

The Pentecostal

# Evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

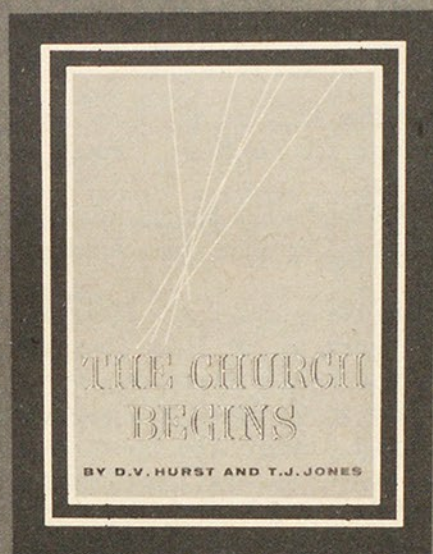
SAITH THE LORD

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ASSEMBLIES OF GOD



JANUARY 10, 1960 TEN CENTS



**BOOK SELECTION:**

**JANUARY TRAINING MONTH**

**THE CHURCH BEGINS**



SPOTLIGHTING PENTECOST



Read: **INVADING THE NORTH FOR CHRIST** — (Page 18)

The Pentecostal  
**Evangel**  
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT. SAITH THE LORD  
 PUBLISHED CONTINUOUSLY SINCE 1913

JANUARY 10, 1960 NUMBER 2383

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

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## Led by What Spirit?

The Bible says, "As many as are led by the Spirit of God, they are the sons of God." There are some people today who, though they claim to be sons of God, appear to be motivated and activated by spirits other than the Spirit of God. They are led by jealous spirits, selfish spirits, proud spirits, stubborn spirits, deceitful spirits, worldly spirits. Their daily lives contradict their claims of being sons of God. Perhaps the Saviour would say to them, as He said to certain vindictive individuals long ago, "Ye know not what manner of spirit ye are of."

When we are led by God's Spirit we do the will of God and display the nature of God. The evidence of a Spirit-filled life is the fruits of God's loving Spirit, not the traits of the cold human spirit. Herein lies the glory of Christianity. It lies in the Incarnation—the willingness of the Eternal to clothe Himself with human flesh in the person of Jesus Christ and His willingness to dwell in a lesser measure in every person who is "born again." The apostle Paul said, "Your body is the temple of the Holy Ghost."

What manner of Spirit is He that is called the Holy Ghost? He is called the *Spirit of God*; therefore He manifests Himself in godliness in all lives that are yielded to Him.

He is also called the *Spirit of Christ*. His special mission in this age is to glorify Christ and to implant a Christlike character in every Christian life.

In many passages of Scripture He is called the *Holy Spirit*, or the *Spirit of Holiness*. He is the Spirit of the Holy One and when He controls a life it becomes pure and holy in every respect.

The Lord Jesus referred to Him as the *Spirit of Truth*. He said the Holy Ghost "will guide you into all truth." The Spirit comes to reveal the truth as it is in Jesus and to cause that same truth to live again in us. As there was no guile in Him, so there will be no guile or duplicity in us. Our lives will be as transparent in all honesty and truthfulness as was His own spotless life.

The Word also refers to Him as the *Spirit of Grace*, for it is the blessed Spirit of the Lord who gives men grace to repent and grace to receive all God's blessings. This same grace, through the indwelling Spirit, becomes a part of us so that we are gracious toward others no matter what they do or say.

Another name for the Third Person of the Trinity is the *Spirit of Life*. What a glorious privilege it is to be led, motivated, empowered by the Almighty Spirit who puts within our souls the force of everlasting life. There is no room left for doubts or discouragement when we are filled with God's all-conquering Spirit. No weakness in any part of our lives; no variableness; no barren branches. When we are led by the Spirit of Life we are fortified in our souls and fruitful in our service. If we will let this Spirit be the permeating influence that pervades every part of our lives we will prove to the world that we are indeed the sons of God.

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri, U.S.A.—J. O. Harrell, General Manager.  
 ADDRESSES IN THE U.S. AND U. S. POSSESSIONS: SINGLE SUBSCRIPTION—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. SPECIAL INTRODUCTORY OFFER—\$1.00 for twenty weeks. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—65c for 13 weeks, \$2.25 for a year, on each subscription.  
 CANADIAN ADDRESSES: SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLE RATE (minimum of four subscriptions all mailed

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 FOREIGN LANDS (except Canada and PUAS countries\*) SINGLE SUBSCRIPTION—\$4.25 for one year—\$8.25 for two years—\$12.25 for three. BUNDLE RATE (minimum of four subscriptions, all mailed to the same address)—91c for thirteen weeks, \$3.50 for a year, on each subscription. \*PUAS—U. S. rates apply to all countries in the Postal Union of the Americas and Spain. See your Postmaster for a list of these.  
 Printed in the U.S.A. Second class postage paid at Springfield, Missouri.

*Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Psalm 127:1*

# Labor That Is Not in Vain

BY W. G. HINECKER  
*Kentucky District Superintendent*



**T**HE HISTORY OF THE ASSEMBLIES of God movement is an amazing thing. In the few short years of her existence, her growth and accomplishments have been nothing short of phenomenal. With over 8,000 churches at home and thousands more in other lands, with a multi-million dollar annual program, with thousands of conversions and thousands filled with the Holy Ghost every year, we can say, "The Lord hath done great things for us, whereof we are glad."

There are among us some great men, capable preachers, God-called leaders, Spirit-filled teachers who have been used of God to bring our movement to its present success. But it is still true that, "Except the Lord build the house, they labor in vain that build it." We could have labored the past fifty years in vain, had not the Lord built the house.

I was asked one time, "Who was the founder of your denomination?" My answer came quick and firm—God is the builder and founder of our movement. No man can ever be given the credit for our existence as a Pentecostal movement. So to Him be the glory. May we never forget that we are what we are only by the grace of God.

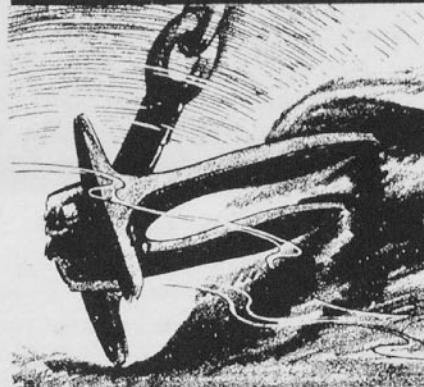
There is yet a great truth in my text. It is heart searching. It reads, "Except the Lord keep the city, the watchman waketh but in vain." This is a tragedy that I pray will never happen to us—to wake up some day and find our labor has been in vain. But just as surely as we begin to look to our own understanding, and to trust in the arm of flesh, we will find ourselves weak and helpless before the onslaughts of hell. Like Samson we may

shake ourselves only to discover the awful truth that the Spirit of the Lord has departed.

History records the fact that others who were once strong in the Lord and in the power of His might have fallen before the enemy. They have lost their power and made shipwreck of their spiritual existence. As long as they were little in their own sight and trusted in God they did well; God prospered them. But when they began to lean to their own understanding and to substitute man-power for God's power; program and entertainment for the joy and demonstrations of the Holy Spirit; education for inspiration; formality for fire; ritualism for righteousness; good works for godliness; and modernism for modesty; God had to write *Ichabod* over the door—"The Spirit of the Lord has departed."

I say all of this as a warning lest we walk unwittingly down the same road that leads to spiritual destruction. I do not think I am unduly alarmed, for certain trends are plainly seen

## BIBLE VERSE



Which *hope* we have as an anchor of the soul, both sure and stedfast. **HEBREWS 6:19**

among us. You don't have to look very far to see the traces of worldliness and compromise. In some places there is a tendency to limit the ministry of the Holy Ghost to the prayer room; or, even worse, to some past and forgotten day. Some churches are lowering standards for membership, emphasizing numbers rather than spirituality.

May God help us to get back to the old paths wherein we can walk and talk with Him. Then our hearts will burn within us once again, and our labor will not be in vain in the Lord.

Preachers, we must lead the way. Let me urge you to "preach the Word." Preach it without fear or favor until God once again moves in our midst with confirming signs and wonders. Don't let the greed for numbers rob you of His presence. Don't let the desire for big churches and fine programs impede your spiritual progress. Put first things first. It is "not by might, nor by power, but by my Spirit, saith the Lord."

In the face of these grave danger signals, we can take comfort in knowing that He who builds the house also keeps the city. If we continue to trust and obey Him, what a great revival will be ours. When we were young we trusted in God; now that we are older shall we lean to our own understanding?

A little boy, when troubled and fearful of the darkness of night, would feel around in the dark for his father's hand. When the big hand clasped his, he would be comforted and fall asleep, unafraid. But the day came when the father longed to feel again the timid, trusting hand reaching for his in the darkness. I wonder if God doesn't sometimes feel that way about us. Here is what He says in Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58). ◀◀

Drop Thy still dews of quietness  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace.

—John G. Whittier



# No Place to Hide

BY EVANGELIST LOUISE NANKIVELL

area. Radioactive fallout would begin enveloping people half an hour after the burst. If a person stood outside he would absorb 3,000 roentgens at the end of an hour. (A roentgen is a unit of X-ray measurement.) He could survive only about fifteen minutes of it. Basements would be of no use to escape the blast waves."

A recent *Washington Evening Star* editorial revealed that an analysis has been made of Washington's civil defense program at a reported cost of \$100,000. The conclusion reached through this research was that there will be no such thing as civil defense for a target city in the missile age.

One statement released tells us that an ICBM, armed with a hydrogen warhead, would reach Washington about fifteen minutes after being launched from a base in the Soviet Union. Even under favorable conditions there would probably be no more than five or ten minutes of warning. Limitation of time would practically forbid the idea of city evacuation.

The editorial terminates with these highly significant statements. "The conclusion, we think, is obvious. In the missile-nuclear age, *there is no place to hide*. The people in the target cities will simply have to take it."

The darkest days of all earth's history are just ahead. A careless, godless generation faces appalling judgments. The prophet Daniel speaks of "a time of trouble, such as never was since there was a nation." The Lord Jesus foretells a period of "great tribulation, such as was not since the be-

ginning of the world to this time, no, nor ever shall be." We read in Haggai that the Lord "will shake the heavens, and the earth, and the seas, and the dry land." Isaiah thunders out the warning, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it" (13:9).

John, in the Book of Revelation, depicts terrifying scenes to come upon the universe as catastrophic judgments smash left and right, quickly following one another. He speaks of a time when men shall say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand" (Revelation 6:16, 17).

But why does John not speak of the wrath of the "Lion of the tribe of Judah," under which title Jesus is also symbolized in the Book of Revelation? Does it not seem almost incongruous and paradoxical to associate the utterly antagonistic idea of "wrath" with the Lamb? The explanation lies in the fact that the wrath of the Lamb is primarily the wrath of a rejected Redeemer. It was as a sacrificial Lamb, without spot and without blemish, that He was wounded for our transgressions. He is the Lamb slain from the foundation of the world, the Lamb who alone can take away sin, the Lamb in whose blood are made white the robes of those who come out of great tribulation. He always has been the

**R**ECENTLY A SENATE-HOUSE subcommittee heard experts predict what would happen if the United States were attacked by H-bombs. Calculations were based upon a theoretical enemy assault blasting the northern hemisphere with the power of nearly 4 billion tons of TNT released by nuclear weapons. It was assumed that in this hypothetical attack aircraft, submarines, and intercontinental missiles would direct nearly a billion and a half tons of atomic explosives toward the United States itself.

Dr. Frank Shelton, technical director of a federal atomic agency, gave the subcommittee the following picture of how a person would fare standing ten miles from the spot where just one 10-megaton weapon exploded on the ground. (A megaton represents the force of one million tons of TNT.)

"It would rip a crater 2,500 feet wide and 240 feet deep in dry soil. Blast waves would tear down every brick building for seven miles around. Frame structures would collapse within a nine-mile radius—all in the first minute. Window curtains would catch fire within twenty-five miles of the blast. Fire would rage throughout the

Lamb; He always shall be the Lamb—whether He pardons as Saviour or condemns as Judge. The Father “hath committed all judgment unto the Son.” The same voice which today invites, “Come to me,” will one day say to those who reject Him, “Depart from me.” If we ignore His invitation of mercy we will not escape His judgment.

As the awful hour of terror strikes the inhabitants of the earth there will be a frantic attempt to hide from the wrath of the Lamb. Men have been

trying to hide from God because of sin ever since Adam fell. Yet they can no more escape from God than they can run away from themselves. Rocks and mountains are poor hiding places from Him whose presence fills the whole earth and who knows every secret of the human heart.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?... If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the

night shineth as the day” (Psalm 139: 7, 11, 12).

What a mercy that the Great Day is not yet upon us! The door of grace is still wide open. There is a place of safety from the cataclysm which awaits the world. It is in the cleft of the Rock Christ Jesus. To this Rock we may pray. In this Rock we may hide. “The blood of Jesus Christ God’s Son cleanseth us from all sin” (1 John 1:7). No need have they to hide *from* God who early seek His face and hide with Christ *in* God.

**I**N HIS EPISTLE JAMES SAID, “To him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17).

Here is a text with a common word in it—a word so common we scarcely give it a second thought. That word is “good.”

Is there a mother anywhere who hasn’t said to her child, “Now you be good.” In school, children are reminded by their teachers that there too they must be good. Adults, in a thoughtless way, say, “Be good to yourself.”

Any child knows what the word “good” means—or at least he can define it in a negative way. “Good” is the opposite of “bad.”

But how would you define “good”? What constitutes goodness?

James doesn’t tell us; he merely reports that the absence of goodness is sin. The Bible reveals that goodness consists of at least five parts—prayer, thanksgiving, praise, work, and finally, hoping and waiting.

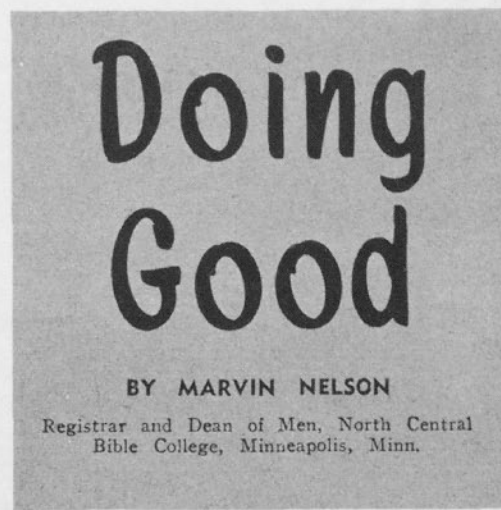
#### PRAYER

Prayer is good. This is strongly inferred in Psalm 73:28: “It is *good* for me to draw near to God.”

What is good? To “draw near to God”—that is good. Now let’s take this definition of “good” and substitute it for the word “good” in James 4:17: “To him that knoweth to [draw near to God], and doeth it not, to him it is sin.”

Failure to pray not only leads to sin; it *is* sin. To neglect to draw near to God is to rob yourself of spiritual strength. Men draw near to God when they “seek those things which are above.” They neglect it when they “set [their] affection... on things on the earth.”

Why is it good to draw near to God?



James gives the answer. “Draw nigh to God, and he will draw nigh to you.”

#### THANKSGIVING

“It is a *good* thing to give thanks unto the Lord” (Psalm 92:1). What is good? To give thanks, that is good. Now let’s substitute this definition for the word “good” in James 4:17. “To him that knoweth to [give thanks], and doeth it not, to him it is sin.”

Paul supports this idea when he says, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Philippians 4:6).

Thankfulness is a sign of maturity. Too many people are possessed of the mistaken notion that we have earned the pleasures of life that are ours: that our salaries are the result of our hard work, that our homes are the result of our constant labors; that our positions can be attributed to our natural abilities. But James reminds us that “every good gift and every perfect gift is from above, and cometh down from the Father...” We need to be thankful to our heavenly Father

for His love and mercy toward us. To neglect thanksgiving is to sin.

#### PRAISE

It is the Psalmist again who points out the third definition of the word “good.” He says, in Psalm 147:1, “It is *good* to sing praise unto our God.” What is good? To sing praises, that is good. Substituting this definition in James 4:17 we have: “To him that knoweth to [sing praises], and doeth it not, to him it is sin.”

“Let me write the songs of a nation,” says Daniel McConnell, “and I care not who writes its laws.” The ancient Greeks were also possessed of this notion. They taught that a change in the songs of a state would be followed by a change in its constitution.

Suppose you were to hear some day that the “hit tune” of the week was “Jesus, Lover of My Soul.” Wouldn’t that tell you something had happened to the thinking and conduct of America?

How thankful we all should be that ours is a church that loves to sing praises to the Lord. While it is true of a man that “as he thinketh in his heart so is he,” it is also true that as a man singeth in his heart, so is he. Colossians 3:16 exhorts us: “Let the word of Christ dwell in you richly, ... teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” It is good to sing praises to the Lord. To neglect it is sin.

#### WORK

Jeremiah tells us, “It is *good* for a man that he bear the yoke in his youth” (Lamentations 3:27). What is good? To bear the yoke in youth, that is good. Let’s put this in James 4:17: “To him that knoweth to [bear the

(Continued on page twenty-eight)



BY A. B. SIMPSON

**P**AUL WROTE, "FROM HENCEFORTH let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

The word "marks" in this text is translated by Rotherham "brand marks." The word describes a mark that has been branded into the flesh, and suggests the idea of the cruel practice of certain nations in branding political offenders in the face with a badge of dishonor which never could be erased. The Greek word literally means "a stigma," and suggests a mark of reproach and shame.

The apostle said that he bore in his body the brand scar which identified him with Christ and His cross. The kind of mark to which he referred is made plain by the words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The cross of Christ was at once His shame and His glory.

Christ's entire life was one of humiliation and suffering. His birth was under a shadow of dishonor and shame. The shadow that fell upon the virgin mother could not be removed from her child, and even to this day only faith in a supernatural incarnation can explain away that reproach.

His childhood was overshadowed by sorrow. Soon after His birth He was

pursued by Herod with relentless hate, and His early childhood was spent as an exile in the land of Egypt which was always associated in the history of His people as the house of bondage. His early manhood was spent in toil and poverty and He was known all His later life as "the carpenter's son." A modern painter represents Him as under the shadow of the cross even in the early days at Nazareth. He pictures Him returning from a day of toil, and as he stretches His arms in weariness the setting sun flings the shadow of His figure across the pathway and it falls at His feet as a dark suggestion of a cross.

Again, Christ's life was one of poverty. He had not where to lay His head and when He died His body was placed in a borrowed tomb. He was rejected and despised by the people among whom He labored. "He came unto his own, and his own received him not." His work was, humanly speaking, a complete failure, and when He left the world He had but a handful of followers who remained true to His teachings and person.

His very friends and companions were of the humblest class—rude fishermen, common people, without culture and, indeed, often without the ability to appreciate their blessed Master. Coming from the society of heaven,

## The Brand Marks of the Cross

how He must have felt the strange difference of these rude associates; and yet never once did He complain or even intimate the difference.

The spirit of His life was ever chastened and humble. The veil of modesty covered all His acts and attitudes. He never boasted or vaunted Himself. "He shall not strive, nor cry; neither shall any man hear his voice in the streets," was the prophetic picture which He so literally fulfilled. He sought no splendid pageants, asked no earthly honors; and the only time that He did assume the prerogatives of a king, He rode upon the foal of an ass, and entered Jerusalem in triumph as the King of meekness rather than of pride.

Perhaps the severest strain of all His life was the repression of Himself. Knowing that He was almighty and divine, yet He held back the exercise of His supernatural powers. Knowing that with one withering glance He could have stricken His enemies and laid them lifeless at His feet, He restrained His power. Knowing that He could have summoned all the angels of heaven to His defense, He surrendered Himself to His captors in helplessness and defenselessness. He even surrendered the exercise of His own will and drew from His heavenly Father the very grace and power which He needed from day to day, the same as any sinful man who lives by faith and prayer. "I can of mine own self do nothing," He said. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." He took the same place of dependence that the humblest believer takes today and in all things lived a life of self-renunciation.

At last the climax came in the supreme trial of the judgment hall and the cruel cross. A death of shame and unparalleled humiliations, insults, and agonies completed His life sacrifice for the salvation of His people. What words can ever describe, what tongue can ever tell, the weight, the sharpness, the agony of that cruel cross, the fierceness of His fight with the powers of darkness, and the depths of woe when even His Father's face was averted and He bore for us the hell that sin deserved.

After His resurrection Christ still bore the marks of the cross. The few glimpses that we find of the risen

(Continued on page twenty-three)

WHEN JESUS SAW A FIG TREE WITHOUT fruit and with "leaves only," He said to it, "Let no fruit grow on thee henceforward for ever." And presently the fig tree withered away.

The curse of the Lord is terrible. It causes the fig tree to wither; it causes the sinning soul to die. But the fig and the soul have called their own judgment. The fig was cursed because it failed to do its appointed part in God's natural universe, and the sinning soul dies because it rejects the Lord of life.

For God so loved mankind that He gave it life abundantly, and sent His Son to give it life eternally. What the world and the Church sometimes forget is that eternal life with God hereafter must be preceded by abundant life with Christ right now.

Some segments of the youth of America call themselves the "beat generation"—they seem to admit defeat on the road of life even before they have begun the trip. They are dry on the vine and produce no fruit; for, to produce fruit, the vine must strive for something beyond itself, even as the plant stretches upward to the sun.

Psychiatrists and sociologists seem agreed that much of the crime, delinquency, and mental illness of today can be traced to the lack of dedication to a "cause." Most people in America today do not have a cause. They have no goals beyond the material. They are content to be a vine with no fruit.

Too often their ultimate goals seem to be marriage and financial security. In reality they achieve only a form of living death, a negative sort of ex-

## NOTHING BUT LEAVES

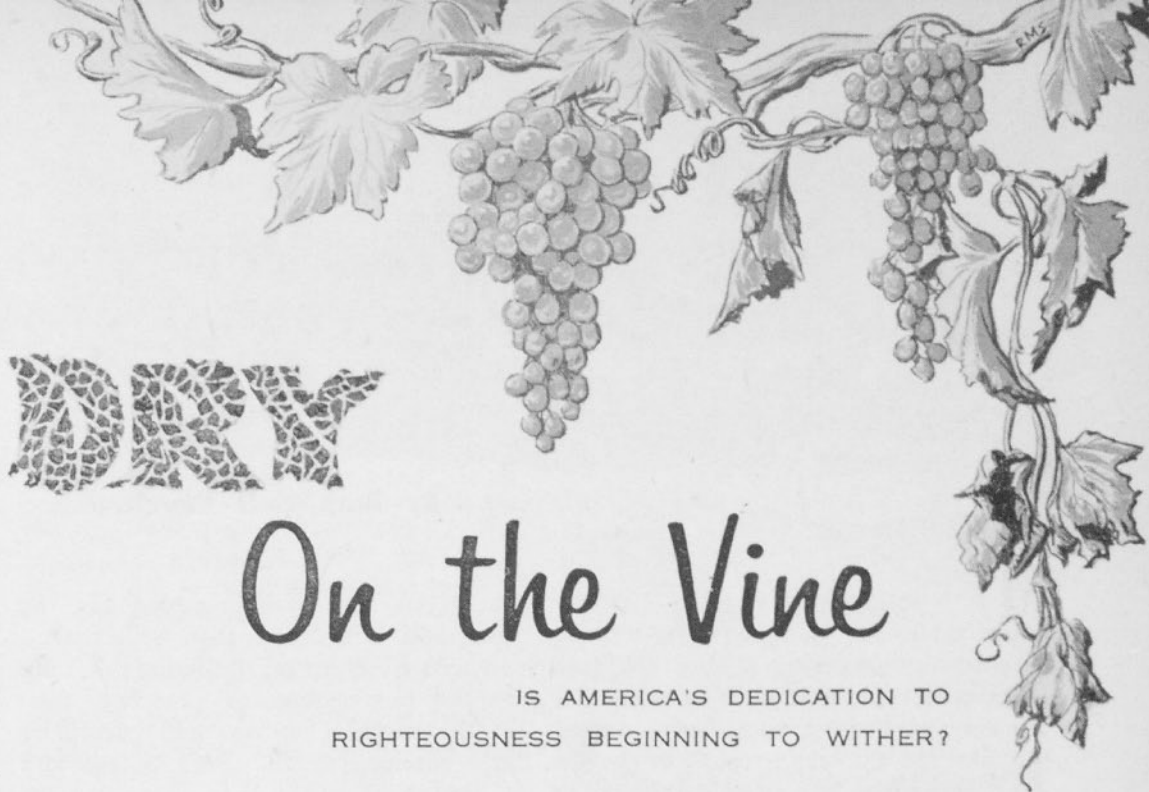
*"The Master is seeking a harvest  
In lives He's redeemed by His  
blood;*

*He seeks for the fruit of the Spirit,  
And works that will glorify God.*

*"Nothing but leaves for the Master?  
Oh, how His loving heart grieves,  
When instead of the fruit He is seek-  
ing*

*We offer Him nothing but leaves!"*

—Mrs. H. S. Lehman.



# On the Vine

IS AMERICA'S DEDICATION TO  
RIGHTEOUSNESS BEGINNING TO WITHER?

BY JOHN C. OSTER

istence, trying to avoid the grave; their lives count for nothing but a sustaining action to keep the body alive as long as possible.

The healthy mind demands an intense personal loyalty to something beyond material things. What object is so worthy of our supreme attention as our Lord Jesus Christ? All other worthwhile loves and loyalties can be encompassed within His great empowering love. In fact, human love can be eternally meaningful only when it is sanctified in divine love.

God made this a creative universe. When we fail to participate in that creation—when we fail to let God produce fruit in us—we cut ourselves off from His blessing and, like the fig tree, we wither and die.

When enough of the figs in a forest wither, the entire orchard is soon dead for want of productivity. Our society is in danger of this death today. Too many of us are substituting material goals for spiritual ones. We produce a tall vine with many leaves but no fruit.

Consider for a moment the lesson that history teaches us. Each great civilization that has arisen has reached the pinnacle of power because of men dedicated to a cause beyond themselves, whether that cause was religion, democracy, or some theory of economics. Each civilization has fallen when it no longer had men willing to live and die for these ideals.

Our own nation has been a dramatic

proof that "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

Having reached our peak, are we now to become a nation "without a cause"? Has God carried us to the top, and shall we now descend?

America is now challenged by a foreign power that does have a cause. The Soviet Union flaunts the twin banners of communism and atheism. Their vigorous and sacrificial support of these causes has made them the terror of the world today.

The tragic thing is that Americans do have a cause worthy of dedicated support and few are crusading for it. Our heritage is one of firm dedication to freedom and to God. Pressing on in that holy cause, we have become great. Now, if we spurn the cause of Christ's calling for the stupor of self-gratification, we forfeit our right to greatness and God will surely take it away.

Or, has He already begun to take it away? God forbid! But this we do know, for God has told us: the unproductive vine will wither and die. Only the growing, producing plant carries God's blessing.

The future of our United States of America depends not so much on diplomacy and missiles as on Christian co-operation in proclaiming and living Christ's gospel.

May God inspire our hearts and minds to His great cause, that we be not dry on the vine. ◀◀

# Like a Tree Planted

By Ruth Herr Pawelski

**M**Y NURSERYMAN FATHER OFTEN explained to his customers the way to care for a new tree. "After the tree is planted, you will have enough dirt left over to make a little basin around the base of the evergreen," he would say. "This will help to hold the water; and you should soak the plant thoroughly and regularly. The rains go into the ground only a few inches, but by putting a hose to the little basin you can let the water run until the roots of the tree are completely soaked."

What would have happened to the little plant if the proud new owner had carried it home, planted it, and promptly forgotten it? The chances are that after a day or two the foliage would have begun to droop a little on the ends, and after a couple of weeks even a casual passerby would notice that the whole plant was wilting. Continued lack of moisture would eventually have killed the tree completely. And what would the nurseryman think if the same customer came back year after year with the confession, "I need a new tree. The one I bought last year died. You see, most of the time I forgot to water it, and the rest of the time I was just too busy."

Young Christians are often advised to set aside a regular time for daily devotions. Going to church and prayer meeting, they are told, is important, but Christians also need that deep-down vital contact with God that comes from daily communion with Him.

And how often have you heard the confession, "At first I got too busy to read the Bible, and I could tell that my Christian life was suffering. Then I forgot to pray regularly. Gradually I skipped my devotions more often, until eventually my Christian life had died completely."

Just as a plant needs water regularly, so our souls need to contact God regularly, for without water for the

evergreen and divine contact for the soul, both will droop, then wither, then die. At first, it may be noticeable only to the nurseryman or preacher, then to the casual observer, and eventually it is obvious to all. Both a tree and a soul need more than mere surface contact and there are instructions for the care, development, and growth of both.

Let us consider some things that might make our daily devotions more meaningful. First, of course, we should set aside a definite part of the day. But what should we do during this time? Have you ever tried going over the verses and chapters you have memorized, or memorizing new scriptures you have learned to appreciate? Even such familiar chapters as Psalm 23 or 1 Corinthians 13 can take on new meaning if we quote them from memory and meditate on each clause. Bible reading too should be done in this slow, thoughtful way. Time exposures, not snapshots, should be the rule.

This study of God's Word should be a time of heart searching, of seeing how the portion we read can help us

in our Christian walk, and then how it can help us to help others in their problems.

Inspired hymns and deep devotional books are often helpful too, though they must not become a substitute for the Bible. We should not get into the habit of letting someone else dig out all the spiritual treasures for us.

Now for the time to be spent in prayer: this is when we meet God. Try writing out your prayer sometime—one of your deepest petitions for help, or a sincere thanksgiving. Writing it down will help to make your prayer definite, and it may bless you later as you read it over and remember how God dealt with you that day. But the essential thing, regardless of method, is that you meet God every day. It will do you no good merely to go through the motions of praying if you never really meet the Lord. We should talk to Him every day and receive in return the assurance away down inside us that He too has spoken to us. This consciousness of the Lord's answer may come while we are praying for others whose names we have jotted down on our prayer list.

Then, just as the well-watered plant bears fruit, cones, or seeds, causing new evergreens to grow, so the result of a deep devotional Christian life is an attractive witness that will help other Christian lives to start and grow.

Blessed is that man whose "delight is in the law of the Lord; and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:2,3).

—Evangelical Visitor

FOR THE JUNIOR READER

## SOMETHING ABOUT GOD

Do you like to work puzzles? The hidden message below tells us something about God. All you need to do is cross out every letter that appears three or more times in the puzzle. Then read the remaining letters as words. Here is the puzzle:

X	R	T	H	G	Y	R	U	O	H	Q	N	D	M
H	Y	X	I	R	N	Q	Q	T	F	U	S	T	F
L	X	M	N	M	O	Y	F	V	T	U	E	U	R

(To check your answer look up 1 John 4:8. The last three words of this verse are found in the puzzle.)





# The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

## Monday, January 11

**Read:** Psalm 63

**Learn:** "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth... to see thy power and thy glory" (Psalm 63:1, 2).

**For the Parent:** From this psalm point out: (1) David's personal relationship with God, v. 1; (2) his earnest desire for more of God, v. 1, (3) his wish to see God's glory and power, v. 2; (4) the reason for his praise, v. 3; (5) his joy in praising God and in meditating upon God's goodness, vv. 4-8; (6) the reward of the wicked, vv. 9, 10; (7) David's assurance of lasting joy, v. 11. Stress that the Christian should desire more of God.

**Question Time:** What was it David longed to see? (v. 2) How important was God's mercy to him? (v. 3)

## Tuesday, January 12

**Read:** Psalm 64

**Learn:** "The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory" (Psalm 64:10).

**For the Parent:** In this psalm David again encourages himself in the Lord. The language of the psalm seems to indicate a sense of fear of what might happen rather than facing an actual situation. The Christian can enjoy freedom from fear when he realizes that all things are under God's control and that whatever God permits in his life is for the best. In the psalm David recognizes God's ability to deliver from trouble—whether that trouble be real or imagined.

**Question Time:** What type of situation does David seem to be facing in this psalm? (v. 1) How can this relate to us?

**Missionary Birthdays:** Millard R. Pipkin, Togo; Mrs. Ragnar E. Udd, Nyasaland; Phyllis Hammerbacker (Indian), Okla.

## Wednesday, January 13

**Read:** Psalm 65

**Learn:** "Thou crownest the year with thy goodness" (Psalm 65:11).

**For the Parent:** From this psalm emphasize: (1) praise is important, v. 1; (2) when we make vows to God, we should pay them, v. 1; (3) God hears prayer, v. 2; (4) God is able to forgive our sins, v. 3; (5) those who are chosen of God are truly blessed, v. 4; (6) God is a powerful God who created the heavens and the earth and who sustains them every day, vv. 5-13. Discuss the various

things which are mentioned as ways in which God sustains the earth. Emphasize our total dependence on God.

**Question Time:** How can we get rid of our sins? (v. 3) When do you think the last part of v. 2 will be fulfilled?

**Missionary Birthdays:** C. C. Personeus, Alaska; Bonnie Anne Roush, Liberia; J. J. Chaney, Dahomey.

## Thursday, January 14

**Read:** Luke 6:6-11; Philippians 3:4-9

**Learn:** "He that loveth another hath fulfilled the law" (Romans 13:8).

**For the Parent:** (Additional material on "Christ and His Critics" will be found on Sunday's Lesson page.) Review the story of how Christ healed the man with the withered hand, even though it was on the Sabbath day. Stress how Jesus overcame objections before the Pharisees even voiced them, vv. 7-10. Also point out their reaction to the miracle—instead of praising God, they began to think of ways to destroy Jesus, v. 11. Philippians 3:4-9 re-

minds us to place our values where they really count—on spiritual matters.

**Question Time:** Why did the Pharisees object to Jesus healing the man with the withered hand? (Luke 6:7)

**Missionary Birthday:** Mrs. B. A. Johnson, Brazil.

## Friday, January 15

**Read:** 1 Samuel 16:1, 4-13; 2 Samuel 2:1-5 (Sunday's Lesson for Juniors)

**Learn:** "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

**For the Parent:** Saul, Israel's first king, had been rejected of God because he gave place to pride in his life. Though Saul was still in power, God was preparing another man for leadership. Discuss how God told Samuel to anoint a son of Jesse to be king. Point out how God showed Samuel which son to choose—teaching Samuel himself the lesson expressed in 1 Samuel 16:7.

**Question Time:** Why did God reject Saul? (See above) What lesson did Samuel learn from God in anointing David? (1 Samuel 16:7)

**Missionary Birthdays:** Elaine Daniels, Uruguay; Gloria Jean Kinney (Indian), N. Mex.; Wilfred H. Morris, Venezuela; Noel Perkin, Secretary Emeritus, Foreign Missions Dept.; Mrs. J. S. Richards, S. Africa; Mrs. V. Schoonmaker, N. India.

## Saturday, January 16

**Read:** Matthew 3:1-17 (Sunday's Lesson for Primaries)

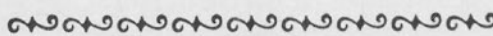
**Learn:** "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

**For the Parent:** The baptism of Jesus by John in the River Jordan is considered to be the opening of Christ's public ministry. Review the story of His baptism. Stress John's important task of preparing the way for Christ, of pointing the people to Christ. Also emphasize that Jesus is the Son of God. He alone is able to take away our sins. If we ask Him to cleanse us, He will do it.

**Question Time:** What event marks the beginning of Jesus' public ministry? (See above) What was John the Baptist's task? (See above) Whose Son is Jesus? (v. 17)

**Missionary Birthdays:** David W. Nyien, Hawaii; Mrs. R. Morris Devin, Indonesia; Irene E. Crane, Nigeria.

**Missionary Birthdays for Sunday:** Mrs. T. O. Johnston, Bolivia; Anne Eberhardt, N. India.

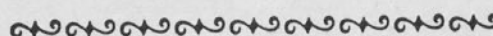


## Be Still and Know

"Be still and know"—thy fevered heart  
Cannot discern His wondrous purpose  
deep,  
Thy throbbing, sorely worried brain  
Faiileth to see He still doth lead His  
sheep,  
Be still and thou shalt surely know  
God's rest of quiet water's flow.  
Be still and know.

"Be still and know that I am God"—  
The answer here to every haunting  
fear—  
The joy, the hope, the strength thy soul  
doth need,  
God's light that makes all shadows  
disappear.  
Be still and thou shalt surely know  
Thy God hath conquered every foe.  
Be still and know.

—Alice R. Flower





# Bible Schools Are the Answer

BY EVANGELIST ELTON G. HILL

*Former Pastor of First Assembly,  
San Diego, Calif.*

**T**HE FIVE WEEKS WHICH I SPENT preaching in various mission centers of the Orient made a tremendous impression on me, both mentally and spiritually. One of the things that most impressed me was the great population of the Orient; evils of over-population were very evident. Poverty was everywhere, and the people's apathetic acceptance of their plight made me realize what an easy prey they are for communistic teaching or for anything that seems to offer them a hope for physical betterment.

Despite present overcrowding the Oriental population continues to increase. One of our newspapers recently published statistics showing that if present population trends continue, in fifty years one-half of the world's population will be Chinese. When the total Oriental population is added to this estimate, and one then considers the number which the Christian church is reaching, he realizes that we are falling far short of keeping up with the needs of the Orient. We are not holding our own in evangelism.

The temple in Tokyo where 10,000

*Global Conquest is promoting 66 centers for the training of national workers around the world. If you should like to have a part in the ministry of these schools, send your offerings TODAY to Global Conquest, Foreign Missions Department, 434 W. Pacific St., Springfield, Mo.*

people worship daily represents a religion which is a mixture of Buddhism and Shintoism. Both this temple and the 386 Buddhist temples in Bangkok serve to make one fear for the future of the world unless God does something to intervene in a drastic way.

The summary of this dark picture is that we can never hope to evangelize the Orient through missionaries alone. The one ray of hope which I saw was in the Bible schools, and I returned very enthusiastic about the potential of these training centers. These dedicated young people are the greatest hope for the future of God's work in the Orient. It is their own native environment; they can live more cheaply than missionaries can; they know how to approach their own people. With them the gospel of Christ becomes a native teaching. The power of the Holy Spirit is just as effective in the national as it is in anyone else, for Jesus Christ is the same to all men.

What a thrill it was for me to speak to the fifty students in Hong Kong who have dedicated their lives to the spreading of the gospel. While Hong Kong is being encircled by Red China

these young people are giving themselves to prayer and study just a few miles from the bamboo curtain.

In the Manila school, ninety-three young Filipinos are giving themselves to preparation for the work of the Lord.

In Taipeh, where they live such a short distance from the powers that would destroy them, fine young people are studying to preach the gospel of Christ.

In Tokyo I found that the students were receptive and showed exceptional spiritual depth.

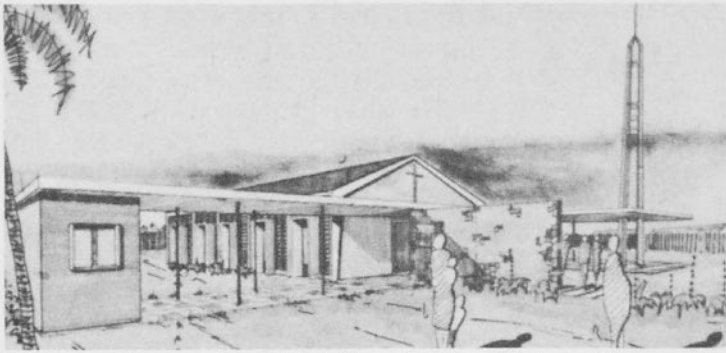
Christ is the Saviour of all, regardless of customs, traditions, or mode of dress. Christianity is not necessarily Americanism or conversion to Western culture. Therefore these young people are the hope of their countries, for they will be able to tell the good news of Christ even after the American missionary has left. My deepest impression on this trip results in a prayer of thanksgiving for the vision of our Missions Department in establishing Bible schools in foreign lands that the work of carrying the gospel might be more effectively accomplished. ◀◀



Valedictorian gives address at Ecclesia Bible Institute, Hong Kong



Students at Japan's Central Bible Institute, Tokyo



Drawing of the new Assembly in Temeke, Dar es Salaam, Tanganyika

# New Church for Tanganyika's Capital

BY D. L. HASCH

Missionary to Tanganyika

Dar es Salaam, the capital city of Tanganyika, has a population of over 130,000. When we arrived here on August 28, 1958, there was no Assemblies of God work in this city. As we traveled through the streets and countryside looking for churches we found only Mohammedan mosques and meeting places.

The next day we were introduced to the District Commissioner and assigned to work in the Temeke area of Dar es Salaam which has a population of some 20,000 pagan Africans.

We were told that we could hold

services in this area and build a church if we could obtain the land. We took this as a challenge and are happy to report that we now have the license to hold land in Temeke. Architectural drawings are complete and the building of our first Assemblies of God church in Dar es Salaam is under construction. When finished it will seat some 250 people. The building will be made of cement louver blocks which will give plenty of year-round ventilation in this humid climate.

We wish to thank our faithful contributors at home, especially those in

Southern California, who have made this church a reality. Pray with us that the Lord will mightily bless this first church in Tanganyika's capital.

## MISSIONARY News Notes



**NEW RECRUITS:** West Florida District has approved an itinerary of **Mr. and Mrs. Charlie Hinson** in preparation for service in Liberia.

**Mr. and Mrs. Bryan Mock** have been approved for service in Bolivia by the West Texas District.

\* \* \*

**GOINGS:** **Mr. and Mrs. Alva Walker** returned to Cuba on November 1 for another tour of service.

New missionaries, **Mr. and Mrs. Roy Armstrong** and daughter, sailed for the Philippine Islands on November 12.

\* \* \*

**COMINGS:** **Mr. and Mrs. Charles Anderson** have returned from South India. Their address is Route 1, Arp, Texas.



Mr. and Mrs. Alva Walker

**Mr. and Mrs. Harold Lehman** have returned from Ghana and are living at 3808 Fortieth Ave., Sacramento, Calif.

**Maurice Luce** has returned from American Samoa and is living with his family at 4930 Forty-fourth St., Sacramento 20, Calif.

\* \* \*

**OVERSEAS PASTOR NEEDED:** Members of the English-speaking Assembly in Brakpan, Transvaal, South Africa, are appealing to the Assemblies of God in the USA to send them a pastor. Support and a furnished parsonage will be provided by the local Assembly, but the Assembly is not able to provide the fare for one who may be traveling from the USA to fill this appointment. (Foreign Missions credit could not be given for offerings given for this purpose for the Foreign Missions Department does not recognize work among the white population of South Africa as having the status of a foreign missionary endeavor.) Anyone interested in this overseas pastorate may write to E. J. H. Crocker, P. O. Box 130, Brakpan, Transvaal, South Africa.



Mr. and Mrs. Roy Armstrong and daughter

## MONTHLY REPORT

Foreign Missions Department

September 1959

### CONTRIBUTIONS

Alabama .....	\$ 3,322.87	Northwest .....	29,863.34
Appalachian .....	1,905.41	Ohio .....	11,181.54
Arizona .....	2,392.78	Oklahoma .....	25,637.51
Arkansas .....	4,688.23	Oregon .....	12,464.68
Eastern .....	13,840.83	Polish Br. ....	59.00
Georgia .....	2,806.51	Potomac .....	10,146.91
German Br. ....	961.83	Rocky Mtn. ....	8,651.83
Creek Br. ....	147.65	Russian Br. ....	5.00
Hungarian Br. ....	60.00	S. Carolina .....	582.41
Illinois .....	8,988.81	S. Dakota .....	2,220.83
Indiana .....	5,636.16	S. Florida .....	5,901.22
Italian Br. ....	426.79	S. California .....	39,748.11
Kansas .....	8,670.64	S. N. England .....	2,932.09
Kentucky .....	580.19	S. Texas .....	11,171.91
Lat. Am. Br. ....	33.88	S. Idaho .....	1,373.97
Louisiana .....	3,153.17	S. Missouri .....	11,709.33
Michigan .....	14,181.87	Span. E. Dist. ....	403.50
Minnesota .....	11,876.57	Tennessee .....	3,543.89
Mississippi .....	2,559.40	Ukrainian Br. ....	126.56
Montana .....	2,779.36	W. Central .....	7,358.10
Nebraska .....	5,226.69	W. Florida .....	1,741.67
New Jersey .....	6,359.10	W. Texas .....	5,948.48
New Mexico .....	2,265.66	Wis.-N. Mich. ....	9,223.89
New York .....	12,171.77	Wyoming .....	921.94
N. Carolina .....	2,063.61	Alaska .....	824.50
N. Dakota .....	5,460.92	Canada .....	992.69
N. N. England .....	1,144.89	Hawaii .....	150.74
N. Calif.-Nev. ....	28,019.01	Foreign .....	113.02
N. Texas .....	23,248.69	Miscellaneous .....	118.40
Total Amount Reported .....			\$380,090.35
District Funds .....	\$16,011.90		
National Home Missions .....	3,613.51		
Office Expense .....	3,966.36		
Given Direct to Missionaries .....	2,553.73	26,145.50	

Received for Council Missionaries .....

Received for Non-Council Missionaries .....

Missionary Offerings Not Allocated to Any State .....

Total Receipts .....

### DISBURSEMENTS

Support of Missionary Personnel .....	\$141,525.57
Missionary Equipment .....	35,996.62
Missionary Work .....	66,059.13
National Workers Abroad .....	12,879.38
Deputational Returns .....	10.00
Buildings in Foreign Lands .....	35,260.12
Missionary Transportation .....	64,657.06

Transferred to "Hold Accounts" .....

Total Disbursements .....

Christ measures the faith of every man and woman. He commended a woman of Canaan for her great faith and rebuked the apostle Peter for having so little of it.



# How Is Your Faith?

BY P. S. JONES  
Calgary, Alberta, Canada

**I**N THE COURSE OF MANY YEARS OF Pentecostal ministry I have been intrigued very deeply with the subject of *faith*. At the beginning of my spiritual life, after I was baptized with the Holy Ghost, I had a great desire to discover what it meant really to trust God for all the needs of body, soul, and spirit. That started a Pentecostal life of adventure which has been marked by many hazards, many defeats, and many victories.

I have learned that real faith must move; it cannot remain inactive. The apostle James says bluntly, "Faith without works [action] is dead." Reading the life of our Lord we notice that *great* faith was a rare commodity among His people; so much so that He wondered whether He would find *any* faith on the earth at His return. Our Lord seldom commended, according to the record, but when He found *real* faith He stopped to commend the person who exhibited it. To one He said, "O woman, great is thy faith," and of another He said He had not "found so great faith, no, not in Israel." He did rebuke His disciples for their lack of it, so apparently there must be those who have little faith as well as those who have great faith.

Little faith breaks under pressure; it holds for a while but cannot stand the strain of waiting. It is bold under excitement but weakens under monotony. Great faith gets stronger as the testing increases. The faith of the Syrophenician woman thrived under the strange rebuffs of the Master. Real faith is only measurable by divine standards, and cannot possibly be tal-

lied on a human scale. Boasted in, faith vanishes into thin air.

Great faith is utterly peaceable in its outreach. It is the atmosphere in which God's creative power can be demonstrated. It can never of itself be belligerent, even against Satan. It is steadfast for it is based on the Rock of Ages. It does not need evidences that coincide with what is asked for, nor does it rejoice only in the visible. It throbs with anticipation when only a miracle can produce results, and refuses to be bound by any untoward circumstances.

A good many years ago we knew a man who sought for divine healing, for his body was afflicted with a number of diseases. Being at that time ignorant of God's provisions and of the attitude of real faith, the afflicted man put into motion all the power of his own determination to declare before God, men, and devils that he did believe. With teeth gritted and fists clenched he looked toward the ceiling of the room and said over and over again, "I do believe; I do believe."

Suddenly, in the midst of this performance, he became aware of a still small voice within him asking, "What are you doing?" Startled at such a question, and a bit peeved that it should be asked after such tremendous personal effort, he replied with strong emotion and with tearful eyes, "Lord, I'm trying to believe you."

Immediately that kind voice replied, "Stop trying, and believe." Not understanding, but being pressed in spirit because of the pain, he said, "Lord, I don't know what you mean but I'll

do it anyway." That wasn't a very intelligent or logical answer, but God is so wonderfully understanding. The brother then proceeded to relax his jaw, to unclench his fists. He quit forcing himself even to praise the Lord, and stopped declaring his doubts. As a matter of fact, he stopped doing anything and felt almost ashamed of his indifference to the disease and his need for healing.

The doctors had told him that his affliction would not be remedied without surgery, but, strange as it may seem to the uninitiated, that trouble cleared up within the following few weeks. This amazed the recipient of God's favor, and the faith that must have brought to pass the promise of God was so hidden that to boast in it would have been impossible.

No true child of God can fail to be deeply interested in the life of Abraham. That patriarch's faith was tested until he was at the mercy of a miracle. To be honest with ourselves, we would have to admit that the dilemma in which Abraham found himself is not to the liking of the natural man. Anyone ought to be able to shout with joy when the flags of victory wave in the breeze, but when flags are at half mast and crying is heard in the land the fury of uncertainty can overwhelm the soul with doubts.

Many people declare that they believe the Bible from cover to cover, but there are too many clever and confusing interpretations of Scripture present for them to stand any prolonged strain of waiting for the answer from heaven. Little faith expires when appearances become unfavorable. Doubts are killers and wreck the youthful ambitions of one who desires a place in God's picture gallery of men of faith. Mirrors and thermometers are good in their place, but they are the enemies of faith for divine physical deliverances.

It has always appeared to the writer that the mind must be brought into subjection before doubts can be crushed. Our minds cannot dwell on circumstances without disastrous results as far as faith is concerned. The Bible tells us that we must bring every thought into subjection to the obedience of Christ. Let the mind go around in circles and dispute with the supernatural if it will; faith stands adamant in a heart that is fixed and looking to God alone for the answer.

(Continued on page twenty-nine)

**T**HE ATMOSPHERE IN THE UPPER Room was tense with drama. An hour or so before, twelve sullen men had stamped up the stairs to eat supper with Christ. There had been no servant to attend to the usual refreshing of each guest on his arrival, but the proprietor had thoughtfully placed in a corner a pitcher of water, a basin, and a towel.

Normally, without thinking twice about it, one of the men would have offered to bathe the tired feet of his companions. He would have done it as automatically as any man today would offer to assist a friend with coat and hat. But this occasion was different. The apostles had been arguing about their respective positions in the Kingdom—about who should be greatest—and there were about twelve different opinions.

Consequently, on arriving at the Upper Room none of them found it natural to assume the role of a servant and wait upon his brothers. At that moment, the future of the Church seemed uncertain, to say the least, if it were to be left in the hands of such men.

It was not difficult for the Master to kneel before each disciple and wash his feet—He had already chosen to humiliate Himself from a far higher state. But it was probably embarrassing for these men, in their present frame of mind, to accept such ministry. Gradually, through shame and self-reproach, the atmosphere was changing from sullen resentment and obstinacy to contrition and tenderness.

Christ's first words were in answer to Peter's protest: "Lord, dost thou wash *my* feet?" The Master's reply sheds light on many of life's problems, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

We now leave the Upper Room, for this basic truth has its application far beyond the walls of that remote chamber in Jerusalem. It is an undeniable fact that God often does, or allows, things that seem strange to us, or even unkind. We search for an explanation and do not find it. In a single day, for instance, He allowed Job to lose flocks, herds, servants, home, and children: a calamity of the first magnitude which Job could not begin to understand.



UNION PACIFIC RAILROAD PHOTO

## *We'll Understand It Better Bye and Bye*

BY GEORGE HOLMES

In the porches at the pool of Bethesda was a multitude of impotent folk, blind, halt, and withered, waiting... Christ healed one of the sufferers and left the rest, as far as we know, without any explanation and without any hope except that someday they might be the first in the scramble to get into the troubled waters.

A fine young man—beloved husband, faithful church secretary, teacher, and musician, dedicated to Christ and His church—is stricken with disease. Prayers and ministry seem unavailing; he weakens, declines, and slips away at forty-one. A glib explanation will not satisfy his sorrowing family nor any thoughtful observer. What succor can be offered them? What solace?

A brilliant young woman, already outstanding in the business world, the only Christian in a large family, takes a medical examination before entering a new and unlimited field of work. The report is good. Two days later her pastor receives an urgent call to a hospital, and arrives just in time to receive a glimmer of recognition before she expires, at the age of thirty. In what file shall we look for answers to the piston-like questions that come at such a time?

In many cases standard explanations just do not fit. Quite often human

wisdom had better admit it is baffled. The only basic point of rest is the one Christ recommended: "What I do thou knowest not now." Sorrow, pain, and tribulations are not purposeless. God derives no satisfaction in seeing His children suffer for suffering's sake. He does look intently, however, for a faith that will trust Him for His love and wisdom even when it does not understand His ways. It is a wise person who, in his reckoning, leaves a large margin for those things that are at present mysterious and apparently inexplicable.

For Christ promised that the answers will come later—"thou shalt know hereafter." When we have crossed into the "land that is fairer than day," or have been caught away to meet our descending Lord, we shall discover the reasons for life's problems and perplexities; and what is more, we shall be able to thank God for them.

"At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face. At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me" (1 Corinthians 13:12, Phillips). ◀ ◀



# THIS PRESENT WORLD

## Evangelism

### MISSIONARY LEADS CONDEMNED MAN TO CHRIST IN JAMAICAN PRISON

Thaddeus Hyatt, 26-year-old laborer in Jamaica, was hanged a few weeks ago for murder, but before he died he experienced an outstanding conversion. Frank Summers, an Assemblies of God pastor, led the condemned man to Christ.

While in the death cell awaiting execution Thaddeus had picked up a gospel tract upon which Brother Summers' name was rubber-stamped. He wrote to the pastor asking him to be his chaplain. Brother Summers agreed and was permitted to visit the prisoner repeatedly. He said Thaddeus repented of his sin, received the joy of divine forgiveness, and requested baptism. His last words were: "I have peace. I die in hope." He found comfort in singing gospel hymns the morning of his death.

It was the prisoner's wish that the public should be told the story of his repentance, as he wanted all to be warned of the consequences of mixing with the wrong crowd. His wish was granted, for the October 27th issue of *The Star*, daily newspaper published in Kingston, Jamaica, devoted the entire front page to his conversion and his personal testimony. The newspaper also featured the pictures of Pastor Summers and his senior deacon who assisted in baptizing Thaddeus at the prison a few days before his execution.

## Morals

### CHURCHES CHALLENGED BY NEW CRIME RECORD

The F.B.I. has issued its latest report on crime and the churches of the nation must take it as a challenge to their evangelistic vision and vigor. While attendance at church services has been soaring, crime has been flourishing also. The number of murders, rapes, stabbings, and felonious assaults in American cities climbed during the first nine months of 1959 to a new record high.

Basing its report on crime statistics filed by police departments in 554 cities over 25,000 population, the F.B.I. said there was an increase of 5 per cent in forcible rapes, 4 per cent in murders, and 7 per cent in aggravated assaults. In the over-all picture, however, 1959 showed a slight over-all drop in the Crime Index due to a 7 per cent decrease in the number of robberies and a 2 per cent drop in burglaries, but this does not relieve the darkness of the picture clouded by the alarming increase in the more violent crimes. (Auto thefts declined 1 per cent but larcenies increased 1 per cent to cancel that slight gain.)

### DRUG ADDICTION BLAMED ON DOCTORS

A Roman Catholic magazine published in Italy says that doctors are partially at fault for the increase in opium-smoking and other harmful drug-taking in many parts of the world.

*Civiltà Cattolica*, a leading Jesuit review, says that drug addiction has reached "alarming proportions," and declares that 34 per cent of it was started by doctors. The publication

says that thousands of patients who were given drugs for medical treatment continued to take them illegally after being cured, because they had become addicted and could not resist the desire.

### SUBCOMMITTEE TO INVESTIGATE OBSCENITY IN MOVIES AND THE PRESS

The House subcommittee headed by Representative Kathryn E. Granahan, which last session investigated pornography in the mails, announced that it will open hearings on February 2 into the need for both the movie and publishing industries to clean up "over-dramatization of sex and the spread of obscenity." She said the hearing is being called because of the large volume of mail the subcommittee has received "urging that something be done in this regard."

## Denominations

### CHURCH LEADER CALLS FOR DISCERNMENT

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, called for a "discerning orthodoxy" in his address at his denomination's Diamond Jubilee Year conference in Denver, Colo.

He urged the church to beware of an orthodoxy which is dead, deceitful and divisive. He warned his hearers not to assume too much as a result of the recent swing towards orthodoxy. "We need to be careful," he said, "that [those who have returned] have as their primary interest the conversion of sinners."

He declared that the plain gospel of Christ is the test of orthodoxy. "Always remember," he said, "the dynamic is not in members or money but in the message, and this message gets at the root of man's trouble, sin."

He also cautioned against couching eternal truths in the vulgar words of the street. "In our desire to make truth plain we must not make it cheap," he said. "The gospel has a language all its own, even as has medicine, law,

### MICHIGAN C. A. GROUP SPONSORS FLOAT



There was only one religious float in the Christmas parade sponsored by the Chamber of Commerce at Adrian, Mich. It was sponsored by Bethany Assembly of God (Arthur G. Clay, Pastor). C. A.'s of Bethany Assembly constructed the float and three of them appeared on it in costume.

etc. We cannot give up such words as grace, salvation and redemption. They are too majestic to be clothed in rags."

#### NAZARENES BUILD THREE NEW CHURCHES EVERY WEEK

The Church of the Nazarene organized 159 new churches during 1959, or an average of three per week, according to a denominational news release. One of the new churches was in Frankfurt, Germany. At the end of the year there were 4,696 Nazarene churches.

Church membership in the international body climbed to 311,299 (3.2 per cent increase). There were 696,512 enrolled in Sunday school (3.4 per cent increase). Per capita giving climbed to \$135.51. This was slightly more than double the average given to the churches by members of 40 major Protestant bodies, and established a new record for the Nazarene denomination.

### Foreign

#### SECRET PASSAGES FOUND IN HOLY LAND

Recent archaeological discoveries of secret underground passageways near Bethlehem may give a clue to various events in the Bible which hitherto have been difficult to understand. For example, how did spies sneak in and out of Bethel, as recorded in Judges 1: 22-25? And how could Jerusalem's men of war escape when the Babylonians broke into the city, as related in 2 Kings 25:4? Perhaps it was by secret tunnels. (Cities were walled in those days, but archaeologists have found a secret passage in the wall of one fort that apparently was built nearly 3,000 years ago.)

#### JEWS OBSERVE SABBATICAL YEAR

Thousands of Jews from all over Israel climbed Mount Zion to observe the ending of the sabbatical year. Throughout the morning religious Jews, carrying symbolic palm branches and the fruit of the citron tree, wound their way up the sacred mountain. The ceremony is held once every seven years.

#### CATHOLIC PROPAGANDA INCREASING IN SCANDINAVIAN COUNTRIES

The Vatican Radio announced that it plans to increase considerably its broadcasts in the Scandinavian languages. It said the reason was the "growing interest in the Catholic Church" in the Scandinavian countries and the growing number of Catholics there.

# EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

NEW EXECUTIVE DIRECTORS for several departments of the General Council of the Assemblies of God have been announced by the new General Superintendent, T. F. Zimmerman. Brother Zimmerman and eight non-resident Executive Presbyters selected the following officers to carry these responsibilities for 1960 and 1961.

BERT WEBB is the new Executive Director of Publications. In this capacity he will serve not only as overseer of the Gospel Publishing House but also as Executive Director of The Pentecostal Evangel, Church School Literature, and Pulpit magazine.

CHARLES W. H. SCOTT has been named Executive Director of the Sunday School, Education, and Benevolence departments.

HOWARD S. BUSH, newly-elected Assistant General Superintendent, has become Executive Director of the Evangelism, Men's Fellowship, and Christ's Ambassadors departments.

GAYLE F. LEWIS will continue to serve as Executive Director of the Home Missions and Women's Missionary Council departments, and as chairman of the Minister's Benefit Association.

BARTLETT PETERSON, newly elected General Secretary of the denomination, will also serve as Executive Director of the Radio Department.

M. B. NETZEL, re-elected to the office of General Treasurer, has been given the added duties of director of General Services at the headquarters offices, including purchasing, communications, and maintenance.

J. PHILIP HOGAN has assumed his new duties as Executive Director of the Foreign Missions Department. He succeeds Noel Perkin, who retired from the office last month.

ROBERT T. McGLASSON, who formerly served as finance secretary in the Foreign Missions Department, has been named Foreign Missions Secretary to assist Brother Hogan. Formerly the offices of Executive Director and Foreign Missions Secretary were combined.

MILDRED SMULAND has been named National WMC Secretary, succeeding Edith Whipple who resigned last month.

OTHER APPOINTMENTS ANNOUNCED BY THE GENERAL SUPERINTENDENT are as follows:

J. O. Harrell, General Manager, Gospel Publishing House  
R. C. Cunningham, Editor, The Pentecostal Evangel  
R. W. Harris, Editor, Church School Literature  
Don Mallough, Managing Editor, Pulpit  
R. L. Brandt, National Home Missions Secretary  
C. W. Denton, National Sunday School Secretary  
Dick Fulmer, National Christ's Ambassadors Secretary  
Hardy W. Steinberg, National Education Secretary  
C. W. Ringness, National Secretary of Benevolences  
D. V. Hurst, National Radio Secretary

THE EXECUTIVE PRESBYTERY REFRAINED from announcing any secretarial appointment in connection with the Men's Fellowship or Evangelism departments pending further study. They indicated there is the possibility of a structural change in the organization of these departments.

# Ten More Churches Dedicated to the Gl



PRINCETON, N. J.—Dedication services were held last November 11 for this beautiful new colonial-style edifice. The pastor, Michael Muni, began this work in 1945 with cottage meetings.



ATASCADERO, CALIF.—The Assembly of God in this little town was remodeled inside and out. Pastor H. P. Wilde, Jr. and his congregation plan to add new classrooms in the near future.



FORT LAUDERDALE, FLA.—The Oakland Park Assembly of God is only four years old but the congregation has erected this beautiful auditorium and a two-story Sunday school building. Ronald D. Loy is pastor.



CAMDENTON, MO.—The Assembly has purchased the Christian Church in the heart of this little Lake-of-the-Ozarks town. Raymond L. Moore is pastor.



LANCASTER, PA.—The picture shows part of the crowd at the dedication service marking the opening of the new home of the First Pentecostal Church. Derrick Hillary is pastor.



LANCASTER, PA.—The sanctuary of the new First Pentecostal Church will seat 800. A second wing and turret will be added later to further expand this 45-year-old Assembly.



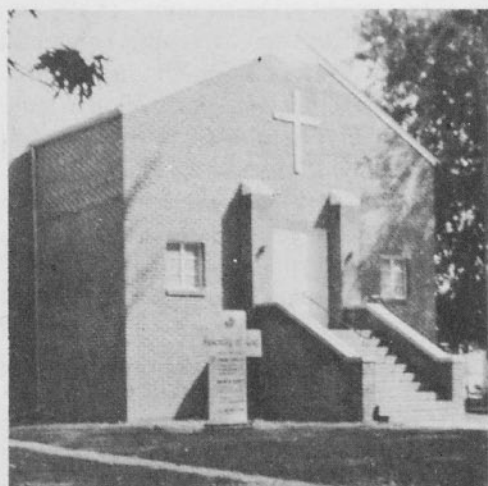
# Glory of Christ and the Extension of His Kingdom



ENTERPRISE, ALA.—First Assembly, organized in 1914, now worships in this new 500-seat church which has Sunday school facilities for 400. Howard P. Trawick has been pastor since 1951.



OSKALOOSA, IOWA—The Assembly here has just finished remodeling its church. The auditorium seats 450 and there are 22 Sunday school rooms. Max Johnson is the pastor.



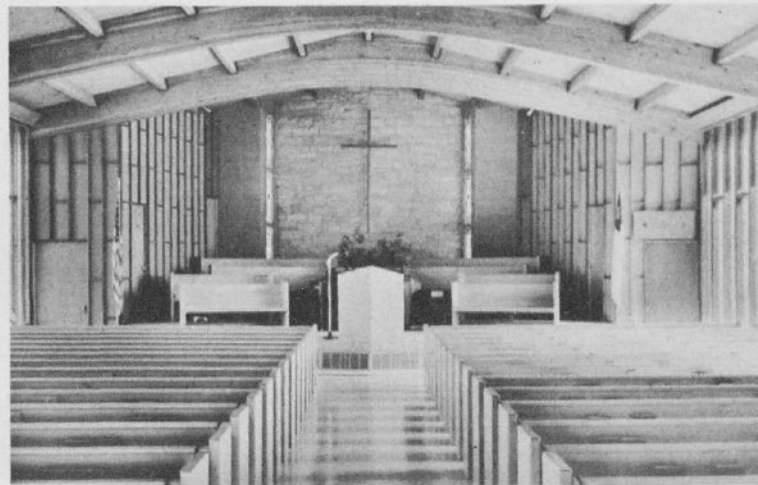
SHIPPENSBURG, PA.—This Assembly recently dedicated a beautiful new church. Earl Ford has been pastor nearly three years.



ROCHESTER, MINN.—The Assembly here is thirty years old. The present edifice, however, is new, having been erected since O. E. Carter became pastor. The T-shaped brick veneer and stone structure was designed by A. V. Gustafson, regional architect.



MILL VALLEY, CALIF.—The Southern Marin Assembly, formerly located in Sausalito, five miles distant, has purchased the Mill Valley Methodist Church. James C. Walton is pastor.



ROCHESTER, MINN.—Attendance has tripled since the Assembly began worshipping in this new sanctuary. The nave seats 500 and the wing contains Sunday school and office facilities.



# Invading the North for Christ

*Remote villages and DEW Line stations are visited by courageous missionary*

BY ALVIN E. CAPENER

*Missionary to Alaska*

**O**UR 16½-FOOT FIBERGLASS ARMY assault motorboat glided up to the beach at Barrow, the last of six Eskimo villages we reached by boat this summer. Howard Anderson and I had traveled the first five hundred miles of coastline by boat. We were to reach the other four villages by plane.

We were warmly welcomed at Barrow where we found that, during our furlough, there had been almost continual revival for many months. Many new people had been saved, baptized in water, and filled with the Holy Spirit.

Our boat trip had taken us to the

Brother Capener froze every one of his fingers to the point of swelling and blisters. This happened on a boat trip last September. The salt spray soaked his gloves and, without realizing the danger, he left the gloves on. The salt water, being so much colder than fresh water, froze his fingers. This is an example of what our missionaries face in this rugged country as they carry the gospel into Alaska's villages.

villages of Kotzebue, Kivalina, Point Hope, Point Lay, Wainwright, and Barrow, and the DEW Line stations between. (DEW means *Distant Early Warning*. It is a network of radar stations stretching from Western Alaska to Eastern Canada, spaced at fifty-mile intervals, which guards our nation against a surprise enemy attack. There are from five to twenty civilians manning each station, always ready to sound an alert if enemy planes approach.) The Protestant chaplain serving the western section of the DEW Line showed great courtesy. We conducted a gospel service at several of the radar stations which seemed to be much appreciated.

Problems had been many. We had to penetrate heavy ice fields. The blowing salt spray drenched us to the skin more than once. Breakers made landing extremely difficult. We were often plagued with shallow water and sand bars. Strong winds nearly blew our meeting tent down. But, God had seen

us through. We were able to minister to a number of people and to judge the needs of the various villages. At Point Hope and Wainwright we prayed with more than eighty people who expressed a desire to serve the Lord. Several people were healed in answer to prayer.

Before reaching Point Hope we had traveled along 165 miles of Alaskan coastline and it wasn't easy! We had a huge ice field to penetrate that stopped us several times, made us portage our two thousand pounds of supplies five different times in two days, and delayed our arrival by several days. My hands were sore and swelled from the exposure and labor involved. In spite of all the obstacles, we were able to stop at every Eskimo fish camp to leave *Pentecostal Evangels* and to pray with the campers.

At one point in our trip we had a long talk with a reindeer herder while his deer lay down to rest by the sea.

A forced delay at the village of Kivalina, due to the weather, gave us opportunity for five evening services there. One woman said, "Some months ago I prayed, 'Lord, why don't you send us some holy men who can tell us more about God?'" She further stated, "It does not matter that you are not from our same church, as long as you are holy men." The last evening three young people wept at the altar in repentance. Seventy people of the village's total population of one hundred attended that last service. Many of them thanked us profusely for our ministry to them.

The village of Point Hope, in the northwest corner of Alaska, has an all-Eskimo population of more than three hundred. The Episcopalian



Eskimo people, most of them sitting on the ground, in one of Brother Capener's village meetings last summer



The missionary encountered impassable ice conditions during his boat trip along the Alaska coastline



Alvin E. Capener

church, the only one in the village, was established here seventy years ago. In May, 1959, a young Pentecostal couple, the Cyrus Nortons (both full-blooded Eskimos), came here to present the full gospel. Our coming was timed of the Lord to be of assistance to them in getting started. We set up our 20 by 50 army surplus hospital tent and began meetings on Sunday, July 5, with the tent packed to capacity. Two hundred people sat on the ground and a number were standing outside. It was, indeed, a thrill to preach salvation through the blood of Christ to this large group who listened so attentively. On Monday evening about twenty-one young people and children stayed to pray at the close of the service. The next day with forty-mile-an-hour winds, we did well to keep the tent up.

Leaving Barrow by DEW Line plane, we were able to travel without charge for the next seven hundred miles (fourteen hundred round trip) to four other villages—Kaktovik, Alaska, on Barter Island; Aklavik, Tuktoyaktuk, and Reindeer Station in Northwest Territories, Canada.

Kaktovik has about thirty-five Christians who meet together regularly now. Many of them have been saved either directly or indirectly through the influences of our Barrow church. They meet in a home, packing in like sardines. They are in desperate need of an adequate church building which we pray they may be able to secure soon.

Timed of the Lord was Don Violete's simultaneous visit to Kaktovik. He offered to come back to the DEW Line Station to take us the eighty miles up river to his village of Aklavik in his

plane. Otherwise it would have been nearly impossible to go there. At Aklavik, with a population of six to seven hundred people, special meetings in the Legion Hall were blessed of the Lord. A few were healed and several made purposeful decisions for Christ.

Another situation in the providence of God was that an independent Pentecostal worker at the village of "Tuk" (Tuktoyaktuk) returned from furlough just in time to take us by boat down the Mackenzie River. We had special meetings at this young lady's village. About three hundred people were here.

We made a stop at Reindeer Station where about ten families live who care for several thousand reindeer. The sacrifice of this missionary at "Tuk" is noteworthy. She lived in a tent for the first year of her ministry on that north coast and led every citizen in Reindeer Station to the Lord, so that, of the fifty to sixty people there, all are now saved and many of them filled with the Holy Spirit! She has built a fine church out of driftwood logs.

Our trip back to Barrow took ten days due to delays caused by fog. A marvelous revival spirit persists here at Barrow. From fifteen to thirty adult Christians meet four nights in the week in the church auditorium to send out a local broadcast of music and testimonies. This is entirely Eskimo-sponsored. Their broadcaster is an oscillator, probably about five watts of power, but it reaches the village and can be picked up on radio. It is proving a tremendous blessing in keeping the Christians busy for the Lord and bring-

ing in new people. For about an hour after the broadcast they pray and praise the Lord together. I have yet to see the like anywhere else in the world in my travels. I found in nearly every village people with these miniature broadcasters who begged us to send them tape recordings from our church in Barrow. Several of the Eskimo people have tape recorders.

Our journey impressed us with the realization that *every village in Alaska needs a full-gospel church*. In Jeremiah 8:20 we read, "...the summer is ended, and we are not saved." Thank God that we do not have to say this concerning our tour. There are many souls now serving God who were unsaved before our summer visit. Pray that these who have given their hearts to the Lord will remain faithful and become stable, dependable Christians.

We hope to reach a decision soon concerning what the Lord would have us to do about meeting the needs of the places we visited. I plan to move with my family into the most needy place, as the Lord will direct, where I will again build and establish a church on permanent basis. This will involve importing building materials and supplies at quite a cost of time, labor, and sacrifice. It will require faith in God, but He has honored our past efforts and we believe that He will continue to do so.

Offerings for the ALASKA EMERGENCY FUND may be sent directly to the National Home Missions Department, 434 West Pacific Street, Springfield, Missouri. This fund makes it possible for the national department to help Alaska missionaries in their building projects or with emergencies of any nature including repairs for equipment.



Assembly of God at Barrow, Alaska, where Brother Capener is pastor

*Miracles are not given for personal profit but for the Glory of God*

# Is It a Time To Receive MONEY?

BY FRED BURKE

Witbank, Transvaal, South Africa

GEHAZI WAS A TRAINEE IN THE school of the prophets. Actually he was a very special student, for he had been chosen as successor to Elisha the prophet. Once Elisha's staff had been handed to Gehazi with the commission to lay it upon the body of the dead son of the Shunammite. And although the child did not "awake" as a result, Gehazi had been close at hand when through Elisha's faith and prayers he was restored to life. It was a never-to-be forgotten experience.

No doubt Gehazi dreamed of the day when the prophetic mantle should fall upon his shoulders as it had fallen upon Elisha's beside Jordan. At that day he too would raise the dead. The elders of Israel would listen reverently to his wisdom, and kings would wait tremblingly for the word of authority to fall from his lips.

Another vision came intermittently to Gehazi—a vision of fruit-laden vineyards and olive orchards, of a luxurious home where maidservants sang and played before him and menservants brought platters of rich food to his soft couch. Had not God promised to prosper His servants?

Now Gehazi watched from his window as an impressive procession from Syria arrived at the prophet's house. His keen eye noted the rich apparel of the noble Naaman, the shining armor of his followers, and the heavily-laden pack animals with their treasure. It was the captain of the host of Syria. He was a leper, and

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Fred Burke is an Assemblies of God missionary in charge of the African Bible Training Institute at Witbank in the Transvaal, South Africa.

there was no question in Gehazi's mind that a miracle of healing would take place.

He was not disappointed. Naaman was healed and now Gehazi waited to receive on behalf of his master the kingly offering that should acknowledge so great a miracle. It was fortunate for them that the rich man had come today. The depleted coffers of the prophet needed replenishing. But Elisha's voice broke in, "As the Lord liveth, before whom I stand, I will receive none."

Had Gehazi heard aright? Was the prophet allowing such an opportunity to pass? How foolish!

Gehazi was an opportunist. "Make hay while the sun shines," was his motto. His mind worked fast. "Behold my master hath spared this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him."

*It is possible to do things "in the name of the Lord" with which He has nothing to do.*

"Operation silver and garments" was completely successful. In fact, it met with an even greater degree of success than Gehazi had anticipated. "Be content, take two talents," was the gracious offer of Naaman. Gehazi was indeed content to take two! God grants people that for which they seek. Elisha had sought a double anointing of power and God had given it to him. Gehazi sought silver and garments and received a double portion of these. But the story does not end there.

Back in the prophet's house, Gehazi faced the questioning of the prophet. "Whence comest thou, Gehazi?"

"Thy servant went no whither."

Now came the stern words of judgment: "Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it a time to receive money*, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." And Gehazi went out from the presence of the prophet a leper as white as snow.

Of Gehazi it may well be said, "Alas, my brother! What opportunities were yours! What eternal loss you sustained by your choice!"

This story contains a fourfold message of vital importance to our day.

## *The steadfastness of Elisha's consecration.*

As a young man Elisha had slain his oxen and burned his plow. There could be no compromise nor turning back from this life of self-renunciation. The proffered gifts of Naaman held no appeal to so disciplined a life. The spiritual had completely superseded the material in Elisha's evaluation. For him spiritual power meant separation. Elisha had caught beforehand the essence of Christ's teaching and example, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me.... So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." God's pattern does not change. He demands a deep, constant consecration and unfaltering attitude of self-denial from His servants.

In his deliberate refusal of Naaman's gifts, Elisha had purposed to send back to Syria a twofold testimony. In the first place, it was the testimony of a salvation that was "without money and without price." When Naaman returned home and his friends asked him, "What did this wonderful healing cost you?" his reply was to be, "I paid nothing; it was free!" To the Syrian people there was to be brought in this way a message of a deliverance of which the poorest in the land could partake equally with the rich.

But this was not all. To a people for whom life meant only sensuality and greed and a selfish seeking after the riches of this life Elisha was sending a testimony of a new kind of life, a life detached from the love of material things, a life which found its complete satisfaction in fellowship with God.

## *The course which leads to the destruction of such a testimony.*

Gehazi's testing day was the very day when God had so signally manifested His power. The demonstration of the supernatural brings with it the danger of turning the spiritual gift of God into a means of carnal gain. How easy to allow the Gehazi spirit to dictate our actions. "I will run after the man and take somewhat of him." But therein lies eternal loss to the individual and the frustration of God's plan for blessing many. When the love of the material dominates our actions, how great is the danger of contracting the leprosy of Naaman, the same spirit

of self-seeking that dominates the world.

*The factor that distinguished Elisha's consecration from Gehazi's defection.*

"Is it a time. . . ?" Elisha understood fully the significance of the day in which they lived. He carried the burden of Israel's apostasy; he saw the signs of coming judgment; he was aware of the crisis that faced the world of his day. Gehazi, on the other hand, was self-centered. He thought in terms of the material. He had no vision of the time in which he lived. Therefore he fell before the temptation.

If Gehazi's day called for an awareness of the hour, how much more our day! Innumerable masses are enslaved; doors are closing to the gospel; the sands of time are fast running out. Dark clouds portend coming judgment and fearful destruction. Is it a time for selfish indulgence and the accumulation of material wealth? God gives a warning of special import for our day. "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not. . . I will spew thee out of my mouth."

Is it not rather a time for redoubled sacrifice, for fervent prayer, for an allout effort to evangelize those fields which still remain open to us? Is it not an hour when our testimony to this dying world should be one of a gospel that brings freedom from sin in all its forms—greed, selfishness, pride, and lust? It is God's Elishas, men of consecration, who are living lives of separation, men for whom the world holds no charms, who can forcefully present such a testimony to the world.

*God's remedy for leprosy.*

"Go wash thee in Jordan seven times." The Jordan speaks of death. It speaks of the shame and reproach of the Cross. It speaks of an entering in with Christ to Gethsemane, a death to self as well as a cleansing from all sin. Then follows the coming forth to a new life, one of holiness and service. In such a life, Christ is crowned king and self dethroned.

*"Oh, to be saved from myself, dear Lord,*

*Oh, to be lost in Thee;*

*Oh, that it might be no more I  
But Christ that lives in me!"*

In such a life, the greed of Gehazi with its consequent leprosy can have no place. ◀◀

# Your Questions



ANSWERED BY ERNEST S. WILLIAMS

**What is the scrip which the disciples were not to provide for their journey? Matthew 10:10**

It was a little bag or wallet for carrying things, similar to the shepherd's bag which David carried (1 Samuel 17:40).

**Does "the fruit of the Spirit" refer to building character or to winning souls for the Lord?**

The fruit of the Spirit (Galatians 5:22) refers to character which the Holy Spirit has come to work into our lives. This He will do if we work with Him. If we lapse back into carnal attitudes we will then bring forth fruits of the flesh, resulting in soul condemnation (Galatians 5:19-21), and we might even be lost.

**Did Paul mean that we may use angelic language when he wrote: "Though I speak with the tongues of men and of angels"?**

Some believe that under the inspiration of the Holy Spirit a person might speak in angelic language. However, we are much safer in believing that Paul was emphasizing that unless our words, even in an unknown tongue, are supported by Christian living, exemplified by Christian love, they are empty and without value.

**What is the difference in meaning between forgiveness and remission of sins in the Bible?**

Remission means "sending away," while forgiveness means "to pardon." There seems to be little difference in the significance. Such terms as forgive, pardon, blot out, remit, etc., are used in the Bible to set forth God's saving mercy and grace in restoring those who seek divine forgiveness and fellowship.

**Please explain the difference between the new birth and the baptism with the Holy Ghost.**

One has explained it this way: "In the new birth the Holy Spirit is the agent, the atoning blood of Christ the means, the new birth the result. In the baptism with the Spirit, Christ is the agent ('He shall baptize you with the Holy Ghost and with fire'), the Spirit the means, the Pentecostal experience the result." It may be illustrated again by the dedication of the priests of the Old Testament. They first had to be washed, then anointed with oil for their service. The baptism with the Holy Spirit is the anointing of God upon the cleansed life.

**Did John the Baptist create a sect of followers after him?**

John had no such desire, since he pointed the people to Jesus as the Lamb of God and the One who would "baptize you with the Holy Ghost and with fire." Nevertheless many became his followers. Even in the days of the apostles, people "were baptized unto John's baptism" (Acts 19:3). But John sought rather to turn their attention from Himself to Jesus. He spoke of Himself as the "friend of the Bridegroom" (John 3:29), who was to increase while John decreased (v. 30). A careful reading of John 3:22-36 shows that John declared the mission of Jesus to be all-important. Strong leaders cannot avoid having followers. True leaders will turn the attention of such followers to the Lord Jesus rather than to themselves.

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).*



## CHRIST AND HIS CRITICS

Sunday School Lesson for January 17, 1960

LUKE 6:6-11; PHILLIPANS 3:4-9

The contrast between the spirit of true and false religion is nowhere illustrated better than in our lesson. We must avoid Pharisaism in 1960! There are those today who are sanctimonious sticklers for their doctrines, but whose utter lovelessness and unconcern for the welfare of others expose them as miserable hypocrites!

### THE ACCUSATION OF CRITICS (Luke 6:1, 2)

"Why do ye that which it is not lawful to do on the sabbath days?" To those rules in the law of Moses concerning the Sabbath the Jews had added about fifteen hundred restrictions of their own making. Jews would sooner die than violate these man-made laws concerning the sabbath. If Christ and His disciples ignored these traditions they might by their example promote a wholesale disregard of the legalistic restrictions of the Pharisees!

### THE ANSWER OF CHRIST (Luke 6:3-5)

(1) *The argument from Old Testament history.* The priests gave David and his men the holy bread, rightly judging that it was better to relieve human need and suffering than to keep the letter of the law and deny its spirit. If David had thus openly violated the letter of the law and had yet been blameless, why were Christ's disciples condemned for the harmless act of satisfying their own hunger? In other words, Christ taught that when two laws seem to conflict, the lower must give way to the higher.

(2) *The argument from Christ's Lordship.* "The Son of man is Lord also of the sabbath." This declaration must have infuriated the Pharisees who would consider it blasphemy! Jesus reasoned that since He was Lord and Saviour of humanity it was His right to decide how the Sabbath should be observed in order that men could derive the greatest good from it.

(3) *The argument from common practice.* Vv. 7-11. After the discussion with the Pharisees in the cornfield, Christ and His disciples evidently proceeded to town and into the synagogue where they found a man with a withered arm. The scribes and Pharisees, knowing His reputation as a healer, watched to see if he would perform a healing on the Sabbath. Such action, in their opinion, was a violation of the Sabbath.

There was nothing at all in the law of Moses forbidding healing on the Sabbath. Thus they opposed Jesus purely on the basis of their own tradition and teaching. Does not this fact, by the way, suggest reasons why some people reject such teachings as divine healing, the baptism in the Spirit evidenced by speaking with tongues, the supernatural gifts and ministries of the Holy Spirit? Does it not also suggest that any of us may allow traditions, handed down to us from others, to blind our eyes to what the Word of God really teaches on certain subjects?

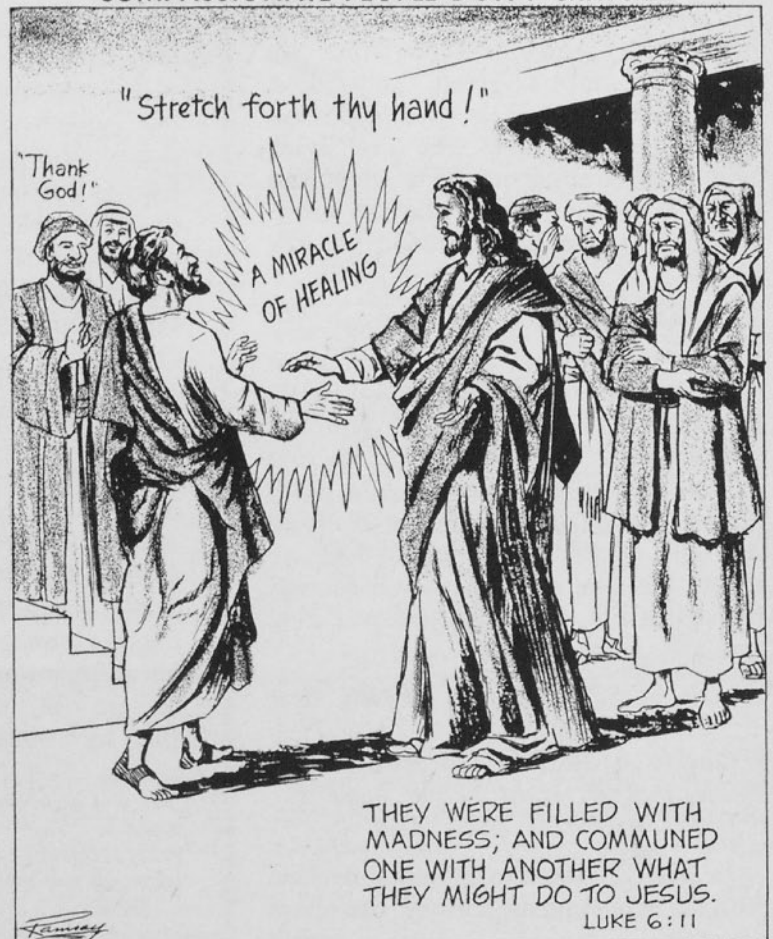
Jesus, knowing their thoughts, asked His critics a pointed question—"Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" The answer was self-evident. Jesus did not mean that it was lawful and good to do any and all kinds of work on the Sabbath; but He made it very clear that it is always in order to relieve human distress and to do kindness on the Sabbath. Then Christ climaxed His arguments by proving the truth of His statements. He healed the withered arm and demonstrated His Lordship! He also illustrated the purpose for which the house of God exists—to bring divine life to mankind!

Paul, before his dynamic conversion, was like the critics of Jesus. He too had been a stern legalist, self-righteous, and full of confidence in his natural goodness. In these verses he reminds us of all the qualifications he had fulfilled in his attempt to attain righteousness. If salvation had been possible through the law Paul would have been a saint indeed. But on the Damascus road all of Paul's righteousness appeared as filthy rags before the blazing holiness of Christ. After receiving a revelation of the saving power of the Cross, Paul repudiated all the accomplishments of the past in which he had trusted as a means toward righteousness.

The only true righteousness is that righteousness which is a work of God in the inner life, a righteousness effected through faith in Jesus Christ and in Him alone! This righteousness, in turn, finds expression in a persistent passion to share the love and grace and power of Christ with other lives everywhere!

—J. Bashford Bishop

### COMPASSIONATE PEOPLE DON'T CRITICIZE



# The Brand Marks of the Cross

(Continued from page six)

Christ are all marked by the same touches of gentleness, self-abnegation and remembered suffering. The very evidences which assured them that He was the same Jesus were the marks of the spear and the nails, and in His manifestations to them, especially in that memorable scene at Emmaus, we see the same gentle, unobtrusive Christ walking with them by the way unrecognized and then quietly vanishing out of their sight when at last they knew Him.

And even on the throne to which He has now ascended the same cross marks still remain amid the glories of the heavenly world. John beheld Him as "a lamb that had been slain" and, to emphasize the picture still further, He is described by a diminutive term which really means "a little lamb." The Christ of heaven still bears the old marks of the cross as His highest glory and His everlasting memorial. Such are the marks of the Lord Jesus, and all who claim to be His followers and His ministers may be identified by them.

The tests of the Master must be applied to His followers. "The servant is not greater than his lord." We may not preach a crucified Saviour without being also crucified men and women. It is not enough to wear an ornamental cross as a pretty decoration. The cross that Paul speaks about was burned into his very flesh, was branded into his being. Only the holy Christ can thus burn the cross into our inmost life.

First of all, we are saved by identification with Christ in His death. We are justified because we have already died with Him and have thus been made free from sin. God does not whitewash people when He saves them. He has really visited their sins upon their great Substitute, the Lord Jesus Christ; and as every believer was counted as in Him when He died, His death is our death and puts us in the same position before the law of the supreme Judge as if we had already been executed and punished for our own guilt. For us the judgment is already past. Therefore it is true of every believer, "He that believeth in

me is not condemned, and shall not come into judgment, but is passed from death unto life."

We are sanctified by dying with Christ to sin. When He hung on Calvary He not only made a settlement for our acts of sin but He bore with Him on that cross our sinful self, and by faith we reckon ourselves as actually crucified with Him. By so doing we identify ourselves with Christ in His death so fully that we lay our sinful nature over upon Him, utterly dying to it, and then receive from Him a life all new, divine and pure, and henceforth say, "I live; yet not I, but Christ liveth in me." Sanctification is not the cleansing of the old life but the crucifying of that life and substituting for it the very life of Christ Himself, the holy and perfect One.

We keep sanctified by "dead reckoning," and dead reckoning is just the reckoning of ourselves as "dead indeed unto sin, but alive unto God through Jesus Christ." It is not a matter of mere feeling but a counting upon Him as our life, drawing it from God as we draw our breath from the air around us.

This principle of death and resurrection lies all through nature as well as the Bible, and so marked is it in the natural world that botanists tell us that when a flower develops a double blossom, which is the most beautiful form of the bloom, it becomes barren and fruitless. Nature puts its ban upon self-life even in a flower.

This principle of death in our life means that we give up not only our wrongs but our rights as well. It is little that we should turn from sin; if we are to follow Christ we must turn also from things that are inexpedient, though lawful, and learn the great lesson of self-renunciation. The everlasting ideal is He who though "in the form of God, thought it not a thing to be eagerly grasped that he should be equal with God, but emptied himself and became obedient unto death; even the death of the cross." There are many things which in themselves are not wrong for us to keep and hold as our own, but our keeping them would cause Him to lose and we would lose much more.

The cross mark is also upon our affections and friendships. Abraham gave up his Isaac and received him back with a new touch of love as God's Isaac. Most people who count much for God have sometime made

a great renunciation when their dearest idol was laid upon Moriah's altar, and from that hour there was new fruit and power.

Our prayers must have the mark of the cross upon them. We ask and we receive the promise and assurance of the answer; but it may not be until after the answer seems to have been buried and forgotten that it comes forth, to our amazement and surprise, multiplied with blessings that have grown out of the very delay and apparent denial.

The life of our body which we may claim from Him must also be marked with the cross. It is only after the strength of nature fails us that the strength of God can come in. Even then the answer sometimes is delayed until we have first surrendered it to Him, willing to give up life itself, and have learned to seek the Blessor rather than the blessing. In such instances God reveals Himself to us as a Healer as He could not do before we were wholly abandoned to His will.

Our religious experiences must have the mark of the cross upon them. We must not cling even to our peace and joy and spiritual comfort. The flower fades that the fruit may be more abundant, and that we may learn to walk by faith and not by sight.

Our service for God must also be buried before it can bring forth much fruit. God sometimes calls us to a work which appears to fail in its early stages, and we cry in discouragement, "I have labored in vain, I have spent my strength for naught." Then it comes forth phoenix-like from the flames, blossoming and budding until it fills the face of the world with fruit. So God writes the mark of the cross on everything until by and by the very grave may be the passport to a resurrection, and death is swallowed up in victory. Nay, we believe that the universe itself has yet to pass through its dissolution and come forth in the glory of a final resurrection that the marks of the Lord Jesus may at last be written upon the very earth and heaven, and the universe to its furthest bounds re-echo the great redemption song: "Worthy is the Lamb that was slain."

Beloved, have you the marks of the Lord Jesus? These sacrifices to which He calls us are great investments which He is asking us to make in order that He may refund them to us with accumulated interest in the age to come.

—Alliance Witness



The Assembly of God in Kingston, Pa., where Louis L. Trotta is pastor, was one of the 539 churches and special groups which joined in Revivaltime's annual prayer meeting Nov. 22.

# Thousands Participate in Revivaltime's Prayer Meeting

**P**ASTOR JAMES E. HAMILL AND THE congregation of First Assembly in Memphis, Tenn., were hosts to the *Revivaltime* broadcast on Sunday, November 22. Immediately following the broadcast, the Memphis congregation joined more than 16,000 other intercessors throughout the world in the largest annual *Revivaltime* prayer meeting to date. Approximately 19,660 prayer requests had been received for this special occasion.

*Revivaltime* is known around the globe for this unique ministry. It is one of the few radio broadcasts to regularly sponsor such world-wide prayer meetings. The 1959 Thanksgiving service marked the tenth special prayer meeting sponsored by *Revivaltime*. More than 79,000 individual requests have been prayed for in the past six years.

As a result of the prayer service this year, testimonies are already arriving at the *Revivaltime* office telling of thrilling answers to prayer. Loved ones

have been saved, backsliders reclaimed, alcoholics delivered, the sick healed, persons bound by habits released, financial needs met, sons and daughters have made new consecrations, and hungry souls have received the baptism in the Holy Spirit.

A mother in Bascom, Fla., writes: "I wrote you on November 16 and asked you to pray for my son. He was drinking and it didn't seem as if anything could help. My son stopped drinking the very same week I wrote you and hasn't drunk since. Thank you for your prayers."

A wife in Pittsburgh, Pa., sends this report: "I sent a prayer request to you last week for employment for my husband and myself. The day after that time of special prayer my husband did get work."

Pastors whose churches joined in the prayer service are reporting a real move of God among their own congregations resulting from the prayer intercession. A pastor in California reports: "It was

one of the greatest spiritual moves I have seen in my church. As our group prayed for the nearly 200 requests you sent to us, from the very beginning the Spirit of God moved among us. It was thrilling indeed to see individuals broken under the tremendous burden of some special request for which they were praying."

From a new church in Wyoming comes this report: "The prayer meeting really turned out to be a blessing to all of us here in this pioneer effort. We had a glorious prayer meeting November 22, with the entire church joining in. The Holy Spirit gave a message in tongues and interpretation, and everyone present was praising God. It has meant a lot to us, blessing us and giving us new courage to work for the Master in this new field."

A pastor in Kansas writes: "We had a terrific prayer meeting, and each person took one of the papers home to pray for the requests the rest of the week."

If past experience is repeated, testimonies will continue to arrive for many months in the *Revivaltime* office, echoes of this special prayer service. Prayer is a tremendous force in pushing back the powers of evil and sin. Because thousands joined to pray for these specific needs, the chains of sin were broken and lives were set free. Thank God for victory and for the souls that are being saved and will continue to come to the Lord as a result of the prayer meeting.

*Revivaltime's* radio ministry is bringing comfort and help to millions of persons throughout the world. You can have a personal and very real part in this ministry by sending your letters, testimonies, prayer requests, and offerings to *Revivaltime*, Box 70, Springfield, Missouri. You, too, will be blessed as you help to reach others with the full-gospel message.



D. V. Hurst, *Revivaltime's* narrator, presents the "Honor of Origination" plaque to Pastor James E. Hamill of Memphis, Tenn.



# Healed of Crippling Back Injury

**I**N SEPTEMBER OF 1957 I WAS WORKING on a steel construction job. One morning, while swinging a twelve-pound hammer on a crane, I felt something snap in my back. By noon I could hardly move and was compelled to leave the job and go home. About four o'clock in the afternoon I called a doctor who examined me and ordered me to the hospital immediately.

X rays taken at the hospital revealed that I had a ruptured disk and the nerves in my lower back were separated. I lay in the hospital for three

weeks in an eight-pound traction and then the doctor informed me that I would have to undergo an operation or be a cripple for the rest of my life. However, I postponed the operation as I believed that in His own good time God would heal my body as He had on many previous occasions.

I was released from the hospital and remained in traction for two weeks at home. I was getting no better and one day the doctor asked me when I was going back to the hospital for the operation. I told him that I had no intention of going to the hospital, and that God in His own good time would heal me.

One Sunday afternoon, early in November, the deacons of the church came to my house and we talked about the Lord and had prayer. I told them that I felt the Lord was going to heal my back and that I wouldn't have to be operated on. They prayed, and that same evening I went to church for the first time in six weeks.

God had touched my back that Sunday afternoon, and the next day I went to the specialist and had him examine me. After the examination he asked

me how I felt. I told him I felt wonderful. He said that my body responded to the examination as if there had never been anything wrong. I asked him if he believed there was a God. He stated that he certainly did and that God must have visited with me. He said, "This is a miracle."

On Tuesday I went to the insurance doctors and had them examine me. Afterward, one doctor took me into his office and asked what had happened. I asked him what the results of the examination were. He said that the movement of my body was perfect. In the course of our conversation he stated that my record indicated that I would be a cripple for life, and acknowledged that my healing could only be a miracle performed by God.

On Wednesday I returned to work and for two years I have been working as hard as I ever did on steel construction and feel better than I have felt for a long time. All the glory belongs to God who gives strength and healing for the body.—James Legrow, 89 Sweetwater St., Saugus, Mass.—*(Endorsed by Pastor H. C. Bither, Glad Tidings Tabernacle, Everett, Mass.)*

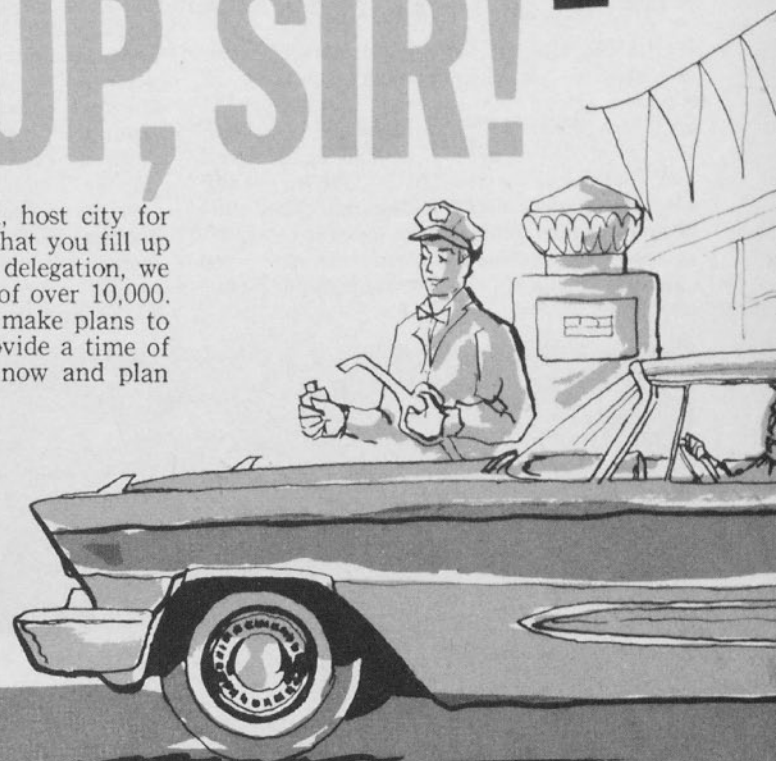
# FILL'ER UP, SIR!

Fill up your car with gas and lead the way to Minneapolis, Minnesota, host city for the 1960 International Sunday School Convention. May we suggest, too, that you fill up your car with convention delegates? If every church is represented by a delegation, we can easily fill up the Municipal Auditorium which has a seating capacity of over 10,000.

May 3, 4, and 5 are circled on calendars across the nation as delegates make plans to attend the 1960 International. This special Sunday school event will provide a time of instruction, inspiration, and know-how. Organize your church delegation now and plan to join fellow Christians for this special three-day Sunday school jubilee.

Arrange your budget to include the 1960 International. An information sheet which lists hotel and motel rates and a room reservation form is available on request. Also, if you have not registered, why not do so now? Housing forms and registration cards may be obtained by writing to:

NATIONAL SUNDAY SCHOOL DEPARTMENT  
434 WEST PACIFIC  
SPRINGFIELD 1, MISSOURI





# Spotlight on Evangelism

COMPILED BY THE DEPARTMENT OF EVANGELISM, 434 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

► **JACKSONVILLE, ARK.** — Evangelist and Mrs. A. K. Moore of San Bernardino, Calif., just concluded a wonderful revival meeting here. People were saved and baptized with the Holy Spirit. The altar services were outstanding; the presence of the Lord was felt in a most wonderful way.  
—*James A. Villani, Pastor*

► **LYONS, OREG.**—Santiani Chapel recently concluded a very fruitful revival under the anointed ministry of Evangelist Odis Franklin and family. Two were saved and one received the baptism of the Holy Ghost. Of special interest was the testimony of Sister Franklin, a converted Jewess, and the Southern-style singing of their two daughters, Lois and Sandra.  
—*Jay E. Beebe, Pastor*

► **BRIMSON, MO.**—Evangelist and Mrs. Donald Payne of New Hampton, Mo., recently conducted a successful two-week revival in the church here. There was a move of the Holy Spirit in every service. Six were at the altar for salvation, and several felt a divine touch physically. One man who had been blind in one eye for ten years was able to read the headlines of the newspaper with that eye after prayer.  
—*C. W. Hardy, Pastor*

► **CLINTON, OKLA.**—The revival conducted here in the booming hub city of western Oklahoma recently by Evangelist and Mrs. Billy Albritton from Fort Worth was a great success. Several were saved and baptized in the Holy Ghost. Many also testified to definite healings. The ministry in song and the co-operative spirit of the evangelists contributed much to the meetings.  
—*J. L. Standridge, Pastor*

► **DE LEON, TEX.**—The church here was greatly built up during the meetings with Evangelist and Mrs. Leslie Eldridge. The singing and preaching of the evangelists was in the old-fashioned Pentecostal style. Each night the altars were filled with hungry hearts responding to the sincere, anointed ministry. Several received the baptism of the Holy Spirit and numbers of backsliders were reclaimed.  
—*Calvin O. Wiley, Pastor*

► **SAGINAW, MICH.** — The fairgrounds here recently was the scene of one of the greatest revivals ever held in this area. Ten churches of the Assemblies of God, the Church of God, and the International Pentecostal Assemblies from Saginaw, Bay City, and Midland joined together in a meeting with Morris Cerullo as the evangelist. On the very first night the glory of God fell. Souls found Christ by the hundreds. Miracles became the order rather than the exception. Blind eyes were opened. Three people with short limbs saw them miraculously lengthened. One man with one arm shorter than the other was sitting in the back part of the tent. He rushed forward to show that his arm was the same length, completely healed. No record was kept as to how many received the baptism of the Holy Spirit, but the number was large. It has been estimated that 100 received the experience in one evening. The churches are revived and many new people are attending them. The hearts of the people were moved by the ministry of Brother Cerullo. The afternoon faith instruction services conducted by Evangelist Ralph Bender also proved a great blessing. The budget of the revival was met with ease.  
—*A. F. Thornton, Chairman*

► **ZION, ILL.**—Evangelist and Mrs. Ken George of Kermit, Tex., conducted a very successful two-week revival at Christian Assembly. Their musical numbers, inspired singing, and old-fashioned gospel preaching were deeply appreciated.  
—*Thomas R. Brubaker, Pastor*

► **ROCHELLE, ILL.**—Hillcrest Assembly of God reports a wonderful revival with Evangelist O. C. Jones of Mercedes, Tex. Twenty-nine were saved and 25 received the baptism of the Holy Spirit. Many received healing for their bodies.  
—*Noah V. McDermott, Pastor*

► **ASPERMONT, TEX.**—The Assembly here enjoyed two weeks of revival with Evangelist Mrs. Raymond Way. Three prayed through for salvation, and a number of visitors were blessed by the stirring messages. The entire church was greatly benefited during the meetings.  
—*W. Thelon Jones, Pastor*

► **HIGHLAND, CALIF.**—The Assembly here has just closed a very successful revival with Evangelist Winferd Mack of Seminole, Tex. Between 30 and 40 were saved or reclaimed during the meetings. The evangelist's dynamic ministry and genuine burden for souls was sincerely appreciated. Both young and old were blessed.  
—*George D. Scott, Pastor*

► **FREEPORT, PA.**—Gospel Tabernacle has experienced its finest revival in several years during a four-week evangelistic campaign conducted here recently by Evangelist Harold May of Cuyahoga Falls, Ohio. Over 25 persons were saved and about the same number filled with the Holy Spirit. Sunday night attendance reached 300. Many



Left: Platform scene during the tent meeting with Evangelist Morris Cerullo at the fairgrounds in Saginaw, Mich. Right: Crowd at one of the night meetings. Ten area churches joined in the meeting. Pastor A. F. Thornton was chairman.

## EVANGELISTIC CAMPAIGN CALENDAR

visitors from nominal churches were deeply stirred. God blessed the forceful ministry of the evangelist and outstanding victories were recorded among young and old as revival fires spread to neighboring assemblies that came to see what God was doing.  
—Ralph W. Peterson, Jr., Pastor

► **CARLSBAD, CALIF.**—The Gospel Tabernacle here recently enjoyed a series of meetings with the Tanner Team of Willmar Minn. In attendance it was one of the best meetings in the history of the church. The music and preaching were excellent. Tangible and lasting results remain.  
—P. A. Zimmerman, Pastor

► **SPEARMAN, TEX.**—First Assembly recently closed a profitable two-week revival under the anointed ministry of Evangelist J. W. Wilkinson of Lubbock, Tex. Ten were saved and two filled with the Holy Ghost. Several were wonderfully healed. The Holy Ghost moved upon the congregation and directed each service in a marvelous manner.  
—J. V. Barker, Pastor

► **AUSTIN, TEX.** — The Glad Tidings church here was blessed with real stirring from God as Evangelists Leslie and Oleta Eldridge of Bakersfield, Calif., conducted meetings. Nine professed salvation and four were filled with the Holy Ghost. The memory of the messages will linger long in the hearts of the people, and the choruses that were taught by Sister Eldridge will continue to be used often.  
—Quannah Jobe, Pastor

► **BROOKVILLE, PA.**—First Assembly has just experienced the greatest outpouring of the Holy Spirit in its seven-year history under the anointed ministry of Evangelist Fuchsia Parrish, former Wesleyan Methodist minister who was recently raised from her death bed and filled with the Spirit. Twelve found Christ as Saviour and 16 were baptized in the Holy Ghost. Over 100 visitors attended the services. Attendances broke all previous records for a two-week series. To God be all the glory!  
—Vernon Boyer, Pastor

► **COOLIDGE, ARIZ.**—The First Assembly of God here recently enjoyed one of the greatest revivals it has had in some time with Evangelist F. P. Bachman of Tucson, Ariz. The attendance was excellent, and there was a rich anointing of the Holy Ghost upon the meetings. This revival was preceded by two months of prayer. People fasted one meal a day during the revival. Backsliders came back to God and many were refilled with the Holy Spirit.  
—Clyne A. Jones, Pastor

► **MADISONVILLE, KY.**—The Assembly here just concluded a wonderful revival with Evangelist Robert McCutchen of Austin, Tex. Several were saved and refilled, and many testified to being healed by the power of God. One of those who received the infilling of the Holy Spirit was a Baptist lady. It seems that every member of the congregation was blessed during the revival. Words cannot express the wonderful way God moved on the hearts of the people.  
—Ray Highfill, Pastor

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Mobile	Toulmanville	Jan. 12-24	Joel Palmer & wife	James C. Mooney
	Whisler	A/G	Jan. 17-31	Wesley Weekley	Daniel Mosier
Ark.	Ft. Smith	First	Jan. 6—	F. Don Rippey	B. Owen Oslin
	Pine Bluff	First	Jan. 17—	Jerry A. King	R. A. Thompson
Calif.	Bellflower	A/G	Jan., 10-24	Wesley Goodwin	David Pearce
	Ft. Bragg	A/G	Jan. 3—	Sam Klein	George McQueen
	Oil Dale	A/G	Jan. 17—	J. C. Hall & wife	George Brown
	Redding	Bethel	Jan. 12-24	Denny Davis	Robert Doherty
	Riverside	First	Jan. 17-31	Ken & Patsy George	Carl Goad
	San Diego	Calvary Temple	Jan. 10—	Benny H. Sapp	Dallas Miller
	Sebastopol	A/G	Jan. 12-17	John French	P. R. Ford
	South Gate	Firestone	Jan. 17-31	Hance Evang. Team	Harry J. Steil
	W. Los Angeles	Faith Tab.	Jan. 17—	Gene Martin	W. W. Brewer
	Colo.	Denver	Full Gospel Tab.	Jan. 17—	Douglas L. Hoke
Fla.	Miami	Full Gospel Tab.	Jan. 17-24	Louise Nankivell	Orville C. Smith
	Palm Harbor	* First	Jan. 17-22	Bob Olson	W. C. Middleton
Ga.	Smyrna	A/G	Jan. 17-31	E. C. Lagmay	J. L. Spinks
Iowa	Cedar Rapids	First	Jan. 12-24	Garfield J. Unruh	Fred R. Gottwald
Kans.	Kansas City	Victoria Tab.	Jan. 12-24	Bob McCutchen	H. W. Barnett
Md.	Elkton	Glad Tidings	Jan. 12-31	L. K. Dodge	Daniel W. Hare
	Bay City	First	Jan. 12-24	Wesley C. Wibley	Arnold Thompson
Mich.	Holland	A/G	Jan. 5-17	Mel Jennings	Roy Hilton
	Minneapolis	Gospel Tab.	Jan. 17-31	R. S. Peterson	Frank Lindquist
Minn.	Ellisville	A/G	Jan. 17-31	N. B. Rayburn	James W. Dunn
	Lexington	First	Jan. 10—	Smith-Rasmussen Team	Ben Timms
N. Y.	E. Aurora	A/G	Jan. 17-24	Byron D. Jones	Chas. A. Thomas
N. C.	Burlington	A/G	Jan. 13-24	Christian Hild	Wm. J. Swain
	Ada	First	Jan. 17—	Marcus Alexander	L. E. Staggs
Okla.	Lawton	First	Jan. 3—	Keith L. Belknap	Roy H. Sprague
	Perry	First	Jan. 17-31	Hildreth Ethridge	O. E. Gaddis
	Tishomingo	A/G	Jan. 12-24	Eldon & Donna Bryce	J. W. Reddick
	Medford	First	Jan. 13-31	Ron Prinzing	Robert E. Cull
Oreg.	Pittsburgh	Wilkinsburg	Jan. 17-24	A. Newton Chase	B. H. Conant
	Dallas	Mt. Auburn	Jan. 17-24	John Everett	Lonnie Mullen
Pa.	Houston	Magnolia Park	Dec. 30-Jan. 10	Sara E. Sharp	E. M. Yeats
	Rockwall	A/G	Jan. 3—	Dan Jackson	M. M. Hammack
	Wichita Falls	South Side	Jan. 17-31	B. R. Minton	Carl Alcorn
W. Va.	Princeton	First	Jan. 13—	Joe Ragsdale	Troy Cave
Canada	Ft. Frances, Ont.	Calvary Tab.	Jan. 5-17	Paul Hild	H. Ray Collier
	Ottawa	** Bethel Pent. Tab.	Jan. 10-17	Bob Bradley Team	Gordon Upton
Indonesia	Djakarta	A/G	Jan. 17-31	Watson Argue	Ray Busby

\* Children's Revival

\*\* Youth Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that *THE PENTECOSTAL EVANGEL* is made up 24 days before the date which appears upon it.

### ANNOUNCEMENT

**MISSIONARY CONVENTION**—Jan. 21-24 at Bethel Assembly of God, Chambersburg, Pa. Mr. and Mrs. Leonard Bolton and Mr. and Mrs. Calvin Olson, speakers.—by Samuel Weidler, pastor.

### VETERAN MINISTER PASSES

Henry Tee, who for 37 years was pastor of Westport Hall (Assembly of God) in Kilsyth, Scotland, was called to his eternal reward on November 14. The summons came suddenly as he collapsed while running to catch a bus that would take him to his church service.

It was at Kilsyth that the Pentecostal fire first fell in the British Isles in 1908, and Brother Tee received the baptism of the Holy Spirit then when just 17 years of age. He has been a stalwart leader for fifty years.

Music lovers will recognize H. Tee as the composer of many beautiful gospel songs and choir arrangements. Just recently the Music Division of the Gospel Publishing House purchased many of his copyrights and at the time of his death was in the process of getting many more. Some of his songs are in the new book, *Revival Melodies*, that is now available at the Gospel Publishing House. His son, Alexander

Tee, pastor in Motherwell, Scotland, had an extensive time of ministry in this country a few years ago. He also is a song writer.

The funeral services were conducted by Robert Barrie and James Gibson, who as young men were converted under Pastor Tee. At the graveside a devoted congregation sang one of his songs that Brother Tee loved the best, "I Want My Life to Be All Filled with Praise to Thee."

### SUNDAY SCHOOL ENLARGED

**NILES, Calif.**—The Sunday school at Templo Bethania was enlarged during October. We conducted an Enlargement Campaign, led by Evangelist Lloyd Perera, which ended in a great rally day Oct. 25 when 436 were present. The previous record attendance was 226.

Templo Bethania, situated on Mission Blvd., Niles, Calif., is a Latin American church of the Assemblies of God. We are grateful for the Enlargement Campaign plans published by the National Sunday School Department at Springfield, which we followed from week to week.

—Joel Cancino, Pastor

# What BGMC Means to Latin America

By M. L. HODGES  
*Field Secretary for Latin America*

**T**HREE CHEERS FOR BGMC! That's the way the young folk would express their appreciation for what the Boys and Girls Missionary Crusade is doing in Latin America and the West Indies. The missionaries would perhaps say fervently, "Thank God for BGMC!" They would really mean the same thing: BGMC has been a tremendous help to our missionaries, national preachers, and churches.

Without BGMC many things which are being done today could not be done. Let me list a few of the important ways in which BGMC helps our particular field.

BGMC contributes every month to the operation of the Spanish Literature division of the Foreign Missions Department. This publishes Sunday school literature for all our Spanish-speaking churches as well as for some other denominations. Last quarter 67,000 adult quarterlies were sent out. Vacation Bible school literature and books for preachers, Bible school students, and Christian laymen are also published. Without the help of BGMC the Spanish literature output would be greatly reduced.

BGMC provides special help for missionaries and others who are engaged in children's work on foreign fields. This includes flash card stories, flannelgraph material, and stories for children.

BGMC has helped establish book stores by supplying funds to purchase original stock. Funds are also provided for the printing of tracts for free distribution. Many who would not hear the gospel message have an opportunity to learn how they can be saved through reading these tracts.

*We plan the following forward moves for 1960, counting on help from BGMC:*

1. *New Sunday school quarterlies for intermediates and older teen-agers.* The latter will be similar to the English *Hi Teen* quarterly. It is hoped that it will be ready by the end of 1960 as we have no special Spanish quarterly for young people at the present time.

2. *New book stores.* We have been asked to help establish several new book stores. We need from \$500 to \$1,000 to help purchase the original stock in each case.

3. *Tract distribution.* Our missionaries in several countries desire help in the distribution of tracts to every home in their areas. In some countries they have already begun to do this. Preachers are now reaping the fruit of gospel seed sown by the distribution of tracts at a previous time.

4. *Colporteurs.* In many countries our missionaries would like the help of a full-time worker who could go out distributing tracts and selling Bibles. With funds available we could have a colporteur busy in every country. Wouldn't it be wonderful if in every country in Latin America there were at least one man giving all his time to the distribution of BGMC literature?

\* \* \*

This year is Latin America's turn to get special help from BGMC. The exploding population of the area makes it one of the most important to reach with the gospel. It is estimated that the population is increasing in Latin America faster than in any other major area of the world, and that by the end of this century the population may well reach over 400,000,000 if the present trend continues.

The majority of the Latin American population is under seventeen years of age. What problems this produces in housing, schooling, etc., and what an opportunity is provided to reach a continent for Christ! The new generation is rapidly becoming literate—*literature could well be the key which will liberate them from spiritual bondage.* Thousands who would never hear a sermon can receive the gospel message through the printed page. Let us reach the world with the Word!

## PRODIGAL

Draw near to God, He will draw near  
Ere half your journey's done;  
For He will come a dozen miles  
While you have gone but one.

—Mildred Allen Jeffery

## Doing Good

(Continued from page five)

yoke in his youth], and doeth it not, to him it is sin."

Yokes are associated with work—with carrying a burden or pulling a load. And work is the best antidote for laziness.

Former Congressman Bruce Barton of New York, in a newspaper article, wrote plainly of the value of work for children. He said he appreciated the legislation of yesteryear that eliminated forced child labor, but added: "I can see no harm in opening up the opportunity to children to supplement their education with work.

"Indeed, I would be most interested if someone would make a study of all the boys riding around on their bicycles in hundreds of cities every day, delivering newspapers. I doubt if there's a single delinquent among them. They are much too busy to be delinquent. They are self-inoculated with the most wholesome antibiotic in the world—the pleasure of doing an honest job and making an honest dollar."

Our teachers in school used to tell us, "Idle hands are the devil's tools, and an idle mind is the devil's workshop." Idleness fosters trouble, promotes mischief, robs our youth of a chance to develop a sturdy character. Hear this warning from Ezekiel 16:49: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness... neither did she strengthen the hand of the poor and needy."

The cure for the sin of idleness is work. Your job may not be the best one in the world, but thank God that He has given you something to do and the strength with which to do it. It is good for a man to bear the yoke in his youth.

## HOPE AND WAIT

The fifth part of the definition of goodness has two parts. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:26).

What is good? To hope and wait—these are good for man. Let's add to James 4:17 this quotation, "To him that knoweth [both to hope and quietly wait for the salvation of the Lord], and doeth it not, to him it is sin."

"Hope" and "wait" are twin parts

of a whole; where you find one, you'll find the other. Jeremiah gives but one reason for "hoping" and "waiting," but that one reason is sufficient. A sin-burdened heart that has felt the joys of salvation knows full well that prospects of the future are glorious.

The cynic might try to persuade us that there are two things in life that disappoint: (1) to want and not be able to obtain; and (2) to obtain. It is not so with the Christian. For the present, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). For the future, "We know that, when he shall appear, we shall be like him" (1 John 3:2). What a wonderful salvation! It is good that a man should "both hope and quietly wait for the salvation of the Lord."

What is good?

To draw near to God—that is good. To give thanks—that is good. To sing praises unto the Lord—that is good. To bear the yoke in youth—that is good. To both hope and quietly wait for the salvation of the Lord—that is good.

"If ye know these things, happy are ye if ye do them" (John 13:17).

But "to him that knoweth to do [these things], and doeth [them] not, to him it is sin." ◀◀

## How Is Your Faith?

(Continued from page twelve)

Little faith limps when the journey is extended and gets weary when waiting. It staggers in the face of earthquakes and is exhausted in the grueling pace of life. But great faith mounts up with wings as eagles. It pleased the Lord to permit His righteous servant Job to suffer until the man's wife could no longer bear to see her husband in such agony; but God, who also loved Job, allowed His beloved servant to continue to suffer for the simple reason that He knew what Job's wife did not.

It pays for those who aspire to great faith to read the eleventh chapter of Hebrews often. The champions of the past speak to us today. Whatever their differences in personality, in experience, in fellowship, those men and women had one thing in common—they believed God. The disciples of Jesus were offered possibilities beyond

human powers. He told them of mountains which could be removed, of obstacles which could be disposed of, for the man who "shall not doubt in his heart." There it is—"shall not doubt *in his heart*." Let the mind rule out the supernatural, but God looketh upon the heart. Doubts hit the mind first; let us beware lest they drop into the heart. ◀◀

### HEALING TESTIMONY

## Healed of Dropsy and Other Ailments

EIGHT YEARS AGO PASTOR HOWARD Pratt of Harrison, Mich., had to leave the church he had started there because of ill health. He suffered so much, both mentally and physically that, in his words, "life became a continual misery."

Then dropsy set in and he was taken to a hospital in November 1955. Forty pounds of fluid were removed from his body in forty-eight hours. He continued to suffer from this affliction and took pills at frequent intervals to keep down the fluid in his body. But God had not forsaken him. He says:

"Two years ago the Lord sent Brother and Sister Carl Graves to call on us and a ray of hope began to shine through the dark clouds. Brother Graves urged us to look to God again for His delivering power. Victory did not come immediately, but that was a very definite turning point in our lives.

"On the morning of April 7, 1959, as I sat reading from the third chapter of Acts, my eyes fell on the sixteenth verse, 'And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.'

"As I read, the power of God struck my body and I felt the dropsical condition begin to leave. My heart overflowed with joy and gratitude to God, and I called Brother Graves to rejoice with me. For more than an hour and a half the power of God went through my body and I laughed and cried and praised God.

"My legs, which had been so tired that I had scarcely been able to drag myself about, received strength. The tiredness and soreness disappeared along with the swelling.

"An abnormal craving for salt which had bothered me for some time left me completely. My whole being was quickened by the power of God. And an even greater miracle to me was the fact that the terrible oppression and unrest of mind and heart which had plagued me for more than eight years was lifted from me immediately. How can I ever praise God sufficiently for this marvelous deliverance!

"Surely I have proved the truth of God's Word in Psalm 107:20: 'He sent his *word*, and healed them, and delivered them from their destructions.'" —Howard S. Pratt, 562 Willard St., Lansing, Mich.

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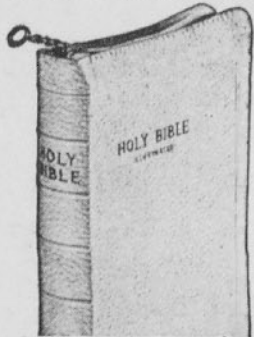
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God, and him only sh  
11 Then the devil le  
behold, angels came!

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Tyre and Sidon, they  
would have repented  
long ago in sackcloth

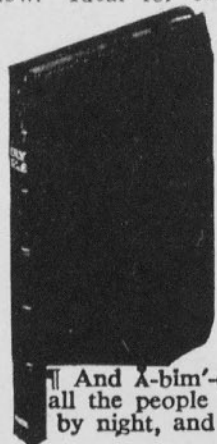
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And A-bim'-  
all the people  
by night, and

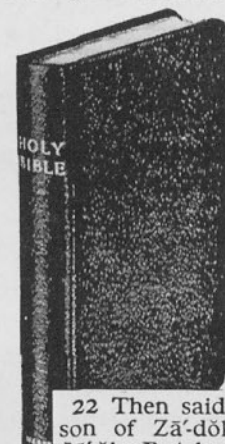
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22 Then said A  
son of Za'dok  
Jo'ab, But how

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**NOW** it came to pass in the days  
when the judges ruled, that

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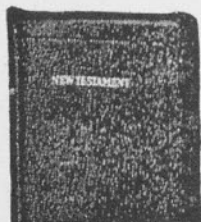
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**CHAPTER 5**  
**AND** seeing the multitudes, he went  
up into a mountain: and when

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ST. LUKE, 4  
Ma-thu'sá-lá, which was  
the son of E'nóch, which

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5 Now I will come unto  
you, when I shall pass  
through Máç-è-dó'-ni-á: for  
I do pass through Máç-è-

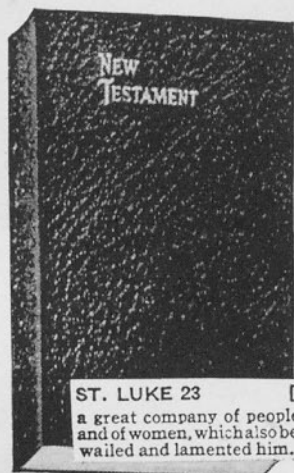
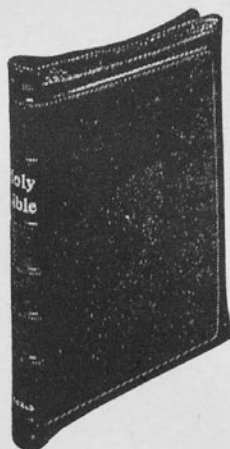
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ST. LUKE 23 [1]  
a great company of people,  
and of women, which also be-  
wailed and lamented him.

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# It's Love That Counts

★ ★ ★

I was sitting alone in the twilight, with spirit troubled  
and vexed,  
With thoughts that were morbid and gloomy, and faith  
that was sadly perplexed.  
Some homely work I was doing for the child of my love  
and care;  
Some stitches half wearily setting in the endless round  
of repair.

But my thoughts were about the building, the work  
some day to be tried,  
And that only the gold and the silver and the precious  
stones should abide.  
And remembering my own poor efforts, the wretched  
work I had done,  
And even when trying most truly, the meager success  
I had won:

"It is nothing but hay, wood, and stubble," I said,  
" 'twill all be burned;  
This useless fruit of the talents one day to be returned."  
And I have so longed to serve Him, and sometimes I  
know I have tried;  
But I'm sure when He sees such building He never will  
let it abide."

Just then, as I turned the garment, that no rent should  
be left behind,  
I noticed an odd little bungle of mending and patch-  
work combined.  
And my heart grew suddenly tender, and something  
blinded my eyes  
With one of those sweet inspirations that sometimes  
makes us so wise.

Dear child! she wanted to help me; I knew 'twas the best  
she could do;  
But oh! what a botch she had made of it, the gray mis-  
matching the blue!  
And yet, can you understand it? With a tender smile  
and a tear,  
And a half compassionate yearning, I felt her grow more  
dear.

Then a sweet voice broke the stillness, and the dear  
Lord said to me,  
"Art thou more tender for thy child, than I am tender  
for thee?"  
And straightway I knew His meaning, so full of com-  
passion and love;  
And my faith came back to its refuge, like the glad re-  
turning dove.

So I thought, when the Master Builder comes down this  
temple to view,  
To see what rents must be mended, and what must be  
builded anew;  
Perhaps as He looks o'er the building He will bring my  
work to the light;  
And, seeing the marring and bungling, and how far it is  
from all right,

He will feel as I felt for my darling, and will say as I  
said for her,  
"Dear child! she wanted to help me; her love for Me was  
the spur;  
And for the great love that is in it, the work shall seem  
perfect as Mine;"  
And because it was willing service will crown it with  
plaudit divine.

And there in the deepening twilight I seemed to be  
clasping a Hand,  
And to feel a great love constraining, far stronger than  
any command.  
Then I knew by the thrill of sweetness, 'twas the Hand  
of the Blessed One  
Which should tenderly guide and hold me, till all the  
labor is done.

So my thoughts are nevermore gloomy, my faith is no  
longer dim,  
But my heart is strong and restful, and mine eyes are  
unto Him.

—Author Unknown