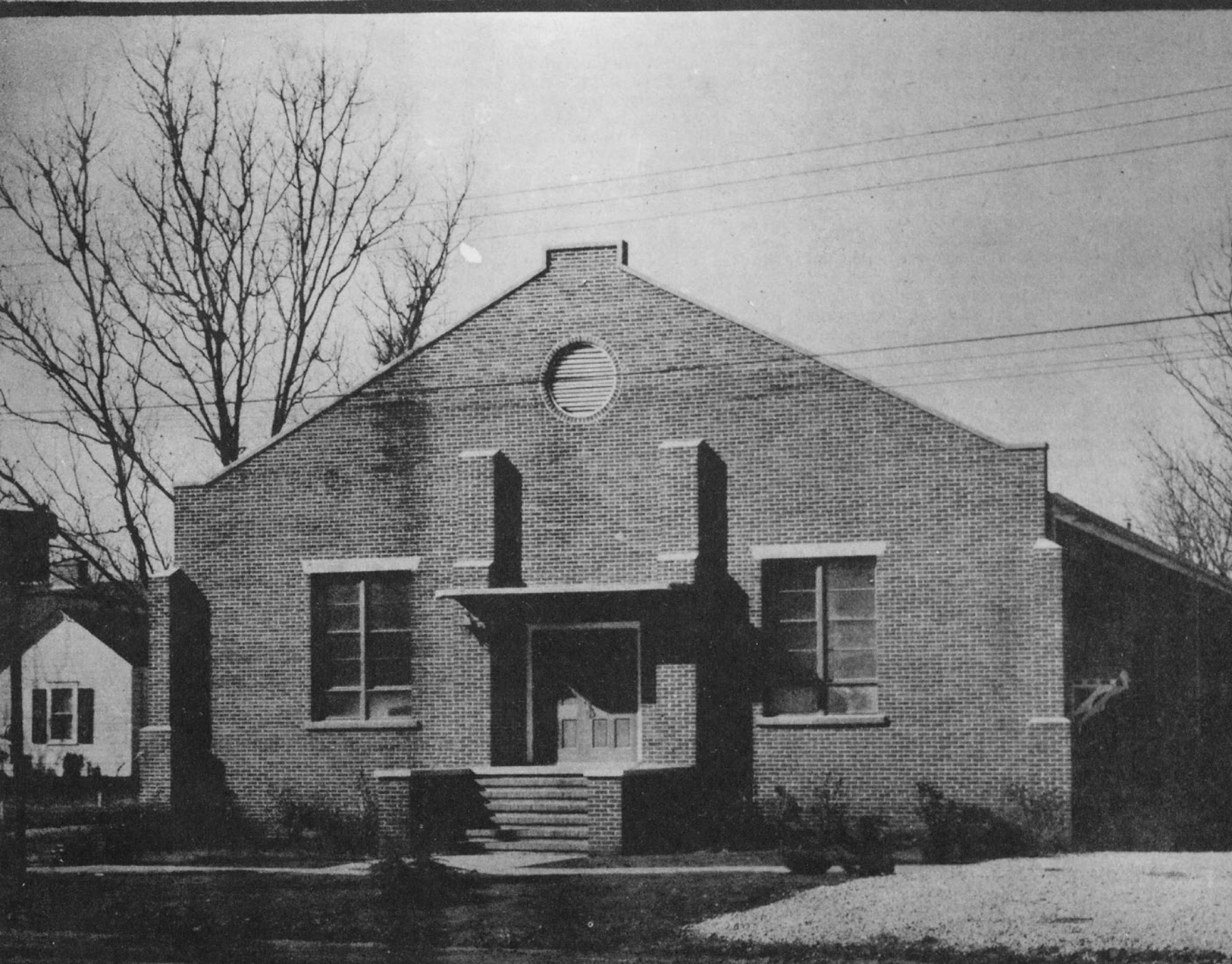


FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

Number 2092
June 13, 1954
Five cents

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



FIRST ASSEMBLY OF GOD
Griffin, Georgia
(Parsonage shown at left)

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

More Taverns Than Churches

There is a tavern for every 326 persons in the United States, or one tavern for every 96 families. It is further reported that there are 213,955 more taverns than there are churches in the nation.

Michigan Congregation Regains Title to Seized Church

State officials have returned to an Assemblies of God congregation at Saginaw, Michigan, its church property which was seized last year because of an unpaid \$37.78 tax bill.

It seems that a \$16,000 church was built on the land in 1950 before it became tax-exempt church property. Because of an error in addressing, a delinquent tax bill for 1949 did not come to the attention of church officials.

Last year the new pastor, Neftali M. Solis, discovered the bill and upon investigation he learned that the state had taken title to the church and new parsonage, and had turned the property over to the State Conservation Department.

Michigan officials let the congregation continue to use the church while they looked about for some legal method of returning the title to the congregation. Finally the State Conservation Department, which was holding the title, accepted a substitute piece of land adjoining the church in exchange. This substitute property was then deeded back to the church under a state law that permits land to be given to organizations for public use. So now the state has its tax money, the church has its title, and the problem is solved to the relief of all concerned.

Lawlessness Increasing

Latest F. B. I. reports indicate that crime is increasing and that arrests of juveniles are rising at an alarming rate. "Major crimes reached a new high of 2,159,080 in 1953. The 6% increase over the previous high in 1952 was supported by increases in all crime classes except murder, down 1.2%. Crime is outstripping population rate of growth four to one. Our population increased 5% and crime jumped 20% since 1950. Robberies, up 8.5%, led the increases, with burglary, up 8.2%, second."

Four million people were arrested in American cities last year, including drunken drivers. Every other person arrested for burglary was under 18 years of age. Over half of the car-theft arrests were juveniles. Arrests of young people under 18 increased 7.9% in 1953, while adult arrests increased 1.9%.

As the apostle Paul says, "the mystery of iniquity [lawlessness] doth already work," and the only power that is restraining it from breaking all bounds is

the Church and the gospel of Christ (2 Thess. 2:7). May God help us to have so much of the Holy Spirit's power in our lives that we will exercise a greater restraining power and be able to win the old and the young for Christ.

Salvation Army to Have New World Leader

Commissioner Wilfred Kitching, an Englishman, has been elected General (world leader) of the Salvation Army. He succeeds Gen. Albert W. T. Orsborn, who will retire from the post on June 30. The new General has held high positions in the Salvation Army in Australia, Sweden, and Britain.

Christian Victory in Iran

A recent high court decree in Iran may prove to be a historic milepost along the road to freedom of the press and of religion in that Moslem country. The editor of a Christian magazine had been accused by an Islamic censor of slandering the Moslem religion. The editor appealed the case repeatedly. Finally the high court decreed that since there is a recognized Christian minority in Iran, the editor committed no crime in publishing articles and materials favorable to Christianity.

New Gospel Frontier

Flying missionaries of the Christian and Missionary Alliance have penetrated and set up a mission station in what geographers have termed one of the world's last unexplored regions—New Guinea's Baliem Valley. The valley, some 60 miles long by 20 miles wide, contains about 400 villages inhabited by an estimated 200,000 aboriginal natives with a virtually "stone age" culture, only a few of whom have ever seen a white man. No trails leading into it are known, and passage to it by water is made virtually impossible because of dangerous rapids.

A Miracle in Burma

According to *Redemption Tidings*, Clifford Morrison has written from Burma, saying:

"One of our preachers was telling us how a Baptist family in Burma was led into a deeper experience in the Lord through a case of healing in the family. This man was the headman of the village and his daughter was very sick. They had tried every kind of medicine from the hospital, but to no avail. One of our Lisu workers was present; and under the power of the Holy Spirit he began to sing a hymn in their own tongue, a language he did not know. The song was so worded that they listened with awe, and were so moved that they asked him to pray for the girl. He did, and the girl was instantly healed. This surely is a wonderful testimony to me of how God is blessing."

New Missile Termed Uncanny

A Congressman who witnessed a demonstration of the new American guided missile "Nike" termed it "the most unbelievably fantastic weapon" he ever saw. He said that once it is launched at an enemy plane "there is no escape."

"In simple language, Nike is able to be sent into the sky in search of an enemy aircraft," he said. "Shorn of the details, which obviously can't be given because of security reasons, Nike, with uncanny precision, is able to track down the enemy airplane, intercept it, explode and blast the airplane and its occupants into debris of thousands of small splinters. There is no escape."

He added that the new weapon may save the lives of millions of Americans in the event of an enemy air raid, because it may destroy enemy planes before they can drop bombs over our cities.

Uncanny as it may be, this guided missile is no more amazing than the retributive law of God. His Word declares, "Be sure your sin will find you out." No matter whether you try to hide in the darkest clouds, or in the densest forest, or in the deepest sea, God's all-seeing eye is upon you. "You cannot hide from God," as the song writer said, "but you can hide in God." You can cast yourself upon His mercy. If you will ask His pardon, He will forgive you for the past, fortify you for the present, and satisfy your soul for all eternity.

The Post-*Evangel*

WEEKLY VOICE OF THE
ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, Editor

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In the Christian life there is no substitute for

First Love

Evangelist Arne Vick

THE GREATEST COMMANDMENT God ever gave is not, "Thou shalt serve the Lord thy God," but "Thou shalt love the Lord thy God." And this love that God seeks from His people must be all-inclusive and supreme—"with all thy heart [feelings], and with all thy soul [the will], and with all thy mind [intellect], and with all thy strength [physical powers]" (Mark 12:30).

That God should deliberately use the word "all" four times in this one verse should eliminate forever the idea that He will be pleased with anything less from us than *entire* devotion. But the subtle tendency is ever present to substitute service for love in our walk with God. Service and devotion are not the same thing. A servant may perform his duties in a perfunctory manner, without heart or sincerity. Where service is based on love, such pretense is unbearable.

The message of Christ to the church at Ephesus (Revelation 2:1-7) shows clearly that a Christian may appear very faithful outwardly, while utterly failing the Lord inwardly. Judged by human standards and subjected to the most searching examination by any denominational committee, this church would have emerged with an excellent rating, for it seemed to have everything that a flourishing congregation ought to have. But under the all-seeing eye of God, who looks beyond external appearances, a most crucial weakness was discovered. "I have somewhat against thee, because thou hast left thy first love."

After giving full credit to their commendable qualities, "the Faithful and True Witness" proceeded to lay bare the grievous flaw, the deadly deficiency that was undermining the spiritual life of the church—the loss of the kind of love they had possessed in the beginning of their Christian life. Consider, then, the many qualities of these believers which are admirable but which, in the absence of "first love," utterly failed to satisfy the Head of the Church. Think of the many noble and praiseworthy achieve-

ments a church may continue to manifest *after* the first love has ceased to exist! The Master's list of commendations is most impressive.

Jesus acknowledged that this was an active church: "I know thy works, and thy labour." This was no stagnant pool of religious dreamers, no hive of indolent drones. Here was a church "humming with activity" and bustling with projects." They knew how to accomplish things for God. They had a church program that called for the expenditure of much energy and money.

But in the Master's eyes all this was not an acceptable substitute for the first love they had lost! For mere activity is often a delusion, and the snare of statistics is a very real threat to the future stability of many a church. To work for God is always easier than to live for God. A carnal and careless Christian may be very active, as may also the prayerless and the powerless. The snare of statistics places the emphasis on quantity rather than quality—on numbers, figures, charts, and graphs rather than on depth, thoroughness, and spiritual content. Great activity in a church is no substitute for great love!

This church possessed *spiritual endurance* to a marked degree, for their patience and stamina is praised four times in two verses. Here was no mushroom growth; no shaky structure threatened by every wind that blew; no easily collapsed theological balloon; no congregation of spineless saints! No, this church had achieved stability, solidity, and fortitude. But He whose eyes were like a flame of fire saw through this external veneer and, weighing them in His balances, found them sadly wanting.

There was also in the Ephesian church utter *intolerance of evil*. "Thou canst not bear them which are evil," is Jesus' testimony of them. Here was no loose-living group of pious frauds, no company of compromisers, no hive of hypocrites, no worldly weaklings. Here was iron-clad righteousness, unyielding opposition to

sin, and complete refusal to coddle the careless.

But again, He who "walketh in the midst of the seven golden candlesticks" probed into the inner heart of this people and sadly warned them that righteousness without love is but a cold corpse and an empty facade. Even their sincere abhorrence of evil could not take the place of their forsaken love.

Not the least of the Ephesian virtues was their *high standard for the ministry*. Approvingly, Jesus said, "Thou hast tried them which say they are apostles, and are not, and hast found them liars." Here was a church with lofty ideals, demanding spirituality and integrity in its ministers. These people were determined to weigh carefully and examine all sensational claims of spiritual gifts and special power. They were impatient with carnal pretense of ministerial superiority, and refused to accept at face value the haughty, self-conferred title of "apostles" by base men, who upon examination were found to be "liars."

This was indeed no congregation of religious illiterates without doctrinal training. Their ability to discern between "flesh" and "spirit" in the pulpit, their highly developed spiritual "taste," their lack of the infantile gullibility so widespread today—all this constitutes a tremendous compliment to the penetrating insight and the spiritual sagacity of the church at Ephesus.

But while giving full recognition to all of this, He whose "countenance was as the sun" still sadly declared it unacceptable and unavailing, if offered as a substitute for their lost first love!

Ask any group of truly saved people concerning the characteristics of "first love" in their spiritual lives, and the answers will be amazingly uniform and similar. For the New Birth follows a distinct pattern as surely as does natural birth, and the fruit that follows a true conversion is much the same in every life.

Perhaps the supreme characteristic of "first love" is a tremendous surge of *love for God*, sweeping through the heart of the new Christian. The love of God, which is "shed abroad in our hearts by the Holy Ghost," becomes a living and glorious reality at conversion. After this infusion of divine love, the redeemed soul sets his affection upon the One who gave it, and we "love Him, because He first loved us." Above all, first love means love for God Himself.

Love for prayer is also an unfailing characteristic of the newly saved. While we were still unsaved, silence existed between us and God. Then we discovered that conversion had opened heaven to us—and had opened our hearts to heaven—had established communications where

(Continued on page six)

W. I. Evans With Jesus

William Irvin Evans, Dean of Central Bible Institute, has gone to heaven. His homegoing has forged another link in the golden chain that binds together "the whole family of God in heaven and earth."

Brother Evans departed on Saturday morning, May 15, at the age of 66. He passed away at his home in Springfield, Missouri, following a second stroke of apoplexy. The first stroke had come in January.

He had attended the weekly service of the Student Missionary Band at Central Bible Institute the night before. It had been a special service arranged by the students in the Prophecy classes taught by Frank M. Boyd and Nicholas Nikoloff, and Brother Evans had enjoyed it immensely. The entire service was based on the Book of Revelation. In song and scripture the students had unfolded the wonderful story of the rapture of the Church and the return of Christ, and the congregation had lifted heart and voice to God in worshipful contemplation of these coming events. After all other voices had subsided, deep resonant tones of holy laughter could still be heard from that section of the congregation where Brother and Sister Evans

were sitting. Brother Evans was still rejoicing in his wonderful Saviour. Little did anyone suspect that the eternal joys of which he was getting a foretaste that night would be his in fullest measure before another day had passed!

It was the custom of Brother Evans to arise at an early hour each morning and spend an extended period in a certain corner of his home. There, as the sun was just beginning its westward course, he would prepare for his day's journey by communing with his Lord in prayer and reading from his Bible. From that early tryst with God he would go, strengthened and inspired, to his office at Central Bible Institute. As the teachers would arrive, one by one, for faculty prayers they would always find Brother Evans there on his knees ahead of them. The Dean and his fellow-teachers would seek God unitedly for His blessing upon the activities of the day. Then they would proceed to the chapel and continue their devotions there. Little wonder that the students, assembling at 7:45 a.m. for the chapel service that always precedes classes, would find the atmosphere already pregnant with the power of the Holy Spirit!

On Saturday, May 15, Brother Evans arose very early to engage in private devotions as was his custom; but he said he did not feel well and returned to bed. He sank into a coma and did not regain consciousness.

Had he lived but a few weeks longer he would have completed twenty-five years of ministry at Central Bible Institute. In all, he devoted thirty-seven years to the training of young men and women for Pentecostal ministry, including twelve years at Newark, and thousands of his students around the world rise up and call him blessed.

W. I. Evans was born Aug. 12, 1887, in Philadelphia, Pa. His Methodist parents believed in the old-fashioned born-again experience and led him to Christ at an early age. Later he heard the divine call to preach the gospel. He obeyed that call and spent three years at a ministerial training school at Nyack, N. Y. During this time he was baptized with the Holy Spirit. After graduating he became pastor in Richmond, Va., and availed himself of the opportunity to attend the University of Virginia. For nearly four years he labored thus as pastor and student. Then he was united in marriage to Hilda Lindberg, and together they engaged in

pastoral ministry in Ossining, N. Y. and Butler, N. J.

In 1916 Brother Evans became a teacher at Bethel Bible Training School in Newark, N. J. In 1924 he succeeded Frank M. Boyd as Dean at Bethel when Brother Boyd moved to Springfield, Mo., to fill a similar office at Central Bible Institute. When Bethel merged with C. B. I. in 1929 Brother Evans became Principal. He continued to serve as Principal of C. B. I. until 1948 when he became Dean and Vice-President, and he held these offices until the time of his death.

A large number of friends and alumni, as well as students and staff, attended the funeral, which was in the school tabernacle. Ernest S. Williams had charge of the service. Duets were sung by Howard Osgood, a former teacher at Bethel, and his wife. Prayer was offered by David A. Hastie and the Scriptures were read by Glen Reed. Frank M. Boyd told of his high esteem for Brother Evans during a life-time of close association. Bartlett Peterson likewise paid tribute to this godly life, and made appropriate mention of the many friends who had sent expressions of love by telephone and telegraph.

For his sermon text Brother Williams chose Acts 13:36—"For David, after he had served his own generation by the will of God, fell on sleep." He emphasized the fact that Brother Evans had served not only his own generation but succeeding generations as well, as a Bible School leader, and he pointed out the concern with which Brother Evans had sought to do the complete will of God in all things.

Six former students of the deceased were pallbearers and the Executive Presbyters served as honorary pallbearers. Interment was at Greenlawn Cemetery in Springfield. Wilfred A. Brown made the committal and closed in prayer.

Brother Evans is survived by his wife, Hilda; three daughters—Carolyn of the home, Eleanor (Mrs. Mark J. Bell) of Santa Cruz, Calif., and Marjory (Mrs. D. Fred Leader) of Lansing, Ill.; two sons—Fred of Mount Ephraim, N. J., and Paul of Bloomington, Ind.; one brother, one sister, and four grandchildren.

He did not live to see the new administration building at Central Bible Institute erected. However, he did live to see \$10,000 pledged by the student body toward the building fund and several thousands more pledged by the administration, faculty, staff, and alumni. With mingled gratitude and humility he publicly acknowledged the tribute paid to him when Brother Peterson, the President of C. B. I., announced that his name would be given to the new administration building. The W. I. Evans Hall will long be a memorial to this man of God who was a spiritual father to thousands and a Christian friend to all.



LOOKING UNTO JESUS

W. I. Evans

The chapel sermons by Brother Evans, Dean of Central Bible Institute, enriched the spiritual lives of thousands of students. Here is a sermon he preached one morning in the chapel period. It was reported stenographically by one of his students, and appears here for the first time.

THE WONDERFUL HOPE OF THE FAITHFUL Christian is expressed in 1 John 3:2: "When He [Christ] shall appear, we shall be like Him." As we keep "looking unto Jesus" (Heb. 12:2), we remember that He is coming again; and we are filled with joy in anticipating the day when we shall be like Him. We shall look on Him who saved us. Our eyes shall behold Him as He is. He is going to change our bodies of humiliation and make them like His own glorified body. But I am persuaded that we shall never share in the glory of beholding Him when He comes if we do not see Him in some other respects before then.

I

I would suggest that initial experience which is recorded in John 3:14-16. We are to behold Jesus in the sense that the Israelites looked on that serpent of brass in the wilderness. It is well for us occasionally to go over the ground we are supposed to have covered already, in order to remind ourselves of its importance and to determine whether we have beheld Jesus fully in this respect.

Moses lifted up the serpent in the Wilderness of Sin, and the people were healed by God's power as they beheld it in faith. That serpent is a wonderful type of the Lord Jesus Christ as our Ransom, our Sacrifice, our Redeemer. He was lifted up on the Cross so that those who look at Him in faith might find deliverance from the power of sin.

We have not yet escaped the presence of sin. We still live in an environment that is pregnant with evil. There is sin on every hand, and temptation is just as real today as ever. We need to remind ourselves continually that our hope is in the Cross and that our salvation is in the blood of Jesus Christ. Christian life begins at the Cross. It begins with the application of the shed blood of Jesus Christ to our hearts and lives. It is our privilege to walk in the clear light of that Cross as it sheds its ray. God expects us to come into that light and settle once for all the sin problem in our lives.

The blood of Jesus Christ is the only cure for sin. Nothing else will deliver us. Self-inflicted punishment, penance, and good conduct will not be sufficient to take care of this sin matter. If you are

troubled concerning sin, get to the Cross and behold Jesus with the eye of faith as those Israelites beheld the serpent lifted up on the pole by Moses. When they looked they were delivered. When they looked they were healed. Just to look on the Crucified One, just to gaze at Jesus as our all-sufficient Saviour, will bring deliverance from sin.

Some would have us believe that we must drag sin around with us all our lives, never able to get rid of it until Jesus returns. Such a philosophy is not safe. Jesus may come in the next five minutes, and we need to be sure that the precious blood of Jesus is applied to our hearts here and now. We can have this assurance by just looking on Him.

I can say with just as much conviction that beholding Jesus on the Cross is the only sufficient way of healing for these bodies of ours. If we are afflicted in body we may look to Him in confidence and see Him on the Cross. The Saviour bore our sicknesses and pains (Isaiah 53). Then let us see Him with the eye of faith and lay hold of the wonderful benefit that His precious blood provides.

He was nailed to the cross, not for His own sin or for His own need of any kind, but to deliver us from the power of sin, and to provide healing through His stripes for you and for me. We can sing with confidence, "He was nailed to the cross for me." As if there were no one else in the world, Jesus went to that cross and provided deliverance for my sin, and I can receive it today through His precious blood.

II

Another way in which we need to see Jesus is expressed in 2 Cor. 3:18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We can see as much of Jesus as we are able

Sister Evans and every member of the family are deeply grateful for the many expressions and tokens of sympathy extended to them following Brother Evans' homegoing, and desire to thank all their friends for the numerous kindnesses shown and the many sustaining prayers offered in their time of bereavement.

It was Brother Evans' custom to summarize a chapter of the Bible each day after meditating upon it. The following lines, written by hand in his notebook, were the last he wrote:
May 12, 1954—*Psalm 72*

"The greatest contribution that can come to any man in responsibility is that prayer rise to God on his behalf for divine support and blessing."
May 13, 1954—*Psalm 73*

"In God's inner presence He makes known men's ends. Sin brings its appropriate end. Confident faith brings its sure end."
May 14, 1954—*Psalm 74*

"The purpose of God is for His afflicted to be lifted in triumph to complete victories. Praise His name!"

to stand. In the same measure that our hearts are prepared and our consecration is thorough, Jesus stands ready to reveal Himself to us. Jesus is waiting in glory to change us "into the same image." He is waiting with desire and with a yearning heart for us to behold Him. We have seen Him as our Saviour on the Cross. We have entered into a measure of experience and enjoyment of that. But He is still waiting for us to get quiet enough, to make preparation enough, and to take time enough to behold Him as the transforming power of our lives.

I declare to you that you cannot rush into the presence of the King of kings and the Lord of lords and out again as if you were after an eighty-mile-an-hour express that got started ahead of you. No, He does not reveal Himself to folk when they are in that attitude. He reveals Himself to those that wait. "They that wait upon the Lord shall renew their strength..." If you are in too big a hurry to look to Him He will just let you run yourself ragged and weary, and then when you get tired He will ask, "Are you ready to wait now?"

Paul says we can behold the glory of the Lord "as in a glass [mirror]." How wonderful it is to bend over and to look intently, concentrating all our faculties in gazing intently at Him!

David knew something about this, for he said, "I... mediate on Thee in the night watches." He probably learned this secret on the hills when he was a shepherd. When he saw that the sheep were safe, he would think about God's care for him. And when he gazed up at God's handiwork in the heavens, it directed him to God Himself. He looked past the stars, and into the face of Him who lives in the heavens. He reveled in the presence of the Lord, and from Him he learned those

(Continued on page twelve)

Caring for the Fatherless

Wilfred A. Brown

Executive Director, Department of Benevolences

PERHAPS THERE IS NO PROBLEM IN society that draws forth more sympathy than the plight of those children who by one means or another are orphans. Our hearts are deeply touched when we learn that some youngster has been bereft of his parents. To be without the full help that comes from having both father and mother is to forfeit most important childhood care and training that should be the inalienable right of every child.

Perhaps even more tragic is the problem of the child of parents who, though still alive in the flesh, yet through poverty, incompetence, divorce, and sin do not provide true parental leadership and godly concern for their offspring.

God's Word warns us not to sin against the fatherless. "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless" (Ex. 22:22-24).

This and other portions of the Scriptures clearly demonstrate to us that God is seriously concerned about the welfare of these unfortunate youngsters—so much so, in fact, that He warns us of the infamy of oppressing and mistreating them.

God promises to care for the fatherless. "He doth execute the judgment of the fatherless and widow" (Deut. 10:18). They are the objects of His special mercy, for "in Thee the fatherless find mercy" (Hos. 14:3). He is "the helper of the fatherless" (Psa. 10:14). He judges on behalf of "the fatherless and the oppressed, that the man of the earth may no more oppress" (Psa. 10:18). He brings relief to the fatherless and the widow (Psa. 146:9). Perhaps the most hopeful promise of all is found in Psa. 68:5 where the Lord is called the "Father of the fatherless." One cannot help but feel that every fatherless child who will trust in the Lord and call upon Him will be greatly blessed. The true compensation of the loss of a parent is in finding God as our Father with all the blessings a perfect Father can bestow.

Although it is the right of every orphan to prove God's care, it is also true that God's people are commanded by the Lord to help the fatherless. We may not callously remember that they have the right to get through to God for themselves.

We must also keep in mind the inspired words of James, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (2:15, 16). And also, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John 3:17, 18).

We are called upon to "defend the poor and the fatherless" (Psa. 82:3). Our responsibility demands that we judge on behalf of the fatherless (Isa. 1:17). We are commanded to "oppress not the fatherless" (Zech. 7:10). The Bible records a special tithe and free-will offering which were to be partially used to bring relief and joy to the fatherless and widows (Deut. 14:28, 29; 16:10, 11).

God promises special reward to those who relieve the fatherless. "If ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever" (Jer. 7:6, 7). And it is equally true that if we give of our love, of spiritual and financial treasure to aid the fatherless, these blessings shall be given unto us—"good measure, pressed down, and shaken together, and running over..." for with the same measure that we mete it shall be measured to us again (Luke 6:38). Let us practice this form of charity and place ourselves in line for the rich and satisfying reward that this service will bring!

Our state welfare systems do provide much help to needy children today. We are grateful for all of this. Yet there remains much that we can do within our own local fields of labor that will mitigate the plight of so many boys and girls. We must not forget the lesser opportunities these young ones have had. How we owe them patience, guidance, help, and above all a blessed mixture of friendship and fellowship and the wise love of God. Only God knows the frustrations of a fatherless child. Our part is to do our best to make up this loss in their lives.

What better place than the fragrant, holy atmosphere of Pentecostal homes and churches?

God has also given us the golden opportunity provided by the facilities of the Assemblies of God National Children's Home in Hot Springs, Arkansas. Sixty and more youngsters live in this fine Pentecostal environment, and are receiving excellent Christian training at the hands of Spirit-filled leaders and workers.

To satisfy their healthy and boundless appetites, to keep them clothed, and to enlarge the Home's facilities so that we may be of help to more and more needy kiddies is a joyous—but constantly growing—burden. How they need your help! Will you accept a part of this load as your spiritual task? "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27).

Kindly send offerings to the Department of Benevolences, 434 W. Pacific St., Springfield 1, Mo.

First Love

(Continued from page three)

none had existed before, removed the cloud of guilt which formerly hid God from us, and imported a living sense of union with God through Christ. Here was abundant cause for the love for prayer that accompanies a Christian's first love. To the newly saved the altar service is the best part of the service, and the prayer meeting is the best service of the week. Undeniably, first love means love for prayer!

And what Christian can forget the consuming love for the Word that characterized the early days of his new life? Every sacred page seemed to breathe life and instruction, inspiration and promise. The newspaper and other secular periodicals seemed tasteless and unattractive in comparison with the hidden manna of God's glorious Book. We found ourselves in complete affinity with all the apostles and prophets in their rapturous cries of delight in the Word of God: "I have esteemed the words of his mouth more than my necessary food"... "I rejoice at thy word, as one that findeth great spoil"... "Thy word have I hid in mine heart, that I might not sin against thee." All these glorious verses found a deep "amen" arising in our hearts, and seemed to express our feelings with amazing exactitude.

We devoured His Word as eagerly as a young lady devours the letter from her sweetheart. We searched it for instruction as avidly as the commander on



They know what drunkenness and divorce can do—

They're learning now what the love of Christ can do

The Assemblies of God National Children's Home in Hot Springs, Arkansas, is pushing its facilities to the limit to care for sixty of the finest boys and girls you've ever seen. They are good children, eager and responsive. There are red heads, brown heads, and blonds. Some are shy, some bold, and some mischievous. They might well be yours or mine.

In fact, they are ours—special wards, given into our care because we can do something for them.

Take a look at our girls—they range all the way from Mary, who just graduated, down to pre-schoolers like little Christine.

It's every girl's dream to have a room of her own. That's out of the question for our girls; but we feel the least we could do would be to provide a cottage for the teen-age girls. Really—they shouldn't be living in the same quarters with the little folk.

Here is our plan: We have a house which we can easily remodel to care for approximately twenty teen-age girls. This would increase the total capacity of the Home by a corresponding number. The house is used for our personnel at present. By constructing quarters for workers, we can make a double shift which will give our older girls their teen-age cottage. And to twenty new Marys and Christines (and Lonnies and Sams) it will provide escape from poverty and abuse.

Thanksgiving time would be wonderful for a "Feast of Dedication" and we can make it if construction and remodeling begin immediately. But first we need \$20,000 from people who care. This is the amount required to pay for these improvements. Send your offering today, designated for the "National Children's Home Expansion Project."



DEPARTMENT OF BENEVOLENCES • ASSEMBLIES OF GOD • SPRINGFIELD 1, MISSOURI

the battlefield examines his military orders. We perused its profound contents with the tenacity of a scientist probing into the secrets of nuclear fission. Such is the devotion of the new Christian to his Bible, and such is the attitude the Holy Spirit invariably creates within us when He makes us new creatures in Christ Jesus. Love for God's Word is an unflinching characteristic of first love!

And who can deny that love for God's house is a dominant trait of the new convert? His joyous theme becomes, "I was glad when they said unto me, Let us go into the house of the Lord." All day he anticipates the evening meeting. He needs no earthly inducement to go to church. Neither the promise of "powerful preaching" nor the titillation of "special music" is required to bring him to the services. To his child-like, newly-cleansed heart the church is a place to meet God—not a place to be entertained.

The newly-saved man would never think of using Sunday as a day for recreation—whether it meant a motor trip, an outing in the mountains, a picnic at the beach, or any other activity that did not have direct bearing on spiritual things. It is not that he is narrowly opposed to legitimate recreation, but simply that he values so highly the house of God that all other activities on the Lord's Day seem trivial and empty.

Finally, any analysis of first love must recognize the love for souls so universally found in the newly saved. As Andrew, the new convert, found his brother Simon and "brought him to Jesus" (John 1:41, 42), so today the pattern remains unchanged. The new convert still feels an overmastering impulse to witness about Christ to his friends. The spirit of Christ is predominantly the spirit of sharing, the spirit of seeking the lost, the spirit of caring—and "if any man have not the Spirit of Christ, he is none of His."

To the young convert, the vision of the pit into which the unsaved are plunging is very real, for he himself has just been saved from it. In fact, all of the emptiness, hopelessness, and bondage of the sinner's life is painfully real to him, since he has so recently known it himself. And this, plus the operation of the love of God in his heart, serves to make acute his compassion for sinners. To say that a Christian can have no concern for the unsaved is a contradiction in terms. He may be a believer, but he is not a Christian in the truest sense, for he is failing to experience and to manifest the highest quality of Christ's spirit—outgoing love.

Thank God, divine provision has been made for our failures, and recovery and restoration are entirely possible. Having charged the church at Ephesus with leaving their first love, the Lord Jesus then

pointed to the remedy. For the Great Physician does not merely diagnose; He also delivers! He not only informs us of our deadly maladies, but also offers us an infallible prescription for their cure. He calls for "remembrance" to stimulate "repentance"—"Remember therefore from whence thou art fallen, and repent." We might paraphrase it, "Think of what you had in your soul in the early days of your Christian experience; then recognize and admit that you do not have it now." Jesus' warning is serious, and His plea is final. There is no substitute for repentance. The choice was theirs—either to obey and repent, or to disregard and be destroyed. The Divine order remains unchanged still—remembrance, repentance, and restoration.

HE HAD NO ANSWER!

A little American lady was sight-seeing in Westminster Abbey. She was interested in everything the guide showed her, and listened attentively to all he had to say; but at length she raised her hand to silence him. Looking around with a sweeping gesture that included everything—the tombs of kings, the monuments of poets and statesmen, and "the storied windows richly dight"—she said: "Young man, stop your chatter and tell me; has anyone been saved here lately?"

A Modern Saul of Tarsus

The people witnessed a complete transformation in his life . . . his cup of rejoicing was filled to overflowing

E. YNGVE OLSON

THERE WAS A KNOCK ON THE DOOR OF our flat above the preaching hall in the slum area of Caracas, Venezuela. Opening the door slowly, I confronted a rather tall, swarthy Venezuelan. I measured the man for a second or two before inviting him in. His shoulders were slightly stooped, and when he took off his hat in greeting I noticed that his hair was gray.

I beckoned to him to come in. He sat in one of the hall chairs and commenced telling me his story. His surname was Alfaro; he lived some miles away in a small suburban town at the eastern edge of Caracas. He needed our help immediately. Alfaro had come to see us concerning his foster son, Juan Baptista Alfaro (which in English means John the Baptist). There was little hope for Juan's life; he had been ill with a severe case of chronic pleurisy for several weeks and the doctor had stated that there was little hope for his recovery. My swarthy-faced friend pleaded with me to go and pray with his son. Of course, I consented.

I locked up our flat and walked hastily to the central plaza of the city where we boarded a ricksha for a two-hour journey to Juan's home in Petare. My friend continued his story en route, talking constantly:

Five years before, Juan's wife Rosa had listened to the gospel at a small gathering of believers, and along with some of her relatives had been converted to the Protestant religion. She had lived a Christian life ever since, separating herself from worldliness of every kind. However, her husband had been less favorable toward the gospel. To this liquor vendor the idea of accepting her new-fangled religion was distasteful. To give up the Roman Catholic religion—with all its saints, images, feasts, and unrestricted behavior—would mean a complete break with his wicked way of life. It would mean the end of his lucrative business in intoxicants and a farewell to many old cronies. Was not alcohol the only thing that could shut out the realities of life?

For five long years Juan had been adamant; so, to pacify him, his wife had not attended a single gospel service in all that time. Was he not a man, and was not the man the head of the house, the dictator and law-giver, and in all things to be respectfully obeyed? Rosa obeyed her husband and showed forth the Christian graces, never ceasing to

pray that God would save his soul. Then sickness brought Juan's activities to a sudden halt; now unless God intervened he must surely die.

The ricksha stopped outside a typical Spanish house. It was an unpretentious building, fairly large, clean and attractively painted. As I entered the front door I looked about the room. There was evidence of artistic taste; there were paintings and ornaments of a high quality. (Later I learned that Juan was a fine amateur landscape painter.)

The kind of man I found on entering the bedroom was quite different from what I had expected. It was a small man with a fine face that showed some Negroid features. He appeared intelligent, and there was evidence of the remains of character in his countenance.

He was kneeling on the floor. He was not able to talk very much but showed signs of deep humility and repentance. His contrition was evident in what he managed to say to us: *Would we read God's Word to him and pray that God would heal him?*

I read the promises of God to him, and I prayed with him. Words cannot describe the glorious presence of God that filled the room. Then the miracle happened: God healed this modern persecutor right then and there! It was not necessary for me to stay longer, so I left him rejoicing in his newly found Saviour, Jesus Christ.

Not many days later the joyful news reached us that the work of grace in Juan's heart was already bearing fruit. He had called in some neighbors and friends for a prayer meeting in his home.



"John the Baptist" and his wife Rosa

Some of the neighbors had been saved already. There was every evidence that this modern "Saul" had already been changed into a "Paul." People witnessed a complete transformation in his life. Not only did his health return, but he received a gracious infilling of the Holy Spirit in one of those cottage meetings. His cup of rejoicing was filled to overflowing.

That was not the end of the story. As soon as Juan was able, he sold his liquor business and moved to the main section of Caracas. He wanted to live nearer the gospel church in order to attend its services regularly. Therefore, he bought a small home and grocery business. Ere long, however, he found his heart was not in the grocery business. Like so many others who are converted in Latin America, he wanted to preach the gospel and minister to his countrymen.

The people were poor in the less tenable sections of the city. There was no sanitation, and sewage waste ran in open ditches between the houses. There were no water mains. The people had to stand in line at the water truck in order to fill their tins with drinking water. Juan went to those people with words of comfort and cheer, and prayed with them. If their poverty was extreme he would give them free groceries from his store. He could not stay in business on this basis, however. He finally sold the grocery business and gave himself entirely to the work of preaching the gospel.

When we returned to Venezuela for our second term Juan was serving as an assistant pastor. Not long afterward he became full-fledged pastor of another church, and later he became the pastor of the church in Caracas, a city of three quarters of a million people. Juan became a successful pastor greatly loved by his people.

Thank God for the heavenly light that still shines down upon the persecutors of the Christians, and transforms them into powerful preachers of Christ's gospel.

CORRECTION

In reporting the successful missionary convention at Elm Grove, Oklahoma (issue of May 30) we published a picture with an accompanying legend which said, "Missionaries participate in the first convention at Elm Grove, Oklahoma." The legend should have said, "Fred Vogler and missionaries participating in the missionary convention at West Los Angeles, California, where T. C. Cunningham is pastor."

Urgent Need in General Missions Fund

D. G. FOOTE

Secretary for Finance

MANY READERS OF THE PENTECOSTAL EVANGEL have already heard rumors concerning a financial crisis and are asking, "What does it mean? How did it happen?"

The first week in each month 719 Assemblies of God missionaries and their children, who labor in sixty-two countries around the world, begin watching eagerly for a familiar air mail envelope from the Foreign Missions Department. Missionary allowances are meager. Because of this the missionary must face many pressing needs for money, in addition to his ordinary living expenses. By the end of the month the purse is usually empty and the larder low.

Will the envelope arrive on schedule? Will it contain the full allowance for this month? The answer depends entirely upon the faithfulness of friends in the homeland. If our missionary contributors withhold their offerings for only one month, most of those allowance envelopes must be empty. That is how close the margin of missionary finance is.

Many allowance envelopes will contain a list of names and addresses of friends and churches whose designated offerings are included in the monthly check. But for 49 single missionaries and 175 missionary couples the monthly allowance check depends, under God, on the faithfulness of friends whose names the missionaries will never know this side of eternity. These are the friends who support the Foreign Missions Department's General (Undesignated) Foreign Missions Fund, humorously known as "Uncle Dudley" due to the initials "U.D." These are the friends who are willing for their offerings to go anywhere to support anyone. Such contributors look only to the Master Himself for their reward.

Yes, 399 missionaries and their children are supported in whole or in part from the General Fund. This is the only fund handled by the Foreign Missions Department which is not designated by the donor for some particular missionary or project; the only fund which the Foreign Missions Committee is free to use in behalf of foreign missions anywhere. Not only these 399 active missionaries, but 42 retired missionaries also receive their monthly support from the General ("U.D.") Fund.

In addition, the General Fund contributes monthly to the support of schools, Bible Schools, national evangelists, printing presses and radio programs. It provides rent for mission halls, and buys gas for mission cars. It pays the general adminis-

trative expense of mission fields and for the upkeep of mission properties.

All of the above are items which recur monthly as a part of the regular budget, but this is not all. Many missionaries who receive sufficient designations for their regular monthly support must also have help from the General Fund—when the car breaks down, or the children's school tuition becomes due, or the local government demands income tax. When time for furlough arrives it is seldom that there is money in the missionaries' individual accounts to buy the tickets home. Almost every missionary at some time during his term receives help from "Uncle Dudley."

The financial crisis and the overdraft in the General Fund have resulted from the fact that for many months the undesignated offerings have not been sufficient to meet these needs. It means that rather than send an empty envelope to a missionary family which labors in the steaming jungles of Africa or among the teeming millions of India, the Foreign Missions Department has borrowed the money to cover that monthly check. So far no missionary has received less than his regular budget. We have sent out the full allowance checks in faith, believing that God's people will not fail to give in this time of crisis.

What can you do? What will you give? Perhaps you can send an offering for the Foreign Missions General Fund, or you can arrange that a part of your church's offering for Foreign Missions is left undesignated. If you prefer to know to whom your undesignated money is being sent, you may write the Foreign Missions Department for a list of those who need additional support.

And above all, please pray! We are counting on your contributions now! Please don't fail your missionaries!

MISSIONARY News Notes



Mr. and Mrs. R. J. Renfroe and family recently returned from Liberia. After spending a few days in Springfield, Mo., they proceeded to California. Their present address is: Box 191, La Ronda, California.

* * *

On May 1 the D. W. McCulley family and Mrs. J. R. Kennedy with her daughter Francis arrived in New York. The Kennedys proceeded to South Bend, Indiana, and the McCulley family went to Alexandria, Virginia.

* * *

Little David Robert came to live with the Leslie Bedells in American Samoa on April 14. Congratulations!

**"The danger that His love allows
Is safer than our fear may know;
The peril that His care permits
Is our defense where'er we go."**

MONTHLY REPORT

Foreign Missions Department

Fiscal Month Ending March 19, 1954

MISSIONARY CONTRIBUTIONS

Alabama	\$1,755.24	Ohio	10,928.92
Appalachian	307.83	Oklahoma	9,461.82
Arizona	1,870.07	Oregon	6,353.85
Arkansas	2,074.44	Polish	215.00
Eastern	8,481.63	Potomac	6,017.79
Georgia	1,861.05	Rocky Mtn.	4,264.84
German Br.	1,111.01	Russian Br.	84.82
Greek Br.	95.50	Southern Calif.	24,270.01
Hungarian Br.	249.16	S. Carolina	426.55
Illinois	8,639.62	S. Dakota	1,514.10
Indiana	3,004.04	S. Florida	5,799.55
Italian Br.	130.00	S. Idaho	1,125.28
Jugoslavian Br.	15.00	S. Missouri	8,864.44
Kansas	6,821.55	South Texas	6,248.02
Kentucky	964.67	Tennessee	1,245.31
Lat. Amer. Br.	364.66	Texas	9,301.40
Louisiana	2,358.37	Ukrainian Br.	178.64
Michigan	8,521.12	West Central	3,960.68
Minnesota	6,542.39	West Florida	2,143.12
Mississippi	883.91	West Texas	2,847.79
Montana	2,837.43	Wisc.-N. Mich.	3,765.91
Nebraska	3,534.52	Wyoming	435.07
New England	3,592.09	Alaska	221.80
New Mexico	1,331.83	Canada	280.12
N.Y.-N. J.	12,259.32	Foreign	154.57
N. Calif. Nev.	9,803.28	Misc.	378.75
N. Carolina	3,556.64	Legacies	1.71
N. Dakota	2,799.64	Spanish Lit.	3,662.54
Northwest	15,762.22		
Total amount Reported			\$225,680.64
District Fund		\$11,895.36	
National Home Missions		2,434.76	
Expense		3,519.90	
Literature		119.65	
Given Direct to Foreign Missionaries		30,373.28	48,342.95

Received for Council Foreign Missions	\$177,337.69
Received for Non-Council Foreign Missions	1,949.05
Missionary Offerings not Allocated to any State	27,976.15
	\$207,262.89

FOREIGN MISSIONS DISBURSEMENTS

Basutoland	\$ 216.00	Mexico	2,574.00
Belgian Congo	3,309.79	Argentina	773.00
Dahomey	4,228.33	Bolivia	1,920.59
French Togo	3,116.65	Brazil	3,331.01
Gold Coast	18,731.44	Chile	3,059.19
Liberia	8,393.55	Colombia	339.50
Nigeria	5,273.96	Guiana, British	117.50
Nyasaland	1,448.03	Paraguay	415.73
Sierra Leone	817.40	Peru	4,764.56
Tanganyika	438.52	Uruguay	1,163.00
Union of S. Af.	6,890.62	Venezuela	2,398.25
Upper Volta	7,601.84	West Indies	13,140.79
China	75.00	Children's Educ. in U.S.	4,362.89
Fiji	467.00	Entertainment of Missionaries	390.00
Formosa	2,412.05	BGMC Mtl. & Ship. Exp. Convention Exp.	763.88
Hawaii	3,198.48	Deputational Exp.	1,196.31
Hong Kong	2,748.88	Fld. Secretaries Literature	2,026.28
Indonesia	2,749.50	N. Y. Office Export Div.	1,200.00
Japan	8,664.48	N. Y. Office Public Relations	860.00
Korea	5,046.61	Refunds and Transfers to other Depts.	318.43
Malaya	2,354.10	Speed-the-Light, C. A. Dept.	1,772.70
Philippines	10,570.25	Miscellaneous	857.06
Samoa, Amer.	477.50	Retired Missionaries	2,501.62
Burma	574.00	Work in U.S.	362.30
Ceylon	4,696.02	Total Distr. to Council Foreign Missions	\$234,417.99
North India	23,197.66	Non-Council Missionaries	2,328.71
South India	18,182.04		
Pakistan	5,128.95		
Egypt	4,703.75		
Greece	441.00		
Hashemite Jordan Kingdom	885.30		
Iran	205.00		
Israel	588.84		
Lebanon	80.00		
Syria	55.00		
Europe	10,778.56		
Gen. Amer.	12,279.74		
Lat. Amer.			
Total Disbursements			\$236,746.70
Charged to Hold Accounts			29,483.81
Total Receipts			\$207,262.89

SUNDAY'S LESSON

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

GOD'S LAW CONCERNING STRONG DRINK

Lesson for June 20

Leviticus 10:1-11

False spirituality is an abomination to the Lord. God's approval rested upon Aaron and his sons when they were inducted into their priestly office. At that time "there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." When the people saw this demonstration from the Lord, "they shouted, and fell on their faces" (Lev. 9:24).

But Nadab and Abihu took the things of God lightly. These two sons of Aaron offered "strange fire before the Lord." Evidently they were seeking by means of their own management to reproduce that which God had miraculously wrought. Though these men had not violated any of the commandments or any moral precept, God smote them. They had introduced an unsanctified, false worship, which God could not tolerate.

1. A TERRIBLE SIN

a. *The Fire of Acceptance.* To indicate His approval of the sacrifices and service of Aaron and his sons (ch. 9), God sent fire on the sacrifices which had been placed on the brazen altar. This fire was a manifestation of God, for Moses had said, "Today the Lord will appear unto you" (v. 4). "And the glory of the Lord appeared unto all the people" in the fire (vv. 23, 24).

b. *Strange Fire.* Where Nadab and Abihu obtained the fire which they offered matters not. It is enough to know that it was "strange fire before the Lord, which he commanded them not" (ch. 10:1). The fire of God, when manifested, had mightily moved the people (ch. 9:24). And now Nadab and Abihu sought to move them with fire which was not a manifestation of God. Any effort to bring about enthusiasm by applied psychology or other merely human means—though it is done in the name of the Lord—is "strange fire." Man may move upon the emotions of others, but if he claims that it is the Holy Ghost when he knows it is not, he is offering strange fire. It may deceive people, but before the Lord it is deception worthy of judgment. We do not decry the use of natural means to promote the Kingdom, but we must denounce their being used as if they were special revelations from God.

c. *The Fire of God in Judgment.* The judgment upon Nadab and Abihu was

severe; they were consumed by the same fire which before had brought such blessing to the children of Israel. They were ministers under the Law, which provided a penalty of death for all who disobeyed. God was instituting His approved means of worship, the service of the tabernacle. For someone to present another program before the multitude on the very day in which God's institution was to begin, required the severity of the Law. God could not allow the priests and other people to form the impression that man-made methods of service were as satisfactory to Him as the service which He had instituted. The same fire which had been a manifestation of the Lord's grace and acceptance, now became a manifestation of His judgment. "Our God is a consuming fire" (Heb. 12:29). Obedience to Him He will hallow, but imitation He abhors.

2. AN AWFUL JUDGMENT

a. *God Sanctified in Judgment.* God is sanctified, or set forth as holy, when we yield our hearts to Him and seek to do His will. He will not frown upon a certain amount of self-effort when we are thereby seeking to honor Him. It is when we represent our works as the manifestation of the Spirit that it becomes strange fire. God is sanctified, or shown forth to be holy, in judgment when He shows His displeasure in that which is false, especially when this is done in religious service. The judgment upon Ananias and Sapphira illustrates this (Acts 5:1-11). The other disciples were giving their all. When this couple pretended to do the same, God smote them. God hates that which is false. God was not glorified in what Nadab and Abihu did, and He said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." In this day of grace God may not punish men as He did Nadab and Abihu, but in the end the judgment will prove the same. When we meet our Judge, it would be awful were we to hear Him say, "Depart from Me," because we had deceived the people by offering strange fire in His name.

b. *The Attitude of Aaron.* Aaron was not to leave the tabernacle to show sorrow for the death of his sons, lest he also die. This was because the "anointing oil of the Lord" was upon him. He was the anointed high priest and it was his business to serve with God. When God sent judgment for disobedience,

he was to stand with God, not to regret the divine judgment. Compromise and sympathy with those who have done wrong is altogether too common, even in our day. Though we ought always to use kindness, we should never give the impression that we are condoning another's wrongdoing.

3. AN IMPORTANT COMMAND

a. *A Warning Against Strong Drink.* Some have supposed that the cause of the disobedience of Nadab and Abihu was an overindulgence in strong drink. We make no such claim. Whether the instruction concerning strong drink (vv. 9-11) resulted from what they had done or whether it was given as a wise counsel and command, matters not. But one thing is certain—God would not have His priestly representatives carry out their official duties in any other manner than in sanctified sobriety. Let there be no foolishness in the pulpit; the service of God is too sacred for that.

b. *A Lesson for Believers.* God would have the priests free from the use of strong drink that they might "put difference between holy and unholy, and between unclean and clean." Let Christians abstain from strong drink, lest they be led into unholiness and uncleanness even worse than this.

THIS WEEK'S LESSON

The Golden Calf (lesson for Sunday, June 13). Lesson text: Exodus 32:1-4, 15, 19, 20, 26-28.

Heaven is a holy place reserved for holy people.

WORSE THAN THE H-BOMB



MISSIONS AT HOME

New Works . . . Industrial Chaplaincy
Alaska . . . Jews . . . Deaf . . . Prisoners
Indians . . . Foreign-Language Groups

Baptized in the Holy Spirit!

NOTE: The letter below is from one of our esteemed Correspondence School students, Charles E. Bouquete, now in prison in California. Brother Bouquete has been wonderfully saved and relates here his experience in receiving the baptism with the Holy Ghost. He is a trusted assistant, as chapel clerk, of Prison Chaplain Harry Warwick, an Assemblies of God minister.

Brother Bouquete, a star student, has been provided with a number of our correspondence courses through offerings sent to the National Home Missions Department. My personal correspondence with him has been most refreshing. He is called to the ministry and is preparing for that now. Pray for him that the Lord will open the way before him.

FRANK M. BOYD

Director, Correspondence School

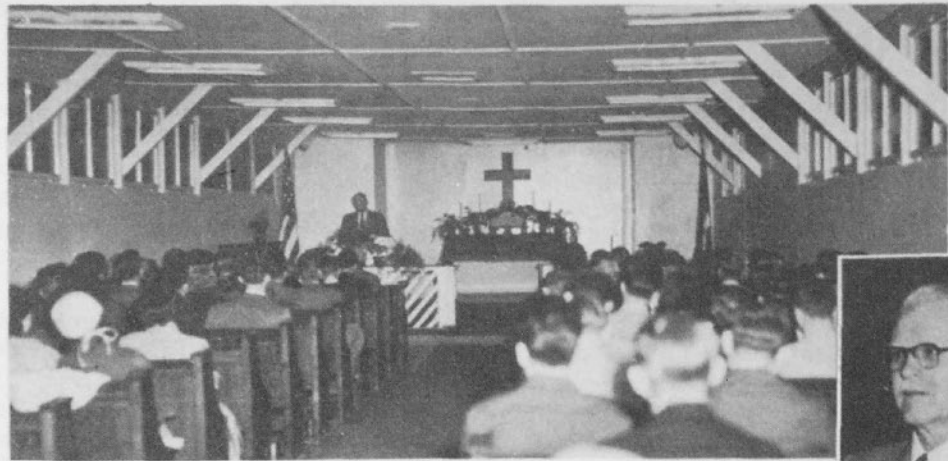
Dear Brother Boyd:

To KNOW that I have received the baptism in the Holy Ghost is a constant source of joy and wonder to me. As I prayed this morning in the Spirit in heavenly language, I sensed the mysterious wonder of having the power of the Spirit operative in my prayer life. Before I received the Baptism my wife would tell me of the conscious closeness of communion with God in prayer when the Spirit literally prays through one in the heavenly language as He gives utterance. Now I know it by experience!

But before I write you more about my experience, perhaps I had better relate a few things leading up to this climactic infilling.

You will recall that I have a "Holiness" background. Unfortunately, I had been taught that Pentecostal folk were to be shunned. And I still had this opinion in some measure when I repented of many years of backslidings on March 13, 1952. But my Pentecostal wife was praying that I would be filled with the Spirit according to Acts 2:4. On occasions she would write and tell me she coveted the Baptism in the Holy Spirit for me. I would answer her with, "Now you know that I am a Christian, but we are going to have to be sensible in our disagreement about the Pentecostal teaching concerning the Baptism in the Spirit." Then I related to her that in keeping with my "Holiness" background I had long since consecrated my life and my all to God and had trusted the Lord for the infilling of the Spirit. But even as I wrote these things I wasn't satisfied with my experience. Conviction became stronger and stronger that I needed to be filled

Send all offerings for Prison Work to
HOME MISSIONS DEPARTMENT
434 W. Pacific St.
Springfield 1, Missouri



DOUGLAS G. SCOTT IN PREACHING MISSION AT FREISING, GERMANY

Douglas G. Scott recently visited the American forces in Europe to conduct preaching missions at various military bases, at the invitation of the Chiefs of Chaplains of the U. S. Army and Air Force. The picture shows him at Freising, Germany, where he preached to servicemen and personnel attached to the 7485th Air Depot Wing, April 4 to 9, 1954.

For some months Brother Scott has been serving in an official capacity as Servicemen's Field Representative for the Assemblies of God.

He is also the Executive Director of the Chaplains Commission of the National Association of Evangelicals. At the present time Brother Scott is available for meetings among our Assemblies in the U.S.A. Any pastor wishing to invite him for a special service should contact the Servicemen's Division, National C. A. Department, 434 West Pacific Street, Springfield 1, Missouri. Brother Scott presents the servicemen's work of the Assemblies of God in a challenging manner.

with the Spirit according to Acts 2:4.

I began to seek the Lord honestly and diligently. Often my prayer would be: "I am no longer concerned with preconceived or misconceived ideas. Clear up my thinking and teach me to examine my prejudices." Then, Brother Boyd, you sent me the little booklet written by Mrs. Pearlman, entitled, "Myer Pearlman and His Friends." A bolt of illumination struck me when I read of the "heavenly language" in the booklet. Almost at the same time my wife wrote me again of her joy in the exercise of the gift of tongues in testimony and in prayer. While still doing much soul searching and reading of the Word, the enlightening article by Brother J. R. Flower, "Is It Necessary to Speak in an Unknown Tongue?" was published in THE PENTECOSTAL EVANGEL. Later I read in an article on the history of the Assemblies of God movement that many godly preachers in those early days left their original churches, sought the Baptism according to Acts 2:4, and then lived and preached Pentecost—then God answered my prayers and I knew I needed, wanted, and must have such an experience.

On April 13, 1954, I was kneeling and praying in my cell, as is my custom, even though other prisoners are often around. A definite impression came to me to go to the chapel where I could pray more in private. On this day I found the chapel was locked since the chaplain was away. But since I am assigned as one of the chapel clerks I have the privilege of entering the chapel offices at my discretion. After I entered the chapel, the officer locked the door behind me. I went into the chaplain's private office and began to pray and seek the Lord. And as I

had been doing for some time I sought the baptism in the Spirit. Several times I felt very, very near to this experience, but could not take hold in faith.

I stopped praying for a time, rose from my knees, sat in the chaplain's chair, and continued to meditate on the Word and the promises of God. "No good thing will He withhold from them that walk uprightly" . . . "He will give the Holy Ghost to them that ask Him" . . . "Quench not the Spirit." Then without moving from the chair I again began to look up and to pray for the Holy Spirit to baptize me according to Acts 2:4. I began to praise God aloud. A voice seemed to say to me: "Seek Him and not the gift, and as you seek, surrender all your ambitions, your feelings, and even your tongue to Him." Then, Brother Boyd, my faith took hold. I dared to open my mouth, and behold, I began to speak in a language I had never spoken before. Joy and confident faith flooded my soul and I knew that I had been truly baptized with the Holy Ghost!

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For information write to

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This Week's Cover

The attractive building featured on this week's cover is the First Assembly of God in Griffin, Georgia (formerly the Experiment Assembly of God). The financial sacrifice of its members for the cause of Christ has been so remarkable that the story was carried by Associated Press, and appeared in a number of daily newspapers.

One Sunday morning in 1951, Ernest Pruett (who was then pastor) preached on the text, "The people had a mind to work." The church had outgrown its facilities, and needed a larger building at a new location. Brother Pruett told his people that the Lord had given him a plan by which much money could be raised.

The plan was simple, yet effective. On a Sunday designated as "Sacrifice Sunday" members and friends gave their week's earnings to help provide a new building. About seventy-five responded enthusiastically to the suggestion.

As a result of this and two other "Sacrifice" Sundays, the church now has a building 50x100 feet with modern facilities. The auditorium has 500 cushioned seats. A full-size basement houses the Sunday School which averages 400 in attendance. J. L. Hardwick is Sunday School Superintendent. The plant has 10,000 feet of floor space, and is valued at \$100,000. Because the congregation is growing so, plans are being formulated for an educational building.

This church had a wonderful beginning in 1938. But for varying reasons the work remained at a low ebb, and the Sunday School attendance averaged fewer than 50. At that time the church property was valued at approximately \$3,000. During the first five years there were six different pastors.

On October 5, 1943, when the church was five years old, Evangelist Ernest Pruett was elected pastor. Except for one year (1946-47) when he served as C. A. President of the Georgia District, Brother Pruett had a remarkable ministry in this church until he resigned in 1953. Souls were saved, sick bodies were healed, and believers were filled with the Holy Spirit. The church enjoyed a steady growth, in spite of the fact that it was located on a muddy side street by the railroad tracks. The first year Brother Pruett was pastor, a parsonage was erected and paid for. During the next few years the church was completely remodeled, and two brick additions were built. But soon the facilities were outgrown, and God gave the pastor the vision which resulted in the present structure.

The church has a daily radio program, Monday through Saturday, at 8:45 a.m.

over station WKEU. It also sponsors "Revivaltime."

At the District Council in May, 1953, Brother Pruett was elected as Superintendent of the District. The church bought his home when he resigned as pastor, and now uses it for a parsonage. John Moore, who had been serving as assistant pastor, was elected pastor. Jesse Ray is now the Assistant Pastor.

Every department of the church has continued to grow under Brother Moore's leadership. The attendance has increased in all services. Twenty-four new members have joined the church. The indebtedness has been reduced to approximately \$15,000. God is greatly blessing the church, and the people are standing behind the work faithfully.

LOOKING UNTO JESUS

(Continued from page five)

things that are not learned in any other way.

There is no short cut or quick method for seeing Jesus. Such glimpses are obtained only when we are waiting on the Lord. It is possible for us to learn some wonderful lessons while we are waiting on God and feeding on Him in the quiet times. It is important for us to learn the secret of waiting on God. We should form the habit of coming into the presence of the Lord every day. As we get away alone in the presence of God, we realize that we are actually linked with God and that heaven is really drawing nearer. It is so delightful that time passes all too fast when we are continuing in this wonderful exercise. Oh, what revelations of Himself we get when we wait

there in His presence! What things we learn about God that we cannot learn anywhere else! How real the Word becomes!

If you will read Acts 13:1, 2 you will find that the leaders of the early Church in one of its most serious crises thought so much of this waiting on God that they gathered together and spent much time in this way. Many religious people today would say they were foolish. The modern custom is to form committees to take action, instead of just waiting on God! They call, "Come, brethren, let us get busy, roll up our sleeves, and get something done." But these men of God in the early Church knew "the old paths, where is the good way." And while they waited, God spoke into the depths of their souls and they discovered secrets that they could never get any other way.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This does not come about "by might, nor by power, but by My Spirit," saith the Lord of hosts." If we could only learn to depend on the Holy Spirit and to realize that all our activities and efforts are useless without His anointing!

III

But I hasten to suggest another way in which we need to see Jesus. The apostle John had beheld Jesus until he became very much like Him. He constantly looked forward to that glorious moment when he would look on Him and be changed into the same image. Out on Patmos he wrote, "Behold, He cometh with clouds..." (Rev. 1:7). As he was anticipating seeing Jesus, he saw Him in another way (vv. 10-16). "And when

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QUANTITIES OF SPECIAL REVIVAL ISSUE STILL AVAILABLE AT SPECIAL LOW PRICE

A limited quantity of the special "Revival Issue" of THE PENTECOSTAL EVANGEL, published June 6th, are still available for general distribution in your summer-time soul-winning campaigns. Its sixteen pages carry outstanding gospel articles and personal testimonies concerning God's power to save, to heal, and to baptize with the Holy Spirit. It will awaken readers to their need of preparing for the coming of the Lord. All current material was omitted from this issue so that it would not become out of date.

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I saw Him," he testifies, "I fell at His feet as dead."

We need to get that look at Jesus that puts us down in a heap. We need to see Jesus in such a real way that we feel that there is nothing left of us. I have felt like shouting all over the place when I have seen God's people coming into that relation to Him. I believe we will never get into real, effective service until we have this experience. We need to feel that we have come to the end of ourselves, that there is nothing good in us.

John the beloved had leaned on Jesus' breast and received such a wonderful revelation of Him; he had been taught the truth from the very mouth of God—yet he had to come to the place where he beheld Jesus in such a way that he felt like falling down and being dead. It had pleased the Lord to bring His people to that experience many times. We need the times when our hearts rise and we rejoice in the power and glory of God; but we must keep looking to Jesus and seeking Him until we come to the place where we put our hands on our mouths and feel as if that were the end of us. And the smaller we feel, the better it is for the cause of the kingdom of the Lord, the coming of Jesus, and the salvation of the world.

Let us be willing to seek Jesus until we come to the end of all our activities, ambitions, desires, and aspirations. Let Jesus become all in all—then we will be qualified to see Him when He comes in His glory.

NEWS

NEW YORK AND NEW JERSEY BECOME SEPARATE DISTRICTS

At the 11th annual District Council of the New York-New Jersey District, the delegates voted to separate the states into two distinct District Councils as a further step toward the growth and development of the Assemblies of God in that area.

A new Constitution and Bylaws were adopted for each state, and officers elected.

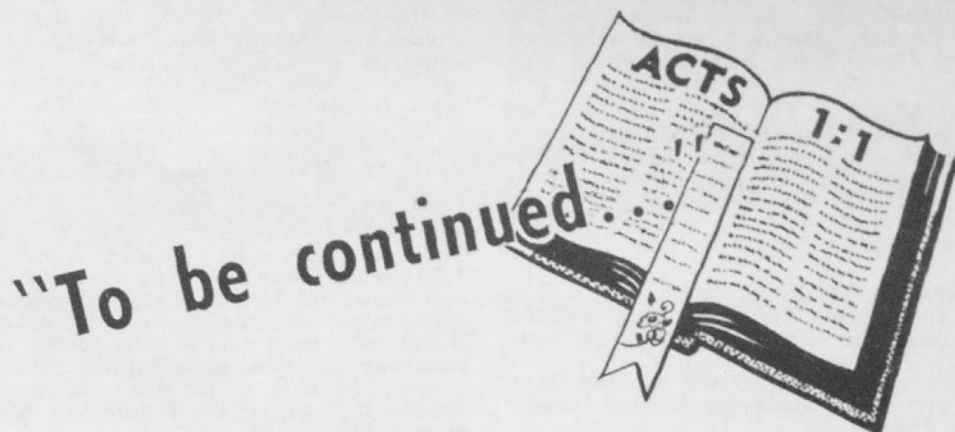
The delegates from New Jersey chose the following brethren to serve as officials of their new District Council: Richard J. Bergstrom, Superintendent; Fred H. Huber, Assistant Superintendent; and E. J. Schlossmacher, Secretary-Treasurer.

The New York delegates chose the following officials for the New York District: Joseph R. Flower, Superintendent; R. D. E. Smith, Assistant Superintendent; and Paul Buchwalter, Secretary-Treasurer.

The date for actual division of the states was tentatively set for June 25. The new officers will assume their duties at that time.

AMONG THE ASSEMBLIES

MOUNTAIN VIEW, ARK.—The Lord blessed our church during a meeting with Evangelist Luster Young. Five were filled with the Holy Spirit.—Jesse Fowler, Pastor.



"TO BE CONTINUED" is very definitely implied in the closing verses of the Book of Acts. The last chapter is a stirring challenge to every reader of the Holy Scriptures to receive that same experience of the Holy Spirit and to continue the Acts of the Apostles.

Christian believers are striving to evangelize and teach as the apostles did through prayer, work, and constantly seeking after more knowledge of the Bible pattern. Leaders in Sunday Schools, Vacation Bible Schools, Youth Camps, and other institutions of Christian Education are hearing the ever-growing challenge of reaching the young and old alike with the Bible truths. To teach these truths and to make them clear and easily understandable requires much foreknowledge on the part of these workers and an understanding of the proper methods for reaching the unreached.

The National Sunday School Department of the Assemblies of God this year is conducting an Advanced Christian Training School. This school for leaders will offer one week of specialized training in Christian education. It will be conducted on the campus of Central Bible Institute in Springfield, Missouri, from August 16 to 20.

The Advanced Christian Training School in brief is called A.C.T.S. and the watchword of the school is contained in Acts 1:1, "do and teach." This school is designated especially for District Sunday School Directors, Sectional Sunday School Representatives, Christian Education Directors (of churches), Vacation Bible School Workers, Workers' Training Instructors, Sunday School Evangelists, and Child Evangelism specialists. There is a specific course of study for each of these types of leadership.

If you are in one of the groups mentioned above, WRITE TODAY TO THE NATIONAL SUNDAY SCHOOL DEPARTMENT FOR FREE INFORMATION AND MATERIALS CONCERNING THE FIRST ANNUAL A.C.T.S.

A. C. T. S.

August 16-20

PENSACOLA, FLA.—We recently enjoyed four glorious weeks of meetings with Evangelist Fred H. Brand of St. Louis, Mo. About 20 were saved and 20 received the baptism of the Holy Spirit. Many who had tarried for several years were baptized with the Spirit.—W. J. Cox, Pastor, First Assembly of God.

PARKIN, ARK.—We experienced a gracious outpouring of God's Spirit during a three-week meeting with Evangelists Miriam Hooks and Pauline Sawyer. Fifteen were saved or reclaimed, and one was filled with the Holy Spirit. A wonderful spirit of Christian love is manifest throughout the church.—W. H. Richardson, Pastor, Assembly of God.

MILTON, PA.—We praise the Lord for a gracious outpouring of the Spirit during the meeting with Evangelist and Mrs. Robert Wallace of Portland, Me. Every department of the church was blessed and helped. Every night people came to the altar, seeking God. Eleven were filled with the Holy Ghost according to Acts 2:4. The spirit of revival continues.—Paul G. Pittman, Pastor.

SIKESTON, MO.—This community was stirred during a recent meeting with the Sunshine Evangelistic Party (composed of Evangelist and Mrs. Bruce Thum and Charles Verness) of Covington, Ky. They were with us for two and a half weeks. We counted 552 people who had never attended our church before. Around 85 came to the altar for salvation, and others were healed or filled with the Spirit.

All previous Sunday School attendance records were broken on the last day of the meeting. We increased from 485 to 743 in one week.—Loren Wooten, Pastor, First Assembly of God.

TUSCALOOSA, ALA.—We are rejoicing in the gracious visitation of the Lord during a meeting with Evangelist and Mrs. Wilbur O. Stephens of Shawnee, Okla. Many prayed through to a deeper experience in God. Several received the baptism of the Holy Ghost, and others were refilled. A young man, studying at the University of Alabama to become a medical doctor, received a call into the ministry. The church as a whole has experienced a definite spiritual growth as a result of this meeting.—Harold C. Oswalt, Pastor, First Assembly of God.

VERNON, TEX.—We concluded a successful meeting with Evangelists Leslie and Oleta Eldridge of Bakersfield, Calif. Twenty received the Baptism of the Holy Ghost, and nineteen were saved.—Robert Pruett, Pastor, First Assembly of God.

PORT ARANSAS, TEX.—Some were saved and the church greatly blessed during the meeting with Carl Walker, Jr., of Nashville, Tenn. His presentation of the Word as well as his artistic ability helped to reach new people. We believe we will reap lasting results from this meeting.—J. Ralph Fleming, Pastor.

WINFIELD, KANS.—We enjoyed the ministry of the Goble-Nelson Evangelistic Party, consisting of Mr. and Mrs. Warren Goble and DuWayne Nelson. A number sought the Lord for salvation, and some received the baptism of the Holy Ghost. There were several outstanding healings.—Gordon Nelson, Pastor.

BROKEN ARROW, OKLA.—We had a glorious two-week meeting with Evangelists Iva Harris and Thelma Denney. Seventeen were saved, and nine filled with the Holy Ghost. These evangelists preached old-time holiness.—George W. Jakeway, Pastor, Evans Assembly of God.

HACKBURY, LA.—We had a successful revival with Evangelist and Mrs. A. A. Calloway of Newton, Texas. God blessed us in a marvelous way. Eighteen knelt at the altar for salvation, and some were reclaimed. There were several outstanding healings.—J. K. Loyd, Pastor.

MARYSVILLE, WASH.—We are rejoicing in the blessing of the Lord which rested upon the church during the meetings with Evangelist and Mrs. William Reed. Some were saved, and twelve were baptized with the Holy Ghost. Many were re-filled, and others were healed by the power of God.—John A. Westman, Pastor.

INDIO, CALIF.—We had a good meeting with Evangelist Ward Popejoy. Four were saved, and five received the baptism of the Holy Spirit. Brother Popejoy's preaching created a great desire in the hearts of the people to do more for the Lord.—R. H. Marshall, Pastor, Bethel Assembly of God.

PECKVILLE, PA.—The Lord has given us a good meeting with Evangelist and Mrs. Samuel G. Clutter of East Liverpool, Ohio. They sang and preached the old-time Pentecostal message under a rich anointing of the Spirit. Nine were saved, and 13 were gloriously baptized with the Holy Spirit.—David A. Berquist, Pastor.

FREDERICKTOWN, MO.—Our church was greatly helped during a three-week meeting with Evangelist and Mrs. P. T. Huffman of St. Louis, Mo. The Huffmans' ministry stirred the people to seek God for the fullness of the Spirit. A number were saved and filled with the Holy Spirit. Each night men and women testified to bodily healing.—L. R. Hampton, Pastor.

WASHINGTON, IND.—For three weeks in March, Evangelist and Mrs. Thomas B. Don Carlos of California were with us. God marvelously blessed their ministry. Several were saved, and 22 received the baptism of the Holy Spirit. We believe that this was an answer to the months of prayer and supplication that preceded the meeting.—M. C. Johnson, Pastor.

PAWNEE, ILL.—Evangelist K. L. Marshall and party of Hartford, Ill., were with us for three and a half weeks. We are thankful for the moving of the Holy Spirit in our midst. Twenty-three were saved, and a number were baptized with the Holy Spirit. Others were healed of various diseases and afflictions.

Bill Marshall, the evangelist's son, was a great help to the C.A.'s. He encouraged them to win other young people to the Lord, and many renewed their consecration to the Lord.

The Sunday School averaged 259 during the meeting. Several followed the Lord in water baptism and were united with the church. The revival spirit is still in our midst, and souls are being saved in the mid-week prayer services.—J. W. Ellsworth, Pastor.

BRISTOL, TENN.—We had four weeks of glorious meetings with Evangelist Herbert Yandell of Hot Springs, Ark. Twelve were saved or reclaimed, some baptized with the Holy Ghost, and a number healed of various diseases. Five were baptized in water, and a number expressed their desire to unite with the church. The Sunday School set a new record attendance of 210. The revival fire continues to burn.—Donald N. Cooke, Pastor, Glad Tidings Assembly of God.

OKLAHOMA CITY, OKLA.—Last October Evangelist and Mrs. A. D. Sturm of Fairmont, Minn., were with us for a meeting. God wonderfully met us. Three knelt at the altar for salvation, one received the baptism of the Holy Ghost, and ten were baptized in water. Six were added to the church and a sweet spirit of unity prevails. Seven more have been saved since, including three young couples who came to the altar side by side.—Douglas J. Friesen, Pastor, Putnam City Assembly of God.

LORAIN, OHIO.—We have just closed a soul-stirring revival with Evangelist and Mrs. Keith A. Smith of St. Joseph, Mich. Souls were saved and believers filled with the Holy Spirit. We appreciated the chalk drawings by Sister Smith. The Sunday School attendance reached 448, which almost equalled our record of 453 which we had Easter, 1953.—Earl J. Hance, Pastor, Lorain Gospel Tabernacle.



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COMING MEETINGS

Notices should 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.

WINNER, S. DAK.—Assembly of God, June 6—20; Stanley Horton, evangelist. (Allan Brown is Pastor.)

FRESNO, CALIF.—Calvary Tabernacle, 1st and Nevada Sts., June 20—27; Howard Carter, London, England.—by Claude Weaver, Pastor.

DETROIT, MICH.—Berea Tabernacle, June 6—; Evangelist and Mrs. H. C. MacDonald, Tacoma, Wash. (Theodore E. Ness is Pastor.)

WALTON, N. Y.—Assembly of God, June 1—13; Evangelist Donald Northrup, Port Jefferson, L. I., N. Y.—by Philip C. Crandall, Pastor.

RICHLAND, GA.—First Assembly of God, June 6—20; Evangelist Verna Anderson, St. Louis, Mo.—by Ethelyn Zellers, Pastor.

COLUMBUS, GA.—Bellwood Assembly of God, June 6—; Evangelist Fred H. Brand, St. Louis, Mo. (B. W. Flanagan is Pastor.)

LIBERTY, TEX.—Tent meeting, May 30—; Evangelist Kenneth Berry and party, Houston, Tex. (El-Roy Henson is Pastor.)

MADERA, CALIF.—South Side Assembly of God, June 20—; Evangelist Dewey L. Heath. (T. F. Lee is Pastor.)

ROCKFORD, ILL.—First Assembly of God, 804 2nd Ave., June 13—20; G. W. Hardcastle, Arkansas District Superintendent, speaking. Neighboring churches invited.—by E. L. Stalons, Pastor.

ARLINGTON, WASH.—Assembly of God, June 6—; Evangelist Watson Argue Jr.—by V. Delgatty, Pastor.

OROVILLE, CALIF.—Assembly of God, June 20—27; Evangelist and Mrs. Willard T. Canteleon.—by W. T. Scott, Pastor.

DUBLIN, TEX.—Tent meeting, June 13—27; Evangelist Evelyn Vaden Pace, Waxahachie, Tex.—by J. M. Buck, Pastor.

MOUNT AIRY, N. C.—June 20—July 4; Evangelist Mildred Kimel, Washington, D. C.—by Edsel Jones, Pastor.

PORUM, OKLA.—June 19—July 4 or longer; Evangelist and Mrs. Jackie Hayhurst, Oklahoma City, Okla.—by E. L. Coleman, Pastor.

COLUSA, CALIF.—Assembly of God, June 15—27; Evangelists Eddie and Ruth Washington.—by R. A. Wilson Jr., Pastor.

SANTIAGO de CUBA, CUBA—Convention Campaign, June 20—25; Evangelist Stanley P. MacPherson. (Luis Ortiz is Pastor.)

BELLEVILLE, ILL.—Full Gospel Tabernacle, June 1—; Evangelist A. L. Todd, Joplin, Mo. (T. M. Kimberlin is Pastor.)

FREDONIA, N. Y.—Tent meeting, Chautauqua County Fairgrounds, June 9—27; Evangelist and Mrs. W. B. McKay and party, Orlando, Fla.—by Harry J. Knisell, Pastor.

BALTIMORE, MD.—Pentecostal Assembly of God, 406 Beck St., June 15—27; Evangelist and Mrs. William F. Voodre, Durant, Fla. (J. Rudolph Wilkinson is Pastor.)

FOND DU LAC, WIS.—Assembly of God, 3rd and Marr Sts., June 9—, for two weeks or longer; Evangelist and Mrs. A. R. Vanderploeg, Toledo, Ohio.—by O. W. Apple, Pastor.

LATIN AMERICAN DISTRICT CONFERENCES—Texas Conference, Templo Cristiano, Cor. Calavera and El Paso Sts., San Antonio, Tex., June 23—24. Central Conference, Camp Meeting Grounds, Chama, N. Mex., July 7—8. Pacific Conference, First Assembly of God, 863 Mt. View Ave., San Bernardino, Calif., July 27—29.—by Jose Giron, District Secretary.

ROCKY MOUNTAIN YOUTH CAMPS—Utah Youth Camp, 5 miles west of Brighton, Utah, at The Spruces, June 14—17; Wm. L. Hanawalt, speaker. Eastern Slope Camp, Pine Crest Camp, Palmer Lake, Colo., June 21—25; Roy G. Sapp, speaker. Western Slope Camp, near Cedaredge, Colo. on top of Grand Mesa, Aug. 16—20; H. S. Phillips, speaker. For information write D. Paul Perry, District C. A. President, 4370 S. Sherman, Englewood, Colo.

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PORTLAND, OREG.—Southeast Assembly of God, June 15—27; children's revival with Evangelists Virgil and Edythe Warens. (Joseph and Helen Dunets are Pastors.)

SCOBEY, MONT.—Full Gospel Church, 5th and Main, June 13—25; Evangelist Evert Tornfelt, Richland, Wash. Evangelistic services for children in afternoon.—by A. H. Miller, Pastor.

MARYSVILLE, CALIF.—Tent meeting, June 1—18; Evangelist Paul Hild. Full Gospel churches of the Marysville-Yuba City area co-operating.—by David C. Colbert, Pastor, Calvary Tabernacle.

WESTON, W. VA.—Dedication services, Friday, June 4, 2:30 p.m. W. Glen West, Appalachian District Superintendent, afternoon speaker. C. M. Ward speaking at 7:30 p.m.—by C. E. Baggett, Pastor.

WASHINGTON, D. C.—Bethel Pentecostal Tabernacle, 12th and C Sts. S. W., June 21—July 2; Joint Bible Conference and V.B.S., daily at 7:45 p.m. J. Edward Ganes, Director-Teacher, Savage, Md. Other Assemblies co-operating.—by Harry V. Schaeffer, Pastor.

MINNESOTA DISTRICT COUNCIL, June 23—24, at Lake Geneva Bible Camp, Alexandria, Minn. Annual Bible Camp will immediately follow the Council. For reservations write H. R. Snyder, 910 Elliot Ave., Minneapolis 4, Minn.—by G. Raymond Carlson, District Superintendent.

ST. LOUIS, MO.—June 10—20, First Assembly of God (Trinity Tabernacle), 7629 Natural Bridge Rd.; Anniversary Services commemorating Pastor Fred Lohmann's 33 years of ministry with the church. J. O. Savell, Assistant General Superintendent, guest speaker on June 13. Services each evening, except Saturday, at 8 p.m. (D.S.T.).—by W. H. Orr, Board Secretary.

CHICAGO, ILL.—2409 N. Halsted St., June 15—27; Evangelist William F. Kirkpatrick, Modesto, Calif. (James Clark is Pastor.)

CARTHAGE, MO.—Assembly of God, 10th and Lyon, June 6—; Evangelist G. L. McKinney, Joplin, Mo.—by C. C. Truitt, Pastor.

RUSSELL, KANS.—Assembly of God, 528 Ober St., June 16—25; Evangelist and Mrs. James Colburn, Houston, Tex. (Oria R. Bray is Pastor.)

STRASBURG, COLO.—Assembly of God, June 6—; Evangelist and Mrs. E. H. Sherratt, Oakland, Calif. (Harold E. Allen is Pastor.)

JAL, N. MEX.—First Assembly of God, June 20—July 4; Evangelist W. A. Edwards, San Antonio, Tex.—by Melvin Sasse, Pastor.

ROCK SPRINGS, WYO.—Assembly of God, June 6—27; Evangelist B. D. Bennett and party, Rosemead, Calif. (Clarence Brotzman is Pastor.)

MISSOULA, MONT.—First Assembly of God, June 8—27; Evangelist and Mrs. Neale Shene-man, Oxford, Nebr.—by Eugene A. Born, Pastor.

CLEVELAND, MISS.—Union meeting at Assembly of God, June 16—; Evangelist Michael Mastro, (Lewis Joyner is Pastor.)

TERRELL, TEX.—First Assembly of God, June 6—20 or longer; Evangelist J. R. Brasher, Waynoka, Okla.—by Gene Young, Pastor.

PORTLAND, OREG.—Glad Tidings Assembly of God, June 13—; Evangelist and Mrs. Dick Colsen, Hillsboro, Oreg. (Bruce Yorke is Pastor.)

LITTLE ROCK, ARK.—Riley Memorial Church, 15th and State Sts., June 6—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (T. W. Reddin is Pastor.)

PATERSON, N. J.—Bethany Pentecostal Temple, 250 Summer St., June 13—; Evangelists Frank and Gladys Lummer, Davenport, Iowa. (E. T. Quanabush is Pastor.)

OKLAHOMA CITY, OKLA.—Faith Tabernacle, 1110 N. W. 2nd St., June 10—28; Sunshine Evangelistic Party, Covington, Ky. (Sam J. Scott is Pastor.)

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