A. President, John Bender, wrote a letter to every young person explaining the project. Then he and the Vice President, Wendel Holboy, and the Youth Department Sunday School Superintendent, Don Smith, visited the majority of these C. A.'s and took pictures of them at their jobs. These pictures were attractively displayed on a large board in the main foyer of the church as the

supporters of this project. A drawing of the proposed church surrounded by pictures of these C. A.'s let everyone attending Sunday School know of the vision the young people had received from God.

Enthusiasm rose higher and higher. In addition to the offerings received in the youth services, the C. A.'s raised a great amount through scrap iron drives, market sales, a car wash operation, and gifts from a few older folk. Trucks were kindly loaned for collecting the scrap iron and sale articles.

One woman gave money she made by selling milk, and by baby sitting. A fourteen-year-old boy gave ten silver dollars. Many boys and girls gave money they earned cutting asparagus, picking fruit, and doing general farm work. This was a real sacrifice—giving money to Missions that was actually needed by these young people for school equipment and clothing.

The big thermometer in the Youth Chapel mounted steadily as the offerings came in. After nine weeks the campaign came to a climax with a special youth service at which the final offering was received. When the money was counted and the announcement made, there was a volume of praise and thanksgiving, for the total was \$1,100. The fund continued to grow until it amounted to \$1,227.34. (Besides this missionary project, the payments on the C. A. piano and the regular expenses were kept up.)

Missions is a common denominator upon which young people can unite their interest and zeal for the Kingdom of God. Pastor Trulin said that after watching the zeal and blessing that was manifested among the young people, he was convinced that one project of this kind each year would provide a vital stimulus for every C. A. group. And not only does such a campaign bless the youth, but it enlarges the work of missions and lifts the burden of our missionaries. ◀◀



Burning the final pledge—fully paid



At the top of the "thermometer"

FROM A JAPANESE WORKER

Comes this letter to our
General Superintendent

Dear Mr. Riggs:

Greetings in the Name of our Lord Jesus Christ.

I have so often thought of writing to you before. But I am sorry that I was not able to do so until today.

As you have heard from the missionaries about the condition of the work in Japan, God has been blessing us wonderfully in the past few years. The churches were established so steadfastly. The new work started in various towns. The members of C. A. and the S. S. increased so much. God is really among us and doing wonders.

Now when I see the blessings of God upon us like this I cannot help but think of you brethren in the States who have done so much in prayer and support. I do not know the words to express our thanks for your kindness and love in Christ shown in sending the good missionaries with much prayers and financial support.

We try to keep humble ourselves before the Lord, and by the power of

the Holy Spirit we exert ourselves to the uttermost in preaching the Pentecostal truth to our people for their salvation and to the glory of God. And I think this is the only way we can express our appreciation toward you. When God's rich blessing is upon us you will rejoice with us I believe.

We too are always praying for you that God will bless and use you all for His wonderful Name to the benefit of your people. May God keep on using your organization in a mighty way in your country and on abroad is my constant prayer.

Some day I would like to pay a visit to your country. Then I could talk to you face to face. It would be a great joy to me if I could tell you more in detail how the Lord helped us to establish our organization, and express our hearty gratitudes to you and all brethren in behalf of my Christians in our organization.

Sincerely yours in Christ,
Kiyoma Yumiyama

"COME OVER AND HELP US"—ACTS 16:9



The Arthur Lindvalls

Mr. and Mrs. Arthur Lindvall and family have recently returned to El Salvador, San Salvador, Central America, to take up their missionary work there.

* * *

Mr. and Mrs. Philip Cochrane left England on January 7 for the Belgian Congo.

HOME ON FURLOUGH

Mr. and Mrs. Robert Cobb and family from Nigeria, Africa. Their address is P. O. Box 9222, West Tulsa 7, Oklahoma.

Mr. and Mrs. Harold Landrus and daughter from Liberia, Africa. They are located at 128 N. Fifth St., Alhambra, California.

Mr. and Mrs. Calvin Zeissler and children from the Philippine Islands. Their address is 1840 S. 7th St., San Jose, California.

Mr. and Mrs. Ben LaFon and family from Honduras, Central America. They are making their home at 104 S. Robinson St., Cleburne, Texas.

Evelyn Hatchett from Malaya. Her address is 4920 Austin Drive, Galveston, Texas.

Emma Decker from Germany. She can be reached at 160 Fifth Ave., Room 806, New York 10, New York.



Mr. and Mrs. P. J. Cochrane

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

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



Christ Teaches About the Conflicts of Life

Sunday School Lesson for February 16, 1958
MATTHEW 6:19-26, 31-34

In our lesson today Christ deals with two of life's greatest problems—wealth, and worry. He gives a positive, simple solution for each.

I. CONCERNING WEALTH (Matthew 6:19-24).

The warning in these verses is against covetousness, not against capitalism. It is no sin to be wealthy. It is not *money* which is the "root of all evil," but the "love of money" (1 Timothy 6:10). Wealth becomes a blessing or a curse, depending upon how one accumulates it and how one uses it.

1. *Our Attitude Toward Earthly Treasures.* Jesus said, "Lay not up for yourselves..." Our attitude toward the acquisition and possession of material things is to be characterized by unselfishness. (1) We must not *covet* material things as ends in themselves. (2) We must not *trust* material things as means of future security. (3) We must not *content* ourselves with them as all that we desire or need in life. The rich man in Luke 12:15-21 made all these mistakes and so was called a fool by the Lord!

2. *The Insecurity of Earthly Treasures.* We are given sound reasons for refraining from covetousness. (1) Earthly possessions are subject to loss and decay from corruption within. Moth and rust represent deterioration and depreciation. Clothes wear out; houses, buildings, and stocks depreciate in value—sometimes at an unforeseen and ruinous rate. (2) Earthly possessions are liable to loss from without. The forces of circumstances, bad investments, dishonest business schemes, and sudden business reverses break in like thieves upon a man's possessions and rob him of them. Is it not folly, then, to make our treasure that which we cannot reckon on keeping forever?

3. *The Security of Heavenly Treasures.* (v. 20). Here is the solution to the problem of wealth! Accumulate that which has eternal value, says Jesus. Use earthly treasures in such a way as to bring you eternal reward! (1) We need to keep eternity's values before us, as they are a powerful incentive toward making right choices down here. See 1 Peter 1:4; Hebrews 11:8-10, 24-26. (2) The treasures of heaven are secure and permanent to the same degree that earthly treasures are insecure and temporary.

4. *How to Lay Up Treasures in Heaven.* (1) We lay up treasures in heaven by the development of Christian character. What a man possesses he must leave here when he dies, but what a man *is* follows him into eternity. (2) We lay up treasures in heaven when our earthly possessions are consecrated to Christ and used for His glory and honor. Thus, money invested in the Lord's work and given as unto the Lord from a heart of love and devotion to Him is thereby transferred into heavenly currency, which will yield eternal dividends.

II. CONCERNING WORRY (Matthew 6:31-34).

1. *The Condemnation of Worry.* Jesus was far too practical to encourage carelessness, indolence, and short-sightedness. What He warns against is nervous anxiety, fretfulness, fear, tension, and foreboding about the material things in life—attitudes which are positively inconsistent with faith in a loving Heavenly Father. (1) Worry is contrary to nature and therefore unnecessary. See Matthew 6:25, 26, 28-30. The fowls of the air neither sow nor reap, "yet your heavenly Father feedeth them. Are ye not much better than they?" The lilies of the field are clothed by God—"Shall he not much more clothe you, O ye of little faith?" (2) Worry is ineffective and therefore a waste of energy. See verse 27. How ridiculous for a man to presume to change his height by merely thinking about it! We grow in physical stature not by conscious effort but by the power and wisdom of God. We shall be sustained in the same manner! (3) Worry is contrary to the Word and therefore heathenish. "For after all these things do the Gentiles [the heathen] seek." John Wesley once said, "I would as soon blaspheme God as I would to worry." Wesley was right. To worry is unconsciously to slander the character of God. The man who worries cannot at the same time believe that God is His loving, all-sufficient Father!

2. *The Cure For Worry.* "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." How wonderfully simple and carefree the Christian life is when this great principle is obeyed! The best way to be provided for in this present world is to be most intent on serving the interest of the world to come!

—J. Bashford Bishop

UNHOLY UNION



YE ADULTERERS AND ADULTERESSES, KNOW YE NOT THAT THE FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD? WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD. JAMES 4:4

Family

BILLY GRAHAM

Explains the New Birth

IN THE GOSPEL OF ST. JOHN WE have a record of the conversation which Jesus Christ had with Nicodemus, a ruler of the Jews and a teacher in Israel. In this account we are told that Jesus spoke the following words: "Except a man be born again, he cannot see the kingdom of God... Ye must be born again" (John 3:3, 7).

Jesus used three authoritative, emphatic and categorical expressions to present the only imperative condition to become a child of God, namely: "Except a man," "he cannot," "ye must". The Lord Jesus began His declaration as follows: "Verily, verily," words which He used only when He wanted to make an important statement. Three times He said, "I say unto thee." The King appointed by God to reign over His kingdom is the one who told Nicodemus that the only imperative condition to enter the kingdom of heaven is to be "born again." A declaration by such a person demands our conscientious consideration.

It would not have surprised us if Christ had made this statement to Mary Magdalene, or the woman at the well, who had six husbands, or the one taken in adultery. But He made it to Nicodemus, a teacher in Israel, and a very religious man. Fornicators, adulterers, drunkards, liars and thieves would not inherit the kingdom of God, and neither would the religious people who might refuse to be "born again," Jesus said.

There are thousands of people who think they are Christians because they belong to some church, or have been brought up in a Christian home, or live a morally upright life. But the Bible says: "All have sinned, and come short of the glory of God" (Romans 3:23). The Bible says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). So then every man is dead in his trespasses and sins, and alienated from the life of God. By Adam's disobedience all men become sinners before God. Therefore, Jesus

said that before we can have a new social order, the individual must have a new birth. Furthermore, Jesus said that before a man can have eternal life, he must be born again.

I want to ask you a direct question: Have you been born again? Perhaps you will say to me: "Mr. Graham, I don't know what you are talking about. I have never heard such an expression. What do you mean?" To be born again means to be born from above. The new birth has within it the idea of the instilling of the divine life in the human soul, by which we become children of God. We receive the breath of God. We are united to God for all eternity. That means that if you are born again, while God lives you will live; because you will be a partaker of His very life.

Religion cannot take the place of regeneration. Nicodemus was an ardently religious man. He admitted that Jesus was a prophet, but he did not believe that He was his Saviour. He

was so fervently religious that he was willing to give his life to win others to his religion, but he was not a Christian. Christianity is not a religion. Christianity is Christ. Therefore, on the upper doorpost of the Kingdom of God, Christ has written these solemn and irrevocable words: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

There are only two conditions for the new birth: repentance toward God and faith toward our Lord Jesus Christ. You must confess that you are a sinner; you must experience sorrow for your sins and for your transgressions of the law of God; you must forsake your sin, and then receive Christ as your Saviour and Lord. To receive Christ means much more than to believe in Him. It means to follow Christ and make Him the master over your body, mind and soul.

Today, this moment, right there where you are, can be your moment of decision.

—Courtesy American Tract Society

Measure thy life by loss,
And not by gain;
Not by the wine drunk,
But the wine poured forth:
For love's strength standeth
In love's sacrifice;
And he who suffers most
Hath most to give.

THE GENERAL'S CONVERSION

When General Grant approached the end of his life, he felt the need of an assurance that would see him through the valley of the shadow. He was stricken with a sickness that was to prove fatal. While on his sickbed he called for his pastor, and asked him to pray.

The minister presented the simple gospel of the Saviour who came to seek and to save those that were lost, and assured General Grant that if he would call upon the Lord for mercy he would receive abundant pardon for his sins. Then he knelt down and prayed with him. God accepted the penitent general and gave him a wonderful conversion. There came to his heart the assurance that his heart was cleansed and that his name was written in the Lamb's Book of Life.

The preacher was greatly elated over this remarkable conversion, and remarked that the kingdom of God had gained a great acquisition in his salvation. General Grant immediately spoke up and said, "God does not need great men, but great men need God."

Then he said to the clergyman, "There is just one thing that I greatly desire, now that this great peace of Christ has come to me."

"What is that, General?" asked the minister.

"I would like to live one year more," he said, "so that I might tell others of this wonderful gift of God's love." But he did not have that desire fulfilled. He died shortly afterward.

God's Watchmen

BY M. A. GROFF

District Sunday School Director
South Texas District

THROUGHOUT OUR TWENTIETH CENTURY God-anointed, Pentecostal preachers have led the way in sounding the call to revival. Though their message has always enveloped the complete gospel, the *emphasized* message they have proclaimed has set the pace in doctrinal revivals. As a result of pungent teachings and practices, millions have been filled with the Spirit according to Acts 2:4.

In recent years we have seen a phenomenal revival of the doctrine of Divine Healing. And in spite of the despicable practices of some charlatans, healing services are becoming part of religious services in many churches where a few years ago both pastors and people would have scoffed at the idea.

Because these vital and precious messages were more precious to the min-

isters to whom they were committed than just some abstract truth, they were propagated in tremendous revivals by the Spirit-filled.

Now there is a revival of the teaching of the Second Coming of Christ. More and more there is a trend for God's watchmen to cry, "Hearken to the sound of the trumpet" (Jeremiah 6:17). Once again it has been the study of the Word of God which has revealed the need for re-emphasis of a doctrine. It is an alarming thing to sense complete indifference to the end-time prophecies on the part of many believers. It is tragic when those who once were stirred by the message sleep in the pew at its reiteration—or worse yet, never even show up to hear it! While God's Word indicates that this is the hour of the return of His Son, it is *the* message! The sad proof will be noted in the number who say, "We will not kearken."

Recently there came to our city a great Presbyterian preacher. I was stirred to see the hearts of multiplied hundreds thrilling to the simple, orthodox teachings of the Second Coming. But one Protestant minister, whose church once led the world in a revival of holiness, asserted he would never again allow his people to be subjected to such heretical teachings as that Jesus Christ would again make a visible appearance to mankind.

Such open rebellion against the foundation-stone of *all* Christian doctrine only makes resound more vibrantly the echo of assurance in the heart of every true watchman, "It is time to lift up our eyes . . . to hearken to the sound of

the trumpet." Oh, what joy to preach with assurance that it is in my generation our Lord and Master is coming back. Every child of God must be made to believe that it is *in his own day* the trump of God shall sound. "For in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

FAMILY INFLUENCE

Centuries ago, the Lord said to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). And wherever the patriarch pitched his tent, there he built his altar and he and his family worshipped.

The old adage that the father and mother are each "a looking glass which the child often dresseth himself by" is humorously illustrated in the fable which tells of a mother crab who exhorted her little ones, "Go forward! Go forward!"

The children cried, "Show us the way, Mother, and we will go."

Thereupon the mother crab began to crawl—not forward, as she admonished her children—but backward and sideward as she herself was accustomed to move.

Then the children replied, following her example: "Lo, we go just as you go, Mother."

Thus it is that if the homes are to be Christian in atmosphere, the parents should establish the example.

—*The King's Business*

NEW CHURCH IN ALBANY, GEORGIA

The new auditorium at Faith Temple (First Assembly of God) in Albany, Georgia, will seat 750 people. Inez R. LaGrone is pastor. Her husband, J. S. LaGrone, is associate pastor.

This fine modern building was dedicated to the service of the Lord on November 29. Edgar Bethany, pastor of the North Highland Assembly in Columbus, Georgia, preached the dedicatory message. Others participating in the dedication service were George Klarman, Secretary-Treasurer of the Georgia District, and P. Z. Smith, Sectional Presbyterian.

Brother and Sister LaGrone started the Albany assembly with fourteen members in 1948. Today the church membership is 250 and the Sunday School attendance averages above 200 each week. J. S. LaGrone designed the building and supervised the construction work. The value is set at \$100,000 complete with solid oak pews, carpeting, sound system, and electric organ.





Your Questions

ANSWERED BY ERNEST S. WILLIAMS

What sabbath do we as Christians observe—the sabbath kept by the Jews, or some other?

The Jews observed the seventh-day sabbath, which God established to commemorate the rest of creation (Genesis 2:3). Christians observe the first day of the week, because it was on this day that our Lord Jesus was raised from the dead; thus the Lord's Day commemorates the rest of redemption. See Hebrews 4:4-9.

* * *

What is the fire that is promised in Matthew 3:11—"He shall baptize you with the Holy Ghost, and with fire"?

Some of the ancients taught that the fire referred to the sufferings which would come to one receiving the gospel. Others believed it meant the judgment when every man's work will be tried as by fire. I believe the meaning is that the Holy Spirit comes as a sanctifying power, as well as to endue us with power from on high. In the yielded believer a work of purging, or cleansing, is taking place so that we may be presented to Christ a glorious Church without spot or wrinkle. In connection with this there may be "fiery trials," all of which are part of Christian discipline and development.

* * *

If speaking in other tongues is of the Holy Spirit, why should persons ever restrain themselves from doing this?

Many do not understand that speaking in other tongues is a blessing conferred on the *human spirit*. (1 Corinthians 14:14). When a person speaks in tongues he edifies himself (v. 4), but unless this is interpreted it cannot edify the whole assembly. If there is no one to interpret, the person should either keep silent or speak softly to himself and to God (vv. 9, 13-17, 28). Moreover, if all in the church were speaking in tongues a stranger in the service might think the people were insane (v. 23).

While complete liberty may be enjoyed in private devotions, in the church

it is different (v. 27). It is a mistake for a person to think that because tongues are a gift from God they must have first place. A person speaking in tongues should not be given freedom to interrupt a spiritual message that is being given in a language that is understood, such as a sermon or public reading of the Bible. Why should the Holy Spirit, if He is inspiring one in preaching, interrupt Himself to give vent to the expression of His heart in a language not understood and not having in it the power to edify? Remember that the mind as well as the heart must be instructed if there is to be edification.

* * *

Why does the Assemblies of God not practice foot-washing?

We make no objection to the practice of foot-washing by an Assembly, if this Assembly believes foot-washing to be an ordinance of the church. By and large, however, foot-washing is not practiced in our movement.

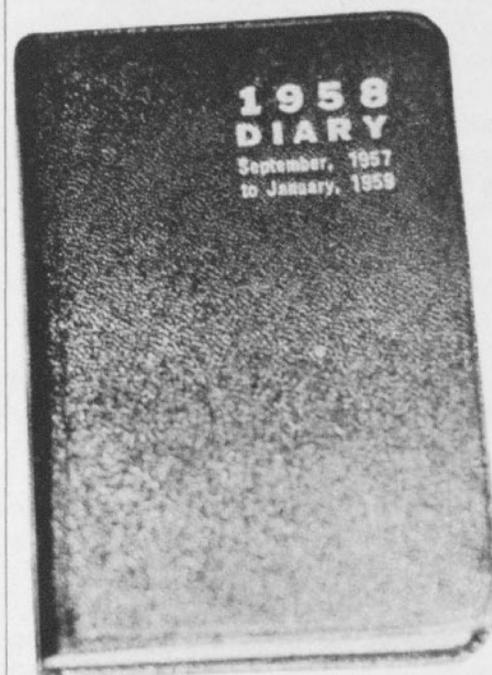
One reason why it is generally not considered an ordinance is that we read of this practice only once in the Bible. There, it is believed, Jesus meant to teach a lesson in loving service rather than to establish another ordinance.

Whereas foot-washing is spoken of only in John 13, the Lord's Supper is set forth in each of the Gospels, and also in the Epistles. We have records of the Church baptizing converts in water, and observing the Lord's Supper, but no record that they also observed the washing of feet.

In order to practice foot-washing in modesty it becomes necessary to separate the women from the men. On the other hand, the ordinances of the Church are such that they may be shared publicly by all.

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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THE CHRISTIAN MERCHANT

THERE WAS A CHRISTIAN MERCHANT named Grant. He was very wealthy; and a business competitor, moved with envy, published a slanderous pamphlet about him.

Mr. Grant read the pamphlet and found it very abusive, wicked and malicious. His only comment was, "He'll be sorry he wrote that some day."

When the slanderer heard of this comment, he replied, "I'll take good care that Grant will never get the chance to hurt me." But men in business cannot always decide who their creditors will be. After a few months, the jealous merchant went bankrupt and discovered that the Christian merchant was his chief creditor!

The poor fellow tried to make some arrangement by which he might work off his debts, but learned that this would not be possible without the written consent of Mr. Grant. "There's no use going to him," the despairing man said. "I can't expect any favor from him."

"No harm in trying," said a friend who knew the Christian merchant better. So the bankrupt merchant went to Mr. Grant. He told about the reverses he had suffered, and showed a paper which his other creditors had already signed. He asked if Mr. Grant would sign it too.

"Give me the paper," said Mr. Grant, and he sat down at his desk. After glancing over it he said, "You wrote a pamphlet about me once."

Then, without waiting for a reply, he wrote on the paper and handed it back. The bankrupt man looked at the paper, expecting to find "Slanderer," "Libeller," or similar words written on it, but instead he found the signature he needed to give him another chance in life.

"I said you would be sorry for writing that pamphlet," the Christian merchant continued. "I did not mean it as a threat. I meant that some day you would know me better and would see that I did not deserve to be attacked in that manner."

"And now," he went on, "tell me all about your prospects, and tell me how your wife and children are affected by all this."

The other man told him that they were in deep poverty—that he had parted with everything he had in the world to meet some of his debts, and for several days there had been scarcely anything in the house to eat.

"That will never do," said Mr. Grant, and he put some money in the other man's hand. "Take this, and when it's gone you shall have more. I'll find some way to help you solve your problems. By God's grace you can make a come-back. Don't give up. I'll be your friend."

There were tears in the eyes of the bankrupt man as he departed, and all the animosity was gone from his heart. The goodness of the Christian merchant had changed him completely. He humbly made a new start, and with the help of his wealthy friend he got back on his feet. From that time on, Mr. Grant never had a truer friend than this one who had been such an enemy.

The Christian merchant had dealt with his enemy the Bible way. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12:20, 21).

—Selected

Sleeping Jonahs

(Continued from page three)

find itself bogged down in the wilderness of ineffectiveness, preaching about a God of dynamite, but living fire-cracker lives, while the devil laughs at our frustrations.

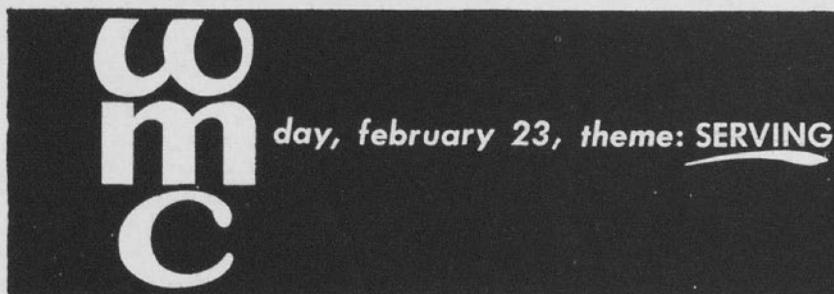
It is only as sleeping Jonahs awake and call upon their God with all the intensity of their souls that the men and women and youth of our day (who

are presently turning to the cults, to atheism, to communism) will be turned to seek the living God. God help us as Pentecostal people to awake and call upon our God, until we are filled anew with the Holy Spirit and enabled to inject the penicillin of holiness into the blood stream of the church. We need to neutralize the toxins of sin, which are sapping the strength and causing spiritual defeat to many whose lives once burned with a holy fervor for God.

While we live in a time of threatening judgment which could break at any moment, I am also reminded that the Scriptures abound in instances where God postponed judgment when people repented and sought the Lord. Confession of sin and personal faults is a forgotten practice among many of us, even though the teachings of the Bible enjoin it upon the Christian. When Daniel confessed the sins of his people, the land was restored. When Isaiah confessed his own shortcomings, he was cleansed by a living coal from off the altar of God. When David confessed his transgression, he was forgiven.

A confession meeting in many of our churches would prepare the way for God to move among us. Many of us, like the Church of Ephesus (Rev. 2: 1-7) are guilty of having left our first love. Even though they abounded in works, in labor, in patience, in high standards and even endured suffering for Christ, still He said to the Ephesians, "I have somewhat against thee, because thou hast left thy first love." The Laodicean characteristic is ever a prevailing danger to the church today; it is easy to allow neglect, worldliness and compromise to smother the intense love which God looks for in His Church.

Lack of tears might be the basis for another confession meeting among us. Paul said to the Ephesian elders, "For three and a half years, I have not ceased to warn you day and night with tears. . . ." Tears express concern. Anxiety for others is often accentuated by



tears. OUR ALTARS WILL NEVER BE STAINED WITH THE TEARS OF SINNERS WEeping THEIR WAY THROUGH TO GOD, UNTIL THEY ARE FIRST BATHED WITH THE TEARS OF THE SAINTS WEeping OVER THE ERRING ONES AND BRINGING THEM IN LOVE TO CHRIST "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. . . ."

Many of God's children might be charged with alienated affections. Paul said, "Set your affection on things above, not on things on the earth. . ." (Col. 3:2). Esau lost his birthright when he surrendered the spiritual for the material, the eternal for the temporal, the invisible for things he could see, smell and taste. Spiritual inertia has produced saints with a negative outlook—saints who are conscious of the needs, but do nothing about them.

It is time for the church to rebuild her altars of prayer. This is an individual matter. It begins with the reconstruction of our private altars and our family altars, as well as the church altar. Let us not be guilty of merely talking about prayer without actually entering into the fellowship of prayer. Only prayer can change the world and the destinies of mankind.

Let us accept the challenge of the Captain of our salvation, as well as the pleas of our leaders, to shake off all lethargy and spiritual indifference; for it is time, O sleeping Christian, "to arise and call upon thy God, if so be that God will look upon us that we perish not."

RADIO NEWS FLASH

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

BATON ROUGE, LA. (WAIL) *
1460 Kc.—5,000 Watts
Sunday, 8:00 a.m.

BROWNWOOD, TEXAS (KEAN)
1240 Kc.—100 Watts
Sunday; check local paper for time.

FOREST GROVE, OREGON (KRWC)
1570 Kc.—1,000 Watts
Sunday; check local paper for time.

MILWAUKEE, WIS. (WMIL)
1290 Kc.—1,000 Watts
Sunday, 4:15 p.m.

OCALA, FLA. (WHYS)
1370 Kc.—1,000 Watts
Sunday, 7:30 a.m.

BLOOMINGTON, IND. (WTTS)
1370 Kc.—5,000 Watts
Sunday, 1:30 p.m.

Character of the Liquor Traffic

I have stood in front of the saloon and studied its effect on the community.

The saloon cuts down youth in its vigor, manhood in its strength, and age in its weakness. It produces weakness, not strength; sickness, not health; death, not life.

It turns wives into widows; children into orphans; fathers into fiends—and makes all of them paupers and beggars.

It fills the jails, populates the poorhouses, and creates the insane asylums. It is the lifeblood of the gamblers, the element of the burglar, the inspiration of the highwayman and the support of the midnight incendiary. It burns up men, consumes women, detests life, curses God, and despises heaven.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. With the malevolence of a fiend it calmly surveys its frightful desolation and, unsatisfied with its havoc, it kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor; then

curses the world and laughs at its ruin.

I have seen the great juggernaut roaring down our streets, crushing beneath its wheels pale-faced women, bright-faced boys, curly-haired girls and once-strong men. I have stood in this blood and in the presence of a regardless world, a rejoicing hell, and awaiting heaven; and I declare that as long as Almighty God gives me power I shall use it to strike a death-dealing blow against the head of earth's most cruel monster—the damnable saloon! —Dr. Cortland Myers

WITH CHRIST

EGON KIRSCHMAN, 34, Milwaukee, Wis. drowned January 6, 1958 in a YMCA pool in Milwaukee. Brother Kirschman was ordained in 1951. He pastored churches in Woodlake, Aurora, and O'Neil, Nebraska. Last July he came to Milwaukee to pastor Bethel Tabernacle.

CORNELIUS G. TIAHRT, 68, Gladstone, Oregon, went to be with the Lord October 27, 1957. Brother Tiahart was ordained in 1943. He pastored in Princeton, Mo. and Meckling, S. Dak. for a number of years before going to Gladstone, Oregon.

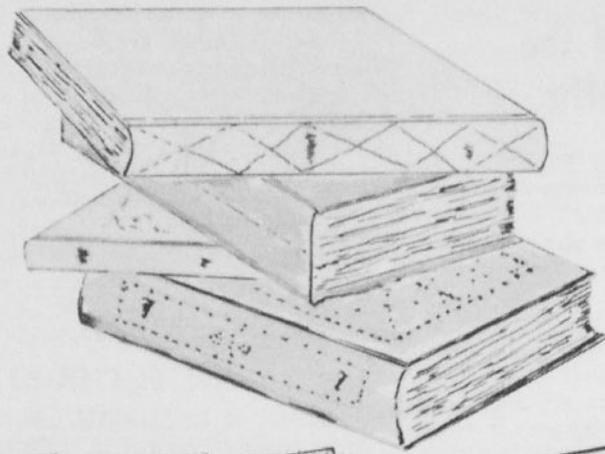
EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Phoenix	* Southside	Feb. 9—	Virgil Warens & wife	B. H. Russell
Ark.	Hampton	A of G	Feb. 16-Mar. 2	N. B. Rayburn	Roy L. Baker
Calif.	Bell	Full Gospel	Feb. 9—	Florence Boucher	Douglas Brown
	Long Beach	First	Feb. 9—	Gene Martin & wife	T. C. Cunningham
	Modesto	S. Modesto	Feb. 16-Mar. 2	Gene & Ruby Davis	J. W. Sandlin
	Oakland	Revival Tab.	Feb. 9-24	R. Alan Davis	C. J. Lowry
	Richmond	Central	Feb. 11-23	Jerry & Peggy Fry	Russell Griffin
Fla.	Hialeah	** Bethel	Feb. 16-23	Dick Stevens Party	Leonard P. Cutts
	Merritt Island	A of G	Feb. 13-16	Watters Gospel Team	Thomas Shields
	Okeechobee	** A of G	Feb. 11-14	Dick Stevens Party	A. P. Jensen
	Tampa	Fortieth St.	Feb. 5—	J. E. Douglass & wife	Dorothy Hamblen
Ill.	Barry	A of G	Feb. 2—	Helen Cox-Mabel Brown	Earl Henning
Ind.	South Bend	A of G	Feb. 16-Mar. 2	B. R. Minton	D. A. Edwards
Kans.	LeRoy	A of G	Feb. 16-Mar. 2	Lolita Thompson	R. F. Hollis
Ky.	Owensboro	First	Jan. 29-Feb. 16	Musical Vanns	G. L. Johnson
Md.	Midlothian	Trinity	Feb. 14-Mar. 2	George Butrin	James L. Tate
Mich.	Garden City	Bethel Missionary	Feb. 11—	E. T. Quanabush	J. J. Traub
	N. Kansas City	First	Feb. 12-23	Tanner Team	R. A. McClure
Mo.	Springfield	East Side	Feb. 9—	Billy Wolfe	Albert D. Pyle
	Conrad	A of G	Feb. 2-16	Lela B. Haycook	Guilford Mandigo
	Sidney	A of G	Feb. 9-23	Norman Gardner	L. I. LaMance
Nebr.	Hastings	A of G	Feb. 2—	Fiscus-Peak	Herman Lebsack
Nebr.	Scottsbluff	A of G	Feb. 4—	Max Francis	E. M. Herrman
	Albuquerque	Revival Center	Feb. 12-23	Don George	Paul Harrington
N. Mex.	Albuquerque	Revival Center	Feb. 12-23	Don George	Frank V. Kelley
Ohio	Carrollton	First	Feb. 11-23	Joel R. Palmer	James Bolen
Okla.	Seminole	Glad Tidings	Feb. 9-21	J. D. Middlebrook	Alfred D. Boyd
Pa.	Shrewsbury	Full Gospel	Feb. 4-16	Andrew Basell & wife	J. L. Dutton
S. C.	Lexington	Hi-Way Tab.	Feb. 11-23	Calvin Melton	B. F. Matthews
Tex.	Decatur	First	Feb. 9—	Raymond Grimes	Troy F. Frazier
	Kerrville	A of G	Feb. 9-23	Maurice Evans	R. E. Maxwell
	Mineral Wells	First	Feb. 16-Mar. 2	Jim Anderson	Maurice Cadwalder
	Waco	Morrow Ave.	Jan. 26-Feb. 9	George Hayes	Joe W. Adams
	Waxahachie	University	Feb. 12-21	Fay Hutchinson	Peter Pilot
Utah	Salt Lake City	First	Feb. 12—	Wendell & Verla Reed	V. M. Dullabaun
Va.	Newport News	Gospel Tab.	Feb. 12-28	F. D. Davis	James T. Hamann
Wis.	Racine	A of G	Feb. 2—	Joseph DeGrado	Peter Funk
Hawaii	Hilo	A of G	Feb. 17-23	Watson Argue	

* Workers Training

** Kids Crusade

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.



BIBLE STUDY BOOKS



TOWARD THE MARK—Studies in Philippians.
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THE EPISTLE OF ST. PAUL TO THE GALATIANS
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A devotional exposition of the letter to the Colossians. The attributes of the Christian are seen in Christ—His creed, His character, and His career. Laurin's practical style will warmly attract many to apply to themselves the principles of this epistle. Cloth bound.

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The church at Philippi was a real group of people with utterly real problems, problems which often trouble the church of our day. F. B. Meyer admirably and beautifully sets forth the wise counsel and sage admonition of Paul, showing how needed and applicable it is in the twentieth century. Cloth bound.

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LOOK AHEAD!

BY BETTY CARLSON

A friend of mine has been in a couple of minor accidents. I was riding with her the other day—and I must say, it wasn't dull. I observed something very interesting about her driving. She hardly took her eyes off the rear-view mirror. She was so concerned about having someone bang into her car from behind, that *she* was the one who was banging into the cars in front of her!

That is exactly the way many people go through life. They are so enmeshed in things which are behind them, that they are forever living in turmoil in their going-forward life.

Oswald Chambers hit it when he said, "We are in the whirlwind of things that are; what is the use of wasting time and saying things ought not to be? They *are*! In the midst of the problems, what is the way out?"

And Paul answers that in these stirring "look ahead" words: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A good driver checks his rear-view mirror every once in a while, and particularly if he is going to pass. A Christian should do the same thing. We cannot ignore the past. We are, to a certain extent, what we've been. But how wonderful when we are picking up speed in our spiritual growth, to take just a quick look back to be sure everything is all right, then fix our eyes on Jesus Christ and bravely go ahead!

WHEN . . .

When you're troubled, tell the Lord.
When you're puzzled, read His Word.
When you're downcast, start to praise,
Prove Him on your darkest days;
When you long to know His will
Listen hard, and keep quite still,
When you're lonely, seek His face,
He will give sufficient grace;
When you feel you can't hold out,
Believe, and overcome the doubt;
When you're tempted, don't give in,
Pray for strength, then fight and win,
Yes! when'er you have a need,
Kneel before the throne and plead,
Every word God says is true,
Every promise is for you.

—*Nell Hawkins*

Letter from Singapore

I am a faithful reader of the Evangel, and I must say that the articles written by different writers are always encouraging and inspired by the Holy Spirit. The Evangel has helped me a great deal, besides the Bible, in my spiritual hunger to learn more of God.

MRS. CHO KWAI CHEOK
Singapore, Malaya

Inexpensive Phonograph

The account of the phonographs in the issue of November 3, 1957, was of great interest to me. These machines may be the answer to some missionaries' prayers. Can you tell me the cost, etc.

CONSTANCE A. WILLIAMS
West Hartford, Conn.

● The phonographs are made by Tigrett Industries, P. O. Box 1251, Jackson, Tennessee. Since the article was written, they have added a Battery motor to this same phonograph so it now plays electrically, powered by flashlight batteries, and retails for \$4.00 f.o.b. Jackson. All their mission-destined phonographs are distributed through Dr. John L. Ford, International Educational Recordings, 737 Via de la Paz, Pacific Palisades, California. These machines are specially treated for fungus resistance and can be obtained only from Dr. Ford.

Blessed by Borrowed Evangel

Enclosed please find a gift subscription. I wish I could tell you how much the Evangel means to me. I first saw a copy at a friend's house. I was amazed at the wonderful articles it contained and asked my friend if I could borrow it. She obligingly gave me several copies. I read and read, and the more I read the more blessed I became. I hope I will never be without a copy. It has certainly helped me to understand God's will and to grow in Christ.

MRS. J. H. MILLER
Homewood, Illinois

Why Cheer the Liberals?

My church, my family and I certainly enjoy the enlarged new Evangel. It is a most profitable means of helping people understand what we believe and why.

In view of your firm stand for the "old paths" I was rather surprised to see the National Council of Churches given such good advertising in the January 12th issue (page 5). The only clues that a close reader might find as to your attitude to the National Council are a short clause buried deep in the third paragraph—"famed hotbed of modernism"—and the word "liberal."

If it was necessary to publish this photograph and information as news, would it not have been wholesome to add a clear statement to the effect that the Assemblies of God do not belong to the National Council but that we are affiliated with the National Association of Evangelicals instead? Why cheer the liberals? Why not give the NAE a cheer instead?

D. M. CROUSE, *Pastor*
Conrad, Iowa

to the editor



Printing for Local Church

We have a nice little print shop called "Glad Tidings Press" with sufficient equipment to publish our own local church bulletins each week. I would like to correspond with other Assemblies who have a press. I would especially like to hear from foreign missionaries who have a yen for printing.

The Evangel is a first-rate publication. The layout is excellent, the illustrations are all that can be desired, and the second color gives the whole thing a nice touch. I look forward to each issue with keen anticipation.

SINCLAIR BOWMAN
31 Union Street
S. Weymouth, Massachusetts

Reading the Bible Through

I just feel like telling you how good the Evangel is for January 5th. They are all good but seems like this one is just perfect. I am glad you wrote about Bible reading. I have undertaken to read the Bible through in '58.

I thank God for everyone who takes part in giving us this wonderful magazine. I am a constant reader and a sister of yours in our beloved Lord Jesus.

A READER IN CHICAGO, ILLINOIS

Wrong Author

There is an article in your Pentecostal Evangel of December 29, 1957, captioned "The Golden Day," by Reginald J. Boughton. This same article appears verbatim in the book "Springs in the Valley" compiled by Mrs. Chas. E. Cowman (see the January 3rd reading portion) and the name signed to it is Bob Burdette.

Who is the true author of this wonderful counsel?

MRS. MARY P. HYATT
Washington, D. C.

● No doubt the correct author, as Mrs. Hyatt pointed out, is Bob Burdette, and we have apologized to Cowman Publications, Inc. for this error. Reginald Boughton was a Pentecostal minister in England who is now with the Lord. His name was attached to the article through an editor's blunder. The article appeared in a Pentecostal magazine published in England and carried no byline except the initials R. J. B. We reprinted it without knowing that it was written by Bob Burdette nor that it appeared in that very fine book of daily readings entitled "Springs in the Valley."

THINK ON THESE THINGS

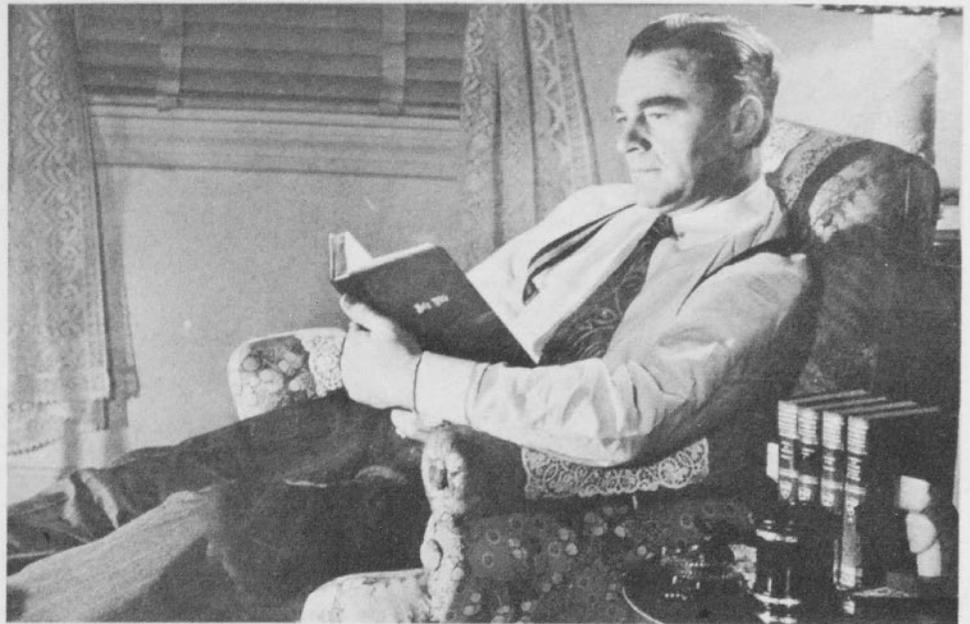
BY K. L. CLAYCOMB

PAUL GAVE THE PHILIPPIANS AN exhortation which is much needed in our day: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*" (Philippians 4:8).

Surely we are living in a world of increasing sin and evil. It is no doubt true that the moral standards of our nation are at an all-time low. Sin and evil are being glamorized and made popular.

With sin so rampant in this day, Satan is endeavoring to degrade the thought life of the people. If we want to realize how well he is succeeding we have only to stop for a few minutes and listen to some of the lewd, vulgar conversation that is so prevalent on the street today. Many who work in public places can verify the fact that the conversation of the masses of people runs to that which is vulgar. It would seem that the more suggestive and lewd anything is, the more popular it becomes. Many of the nationally popular magazines and many of the song hits are filled with the suggestive. All of these things are an attempt of Satan to degrade our thought life to the lowest ebb in all history.

This is a day of looseness of thought and action regarding sex. A familiarity unknown in days gone by has become the customary thing in many circles. How important it is, then, for us to



heed the exhortation of the Apostle. A reading of the text will immediately reveal that he had in mind the wholesome and uplifting thoughts that should be a part of every Christian's life. Surely as never before we need to obey this command and promptly eject from our minds every thought that is not wholesome.

Let us consider for a moment the power of the thought life. Solomon said in Proverbs 23:7, "For as he thinketh in his heart, so is he." We tend to become what we think upon. This startling statement shows us the tremendous power of thoughts to lift up or to cast down. Instance after instance could be produced to show how many have fallen by reading lewd magazines and allowing wrong thoughts to harbor in their minds.

Further evidence of the power of the thought life can be seen in some who have a pessimistic outlook upon life. There are those who think that everything and everyone is against them. The result is a depressed, hopeless outlook upon life and all its problems. Finally they come to the place where they are suspicious of everyone and distrust even their best friends.

How different are the lives of those who are optimistic in their thinking. To them no situation is so bad that they cannot see a ray of hope and a reason for thanksgiving. The result is a life of hope and confidence that lifts them even higher in their bright outlook upon life.

Our thought life is the key to spiritual victory. Isaiah 26:3 tells us, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because

he trusteth in thee." And Romans 8:6 informs us, "For to be carnally minded is death; but to be spiritually minded is life and peace." Yes, there is a power in right thinking to lift us heavenward and bless our whole life.

There are perhaps some who will say, "There is no harm in wrong thoughts. It is actions that count." The Bible teaches otherwise. In Ezekiel 8 the prophet was commanded to see what Israel was doing in the chambers of their imagery. God was holding the Jews responsible for the things they were thinking and doing in their thought life. One of the sins of Noah's day was that the imagination of their hearts was constantly evil. Surely Jesus was talking about lustful thoughts in Matthew 5:28 when He said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." We must keep in mind that thoughts cherished will inevitably lead to actions.

Another oft-repeated excuse is that we are not responsible for our thoughts. It is true that we cannot keep Satan from injecting thoughts into our mind, but we do not have to dwell upon those thoughts. Many saintly people have been bothered, even when trying to pray or study the Word, by thoughts that Satan would try to place in their minds. However, there is a difference between receiving a thought and retaining it. As someone said, you can't stop the birds from flying over your head but you can keep them from building a nest in your hair.

We can control our thinking. Paul informs us in 2 Corinthians 10:4, 5, "The weapons of our warfare are not

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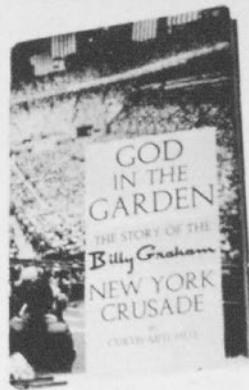
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carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." There is power available to help us to cast aside wrong thoughts and to think upon wholesome things.

To the troubled or tempted there is a way to victory. First, that way is by definite effort—"Think on these things." Good reading will greatly assist here, and definite effort and training of the mind has its part. Walk in the Spirit. Talk about the things of God and keep your mind centered upon things that are lovely and holy, for, as Romans 8:5 declares, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Paul in 1 Corinthians 2:16 states that we may have the mind of Christ, and in Philippians 2:5 we are definitely commanded, "Let this mind be in you, which was also in Christ Jesus."

The mind of Christ was a mind of humility, with no selfish motives or desire for prominence. The mind of Christ was occupied with but one thing, the desire to accomplish His Father's will here on earth. May this become our consuming passion. Let us obey Paul's command to think only upon those things which are lovely, honest, pure, reputable, virtuous, praiseworthy. As we conduct ourselves in this manner we will experience growth in grace, and our lives will be kept pure, ready for Jesus' coming.



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by Curtis Mitchell

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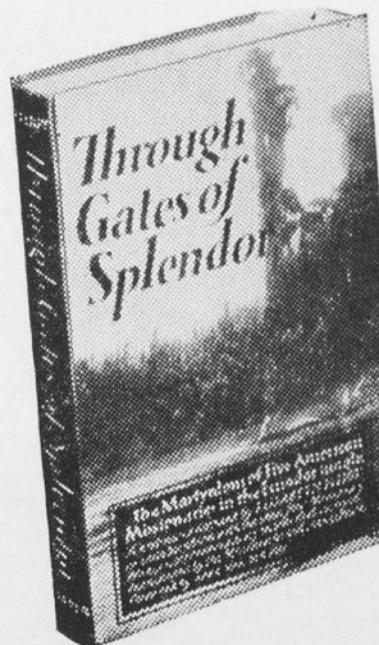
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Nothing but Good!

BY GEORGE C. CLARK

NOTHING BUT GOOD CAN COME TO THE CHRISTIAN WHO loves God. Experiences which seem to be most unwelcome and unpleasant are turned into good by our wonderful Father, who inspired the apostle to write: "All things work together for good to them that love God, to them who are called according to His purpose" (Romans 8:28).

I like to think of the providence of God as a sieve through which man's rage must pass before it can strike us. God sifts out the cruel, harsh bits of man's evil designs against us, and permits to pass through to us only that which will contribute to His honor and glory.

Haven't you found this to be true, Christian friend? I lost a church once by accepting new light on God's Word. Some of the leaders thought I ought to be ousted from that particular movement, and passed the word around that forced me out. Soon afterward, I entered into a gospel tract ministry that enabled me to reach thousands whereas once I taught only hundreds. I confess it was an entirely unexpected victory. I was numb from the blow for days. Many thought my work was finished when I left that little group without an assignment; but I found, like Joseph, that while some may have meant it to me for evil, God meant it for good.

You know, we owe a lot to our enemies. I am sure we would never get far in the Christian life without them. Often God has something wonderful to give us, and He wants to surprise us with it, but we fail to give Him the chance. How does He work it? In various ways, of course. He may permit some little soul that is all wrapped up with jealousy to start a whispering campaign against us. At first we may feel hurt and resentful. Then God drops His wonderful gift into our heart, and we catch our breath with great surprise, and wonder how we ever could have felt angry over our previous loss. When Jesus returns and sets up His kingdom, and I am given a place among the righteous (if such should be my lot), I intend to ask God how many of my enemies are there. If any of them have made it through, I aim to visit their mansions and polish the gold on their door knobs in gratitude for all they did for me when they thought they were working against me.

Child of God, you need not lament or complain about the hardness of your way. God is working every experience of your life into a plan that is for your good. Of course, many things that are good for us are not pleasant; God watches over them all and He will only permit those circum-



stances in your life that are a necessary part of His plan for presenting you "faultless before the presence of His glory with exceeding joy." God's "all things" are working together for a very good purpose—that you "may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death." Rejoice if you are accounted worthy to be tested. Only a true child of God may experience these blessings.

Satan knew that only God could touch Job. And when Satan was permitted to afflict him, Job was quite right in recognizing God as the doer of these things which He permitted to be done. We shall be greatly helped if we bear this in mind—that Satan is servant, and not master, and that he and wicked men incited by him are only allowed to do that which a wise and loving God sees is good for us. Let it be joy, or let it be sorrow, we may always take it as from the hand of God.

Our Lord did not stop to find fault with Judas, nor did He stop to find fault with the great enemy who filled the heart of Judas to betray Him. Instead he said, "The cup which My Father hath given Me, shall I not drink it?" Oh, how quickly the feeling that one has at being injured or insulted could be dismissed, if he would take his injury from the hand of a loving Saviour, instead of seeing only the agent through whom it comes! It doesn't matter who the engineer is—it is the train on which we are to ride that counts. It doesn't matter who the messenger boy is—it is the telegram in which we are interested.

God will permit nothing but good to happen to you. With the knowledge of this truth, you need not faint under any circumstances. Just let God put "all things" to work for you, and though storm and strife may surround you the calming presence of God's Spirit will prevail within.