

The Pentecostal

EVANGEL

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March 30, 1958

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



JERRY THOMAS

1958 SUNDAY SCHOOL
LOYALTY CAMPAIGN
APRIL 13 — MAY 25

THEME: "Always Faithful"



Accepting the Cup

There is a message for all of God's children in the words of the Saviour, as recorded in John 18:11—"The cup which My Father hath given me, shall I not drink it?" That cup was filled with suffering. It reminds us of the bitter cup which we are sometimes obliged to drink. Let us remember that it comes from the hand of our heavenly Father, and that He loves us too well to let us suffer except for a very good cause.

A young couple went to Africa as gospel missionaries. The Lord gave them a sweet baby girl and they named her Pauline. For nine months she filled their home and their hearts with joy. The Africans loved her. One morning recently, after a rather long journey, the little one awakened restless and sick. The parents were not alarmed. However, after a while convulsions shook her body, and for seven dreadful hours the malaria germ fought to gain possession of the tiny body.

The parents fought back, trying to keep their little darling. "Her scorching body burned against my chest," the father said, "and her forehead stung my lips." They did all they knew to do. But earnest prayer and expert nursing seemed in vain. Within a few hours the baby girl lay lifeless on the bed.

These missionaries drank the cup the Father had given them. It was bitter to their taste, but it did not make them bitter in their spirit. Although they loved their baby, they loved God too, and they knew it was His hand that held the cup. It was part of the cost of carrying the gospel of Light to those who "sit in darkness." The father writes from Africa saying, "We are so close to death here. Too often do we have to pray with some mother and father whose little one has been snatched away with something similar. How speechless we used to feel at these times. Now we feel closer to them in their sorrows and sufferings."

Accept the "cup" that your Father holds to your lips, whatever it may be. Perhaps it is some circumstance in your life that seems very unpleasant. You may wish you could alter the situation. Don't fight it. Whatever God has planned, it must be for your good. Do you chafe over your calling in life? Are you passing through a hard trial? Has some friend been untrue? The Lord Jesus was betrayed by a "familiar friend," but He looked beyond Judas and saw it was His Father who was handing Him the bitter cup; therefore He drank it.

Remember this: it was the One who drank the cup in Gethsemane whom the Father later glorified and placed at His own right hand. He has said that you must suffer with Him if you would reign with Him in His throne. Therefore take the cup your Father has given you, and drink it, saying:

*"So my choice I make, and Thy will I take;
That will that lifts me up
To share with Thee in Thy victory
As here I drink Thy cup."*

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EVANGEL

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*They found a man of Cyrene, Simon
by name: him they compelled
to bear His cross. . . .*

BY F. B. MEYER

THE PASSING YEARS ENHANCE THE preciousness of the Cross. We thought we loved it when we first found refuge beneath its outstretched arms; but as the shadows of life begin to fall, however slightly, its meaning unfolds more and more.

When we speak of the Cross, we never forget that its value consists in what He was who hung there in dying agony. Not the cross, but the Crucified. Not the tree, but its precious burden. Not the altar, but the Divine Sacrifice who there surrendered Himself without spot to God, as the propitiation for



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THE *Wonderous* CROSS

our sins; and not for ours only, but for the sins of the whole world. We use the Cross as a comprehensive word for the work which the Son of God accomplished there.

The river that flowed through Eden parted into four heads, and the doctrine of the cross may be similarly divided into four great lines of truth, respectively presented by the writer of the Epistle to the Hebrews, by the Apostle Peter, by the Apostle Paul, and by the disciple whom Jesus loved. We do not for a moment suggest that any of these writers confines himself to one aspect of the death that Jesus died. Each of them touches at will every note in the octave of Calvary. But each gives his own tone and color to the white ray of divine light as it radiates from the cross of the Saviour of the world.

ATONEMENT

The writer of the Epistle to the Hebrews was evidently educated amid the sacred associations that centered in the Temple at Jerusalem. With throbbing heart he had mingled in the vast festal assemblies. He had loved those days of exuberant joy; had felt the thrill of psalm and hymn, sung by the choirs of Levites; had realized the privileges of the blood of sprinkling, of

altar and priest, of near access to the holy Presence that dwelt between the cherubim.

All these had vanished, as light of the clouds at sunset, when with the rest of his Hebrew fellow Christians he went forth to Jesus, outside the camp. At first they had felt dreary and sad, but suddenly they had come to see that in the cross of Jesus they had obtained the spiritual realities of which Leviticus could only give the transient symbols (Heb. 10:19; 12:23, 24).

And perhaps this is the first aspect in which we view the cross. We account it the brazen altar where Jesus put away the sins of the world. We see there the Lamb of God charged with our guilt and penalty, and bearing it away forever. We have our consciences purged from dead works. We have a right to enter the holy place through His blood. We stand in the presence of the burning glory of the Shekinah, unabashed, unashamed, accepted in the Beloved, and entranced in the music of words that float as music around: "There is therefore now no condemnation to them which are in Christ Jesus."

REDEMPTION

The Apostle Peter is deeply sympathetic with this view. He could not

be otherwise, with the Hebrew background of his life. And if we may interpret an expression of his literally, he seems to have been an eye-witness of the sufferings of Christ (1 Pet. 5:1). As though he was led by a strange fascination to stand afar off, and see the last sufferings of Him whom, in spite of the fact that he had denied Him, he loved with all his heart. He repeatedly refers to the sufferings of Christ, and holds them up as our example.

But he develops a further view. He speaks emphatically of our redemption (1 Pet. 1:18; 2 Pet. 2:1). In his thought each drop of Jesus' blood was a coin of priceless value, purchasing us to be His slaves, as though we had stood in the slave-market of the world, "sold under sin," but He came there with blood as His purchase-money, and bought us to make us bond-slaves to Himself.

This conception of the death of Christ commonly follows upon that already suggested. We first look upon it as a sacrifice, atoning for our guilt, and bringing us near to God; then we find it to be a masterful argument for consecration of all we are and have. We learn that we are not our own, but

(Continued on page eighteen)

Crossroads

Crossroads need not cause perplexity and distress. God knows about the crossroads—it was there He had a donkey tied.

BY HOWARD S. BUSH

South Florida District Superintendent



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CROSSROADS ARE EVERYWHERE. NEVER a day passes when each of us is not confronted with the decision whether to turn to the left or right or to go straight ahead. Sometimes it is possible to achieve the same goal by slightly different means, and one must decide which course to take.

Palm Sunday was a day of decision for Christ. Prior to this day He had remained in the background and had shunned publicity. Now He welcomed this public demonstration in His honor, as He rode the colt into Jerusalem. This was a climax in His ministry. Soon He would give His life on Calvary for a lost, sinful world. It was the will of God that He ride into Jerusalem this day triumphantly.

Our Lord needed two disciples to perform an errand graciously and without delay. He said to them, "Go your way into the village . . . and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him" (Mark 11:2). They understood their orders and carried them out with faith. "They went their way, and found the colt tied by the door without in a place where two ways met; and they loose him" (Mark 11:4).

The colt was tied at the crossroads—"in a place where two ways met!" If the owner was offering the animal for sale this was a good place to display him, for people passed by that corner frequently. It was not difficult to find the place.

Christ knew the colt was there, and He needed him. It was a part of His grand plan for that day. It was only natural that the owners should question the taking of the colt. But when they were told, "The Lord hath need of him," they were willing to let the men

take the animal with them. Thus the owners, when at the crossroads, decided in favor of fulfilling the will of God.

The people along the way that day were at the crossroads of life. Either they would enter into the spirit of the occasion and help to exalt Jesus, by casting their garments "in the way," or they would refuse to yield to the will of God. Out of that crowd a great multitude began worshiping Christ, singing praises to Him and following Him into Jerusalem.

It was a great day for Christ, and for the people who had longed for the occasion to announce Him as their King. Think of the thrill that permeated their beings as they took up the crescendos of song. The air was full of pent-up emotion made vocal by teeming thousands who thought this was the day for liberation from the shackles of Rome. They were thinking in terms of a physical and governmental freedom rather than a spiritual one. Nevertheless, these people were moving in the light they had at the moment, and their action fitted into the program of God.

Above the regular din from the people's voices came the shout of the crowd marching with Christ. Folk stopped their conversations to see what was going on. They left their stands to run after Him. "Who is this?" some asked.

Disillusioned and frustrated because they preferred their own ways, vast numbers kept in the shadows, and some Pharisees said, "Master, rebuke thy disciples."

The Master replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." The Lord needed these humble people to

shout with Him, to fulfill the will of God for the day's activities. Palm Sunday would not have been complete, if each one had not done his part. The two disciples must run the errand for our Lord; there must be the colt for Christ to ride on; the owners of the animal must be willing to release him; and the multitude must respond with worship as they followed Christ into Jerusalem.

Crossroads need not be points of indecision, uncertainty, or perplexity. They are opportunities for advancement and usefulness as we seek the will of God for all of life's problems. To meet these problems most effectively we need patience, a sympathy that enables us to love others, and a mental comprehension of others' burdens so that we can say, "I sat where they sat" (Ezekiel 3:15). We need a clean, wholesome social life that radiates truthfulness and friendliness; we must have faith and see God's will in the little things of life.

If we recognize that we are here to glorify God, we are not likely to lose sight of His will. When folk are cheerful, intelligent, humble, and prayerful, they are able to make decisions promptly in His will. The attitude one takes toward finding God's will makes all the difference. Circumstances, environment, and constant irritations need not confuse the issues of life. "Faith cancels worry, instills thrift, and encourages work."

For many years now I have faced crossroads in the work of our District. Some decisions are easy, while others are difficult to make because the prob-

lem is complex. Probably nothing else has contributed more to my happiness and vibrant joy than the regular pulpit ministry I have had in our churches in the course of my regular schedule of visits among them. Countless times during the years I have found that I arrived just at the right time with the right message. No number of problems, however heavily stacked during the week, can take away the peace one has in knowing he moves in the will of God.

Never do I come to a crossroad that does not yield me a victory. Always there is someone or something to help us, if we know what we are looking for. If we look for God, we shall find Him. If we look for trouble, no doubt we shall find that. Forget the insults and criticisms of the multitudes who know not God, and learn to co-operate, share, and give of your best to the Master.

If you feel dull or jaded in spirit, practice being thankful. Get in the spirit of those who are marching with Jesus, and you will be "loosed" from your situations of inactivity. There are avenues of activity in the mind, heart, and body; and we should remain active in some fashion until death. Let us meet each crossroad with faith, persistence to do the will of God, and rejoicing, for it is at a crossroad we found the right road to walk triumphantly with the Master. ◀◀

Discerning the Lord's Body

*Let me discern by living faith
The Christ who died for me,
Behold His precious body crushed
And bleeding on the Tree.*

*Then let me still discern by faith
That dear ascended Lord,
His body in the glory heights,
Yet here in power and word.*

*And as I show His precious death
Until my Lord doth come
Let me discern the coming Christ
To take me to my Home.*

*Thus shall I never fail to see
In all His fulness blest
The Christ who died and rose for me,
And in whose Word I rest.*

*And when in glory from the skies
I see Him as He is,
My body shall be glorified
And shall be made like His.*

—Carrie Judd Montgomery



ILLUSTRATED BY
JOHN WEIDMAN

Christ and Roman Ridicule

BY JOHN K. STAFFORD

WHY DID JESUS KNOWINGLY AND deliberately permit Himself to be ridiculed by the Roman soldiers? Jesus understood fully that when He, a lowly prisoner condemned to execution, was turned over to the Roman soldiers, they would not consider Him as a king. Army "regulars" have a way of stripping a person of all sham and pretense in merciless fashion.

Jesus, who knows all men (John 2:24), fully realized that when word was passed around among those rough Roman soldiers that their helpless Prisoner considered Himself a king, they would consider Him a pretender and would mock Him mercilessly. Yet He consented to wear a purple robe and to "hold court," sitting on a make-believe throne and holding a reed as a scepter, while allowing a crown of thorns to remain on His head. No wonder the soldiers called out their entire band to see such a sight. In utter mockery the soldiers kneeled, plucked off His beard, and spit upon Him.

Probably never in the history of man has any other condemned prisoner so conducted himself just before his execution. Why did Jesus, in obedience to God's will, have to endure this insult added to injury? Was it a necessary part of man's redemption, or merely an example of true humility?

It was both!

The example Jesus gave us is of priceless benefit. For it is a fact of life that most Christians must sometimes endure ridicule for their faith. God, whose sovereignty is absolute, allows this to happen during parts of

our pilgrim journey, and Jesus was tempted in all points as we, including ridicule. The enemy uses the sting of ridicule in an attempt to do one of two things to a believer—either to exasperate him to the point of madness, despair, and self-pity, or to anger him to the point of returning evil for evil.

But Christ did neither! He did not break down by losing self-respect. He remembered that His kingdom is not of this world (John 18:36). He kept in mind that the soldiers were doing to Him what God willed they should, as prophesied by Isaiah more than seven hundred years before. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isaiah 50:6, 7).

Instead of suffering a nervous breakdown Jesus, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2). He bore witness to the truth. He was perfectly tranquil before those soldiers. No consternation. No hate. No fear!

Under ridicule we can remain humble, as Jesus did. He was reviled, and reviled not again. We are tempted to show ill temper and hate to those who ridicule us, turning on them with a blistering denunciation. We should remember that the servant is not above his Lord. "If they have called the

master of the house Beelzebub, how much more . . . them of his household?" (Matthew 10:25)

Those of us who endure ridicule in silence, either unable or unwilling to answer back, can find comfort in the example of our Master. *He* suffered far greater mockery than we are called to endure. "As a sheep before her shearers is dumb, so he openeth not his mouth." *He* patiently endured it; so can we.

A distinction should be made between self-respect and self-exaltation. Self-respect is to be tranquil and calm and show no consternation when things go wrong—to be confident of God's unchanging goodness to us in spite of our unworthiness. However, for every good thing of God the devil has an evil counterfeit. And the devil's counterfeit of self-respect is self-exaltation, which is really sinful pride. A Christian should have self-respect, but beware of self-exaltation. Matthew 23:12 reads, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

The highest possible fulfillment of this verse was enacted in Pilate's judgment hall. God allowed Satan the greatest sinful exaltation possible—to mock Jesus and to spit in His face. Our Lord did not hide His face from shame and spitting. And what greater insult under heaven is possible?

We may be sure it was necessary for Jesus to take these insults. God, who is Love, did not allow His Son to suffer needlessly. Possibly the reason why the Roman insults to Jesus were necessary in God's sight is that God never uses ridicule to force others to obey Him. Both God and Satan desire complete mastery over their subjects. But what a difference in the means used! God

uses love, faith, and hope to lead souls to obey Him and to do His perfect will. But Satan uses deceit, ridicule, and persecution in his attempts to force souls to obey him.

God's eternal policy is to sacrifice Himself to save others. But Satan's eternal policy is to sacrifice others to save his pride. Satan is the father not only of evil pride and of lies, but also of evil ridicule and fierce persecution. Did not Satan through Pharaoh ridicule the children of Israel, when he ordered them to make bricks without straw? How many millions of believers, since the world began, have been plagued by ridicule and persecution when they have worshiped God "in spirit and in truth"!

God hates such bondage. He loathes the merciless ridicule Satan uses so effectively to compel souls to fear and obey him. Therefore He deliberately planned that Roman soldier mockery. It was God in action against the devil, with all heaven, earth, and hell as witnesses. The soldiers were merely the devil's pawns, in this conflict of the ages which came to a head in that holy hour.

That hour brought a breakdown in Satan's strategy. For the devil, who despises true godly humility was loath to believe that Jesus, the King of kings and Lord of lords, would ever empty Himself humbly to obey His Father's will. As the resurrection destroyed Satan's power of death, so it may be that the Roman insults were used of God to cast down imaginations, and every high thing that exalted itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ (2 Corinthians 10:5).

Those rationalists who are offended in the "unmanliness" of Christ before the Roman soldiers, should heed Jesus' words: "Blessed is he, whosoever shall not be offended in me" (Luke 7:23). Greater manliness hath no man than this, that he lay down his personal ego before his enemies (which is harder than before his friends) whenever God may call him to do so. ◀◀

Grace and Power

The graces of the Spirit ought to be richly revealed in our lives; the power of the Spirit ought to be mightily manifested in our work. It is the privilege of every believer to be a man of power in service. Grace and power are both at our disposal; grace for living like Christ; power in working for Him.

—R. A. Torrey

Rest fo

TO BE AWAY FROM CHRIST IS TO live a restless life! In such a life there is no peace, no lilt, no real joy. We belong to God. We are His by creation and His by redemption. To be away from One to whom we belong is to be lonely and frustrated. It leads to the final lonely wail of the lost!

The observance of Passion week calls our attention to the restless spirit of Pilate. He made several trips between the outer court, where he met the Jews, and the inner chamber, where he took Jesus for questioning. John 18:29 reads, "Pilate then went out unto them, and said, What accusation bring ye against this man?" After consulting with Jesus (v. 33), he went out again to report his verdict to the Jews: "I find in him no fault at all" (v. 38). Furthermore there is the inference in 19:1 that Pilate went in to order the scourging. In verse 4 he went out again to present Jesus to the people. Then he went into the judgment hall to question Christ further. In verse 13 he went out for the final verdict, as shown by the fact that he sat in the judgment seat at that time. It all adds up to a state of extreme restlessness.

Pilate was not a weak character, but a restless man afraid to settle down long enough to face himself and God. Pilate has many followers today!

Restlessness comes when people are not satisfied with life. They are seeking, ever seeking something new and different. The turmoil grows when they are faced with their need of Christ but still reject Him. They are sick, but reject the Physician. They have heartache, but will not accept the divine balm. Dying, they ignore an offered resurrection. Admitting that they have found no way of life which is satisfactory, they still will not have Him who is declared to be "the Way." They claim to want the truth, but despise Him who is "the Truth." They lack all life worth the name, but still pass by the One who is "the Life." They dash away the Hand that offers the "water of life" and turn from the offered "bread of life."

BIBLE VERSE



I COR. 11:26

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

or the Restless

"Ecce homo"—"Behold the man" (John 19:5). Even in Pilate's judgment hall there was no sign of restlessness in Jesus, the Giver of Rest.

No wonder Pilate's restlessness, and the world's restlessness, leads to unhappiness beyond words. There is one reason for all that besets the world today—including war, murder, broken homes, strikes, delinquency, and crime. All stems from trying to live without God. The human heart was formed as a home for God; to crowd Him out brings its own punishment.

There are some who have never had to struggle much in life, but they are a minority. Most people find life rugged and hard. Even the wresting of a living becomes a grim business for most of the world's population.

Is this all there is to life? To struggle and die? To work and weep? To seek sunshine but find only clouds? To seek warmth but discover only the biting frost? To want bread and have only a stone? No! The Bible declares differently. Jesus said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" If we will accept Christ and live for Him, our restlessness will end, our tears will be dried, and our hearts will know a lightness beyond our fondest dreams.

Friend, leave restless Pilate and his crowd. Leave the heartache of sin and Christ-rejection. Obey Him who says, "Son, give me thine heart." You have tried in so many ways to find happiness, but have you tried Christ? You have

read many books, hoping there to find the answer to life's problems. Have you read the Bible, with an open heart and mind, asking that He direct you to the truth of its pages? You have sought out friends and asked if they had the answer to the riddle of life. Have you ever asked a Christian friend the same question? Have you ever asked that question of Christ, the Friend of friends?

If you continue to live your own life you will eventually know Pilate's dilemma, the rich young ruler's sorrow, the Pharisee's emptiness, and Judas' despair. To know Christ is to know Peter's joy, John's love, Paul's stalwartness, and the love of Christ which passeth knowledge. It is to view the sun-kissed peaks of happiness and to walk the soft valleys of peace. It is to rejoice in Him who is Saviour, King, Redeemer, Lover, Friend. It is to have the glory of heaven wafted to you on the breeze of divine approbation. It is to enjoy the glow of His grace and the best of His bounties.

To miss God is to miss life. To miss Christ is to bypass peace. You need not take a deliberate stand against Christ to be a Christ-rejecter. Jesus said, "He that is not with me is against me." In other words, just to be neutral is to be against Christ. You can also take a stand against Christ by merely neglecting Him. The Scripture propounds the tremendous question, "How shall we escape, if we neglect



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so great salvation?" To neglect is to reject!

Pilate really wanted to take a stand for Christ, but he was afraid—afraid of the people and afraid for his position. Instead of finding peace he found deeper trouble, the trouble that must always come to a Christ-rejecter. You, too, will find more and more difficulties if you live away from Christ.

A gospel chorus goes like this:

*"Oh, the peace my Saviour gives,
Peace I never knew before!
But my way has brighter grown
Since I learned to trust Him more."*

That will be so true of your life, Friend, if you will yield yourself to God. Come to Him with your restless, burdened heart and let Him show what He can do for you. Hear the timeless words of Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

God has a cure for your restless heart. He has a solution for your most difficult problem, a comfort for your deepest sorrow. He has everything you need. Allow Him to show you what He can do.

"The Saviour can solve every problem,

The tangles of life can undo.

*There's nothing too hard for Jesus,
There's nothing that He cannot do."*

There is a solution for your restless life. Pilate rejected it. God grant that you may accept it. The solution is found in Christ. ◀ ◀

REVILED AND PERSECUTED

"Woe unto you when all men shall speak well of you!" might well be spoken to religion today. The church can stand anything better than prosperity. The gospel makes headway against a world that fights it. Bitter hostility is better than frivolous endorsement.

The greatest danger of the church is a popular imitation-Christianity that all men speak well of.

Our Lord said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake."

Our Lord did not play to the gallery. He did not tickle itching ears. He produced burning hearts!—Vance Havner.



ILLUSTRATED BY JOHN WEIDMAN

WITH THE PRESENT TENDENCY toward great build-up of personalities and exaltation of the ego, about the last thing the human flesh will say is, "I am a worm, and no man" (Psalm 22:6).

But let us pause to consider this despised creature in the light of the Word of God. We may find, after all, that it is not such a bad thing to be a worm! Did we not sing as penitent sinners—

"Alas, and did my Saviour bleed,
And did my Sovereign die?

Would He devote that sacred head
For such a worm as I?"

One glimpse of Him dying for us, unworthy sinners, and we fell at His feet, confessing, "I am a worm, and no man."

Would that we might again fall at His feet and recapture this perspective, until our hearts are humbled before Him and we realize afresh that in our flesh dwelleth no good thing, but Christ is all in all!

The twenty-second Psalm is Messianic; David was looking down through the centuries, and in prophetic utterance he portrayed the sufferings of the long-looked-for Messiah. As we read this psalm, we note how many words and passages are quoted by Mark and Luke in their accounts of the crucifixion of our Lord.

"I am a worm, and no man." What words to be applied to our Lord! They shock our sensibilities; we recoil from such a statement. Let us ask God to reveal the full meaning to our hearts individually.

The word *worm*, as used here, has a very significant translation. This word in the original means "scarlet," such

"A worm, and no man." How could this be? What is its significance to us personally? We behold John the Beloved dipping his brush in the gleaming gold of His glory, as he writes in John 1:14; "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The apostle Paul sweeps across the canvas with one wide stroke of color blinding as the noon-day sun, while he proclaims: "God... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things;... Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself

Art Thou a

The road of humility is the path to glory, and it is marked by the footsteps of the Son of God.

BY CHRISTINE KERR PEIRCE

as is used in dyeing garments. What significance we find in this connection in Isaiah 63:1—"Who is this that cometh from Edom, with dyed garments from Bozrah?... Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?"

Had we time and space we would pause longer as we walk down the corridors of this wonderful art gallery with its rare treasures and portraits of the suffering Messiah, the lowly Nazarene. His birthplace was a stable. His life was one of continual humiliation. He was despised and rejected, a Man of sorrows and acquainted with grief. We wait for a moment, as we gaze upon His sufferings on Calvary's cross. It is infinitely more than looking at a beautiful work of art portrayed by words. This scene has taken on new meaning. It is something of which we were a part, something which, indeed, is a very part of us as we abide in Him.

We need this vision of Calvary ever before us, in order that we may be constantly aware that this is not a cheap possession, not something which we can take or leave. We have been bought with a price. We have been bought for a purpose.

purged our sins, sat down on the right hand of the Majesty on high."

He—the Lord of the universe, to whom every knee shall bow and every tongue confess as Lord to the glory of God the Father—laid aside these regal robes and clothed Himself with the "rags of human nature," making Himself of "no reputation."

Down from His glory our Lord and Saviour came! *Down the steps*, as Paul so clearly outlines in Phil. 2:6-8—

1. He came down from His place of equality with the Father.
2. He was made in the likeness of men.
3. He took upon Him the form of a servant.
4. He became obedient unto death.
5. He submitted to the *death* of the cross.

He was stretched out between two thieves, mocked, reviled, spit upon. The Lord of heaven was stripped of His garments. The blood flowing from His wounded side and trickling down His blessed face; He was marred more than any man. Forsaken by the Father, He cried out, "My God; my God; why hast thou forsaken me?" He could go no lower. This the most ignominious death of all. This Holy One hanged there—"a worm, and no man"—a

worm! He who knew no sin was made a writhing, seething mass of sin for me and for you.

Christ went to the deepest depths of humiliation that He might raise us to the highest heights of His glory, that we might be kings and priests unto God. But we, too, must travel the way of the Cross, the way of the lowly Nazarene. It is not the popular way nor the way most pleasing to the flesh. "Wherefore God also hath highly exalted him"—so they, too, who humble themselves shall be exalted—but only as they are willing to become a "worm."

We know that all this is contrary to modern thinking and applied psychology, which says, "Assert yourself. Use

Worm?

positive thinking." Should there be positive thinking? Certainly, but on a wholly different basis from asserting ourselves. We base our thinking on Christ and His ability and we say with Paul, "I can do all things through Christ which strengtheneth me." And again, "I live; yet not I, but Christ liveth in me."

Being a "worm" is not groveling in the dust or going around trying to display our humility by a sort of apologetic air, as much as to say, "Excuse me for living." It certainly does not mean that we feel a sort of self-pity. It *does* mean saying with Paul, "When I am weak, then am I strong." We read in 1 Corinthians 1:29, "No flesh should glory in His presence."

We are living in a day when men are more concerned with big build-ups of personalities than with the laying of the foundation of true Christian character. Everything must be in the superlative—the greatest, the biggest, the most. "He that glorieth, let him glory in the Lord."

"[He] made himself of no reputation." There were no exaggerated reports to make the headlines; there was no putting on of a big front with nothing inside to back it up!

"Look not every man on his own things, but every man also on the things of others." God must be first; others, second; yourself last. Too many of us reverse the order. How often someone ambitious to make the "top" will stamp on the other fellow to achieve his own selfish interests—yes,

and stoop to defame or belittle someone to accomplish this.

Behold Him—"who, when he was reviled, reviled not again." What a natural thing to "hand it back in their own coin"—to be on the defensive with a quick retort. But He answered not a word.

Should we be practical? Yes! But then, so was Christ—and He became a "worm." We ought to measure our daily lives with God's measuring rod—the Love Chapter, 1 Corinthians 13. This covers everything essential to true Christian character. This humble way may not appeal to the natural man or even some Christians; but His promise is that in due time He will exalt us. Is the devoted Christian a "worm"? Yes, but we are also kings and priests unto God. One can be blessed being a "worm"!

In Isaiah 41:14, 15 we read, "Fear not, thou worm Jacob. . . I will make thee a sharp threshing instrument having teeth [literally, 'mouths']: thou shalt thresh the mountains." God will take a worm to thresh a mountain. He will take the weak things, the things that are not, to bring to nought the things that are. Yes, God uses the weak things, helpless in themselves, just "worms." But in God's hands they have, by His power, turned the destiny of men and nations!

The writer recalls one of God's times of dealing with her own life, that could be described only as the feeling of being stunned, or pounded as a fisherman slaps a worm to stun it before he puts it on the hook to catch a fish. It brought its lesson to her own heart. Ofttimes God has to do just that to us to take out the wriggle, that He may use us to catch men and women for His kingdom.

A worm works underground. So God may call us to the hidden ministry of prayer—all unseen and unsung. There is no limelight in this ministry. This is not a ministry for "glow worms." It means digging and digging deep. "More things are wrought by prayer than this world dreams of."

Who has not been thrilled as he has watched Dr. Irvin Moon's film of the process of the metamorphosis of the worm-like caterpillar. There is the spinning of the single thread as it is attached to a twig or other object, while the worm proceeds to spin its cocoon around itself. One day the various stages of the sloughing off of its encasement are past, and the creature breaks through suddenly, stretches out its two moist wings with their variegated colorings, and soars out into space. It is a worm transformed—a beautiful butterfly!

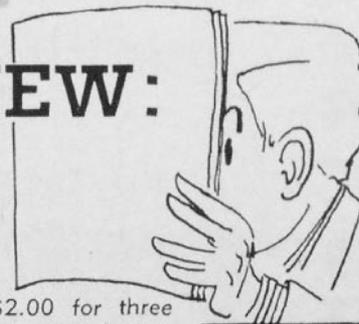
So we "worms of the dust," behold-ing as in a glass the glory of the Lord, are being changed into the same image from glory to glory, even as by the Spirit of the Lord. One day the last little thread will give; the silver cord will break, and we shall be changed. There will be days of suffering, days of groaning during this metamorphosis period. "The whole creation groaneth and travaileth in pain together until now. . . [We are] waiting for the adoption, to wit, the redemption of our body." We shall soon be delivered from the bondage of corruption into the glorious liberty of the children of God, caught up together to meet our Lord in the air.

Yes, there is a glorious reward for all who will become, in God's hands, a "worm." We shall be like Him, for we shall see Him as He is!

The "worm" will be the Winner!

PREVIEW:

NEW TEAM



Read about the logger who built a church; the businessman who wouldn't stay down. Accept C. W. H. Scott's challenge. Enjoy Harry M. Myers' enthusiasm. A word on wills, too.

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MAIL TODAY

A Father Who Failed

BY WOUTER VAN GARRETT

DAVID IS USUALLY REGARDED AS A success, and yet he came to the end of his days with two deep regrets in his heart. As a poet he wrote many of the psalms we have in our Bible; as a warrior he led the armies of Israel to victory again and again; as a king he was probably the wisest ruler the kingdom had ever known. But all these things paled into insignificance when David set himself up alongside his own standards.

David failed as a father, and he failed to build a temple for the worship of the Lord. He wanted to build it, but the Lord would not permit it. After he had received such mercy from the Lord, and had been helped and blessed so abundantly, the one thing he might have done to show his gratitude in a public and lasting way he was not permitted to do.

David had a family of spoiled sons. There was Absalom who led a treacherous revolt against his own father and came to an early death. There was Solomon, wise and diplomatic, but also selfish, a spoiled child who never knew

restraint. His extravagance and his love affairs were tolerated by his subjects only because of their love for his father. Even though Solomon built the temple his father had hoped to build, the worship of God degenerated greatly under his reign. As a father David had little to show for his personal influence upon his sons.

We may well ask: why did David fail? Was it for lack of ability? No, a person is not responsible for what he is unable to do. Was it for want of proper ideals? No, David was far above the people of his day in thought and ideals. *David failed because he did not live up to the light he had;* he did not do what he knew in his heart he was expected to do. He had a vision but he was untrue to it.

We are fully aware of the fact that the measure of success is not what we accomplish. Our accomplishments must be measured by the standard of what we should have done. Man looks upon the surface of things, and judges from appearances, but God looks on the heart and sees what might have been done.

David was a great poet, a brave warrior, and a popular ruler. He might also have been a great builder, and a good father, but he failed God.

Like so many fathers today, David probably thought he was doing his full duty by his sons when he provided for their food, clothing, and shelter. It is usually not what fathers do that is wrong; it is what they fail to do.

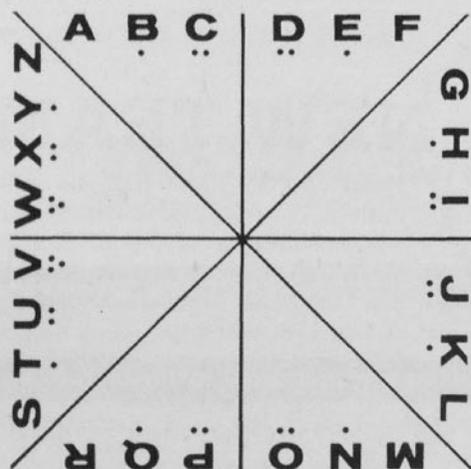
We try to convince ourselves that we are so busy making a living, running our business, that we have little time for our families, and so we leave the care and training of the children to their mothers. *Are our economic and social responsibilities more important than our family obligations?* Eventually a man must decide in his own mind whether it is more important to have a successful business or a successful family.

Man cannot trifle with the laws of God and escape tragedy. Trifle with the law of gravity and see what happens. Try to debate with the laws of health and see who wins. Electricity will not argue nor plead

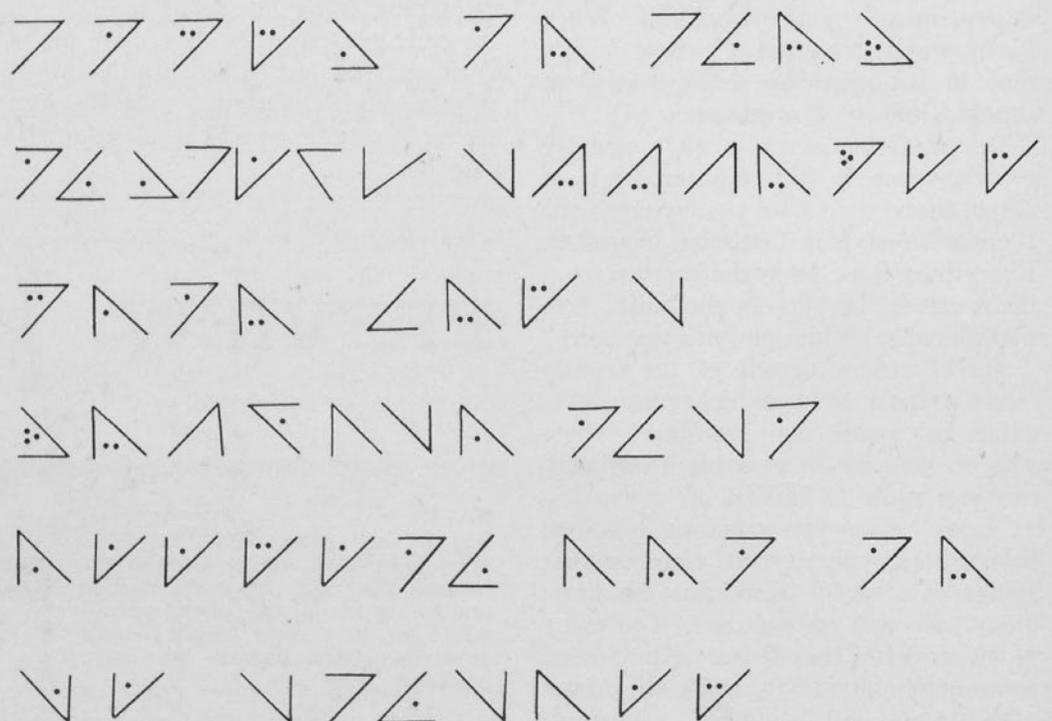
For the Junior Reader.

CODE

Here is an important message for you, but it is in a special code. The key to the code is shown at the bottom. Find the letters of the words by positioning the figures in the message on the key.



MESSAGE



To check your answer, look up 2 Timothy 2:15

with you. It will wreck and destroy you if you run counter to its laws. There is another law in the moral and spiritual realm that is just as true: "Whatsoever a man soweth, that shall he also reap." Sow wheat and you harvest wheat. Sow carelessness and you reap carelessness. Show by your example in your home that you consider material things more important than spiritual and you will soon have a harvest. *Let your child get the impression that religion is not a man's job but is reserved for women, and both you and your child will reap a harvest in kind.*

Here is a question that every father should ask himself again and again: What kind of seed is being sown in the lives of the girls and boys in my home? What am I permitting to be sown in the school, at the libraries, and on the magazine racks? The greatest tragedy about the filth that comes to people in the form of comics, sex-obsessed movies, and even some television shows, is that we fathers do nothing about it. Christian people permit these evils to go unmolested, and let moral filth pour itself into the lives of the children, and we never raise our voices in protest.

Many send their children to cheap and degrading movies; they let sensational newspapers come into their homes; allow the family to look at anything that comes along on television; and then they wonder later on why the children do not have high ideals and worthy ambitions.

Whatsoever a man sows in his field will determine what he reaps, and whatsoever a man sows in the life of his child he shall also reap.

Many a father never mentions the name of Christ to his children. He never prays with them. He never tries to guide their footsteps in the way of salvation. In his own personal life religion is a matter of convenience, and the Lord is practically forgotten from Monday to Sunday. Except for an occasional pious profession, his life is no different from the lives of people who make no profession of religion.

We as fathers need to bestir ourselves. We need to pray about this matter, and we need to give more serious thought to the moral and spiritual welfare of our children. And above all else, we need to set an example that will guide our boys and girls into the upward way. ◀ ◀

March 30, 1958



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, March 31

Read: Matthew 11:1-11

Learn: "Blessed is he, whosoever shall not be offended in me" (Matthew 11:6).

For the Parent: For background material, review the ministry of John the Baptist (Matthew 3; John 1:15-34). Explain that John had been put in prison for his preaching. Point out: (1) John's question, vv. 2, 3; (2) Jesus' answer, vv. 4-6; (3) Jesus' evaluation of John, vv. 7-11; (4) Jesus' evaluation of all who serve faithfully.

Question Time: Who was John the Baptist? (See above) Why was he in prison? (See above) What question did he ask of Jesus? (vv. 2, 3) What answer did he receive? (vv. 4-6) Why did Jesus answer in this way?

Tuesday, April 1

Read: Matthew 11:20-30

Learn: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

For the Parent: Point out: (1) unbelief is a sin and must be punished, vv. 20-25; (2) spiritual insight comes from faith in God, vv. 25-27; (3) there is a spiritual rest available to all who will come to Christ, take His yoke, and learn of Him, vv. 28-30.

Question Time: Why did Jesus pronounce woes upon certain cities? (v. 20) What does this suggest will happen to individuals who refuse Christ? How can a person find spiritual rest? (vv. 28-30)

Wednesday, April 2

Read: Matthew 12:1-14

Learn: "For the Son of man is Lord even of the sabbath day" (Matthew 12:8).

For the Parent: Review this story, pointing out: (1) the action of the disciples, v. 1; (2) the hypocrisy of the Pharisees as they found fault with the disciples, v. 2; (3) Jesus' answer, which showed He was greater than the day, vv. 4-8; (4) the miracle Christ performed and the Pharisees' reaction to it, vv. 9-14. It is never wrong to do something good to or for someone, regardless of what day it is.

Question Time: How did the Pharisees react to the miracle of the healing of the withered arm? (v. 14) Why did they hate Jesus?

Thursday, April 3

Read: 1 Corinthians 15:3-20

Learn: "Jesus said unto her, I am the resurrection, and the life" (John 11:25).

For the Parent: (Additional material on "The Resurrection of Christ" will be found on Sunday's Lesson page.) From this passage point out: (1) the purpose of Christ's death, v. 3; (2) some of His appearances after His resurrection, vv. 5-8; (3) the essentiality of the doctrine of the resurrection to our salvation, vv. 12-19; (4) the confidence we have that Christ has arisen from the dead, v. 20.

Question Time: Why did Christ die? (v. 3) To whom did Christ appear after His resurrection (vv. 5-8) Why is it essential to our salvation that Christ be raised from the dead?

Friday, April 4

Read: Matthew 28:1-15 (Sunday's Lesson for Juniors)

Learn: "Christ died for our sins according to the scriptures; and...he was buried, and...he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

For the Parent: Have the group review the events related to the resurrection of Christ, emphasizing: (1) the reaction of the guard, v. 4; (2) the reaction of the women when they heard the message, v. 8; (3) the message of Christ to them, v. 10.

Question Time: How did the soldiers try to explain away the resurrection of Christ? (vv. 11-15) What had really happened? (vv. 1-6)

Saturday, April 5

Read: John 20:19-31 (Sunday's Lesson for Primaries)

Learn: "Whom having not seen, ye love" (1 Peter 1:8).

For the Parent: Review the events connected with the resurrection of Jesus from the dead. Point out that after His resurrection He made a number of appearances to His disciples and others. Call special attention to the reaction of Thomas in this situation, stressing v. 29 in conjunction with 1 Peter 1:8.

Question Time: What was Thomas' reaction when he heard that Jesus had appeared to the disciples? (v. 24) How did Jesus overcome this? (vv. 26-28)

Revivaltime Evangelist

RECEIVES WAR BONNET

BY STANLEY MICHAEL

THE WINTER CAMP MEETING HELD in Phoenix, Arizona, in February of this year will be a lasting remembrance for C. M. Ward, REVIVALTIME Evangelist. John McPherson, a Cherokee Indian evangelist, prepared an unusual surprise; in a special ceremony he presented to Brother Ward an official Cherokee war bonnet.

The ceremony of presentation went something like this:

"I am an Indian! Born here centuries before the white man came, we wondered when we saw a star fall. We were frightened when we heard the thunder. We hid our faces when the lightning flashed. We wondered, and yet we knew that somewhere in the heavens there sat a Great Spirit. Then some good people came and told us about the Jesus way. Some of us believed and were converted, but many of our people are still groping in darkness.

"And then one night we heard a voice coming out of the 'talking box' as if someone were sending giant smoke

RADIO NEWS FLASH

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

PRATT, KANSAS (KWSK)

1570 kc. - 250 watts

Sundays, 2:00 p.m.

LINDSAY, ONTARIO, CANADA

910 kc. - 500 watts

Sundays, 10:10 p.m.

TRINIDAD, B.W.I. (RADIO GUARDIAN)

REVIVALTIME will be broadcast on a new schedule on the following stations:

KEENE, NEW HAMPSHIRE (WKNE)

Sundays, 8:30 a.m.

MISSOULA, MONTANA (KGVO)

Sundays, 8:30 a.m.

SAN FRANCISCO, CALIF. (KGO)

Sundays, 5:30 p.m.



"It is my pleasure . . . to present to you, C. M. Ward, this war bonnet. . . ."



"I receive you into my tribe with the Indian name of Aska-de-Leaske. . . ."

talk across the plains. The voice was coming from a large tepee on a reservation called Springfield, Missouri. We listened and we heard, *'Across the nation and around the world. . . it's REVIVALTIME!'*

"This voice sounded like the voices of the other good people, as he told us of a Great Spirit called the Heavenly Father who loved us enough to send His only Brave down to this great reservation called earth and to die on a cruel cross, that all who believed could live, not for just a few moons, but forever, in the great tepee in the sky. And now in many tepees, pueblos, wickiups, and hogans our people have heard the glad talk and have felt the peace of this wonderful Man.

"And now it is my pleasure and great honor, as a member in good standing of the noble Cherokee Indian Tribe, to present to you, C. M. Ward, REVIVALTIME's preacher, this war bonnet. I receive you into my tribe with the Indian name of Aska-de-Leaske,

which means *Helper*. For the gospel you preach has helped many of our people to know the truth. This is given also with a fervent prayer that the Great Spirit will continue to bless you with good health, strength, and the rich anointing that has characterized your ministry, that you may continue to stay on the 'warpath' against sin."

REVIVALTIME is reaching thousands of Indians with the gospel of our wonderful Christ. Almost every Indian family has a portable battery radio. Many will turn the radio on when they get up and leave it on all day long.

Won't you join in prayer with the REVIVALTIME staff that this will be a means of bringing many of them from their superstition and darkness into the glorious light of the gospel of Christ? This radio ministry could win many of them to the Lord.

We need your help this week to keep this world-wide ministry going out to souls everywhere. Write to REVIVALTIME, Box 70, Springfield, Missouri.

NAE President Extends Welcome to Sixteenth Annual Convention



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

I want to extend a cordial invitation to you to attend the sixteenth annual convention of the National Association of Evangelicals which will be held at the Sherman Hotel in Chicago, Illinois, April 14-18. It is called the *evangelical convention of conventions* because of its representative character. The conclave will feature the coming together of evangelical leaders of America under the theme: "Christ in You, the Hope of Glory"

The convention will begin Monday night and close Friday noon, and will be preceded by a number of important business sessions of the affiliates of the National Association of Evangelicals.

The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians on the inter-denominational level. It provides the means of co-operation for 41 denominations and associations, as well as for many individual churches, Bible schools, colleges, seminaries, ministerial fellowships, and evangelistic organizations. The actual membership of the N. A. E. now numbers more than ten million.

The N. A. E. is not another denomination or church but is a voluntary association, a fellowship. Through the headquarters office in Wheaton, Illinois, the office of public affairs in Washington, D. C., and seven regional offices, essential services are provided for the expression of evangelical co-operation.

Representatives from churches, denominations, associations and other organizations associated with the N. A. E. will be present at the convention. All evangelicals are encouraged not only to be properly represented by elected delegates, but also to enlist interested persons to attend and receive vital information and inspiration essential to the stimulation of the evangelical movement at the grass roots. In these serious days, politically and religiously, the evangelical witness must be positive, helpful, and strong. You can help to make it more effective by actively participating in this convention.

—Paul P. Petticord

What will happen to the heathen who have never heard the gospel?

I have no answer but Romans 2: 12-16.

* * *

Were Adam and Eve lost, so that they went to hell?

When Adam and Eve confessed their sin, the Lord clothed them with the skins of animals, the slain animals being accepted as substitutes in their behalf. We believe they were saved (Genesis 3: 21).

* * *

The Bible says Jonah prayed "out of the belly of hell" (Jonah 2:2). Did his soul go to hell while his body was in the belly of the fish?

Among the Jewish people *Sheol*, the word translated "hell" in this instance, was used in more than one sense. It might refer to any deep pit, or to the place where departed spirits go. Here it is used to represent the bottom of the sea and also the misery in which Jonah found himself.

* * *

Does Exodus 32:32, 33 teach that Moses' name was blotted out of the Book of Life and that he was therefore lost?

The people had made a golden calf and were worshiping it. This was such a great sin that Moses wondered if God would forgive it. Because of his great love for the people he felt that if God were going to blot out their names he wished his name blotted out also. That Moses was not lost is shown by his appearance with Jesus on the Mount of Transfiguration (Matthew 17:3).

* * *

With what words did Elisha curse the little children at Bethel? Why did he curse them at all? (2 Kings 2:23, 24)

To us this may look like a cruel thing for Elisha to do. Good commentators say these children were under the teaching of idolatrous worship. It was both rude and blasphemous for them to run after Elisha, showing such disrespect for him and mocking the

miracle by which Elijah had been taken up into heaven.

Elisha turned and pronounced a curse upon the children in the name of the Lord. What words he used we do not know. The record does not say he brought the she-bears out. This may have been either a coincidence or an act of God. We may see it as a divine act, for there are times when God shows forth His judgment on blasphemy. The injury or death of these children was a great warning to those living at Bethel that God is not to be mocked.

* * *

What was included in the birthright which Esau sold to Jacob for a mess of pottage? (Genesis 25:27-34)

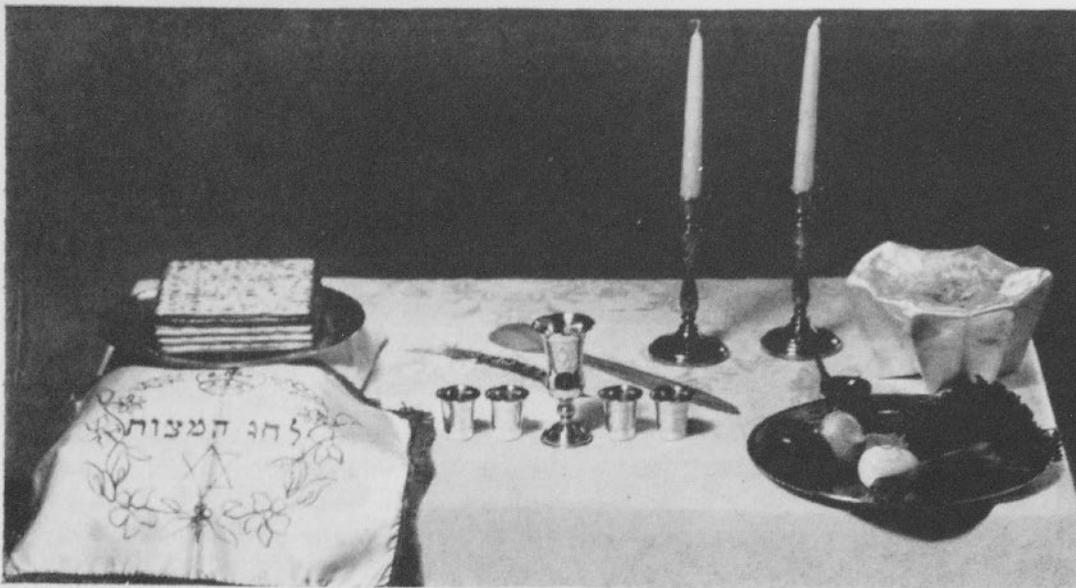
In the birthright was included headship in the family upon the death of the father, and a double portion of the inheritance from the father. He who had the birthright was heir to both the civil and religious leadership in the family. The birthright also included the blessings of the Abrahamic covenant. See Genesis 12:1-3; 13:14-18; 15:1-5; 17:1-8.

* * *

Did Jephthah literally offer his daughter as a sacrifice? (Judges 11:30-40)

Many believe Jephthah literally carried out his vow (v. 39), and that she was offered as a sacrifice. Others believe he fulfilled his vow by depriving his daughter of the privilege of marriage, thus preventing her providing any descendants for him. They so believe because the Scripture says the daughter requested two months in which to bewail her virginity, and because the record says, "She knew no man." I am unable to answer the question with finality, but the scriptural incident should teach us to avoid making rash vows.

—————
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).



Ceremonial objects of the Jewish passover.

“Shank Bone Religion”

The dry shank bone of a lamb is a very poor substitute for God's original provision for our salvation

BY RUTH SPECTER

THE PASSOVER, OBSERVED CONTINUOUSLY for three thousand years, is still one of the three great festivals in the calendar of the Jews and the favorite holiday in their homes. It is a joyous feast, recalling their emancipation from slavery to Pharaoh. But the Jews are still in bondage—they are greater slaves to the iron fetters of human tradition than were their fathers to the rulers of Egypt.

At their celebration (which always occurs around Easter) the Jewish people still have symbols on their table and rituals in their first night's service (seder) to remind them of their captivity and deliverance in Old Testament times. The bitter herbs bring memories of the bitterness their forefathers suffered under the lash of their Egyptian oppressors. The salt water and the hard-boiled egg, which is cut in two, tell them again of the eyes of the Israelites who shed many tears under the cruel yoke of their enemies. Elijah's cup and empty chair are still waiting for him to come to prepare the way of the Messiah. The door is opened and they cry, “*Baruch Habah*” (“Blessed is He that cometh”)! And at midnight they inquire of God: “Where is the promise of His coming?”

But the saddest part of the Feast of the Jews, as practiced today, is a dry *shank bone* of a lamb which has been roasted over the fire. This is placed on the most important, expensive, and distinctive platter in their house and put upon the table along with bitter herbs. Every year they rejoice in their freedom from Pharaoh but they are still in slavery, for there is no lamb nor *blood* of the lamb in their houses, and the penalty of death is yet upon them! What a pity that the Jew does not see that the lamb of Exodus 12 is a type of Him who was to come!

When the Lord commanded the children of Israel concerning their deliverance from Egypt, He did not tell them to take the most beautiful lamb of all their flock, and to tie a red ribbon around its neck and place it in front of their door, so as to stay the hand of death in that household. Neither did He tell them to gather all their possessions and put them in front of their door for the death angel to see, that they might escape the stroke of judgment that night.

It made no difference what they might have thought or believed; the Lord did not regard how many years

the person claimed to have been an Israelite; nor did it matter how long he had been in Egyptian servitude. Neither was it important to which of the twelve tribes he belonged. But God did definitely command the Israelites to take the firstling of the flock, an innocent lamb without spot or blemish, and to kill it, to *shed its blood*, and to place that blood upon the doorpost of their houses. Then He said,

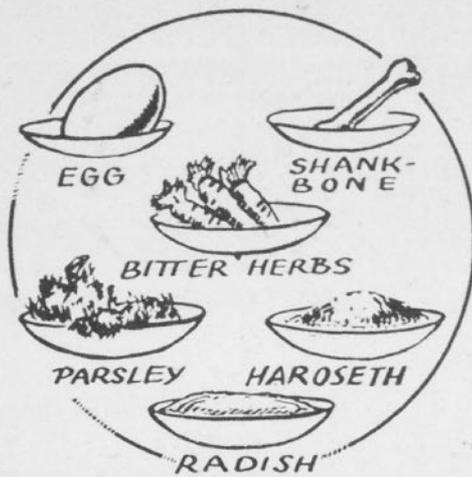
“When I see the blood, I will pass over you!”

The one thing necessary for the people of Israel to escape the death penalty that night, was to have the *blood* sprinkled in its proper place. The Israelites showed their faith in God's provision for them by doing as they were instructed. Therefore judgment fell, not on the firstborn, but on the Passover lamb.

But today these dear people have only a dry, meatless, bloodless bone. Although they observe the Feast, keep the ritual, and have this lower unbroken joint of the front leg of a lamb, they have no atoning blood. In the words of a Jewish believer, a minister of the gospel, Mark John Levy:

*“Burnt and bare, a lamb's shank bone
Recalls the lamb once slain,
But as a bloodless sacrifice
The offering is vain!”*

It is not enough that the Jewish people are sincere in their religious practice or that they keep traditions or ceremonies faithfully year after year. It is not enough to have bitter herbs and unleavened bread on the table in observance of this festival. (The Jewish people seem not to realize that there are *twenty-six* references to the lamb in Exodus 12:1-11 and only *one* reference to the bitter herbs and unleavened bread. They are very careful to keep the last two commands, but



Food which appears on the Passover table.

coming of the Messiah; and though He tarry, yet will I wait for Him!" God's requirement for the Israelite in partaking of the Passover was *the shedding of the lamb's blood!* His law of salvation through the blood of the Lamb has not changed. He makes no distinction between Jew or Gentile in His provision for redemption. Both must come the same way. He declares to all: "When I see the *blood*, I will pass over you." Even as the ancient Israelites were spared because of the blood, so must the Jewish people today accept the sacrificial Lamb of God, who takes away the sin of the world, if they are to be spared.

The shankbone of the lamb, which is made very dry by roasting over the fire, is a fitting symbol of the spiritual condition of Israel. This is all they have left of the lamb. We who know

neglect the first and most important!) It is not enough that they pray three times daily during the Passover week: "I believe with a perfect faith in the

Christ, who have the life of the true Lamb, having applied that precious blood to our heart's door, are recipients of this great blessing and must bring it to others who are in darkness. The Jew is in darkness. The mission of the church is to open the eyes of the blind, to restore sight to those who do not see. The Jew is blind to the realities in Jesus Christ as Messiah. The Jewish Talmud says: "The day is short, the work is vast, the reward is great, the Master urges." God's Word says: "The king's business required haste" (1 Samuel 21:8). And those who did the king's business "*helped the Jews*" (Esther 9:3)!

According to the 58th annual edition of the American Jewish Year Book, it is estimated that the Jewish population of the United States is 5,200,000. What a mission field! Oh, let us be instrumental in the hands of God to put "flesh to flesh, sinew to sinew" upon this "valley of dry bones." And may they partake then of the blood which flowed from the riven side of their Messiah—that no longer they will be lifeless, helpless, and hopeless. May it be that many Jews will receive God's True Sacrifice *through us*, His representatives in this world, and have no further use for the substitute-shankbone of a lamb!

(Portions of foregoing article are taken from the author's book entitled, *The Bud and the Flower of Judaism*. It may be purchased from the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri. 2 EV 478. Price: \$3.00. Order by number and title.)



GOVERNMENT OFFICIAL VISITS VALDEZ CHILDRENS HOME

The workers and young people who make up the family at the Valdez Assemblies of God Children's Home are deeply grateful to God for all He has done in meeting the many needs of the Home. The above picture was taken while William Olsen, Director of the Bureau of Indian Affairs in Alaska, was visiting the Home. Mr. Olsen is shown seated at the right of the group. Standing at the extreme right is James Houghton, superintendent of the Home. Next to him is David Schmidt, pastor of the Assembly in Valdez. Miss Ruth Tomko (wearing glasses) is standing near the center. Mrs. Houghton is at the extreme left.

Thanks to the WMC's and many other friends, general improvements have been made. The Houghtons and Miss Tomko have worked very hard to make the Home what it is today.

The following excerpts from a letter they

received from Mr. Olsen after his visit to Valdez reflects the condition of the Home:

"One of the highlights, if not the highlight, of my trip to Valdez, was my visit to the Children's Home.

"My, what a thrill it was to me to see all the children so happy, well dressed, neat, clean and well mannered! What a joy it was to me to see that they were living in real home surroundings! The Home looks so spic and span, and I know that it looked like that not only during my visit, but that you keep it that way at all times.

"What a blessing and treat it must be to you to be able to do this type of work..."

One of the current urgent needs of the Home is that of personal support for the Houghtons. Brother Houghton has had to work outside the Home in order to take care of their personal needs. Pray that regular monthly support will be pledged to meet this definite need.

A PRAYER FOR ISRAEL

*Where Thy scattered flocks are straying,
North and South, in East or West,
Let Thy mercy, still pursuing,
Thine unfailing love attest.
Faithful Shepherd, seek and find them,
Bring them to Thy promised rest.*

*Thirsting for the living water,
Panting for refreshing shade,
Hungry in the desert crying,
Fearfulness their portion made.
Safely fold them, Lord, that Israel
Nevermore may be afraid.*

*Stir us, Lord, oh, deeply stir us,
Hands to service, hearts to prayer,
That salvation's wondrous blessings
They with us may joyful share,
Then as sheaves, with harvest shoutings
Give us Israel's sons to bear!*

—Jessie F. Webb



The Golden

BY GERHARDT

JOHN 13:5

6 P.M.

Wilt Thou be the sinner's servant,
Humble, loving Lord,
Wash my ways, and all my converse,
Thought, and deed, and word.
Make me bend, the least and lowest,
At my brethren's feet;
Love saith, "As the task is meanest,
Is the service sweet."

MATTHEW 26:28

7 P.M.

Givest thou Thyself, Lord Jesus,
Thus my life to be?
Thy most precious Blood and Body
Offered up for me?
Thou, O Lord, my food eternal,
My eternal feast—
All my hunger stilled for ever,
All my thirst appeased.

JOHN 17:9, 20

8 P.M.

Great High Priest whose prayers are
music
In the Father's ears,
I shall know their glorious answer
Through eternal years.
Even now, O Lord, I know it,
Made by love Divine
One with Thee, henceforth, for ever,
Therefore one with Thine.

JOHN 18:1

9 P.M.

Lo! I see the shadow falling
Awful in its gloom—
See Thee passing, O Beloved,
To Thy place of doom—
Mine the sin that veiled the glory,
Thine the burden sore—
Yet, O world, so sweet that sorrow,
Thou art sweet no more.

LUKE 22:41

10 P.M.

Sorrowful, I see Thee kneeling
That dread cup to take;
Filled with wrath of my deserving
Given Thee for my sake.
Yet to Thee how sweet the bitter,
Sweet the Father's will!
Lord, may I, Thy love recalling,
Suffer, and be still.

LUKE 22:44

11 P.M.

For Thine agony of weeping,
For Thy sweat of Blood,
For Thy prayer that told the marvel
Of the love of God;
Lord, I thank Thee—still ascendeth
That unceasing prayer,
Incense from my heart's still temple;
God's High Priest is there.

LUKE 22:48

MIDNIGHT

Oh! the traitor's kiss to suffer
On Thy lips Divine—
Yield Thyself to foemen, stricken
By one word of Thine—
Give me, Lord, to bear rejoicing
Cross and shame for Thee—
Meet with loving lips and gentle
Him who hateth me.

JOHN 18:12

1 A.M.

Unresisting, uncomplaining,
Holy, harmless, calm;
Driven, beaten, led to slaughter,
God's unblemished Lamb—
Bind me in eternal fetters,
Lead me, Thine alone;
Silent when contempt and hatred
Mark me for Thine own.

MARK 14:64

2 A.M.

Lo! they judge Thee as a traitor,
All the treachery mine—
Scourge Thee as a malefactor,
Saviour Divine.
Search me, O my God, and try me,
Cleanse my inmost will;
Give to me, if men misjudge me,
Patience sweet and still.

MARK 14:71

3 A.M.

Peter hath denied Thee—wilder
Rise the waters deep—
Smitten by Thine eyes of pity
He hath fled to weep.
Make me strong, and true and faithful,
All my strength in Thee;
When my faithless steps would wander,
Look Thou, Lord, on me.

MARK 15:5

4 A.M.

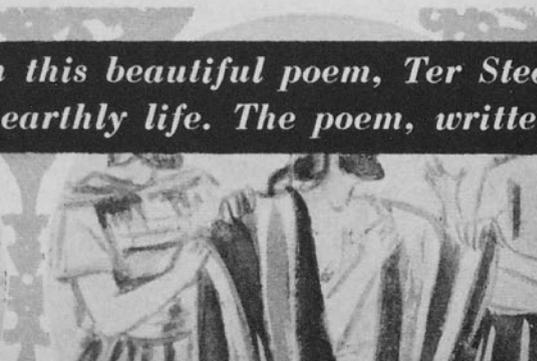
Silent midst the false accusers,
Thou the Witness true;
Proud, false lips revile and sentence
Him they never knew.
I, the guilty one, acquitted
By Thy lips Divine;
Thine the curse and condemnation,
Life and glory mine.

MARK 15:19

5 A.M.

Lo! they mock Thee, spit upon Thee,
Smite the Face of God;
I shall stand in shining raiment,
Whitened in Thy Blood—
Stand before Thy Throne of judgment
Faultless, glad, and free;
Grant me love to men who hate me
As Thy love to me.

*In this beautiful poem, Ter Steegen
of His earthly life. The poem, written in*



n Timepiece

T TER STEEGEN



JOHN 19:9
6 A.M.

As a sheep before her shearers
Dumb and still art Thou;
For the kingdom and the glory
Are not given Thee now.
Not for me the courts enchanted
Of the world's delight—
With Thee in Thy palace gardens
I shall walk in white.

JOHN 19:16
7 A.M.

Dragged from Thy beloved city,
Zion's holy hill,
Mirth of fools and song of drunkards,
Thou art silent still.
Silently, O Lord, I follow
In that path of shame,
Thy reproach and Thy dishonor
Glory of my name.

JOHN 18:40
8 A.M.

Thou, the Prince of Life, rejected,
And the murderer claimed;
Stripped and scourged by hands un-
gentle,
Mocked by tongues untamed—
Strip from me, Lord, self's foul rai-
ment,
Clothe me with Thine own;
I am fit for courts in Heaven,
Clad in Christ alone.

JOHN 19:5
9 A.M.

Mocked and spit upon, and bleeding,
Pilate leads Thee forth;
In Thy face they see no beauty,
In Thy Blood no worth.
O despised and humble Jesus,
What, compared with Thee,
Are the glory and the beauty
Of all worlds to me.

JOHN 19:2
10 A.M.

With the crown of thorns they crown
Thee,
Scornfully they bow;
On the Father's throne in glory
Thou art seated now.
Mighty God, I bow before Thee,
Thee, the Saviour King;
Here, my joy to love and suffer;
There, to love and sing.

JOHN 19:16
11 A.M.

Sentence passed on Thee, the guiltless
By a sinner's tongue—
I before Thy throne am speechless
I, who did the wrong.
By Thy holy lips acquitted,
Wondering, I go free—
Past for me are death and judgment,
Crucified with Thee.

JOHN 19:17, 18
NOON

Thou must bear Thy cross, Lord Jesus,
With the robbers twain—
Wearied, bleeding, and forsaken
In Thy shame and pain.
Taking up my cross I follow,
All my glory this,
With Thee here to toil and suffer,
Thy reproach my bliss.

LUKE 23:33
1 P.M.

Lo! unto the cross they nail Thee,
Bitter gall prepare,
Those all-holy lips to moisten,
Praying for them there.
When that wounded hand shall sweet-
ly
Pass that cup to me,
May it all the world enbitter,
Leave me naught but Thee.

LUKE 23:43; JOHN 19:25-27.
2 P.M.

Hanging in Thy shame and anguish,
Words of love and grace
Welcome the forgiven felon
To Thy Holiest place—
Guide Thy mother, broken-hearted,
To a home of rest—
Comfort him, who yester even
Lay upon Thy Breast.

MATTHEW 27:46; JOHN 19:30
3 P.M.

In Thy direst need forsaken,
Now the work is done—
Thou dost bow Thy Head to welcome
Me, Thy wandering one—
Bend to kiss Thine own, Thy Ran-
somed—
In that kiss to die—
My Beloved, Thine for ever,
Thine alone am I.

JOHN 19:34
4 P.M.

From Thy side the blood and water
Flow to cleanse my sin —
Rent the mystic veil of Heaven;
I have entered in.
Heart of love, to sinners open,
Place where God can meet
His beloved, His priest anointed
At His mercy seat.

JOHN 19:41
5 P.M.

New the grave wherein Thou liest
Wound in linen fine—
I an old cold grave have found Thee,
This poor heart of mine.
So shall that dark grave be glorious,
New, and pure, and fair;
I shall worship Thee for ever
In Thy glory there.

*en depicts Our Lord in the last hours
in 1769, was translated by Frances Bevan.*



The Wondrous Cross

(Continued from page three)

bought with a price, and we glorify Him in our body and spirit, which are His.

IDENTIFICATION

But the Apostle Paul lays stress on yet another aspect of the wondrous cross. We have already found there propitiation and consecration; we now find identification (Gal. 2:20; Rom. 6:8). His perpetual thought is, that as we were in the first Adam when he fell, so we were, by some mysterious law, in Christ when He died, and rose, and ascended into heaven. In Him, our Ark, we crossed the waters of death, passing from the old world, where sin and lawlessness were rampant, into the new heavens and earth, in which dwelleth righteousness.

When He hung in dying anguish on the cross, we were there, though we felt none of the pain. When He descended into the grave, we passed thither also, though we shudder not with the chill air of the vault. When He arose, we left death behind us forever, and became citizens of a world where the standards of earth are reversed forever.

This thrilled the apostle with ecstatic joy. *He was free from the condemnation of the law.* Its pealing thunder rolled beneath his feet, reverberating in the dark valleys far below, but he had passed to the upland lawns, the blue of heaven above him, the sense of freedom, joy, and hope buoyant in his breast.

He was also free from the false standards and judgments of the world. The princes of this world had put his Master out of it, as the Gadarenes before had driven Him from their coasts; and the expulsion of the Lord

had been the expulsion of His slave. It was not meet that the one should be without and the other within. And the apostle was glad to see the cross, standing with outstretched arms to forbid all commerce between the believer and the world. Not for him its standards of failure or success; not for him its smiles, or baubles, or rewards; not for him its amusements or blandishments. He was crucified to the world, and the world to him, and he gloried that it was so.

He was also free from the dominion of the self-life, to which he so often refers as "the flesh." This had been his bane, until one day he saw his self-life nailed in effigy to the cross of Jesus (Rom. 6:4), as a man may start to see his ugly features reflected from a crystal mirror; and he realized that by the cross of Jesus he had been born into a world where self in every form was under the curse, and where it was replaced by the Spirit of love and life and resurrection. "No longer after the flesh, but after the Spirit."

Thus the Apostle Paul was filled with this great thought of his close identification with the death of the Lord Jesus, by which he had passed into the Eternal and Unseen, the Infinite and Divine; had become a citizen of the new Jerusalem, and a resident in the heavenly places, of which the person of the Lamb is focus and center. His eternity had commenced. He had passed into a land with which the old life had no extradition treaty.

PERFECTION

The Apostle John views the death of Christ as it affects our daily walk and conversation. With him the blood

cleanseth from all sin. He never forgot that he saw blood and water come from the wounded side; and that Jesus came not by water only, but by water and blood. He says that Jesus washed us from our sins in His blood; that the blessed saints have washed their robes and made them white in His blood, and that we have the right to enter through the gates into the city only when we wash our robes in the precious blood. The robes get sadly soiled as we go through the various demands of daily duty and the scenes in which we have to earn our daily bread, and therefore it is most helpful to learn that there is a provision made in the death of the cross for daily purification.

That blood never loses its virtue; and whenever, in our walk in the light, we are sensible of the least soil of evil, we may wash and be clean. Thus we learn to walk with God with an uncondemning heart. Not that we are all we ought to be in His holy sight. Even if we are kept from presumptuous sin, we come short of His glory; but we are constantly sensible of the cleansing grace that purges our conscience from dead works to serve the living God.

Ah, wondrous cross indeed, in which we find remedy for all the ills of life! Since it was cut out of some forest tree, and bore its burden on the place of a skull, guilt and penalty are no more; we are the bond-slaves of the sweetest Master. We have passed as in a new Ark the waves of death, and landed on resurrection soil; and we have learned the secret of walking in the world as those who belong to another.

The tree cast into the bitter Marah waters, which made them sweet to the taste; the slip of wood flung into the river, which caused the iron to forget the attraction of the earth, and swim; the pole on which the serpent of brass was elevated in the view of Israel—all have their counterpart in the wondrous cross on which the Prince of Glory died. ◀◀



Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



THE RESURRECTION OF CHRIST

Sunday School Lesson for April 6, 1958

MARK 16:1-6, 1 CORINTHIANS 15:3-8, 14-17

Once again our hearts are reminded of the glorious truths connected with the resurrection of Christ. It is true that Christ lives every day in the heart of the believer, yet it is fitting that we celebrate Easter in order that we may be reminded what the resurrection of Christ means in its practical application to our lives.

THE EMPTY TOMB (Mark 16:1-6).

The Loving Service. (vv. 1, 2). "Very early in the morning the first day of the week," Mary Magdalene, Mary the mother of James, and Salome, came to the tomb with spices with which to anoint the body of Jesus. The fact that they came was an admission that they did not believe He would rise from the dead. Nevertheless, we must commend them for their love and loyalty. Though they expected nothing from Him now, though their hopes had been shattered, they loved Him still. We wonder if all Christians today love with such unselfish devotion and loyalty a Christ whom they know is alive!

The Needless Fears. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great." These women were worried about a difficulty which had not yet arisen. But once again, they must be commended for pressing forward in spite of the anticipated obstacle. A Christian may brood and worry over some problem which he only anticipates, so that it turns him from the path of duty and progress. The greatest fears from which we suffer, and the greatest trials we bear, are those that never happen.

The Amazing Discovery. When the women arrived at the tomb they found the stone rolled away and the tomb empty, except for the presence of an angel! Renan, the French skeptic, once said, "You Christians live on the fragrance of an empty tomb." How right he was! The empty tomb is one of the greatest arguments for the resurrection; for the only satisfactory explanation of that empty tomb is that Jesus actually rose from the dead.

The Thrilling Announcement. "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." The angel told the women that they were seeking Christ in the wrong place. We may draw many lessons from the incident: (1) Christ is not to be found in certain places, such as the dance hall, the beer parlor, the theater. (2) Christ is not to be found in the tomb of ritualism and formality. (3) Christ is not to be found in certain attitudes. He is often buried in the tomb of gloom, worry, criticism, envy. But the living Christ is discovered in the heart of faith, hope, praise, and love!

THE RISEN CHRIST (1 Corinthians 15:3-8, 14-17)

Revelation of the Resurrection. "For I delivered unto

you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Mark presents the resurrection as a historical fact. Paul here declares it as a spiritual revelation—a truth he received directly from God by the Holy Spirit, and which was not taught him by men. Paul declares that both the death and the resurrection were in fulfillment of "the [Old Testament] scriptures."

Witnesses of the Resurrected Christ (vv. 4-8). Paul piles up proof of the fact of the resurrection by pointing to the number of post-resurrection appearances and to the number of those who witnessed those appearances. He mentions Christ's appearing to individuals such as Peter and James (this appearance not recorded in the Gospels) and to groups—"the twelve" and "five hundred brethren at once." Had only a few individuals claimed to have seen the risen Christ, there might be room to suspect that they suffered from hallucinations—but nearly six hundred people could not be wrong!

Importance of the Resurrection (vv. 14-17). If Christ did not rise from the dead our religion is in vain, Christianity falls apart, and we are of all men most miserable. No wonder the truth of the resurrection has been established "by many infallible proofs" (Acts 1:3)! Someone has said that the "resurrection of the Lord Jesus Christ is the best attested fact in all history." Nineteen hundred years of unceasing criticism and opposition have failed to disprove it! Best of all, countless millions of people, of all nations and colors, down through the centuries have proved the resurrection, because they have met the Living Christ in their lives.

—J. Bashford Bishop

EARTHEN CONFINEMENTS SHATTERED



School of the SPIRIT



BY J. R. ASHCROFT

National Education Secretary

Spotlights of attention are being focused on schools in Brooklyn, Little Rock and Los Angeles. Almost 700 youths have been asked to stay away from school in the New York area because of behavior. Everyone wonders what is wrong with modern education. There are many answers. One is that there is little spiritual and moral training in the schools. How can there be such training where there is no God?

Where shall parents turn for help... where shall pastors send inquiring youths to learn of the Spirit? Fortunately, there is a Teacher who is teaching.

Assemblies of God schools are schools of the Holy Spirit. On a recent visit to our Christian elementary school in Wilmington, California, I arrived in time for faculty devotions. Nine devoted teachers were gathered around God's Word, reading, praying and waiting on the Spirit in praise and prayer. Praise God for Pentecost. Such prayerful waiting is a heritage of those who have received the Baptism of the Holy Spirit. Shortly after this the entire school met in a Pentecostal atmosphere. Children, teen-agers and faculty blended voices in public praise and prayer.

Youths are learning in the school of the Spirit. Character is being formed. Leadership is developing. The church of tomorrow is secure with those who have sat at His feet to learn.

The Teacher

"... The anointing which ye have received of Him abideth in you... the same anointing teacheth you of all things" (1 John 2:27). Only the Holy Spirit can teach the things of God. Only the Holy Spirit can teach what man has never known and cannot know without the Spirit. A teacher must know before he can teach. Who is it

that knows the things of God like the Holy Spirit? "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The Holy Spirit reveals to us the deep things of God. What a teacher, who can teach us the things freely given us of God.

The Holy Spirit is the perfect teacher. His work is described in John 16:8-15. He will convince. Only a divine teacher can claim such a role—conviction of sin and its true nature, of righteousness and its truth, and judgment. To learn these things is to learn life. But more, He will guide into *all* truth. Beyond science, human measurement, human conceivings, into all truth. He will speak, He will show, He shall glorify—all this of Christ! Here is the good life fulfilled in the individual by the Holy Spirit.

Our Assemblies of God schools have the Holy Spirit as teacher! Oswald Chambers describes the Bible college in which he served thus:

"It is not its practical activities that are the strength of this Bible training college; its whole strength lies in the fact that here you are put into soak before God. You have no idea of where God is going to engineer your circumstances, no knowledge of what strain is going to be put on you either at home or abroad, and if you waste your time in over-active energies instead of getting into soak on the great fundamental truths of God's Redemption, you will snap when the strain comes. But if this time of soaking before God is being spent in getting rooted and grounded in God on the unpractical line, you will remain true to God whatever happens."

I often heard Brother W. I. Evans say, "Central Bible Institute differs from other schools because this is a school of the Holy Spirit. Here we recognize the Spirit of Truth who came to guide us into all truth. We in-



structors are only able to impart intellectual conceptions of spiritual reality. The Spirit of God alone is able to lead our students into reality—the reality of things unseen but eternal.”

A great scientist like Einstein is able to expound and lead others into the meaning of $E + Mc^2$. Then sensory experimentation is able to demonstrate the reality of the truth expressed in that formula.

In the classroom we instruct our students in the theories of Christianity, but we also introduce them to the Holy Spirit, who can take the things of Christ and show the reality behind the theory. This we have seen Him do again and again in our own lives and in the lives of students when they give Him time, especially in seasons of protracted revival.

Our students have received the gift of a new life—the life of Christ. True education guides that life into correct development and maturity. But for growth the most important factor is environment. What marvelous progress life makes in a favorable environment. Acts 2:46-47 gives us a picture of the environment of the First Pentecostal Bible Institute with its faculty and students. Should not this be our standard?

The Textbook

There is a textbook in the school of the Spirit. He who wrote the book is the one who teaches! Of all instruments of learning the Bible is supreme. History, art and language have their greatest inspiration in the Scriptures. The greatest Book is written by the greatest of all teachers, and He is teaching us. How we should learn! In this Book we learn of eternal purposes, the meaning of life, the value of a human soul, the redeeming plan of God, the ultimate destruction of evil, and the final place of redeemed man. What a Book! Where else shall young people learn such noble truths? That Word is made alive through the ministry of the Holy Spirit.

The Bible is the main text of our Assemblies of God schools. When you step onto the campuses you notice the Bible in the hands of nearly every student. In the classroom, chapel, cafeteria and dormitories the Book is always present. Can there be a better foundation for life or source of wisdom? Young people such as these are the pillars of the church and cornerstones of the nation. No uncertain

Add enthusiasm to your interest and the 1958 Loyalty Campaign will be a success in your church! To be interested is to be concerned, but to be enthusiastic is to show ardor, zeal and fervor. Enthusiasm is the tonic for coldness, indifference, carelessness and lifelessness. Put enthusiasm into the Loyalty Campaign and the results will surprise you!

YOUR SUNDAY SCHOOL LOYALTY CAMPAIGN WILL BE APRIL 13 TO MAY 25!

An enthusiastic Loyalty Campaign will spiritually enrich the church. It aids in developing strong Christian character which in turn produces a church firmly established in the Lord.

The dates of the 1958 Loyalty Campaign and the sub-themes for each Sunday are:
April 13—Faithful in Prayer
April 20—Faithful in Testimony
April 27—Faithful in Service
May 4—Faithful in Missions
May 11—Faithful in Family Devotions

May 18—Faithful in Stewardship
May 25—Faithful in Attendance
Renew your consecration to serve the Lord more faithfully! Resolve that you are going to be “Always Faithful” not just these seven Sundays, but each day of every year!

NATIONAL SUNDAY
SCHOOL DEPARTMENT
434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI

THEME:

“ALWAYS FAITHFUL”



science or comic book philosophy is here. The foundation of the ages is the textbook of the Spirit and of our schools.

The Testing

All good teaching must survive the test. And there is a test for those who learn from the Holy Spirit. It is in the walk, witness and work of students of the Spirit. The fruit of the Spirit is the product of the teaching of the Spirit. Love, joy, peace, patience, kindness and faithfulness are the qualitative results of being taught in the school of the Spirit. Where else could such development be achieved? Great-

ness lives here. Christ and the Holy Spirit in a man make him noble. Then the witness follows. A man's spirit is his witness. What he is means more than what he says. His words have power if his life is possessed. Here is the secret of soul winning and helping others!

Work for Christ can never be more than the work of the Spirit. Works of the flesh are destroyed—wood, hay and stubble. Works of the Spirit are gold and jewels. They survive the fires of time, trial and judgment! The final test will reveal the true value of the school of the Spirit. ◀ ◀

This Is High School Day

► Spiritual and vocational opportunities for youth in Pentecostal colleges are spotlighted on High School Day, March 30. Some of the majors offered by our schools are: theology, religious education, music, missions, business, art, languages, social science, home economics, education, science and mathematics.

Colleges endorsed by the Department of Education of the Assemblies of God are:

Bethany Bible College	Santa Cruz, California
Central Bible Institute	Springfield, Missouri
Eastern Bible Institute	Green Lane, Pennsylvania
Evangel College	Springfield, Missouri
North Central Bible College	900 Elliot Avenue S, Minneapolis Minnesota
Northwest Bible College	E. 69th & 8th Avenue NW, Seattle 15, Washington
South-Eastern Bible College	Lakeland, Florida
Southern California Bible College	Costa Mesa, California
Southwestern Bible Institute	Waxahachie, Texas

For further information about Pentecostal schools, address your questions to the Department of Education, Assemblies of God, 434 W. Pacific Street, Springfield 1, Missouri.



THIS PRESENT WORLD

Washington

CAPITAL AREA PROTESTANTS FACE NEW FORM OF GAMBLING

Protestant groups in the Washington (D.C.) area are marshalling their opposition to a new game. It is jai-alai, a Latin American game which involves gambling. Legislation has been proposed in the Maryland General Assembly to legalize jai-alai, and plans are under way to erect a three-million-dollar jai-alai arena in the vicinity of Fort Meade, Maryland. Protestant groups are actively resisting these plans.

CONGRESS GETS LINCOLN BIBLE

A copy of a Bible owned by Abraham Lincoln has been donated to the Library of Congress by Mr. Lincoln Isham of Dorset, Vermont, his great-grandson. The gift was made on the 149th anniversary of Lincoln's birthday and will be part of an exhibit of Lincoln mementos that the Library of Congress will place on public display in 1959, in connection with the Lincoln sesquicentennial observance.

It is the second Lincoln family Bible to be given to the Library of Congress. The first, published in Philadelphia in 1847, contains family records, some of which are written in the hand of Abraham Lincoln himself.

STUDENTS ATTEND EVANGELICAL SEMINAR ON FEDERAL SERVICE

Some 115 students from 17 colleges affiliated with the Assemblies of God and other conservative Protestant denominations attended the first annual Washington Seminar on Federal Service sponsored by the National Association of Evangelicals at Washington, D. C. The students, most of whom are majoring in political or social science, were told by Senator Frank Carlson of Kansas that individuals "can be Christian and participate in politics." Senator Carlson stressed the need for dedicated Christian leaders in every field, particularly that of international diplomacy.

Mansel Keene, chief of the standards branch, U.S. Civil Service Commission,

told the students that civil service provides opportunities for "constructive public service." He noted that 1,500 occupational classifications are open to those who wish to join the 2,300,000 men and women who work for the U. S. government, "the largest employer of free men in the world."

Clyde W. Taylor, director of public affairs of the National Association of Evangelicals, summarized the three-day seminar by reminding the young people that "righteousness exalteth a nation, but sin is a reproach to any people," as the Bible says. "There is no such thing as mass righteousness," Dr. Taylor said, "but only individual righteousness. Therefore, it is up to us as individual citizens to see that our government is a righteous one, guided by high ideals."

LIBRARY OF CONGRESS ACQUIRES WORLD'S SMALLEST BOOK

The Library of Congress announced acquisition of a rare copy of the Lord's Prayer. It is only 7/32nd of an inch square, printed by a Dutch publisher. The type is only 0.14 millimeters high, or about 1/200th of an inch—yet the prayer can be clearly read by use of a powerful magnifying glass.

The book breaks the record of the "world's smallest" which has been held since 1932 by two diminutive volumes of the "Rose Garden" of Omar Khayyam. The "Rose Garden" volumes, produced in Massachusetts, are about 1/4 inch square. The new volume is 1/32 inch smaller.

The tiny volume was printed in Amsterdam and was bound in Munich, Germany, where craftsmen carefully prepared a Moroccan leather cover into which a tiny gold cross was tooled. It was two years in preparation. The words are in English.

INNER CITY CALLED GREATEST EVANGELISTIC OPPORTUNITY

The churches have their greatest evangelistic opportunity of the century in the "inner city" of growing metropolitan areas, a National Convocation on Urban Life was told at Washington,

D. C. The three-day conference, sponsored by The Methodist Church, was attended by more than 1,100 bishops, ministers, and church workers.

One of the conference reports described the "inner city" as the "deteriorating area immediately surrounding the central business district." It said the newest arrivals in the metropolis come to the "inner city" to live until they get established and can move to a more desirable part of town. "The inner city is an area where human need is the greatest," it said. "The church must not retreat because it is difficult. It is an area of missionary opportunity."

The report added that the newcomers to the inner city areas are southerners, both white and Negro. "The older residents are predominately Roman Catholic, but the new are predominately Protestant."

Convention

AFRICAN EVANGELIST TO BE HEARD AT PENTECOSTAL WORLD CONFERENCE

Nicholas Bhengu, of East London, South Africa, who is often called the "black Billy Graham," will be one of the main speakers at the World Conference of Pentecostal Churches which is to meet in Toronto, Canada, September 14-21, 1958. Another prominent delegate from South Africa will be the Honorable Gerald Wessells, a member of the Senate of the Union of South Africa. The conference is expected to attract delegates from more than thirty countries.

Brother Bhengu was a communist before his conversion. His evangelistic campaigns brought him into national prominence in 1951. As the result of his preaching, converts in his East London meetings voluntarily surrendered more than two large van loads of merchandise which had been stolen from whites. The merchandise was turned over to the police for return to the rightful owners. (The unconverted colored people in South Africa are notorious for their stealing. They have a philosophy that stealing is only a sin

if the article is taken from a fellow black—but not if stolen from a white.)

Because of the great decrease in crime in the Cape Province city, the local city council of East London gave Brother Bhengu's church a choice building site, valued at \$12,000 as an outright gift. Last year the new church edifice, seating 4,000, was officially opened. It was built at a cost of \$75,000, the money being provided entirely by the Africans themselves.

Books

MOST WIDELY TRANSLATED WRITINGS TODAY ARE LENIN'S

The Scriptures are no longer the most widely translated writings in the world, according to UNESCO (the United Nations Educational, Scientific and Cultural Organization). The Bible used to be the most translated book, but in 1955 the Russians changed the situation. According to the *UNESCO Courier*, the writings of the Russian revolutionary leader, V. I. Lenin, appeared in 371 new translations in 1955, making 968 translations for his writings since 1948. There were reported to be only 99 new translations of the Bible in 1955, making 887 translations of the Book of books since 1948.

So Lenin's writings have been going into more translations than the Bible. And furthermore, the writings of Joseph V. Stalin came third. They had 200 translations in 1955, making 689 since 1948. In fourth and fifth places were the classical Russian novelists, Tolstoy and Gorki.

The amount of books produced in Russia in 1955, reportedly, exceeded the output of the U.S. both in the number of titles and the actual number of volumes. The Communist world is spending \$3,400,000,000 a year on its propaganda.

PARADE MARKS BIBLE SUNDAY IN DOMINICAN REPUBLIC

Bible Sunday was the occasion to stage a parade in the Dominican Republic, "the first time any Protestant parade was ever held in San Juan," according to a report released by the American Bible Society. The procession was planned by the Mennonite and Assemblies of God churches.

An amplifier was used to announce the significance of the Bible, its purpose, statements of its contents, and what important world figures have said about the Bible. Posters were displayed and everyone carried a Bible. The parade was termed "a real success."

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

CHURCH CONSTRUCTION DOWN LAST MONTH—Church construction, which has been enjoying its greatest boom in history, may be starting to feel the effects of the present business recession. New construction of church edifices totaled only \$64,000,000 during February, a million dollars less than the figure for February 1957. It was the first time in two years that church construction failed to set a new monthly record.

CONTEMPORARY STYLE CHURCHES won most of the awards in the annual competition of the Church Architectural Guild of America. Out of 14 awards, none went to Gothic styles. One Colonial design won an award. The 13 other award-winners were all modern, rather than traditional. There were 110 designs submitted in the competition.

A CHAPEL BUILT ENTIRELY BY MILITARY OFFENDERS was dedicated by Naval chaplains and area ministers at Camp Langdon, New Hampshire. Sailors and Marines serving court martial sentences converted an old building into a house of worship and built the steeple, pulpit, Communion table and other furnishings. They donated 5,860 hours of labor to the project.

ONE MILLION MORE ADULTS ATTENDED RELIGIOUS SERVICES regularly in 1957 than the year before, according to a recent Gallup poll. In an average week, 47 per cent of the adult population (48,500,000) went to church or synagogue. The 47 per cent compares with 33 per cent in 1940, and 49 per cent in 1955. People between 30 and 49 years of age are the most frequent attenders. Persons with a college education attend more often than those who have not been to college.

NEW YORK CITY has handed a Roman Catholic university quite a bargain. The city has bought up sixty acres in the Lincoln Square area for a redevelopment project at a cost of \$16 a square foot, and has sold part of the tract to Fordham University for a collegiate center at a price of about \$7 a square foot. The legality of the transaction remains in doubt. A taxpayers' suit against the city, still pending, charges that the re-sale of land to Fordham at marked-down prices is a subsidy constituting a violation of the Church-State separation principle.

RETAIL MERCHANTS IN NORFOLK, VIRGINIA, are campaigning against the growing trend to keep stores open on Sundays. They said Sunday store openings have increased 11 per cent in the east and south, 57 per cent in the west, and 78 per cent in California. The local Ministers Association is supporting the campaign to discourage all unnecessary shopping on Sundays.

OUTDOOR ADVERTISING COMPANIES are donating billboard space this Spring to display hundreds of huge posters which emphasize the moral and religious aspects of safe driving. The campaign is sponsored by the National Safety Council.

ALCOHOL WAS A PRIME FACTOR in 55 per cent of the fatal accidents in New York City last year. The police department said that 38 of the 69 drivers who were killed had significant amounts of alcohol in their systems. The drinking drivers not only killed themselves but killed seven other people, including two pedestrians, and injured 29 more.

DRINKING WAS INVOLVED in 75 per cent of the traffic accidents in Rochester, N. Y., last October. Out of 50 cases, 20 drivers were reported to be intoxicated and 18 others had been drinking.



View of Administration Building of Central Bible Institute of Nigeria

Has This Bible School Been Worthwhile?

BY R. L. CIMINO, NIGERIA

QUITE OFTEN A SCHOOL IS VALUED in terms of cost of buildings, cost of personnel, and cost of operation. Money is important—but the true worth of any school should be measured by the accomplishments and work of its graduates. Consider, for instance, the Central Bible Institute of Nigeria, formerly known as the Nigerian Bible Institute.

The school had a modest beginning under E. L. Phillips, having its classes in mud-walled, thatched-roof buildings. After that, the buildings were made of burnt brick; they were half-walled and had corrugated zinc roofs. There are now newly erected administration buildings of solid cement blocks, metal framed windows, and aluminum-covered roofs.

This progress and development in the physical aspects of its facilities, involving immeasurable vision, faith, work, and sacrifice on the part of many missionaries, is indicative of the school's growth numerically and its tremendously wide influence upon the Assemblies of God movement in Nigeria.

Consider these measurements of the school's value to the evangelization of Nigeria's thirty million people:

The yearly enrollment of the school exceeds 100 students. Usually represented in the student body are more than twelve different tribes, speaking as many different languages or dialects,

who will be taught exclusively by means of the English language. Some scholarships are allotted, but on the whole the students are obligated to pay a nominal registration fee, purchase their textbooks, provide their own food, and arrange their own transportation back and forth to school. Most of them, even while in school, are pastors of churches, the greater portion being supported by their churches. Their training in the spiritual and evangelistic atmosphere of C.B.I.N. causes their ministry to make a mighty impact on the communities served by them.

More than a hundred have graduated from the school, having completed a three-year Bible-centered training course. Their full-time ministry in many areas of Nigeria is productive of much fruit for the Lord. Some of them are pastors of large congregations, whose attendance in most services numbers in the hundreds. Attendance in many of the churches ranges from 100 to 600.

Evangelistic campaigns conducted by national pastors are sweeping many of the spiritually hungry people into the churches to experience the New Birth.

New cement block church buildings are being erected, under the direction of the pastors, replacing mud-walled and grass-covered buildings.

In addition to conducting the regular services of the church, these trained and capable graduates conduct departmentalized Sunday Schools, C. A. services, Bible study classes, early morning

prayer meetings, baptismal services, wedding ceremonies, and communion services, and bear other pastoral responsibilities.

National leadership has also been developed through the work of C.B.I.N. The supervisors of Iboland, Ishan, and Calabar divisions (representing over half of the more than 300 churches) are graduates of the school and are doing an excellent work. Presbyters and section leaders are also graduates and they are capable men of God.

Two other Bible schools in other parts of Nigeria are being conducted with graduates of C.B.I.N. serving on the faculty. Men with proven ministries, having completed their Bible

school training a number of years ago, are now serving as teachers in these Bible schools to help train others of their people for successful ministry.

The Nigerian District Council is happy to have on its Executive Committee spiritual and consecrated nationals, trained in C.B.I.N., who are full of faith, experienced and wise in the things of God.

The promotion of Sunday Schools, Christ's Ambassadors, and women's meetings to a great extent is in the hands of nationals. The C.A.'s, incidentally, in one area have their own "Speed-the-Light" program, in which they supply bicycles for pioneer fields. And in another area the C.A.'s have been actively engaged in opening up new works, twenty in the year 1956.

National missionaries leave their home areas and go with their families to faraway places to minister among people of other tribes. Such ministers receive support from the missionary offerings that are received monthly in the established churches.

Thus do we evaluate the ministry, influence, and blessing of the Central Bible Institute of Nigeria to this vast country. All this work becomes more significant each day in view of the fact that Nigeria is well on its way to full independence and self-government. What the future holds no one can accurately predict, but of this we can be sure: the influence of C.B.I.N. will continue in Nigeria until Jesus Christ the Lord returns for His own.

This Bible school has been worth while! It therefore deserves your prayers and financial support, so that its mighty training and evangelistic ministry among the millions of Nigeria without Christ may be carried on. Please send your offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri. Be sure to designate them "To Nigeria Field Account for Central Bible Institute." ◀ ◀

Wanted—New Recruits for Upper Volta

BY JOHN HALL

Editor's Note: That there is a definite need for new recruits for the Upper Volta field is shown by the following excerpts from missionary John Hall's diary. Help is desperately needed if all the work is to be done.

We have such a full time of it here—besides the unexpected happenings which make us realize that we are an attraction! But most of all, the glory goes to the Lord, who has called many into His service—though they are so slow in action!

Friday, 5 a.m.—A call and clapping (native substitute for knocking)! A young husband said his wife was in labor. So I hurriedly got dressed, got the car ready, and took her to the maternity ward in Ouagadougou, some twenty-six kilometers distant. I returned for breakfast and the daily routine.

Saturday, 2:30 a.m.—Another call, a young man seriously ill. I got several men roused out, anointed him, and prayed as the Word says to do. After a whole hour of intercessory prayer, improvement was sufficient that he felt he was able to sleep. I returned to bed, roused Cuba to tell her, and then had quite a time trying to get back to sleep. So when the bell rang for 6 a.m. prayers I lay in bed an extra half hour without my conscience tormenting me!

The French official who was to go over the Girls' Foyer (school) conces-

sion was to be here at 8:30. I had already promised a young preacher I would move him and his family and goods. So we loaded up our Speed-the-Light car and trailer and got off about 10 a.m. We drove through twenty miles of bush country in the heat of the day to his destination.

Sunday—The afore-mentioned young man had a relapse, so again with the elders we anointed, laid on hands, and prayed a long time. He had been vomiting seriously and had gripping pains across his upper abdomen. He is a Kasina from Corabié and his wife doesn't understand Moré, so it makes it difficult for her.

We had communion service; and after preaching an hour Philippe suddenly turned and asked me to take charge. Heretofore I have insisted that he do it. For emblems of Christ's sacrifice we use a large "sagamouga" (mush cake) and "poussi" (native fruit drink). I broke up the mush cake to symbolize His being broken for us. The elders helped serve, and prayed over the elements. We had various appropriate songs during the occasion. All heads were bowed, and each searched his own heart as the Scripture enjoins.

MISSIONARY News Notes



Mr. and Mrs. T. R. Schultz of Togo Dahomey have reached the United States on furlough. Their present address is 605 Maple St., Biloxi, Miss.

* * *

Mrs. R. B. Cavaness and children sailed for Malaya on February 20. Mr. Cavaness planned to leave the U.S. in March and join his family in Hong Kong.



Mr. and Mrs. R. Cavaness and family

Afterward a young student came to me and said he had refrained from partaking because he felt he wasn't right with God. We had prayer together and I gave him the Scriptures assuring him that "the blood of Jesus Christ...cleanses us from all sin" and that the Holy Spirit enables us thereafter to live a clean life.

The elders and I took some of the communion to the Kasina in his room, as I felt it would be a means of "grace" in his life and might lead to his being healed, as sometimes occurs.

That afternoon, when I went out to see him again, several others wanted prayer, especially young mothers for their babies.

All of this was in addition to my teaching twenty-five classes during the week, taking three trips to Ouagadougou, and enduring numerous inescapable pressures as principal of the Bible school, Chairman of the field, and father of two teen-age boys and a ten-year-old daughter. This all adds up to a great need for dependence on the Lord for daily strength and guidance.

There are five stations vacant, which means an extra heavy load for everyone on the field. ◀ ◀

We extend our sympathy to Everett G. Hale, of Bolivia, whose father passed away very suddenly.

* * *

The C. C. Harrises of Tanganyika, East Africa, have a son, Michael Thomas, born December 13.

* * *

On February 21 Miss Eloise Smith sailed for England, where she will take several months training before going on to Ghana, West Africa.



Eloise Smith

Send Foreign Missionary offerings to

NOEL PERKIN

EXECUTIVE DIRECTOR

FOREIGN MISSIONS

DEPARTMENT

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



Fagots From the Torch of Evangelism

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

► **EL CENTRO, CALIF.**—Many were saved and filled with the Holy Spirit during a recent three-week revival with Evangelist and Mrs. Bird Campbell of Springfield, Mo. There were several definite and instantaneous healings reported. During the revival the Sunday School attendance averaged 408.
—*V. L. Hertweck, Pastor*

► **HOUSTON, TEX.**—The Shady Oaks Assembly of God has just closed a profitable two-week revival with Evangelists Weldon and Hazel Wright. Several were saved, a number healed, and five filled with the Holy Spirit. There were 14 added to the church. This was one of the best revivals in the history of the church.
—*Billy Sanders, Pastor*

► **OCEANWAY, FLA.**—The Assembly here was blessed recently by the ministry of Evangelist B. R. Minton who used a large chart and spoke on "God's Plan of the Ages." Though the meeting was only for one week, interest was high and a goodly number of new people came to the services. Three were saved.
—*Marjorie J. Howard, Pastor*

► **MYRTLE CREEK, OREG.**—The Assembly here has just closed one of the greatest revivals in the history of the church with Evangelist Johnny Hoskins of Salem, Oreg. Eternity alone will reveal the full results of the meeting. During the four weeks of the revival, 66 found Christ as Saviour, 17 received definite and miraculous healing, 21 were delivered from the tobacco habit, and 10 were filled with the Holy Ghost. Thirty-seven followed the Lord in water baptism, while 19 others who were hindered because of various reasons are planning to be baptized in the near future. Twelve of those who were saved and added to the church were men. The Sunday School attendance soared from 160 to 215. There is a great feeling of expect-

tancy as the spiritual tide continues to run high.

During the revival a Christ's Ambassadors Rally was held. There was an overflow crowd in attendance, with at least 150 turned away because they could not get inside the building. Approximately 40 knelt in the prayer room for salvation. The altar service continued until 1:30 a.m. Evangelist Hoskins was the evening speaker.
—*G. W. Hocker, Pastor*

► **CONRAD, MONT.**—A "Deeper Life" Revival Crusade was recently conducted here by Evangelist Lela Haycook of Columbia, Mo. Her illustrated messages, preached under the anointing, were an inspiration to all. At least 15 were filled with the Holy Spirit, and many others renewed. All were challenged to a closer walk with God and a Spirit-filled, Spirit-led life.
—*G. J. Mandigo, Pastor*

► **POINT COMFORT, TEX.**—A highly profitable revival crusade was recently conducted here at First Assembly by Evangelist Ernest Maxwell and party of Corpus Christi. A goodly number of souls were saved and filled with the Holy Spirit, and there were many testimonies of divine healing and deliverance. The church greatly enjoyed the preaching and singing of this evangelistic party. A spirit of revival still prevails.
—*H. E. Morse, Pastor*

► **ELECTRA, TEX.**—Evangelist Gene Allen of Dallas, Tex. just concluded a very successful revival at the Assembly here. There was a wonderful moving of the Spirit of God upon the services. Several were saved and reclaimed, a number received the Baptism of the Holy Spirit, and there were some outstanding healings. It is gratifying to see the revival spirit continuing on in the hearts of the people even though the special services have terminated.
—*Johnnie Barnes, Pastor*

► **WACO, TEX.**—A very fine revival campaign was recently conducted here at the 18th and Pine Assembly of God by Evangelist and Mrs. Jack Pruitt of Tulsa, Oklahoma. The crowds were consistently good, and the hearts of the people were deeply stirred. Much good was accomplished in all departments of the church.
—*Hardie G. Weathers, Pastor*

► **WHARTON, TEX.**—Evangelist L. O. Lormand of Houston, Tex. recently concluded a two-week revival at the Assembly here. The rich preaching of the Word was a real blessing to young and old alike. Three were saved, several backsliders reclaimed, and two were baptized with the Holy Ghost. There were also several outstanding healings. Some claim it was the greatest revival in the history of the church.
—*O. H. Dockray, Pastor*

► **REEDLEY, CALIF.**—Evangelist and Mrs. Paul Wells of Santa Paula, Calif. ministered here at Full Gospel Tabernacle for three weeks in one of the most successful meetings the church has experienced in many years. Revival fires were kindled from the very outset. There were 25 who responded to the salvation appeal, 10 were filled with the Holy Ghost, 23 baptized in water and 25 received into the fellowship of the church. Attendance was the best in many a year. Each department of the church was benefited. The dynamic preaching and musical talent of the evangelists were enjoyed by all.
—*Paul C. Long, Pastor*

► **TRONA, CALIF.**—The Assembly here recently enjoyed a blessed revival with Evangelist Mark Orton and family of Watsonville. Fourteen adults and three children were saved as the Spirit of God moved upon the people, and several were filled with the Holy Spirit. Within a few months the Sunday School attendance has grown from 26 to a new high of 83. Plans are underway for the building of a new auditorium in the near future.
—*Marvin Caswell, Pastor*

► **BATON ROUGE, LA.**—A very fine revival was recently concluded at Central Assembly with Evangelist and Mrs. Thomas B. Don Carlos of Petaluma, Calif. For four weeks God blessed in an unusual way, 13 being saved, 10 receiving the Baptism of the Holy Spirit, and several testifying to definite healings. One man, under deep conviction during the service but refusing to come forward for prayer, was saved in his car while returning home. One young lady who had attended Pentecostal services only a few times in her life gave her heart to the Lord, and upon returning home received the Baptism of the Holy Spirit. She spoke in tongues most of the night and the following day. Several received the Holy Ghost while sitting in the



Some of the converts saved during a revival conducted by Evangelist Mark Orton at Trona, Calif. (Marvin Caswell, pastor).

pews. Others fell prostrate under God's mighty power. All previous Sunday School records were broken with 234 in attendance. This was, without question, the greatest move of God in the five-year history of the church. Brother Don Carlos gave himself unreservedly to the cause of revival, and his efforts to work harmoniously with the pastor and the church program were commendable.

—James V. Courtney, Jr., Pastor

► SHARON, PA.—In spite of unfavorable weather the Assembly here experienced a truly Pentecostal revival under the ministry of Evangelist and Mrs. Richard Owens of Wilmington, Del. The blessing of God fell night after night with the result that 19 souls found Christ as Saviour and two were filled with the Holy Spirit. The Spirit-filled messages of Brother Owens, backed by much prayer, brought great inspiration to the services as did also the consecrated playing of Sister Owens on the Hammond organ. Though this is a comparatively new work, the Sunday School attendance record was broken with 73 in attendance.

—W. C. Harper, Pastor



Some of the children and adults at Dyer, Tenn. who were saved, healed, or filled with the Holy Spirit during the Billy Wolfe revival (E. C. Davis, pastor).

► DYER, TENN.—First Assembly just closed a two and one-half week Salvation and Healing campaign with Evangelist Billy Wolfe of Springfield, Mo. God's Spirit moved in a wonderful way upon the services so that 35 made their way to the altars for salvation and 21 were filled with the Holy Ghost. Many testified to healing by the power of God.

—E. C. Davis, Pastor

PENTECOSTAL BLESSINGS AT MINISTERS' INSTITUTE

INDIANAPOLIS, IND.—God moved in a remarkable way at our Ministers' Institute which was held in New Albany, Ind. G. W. Hardcastle, Sr. was the main speaker. One morning service continued past the noon hour with messages in tongues and prophecy as well as a divine expression of brotherly love. Appreciation and concern for our pioneer brethren were expressed and a substantial emergency offering and pledges were taken to assist them.

On another occasion the entire afternoon service was given over to an old-fashioned Pentecostal prayer meeting. The ministry of Brother Hardcastle was greatly

appreciated, and we are rejoicing in a good revival spirit throughout the District.

—Roy H. Wead, District Superintendent

ANNOUNCEMENTS

NORTH CAROLINA DISTRICT COUNCIL—April 22-24 at Oakwood Park Assembly, Gastonia, N. C. T. F. Zimmerman, speaker. L. T. Whidden is host pastor.—by Andrew Stirling, District Superintendent.

MISSIONARY CONVENTION—Mar. 31-April 2 at First Assembly of God, Aberdeen Miss. Ted and Laura Schultz, speakers.—by Samuel H. Balius, Pastor.

EASTERN DISTRICT C. A. CONVENTION—April 3-5 at Zembo Temple, Harrisburg, Pa. C. M. Ward, speaker; Couriers Quartet, Springfield, Mo., musicians.—by Chester P. Jenkins, District C. A. President.

EASTERN BIBLE INSTITUTE'S MIXED CHOIR will present Easter music while on tour Mar. 21-April 2. Scripture meditation by EBI President, Milton T. Wells. Mar. 28, Springvale, Maine; Mar. 29, Worcester, Mass.; Mar. 30, 3 p.m., Dorchester, Mass.; Mar. 30, 7:30 p.m., Everett, Mass.; April 2, Eastern Bible Institute, Green Lane, Pa.—by Robert A. Krempels, Director.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Clanton	Temple	Mar. 25-Apr. 6	H. V. Yates	Nelson E. White	
	Montgomery	First	Mar. 26-Apr. 6	Paul Hild	Robert Ferguson	
Ariz.	Mesa	First	Apr. 6-20	Leon Morrow	W. Clyde Powell	
	Phoenix	South Side	Apr. 6—	Raymond Schaeffer	B. H. Russell	
Calif.	Arcata	Northside	Apr. 6-20	Fisher-Cheek	Mrs. Archie Pool	
	Bellflower	A of G	Apr. 6-20	Hildreth Ethridge	David D. Pearce	
	Blythe	* A of G	Apr. 6—	B. D. Bennett	Frank Simpson, Chm.	
	Richmond	Central	Apr. 6—	Ken George	Russell E. Griffin	
Colo.	Whittier	First	Mar. 25-Apr. 6	Christian Hild	John C. Tinsman	
	Denver	Full Gospel Tab.	Apr. 6—	D. E. Skiles Party	L. A. Duke	
	Las Animas	A of G	Apr. 6—	W. V. Bentley & wife	R. O. Brown	
Fla.	Yuma	A of G	Mar. 23—	Jessie B. Shaw	Robert Chaffin	
	Orlando	A of G	Apr. 1-13	M. C. Allen Party	J. M. Stallings	
Ga.	Atlanta	Brookhaven	Mar. 30—	Bryce P. Santry	James M. Hughes	
	Rome	A of G	Mar. 31—	V. L. Raburn, Jr.	Verna Flanders	
Ill.	Fulton	A of G	Mar. 25-Apr. 13	George Miller & wife	J. H. Cusic	
	Kankakee	First	Apr. 2-20	Billy Wolfe	H. H. Brehm	
	Oak Park	Bethel Temple	Mar. 30-Apr. 6	Hardy Steinberg	W. L. Williams	
	Rockford	West Side	Mar. 30—	Walter D. Lascelle	Oda Jones	
	Wood River	First	Mar. 30—	Lolita Thompson	E. R. Bucher	
Ind.	Zion	Christian	Apr. 2-13	Watters Gospel Team	T. R. Brubaker	
	Dugger	Calvary	Mar. 30-Apr. 13	Elsie Boze	W. W. Bedwell	
Iowa	Council Bluffs	** First	Apr. 2-6	Robert E. Goggin	C. E. Turner	
	Iowa Falls	A of G	Apr. 6—	Peggy Sones	Robert Wenig	
Kans.	New Sharon	A of G	Mar. 25-Apr. 6	Arnold Segesman & wife	O. H. Hamilton	
	Ottawa	First	Mar. 2-13	Bob McCutchen	Bennie R. Harris	
La.	Valley Falls	A of G	Mar. 30—	Charles Reed & wife	Jerry Hanley	
	Bastrop	First	Mar. 25—	Jimmie Mayo, Jr.	J. E. Allen	
	Springhill	First	Mar. 25-Apr. 6	Jack Pruitt	Paul H. Palser	
Maine	West Monroe	First	Apr. 6-20	J. D. Middlebrook	Fred Walls	
	Portland	West End GT	Apr. 1-6	Giannattasio Team	Anthony Pagano	
Md.	Knoxville	Garrett's Mill	Mar. 23—	M. Q. Spencer & wife	A. W. Fox	
Mich.	S. Haven	A of G	Apr. 6—	Roswell Dillingham	Ross P. Simmons	
Mo.	Barnett	A of G	Mar. 25—	George Hammett	Wilford David	
	Columbia	*** First	Mar. 30—	Fred & Gladys Voight	C. A. Parker	
	St. Louis	Southside	Apr. 2-6	Vernon McLellan	Billy Campbell	
N. Dak.	Rugby	A of G	Apr. 6—	Paul Clark & wife	Raymond Loven	
Ohio	Cleveland	Bethany	Apr. 6—	Bill Scott	Leon Mooney	
Okla.	Skiatook	A of G	Mar. 23—	Billy Guthrie & wife	Melvin C. Long	
Oreg.	Chiloquin	A of G	Mar. 25-30	Don Gossett	William Rentz	
Pa.	Albion	A of G	Apr. 1—	Moses Copeland	Harold M. Ladd	
	Freeport	Gospel Tab.	Apr. 6—	Richard Owens	Charles Shaffer	
	Philadelphia	Keystone RT	Apr. 6-13	Louise Nankivell	Stanley Karol	
	Scranton	First	Apr. 6-20	Jimmy Adams Party	K. W. Wilkerson	
	State College	A of G	Apr. 6—	C. S. Tubby	Leo S. Starner	
	S. C.	Florence	First	Mar. 25-Apr. 6	Ronald E. Cottle	Calvin Melton
	Tex.	Archer City	A of G	Apr. 6—	Lois A. Cockerell	Jorn S. Curtis
Kermit		First	Apr. 2-20	Robert Northrop & wife	M. F. Hankins	
Post		First	Apr. 2—	Norman Jones	J. R. Brincefield	
Texas City		First	Apr. 6—	Joe Mazzu, Jr. & wife	C. C. Goree	
Wash.	Wenatchee	A of G	Apr. 1-20	Wesley W. Fleming	L. R. White	
Hawaii	Wahiawa, Oahu	A of G	Mar. 23—	Allan Snider & wife	Harold Headrick	
N.S.	Halifax	Faith Tab.	Mar. 30-Apr. 13	R. S. & Vera Peterson	A. R. Kalamen	

* United Tent Revival

** Union Revival

*** Children's Revival

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HEALING TESTIMONY

Blind Eye Opened

For 57 years an elderly man in our church was totally blind in one eye, and then God completely restored sight to the eye.

That is the testimony of B. H. Rawls, who is now 72 years of age. When he was twelve years old, a shotgun he was using misfired. The powder came back through the gun and burnt his eye. He lost the sight of one eye completely.

Medical science did everything possible, but soon the doctors informed him he would never be able to see out of the injured eye.

Three years ago, at the age of 69, he was prayed for, and God restored sight to the eye. He has been able to read a newspaper with that eye ever since.

Brother Rawls has spent his life here in Morehouse Parish, and some of the boys who were with him at the time of the injury are still here. He is known by hundreds and loved by all, and no one could doubt that his healing is a definite miracle of God.—J. E.

Allen, Pastor, Assembly of God, Bastrop, La.



It happened in our home town just last month. Two boys, one in high school, one just out, went on a drunken spree, beat up five people in unprovoked attacks. One victim, an aged man, died two days later.

SOMEONE WENT OUT OF HIS WAY TO GIVE THESE BOYS LIQUOR. WHY DIDN'T SOMEONE GIVE THEM CHRIST?

The fact is, our National Christ's Ambassadors Department is working hard the year around to help local C.A.'s expand—reach out to young people in every walk of life. The National C. A. Department not only provides helps for local groups, it also promotes youth camps, assists district and sectional leaders, publishes the outstanding Pentecostal youth magazine, the C. A. HERALD. It makes direct contacts with thousands of servicemen and women, and with hundreds of college students. Its ministry is limited only by the funds available for its support. One offering, received in churches across the country on National C. A. Day, must support this year-round ministry.

YOU ASK—"CAN'T SOMETHING BE DONE ABOUT OUR YOUNG PEOPLE?" SOMETHING IS BEING DONE BY OUR CHRIST'S AMBASSADORS. HERE IS A TANGIBLE OPPORTUNITY TO LET YOUTH KNOW. . . .

GIVE ON C.A. DAY

APRIL 20

Risks of the Rich

HOW EASILY THE RICH MAY BE SNARED, HOW
SUBTLY SATAN CAN WORK TO MAKE WEALTH A WORRY.
THERE ARE MANY RISKS TO THE SOUL OF THE RICH

MANY A CHRISTIAN RASHLY FEELS he would gladly risk the pitfalls of having riches, if only he could have the funds to go anywhere he wished, do everything he liked, and do without nothing he wanted.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:9, 10). How wisely and lovingly Jesus cautioned, "Pray that ye enter not into temptation."

Take a closer look at the risks of being rich, at how easily the rich may be snared, how subtly Satan can work to make wealth only a worry.

Part of the rich man's difficulties are from without. Much money means much responsibility for the wise investment of funds and for their protection. The latter may involve the owner's physical safety as well as his financial solvency. He is in danger of being defrauded, robbed, held up, kidnapped, and sued. (Under identical circumstances a poor man will be pardoned, but a rich man sued.) He is besieged by persons who want to tell him how to spend his money, or who want to receive a loan or gift. This is true even in respect to that portion set aside for the Lord's work. The devout man of means who is sincerely trying to be a good steward of God's bounty faces difficult decisions as to how to carry out his trusteeship.

There are also difficulties from within himself. Because of the persistent pressure, the devious motives, and unscrupulous methods used to relieve him of his money, he may become embittered by disillusionment, or skeptical of all moves and suspicious of all people. Or he may develop a morbid

fear of separation from his substance, which results in his becoming a hoarder. Accounts of such characters frequently appear in the newspapers.

There is only one record of Christ's calling a man a fool. That was a rich man who failed to see his wealth as a trusteeship from God to be invested for Him, instead of hoarded for self. The I's, my's, me's, and mine's in the account (Luke 12:15-21) show how he suffered from distorted vision.

Someone has pointed out that other people can be seen through plain glass, but the addition of silver on the back makes it a mirror in which only self can be seen. Those to whom God has added silver need to beware lest they lose sight of others and see only self.

Moreover, there is a temptation to become a spendthrift, to indulge every whim on a scale that involves wasteful extravagance. Or prosperity may gender a delusion of power, a misconception that money will buy everything. It may breed smugness and pride. No Christian dares feel certain that he would be immune to any of these risks.

Another risk of the rich is loneliness.

Since most other people are busy earning a living the majority of the time, the rich man, in his leisure, may lack companionship. Because his friends cannot entertain on a scale equivalent to his mode of living, the wealthy man may not be offered hospitality. Or people may withhold invitations in fear that their gesture might be attributed to mercenary motives rather than real friendliness.

Still another risk is that of being left without a challenge. The rich may have attained all his goals, secured all his objectives, and have no incentive left. This need not be. There is no end of worth-while activities in which the wealthy Christian may engage. He may be better qualified and situated than any other to do so. But his pastor or someone else may fail to "spark" him with the challenge, and he therefore abides miserable and "unkindled" for God. His days may thus lag past with nothing to occupy him.

The most serious risk of all is that of taking to himself the credit for his good fortune. The rich man is prone to be unmindful that the source of his wealth is God, and that to Him is due the glory and appreciation. The Bible warns of this danger many times. One of the plainest spoken cautions is recorded in Deuteronomy 8:11-14, 18, "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. . . . But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ."

Perhaps not many who read of these risks will ever be exposed to them, but certainly all can pray for those who are. And if you are one with whom God has entrusted a greater-than-average share of His possessions, you must, as a trustee, pray for wisdom and grace to be a faithful steward. Then you may expect to experience these joys, ". . . he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). "God loveth a cheerful giver" (2 Corinthians 9:7). "The liberal soul shall be made fat: and he that watereth shall be watered himself" (Proverbs 11:25). ◀◀



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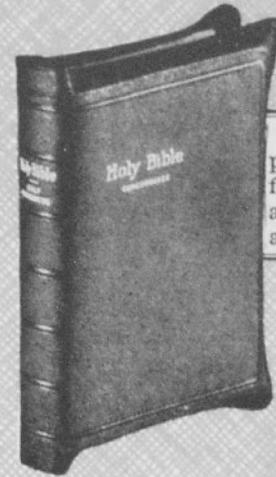
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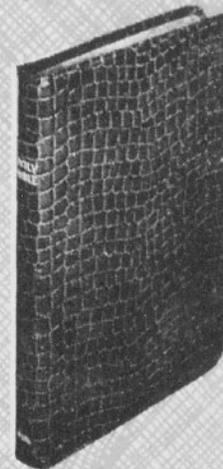
1 EV 294

14 I have long ti
peace; I have bee
frained myself: now
a travailing woman
and 7 devour at once.



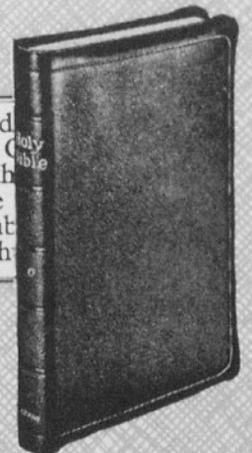
1 EV 127

AND seeing the multitude
up into a mountain: ar
was set. his disciples came ur



1 EV 114

18 Thus Solomon made all these
vessels in great abundance: for the
weight of the brass could not be
found out.



1 EV 154

8 ¶ And David and
and invaded 1 the G
the Gez'rites, and 3 th
a-lek-ites: for those
were of old the inhab
as thou goest to Sh

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From the Garden to the Cross

WHAT A CLASH OF WILLS AND WISHES WE SEE in the drama of Redemption! God versus Satan! Spirit versus flesh!

The great heart of God torn between love for His only begotten Son and love for a lost race. The man in Jesus shrinking from the agony of the Cross. The God in Him shrinking from the awful contamination of sin. And all hell arrayed against all heaven in the great act of Atonement.

"Die here and now!" Satan seemed to whisper as the Son of God agonized in Gethsemane, wrestling in prayer. But the Father sent an angel down to strengthen Him, so that He might survive the ordeal.

"Father, if it be possible, let this cup pass from Me," cried the Son of man, the frail human flesh. "Yet not My will, but Thine, be done," responded the spirit heroically. And so the battle over flesh and devil was won at last. The drops of sweat as blood ceased to fall. The Son of man moved on toward the Cross.

OTHER CHARACTERS IN THE STORY

Christ's disciples—how did they react? They went down in defeat. As yet the flesh in them remained unconquered. But the spirit would triumph at length. As for Judas, no victory lay ahead for him. Or for Caiaphas the high priest.

The action pitted established religion against the Messiah. We see Judaism seeking false witnesses against the Son of God. They accepted Judas' base offer. They enlisted the rank and file as accomplices in their cruel plot against the Christ. Wilfully they shut their eyes to the prophecies. They made no remonstrance against the base buffetings of the rabble which was venting brutal instincts upon the sacred flesh. They hobnobbed with official heathendom to effect His final condemnation.

Ah, how flesh triumphed over spirit at this mockery of a trial—this supreme act of blasphemy!

THE JUDGMENT HALL

In Pilate's judgment hall we see a pagan empire opposing the power of the Son of God. Rome's vaunted justice faced its supreme test, and miserably failed. Pilate, its proud representative, feebly groped about for some escape from his political predicament. Finally, in abject cowardice, he resorted to a childish demonstration of his innocence—he washed his wicked hands in water, while permitting the guiltless Victim of his cowardice to be subjected to every insult a depraved soldiery could devise, and every agony a cruel law could inflict.

Towering over the shameful scene by the sheer majesty of His silent serenity stood the figure of our Lord. He was as calm in the presence of Roman power as in the presence of Caiaphas—for the battle of the spirit had been won in dark Gethsemane.

THE PLACE OF A SKULL

What an array we see at Calvary, "the place of a skull."

High priest, scribes, and Pharisees joined their voices with that of every petty passerby in the insolent scoffing. Heathen soldiers vied with anointed priests in slinging their vile witticisms at the Prisoner. Two fellow sufferers, one still hardened and the other penitent, disputed concerning the Holy One who hung between them.

Thank God, all the participants in the scene were not enemies of the Saviour. Standing afar off on account of his fear was Peter, the repentant disciple. Very close to the cross was Mary, the mother of Jesus. Perhaps she pondered those strange prophecies uttered long since concerning her Son, as she beheld and shared His sorrow. And John, the disciple whom Jesus loved, was not far away. Perchance the miracle of the impending resurrection was already beginning to dawn upon the darkness of his despair.

Mary Magdalene was there, too. Her human heart was broken; she had not yet learned to separate the alloy of earthly attachment from the gold of spiritual fellowship with the Divine.

And at night a timid rabbi ventured near with his costly spices. Another secret disciple had begged the body of Jesus; and after tender hands had taken it down from the Cross, and embalmed it, it was laid in the tomb. A stone was placed at the mouth of the sepulchre, to block it. And outside the sepulchre sat the two women, weeping.

Can the work of Redemption rest secure upon so feeble a foundation, or will those devilish bands succeed in breaking down the frail edifice? Will their voices of derision cry down its glorious message into the silence of defeat?

History, and the open tomb, and Pentecost, have given the answer!

—The Comforter

A Meditation for Passion Week

