

In every trembling bud and bloom  
That cleaves the earth, a flowery sword,  
I see Thee come from out the tomb,  
Thou risen Lord.— *Touss.*



The Pentecostal  
**EVANGEL**

APRIL 20, 1946

NUMBER 1667

# He is RISEN



Myer Pearlman

**C**HRISTIANITY is a historical religion based upon certain definite events that occurred in Palestine about nineteen hundred years ago. It is not built upon the faulty foundation of myths, man-made creeds, mistaken emotions, nor upon clever reasonings; but upon the impregnable rock of historical events that can be verified. Hence the only way for the unbeliever to destroy Christianity is to get rid of the facts—if he can. But he cannot, for, as Napoleon said, "Facts are stubborn things."

In 1 Corinthians 15 the inspired apostle states the fundamental facts of Christianity. (1) The atoning death of Christ. "Christ died for our sins according to the scriptures." But how do we know that this was an atoning death and that Jesus was really the Son of God? Because: (2) He rose from the dead on the third day. But how do we know that He rose from the dead? (3) He was seen alive by hundreds of reliable, competent, honest, and sincere witnesses, many of whom were alive in Paul's day. From these facts flow all the doctrines and power of Christianity, and by believing them men are saved, sanctified, and kept.

What is the lesson to us? The foundation for our experience is not feelings alone, for they are so variable; nor appearances, for they are often deceptive; but unchangeable historical events concerning a divine Person.

How firm a foundation,  
Ye saints of the Lord,  
Is laid, for your faith, in  
His excellent Word!

Victory and blessing come by believing and acting upon these facts, no matter what our feelings or circumstances may be.

## THE SUPREME MIRACLE

Among orthodox Jews it is the

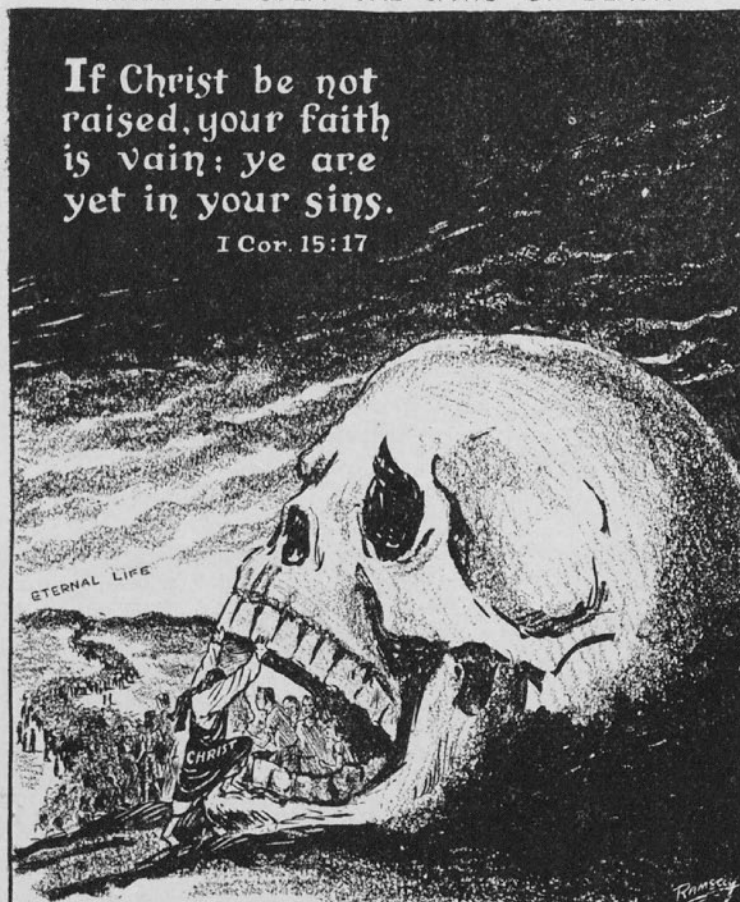
practice to say prayers for the dead. Some time ago, a Jewish rabbi, in order to show that he held no prejudice against Jesus, prayed for Him when he was interceding for the departed. His well-meant service was absolutely unnecessary, for three days after the crucifixion there was an empty tomb, that all the reasonings of the unbelieving have never been able to fill. On the tombstones of the dead for whom the rabbi prayed there would probably be inscribed the words: "Here lies So-and-so, etc.," showing that a deceased person was occupying the grave. But if the sepulchre of the Lord Jesus had been preserved to the present time, the only suitable epitaph would have been, "HE IS RISEN; HE IS NOT HERE." Mark 16:6.

The miracle implied by the empty tomb is the indispensable miracle of Christianity, because if the Lord had not risen

## RISEN TO OPEN THE JAWS OF DEATH

If Christ be not  
raised, your faith  
is vain; ye are  
yet in your sins.

I Cor. 15:17



from the dead, ten thousand miracles would not have availed to establish His claims to divine nature and authority. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:4. Spinoza, a Jewish philosopher of the seventeenth century, said that if he could be convinced of the truth of the resurrection of Lazarus he would accept the entire Christian system. But we affirm that once convinced that Jesus rose from the dead the acceptance of the incident of the raising of Lazarus, and of every other incident in the Bible, becomes a simple matter. The Lord Jesus Himself pointed to His resurrection as the final and full evidence of His divine character and heavenly mission. See John 2:8-22; Matt. 27:63, 64; Matt. 12:38-40. The empty tomb is essential to a full Christ, a full gospel, and a full salvation.

## THE BRIGHT SIDE OF CALVARY

Is the resurrection of Christ more important than His death on the cross? The answer is that the resurrection is really part of the atonement.

(1) It is the *completion* of the death of Christ. At Calvary Christ died for us; by His resurrection He lives for us. On the cross His life was laid down in shame; at the resurrection it was raised in honor. The cross seemed to spell the defeat of Christ's cause; the resurrection was a proclamation of its victory. The cross led to the scattering of Christ's followers; the resurrection meant their regathering. The cross was the world's answer to the claims of Christ; the resurrection was God's answer. The cross was the dark side of the atoning work; the resurrection was the bright side.

(2) The resurrection is the *evidence* for the atoning nature of Christ's death. How do we know that His death was different from that of any other death—that it was really a divinely appointed sacrifice for sin? Because it was followed by the resurrection.

(3) The resurrection is the *power* of the atoning death. A dead Christ could never be a present Savior of men. It is not enough that He *died* for men; He must *live* for them.

## A PLEDGE OF IMMORTALITY

The testimony of all ages and all races is to the fact that in the heart of man there is a craving for life after death. The persist—  
(Continued on Page Seven)

# Christ, Our Passover

J. J. Jones

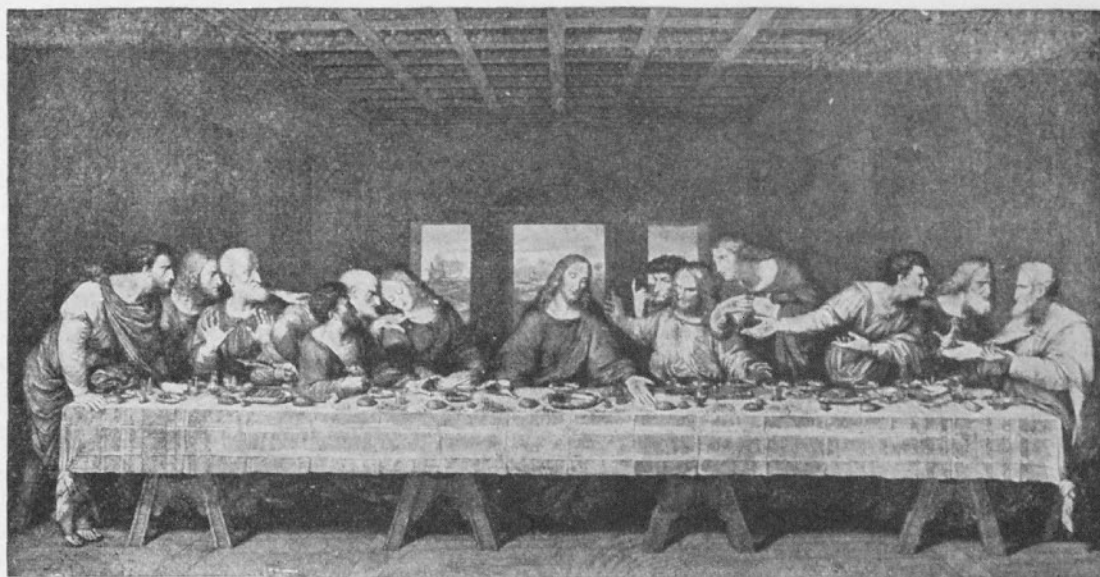
THE Book of Exodus is the most wonderful book of types and shadows. The word *Exodus* is a Greek word, "Ek (ex)" means "out of," and *Odus* is the Greek word for a "way." So *Exodus* is "God's way out of bondage." The Book begins with groans, and end with glory. It shows the children of Israel in bondage, and concludes with them redeemed and God's tabernacle in the midst. What happened to change them? It was the mighty twelfth chapter which shows that through the shedding of blood there was a way out of bondage; and thank God, we have a way out today!

In the Passover there were two main scenes, the outside scene and the inside scene. First, let us take

### THE OUTSIDE SCENE

The children of Israel were in bondage; the taskmasters were hard and cruel. Their lives were bitter with hard bondage; they were bound by an awful tyrant power, just as men are in bondage today. But God declared that He would get them out, and instructed Moses to tell the people to take a lamb without blemish, to be slain at a specific date. All this is true of Christ who is our passover. He was spotless; He was slain on the very month of the very day and the very hour of the day of the month that the paschal lamb died. Jesus Christ Himself was slain. The blood was to be disposed of in a special way. With a bunch of hyssop each door was to be sprinkled. The inmates of the blood-sprinkled house were sheltered, safe, secure, behind their blood-sprinkled portals.

This is God's picture of justification. We are saved from wrath through the death of God's Lamb, and by believing our hearts are sprinkled. The stroke fell on the lamb and those in the blood-sprinkled house were saved. In one single night God broke the bondage of centuries. This was Israel's beginning, beginning of



The Last Supper

months, the birth of the nation. They dated their history, as a nation, from the very time they sprinkled the blood. This is true with believers today. Our spiritual

birth begins when the blood is applied. In verse 22 they were instructed to abide under the blood until the morning. Let us remain under the precious blood until the morning of His coming.


### THE INSIDE SCENE

We have preached the passover and emphasized the outside scene, but it seems to me that we seldom have noticed the inside scene. Here we have the disposal of the flesh of the lamb. A feast was to be held within each blood-sprinkled house. Notice the amount of detail that is given with regard to the lamb—first, it must be roast with fire, not sodden or eaten raw, but roast. Undoubtedly this sets forth the fierce sufferings through which the Lamb of God passed in order to bring salvation to us.

Again, notice verse four; if the household be too little for the lamb, they were to get the neighbor in to help eat the lamb. This is glorious! It never for a moment suggested that the lamb was too little for the house. It says there is so much lamb that we need others to help us to eat. I am afraid of those people who shut themselves up in a corner and forget the lost and needy. If we have such a great Savior, let us do some soul winning and get others in to help us enjoy the Savior.

Eating the lamb is typical of communion. The blood of the lamb saves us from wrath; the flesh of the lamb sustains us, gives us strength to tread the pilgrim way. So our Savior is our life as well as our salvation.

Notice again, in verses 9 and 10, that all the lamb was to be eaten. The head, the legs, and the inwards. We can feed upon a whole Savior, and we shall need a whole Savior as we tread this pilgrim way. (Continued on Page Fourteen)



*Crown Him!*

Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heavenly anthem  
drowns  
All music but its own!  
Awake, my soul, and sing  
Of Him who died for thee,  
And hail Him as thy matchless King  
Through all eternity.

Crown Him the Son of God  
Before the worlds began,  
And ye, who trod where He hath  
trod,  
Crown Him the Son of Man,  
Who every grief hath known  
That wrings the human breast,  
And takes and bears them for His  
own,  
That all in Him may rest.

Crown Him the Lord of Life  
Who triumphed o'er the grave,  
And rose victorious in the strife  
For those He came to save.  
His glories now we sing  
Who died, and rose on high;  
Who died, eternal life to bring,  
And lives that death may die.

## THE EDITOR'S NOTEBOOK

## In His Likeness

ASK that caterpillar, "What have you been doing of late?" He tells you, "I have been weaving these bed-clothes for myself. Shortly I am going to have a long sleep. My Creator is going to do something for me. He is going to change me so entirely that when you see me again you will not recognize me. He is going to give me wings. He will paint them with the various hues of yonder rainbow, and with many other colors. I am sorry I cannot talk longer with you. I am feeling tired. Good night. One bright morning I will see you again."

Speak to that old saint, "For what are you making preparations?" He answers, "I am finding that the outward man is perishing; but, thank God, there is a life within that is being renewed day by day. My Lord has said, 'He that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die.' And so I am not looking for death. Oh, yes, if the Lord tarries, my body may go to sleep for awhile; but my spirit (my real self) will be with Christ. I go, knowing that my glorious Redeemer lives, and that one glad morning He will wake my body out of sleep."

"Yes, and when it wakes it will be very beautiful. The beauty of the Lord my God will be upon me. I shall be like my Lover-Lord. You will remember that

when Adam slept, a miracle was wrought. From a bone taken from him God made a woman, a woman of wondrous beauty, who was to be his bride. I go to sleep in Christ the last Adam, and a miracle will be wrought: when my body awakes from the dust I shall have a wondrous beauty that He will put upon me. I am to be His spotless bride.

"I am not concerned now with all the tawdry things of earth. I have learned that they do not satisfy. But I shall be satisfied—fully satisfied—when I wake in His likeness. The glad morning is coming when the trumpet shall sound, and those of us who sleep in Christ shall be raised incorruptible, and those who are alive and remain shall be changed in a moment, in the twinkling of an eye; and together we shall be caught up to meet the Lord in the air. So shall we be ever with the Lord.

"But now I am growing tired. I think my Lord will let me rest awhile; but, hallelujah, I will see you in that morning."

## Both True

An infidel was speaking before a crowd in Hyde Park, London. He said, "One of the Gospels says the women saw the angels outside the sepulchre, while another says they were inside. How can we believe the Bible?"

A believer answered, "By accepting both statements as true." He added, "When the women saw two angels outside, they were told to go and tell the disciples and Peter. Well, it would take at least half an hour to go to Peter's house and return, and when they got back Mary saw two angels inside the tomb. Why, man, a tortoise could have gone from the outside to the inside of the tomb in that time, let alone an angel!" And the crowd laughed heartily.

## Resurrection Greetings



## A RISEN TESTATOR

ROBBIE Flockhart constantly used to preach in the streets of Edinburgh, and he told this story:

"I had a friend in the army, and he committed some offense in war time, for which he was condemned to be shot. So he said, 'Robbie, I have to die tomorrow, and as I have a little money, I have made my will and left it to you.' 'Thank you,' I said.

"The next morning, instead of being taken out to be shot, the soldier received a free pardon; so he got his life and I lost my legacy, for a testament is not of force while the testator liveth; he must die to give effect to his will.

"And," said Robbie, "our great Testator is dead; we know that He died—they nailed Him to the cross; therefore, His will stands good. Let us go and take the legacy He has bequeathed to us.

"But," added Robbie, "that story is not enough to set forth Christ's work for us. Some time after, another friend left me a

legacy, and he did die. Some lawyers got hold of the money, and I never received a penny of the legacy. If my friend had been alive, I should have got it; that is to say, if he could have died and then afterwards have become alive again, he would have seen to it that I received the legacy.

"So, the first time I lost my legacy because the friend who left it to me did *not* die; and the second time I lost it because the friend who left it to me *did* die, and did not rise again. But see the glorious safety of the believer's legacy from his Lord. He who died, and so made the will of effect, has risen again, and He will see that no lawyer, honest or dishonest, shall ever interfere with the legacies that He left to His people. Not even the devil himself shall prevent the heirs of everlasting life from obtaining the heritage which Christ has left them in the new covenant which He sealed with His blood."

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TEN men—perhaps others with them—are assembled on a certain night in an upper room in Jerusalem. Its doors are shut that night, for enemies are about. The doors open once to admit two brethren, who come to them with cheering news from Emmaus. Still they feel sad and lonesome; some are utterly cast down by unbelief. Did the door open again? Or was it through the closed doors by a miracle that the long-looked-for Guest enters among them? No matter in which way He comes, He is here! In actual flesh and blood, for He challenges them to “handle” His scarred form, that they might be sure that He is not a mere apparition! It is too good to be true.

They break out into such delight that it quite upsets their faith, for Luke tells us that “they believed not for joy, and wondered.” But He sits down among them, and eats of their fish and honeycomb in the old familiar manner. He pronounces upon them His benediction. He breathes upon them fresh spiritual power, after their late demoralizing panic and desertion. “Then were the disciples GLAD when they saw the Lord.” His predictions are verified. They are no longer bereaved. Jesus is among them, the same divine Friend, Teacher, Comforter and Redeemer.

I love to study this scene. Through it, as through a window, shines in the inspiring truth that Jesus is a JOY-BRINGER. There is no greater mistake than to present Christ our Elder Brother to mankind mainly as the righteous condemner of sin. Rather we should present Him as both loathing sin and loving the sinner.

Turn to Isaiah 61, and read the passage which He expounded Himself in Nazareth’s synagogue, as the inspired description of His own character and mission. To preach good tidings to the meek and liberty to the captive, to bind up the broken-hearted, to comfort all that mourn, and to give the oil of joy for sorrow—this was His errand from the skies. He came into the world not to condemn the world, but that the world through Him might be saved. The Cross brought agony to Jesus, but joy to the universe.

In how many ways is our Savior a bringer of gladness! Every sinner as soon as he feels the sting of his guilt becomes miserable. That sting he cannot extract with his own hand,



# Jesus, the Joy-Bringer

J. L. Cuyler

and while it remains it rankles. Nothing cuts and kills like sin. No wretchedness is so wretched as that of a soul convicted by God’s Spirit. There is a story of a rich eastern master, whose most skilful artisan began to fall off in his work. The master spoke to his steward about it. The steward replied: “It is no wonder that the poor fellow cannot turn out good work. His hands tremble so that he cannot handle his tools; his eyes are so full of tears that he cannot see what he is about. A heavy debt is pressing him, so that he even drinks to drown his sorrow. While that debt remains you need not expect him to produce any more good work.” “Then,” replied the generous master, “go and tell him that his debt is paid.” From that hour the artisan was a changed man. His tears were dried; he plied his tools with a happy heart; his work was done better than ever before.

A guilty soul can never work for God or enjoy any lightness until its terrible debt to the divine justice is paid and the condemnation of sin is lifted off. The atoning blood of Jesus Christ pays the debt of every sinner who trusts in Him. When Christ comes into the heart light and joy enter like the rays of the morning.

“The Savior smiles. Upon my soul  
New tides of joy tumultuous roll;  
His voice proclaims my pardon found,  
Seraphic transport wings the sound.

“Earth has a joy unknown to heaven—  
The new-born peace of sins forgiven;  
Tears of such pure and deep delight,  
Ye angels, never dimmed your sight.”

It is not only the new convert to whom Jesus is a Joy-Bringer. He is the best of comforters to every believer in his troubles. Ah! my brother, there is an “upper room,” an INNER chamber of which you and I surrender the key only to the dearest Friend. It is the heart’s

sanctum, with which the stranger intermeddled not. Sometimes that inner room becomes dark, and dreary, and lonesome. The lights burn low and the air is heavy. One enters through the closed doors. How sweetly sounds His voice of love, “Peace be unto you!” He shows us the scars of His sacrifice for us. He opens to us the casket of His precious promises. At such times of communion with Jesus we do not give Him the “honeycomb.” He gives it to us, and it drops sweetness on our bruised spirit. His consolations fill the room with their choice perfume. We lie in His arms as the beloved disciple did; His right hand is under our head and His left hand doth embrace us. We can say, with happy assurance, “My Beloved is mine and I am His. Whom have I in heaven but Thee, and there is none on earth whom I desire besides Thee.” There is no sweeter fellowship with Jesus than to bring our troubles to Him. He lifts them off, and grants the garment of praise for the spirit of heaviness. Then are we GLAD when we see our Lord.

The more we have of Christ’s presence the more serenely peaceful we become. An empty heart is always wretched. Riches, fame, worldly success never fill the inner chamber of an immortal being. After counting them up, the sad heart asks, “Is that ALL?” But the Christian inventories his treasures, and exclaims, “Christ is mine! I am an heir to the inheritance that never fadeth away!” *Joy is simply love looking at its treasures.* A Christian’s joy is in clasping Christ and looking forward to the hour when he shall be like Him and see Him as He is.

The glory of heaven will be in seeing Jesus. “A little while and ye shall see  
(Continued on Page Seven)



# Christ in the Shadow of the Cross

Ernest S. Williams

ON NATIONAL ASSEMBLIES OF GOD RADIO HOUR  
SUNDAY, APRIL 7

JESUS had just been teaching the spirit of forgiveness, the sacredness of marriage and God's prohibition of divorce, and the blessing of the time when the Son of man shall sit in the throne of His glory, the redeemed sharing His reign with Him. Then, turning to His disciples, He said, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again."

The disciples could not understand why He, the Son of David, should talk of suffering and death. They expected rather that He would go to Jerusalem there to announce Himself the King. While He spoke of coming suffering the ambitious mother of James and John brought her sons with the request that they might sit the one on His right hand and the other on His left in His kingdom, the sons sharing with her in this ambition. They wished the honors of His kingdom, little realizing that He was going to the cross.

Jesus gave them no promise of high position. Instead, He asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Poor sons of Zebedee! They answered, "We are able." How little they knew the meaning of their words, the price they would have to pay if they followed the suffering Savior. They saw a kingdom, Jesus saw a cross.

Without the cross there could be no kingdom, and without the cross in our lives there can be no triumphant Christianity. The cross cuts across many of our natural desires. It calls for crucifixion when carnal self would have its way. Unless we are willing to take up our cross and follow Jesus, seeking to manifest His Spirit and loyalty, we will know little of the joys that come through being an overcoming Christian.

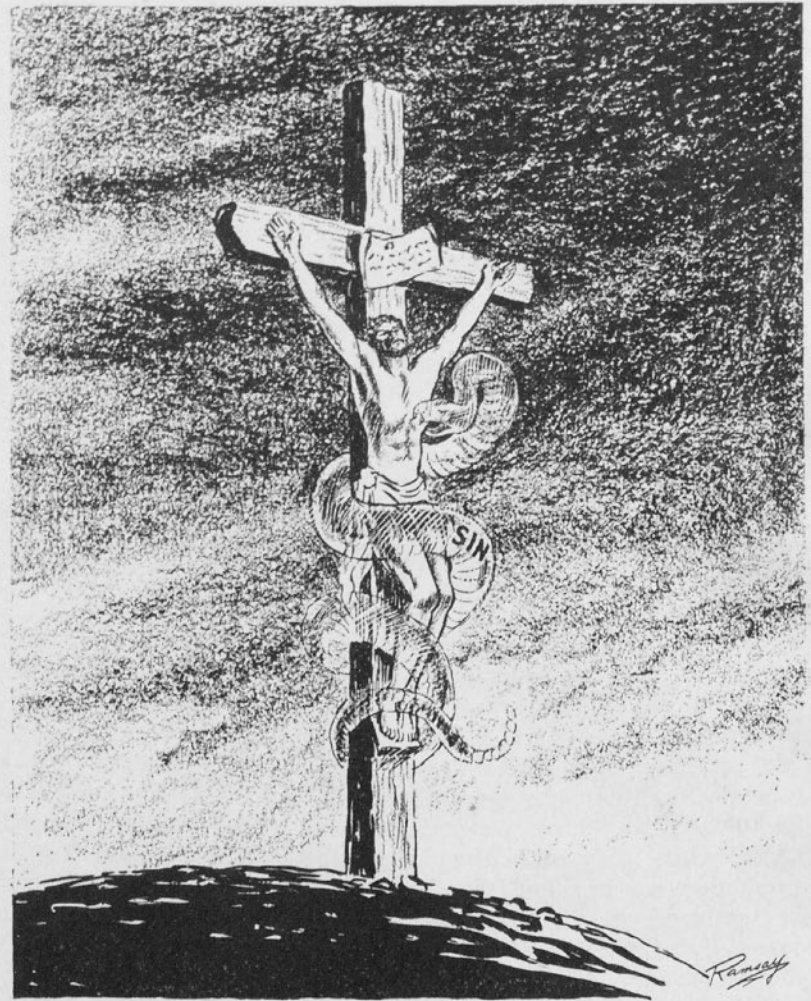
The change came in the lives of James and John. Ambition gave place to humility making them willing to die for the name of our Lord Jesus. James was beheaded. John was banished to Patmos. Partaking of Christ's sufferings, they were both endowed with power from on high for ministry here; and, having lived for Christ, they now share His glory where sufferings are no more.

Would you not like to follow Jesus even though it should mean suffering? How sweet suffering can be when devotion says, "Not my will, but Thine be done."

## ONLY ONE REASON FOR WEEPING!

A little girl, walking through a cemetery with her aunt, noticed a monument with weeping angels sculptured in marble. "Look, Auntie!" she said. "Here's the tomb of some poor person who hasn't gone to heaven." "Why do you say that?" asked the aunt. "Well," said the little girl, "the person must not have gone to heaven, or the angels wouldn't be crying!"

## THE REAL STING OF THE CROSS



*"I'll See You Again"*

Wm. B. McCafferty

THE words that form the caption of this article were spoken nearly two thousand years ago in that upper room where Jesus and His first disciples had gathered for the last passover observation before He suffered. They are the words of the Master Himself. Were there ever such words spoken by any man? The agony of Gethsemane and the death of the cross is before Him. Yet he speaks as though He were going on a short journey; "I will see you again." John 16:22.

There is no fear in the tone. He gives no indication of a prehensive dread. He speaks with utter confidence and calm assurance. He knew whence He was, and whither He was going. He is from heaven, and is about to go back to the Father's house; howbeit He must go by the cross of death. But there is no thought that death might triumph and hold Him forever in its grasp. He will see His beloved disciples again—in a very little while. As He walked with them over the roadways of Judea and Galilee in the happy days gone by—for the last three years, so will He rejoin them on the same roadway, and walk with them again. He was as sure of that walk to Emmaus after the hours of death as He was of His pathway over the waters of Tiberias on that memorable night.

"I'll see you again." What near and dear companionship is found couched in those words. I have been with you, walked with you, taught you, dwelt with you, dined and supped with you; and now I go away. But not for long, I will see you again—

in a very little while. I must go alone. I will meet the enemy alone and conquer him. I will come again from the dead; and bring with Me life. I will live again. And because I live ye shall live also. Farewell; I will see you again.

He speaks as one friend would speak to another on parting from him for a time. Have you not said the same thing yourself? Have you not had the same thing said to you? You are walking and talking with a friend, and now, for the moment, you must part. So with a last word of advice you say, "I'll be seeing you." And with a wave of the hand you are gone. Yes, it was just like that. Jesus, in full and utter confidence of His power to rise again from the darkness of death, said, "I'll be seeing you," and went out into the night to meet the grim reaper.

And now through the corridors of time come the glad echoes of His wonderful words: "I am alive forevermore," and "because I live ye shall live also." "I will see you again, and your heart shall rejoice."

## He Is Risen

(Continued From Page Two)

ence of this hunger for immortality is an evidence that there must be a future life to satisfy it, for God has not implanted within us persistent and recurring desires for which no satisfaction exists. Thinkers have sought the evidence of science and philosophy to supplement man's instinctive feeling of the existence of a future life. But Science has replied, "We do not know whether there is a life beyond the grave"; and the best answer that philosophy has given is, "There *ought* to be a future life."

After all the books that have been written on the subject, there has always come this objection, "But no one has ever returned from the grave and from the other world to assure us of life eternal." But *Someone* has returned to tell us—Jesus Christ, who rose from the dead and said to His disciples, "Because I live, ye shall live also." "The resurrection of Christ," writes Dr. Maclaren, "teaches us that life persists apart from the body. It teaches us that a man may pass from death and be unaltered in the substance of his being; and it teaches us that the earthly house of our tabernacle may be fashioned like unto the glorious house in which He dwells now at the right hand of God. There is no other absolute proof of immortality than the resurrection of Jesus Christ."

### A PLEDGE OF BODILY RESURRECTION

The raising of Christ's body from the

dead is a pledge and a prophecy that all belonging to Him shall rise. He is the "firstfruits from the dead." Before reaping any of the newly ripe grain, the Jews in the time of Christ would reap one sheaf and offer it to the Lord; this was called the firstfruits. The consecration of *part* of the field meant the consecration of *the whole*; the reaping of one sheaf was a pledge that the Lord of the harvest would permit the reaping of the rest of the sheaves. Christ was the first One to be reaped from the field of the dead; this is a pledge that those who sleep in Him shall also be reaped in due time. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:14.

The Christian's salvation will not be complete until his perishable, earthly body is transformed into a deathless, glorified body; for full salvation includes the redemption of the body. When Christ returns He "shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:21. No doubt the apostle refers to this glorious future event when he writes, "Now is our salvation nearer than when we believed." Rom. 13:11. Indeed, Christ's victory will not be complete until the body of every departed saint is raised from the dead—until this corruptible puts on incorruption, or this mortal puts on immortality—for death is Satan's victory. See Heb. 2:14; 1 Cor. 15:54.

Benjamin Franklin (although not an orthodox Christian) must have been meditating on this truth when he suggested the following epitaph for his tomb: "The body of Benjamin Franklin, Printer (like the cover of an old book, its contents torn out and stript of its lettering and gilding), lies here, food for worms; but the work shall not be lost, for it will (as he believed) appear once more in a new and more elegant edition revised and corrected by the Author."

### A PLEDGE OF COMPLETE TRIUMPH

The resurrection of Christ is a perpetual guarantee of the revival of the

church in all ages. Time and again, persecutors of Christianity by word and by pen, after their efforts, have read the funeral oration over Christianity and the Bible, and have complacently invited the world to "view the remains." But hardly have they finished their boasting discourses, when, lo, a mighty revival has quickened the church, and it has stood upright in new spiritual power. How explain this? The church has a living Head, who has said, "The gates of hades (the world and powers of the dead) shall not prevail against it." The world that crucified Christ may also crucify the Church; but like its Leader, the Church will rise again.

It is written, "For He *must* reign, till He hath put all enemies under His feet." 1 Cor. 15:25. His resurrection is the pledge that He *will* reign—that He will triumph completely over *all* His enemies, and the enemies of mankind; a prophecy that:

Jesus shall reign where'er the sun  
Doth its successive journeys run;  
His kingdom spread from shore to shore,  
Till moon shall wax and wane no more.

## Jesus, the Joy-Bringer

(Continued From Page Five)

Me because I go unto My Father." "Where I am ye shall be also." When we return home after a long absence it is not the house or the furniture or the fireside that awakens our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house it will not be the pearl gate or the streets of gold that will make us happy. But oh! how transcendently glad we will be when we SEE OUR LORD! If we ever weep in heaven, it will be tears of joy at meeting Jesus. Perhaps in that "upper room" also He may show unto us His hands and His side, and we shall cry out, with happy Thomas, "My Lord and my God!"

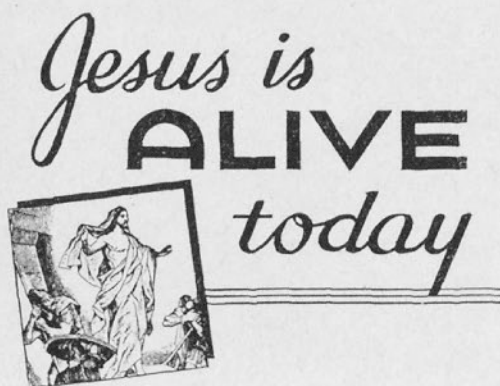
### THE HUMAN TOUCH

An old potter, who was shaping the clay into the desired shape by his hands was asked by a visitor, "Why don't you have machinery to do that?"

The old man replied, "We have tried all kinds of machinery and failed; somehow it needs the human touch."

God has work that cannot be done by machinery.

The tree grows best skyward that grows most downward; the lower the saint grows in humility, the higher he grows in holiness.—Thomas Guthrie.



# Good Reading for Youth

By Bertha B. Moore  
ONE MASTER

A beautiful story from the different cross-roads of American life woven around three soldiers from three different types of homes, a worldly home, a Laodicean home, and a Christian home.

## THE TIME OF THEIR COMING

An account of a worldly-minded family who turn their talents in helpful Christian service. This is a wholesome and different Christian book.

## LISTEN, THE BELLS

The story of an heiress, airplane hostess, an army chaplain, and an air pilot and how their lives were suddenly and unexpectedly drawn together by a plane crash.



## BRIGHT HARVEST

By A. C. Wyckoff

This is an excellent character study on a spiritual plane, the result a "bright harvest" of transformed lives. Lanny's faithfulness to God and his fellowmen brings him unbounded happiness.

## WHERE HE LEADS

By Lillie G. McDowell

"God moves in mysterious ways His wonders to perform", and Christian Chambers found herself right in the center of a veritable whirlpool of love, murder, and kidnapping. A Christian story of the Arkansas foot-hills proving that there is blessing untold for those who will follow "Where-He Leads".

## WE SPEND OUR YEARS

By Charlotte Kruger

Heather Allison's sweetheart died in the Pacific. She could find no pattern for her life. Would she marry Jim Fletcher and settle on the Vermont farm or Jonathan Kent and go to Africa as a missionary?

## COUSIN CAROLINE

By Lillie G. McDowell

This book will inspire the reader to stand true to his inner convictions. Fine inspiration for the junior fiction reader who enjoys suspense.

## ALTARS OF BRICK

By Mae Eleanor Frey

The story of the charming daughter of a fine Christian family who became a victim of the glamour of life. The author issues a warning to every beautiful, buoyant and aspiring girl against a pitfall in which she may find herself.

## CYRUS, THE PERSIAN

By Sherman A. Nagel

The historical romance and story of Cyrus, the Persian Prince of Daniel's day, a man of destiny in the hands of the Lord. A thrilling story.

## ABUNDANTLY ABOVE

By Harold Lindsell

This is a fast-moving and interesting story of college campus life. The author knows the heart and soul, the ambitions and temptations of college boys and girls.

## ALL BOOKS

CLOTH BOUND

## BIOGRAPHIES

By Basil Miller

JOHN WESLEY, The World His Parish.

GEORGE MULLER, The Man of Faith.

CHARLES G. FINNEY, He Prayed Down Revivals.

MARTIN LUTHER, God's Man of Destiny.

DAVID LIVINGSTONE, Missionary-Explorer.

PRAYING HYDE, A Man of Prayer.

MARTIN NIEMOELLER, The Hero of the Concentration Camp.





By Edith Snyder Pedersen

### LIGHTED HORIZON

A stirring, vital Christian novel of romance and the working of the Holy Spirit to restore a man to righteous living.

### THE LONG WAY HOME

Twin sisters, pretty and popular, go happily and amiably through childhood and school together and then suddenly one day find themselves rivals. What follows makes a compelling story.

### WELLS WITHOUT WATER

Rhoda, a fine Christian girl, did not want to marry Peter because he was a minister. Nola, who was not a Christian, was in love with Joel in spite of the fact he was studying for the ministry. A story of Christian character.

### AFTER THEIR OWN PLEASURE

This is a captivating story, blending the beautiful romance of youth with the forsaking of unsatisfying worldliness and the discovery of the deep and abiding spiritual experiences.



### TOGETHER FOR GOOD

By Ann Harvey

The emotional reactions to the perplexities and misunderstandings caused by unsympathetic parents when Susan is converted to Christianity are delineated with charm and insight to this story of love and devotion.

### CANDLE IN THE NIGHT

By Ruth G. Johnston

An up-to-date problem novel in the language of the times. You will feel as though you had known each of the characters in real life.

### BORN AT DAYBREAK

By Bertha M. Peterson

A historical novel centering about the centurion at the cross. A gripping story with a vital message.

### LIGHT ON A HILL

By Clark Duncan

The story of Vane's success in his first pastorate, his love for Dolores, and his fearless stand with the Lord in a stubborn community will be spiritually helpful to many.

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GIL DODDS,

### THE FLYING PARSON

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### FIELD MARSHAL

BERNARD L. MONTGOMERY

This biography is a sincere tribute to the great Christian general and a glowing testimony to God's power in the personality and military triumphs of Montgomery.



By Ken Anderson

### THE DOCTOR'S RETURN

This is the story of Paula Ammons, R.N.; of Danny, her young brother, who, though blind, is a musical prodigy; and of Dr. Clay Sheffield, a surgeon. Danny is made to see; Sheffield too... but in ways neither expected.

### SHINING SHIELD

This is the story of one of Uncle Sam's soldiers in North Africa and Italy. The emphasis is on personal salvation and service for Christ.

### FOG OVER HONG KONG

Rice-laden boats... A beautiful Chinese woman... Her steel-willed husband... Their chubby little son... A mission, a Bible and a tract... The Savior's seeking love... A strange piece of paper in a locked desk. From such pieces as these comes a beautiful authentic story.

By Paul Hutchens

### MORNING FLIGHT

A story of missionary endeavor in Cuba. The author says, "We have endeavored to picture missionary work in Cuba as it really is."

### ECLIPSE

An intriguing story of Christians who had let the world come between them and Christ so long that they did no longer reflect Him who is the Light of the world.

### CUP OF COLD WATER

Emphasizing the beauty and power of a Spirit-filled life, yet filled with exciting and dramatic episodes and revolving around a wholesome love story.

### THE VISION

The transforming power of the Vision of Christ is heart-searching for the youth of this generation. God has a plan for every life and Rodney Deland had a special path blazed for him.

### THE VOICE

Liberal influences and worldly ambitions are seen in contrast with real evangelical religion. Every young person will find both inspiration and challenge here.



### TERRY'S CALL

By Ethel S. Low

A story written especially for young people. The message of Christ's desire to keep young people active in His service is paramount throughout.

**Gospel Publishing House, Springfield, Missouri**

# "Go . . . Tell"

R. Stanley Berg

RECENTLY DISCHARGED CHAPLAIN, U. S. ARMY

THE life of Jesus was poured out for others. From early childhood in the Temple to the last moment of Calvary He was busy about His Father's business, telling others the plan of salvation. He told the highly educated doctors and the unlearned stranger along the road, the rich and the poor, the religious and the sinners, the loveable and the unloveable—all were told of their need of a Savior. Jesus never ceased to be concerned about others. Although He was suffering untold agony on Calvary He was eager to know of the welfare of others. He pointed the repentant thief to the celestial abode of paradise. He committed His earthly mother, Mary, to the care of John, and to John He declared, "Son, behold thy mother."

On resurrection morning His thoughts were still of others. "Go tell My disciples . . . and Peter, that I am risen." Could Easter be complete without His concern for others? What a wonderful Easter lesson.

This lesson was made unforgettable to me on the Easter Sunday of 1945. I was with the First U. S. Infantry Division as we advanced through Germany. We had arranged to have a very impressive Easter service in a Protestant church. We had been in this village two days and the situation called for us to remain there at least three more days. The Easter service was carefully prepared. The organist had practiced on the huge organ, the special musical selections were ready, the sermon was homiletically arranged. What a great day Easter would be, even in Germany in 1945. It all seemed too good to be true. The service was announced and a great crowd was expected.

Everything went according to schedule—that is, army schedule. Without any former warning we were suddenly alerted and ordered to move in two hours. This notice came through at midnight on Saturday. Even the chaplain's morale hit rock bottom!

We pulled out very early Sunday morning. This was not the first time we had waited several days and then moved on Sunday, but such is army life. After traveling all day we reached our position late that night. It was impossible to have any Easter service with the troops because of the long and steady advance. We never used the main highways or best roads when we moved up; we left these roads for those who followed our advance. This journey was very tiresome, with very little time for the few "breaks" we were given during the day. The dust and dirt stirred up by the long convoys of tanks and vehicles made the air at times unbearable.

My chaplain's jeep was following the medical

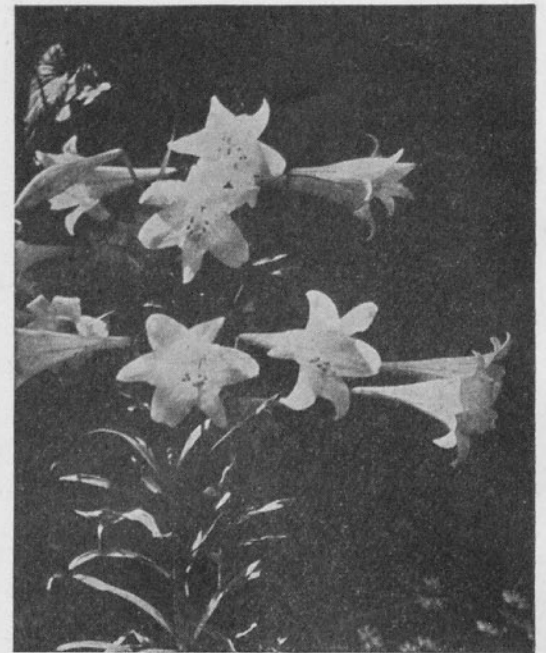
jeep in our column of the convoy. We had several tanks and tank destroyers leading our convoy. A squad of riflemen, about fifteen soldiers, rode on the outside of each tank. We were crossing some rough terrain of steep hills and dangerous curves when suddenly the word was rushed back to us, "Medics wanted up at the head of the column immediately; Chappie also." We knew something had happened in our convoy although we had not run into any enemy resistance.

The "Doc" pulled out of his position in the column and I followed in my jeep. As we reached the bottom of the hill, halfway around a sharp curve, we saw the gruesome scene. One of the tanks, blinded by the dust, had gone off the road on the curve and had turned over several times. The doughboys riding outside were thrown off and crushed beneath the rolling tank. The crew inside were not injured. The tank finally had stopped at the bottom of the hill in an upright position. Several of the men outside the tank were crushed to death. The other men were in critical condition, and after receiving first-aid treatment were rushed back to the nearest hospital.

There was one man still pinned under the tank. He was alive and conscious and kept telling us how to dig toward him so that he could be freed. His legs were pinned under the track of the tank, his feet hanging outside, but his body under the belly of the tank. It was impossible to dig him out because the ground was soft and the more we endeavored to dig the more the heavy tank settled. The tank had to be lifted, and this required another tank with heavy cable and chains. It would take at least another hour, because it was difficult for any other tank to reach this scene. Immediately we dug enough dirt from below the belly of the tank so that I could crawl up to the trapped man and talk to him. While others were working frantically to lift the tank from his legs I was able to encourage this soldier not to give up.

As we both lay there under that heavy tank I had my only Easter Sunday service. I quoted a few scripture verses and offered a short prayer. We then talked about spiritual things and this cheered his heart.

The scene will never be forgotten. This man trapped beneath the tank had been given morphine but his suffering was still beyond description. Several times he said to me, "Chappie, how much longer? I never knew anyone could suffer so much and still be conscious." He was a Christian, and he said to me, "I couldn't stand it if the Lord wasn't with me." With such terrible pressure on his legs, slowly crushing his body in agonizing pain, he still held his faith firm in Christ Jesus. He asked me many questions while we hopefully waited for the



signal telling us they were ready to raise the tank.

Some of these questions will ever ring in my heart and mind. He did not ask questions concerning himself or how he would make out, but time and time again he questioned, "Chappie, how about the other fellows? How are my buddies? They were my boys, boys in my squad." This sergeant was the squad leader, and he was responsible for all in his squad. His question was hard to answer, knowing that several were killed instantly. I told him what I thought best, withholding the worst. I don't really remember how I answered him, but I shall never forget his heart-felt concern that was so expressive in his question, "How about the other fellows?"

What a heart-searching Easter message to me. I pass it on to you. Easter is the triumphant message of the risen Christ, yet this message is not complete unless we are willing to go the limit in our concern to reach others. Our responsibility is to "Go . . . tell."

The trapped sergeant was finally released as the tank was raised from his body. He was given immediate medical attention and hurriedly sent back to the rear to the nearest hospital. The last information I received concerning him stated that he would lose his two limbs from the waist down, but he had an even chance to live. Can I ever forget this Easter Sunday in Germany? My only service was to a congregation of one, not in a beautiful church, but under a wrecked tank. Thank God for the opportunity of ministering for Him where the need is greatest.

"How about the other fellow?" has stirred my heart afresh. "Go . . . tell" are the words of our risen Redeemer. What greater challenge can Easter present? May God keep the triumphant life of Christ pulsating through every fiber of our being so that we may be enabled to recognize the need of others who travel life's rugged road with us. As we see them, God will empower us to "go—tell" them of the One who is alive to do untold wonders.

Everything in the home today is controlled by switches—except the children.—Fred Vogler.

# The Passing and the Permanent

## THE ONLY SOLUTION

"There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith," said President Truman recently.

### "THERE SHALL BE WARS"

In the March 22 issue of *United States News* David Lawrence predicts: "Unless trends now appearing are reversed, war is to be a definite possibility within 10 or 15 years. War is becoming probable within 15 or 20 years."

### READY FOR ANY EVENTUALITY

Instead of scrapping surplus warships, the Navy is putting them "in pickle," painting all metal parts with a special rust-preventing protective covering. Vessels so treated could be made ready for action within a month.

## DIVORCE IN BRITAIN

The Archbishop of York predicts that soon all marriages in Britain will be performed by civil authorities. Marriage, he said, is no longer regarded by the nation as a whole either as a sacrament or as a holy estate, but as a contract which can be broken fairly easily by mutual consent.

## THE GREATEST LIVING MAN

A teacher asked his scholars for their opinions as to who was the "world's greatest living man." Many gave the names of statesmen, scientists, and inventors, but one thoughtful boy answered, "Jesus Christ." The teacher protested, "I asked for the greatest *living* man, Billy." And Billy replied, "Well, sir, doesn't Jesus live? Mother says He is alive today!"

## AT THE UNO MEETINGS

Says Dave Boone, the noted newspaper columnist: "No organization on earth would seem to need it more, yet those UNO meetings in the Bronx are opened without any prayer. . . . If the nations of the earth can't get together peacefully on a prayer, with mankind needing it as never before, what chance have they of getting together on anything else really important?"

## MacARTHUR'S ORDERS

General MacArthur has issued an order severing diplomatic relations between Japan and the Vatican. This is a praiseworthy act, something President Truman so far has not done in American relations with the Vatican, though great pressure has been brought to bear on this point.

Another order by General MacArthur is less praiseworthy, however. He has ordered that kissing be introduced to Japanese movie films, something that never has been done on the screen before. Japan's leading movie actress declared she never had been kissed by a man before!

## TESTAMENTS FOR YOUTH

The Gideons have found that 76 per cent of America's young people under eighteen years of age have no church connections whatsoever. There are 46,000,000 in this age group. This means that only 11,000,000 ever attended a Protestant church or Sunday school, a Catholic church, or a synagogue; while 35,000,000 have no contact whatever with religion. To meet this challenging situation the Gideons have issued a youth edition of the New Testament which will be given to each student in our schools who will promise to read it. Already 5,000,000 copies have been ordered and the gigantic work has begun. Let us pray that God will bless and prosper it.

## A FETISH FOR SERVICEMEN

According to *United Evangelical Action* a Roman Catholic scapular has been widely distributed among servicemen. Issued by the Carmelite National Shrine of Our Lady of the Scapular, it is composed of two brown patches of cloth containing pictures of the Virgin, and it is worn about the neck on a string. "Who-soever dies clothed in this scapular shall not suffer eternal fire," the wrapper says. The name of Jesus Christ is not mentioned, and yet the Douay Version of the Bible says: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." How empty are the hopes of those deluded souls who put their trust in the Virgin or in heathen fetishes like this scapular!

## TO PREVENT WAR

P. A. Sorokin, Harvard professor who forecast World War II back in the 1920's, predicts that a third global war is in the making unless "mankind begins to practice the Golden Rule" and live "in the spirit of the Sermon on the Mount."

"Neither UNO nor world government alone can prevent war," he asserts. "Since 500 B. C. there were 967 international wars and 1,623 civil wars as bad as international wars. Mere world government would only substitute increased civil wars for international wars."

He predicts that the next war will be atomic and will see bacteriological warfare. "The world is in a race for the most destructive weapons and spends billions for that purpose but does not have any single research institute for a study of what makes human beings good and how to make them practice the noble things they preach."

The learned sociologist, known as the most able of Harvard professors, is trying to establish such a research institute. May we suggest that such an institute has been in existence for nineteen centuries? It is the true Church of the Lord Jesus Christ, energized by the Holy Spirit who is the only power that can "make human beings good" and "make them practice the noble things they preach."

## MILES OF DIMES

"We give miles of dimes to fight infantile paralysis," says an exchange, "but there are twice as many people dying from alcoholism as from infantile paralysis."

## WE BUY THE BEER!

According to *National Voice*, the Army and Navy paid \$28,408,320 of the taxpayers' money to five brewing companies for beer which the servicemen drank at American military bases. This is only part of the bill; it covers only five of the breweries!

## NOT SO EASY!

Talleyrand, Bishop of Autun during the French Revolution, was a most astute man. Someone said to him, "The Christian religion—what is it? It would be easy to start a religion like that." "Oh, yes," replied Talleyrand. "One would only have to get crucified and rise again the third day!"

## THE ORIGIN OF EASTER

It is claimed that Easter is a pagan word used to describe a pagan festival, in which Ostara, the goddess of Spring, was worshipped by the Saxons. Believers turned the pagan festival into a Christian celebration, in which the Resurrection is joyously remembered. Is this peculiar transition from worship of a pagan goddess to worship of Christ not prophetic of the time when all paganism shall be destroyed and Christ shall be exalted as King of kings and Lord of Lords?

## ANCIENT REMEDIES

Men boast about their modern medical discoveries: for instance, penicillin, the "wonder drug," made from a certain mold. But someone reminds us that in pre-Columbus times the Mayas, an American Indian race known to have had a high state of civilization in the first century A. D. and onward, cured many infectious diseases with "cuxum." This was nothing but a mold taken from damp wood or food made from plants. With it they cured leprosy and tuberculosis, as well as many kinds of infection. It is known that these Indians roasted green corn and let it stand until a red mold appeared, and then used it with great success in healing. Adam and Eve knew a lot of things modern scientists haven't yet caught up with!

## FOR EUROPEAN BELIEVERS

According to Frank D. Lombar, executive director of the War Relief Commission of the National Association of Evangelicals, 5 shipments of clothing, worth \$95,040, have been made to Belgium; 2 to Holland, worth \$63,260; 2 to England, worth \$24,652; 2 to France, worth \$60,000; 2 to Norway, worth \$61,668; and 1 to Czechoslovakia, worth \$25,500. Gifts in cash have totaled \$69,245. Literally thousands of dollars worth of volunteer service has been donated by Christian men and women in the processing plant in New York City. The Salvation Army has provided warehouse space worth other thousands. The Assemblies of God are co-operating in this work. While this record is amazing in some respects, it falls far short of the great need among the evangelicals of war-torn Europe.

# OUR MISSIONARY ADVANCE IN



● *Traveling in the springless wagon.*

## Easter in Paraguay

Raymond M. Stawinski

IT was a treat to have Brother G. Kinderman, Secretary of the European Advisory Board, with us for the Easter service at Encarnacion, Paraguay. Our place in Encarnacion is not very large and cannot compare with churches in the States. We haven't pews, but handmade, backless benches; and a table serves as pulpit. There was no fashion parade with all its finery, but the simple story of the Resurrection became more real to our hearts. The Roman church goes through a lot of ceremony Easter week. On Good Friday they re-enact the Crucifixion on the street, but to many, Christ is dead. However, we can say with Job, "We know that our Redeemer liveth!" Allelujah!

After Brother Kinderman had visited some other European colonies, he met with us in Buenos Aires, Argentina, for the Bible Conference which started May 21. There were three meetings a day. Brethren Kinderman, Jeffrey, Sorenson, Leonard, and I took part in the Bible teaching. The Conference lasted through the twenty-fifth of May, which is a special day of fiesta in Argentina. Then Brethren Kinderman, Jeffrey, a native worker and I returned to Encarnacion for another Bible Conference.

On the first day of our Conference in Paraguay, it did us good to see all the workers on hand with their tablets of paper and pencil, ready to mark down what was necessary to remember. Distance doesn't mean anything to these people. Some walk to church; others ride in the springless wagon. When it comes to service and fellowship, God comes first.

Our evening services were somewhat special, for besides the messages—which were brought forth under the anointing of the Holy Spirit—

we had old-fashioned testimony meetings. Many wept as they testified; for in all their years of knowing the Lord, they had never been given the opportunity to witness for Him in the meetings. One person remarked, "In sixteen years of my Christian life, I haven't experienced such a blessing." Others said, "We haven't been in such meetings since we left Europe."

After the Conference, Brother Jeffrey and I, with some other brethren,

boarded the train for Carmen—while Brother Kinderman remained in Encarnacion. From Carmen we were taken in a springless wagon to the colony Fram, where we were to hold a couple of meetings.

The little wooden church, built by the believers from hand-sawed boards, was filled to capacity and many stood outside. These people don't fear the darkness of the night, the dread of the woods, nor jungle wilds. Their eyes are upon the Author and Finisher of their faith. Their songs are in a minor key, but contain a real message; and the people love to sing. The Spirit of God was outpoured and the Word went forth in power and authority.

When we returned to Carmen we found that we had missed our train (this train has no schedule). The next day we still couldn't get a train; so we hired a springless wagon to take us back to Encarnacion. If one is not accustomed to such mode of travel, he can become very sick as he feels every stump and

bump. Many times during the trip we thought the wagon would upset. Other times we had to hide under the seat because the forest was so dense and the branches were so low. We certainly thanked God when we arrived home again.

Soon our brethren had to leave us. We regretted that their visit had to end, but other places need the gospel too. So we continue to pray that God may use our brethren. Until we meet again we say . . . Adios!



## News Flashes!

Mr. and Mrs. Maynard L. Ketcham, Mr. and Mrs. James H. Boyce, and Dorothy Dodge have arrived in North India, according to a cable received by the Missions Department. Miss Dodge is beginning her first term in North India. The others are returning to continue work already begun.

\* \* \*

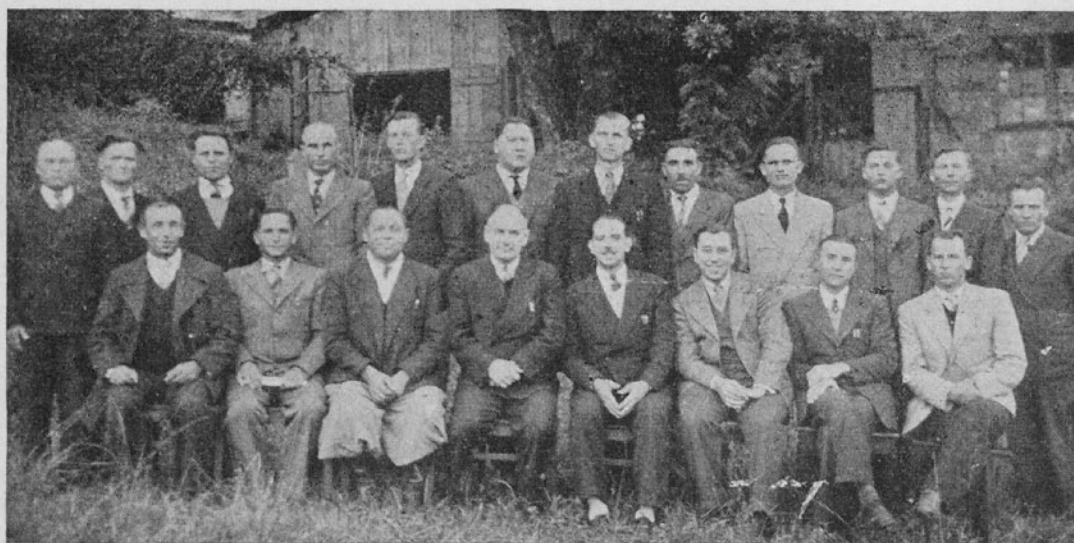
Mr. and Mrs. Leonard G. Bolton sailed for England some time ago, with the thought of obtaining shipping from there to Southwest China. However, unable to secure passage, they have been compelled to return to the States. Their temporary address is: % Rev. T. R. Brubaker, 815 Berckman Street, Plainfield, New Jersey.

\* \* \*

Amy Ausherman left Miami on April 3, for another term of service in Cuba. May the Lord bless her and give her the needed strength as she resumes her missionary work.

\* \* \*

Mr. and Mrs. Thomas E. Hollingsworth, missionaries to Guatemala, have recently re-



● *Brethren who attended the Bible Conference at Encarnacion, Paraguay.*

# LATIN AMERICAN COUNTRIES

turned to the States for furlough. Welcome home!

\* \* \*

Mr. and Mrs. John H. Kennedy have returned to their missionary labors in Freetown, Sierra Leone, according to a cable recently received.

Mr. and Mrs. Paul Wright, who have been located at the station during the Kennedy's furlough, have now gone on to South Africa.

\* \* \*

Lydia Vaux, who recently returned from North India, gives her present address as 6959 Parnell Avenue, Chicago 21, Illinois.



## First Impressions

ON the way to Bolivia, their mission field, Brother and Sister Waldo E. Nicodemus, and Brother and Sister Everett G. Hale had the privilege of a little visit with our missionaries in Lima, Peru, while their ship unloaded cargo there. Of this, their first contact with the mission field, they write: "Our missionaries have a fine compound in Lima, which houses the Bible School and printing offices as well as the homes of a number of the missionaries. We enjoyed our first contact with South American life and people, but the need for missionaries is at once impressed strongly upon you. I asked a Peruvian army man if he had ever read the Bible. When he replied, "No," I gave him a copy of John's Gospel. He literally grabbed it and wouldn't talk to me until he had read nearly the first chapter. This man was over forty years old."

Continuing their journey by boat, the Nicodemuses and Hales arrived at Antofagasta, Chile, on January 10. At this port they changed to a narrow-gauge train which would take them across Chile to Bolivia. "There being but one train a week from Antofagasta to Cochabamba, Bolivia," they add, "we had to remain in a hotel until our equipment had passed through customs and was safely on the train."

"Our train first crossed the barren desert land of north Chile, then began the steep ascent of the great Andes mountains, which took us to an elevation of nearly 14,000 feet. On January 18, we entered our adopted land, Bolivia, and our hearts breathed a silent thank offering to God for the privilege of bringing the gospel to this land."

"As we journeyed across the mountains of Bolivia toward Cochabamba, our hearts went

out to the thousands of Indians living in primitive adobe huts, taking care of a few sheep or llamas, raising a few vegetables, and dying—probably without knowing of Christ, the Savior. 'Has anyone ever taken the gospel to these people?' we wondered.

"Arriving in Cochabamba, altitude 8,000 feet, we found a hustling city of 70,000 people with only two Protestant churches! We are thankful we can raise our voices to declare the true gospel of Christ and let our light shine out in the spiritual darkness here. But more than ever we must pray together the prayer Jesus taught us in Luke 10:2, 'Pray . . . that He will send forth laborers into His harvest.'"



## Pioneering in Honduras

Mrs. Wendell Cole

WE have made quite a number of trips by muleback out into the mountains to the country churches. Our little girl Sharon has fallen off only once, but still "hollers" if we have to ford a river (there aren't any bridges over these mountain streams). As for me, after eight or ten hours in the saddle there is just one thing this "tenderfoot" longs for, a nice soft bed! But no, you get there at eight o'clock at night, the service commences at about ten, and maybe you will get to hang your hammock to the rafters of the church by midnight. By that time the old hammock feels like a real innerspring mattress, and even the ticks and fleas can't keep you awake.

At the break of day you awaken to the methodical thump, thump, thump, as the women start grinding their corn between two stones to prepare it for tortillas. The people here are real experts at eating their food without spoons or forks. So when we sat down to eat soft fried eggs, beans, etc., without anything but a tortilla to eat it with, I'll admit I was slightly embarrassed. Of course I tried not to let them know, and went ahead eating, but it *would* slip between my fingers! The worst of it was, they were all watching me—an American woman is something many had never seen before, especially at close range. The result was that the



● Left  
"La Virgen del Carmen,"  
the most worshiped idol  
in Chile.



● Below  
The Nunoa Assembly of  
God, Santiago, Chile.

next morning we had three large spoons to eat with! I know someone must have traveled miles in order to locate them. But I surely felt relieved!

We have been so thankful for the hungry hearts we have found here in Honduras. About fifteen have received the Holy Spirit in one of the country churches since we last wrote. Before this, they had never even seen anyone receive the Holy Spirit, but their hearts were hungry and God answered when they waited before Him. Our own little girl, though only seven years old, was filled with the Spirit when we went out there to visit them.

Keep on praying for us, friends, as at times the burden is so heavy we can hardly stand it. There are as many as a hundred unsaved men at one time in the services. Only God can put the hunger in their hearts to get saved and leave the things of the world behind.



**Ruth Couchman, Lima, Peru.**—Liberty for open-air meetings is now quite generally granted. In the Lima area where there are close to twenty Assembly of God churches and groups meeting regularly, there are at least that number of open-air meetings held weekly. The changed attitude of the people as they listen to the gospel message is also cause for thankfulness to God. Where before there was fear, suspicion, hatred, now there is interest, sympathy, acceptance.

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Send contributions to Noel Perkin, Secretary,  
Foreign Missions Dept., 336 W. Pacific St.,  
Springfield, Missouri.

## Christ, Our Passover

(Continued From Page Three)

way. Nothing of the lamb was to be left—if not eaten it should be burned with fire. Why? It must not corrupt. It is written in Acts 2 that God would not suffer His Holy One to see corruption; and the flesh of the lamb must not putrefy.

Again, verse 8 tells us it was to be eaten with unleavened bread. Leaven always is a type of sin. The Israelite must search his house for leaven. It is not enough that the blood be upon the doorposts; if he is to eat the lamb, he must clean all leaven out of the house. 1 Cor. 5:7, 8 says, "Let us keep the passover, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." You can't eat the Lamb with leavened bread, and neither can you commune with Christ if engaged in sinful things. What must we do? Put out the leaven, get rid of everything that is sinful. Do what the Jews do; have a leaven hunting expedition, but not in somebody else's house—in your own house! We need to take a candle and search our own hearts for leaven. "Let him that nameth the name of Christ depart from iniquity."

Finally, verse 11 tells us that the passover must be eaten with girded loins and staff in hand. This is to teach us that all who eat the Lamb must account themselves pilgrims and strangers in this evil age, awaiting the summons higher. Girded loins speak of readiness and detachment from earth. The staff in the hand is support for the journey. The shoes upon the feet signify that God provides our feet for the roughness of the way, for those shoes lasted forty years. What a salvation! Under the blood, leaven cleaned out, and feasting on the Lamb till we see His blessed face.

## Among the Assemblies

WEST PALM BEACH, FLA.—Evangelist and Mrs. Isaac J. Bolton were with us in a recent meeting, in which several were saved and 4 people received the Baptism according to Acts 2:4. The last night of the meeting Brother Bolton raised \$105.00 for the building fund debt.

After a week's rest our State Sunday School representative, Goldie Runyon, came to us for a Sunday School workers' conference, and 5 more people received the Baptism in the Holy Ghost, and a number were saved.—D. J. Haidt, Pastor.

STORMVILLE, N. Y.—In answer to prayer a revival is breaking out in our small assembly. We have recently received a number of new members, and 8 are ready and waiting to be baptized in water. Last month we organized a C. A. band. A revival is breaking out among the soldiers at the U. S. Disciplinary Barracks, Eastern Branch, 2½ miles from our assembly.—David H. Keeler, Pastor.

HOUSTON, TEXAS—The Bethel Temple Assembly just closed a very good meeting with Evangelist C. C. Robinson, who ministered to us for two weeks. His messages were very much appreciated. Both Brother and Sister Robinson were a blessing to our church. Evangelist and Mrs. S. M. Grant were with us for a week following this meeting, and their ministry was a blessing to our people.—O. L. Davidson, Pastor.

COGAR, OKLA.—My wife, daughter, and I came to the "Friendly Assembly Church" in October, 1945, and took over the pastorate. Since then our Sunday School attendance has increased from an average of 12 to 52. There have been 32 saved, and 12 filled with the Holy Ghost, 10 baptized in water, and 14 taken into church membership. There have been several wonderful healings. God is pouring out His Spirit in every service, and sinners are being touched through the anointed messages. There were only 5 to 8 attending our C. A. services when we came here, now we have from 25 to 34 in number.—E. D. Bagwell, Pastor.

FLAT RIVER, MO.—We recently closed a 5-week campaign. Otis Cooper, of Sorrento, Ill., preached the first week and God blessed his ministry to the church. Frank Kanady, of St. Louis, continued the meeting the last 4 weeks. He was really blessed of God. We had old-fashioned manifestations of the Spirit. Several outstanding healings took place. One woman on crutches left without the aid of them. Another woman was healed of sugar diabetes and gave her testimony after an examination by the doctor. Seventeen were saved, and 5 received the Baptism in the Holy Ghost. Many delegations attended the meetings, some from a distance of 90 miles. We were reminded of the former days in Pentecost.—Pastor and Mrs. Powhattan Huffman.

HEBER SPRINGS, ARK.—We thank the Lord for the wonderful meeting we have just concluded with Evangelist and Mrs. R. V. Kemp of Russellville. It was the best attended meeting, and the results were the best that we have had since coming here as pastor. Many souls prayed through to God. Our Sunday School attendance broke all previous records, and everyone enjoyed the wonderful Sunday School messages given on a 6x8 flannel board by Brother Kemp. The children's services were attended by 50 to 75 boys and girls each evening. Sister Kemp had charge of these services, using visual-aid equipment. Special singing, music on the Hammond Solovox and Accordion, was rendered each evening. The refreshing showers of the Holy Spirit fell upon the services throughout the three weeks.—Ralph Roberts, Pastor.

BRIDGEPORT, NEBR.—We recently enjoyed a very successful meeting with Marrless Moore of Denver, Colo., as our evangelist. Twenty were saved and one received the Baptism in the Holy Ghost. Our Sunday School attendance reached a high of 181.—Douglas E. Snider, Pastor.

BEND, ORE.—We have been having wonderful victories in Jesus. Some have been saved, some have received the Baptism in the Holy Spirit, and there have been some wonderful healings, at least two cases that the doctors had almost given up. One sister who had been sick a long time, after we had prayed for her, got out of bed and said that those old binding, drawing feelings rolled off her body and fell to the floor. It was not long before she was doing her housework. She lives near Lebanon, Ore.—Drusilla Lott.

ATLANTA, GA.—After 6 years as pastor of the Apostolic Assembly, Washington at Fulton St., I have resigned to re-enter the evangelistic field. The Apostolic Assembly was widely known for years as an independent church pastored by the late Paul T. Barth. Two years ago this church came into full fellowship with the General Council. In the last six years we have had many of our fine ministers with us in evangelistic meetings, and deeply appreciate their ministry. James G. Mayo, former pastor of Faith Tabernacle in Oklahoma City, Okla., was given a unanimous call by the church, and has accepted the pastorate. We pray that God's richest blessings may rest upon him and this fine congregation as they go forward for Christ.—L. G. Gilmore.

LONG BEACH, CALIF.—About a year ago we received a call to take the pastorate of the Long Beach Assembly of God. We accepted the call, resigned our church in St. Joseph, Mo., arriving here June 1. We found a very wonderful group of people. We have had some good revivals. Evangelist and Mrs. LeRoy Sanders were with us a week. They were followed by Evangelist and Mrs. H. T. Langley of California, then by Hilliard Griffin of Dallas, Texas. God gave us some precious services. Recently Brother and Sister A. A. Wilson of Kansas City, Mo., spent their vacation with us, and Brother Wilson preached two Sundays for us, and several were saved. God has been blessing us. Several have been saved in our regular services. Our Sunday School attendance is growing, having doubled since we arrived here.—J. Lon Hale, Pastor.

TULSA, OKLA.—In July we began our new church, and on December 22 we moved into it. January 1 we began a revival with Lela McGuire and J. M. Stubblefield both of Tulsa as our evangelists. The blessings of God came down from the first night and the revival continued seven weeks. Hungry souls were at the altar every night seeking God. Forty prayed through to salvation, 28 were baptized with the Holy Ghost, and many sick were healed in answer to prayer. Our Sunday School attendance has almost doubled, our Young People's band is growing, and every department of the church has been blessed and is growing.

We praise God for Sister McGuire and Brother Stubblefield whom He has sent our way. They have been a real blessing to our people. We thank God for our pastors, Brother and Sister James S. Davis who have worked so faithfully with us for the last 18 months and whom we have learned to love very much. We have our new church practically completed at a cost of twelve thousand dollars. All who pass our way are welcome.—J. M. Maher, Church Secretary-Treasurer, West Archer Street Assembly of God.

**CENTRALIA and CHEHALIS, WASH.—**

On March 17 we concluded 6 weeks of glorious revival days with the Brooks Ministers of Springfield, Mo. These four consecrated ministers and their talented wives were instrumental in conducting the most stirring services ever held in the history of these churches. Their unique quartet arrangements, trios, duets, solos, and sacred musicales presented nightly on the concert master harp, violins, viola, vibraharp, trombones, trumpet, baritone, and accordion were surpassing, yet definitely in the background compared to their dynamic, soul-stirring. Holy Ghost anointed messages. Every department of each church was greatly benefited by their well-rounded ministries and no pastor could ever hope for anything finer in the way of church co-operation. One might wonder how it was possible to handle a party of 14 members, counting children, but with their four house trailers, and the hand of the Lord which rests so mightily upon these three sons of "Cousin Clara" and a cousin, there is no problem and it seems to be the answer to the needs of present-day evangelism. They can be contacted through P. O. Box 100, Centralia, Wash.—Albert P. Knudson and T. Burt Evans, Pastors, Centralia and Chehalis, Wash.

## Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

**MISSOULA, MONT.**—April 16—; Hans F. Bretschneider, Evangelist. C. Muirhead, Pastor.

**BILLINGS, MONT.**—Meeting in progress; Laura Loree Daggett, Evangelist.—Lyle B. Spradley, Pastor.

**MARSHALLTOWN, IOWA**—April 21—; Virgil R. Jackson, Evangelist.—D. Edward Park, Pastor.

**GREENVILLE, MISS.**—704 Alexander St.; April 14, for 2 weeks or longer; Mrs. K. D. Johns, Marianna, Fla., Evangelist.—A. L. Williams, Pastor.

**SISSETON, S. DAK.**—Walnut St. at Third Ave. E.; April 26—; Clarence H. Jensen, Evangelist.—Bernard B. Ridings, Pastor.

**CORONA, L. I., N. Y.**—110th St. and 34th Ave., April 28—May 12; Herbert Kelchner, Flintstone, Md., Evangelist.—B. A. Becker, Secretary.

**WICHITA, KANSAS**—Lincoln and Main Sts., March 31—April 21; Evangelist and Mrs. Charles E. Blair.—Chas Sheall, Pastor.

**KNOXVILLE, IOWA**—April 24—; N. R. Dickerson, Pawhuska, Okla., Evangelist.—Otis Dixon, Pastor.

**HOPE, ARK.**—April 7—; B. H. Armes, Evangelist.—H. Paul Holdridge, Pastor.

**FERGUS FALLS, MINN.**—202 W. Junius Ave., April 28—May 12, or longer; Clyde R. Gunter Jr., St. Louis, Mo., Evangelist.—R. E. Smith, Pastor.

**COLUMBUS, GA.**—Bealwood Assembly; meeting in progress; Mr. and Mrs. R. D. Jones, of Americus, Evangelists.—A. C. McGaugh, Pastor.

**HOLYOKE, COLO.**—Meeting in progress; Bennie Harris, 17-year old Youth Evangelist.—James D. Gitchell, Pastor.

**LAWSON, MO.**—Meeting in progress; John W. Plattenburg of Kansas City, Evangelist.—Bennie Clevenger, Pastor.

**EL MONTE, CALIF.**—501 N. Peck Road; meetings in progress; Otto J. Klink, Miami, Fla., Evangelist.—Burton W. Pierce, Pastor.

**BUFFALO, N. Y.**—South Buffalo Tabernacle, April 23—May 5; L. K. Dodge of Williamson, Evangelist.—Edward J. Schlossmacher, Pastor.

**GLADWIN, MICH.**—April 28—! Edward Raimier of Detroit, Evangelist. Neighboring assemblies invited.—James A. Davis, Pastor.

**CLINTON, OKLA.**—N. 13th and Dunn; Easter revival in progress; Pearl Saxelid, Evangelist.—E. L. Saxelid, Pastor.

**GALENA, KANSAS**—711 Main St., April 23—May 12; Evangelist and Mrs. Don Mallough, Seattle, Wash.—G. P. Hertweck, Pastor.

**BRIDGEPORT, CONN.**—285 Wilmot Ave., April 14—28; Philip Brauchler, Passiac, N. J., Evangelist.—M. Q. Spencer, Pastor.

**McALLEN, TEXAS**—Children's Rally, Rio Grande Valley Section, all day, April 20. P. H. Barrett, of Raymondville, in charge.—Lester P. Summers.

**BAY CITY, MICH.**—19th and Fraser Sts., April 28—May 12; L. H. MacPherson, Evangelist.—J. Renton Hunter, Pastor.

**PATERSON, N. J.**—Bethany Pentecostal Assembly, April 24—May 5; Christian Hild, Fargo, N. Dak., Evangelist.—David Leigh, Pastor.

**CALDWELL, KANSAS**—April 21, for 2 weeks or longer; E. E. Baker, Sayre, Okla., Evangelist.—A. A. Price, Pastor.

**POCATELLO, IDAHO**—East Lander at Twelfth; April 21, for 2 weeks or longer; Roland H. Buck, Yakima, Wash., Evangelist.—Robert M. Argue, Pastor.

**NORTH HOLLYWOOD, CALIF.**—11455 Burbank Blvd.; meetings in progress; Evangelist and Mrs. D. LeRoy Sanders, Jefferson City, Mo.—Arne Vick, Pastor.

**MERIDIAN, MISS.**—State-wide C. A. Rally, Tuxedo Assembly, April 20; Loren Wooten, C. A. President, Southern Missouri District, special speaker.—Ted Smith, C. A. President.

**GLADWIN, MICH.**—April 19 only; Wm. E. Kirschke, National Sunday School Representative, will be speaking to Sunday School workers. Service at 7:45 p.m. Neighboring assemblies and local churches co-operating.—Martha Strickel, Church Secretary.

**HOPE, ARK.**—Sunday School Convention, April 29—30; Wm. E. Kirschke, Sunday School Crusader and Evangelist, special speaker. C. C. Grace, State S. S. Superintendent, in charge. Other competent S. S. workers will be speaking.—H. Paul Holdridge, Pastor.

**NORTH BERGEN, N. J.**—Easter Convention, Gospel Tabernacle, 51st and Hudson Blvd., April 21—28. Mr. and Mrs. G. H. Davis will speak April 21, at 9:30 a.m. S. S. Rally and 2:30 p.m. S. S. Conference. Evangelist Paul Franklin, evening speaker, April 23—28, and at 11 a.m., April 28 Young People's Rally, 7:30 p.m., April 27.—Nicholas Nikoloff, Pastor.

**BRIDGEPORT, CONN.**—Bridgeport Youth for Christ Fellowship and the Assemblies of God C.A.'s of Connecticut will have a combined rally, at the United Pentecostal Church, 285 Wilmot Ave., April 26, 7:45 p.m. Service broadcast over Station WNAW, 7:45 p.m. Walter Govertson, Chairman, Youth for Christ; Glen Emberson, Secretary of Connecticut C.A.'s.—M. Q. Spencer.

**PHILADELPHIA C. A. RALLY**

Italian Pentecostal Church, 16th and McKean Sts., April 20; Mrs. J. R. Flower, speaker.—Anthony A. Marinacci, Chairman.

**IOWA FALLS, IOWA**—Deeper Life Convention, The People's Tabernacle, April 14—21; Ex-chaplain Stanley Berg, speaker. Music, vocal and instrumental, furnished by Male Quartet from C.B.I. Two services daily. Neighboring assemblies invited to co-operate.—G. R. McGhghy, Pastor.

**ILLINOIS DISTRICT COUNCIL**

The 24th Annual Meeting of the Illinois District Council will be held at the Gospel Tabernacle, 512 Spring St., Alton, Ill., May 7—9. Credentials Committee will meet May 6, 2:30 p.m. Ernest S. Williams, guest speaker. Rooms provided as far as possible. Write H. A. Hamilton, host pastor, for accommodations.—W. R. Williamson, District Superintendent.

**MICHIGAN DISTRICT COUNCIL**

Second Annual Michigan District Council, Burton M. E. Church, Grand Rapids, April 22—25. Official opening session of Council, April 22, 2:00 p.m. Frank J. Lindquist, Minneapolis, Minn., evening speaker. For reservations write Pastor Parvin C. Lee, 134 Bellevue St., S. W., Grand Rapids, Mich.—Mrs. E. D. Cooley, Secretary.

**NEW YORK-NEW JERSEY CONFERENCE**

Third Annual Conference, New York-New Jersey District, Bethany Pentecostal Church, Broadway and Summers Sts., Paterson, N. J., May 7—9. David H. Leigh, host pastor. Opening rally, May 6, 7:30 p.m. Missionary service, May 8, 7:30 p.m. Ordination service, May 9, 7:30 p.m.—Robert T. McGlasson, District Secretary, 257 East 10th St., New York 3, N. Y.

**KANSAS SUNDAY SCHOOL CONVENTIONS**

Kansas Sunday School Conventions: Kansas City, 934 Scott Ave., May 6; Topeka, 610 Lime St., May 8; Osborne, May 10; Oberlin, May 13; Dodge City, 700 Avenue D, May 15; Pratt, 6th and Hamilton, May 17; Wichita, Lincoln and S. Main, May 20; Chanute, 517 W. Chestnut, May 22; Baxter Springs, May 24. Ralph W. Hillegas and Mr. and Mrs. W. E. Kirschke, speakers.—Sunday School Department.

**LOUISIANA DISTRICT CAMP MEETING**

The Louisiana District Camp Meeting will be held at the First Assembly of God, 69th and Henderson Sts., Shreveport, La., May 13—19. J. O. Savell, Goose Creek, Texas, night speaker. A Ministers' Institute will be conducted May 14—16; G. F. Lewis, director. Rooms furnished as far as possible, but no meals. For further information write S. A. Rice, Pastor, Box 33, Cedar Grove Station, Shreveport, La.—L. O. Waldon, District Secretary.

**NATIONAL ASSOCIATION OF EVANGELICALS**

The Fourth Annual Convention of the National Association of Evangelicals will be held at Minneapolis, Minn., April 24—May 3. Convention Headquarters, Curtis Hotel. Order of Events: April 24—29, Evangelical Foreign Missions Association; April 25—27, National Evangelical Youth; April 26—27, National Religious Broadcasters; April 27, Christian Educational Institutions; April 27, Home Missions Conference; April 29—May 2, National Association of Evangelicals; May 3, Board of Administration Meeting, NAE. For further information write National Association of Evangelicals, 120 Tremont St., Boston 8, Mass.

**OKLAHOMA SECTIONAL COUNCILS**

Oklahoma Sectional Councils: Southwest Section, Wright City, April 22—24; L. J. Choate, Pastor. Northwest Section, Fairview, May 13—15; Elmer T. Watkins, Pastor. Northeast Section, Claremore, May 20—22; C. O. Haymaker, Pastor.

First service, C. A. Rally, 7:30 Monday night; T. C. Burkett, District C. A. President, in charge. Meetings: Tuesday, 10:00 a.m., and 2:00 p.m., Wednesday, 10:00 a.m. Last service, Licensing service, Wednesday afternoon. Election of Presbyter, and S. S. and C. A. Representatives, Wednesday afternoon.

All those desiring license or exhorter's permit, meet the members of the District Board at these Sectional Councils. Licensed Ministers and Exhorters, get your renewal blank at one of these Sectional Councils.—V. H. Ray, District Secretary-Treasurer, P. O. Box 1341, Oklahoma City 1, Okla.

A national gathering for Christ's Ambassadors and Servicemen

## REVELLE REUNION, Springfield, Mo., June 11-16

For further information write: Reveille Reunion, 336 W. Pacific, Springfield, Missouri

LOS ANGELES, CALIF.—Mighty Prayer Revival in progress, honoring Fortieth Anniversary of Outpouring of the Holy Spirit in Los Angeles, Trinity Gospel Tabernacle, 5406 Monte Vista. Take W car to door.—Zelma Argue.

CENTRAL DISTRICT COUNCIL

BLOOMINGTON, IND.—The Annual Meeting of the Central District Council will be held May 6-9, at the Methodist Church, Bloomington, Ind. For reservations write Pastor Roscoe Russell, 105 W. Grimes Lane, Bloomington, Ind.—E. E. Bond, District Superintendent; by T. E. Hartshorn, District Secretary, 108 Buckeye St., Dayton 2, Ohio.

CHICAGO, ILL.—Special Easter Services, Ebenezer Pentecostal Church, 1665 N. Mozart, near California and North Aves., April 14-28; Stanley H. Frodsham, Editor of Pentecostal Evangel, guest speaker. Services: Morning Prayer, Tuesdays through Fridays, 10:00 a.m. Meeting every night except Mondays and Saturdays. Special music by Choir and String Band.—James Clark, Pastor.

OKLAHOMA SUNDAY SCHOOL CONFERENCES

Oklahoma Sectional Sunday School Conferences: Norman, April 29-30; Altus, May 2-3; McAlester, May 6-7; Hominy, May 9-10; Mooreland, May 27-28; Hugo, May 30-31. Conferences beginning on Monday will convene for the first session at 7:30 p.m., with four sessions on Tuesday. Those beginning on Thursday first session 7:30 p.m., and continuing through Friday night.—Sunday School Department.

WEST TEXAS DISTRICT COUNCIL

The 16th Annual Council of the West Texas District will convene at the Polk St. Methodist Church, Amarillo, Texas, April 22-25, Wesley R. Steelberg, principal speaker. C. A. Rally and Fellowship Meeting, night, April 22. Due to crowded conditions of this city please make room reservations as soon as possible. Send requests for reservations to E. R. Foster, 900 N. Pierce St., Amarillo, Texas.—S. E. Eldridge, District Secretary-Treasurer.

SUNDAY SCHOOL CONVENTIONS

Series of Sunday School Conventions with Mr. and Mrs. George H. Davis, to be held as follows:

Southern New Jersey Section: April 28, Rally, 1:30 p.m., Church of Georgia, Georgia, N. J., Reba Norcross, Pastor. April 28, 7:30 p.m., 5th and Ridge Aves., Neptune, N. J., Irving H. Meier, Pastor. April 29, 2:30 and 7:30 p.m. April 30, 7:45 p.m., Atco, N. J., Herchel B. Dean, Pastor. May 1, Rally, 7:45 p.m., 6th St. and Park Ave., Vineland, N. J., Paul Longstreth, Pastor. May 2, 2:30 and 7:30 p.m., Maranatha Pentecostal Tabernacle, Pennsville, N. J., Frank D. Christie, Pastor. May 3, Rally, 7:45 p.m., 205 Atlantic Ave., Atlantic City, N. J., Warren B. Straton, Pastor.—Sunday School Department.

TEXAS SPRING CONVENTIONS

Services at the following Conventions are scheduled to begin at 10:30 a.m., the first day: Dallas Section, Revival Tabernacle, Dallas, April 18-19. Beaumont Section, Orange, April 23-24. Houston Section, Evangelistic Temple, Houston, April 25-26.

Sunday School Rally at each convention.

All ministers urged to attend these meetings to renew their fellowship with the Texas District. You will obtain a blank at the convention of your section. Fill out, have your presbyter sign and return to the District office. All those desiring to become affiliated with the District or exhorter's license, license, or those desiring to be ordained at the next District Council, will need to meet the Sectional Committee in the section where they live.

For information write the Texas District Office, attention C. P. Robison or F. D. Davis, 1200 Sycamore St., Waxahachie, Texas.

ALABAMA SPRING CONVENTIONS

Alabama District Sectional Spring Conventions: South Central Section, Faith Tabernacle, Montgomery, April 22-23; W. P. Hughes, Presbyter. North Central Section, Alabaster Assembly, Silouri, April 29-30; A. T. Hickman, Presbyter. Northeast Section, Leeds, May 6-7; J. B. Davis, Presbyter. Northwest Section, Liberty Assembly, Millport, May 13-14; O. C. Hickman, Presbyter.

Daily Program for each Convention: Monday, 7:30 p.m., a big World Missions Rally; Doris Malone, returned missionary and representative of Foreign Missions Department, Springfield, Mo., speaker. Tuesday, 9:30 a.m., Prayer Meeting; 10:30 a.m., message by Marvin L. Smith, District Superintendent; 2:00 p.m., Sunday School lecture by A. T. Hickman, Educational Secretary of the District; 7:30 p.m., a big C. A. Rally, W. T. Davis, State President, special speaker.

All ministers expected to attend conventions in their respective sections. Ministers and one duly elected delegate from each assembly in the section will elect their District Presbyter. All applicants for credentials of any kind to preach, for renewal of exhorter and license permits, and those applying for ordination required to meet their Sectional Credentials Committee in person.—Marvin L. Smith, District Superintendent.



WHERE  
Do You Put  
YOUR  
Money?

Do you "lay up for yourself treasures upon earth"—putting your money in a bank, or investing it in stocks and bonds, houses and lands? Or do you "lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal"?

A good way to "lay up treasures in heaven" is to invest in full gospel literature. Send us a dollar and the addresses of four friends, and let us send them the PENTECOSTAL EVANGEL for three months. You will find it easier to pray for these friends if you invest a little money on their behalf. Did the Lord not say, "Where your treasure is, there will your heart be also"?

During the past four years our paper supply has been limited and so we have given very little encouragement to our friends to send in extra subscriptions. But today all restrictions are removed and our mill promises us a greatly increased supply of paper in the coming year. That is why we can make this introductory offer once again as in pre-war years.

Simply write out the addresses of your friends, together with your own address, and mail to The Gospel Publishing House, Springfield, Missouri, enclosing a dollar for every four names. We will send the EVANGEL to each of your friends for three months (thirteen weeks).

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