

# THE PENTECOSTAL evangel

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



**FEBRUARY IS "BREAKTHROUGH RALLY MONTH" — PAGE 16**



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# HEAVENLY

*Man cannot control the winds of God, but if he is wise he will let them control him.*

By FRANK J. LINDQUIST

*Pastor, Minneapolis Gospel Tabernacle, Minneapolis, Minnesota*

CHRIST'S WORDS IN JOHN 3:8 SUGGEST A PICTURE VERY familiar to the people of His day: a sail boat lying very still on a quiet lake waiting for a breeze to come and fill its sails. "The wind bloweth where it listeth..."—and only *when* it listeth.

Spiritual activities can be hard work when 'the Spirit of God is not moving—but when God's wind blows and we are ready to move with God, all the drudgery is taken away and spiritual work becomes a blessed delight.

Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). I like Rotherham's translation: "The Spirit where it pleases doth breathe, and the sound thereof thou hearest, but knowest not whence it cometh or whither it goeth: so is every one that is born of the Spirit."

In the Greek, the same word is used for air and breath and spirit so the translators have to decide whether the English should be "spirit" or whether it ought to be "wind." Most of the translators seem to favor the word "wind."

Notice, first of all, the *sovereignty* of God, the Spirit. It says, "The wind bloweth where it listeth," or, as Rotherham gives it, "The Spirit does what He pleases." He moves where He wants to move. It is sad when a church tries to confine and conform the Spirit to a program or ritual. Where the Spirit of the Lord is, there is liberty. It is when the flesh intrudes that we have disorder. Where the Spirit of God moves there is always divine order.

When man defines his creed and says, "That's it, period"—and when he sets up his program for a meeting and allows no room for the sovereignty of the Spirit—the Spirit is quenched. The moving of the Spirit is absent. We need to pray, "O God, preserve Thy liberty—give us *divine* order."

Notice also that the sovereignty of the Spirit is *inexplicable* and *unpredictable*. Men cannot forecast the Wind of God. "Thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." Because carnal man (even religious men) cannot understand the moving of the Spirit they sit in judgment and condemn or rule out spiritual operations which do not conform to their thinking.

We need to pray: "O Breath of God, come and breathe upon us, move upon Thy becalmed Church; we



PHOTO BY H. ARMSTRONG ROBERTS

# WINDS

wait with our sails set ready for Thy Wind to move."

There are *varieties* in the movings of the Spirit of the living God. In His sovereignty He is continually moving in new ways. There is always a freshness, a newness when God is moving. It is never boring. In the days of Jesus the people went home and said, "We never saw it in this fashion before." Of course not. Christ was trying to break them free from a religious mold.

I do not know why Jesus spat on the ground and made clay of the spittle. I have never tried to do that when praying for the sick. If I did that people would feel insulted, but when Jesus did it the blind were made to see.

I have never placed my finger on my tongue and then put it on someone else, but Jesus did that when He healed the sick. There was variety in the methods of Jesus and there is variety in the ministry of God's servants today when they are moved by the Spirit.

When God, as recorded in the Book of Acts, reached down and saved Saul of Tarsus, the Church did not want to believe it. They said, "Why, Lord, he is the persecutor; he is our number one enemy." Of course he was, but God moved in His inexplicable, unpredictable way and saved Saul.

When the Church leaders at Jerusalem heard of it they were suspicious and said, "That is very unlikely; it is not according to plan." No, it was not according to men's plans, but it was God's plan. I cannot say to the wind, "Blow from the north." I cannot prophesy and say, "Tomorrow it will blow from the south." The wind blows where it chooses. As Rotherham says, "The Spirit where it pleases doth breathe."

Once we had very little knowledge of weather conditions but now we know when hurricanes are coming and we give each storm its own name. One was called Donna. Donna began moving in the Caribbean Sea and the scientists watched her closely. When she headed for land the people along the coast began to fasten everything down. Then they began to flee. Donna moved up the Florida coast, up the Atlantic coast, farther and farther north she moved, and by the time she finished the people knew there had been a big wind. It was not just a summer breeze; it was a hurricane. This illustrates what God's Spirit can do when He comes on the scene. He can sweep away every spiritual obstacle in His path. He scatters the ecclesiastical dust that needs to be blown away. He dispells the religious fog that spoils our vision of the Eternal.

There is *power* in the Wind of God. Have you heard of the jet stream? It is a mighty current of air that moves from west to east (in the northern hemisphere) at the rate of about 250 miles an hour. It is located high in the troposphere about 35,000 feet above the earth. Aviators discovered that if they could get their planes into the jet stream it would carry them along at a ter-

rific rate of speed. You know, on the Day of Pentecost the Christian believers got up into a spiritual jet stream of God's power. In the jet stream it is possible to accomplish exploits that never could be accomplished by human strength.

The movements of the Spirit are *mysterious*. They cannot be understood by the natural man. Jesus said, "Thou knowest not whence it cometh or whither it goeth." That is why religion wants to sit in judgment and say, "We do not want that in our church—we do not like this and we do not like that." Then they wonder why they do not have any move of God. If I am to judge spiritual things I must be in the Spirit myself. If I am in the flesh I cannot judge spiritual things, even if I am saved. Only those who are in the Spirit can judge spiritual things.

Some years ago I was in a meeting in which a good man said to a certain woman, "Lady, you can take off your glasses; the Lord has healed you." I was sitting on the platform and I thought, "That is easy enough for him, to tell the lady to take off her glasses; but why doesn't he take off his own glasses?" There he was: he was wearing glasses, and yet he was pointing to that lady and saying, "Take off your glasses; the Lord showed me He has healed you."

I said to myself, "I do not believe much in this; why doesn't he take off his own glasses?" So I sat in judgment; I judged that brother. The Spirit talked to me later and He said: "You have prayed for the sick when you have not been perfectly well yourself, and they were healed; God has used you in spite of the infirmity of the flesh, whatever it may be; God has honored His Word and your faith when you prayed for the sick." I said, "Yes, Lord." The Holy Ghost said to me again, "If God would wait for the perfect physical specimen to present himself, and only used that kind of person to pray for the sick, there would be very little prayer for the sick and there would be very little healing." I said, "I see the point, Lord; forgive me for judging that man." Let us be careful how we criticize when God is moving. You have to be in the Spirit to judge spiritual things.

The atmosphere around us is made up of 78 percent nitrogen and about 21 percent oxygen. That is a nice balance. We need it that way. If there were too much oxygen everything would become inflammable and we would all burn up. If there were too much nitrogen nothing could burn. But the atmosphere is balanced by God who knows all things, so that we do not burn up and we do not freeze to death. This atmosphere prevents us from freezing at night, and keeps us from burning up in the day. The atmosphere protects us from the direct rays of the sun.

Without an atmosphere there would be no sound. You could not hear any music, nor voices. All would be an absolute deadness—no sound without an atmosphere. Without an atmosphere we would be bombarded constantly by meteors; we would be killed by falling dust and meteors that come from outer space. Without this atmosphere we would be bombarded constantly by radiation and possibly die that way. But our wonderful Creator said, "Let there be a firmament," and He made

(Continued on page twenty-two)

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#### STATEMENT OF FAITH

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. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

# Christian Code of Conduct

Are you ever puzzled to know the correct conduct for a Christian? Have you wished someone would spell out for you in detail exactly what is right or wrong in every possible situation? Some efforts have been made in this direction. In fact, there is always someone who will do our thinking for us, if we will let them; and usually the people who are most anxious to make our decisions for us are the least qualified to do so.

But God decided it was not necessary to give us a complete code of conduct. He knew we had the necessary intelligence and good judgment to make sound decisions, if only we had a set of basic principles to guide us, so He put those principles in the Bible.

There are some practices, of course, which are expressly forbidden in the Scriptures, and there are others that we are told to follow. These commandments we must obey. But there are borderline practices on which the Bible is silent and evidently the Christians in ancient Rome had trouble over these. For instance, some of the Roman believers felt free to eat meat; others would eat only herbs. Some felt duty-bound to observe certain days as holy; others esteemed every day alike. In the absence of a definite "Thus saith the Lord" on these subjects the apostle Paul told the Romans to apply the rules of Christian charity. In chapter 14 of his Epistle to them he laid down four basic principles which ought to govern Christian conduct for all time:

1. *Will God be pleased if I do this thing?* Verse 12 says, "Every one of us shall give account of himself to God." When I stand before the Lord to give an account of the deeds done in the body, will I have any regret whatever that I did this thing?

2. *Will this action compromise my Christian testimony in any way?* Verse 16 says, "Let not then your good be evil spoken of." I am commanded to "abstain from all appearance of evil." Though I may feel at liberty to do this thing, will other people misunderstand? If they see me doing things which they consider wrong, even though I consider them right, will they have faith in my testimony?

3. *Will I be setting a good example for younger Christians?* Verse 21 says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." In the matter of wine, for example, I might be able to drink in moderation, but a new convert might be stumbled because if he drinks he cannot be temperate. My example would lead him back into sin. It is better that I drink no wine whatever, rather than set a snare for younger Christians.

4. *Will my conscience be disturbed the least bit by doing this?* Verse 23 says, "Whatsoever is not of faith is sin." A good conscience is a priceless possession. It is better that other people should consider me narrow, over-sensitive, or old-fashioned than that I surrender my peace of mind in order to conform.

Some people are very sensitive by nature and they deny themselves certain freedoms which the Lord probably would allow. Others are so constituted that they are inclined to take liberty and indulge in "borderline practices." We must decide for ourselves whether we can do these things without (1) displeasing God, (2) tarnishing our testimony, (3) setting a poor example for younger Christians, or (4) disturbing our conscience. Then, having decided what is right for us to do, we should let others decide what is right for them to do, and not try to force them to conform to our views.

—R.C.C.

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## WOUNDING OUR RESCUER

A noble Saint Bernard dog, high in the Alps, found and rescued his sixty-ninth man. After digging him from the snow, the dog stretched himself over the body of the man, as he had been trained to do, to impart warmth and revive the flickering sparks of life. When the man began to thaw out, he saw the huge dog hovering over him. In his dazed, drowsy condition, he mistook the dog for a wolf intent on devouring him. Quickly he plunged a dagger into the animal's side!

Without a whimper, the noble dog crept away and bled to death!

Have we similarly mistreated the One who rescued us from sin? The Bible speaks of men who "crucify anew the son of God," and spurn His offer of eternal life! There is this difference, however; the freezing man was only semiconscious when he rejected his would-be rescuer. Man deliberately and knowingly rejects the Saviour.

—*Gospel Herald*

## I BID THEE WELCOME

Holy Ghost, I bid Thee welcome;  
Come and be my holy Guest.  
Heavenly Dove, within my bosom  
Make Thy home and build Thy nest.  
As the birdling needs its mother  
So I need Thee, Mother Dove;  
As the flower drinks the sunshine,  
So I live upon Thy love.

A. B. SIMPSON

## HOW TO BUILD A BOMB SHELTER

Dig deep, making sure your foundation is on a rock—the Rock Christ Jesus. Build your shelter strong without and within, providing walls of salvation and gates of praise. Stock it with the Bread of Life and Living Water. Have plenty of fruit of the Spirit. Enter the door and abide in peace, fearing not them which can kill the body, but are not able to kill the soul.

—*Author Unknown*

## HE DID HAVE TIME!

Some time ago I was called to see an old man over eighty years of age who was dying and who was very frightened of death. When, as tenderly as I could I tried to talk to him about God and religion and the soul, he said, very bitterly and brokenly, "I have led a very busy life. I have never had time for that sort of thing..."

But he had had four thousand Sundays!

—LESLIE D. WEATHERHEAD, in  
*Presbyterian Journal*



## WHAT HAVE YOU?

A song? Sing it. An offering? Bring it. A need? Tell it. A praise? Swell it. A prayer? Pray it. A word? Say it. A message? Preach it. A lesson? Teach it.

A wish? Express it. A sin? Confess it. A habit? Drop it. A worry? Stop it. A doubt? Erase it. A trial? Face it. A burden? Bear it. A blessing? Share it.

—MRS. R. J. WRAY

## SINCERELY MISTAKEN!

Recently in a New York hospital carbon dioxide was administered to a patient by mistake. The tragedy occurred while the patient was being prepared for a minor operation. A trained anesthetist was administering a controlled mixture of oxygen and gas. When one tank was exhausted he switched to another labeled "Oxygen" and death followed immediately.

Hospital officials suspected some kind of accident and called the coroner. Autopsy revealed carbon dioxide poisoning. The tank labeled "Oxygen" had been mislabeled. The manufacturer was sincere, the hospital authorities were sincere, the anesthetist was sincere, the surgeon was sincere, and certainly the patient was sincere. But the patient died.

Too many people are sincerely mistaken in regard to what true religion and salvation really are. They say, "As long as I am sincere in what I believe, I'll be all right in the end." Not so! The proof of being a "born again" Christian is not perfunctory and formal obedience to outward rites, but is evidenced by a life of love and devotion to God, of friendly fellowship with other Christians, and a concern for the lost.

Are you saved, or merely mistaken?

—*Selected*

## AFTER THE SPLASH...

If a stone is thrown into a pool there is a splash, a ripple, and then nothing.

You and I may make a big splash or a tiny ripple on the sea of this material world, but some day death will fill in the small hole we have made and time will erase the ripples we have left. What will matter then will be where we go after the splash of physical life is over.

The Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through faith in Christ, God gives us something more for which to look forward than the splash of physical life.

—PAUL B. SMITH, in *Peoples Church News*

# HEALING IS FOR YOU

By NORMAND J. THOMPSON

*Porterville, California*

MY ENTHUSIASM ROSE HIGH WHEN THE LORD CALLED me to pastor the Community Chapel several years ago. How eager I was to see this fledgling church, a rural Assembly of God, stretch its wings! The church was small, and run down, so I had to retain my post office job to provide bread and butter for my family.

Three busy months went by. The piano still needed tuning, the church lacked musicians, the pressure pump was inadequate to water the lawn I had seeded, while the church's finances were giving me sleepless nights. I sought the Lord earnestly, imploring His blessing upon the church and its worried pastor. Oh, how wonderfully the Lord works on behalf of those who lean on Him!

I'll always remember that Sunday morning. It began with someone in the congregation requesting prayer for Mrs. Ada Brown. Sickness had kept Mrs. Brown out of the services lately.

As I preached my morning message, I kept thinking about her. I kept thinking, too, of how my wife's mother for years resolutely refused to call a doctor when sickness struck the family. Mom simply prayed—and God healed. As I concluded my sermon and closed the Bible, the Lord gave me a Scripture. "And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (Matthew 8:2, 3).

I said, "Jesus Christ is the same yesterday, today, and forever. He healed this leper two thousand years ago. Therefore He can and will heal today." Then I announced that my wife and I would visit Mrs. Brown. I invited all who could to accompany us.

On the way to the Browns' fruit farm I was assailed by a thousand demons of doubt. Big, sun-tanned Bob Brown greeted me at the door with a whispered warning that his wife was worse. We found her huddled on the sofa. I was shocked at the change in her appearance since my last visit. Her sunken cheeks were a putty color, the pallor of death. She looked old and gray and very

tired. I thought of the numerous times the church had already prayed for her. Was this the answer—death?

"No, Brother Thompson, my heart's no better," she groaned. "The doctor is putting me in Tulare hospital first thing in the morning, for observation and treatment. But he told Bob he didn't think I—" She burst into tears.

"Now, Mrs. Brown," said my wife Mae, trying to sound cheerful. "What would you do if the Lord healed you this morning?"

"Oh, I'd be the happiest person! But do you really think—?"

"Trust the Lord," Mae said. "The Bible says, 'These signs shall follow them that believe. They shall lay hands on the sick, and they shall recover.'"

Mrs. Brown merely groaned, and I said, "Would you stand, please, and we'll pray—"

"Doctor told me to lie here. He said not to move or get excited. But if you think—"

My wife and I helped her to her feet. The little group from church crowded closer. Mrs. Brown stood wobbly, with loving arms holding her erect. I didn't feel any special anointing of God's Spirit, nor did God impress me with any faith-building Scripture. I stood before the sick woman, and said, "Jesus declared, 'I am the Lord that healeth thee.' Believe Him, sister." Thereupon I touched my right hand to Mrs. Brown's head and asked God to make her well.

Almost before I had finished the simple prayer, she threw up her arms and began praising God. To my amazement, I saw her pale, sickly face flush with healthy red color. Tears began streaming down her cheeks. Clapping her hands, she began to dance and shout, a spontaneous outburst of joyful gratitude to God.

Bob Brown stared incredulously at his wife. He tugged at my arm. "She's been having bad attacks, real bad. Four days last week the doctor was worried. He said there was nothing he could do."

"I think the Lord has healed her, Bob," I said. "Don't you?"

"Hope so. I've spent a lot—three hundred dollars and



(COURTESY STANDARD PUBLISHING FOUNDATION)

more—for X rays, office calls, shots, and medicines.”

When Mrs. Brown’s excitement abated a bit, I asked, “Well, how do you feel now?”

“Oh, I’ve never felt better in my life!” she beamed.

“Thank God!” I said fervently. “Now you won’t need to enter the hospital. But go see your doctor tomorrow, anyway. Tell him I’d like something in writing, to tell how you are.”

The letter from Dr. Greenwell, in part, stated: “A Cameron Graph shows entirely normal heart action. This has to be God-given, as it would take several months of medical care to show a comparable degree of improvement. I consider Mrs. Ada Brown’s heart at this date to be entirely normal.”

This document I regard as quite remarkable. Most medical men show reluctance to signing their names to testimonies of supernatural healing, to avoid embarrassment by their skeptical colleagues. Mrs. Brown’s case is all the more remarkable because, as I subsequently learned, she had been suffering from heart disease all her life. Over seven years have passed since God healed her, and no cardiac trouble has recurred.

This healing not only stirred the church, but it stirred its pastor as well. We felt led of the Lord to start an open-air revival on the church grounds, the first action of this kind in Community Chapel’s history. God blessed our humble efforts. The meetings drew fine crowds. When it was all over, we found God had not only saved souls, but He had brought a gifted musical family into the church, had given us a \$1,200 Chickering piano, and funds enough to buy a heavy pump for the well!

Among our new people was a gray-haired little lady named Fannie Holden. Although in her seventies, Granny Holden attended the services faithfully, and rejoiced to see sick people cured. One Sunday evening she came forward for healing prayer.

I exhorted her to believe that Jehovah-raphah was still “the Lord thy healer.” As I anointed her with oil, in accordance with James 5:14, I inquired as to her need. She whispered, “I’m deaf.”

I prayed for her hearing. Immediately she began to shout and praise God. “I can hear now,” she said.

“How bad was your hearing?” I inquired.

“Haven’t been able to hear with my left ear for a long time,” she explained.

“About how long?” I persisted.

“Since 1915.”

“Why, Granny,” I cried, “that’s over forty years!”

“That’s right, pastor,” she beamed. “That ear’s been stone deaf for forty years. Oh, glory to God, I can hear perfectly now!”

Dear old Granny Holden continued to enjoy perfect hearing. And she enjoyed telling others “what great things the Lord had done” for her. Then, in March of 1961, at the ripe age of 81, she went to be with her Lord.

As the news spread that Jehovah-raphah was manifesting His healing power in our midst, our crowds increased. The need for an educational building became acute. God, in an unexpected way, supplied this need. He enabled us to buy a public school building, which we moved onto our church lot and remodeled. Even before the remodeling work was completed, our Sunday school broke all records for attendance.

Other avenues of service quickly developed. Two Spirit-filled ladies with a burden for child evangelism started a Good News Club. Their dedicated efforts led many neighborhood youngsters to a saving knowledge of Jesus Christ. We also began a weekly broadcast over the local radio station. My column, “Chapel Chimes,” made its appearance in two weekly newspapers. And we inaugurated Sunday services for the convicts at the county prison farm.

One night my wife and I were called out to pray for a cancer victim who was suffering intense pain. Within thirty minutes all pain left and she was sleeping peacefully. Her landlady’s little boy was feverish and fretful with the flu. I laid my hand on his burning brow and asked the Lord to heal him. His fever left instantly.

Sometimes, however, healing is not instantaneous. In the case of the ten lepers who came to Jesus, He said, “Go show yourselves to the priest.” Healing took place, the Bible records, as the lepers obediently went.

Once I drove thirty miles to a hospital to pray for a young married woman who was critically injured when her car rammed a power pole. Because of her multiple injuries, the doctors did not expect her to survive. She was barely conscious, and I could see no improvement when I returned to pray again. But on my third visit, I found God had performed a miracle. She was sitting up in bed, brushing her hair. How her eyes sparkled as she told me excitedly that she was going home within a week!

Why and how do we get healing from God? What right have we to expect God to heal? God declared to Moses, “I am the Lord that healeth thee” (Exodus 15:26). God also stated emphatically, “I am the Lord, I change not” (Malachi 3:6). Therefore we can safely conclude that God is still Jehovah-rapha, still healing.

Through the atoning work of Christ on the cross, every believer has a right to physical healing. “With his stripes we are healed” means that the lashes laid across His willing back were taken to provide physical healing.

*(Continued on page nineteen)*



# Baptism in the Name of Jesus

By E. R. ANDERSON

*Assistant Superintendent, North Texas District*

CRASHING TABLES, RINGING COINS, AND THE CRIES OF money-changers caused a disturbance in the temple at Jerusalem, which was not long in reaching the ears of the elders. An apparent zealot with a scourge had cleansed the temple of its commercial activities.

The following morning, as the Lord Jesus Christ was teaching in the temple, the chief priest and the elders of the people came to Him and asked Him, "By what authority doest thou these things? and who gave thee this authority" (Matthew 21:23)? Most all who have read their Bibles remember how the Lord Jesus answered them with a question, "The baptism of John, whence was it? from heaven or of men . . ." (Matthew 21:25)?

In Israel three outstanding authorities were recognized: (1) In the realm of government, a properly anointed king; (2) in matters of worship and service, the Levitical priesthood; (3) in the matter of prophetic utterance, an unctionized prophet who came in the name of Jehovah. Religious leaders of John's day declined John's baptism, and in so doing rejected his authority.

On the Day of Pentecost, proper authority was as-

serted again. The message of Peter thoroughly indicted the Jews for their part in the crucifixion of the Lord Jesus Christ, and in their heart-agonies they cried out, "Men and brethren, what shall we do?" Peter replied with that classic Scripture, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Peter was not a Levite, nor a duly anointed king, nor had he been recognized as a prophet of Jehovah. It was imperative that he state his authority in proposing the observance of a religious rite. In demanding repentance and in commanding water baptism, he was invading those precincts which formerly had been reserved for the priesthood.

He clarified his position by saying, "In the name of Jesus Christ"—using the Greek idiom, *Epi to onomati*, which signifies, "by the authority of." This same idiom is used in a verse that deals with the casting out of devils: "And John answered him, saying, Master, we saw one casting out devils *in thy name* [by your authority],

## BAPTIZED AT SEA

By HERBERT L. JOHNSON

BETWEEN 4 A.M. AND 8 A.M. ABOUT the middle of February, 1947, a most interesting event happened on a merchant vessel halfway between China and the beautiful Golden Gate.

The crew was a typical group of rough merchant seamen. Of course, there were the exceptions, including

Bob and his friend Howard. This was the last of a series of trips for these two young men which had taken them through the war on those slow transports. *Both were candidates for the experience of the baptism in the Holy Ghost.*

Bob was on lookout, while one of his shipmates had wheel watch and another standby duty. Howard was on duty at the same hour on the "black gang" as an oiler.

The sea was at war with itself, although the big war had ended; and they were taking water over the bow.

Have you ever seen a situation more unlike a Pentecostal altar service? But in those pre-dawn hours, far out in the Pacific, while Bob was alone on the port wing of that ship, Jesus baptized him with the Holy Ghost and he "began to speak in other tongues as the Spirit gave him utterance."

As quickly as he could he hurried

to his friend Howard. That morning the two made their way to a little storage room where they would be undisturbed, and Howard's hungry heart was also filled by the Person who promised, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Jesus Himself is still the Mighty Baptizer in the Holy Ghost. And no one in this world is ever baptized in the Holy Ghost unless Jesus does the baptizing. Whether it is during the 4 to 8 watch, halfway home from China, on a merchant vessel manned mostly by rough men when the sea is stormy and the water is breaking over the bow; or whether it is in the prayer room of a local church, or at a camp meeting, it is Jesus who sends the promise of the Father. Whether the Holy Spirit falls spontaneously as on the Day of Pentecost, or a modern apostle Paul

and he followeth not us, and we forbad him, because he followeth not us" (Mark 9:38). This idiom is used also in the matter of receiving children: "And whoso shall receive one such little child *in my name* [by my authority] receiveth me" (Matthew 18:5).

The apostle Paul extends the idea of doing things by the authority of the Lord Jesus, when he says, "And whatsoever ye do in word or deed, do all *in the name* [by the authority] of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). In other words, all Christian activities should have the authorization of the Lord Jesus Christ.

Apostolic emphasis was placed upon authority, whenever Jews, Samaritans, or proselytes were baptized. AUTHORITY, rather than *formula*, is further indicated by the *difference* of the words used—the apostle Peter said, "in the name of *Jesus Christ*..." (Acts 2:38), and the record of the Samaritan baptism says, "in the name of the *Lord Jesus*" (Acts 8:16). If a formula was intended, then surely exact wording would appear in both of these passages.

The Lord Jesus Christ asserted His authority before commanding His disciples, "Go ye therefore, and teach all nations, baptizing them *in the name* of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). The scope of the baptism commanded by the Lord Jesus Christ is international in proportion, and is not directed particularly to a nation which had crucified its Messiah.

The "in the name of" in Matthew 28:19 is entirely different from the "*in the name of*" in Acts 2:38. In the command Jesus Himself issued (Matthew 28:19), the "in the name" is *Eis to onoma* a preposition—

which is entirely different from the language in Acts 2:38—and this is followed by the accusative, denoting *into*. Here the candidate is baptized into the name of the Triune God. *Into* or *unto* the Name indicates the significance of the act, namely, the official recognition of the believer's communion with the Triune God.

The name of the Triune God is easily discernible; in Genesis 19:24, two members of the Godhead are observed in the judgment of Sodom and Gomorrah, "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven" (wherever the word LORD, all capitals, is found in the Bible it signifies *Jehovah*). Apparently any member of the Godhead can be called Jehovah, and God in His unity is called Jehovah.

The Jehovistic feature is clearly established in the name of the Son. The name *Joshua* in the Old Testament and *Jesus* in the New Testament are identical, the first being the translation from the Hebrew into English, and the second from the Greek into English; and of course both mean *Jehovah is salvation*.

The meaning of the *act* of water baptism is emphasized in this place (Matthew 28:19) rather than the authority. The baptism which is commanded by the Lord Jesus Christ has for its purpose the recognition of the triune nature of God, and the believer's intimate relationship with each member of the Godhead.

That great Pentecostal scholar, the late P. C. Nelson, had a very gracious formula for those who have been confused in this matter. He would say: "My Brother or Sister, upon the confession of your sins and the profession of your faith in the Son of God, in the name of Jesus Christ and by His commandment and authority, I baptize you into the name of the Father, and of the Son, and of the Holy Ghost. Amen." ◀◀◀

lays hands on one as at the city of Ephesus, Jesus is still the lone Baptizer in the Holy Ghost.

Recently Bob was asked what part of the ocean he was on when this happened. His reply was: "It took us a whole month to come home from China. I would guess it was about halfway back. I know we had a long time to deal with the other fellows about their souls and Christ."

Many years later, in the routine course of a funeral sermon for a sixteen-year-old lad, a visitor heard the minister say: "I visited Eugene last week when he was nearing the end. I asked him directly if he knew if he was saved." He said the youth named the town, the church, the pastor, and then the Sunday school teacher who had led him to accept Christ as his personal Saviour. Bob was the Sunday school teacher. The Holy Ghost was still empowering him to be a witness for Christ. ◀◀



# THIS PRESENT WORLD

## U.S.A.

### Negro Pentecostal Church Elects Philadelphia Bishop

Bishop O. T. Jones of Philadelphia was elected senior bishop of the Church of God in Christ, largest Negro Pentecostal group in the U.S., at its national convocation in Memphis, Tenn., last December.

He succeeds the late Bishop C. H. Mason of Memphis, who headed the denomination for some sixty-six years. The group has more than 392,000 members in 3,800 churches served by 3,600 pastors. The national headquarters is in Memphis.

Named chairman of the church's executive council was Bishop A. B. McEwen of Memphis. Bishop J. O. Petterson, also of Memphis, was elected to be acting general secretary; he is a son-in-law of Bishop Mason who founded the denomination in Arkansas in 1895.

### Church Growth Falling Behind Pace of Population Growth

There were more church members in the U.S. last year than in 1961, but membership is not increasing as rapidly as the national population. Last year was the first in ninety years when a decline was seen in the church-going portion of the American people. The decline was small—only two-tenths of one percent.

According to the 1963 Yearbook of American Churches, published by the National Council at New York, the total church and synagogue membership is 116,109,929 or 63.4 percent of the total population. The over-all membership increased 1.4 percent while the national population increased 1.6 percent.

There were 40,239,020 enrolled in Protestant Sunday schools—or 3.1 percent less than a year ago.

Total membership in 228 Protestant church bodies included in the statistics is 64,434,966—or 35.2 percent of the national population. Catholic membership is given as 42,876,665—or 23.4 percent of the population. However, statistics are misleading in that Ca-

tholics count all the children while most Protestant churches count only those thirteen years of age and up as members. Furthermore, the report does not include statistics on dozens of Protestant bodies because these were not available.

The book says the four largest "family" groups in U.S. Protestantism are Baptists, Methodists, Lutherans, and Presbyterians, in that order. There are 5,365,000 in Jewish congregations, 2,800,401 in Eastern Orthodox churches, and 60,000 Buddhists in the U.S.

## Israel

### New Israeli Ocean Liner To Have Christian Chapel

There will be a Christian chapel on board Israel's largest ocean liner, *Shalom*, which is now under construction. But if the Chief Rabbinate of Israel has its way all passengers on the ship will have to eat kosher food. The Jewish leaders see no need to have a separate non-kosher kitchen on the vessel.

### Gentile Benefactors Lauded

Those European Christians who secretly befriended Jewish persons during Nazi persecutions in World War II have not been forgotten by the sons of Israel. Jews in free countries have formed a World Council to Mark the Deeds of Righteous Gentiles.

So far, the list includes 175 persons. Branches of the World Jewish Congress are doing research to enlarge the list and complete the record.

### Christian Missions Stoned

Protestant mission institutions in Jerusalem's Street of the Prophets were attacked at New Year's, apparently in retaliation for what the Jewish demonstrators considered to be "aggressive" proselytizing activities. Nine persons, including seven students at a Jewish Talmudic school, were arrested.

Some fifty to a hundred young people stoned a boarding school run by the Finnish Lutheran Mission. They carried posters denouncing missionary

activities in general and those of the Hebrew Evangelization Society in particular. A center operated by this society had been stoned less than two weeks before this, after its director, a former Jew, invited neighborhood children to a Hannukah celebration, reportedly without the consent of their parents.

Dr. Zerah Wahrhaftig, Minister of Religious Affairs, deplored the demonstrations, saying he did not "consider violence the proper way to combat missionary activities."

## United Kingdom

### Queen Contrasts Telstar With Star of Bethlehem

To the surprise and delight of the scientists, Telstar became active again after weeks of silence, and the second communications satellite, Relay, also succeeded in functioning. Queen Elizabeth II mentioned the technical marvel in her Christmas message to the British people.

Scientific advances, such as Telstar, "make us stop and think about what sort of picture we are presenting to each other," she said.

The queen spoke of the star that led the wise men to Bethlehem, saying: "Unless the message of this new star is the same as theirs, our wisdom will count for naught."

## Jordan

### Fighting Erupts at Christmas

Christmas Eve in Bethlehem, the city of David, was not entirely peaceful and gay. Officials complained of chaotic mob scenes at St. Catherine's Church where a Christmas Eve mass was celebrated.

Jordanian Arabs reportedly stood aghast as crowds of church members fought and cursed each other as they pressed noisily into the church for the traditional service.

The officials said the trouble resulted from Roman Catholic authorities' refusal to allow them to make the necessary arrangements to insure an orderly entry into the church.

## U.S.S.R.

### Siberian Christians Ask Help

A group of thirty-two shabbily dressed, cold, and hungry people stormed the U.S. embassy in Moscow last month and requested asylum. They said they were Evangelical Christians and wanted to leave Russia and go to some other land where they could have religious freedom.

They said they had come from Chernogorsk, a mining town in Siberia 2,400 miles from Moscow. They complained that in Siberia they were denied the constitutional right of freedom of conscience and were barred from holding religious services.

American embassy officials said they could not grant asylum to the Russian peasants, and turned them over to Russian officials who quickly spirited them away in a bus before newsmen could take pictures. The Christians were weeping openly as they left.

They told embassy officials that school-age children of some of their church members had been taken away and placed in government schools where the parents were not permitted to visit.

Church leaders in the U.S., upon learning of the incident, demanded that the U.S.S.R. should permit an impartial international commission to investigate the situation in Siberia and see whether Christians there do enjoy the religious freedom to which they are entitled under Soviet laws.

## Near East Seen As Greater Threat Than Berlin

KANSAS CITY, MO. (Church News Service)—The Near East holds a greater threat to the United States than Berlin, a Russian-born evangelist has warned.

Hyman Appelman, who has traveled extensively in Russia and behind the Iron Curtain, said that Russia needs more oil than either it or its satellite countries can produce and that the nearest oil deposits are in the Sinai Peninsula. Nearly all of these are under contract to American, British, Dutch and French oil companies.

"An invasion of the Near East by Russia is certain to come and perhaps

## Communism Called a Spiritual Problem

WASHINGTON, D. C. (Religious News Service)—Christians were urged to take the offensive against communism in articles written by F.B.I. Director J. Edgar Hoover, Evangelist Billy Graham, Methodist Bishop Gerald Kennedy, and Presbyterian minister John Sutherland Bonnell.

Articles by the four men appeared in the Dec. 21 issue of *Christianity Today*, a special issue on "Confronting Communism."

The four agreed that communism is primarily a spiritual problem and that Christians must counter it with the same kind of spiritual force that characterized the Church in the first century.

In analyzing the appeal of communism, Mr. Hoover said Communists have claimed that they are the ones who are concerned with man—his dignity, freedom, and material well being.

Actually, the F.B.I. director said, communism subordinates man to the state, enslaves him, and treats him as a "thing rather than a person..."

"The Church today has a vital responsibility in unmasking the false pretensions of communism to be the ex-

very soon," the Baptist evangelist predicted. "All other aggressive moves from Moscow are merely feints to distract American attention and American forces since the United States would fight faster for that oil than for Pearl Harbor."

Dr. Appelman, who formerly practiced and taught law in Chicago, declared that Russia cannot afford to start an all-out nuclear war. "It lacks food, clothing and heavy industry. It could not withstand the striking power of the United States nor risk revolt of the Russian people. Of the 210 million Russians, less than 10 percent are Communists."

The evangelist believes that the use of nuclear warheads is likely, but he thinks that the H-bomb will be outlawed—the same as mustard gas—because there is no defense for it.

"The Communist principle is to conquer the world by cold war if possible," Brother Appelman said. "If that is not possible, then by limited wars such as the Chinese started in India and Khrushchev sought to do

alter of man, the source of the ennobling virtues of love, justice and humanitarianism," he said. "More than any other institution, the Church is in a position to rip aside this false posture, to expose these Communist teachings for what they really are—a swindle of incredible proportions."

Billy Graham charged that the Church has "retreated into a defensive position" in the face of communism and materialism.

"The Early Church did not defend the faith; they propagated it," Dr. Graham said. He pointed out that though the early Christians faced the imperialism of Rome there are "no speeches in the Bible by Peter, John or Paul against the political regime of their day."

"They preached Christ and they preached Christ alone," he said.

Graham suggested that communism might be "some vast judgment that God will allow to fall on the West for the deep moral rot that has infected almost every country..."

He declared, however, that Christ is the "Lord of history" and that "nothing, not even the gates of hell, can prevent His triumph."

in Cuba. The philosophy of communism will not permit it to stop short of ruling the entire earth."

He declared that Khrushchev has already begun his invasion of America in the following ways:

"(1) By robbing us of men who must serve in an enormous military defense establishment which could otherwise be cut by two-thirds.

"(2) By robbing us of our money which must be spent for an annual \$50 billion military and missile budget—ten times that spent for education.

"(3) By robbing us of the brains of our top scientists needed for global and space defense.

"(4) By robbing us of souls because leading clergymen are leaving their pulpits to enter anti-Communist activities."

Declaring that God would intervene and halt the spread of world communism, Appelman emphasized that "we never need to feel alone in a time of crisis if we know Christ and place our trust in Him."

# AFRICAN BIBLE TRAINING INSTITUTE RELOCATED

By LEWIS WILSON  
*South Africa*

FIVE YEARS AGO REUBEN MASERUMULE FIRST HEARD THE Gospel from a graduate of the African Bible Training Institute and was saved. Being the well-educated son of a local chief, he faced family opposition when he tried to enter Bible school himself. In spite of this he enrolled in the school and shortly thereafter was baptized in the Holy Spirit. After receiving a call to preach, Reuben started a church in an isolated area where there had never before been a Pentecostal witness.

This is not an unusual story at A.B.T.I. Its fifteen-year history has been remarkable. Founded at Witbank, Transvaal, South Africa, by Missionary Fred Burke, this school has grown steadily until it now trains nearly 100 students each year. A recent survey indicates that close to 100 percent of those who have completed the full three-year course are now in full-time Christian service. In some areas of South Africa nearly all Assemblies of God ministers were trained at Witbank. Such outstanding leaders as Gideon Bomba, the national superintendent of the Assemblies of God in Nyasaland, and Philip

Molefe, whose tent campaigns have had a mighty impact on South Africa, are among its early graduates.

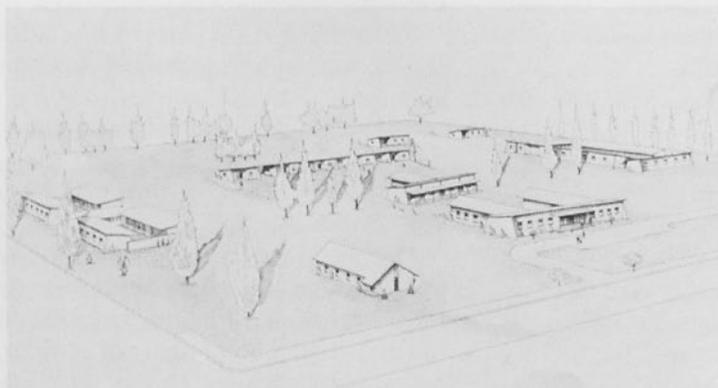
More recent students are also being greatly used of God. Geoffrey Mkwanzazi, a member of the class of 1959, recently led to Christ a Roman Catholic priest who had spent twenty-four years in the Roman church. Another member of the same class has just returned from a year's ministry in Sweden where she had been sent by missionaries to awaken missionary interest. One graduate now teaches in the Bible school, and others are in tent evangelism, mine evangelistic efforts, pastorates, and youth and Sunday school programs.

In spite of this excellent record, the Bible school's future has been in doubt recently. The government's policy of "apartheid" does not permit the African school to continue at Witbank. Years of careful searching had failed to locate a new site that would meet the many requirements. Some people despaired and predicted the school's end. Others were confident that a place would somehow be provided. Plans for the new school were made.

When the government refused further delay in moving the school from Witbank, faith was rewarded. A twenty-acre plot that admirably meets all requirements was found at Rustenburg, 150 miles west of Witbank. To those who had searched so long this seemed a thrilling evidence of divine guidance. The government promptly approved the transfer and the land was purchased. Actual construction of the first unit, the men's dormitory, was begun two weeks before the official ground-breaking service on October 28.

The new school year begins February 26, 1963. Only a part of the money needed for the project has been raised. But the Bible school must be built! The contribution A.B.T.I. has made to Africa has already been great, and in these troubled days its future importance can hardly be measured. Its consecrated, gifted, and anointed students are the hope for a strong indigenous, and spiritual church in South Africa.

There are many more Reuben Maserumules in South Africa; there are many other areas still needing the gospel. The African Bible Training Institute is dedicated to training Africans for evangelism on their own continent. If you would like to help train them to work for Christ, send your offerings to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Missouri. Designation: *African Bible Training Institute Buildings.* ◀◀◀



Proposed campus of the new Bible school in Rustenburg, South Africa.



Faculty and students of the African Bible Training Institute.



Regular prayer meetings precede evangelism by A.B.T.I. students.



Speed-the-Light truck takes students to services on mine compounds.



Bicycles carry students to regular Sunday preaching assignments.



Fruits of evangelism are baptized by national workers.

# Witness in Jerusalem

V. G. GREISEN

Field Secretary for Europe and Southern Asia

THERE IS TREMENDOUS ATTRACTION ON A PARTICULAR street intersection in the new section of Jerusalem, Israel. On one corner there is a new nine-story apartment building with the first supermarket in the middle east located on the ground floor. On another corner stands the new King's Hotel. Next to the hotel is the finest architectural structure in Jerusalem—the Rabbinical school. On the third corner is a large Roman Catholic church and school. A water spray fountain, one of the most beautiful I have seen, fashioned in various formations and having colors which change from time to time, draws a multitude of Hebrews who stand for a long time watching it.

The fourth corner, however, has a building of greatest interest to Pentecostal believers—the Assembly of God. Thousands of Jews coming to the buildings on the other three corners read the sign, "Messianic Assembly. They are amazed that there are Jews so bold as to display a sign of their belief that Jesus is the Messiah. The strategic location of the church, together with the World Pentecostal Conference which convened in Jerusalem in 1961, has caused many Jews to inquire about the Messiah. Some very prominent people have been among these inquirers.

Since Brother and Sister Z. W. Kofsmann have taken charge of the church and the bookstore (where I counted Bibles in twenty-five different languages on the shelves) the work has taken on a new phase. Services are held Saturdays, Sundays, and Wednesdays in several languages: Hebrew, German, French, and English. About 100 attend the services and there is a fine group of young people who are intensely interested in complete dedication to the Lord. Several have received the Baptism in the Holy Spirit and others are seeking. The Kofsmanns are making preparations to train these young Jews. The church building is so constructed that it will be easy to operate a small Bible school.

Jerusalem is a center from which the Kofsmanns preach the gospel to other cities: Haifi, Tel Aviv, Kyriat, Gad, Naharya, Eilath, Ness-Ziona, and Ramat-Gan. As the early believers went from house to house, as recorded in the Book of Acts, Christian workers are going from house to house in Israel today, bringing the people the good news that Christ, the Messiah, has come.

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*The influence of a godly life is more enduring than any tombstone.*



# Grandma's Monument

By PHYLLIS WILSON

THE LITTLE CEMETERY RESTS ON A windswept hill overlooking the small southwestern Colorado town. Grassless, bare earth covers the graves, and the ever-blowing wind whispers as it plays among the white and grey tombstones which stand row upon row like sentries protecting the dead.

On some the wind had worn away most of the lettering, and I could only guess at their inscriptions. On others the names were more recent, and therefore more distinct; and some brought back memories.

In the newer addition I found a neat grey marble monument. On it was inscribed: "Sophia Davis: May 30, 1877—August 14, 1956." How incomplete the words sounded, and in my mind I added, "Grandma Davis, whose memory is a monument to everything that is godly and wonderful in this town."

I sat down on the curbing around her grave and experienced what Mo-

ses must have felt as he viewed the burning bush. In her lifetime, Grandma had become a symbol of goodness to the people of her community, and now her grave seemed holy ground.

Her memory was so vivid as I sat there by her gravestone. I never knew her until she was in her sixties, but from the time I first saw her she never seemed to change in appearance. She was not beautiful and I doubt that she ever had been, even as a young girl. Her physical features were typical of her German ancestry. Very plump in figure, she stood perhaps five feet tall. Above her plain rounded face, lead-grey hair wound around her head. Her skin was roughened by outdoor work, but her smile was spontaneous and bright. And, in spite of her plainness, a beauty radiated from her.

Seldom called Mrs. Davis, she was more commonly referred to as "Grandma." Even those near her age called her this.

Grandma, born in the small farm-

ing community of Manchester, Missouri, had spent most of her life there. In the early 1930's after she was widowed and her children grown, she had come to this small Colorado town. With a population of perhaps two hundred, it seemed to be a part of the Old West, complete with homesteaders and Indians. Into this atmosphere Grandma came with a breath of new pioneer spirit.

From where I sat I could see the little log church which my father pastored and where Grandma had worshiped twice every Sunday and at prayer meeting each Wednesday night. Beyond the church was a tiny brown house that had been Grandma's home for so many years.

On the west side of the house lay her large garden plot. During spring, summer, and early autumn Grandma arose early in the morning to hoe and weed her garden. How often I had seen her little rounded figure bent over a hoe or shovel, her face almost hidden by the large calico sunbonnet that she always wore out of doors.

Grandma believed in sharing the good of her land. Very often the kitchen door of our parsonage would open quietly and we heard the patter of her footsteps walking to our kitchen table. By the time we reached the kitchen no one would be there, but on the table we would find an apple or rhubarb pie, or a pan of hot rolls.

Grandma's place usually buzzed with activity. Her grandchildren and great-grandchildren often came to spend the day with her. Many times her two-roomed house was filled with her family and friends who came to eat her delicious cooking or just to talk to her.

I liked to visit at Grandma's house when I was the only visitor. What a delight to sit in one of her big rockers and listen to the stories of her girlhood.

When Grandma was busy with her daily chores, I would follow her around and chatter to her as she worked. Although I know my talk sometimes must have been trying, she never once lost patience with me. In fact, I never knew her to lose patience with anyone.

As a child Grandma had not been able to go to school, but as she grew older her desire to read the Bible became so intense that she determined to teach herself how to read. She ac-

complished this but read very slowly and spelled out each word before she could pronounce it. Unknown to her, I often sat outside her door and listened as she slowly read aloud from her well-worn Bible. In her voice I could detect a sense of ecstasy and I knew she felt blessed to be able to stumble through the verses.

Grandma had an unfaltering faith in God and she, in turn, was very faithful to Him. She never let a day pass without setting aside a time for prayer and thankfulness to God. The winters were severe, but each Sunday through the snow and biting cold Grandma made her way to the church. On Wednesday nights I could see a beam from a flashlight bobbing in the darkness as Grandma was on her way to prayer meeting.

When Grandma was seventy-five she was injured in a pickup, and from that time on she had very poor health. Knowing she had not long to live she put all the *living* she could into each day, and in her humble way continued doing her very best to bring joy to others.

About five days before her death

Grandma began visiting almost everyone in the little town. She asked each one to forgive her if she had ever done or said anything amiss. Since she had been too self-sacrificing and big-hearted to do wrong to anyone, no one could find anything for which to forgive her.

Grandma was alone when she died. A friend went to visit her and found her still body lying outside her house. She had her hand across her heart and a big smile on her face.

People came from miles around to attend her funeral. The log church where she had worshiped for over twenty years was filled and many people stood during the services. Had Grandma been able to speak to the group gathered in this little church, I am sure she could have said: "I

have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

It seemed so unreal to me that Grandma should be lying in this grave—still and quiet, and a stone monument over her head. Then I thought, this marble stone is not really her monument. Her monument is in the hearts and lives of the many people to whom she showed the real joy of Christian living! Though uneducated, unbeautiful, and poor, Grandma was not defeated, but put new life and beauty into each day. She lifted up Christ to her community. Grandma's beautiful memory lives on. It is a monument neither time nor winds shall ever erase from the hearts of those who knew her. ◀◀

PUZZLE FOR YOUNG READERS

**FILL THEM IN**

by Dick Champion

Here are some verses from Proverbs, but some words have been left out. Can you fill in the missing words?

"How much better it is to get wisdom than \_\_\_\_\_! and to get \_\_\_\_\_ rather to be chosen than silver.

"The highway of the upright is to depart from \_\_\_\_\_: he that \_\_\_\_\_ his way preserveth his \_\_\_\_\_.

"\_\_\_\_\_ goeth before \_\_\_\_\_, and an haughty spirit before a \_\_\_\_\_.

"Better it is to be of an \_\_\_\_\_ spirit with the lowly, than to divide the spoil with the \_\_\_\_\_.

"He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, \_\_\_\_\_ is he" (Proverbs 16:16-20).

"He that is slow to \_\_\_\_\_ is better than the \_\_\_\_\_; and he that ruleth his \_\_\_\_\_ than he that taketh a \_\_\_\_\_" (Proverbs 16:32).

"Whoso mocketh the \_\_\_\_\_ reproacheth his Maker: and he that is glad at calamities shall not be \_\_\_\_\_" (Proverbs 17:5).

ANSWERS:

poor, unpunished. anger, might, spirit, city; Proverbs 17:5—humble, proud, happy; Proverbs 16:32—evil, keepeth, soul, pride, destruction, fall, understanding; Proverbs 16:16-20—gold, understanding.



Standing, left to right: G. F. Lewis, H. S. Bush, C. M. Wortman, M. B. Netzel. Seated: Bert Webb, James Montgomery, C. W. H. Scott, G. R. Upton, Bartlett Peterson, T. F. Zimmerman, Thomas Johnstone, J. P. Hogan, Carl Stiller.

**CANADIAN AND AMERICAN LEADERS MEET IN THREE-DAY CONFERENCE**

The executive officers of the Pentecostal Assemblies of Canada recently spent three days in Springfield, Mo. discussing areas of common interest with Assemblies of God leaders. The visitors toured the new headquarters building and inspected the facilities in all departments.

Lengthy conferences were held December 5-7 concerning missions, evangelism, men's and women's programs, Sunday school and youth work, publications, education, and other matters. The over-all administration and function of all departments of the church was discussed in considerable detail. The brethren learned many things from each other which will benefit the Assemblies on both sides of the border.

The 700 local churches of the Pentecostal Assemblies of Canada are making remarkable progress. Membership has increased from 95,131 to 143,877 in the past ten years and, according to the government's 1961 census, the Assemblies are the fastest-growing denomination in Canada.

Canadian officials attending the conference were Thomas Johnstone, general superintendent; C. M. Wortman, general secretary; James Montgomery, executive director of Sunday school and youth; George R. Upton, executive director of overseas missions; and Carl Stiller, executive director of home missions and Bible colleges.

It was decided that similar conferences between the American and Canadian leaders will be held annually. The next meeting will be at the Canadian headquarters in Toronto, Ontario.



# Iowa Assembly Becomes First 'Sites for Souls' Church in America

By R. L. BRANDT  
*National Home Missions Secretary*

CONGRATULATIONS TO THE TRUESDALE (Iowa) Assembly of God! Theirs is the first "Sites for Souls" church in America.

It happened during the church's first missionary convention in mid-September. Morris Williams and I were invited by Pastor Norman Shawchuck to conduct the convention. It began on a Friday night and ended the following Sunday night.

During this time "Sites for Souls" was introduced as the latest facet of the *Breakthrough—8000* program. Explanation was made that by this means much-needed funds would be provided for purchasing strategic sites for pioneer churches across America.

The church's response to this new

Home Missions vision was most gratifying. Instead of giving the suggested minimum of \$1 per member for "Sites for Souls," the congregation designated \$250 for this purpose. This was nearly \$7 per member.

But this was not all the church did. When the convention ended the cash and short-term pledges totaled \$1,000. In addition there was an increase of \$20 per month in regular pledges. (Five dollars per month was designated for the support of Milton Newman, *Breakthrough* pastor in Tooele, Utah).

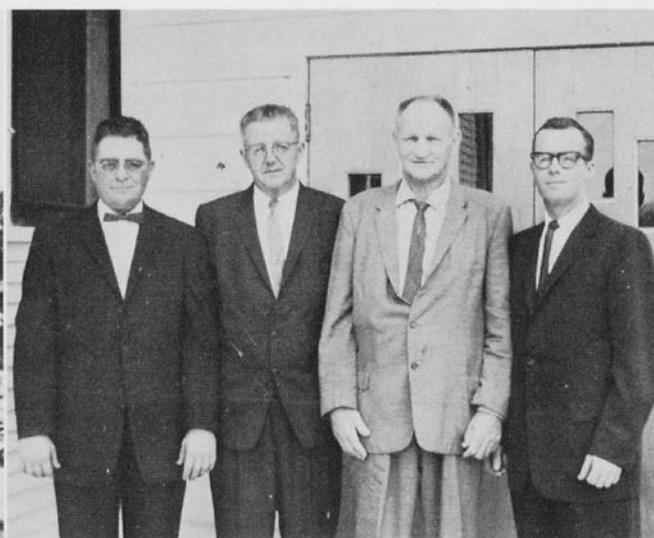
Nor was this the beginning of missions in the Truesdale church. From its earliest history—and what a history it is—the church has had a sin-

cere concern to reach others around the world with the same message which brought it into being.

It all began in 1919, when Chris Jensen, a farmer, attended a meeting in Nebraska. Not only did he hear and receive the Gospel, but he received the baptism of the Holy Spirit. Upon returning to northwest Iowa he witnessed to God's saving power and saw many souls won to the Lord. Among these were Brother and Sister Benhard Fjordbak, who to this day are active members in the Truesdale church.

In its infancy the church was not without problems. When in 1924 plans were made to erect a building to house the congregation, open opposition and

**FEBRUARY IS  
BREAKTHROUGH RALLY  
MONTH**  
Home Missions *BREAKTHROUGH* Rallies, scheduled across the nation this month, will feature the new "Sites for Souls" project. This project, an important facet of the Assemblies of God *Breakthrough—8000* program, was designed to provide funds for the purchase of strategic sites for pioneer churches across America. The rallies are spearheaded by the National Home Missions Department and conducted by district, sectional, and local groups. Be sure to attend the "Breakthrough" Rally in your section.



Pastor Norman Shawchuck (left) and the Assembly of God in Truesdale, Iowa, which is the first "Sites for Souls" church in America. The congregation is also contributing monthly support for a *Breakthrough* pastor. Board members (photo at right) of the Truesdale Assembly are (left to right) Dale Fjordbak, missions secretary; Oscar Larsen, treasurer; Walter Scott, a charter member; and Duane Hoferman, secretary.

persecution came from the Ku Klux Klan. But God works in mysterious ways His wonders to perform. To put the building campaign over the top, three Catholic men gave generously to the building fund, declaring, "Those Holy Rollers won't be afraid of the Ku Klux Klan."

On November 4, 1924, the new church was dedicated to the Lord amidst much prayer and thanksgiving. Its charter members numbered 34 and 70 were on the Sunday school roll.

The church's first missionary offering was given the same year the new church was built. While it only amounted to 45c it was the beginning of an investment in missions which to date has totaled over \$30,000. Dozens of missionaries have passed through its doors and the church itself has yielded an excellent harvest of missionaries and ministers. Mr. and Mrs. Joseph M. Gutel served as missionaries to Egypt from 1945 to 1950. Brother Gutel is a teacher and registrar at Southwestern Assemblies of God College, Waxahachie, Tex. The Donald Riches, pastor of First Assembly in Grinnell, Iowa, went to China in 1947 as missionaries but were forced to return when the Communists took over in 1949. A dozen others have gone out to labor for the Lord in home mission fields.

The end is not yet. The church feels that its consecration and sacrifices of the past have only set the pace for the future. Therefore it has accepted the "Sites for Souls" challenge as another opportunity to help advance the cause of Christ.

To honor this fine congregation for its missionary vision which led to its contribution for "Sites for Souls," the National Home Missions Department issued a beautiful certificate. It bore this message: *"This is to certify that the Assembly of God Church at Truesdale, Iowa, is duly recognized and hereby honored as the first "Sites for Souls" church in America. In qualifying for this recognition this church gave not only the minimum of one dollar per member but its thirty-seven members contributed a total of two hundred fifty dollars."*

Other churches may become "Sites for Souls" churches by pledging \$1 per year per member toward the "Sites for Souls" fund in the National Home Missions Department. A specially prepared certificate will be issued to each qualifying church.

## Minnesota Pastor Evangelizes in Alaska

\* \* \*

LOOKING BEYOND THEIR OWN LOCAL ministry, Rochester Assembly of God and several other Minnesota churches assisted the O. E. Carters, pastors of the Rochester Assembly, in making an evangelistic tour in Alaska. The trip was endorsed by the Minnesota District and the National Home Missions Department.

On September 24, 1962, Brother and Sister Carter boarded a Northwest Orient Airlines plane on the first leg of their Alaskan tour. At Seattle they boarded a Pan American plane for Fairbanks, where they were met by Pastor B. P. Wilson. (The Oscar Butterfields have recently succeeded Brother Wilson as pastors of the Fairbanks Assembly. Brother Wilson is district supervisor for the Alaskan assemblies.) The Carters remained in Fairbanks for one week of ministry where they saw souls saved.

Their next stop was Minto, eighty miles away, where Gordon and Marjorie Olson are missionary-pastors. Their meeting also proved profitable with souls being saved. In Minto Brother Carter was introduced to Governor Egan, who was visiting the small community on official business.

Brother Wilson piloted the group back to Fairbanks. From Fairbanks they drove to Delta Junction, 120 miles

south, where for three nights they ministered in a new church pioneered by S. Sgt. Sidney Fleser from Fort Wainwright. Monday they drove back to Fairbanks and spent the evening with Pastor Ralph Miller at North Pole, fifteen miles from Fairbanks.

Having completed their activities in the Fairbanks area the Carters boarded a Wein prop jet for their flight to the "top of the world," at Barrow. Here they were met by the missionary, Earl McKenzie. They had planned to stay only three days in Barrow, but the Eskimo Christians encouraged them to stay on for three more nights, which they did. Barrow is the largest Eskimo village in the world. Here the Carters witnessed old-fashioned Pentecost. There is a real revival stirring among the Eskimo people. They love the simplicity of the Gospel and they love to worship God. Night after night they sought the Lord at the altar, some being filled with the Spirit, others refilled.

On Tuesday night the pastor and Eskimos gave a surprise farewell to the Carters, who flew back to Fairbanks the next day.

The next flight was to Anchorage where they were met by Pastor and Mrs. G. O. Mort. After a week of meetings there they went to Seward for services with the Robert Cousarts, then on to Kenai for a meeting with Sister Glick. It was while the Carters were in Alaska that news came of the tragedy in which Pastor Glick had gone down in his plane somewhere between Anchorage and Kenai. Missionary-pastor Glick had been a pilot for some thirty years, and was a member of the F.A.A.

Missionary Gerald Lee met the Carters in Kenai and drove them to Homer, a fishing village, where they ministered for four nights. This concluded their evangelistic tour in the North. Brother Carter says he preached very simple gospel sermons, yet the response was wonderful. The results were so satisfying that he was reluctant to bring the trip to an end.

It was an 8,000-mile journey. The Carters are grateful to God for bringing them through safely and for giving them perfect health for all the strenuous schedule. They preached every night but three. They had no time for hunting or fishing; however, they did eat caribou, moose, sheep, and  
(Continued on page twenty-five)



O. E. Carter of Rochester, Minn., in Alaska.

# Christ Honors Faith

Sunday School Lesson for February 10, 1963  
 MARK 5:21-34; HEBREWS 4:15, 16

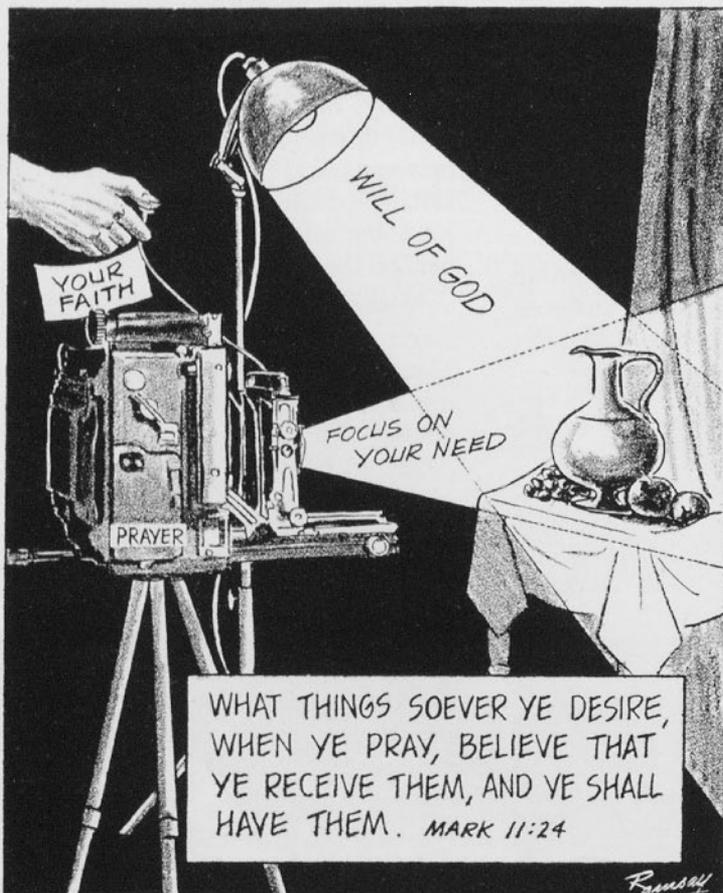
By J. BASHFORD BISHOP

THE MANY RECORDED INSTANCES OF HEALING BY CHRIST not only emphasize His power to heal the body—wonderful as that is—but also teach us practical lessons on how to contact Him for any and all of our material and spiritual needs too. In our lesson today, we have—

*The Picture of Hopelessness* (vv. 25, 26). Here we see a woman who had suffered for twelve years from a disease for which she could find no cure. Worse yet, she had spent all she had in vainly seeking help from “many physicians,” and had been reduced to poverty. It is not difficult to imagine the utter despair and discouragement of those who find themselves in a like predicament today. But human extremity is God’s opportunity!

*The Hearing of Faith.* “When she had heard of Jesus . . . she said [literally—‘she kept saying to herself’], ‘If I may touch but his clothes, I shall be whole.’” Thousands of people had been hearing about Jesus and listening to Him preach, but only a few did as this woman and heard with “the hearing of faith”!

## PRESS THE SHUTTER RELEASE



Because she felt she could be healed by touching Jesus’ clothes, some scholars have accused this woman of having an ignorant, weak, or even superstitious faith. But whether her faith was imperfect or not, she correctly reasoned from what she had heard that if she could contact Christ there would be a resultant outflow of His mighty power! “Let us therefore fear, lest a promise being left us of entering into his rest, any of you should come short of it. For unto us was the gospel preached . . . but the word preached did not profit them, not being mixed with faith in them that heard it” (Hebrews 4:1, 2; compare Galatians 3:5).

*The Overcoming of Obstacles.* Faith is more than a mere intellectual assent. It is not passive, but active and appropriating! It is one thing to resolve; it is quite another to act. Between this woman and Christ there seemed an impassable barrier. How could a woman, weakened by a debilitating disease for so long, get through the thronging multitude and touch the Lord? “The kingdom of heaven suffereth violence, and the violent take it by force,” declared Jesus. And this weak woman with an inward violence, a violence born of a desire to have from Christ what she knew He could impart, somehow “came in the press behind, and touched his garment.”

It is at this point we often fail. Once we know something to be the will of God, we should exercise this “holy violence” and persistently press our way through. Jesus has said, “Ask . . . seek . . . knock . . . for everyone that asketh receiveth” (Luke 11:9, 10).

*The Instantaneous Healing* (vv. 29, 30). Just as the power of electricity is manifested when the contact of two wires completes a circuit, even so, when the believing suppliant touched Christ, His power flowed into her body and completely healed her.

The Greek word translated *virtue* is *dunamis*. Elsewhere it is translated *power*, and from it comes our word *dynamite*! And Jesus Christ—the same yesterday, today, and forever—still imparts His holy, healing, and saving power to those who through living faith come into vital contact with Him!

*The Humble Confession* (vv. 30-33). Jesus, sensing that power had emanated from His being, asked, “Who touched my clothes?” It appears that the woman would have slipped away without any further contact with Christ, but He would not have it so. He wished to do more than heal her body. He would have her confess Him as Lord and Saviour. To this end He questioned her. Perhaps the woman was aware that according to the Levitical code she was unclean, and anyone she touched was ceremonially defiled. (See Leviticus 15:25-27.) It also may be that she felt as though she had been guilty of stealing her blessing. Nevertheless, she fell down before Him in worship, adoration, and humble confession.

*The Gracious Benediction.* “Daughter [how sweet the word must have sounded], thy faith hath made thee whole; go in peace, and be whole of thy plague.”

Healing from the Great Physician is always far more than a physical touch. Christ heals the body in order to bless the soul. He heals us to make us holy and whole in mind, and soul as well as in body.

## HEALING IS FOR YOU

(Continued from page seven)

Matthew 8:17 records that Christ "himself took our infirmities, and bare our sicknesses." Matthew was quoting an Old Testament (Isaiah) reference to Christ.

How does the believer receive healing? By believing in the divine provisions, and accepting healing, like salvation, by faith.

There was Mrs. Harelson, an elderly widow with blood poisoning. Her leg was swollen, discolored, and painful. She refused to consider amputation, dragging herself to church week after week to solicit the prayers of the saints. God healed her.

There was Mrs. George Patton, anemic, run-down, a walking skeleton, unable to take care of her six children. Her weight had dropped frighteningly, till she weighed scarcely one hundred pounds, and she feared she was having a recurrence of tuberculosis. Her worried husband called us out to the home to pray for her. Afterwards, for several months, we lost contact with the Pattons. When next I saw them I scarcely recognized Mrs. Patton. Her face was rosy with health, her smiling eyes were bright, and she was bursting with vitality. She coyly refused to discuss her weight, but admitted she had perhaps gained some sixty pounds!

Perhaps the most unusual healing I've witnessed was that of my young son Danny. He lay crying with a sore throat, his face burning with fever. The Lord filled my heart with compassion for him, and He dropped mustard-seed faith into my heart. With supreme confidence in God's plan, I said, "I could lay hands on you, Danny, and ask God to heal you. But God is going to heal you differently. See this glass of milk? I want you to take a couple of swallows—"

"Can't swallow, Daddy," Danny said hoarsely. "My throat hurts."

"Just try it, son. Then raise your hands and say, 'Thank you, Jesus, for healing me.' Will you do it?"

Danny nodded. He sipped a little milk, swallowing with difficulty. He handed me the glass. Then his arms shot up, while the tears began to flow. He gulped, "Thank you, Jesus. Thank you for healing me."

I felt his head. His fever was completely gone. He grinned, wiped his eyes, seized bat and ball, and scampered outdoors to play.

It is experiences like these that make Jesus Christ a living reality, and not just a shadowy historical figure intruding from the distant past. All the skepticism and opposition of doctors and clergy can never erase the fact that God today is manifesting Himself as Jehovah-raphah and healing His people.

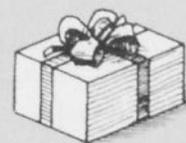
A religious writer comments: "The swelling tide of miraculous cures is cutting across denominational lines. I have seen a complete switch in the attitudes of many ministers and theological teachers."

Thank God for the growing number of ministers of various denominations who are discovering that an active healing ministry can yield great spiritual results. Many of them have undoubtedly seen more remarkable healings than I.

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Pastors faced with such problems as confronted me when I came to the Community Chapel would do well to seek a mighty demonstration of God's healing power. Healings in the church will fill the empty pews. Healings will satisfy men's hunger for a touch of God's love and power and glory upon them. That, after all, is what this weary world primarily needs.

God is healing today. Healing is for you.



# TESTIMONIES OF HEALING



*Jesus Christ the same yesterday, and today, and for ever (Hebrews 13:8).*

## Miracle Rewards Father's Faith

RECENTLY A FRIEND SAID, "I WONDER how they made such a mistake in the diagnosis of Kathy's illness."

"They made no mistake," I replied. The doctors were correct concerning the nature of her illness. It would have been fatal if God had not intervened.

On February 12, 1962, Kathy Joyce was taken to the family doctor.



This picture of Kathy was taken after she was healed.

Each day her condition grew worse, and after a week of unsuccessful treatment he made arrangements for her admittance to the hospital under the care of a child's specialist.

Examination in the hospital revealed the eight-year-old girl had *nephritis* (Bright's Disease). She would need to remain in the hospital for two weeks, they said, and have special care for six weeks after returning home.

A few days later, after X rays and tests were made, we were told that her condition was worse than formerly stated. She had *chronic glomeru-*

*nephritis* ( a particular form of nephritis).

Her body was swollen, causing an overweight of five or six pounds. The pupils of her eyes were surrounded by blood. The doctor explained that the poison in her blood stream had affected her heart and lungs. Chances of her response to medical treatment were negligible and her condition was fatal.

"I am not going to give my baby up," said Kathy's father. "I know the Lord heals and I know He will heal her body."

Many Christians had been praying since the beginning of her illness. After the doctor gave us no hope, other Christians were contacted and asked to pray. Two Assemblies of God ministers, James Edwards and Lester Nye, were asked to go to the hospital to pray.

Immediately, Kathy began to improve. Gradually the swelling left her body and she lost the extra pounds. Her eyes were clearing. Her joyous mood and eager appetite were a delight to the family. She was brought home from the hospital February 28.

We trusted the Lord for complete victory. Kathy's appearance and actions were an inspiration to our faith.

The next appointed checkup was on March 7, and Kathy was taking the *chicken pox*. We were told she would probably need a blood transfusion after she recovered from chicken pox. An examination on March 19 proved there was no need for it.

The doctor said her progress was remarkable and he wanted Kathy to come for a kidney X ray on March 26. Again the report was good!

After this Kathy had the *measles*—one of the troubles we had feared and protected her from. But her progress was remarkably good. During the weeks that followed the Lord proved Himself in many ways.

We remembered His promise to heal and thanked Him for victory. Long

before the doctor gave his report, we knew her healing was complete!

On June 4 we were told that Kathy could resume her normal activities. She was completely recovered from *chronic glomerulonephritis* and had no ill effects whatsoever remaining!

Her last checkup was on October 8, and the complete recovery report still stands.

We give the Lord the praise and want to witness to His healing power.—Mrs. Ides Swafford, P. O. Box 436, Dyer, Ark.

(Endorsed by Pastor James S. Edwards, Bethel Assembly of God, Dyer, Ark.)

## Body Straightened in Answer to Prayer

MY INFIRMITIES WERE MANY FOR I suffered from diabetes, phlebitis, and arteriosclerosis. For a year I had gone to many doctors for relief from terrible pains in my back and legs. I received various medicines, but my pain persisted.

Growing worse, I was put in the hospital on April 15, 1961. After being in traction for two weeks I underwent spinal surgery on May 8. Following the operation, I picked up an infection which drained for over ten weeks.

Three weeks after surgery I was placed in a cast, and after an additional two and a half weeks was sent home to complete bed rest. For seven months I was immobile and remained in the cast. After this I was fitted with a brace and wore it continually.

Through all this I was in terrible pain and could do nothing. After all this time and expense, including so many dollars worth of pain pills, X rays, etc., the doctor said I would need surgery again.

So in March, 1962, I had another spinal fusion; this made five fused discs. After the second day the doctor told me he felt the surgery had done me no good. I was brought home on crutches.

For weeks I suffered terrible pain—and the doctor said I was showing no improvement. But, praise God, He knows all! My fellow-Christians and my pastors, Brother and Sister Joseph Dunets, held me up in prayer all this time.

One of the dear saints came to my home on June 20, 1962, and asked

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo.

me to go to church and hear Evangelist Paul Wells. At first I told her I could not sit up, but decided to trust God for strength. With His help and hers I got ready and I finally struggled into church on my crutches.

When the sick were called I went forward to join the healing line. Every movement was made with torturous pain. How I needed God's healing! When hands were laid on me, I felt a touch of the power of God. One crutch went, then the other. I walked, I sat, and I got up alone!

I can hardly write this; it is still so wonderful. Day by day I am getting stronger. My body was becoming shorter on one side but when God took my left crutch He reached down and took me by the hand and straightened my body.

Glory be to God! I know He has taken away all my infirmities. Hallelujah!—Mrs. Catherine Poole, Portland, Oreg.

(Endorsed by Pastor Joseph Dunets, Evangel Temple, Portland 6, Oreg.)

ters," meaning that my life was all that mattered. "We will clean you up in time."

The fluid had gone from my body and with dehydration the only way to spare my life was to give me glucose and saline intravenously. Twenty-one bottles in all were poured into my veins. Life began to come back into the body to fight the disease. By 4 P.M. a change came; then they bathed me.

The following day the realization of it all dawned on me. I remembered how twenty-one years ago I had left our village when people were dying like flies, even in the home of one of our helpers. I was advised by the health authorities to take our first baby away lest she be taken with the cholera epidemic. How careful we had always been to have injections when going down into the plains and the heat. In fact, eight months previous we had the injections, but now in our rush and concern over our daughter's leaving we had neglected!

My mind was working, and I lived for hours with the thought of Christ's suffering for me. As the filth of my condition became so real to me, the filth of sin became even more real. With how much greater love, even, than these dear friends had shown in coming down to me in my need, had Christ loved when He stooped down to me! How horrible it must have seemed for the pure and beautiful Son of God to take on Him my sin and filth in order to bring me life in Him. As the nurse did not look on my filth but to the intravenous stream which was continually flowing and knew it would bring life, I too believed and trusted it would. Even so, my Saviour did not look at me in my sin but He assured me that His blood would cleanse and bring life.

As a child I believed that His death on Calvary was for me. I had accepted it as a fact and had taken Him as my living Saviour. Today I thank Him anew for the fresh realization of it all through this new experience. Even cholera showed me the depths of sin from which Jesus Christ lifted me, and my friends revealed the love which He showed when He came down to earth to lift me from my sin.

He did it for me. He has done it for you. Do you believe it? I pray that Jesus Christ will make Himself real to you today. ◀◀

## How He Must Have Loved

By ALMEDA ELLIOTT

THE DOOR OF MY HOSPITAL ROOM flew open. The "No Visitors" sign on the outside was gone! For four days it had hung there, isolating me from the outside world.

Only a few days ago my husband and I had left our station in the cool Himalaya Mountains, bound for the plains to part with our youngest child. She is South African by birth and has spent most of her eighteen years in India, but now she was leaving us to attend school in our native America. As she stepped across the dividing line at customs alone, possibly never to return to India, she was fearful. We assured her that God was nearer than we could ever be to her; but even while lifting our own hearts to God in prayer, we remembered what the four years of separation from our firstborn had meant for both child and parents. It was with sorrowful hearts that we watched the great jet liner ascend into the black night sky. With tear-stained eyes we returned to the city, praying for our daughter's safety and peace of mind as she changed planes in strange places and faced the unknown future. We committed our lives into the hands of our loving Sav-

our who never slumbers nor sleeps, and remembered his faithfulness. When we thought of God's love for us, we felt our sacrifice so small. "For God so loved the world that he gave his only begotten Son" (John 3:16).

We parted at 9 P.M. Three hours later I was attacked with violent vomiting and dysentery. By 4 A.M. it became incessant and I became so weak that my husband called for friends who were also in the same lodging house, ready to fly out on a plane a few hours later. They did all they could and prayed but I became worse. By 7:30 an ambulance and nurse had arrived and we were speeded to the hospital. It was India's dreaded disease, cholera.

They should have turned me away as they do not normally treat cholera patients—but how could they, they asked. In love, they took me in. What a picture of Christ who said, "Him that cometh to me I will in no wise cast out" (John 6:37). He never turned one away. It is difficult to describe my condition, but with what patience and love they cared for me, as filthy as I was! For seven hours they worked to spare my life, not bothering to clean me up.

In my conscious moments I can remember saying, "Oh, I feel so sorry for you. I am in such a condition and you have to bear it all." Pointing to the intravenous glucose, which was flowing into my veins, a nurse so sweetly replied, "This is all that mat-

After serving as missionaries in North India for fourteen years, Brother and Sister Elliott are returning to the U. S. this spring to transfer to homeland ministry. Their latest assignment in India has been as supervisors of Childers Lodge, our missionary rest home in Landour, Mussoorie, North India, where missionaries of many denominations were led into the Pentecostal experience.

# HEAVENLY WINDS

(Continued from page three)

the atmosphere so that we could live in it. It just fits us.

Now it is the same in the spiritual life. God has made us to fit into a spiritual atmosphere. We thrive the best in a spiritual atmosphere. The breath of heaven, this life breath of the Church, came as a mighty rushing wind on the Day of Pentecost. It filled all the disciples and it filled the house where they were sitting. This was noised abroad, and the crowd came to see and hear.

Man can live without eating for forty days; he can live without drinking for four days; but he can live without breathing for only four minutes. At Pentecost the disciples breathed in deeply and were filled with this mighty rushing Spirit. Today we have a Church that is suffering from spiritual asthma, and gasping for breath. We need to pray, "O God, come and breathe upon us this breath of heaven, and revive Thy Church."

Many times I have gone to the hospital and found people in an oxygen tent. They were having trouble to breathe. It may be a heart affliction, or asthma, or something else, so they must get an extra supply of oxygen. This blessed Church of God is gasping for breath, having spiritual asthma, or a cold heart. We need to pray, "O God, breathe on us from above; take away our spiritual asthma; fix our hearts on Thee."

When men breathe out their last gasp we say *they expire*. When men breathe in we say *they inspire*. Paul, in 2 Timothy 3:16, said, "All scripture is given by inspiration of God." It is "God breathed." When we get inspired in a meeting it is more than just good feeling or emotion—the God-breathed Word inspires us, fills us, and the Spirit witnesses to the Word. People get full of the Word and also full of the Spirit. They are inspired, and we can expect anything to happen when people get inspired. Faith becomes active, and miracles can take place.

The Lord uses three common, everyday things—or we might say acts—to illustrate the receiving of spiritual blessings. They are physical acts, yet they refer to spiritual truths. We are thinking of *breathing, drinking* and *eating*.



**O give thanks unto  
the Lord; for he is  
good; for his mercy  
endureth for ever.**

I CHRONICLES XVI, 34.



Jesus came into the closed room in which the disciples were gathered (John 20:22) and He "*breathed strongly*," according to Rotherham, and said, "Receive ye the Holy Spirit." We do not believe they received the Holy Spirit at that time, for the Day of Pentecost had not yet come. But Jesus here connects "breathing" with "receiving." Very often translators have added explanatory words in our Bibles that are not in the original Greek. Such explanatory words are usually printed in italics. Now if we would add one word in italics, so as to make this passage read, "*Thus* receive ye Holy Spirit," it would show us that Jesus, in this closed room, was illustrating how to receive the Holy Spirit (often called the breath of God) by breathing in. The Psalmist seems to express this when he in Psalm 42:1 says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

*Drinking* is a common symbol of receiving the Holy Spirit. Paul said that Israel "drank from that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:4). Ephesians 5:18 tells us not to drink wine to excess, but to drink of the Spirit until we are filled. Jesus told the woman at the well (John 4) of the living water that she might drink. This living water to which He referred was, no doubt, the Spirit. (See also John 7:37.)

In communion we eat and drink in a physical sense, to receive from God a spiritual blessing. Why then should it be thought unscriptural to breathe in literally, when we want God to fill us with His Spirit? How often we have watched people receiving the infilling of the Holy Spirit, and we have seen them breathe deeply; their chests would heave, and they literally panted for breath. This deep breathing often preceded the clear speaking in tongues.

We read that the apostles on the Day of Pentecost were charged with being drunk on new wine. Some on-lookers scoffed and mocked, but others of the multitude were convicted. Peter's sermon resulted in more than 3,000 being saved. The apostles had been breathing in, and drinking in, of the Spirit of the Lord.

Let me conclude by quoting from G. Campbell Morgan's book, *The Acts of the Apostles*, page 42:

"Amazement, perplexity, criticism; these were the effects produced by the Pentecostal tongues. . . . If these impressions are not produced, it is because the Church is not Spirit filled. Is the Church of God amazing the city, perplexing the city, making the city criticize? The trouble too often is that the world is not at all amazed, not at all perplexed, not at all critical; because there is nothing to amaze, to perplex, to criticize. The work of the Church is to be Spirit filled and amaze the city, perplex the city, and make the city listen.

"With much truth it may be added that there is only one criticism that is worth anything; the criticism of the world that is of value is that criticism in which it says that the Church is drunk! Has anyone ever charged you with being drunk with your Christianity? *O God, how seldom have men thought us drunk! We lack the flashing eye, and the pulsating song, and the tremendous enthusiasm of an overwhelming conviction.* That is what the city needs, to produce the amazement, the perplexity, and the criticism which creates opportunity for prophesying." ◀◀◀

# Her Time Was Running Out

by JANET ESCOTT PHILLIPS



THE WOMAN WHO LAY ON THE HOSPITAL bed was so wasted and thin her gaunt frame hardly resembled that of a human being. Her sunken cheeks and opaque eyes bespoke death and only her labored breathing indicated she was still alive.

Help her! But surely this woman was beyond help! My heart turned heavenward. "Dear Father," I prayed, "You are the only One who can help her. Why did you send *me* here? I'm not capable of handling this."

My neighbor had called me early that evening asking me to visit her niece, a Mrs. Agnes Jenkins, who was unsaved and dying in the hospital. I prayed quickly and then drove to the hospital. With every mile of the way my sense of inadequacy had grown.

Now, with the pitiful sight before me—despair flooded my soul. I prayed for her and then bent near to explain the claims of Christ. I tried to show her the need of a Saviour and His willingness to save. Once or twice I saw a flicker of awareness in her eyes but most of the time she was unconscious.

Never have I felt so desperate for it was obvious that for Agnes Jenkins time was fast running out. When I was sure I had said all I could and equally sure she was beyond comprehending, I stood by the bedside quietly praying. I knew it was the work of the Holy Spirit to convict and to show the things of Christ to a sinner. But *I had a responsibility to get the Gospel to her!*

As I prayed for wisdom and for the Holy Spirit to work even at this eleventh hour, the words of Mark's Gospel came flashing into my mind: "He that believeth . . . shall be saved. . . . And these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover."

My heart felt strangely quiet. Again I prayed, "Father, you know I don't understand all I should about heal-

ing, but you know my heart is right. I do want to glorify you. Your Word says these signs shall follow believers. I am simple enough to trust that this promise means what it says."

Then, laying my hands upon the weak frame before me, I prayed earnestly for the dying woman. I confess I had not much faith that she would recover, but I found myself beseeching the Lord to raise her up just long enough to be saved.

About five o'clock my neighbor phoned to tell me that Mrs. Jenkins was sinking fast and the doctor did not expect her to live through the night. But I kept reminding the Lord of His promise and asking Him not to let her die before she was ready to enter His presence. I requested prayer to that end when our prayer group met that evening.

As soon as the prayer meeting was over I determined to return to the hospital. A Christian friend accompanied me and before going into the hospital we prayed that the Lord would open doors and go before us. We felt guilty about entering at that hour; nevertheless we made our way down the dimly lit corridors.

There were three graduate nurses

and some aides at the nurses' station just outside the ward door. We went up to one of them and asked about Mrs. Jenkins. With a bewildered shrug, she said, "When I came on duty at three this afternoon, Mrs. Jenkins was in a coma and we expected the end momentarily. However, at eight o'clock tonight she opened her eyes, asked for water, and recognized her husband! It's amazing. We just finished making her comfortable for the night, and she even talked to us." We informed the nurse that at eight o'clock that night our group was praying for Mrs. Jenkins.

Then, wonder of wonders, the nurse asked us if we wanted to go in to see the patient for a few minutes. The wasted form was still wasted, the eyes and cheeks were still sunken, and the weak voice was barely audible—but her eyes were alert and comprehending.

We were able to explain the way of salvation to her. She prayed and asked Christ to save her.

Both of us knew her decision was real. The transaction had taken all her strength. She closed her eyes and slept.

As we turned to go, Mrs. Jenkins spoke a few words—low and faltering, for her strength was almost gone. Slowly, almost inaudibly, struggling for every word, she whispered, "He . . . is . . . my Saviour!"

The same nurse was working outside. We thanked her for her kindness. She said, "I'm not supposed to let you in, but I saw your Bibles. You're real Christians, aren't you? The twice-born kind?" When we nodded assent, she told us that she too was saved and that she had been praying for Mrs. Jenkins. She rejoiced when we told her what Mrs. Jenkins had said. She said it was a miracle the patient had rallied from the coma.

Agnes Jenkins went to be with Jesus at 6:05 the next morning. As far as we know, her last words were: "He . . . is . . . my Saviour!" ◀◀

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# First-time Listeners Impressed by Revivaltime Program

Broadcast ministry reaching multitudes of  
people who tell of spiritual desires

"I HEARD YOUR BROADCAST LAST SUNDAY for the first time! I was greatly blest by it," writes a denominational minister of his initiation into the *Revivaltime* listening family.

He joins more than 12,000,000 persons across the nation and around the world that weekly receive spiritual enrichment from the broadcast service. Now on 413 stations, fifty-two of which are outside the continental United States, *Revivaltime's* potential radio audience grows daily, bearing much fruit—children for the kingdom of heaven.

From the Southland, a widow writes of the "strange" circumstances surrounding her introduction to *Revivaltime*. "I am a widow with two children to raise. Sometimes I feel so alone, so I go to God in prayer and ask for strength and for assurance that He is with me.

"Well, last night we listened to your program for the first time. Before you went off the air you were praying and said God had just put a burden on your heart to pray for all the widows in radioland. Coincidence? Maybe, but I believe it was God's way of answering my prayer and letting me know I was not alone."

Yes, just as God knew of this widow's problems, he knew just what a certain New Yorker needed as he toyed with the radio dial one Sunday night. "Instead of hearing the music which I expected, I heard your talk on money and what it does to people,

how they step on others to get it.

"So, even though I did not hear the music I wanted, I listened to your talk. I found it so interesting and so true to life. From now on I will know to tune in every Sunday night."

Due to the availability of radio receivers, *Revivaltime* often reaches those who are unable to go to church

services. From Illinois comes the testimony of a man hungry for "spiritual food," who found the needed enrichment in a *Revivaltime* broadcast while he was ill in the hospital.

"In the course of my wanderings on the radio dial, I happened to tune in your program and enjoyed it so much. I am now back home, slowly recuperating. It may be six months before I can work again. God has been dealing with me through this tragedy about a closer walk with Him."

Who will "accidentally" tune in next week and what will their reactions be? Perhaps it will be like one New Yorker, listening for the first time, who said, "I loved the program, your sermon, and the choir."

There can be many more testimonies such as these if *Revivaltime* is not only to continue to operate its present outlets but also to expand its outreach so that more persons may "find" the program on their radios. We need your support and prayer if we are to keep receiving letters from first-time listeners saying, "You have a new listener from now on." Send your sacrificial love offering for the support of this ministry to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.

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## Radio Messages Create Deep Hunger for God

BEFORE HER BAPTISM IN THE HOLY Spirit, Betty Hoop writes, "I was so hungry for a deeper spiritual life of power. Even though I had been saved for a number of years, I sensed there must be more."

She had listened to C. M. Ward's messages over *Revivaltime* and they created a hunger for that "something more." Once she attended an Assemblies of God church service and responded to the altar call.

"I reasoned: This is my opportunity. I'm sure if I kneel among all these Christians I will get close to Jesus and get so close I will have what they have," she said. "I received a blessing, but I remember going away disappointed that I did not touch the

Lord the way these Christians did. I knew they were sincere and there was something real and deep. I did not understand but I believed it was real, and I hoped it might be for me."

Betty Hoop first learned that this experience, the infilling of the Holy Spirit, was for her when she was visiting friends in Afton, Iowa. "I attended and provided music for a two-week revival at the Assembly of God. I was so hungry that I prayed: 'Jesus, if this experience is for me I want it. Please give me a verse of Scripture that will tell me if it is.' I opened my Bible to the last part of Mark 4:24 and read, 'And unto you that hear shall more be given.'"

Seeking advice concerning the gift

of the Holy Spirit, Sister Hoop obtained a study book on the Holy Spirit from Afton's Assembly of God pastor, George Edgerly. "I took it home and began studying and searching the Scriptures. The Lord convinced me, and I then began seeking Jesus for the Baptism."

But it was four days after she left Afton before the Lord answered her prayers. "As I was praying a Presence filled my room and I entered another world, it seemed. Realizing what was taking place, I began to thank and praise Jesus. I just submitted myself to Him and I began praying in a new tongue. I have never been so full and so happy in all my Christian life."

While in Chicago, Illinois, she attended a *Revivaltime* rally and Brother Ward had her publicly give her testimony. Then he prayed for God's leading in her life. She was undecided as to whether she should remain in the Christian organization in which she had a responsible position or leave it and identify with a Pentecostal group. She prayed, "Lord, if you want me to leave... give me a witness from Thy Word." She opened the Bible and read from Isaiah 55: 12, "For ye shall go out with joy, and be led forth with peace."

"You ask me what this experience has done for me?" writes Sister Hoop. "What joy it is to talk to Jesus in the Spirit! For when the Holy Spirit prays for you, you are praying in the will of God. My spiritual life has been deepened and my ministry made greater. I have found what I had been seeking for many years. The Scriptures are a new revelation to me, and I have found strength beyond words."

### ITINERARIES

*Revivaltime* representatives may be heard in person in the following places:

#### C. M. Ward

February 5-8: KENNETT SQUARE, PENNSYLVANIA—Revival services, The Willowdale Chapel.

February 12-15: BAKERSFIELD, CALIFORNIA—Full Gospel Tabernacle.

February 25: SALINA, KANSAS—Sixth anniversary, Rose of Sharon Assembly of God.

February 26-March 1: KANSAS CITY, MISSOURI—Sheffield Assembly of God.

#### Lee Robbins

February 26-March 1: KANSAS CITY, MISSOURI—Sheffield Assembly of God.

## Evangelizes in Alaska

(Continued from page seventeen)

salmon. On the other hand, some "ordinary" foods they found to be quite expensive. Bread was seventy-five cents a loaf and eggs \$1.25 a dozen.

Brother Carter returned to Minnesota with a greater burden for Alaska than ever. He told his congregation that countless Alaskan villages have no gospel witness whatever. There is a great need for vocational volunteers, especially teachers, who will support themselves and do gospel work in their spare time.

He appealed to his church to give more financial assistance to the Alaskan churches. Only two, he found, are fully self-supporting (Anchorage and Juneau). The Rochester Assembly has decided to contribute ten dollars monthly to several of these congregations. In addition, Brother Carter is visiting other Minnesota and Wisconsin churches in an effort to raise more support for Alaska missionaries.

We quote an excerpt from Brother Carter's recent letter to G. F. Lewis, executive director of the Home Missions Department:

"I realize, Brother Lewis, the work of Alaska is heavy on your heart. Certainly it is a real missionary field. A worker must be God-called to go into the villages and give of his best for the cause of Christ. I found, in all the places I went, real sacrificial labor for the Lord. I never heard any of the missionaries complain. They were happy to be numbered with those who are doing their best to bring the Gospel to those in spiritual darkness.

"There is a tremendous need for workers and finances in Alaska. I realize that some of the villages may be small and some people would feel the cost is too great. But I think of the Master who stayed at the well to win one soul; and again of Philip who was sent to the desert to win one soul. Even though the cost is great, yet, in the villages, there are souls for whom Christ died. They need the Gospel and so many of them are hungry for reality.

"It is my prayer that God will help us to catch a greater vision for the workers and the untouched villages in Alaska. We will meet often at the Throne of Grace in behalf of our northern frontier."

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HAVE YOU HAD DAILY FAMILY ALTAR THIS WEEK?

USE GOD'S WORD FOR TODAY





## SPEAKING OF BOOKS

BY RUSSELL P. SPITTLER

As a service to Evangel readers the price and order number are given for each book. All books reviewed here may be obtained from the Gospel Publishing House, Springfield, Mo.

• *BELOVED WORLD*, by Eugenia Price. 512 pages. Reduced price, \$3.95. Order number, 3 RV 1074.

Here is a Bible storybook for adults! But more than that.

When Eugenia Price was new in the faith she knew little about the Bible. To get a fast survey, she bought up several children's Bible storybooks. They helped engender a love for the Bible itself.

Now she has written this new book which does for adult readers what the storybooks do for children. (Aren't we all still children when it comes to enjoying a well-told story?) "*Beloved World*," she explains, "is not a commentary on the Bible. It is my sincere effort to put into readable form the true story of God's consistent behavior toward us—in spite of our behavior toward Him."

The title of course comes from John 3:16—the world that God "so loved." In seventy chapters the whole Bible story is told with vivid and moving words. There is a chapter on "Joseph's Third Degree Tactics," one about "The Power of Woman and the Power of God" (Samson and Delilah), another on "The Tall King with the Small Soul" (King Saul). And sixty-seven others.

The style of writing is never abrupt, always natural, manifesting the ability to store up surprise sentences for timed release calculated to make you *feel* the story. Throughout the entire book, the reader really gets an education on the nature of the gracious, consistent God who is the Father of all, "specially they that believe."

The text is thoroughly illustrated with line drawings that are impressively masculine in tone. Format and binding are exceptional. Because more than 60,000 copies are now in print, the publishers have shaved a dollar from the original price of \$4.95.

This is a devotional book of a different sort. It centers on God's problems rather than man's needs. It subtly creates in the mind of the reader an

appreciative awe for the splendor and majesty of God.

The book is, as the writer says, "written with everyone in mind—as we are all always in the mind of God." Let no one think such a book is beneath him! Puzzled teen-agers, searching college students, young professionals, weary parents, famished ministers, leisurely senior citizens—God acted for all, so all will delight in this powerful retelling of *His* story.

• *THE AMPLIFIED OLD TESTAMENT—Part Two, Job to Malachi*. \$4.95. Order number 1 RV 400.

"Pause, and calmly think of that."

This is the way the *Amplified Old Testament* translates *selah*, a term frequently found in the Psalms.

Such advice we may now heed in the presence of Part Two of the *Amplified Old Testament*, just published this year. This volume covers Job to Malachi, and it will be followed as soon as practicable by Part One, thus completing the entire Bible in the *Amplified* translation.

More than three-quarters of a million copies of *The Amplified New Testament*—a religious "best seller" by anybody's measure—have prepared the Bible-reading public for the appearance of a similar treatment of the Old Testament.

The "amplified" principle is clear. Through a system of brackets, parentheses, italics, and footnotes, the editors achieve their announced goal of a reverent and readable edition of the Bible. By inserting words of explanation and elaboration—always clearly marking what is in the original text and what is not—the editors have produced something more than a translation yet less than a commentary. The result is a translation of the Bible which explains as it goes.

The commentary value of this *Amplified Old Testament* should not be overlooked. Not only does the edition supply synonyms constituting an expansion of the Biblical text itself;

there are also pertinent comments arranged as footnotes, often drawn from widely recognized sources such as Spurgeon, Luther, *Pulpit Commentary*, *Cambridge Bible*, and the *New Bible Commentary*. Few translations so attractively combine translation with explanation.

Explanation demands interpretation. And while the overall pattern of interpretation is generally satisfactory, there are one or two surprises in the footnotes.

One of these is the expressed opinion that King Hezekiah erred in requesting an additional fifteen years of life. "How presumptuous," footnotes the *Amplified Old Testament* to Isaiah 38:5, "is anyone who demands that his own short-sighted vision replace the wisdom of God's plan for his own life or for that of others."

Another footnote surprise interprets Isaiah 31:5, "As birds hovering, so will the Lord of hosts defend Jerusalem." The *hovering birds* (the footnotes cautiously suggests) possibly finds intermediate fulfillment in Allied planes which buzzed the city during World War I.

Such points of interpretation are of course open to individual opinion, and no one should let disagreement with them restrict his use of this valuable translation. Besides, all the footnotes are presented in guarded language and they stem from a deep and impressive appreciation of the Bible as the inspired Word of God marvelously authenticated through fulfilled prophecy.

An interest in prophecy is indeed one of the major features of this translation. Very often instances of fulfillment are cited, and the general attitude of the editors appears in this note to Jeremiah 46:26: "It is startling to realize that God through His prophets foretold in detail the future of everyone of the prominent nations of Old Testament times, often including particular rulers and chief cities. . . . If there were no other evidence that there is a God and that the Bible is inspired by Him, this to any person capable of thinking it through should be sufficient proof."

The prophetic interpretation appearing in the notes follows the familiar pre-millennial pattern adopted in the Assemblies of God. Covering as it does the books from Job to

Malachi, this part of the *Amplified Old Testament* with its frequent notes should appeal especially to students of Bible prophecy.

This volume bears the shadow of a feminine hand in its preparation. Frequent revealing comments appear, such as this one on the fifty-fourth chapter of Isaiah: "Although this chapter is primarily intended to express Zion's joy over redemption, it has also a very personal, long neglected because overlooked, message for women—the lonely, the disappointed, the childless, the widow."

Similarly, a sensitive feminine viewpoint accounts in part for the splendid interpretation supplied for the Song of Solomon and for the comments on the ideal woman described in the thirty-first chapter of Proverbs. A woman, Frances Siewert, served as the Research Secretary for this translation.

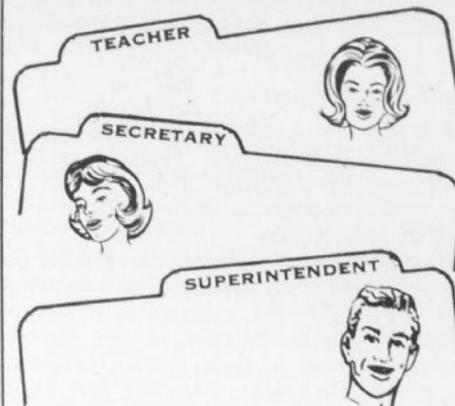
The impression lingers that the *Amplified Old Testament* is freer with comments and footnoted interpretations than its New Testament counterpart.

The translation of the Bible that will be free from all criticism has yet to appear. We must never forget that any Bible in English is only a translation from the original Greek and Hebrew, a translation into a language that did not even exist at the time of original composition.

The fundamental purpose of any translation is to make God's Word available to users of a particular language. Clarity of meaning is of utmost importance in the reading of the most important word—God's Word. Therefore any translation or edition of the Bible which will increase our understanding of God's Word is to be received with gratitude despite its deficiencies.

*The Amplified Old Testament* will therefore be welcomed by all who wish to understand what they read. They believe, as this version itself expresses Psalm 119:160, "The sum of Your Word is truth—that is, truth is the total of the full meanings of all Your individual precepts; and every one of Your righteous decrees endures forever." ◀◀

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## Breaks Back, Fully Recovers at Age 68

LAST APRIL, WHEN SOME OF US WERE painting the auditorium of our church, I was standing on a stepladder. Wanting to reach a certain spot before I moved the ladder, I stepped upon the top of it. As I did so, a leg of the ladder broke, and I fell backward across the railing in the front of the choir loft. The small of my back struck it with my full weight. Rolling onto the floor, I could not get up. I could take only short breaths, and beads of perspiration covered my body.

Some of the people who were there gathered around me and began to pray. The Lord instantly touched me, and I was able to get to my feet. Someone called an ambulance and they brought a stretcher but I told them I did not want to go to a hospital. Neither did I want to go home on a stretcher, as that would frighten my wife; so some of the brothers took me home in a car.

We had more prayer, and I was able to walk around the house. I even took a shower. But next morning I

was unable to get out of bed. My wife helped me get into a big chair in the living room, but I could not move without help.

Arrangements were made at the hospital for an X ray of my back. After seeing the X-ray pictures the doctor asked me when I had my back broken. I told him I had never had a broken back. He said, "Well, then you have had polio."

It did not occur to me at the time how the Lord had healed my back—but when I returned home I said to my wife, "Why sure, I had a broken back. When they prayed, the Lord healed it. He is so good to us, and we forget to give Him credit for what He does for us."

I received no treatment at the hospital but in less than two weeks my back was strong as ever. For God to heal a broken back at my age (sixty-eight) is a real miracle!

The Lord has been our Physician for a good many years. Praise His wonderful Name!—Ralph L. Mitchell, 2808 East Sixteenth Street, National City, Calif.

(Endorsed by Pastor Minor Higgins, First Assembly of God, Chula Vista, Calif.)

# LETTERS

## EVANGEL READERS WRITE

### Found in a Hospital

I believe the Lord led me to pick up a back-dated copy of your magazine in the lounge of the Lutheran Hospital here. I was much impressed with the spiritual content of the articles.

It happens that two of the articles in this particular copy (issue of December 10) will exactly fit the subjects I have assigned my circle chairmen of our Dorcas groups to bring in their respective circles the month after next. Enclosed find \$1.00 for which please send me eight copies of this December 10 issue.

May God's richest blessings be upon your *Evangel* and your work.

MRS. S. L. COULTER  
Fort Wayne, Indiana

### A Catholic Picture

I am protesting the cover of a recent *Evangel*. The picture of *The Angelus* that hangs on the wall is of Catholic nature. What with the Pope trying to get all faiths back in Roman Catholicism this troubles me. I have been Assemblies of God for forty years and I want nothing to do with the return to Rome.

A MINISTER IN FORT WORTH, TEXAS

### Sergeant Writes from Alaska

I was glad to see the letter you published from a reader in Texas concerning the plight of present-day midweek services. Too many churches are just going through the motions—a brief service, then the benediction, instead of seeking the Lord at the altars. (Some of the new churches do not even have altar benches in the sanctuaries.)

Three things will revive the midweek services: (1) Restore the altar bench to its former place in the sanctuary; (2) let the pastors feed the sheep with a good well-balanced meal of Bible study at the midweek service; (3) exhort the sheep to remain after the Bible study and seek the Lord.

Whatever happened to those night-long prayer sessions we once enjoyed?

SIDNEY FLESER, JR.  
Delta Junction, Alaska

### An Alabama Pastor Writes

I have been a regular subscriber to the *Evangel* since 1937, when I was fifteen, and it has been such a blessing to my life. Since God called me into His service, much of my work has been in home mission efforts away from the fellowship of other Christians, and the *Evangel* has been my soul food as I would find just the article I needed.

I do appreciate *The Pentecostal Evangel*

and the stand it still takes for holy living. May God bless the staff and help you to keep the good paper going.

Please have Brother Ashcroft to write some more articles.

MARY AGNES WATFORD, Pastor  
Faith Chapel  
Franklin, Alabama

### A Reader for Twenty-three Years

*The Pentecostal Evangel* has been a real blessing to me through these twenty-three years, since being an ordained minister of the Assemblies of God. I read it through every Sunday afternoon.

God bless and reward the members of the editorial staff for all their consecrated and competent labors for Him.

ADA E. TOMLINSON  
Canton, Ohio

### Something to Go in the Wallet

I like the "We Believe" item always found on the inside cover of the *Evangel*. I clipped it out and placed it in my wallet.

It occurred to me that if I were to be stricken suddenly they would look in my wallet for identification, and when they saw this statement of my beliefs they would know what kind of minister should help me.

Thanks for the *Evangel*. I enjoy it very much—also *Revivaltime*.

K. SERATT  
East Gary, Indiana

### Why Offend Good People?

I'm deeply disappointed when I hear Pentecostal people naming the denominational affiliation of individuals who receive the Pentecostal baptism. For example, one brother publicly told how he formerly was a member of a certain Holiness group but he said he remained hungry at heart until he embraced the Pentecostal teaching and received his Acts 2:4 experience.

I wondered how an individual would feel if he were a member of this Holiness

## DISTRICT SUPERINTENDENT HONORED

JACKSONVILLE, FLA.—Southside Assembly of God honored the superintendent of the Peninsular Florida District, J. D. Courtney, and his wife in special services on Sunday, December 16. The occasion commemorated the 42nd anniversary of Brother Courtney's ordination.



J. D. Courtney

A bronze desk trophy inscribed with an expression of appreciation for 48 years of gospel preaching was presented to Brother Courtney by the Southside Pastor, J. B. Davis. Portions of the service were televised for release on a local TV channel, and the daily newspapers covered the event also.

Brother and Sister Courtney were interviewed on radio, as well as TV. The Southside congregation was greatly inspired by the district superintendent's visit and by his sermon.

group and were sitting in the audience listening to this testimony. I think he would feel he had been slurred. He would wonder if Pentecostals were not a bit Pharisaical.

We cannot win people by offending them. Why talk about denominational labels? Why not talk about the Lord? If Pentecostal experience is the ultimate, let's show it by bearing the fruits of the Spirit. We need not talk about the superiority—it will be self-evident.

A READER IN IDAHO

### Envelope Stuffers

Like everyone else, I receive monthly bills and I notice that every envelope has one or two stuffers in addition to the bill. Not one bill comes without some advertising stuffer. It occurred to me that if they send me their advertising I ought to send them some gospel propaganda in return.

So I decided to tuck a good gospel tract in with each check I mail. I believe this is a good way to witness for our Lord. True, some of the tracts will be thrown in the wastebasket, but many of them will be read, and if one soul is saved it will be worth a hundred tracts.

From now on, each letter that leaves my house will contain some tract about our blessed Lord.

MRS. J. D. WATTERSON  
Eureka, California

### Distributing Evangels in Guiana

We are seeing a tremendous response to the *Evangel* here in British Guiana. I look forward with great anticipation to receiving my copy in the mail, and I proudly pass out extra copies.

We receive hundreds of back-dated issues each month from friends in USA. We send these to churches and outstations all over the Colony. This evangelism thrust is going to do a great deal in winning souls to Christ and encouraging believers in the Lord.

May I say how much I appreciate the editorial comments in each issue. They are very interesting. I think the *Evangel* is the finest magazine in print today.

I save all my personal copies in bound form. I would like to see an index published once a year, or once a quarter, including the main articles.

DAVID GUENTHER  
Assemblies of God Missionary  
Georgetown, British Guiana

### Balancing Reading with Prayer

I was glad to see articles in the *Evangel* urging people to read the Bible last year. I decided I would not only "read it through in '62"—for I had read it through each year for several years—but would try to read it through once every three months. I was able to do this, and after finishing it for the fourth time I can say, "The more you read the Bible, the more you enjoy reading it."

But I feel condemned, in a way, for I have given more time to Bible reading than to prayer. My goal for 1963 is to spend an hour or half hour in prayer for every hour or half hour I spend reading the Word.

MRS. SARA E. METCALF  
Walla Walla, Wash.



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This chart, measuring 9 by 25 inches, contrasts the Word of God with the erroneous teachings of certain cults.

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### HEALED OF HEART TROUBLE

"WE CANNOT CURE YOU; THE BEST we can hope for is to try to find the cause, and to relieve it. Unfortunately, it is a condition that you must learn to live with. You must not worry, and don't allow yourself to become emotionally disturbed about anything."

That was what they told me three years ago. Suffering from an attack of *ventricular tachycardia* (a very rapid beating of the heart, accompanied by temporary blindness and extreme weakness), I had been taken to the hospital by the life squad.

After much prayer and almost three months of rest, I was able to return to work. I was taking so many kinds of medicine that I found it difficult to remember which to take next. One of these was digitalis, and I was told I would have to take it for the rest of my life.

For almost three years I continued to work and had only very slight, but almost daily, disturbances. Finally on May 30, 1962, I had another severe attack.

My doctor told me that I must have complete bed rest. I decided that I would not do any work at all, but I refused to give up church attendance and my duties as choir director. If I were about to go "home," I decided my church was a good place from which to go.

We were having revival services, and I attended the daily prayer meetings. During this time of waiting on the Lord, I began to sense that my affliction must be an oppression of the enemy. I expressed this opinion to our pastor and asked him to explain this to our evangelist, Ernest G. Eskelin, so that they might pray for me.

The next evening, at a healing service, they laid their hands on me and prayed. God instantly healed me!

I came home and cleaned my house for the first time in five weeks. I have been doing all my work ever since. I threw out all my medicine, including the digitalis.

I have been healed for over three months and I feel WONDERFUL!—Nellie Norton, Bethel, Ohio.

(Endorsed by Pastor Vyrl L. Pem-

ber, Bethel Assembly of God, Bethel, Ohio)

### MINISTERS INSTITUTES

NASHVILLE, TENN.—The Tennessee District Ministers Institutes will convene at the following places. First Assembly, Millington, Feb. 4; First Assembly, Nashville, Feb. 6; Woodlawn Assembly, Knoxville, Feb. 8. T. E. Gannon, district superintendent of West Central District, is guest speaker.

—Earl E. Blythe, district superintendent

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Sheffield	First	Jan. 30-Feb. 10	Grant Daniel	H. E. Hicks	
Ariz.	Tempe	First	Feb. 10-24	Arnold & Anita Segesman	Russell J. Cox	
Calif.	Chowchilla	First	Feb. 10-24	Marvin Schmidt	Floyd W. Baker	
	El Monte	Calvary	Feb. 10—	Glen & Faithe Shinn	William McKay	
	Lakeport	Full Gospel	Feb. 3-15	Charles Senechal	Eugene Slape	
	Long Beach	First	Feb. 10—	Doug Payne	Fulton W. Buntain	
	Modesto	Central	Jan. 20-Feb. 3	Diehl Party	Donald J. Bogue	
	Vallejo	First	Feb. 10-24	Ward & Mrs. Popejoy	L. H. Bottroff	
Fla.	Bartow	A/G	Feb. 6-17	Michael & Peggy Lord	D. W. Asbury	
	Cottage Hill	A/G	Jan. 28-Feb. 10	Doug & Louise Bartlett	Altha Lackey	
	Hialeah	Glad Tidings	Feb. 5-17	Woodrow Oxner	R. T. Havener	
	Kissimmee	Calvary Chapel	Jan. 27—	Robert & Mrs. Price	George W. Cook	
Ga.	Melbourne	Bethel Church	Jan. 29-Feb. 10	Olshevski Musical Tm.	Stafford Anderson	
	Douglas	First	Feb. 6-17	Perrello Brothers	H. C. Wilson	
	Fitzgerald	First	Feb. 5-10	Bob & Pat Ludwig	Cecil Parker	
Ill.	Chicago	Stone Church	Jan. 27-Feb. 10	W. F. Morton	Ernest C. Sumrall	
Ind.	Evansville	Calvary	Jan. 31—	Jimmy & Mrs. Swaggart	Hansel Vibbert	
	Marion	West Side	Jan. 30-Feb. 10	Musical Lebsacks	A. W. Thomason	
Iowa	Indianola	A/G	Feb. 5-17	Norman & Evelyn Hays	Sam Reaves	
Kans.	El Dorado	A/G	Feb. 10-24	Lula Ware	Anthony Benigas	
	Humboldt	A/G	Feb. 3-17	Johnny & Mrs. Garrison	E. L. Hacker	
	Sedan	A/G	Jan. 30-Feb. 10	Steve & Pat Rexroat	V. W. Whitmore	
				Eddie Eaton	Ralph Wells	
La.	Monroe	Swartz	Feb. 4-17			
Mich.	Sault Ste. Marie	A/G	Feb. 5-17	Ray Leonard	Clarence C. Hanson	
Minn.	Eagle Bend	A/G	Feb. 5-17	Dave Tonn	Merrill Christensen	
	Nelson	A/G	Jan. 20—	Walter Admire	Glen Hall	
Mo.	N. Kansas City	First	Feb. 6-11	Bob Hoskins	R. A. McClure	
	Sedalia	First	Jan. 29-Feb. 10	Bob & Jeri Winford	Floyd Buntentbach	
	Senath	A/G	Feb. 5-17	A. J. Chandonnet	Franklin Davis	
	Springfield	East Side	Feb. 5-19	Lee & Bonnie Krupnick	Albert Pyle	
	Vanduser	First	Feb. 3-16	Samuel Calk	Ann Rodgers	
	Nebr.	Sidney	A/G	Jan. 29-Feb. 10	Jerry & Joy Spain	Clinton Thompson
	N. Mex.	Dexter	A/G	Feb. 3-17	Troxel Team	Cecil J. Perkins
Ohio	Akron	First	Jan. 30-Feb. 10	Duane M. Wessman	Gay Benson	
	Cleveland	First	Feb. 3—	J. C. Hall	T. E. Ness	
	Elyria	First	Feb. 1-4	Bob Hoskins	E. E. Eliason, Jr.	
	Loveland	Epworth Heights	Jan. 29-Feb. 10	Paul D. VanWinkle	Tom Hughes	
	Xenia	First Christian	Feb. 5-17	Harold May	Frank V. Kelley	
	Okla.	Commerce	First	Jan. 29-Feb. 10	Billy D. Guthrie	Buford Dorsey
Okla.	El Reno	First	Feb. 10—	Musical Rogers	Leonard Negrin	
	Muskogee	Second	Jan. 28-Feb. 10	Erwin Moore	J. Harmon Wilson	
	Oklahoma City	Faith Tab.	Jan. 27-Feb. 10	W. D. Rice	S. J. Scott	
	Pickens	A/G	Feb. 2—	Mathers-Pharr Team	V. Odell Stuart	
	Rush Springs	First	Feb. 10—	John Stephens	Andrew Young	
	Wynona	A/G	Jan. 29-Feb. 10	Jerry & Mrs. Roberts	T. E. Blevins	
	Oreg.	Coquille	First	Jan. 29-Feb. 10	Arthur & Anna Berg	James S. Ryan
	La Grande	Gospel Tab.	Jan. 27—	L. H. Sheets	B. B. Robeson	
	Salem	Central	Feb. 3-24	Bobby Black	Fred Versolenko	
	Tex.	Alvin	A/G	Feb. 6-17	Roland Hastie	Harold Vincent
Tex.	Amarillo	San Jacinto	Feb. 3—	Melvin Boatright	J. E. Burkhalter	
	Athens	First	Jan. 29-Feb. 10	Calvin Melton	C. E. Wilson	
	Borger	First	Feb. 3—	Glen & Faithe Shinn	Calvin O. Wiley	
	Mesquite	Balch Spgs. First	Feb. 5-17	Lloyd Middleton	J. C. Tayler	
	Waxahachie	First	Feb. 3-17	Fisher-Check Team	L. W. Dollar	
	Va.	Charlottesville	First	Feb. 5-17	Frank G. Sharp	Herman W. Fry
	Wash.	Kennewick	First	Feb. 5-19	John Irish Smith	G. V. Delgatty
		Seattle	Evangel Temple	Feb. 6—	Warren Litzman	John Tappero
	Canada	Victoria, B. C.	Glad Tidings	Feb. 3-17	Bill & Verna McPherson	Eric A. Hornby
		Elora, Ont.	Pentecostal	Jan. 29-Feb. 3	Abraham Kudra	W. McMillan
Windsor, Ont.		Bethel Pent. Ch.	Feb. 6-24	Abraham Kudra	W. H. Fitch	
Italy	Rome	A/G	Feb. 10—	Keith & Mrs. Belknap	A. J. Perna	
Malaya	Singapore	Elim Evang. Ctr.	Feb. 6—	Donnell-Holler Team	R. B. Cavaness, Jr.	

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





# 'Just Supposing'

By RITA SIMMS

A MAN WAS ASKED, HOW LONG HAVE YOU BEEN A Christian?" To this simple question he gave this amazing answer, "I *suppose* I have been a Christian all my life!"

These words suggest a thought: how many of the people who profess Christianity today are merely "supposing" Christians? They suppose they are saved! They suppose they have the precious baptism in the Holy Spirit! They suppose they are ready to meet God!

In Luke 2:41-46 we note that Jesus' parents left Jerusalem and went a day's journey "supposing Him to have been in the company," but when night came and they sought Him, He could not be found. They only *supposed*. They failed to make sure He was with them.

Many people make the day's journey without the Lord. Then when darkness falls—calamity, trouble, or strife comes their way—they seek for Him and find Him not!

Some are like Samson. Although greatly used of God he became careless about spiritual things and supposed that, because God had *once* been with him, He would always be. It was not until he arose and shook himself that Samson discovered God was no longer there.

Some of us need to learn a lesson from the little boy who asked his father to buy a pocketknife for him when he went to town. He bought the knife but the boy lost it. The father bought a second knife but the boy lost that one too. Finally he said, "Dad, next time you buy me a knife I hope you will get me the biggest one you can find, so I'll know when I lose it."

We need a salvation big enough that we may know if we lose it!

Jesus' parents sought Him among their acquaintances, but failed to find Him. There are times when you must leave your family and friends to find Jesus. Hear the words of Jesus in Matthew 10:37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

When Joseph and His mother found Him not, they turned back to Jerusalem. Although it took only one day to lose Jesus, it required three days to find Him. If we lose Jesus we may not be able to find Him immediately. It is not that He is far from us, but our spiritual senses may be dulled by our disobedience.

Mary and Joseph found Him right where they left Him! So did Jonah. He left God rather than go to Nineveh, and sought to flee to Tarshish. But when he returned from his stormy surface voyage and his "deep sea cruise," God was still there at the seashore saying, "Go to Nineveh!"

The journey to "Tarshish" can be long and some never make it back. It is a great chance to take, so why take it?

Why *suppose*, as Joseph and Mary? Why not make sure Jesus is with you? *Supposing* is not enough! In a matter as important as the salvation of your immortal soul you need to *know*—and thank God, you may know for certain whether you are saved. The Bible says, "We *know* that we have passed from death unto life" (1 John 3:14).

Quit just supposing and find Jesus today! Know the blessed reality of enjoying His salvation, His love, and His companionship continually. ◀◀◀