

The Pentecostal

Evangel

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

SAITH THE LORD



DECEMBER 4, 1960

TEN CENTS



PHOTO BY JOSEF MUENCH

Read: Outstanding Articles on the Holy Spirit

The Pentecostal Evangel

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ARTICLES—

- Are We becoming Too Formal?* David A. Womack 3
Sealed With the Spirit Arthur Hedley 4
The Holy Spirit an Advocate O. Cope Budge 5
The Anointing Violet Schoonmaker 6
Does God Require Tithing Today? J. Boyd Wolverton 12
Is Hell Real? Wildon Colbaugh 14
Is Alcoholism a Disease? L. Lamerson 16
Siamese Twins David Blattner 24
The Cross Lon Woodrum 32

FEATURES—

- Family Altar* R. G. Champion 9
This Present World Editor 10
Your Questions E. S. Williams 11
Foreign Missions R. T. Brock, Editor 18
Sunday School Lesson J. B. Bishop 20
Home Missions Ruth Lyon, Editor 22
News of Evangelism Burton W. Pierce 26

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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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(Average paid circulation in October
170,846 copies weekly)

A Meaningful Christmas

The American Bible Society is seeking to encourage a custom which, if generally adopted, could do much to restore to the Christmas season the religious significance it has lost for so many Americans.

The Society is calling on churches and individual Christians everywhere to invite all the families of their area or acquaintance to join in a nationwide Christmas Eve observance, by sitting down together in their own homes and reading aloud the Biblical story of Jesus' birth. To help make this possible, the Society is prepared to distribute ten million copies of a special Christmas Scripture portion, "Unto You . . . A Saviour"—an attractive reprint, in small booklet form, of Luke 1:5 to 2:40.*

At a time when, in some quarters, Christmas seems to have been taken over almost entirely by fleshly indulgence and commercial interests, the Bible Society's proposal is most welcome. If every church would distribute the Christmas portions to its own members, and to unchurched families in its community, many millions of Americans would be effectively reminded that Christmas is a holy day and not merely another holiday. One of these booklets (or a gospel tract) can be enclosed very appropriately with each Christmas card to bear a witness for Christ at this celebration of His birthday.



Another way to make Christmas meaningful is to use Christmas seals that have a religious message. For example, the Methodists have printed some beautiful "Christmas for Christ" seals** to remind the public that the way to celebrate the foremost holiday of the year is to think of the Saviour, not to indulge in drunkenness and gluttony. These or other religious seals, when placed on mail, will catch the attention of unconverted people and turn their thoughts toward the Lord.

Christmas is such a good opportunity to lift up the Saviour. Hearts are tender at this season and can be won to the Lord so easily. Modest gifts to the underprivileged can be the means of winning whole families with the gospel. Carols which tell the way of salvation can be sung in so many places as a testimony. The hearts of young and old can be impressed so deeply if we honor Christ this Christmas. You may remember in Scripture how certain Jews at passover time asked concerning the Lord Jesus, "What think ye, that he will not come to the feast?" We well might ask ourselves the same question. Will Jesus be present at our Christmas festivities this year? He will, if we invite Him and if we put Him first in all our plans.—R.C.C.

* Copies of the Christmas booklet may be purchased from the American Bible Society, 450 Park Avenue, New York 22, N.Y. Price \$3.00 per hundred. A single copy may be obtained free, on request. Be sure to specify that you desire the King James Version, not the R.S.V., if that is your preference.

** Stamps come in sheets of 50. Price 4 sheets (200 stamps) for \$1.00. Order from Methodist Board of Social Concerns, 100 Maryland Avenue, N.E., Washington 2, D.C.



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THIS IS A PERIOD OF TRANSITION for the Pentecostal Movement. We are rapidly changing from our previous stage of rather small, modest churches to a new era of larger and finer edifices. The day of worshipping in converted store buildings and the little church across the tracks is fast fading into history. With the coming of this more socially secure position we face the danger of losing not only our less comely buildings but also the fervent faith that erected them.

People are very much influenced by their surroundings. We react differently under various environments. For example, different colors produce different moods. Red excites us; green calms us down. In the humble surroundings of our older churches there was (and still is) an atmosphere of informality which allowed our people to worship freely and without restriction. We were able to achieve an informal spirit that was similar to that of the Early Church. Much of that which distinguishes this movement was born and raised in such an environment.

Although the congregations of our newer churches are to be commended for the beautiful buildings they are erecting, they should be made aware of certain problems that these churches present. In an atmosphere of plush rugs, stained glass windows, and modern design we may lose our previous informality that allowed the congregation to participate in the services. In place of the former pew-centered emphasis we are rapidly adopting a new, pulpit-centered manner of worship. Along with the more pretentious sanctuaries have come better dressed people, a social position in the community, and a generally wider acceptance, all of which have added to our increasingly more formal condition.

A certain amount of formality and planning is desirable, but we must not confuse dignity with spiritual anemia. If we deprive our congregations of the opportunity to express themselves in the services, we also stand to lose the spiritual experiences that are our only excuse for being a separate movement. We must never reach the point where our congregations are composed of on-looking spectators rather than participating worshipers.

Religious formality is essentially an escape mechanism. It is a mask behind which we hide our true feelings in

Are We Becoming TOO FORMAL?

*God is pleased with people
who worship Him in spirit
and in truth—those who do
not hide their feelings behind
the mask of religious formality*



BY DAVID A. WOMACK

favor of social grace. It is a conforming to community pressure. Our Christian duty is to transform our communities, not to conform to them. The spiritual battle of the ages must be fought with bold action, not vacillating diplomacy and compromise. Ordinarily, we are formal with strangers and informal with our friends. Why, then, should we be formal with God?

How often we have heard these words: "Our new church is nice, but the blessing just isn't there like it was in the old church." But it need not be so. It is up to our pastors across the land to preach the Word of God with the same boldness that they used to demonstrate across the tracks. It is up to our congregations to participate in the worship service by engaging in all its activities. This is no plea for the "good old days"; the new day is better in so many ways; but we must endeavor to retain those spiritual experiences which God has poured out upon us so abundantly in the past.

We ought to take heed to the example set by the Early Church. An increasing formality was one of the major causes of its loss of the baptism in the Holy Spirit and of the operations of the gifts of the Spirit in the local churches. As a well-defined clergy developed and the persecution waned for long periods, the participation of the people in the services gradually became less. By the time of the first ecumenical council in Nicaea in A.D. 325, these earlier spiritual experiences

were almost unknown in the Church. Chrysostom, a writer of the Fourth Century, said that the twelfth and fourteenth chapters of Paul's *First Epistle to the Corinthians* were difficult to understand because of the absence of such supernatural occurrences which were common in the Apostolic Church but unexampled in his day.

What should we do then? Perhaps the following suggestions will be helpful:

1. Erect churches with this problem in mind, using those designs and color schemes which will have as neutral an effect as possible on the congregation, and keeping the ornate to a minimum. By a neutral effect we mean that people should be awed by the presence of Almighty God, not by the pseudo-reverence that is inspired by awesome architecture.

2. Encourage the people to participate in the services. Let different members of the congregation be prepared to lead in the singing and in the prayers. Give the people frequent opportunity to testify of their daily faith in Christ.

3. Instruct the congregations in the true operations of the Holy Spirit in the Church. Give the Holy Spirit the leadership that is rightfully His.

4. Let the Word of God be preached without fear of community disapproval. The preaching of Truth carries its own reward.

5. Be sure to include an altar bench in the construction of your church. Al-

(Continued on page thirty-one)

SEALED WITH THE SPIRIT

IN PAUL'S EPISTLE TO THE EPHESIANS he shows that all who are in Christ have in Him the guarantee of immortal perfection and blessedness. Being in Christ they have been made the "inheritance" of God—His eternal possession, privileged by grace to be "heirs of God, and joint-heirs with Christ" (Romans 8:17).

For a moment the apostle seems to limit this great honor and blessedness exclusively to Hebrew believers. He says they were given "to the end that we [Jewish Christians] should be unto the praise of His glory, who had before hope in Christ" (Ephesians 1:11).

But the believers in Ephesus who were mostly Gentiles were also God's inheritance. Having heard the "Word of truth, the gospel of (their) salvation" and "having also believed" in Christ they were united to Christ and this holy and blessed union was "sealed with the Holy Spirit of promise" (Ephesians 1:13).

By giving to them the Holy Spirit God had set His seal upon them, thus assuring them they were "God's own possession" (Ephesians 1:14).

Recalling the events preceding the gift of the Holy Spirit to the Gentiles, we see more clearly what Paul meant when he said, they were "sealed with the Holy Spirit of promise." On the day of Pentecost, three thousand Jews, repenting of their sins and confessing faith in Christ as their Messiah, were assured of forgiveness and received visible signs of the promised gift of the Holy Spirit.

These Hebrew believers had no idea that the ancient institutions of Judaism were to pass away or that the obligations of the Mosaic law were relaxed. They continued to worship in the temple where they praised God that the salvation promised to their fathers had come at last. Large numbers of Jews, including many priests (Acts 6:7) streamed into the church. These were all loyal to the traditions of Judaism. They believed in Jesus as the Jewish Messiah, and confidently hoped He would fulfill all their expectations of the Messianic age by conferring on



BY ARTHUR HEDLEY

them prosperity, power, and dominion over all nations with a splendor far excelling the magnificence of Rome.

It never occurred to these Christian Jews that the Gentiles would share the abundant blessing promised to the descendants of Abraham without virtually becoming Jews by submitting to the Jewish laws and rites. When they discovered their mistake they were shocked and this led to much jealousy, bitterness, strife, and division.

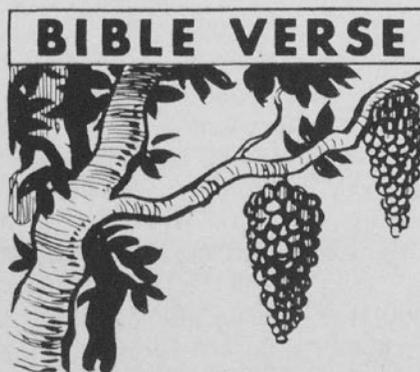
Peter was the first of the apostles in the mother church in Jerusalem to discover that "God is no respecter of

persons" (Acts 10:34). After a strange vision of unclean beasts and fowls Peter was commanded to kill and eat to appease his hunger, though his whole soul revolted against the order.

Following this incident Cornelius, a Roman centurion, sent men to Peter to seek an interpretation of his vision, and Peter was led of the Spirit to return with the men to the centurion. In his home Peter preached the gospel and the Holy Spirit fell on the uncircumcized centurion and the rest of the Gentiles who were present. Peter and the Hebrew believers who had accompanied him were "amazed... because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45).

The meaning of his vision was now clear for Peter saw that it was the will of God that these Gentiles, whom he had regarded as unclean and hopelessly lost, should be permitted to enter the church and receive the blessings and privileges of Christ's kingdom. Turning to his Jewish brethren as they witnessed these Spirit-possessed Gentiles magnifying God, he said, "Can any man forbid... that these should not be baptized, which have received the Holy Ghost, as well as we?" (Acts 10:47).

The bestowal of the Holy Spirit was



BIBLE VERSE

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

JOHN 15:4

a convincing proof of their acceptance by God, and that they were now to be regarded as Christian brethren—members of “the household of faith.”

The Hebrew believers in Jerusalem were astounded and shocked when they heard that Peter had eaten and conversed with Gentiles, and actually had baptized them. It was regarded as a flagrant violation of Jewish law, rites, and tradition.

On his return to Jerusalem Peter was called at once to give account of his action. His defense was irresistible. He could do nothing else seeing that God had revealed His will concerning the Gentiles in such an unmistakable manner. He asked them to put themselves in his place and to question what they would have done in similar circumstances. “If then God gave them the like gift as He did also unto us when we believed on the Lord Jesus, who was I that I could withstand God?” (Acts 11:17). Criticism turned to praise for they “glorified God saying, Then to the Gentiles also hath God granted repentance unto life” (Acts 11:18).

It was the gift of the Holy Spirit made visible by recognized external signs which convinced Peter, his fellow apostles, and the members of the church in Jerusalem that the Gentile believers who received this gift held the same rank as they held, that the divine blessings of the kingdom of God were theirs also, and that they too belonged to the elect race and were God’s heritage. They were “sealed with the Holy Spirit of promise.”

Hebrew Christians thus discovered by the “seal of the Spirit” that the exclusive privileges of their race had passed away, that God’s kingdom consisted of Jew and Gentile (Galatians 3:26-28). Gentiles were “fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel” (Ephesians 3:6).

Throughout the apostolic epistles it is implied that the Holy Spirit made His home with men as soon as they repented and received the forgiveness of sins through faith in Christ. Normally, the Spirit was given when confession of faith was made in baptism. In those days, repentance, faith, and confession were almost simultaneous (Acts 2:41; 10:44-48). There was no interval of days or weeks between reception of Christ as Saviour and Lord and acknowledgment of faith in bap-

(Continued on page fifteen)



The Holy Spirit—an Advocate

BY O. COPE BUDGE
President, Southern California College

TWO OF THE MOST SIGNIFICANT statements made by the Lord Jesus Christ to His disciples are found in the fourteenth and fifteenth chapters of John. We might consider them as divine promissory notes, and, if we are to understand them, they should be studied together.

In John 14:16, Jesus says, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”

In John 15:26, our Lord gives the further promise, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.”

In the above references the Holy Spirit is called a “Comforter” in the Authorized Version of the Bible. But the English translation comes from the Greek word *parakletos*, which means “an exhorter, encourager, or consoler.” By derivation and usage it also implies “one called to one’s side.” It has exactly the same meaning as the English word “advocate.” It is a reasonable assumption, therefore, that in all the uses of this word, it should have the preceding uniform renderings, unless considerations in the context rule otherwise.

If we were defining an advocate in legal terms, we would describe him as a capable person who is called to the side of one accused of a crime, and, obviously, his business would be to get the accused acquitted. In achieving his purpose he adopts two methods. He puts the accuser into the witness box and endeavors to prove that his evidence is false. He places the accused into the witness box and induces him to tell his story in such a way that it becomes clear he could not be guilty of the charge brought against him. After these procedures the advocate gives his plea, and the judge renders the verdict.

In the references cited from the fourteenth and fifteenth chapters of John, the Holy Spirit is referred to as the Christ-given Advocate against the satanic crime of unbelief. The sin of unbelief was a major weakness in the lives of the Lord’s disciples. It remains so today. Christ therefore desired the Holy Spirit to be His personal Advocate in the half-believing hearts of His followers. The Holy Spirit was to make it His business to break down their unbelief by recalling to their minds Old Testament references to Christ, by stimulating their memories with Christ’s words and interpreting them, and by convincing them of Christ’s goodness. Through this advocacy the Holy Spirit would cause the disciples to give judgment against their own unbelieving hearts. Christ would be triumphantly acquitted and declared to be the Son of God.

Another aspect of the Holy Spirit’s advocacy is evident in John 16:8. Speaking of the spirit, Jesus said, “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.” Here the Holy Spirit is Christ’s Advocate against the world. The work that He does in human hearts causes both the saved and the lost to be aware of the sentence of divine judgment. Within the human soul He convinces of sin, He indicates the distinctions between sin and righteousness, and He warns of impending judgment. Though the world of mammon has crucified Jesus Christ as a malefactor and has despised His followers, the Holy Spirit is continuously convincing the world that Christ and His followers are right-doers, while they are evil-doers for whom judgment is reserved.

While dealing with divine advocacy, it is very interesting to note that the Holy Spirit is not the only Advocate

(Continued on page twenty-one)



The Anointing



BY VIOLET SCHOONMAKER
Lakeland, Florida

THE WORD "ANOINTING" AS USED IN the Old Testament means "to pour upon," with the idea of consecrating things or persons to God. (See Leviticus 8:10 and 1 Samuel 16:13.)

Kings and priests were set apart for the service of God by anointing them with oil. Henceforth they were called "the Lord's anointed."

The anointing oil was most holy. God told Moses how it was to be made. No other was to be made like it. Nor was it to be used by any person except the one appointed by God, lest they be cut off from the people.

God forbade any to touch "the Lord's anointed" or to do them any harm (Psalms 105:15). Because King Saul was anointed by Samuel, David refused to harm him, though Saul was seeking David's life at the time (1 Samuel 24:6-10).

Throughout Scripture, oil is a type of the Holy Spirit. Isaiah prophesied of an anointing the Messiah was to receive (Isaiah 61:1-3). Jesus received this anointing at the time of His baptism in the river Jordan.

Jesus read these words of Isaiah in the synagogue in Nazareth, "The Spirit of the Lord is upon me, because he

hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:18, 19, 21).

David wrote of the Messiah as God's "anointed" in Psalm 2:2, against whom, as well as against Jehovah, the kings and rulers of this world would take counsel, saying, "Let us break their bands asunder, and cast away their cords from us."

Yes, Jesus was God's "anointed." We read in Hebrews 1:9 that He was anointed with the oil of gladness above His fellows (comrades). Upon Aaron the oil was poured until it ran down to the skirt of his garments (Psalms 133:2). But Jesus was anointed with more oil than Aaron, for in John 3:34 we read, "God giveth not the Spirit by measure unto him."

The disciples, in their prayer recorded in Acts 4, spoke of Jesus as God's holy child whom God had anointed. Again, in Peter's address to Cornelius' household he testified how God had "anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

Now John is writing an epistle to his "little children in the faith" and he reminds them of the anointing which they had received from God (1 John 2:27). What anointing had they received? We believe it was the same anointing of the Holy Spirit which we receive in our Pentecostal baptism.

We do not often speak of this as the "anointing." We use this word to express any special blessing of God's Spirit. We speak of people receiving a touch of God for a given service as an "anointing" of the Spirit, and it is truly such; but it is not "the anointing" of which John now writes. This is an "anointing" received once for all. We may have many "anointings" for special service. We may have many infillings of the Spirit. Indeed Ephesians 5:18 reads literally, "Be being filled with the Holy Spirit." The disciples were refilled with the Holy Spirit in the prayer meeting recorded in Acts 4:23-31. But they were not re-baptized in the Spirit and neither is this "anointing" of which John is writing repeated.

It is an anointing received once for all. Kings and priests were never re-anointed for service. Let us think about this anointing of which John is writing.

1. It is an anointing by God Himself. The anointing of kings and priests was done by man. Not so this. This was an anointing which John's little children had received from God Himself. Jesus too was anointed by God.

2. It is an anointing for service. It is written of Jesus that, after He was anointed of God, He "went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). God anoints us for service. Acts 1:8 proves this. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

God does not waste His holy oil by pouring it out upon sluggards. We too have been anointed to go about doing good, and healing all that are oppressed of the devil, for God is with us. Ours is a peculiar "Spirit-anointed" witness.

3. It is an anointing for royal service. The anointing as recorded in the Old Testament was not for farming nor sheep growing, though members of these occupations may have been anointed. It was received to make men kings and priests unto God.

Peter was writing to Gentile Christians when he wrote, in 1 Peter 2:9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." John wrote in Revelation 1:5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

Kings and priests! How little we comprehend this and take advantage of it. We go about as "commoners" and are contented to be such, when we have been anointed to be kings and priests unto God. Kings, not only to reign with Him in His heavenly kingdom, but to reign now in life by Jesus Christ over sin, unrighteousness, and the powers of evil. Priests, to stand as advocates with Jesus Christ our great High Priest interceding for the world

(Continued on page twenty-one)

BY HARRY M. SAVACOO

A DANCE BECOMES A REVIVAL

IT WAS SATURDAY NIGHT IN AN INN on the road through the Cumberland Mountains, in the spring of 1820. A crowd of settlers from the vicinity were gathering for the Saturday night dance. All was jollity as the company took off their wraps, the floor was cleared, and the old fiddler tuned up his fiddle.

In a far corner of the room sat Peter Cartwright, prominent Methodist circuit rider of Kentucky. On his way home from the General Conference in Baltimore, night had overtaken him near this inn. The host had warned him of the dance and said that he could not promise him much quiet for rest. However, since the next inn was seven miles farther on, and it was now dark and the road strange and dangerous, he had decided to stay.

As Cartwright sat as inconspicuously as possible in his corner he was pleased to note that the company was quite respectable and that little drinking was going on. However, as the music struck up and the dance began he felt very much out of place. Methodists were opposed to such worldly amusements, but the public room of the inn was the only room heated and lighted, and he must stay or go to bed.

As he sat meditating he resolved to find some way to invite all of these people to a gospel service the next day. As he was about to approach the host and ask permission to use this room for the service he was surprised to see the most beautiful young lady in the room approaching him gaily with an inviting smile on her face. She paused in front of him and with a graceful bow addressed him.

"Sir," she said, "you should not be sitting here all by yourself. We are a friendly people and would like to have you enjoy the evening with us. Come and dance this dance with me."

For an instant Peter was taken aback. He did not know what to do. Then he resolved on a desperate experiment. He arose and bowed to the young lady. She moved to his right side. He grasped her right hand with his and they moved to the middle of the floor. All of the company seemed pleased, and with smiles all around made place for them.

The fiddler was about to strike up,



but Peter held up his hand to restrain him and quietly addressed the whole group.

"Friends," he said, "I am grateful for the kind way in which you have all received me. I am thankful to this charming young lady for her courtesy. However, for many years I have never undertaken any matter of importance without asking the blessing of God upon it. So now I desire to ask God's blessing upon this kind and beautiful young lady, and upon all of you people who have treated me so kindly. Let us all kneel down and pray."

Quickly Peter dropped to his knees and started to pray. His fair partner tried to get away but he held on to her right hand tightly and she too fell upon her knees. At first all of the company were astonished and stood looking on in amazement. Then some knelt. Others stood watching. Some fled out of the door. Meanwhile the preacher prayed with all of his might for the whole company and that the converting power of God would fall upon all of them.

As Cartwright prayed some began to weep and some to pray aloud to God for mercy. His prayer concluded, the

preacher arose and began to exhort the whole group to turn to Christ for salvation.

So on the dance floor in the common room of the inn a real though impromptu revival was in full swing. Cartwright was right in his element. He exhorted, sang, and prayed until almost daybreak. Out of the company that had come for a night of merriment no less than fifteen were converted. After a return to their homes to do necessary chores and for a little rest and food, they returned and the services resumed the middle of Sunday afternoon and continued on past midnight Sunday night with even more conversions than the night before.

As a result of this daring venture of Peter Cartwright thirty-two people were organized into a church with the landlord of the inn as leader. They were put on a regular circuit. The revival continued with many more conversions and an area that had had no religious influences became a fine Christian community. Several of the young men converted that first weekend became useful ministers riding frontier circuits.

—Reprinted from *Gospel Herald*

LOCKED IN

BY
H. E. WRIGHT



ONE OF THE MOST IMPORTANT SUBJECTS we can consider today is that of the home. I read not long ago of a wealthy man who made the statement that he owned fourteen houses but did not have a home. No, my friends, brick, stone, wood, and mortar do not make a home.

There are three great institutions in the world today: the home, the church and the school. But before there ever was a church or school, there were homes. The most needful thing in the world today is a Christian home—a home where mother and father know the Lord Jesus Christ and where their children are pointed to the Lamb of God.

As we look out on this present world we see sin rampant. We are deploring juvenile delinquency and are wondering how to meet the problem of youth. As I see it, the problem of youth can be met when our homes function as God would have them.

Some time ago I was in McCook, Nebraska. I went with the pastor one afternoon to talk to a man about his soul. He said he knew he was going to hell. I told him that he did not have to go to hell, for Christ died for his sin. "Yes," he said, "I know that, but a few years ago my fourteen-year-old boy died and as far as I know, died without Christ, and I am the cause of that boy going to hell; and I intend to spend eternity in hell with him." What a tragic thing that parents should neglect to point their children to the Lord Jesus Christ and let them go into hell for all eternity.

The Police Department in a certain city said, "We are at loss to know what to do with the young people." They never would have said that twenty-five years ago; for if the youth of those days had acted as they do now, they would have been severely punished. Fathers and mothers knew how

to rule their household, but today children tell their parents what to do. No wonder many American homes are on the rocks.

Prosperity can be a snare. The Bible tells about a man by the name of Lot, who pitched his tent toward Sodom. His wife and daughters were soon engaged in the worldly pleasures of Sodom, and Lot was so busy making money he had no time for family worship or private prayer either. Oh, how tragic was the end of Lot's family! Prosperity has ruined many American homes too.

Today God's Word is neglected. I heard of a little girl who said, "Mama,

is this God's book?" "Yes, my dear." "Well, we better send it back to God, for we don't use it."

The Lord's day has been turned into a holiday instead of a holy day. Pleasure is put before church attendance. No wonder the youth are so ignorant of spiritual truths.

I would like to point out some of the things that a home should be.

First, every home should be a refuge. Proverbs 14:26—"And His children shall have a place of refuge." It should be a refuge from evil associations. Parents should know the company children keep. It should be a refuge from evil pastime; where do your children spend their hours of leisure? It should be a refuge from evil literature, one of the most pernicious evils that young people are confronted with. It should be a refuge from false religions. To have a home like this requires consecrated mothers and fathers, walking with God and setting before their children a godly example.

Second, every home should provide proper remembrances. Regardless of kind of home you have, a memory will linger in the children's hearts and minds. They will think of home as a place where mother and father read the

(Continued on page twenty-nine)

FOR THE JUNIOR READER

GEMS FROM ISAIAH

Complete the following verses from the book of Isaiah. Each dash indicates a letter of a missing word.

1. "Fear not: for I have _____ thee, I have _____ thee by name; thou art _____" (43:1).

2. "I, even I, am he that blotteth out thy _____ for _____ own sake, and will not _____ thy sins" (43:25).

3. "For I will pour water upon him that is _____, and floods upon the dry _____: I will pour my _____ upon thy seed, and my _____ upon thine offspring" (44:3).

4. "I have _____ out, as a thick _____, thy transgressions, and as a cloud, thy sins: _____ unto me; for I have _____ thee" (44:22).

5. "Who is among you that _____ the Lord, that _____ the voice of his servant, that _____ in darkness, and hath no light? let him _____ in the name of the Lord (50:10).

6. "But he was _____ for our transgressions, he was _____ for our _____: the chastisement of our _____ was upon him; and with his stripes we are _____" (53:5).

7. "All we like _____ have gone astray; we have turned every one to his own _____; and the Lord hath laid on him the _____ of us all" (53:6).

8. "No _____ that is formed against thee shall _____; and every tongue that shall rise against thee in _____ thou shalt _____" (54:17).

ANSWERS

1—redeemed, called, mine; 2—transgressions, mine, remember; 3—thirsty, ground, spirit, blessing; 4—blotted, cloud, return, redeemed; 5—feareth, obeyeth, walketh, trust; 6—wounded, bruised, iniquities, peace, healed; 7—sheep, way, iniquity; 8—weapon, prosper, judgment, condemn. (References are given in parentheses after each verse to help you locate it in the Bible.)



The Family Altar



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

Monday, December 5

Read: 1 Timothy 1:1-11

Learn: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5).

For the Parent: A number of Paul's epistles in the New Testament were letters to churches. This was a letter to a young minister, Timothy. From this passage point out: (1) Paul's greeting, v. 1; (2) Paul's love for Timothy, as of a father for a son, v. 2; (3) the importance and necessity of sound Christian doctrine—knowing what we believe and being certain it is based on God Word, vv. 3, 4; (4) the purpose of the commandment, v. 5; (5) the waywardness of some, vv. 6, 7; (6) the reason for the law, vv. 8-11.

Question time: How did Paul feel about Timothy personally? (v. 2) What is the purpose of the commandment? (v. 5) When is the law good? (v. 8)

Missionary Birthday: Lowell E. Dowdy, Chile.

Tuesday, December 6

Read: 1 Timothy 1:12-20

Learn: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15).

For the Parent: Review the first part of this chapter studied yesterday. Then point out: (1) Paul's gratefulness for being called to be a minister of Jesus Christ, v. 12; (2) his previous record, v. 13; (3) the mercy of God was shown to him, opening to him the way to forgiveness of sin through the death and resurrection of Jesus Christ, vv. 13-15; (4) the reason why Paul was converted, v. 16—stress that we too are saved to serve Christ; (5) the importance of keeping the faith, vv. 18-20.

Question Time: What was Paul before he became a minister of the gospel? (v. 13) To what did he attribute his conversion? (vv. 13-15) Why was he saved? (v. 16)

Missionary Birthday: Earl D. McKenzie, Alaska.

Wednesday, December 7

Read: 1 Timothy 2

Learn: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

For the Parent: In the first chapter Paul outlined one of the purposes for this letter: to preserve sound doctrine. This chapter points out some things Paul considers sound doctrine: (1) prayer for all men, including those in authority, vv. 1-3; (2) God wants all men to be saved, v. 4; (3) Christ is our only avenue to God—we do not need

a priest, v. 5; (4) pray without doubting, v. 8; (5) women should dress modestly and act and learn with holiness and love, recognizing that spiritual qualities are always the most important, vv. 9-15.

Question Time: What are some of the things Paul considers sound doctrine? (See above)

Missionary Birthdays: Mrs. J. J. Chaney, Dahomey; Helen G. Holland, India; Mrs. L. M. Nipper, Japan; Mrs. David Hogan, Alaska; Mildred M. Pitts, Alaska.

Thursday, December 8

Read: Matthew 15:21-28; James 5:13-18

Learn: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

For the Parent: (Additional information on "A Gentile Woman's Faith Rewarded" will be found on Sunday's Lesson page.) Have the group review the story of this woman, the seeming rebuff which Jesus gave her, and her faith and perseverance in spite of this. Jesus marvelled at her great faith and granted her request. From the passage in James review the scriptural teaching regarding sickness—and the importance of the prayer of faith. Jesus is still the same today—He can and will heal us when we are sick.

Question Time: What quality of this Gentile woman made Jesus marvel? (Matthew 15:28) What heals the sick? (James 5:15)

Missionary Birthdays: Andrew W. Hargrave, Nigeria; William F. Bingham (Deaf), Nebraska.

Friday, December 9

Read: Malachi 3:1; Luke 1:59-64, 76-80; Mark 1:1-8 (Sunday's Lesson for Juniors)

Learn: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost" (Mark 1:8).

For the Parent: As the Christmas season nears, it is good to remember the birth of another child, John the Baptist. He was born miraculously just before the birth of Christ. Have the group review the story, pointing out the miracles involved. Stress especially the purpose of John's life—to prepare the way for the Christ. Discuss his ministry and his faithful testimony to Christ. We too should seek to point people to Jesus the Saviour.

Question Time: What miracles were involved in the birth of John the Baptist? What was his mission? (See above)

Missionary Birthdays: Mrs. Ralph Holder (Indian), California; Margaret J. Brown, Indonesia; Mrs. L. P. Emory, Paraguay; Delmar C. Kingsriter, Tanganyika; Mrs. D. T. Scott, Chile; Marie Stephany (superannuated), China; Gail P. Winters, Congo.

Saturday, December 10

Read: Luke 17:11-19 (Sunday's Lesson for Primaries)

Learn: "In everything give thanks" (1 Thessalonians 5:18).

For the Parent: Have the group review this story. The point of it is, of course, that Jesus wants us to be thankful to Him for what He does for us. Discuss ways in which we can show our thankfulness to the Lord: through prayer, testimony, loving deeds to others, etc. Discuss also some of the things we need to remember to be thankful for—blessings which are sometimes so common that we take them for granted. Let each member of the group make his own list of blessings we often take for granted.

Question Time: What is the important truth for the lesson of the thankful leper? How can we show our thanks to God?

Missionary Birthdays: Marlin W. Petersen, Liberia; Paul D. Schoonmaker, India.

Missionary Birthday for Sunday: Matty Personius (superannuated), India.

PRAYER REQUESTS

It is necessary for some of the home missionaries to work to supplement their income. Pray that support will come in from churches and individuals so they can give full time to gospel work.

* * *

Pray for the Hal Herman Evangelistic Crusades in Germany. Reports indicate a new Pentecostal revival is spreading through our German Assemblies.

* * *

Pray for the staff members of the Teen Gang Church in New York City. They are facing opposition from organized crime groups. Many leaders and members of teen-age gangs have been saved.

* * *

Evelyn Hatchett has found a suitable building for a church in Penang, Malaya. Pray that funds will be made available to purchase this church.

* * *

Pray that Jewish converts will receive the baptism of the Holy Spirit. Also pray for the Indian Christians on the reservations, that they will remain true to the Lord. They encounter much persecution after they are saved.



THIS PRESENT WORLD

Ministers

SOCIAL SECURITY DEADLINE FOR MINISTERS EXTENDED

An amendment to the Social Security Act extends until April 15, 1962, the time in which members of the clergy may elect voluntary coverage. When Congress enacted legislation in 1954 in which the clergy were covered for the first time, the original cut-off date was Sept. 15, 1957.

It was explained that in complaints from many ministers to the Congressmen they said they either did not understand the law or that the deadline did not give them enough time to comply. In some cases, erroneous information was given to clergymen by local officials who did not understand the regulations either.

Clergymen are eligible for disability benefits at any age if they become totally disabled and if they have been under Social Security for five years or longer. Their wives and children under eighteen are also covered.

After April 15, 1962, this coverage can be elected only by newly-ordained ministers. (Full details of the amended Social Security Act may be obtained from the Social Security Administration, Washington, D.C.)

Hymns

"OLD RUGGED CROSS" STILL THE PEOPLE'S FAVORITE HYMN

The Old Rugged Cross remains America's best-loved hymn, according to a poll taken by *Christian Herald*. The magazine asked all its readers to vote for their favorite gospel songs and 30,000 people responded. Of the 1,666 hymns named by voters, the top twelve were:

The Old Rugged Cross; What a Friend We Have in Jesus; In the Garden; How Great Thou Art; Sweet Hour of Prayer; Abide with Me; Rock of Ages; Nearer, My God, to Thee; Amazing Grace; Jesus Lover of My Soul; Beyond the Sunset; and Blessed Assurance.

In view of the great love shown for hymns, the magazine urged families to have a good hymn-sing in their homes at least once a week.

Statistics

MILLIONS SPENT ON COMIC BOOKS

It is reported that comic books, which were unknown twenty years ago, now sell a billion copies a year at a total cost of 100 million dollars. This total cost is four times the budget of all the public libraries in America, and represents more than the cost of all the books used in primary and secondary schools throughout America in a whole year.

BUDGET OF DALLAS CHURCH SETS A WORLD RECORD

The First Baptist church of Dallas, Tex. probably set a world record when it adopted a budget of \$1,195,000 for 1961. The 12,000-member congregation is the largest in the Southern Baptist Convention.

It is significant that almost half of the budget (\$501,648) will go for missionary causes outside the local church program. Dr. W. A. Criswell is the pastor.

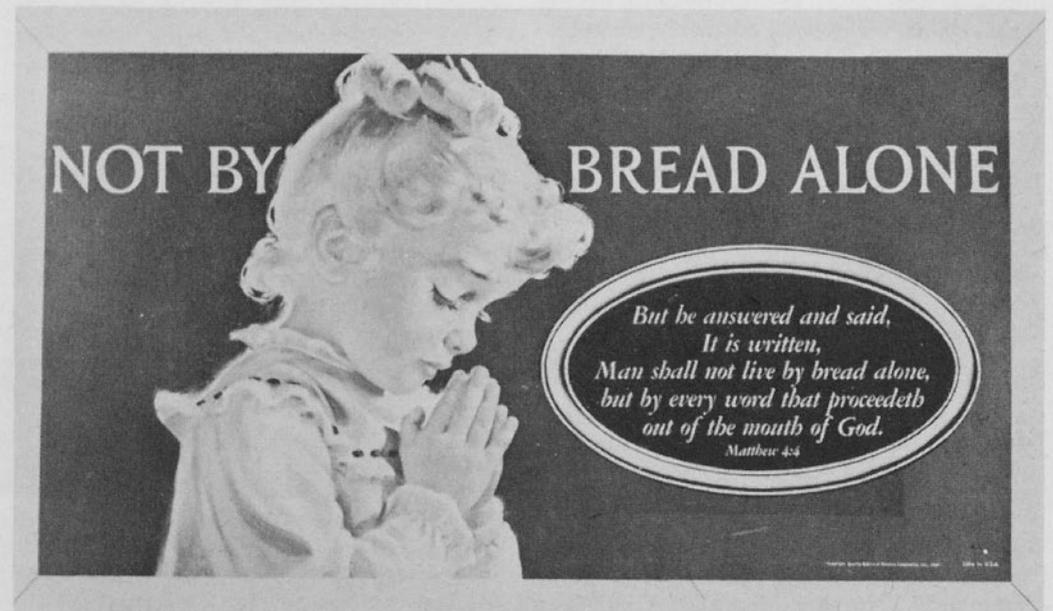
Marriage

ONE-RELIGION MARRIAGE FOUND TO BE STRONGER

A survey in the metropolitan area of Detroit, Mich., has shown that marriage partners who practice the same religion seem to achieve a happier marriage. The study, carried on by two University of Michigan professors, compared more than 900 married women in six counties. The women said that, in addition to strengthening the marriage ties, "similarity in religion furnishes an important leisure-time activity and a good basis for companionship."

CATHOLICS IN ISRAEL COMPLAIN OF DISCRIMINATORY ATTITUDE

According to *Ave Maria*, a national Roman Catholic weekly published in Chicago, some Catholic children in Israel are "subject to insults, indignities and ostracism." These are children of mixed marriages. In Israel, the magazine says, children are registered according to the religion and nationality of their mother, so that Polish or Hungarian children of a Catholic father and a Jewish mother are declared Jew-



The nationally famous outdoor poster, "Not By Bread Alone," is appearing on billboards across the country this month for the seventh consecutive year. It is sponsored by 113 co-operating bakers of Sunbeam Bread each Christmas.

ish when the family goes to Israel. In cases where these children had been baptized as Catholics, if they practice their religion in Israel they are called "traitors." As a result of the discrimination, some Catholics practice their faith in secret. The magazine says there are 1,500 mixed-marriage couples from Poland and Hungary now living in Israel.

Foreign

CHINESE GIVES GOD THE GLORY FOR MIRACULOUS RESCUE

"The Lord is Saviour, not Matsu," was the unusual headline that appeared recently in Chinese newspapers throughout the predominantly Buddhist island of Formosa. The occasion was the miraculous deliverance of a thirteen-year-old son of a Christian. The boy was the lone survivor of a 24-man drama troupe who were swept to their death by flood while traveling in a truck in southern Formosa.

This in itself would have received only brief mention by the local press had it not been for the people of Likang, where the boy was picked up the following day. With one accord the people asserted that the boy owed his life to the goddess Matsu and they set out to erect a temple to express their gratitude to the deity. But the rescued boy's Christian father strongly opposed this. He insisted that it was God who had saved his son.

According to *Far East News Service*, the boy told his rescuers that as he fell into the water he saw a man in a white robe. "He told me to hold fast to a floating log, and said that I would be saved the next day."

Said the father: "Jesus wears white robes. But pictures of the goddess Matsu always show her dressed in red!"

ISRAEL'S PRIME MINISTER GREET'S BIBLE STUDY MEETING

David Ben-Gurion, Prime Minister of Israel, recently expressed great satisfaction over the spread of Bible study among Israeli adults. In greeting a Bible study convention of over a thousand Jews from villages in the Jezreel Valley and the Jordan Valley, who assembled at Nahalal, he said:

"We must know every footpath and corner of our country, and it is even more important that we should know every book, verse, and word of the Law, the Prophets, and the Writings. All honor to those who study the Bible and help to spread and deepen the study of the Book of books."

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

According to Jewish custom the property of a father would go to his children at his death. If Naboth had children, how could Ahab gain his vineyard by having him killed? 1 Kings 21:15.

According to 2 Kings 9:26 the sons of Naboth were slain with him.

Please explain Luke 13:51-53 where Christ said that He had not come to bring peace on earth, but rather division.

The Bible shows that even relatives may become persecutors of those who choose to follow Christ. See Matthew 10:21; Mark 12:13.

Some are teaching that the thief to whom Jesus said, "This day shalt thou be with Me in Paradise," was not saved. Do you think he was saved?

I see no reason for believing he was not saved. It was a positive statement Jesus made. How could he be with Jesus in paradise without being saved?

At what point of time did the pillar of fire and cloud depart from over the Tabernacle?

The cloudy pillar continued with the children of Israel throughout their wilderness wanderings. I believe its presence departed when they entered the Promised Land. Having entered an established place of habitation, they no longer needed the cloud to lead them. The cloud of divine glory, however, filled the Temple when it was dedicated. See 1 Kings 8:10.

What happened to the Tabernacle which Moses built?

The Tabernacle, I believe, continued to be the center of sacrificial worship until the Temple was built by Solomon. I suppose it was destroyed when worship had been transferred to the Temple. See 1 Kings 8:4.

How long did Solomon's Temple continue in use?

Until invading Chaldeans burned down this house of God and took the Jews into Babylonian captivity. See 2 Chronicles 36:17-39.

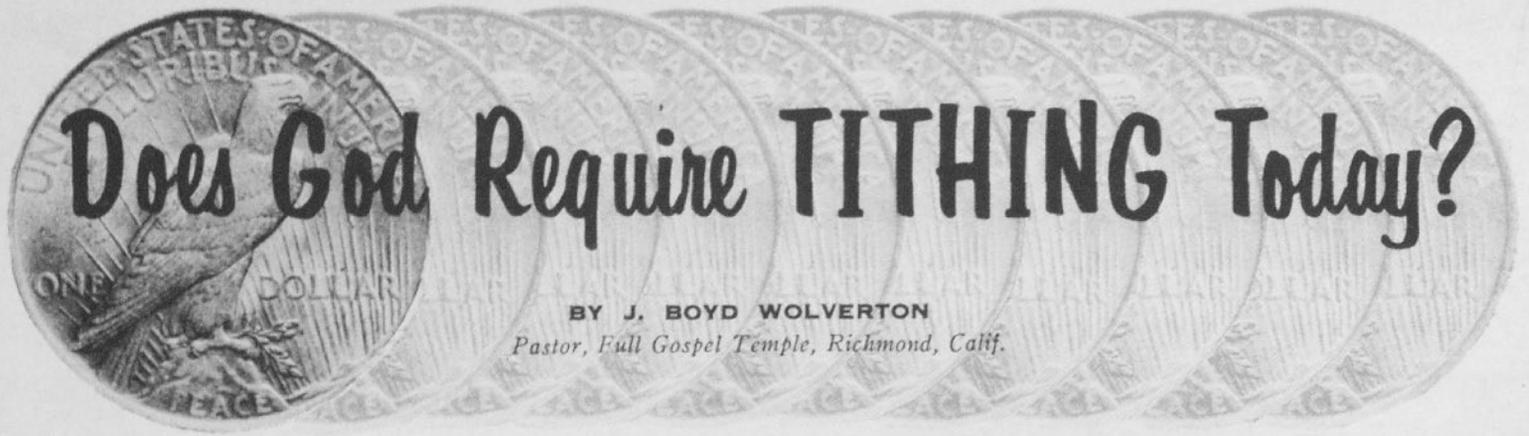
What difference was there between the Jewish Temple and the Synagogue?

Only one Temple stood at a time, but there were many Synagogues. The Temple was the place where sacrifices were offered. Only the priests ministered there. A Synagogue was a place of worship which might be established in any land. Its main purpose was for reading and expounding the sacred Scriptures. Its officers usually were elected either by members of the congregation or by a local council. In the Synagogue the worshipers were arranged so as to face toward Jerusalem. See 2 Chronicles 6:17-21.

According to 1 Timothy 4:4,5, I have believed that no creature was unclean, but might be used for food. After reading Isaiah 66:17 I am not so sure about this. Please explain this passage for me.

I think you will find in Isaiah 66:17 that it is idolatry with its different sacrifices that is condemned. The idol worshipers "sanctify themselves, and purify themselves in the gardens behind one tree in the midst." Instead of sacrificing the clean animals that God had appointed, they sacrificed animals that were an abomination to God. As the priests of the Lord ate parts of the animals offered in sacrifice, these idol worshipers ate the flesh of swine and other animals sacrificed which were "the abomination."

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).



Does God Require TITHING Today?

BY J. BOYD WOLVERTON
Pastor, Full Gospel Temple, Richmond, Calif.

ACCORDING TO MATTHEW 5:17-20 Christ came to fulfill every aspect of the law. This passage of Scripture says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Christ came not only to fulfill the actual legal requirements of the law, but also to fulfill the spiritual application. Paul speaks of the Old Testament as a schoolmaster to bring us to Christ. He points out that there are aspects of the law which still are applicable and are required to be fulfilled by us in this dispensation of grace.

CHRIST FULFILLED THE OLD TESTAMENT

Observe the requirements of the law in the Old Testament that Christ fulfilled.

First of all, the law of sacrifices was fulfilled in Jesus Christ. The blood offerings were a foreshadowing of the sacrifice of Christ. Hebrews 9:1-7 tells us of this. No longer do we have to offer sacrifices by the shedding of animal blood, for Christ came to be the complete sacrifice.

Second, the law of Sabbaths in the truest sense of the word has been fulfilled, for we no longer worship on the seventh day. We worship on the first day of the week, which is the Lord's day. We commemorate the resurrection of Jesus Christ every Sunday for He arose from the dead on the first day of the week.

According to Hebrews 9:24-28 the laws of the Levitical priesthood were

fulfilled in Jesus Christ. He fulfilled their requirements. No longer does salvation depend upon the Levitical order but our salvation is through the high priesthood of Jesus Christ.

The Ten Commandments were given to us in the Old Testament as a means to regulate the conduct and relationship of man—first with God, and then with man. So the Ten Commandments divide themselves into two major divisions: (1) duties to God, (2) duties to mankind. Jesus sums up these requirements in Matthew 22 where He says we are to love God with all our heart and to love our neighbor as ourselves.

WE ARE TO FULFILL OLD TESTAMENT LAWS

Christ says in Matthew 5 that not one jot or tittle of the Old Testament law shall pass away until all shall be fulfilled. Now look at some of the other aspects of the law which are still required to be obeyed by us.

First of all, the law of obedience. To know His will is to be accountable to do it—as stated in both the Old and New Testaments.

Second, the law of holiness. The Old Testament law placed strict requirements upon man as far as personal holiness and bodily separation was concerned. The New Testament tells us in Romans 12:1, 2 that we are to offer ourselves a living sacrifice, holy, acceptable unto God. We are to separate ourselves from the things of this world.

Third, the law of charity. In the Old Testament we were told to do unto others as we would have them do unto us. That is Old Testament law; it is a New Testament requirement.

Fourth, the law of finances. The patriarchs of the Old Testament paid tithes even before the Levitical priesthood was set in order. Abraham paid

tithes to Melchisedec, King of Salem. In 1 Samuel 8 and in Deuteronomy 14 we are told that a tenth of everything belongs to God. The tenth of the increase of our goods, of our salaries, of all our income belongs to Him. In Genesis 28:22 we learn that the tenth of our income is considered a just return to God for His blessings to us. In Leviticus 27:30 we are told that everything under the law belongs to God. In another place God reminds the children of Israel that it was God who gave them the power to get wealth. So the Old Testament tells us that everything actually belongs to God, and we are only stewards of His bountiful blessings to us.

TITHERS ARE NOT CURSED BUT BLESSED

In Haggai 1:4-10 the Old Testament writer reminds us that if we do not give to God that which belongs to Him we are cursed. Haggai warned Israel that God sent the curse because they built their houses of cedar and neglected the house of God. Then He makes a strong application when he says they have earned money only to place it in a bag with holes. Because they neglected God's house, the judgment and curse of God rested upon them. The well-known verse, Malachi 3:9, warns that we are guilty of robbing God if we do not pay to Him a tenth of all the increase we receive.

These words stand out in Matthew 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Christ is saying that they should not have omitted the weightier matters of the moral law but they should not have left the *other* undone either. In other words, they were doing right when they

tified but they should have shown attitudes of mercy, judgment, and faith as well. Thus Christ substantiates the teaching of paying tithes as a principle of New Testament Christianity.

Paul writes in 1 Corinthians 16:2 that we are to give systematically on the first day of the week. This is God's program for the maintenance of our church.

Paul says in 1 Corinthians 6:19, 20 that we are to give because we are not our own—we are bought with a price. Actually, nothing is ours—we are only His stewards. All we have we have received from God; therefore in 2 Corinthians 9:6, 7 Paul says we should give with a willing heart. If we sow sparingly we shall reap sparingly; but if we give abundantly, willingly, and joyously, we shall reap an abundant harvest for our joyful giving.

TITHING BELONGS IN THE CHURCH

In 2 Corinthians 12:13 Paul points out that when he came to Corinth he did not lay upon them any personal obligation. Now he says, "Forgive me this wrong." In substance Paul says, "I am guilty of wronging you by not requiring you to aid me financially."

Paul says the principle of spiritual giving and regularly contributing to the work of God, to the cause of Christ, to the ministers of the gospel, is a spiritual obligation that brings with it great spiritual blessing.

Summarizing the Old Testament scriptures and the New Testament statements let me point out: the tithing of our income for the work of God results in our being more concerned about God's work than we ever were before. The Bible says that where our treasure is, there will our hearts be also. When we give to God and support the program of the church, automatically our interest and our concern will go with our natural treasures. We will love the church more as we support it more faithfully.

This principle of systematic giving a tenth of our income to God for the work of the church will result in a broken and humble spirit. The attitude of concern and giving will bring a compassion to our souls.

Finally, systematic giving indicates a walk with Christ. Christ gave His life, —Himself, His body, His blood, His all upon the cross. "God so loved the world that He gave" and this is the spirit of everything God does. As we give, the spirit of the Lord will become a part of our lives. ◀◀

HEALING TESTIMONY

Severe Pain Eased Through Prayer of Faith

My heart is crying out, with the Psalmist, "I will extol Thee, O Lord. . . I cried unto Thee, and Thou hast healed me" (Psalm 30:1, 2). For He delivered me from a most painful condition in answer to earnest prayer.

It happened in January 1957. Though I felt perfectly well in the morning, by nightfall I was in great pain, and my husband and I knelt in our home and prayed for deliverance. The answer did not come immediately. In fact, the pain became excruciating, and it was only by exercising firm trust in the Lord and reading the Scriptures that I was able to endure it.

But the Lord let my eyes fall on a wonderful promise in Isaiah 58:8—"Then shall thy light break forth as the morning, and thine health shall

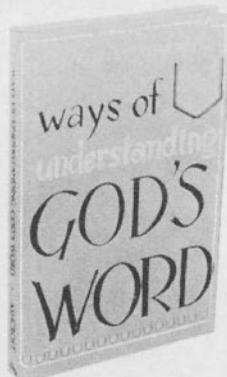
spring forth speedily." Somehow the Lord quickened this promise to me and on the strength of His Word I was able to get in bed and fall asleep.

I awoke at 5 a.m. to find that God had healed me. Some soreness remained but the sharp pain was all gone, and in a short time I was entirely comfortable. When I related my experience to a physician and asked what had happened to me, he said, "You passed a kidney stone."

While visiting in a hospital I was describing my experience to a convalescent, and she exclaimed, "Why, that was what I was operated on for!" I thank God for sparing me from surgery and from other miseries that often accompany a situation like this.

I was warned that the malady would recur, but nearly four years have passed and there has been no recurrence of the trouble. I believe God did a good job of healing when He touched me. I am most grateful to the Lord for the great mercy He has shown toward me. I have served Him for twenty-seven years and He has supplied all my needs.—Mrs. B. J. Lindal, 2547-10th Ave. S., Minneapolis 4, Minn.

1961 TRAINING MONTH MATERIALS



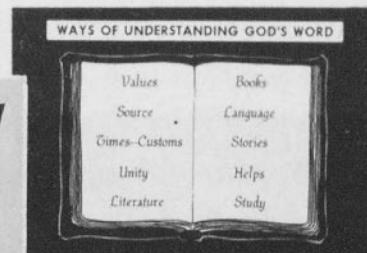
Training Month affords an excellent opportunity to prepare every Sunday school worker for more effective service. Take full advantage of this occasion by selecting proper materials which will contribute to the success of your workers training course.

The materials which have been prepared for the 1961 Training Month emphasis are among the best we have yet had. The textbook, *Ways of Understanding God's Word*, is written by J. Robert Ashcroft, president of Central Bible Institute and Evangel College. This well-known spiritual leader shares through his book some of the many study secrets which have helped make him a man who loves and seeks to understand the deeper truths of God's Word.

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The instructor's guide to *Ways of Understanding God's Word* has been prepared by Hardy Steinberg to give the teacher assistance in conducting the study. Objectives for each lesson, chalkboard diagrams, and plans for visual aid are but a few of the helps to be found in the guide. Order number, 31-10852; price, \$1.50.

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read your Bible*

FUTURE PUNISHMENT OF THE UN-repentant wicked—the doctrine of a Bible hell—is being rejected by many today.

According to the Jehovah Witness cult, hell is the grave—the grave is all the hell there is. Christian Science teaches its followers that there is no sin, consequently no punishment for sin, and so no hell. Silence about hell in the average American pulpit makes it appear that the church has discarded the doctrine of hell. The ridicule of the atheist, the skeptic, the agnostic, and the unbeliever of this doctrine is having its effect.

Charles Haddon Spurgeon said, "We love to play upon the silver trumpet of grace much more than to blow upon the ram's horn of judgment." So doubters question, "If hell is taught in the Bible, why don't the preachers warn their people? If men and women are to be punished for their sins and lost forever, why not cry aloud and sound the alarm?"

Is hell real?

Yes, there is such a place as hell. This teaching is still in the Bible. Every warning of hell remains in the sacred Book as divinely written.

In spite of all the attacks, the perversions, and the comfortable teachings concerning hell—in spite of the strange silence of the preachers, and in spite

of the hatred of the average wicked man toward the subject—the Bible plainly and unequivocally foretells this solemn fact:

"And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

This will be a real hell. The judge of the world, the Lord Jesus Christ, will disown all who are not His disciples and they will be barred from heaven. As there is a heaven for those who honor Christ, so there is a hell for those who reject Him. Disbelieve hell, and you deny the veracity of the Scripture. But the Bible is true, and hell is real, and is everlasting.

* * *

What is hell like?

It is a "lake which burneth with fire and brimstone" (Revelation 21:8). It is a "bottomless pit" (Revelation 20:1).

Hell is an everlasting burning. It is a devouring fire, the punishment of sinners and hypocrites (Isaiah 33:14).

It is a furnace of fire, the Lord Jesus says, into which the things that offend and those who do iniquity shall be cast (Matthew 13:41, 42).

Hell is a place of torments. There souls will scream for mercy, but in vain (Luke 16:23, 24).

It is a place where men pray, but their prayers are refused (Luke 16:27).

Hell is a place of outer darkness, where those who, by right, should have inherited the kingdom—but who refused it—shall be cast. There will be weeping there (Matthew 8:12).

It is the future abode of the sexually perverted, sorcerers, and whoremongers (Revelation 22:15). Murderers, idolaters, and liars are there too.

Hell is a place of damnation—eternal rejection (Mark 3:29).

* * *

How may I escape hell?

That's a good question, for no man need go to hell. Ample and infinite provision has been made for deliverance. If you wish to escape it you may do so. Only the continued wickedness of any man will land him in hell.

Jesus Christ, the Son of God, is the Saviour you need. God sent His Son into the world to save you from sin and hell. If you will believe on Him you will not perish but have everlasting life (John 3:16).

Before you can believe on Him, however, you must forsake your sins and ask Him to forgive you. As long as you

insist on having your own way and indulging your sinful desires you cannot be saved. Salvation is reserved for those who ask for it and who prove by their actions that they sincerely want it.

You must be willing to serve the Lord. You must place your faith in Him and in the Bible. When you do this, your prayer for mercy will be answered. Your sins will be fully pardoned through the abundant grace of your loving heavenly Father.

The greatest evidence of an eternal hell is Calvary. For what purpose did Jesus die on the cross, if we were all on our way to heaven? The reason Jesus gave Himself up to the executioners was that there was no other way to keep us from going to hell. If you will believe in Him you may be cleansed from all sin this very day, and may enjoy everlasting life instead of everlasting damnation. The choice lies with you. —Wildon Colbaugh



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Sealed with the Spirit

(Continued from page five)

tism. The gift of the Holy Spirit was the seal, the divine signature and guarantee that in a new and glorious sense the recipient now belonged to God.

Unless a man possessed the inward evidence and assurance of the Spirit's indwelling he had no proof that he was in Christ, that he was God's own possession (Ephesians 1:14). Paul told the believers in Rome "If any man hath not the Spirit of Christ he is none of His" for the "sons of God are those who are led by the Spirit of God" (Romans 8:10, 14). Only those in whom the Spirit dwells and who are ruled and led by the Spirit are the children of God.

The Spirit is the inward seal set by God Himself. We are told in Revelation of God's seal being stamped upon the foreheads of His faithful servants (Revelation 7:3, 4). It was those upon whom God had not set His seal who were destined for judgment (Revelation 9:4). Those who are "sealed by the Holy Spirit of promise" are not without inward assurance and confirmation of this divine sealing.

The evidence of the Spirit's indwelling is given in every holy desire and aspiration; in a sense of Christ's presence and friendship; in the new revelations of divine truth as we meditate on God's Word; in the wisdom and grace given to do that which is pleasing to God, to put off the old man and to "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Even in our failings, the deep sense of sin that arises within, moving us to true repentance and amendment of life, is a sign of our possession of the Spirit and the seal that we belong to God.

We are enjoined not to grieve "the Holy Spirit of God whereby [we] are sealed unto the day of redemption" (Ephesians 4:30). The believer is destined for full redemption from all evil in body and soul, and when we do anything which is contrary to the law of love by our thoughts, words, or deeds, we grieve the Holy Spirit, for we thwart His rich purpose for us and the whole body of believers.

By our love to each other, our purity of thought and speech, we please the Spirit and aid Him in the fulfillment of God's beneficent purpose for every believer. ◀◀

December 4, 1960

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THE PENTECOSTAL EVANGEL—434 W. PACIFIC ST., SPRINGFIELD, MO.

Is Alcoholism a Disease?

By Luzene Lamerson

THERE IS A GREAT DEAL OF TALK today about alcohol being a disease. They say, "The alcoholic is a sick man. He is suffering from a disease so we are going to build a hospital in which to rehabilitate him."

In Florida we have such a program known as "The Florida State Alcoholic Rehabilitation Program." Before me is a newspaper clipping with a headline reading, "All-Out War on Alcohol Set." Underneath are these words, "Government medical researchers are preparing to launch their major assault against a disease that afflicts more than five million Americans. The disease is alcoholism. It ranks with heart disease, cancer, and mental illness as one of the nation's four major health problems. Congress has now set aside seven hundred thousand dollars for alcoholic research." Notice they did not say a word about the brewers, the distillers, nor the liquor advertising on television, radio, and in the newspapers.

Is alcoholism a disease? Much study is being made on this subject today. One of the best known efforts is the "Yale School of Alcoholic Studies." I think it largely is responsible for the spreading of this "disease" propaganda which is made to order for the

liquor mongers. That it cannot be unbiased may be shown from the fact that the first eighty thousand dollars donated to this cause came from a malting company.

Is alcoholism a disease? I answer emphatically, "No!" This is propaganda put out by the liquor traffic to be swallowed by the American people. The liquor people know that as long as folk keep their eyes on the poor alcoholic they are not going to see the thing that made him an alcoholic—alcohol.

That the liquor traffic has control of "The Florida State Alcoholic Rehabilitation Program" seems evident from a statement that appeared in their paper. It said, "A pastor's general attitude toward drinking has much to do with whether he discovers the 'problem drinkers' whom he may be able to help. If he is known as a militant prohibitionist or total abstinence advocate, an alcoholic is not likely to seek him out."

What is their objective? They are trying to make the preacher believe that he will be unable to help the alcoholic if he is for a law prohibiting the sale of intoxicating beverages, or if he believes in total abstinence. They are trying to shut the mouths of preachers who are in favor of doing something

about the traffic that made the alcoholic in the first place. If spreading the propaganda that alcoholism is a disease did not help their cause they certainly would not spend millions of dollars to get a gullible public to believe this lie. That this propaganda is paying off may be seen from the fact that the majority of people today emphasize that alcoholism is a personality defect having nothing to do with the bottle.

That "The Florida State Alcoholic Rehabilitation Program" is helping to propagate this lie may be seen from an article published in the *Reporter*, their official publication. It says, "If alcoholism were a communicable disease a national emergency would be declared. More than two per cent of the population of the United States are problem drinkers." This article goes on to tell of the enormous cost of alcoholism to the nation. Then it asks the question, "Why has this problem grown so enormous?" The answer they give makes just about as much sense as this whole approach to the alcohol problem. They say the reason that the alcoholic is sick may be in part because we do not understand each other, and until we understand that we cannot help him.

Temperance Leader Calls for Congressional Liquor Probe

America must face up to "the malignancy of alcohol and alcoholism" or admit surrender to national decay, the president of the National Woman's Christian Temperance Union declared at the Oklahoma WCTU convention in Enid this fall.

Mrs. Fred J. Tooze challenged Congress to create a committee to investigate the effects of drink on the nation. She said that if this were done, the current threat of Communism would seem comparatively insignificant.

The temperance leader, who recently called on the WCTU to launch a new crusade for national constitutional prohibition, said the organization is "prepared to meet powerful, entrenched corruption and political apathy."

"As Christians and Americans, we have no other choice," she insisted. "One cannot serve God and condone a destroyer of human beings. We cannot look upon such things as our nation's five million alcoholics, drink-caused deaths on the highways, and havoc in the home, and remain inert."

"We can no longer accept federal bureaucracy defense of the liquor traffic because of the four-billion-dollar tax revenue," she stated. "We cannot say to our neighbor: 'Be an alcoholic to help an indifferent government pay its bills.'"

Mrs. Tooze said the WCTU will attack and disprove the "unholy legend" that prohibition breeds more gangsterism. "We had gangsters before prohibition, and during prohibition because of official corruption, and we have ten times as many now for the same reason. The word 'gangsterism,'" she declared, "has become an alibi for lazy law enforcement."

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WRITE: GENERAL TREASURER M. B. NETZEL—434 W. PACIFIC ST., SPRINGFIELD, MISSOURI

Do you think these people who preach this theory are so dumb that they do not know that there could be no problem of alcoholism without alcohol? No! They are not dumb; they have sold out lock, stock, and barrel to the liquor crowd. If they told the truth they would be out of a job.

I am glad, however, that all doctors are not in agreement with this approach. Dr. Robert G. Fleming, of the Harvard Medical School, says, "Most alcoholics are normal people whose drinking has caught up with them, and not psychiatric cases." The problem is not alcoholism, but alcohol.

For Congress to appropriate seven hundred thousand dollars to make a study of "this disease about which science knows little" is the height of stupidity. Anyone knows that the cause of alcoholism is alcohol. If Congress wants to do something about alcoholism let it get rid of the "spider" and not merely the "web."

Is alcoholism a disease? If it is, it is the only disease contracted by an act of the will. Not one of the seven million alcoholics in America became an alcoholic without deliberately taking

a drink and continuing to drink. No other disease is contracted willfully.

If it is a disease, it is the only disease that requires a half million outlets to spread it. If you want to stop this so-called disease, then close up these places and the disease will play out. If it is a disease, then why don't they fight it like all other diseases; that is, destroy the germ that causes it.

If it is a disease, it is the only disease that requires a license to propagate it. What would you think if the government said, "Pay me five hundred dollars and you can sell T. B. germs"? You would rise up and demand that the man who sold such be sent to prison and that his place be closed. I suppose that the reason no one has advocated selling T. B. germs is because no way has been discovered to get rich by afflicting people with them.

If it is a disease, it is the only disease that is bottled and sold. No other disease can be sold over the counter for a sum of money. But the U. S. government says that if you buy a license you may sell this disease to anyone who will buy.

If it is a disease, it is the only disease that produces revenue for the government. No other disease that I know is taxed by the federal government. If it is a disease, it is the only disease that destroys morality. It is the only disease, bottled and sold, that causes a man to get in his car and kill innocent people on the highway; that will cause a father to go home and take his baby by the heels and beat its brains out against the wall; that will take the bread from the mouths of little children and the clothes from their backs and the shoes from their feet. It is the only disease that turns boys into criminals and girls into prostitutes, and fills our reform schools, jails, and institutions for the insane. It is the only disease, bottled and sold, that corrupts law enforcement officials and courts and permits criminals to take over a nation.

Is alcoholism a disease? If it is, it is the only disease that provokes crime. J. Edgar Hoover estimates the annual crime bill at twenty billion dollars. In 1955 there were 2,945,216 arrests made. Of these, 1,460,612 or nearly

(Continued on page thirty)

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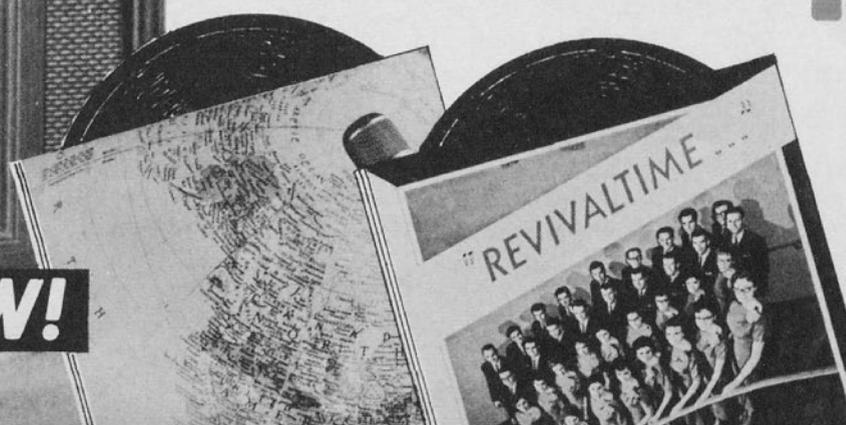




PHOTO BY MRS. HAROLD JONES

Ninkema's pastor reads the Scriptures to him after his conversion.

Octogenarian Finds Christ

BY MRS. HAROLD JONES

Missionary to the Republic of Upper Volta

MADAME YAMBA WALKED THIRTY miles to attend the Kaya convention. God marvelously had delivered her and, as a result, others had been saved. She asked us to visit her village and meet these new converts.

When we did, Madame Yamba gave us this testimony:

"Two years ago my husband heard that God healed the sick, in a village about half way between here and Kaya. For three years I had been raving mad. At times I was tied in my hut. When my husband thought I was better he would free me, only to have to rescue me when I attempted suicide. The darkness was terrible and the agony unbearable. I thought, 'If I could only die.'

"Ninkema, my husband, had tried everything. As a priest he had sacrificed many times for me. He went to the regional priest but there was no change in my condition. He brought Mohammedan charms and medicine but to no avail. It was for these reasons that his heart leaped with joy and hope when he heard that God was healing people in this particular village.

"With the help of friends my husband led me to Pastor Bari's village. When they placed their hands on me and prayed I was delivered complete-

ly. I stayed with the pastor and his family for three months learning the truths of the 'way of life' and what one should do when following Jesus' road."

The news of Yamba's healing spread rapidly. Women brought their sick children for prayer and they themselves asked for prayer. Yamba remarked to us, "What could I do but pray for them, as we had no pastor?" God heard her prayers and healed the people. Nineteen women meet regularly in the "cottage prayer meetings."

It was a women's church, for no Mossi man wanted to attend and be the only man among so many women. This burdened my heart for I knew God desired to save the men, too. When Yamba's husband came into the yard I began talking to him and prayed that God would save him.

"God has prolonged your life to the good age of 87 years just to give you an opportunity to be saved," I reasoned. "With a group of believers meeting in your yard you, as head of the family, should meet with them." As we talked the hidden fear finally was expressed.

Will Pastor Bari come to stand with me when the town makes the 'tense' town sacrifice?" Yamba's husband

asked. (This sacrifice is made to the ancestral spirits of the entire town. A blessing or curse pronounced at this time is supposed to be irrefutable.) Old Ninkema explained that if he had the pastor there he knew he would be able to stand. He was sure that the pastor's prayers would nullify any curse put upon him for accepting Christ.

We assured him that Pastor Bari would come and that we also would stand with him in prayer.

After this reassurance Old Ninkema bowed beside his hut and prayed, asking God to forgive his sins. He was wonderfully "saved by the blood of the crucified One."

MONTHLY REPORT

Foreign Missions Department

September, 1960

CONTRIBUTIONS

Alabama	\$ 2,817.14	Northwest	32,812.74
Appalachian	722.52	Ohio	12,823.15
Arizona	5,123.01	Oklahoma	26,467.59
Arkansas	6,666.69	Oregon	13,636.01
Eastern	15,316.23	Polish Br.	50.00
Georgia	1,637.45	Potomac	10,578.41
German Br.	522.77	Rocky Mtn. ...	14,692.53
Greek Br.	63.05	Russian Br. ...	36.40
Hungarian Br. ...	70.00	S. Carolina ...	743.15
Illinois	11,876.35	S. Dakota ...	2,524.10
Indiana	6,333.64	S. Florida ...	6,526.43
Italian Br.	202.90	S. California ...	61,612.65
Kansas	12,438.63	S. N. England ...	4,788.62
Kentucky	1,281.51	S. Texas	11,200.62
Lat. Am. Br.	487.78	S. Idaho	1,643.95
Louisiana	4,680.87	S. Missouri ...	9,893.67
Michigan	15,394.34	Span. E. Dist. ...	317.71
Minnesota	12,044.41	Tennessee ...	3,358.99
Mississippi	2,182.55	Ukrainian Br. ...	335.29
Montana	3,801.41	W. Central ...	9,500.56
Nebraska	4,140.81	W. Texas	4,410.12
New Jersey	6,322.07	W. Florida ...	3,777.15
New Mexico	5,131.05	Wis.-N. Mich. ...	7,260.19
New York	14,689.00	Wyoming	1,314.94
N. Carolina	2,150.42	Alaska	190.81
N. Dakota	5,162.57	Canada	1,037.75
N. N. England ...	1,227.17	Hawaii	120.96
N. Calif.-Nev. ...	45,281.56	Foreign	878.53
N. Texas	18,903.03	Miscellaneous ...	132.00

Total Amount Reported	\$449,335.95
District funds	\$12,304.26
National Home Missions	2,858.26
Office expense	4,092.68
WMC Cooperative Plan report	48,362.02
Given direct to missionaries	3,773.80
	71,391.02

Received for Council missionaries	\$377,944.93
Received for Non-Council missionaries	6,226.63
Missionary offerings not allocated to any State	14,167.30

Total Receipts

\$398,338.86

DISBURSEMENTS

Support of Missionary Personnel	\$158,989.61
Missionary Equipment	58,841.66
Missionary Work	91,369.77
National Workers Abroad	10,220.02
Deputational Returns	60.57
Buildings in Foreign Lands	62,499.99
Missionary Transportation	57,626.88

\$439,608.50

Transferred from "Hold Accounts"

41,269.64

\$398,338.86



Dean Bergstrom

My Greatest Thrill

BY DEAN BERGSTROM
Missionary to Peru

I PREACHED YESTERDAY. AS I DID, I wept! My heart was filled with the glory of God's presence as I gave forth this wonderful message of life.

It was a very simple message, yet I was blessed in a special way as I spoke. I am sure my grammar was poor and the phrasing was perhaps no better than my six-year-old son would use; yet to me it was something very special. Finally, I could hold back no longer and I wept.

No one seemed surprised that I wept, for they seemed to know how I felt. What a wonderful day! You see, I preached yesterday in *Spanish* for the first time.

Can you imagine what this means to

me after nearly fourteen years of Bible school, college, evangelistic work, pastoring, the long itinerary, and now language school?

Have you prayed today for those missionaries who are struggling to master a new language? This is something most people seldom think of in connection with missionary work, but we new missionaries need spiritual help in this phase of our work as much as in any of our missionary tasks.

Talking is something most of us just take for granted. It just came naturally as we grew up. Of course, we had some instruction in school, but for the most part we just speak because it is the natural way to express ourselves. Remembering this, can you imagine what it means suddenly to be transplanted into a community where everyone else can communicate, but you are an outsider. It is a lonely and frustrating feeling. All around you are men in sin groping for some hope of salvation. Here you are with the message of deliverance burning in your heart—you are on the mission field at last—but all the sounds are strange and jumbled and you can't say a word!

I shall never forget that feeling of frustration. As language study begins, the impatience seems to grow. Each day you realize you have so much to learn. Yes, you get opportunities to preach, but only through an interpreter, and you can't quite express what you want to say. The battle rages day after day. How wonderful it is to have Jesus at a time like this. You know that this is His work you have set out to do. It is this confidence that holds you fast. Even then it is difficult because there is a message burning within and you can't tell anyone.

Then one day it is your turn to try. A feeble message? Certainly. Much more simple than my very first in English. But I had a thrill yesterday as I preached the *message of life* in Spanish. And oh, His presence was so real!

MISSIONARY *News Notes*

GOING: Miss Ellen Marie McCormick has returned to Liberia.

Miss Anna Tomaseck has returned to India for another tour of service.

Mr. and Mrs. Walter Clark and family, newly-appointed missionaries, have sailed for Japan.

The John Weidmans, newly-appointed missionaries, have sailed for Switzerland where they will be engaged in language studies before going to Upper Volta, their appointed field of service.

BIRTH: Mr. and Mrs. Alfred McGrew (Indonesia) announce the birth of a son, Robert Brian, born October 11.



Ellen McCormick



Anna Tomaseck



Mr. and Mrs. Walter Clark and family



Mr. and Mrs. John Weidman and family

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A Gentile Woman's Faith Rewarded

Sunday School Lesson for December 11, 1960

MATTHEW 15:21-28; JAMES 5:13-18

We have before us the story of a woman who had that faith which makes obstacles stepping stones to the Saviour. Consider the obstacles and how she faced them.

TROUBLE

"My daughter is grievously vexed with a devil." What a bitter, heartbreaking thing for any parent to endure. And such experiences undoubtedly drive more people away from God than toward Him! This woman, instead of becoming embittered, resentful, or full of self-pity, betook herself to One whom she felt could and would help her. It is a revolutionizing step in the life of any Christian when he recognizes that trouble and adversity are intended of God to bring him to the place of greater faith and fellowship in Him.

SILENCE

"But he answered her not a word." Here was a real test indeed. And who that ever prayed did not at some time face these periods of divine silence. Yet it did not mean that Christ was unconcerned or unfeeling, nor that He had not heard. Nor did the silence discourage this woman, nor cause her to give up praying!

IMPATIENCE AND LACK OF SYMPATHY

"And his disciples came and besought him, saying, Send her away; for she crieth after us." The lack of patience and understanding compassion in those who should have been most helpful to her did not cause this woman to give up in despair. She would not cast away her faith simply because religious workers did not understand her nor sympathize with her! It is at this point that many modern-day suppliants become fainthearted.

"I am not sent but unto the lost sheep of the house of Israel." She had addressed Christ as "Son of David," as if she were of the Jewish nation. He replied to the effect that she had no claim upon Him under any covenant rights which belonged to Israel, and reminded her that it was to Israel that He (at this time) was sent.

"Then came she and worshipped him, saying, Lord, help me." Undaunted by the apparent rebuff and the indifference, the noble woman persistently pressed her claim further. She now recognized she had little claim upon Him, but nonetheless she appealed for mercy and grace.

Furthermore, she "worshipped him." There can be little doubt that if our approach to healing were more spiritual we would receive more healings; for healing is a spiritual matter. Hence, to truly worship the Lord should be an avenue to His healing grace and power!

OPEN REBUFF

"It is not meet to take the children's bread, and to cast it to dogs." These words would seem almost insulting!

What an answer from One so gentle and compassionate! The "children" here referred to Israel. Gentiles were "dogs" by the Jews in those days. Jesus was saying that to take blessings from Israel in order to give them to Gentiles was not proper.

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." What amazing persistence and beautiful humility. The woman freely admits the truth of Christ's words. She quickly recognizes the distinction He pointed out between Israel and aliens. Then she uses His very words to gain her request. In those days (as is still true in certain lands today, and even in certain localities in our own land), dogs and other animals had access to the house and often ate scraps which were swept from the table to the floor.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that hour."

To summarize, this woman suggests a number of considerations which should help any of us in obtaining answers to prayer: (1) she was convinced that Christ was able to help her; (2) she persistently pressed her claim in spite of every apparent discouragement; (3) she freely admitted she had no merit but threw herself entirely upon Christ's grace; (4) she refused to become offended or turned aside when she met with silence and rebuff; (5) she reasoned with Christ on the basis of His own Word; (6) she took a place of abject humility rather than of pride or self-defense.

—J. Bashford Bishop

One of the illusions of life is to think that the present hour is not the critical and decisive hour. Write it on your heart that every day is the best day of the year.

—Ralph Waldo Emerson

DIVINE PRESCRIPTION

1. PETITION



LET HIM CALL FOR THE ELDERS...

2. PRAYER



LET THEM PRAY OVER HIM...

3. ANOINTING



ANOINTING HIM WITH OIL IN THE NAME OF THE LORD.

4. CONFESSION



CONFESS YOUR FAULTS ONE TO ANOTHER.

5. HEALING



THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD SHALL RAISE HIM UP.

JAMES 5:16

The Holy Spirit— an Advocate

(Continued from page five)

who ministers in behalf of God's people. In 1 John 2:1 we are informed that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Here the grave question of the believer's relationship with God is brought before the court of heaven. A transgressing child of God is accused by Satan before the throne. God the Father is the Judge. We might call this scene our perpetual Day of Judgment. The Word of God has asked the believer not to sin, but the time comes when he does sin. Instantly, Satan rises to accuse, but with what blessed assurance do we see Christ step forward to plead His follower's cause! Christ, our Advocate, is the propitiation (mercy seat) for our sins, as John states in verse two. The power of His glorious advocacy is so irresistible that He repulses Satan, settles our account, and makes it possible for the Father to pronounce us justified.

There is a graphic picture of this very scene in the third chapter of Zechariah. The high priest, Joshua, is accused by Satan, but the Angel of the Lord stands by him as his Advocate. Satan is rebuked, Joshua is divinely reclothed, and God's covenant with him is reaffirmed.

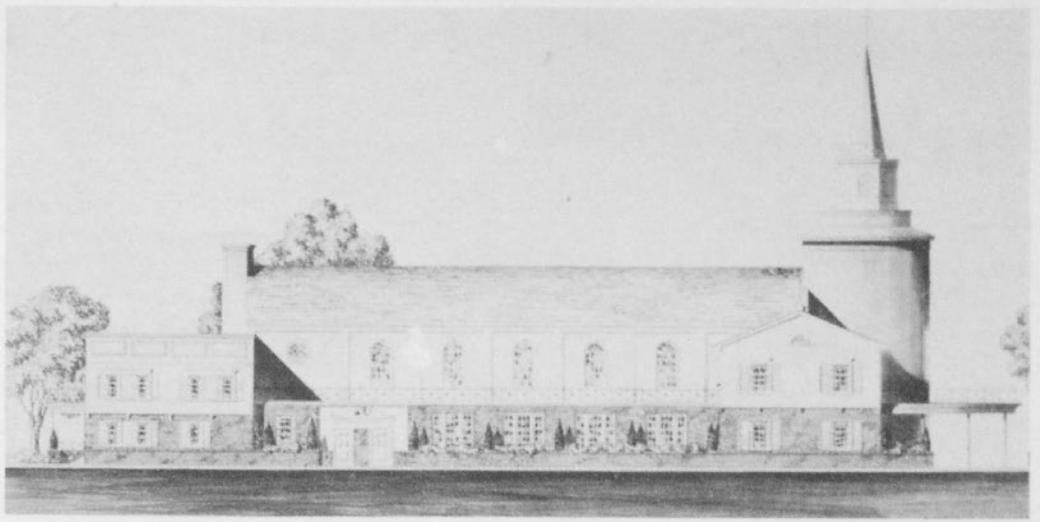
How rich we are in privilege when we reflect on the glorious two-fold advocacy in daily operation within our lives! Thanks be to God for the Holy Spirit—our divine Interpreter, and for Jesus Christ—our divine Defender.

The Anointing

(Continued from page six)

and for His Church. I have been convinced ever since I received the baptism in the Holy Spirit that we were anointed, not only to be witnesses unto our Lord, but also to be *royal priests* unto God. Perhaps this is our greatest ministry.

4. It is an anointing that abides. It abides in us. This anointing is not only upon our body but within our heart. Out from the depth of our heart there



SITE OF REGIONAL PRAYER MEETING, DECEMBER 12-13

The Spiritual Life Prayer Meeting for the Southwest Region will be held in the Full Gospel Tabernacle, 2530 Divisadero Street, Fresno, California. (Robert B. Thomas is pastor.) The Monday service will begin at 7:30 p.m. The Tuesday services will begin at 9 a.m. and continue throughout the afternoon and evening. The Fresno meeting is one of eight regional prayer meetings to be held in key cities throughout the country.

flows "psalms and hymns and spiritual songs" of worship and praise that we cannot express in our own tongues, so God gives us a new tongue. This anointing abides. Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16).

We may grieve the Spirit. We may quench Him and make Him inoperative in our life, but He will not leave us unless we deliberately drive Him away. David lost the joy of his salvation because of his great sin, but the Lord did not cast him away or take His Holy Spirit from him (Psalms 51:11).

Sometimes, because we do not see outward evidences of the Spirit's presence and power, we are tempted to think He has departed from us. This is not so. We may have lost the sweetness of communion with Him because of some failures in our life, but confession of our sins will bring back the consciousness of His presence.

5. It is an anointing that teaches all things, and we need not that any man teach us. This does not mean it destroys the Christian counsel of faithful ministers. They greatly help us, but only as the Holy Spirit uses them.

There is no such teacher as the Spirit Himself. How we fail here! We have not recognized our Great Teacher sent from heaven as we should. We have spent little time learning of Him. The anointing teaches but we have to listen.

The Bible becomes a new Book after

the anointing. Recently, in evening prayers in Bethany Retirement Home, one of our Assemblies of God ministers told us how faithful and zealous he had been in the Presbyterian church. Throughout his school days, he said, he had made it a habit to read three chapters of the Bible every morning, but he was not saved by reading the Bible. He told us how in three or four hours after receiving the anointing of the Holy Spirit he learned more of God's Word than he had learned in all those years of reading three chapters every day. However, he doubtless had benefited greatly by reading those chapters, which now the Spirit illuminated to him.

John seems to imply in this passage in 1 John 2:28 that the anointing teaches us how to "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." Is there any lesson we need learn more than this?

Let none fail to receive this holy "anointing," the sealing of the Holy Spirit of promise and "the earnest of our inheritance" (Ephesians 1:13, 14). The anointing of God is indeed a most holy one and to be anointed of Him to become witnesses, kings and royal priests is an honor beyond comparison.

Let us kneel at our altars with fear and reverence when God anoints His children, the young and the old, with His Holy anointing oil. It is not a time to move about, to talk, or even whisper. It is a time to worship. God is there. ◀◀



ALASKA IN FOCUS

BY R. L. BRANDT

National Home Missions Secretary

SOME ARE ASKING: "IS ALASKA still a mission field?" "Now that Alaska has become a state, why not make it a district responsible for its own spiritual needs?" "Why have nearly 100 missionaries in such a sparsely populated area?" These and other related questions often are raised regarding our forty-ninth state. We shall attempt to answer them by bringing the facts into focus.

In answering the first question another must be asked: "What is a mission field?" Obviously, any land having souls unreached for Christ is a mission field. Admittedly, Alaska is not densely populated, but this does not make it any less the church's responsibility. Actually the obstacles are even greater in some respects because the native villages are so far removed from each other and therefore have little opportunity for influencing one another. *Every village is virtually a mission field all its own*, and there are many of these which have never yet been reached by Assemblies of God missionaries. Surely, to God a native in a remote, isolated village in Alaska is as valuable as an Auca Indian in the jungles of South America.

Statehood has not eliminated the necessity for missions in Alaska; nor has it elevated the stature of our work there to the point where Alaska can become a self-governing, self-supporting district. At this point the state has only four (possibly five) self-supporting Assemblies of God churches, with

little prospect that this will change substantially in the foreseeable future.

Many of our missions are located in remote villages where the people barely eke out a living and consequently are able to contribute little to the missionary's support. Add to this the severe weather, the extremely high cost of living, and the ever-present travel problems and it is not difficult to understand why statehood has not had an appreciable effect on our missionary status.

To state that we have nearly 100 missionaries in Alaska, without giving some additional explanation, tends to create a wrong impression. Therefore, consider these pertinent facts. The actual number of single missionaries or missionary couples in charge of churches or stations is only thirty-three. Assisting these in various capacities are four additional appointed missionaries, and one couple engaged in full-time evangelistic ministry. Thirteen appointed missionaries to Alaska are serving in the three children's homes located at Juneau, Palmer, and Valdez. Several others holding missionary appointment are at least temporarily inactive.

Of the thirty-three missionaries in charge of churches or missions, at least eleven partially support themselves by secular occupation, and four or five are fully supported by their churches. This leaves seventeen who are totally dependent upon the organization for their support, with the exception that in a few cases the churches these care

for provide some assistance. A good share of these workers receive the rock-bottom minimum to exist and to do their work.

Assemblies of God churches in Alaska now number thirty-three. Beyond this, the missionaries fly regularly to seven outstations with the gospel message.

Supervision of the work in the new state is done by the National Home Missions Department in co-operation with four sectional presbyters, each serving a particular area.

There is yet much work to be done for God in Alaska. It is still a mission field and likely will be for some time. Statehood has had little effect one way or another as far as missions is concerned. Our present missionary force is nobly pressing the battle for souls, but it must have the constant support of the churches in the other states.

Recent Alaska needs have depleted the fund maintained for Alaska emergencies (and they are many) in the Home Missions Department. Some churches in building programs greatly need financial assistance to finish operations before winter makes building impossible. But there are no funds available to send them at present. Your offering designated ALASKA MISSIONS may be sent direct to the Home Missions Department. ◀◀



Remember . . .

the nearly seventy children in the three Assemblies of God Children's Homes in Alaska at

Christmas

by helping us provide a special gift for each Home. Send your offering today to:

CHILDREN OF ALASKA
CHRISTMAS OFFERING

HOME MISSIONS DEPARTMENT

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The Gospel of Prosperity

BY AARON LINFORD

A NEW GOSPEL HAS APPEARED ON the Pentecostal horizon; it is the gospel of prosperity. The tenets are few and simple. They are threefold: that God promises to all who believe spiritual, physical, and material prosperity.

We readily accept the first, for God "hath blessed us with all spiritual blessings in heavenly places in Christ Jesus"; we accept, with scriptural reservations, the second, for divine healing is a provision of God for the sick and suffering; but the last we reject. When has the possession of goods been a criterion of spirituality? "Thou sayest I am rich and increased with goods . . . but knowest not that thou art . . . poor," said Jesus to a self-complacent church. Material prosperity was never regarded by our Lord as of itself an indication of God's favor. In fact, He speaks of money as a burden, the unloading of which into the pockets of the poor is a prelude to discipleship.

The gospel of prosperity makes many passages of scripture seem foolish. "Blessed be ye poor, for yours is the kingdom of God." "God hath chosen the poor of this world, rich in faith." "I know thy poverty (but thou art rich)." The riches spoken of here are the unsearchable riches of Christ in blessings beyond the power of money to buy.

But why should we not pray for money? Is not God interested in our material welfare? Certainly; but He who knows our covetous hearts wisely dispenses to faith's request as He sees fit. Money corrupts: "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." It is a fact that with many of us God can only achieve His perfect will by deprivation.

Such a gospel can only be engendered in a time of prosperity. The first sign of regression will kill it stone dead. We want a gospel that will stand at all times, one that will bring a needed message to our hearts whatever the

CHURCH EXTENSION



ONE CHURCH FOR EACH 10,000 POPULATION

Burnet, Texas

The new Burnet Assembly of God church-parsonage building was dedicated September 25. W. W. Cothran of Georgetown, Tex., sectional presbyter of the Austin Section, preached the dedicatory sermon.

The *Burnet Bulletin* carried a feature story concerning this lovely new church from which we quote:

"Pastor of the Burnet Assembly of God is J. W. Stafford, whose primary work has been in the home mission field. Mr. Stafford did the actual construction on the new church . . . his eighth such . . . throughout the country. Mr. and Mrs. Stafford came to Burnet



Pastor J. W. Stafford (inset) and new church

social or economic conditions. Such is the gospel of God: in prosperity it bids us not to set our hearts on riches but on God, and in adversity it points us to "something more than gold." The gospel of prosperity is like the modern "day-glow" colors which shine only in the light; we want a gospel that is a lamp in darkness, a glow in the gloom.

The gospel of prosperity is a false gospel. It does not save; it deludes and disappoints.

—Redemption Tidings

ALASKA MAP AVAILABLE

A new 22x29-inch map of Alaska is available upon request to those who contribute \$5 or more to ALASKA MISSIONS. The map shows locations of Assemblies of God churches and children's homes and indicates Assemblies of God sectional divisions.

in March of 1959 . . . and the first service of the church was conducted at a residence . . .

"The church continued from its first service to meet at the N. Boundary address until its move some months later to temporary quarters in a building on South Main Street, awaiting construction of the new church building.

"The new church-parsonage is 30 by 72 feet with the auditorium being 30 by 36 feet to accommodate the small but growing congregation. The parsonage, now occupied by the pastor, is at the rear of the church. The church was constructed . . . with materials from T. M. Daniel."

A \$1,000 loan from headquarters and a conventional loan obtained locally for the balance helped the new church get on its feet. The Sunday school attendance averages twenty-four. The building will be converted into Sunday school facilities when the congregation builds a sanctuary. ◀◀



Sunday school group of the Burnet Assembly

Be Patient

A lover of art does not try to see every picture in a gallery. He gazes quietly and intently at one picture, letting it reveal its wonder and depth to him. He returns to it repeatedly, waiting patiently for the message it has to give. Lovers of life, lovers of God, are those who have learned how to wait for God to speak to them. Craving speed, looking for short cuts to success, demanding quick results, we become superficial and miss the real values of life. God is very patient. A thousand years with Him are as a single day. He seeks the lost. Have you ever searched for a lost article of value? Then you know a little of God's patience and concern. Turn toward the quietness and confidence of God when you are irritated and confused. Gaze on every moment, every experience, as you would reflect on a great picture. It has something to say to you that is of God.

SIAMESE TWINNS IN THE SPIRITUAL REALM

By David Blattner
Mount Pocono, Pennsylvania

IN RECENT YEARS AND MONTHS, WE have read much about Siamese twins. In some cases the twins have been saved through feats of medical science; in other cases one of the twins has given his life that the other might live.

The Word of God gives us a pair of Siamese twins. It tells us the sex, weight, and measurement of each. The Bible's description of them is, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:16-18).

The first information on the twins tells us that they are men. They are described as the outward man and the

inward man. They are not the flesh versus the spirit, nor the old man versus the new man, but rather the outward body versus the eternal soul.

To perish is inevitable with the outward man. That is in keeping with the words spoken at gravesides of loved ones, "for dust thou art, and unto dust shalt thou return." The outward man exists for no independent purpose of his own, but the ideal of the soul determines the ideal of the body. The outward man is the sphere of the senses and flesh, as described by Stuart Hamblen in the song, "This Old House."

Man, with all of the utmost care, will never be able to make the outward man go beyond the fixed limits. According to the Word the outward man must perish—decay. It is not a great revolution which sets in overnight, but a gradual process in operation continuously in our lives. The process of decay is noted by the falling of the hair, the slowing down of recuperative powers, and the lowering of our vital forces. Decay finally leads to the grave. This is the last of the particular twin; the end has been accomplished.

The other twin is the inward man. Of him we read that he is to be "renewed day by day." While the body is decaying the spirit is receiving daily ministrations of strength. The spirit has the capacity for growth, according to its desire to know more about Jesus. There is no force which can destroy the regenerated soul. If the soul is fed spiritual food, the soul's service will never be spent. We can feed our souls upon the things of the world, but if we do the inward man will suffer. Daily renewal and daily care of the spiritual life is needed—not just an occasional blessing. Thanks be to God for the strength that can be ours daily through the ministry of the Holy Spirit!

Notice, now, the weight of these twins. (See verse 17.) The weight of the outward man is "light afflictions." Paul saw the testings as a temporary thing compared to the blessings of eternity. Eternity makes time short. "Our light afflictions" are momentary; our crown is eternal. Paul, however, said of these light afflictions, "When I am

weak, then am I strong." A Christian's afflictions are not necessarily in the body. Christ was thought to be a blasphemer; Paul was called a man who turned the world upside down. The world could not endure the light of their testimony, and it will not endure ours. Christ said, "I have chosen you out of the world, therefore the world hateth you" (John 15:19).

Consider now the weight of the inward man. It is "a far more exceeding and eternal weight of glory." What a contrast! An eternal weight versus light afflictions! The eternal versus the momentary! It is only as the weight and eternity of glory are compared and understood that we can call the earthly afflictions light and transitory. A keen view of heaven is needed to keep true values on the things of earth. If we promise ourselves the things of this world—ease and prosperity—we shall forget that this is not our resting place.

David on one occasion began to look at men around him and he lamented the fact that he had ever walked with God. "For I was envious at the foolish, when I saw the prosperity of the wicked" (Psalm 73:3). But fortunately he was on his way to the house of God at this time (Psalm 73:17). There he realized his own foolishness and he said, "So foolish was I, and ignorant: I was as a beast before thee." What had happened to the Psalmist? He had looked at the world for a moment and had taken his eyes off the eternal. But in the sanctuary he saw things in a proper perspective.

This brings us to the third point, the measurements or visions of the twins. The outward man, it will be seen by rereading the Scripture passage, has a vision which is temporal. "For the things which are seen are temporal," we are told. God has given us a marvelous sense in our eyesight. We can behold a great area about us, or we can concentrate on a particular object.

Southwest Missouri State College, a few years ago, had a player on the school's basketball team who had an unusual degree of peripheral vision. He often was described as having eyes in the back of his head. But to concen-

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trate and see something clearly at a distance, man cannot use this type of vision. Instead, he sometimes places his hands together and peeps through with one eye. This type of vision is needed for the far look, and requires that we do not see the things around us. Many a worshiper comes to the house of God with a peripheral vision. He is busy looking at the things of the world, and in the spiritual realm he is blind. He still sees "men as trees, walking," so to speak. His vision is limited to the temporal for he is a natural man.

On the other hand, the spiritual man's vision is described as that of seeing "the things which are not seen." And the verse tells us that the things which are not seen are *eternal*. Paul was aware of the temporal. He had to be—and all of us have to be. But Paul's gaze was especially directed with intensity to things God had clearly and sharply defined. And as he beheld the eternal, "the things of earth became strangely dim."

This is the vision we need. Men may sneer at us for beholding things that the natural eye cannot see, but have you ever looked over the shoulder of an artist as he portrayed upon the canvas a true reproduction of nature. The overtones of color are unseen by the crowd; but they are there and the artist's eyes are trained to behold them. As the artist, the Christian may see in full reality the things that to the world are unseen, for the eyes of the world are trained only to see the earthly and the temporary.

Let us open our eyes to the eternal, and not just take a casual look. For those whose vision is held partially by the attractions of the world do not see the spiritual things clearly.

The farmer sets his eye on the object at the far end of the field. With his eye fixed on his goal he plows a straight furrow. It does not vary. That is a most practical vision! Should the farmer look down to see what is being overturned, there would not be a straight line.

Christian, look not at the world! There is no comparison to be made between the the things that are seen and the unseen; between the temporal and the eternal. Look away to Jesus!

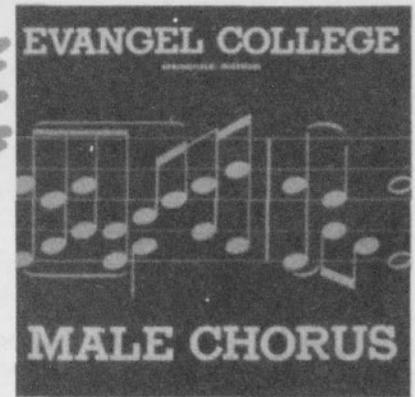
*"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow
strangely dim,
In the light of His glory and grace."*

December 4, 1960



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27 EV 9329 Long Playing \$3.98



THE WHITE SISTERS "Count Your Blessings" Album. Count Your Blessings; There's No Disappointment in Jesus; I'm Not Alone; In the Shadow of the Cross; Above All Else; Wonderful; When There's a Shadow in the Sky; Now I Belong to Jesus; Yes, He Did; Why Should He Love Me So; It's Not an Easy Road; After; I Found a Friend; Jubilee.
27 EV 9347 Stereo \$4.98
27 EV 9351 Long Playing \$3.98



THE VOICE AND SONGS OF IRA STANPHILL. Crown of Thorns; We'll Talk It Over; Follow Me; I Know Who Holds Tomorrow; Supper Time; Mansion Over the Hilltop; Over and Over; The Glory Road; Room at the Cross; He Washed My Eyes with Tears; The Lord Done Brought Him Out; None to Compare.
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AUDREY MIEIR CHOIR ALBUM. No One but Jesus Knows; I'll Never Be Lonely; I Am Persuaded; O That I Knew; I Will Not Question Why; I'm Just a Sinner Saved by Grace; Tenderly He Watches; God's Afterglow; He's Willing; No More; Have I Done My Best; How Great Thou Art.
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27 EV 9353 Long Playing \$3.98
27 EV 9346 Stereo \$4.98

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Spotlight on Evangelism

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

► KEARNS, UTAH—The Assembly of God here enjoyed a wonderful meeting with Evangelist Christian Hild. Scores answered the altar appeal for various spiritual needs. Overflow crowds were present each night.

—Don Anderson, Pastor

► TOLEDO, OHIO—The Lord blessed the Assembly of God here in a recent revival under the ministry of Evangelist D. C. Ogden of Tulsa, Okla. Sinners were saved and the entire church was edified. Chalk drawings were made each night and given to those who brought the most visitors. A total of 84 persons attended the church for the first time.

—G. G. Martin, Pastor

► PLANT CITY, FLA.—God met the folk at the Turkey Creek Assembly of God in a special way during the recent revival with Evangelist Johnny Barton of Madison, Ill. Numbers were saved and healed. Many received the Holy Ghost baptism. God be praised for the anointed singing, playing, and preaching of the gospel.

—R. B. Palmer, Pastor

► FORKS, WASH.—Evangelist and Mrs. M. L. Moe of Coulee City, Wash. recently concluded three weeks of special meetings at the Assembly of God here. Several came to the altar for salvation, and a number received the baptism in the Holy Spirit. The young people especially were moved upon during this revival effort.

—Ward M. Tanneberg, Pastor

► CORVALLIS, OREG.—The Assembly of God here enjoyed a very outstanding meeting this summer with the Musical Vanderploegs of Toledo, Ohio. It was scheduled for one week only, but continued for three more due to the excellent response from the people. Over 65 came to the Saviour

and many were filled with the Holy Spirit. Only a year ago the Assembly moved to a spacious downtown location and during this meeting even the balcony was needed to seat the people. The revival continued after the evangelist left. The church is now beginning to build an annex to accommodate the steadily increasing congregation.

—Nels G. Lien, Pastor

► SHERBURN, MINN.—Two weeks of special services with Evangelist and Mrs. Arthur F. Berg were held at the Assembly of God here in September. A real hunger for the things of God was in evidence throughout the meetings. Nine received the Holy Spirit. The messages by both Brother and Sister Berg were well received and the special musical numbers were very inspiring. This was truly a Pentecostal revival.

—Melvin B. Hanson, Pastor

► ELBA, ALA.—Evangelist and Mrs. Michael Lord of Phenix City, Ala. returned to Wise Mill Assembly to conduct the second revival in the church within the last six months. Several were saved and some were filled with the Holy Spirit. Best of all, the revival continues.

—Dallas Bryant, Pastor

► ALTON, ILL.—The Gospel Tabernacle here experienced one of its finest revivals under the ministry of Evangelist Daniel Ronsisvalle of the Ron's Evangelistic Party of Dallas, Tex. A good number of souls were genuinely saved and many backsliders were drawn to God. There were definite healings as a result of special prayer and many hungry souls were gloriously filled with the Holy Spirit. Among them was a young Lutheran man who formerly knew nothing of this Pentecostal experience.

—C. L. Gruver, Pastor

► MANHATTAN, KANS.—There was an outstanding move of the Holy Spirit at the Assembly of God here during recent meetings with Evangelist and Mrs. Kenneth Stottlemeyer. Several were saved and a number were filled with the Holy Spirit.

—Ernie Camery, Pastor

► LENNOX, CALIF.—Stephen Zambos was the evangelist at a revival just concluded at Glad Tidings Assembly here. Several responded to the altar call, and the entire church was revived. A boy afflicted with curvature of the spine was made whole in answer to prayer.

—Burton D. Lancaster, Pastor

► McCOMB, MISS.—The Assembly of God here was blessed by the ministry of Evangelist J. B. Davis and Party (which included his wife, his daughter Joan, son Gene, and daughter-in-law). Brother Davis taught his soul-winning course in the mornings and then the evangelistic party went visiting from house to house each day accompanied by groups of church members. As a result, a great many visitors attended the meetings. Several were saved and some were filled with the Holy Spirit. Two weeks of meetings ended with a leadership conference conducted by the evangelist.

—F. L. Langley, Pastor

► PENSACOLA, FLA.—Evangelist and Mrs. Jimmy Snow of Nashville, Tenn. ministered at First Assembly for two weeks during August. There was a good attendance each night, and on several occasions there were overflow crowds. Some 50 were saved, 17 received the baptism in the Holy Spirit, 28 were baptized in water, and 25 new members were received into the church during the meetings.

—W. J. Cox, Pastor



Overflow crowd attending the Jimmy Snow meeting at First Assembly in Pensacola, Fla. (W. J. Cox is pastor.)

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Tucson	Central	Dec. 11—	Joe Ragsdale	Spencer Weddle
	Tucson	Southside	Nov. 30-Dec. 11	Busse Team	Carl E. Reynolds
Ark.	Atkins	Wilson	Dec. 4—	Freddie Richardson	Thurman Hill
	Dumas	A/G	Dec. 4-18	N. B. & Mrs. Rayburn	Willis Team
Calif.	Harrison	First	Dec. 4—	Johnny & Mrs. Garrison	Donald Walker
	Clovis	A/G	Nov. 27-Dec. 18	Fred & Sarah Byars	Earl Hunt
	Crescent City	First	Dec. 6-18	Oren Paris	D. L. Rhodes
	Hayward	Mt. Eden	Dec. 4—	John C. Duncan	Raymond Hawkins
	Highland	A/G	Dec. 4—	David O. Bunch	George D. Scott
	Lakewood	First	Dec. 6—	Harry E. Fisher	Roy G. Spece
Conn.	N. Long Beach	South Street	Dec. 6-11	Orrin & Ann Kingsriter	Allan Snider
	Stamford	Gospel Tab.	Dec. 13—	John French	Roy T. Johnson
Fla.	Pace	A/G	Dec. 4—	Donald Lunsford, Jr.	Glyn Lowery
	W. Palm Beach	Calvary Temple	Nov. 27-Dec. 18	Sunshine Party	Roy Harthern
Ga.	Moultrie	First	Nov. 27—	Jimmy & Mrs. White	Leon Comer
Ill.	Chicago	Lowell Ave.	Dec. 7-18	Roger & Sandra Wood	George W. Lee
	Melrose Park	Community Church	Nov. 28-Dec. 11	Cox-Brown Team	W. W. Gillespie
Ind.	St. John	Highway Tab.	Dec. 6-11	Fred Numrick	G. C. Phagan
Kans.	Concordia	Bethel	Dec. 6—	Musical Mathans	Pete Ratzlaff
Mass.	New Bedford	Calvary FG	Dec. 6-18	Joel Palmer	K. B. Macdonald
Nebr.	Fairbury	A/G	Nov. 27-Dec. 11	Musical Lebsacks	Jim Wilkins
N. Mex.	Anthony	Full Gospel	Dec. 4—	Willis Deerman	W. A. Vanzant
	Claremore	Verdigris	Nov. 27—	Charles L. Ogdon	Meyrel Parris
Okla.	Haskell	A/G	Dec. 6—	Billy & Mrs. Guthrie	Willis Baldrige
	Tulsa	Dawson	Dec. 11—	Charles L. Ogdon	Claud Boze
Pa.	Ickesburg	A/G	Nov. 29-Dec. 11	Andrew & Mrs. Basell	Park Benner
	Waynesboro	Calvary	Nov. 22—	David & Mrs. Howe	George Hatchner
Tex.	Woodbine	A/G	Nov. 29-Dec. 11	Bob & Virginia Bradley	Ralph Campbell
	Atlanta	A/G	Dec. 5-18	Leon & Ann Bayless	M. D. Stokley
	Denver City	A/G	Dec. 11-15	Wm. F. Hageman	W. C. Wade
	El Paso	First	Dec. 16-18	Warren Litzman	William Hageman
Va.	Frankston	First	Dec. 18-Jan. 1	Quentin Edwards	M. K. Capehart
	Kingsville	First	Nov. 27—	M. R. & Mrs. Boatright	H. D. Hunter
Wash.	Richmond	Bethel	Dec. 14-18	John French	H. C. Wiles
	E. Stanwood	Evangel Tab.	Dec. 6-18	Denny Davis	James Nicholson
Wis.	Sparta	A/G	Dec. 6-18	Arthur & Anna Berg	Lloyd A. Graetz
B.W.I.	Jamaica	A/G	Dec. 11—	Stanley P. MacPherson	C. Huckerby, Chm.
Canada	Hamilton, Ont.	Central Tab.	Dec. 5—	John French	J. H. Blair
	Marmora, Ont.	Evang. Centre	Dec. 7-18	Abraham Kudra	James Dunlop
	Ottawa, Ont.	Bethel Pent. Tab.	Dec. 7-11	John French	Gordon R. Upton
	Toronto, Ont.	Evangel Temple	Nov. 15-Dec. 4	Bill & Verna McPherson	Willis McPherson
	Toronto, Ont.	Lakeshore Gospel	Dec. 6—	John French	A. W. Ness
Leask, Sask.	Pentecostal	Nov. 29-Dec. 11	Evelyn Glosser	L. Horrill	

► **JOHNSVILLE, OHIO**—The Assembly of God here witnessed a gracious move of the Holy Spirit during the ministry of Evangelist Lawrence W. Malone of Petosky, Mich. Believers were revived and drawn closer to Christ.
—Terry T. Diehl, Pastor

► **CARTHAGE, ILL.**—A one-week evangelistic meeting was held at Calvary Assembly under the ministry of Evangelist Ron Callahan of Rock Falls, Ill. Several were saved, some were healed, and one received the baptism in the Holy Spirit.
—D. E. Skiles, Pastor

► **LANCASTER, CALIF.**—First Assembly of God enjoyed a week of meetings with Bible teacher John G. Hall of Upland, Calif. Week-night crowds broke all attendance records as people came to see and hear Brother Hall explain the Scriptures by using a 30-foot chart.
—Fred Cottriel, Pastor

► **MIDLAND, MICH.**—Evangelist Robert J. Price of Onaway, Mich. has just conducted an outstanding revival at the Midland Assembly of God. Four persons were saved and several were reclaimed. At least nine received the baptism in the Holy Spirit and nine others were refilled. People were healed in nearly every service. The revival fires are still burning brightly.
—Howard M. Burk, Pastor

► **BUFFALO, MO.**—According to members of the Buffalo Assembly of God the revival conducted by Evangelist Jerry Thomas of Springfield, Mo. was one of the best the church has experienced in a number of years. On October 16, the last Sunday of the campaign, a record Sunday school attendance of 106 was reached, surpassing the previous record of 97. Both chalk drawings and special music were enjoyed by those present.
—R. C. Pickney, Pastor

CHURCH FLOAT WINS GRAND PRIZE FOR SECOND STRAIGHT YEAR

WAKEENEY, Kansas—For the second straight year the Wakeeney Assembly of God won the grand prize of \$50 for its float at the parade opening the Trego County Free Fair. The prize-winning 1960 float featured an elevated city in a cloud, representing the New Jerusalem, and announced to fairgoers that Jesus is the door through which all must enter to be saved. The float was made by the congregation under the leadership of the pastor, Elmer Craver.

The 1959 float featured a large globe and the slogan, "Christ for the World." It was made by the church members under the supervision of Gerald Falley, who was pastor at that time.

Under Brother Falley's leadership the people erected a fine church building at Wakeeney. The prize money was used to help pay for the building. (Brother Falley is now pastor at Pleasanton, Kansas. The present pastor at Wakeeney, Brother Craver, was formerly at Dresden, Kansas.)

OREGON RAISING \$20,000 FOR SPEED-THE-LIGHT

BROOKS, Oregon—One of Oregon's most successful Speed-the-Light tours has just been concluded. Over \$20,000 in cash and pledges were received, more than doubling former offerings.

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.

The tour was divided into four parts with Superintendent N. D. Davidson, Pastor Harry Ayers of Grants Pass, and the Oregon youth director each making a preliminary one-week tour in three less-populated areas of the state. The main tour consisted of two weeks of rallies in the most populated area with Kenneth Short, national Speed-the-Light representative, as featured speaker.

These rallies took on a "revival atmosphere." Souls were saved, including one man who played in dance bands for ten years. People were filled with the Holy Ghost. Many sick were prayed for and some were instantly healed, while others have told us since that they were healed as a result of prayer during the rallies. The spiritual impact of Brother Short's ministry will be felt by the churches of Oregon for a long time.
—Wm. L. Stephens, Oregon director of youth and Christian education.

NEW DORMITORY TO BE BUILT

LITTLE ROCK, Arkansas—Plans were presented to the 47th annual session of the Arkansas District Council for a new dormitory building to be erected on the campground.

Construction of the new dormitory will be of hadite blocks and masonry, and the cost will be approximately \$64,000.

For the twenty-third time T. J. Gotcher was elected as assistant district superintendent. Other officers re-elected were Henry W. Culbreth, secretary-treasurer; M. J. Harris, Raymond A. Thompson, G. E. Chambers, and H. E. Simms, executive presbyters; E. Joe Wilmoth, C. A. President; and Miss Mattie Patillo, WMC president. Charles Northcutt was elected as district Sunday school director.

G. W. Hardcastle is superintendent. He was re-elected last year for a two-year term.

WITH THE LORD

JAMES A. FIELDS, 73, Springdale, Arkansas, passed on to his eternal reward on October 14. He was licensed by the Arkansas District in 1931.

L. A. DAUER, 81, of Chester, Illinois, went to his eternal reward on October 8. He was licensed with the Illinois District in 1915 and ordained in 1926. For many years he pastored in Chester and resided there at the time of his Homegoing. He is survived by his wife.



These Were More Noble

BY VIRGINIA M. STAUFFER

IN THE BOOK OF ACTS THERE IS A very brief mention of the little city in the province of Macedonia called Berea, where Paul presented the gospel message. Berea was not a large metropolis; it was not the capital of this province, nor could it lay claim to any particular fame, and yet it has stood out in the minds of Christians through the centuries.

The believers at Thessalonica had sent Paul and Silas to Berea by night to escape persecution from the unbelieving Jews. Paul went immediately to the Jewish synagogue as was his custom and began to preach the message of the risen Christ, the Saviour of the world. This strange new teaching which brought such persecution in Thessalonica was received by the Bereans with open and sincere hearts. Because of

this attitude, the writer of the Acts was inspired to set up a monument to the Bereans for all the world to see, when he said, "These were more noble . . . in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so" (Acts 17:11).

First, they received the Word with an open mind. Many of the Jews in Paul's day were too bigoted, too steeped in their own tradition and teaching, to tolerate anything new, but these Bereans were hungry for truth. Second, they searched their own scriptures, for Paul presented Christ to them as the fulfillment of the prophecies with which they were already familiar. It was not a strange new doctrine, but the very thing for which their hearts had yearned and longed—their hope had been realized.

Because of their candid examination of the claims of the gospel, the "Bereans" have provided a name for earnest students of the Bible in many lands. For this very reason, the correspondence school of the Assemblies of God has been named **BEREAN SCHOOL OF THE BIBLE**.

The modern Bereans number in the thousands, for more than 10,000 courses have been issued since 1948 when the school was organized. To have a systematic, planned method of study is a great aid in acquiring a foundation of Bible knowledge. This is evident by the many unsolicited comments from students who express their gratitude for the help received from their studies.

A faithful student in Colorado writes: "I cannot say in words how much spiritual help I have received from the courses I have studied. I feel that every child of God who wants a deeper knowledge of the Word can obtain it through the courses of the Berean School of the Bible."

A student in New Jersey, "Permit me to say how much I have enjoyed studying these lessons. They have been a real blessing and given me greater insight into the Word of God. Thank you sincerely."

A busy housewife in Oregon who has completed several courses expresses her feelings this way: "I am delighted with the plan of these courses. I am looking forward to the time when I can take more such studies. Pray with me that through my study I will be a blessing to those I meet."

A very enthusiastic pastor in Louisiana has this to say: "In meeting with my fellow ministers at seminars, councils, and conventions, I find myself on a par with many who have had the privilege of full curricula in our Bible schools. Many scriptures, events, prophecies, doctrines, etc. have been made so wonderfully simple and plain through these courses. And I find that in many areas there is even a distinct advantage in having had to exercise my own initiative in applying myself to the fine materials provided. An added incentive to diligent application may be found in the amazingly detective examinations that always seem to expose any area not given proper time and consideration."

The Bible says, "The Bereans were more noble." These in our day who are willing to consecrate time for diligent Bible study—these who search the



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You've got a right to be! . . . these kids used to be in your Sunday school class . . . only they aren't kids anymore. You can't tell them what to do . . . you can only pray that the Christian principles you've taught them will stick. . . . That someday they place their lives in the hands of Christ.

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MUSICAL INSTRUMENTS

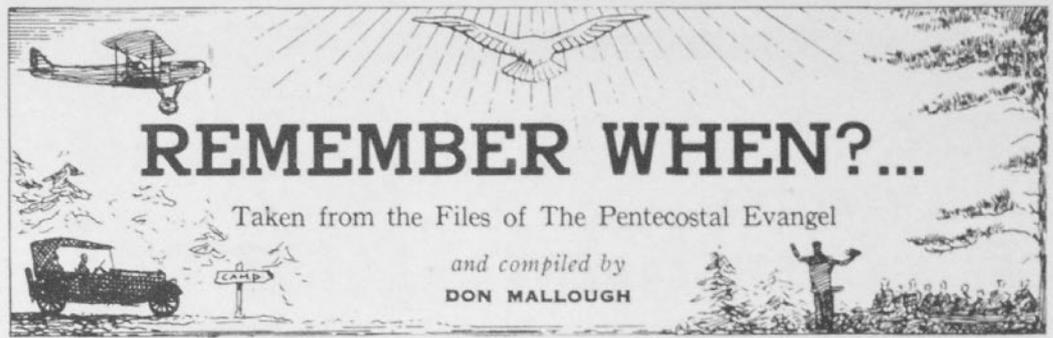
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MISCELLANEOUS

CONTEMPLATING COMING TO MIAMI, FLORIDA? Attend the CENTRAL ASSEMBLY OF GOD, 885 Northwest 27th Avenue. For further information, write Marvin Smith, pastor.



Brother Mallowh has moved to Tulsa to become pastor of Faith Tabernacle. After serving as Associate Editor of “The Pentecostal Evangel” for several months, he felt led to accept a pastoral call to this fine church. His new address is % Faith Tabernacle, 1239 South Trenton, Tulsa 20, Oklahoma.

We are happy to announce that, even though Brother Mallowh has left Springfield, he will continue to compile this feature in the months to come. Many readers have said they enjoy this column, especially the old-timers for whom a single sentence may revive a great host of memories.

35 YEARS AGO

Serena Hodges writes of her safe arrival in PALESTINE. . . . J. O. Savell, Chairman (District Superintendent) of the Mississippi district, has moved to Alabama and D. P. Holloway has been chosen to succeed him. . . . A good report comes from a fledgling church that has been started in PHOENIX, ARIZ. by John Eiting. . . . Clyde Bailey has had a successful revival in the Congregational church in MECKLING, SO. DAK., with thirty being saved. . . . Evangelist Herbert Booth, son of General William Booth of the Salvation Army, is taking over the big Bible class in MIAMI, FLA. that was taught by the late William Jennings Bryan and he asks the prayers of the Evangel readers for the blessing of God upon the class. . . . Stephen Vander Merwe recently held meetings in an old blacksmith shop in DOVER, ARK. in which seventeen were saved. . . . Pastor A. A. Wilson of PUXICO, MO. has obtained fifty subscriptions to the Evangel in his town.

25 YEARS AGO

Guy Renfrow and Leonard Rogers are holding meetings in SAVANNAH, GA. . . . N. D. Davidson announces that his church in EL CENTRO CALIF. has a new radio broadcast. . . . E. T. Quanabush has resigned as pastor in TRENTON, N. J. . . . The Thanksgiving Day fellowship meeting in WILLISTON, NO. DAK. was a great success with state C. A. President R. R. Carmichael speaking. . . . Wallace Ross is holding meetings in CROOKSTON, MINN. for Pastor Edwin Oster. . . . Among the newly-ordained are: Millard E. Collins, L. R. Lynch, Kelsey Prinzing and V. Ernest Shores.

Locked In

(Continued from page eight)

Word, sang the old hymns together, and then offered prayer for God's blessing upon the family; or else they will remember home as a place where a drunken father would come staggering in, cursing and abusing the household, and where mother spent her time playing bridge with a cigarette between her fingers. Which home will your boy and girl remember? A home where God's presence is felt—or a home ruled by Satan and blasted by sin?

I often think of the story of the old Scottish woman who lay dying. She called her husband and said, “Andy, are the boys all in?” “Yes, Jeanette, the boys are all in,” for the last one had gone to glory just five years before.

Then she said, “Andy, I will soon be in. Yes, I'll soon be in, and then Andy, Andy, you'll be in too?” “Yes,

Jeanette, by the grace of God, I'll be in too.” And then the old Scottish woman said, “And God will lock us all in together.”

Dear Friend, can you say that of your family? If not, will you not today accept the Lord Jesus as your Saviour and make your home a Christian home by reading portions of God's Word and praying daily with your loved ones? God will honor a family which meets with Him to commune and talk to Him. May you be able to say, “Here I am, Lord, and the children whom Thou hast given me.”

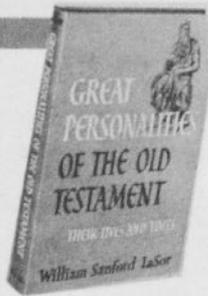
—Family Altar League Tract

Christ never failed to distinguish between doubt and unbelief. Doubt is *can't* believe; unbelief is *won't* believe.

Doubt is honest; unbelief is obstinacy. Doubt is looking for light! Unbelief is content with darkness.

—Henry Drummond

GREAT PERSONALITIES OF THE OLD TESTAMENT

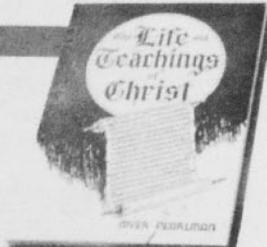


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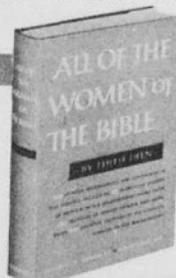
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Alcoholism

(Continued from page seventeen)

half were in three categories—drunkenness, driving while intoxicated, violating liquor laws. In addition, 325,953 were for disorderly conduct, and 36,815 for aggravated assault, which includes knifing, stabbing, and maiming. Alcohol is a contributing factor in eighty per cent of disturbances that must be quelled by police, according to Joseph Thurston, Chicago police liaison officer.

If it is a disease, it is the only disease that is spread by advertising. The liquor traffic spends more than a hundred fifty million dollars a year for advertising, then dares to say that there is less drinking than ever before. Most liquor ads are deceitful, but I saw one a few days ago that told the truth. "It leaves you 'breathless'" was the title of this ad. I will agree with that ad. I preached the funeral of a mother and wife who was killed by a drunken driver—it left her "breathless," and it also left a little boy without a mother, and a husband without a wife.

I stood over the casket of a little six-year-old girl; it had left her "breathless." A drunken driver had run a stop sign; she died in her father's arms with her throat cut. As I looked at her still form I said, "There are not enough dollars in the world to pay for this little life."

If it is a disease, it is the only disease that will send a soul to hell, for 1 Corinthians 6:10 says that no drunkard can enter the kingdom of heaven. No other disease will cause a man's soul to be lost. The whole truth of the matter is that alcoholism is not a disease but a sin—a sin that, unless repented of and forsaken, will debar one forever from heaven.

I tell you, if you want to do something about alcoholism then close up the saloons, beer taverns, and night clubs, and do away with all liquor advertising.

"But you cannot enforce a law that is unpopular," they say. What about the income tax law? Does the government enforce the income tax law? You know that it does. If it can make seventy million people pay taxes isn't it reasonable to suppose that it can stop people from selling liquor? What about

the draft law? Does it enforce it? Just try breaking it and find out. If Congress can pass a law that will reach into your home and take your boy and send him ten thousand miles away from home against his will, don't you believe it can stop people from selling intoxicating drinks? When our government really wants to abolish the liquor traffic it will not have any trouble doing it.

Is alcoholism a disease? I think this question has been answered. May God help every Christian to recognize that it is not a disease but a sin, and to rise up and fight and drive this hellish business from our land. ◀◀

Are We Becoming Too Formal?

(Continued from page three)

low the people ample time at the close of the service to pray freely there.

Such a plan will not bring disorganization or confusion, but a dignified informality that will make possible the continuance of the operations of the Holy Spirit among us.

There is a danger, of course, of becoming too informal. Informality must not be confused with loss of dignity nor with lack of planning. Neither must it become an end in itself. The work of the Lord is of such importance that greatest care must be taken in its preparation. It is not necessary to abandon our reverence and respect for the house of God to attain this goal.

What we call for is informality with a purpose. It is the only way that we can retain the Early Church characteristics with which we have been so abundantly blessed. ◀◀

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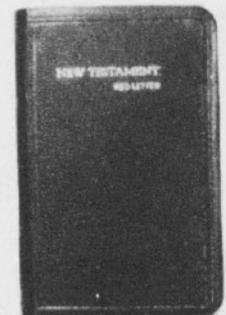
fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

353



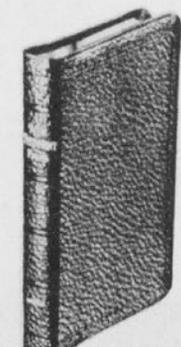
Ma-thy'sá-lá, which was the son of E'nóch, which was the son of Já'red,

394



and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger

397



19 And he said unto them What things? And they said unto him, Concerning Jé'su

434

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THE CROSS

By Lon Woodrum

IN GOLD IT GLEAMS ON MANY ALTARS. IT HAS BEEN glorified in poetry and song, yet it possessed one of the ugliest shapes in the world.

It was a gangster's stick, a death beam on which criminals slowly died to pay for their crimes. Even God had said, "Cursed is every one who hangs on a tree." If it is beautiful now, it is because the blood of Christ shed there has transformed it.

Today the cross stands as a symbol of the Christian faith, though it is an instrument of death. Other men came into the world to live; Christ came to die. He did not die easily, as did Socrates, who knew not the meaning of death. But Christ knew death was the fruit of sin. Small wonder He cried, when the suffering and agony of death on the cross approached, "My God, my God, why hast thou forsaken me?" Christ was not meeting a friend, as Socrates thought he was; He was meeting man's last enemy.

"The cross is to them that perish foolishness," Paul told the Corinthians, "but to us who are saved it is the power of God." Little wonder the Greeks thought the cross was insanity. Imagine holding up a hangman's noose and saying, "This is the sign of my religion!" The cross was as much an instrument of execution as a noose.

Still, this cross is God's revelation to mankind. It confirms God's law. The law could not be cancelled; some provision had to be made for the redemption of men who had violated that law. The cross of Calvary was the answer.

The cross reveals how wicked mankind is. Only an evil world ever could have hung such a man as Christ.

It shows how much God loves us. Only His love could sacrifice itself on this crude stick for us.

It presents God's grace to us. Here is the meeting place between sinful men and a sinless Creator. At the cross Jesus identified Himself and all His righteousness with

us, despite our unrighteousness. "God caused Christ, who himself knew nothing of sin, actually to be sin for our sakes, so that in Christ we might be made good with the goodness of God" (2 Corinthians 5:21, Phillips).

The cross is the Church's defense. While some people may joke about the devil, we know he is no laughing matter. Juvenile delinquency, immorality in high places, increase in crime, aggravation of the nations toward an atomic Armageddon—all these things attest to the seriousness of evil.

Jesus knew that satanic forces could never be met with logic, nor with the sword, nor with ethics. He met it with the only thing that could defeat it—the cross. The cross is evil's only deathwound.

Any religion that is crossless is Christless. The crossless religion is powerless against the strong thrust of anti-Christian powers that threaten to tear our world apart. Soft theologies that by-pass Calvary are not capable of meeting the attack of the enemy.

The cross represents atonement. It is an object lesson from God to man. It is God's last word of hope to mankind. Beyond its symbolic shape rises the judgment.

We must remember that the cross did not disappear at Calvary. The Church was ordered to keep it before the world. God forbid that we should glory in anything except the cross. Jesus kept talking about the disciples' cross: "If any man will come after me, let him take up his cross, and follow me."

Many know by memory the words in Romans, "We are . . . heirs of God, and joint heirs with Christ"; but how many know the rest of that sentence, "if so be that we suffer with him, that we may be also glorified together"? Paul, who wrote this to the Romans, also said to the Philippians, "I long to share his sufferings" (Phillips).

No unbeliever may experience suffering comparable to that of Christ on the cross. Whatever a man may know of agony, grief, sacrifice, tribulation, persecution, slighting, abuse, poverty, shame, distress, or loneliness *for Christ*—that is bearing the cross.

No, the cross is not an ornament to be worn about the person, nor is it simply a neon sign on a church. The cross is associated with a life—the life of a Christian. It is associated with the Church of Jesus Christ. It is a rebuke to sin. "We know the love of God . . . because he expressed it by laying down his life for us," says John. But John does not stop there. "We must in turn express our love by laying down our lives for the brothers. But as for the well-to-do man who sees his brother in want and shuts his eyes and heart—how could the love of God live in him?" (Phillips)

The cross is concerned with many things—with racial discrimination, hungry children, skid row addicts, piracy in high places, corrupt politics, and with the horrors of war. Whoever takes up his cross takes up the agonies, burdens, and griefs of a tormented world.

We talk a great deal about our religion being a "rest," and Christ does bring rest to the weary spirit, but the symbol of our faith is not a couch—it is a cross.

May the Church not bring shame to that cross which stands over her altars and honors her spires. Let her remember her relationship to Calvary. For when she forgets this she is lost. Then she will not know why she is in the world. May her purpose here be fulfilled, and the redemption of the cross be completed. ◀◀