

INTERNATIONAL EDITION  
MARCH 1967 TEN CENTS

# THE PENTECOSTAL evangel

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

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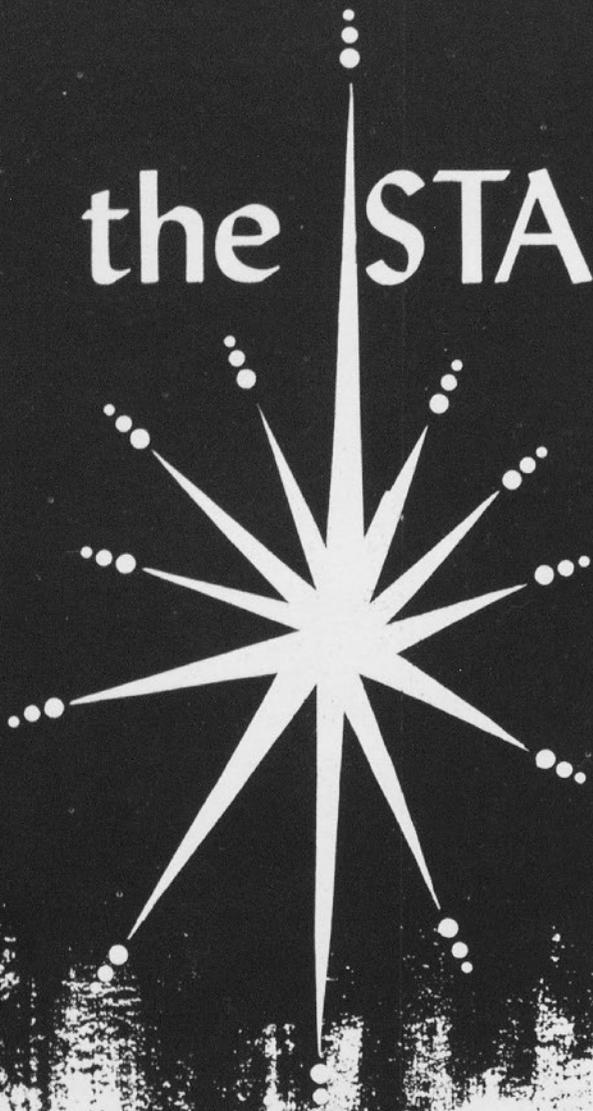


Pearson

TO THE CHURCH, CHRIST WILL COME AS  
THE BRIGHT AND MORNING STAR;  
TO ISRAEL, AS  
THE SUN OF RIGHTEOUSNESS.



# the STAR and the SUN



AMONG THE CLOSING WORDS of the Book of Revelation is a statement by the Lord Jesus to the churches: "I am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).

The term *root of David* identifies our Lord Jesus in His Deity as the everlasting Father, or Father of the ages. *Offspring of David* identifies Him as the heir to David's throne, in whom the kingly promises made to David shall ultimately find fulfillment. But it is to the Church that He is *the bright and morning Star*.

#### THE MORNING STAR

The morning star heralds the approach of day. Since its beginning at Pentecost, the Church of Jesus Christ has been a spiritual light in a benighted world. There has often been opposition, and at times light from the Church has burned very low, but the Church presses on, mindful that "we must through much tribulation enter the kingdom of God" (Acts 14:22).

But now the long night is nearly over; a new day is at hand. The morning Star is about to appear. Jesus soon is coming for His own (1 Thessalonians 4:16, 17).

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13). The time is now hidden in the determinate counsel and foreknowledge of God. May it not find us as the foolish virgins, without oil in our vessels, but rather with our lamps trimmed and burning.

Although we may not know the day nor the hour, our Lord has not left us without signs to show us when the time is near. The signs include "distress of nations," "wars and rumors of wars," lawlessness, and general disregard for authority. We read also that men shall

By ERNEST S. WILLIAMS

“turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:4).

Professing the name of Christ while in works denying Him, apostates will seek to bring in a millennium of blessing through social reforms. To them God’s plan of redemption for the world is too slow and paradise too far away. They must bring paradise to earth by means which ignore the need of redemption from sin.

However, it is not our purpose here to deal with the signs of the times, but rather with the appearance of our Lord to the Church as the bright and morning Star, and His subsequent revelation to Israel as the Sun of righteousness.

When the fullness of the Gentiles, spoken of in Romans 11:25, is completed, then the bright and morning Star will appear. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” Then the dead in Christ and the faithful “which are alive and remain” shall be caught up to meet Him in the air (1 Thessalonians 4:16, 17).

While our souls are now saved, we long for the redemption of our bodies (Romans 8:19-23). We may now be weary, feeling the burden of infirmities and the weight of years. But all this shall be changed when the bright and morning Star appears. Then mortality shall be swallowed up of life, and death in victory. What a blessed hope!

#### THE SUN OF RIGHTEOUSNESS

But when does our Lord appear as the Sun of righteousness? The mystery of iniquity was already at work in the world in the days of the apostles, but it was and still is restrained by the presence of the Holy Spirit of promise.

After the coming of Christ as the bright and morning Star, and the Rapture of the Church at that time, evil will come into its own. “For the mystery of iniquity doth already work: only he who now letteth will let, until he [the restrainer] be taken out of the way. And then shall that Wicked be revealed” (2 Thessalonians 2:7, 8). In other words, the “man of sin,” mentioned in verse 4 of this chapter, shall be openly manifest. His character shall be “after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness” (vv. 9, 10).

Power is no guarantee of divine credentials. We must look for Jesus, the Christ of Calvary, in the use of that power. If it does not honor and exalt Him, we may well question its source. Our Lord, the bright and morning Star, is He “who was delivered for our offenses, and was raised again for our justification” (Romans 4:25).

We live in the day of the itching ear, and those who do not love the Lord Jesus in sincerity are in great danger of “turning from the truth unto fables” (2 Timothy 4:3). Those who do so will be finally deceived, for the present apostate world is getting ready for the “man of sin.”

It is said that the darkest hour is just before the dawn. With the removal of the Church from the world, earth indeed faces a dark hour. The tribulation period brings judgment after judgment upon the earth. But the tribulation period will be only an interim between the appearance of Christ as the bright and morning Star and His shining forth as the Sun of righteousness. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:26).

There are those who say that God is through with Israel as a nation. But God’s Word says, “As concerning the gospel they are enemies for your sake, but as touching the election, they are beloved for the fathers’ sakes” (Romans 11:28). As a nation Israel has been opposed to the gospel ever since it rejected Jesus by saying, “We will not have this man to reign over us.” But “the gifts and callings of God are without repentance.” This statement is sometimes applied to spiritual gifts, but actually it has no reference to them. It refers to the covenant promises made to Abraham, passed on to Israel through Isaac and Jacob.

It might not be out of place here to speak of an often-asked question, “What is the sign of the Son of man in heaven, mentioned in Matthew 24:30?” I am not dogmatic about this—but has it ever occurred to you that this sign may be our Lord Jesus Himself? Zechariah prophesied, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced.”

Through this revelation, whether it be the sign of the Son of man in heaven, or the coming of Jesus to Israel, repentance and acceptance of Jesus will take place (Zechariah 12:10 to 13:1). Thus Zion shall travail and a nation shall be born at once. Read again the promises of deliverance and restoration in Isaiah 66:5-16.

Christ is coming again. To the Church He will come as the bright and morning Star; to Israel He will come as the Sun of righteousness. “With the brightness of his coming” as King of kings and Lord of lords, He shall destroy the rule of the Beast and the false prophet and them that worship and follow the Beast (2 Thessalonians 2:8; Revelation 19:11-21).

Satan will be bound (Revelation 20:1-3) and the Kingdom Age, often spoken of as the Millennium, will be ushered in, with the knowledge of the Lord covering the earth as the waters cover the sea (Isaiah 11:9).

Jerusalem will be the millennial capital, and Christ, “the root and the offspring of David, and the bright and morning star,” will reign from the throne of David (Isaiah 2:2-4). The overcoming Christians will reign with Him: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Revelation 3:21).

This is only a glimpse of what is to come. We embrace the promises and cry, “Even so, come, Lord Jesus.”

**32nd GENERAL COUNCIL**  
**August 24–29, 1967**  
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**THEME:**

*‘Come, Lord Jesus’*

## Midgets and Giants

THERE WAS A MIDGET on a downtown street today and the sight of her made me think. Although the little lady appeared to be approaching middle age she was less than 3 feet tall. I thought how disappointed her parents must have been when their child stopped growing.

Then I thought of our two grown sons, both taller than their father, and the third who is nearly as tall—already 5 feet 11, although he is only 15 years old—and I gave thanks to the Lord for their growth. I guess all fathers like to have tall sons.

But most of us don't want our sons to be giants, either. A 7-foot boy may be a standout on the basketball court but he is likely to be ill at ease in other situations. Midgets and giants who successfully adjust to normal lives certainly deserve our admiration. Life is so much easier if our bodies develop according to proper growth patterns.

I think our Heavenly Father must be disappointed when He looks at some of us hoping to see a balanced growth in our spiritual lives. It is written of our Lord Jesus that when He was a boy He "increased in wisdom and stature, and in favor with God and man." Another Gospel writer said He "grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." We too, as children of God, are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour." Our Heavenly Father desires that we will have a balanced growth—physical, mental, spiritual—becoming more like our Lord Jesus Christ every day. For a check list, the Scriptures give us the following formula for development of a normal Christian life:

"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8).

Many Christians stopped growing the moment they were saved. They are Christians, but carnal rather than spiritual Christians. They are sons of God, but they are still babes and remain on a milk diet; consequently they are weak, unable to do much work for the Lord, and constantly in need of the pastor's tender care and protection. They are still in the church nursery, as it were, instead of being out in the front lines with the warriors of the church doing battle for God.

Christian life cannot be static. It must grow. We must supplement our trustful faith with virtue or moral character. To do this we need to exercise our faith. Then as we exercise Christian virtue we develop spiritual intelligence or knowledge. By exercising spiritual knowledge we develop self-control or temperance. By exercising self-control we develop patience, steadfastness, the ability to endure. By exercising this patience we develop godliness—a strong devotion to God. The exercising of godliness, in turn, develops a Christian love toward our brethren and toward all with whom we come in contact.

God looks for balanced growth in His children. Are we exercising ourselves along all these lines, or are we midgets in some respects and awkwardly long in others? Regular exercise does it. My 15-year-old works out with weight-lifting exercises nearly every night. Every time he asks me to feel his biceps or check his height against the marks on the door frame, I am reminded that God wants me to grow, too. None of us has reached his full growth yet.

—R.C.C.

# THE PENTECOSTAL evangel

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# The Call to POVERTY

By HOWARD CARTER

**T**HERE IS A NATURAL DESIRE in most of us to acquire riches if the opportunity is afforded. We value money because it offers pleasure, protection, and prestige.

In contradiction, Christ offers poverty, self-denial and persecution. Shall we go His way or the world's?

The miser hoards his gold. The prosperous farmer builds larger barns. Solomon makes silver as common as stones in Jerusalem. Judas sells his Lord for money. The universal desire is for wealth. Great men have often striven to produce their best work for love of praise and gold. The businessman is prepared to spend long hours in a diligent search for ways to increase his income. Before the god of gold the world reverently worships!

Wealth offers a clear path to self-pleasing. It affords protection against the evil day of sickness and starvation. It also raises its possessor to a pedestal in the community.

We who profess to follow the Christ should consider the course He took. He chose to be poor. The path that infinite wisdom decreed for the perfect Son of God was one of poverty. The house in which He was born was a poor one. At the presentation of the Child on the eighth day, two pigeons were offered in place of a lamb—the offering of the poor!

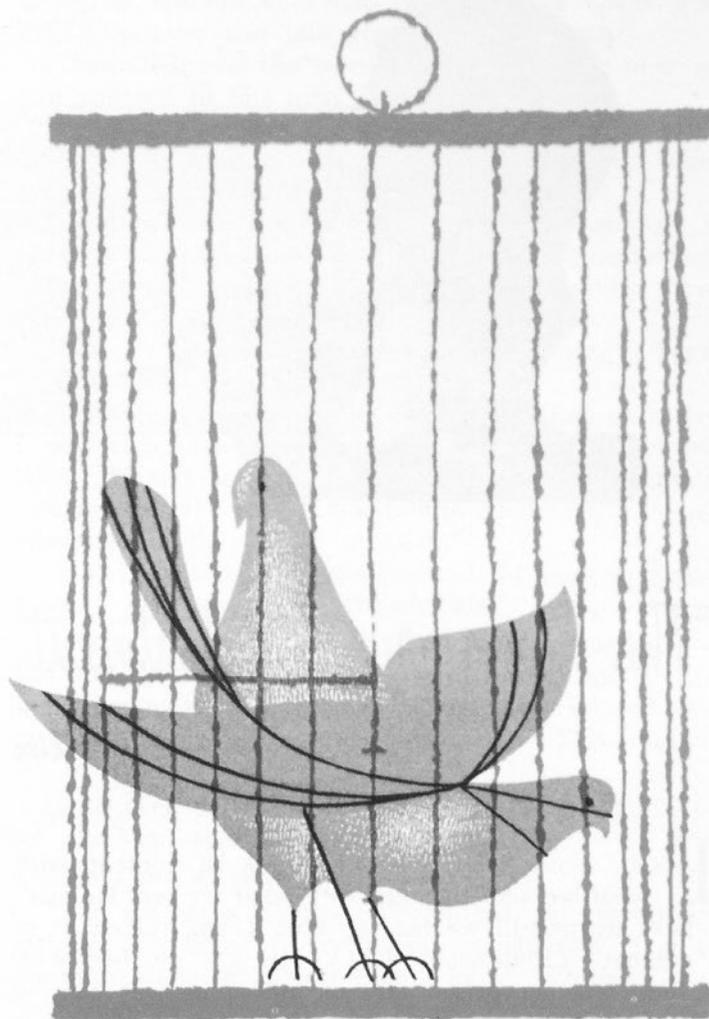
When He attained manhood and the work of the ministry supplanted the toil of the carpenter's shop, He preserved the state of poverty. When the devil tempted Him, the first suggestion was that of ministering to His personal needs with the power He possessed. Christ resisted the temptation to covetousness.

Throughout all His ministry the Lord resisted the temptation to possess wealth! When His mighty and beneficent healing power was manifested and multitudes were blessed, they likely offered Him all they possessed for the blessing they had received. But He was not impressed. He was not concerned about money. Judas could keep the common purse, although He was fully aware this covetous disciple was enriching himself at the expense of the party.

Everyone knows that when people are blessed in body, they become liberal in finance. When Naaman was healed,

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he returned to enrich the prophet of God. Elisha refused the gifts; Gehazi coveted them.

Elisha might have done "much good" with the money. We hear a great deal about the amount of good that can be done with gold, but we seldom hear of the amount of evil that often accrues. Wealth could not remove Naaman's leprosy, but it could excite the unholy passions of Gehazi and bring judgment upon his head. To Elisha, the wealth was next to valueless.

The Lord Jesus, whose precious Blood has redeemed us, has called us to a life of self-denial. Let us not forget this. If we covet this world's riches, we may lose the wealth of the next. Remember Judas. Are we ever tempted to encourage people to support the work of God with their wealth, when actually we are "coveting for God's sake"?

How poor we make the Lord! We teach people to tithe when our church funds are low and are glad if a well-to-do member joins the congregation. When a rich young man sought for perfection, the Lord said, "Sell all and give to the poor," and, when utterly stripped of wealth, "Follow me." Not one of the disciples had money!

We are in a young and vigorous Movement. We need *faith* a thousand times more than we need *finance*. Faith



## The Dangerous Contentment

By RAYMOND L. COX

**P**AUL PREACHED that we should be content with what we *have*, but not with what we *are*. He said, "I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11). He was satisfied with his diet, whether prison fare or other; he was content with his lodgings, whether dungeon or palace. Whatever he *had* was enough for Paul, but he never allowed himself to be content with what he *was*.

In spiritual things he confessed, "I count not myself to have apprehended: but...I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

In the Book of Revelation we read that the Laodiceans had become so hypnotized with what they had that they became content with what they were. Their material and social success caused them to take their spiritual success for granted. Self-satisfaction is but a step from self-

will produce finance, but finance will never produce faith! Christ has given us power in the Spirit. The devil is showing us ways of self-enrichment. Those who covet money in this wonderful outpouring will get it—and perhaps Gehazi's leprosy with it!

Some people pay a considerable amount to visit the Holy Land and walk where Christ walked nearly 2,000 years ago. But the path He trod was one of poverty. Sightseers are seldom poor people. He was poor! To walk in His steps we must be poor. And let us not forget that through His poverty He made many rich!

Above all, He calls us to poverty of spirit. When the Lord Jesus began His marvelous ministry and the multitudes thronged about Him, He seated Himself and taught them, saying, "Blessed are the poor in spirit." He pronounced a benediction of heaven upon those who

righteousness. The dangerous contentment cooled their consecration so that these Christians gradually became lukewarm. And God said, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

"My career is finished," complained a celebrated sculptor to an acquaintance.

"Don't say such a thing," the friend protested. "Your last project proved a signal success. It is your greatest masterpiece."

"That's just the trouble," explained the sculptor. "This is the first piece of work I have ever been satisfied with. Until now my idea has always been far beyond my ability to fulfill. But it is no longer so. This statue is all I could want it to be. My powers are on the wane."

How much more is a Christian beginning a decline when spiritual self-satisfaction causes him to cease to press ahead toward new heights, new goals. Indifference, halfheartedness, lukewarmness are among the dangers of spiritual self-satisfaction.

Were you ever closer to the Lord than you are today? Did you ever study the Scriptures more faithfully and eagerly than you do now? Was your prayer life more fervent in the past than it is now? Is it easier to neglect going to church now than formerly? Your answers to these questions can help you determine whether you have drifted into the dangerous contentment that leads to lukewarmness.

How much better it is to please God than to be self-satisfied. Enoch "had this testimony, that he pleased God" (Hebrews 11:5). He lived in desperate days, in a time of spiritual peril such as today. The worldly marched with the times into the Flood, and they thought Enoch out of step. But Enoch walked with God; he was going into another direction. We must walk with God if we would please Him today, even though the world may think us also out of step.

A Christian's whole ambition should be directed toward pleasing his Lord. Lukewarmness may make us more acceptable to the world, but we are not called to please men. The voice of the people is seldom saying the same thing as the voice of God, and it is to Him that we are accountable. Let us avoid the dangerous contentment God warns against and be fervent in spirit, serving the Lord faithfully till He comes. 

were poverty-stricken in spirit. He gave Himself as an example—"meek and lowly in heart."

This world does not want people who are poor in spirit. It wants men who are self-confident. It teaches young people to be self-assured. Businessmen look for salesmen with forceful personalities, men who are persuasive, who can "put it over." But it is not so in the Kingdom of God. The Lord Jesus said, "Blessed are those who are so meek and lowly in heart this world will not want them." But heaven will want them. When we get the self-confidence out of our souls, God's Spirit can come in.

The first thing the Lord Jesus said, in the first sermon He ever preached, was, "Blessed are the poverty-stricken in spirit: for theirs is the kingdom of heaven." Let us never forget it. 

**I** MET A CERTAIN MAN only once—on May 5, 1908, but I believe our meeting was divinely ordained. We were on a train bound for New York City.

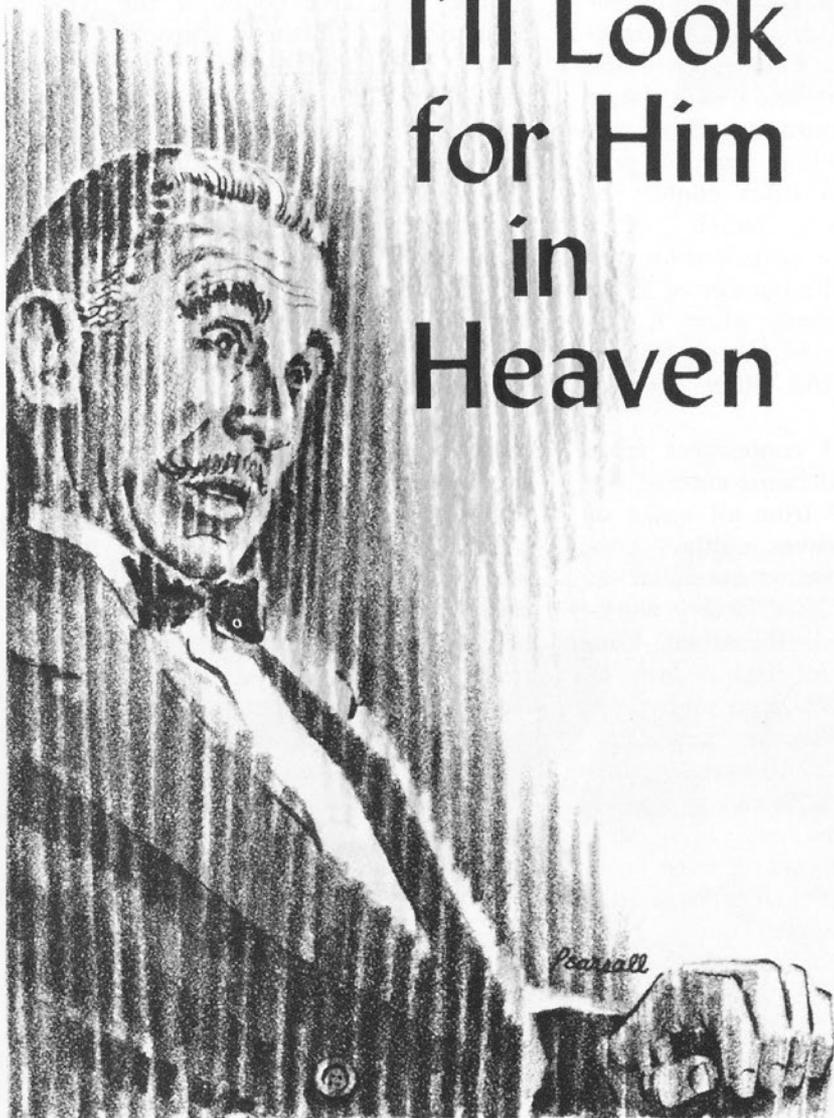
Miss Marie Burgess, who later became Mrs. Robert Brown, was opening a mission at 454 W. 42nd Street, in New York City. She had invited me to be the special speaker, an honor extended to me annually since that time, on the anniversary of that humble beginning of Glad Tidings Tabernacle.

I was young and inexperienced, pastor of a small mission at Waynesboro, Pennsylvania. I had been filled with the Spirit the year before, but it was with a sense of helplessness that I looked forward to this new experience in public ministry as I boarded the train at Harrisburg.

My main problem was how to find enough sermon material for a two-week stretch. To me that was a big order. My thoughts turned to the Jewish question, for the massacres of Jews in Russia had been much in the news. While thinking along this line I noticed a man on

By **DAVID H. McDOWELL,**  
Cheltenham, Pennsylvania

# I'll Look for Him in Heaven



the opposite side of the car and a few seats forward reading a foreign-language newspaper. The Lord spoke to me as He did to Philip in the desert (Acts 8:26-29): "Go over and join yourself to this man."

I hesitated, and the word came again: "Go over and join yourself to this man."

I still questioned and then I felt the presence of the Lord lifting from me. It was not imagination, believe me! So I said, "Lord, I'll go."

I walked down the aisle to where the man sat. He lowered his paper and looked up at me questioningly. "May I speak to you for a moment?" I asked. He moved over politely, and I sat down.

"I see you are reading a Jewish newspaper," I began.

"This is not a Jewish paper."

I saw at once he resented being identified as a Jew. I was embarrassed and wondered if I had been mistaken. Then I asked him, "Could you give me any information on the Jewish situation in Russia? I am deeply interested in the Jewish question."

"No, I don't know anything about the Jews in Russia. I am a businessman in Philadelphia."

At this moment I felt the Spirit of God come upon me, and suddenly it was as though I were another person. Turning toward the man I raised my arms and found myself speaking fluently in another tongue. This continued for several minutes.

In shocked surprise the man asked, "Why didn't you tell me you were a Hebrew?"

"I am not a Hebrew."

"You are not a Hebrew? Where did you get this language? You speak to me in purest Hebrew. You tell me more about my people than I know. We don't speak that language any more; we speak Yiddish. You go to college?"

"No."

"You study Hebrew?"

"No."

"Tell me. What kind of man are you? You don't go to college; you don't study Hebrew; and you speak to me in the finest Hebrew. I am puzzled."

It was then time to open my Testament. Calling him Abraham, I said, "If you will listen to me now, I will give you the answer. I am of Scottish parents. I have been converted and have accepted your Messiah as my Saviour, and He has baptized me in the Holy Spirit." Then I began to read to him the first and second chapters of the Acts. Believe me, you never saw such a surprised Jew. He was speechless.

We were pulling into Broad Street Station in Philadelphia, and he reached for his handbag. I picked up the bag and went out to the platform with him. Tears flowed down his cheeks as he said, "I wish I were going with you."

Still calling him Abraham, I said, "Buy a New Testament and seek your Messiah. He will fill you with His Spirit as He has filled me and many others, and we will meet in heaven. Good-bye now."

The whole experience took me by such surprise that I did not think to get his real name or to give him mine. But I believe I shall meet this Jewish man again—in heaven.

PEOPLE OFTEN ASK ME the reason for the tremendous revival in Brazil. I would say that the distribution of the Scriptures, currently at the rate of seven to eight million copies a year, is one of the most significant factors.

Brazil absorbs more Bibles a year than any other nation on earth except the United States. The beginnings of evangelical churches in that land date to the middle of the last century with the coming of the American and British Bible Societies, whose brave colporteurs faced up to fierce persecutions wherever they went. But the Word was sown, and God has given the increase.

Today Brazil enjoys full religious freedom. The Protestant community numbers into the millions, and all Bible-believing churches are reaping a great harvest of souls.

In 1948 the Bible societies turned over their responsibilities to the new, completely national, Brazilian Bible Society with its headquarters in a 10-story office building in downtown Rio de Janeiro. The president is Dr. Benjamin Morais, minister of education in the Guanabara State government and a Presbyterian minister.

The first complete translation of the Scriptures into the Portuguese language was made by João Ferreira de Almeida in the late 1600's and has been acclaimed one of the greatest literary works of that century. Though revised several times to keep pace with language changes, it still is the most popular Portuguese Bible for both Protestants and Roman Catholics.

The Bible today is a widely accepted book among the 82 million Brazilian people. Evangelical Christians are often referred to as *Biblias* (Bibles), for it is easy to pick them out on a Sunday as they go to church with that carefully wrapped, precious volume under the arm!

In 1951 the Brazilian government issued a special commemorative postage stamp in recognition of Bible Day—the first time this had ever been

THE BIBLE IS BECOMING AN INCREASINGLY IMPORTANT PART OF BRAZILIAN LIFE.

## BRAZILIANS CONDUCT NATIONWIDE BIBLE CONTEST

By N. LAWRENCE OLSON, Brazil

done anywhere in the world. Brazilians also participated as finalists in the Bible contests promoted by Israel in 1958, 1961, and 1964. In the latter year, a Brazilian schoolteacher named Yolanda Anversa da Silva was the winner.

With this background of widespread interest in the Bible generally throughout the land, the Brazilian Bible Society actively seeks to follow its motto: *Dar a Biblia á Patria* (Give the Bible to the Homeland). Its latest thrust toward encouraging Bible appreciation and reading was to promote a nationwide Bible contest of the type learned from Israel.

To insure a large participation, the committees included a number of Protestant ministers (among whom it was my privilege to serve), three Roman Catholic priests, and three Jewish rabbis.

A total of 1,124 contestants from 34 different denominations entered the contest. They came from all walks of life: teachers, preachers, military people, tailors, colporteurs, missionaries, doctors, lawyers, priests, factory workers, students, and businessmen. One contestant was an atheist! A lady of 67 years of age—a retired midwife—was promptly called the “grandma” of the group, and a 16-year-old student named Maria da Silva was known as the “baby of the family!”

Sponsors for the contest were business firms such as Brazil's Varig Airlines and Leite Glória (Glory Milk Company), of which one of the top directors is Assemblies of God layman Andrew Nelli of North Hollywood, California). The government of Israel cooperated with free accommodations

for the first prizewinner. Radio and television stations donated time, the press gave free publicity, and the Brazilian government made many concessions.

All contestants were required to take both written and oral examinations on five books of the Old Testament (Genesis, Exodus, Ruth, Nehemiah, and Esther) and five books of the New Testament (Matthew through the Acts). Local and regional contests in the 22 Brazilian states led to the selection of five finalists: two pastors, two schoolteachers, and the 16-year-old high school girl.

Before an audience which nearly filled the Municipal Theater in Rio de Janeiro, the final competition was run off on Monday, November 28. One by one the five finalists answered the same questions taken from a sealed envelope, while the television cameras and microphones carried the proceedings to a vast, unseen audience.

I believe the people were a little partial to the 16-year-old student; she actually won second prize. The winner of the first prize was Miss Mariazinha de Almeida, a schoolteacher from São Paulo. She won a free trip to the Holy Land with stopovers in Cairo, Athens, and Rome. The other four prizes were free trips to points of interest in Brazil, such as the Amazon River and Iguassú Falls.

It is with keen satisfaction that we see contests of this nature promoted in a land where many Bibles have been burned. A new door is opening for we know that “the entrance of thy words giveth light” (Psalm 119: 130).



Mariazinha de Almeida was first prizewinner in the Bible contest.

Plan now to attend the  
**EIGHTH PENTECOSTAL  
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NOVEMBER 1964 marked a dark hour in the history of Assemblies of God missions in Congo. After the martyrdom of J. W. Tucker and the safe evacuation of the other missionaries, it looked as if the doors of missionary service were closed with finality.

Through the dark months which followed, Christians all over the world prayed for Congo. News seeped through from national believers that though the persecution was intense, the Congolese Christians had remained faithful to Christ. The national pastor of the Assemblies of God church in Isiro (Paulis) wrote that on Christmas Day 1965 there were 1,153 people present at the service. Attendance had never been so high for that day. He also said that there were 22 new believers baptized in water that same day.

In March 1966 Field Secretary for Africa Everett L. Phillips went to Congo to survey the situation and to determine when we should send missionaries back into the country.

His report, sent directly from Congo, stated:

"For the past two weeks I have been in Congo interviewing our pastors and leaders. I marvel at God's faithfulness to His people, but perhaps even more I marvel at the faithfulness of God's people during months of persecution and terror.

How can I describe the joy of the people over my visit? They wept as they said, 'After what the missionaries went through, we never thought we would ever see them again.' There are no words to describe their joy when I told them we will send missionaries back to Congo!"

At the 1966 School of Missions, Field Secretary for Africa E. L. Phillips and his wife met with the Congo staff. Lunching together were (l. to r.) Martha Underwood, Lillian Hogan, Mrs. Phillips, Gail Winters, Mr. Phillips, the Larry Malcolms, and the Philip Cochranes.



And this promise has been kept. During December, 1966, the Philip Cochranes, Gail Winters, and Lillian Hogan, spent 25 days in Congo. For health reasons it was necessary that they return to Uganda for a short stay; but as soon as possible they will return to take up their missionary duties.

Philip Cochrane wrote recently:

"It is hard to know where to begin, but let me start with my first lasting impression gained at the Congo Embassy in Kampala (Uganda). The official representative there spoke highly of the work missions had done in the past and welcomed us back to Congo.

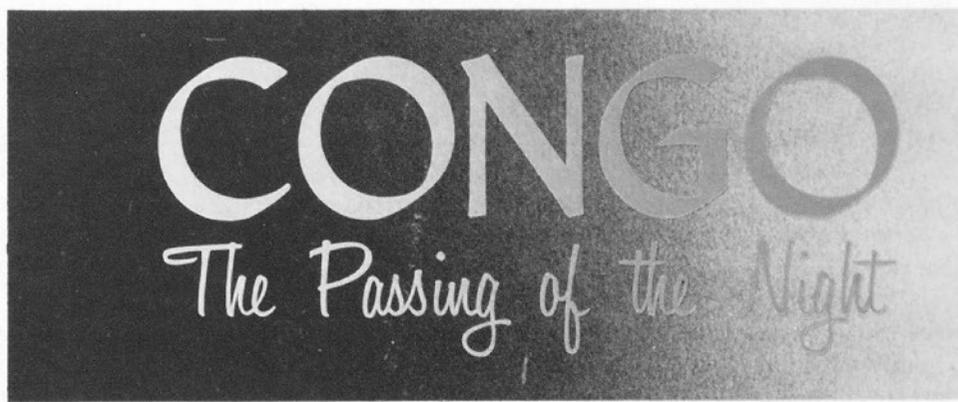
"It was very exciting as we got closer. After we left Swahili-speaking country and got among the people who

announced and unexpected, and they said, 'We never thought we would see you again. Many thanks to God.'

"We drove toward the Bomokandi River with mixed feelings, knowing that this was where so many Congolese were lined up and shot, and where the whites were thrown after they had been killed, including Jay (J. W. Tucker) who was uppermost in our thoughts and hearts. In the past we had picnicked there, stopping briefly to have an early morning breakfast on a trip to Isiro, but never again would we feel the same way about this bridge and river."

In a letter to Everett L. Phillips, Lillian Hogan wrote:

"On December 23 we attended a service when 22 people followed the



spoke Bangala, it was almost like being home.

"All along the way Christians from other missions warmly welcomed us back, and village folk too expressed pleasure at our return, many saying, 'Thank you,' and, 'Many thanks to God'!

"When I drove into Biodi, the people came running. We had arrived un-

Lord in baptism. Sunday was the biggest day—Christmas Day back in Congo! *There were 1,293 in attendance at the morning service!*

"We could never count the hands we shook or the heartfelt 'Thanks to God' that were repeated again and again. Everywhere we went we found a sincere welcome.

"People are still coming out of the forest. In an area where the ordinary population was estimated at 10,000, there were 50,000 who had come out of the jungles. The stories of suffering and privation have been heart-rending. At times we could hardly stand to hear any more. Yet through it all how living and radiant is the faith of God's children. Their sufferings have only strengthened their faith."

And so the night that had enveloped Congo is breaking, and our missionaries—the Philip Cochranes, Gail Winters, and Lillian Hogan—are resuming their duties in that land of challenge. The Larry Malcolms and Martha Underwood will join them.

Remember Congo in your prayers.



# THIS PRESENT WORLD

## NORTH AMERICA

### Wesleyan Methodists, Pilgrim Holiness to Merge

Leaders of the Wesleyan Methodist Church and the Pilgrim Holiness Church announced recently that merger of the denominations has been approved by more than the two-thirds majority required. The action will be finalized in June 1968.

Both headquartered in Indiana, the churches are theologically identical and stress the doctrine of Christian perfection. Merger has been considered for 13 years.

The new body, to be called The Wesleyan Church, will have 2,117 churches, 3,701 ministers, 259 missionaries, and nine colleges in the U.S.

The Wesleyan Methodists merged with the Reformed Baptist Church in 1966.

### "In God We Trust" Signs Proposed for N. H. Schools

"In God We Trust" may become the motto for school children throughout New Hampshire as the result of a lawmaker's plan to counteract what he calls a nationwide move to "eliminate God from our classrooms."

Under Representative George Manning's proposal, every classroom would have a suitable plaque prominently displayed on the wall with the words "In God We Trust" in letters not less than three inches high. Four communities have already adopted the measure.

It was also announced that a bill to be offered in the New Hampshire legislature would provide for a minute of silent meditation at the opening of public school classes each day.

### Yearbook of American Churches Shows Gains, Losses

The 1967 *Yearbook of American Churches*, published recently by the National Council of Churches, reveals interesting facts on church growth. The biggest numerical gains were posted by two conservative congregational groups, the Southern Baptist Convention and the Churches of Christ (although the latter group's figure is an estimate). Large denominations losing membership over the year were: the American Baptist Convention, Church of Jesus Christ of Latter-Day Saints (Mormon), The American Lutheran Church, and the Christian Churches (Disciples of Christ).

Three of the 15 largest U. S. groups have less members now than in 1956, despite the population increase: the ABC, the Disciples, and the United Church of Christ.

A poll reported by the *Yearbook* shows that regular churchgoers have dropped from 47 percent of the population to 44 percent between 1961 and 1965.

### Legislators Attend Service of Intercession

Fast-breaking developments on the Chinese mainland kept President Johnson close to his office; and for the first time since he assumed the Presidency, he failed to attend the Service of Intercession and Holy Communion held annually just before Congress convenes.

With Vice-President Hubert Humphrey, members of Congress, Supreme Court justices, cabinet members, and

other high-ranking government officials present, prayers of intercession were offered on behalf of the nation and its leaders. Prayers asked God for deliverance from such things as class hatred, racial antagonisms, the spirit of party, and forgetfulness of the general good.

### Presbyterians Endorse Changes in Basic Doctrines

Delegates from 205 United Presbyterian churches in Southern California and Hawaii endorsed a proposal to change portions of the 3,300,000-member denomination's basic doctrines. If adopted by two-thirds of the church's presbyteries throughout the U.S., the "Confession of 1967" will provide the first alterations of doctrine since the middle of the 17th century.

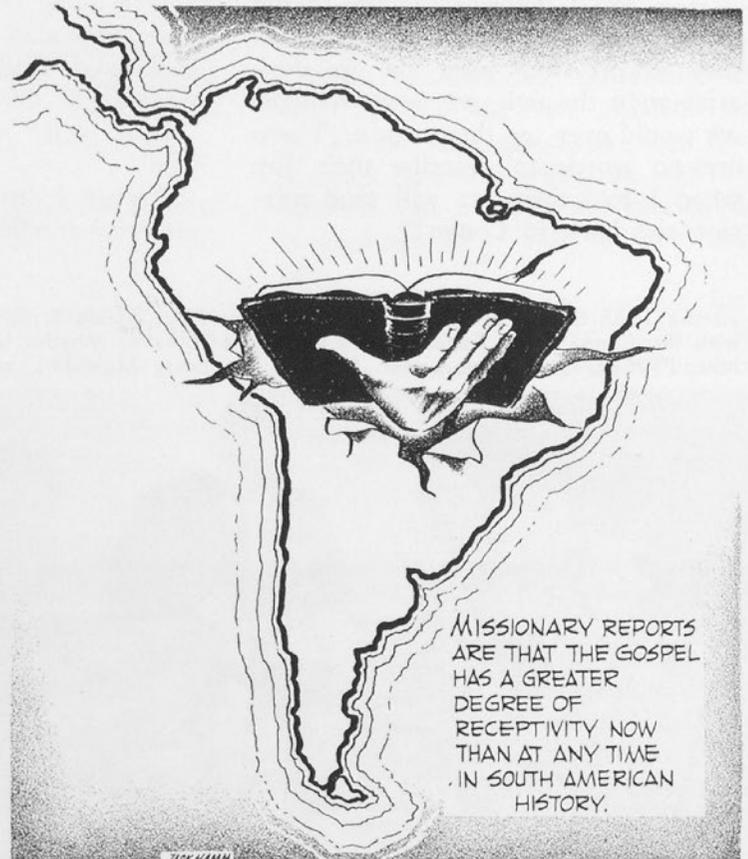
The confession will be adopted or refused in Portland, Oregon, in May at the church's General Assembly. The proposed changes have been under study since 1958 when a special committee was appointed to draft a brief, contemporary statement of faith.

In December some prominent Presbyterian laymen bought large ads in U. S. newspapers to oppose the revised confession as a departure from the faith.

### Catholic Priest Lauds Pentecostal Worship

A sympathetic analysis of the Pentecostal movement was given by a Roman Catholic priest at an ecumenical symposium in Collegeville, Minnesota, last fall when theologians and scholars from Germany and USA gathered at St. John's Abbey and University there.

## SIGNIFICANT BREAKTHROUGH



MISSIONARY REPORTS ARE THAT THE GOSPEL HAS A GREATER DEGREE OF RECEPTIVITY NOW THAN AT ANY TIME IN SOUTH AMERICAN HISTORY.

Noting phenomenal growth among Pentecostals in Latin America, Father Kilian McDonnell suggested a reason might be that the established churches do not meet the worship needs of the people there. "Our liturgies have failed," he commented. "No personal word was spoken to them [the Latin Americans], and there was no occasion for a personal response." He said he wondered whether the apostle Paul "would not feel more at home in the free fervor of a Pentecostal prayer meeting than in the organized dullness of our liturgical celebrations."

Pentecostals successfully use their worship as a means of instructing, converting, and sanctifying, the priest said.

### President, Preacher, Pope Are Popular People

Two religious leaders were listed in the 1967 Gallup Poll on the men most admired by Americans. They were Evangelist Billy Graham and Pope Paul VI. They were ranked fourth and fifth in the survey—the same rankings they received last year. The one most admired of all was President Lyndon B. Johnson.

## WORLDWIDE

### Canadian Leader to Preach at London Convention

Tom Johnstone of Toronto, Canada, will be guest speaker at the annual Easter Monday Convention to be held in Royal Albert Hall, London, March 27. The Easter event has been sponsored by the Elim Churches of the British Isles annually for nearly 40 years.

Brother Johnstone, once an amateur athlete, is General Superintendent of the Pentecostal Assemblies of Canada, a communion of 700 churches with more than 100,000 members and adherents.

### No Plowshares Yet for Heavily Armed Israel

A recent survey reveals that Israel spends a higher percentage of its gross national income on defense than any other nation except South Vietnam. Defense spending rose from \$382,000,000 in 1965 to \$447,000,000 in 1966.

Despite the outlook now, devout Israelites still believe the prophecy that "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). Christians expect this to come in the Millennium of Christ's reign.

### Church of England Approves Prayers for the Dead

"For the first time since 1552 the Church of England has legalized prayers for the departed faithful in its public liturgy," according to *The Life of Faith*, London. The decision was by a vote of 184 to 76 in the House of Laity last September.

Evangelicals objected on the basis that such prayers (1) represent "a watering down of the doctrine of the atonement," (2) are not scriptural, and (3) "deny the full assurance of faith, and destroy the triumphant witness of a Christian funeral."

### Australian Abstainers May Have to Pay "Virtue Tax"

A recent issue of the *Scientific Temperance Journal* reports that abstainers in Australia may be compelled to pay a "virtue tax" because they fail to support the government by paying liquor, tobacco, and gambling taxes. Said Australian Deputy Premier Arthur Rylah, "The abstainers pay far less than other members of the community who pay taxes on alcohol, tobacco, and gambling. Abstainers . . . make practically no contribution apart from income tax to government revenues."



# Your Questions

Answered by Ernest S. Williams

*How did sin enter the universe?*

This remains a mystery. We believe sin developed in Lucifer, son of the morning, through personal ambition. It is generally believed that Isaiah 14:14 quotes him: "I will ascend above the heights of the clouds; I will be like the most High." This sinful pride brought about his fall. Jesus said of him: "I beheld Satan as lightning fall from heaven" (Luke 10:18).

*What is the purpose of water baptism?*

In baptism we confess ourselves to be disciples of Jesus. We enter into covenant to forsake all things displeasing to Him, choosing to "walk in the light" as He gives us light. Baptism symbolizes that we are buried with Him in baptism and raised to walk henceforth in newness of life (Romans 6:4).

*Does the Bible contradict itself? In 1 John 1:10 it says, "If we say we have no sin, we deceive ourselves." In 1 John 3:9 it says, "He that is born of God doth not commit sin." How can you reconcile these verses?*

All are born with a nature contrary to the holiness of God. To deny this is to deceive oneself. But when a person is saved, he is born of the Spirit, receiving divine life. By the power of this new life he does not sin. A better reading of 1 John 3:9 would probably be "... doth not practice sin." A Christian might commit a sin (1 John 2:1,2) without living a sinful life; the test is whether, after committing a sin, he is remorseful and repents, determining not to repeat the offense.

*The Bible says the Jews are beloved for the fathers' sake, and "so all Israel shall be saved" (Romans 11:26,28). Does this mean that all Jews will be saved because they are descendants of Abraham and under that covenant?*

If we had no other verse than that quoted, we might think so. But we need to compare this with other passages of Scripture. We read in Romans 2:28,29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly," speaking of the born-again Jew.

"Neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." That is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Romans 9:7,8).

In various places the Old Testament gives the thought that though Israel is scattered as the sand of the sea, yet a remnant of them shall return to God. "The remnant shall return, even the remnant of Jacob, unto the mighty God" (Isaiah 10:21,22). The Bible teaches a national restoration of Israel, but not universal salvation even though they are the seed of Abraham.

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*

# THE KING CONDEMNED

Sunday School Lesson for March 12, 1967

MARK 15:1-15

BY J. BASHFORD BISHOP

OUR LESSON revolves around three persons—Pilate, Barabbas, and the Lord Jesus Christ. What striking contrasts! And what great truths and lessons they either suggest or symbolize!

### THE POISE OF CHRIST (vv. 1-5)

One must read a harmonized record of the accounts given by all four writers of the Gospels to appreciate fully the ordeal through which Christ passed—first before Pilate, then before Herod, then again before Pilate.

Pilate repeatedly urged Jesus to reply to the false charges of His accusers, but He “answered nothing.” Pilate was accustomed to seeing men scream and beg for mercy. But here was a Man whose silence and poise caused Pilate to marvel and feel ill at ease.

Christ knew when to be silent and when to speak. He did not need to vindicate Himself against His accusers.

Yet He affirmed His Messiahship when denial or silence could have spared His life.

### THE CUSTOM OF ROME (v. 6)

Each year during the Feast of Passover the Roman governor, in a move calculated to appease his Jewish subjects, authorized the release of any Jewish prisoner they chose. Such a practice made possible the releasing of a criminal, regardless of the seriousness of his crime.

### THE WEAKNESS OF PILATE

Pilate was a shrewd man, but a weak one. He was keen enough to see through the hypocrisy of the Jewish leaders but not strong enough to be true to conviction or to act upon right principles. Consequently he tried to evade the issue by taking advantage of the Roman custom. “Will ye therefore that I release unto you the King of the Jews?” (John 18:39).

Evidently Pilate thought the people would surely want him to release Christ, rather than Barabbas—who had been a murderer, traitor, robber, and revolutionist. But Pilate failed to realize the depths of wickedness to which human pride and hatred will stoop.

### THE DECISION OF THE PEOPLE (vv. 11-14)

“Will ye therefore that I release unto you the King of the Jews? Then cried they all... Not this man, but Barabbas” (John 18:39, 40).

“What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him... And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified” (Mark 15:12-15). Thus was completed the most outrageous miscarriage of justice in human history.

Consider the following lessons:

1. *Pilate was a slave to human opinion.* He was convinced of Christ's innocence, yet he thought more of his own popularity than of righteousness. How often conscience, loyalty to principle, and loyalty to God are cast to the winds by men who value the opinion of others more than the approval of God.

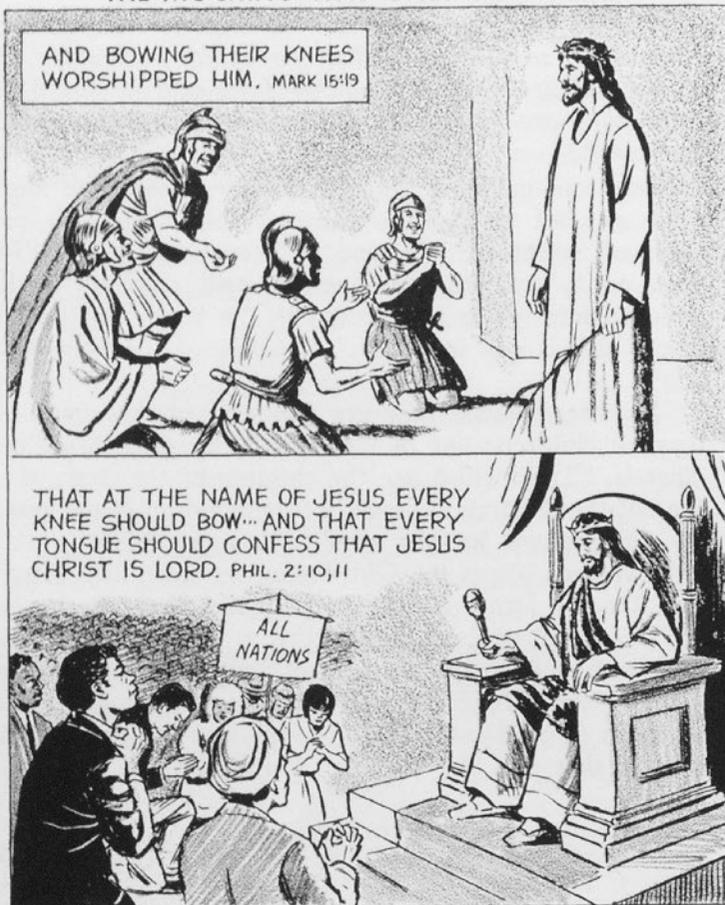
2. *The deliverance of Barabbas pictured the atoning death of Christ for sinners.* The name *Barabbas* means “son of the father.” Thus the sinless Son of the Heavenly Father was condemned so every sinning son of the earthly father (Adam) might be set free.

3. *In the minds of the people Jesus was a greater offender than Barabbas.* There is a sense in which this is true. For in taking our place on Calvary, Jesus “became sin for us,” taking upon Himself the sin of the whole human race. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13).

4. *Christians in all ages have been hated more by the world than have those guilty of great sin against God and humanity.* We are not greater than our Lord. Our sufferings are sanctified and ennobled because of His!

5. *The sin of rejecting Christ in favor of Barabbas is repeated by all who prefer sin, worldly gain, lust, friends, and self to Christ.* Anything that keeps a person from accepting Christ as Saviour, or that prevents him from enthroning Christ as Lord and Supreme Master, becomes an opposition candidate to Christ in his heart. This causes him in reality to choose “not this man, but Barabbas.”

### THE MOCKING WAS ONLY TEMPORARY



**T**HE DENSE VEGETATION was already steaming in response to the tropical morning sun as the wiry little Filipino farmer headed toward the daily isolation of the sugarcane fields. A tenant farmer, he worked long hours alone, tending his employer's share of the Philippine's most important export.

But today was different!

A bright, shining new transistor radio—the result of several months' savings—hung on the horns of his water buffalo. For the farmer it meant one thing—contact with the outside world—music and interviews and many other



This Filipino farmer uses his transistor radio to break out of age-old isolation. Through this recent communications innovation, "Revivaltime" is reaching thousands of persons for Christ in this beautiful tropical island chain.

**BOOMING TRANSISTOR RADIO SALES  
IN THE PHILIPPINES ARE**

# Breaking Island Isolation

items to help pass the time as he labored alone in the fields.

Today he was going to listen to the program his cousin had been talking so excitedly about—*Revivaltime*.

The friendly relative had started going to the local missionary church after listening to the broadcast. Now, curious to know what this "revival" religion was all about, the farmer eagerly waited to hear the program on his new radio.

This farmer, like thousands of other English-speaking Filipinos, is within the reach of radio evangelism. The increased possibilities of telling him about Christ have come about through an amazing innovation to the Philippine cultural scene—the transistor radio.

A nation of some 33 million people, the Philippines now officially have more than two million radio receivers. But statisticians cannot keep up with the booming radio market. Missionaries writing to *Revivaltime* continually mention that nearly every family now has access to a radio.

In the relatively inexpensive portable transistor radio, the islanders recognize a chance to be in communication with the world around them, and they are quick to respond to the opportunity.

Contact with the outside world exposes many of these people for the first time to the message of salvation. In the Philippines, *Revivaltime* preaches the good news over seven transmitters which blanket almost the entire

archipelago of 7,100 islands. Five of the services are released via facilities of Far East Broadcasting Company with headquarters in Manila. The remaining two releases are carried by independent outlets in the major commercial centers of Iloilo and Cebu City.

Supplementing the thriving work of Assemblies of God missionaries and national pastors, *Revivaltime* enjoys a vast listening audience—even though 84 percent of the nation's inhabitants give at least nominal allegiance to the Roman Catholic Church.

English is taught in all schools, beginning in the third grade and continuing through college. As many persons listen to radio to practice their new language, they become vitally interested in a new hope for eternity, the Man Christ Jesus.

Expressing his country's appreciation of *Revivaltime*, a national minister testifies:

"My wife and I would like to thank you for the messages you faithfully broadcast here in the Philippines. We have invited many of our friends to tune in, and even the people in the houses around us are listening to the broadcast, as it is heard over one of the most popular stations here in the Visayas (Cebu City), and the time is just right—from 4 to 4:30 p.m.

"This is just the time people come out of their siestas. What better music can they hear than the *Revivaltime* choir, which is first-class singing. And then to listen to the message from the Word of God right in their own homes—it is wonderful!"

The more than 35,000 Filipino adherents to the Pentecostal faith afford assurance that the Assemblies of God is making inroads in these tropical islands. With the inception of the transistor radio even more extensive progress is certain.

Tiny transistor radios perched atop thatched huts, draped over the shoulders of husky dock workers, even hung on the horns of huge water buffalo, are opening new doors of ministry for *Revivaltime* in the Philippine Islands.

**PHILIPPINE STATIONS  
CARRYING "REVIVALTIME"**

Cebu City	KYRC 600	4:00 p.m. Sun.
Iloilo City	KYRI	
Manila	DZF3 15,385mc	8:00 a.m. Sun.
Manila	DZAS 680	8:30 p.m. Sun.
Manila	DZH6	8:30 p.m. Sun.
Manila	DZB2	8:30 p.m. Sun.
Koronadal, Cotabato	DXKI 1060kc	3:00 p.m. Wed.

**I**N REVELATION 6:15-17 we read of a great prayer meeting which will take place at the end of this age. People of all ranks of life will be there—the great and the small, the rich and the poor. They will hold the prayer meeting in the caves of the earth, and they will pray to the rocks and the mountains to fall on them and hide them from the wrath of the Lamb.

This final prayer meeting will be different from any that preceded it.

#### 1. ITS SIZE

Prayer meetings now are not largely attended, compared with the entire population of a community. "Attendance at Sunday morning service indicates how popular the church is; attendance at the evening service shows

how popular the minister is; attendance at prayer meeting proves how popular God is."

But this last prayer meeting will have an inconceivably enormous attendance. Note the seven classes of verse 15: "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man." Seven indicates completeness or entirety. All the unsaved who have spurned divine mercy will be there.

#### 2. FORCED ATTENDANCE

Today, going to prayer meeting is optional with anyone. But at this gathering there will be no choice whatever. There will be no absentees. Gone is the season when, like those invited to the "great supper," the ones summoned can "with one consent begin to make excuse" (Luke 14:18). Not even the state of one's health will be accepted as a reason for staying away.

#### 3. DISTURBANCES IN THE PHYSICAL WORLD

At the present time very bad weather will sometimes keep even faithful prayer meeting attendants at home. But "at that day" there will be dreadful convulsions in nature with which the wildest, most terrifying weather we can conceive is not worthy to be compared: a tremendous earthquake, a bloodlike moon, a darkened sun, a hail of stars, the firmament vanished, the mountains and the islands flattened. But this accumulation of superla-

terable despair, overwhelming remorse, "a certain fearful looking for of judgment and fiery indignation." Many who object to noise in a prayer meeting now, preferring a gathering that is "icily regular, splendidly null," will find themselves in a vociferousness exceeding anything they had ever heard at a sports event, a horse race, or a political convention.

Also unlike present prayer meetings, there will be no leader, unless Agonized Dismay could be said to have charge. Nor will there be any Scripture reading. But two words from the Bible may sound horribly in the consciousness of each one, "Son, remember!" Recollections of a spurned Calvary, of neglected opportunities for preparing for the hereafter, will eat the soul the way gangrene eats the flesh.

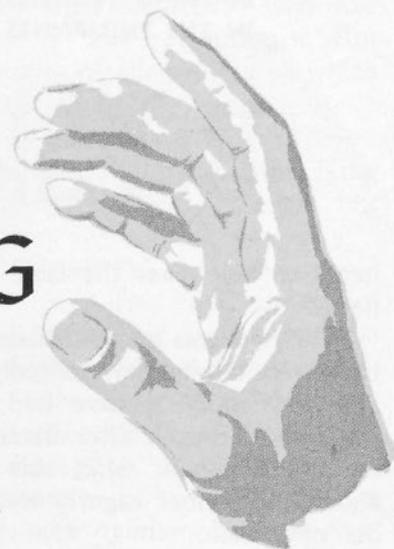
#### 6. THE PRAYER

Not always in the prayer meetings to which we are accustomed does everyone offer prayer. But petitioning will be universal at this last meeting; on every lip will be frantic supplication.

People in prayer services with which we are familiar do not pray the same prayers, word for word; but at the last prayer meeting the wording of each entreaty will be the same. And multitudes will pray who never prayed before in all their lives. If "there are no atheists in foxholes," as was said during World War II, much



## THE WORLD'S LAST PRAYER MEETING



more will this be the case on the occasion we are considering.

Note three things exceedingly strange about the prayer:

a. *The strangeness of the object of the petitioning.*

It is not to the Creator, but to certain parts of His creation, to inanimate parts. The praying ones realize the uselessness of appealing to One whom they have disregarded, opposed, insulted. If they failed to heed Him when He called to them to amend their ways, what hope can there be of His heeding them when they call upon Him?

b. *The strangeness of the request.*

They had "hid themselves in the dens and in the rocks," yet they pray to the rocks and mountains, "Fall on us, and hide us!" They feel that even granite "fox-holes" are insufficient to conceal from the gaze of offended Deity.

"The face of him that sitteth on the throne" was once the face of mercy. Now it is the face of justice. Once it was the face whose lips said, "Come," but now they thunder, "Depart." They had refused to hide in the blood of Jesus that flowed on Mount Calvary. Now they seek to be hidden by the mountains. They rejected the shelter of the Rock of Ages; now they agonize to the rocks to crush them. (See Matthew 21:44.)

c. *The strange paradox.*

"Hide us from the wrath of the Lamb." A famous poet sang, "Hell hath no fury like a woman scorned." If this be true of a mere mortal, what will be the doom of those who have scorned the Lover of their souls, the Divine One! It is difficult for us to picture a wrathful lamb. Christ is called the Lamb of God for He went as a lamb to the slaughter, died for the sins of the world, was meek as a lamb and lowly in heart. But now He is filled with wrath.

The greatest sin is failure to accept this atoning Saviour. If a man will not allow God to change him by the Second Birth, there remains nothing for him but the second death. If he will not walk in the light that streams from Calvary, he faces the "blackness of darkness forever."

—Nigerian Evangel

## OBEDIENCE BRINGS HEALING

I SUFFERED with stomach ulcers for several years. Almost everything I ate caused pains in my stomach, until I was reduced to eating baby food.

I worked as an inspector at Warner Robins Air Force Base and had a good income. This was my problem. God had called me to preach the gospel, but I didn't want to give up that job and launch out by faith into the ministry. As long as I fought what I knew to be the will of God for my life, my prayers for healing seemed to go unheeded.

One day someone recommended a doctor who might remove the ulcer surgically. I went to him, but after he saw the X rays he said, "Preacher, if I were you I would not have this operation because in five years the ulcers will come back again. It will do no good to operate."

I went home with a different attitude. My prayers were different. I promised God if He would heal me, I would quit my job and go out to work for Him. This was what God had wanted all the time—to be first in my life.

While attending a meeting in Atlanta, Ga., a little later, I went forward for prayer. Even before I reached the front of the building, I felt God's power as He healed my body. I left the meeting free of ulcers. That night I ate a big steak smothered with onions and felt no pain. From that time in 1960 until now I have been able to eat anything I want.

I quit my job as I promised God I would and went out in service for Him. He has been with me all the way. Thank God, His Word is still true: "I will never leave thee, nor forsake thee." And I know "Jesus Christ [is] the same yesterday, and today, and forever" (Hebrews 13:5, 8). I praise God for His healing power.—Leonard Sapp, West Monroe, La.

(*Brother Sapp is now pastor of the Luna Assembly of God Church, West Monroe, La.*)

## DELIVERED FROM CHRONIC BACK TROUBLE

FOR MANY YEARS I suffered with back trouble. Today I am healed by the power of God.

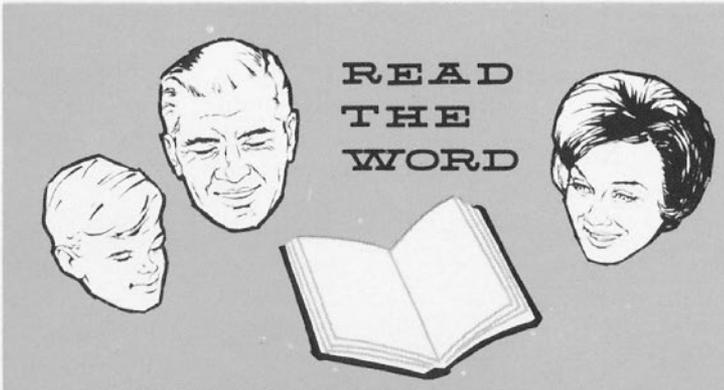
A doctor had told me my left leg was shorter than the right by half an inch. Some mornings I could only shuffle along; I could not lift my feet.

In 1960 I attended revival services at the Assembly of God in Rome, N. Y. I went forward for prayer, and the evangelist, Olive Kellner, asked what the trouble was. I told her about my short leg. As she laid her hands on me and prayed, I felt something warm and soft coming down over my neck and shoulders, and right down my back. I knew God was healing me.

I went to a doctor and had my left leg measured. He said it was the same length as the other. He was amazed, and called in his wife (also a doctor) to verify the fact.

I have had no back trouble since that time, and I give the glory to God. Praise His precious name!—Mrs. Isabelle Bish, Boonville, N. Y.

(*Endorsed by Pastor Ernest Darling, First Assembly, Rome, N. Y.*)



**READ THE WORD**

**CHAPTERS FOR THE WEEK OF MARCH 5-12**

Sunday .....	Exodus 21, 22	Thursday .....	Exodus 29, 30
Monday .....	Exodus 23, 24	Friday .....	Exodus 31, 32
Tuesday .....	Exodus 25, 26	Saturday .....	Exodus 33, 34
Wednesday ..	Exodus 27, 28	Sunday .....	Exodus 35, 36

**"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exodus 25:2).**

# TEACHER'S ONIONS

By KATHERINE BEVIS

ALL THE PUPILS in the community school I attended liked flowers, so our teacher encouraged us to care for some houseplants. Then at the first hint of frost, we took our houseplants to school.

There were the usual geraniums, begonias, and petunias. But our teacher brought one that was different from all the rest.

"This plant used to have the prettiest flowers we ever saw," she said. "They smelled nice too. But we can't get it to bloom anymore. Perhaps you children can help me with it."

We learned to call all the other plants by name. But the one our teacher brought became known simply as "teacher's onions."

All that winter we tenderly watered and cared for the plants—moving them away from the windows on cold nights, and carrying them to the basement every Friday afternoon so they wouldn't freeze over the weekend.

By April the geraniums were showing color. The begonias and petunias were brighter than ever. "Teacher's onions" had grown thicker, taller, and darker green, but that was all.

When school closed, all the flowers were taken home; but "teacher's onions" was left in the supply room, and, as we thought, forgotten.

One day the following spring our teacher got out the pot that held her plant and twisted off the dry, dead foliage. Then she watered the soil and set the plant in a sunny window.

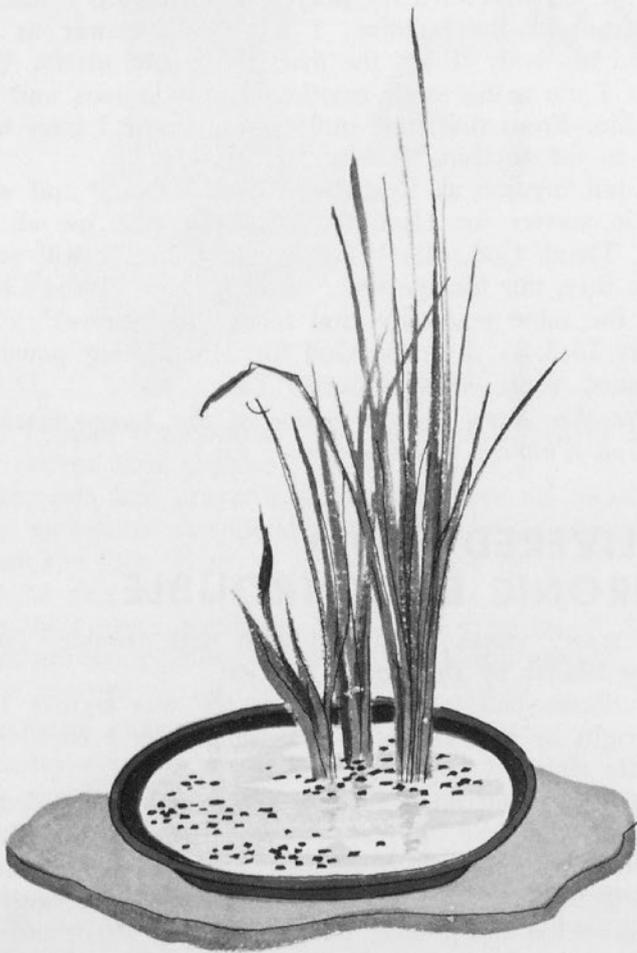
One morning, a few days later, our schoolroom was filled with fragrance. "Teacher's onions" had bloomed at last. There wasn't a single green leaf—just lovely blue-white flowers perched on tall spikes.

Then we knew that "teacher's onions" were lilies. The teacher explained to us that without that period of darkness, dryness, and cold, they never could have bloomed. And it was a picture of the Resurrection.

Years have passed. Today as I think of that Christian teacher, I am reminded of the lesson she taught many of us that day: we must not be discouraged when our efforts go unnoticed and unrewarded, and our work seems to be in vain. That is just the time to sing with the psalmist: "Weeping may endure for a night, but joy cometh in the morning."

Many of us are like the lily. It takes time and hardships to bring out the beauty and fragrance in our lives.

"Teacher's onions" we had called them! The lesson taught me that day long ago has helped me more than our teacher could ever know.



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