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The Pentecostal
Evangel

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



For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee . . . saith the Lord.
Isaiah 54:10

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Five Centuries of Printing

It is exactly five hundred years since Johann Gutenberg produced his printed Bible, and the Post Office Department has announced that it is going to issue a special postage stamp some time during 1952 to honor the event. Gutenberg's Bible was the first book ever to be printed from movable type.

CROP Being Dissolved

The Christian Rural Overseas Program, known as CROP, is being dissolved. During the past four years CROP has collected more than eleven million dollars' worth of commodities from farmers and shipped them to more than thirty countries overseas; but the inter-faith agency has found the overhead expense of operation to be too high for the amount of support it was getting.

"Not Freedom From Religion"

The New York City program of excusing pupils from public schools for one hour a week to attend religious classes in the church of their choice was upheld by the State Court. Two parents were seeking a ban on this "released time" plan, but the judge said: "Separation of church and state has never meant freedom from religion but freedom of religion."

Puerto Rico's New Constitution

The new Constitution upon which the people of Puerto Rico are voting this month calls specifically for "complete separation of church and state." It clearly states that "no public property or public funds shall be used for the support of schools or educational institutions other than state schools or institutions." If the people approve the new Constitution, it will go to the U. S. Congress for final ratification.

A Call to National Repentance

Evangelist Billy Graham told his great audiences in Washington, D. C., last month that America needs to repent as a nation, and he called upon Congress to request the President of the United States to "set aside a week-day in which the normal pursuits of the American people would be forgotten, and it would be declared a day of confession of sin, humiliation, repentance, and turning to God." A resolution was introduced in the House of Representatives calling for such a proclamation.

A Bill to Ban Liquor Ads

A bill to ban liquor advertising from radio and television has been introduced in the Senate at Washington, D. C., by Senators Johnson and Case. The bill would apply only to "distilled spirits for beverage purposes;" apparently it would not affect beer advertising.

An Eloquent Letter

A brief but eloquent letter received by the National Lutheran Council of U.S.A. reads as follows: "Philippians 1:2-6, 12-14, 21; 4:10-14." The letter came recently from a churchman in Europe behind the "Iron Curtain." In order to outwit Communist censorship he had composed a moving message to fellow Christians by giving this carefully arranged sequence of Bible passages from Paul's Epistle to the Philippians.

Signboard Evangelism

The laymen of different denominations in Buffalo, N. Y., have joined their efforts to "place the Word of God where men cannot escape it." They call themselves the Gospel Sign Evangelism Group, and their aim is to place large nineteen-foot billboards along the nation's highways with pictorial scenes and Bible texts. One of their signs proclaims that "the gift of God is eternal life through Jesus Christ," and another quotes the Saviour's words, "I will come again."

More than 200 posters with similar inscriptions are being placed in Buffalo buses, also.

News in Brief

Radio Station KOME at Tulsa, Okla., has quit the Mutual Broadcasting System rather than advertise beer. The station is owned by John Brown University, a Christian school.

* * *

In a recent religious survey 79.6 per cent of young people questioned said they believed the Bible was the revealed Word of God, but 77.1 per cent of the same group had not read it or only read it occasionally.

* * *

Americans drank more liquor during the first nine months of 1951 than in the comparable period of 1950 by 2.4 per cent. A total of 135,658,546 wine gallons of imported and domestic liquors were consumed.

The children of 45,000 Protestants and 40,000 Jews in Italy are forced to receive instruction in the Roman Catholic religion as part of their studies in public schools.

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The Protestant Episcopal Church is setting up its first official publishing house. It will be located at Greenwich, Conn. and will be called the Seabury Press.

Israel in the News

Wells dug by Abraham and Isaac four thousand years ago are being used by the Israelis today; but the water is now being drawn up by gasoline engines.

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The Government of Israel offers every mother in Israel a bonus of \$300.00 at the birth of her tenth child.

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The millionth case of citrus fruit was exported from Haifa on January 24, 1952.

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Jewish farmers in Israel sowed some 58,000 dunams (14,500 acres) with vegetables last summer and autumn, which was 23% more than during the same period in 1950.

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It is estimated that two million Jews still live in the Soviet Union, but the American Jewish Committee has charged that thousands of these Jews are prisoners in Soviet slave labor and internment camps. Russia frowns upon emigration of Jews to Israel.

* * *

During January 3,520 more immigrants entered Israel, including 402 from Libya.

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The first stage of Israel's extensive soil conservation program is now getting under way. It will produce ten million dunams (2,500,000 acres) of arable land. At present only four million dunams are under cultivation.

Fishing in Israel

The fishing industry, so extensive in Israel in the days of Christ, has been revived and is expanding rapidly now that the Jews have their own independent homeland. According to Ezekiel 47:9, 10 it will prosper very greatly in the days to come.

Elath, at the southern tip of the Negev desert where it reaches the Gulf of Akaba, again belongs to Israel for the first time since Ahaz, King of Judah, lost it to Syria. There are the beginnings of a fishing fleet there, and later a factory will be built for canning fish. The refuse will be made into bone meal for chickens. A cold-storage plant is being planned for the fish and will make possible the importation of meat from East Africa by way of the Red Sea.

Christian Repentance

Evangelist Arne Vick

THE BIBLE speaks of a number of judgments; specifically, the great white throne judgment, the judgment seat of Christ, the judgment of the nations (when Jesus returns to set up His millennial kingdom) and the judgment that takes place at the sinner's conversion (1 Tim. 5:24). But I am sure you will instantly perceive that the judgment referred to in 1 Peter 4:17 is not to be classified with any of these. This judgment has its complete fulfillment in "the house of God." It has nothing to do with the unsaved.

Now judgment does not necessarily mean condemnation. You can be judged and be found not guilty. Then there is no punishment. In our courts of law the judge is sworn to sit in fair and impartial judgment upon all who are accused and brought before him. When the judge is functioning in this capacity and fulfilling his oath of office, it is not really the judge who is doing the judging. The judge's personal feelings or prejudices do not enter into his findings. He has only one basis of judgment and that is the law of the land.

When a man is accused of a violation of the law, he stands before the judge, and perhaps a jury. All the evidence is brought in; the prosecution presents its case and offers its evidence against the accused; and the defendant's lawyer offers his defence of the accused; but it is the law that really judges him. The law of the land is the only proper basis of judgment in any court. If he has broken into a house and stolen, it isn't the judge who judges him; it is the law of the land that says, "That is an offence; no one is allowed to break into houses and steal." The judge didn't decide that; it is the law. So the accused finds himself face to face with the law of the land, and it is the law that judges him.

I think that is what Peter had in mind when he wrote, "The time is come that judgment must begin at the house of God." The basis of this judgment is the law of God. Every time we hear the Word of God preached in power and clarity, we are judged. Our conscience either accuses or excuses us. When the

message is concluded, we are left either with a sense of guilt or with a sense of exoneration. We are judged by the written Word.

There is an inherent tendency in human nature to avoid and deny guilt. Among the hardest words to extract from human lips are these: "I was wrong." The propensity for "passing the buck" is highly developed in most of mankind. This proclivity can be traced back to the garden of Eden. When Adam and Eve sinned, did they say to each other, "We have sinned and are guilty before God. Come, let us confess our sin and plead for mercy"? Ah, no, they hid and waited for God to seek them out, and then they tried to excuse themselves.

A further illustration of this human trait can be seen in the tragic story of King David. It must have been an astonishing moment when David awoke to the awful fact that he was not only an adulterer but a murderer as well. But even in the stifling darkness and oppressive condemnation of that moment, David did not turn to God with confession and repentance. It was God who took the initiative and in mercy sent His servant Nathan to say to the king, "Thou art the man." David had tried to cover up. It was only when God's servant pointed the finger of truth at his guilty heart that David began to pray for mercy. We are of the same human species. Think with me a moment longer on this thought of how the searching Word of God is God's instrument of judgment. Suppose a certain brother has an evening at home, and a pious feeling comes over him, so he gets out his Bible. He hasn't read it for weeks, but he feels like reading a bit of the Word tonight. He opens the Bible and begins to thumb through it looking for some consoling passage, but he isn't fully realizing what he is doing and he begins to read, "Bring ye all the tithes into the storehouse." Oh, he suddenly turns the page and thumbs some more until he comes to another passage. He reads, "When you stand praying, forgive, if you have ought against any." Another jolt! Oh, that isn't so interesting, he decides, so he turns some more pages. What is the matter with this fellow? *The Word of*

"The time is come
that judgment
must begin
at the house
of God."
1 Peter 4:17



God is judging him! Because he doesn't pay his tithes, the Word of God on tithing condemns him. Because he hasn't forgiven everybody, the Word of God on forgiveness condemns him. This is God's purpose; the Word should search us out, and drive us from our hiding places, and bring us out into the open. "The heart is deceitful above all things, and desperately wicked," and it lies to us. We sometimes hide behind a refuge of lies, unconsciously. We think we are all right when we may be all wrong.

Repentance should follow judgment if we have been found guilty. When the finger of God has been laid upon a sore spot in our heart, what shall we do then? "Oh," somebody says, "that is very simple to answer. All we have to do is to fall on our knees and say, 'Forgive me, Lord. I'm sorry. Amen.' A little talk with Jesus make it right, all right." Sometimes it takes more than a little talk with Jesus to make things right. I suggest that there is one element present in the repentance of Christians that is not found in the repentance of sinners. That element is *confession*; specific, detailed confession.

In First John I read, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This passage was not written to sinners. It was written to the saints of the Most High. God doesn't ask the sinner to confess his sins. No one gets saved by enumerating all his sins one by one. The confession that God asks the sinner to make to Him is that he is a sinner needing divine mercy. The confession a sinner must make to men is that he has taken Jesus Christ to be his Saviour and Lord. It is the child of God who is told to confess his sins.

You can always tell a scripture that is addressed to Christians. In the first place, if it is found in the Epistles it is addressed to saved people, and if the verse has the word "we" in it you may be doubly sure. "If we. . ." That circumscribes it to the household of God. "We know that we have passed from death unto life because we love the
(Continued on page eleven)

Brother Vick preached this sermon at Central Assembly in Springfield, Missouri, last fall.

God Doesn't Need Genius

A young Swede by the name of Berg felt called to be a missionary to South America. He was not a preacher. When he spoke, his sentences would get mixed up and sound silly. But God had put a love in his heart for lost souls.

Another Swede named Windram also felt called of God, and the two sailed for Brazil. Berg, knowing his own mental limitations, did not make any immediate attempt to learn the language, but he went to work with his hands. He earned the money to support himself and Windram, while Windram went to school to learn the language. In the evening Windram taught something of what he had learned through the day to his simple but big-hearted companion.

Berg was an illustration of what Hudson Taylor has called "human nothingness plus divine sufficiency." It was his realization of his own insufficiency, plus his dependence upon God's all-sufficiency, that accounted for his success in soul winning. There was not much money for traveling, when he had to support the two of them, but that did not stop Berg from doing what he could for the Master. He stuffed his suitcases with Gospels and tracts, and started out.

As he did not know the roads very well, he just trudged along the railroad tracks until he would come to a village. Here he would stop in some house and give them a Gospel. There might be a sick child in the home. "I can tell you of One who can help you," he would say. And he would tell of Jesus, not only mighty to save, but also mighty to heal. He then prayed for that child, with all the earnestness of his big heart and the simplicity of his childlike faith. And the youngster would be healed. This would bring together a throng of people to listen to this man who had a message from God that worked.

Men like Berg are needed today. The world is hungry for a message from God that works, a message of power, a gospel that delivers from sin and from sickness. The devil will try to hinder us from delivering God's Word, but if we have a determination in our hearts

and a "go" in our feet we will not stop until we get results.

Obedience and willingness are more important to God than natural ability. God often turns away from the wise and chooses the despised and insignificant of this world, because they are willing to do His will and give Him all the glory.—H. O.

If you would be strong in the Lord and the power of His might, do not trust to another's prayers. Prayer is a spiritual exercise as fundamental to the soul as eating is fundamental to the organic mechanism. Prayer is heaven's manna for the soul, and is best gathered early in the day, when heaven's dewy freshness is still sparkling upon the fruits of the Spirit, in your own soul, and the face of God is undimmed by the cares of this workaday life.

"My Voice Shalt Thou Hear in the Morning, O Lord"

Psalm 5:3

"Every morning lean thine
arm awhile
Upon the window-sill of heaven,
And gaze upon thy God.
Then, with the vision in thy
heart,
Turn strong to meet thy day."

Praise Changes Things

Nothing so pleases God in connection with our prayers as our praise, and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission home these words: "Try Thanksgiving." I did; and in a moment every shadow was gone; not to return. Yes, the Psalmist was right, "It is a good thing to give thanks unto the Lord."—Henry W. Frost.

The act of consecration is to recognize Christ's ownership, and to accept it, and to say to Him with the whole heart, "Lord, I am Thine by RIGHT, and I wish to be Thine by CHOICE."—F. B. Meyer.

Buttered Bread

It was a blustering, snowy Saturday night. Outside Louisa M. Alcott's New England home, the cold gusts of wind whipped the snow into huge drifts. The wood supply was very low, and no more could be had before Monday.

A timid knock was barely heard above the howling of the storm outside. There was a poor little child, who came to beg for some wood. Her father had been out drinking, and had spent all his wages. Their baby was sick.

Louisa Alcott's mother hesitated a bit. The supply was so low, and they had a baby too. But Louisa's kind-hearted father spoke up and said, "Give half of our stock, and trust God. The weather will moderate or wood will come."

Her mother laughed that warm, cheerful laugh of hers and said, "Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories."

The biggest half of the wood supply went to the needy neighbor. But it was not very long afterwards when another knock came at the door. They were just ready to cover up the fire, and dampen it down to keep it. At their door stood a farmer they knew, greatly distressed.

"I started for Boston," he said, "with a load of this wood, but the snow is drifting so, and I want to go home. Would you like me to leave the wood here? You do not need to worry about paying for it."

"Yes," her father replied. As the man left, he said to his family, "Didn't I tell you wood would come if the weather did not moderate?"

Louisa Alcott's mother had a motto which was, "Cast thy bread upon the waters, and after many days it will come back to you *battered*." Truly, God's generous gift of wood that snowy night was bread well battered!—H.O.

It requires much courage to be alone with God. It is then that all that is of self, all subtle egotism, is searched and hunted out of the soul. It cannot live in His presence. The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men, or to be recognized in this world as of any worth.

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A Soul For Sale!

Noah P. White



Noah P. White

JESUS ASKED a n unanswerable question when He said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

Someone might argue that it would be impossible for any man literally to gain the whole world. The Antichrist will do this, but at the cost of complete domination by Satan. The Antichrist, according to Revelation 13, will be given power over all kindreds, and tongues, and nations, but first he will have to sell his soul to Satan and blaspheme God and all that is holy. When he finds himself at last cast into "a lake of fire, burning with brimstone," he will discover to his eternal sorrow that he made a very bad bargain. He who sells his soul to Satan makes a very bad bargain, no matter what he gets in return.

I heard of a certain king who ruled over a small state in Macedonia hundreds of years ago, who said one day to the commander-in-chief of his army: "We have the best army in Macedonia."

"Yes," the general answered, "that is true."

"Then what are we waiting for? Let us take all of Macedonia," the king said.

"All right, we shall," the general replied. "Then what?"

"Why, then we can take all of Greece," the king suggested.

"Very well. We shall take all of Greece," the general agreed. "And then what?"

"Then we can take Sicily, Italy, and the civilized parts of Europe," the king said.

"Fine," said the general. "Then what?"

"Then we can take Carthage and all of Northern Africa."

"Then what?" pursued the general.

The king answered eagerly, "Then we

can take all of Asia Minor, and the rest of the civilized world,"

"That all sounds wonderful," said the general. "But after we take all of the civilized world, then what?"

"Well, then we can just eat, drink, and be merry, and take life easy," the king answered.

"What!" exclaimed the wise general. "Do you mean that we shall spend years in hard fighting and make great sacrifices to conquer all of these nations, just in order to eat, drink, and be merry? Why not do that now? Why do all the fighting first?"

Like the ancient king, the man who does not know Christ is never satisfied. He is always wanting something that he

A layman says: "The soul of man is of the utmost value. He who sells his soul to Satan makes a very bad bargain, no matter what he gets in return."

does not have. Though he were to gain the whole world he really would not profit anything if, in so doing, he neglected to preserve his soul.

There were some who had set their hearts upon gaining many things in this world, and when the stock market crashed in 1929 they felt they had lost everything, so they took their own lives. In contrast, I would like to mention another man I know of, who although he lost all his worldly possessions in the crash, had a foundation which enabled him to stand the shock. This man was a Christian, and while he had money he gave thousands of dollars to the church to help young men train for the ministry and to promote other good causes. When the crash came, he said:

"The only thing I have not lost is what I invested in the kingdom of God. I am only sorry that I did not invest more of it, or even all of it, in the work of God's kingdom before it was taken from me."

It is a great blow when one is called upon to lose his wealth, or his health, or a loved one in death; but the God of all grace can comfort the bereaved heart and His presence can compensate, in large measure, for the loss sustained.

Years ago the four-year-old daughter of an acquaintance of mine in southern Missouri disappeared one evening. The parents returned from their work in the field to discover that their little girl was missing from the house. With fear and apprehension they followed her tracks down to the river bank, just a few hundred feet from their home. Then they called in their neighbors; and oh, how the hearts of all the people were moved with pity and concern.

The whole community went into action. The Boy Scouts and other groups came to the aid of the distressed parents. They searched the river and the woods all night, without finding a clue. They went on combing the region with their searching parties day after day for a week, until finally the little body was found, caught on the branches of a tree that had fallen into the river, and held there just beneath the surface of the water.

Our hearts were crushed with sorrow and we sympathized with the parents who had lost their little girl, but in that same community there were hundreds of souls who were lost, and none of us seemed to be nearly as concerned over them as we were over this one little mortal body! The poet has well said:

"To lose your wealth is much,
To lose your health is more;
To lose your soul is such a loss
As nothing can restore."

All other losses fade into insignificance when compared to the loss of the soul. "What shall a man give in exchange for his soul?" It is a serious matter, not to be put off lightly. The salvation of your eternal soul deserves your first and foremost consideration.

Can you define the soul? No, nor can I—at least, not to our satisfaction; yet none of us doubts that each one has a soul to save or to lose. You do not *possess* a soul. You *are* a soul! The soul is the inner man. I cannot see you; I only see the house in which you live. You are clothed with a fleshly tabernacle, and you look through the physical eyes of that body. You hear through the ears of that body. You feel with the nerves of that body. You speak with the vocal chords and mouth of that flesh in which you dwell—but the fleshly body is not you.

The New Testament teaches several positive facts about the soul. One of these is the fact that the soul is indestructible. We learn from the story of the rich man and Lazarus (Luke 16:19-31) that the souls of both the wicked and the righteous live on after death, and continue to exist throughout eternity. One of the laws of science which we

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learned in high school is that nothing ultimately can be destroyed. We cannot destroy matter. We can only change its form. The same thing is true of the soul. The soul of man can be changed in form and in nature, but it cannot ultimately be destroyed.

Another thing the New Testament teaches about the soul is that it is valuable. We are much concerned about the health and mental development of our bodies. If one of our children shows signs of under-development, either mentally or physically, we are greatly concerned and we do everything in our power to correct the deficiency or remove the cause of retardation.

When Jesus was on earth, He had compassion upon those who were sick and suffering. He spent much of His time healing the sick and relieving the physical suffering of mankind, but He put supreme emphasis upon the salvation of the soul. The soul of man is of the utmost value. It was redeemed only with a great price. It cost the Father His only begotten Son. It cost the Son much suffering and humiliation, even death on the cross.

Another thing the New Testament teaches about the soul is that it can be lost. The soul is indestructible, but it can be lost. To be lost means to be separated from God. When God first created Adam, He "breathed into his nostrils the breath of life; and man became a living soul." God placed man in the beautiful garden of Eden where He could come down and have fellowship with His creature who was made in His own likeness. God created the soul of man in order that He might have fellowship with him. He could not have communion and fellowship with the other animals and creatures because they had nothing in common with Him. Only man was made in His likeness—a triune being with a living, eternal soul.

One day man disobeyed the one commandment which God had given him. He sinned, and because of his sin he could not have fellowship with God any longer. The holy God was unable to walk with man in the garden in the cool of the day, as before; but His heart still yearned for that fellowship and so He made a way whereby man could be restored to that forfeited place of fellowship with his Creator. He sent His own Son to earth in the likeness of sinful flesh and for sin, to make a sacrifice by which God and man could be reconciled. The Son of God bore our sins and gave His life that we might be redeemed.

The heart of God still yearns for fellowship with man. He does not want man to sell his soul to Satan; He wants man to commit his soul to Him as to a faithful Creator and to trust in the Redeemed, so that He can enjoy fellowship with man both here on earth and in the eternity that is to come. It is not His will that any should perish, but that all should come to repentance. God has done and is doing all He can to keep the souls of men from being lost, but man is a free moral agent with the power to choose for himself whether he wants to accept or reject the redemption which is offered to him in Christ.

To be lost means the loss of rest and peace, both here in this life and in the life to come. "And they have no rest day nor night," says Revelation 14:11, describing the fate of those who follow the Antichrist and

sell their souls to Satan. This is the fate of the lost. There is no real peace and rest outside of Christ.

Someone might ask, "How can I lose my soul? What must I do to lose my soul?" The answer is, Do nothing. You do not have to do a single thing to lose your soul; all you have to do is simply to neglect or reject the salvation which Christ is offering to you.

What will it profit you if you gain everything your heart desires in this life, but neglect or put off the salvation of your soul until it is forever too late?

Not long ago I was thinking of this solemn saying of Christ, while in bed, and I felt inspired to write a short poem on this text. I arose while it was fresh on my mind and this is what I wrote:

What would it profit if the world you should gain,

And in doing so, lose your own soul?

The treasures of earth are but fleeting and vain;

Heaven help those who have such a goal!

When the day of accounting has come bye and bye,

And the records are read from God's scroll,
And the saved ones are carried to glories on high,

Then how will it be with your soul?

When the wealth and the pleasures of earth are forgot,

And the ages eternal shall roll,

The thing that will matter is whether or not

You have saved or have lost your own soul.

HIS HARMONY

Bessie A. Olson

LIFE is not a song! Sometimes it seems to be—when happiness touches us for a moment; when love spreads her rosy carpet; when success smiles awhile upon our pathway; ah, then we live in a beautiful melody.

But life is not a song. All is not happiness. There are thorns among love's roses; and success is fleeting.

Life is a medley of songs—ever changing. "A time to weep and a time to laugh" come to all.

The word "medley" means "a mixture," "a confused mass of different ingredients." That is life, to the one who is not a Christian. Bewildered by the swift turns, perplexed by the dark days, the unsaved knows now and then a gleam of brightness, a thrill of harmony, for God "maketh His sun to rise and His rain to fall upon the just and the unjust alike." But as the brief strain of music is lost in the changing keys of life, he is once more plunged into confusion.

The word "medley" also means "a composition of different songs." That is life, to the child of God. It is a mixture of songs, written in numerous keys, yet it is composed and arranged by the Master to carry out His theme for each individual life.

In a musical medley the songs in different keys must be linked together by transitional chords. And so for the Christian passing from one experience to another, a chord is needed between. Yielding to God's will is the transitional chord for the Christian.

Perhaps the song is written in *C natural*. Everyone likes the key of *C* for it is the easiest to play. But a song in *B flat* appears, and discord seems certain, until a chord fills the gap and the new song goes on.

In our Christian life perchance, all is serene. Our service for the Lord flourishes. Suddenly a disappointment comes. We fail in our work. Perhaps the Lord puts us in a dull place to serve. We cannot understand the change. We are perplexed. Then is the time to yield—"I don't understand,

but He does. He doeth all things well." The chord is played and we are safely into the new key.

Just as we are getting used to *B flat*, along comes *G sharp*. Criticisms wound, sharp words cut, false accusations sting! Once more we yield—"Father, forgive them, and keep me sweet." We commit it all into His hands. Again the chord is played, the transition is made, and the new song goes on.

Perhaps the hardest key to accept is the minor. But sorrow must come to all, and if the key is to be successfully played, there must be no straining, no questioning, no rebelling—"Why did it have to be?" Simply yield and say, "Father, Thy will be done," and the chord between will fill even the darkest hours with melody.

So we go on, through all of the many sharps and flats, with now and then the minor strain. Troubles come, sickness tarries, failures, burdens, heartaches, joys, all have their day. And with each new experience, as we yield to His will, the medley will go on unhindered.

But the only way that we can be completely yielded, as the key changes, is to remain yielded throughout the entire medley—in the easy parts and in the hard. Let Him play through us.

Of course He could do much better alone. I have watched my children's piano teacher instructing them. Sometimes she plays the piece for them, showing them how it ought to sound. How beautiful is the simple number played by her experienced hands! How different from their plodding!

As we look into God's Word and see the life of Jesus, a perfect hymn of yieldedness and praise to the Heavenly Father from the beginning to the end, we marvel that He is willing to be limited to our faulty performance. But He is! How patiently He teaches us! How lovingly He corrects us!

Sometimes the teacher lays her hand over the small hand of her pupils, pressing the inexperienced fingers on the right keys. Her hand completely covers theirs. As long as

their hand is passive, she can move their fingers wherever she wishes. But if they become jumpy—overconfident—they may hit a wrong key or get out of line.

How true the picture! We are under God's hand. Patiently He presses our fingers on the right keys. As long as we are passive, yielded, He can play at will through us. And then when the frightening key changes come, how easily the chords of human submission and divine grace will link the new experience with the old.

QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

Where does the Bible teach that the grave is hell?

The Bible does not teach that "the grave" is hell. This question is probably suggested by some contact with the false teaching of "Jehovah's Witnesses." Charles Taze Russell, founder of this cult, used to preach a sermon which he entitled, "To Hell and Back." As a young believer, forty-two years ago, I heard him give it. His position was that the Hebrew word "Sheol" and its Greek New Testament counterpart "Hades" simply meant "the grave," and that when a person died, his "soul" slept in the grave and at the resurrection it was

awakened to receive a second chance for salvation. If that chance was rejected that particular individual would be annihilated, simply snuffed out like a candle. Such is not the teaching of the Bible.

Unfortunately much confusion has resulted from our King James Version's inconsistent translation of the Hebrew "Sheol" and the Greek "Hades" by three different words—"hell," "pit," and "the grave," each of which has a very different connotation. Just a few brief definitions may help to clarify this whole subject:

1. The word "hell" means primarily a covered place, and is most often used to refer to the place of final punishment—"the lake of fire." Our Lord used the expressions "hell fire" and "hell" in Matt. 5:22, 29, 30; 10:28, which are from the Greek word "gehenna." This in turn is the Grecian mode of spelling the Hebrew words which are translated "the valley of Hinnom" or "the valley of the son of Hinnom" in the Old Testament.

This valley was the place where were cast all kinds of filth, with the carcasses of beasts and the unburied bodies of criminals who had been executed. Continual fires were kept burning there to consume these. Here children were burned by wicked kings in sacrifice to the heathen god Moloch.

This valley of Hinnom, then, or Tophet with its continual fires, is used as a symbol by our Lord of the final "hell fire," the place of punishment of the wicked, the "lake of fire," which is the second death.

2. "Sheol" or "Hades," wrongly translated "hell," "pit," "grave," was a place where the souls of men, both wicked and righteous, in Old Testament times were in an intermediate state, separated by a great gulf (Luke

16:19) awaiting the resurrection and the final judgment. However, there are no righteous souls in this region now, for it would seem from Eph. 4:8-10 and 2 Cor. 12:1-11, as well as Phil. 1:23, that Christ's redemptive work made a change in this region and that the righteous souls were transferred to the heavenlies.

3. "Pit" (Hebrew, *Abaddon*, and Greek, *abussos*) denotes the abode of demon spirits in the underworld. See Rev. 9:1; 20:1; Job 26:6 (wrongly rendered "destruction"); Luke 8:26-31 ("deep").

4. "Grave" (Hebrew, *queber*) is used frequently and wrongly in translating the Hebrew word "Sheol." *Queber* is always used in the Old Testament (both in the singular and in the plural) to refer to the receptacle for the body only. See Ex. 14:11; 2 Sam. 3:32; 2 Chron. 16:14; 1 Kings 13:30.

2,235,000,000 QUADRILLIONS

This is a fairly large number, but British mathematicians have estimated that, in dealing cards from a 52-card deck to four players, there is only one chance out of this number that each player would draw all the cards of a single suit.

If it would take that many deals to arrange only 52 cards in a certain order, how long do you think it would take to arrange the unimaginable number of atoms into the orderly world in which we live? This is on the assumption that the world is the result of chance.

Chance, as an explanation of the world, is the philosophy of fools.—A. J. McClain.

"Impure speech never comes from a pure heart."

A National Prayer Room

Because the leaders of the National Sunday School Convention are sincerely concerned that the presence of God will fill each service and because Sunday School workers across the country have expressed a desire for such a place, this year there will be a special prayer room at the Assemblies of God National Sunday School Convention.

Mrs. J. Roswell Flower, wife of the General Secretary of the Assemblies of God, will be in charge of this important part of the convention. Sister Flower, a popular youth speaker and Bible teacher, is a real pioneer of the Pentecostal movement. One of the first writers of Assemblies of God Sunday School literature, she has written numerous articles and books on victorious Christian living. Through the years she has encouraged many to a deeper Christian life. Her family of three sons and two daughters are all actively engaged in full-time gospel work. At her home church, Central Assembly in Springfield, Missouri, she is co-teacher with her husband of the Homemakers Sunday School class and also conducts a Bible study each Tues-

day morning for the ladies of the church.

When you come to the 10th National Sunday School Convention, you will find this national prayer room a place of real blessing. Take time to meet God there, to ask His anointing upon each speaker, each activity, and upon your own heart as you participate in this great Sunday School convention. The prayer room will be open throughout the day so that you may slip in at any time for meditation and prayer.

We hope that you are remembering this coming convention at your family altar and in the prayer meetings at your church.

If you would like further information concerning the convention, write to the National Sunday School Department, 434 West Pacific St., Springfield 1, Missouri.



God Answers Prayer for Revival in Yugoslavia

Mrs. Charles Szabo

THREE YEARS AGO brethren in Yugoslavia heard about a mighty revival that at that time was sweeping through Hungary as two ministers of the Hungarian Branch of the Assemblies of God here in America preached the gospel for six months behind the "iron curtain" in Hungary. They began praying that they might have help in Yugoslavia, and that God would send a revival to their people as well. No doubt as a definite answer to the prayers of the Yugoslavians, my husband, Charles Szabo, pastor of the Hungarian Full Gospel Church in Flint, Michigan, felt led to go to Yugoslavia to work among the people there. He sailed from New York on September 27, 1951.

Brother Szabo found upon his arrival in Yugoslavia on October 5 that the brethren were puzzled as to how revival campaigns could be carried on without advertising. God solved the problem. In the first regular meeting a number of persons were healed. News of the healings spread. It was the only advertising needed. The people required no invitation. In some places large buildings failed to accommodate the crowds.

My husband was permitted to travel and preach throughout Communistic Yugoslavia. There was interference from authorities only twice. In one of the large cities meetings were broken up two nights in succession because the church was overpacked, and people were standing outside. The local police refused to consider the two gatherings church services. They considered them "unauthorized assembling."

Brother Szabo lost himself in the outgoing crowd on the second occasion while the interpreter was being questioned. An hour later the brethren found him and begged him

Charles Szabo is assistant superintendent of the Hungarian Branch of the Assemblies of God, and editor of the Hungarian religious journal "Lelki Feny." The article is by his wife.



Charles Szabo

to return to pray for about fifty sick persons who went back to the church after the police had gone. In much prayer and with much anxiety Brother Szabo made his way back to the church, apparently undetected. He bade the people to be quiet as he prayed, but as he placed hands on the sick and the power of God swept over them they forgot their promise and the difficult situation their evangelist was in and shouted for joy. Not knowing what else to do, Brother Szabo placed one hand on the head and his other hand on the lips of the rest of the group as he prayed for them; thus he managed to leave the city without stirring up local conflict.

Some towns and villages are more Communistic than others, but it proved to be of no disadvantage in the ministry of a foreign evangelist. Even the town authorities attended the meetings, some for no other reason than to try to find fault with the teaching. Communist authorities had the opportunity to hear the gospel.

During the first week after Brother Szabo's arrival in Yugoslavia a Bible-study Conference was held for the ministers. The ministers all insisted that Brother Szabo visit their churches. He was in meetings constantly for two months, holding meetings in twenty cities, towns and villages, spending from one to five days in each place and preaching three, times each day. People came twenty and thirty kilometers (twelve to eighteen miles) on bicycles and on foot, starting early in the morning and arriving home the following morning.

Hundreds were saved and hundreds were healed of various ailments such as cancer, tuberculosis, heart trouble, arthritis, deafness, etc. The Lord healed a mute girl and the following evening she sang a solo.

A lame young girl, the daughter of a pastor, was healed. On one foot she had worn a built-up shoe. Instantly her leg was miraculously lengthened and she no longer had to wear the special shoe.

On December 10, Brother Szabo left Yugoslavia, but thank God, revival fire continues to burn there. A letter dated December 28, addressed to Brother Szabo, reads: "Many are glorifying God because of your visit with us, especially the sixty to eighty that were healed. If you had stayed just a few more days even the yard would not have been large enough to hold the people. They almost trampled over one another as it was."

A letter came from another place, dated January 7: "Oh, my dear brother, I do not know how to begin to tell you all about this great joy and happiness which we have had. I wish that you were here to see everything that is happening. I have spent hardly any time at home since you went away. My wife and I have been going out to different places to hold revival meetings. People walk through mud and rain to attend the services.

"Such praying around the altars! The power of God comes down upon us and even

the children pray, 'Lord, forgive my sins.' Many receive the Baptism in the Holy Ghost. Some sing in the Spirit in such a way that everyone present is awed. I am unable to write down everything that has happened since you were with us, but in one assembly twenty-two have received the Baptism. I thank God for the great change that has taken place in my local church also. Almost everybody is striving earnestly to serve the Lord. Accept our greetings in the hope of meeting you again this year."

Please note; up until now they have not had the courage to launch evangelistic meetings, for the religious party granted them carried the understanding that each church should hold its own services and leave other churches alone.

Brother Szabo hardly had departed from Yugoslavia when the people began praying for his return. He felt the presence and protection of the Lord at all times. The congregation in Flint, Michigan, prayed much for his safety while he was gone.

While in Europe Brother Szabo visited a few churches in Austria and Germany. The brethren of Yugoslavia asked to be remembered in prayer in America.

Sees New Day Ahead for Georgia

Robert C. Jones, superintendent of the Georgia District, reports a good missionary convention held at the East Highland Assembly in Columbus from January 18 to 20. He writes, "Attendance and interest was good among the laity, and the pastors were stirred beyond measure."

Offerings and pledges from the convention amounted to \$2,126.16. Missionaries participating were: Mr. and Mrs. Stephen Vandermerwe, Mr. and Mrs. John W. Hurston, and Blanche R. Appleby. Several prospective missionaries also were present.

Superintendent Jones says, "I think it was a wonderful beginning for us. For years we have let foreign missions lag, but I believe a new day is ahead for Georgia."

Congratulations, Georgia, on an excellent beginning!

UNANSWERED PRAYER

It is far easier to the flesh to submit without the answer, than to yield itself to be searched and purified by the Spirit until it has learned to pray the prayer of faith. It is one of the terrible marks of the diseased state of Christian life in these days, that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them will be heard, but know little of direct answer to prayer as the rule of daily life.—Andrew Murray.

MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

A Bible School building is being erected by the Assembly of God congregation at Pago Pago, American Samoa. It will serve as an annex to the Happy Valley Christian Elementary School. Mr. and Mrs. Maurice H. Luce are hoping to have the building completed for Bible School to open in March at the same time the elementary term begins.

* * *

During the Guatemala Conference held in January at Jutiapa, Guatemala, Quentin Shortes was elected superintendent of the Guatemalan field, and Walter H. Haydus was elected assistant superintendent. Several visitors attended the conference, including Juan Orozco, superintendent of the Assemblies of God of Mexico, Paul E. Finkenbinder, John Liechty, and A. M. Selness. The ministry of the visitors, together with the increase in the missionary staff, has been of great encouragement to the field. Many were healed under the ministry of A. M. Selness.

* * *

Mr. and Mrs. Vernon Pettenger, missionaries to South Africa, announce the birth of a son on February 8. He has been named Alan Vernon. The Pettengers have been in Africa about six months, having sailed last June.

* * *

Approximately \$700 is needed to complete payment on a private loan obtained to purchase a church building in Nagoya, Japan. The church, which was built for Koreans before the war, was purchased last June. Nagoya is the third largest city in Japan. There is no other Pentecostal work in the city. Since the building has been acquired a number have been saved. Mrs. Nettie Juergensen, who is in charge, writes: "We are happy to report victory. Souls are being saved in nearly every service. We also have established an outstation just outside Nagoya in a village of 35,000 population. We have been renting a city hall for the outstation services. There is only one other church in the village."

Offerings to help retire the loan on the Nagoya building should be designated, "Nagoya, Japan Church."

* * *

Mrs. Jarmila K. Wagner, who has been stationed in Upper Burma, arrived in the States early in February. Mrs. Wagner formerly worked in Southwest China. Her temporary address is 2429 Sacramento Street, Berkeley, California.

* * *

Mr. and Mrs. Carl S. Butler sailed February 15 on the *S.S. Jalakala* for India. They will serve on the staff of the Southern Asia Bible Institute, recently established at Bangalore. They formerly served the North India field.

* * *

Miss D. Eileen Edwards sailed for India from Seattle on the *M.S. Hoegh Silvermoon*, February 3. She will be stationed at Dhanbad, Bihar, North India, where a new work has been started.

Mr. and Mrs. Lonnie E. Calloway of the Nigerian field, who returned to the States in November, have been spending some time at Mission Village in Springfield. Mr. Calloway will be engaging in deputation work, presenting some of the needs of Nigeria.

Upon the Calloways return to the field they hope to establish a new station in the midst of a tribe, numbering 125,000 members, where no other Protestant missionary work is being done. It is expected that Dorothy Buck with a co-worker later will open a maternity clinic near by, costing in the neighborhood of \$3,000.

During the term just completed in Nigeria, Mr. and Mrs. Calloway were most profitably employed. Mr. Calloway established a printing plant the first year. The plant has been turning out much needed literature for the field. For a while they had the supervision of the work of Calabar Province. Later they moved to the Benin Province to conduct classes for national pastors, to supervise fifteen churches, and to build a dwelling for missionaries among a primitive tribe.

* * *

Enough money has come in to start building a church on the lot furnished by the municipal government of Moroko, Transvaal, South Africa. It was feared for a time that the lot would have to revert to the city as a time limit had been placed on the property for the church to be erected. A national Christian, a builder by trade, has offered to erect the building for a nominal wage. He has done work for the city. Rigid building requirements must be met on the structure. Irene L. Dietrich, missionary to South Africa, writes: "To say the least, we all are thrilled about the building of the church. John S. Richards is here now to help get it started." Some additional funds will be needed before the church building is completed.

Miss Dietrich sends a new address which serves not only for herself, but for Mrs. Anna Richards Scoble, and Mr. and Mrs. John S. Richards. It is P. O. Box 345, Johannesburg, Transvaal, South Africa.

* * *

Mr. and Mrs. Henry I. Dahlberg, who sailed recently for Togo-Dahomey, French West Africa, arrived in Lome, Togo, on January 24. They were delayed a week in France.

* * *

Mr. and Mrs. Cyle G. Davis arrived in Chile on January 18. A large crowd had gathered at the airport to welcome them. They have found a dwelling one block from their church in Valparaiso.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

Manila Revival Center Preserved

A late letter from Mrs. Paul H. Pipkin, now in the States, tells of a fire in Manila in the vicinity of our Revival Center there. The Center miraculously was preserved. We quote from her letter:

"Did you hear about the \$500,000 fire in the area of our church in Manila?"

"Just two days before I left Manila, Brother Maningan, our pastor, phoned me, saying that our Revival Center was partly burned. We had seen the billows of smoke earlier. I immediately got a Far East Broadcasting Company car and drove to Bethel Bible Institute to pick up Brother and Sister Osgood. We drove as close to the fire as possible and then walked on to the church, two blocks distance.

"Two hundred homes were burned on both sides of the Revival Center and across the street telephone poles were still burning and falling, and the air was hot and filled with smoke. A small wooden building in front of the church was burned down. One piece of matting, out of which our walls are made, was burned on one side of the church and two pieces of matting on the other side. But the tabernacle was still standing with the big neon cross bearing the words, 'Jesus Saves.'

"The pastor said the flames roared right to the church, but God spared it as he and the workers prayed and cried to Him for help. Onlookers laughed at them for praying when the fire was right there, and there did not seem to be any chance for the church, but thanks be unto God He heard and answered, and the Revival Center stands as a real witness that *Jesus Saves*.

"We had no electricity the next night at church, but all the folk came out to rejoice in God's power. By candlelight we praised Him."

Not what we give, but what we keep, is the measure of our generosity.



Carl S. Butler
South India



Mrs. Carl S. Butler
South India



D. Eileen Edwards
North India

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

SOCIAL RESPONSIBILITY

Lesson for March 16

Luke 10:25-37

Social responsibility is the responsibility of the individual toward the people among whom he lives. "No man liveth unto himself." Each one has an influence on others. If people as a whole are to get along together, each individual must make his contribution to this end.

When God called Israel out of Egypt, they constituted a society of people. That they might get along well together, God gave them righteous commandments and statutes. The object of the law was to lead the people to show proper consideration to their fellow-men and to show proper reverence to God. The law is summed up in our lesson in verse 27: "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

Before we can love our neighbor as we ought, we must love God. All talk about "following the golden rule" and "loving our neighbors as ourselves" while ignoring proper relations with God is but empty words. Israel did not do it, and we cannot do it.

1. A Desire for Eternal Life

The lawyer who came to Jesus was versed in the law of the Lord. Our lesson says he "stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Perhaps he was one of those bright fellows who like to entangle others with their profound questions. Beware of a spirit that wishes to show off how smart you are.

The question asked was a serious one, even if it was asked in a flippant manner. How little men grasp the thoughts of eternal life, or of eternal damnation. How wonderful to be saved for eternity, and how terrible to be lost forevermore! Flippant radio stars crack jokes concerning the hereafter. It will be no joke when they get there.

2. The Perfect Commandment

When the lawyer asked what he should do to inherit eternal life, Jesus had him answer his own question—"And he said unto him, what is written in the law? how readest thou?" Jesus knew that this man, who would like to trap Him, understood the law very well. Let any who think they can drive the Lord into a corner remember that He is wiser than they. He reads the heart and knows what is in man.

When the lawyer answered, he did not select a narrow commandment, such as, "Thou shalt not commit adultery," or "Thou shalt not steal." He knew that all the commandments must be kept together; he understood the principle, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). He knew

also the principle that the only means whereby the law might be fulfilled was by having "the love of God shed abroad in our hearts by the Holy Ghost" (Rom. 5:5).

Let us not despise the doctrine that entire sanctification consists in having perfect love ruling in our hearts, dethroning those elements within us that are contrary to love. Carnal Christians are those who please themselves. Romans 15:1. Spiritual Christians are they who walk in love, subduing and crucifying those qualities that are contrary to love.

3. The Law Weak Through the Flesh

When the lawyer named the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do and thou shalt live." The lawyer knew the right, but lacked the desire and ability to do the right. He seems not even to have had the desire, for he said, "And who is my neighbor?" This he said, "willing to justify himself." By now the lawyer was becoming embarrassed. He had begun his conversation with Jesus in a spirit of taunting. He would like to have put Jesus into an embarrassing position. He now finds the tables turned.

Jesus was making this lawyer look very unholy when he wished to see himself as very holy. How uncomfortable Divine conviction becomes, and how men like to slip away from it if they can. In an effort to save his religious dignity, the lawyer asked, "And who is my neighbor?" hoping perhaps that Jesus would say his neighbor meant some close friend.

4. The Samaritan "Good Neighbor"

Instead of soothing the lawyer, making it as easy for him as He could, Jesus did the opposite. This lawyer was a Jew, and the Jews hated the Samaritans. Jesus would show him that a Samaritan who fulfilled the greatest commandment was nearer God than any Jew who violated the commandment, whether the Jew be a lawyer, priest, or Levite.

Jesus gave the parable of the man who "went down from Jerusalem to Jericho, and fell among thieves." Left helpless and in a dying condition, a priest and a Levite both passed that way, but touched not the suffering man. They thought they were too holy to help the fallen! The man might be dead, who knew, and to touch a dead body meant ceremonial defilement! And if he were not dead, he would be a nuisance on their hands; what would they do with him? It was a despised Samaritan, a man outside the Jewish

religion, that showed compassion to the wounded traveler!

Is it not true that we talk about love more than we practice it? Right among God's children, do we do for our brethren as conscience says we ought? Let us be honest. Are we fulfilling the great commandment? Perhaps we need to ask God for a baptism of Divine love. We may find that we do not love God nearly as much as we think we do. "I ye love Me, keep My commandments," Jesus said, and one of the commands in the Word is this: "By love serve one another." Galatians 5:13. Could all Christian zeal be converted into Christian living, what a world this would be!

5. The Parable Applied

When Jesus had wrung from the lawyer an admission that the one who showed kindness was the good neighbor, "Then said Jesus unto him, Go, and do thou likewise." That is what He is saying to us. Love God. Love the brethren. Love the unsaved in your community. Love all mankind and "do good unto all men, especially unto them who are of the household of faith." Galatians 6:10. Love your fellow-men because you are filled with the love of God. This is the Spirit-filled life.

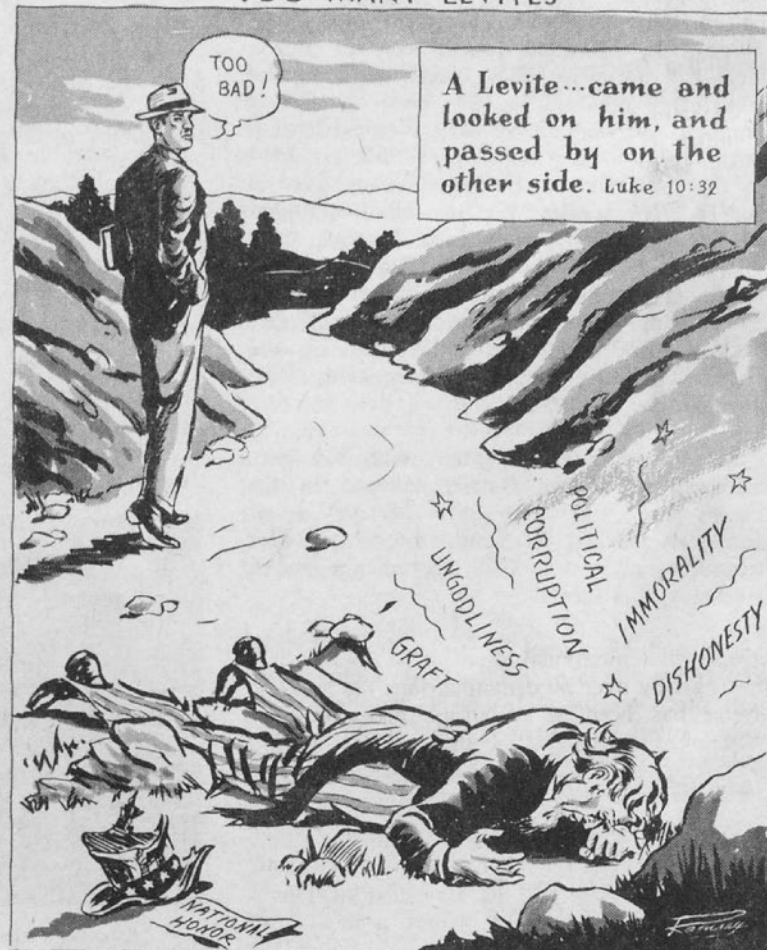
THIS WEEK'S LESSON

The Grace of Giving (Lesson for Sunday, March 9). Lesson text: Exodus 36:2-7; Malachi 3:7-10; 1 Corinthians 16:1, 2; 2 Corinthians 9:6-8.

Soon the sun that now is shining,
Will be sinking in the west,
Can we then with glad assurance
Say, "I know I've done my best"?

—Gospel Trumpet

TOO MANY LEVITES



Coming Next Sunday

American Bible Society Day, March 16

The Executive Presbyters of our fellowship are encouraging our churches to cooperate once again with the Bible-distribution program of the American Bible Society by setting aside Sunday, March 16, as Bible Offering Day. Last year, due largely to the response of many of our churches and Sunday Schools, we were able to meet a quota of \$10,000 which is considered to be the minimum share of the Assemblies of God in the distribution effort.

The Bible Offering Day for 1952 comes close on the heels of the launching of the



Society's 1952 Seal Campaign which Lowell Thomas, noted CBS news commentator, is spearheading for the second straight year. Mr. Thomas, shown above with Dr. Frederick Cropp, general secretary of the Society, examining facsimiles of the 1952 seals, says, "Our American Bible Society does a great job in turning dollars into Bibles and in distributing the Scriptures so they will be read, but the Society needs immediate help.

"Let's look at it this way. Suppose a man knocked on your door and asked for a Bible. You became convinced he wanted to read it but could get a copy only with your help. Would you give him a Bible? I believe most Americans would.

"There are people knocking at your door. They speak English, German, Portuguese, Japanese, Korean, Chinese . . . some even speak Russian. The blind want the Bible in Braille. Do heed the knocking on your door."

The American Bible Society, founded in 1816, is one of the oldest missionary societies and interdenominational agencies in the world. Supported by over 50 denominations, its single purpose has been to encourage wider circulation of the Bible without note or comment, and without purpose of profit, to people throughout the world.

Our Assemblies of God are actively interested in the work of the Society and have a share in its planning through the membership of Brother Steelberg and Brother Perkin on the Advisory Council. All offerings for this purpose should be sent to the Foreign

Missions Department, 434 W. Pacific St., Springfield 1, Mo., clearly marked for the American Bible Society. After giving your Assembly credit for the offering as missionary giving, the Department will forward the offering to the society. Other information concerning the over-all program of the Society may be secured from C. C. Burnett, our own denominational Field Secretary for the organization. His mailing address is P. O. Box 322, Springfield, Mo.

CHRISTIAN REPENTANCE

(Continued from page three)

brethren." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We walk in the light when we obey the Scripture to the fullness of the revelation that we have concerning it. When we do this, two things automatically result. We have fellowship—fellowship with our Father, fellowship with His Son, and fellowship with our brethren—and the blood of Jesus Christ cleanses us (a perfect, present tense, a perpetual efficacy of Calvary's atoning blood) from all sin.

But what happens when I step out of the light? What happens when I sin? Then I am out of fellowship, out of the cleansing flow, and I must confess my sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is the emergency provision. On an ocean liner they have life boats and life preservers. They are not used normally, but they are there in case they are needed. They are an emergency provision. So is the confession of sins. It isn't normal for a Christian to sin and repent, sin and repent, sin and repent. The New Testament standard is to "walk in the light, as he is in the light." But if you happen to stray from the light and find yourself in spiritual darkness, the way back into fellowship and cleanliness is to confess your sins to God.

Let me tell you of my first lesson on this subject. I was working in a box factory years ago in Washington State. I had been saved about six weeks and I was happy in the Lord. I was enjoying the full flush of first love. Life was a thrill. My Saviour's presence was as real as that of any human being. One day I had a little spare time so I sauntered down the factory floor to where a big Italian boy named Tony was working. At that time he was considerably larger than I. I stopped to chat with him awhile as he was running a rip saw. Suddenly and without warning, strictly in a spirit of mischief, he looked up from his work, grabbed the visor of my cap, and pulled it down over my nose.

Searing pain shot through my wounded nose. I didn't even wait to lift the cap up. I slugged him, landing a lucky blow, and poor Tony went sprawling on the floor. Then I stalked back to my job, leaving him lying there. I was mad. He hurt me.

I got back to work, but something had happened to me. All day long I had been singing choruses and praising the Lord. Now I had no song. My breast felt leaden. The bluebirds had fled and crows had replaced them! The blue sky was gone and black clouds had covered my heavens. I couldn't see

the face of Jesus anywhere. I tried to sing and couldn't. I tried to whistle and couldn't even pucker. I tried to say, "Praise the Lord," and it sounded like tin cans rattling!

When I quieted down a bit, the Lord said to me, "Son, do you think that was a very fine performance you put on? Was that a nice thing for a Christian to do?"

"Wait a minute, Lord; you know he started it," I argued. It took the Lord about fifteen minutes to persuade me that I was wrong. But after that my misery became so great I said, "All right, Lord, I was wrong, and I can see now it was a shameful thing for a Christian to strike a man in anger." Finally I was willing to agree with the Lord. That is a good definition of Christian repentance. To repent is to take God's side against yourself.

I asked the Lord to forgive me, but nothing happened. I was still miserable. "Lord, I said I was sorry." Then the Lord said, "Well, Son, I can't forgive you on the strength of your confession to Me alone. You also sinned against Tony. When you go back to Tony and ask his forgiveness, too, then I'll forgive you."

"I'll never do that," I said in my heart. "After all, he started it. He would think I'm a sissy. These guys don't apologize to each other for a little brawl. I just can't do it." But I did! The Lord said, "What would Tony think of your God and of your experience if I were to let you leave that matter unsettled? Now you go back to Tony and testify to him."

Well, I knew the Lord was right. Tony would never again believe in my religion until I apologized to him and made it right.

Finally I had a free moment, and I started back. It was like going to the altar for the first time. It took courage.

Tony was busily working. When I sidled up to him he looked at me askance. I said, "Tony, I'm sorry I lost my head awhile ago. It was a crazy thing to do. I really feel bad about it. I hope you will forgive me."

He took a sharp look at me to see if I meant it, and saw that I was sincere. Then he patted me on the back with his great big hand and said, "Sure, Vick, that's okay. Just forget it."

I went back to my job fairly dancing. In a moment, in the twinkling of an eye, the dark clouds had rolled away and the lead was gone from my breast. I was back in the light, back in fellowship, and the joy bells rang again because I had been forgiven. I don't say that I would have gone to hell and lost my soul if I had died in that state, but I certainly was out of fellowship with my Lord in a very real sense. The moment I confessed my sins not only to God but to the man I had sinned against, the Lord was there to cleanse me.

I believe it is at this point in Christian experience that many people become backsliders. They begin to lose the blessing of God because they fail to confess their sins, and finally they land back in the world. If you have lost the joy of fellowship, perhaps all you need to do is to "go and see Tony."

I would like you to see Christian repentance in operation in a Pentecostal church. Read Second Corinthians 7, beginning with the 8th verse. Now remember the apostle Paul had written a previous epistle to the Corinthians, which was a book of correction

Not Very Exciting, But

—oh, so necessary and important to their welfare! That's the way we feel about the new barn that has been the number one need of our National Children's Home for some time. We've asked you to pray about it with us, and now we feel the time has come for action. So, by faith, the decision to proceed was made at the February 8 meeting of the Board of Directors of the Home.

It has been over a year now since the officials of Garland County, Arkansas, sent in their men and equipment to do the necessary excavation for the new barn. But lack of funds (and maybe lack of faith) has prevented our launching into the actual building program. However, we cannot delay any longer.

The Lord has blessed the Home with a dairy herd which is large enough at present to provide an adequate milk supply for the Home, but it must be properly housed. Valuable and necessary farm equipment has been acquired for the Home over a period of time, through the generosity of interested friends. These implements must be protected from the weather when not in use. Our present barn is inadequate for these purposes, and is generally dilapidated.

Brother M. J. Groves of Hot Springs, Arkansas, the contractor who built the splendid dormitories which house our children, has been working with us in an advisory capacity. He has offered to supervise the construction of the new barn. We praise God for our brother's willingness. He will save us a great deal in the actual cost of the building.



Brother Groves has done what he could in offering his valuable services. We have done what we could in actually starting the project by faith. Now it's YOUR turn. Can we count on you to help in this intensely practical and very real need?

Kindly designate your offerings: "N. C. H. Barn Fund, and send them directly to Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

and reproof. He had reproved them for their carnality, their divisions, their abuse of the Lord's supper, and their abuse of the gift of tongues. Now he writes them a second letter and says, "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance."

Here is repentance in a Pentecostal church. "For ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of." Now note verse 11: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you." "See what it did for your Christian experience. It made you careful, concerned." "Yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

Let's go back to Corinth on that Sunday morning when Paul's first epistle was read. The pastor perhaps stood up and said, "Friends, this morning we have an epistle from our beloved Brother Paul. Give attention, please, while I read it to you." So the pastor in the Corinthian church began to

read the first epistle. He had not read very far before a strange coldness came over the meeting. Some of the brethren of the official board were saying, "Who does Paul think he is, anyway, talking to us like that? Doesn't he know we are the Corinthians, and we come behind in no gift?" I suppose indignation was beginning to rise as the pastor kept on reading. But by the time he had read all through the epistle, the Spirit was confirming the Word and there was a melting among the people. I think that when the pastor got to the last sentence, he said, "Brethren, let's pray," and maybe he was the first one to kneel. And evidently everybody joined him, for in the second epistle Paul said, "You sorrowed unto repentance when you received the first epistle. I rejoice that you took it as from God, and that you broke under it. You repented where God called for repentance." What a prayer meeting there must have been in that Corinthian church. They went down the line, confessing each fault as the inspired Word pointed it out to them.

"The time is come that judgment must begin at the house of God."

No doubt you have heard people pray on this line: "Lord, we pray today that thou wilt forgive whatsoever thou seest wrong in us." It sounds very beautiful but it is not Scriptural. One man cannot stand up and pray forgiveness for a whole congregation of people, as in Old Testament times. We are

living in New Testament days and "the time is come that judgment must begin at the house (household) of God." Before God can forgive what He sees wrong in me He must show it to me. When I see it and agree with God, and confess it, and ask forgiveness, then He takes it away.

The apostle said, "I had not known sin except the law had said, Thou shalt not covet." Paul was a self-righteous Pharisee and felt he was all right, until one day the Word of God rose up and smote him, saying, "Thou shalt not covet." That commandment identified that evil thing in his breast. He saw then that he was transgressing the Word of God. The Lord wants to search us out, not to hurt us or condemn us, but to make us clean and to keep us clean.

A problem of all ministers is to reach people who go on year after year in a condition of spiritual lukewarmness. These people keep coming to church regularly, but they have a lack and yet they are not conscious of it. They simply are not close enough to the Lord to let Him show them what is wrong. Suppose I go to a dimly-lit clothes closet to get a suit. I look at it, wondering if it is clean enough to wear again, and I decide, "I'll wear it once more and send it to the cleaner tomorrow." So I don this suit and walk out into a bright light. Then I see the spots and wrinkles. I didn't know they were there, because I was in a dim light, but when I came into the bright light immediately the spots were evident. That happens to us spiritually. When we live far from the Lord, we may think we are all right, but when we get close to Him we see our faults. People closest to the Lord are the first to acknowledge a need. They are the first to respond to a message like this. The people who live close to God are sensitive to His voice and fear to grieve Him.

There is a beautiful passage in Revelation which I covet for myself. Jesus said of the saints in Sardis, "They shall walk with me in white: for they are worthy." Don't you want to walk with Him in white? The exhortation of Eccl. 9:8 should be the motto of every believer's life: "Let thy garments be always white; and let thy head lack no ointment." A clean life plus the anointing of the Spirit of God is the true Christian pattern.

SERVING OUR SERVICEMEN

We are in touch with a large number of pastors who stand ready to minister to our servicemen, wherever they may be. If you have a loved one in service and you desire a pastor to contact him, send us his name and address and we will put him in touch with a minister in his area.

Or if you are an Assemblies of God minister located near a military establishment and you are willing to contact the servicemen in your area, let us know. Our office is a link between the servicemen who need spiritual help and the ministers who can give it.

We write to a long list of servicemen regularly, and send them gospel literature.

This is only one of the ways in which we are serving our servicemen.

Kindly address all letters and offerings for this work to the **SERVICEMEN'S DIVISION**, C. A. Department, 434 W. Pacific St., Springfield 1, Missouri.

WITH CHRIST

ALVIN L. BRANCH of San Clemente, California, went to be forever with the Lord on February 8, 1952, at the age of 76. Brother Branch was ordained in 1903 and came into the General Council in 1917.

REVIVAL AT S.B.I.

WAXAHACHIE, TEX.—We had five wonderful days of revival when James W. Van Meter, Ohio District Superintendent, was with us. He spoke to the students in our chapel every morning and every night, Monday through Friday, during the week ending February 1st.

It was not a shouting revival but a time of heart searching and of deepening the Pentecostal experiences of all. We have a greater appreciation of our Pentecostal heritage as a result of Brother Van Meter's ministry. On two mornings the chapel service ran through the first class period. The night services were climaxed every night with great prayer meetings when the students rededicated themselves to God and received glorious anointings of His Holy Spirit.—by E. W. Moore, Dean, Southwestern Bible Institute.

SPRINGFIELD STIRRED BY HEALINGS IN CITY-WIDE REVIVAL

SPRINGFIELD, MO.—The local pastors of the Assemblies of God invited Jack Coe and his party to Springfield for an evangelistic campaign in January. The meetings were in the Shrine Mosque and will long be remembered as times of great Pentecostal blessing. It was one of the greatest revival campaigns ever held in this city.

On the opening night the roads were covered with ice, making travel almost impossible. Warnings came by radio to stay off the streets, and the outlook was somewhat discouraging. Only 400 gathered in the large auditorium that night, but miracles of healing were seen in that very first service.

Mrs. Ruth Towe, 2537 West Division Street, came to the meeting suffering from a cancer in her throat. Brother Coe prayed for her and she returned to her seat. About ten minutes later she came down the aisle shouting, "Here is my cancer. I just spit it up into a Kleenex." Many saw what had happened and knew without a doubt it was a miracle of God.

A little girl three years old was healed of a tumorous growth that had grown to her spine leaving her almost helpless. The Evangelist prayed for her and the child began crawling on the floor and took several steps. The parents knew it was the hand of God.

Well, the revival was on, and the people left that first service rejoicing in the Lord. The next day telephones began to ring and the good news spread far and near. Pastors declared that never before had there been so many inquiries about a meeting. Loren Cline, Route 11, Springfield, Missouri, was told by doctors at the Frisco Hospital in St. Louis, Missouri, that he had cancer of the throat, and that they would have to remove all of his vocal organs. Instead of submitting to surgery in St. Louis, he and his wife decided to come back to Springfield and get into the healing line. Prayer was offered for Mr. Cline and he felt definitely that God had delivered him. However, railroad doctors and relatives insisted that he must have medical help, so he made reservations at the Mayo Clinic in Rochester, Minnesota. The doctors at Mayo Clinic gave him every possible test for cancer; they even phoned St. Louis for his records. Finally the cancer specialist said, "I cannot understand it, but there is not a trace of cancer in his throat." God be praised!

A Baptist couple who live in this city came to the meetings. The lady had lumps in her breast which she feared were cancer. The doctor had said they would have to be removed. The evangelist asked all people to stand who were

free from sickness. This lady's husband stood, as did many others. His wife and all who were sick remained seated. Then the evangelist said, "I want you folks who are standing to lay your hands on those who are still seated. I am going to pray and I want you to pray with me." The husband laid his hands upon his wife. While they prayed she said she felt the touch of the Master's hand. She went home and upon examination found the lumps were entirely gone.

There were many, many more similar testimonies. The miracles of healing provided ample advertising for the meeting and the crowds increased so that by the fourth night the auditorium was filled. From that time on, seats were hard to find and many nights there were hundreds of people turned away. Hundreds accepted Christ as their personal Saviour. Many received the Baptism of the Holy Spirit. People testified to being healed of cancer, tumors, deafness, heart trouble, blindness, and numerous other afflictions. Deliverances from tobacco, drinking, and other bad habits were further indication of the power of God in the midst of His people.

The meetings were the talk of the town. There was opposition from certain preachers of other denominations, who warned their people to stay away from the meetings and publicly declared that the healings were either "fakes" or were the work of Satan. But the people came to see for themselves and many were honest enough to admit that the healings were miracles of God.

Many people of other denominations received the Pentecostal light, and even now, though the meeting is closed, they are visiting our Assemblies and learning more about the Full Gospel.

The Assemblies of God pastors of the Springfield area voted unanimously to invite Brother Coe to return in August for another great salvation and healing revival under his big tent. Our churches have been greatly blessed by this meeting, and we praise God for this wonderful

revival. We give Him all the glory.—by J. L. Schaffer, Chairman (Pastor, Glad Tidings Assembly of God, Springfield, Missouri).

(During the meetings Brother Coe urged the people to read The Pentecostal Evangel and obtained 120 subscriptions to the same.)

AMONG THE ASSEMBLIES

BISCOE, ARK.—In December we had a meeting with Evangelist Roy S. Gilliam. Souls were saved and believers were filled with the Holy Ghost.—Woodrow Benton, Pastor.

ST. JOSEPH, MO.—We had a successful meeting with Sister Bunch of Louisville, Ky. in January. A number were saved and 17 were baptized with the Holy Ghost. Twenty-two people were added to the church.—C. B. Roberts, Pastor, King Hill Assembly.

LAWTON, OKLA.—We had a three-week campaign with Evangelist and Mrs. Paul Glover of Tulsa, Okla. There were 22 saved or reclaimed, and 24 received the baptism of the Holy Ghost. This was one of the greatest outpourings of God's Spirit that we have had in the history of our church. Brother and Sister Glover's ministry in song and in the Word was a great blessing.—J. L. McQueen, Pastor, First Assembly.

OZARK, ALA.—We had a successful meeting with Evangelist J. E. Winstead of Winter Garden, Fla. The Spirit of the Lord was felt each night. Nine were saved and one received the baptism of the Holy Ghost. Three united with the church. The Sunday School broke all attendance records with 160 present. Brother Winstead's fearless, compassionate ministry was a great help to our people. The revival spirit still continues.—J. C. Braddock, Pastor.

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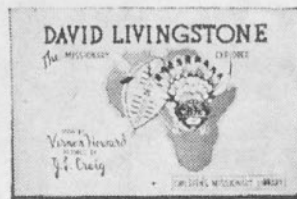
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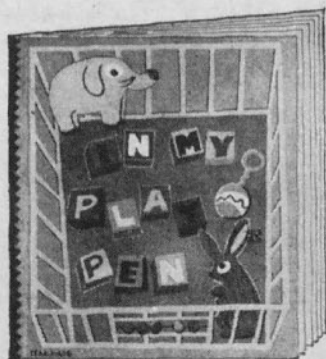
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GREENFIELD, MO.—Souls were saved, believers received the baptism of the Holy Spirit, and people were healed in a two-week meeting with Evangelist and Mrs. Lester A. Windle of Mt. Vernon, Mo. During this meeting the indebtedness on the parsonage was paid off, the interior of the church was redecorated, and improvements made on the basement. J. R. Vest,

SILVER CITY, N. MEX., Jan. 9—We recently closed a meeting with Evangelist Norris Wright of Albuquerque, N. Mex. Sixteen were saved and six were filled with the Holy Ghost. There were several outstanding healings. The Sunday after the meeting closed we broke all Sunday School attendance records with 149 present. We have started a radio program each Sunday at 9:30 a.m. over KSIL here in Silver City.—Glen Anderson, Pastor.

GRANDFALL, TEX.—We pastored a new church in Spearman, Tex. for three years. The church was set in order and the church building almost completed. We felt it was God's will for us to leave and we accepted the pastorate here about three months ago.

On January 20 we closed a two-week meeting with O. W. Newman of Louisiana. We enjoyed Brother Newman's Holy Ghost anointed preaching. Several were saved and the church was stirred to do more for God. Our building was filled to capacity. The Sunday School broke all attendance records.—T. J. Howard, Pastor.

TORRINGTON, CONN.—Evangelist Robert Wallace of Portland, Me. was with us for two weeks in January. Everyone was greatly benefited by the messages on faith. People from other churches took an enthusiastic interest in the meetings. Attendance reached 80 which was remarkable to us as our assembly is only six months old. We had a record attendance of 56 in our Sunday School. Ours is the only Assembly of God church in the entire county which has a population of 100,000. We give God all the glory for the work done and know that God has great things in store for this area.—Joseph W. Brown and Paul W. Kinney, Pastors.

BRANSON, MO.—After an 18-month rest I am again in the service for our Lord. This Assembly elected me to be their pastor, and the Southern Missouri District licensed me to the ministry. As we have pioneered in the Sunday School work among the Assemblies, even now we are pioneering here in the heart of the "Shepherd of the Hills" Country. There are only about 30 members in this church, but we have a new building and the Lord is giving the increase. Average attendance in Sunday School for January was 141. Visit with us when you pass this way or vacation in this area.—M. L. Grable, Pastor.

MILLINGTON, TENN.—We had a six-week meeting with Evangelist and Mrs. W. W. Paasch of Texas. Approximately 40 were saved, and many were healed.

About five o'clock one morning the electric hot water heater in the parsonage exploded and nearly tore the kitchen from the house. If it had happened two hours later the pastor and his wife and children might have been killed. We thank the Lord for His protection.

A few weeks later the cook stove in the evangelist's trailer house exploded. Sister Paasch received second degree burns on her entire face, and second and third degree burns on her arms. We anointed her with oil and prayed, and God healed her. A week after the accident occurred you could hardly tell that she had been burned.—Jack Morgan, Pastor.

LINEVILLE, IOWA.—We came here to pastor the church in February, 1951. We found a good foundation already laid by Brother and Sister Roy Donelson, the former pastors. We are grateful to God for all that has been accomplished and we are trusting God for His continued blessings on the church.

Recently we had a meeting with Evangelist Edna Jacks and co-worker Marguerite Mills. Twenty-two were saved and two received the Baptism. Several of those saved were men for whom the church had prayed for a number of years. A number testified to healing and our Sunday School reached a record attendance of 128.

We also had meetings this past year with Evangelists H. A. Strange of Fort Madison, Iowa, and Frances Moss of Dallas, Tex. Our church benefited from both of these meetings.—C. A. Weaver, Pastor.

WASCO, CALIF.—Evangelist and Mrs. John C. Poteet were with us in a meeting in January. Several came to the altar for salvation or for the baptism of the Holy Spirit. Some wonderful healings were wrought by the power of God.—Ralph W. Gaither, Pastor.

HARLINGEN, TEX.—In January we enjoyed a great spiritual outpouring in our assembly with Evangelist Victor Smith of Houston, Tex. This was one of the best meetings we have had in the nine years that I have pastored the church. The church was filled almost every night. Many were saved and a number were baptized with the Holy Spirit. Such Holy Ghost conviction gripped the hearts of sinners that several phoned us to pray for them that they would be saved. One lady who had never been in the church before said, as I met her at the door, "God is dealing with me. I want that experience you people call the New Birth."

Several families were added to the church as a result of this meeting. The Sunday School reached an attendance of 170 during the meeting.—R. R. Taylor, Pastor.

SPRINGFIELD, ILL.—We had a four-week meeting with the Musical Vanderploegs of Toledo, Ohio. We witnessed one of the most outstanding revivals in the history of this church. Fifty-six came to the altar and accepted Christ as their Saviour, six were baptized with the Holy Spirit, and many were refilled. A number received definite healings. The attendance was good and some nights we had to bring in extra seats to accommodate the crowd. We kept a record of those attending our church for the first time during the meeting, and there were 377. In the past two years over 50 people have been added to the church.—W. H. Sumrall, Pastor, First Assembly.

NEWPORT NEWS, VA.—We give thanks to God for the mighty manifestation of His power in the meeting we had with Evangelist Anna B. Lock of Galva, Ill. Approximately 30 wept their way through to salvation, many were reclaimed, and 28 received the baptism of the Holy Ghost.

A boy, 15 years old, was saved. He went home and coaxed his mother to read the Bible. She did, and the Holy Spirit convicted her. She came to church with her family, and the entire family were saved and received the Baptism within a week.

We will not soon forget this visitation from God. Revival fires are still burning in every department of the church.—V. M. Dullabaun, Pastor.

Near ALMA, OKLA.—Evangelist Calvin Patterson and co-worker Bob Alsup of McAlester, Okla. were with us in January. Thirty were saved, and 50 were baptized with the Holy Ghost, including many elderly people. The Sunday School attendance record was broken. Many people had to stand even though we brought in extra chairs. During the meeting 17 came into the church.

There were a number of outstanding healings. One man who had been unable to work for six years because of a back injury, was instantly healed. He went to work right away in the oil field.

We have built a new church and it is practically paid for. During this meeting we raised \$558.00 for a C. A. chapel and Sunday School rooms.—Clyde A. Ventris, Pastor, Pruitt City Assembly.

COMING MEETINGS

Notices must reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it. Dates of meeting must be given. Meetings in progress will not be announced unless they continue beyond the date of publication.

MALDEN, MO.—Mar. 9—; Evangelist L. A. Duke. (B. G. Coday is Pastor.)

BASSETT, NEBR.—Assembly of God, Mar. 2—; Evangelist and Mrs. Harry Walker.—by Herman H. Rohde, Pastor.

SPOKANE, WASH.—First Assembly of God, meeting in progress; Evangelist Arne Vick.—by R. J. Carlson, Pastor.

WILMINGTON, CALIF.—First Assembly of God, meeting in progress; Evangelist and Mrs. John C. Poteet. (James Pearson is Pastor.)

CHOUTEAU, OKLA.—Workers' Training, Mar. 17—21; N. B. Rayburn, Henryetta, Okla., Instructor. (Nolan Mott is Pastor.)

FREEMPORT, PA.—Gospel Tabernacle, 214 High St., meeting in progress; the Musical Van-

der Ploegs, Toledo, Ohio. (Charles Shaffer is Pastor.)

LONG BEACH, CALIF.—Assembly of God, 1200 Atlantic Ave., meeting in progress; Evangelist Victor Smith, Houston, Tex.—by L. B. Lewis, Pastor.

ELIZABETH, N. J.—Trinity Pentecostal Church, 417-419 Pennington St., Mar. 11—30; Evangelist T. T. Ward, Cherokee, Okla.—by Allan A. Swift, Pastor.

GEORGETOWN, S. C.—Assembly of God, meeting in progress; Evangelist Milton W. Richards, Long Branch, N. J. (C. A. Symonds is Pastor.)

PUEBLO, COLO.—Central Tabernacle, 8th St. and Grand Ave., Mar. 2—23; Evangelist Gaylord A. Kindschy.—by C. F. Ferguson, Pastor.

LINCOLN, NEBR.—Assembly of God, 12th and "D" Sts., Mar. 16—23; Evangelist and Mrs. Paul M. Wells, Santa Paula, Calif.—by S. K. Biffle Jr., Pastor.

POUGHKEEPSIE, N. Y.—Faith Pentecostal Church, 105 Market St., Mar. 4—; Evangelist C. S. Tubby, Stevensville, Ontario.—by Harry R. Jackson, Pastor.

INDIANA DISTRICT MISSIONARY CONVENTION and Annual Business Meeting of WMC—First Assembly, Terre Haute, Mar. 18—19. Paul Bruton, Cleith Cox, and other missionaries speaking.—by Roy H. Wead, District Superintendent, and Mrs. Roy H. Wead, District WMC President.

NEWPORT, ARK.—Assembly of God, Cor. McLain Ave. and Poplar St., Mar. 9—; Evangelist R. E. Gilliam, North Little Rock, Ark.—by Walter C. Ivie, Pastor.

WEST HELENA, ARK.—Assembly of God, meeting in progress; Evangelist and Mrs. B. M. McCutchen, Austin, Tex. (C. J. Evants is Pastor.)

WORLD CONFERENCE of Pentecostal Churches, Westminster Central Hall, London, England, June 27—July 6. For accommodations write E. J. Phillips, 20 Clarence Avenue, Clapham Park, London, S. W. 4, England. For other information write David J. du Plessis, P. O. Box 342, Glenbrook, Conn., U.S.A.

SMACKOVER, ARK.—Mar. 10—23; Evangelist and Mrs. Manuel Shoults, Galva, Ill. (Charles Wilson is Pastor.)

BUENA PARK, CALIF.—Assembly of God, Feb. 27—; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by George Perkins, Pastor.

SAN DIEGO, CALIF.—First Assembly of God, 6th and Fir, Mar. 9—; Evangelist Martin Luther Davidson.—by Gene Martin, Pastor.

ARKANSAS CITY, KANS.—Meeting in progress; Evangelists Cordelia Donnell and Mildred Holler. (C. L. Barnes is Pastor.)

SHREWSBURY, PA.—Mar. 9—23; Evangelist and Mrs. Merrill Rayner, Lonaconing, Md. (R. V. McIntosh is Pastor.)

GILMAN CITY, MO.—Mar. 9—; Evangelist K. L. Claycomb. (Mrs. Etta Rhea is Pastor.)

FORT SMITH, ARK.—First Assembly, Mar. 2—16; Evangelist George Hays.—by B. Owen Oslin, Pastor.

EL PASO, TEX.—First Assembly, Mar. 2—16 or longer; Evangelist F. D. Davis.—by O. O. Shipley, Pastor.

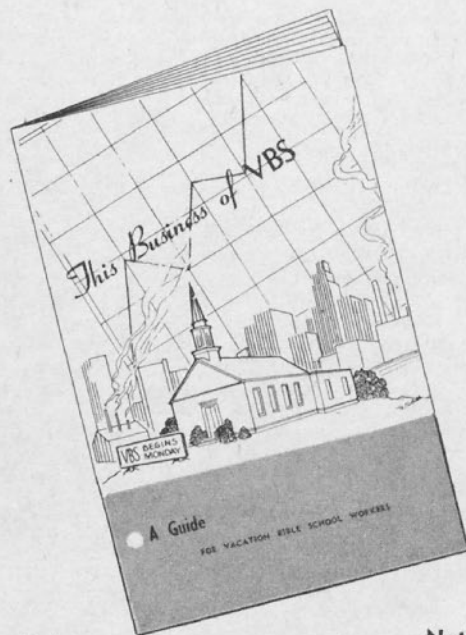
WILLIAMSPORT, MD.—Assembly of God, 147 S. Conococheague St., Mar. 2—; Evangelist Stanley W. Karol.—by V. W. Miles, Pastor.

RAPID CITY, S. DAK.—Bethel Assembly of God, Mar. 9—; Evangelist Paul McGeachie, Cortez, Colo.—by Earl Harper, Pastor.

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Great

Treasuries

TWO HARBORS, MINN.—Assembly of God, Mar. 11—; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (C. Bratvold is Pastor.)

HOUSTON, TEX.—Airline Assembly of God, Mar. 9—; Evangelist and Mrs. Edward Willis, Fort Worth, Tex. (Alvin Hendrix is Pastor.)

WEST MONROE, LA.—Assembly of God, Mar. 4—16 or longer; Eskelin Family, Detroit, Mich. (E. L. Tanner is Pastor.)

MODESTO, CALIF.—Bethel Church, 15th and "G" Sts., Mar. 16—30; Evangelist Floyd R. Hoole.—by Donald G. Weston, Pastor.

LULING, TEX.—Assembly of God, 401 S. Pine St., Mar. 4—; Evangelist and Mrs. Thurman Fountain, Columbus, Ga.—by H. M. Wisenbaker, Pastor.

FARMERSVILLE, TEX.—Assembly of God, meeting in progress; Evangelist and Mrs. J. R. Goodwin, Gladewater, Tex.—by F. Howard Yates, Pastor.

DETROIT LAKES, MINN.—Assemblies of God Church, meeting in progress; Evangelist and Mrs. William Scott, Roland, Manitoba.—by Kenneth Freiheit, Pastor.

AVENAL, CALIF.—Assembly of God, Mar. 4—10; Teachers Conference and Children's Revival; Evangelists Virgil and Edythe Warrens. (Vernon Ragsdale is Pastor.)

KENNETT, MO.—Fellowship Meeting, Mar. 10. District officials will be present. Sectional officers to be elected. Services 10:30 a.m., 2 and 7:30 p.m.—by C. F. Hembree, Sectional Secretary.

WOMEN'S MISSIONARY COUNCIL CONVENTION of Arkansas District at First Assembly, Hot Springs, Ark., Apr. 21. G. W. Hardcastle, District Superintendent, morning speaker, Murray N. Brown from Africa, evening speaker; various speakers in afternoon. G. E. Chambers is host pastor.—by Mrs. Cora Jennings, State WMC President.

TEXAS DISTRICT SPRING CONVENTIONS—Two days and one night, first service 10:30 a.m.

Dallas Section, Mar. 13—14, Bethel Temple (not Maplewood Assembly as previously announced), Dallas.

Austin Section Mar. 18—19, First Assembly, Austin.

Waco Section, Mar. 20—21, 18th and Pine Assembly, Waco.

Beaumont Section, Apr. 1—2, Magnolia Park Assembly, Beaumont.

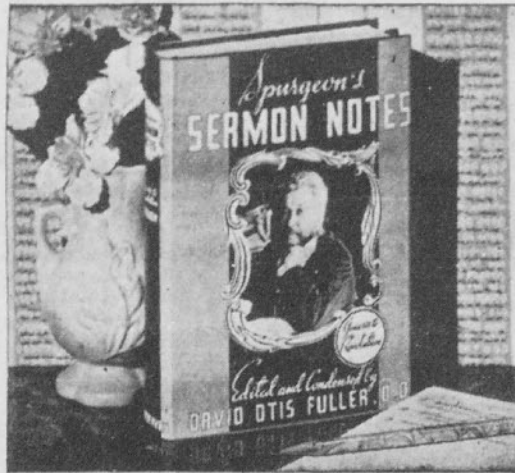
Houston Section, Apr. 3—4, South Side Assembly, Houston.

Those desiring exhorter, license or ordination certificates should fill out application and appear before committee in their section. To renew exhorter or license, fill out application sheet. All ordained ministers must fill out questionnaire and hand it to Presbyter. All application blanks furnished at time of convention. For information write Sectional Presbyter or District Council office.—by J. O. Savell, District Superintendent.

MISCELLANEOUS NOTICES

RADIO PROGRAM—"Gospel Melodityme," station KDLM, 1360 kc., Sundays 12:45 p.m.—by Kenneth Freiheit, Pastor, Assemblies of God Church, Detroit Lakes, Minn.

FILE COPIES WANTED—The following Teachers' Quarterlies, published by the Gospel Publishing House, are needed to complete CBI library files: Beginner, 1st Quarter 1942, 4 Q 1944, 4 Q 1945; Primary, 3 Q 1938, 1 Q 1939, 3 Q 1939, 3 Q 1940, 3 Q 1941, 3 Q 1944, 4 Q 1944; Junior 2 Q 1938, 3 Q 1940; Senior-Intermediate, 3 Q 1938, 3 Q 1939, 1 Q 1940. Also the following copies of "Our Sunday School Counsellor": all of 1941; Jan., Feb., Mar., 1942; July, Sept., Oct., Nov., 1943; Nov., 1946.—Anne Brill, Librarian, Central Bible Institute, Springfield, Missouri.



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