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April 1, 1956 - 5¢

The Pentecostal EVANGEL

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



Easter Number:

TRIUMPH OF TRUTH

**THE REALITY OF THE
RESURRECTION**

GOOD-BYE HOLLYWOOD



Easter Rapture

*Alleulia! God Eternal,
Who, in Christ as Thy dear Son,
Once for all that Easter morning
Over death the victory won.
Alleulia! Priest and Victim,
Lamb of God for sinners slain,
Thou didst lay Thy life down for
us,
Freely took it up again.*

*Alleulia! Christ our ransom,
All Thy sinning world to save,
Tore asunder death's dark portal,
Rose triumphant from the grave:
Rose, that death might not enthrall
us,
Hold us in its grim embrace,
Rose and won the victory for us
And before Thy throne, a place.*

*Alleulia! Christ Eternal,
Son of God, and God Most High,
Breathe on us Thy Benediction;
Hear us, Saviour, when we cry!
Alleulia! By Thy Spirit,
By Thy Essence most divine,
Set aflame our purest longings,
Make us, Jesus, wholly Thine!*

*First and Last, by God begotten,
Jesus Christ—The Great Amen,
Who, by taking human nature,
Brought eternal life to men.
King of Saints and Lord of Heaven,
Thou the Bright and Morning
Star,
All Thy words are great and mar-
vellous,
Right and true Thy judgments
are.*

*Alleulia! God forever,
Lord of Lords and King of Kings,
God-Jehovah—Our Redeemer—
Rose with healing in Thy wings.
Alleulia! Father, Spirit,
Christ the Way, the Truth, the
Life,
Wonderful, Almighty, Counsellor.
More than Conqueror in the
strife!*



BY T. B. GLEAVE



The Triumph of TRUTH

MATTHEW GIVES US THE STORY OF THE Roman soldiers who had been set to guard the tomb of Jesus (chapter 27:62 to chapter 28:15). They were assigned to the task of keeping the dead in the tomb—not too hard a task under ordinary circumstances. After He arose and disappeared, they slunk back into the city to confess their defeat.

The high center of this story is found in the thrilling words. "He is risen!" To me those words mean, the triumph of truth.

The life of the Lord Jesus Christ even from babyhood was repeatedly and severely attacked. The king of the realm sent a detachment of hardened soldiers to destroy the Infant as soon as he heard that He was born. The Baby had no one (no earthly band) to defend Him. But He escaped the wrath of the king. In the still of the night He was taken quietly away.

Immediately after His Baptism in the Spirit, He was led into the wilderness to be among wild beasts and to be tempted of the devil. The enemy exhausted all of his strategy and cunning to defeat our Lord. But he was the one who was foiled and defeated, and our Lord emerged triumphant. Shortly thereafter, His neighbors and fellow citizens of Nazareth took Him to the brow of the hill to cast Him down. "But He, passing through the midst of them, went His way." The Judeans took up stones to stone Him "but He escaped out of their hand." On another occasion "they took counsel how they might entangle Him in His talk." But He so answered them that they marvelled and left Him and went their way. "And no man was able to answer Him a word, neither durst any man from that day ask Him any more questions."

And there was reason for their hatred and their attacks. He was speaking as never man spake. His persistent presentation of pure positive truth constituted a pitiless expose of their hypocritical lives and merely human teaching—and He did not spare or relent. He was the Son

of God. He knew the truth and He preached the truth. They fought Him and they fought His word. Lacking the ability to refute or silence Him otherwise, they resorted to physical violence. "Him being delivered by the determinate counsel and foreknowledge of God, they took and by wicked hands crucified and slew"—and thought they had triumphed. But even then a fear haunted them. He who single-handedly had withstood and turned them back had said He would rise again. They hated His truth but secretly they feared it. They obtained a guard of soldiers, lest the last error (truth) be worse (more powerful) than the first! A true premonition!

And get the view of the spirit world here, too. The unseen hosts of evil spirits with Satan himself leading on were combined and conspiring to ruin and destroy Him. 'Twas Satan personally that tempted Him on the mount. 'Twas the prince of the power of the air that whipped the Galilean sea into a fury to drown Him. Satan may have had a part in the agonizing ordeal of Gethsemane. And surely hell and earth's evil-dom united in their celebration of their so-called victory at Calvary.

Now notice the personification of truth in the Man who was Truth. Take it not as a mere figure of speech, please. Christ the Man was Truth Itself. He could say, "I am the Way, the Truth, and the Life." Ultimate truth is wrapped up in that Man, the Man Christ Jesus. They hated Him and they hated the words He spoke. He and the words He spoke were one and the same thing. Christ was Truth and Truth was Christ. Together they had stood and down together they now had fallen. Fallen? Yes, it was the Father's will. They had fallen into a temporary eclipse.

Then came the last scene in that mighty drama—the actual, personal, in-the-flesh conflict between simple, pure Truth embodied in one Man, unassisted by human arms or force, and legions of wicked men and evil spirits and lies and

errors and governments and soldiers and spears and staves. Evil triumphed—but only for a moment. Then, "Up from the grave He arose, with a mighty triumph o'er His foes."

In calmness and quietness, in the stillness of the night, He responded to His Father's call and continued on with the work His Father gave Him to do, to preach to the spirits in prison and later to appear to the wondering disciples, and then take His seat on the mediatorial throne. The stone was rolled away not to let Him rise but to show Him risen. But, ostentation or not, vindictiveness or not—here was Victory. "He is Risen" was the triumph of Truth. And soldiers and chief priests and Jewish and Roman governments and all hell itself slunk away in defeat that day. He had risen and Truth had triumphed.

This is but half of my message. The rest concerns you and me. We are identified with that Man. We have been born from above. We are His disciples. We are members of His body, of His flesh and of His bones. We have been anointed with the Holy Ghost and with power. Jesus said, "If the world hate you, ye know that it hated Me before it hated you." "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also."

We believe and preach the truth. We believe in the reality and the necessity of the new birth; in separation from the world and all worldly entangling alliances and conformities; in the reality of companionship with Jesus and the power of prayer; in sincerity and purity of heart religion; in the glory and unction of the baptism in the Holy Spirit; in the divine supernaturalness and the present-day possibility of speaking with other tongues as the Spirit gives utterances; in the freedom of the human will as regards eternal salvation even after conversion; in the power and willingness of our God to heal

(Continued on page nine)

Witnesses of His Resurrection

The angel at the empty tomb said to the women, "Go quickly, and tell his disciples that he is risen from the dead." The women immediately set out to obey the angel's orders; and as they went, Jesus Himself met them and repeated the instructions.

What would we think of them if, instead of going to the disciples, they had gone home and kept quiet about the whole episode? Or what would we think of Cleopas and that other disciple, who were privileged to walk and talk with the risen Christ on the road to Emmaus, if they had kept the experience to themselves and had not returned to Jerusalem that very hour to tell the eleven disciples the good news?

Again, what would we think of the disciples to whom the resurrected Saviour appeared, that evening when Thomas was absent, if they had kept from him the fact that they had seen the Lord? What if Peter, James, Paul, and all who had seen Christ after He rose from the dead had failed to tell the world about it? How heavy men's hearts would be today! There would be no songs of victory, no hope for the dying, no comfort for the bereaved. Instead of happy sunrise services we would have nothing better than a mournful sunset dirge. With no risen Christ, no knowledge of a victory over death, no assurance of sins forgiven, we would be most miserable.

But Christ is risen, and we know it, because the witnesses of His resurrection faithfully and joyfully passed the good news on to us. We, in turn, have the responsibility of passing it along to others. Some people may not want to listen to our message; they will reject us, persecute us, and try to stop our mouths as certainly as they tried to stop the mouths of the apostles; but there will be some among them who will receive the truth with grateful hearts—and for their sakes we must never stop but "go quickly, and tell" every human being that "He is risen from the dead." We owe it to them.

There was an interesting exchange of letters in *Time* magazine recently. One reader, commenting on the tragic news from Ecuador where five missionaries were murdered by Auca Indians early this year, wrote to the "Letters" editor as follows: "These young men were fine people. However, let's look at the Indians' side of the story. . . . They hate all strangers and didn't want anyone coming into their territory. Why go in? These people have lived this way for hundreds of years, and I am sure the Lord must be interested in them just as they are."

"Let's use our efforts to improve our own country, and stay out of the jungles of Ecuador—I am sure it will cause the Auca Indians to give thanks to whatever god they believe in."

This unscriptural, unreasonable and unkind philosophy did not go unchallenged. A few weeks later an answer appeared in the "Letters" column of *Time*, written by the widow of one of the martyred missionaries. She wrote: "Why go into the Auca territory? I answer in the words my husband wrote in his last letter to his parents: 'Ours is to preach the gospel to every creature. . . .'"

She went on to state that the writer of the previous letter was correct in saying the Lord must be interested in the Auca Indians "just as they are." She wrote: "God is interested in all people just as they are. So interested, in fact, that He sent His Son to die for them. The only trouble is that the Auca Indians don't know that yet. The five men intended that they should."

"Stay out of the jungles of Ecuador? Not until every creature has had the chance to hear. I, for one, am staying."

God help us that we, too, may witness to everyone, at home or abroad, young or old, rich or poor, of the death and resurrection of the Lord Jesus Christ. We owe them the good news.

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... *we believe* the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through faith in the precious blood of Christ.

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IN THIS ISSUE

Poem—Easter Rapture	2
The Triumph of Truth	R. M. Riggs 3
He Is Risen	F. M. Bellsmith 5
Reality of the Resurrection	L. W. Kinney 6
Mary Magdalene	Marjorie A. Clark 7
Home Missions News	Elva M. Johnson 8
This Present World	Editor 10
Foreign Missions News	Cyril L. Carden 12
Sunday School Lesson	Emil A. Balliet 14
Light From the Tomb	Zelma Argue 15
Death Abolished	Alexander MacLaren 16
Behold the Sunrise	Mrs. Chas. E. Cowman 18
Daily Devotions	20
Revivaltime News	Stanley Michael 21
Goodbye, Hollywood!	Hal Herman 22
Peace Be Unto You	Bobby Ray 24



STANDARD PUBLISHING CO.

He Is Risen!

The angel's message, old yet ever new, still offers life and hope to a bewildered generation

by F. M. BELLSMITH

THE BODILY RESURRECTION OF THE Lord Jesus from the dead is the foremost fact of history. By this I mean an actual physical resurrection, and not an ideal or a merely spiritual reappearing.

The very body which went about the countryside of Judea, and Samaria, and Galilee died and came to life again. The very feet which trod the dusty roads and climbed the steeps—the very hands which were placed in blessing upon the heads of little children—the very eyes which looked in pity upon the shepherdless multitudes—the lips through which the greatest teachings of all time were uttered—in short, the very body which lived and moved, ate and drank, grew weary and slept, and which hung on the cross and died, came out of the tomb alive.

It was no vision the disciples saw when He appeared to them. It was not a ghost that walked and talked with the two disciples on the road to Emmaus. The vision theory is dispelled for all believers by the Lord's own words: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). The word "flesh and bones" omitting the word "blood" indicate the one stupendous difference in the resurrection body; namely, that it was a bloodless body. All His blood was shed from His broken heart when the Roman soldier thrust the spear into His side.

His body is now glorified and is at the right hand of the Father; but it is none the less a real body. The words of the angels recorded in Acts 1:11 prove that it was in a real body that Jesus ascended on high and that it will be in a real body that He will come back.

I

Let us consider some reasons for our faith in the actual bodily resurrection of Jesus. First, out of the many intimations of the resurrection in the Old Testament, I desire to mention three.

(1) When Abraham offered Isaac on the altar of Mount Moriah and was about to slay his son, his hand was stayed and a ram was provided as a substitute for the young man. That Abraham expected Isaac would be raised up is clear from the inspired interpretation given us in Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

(2) David, in Psalm 16:10, said, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Now if we turn to the second chapter of Acts we find that Peter quoted this passage as referring to the Lord Jesus Christ. But it is certain that if the body of Jesus remained in the tomb and His resurrection was only that of a disembodied spirit His flesh did see corruption. Only one conclusion is possible—the resurrection of Jesus was a bodily resurrection.

(3) When Jonah fled from the Lord and was cast by the seamen into the sea, he was swallowed by a sea-monster, and was afterwards vomited up upon the shore. Of course it was the very same Jonah who had been swallowed who came forth alive. The use made by Jesus of this event as an illustration of His own resurrection is conclusive. In Matt. 12:40 we read His words: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Jonah who came out of the fish was the same Jonah who had gone into it; likewise, the same Jesus who went down into the tomb came out of it alive. The parallel is perfect.

II

Next, consider the testimony of several New Testament witnesses. "In the mouth of two or three witnesses shall every word be established." The authors of the four Gospel narratives, and with them Peter and Paul, give us testimony which is trustworthy. These men were neither deceivers foisting on the world an awful lie, nor were they deceived. They were eye witnesses of the stupendous event of which they testified. Their words bear upon them the stamp of truth. (Fiction always betrays itself.) Intelligent heathen who read the Gospels for the first time always recognize the record as that of fact. The same is

(Continued on page twenty-six)

The Reality of the Resurrection

by LeBARON W. KINNEY

GOD IS A PERSON AND HAS REVEALED Himself, in such a way that we may know Him as a Person, in the Lord Jesus Christ. Our Lord Jesus lingered on earth for forty days after His resurrection to convince His disciples that He was still a man, with "flesh and bones." He told them that He was going to the Father just as He was, and that He would come again in the clouds of heaven with power and great glory.

The Holy Spirit leads us, through the Word of God, to a very real acquaintance with the Lord Jesus. We love Him in such a way that we cannot live without Him. Heaven would not be heaven without Him. Those who are concerned with the literal resurrection of the body of our Lord Jesus could get along very well without the last two chapters of John's Gospel, but no true Christian who loves our Lord Jesus would want to dispense with them. These two chapters were written to make His resurrection very real to us. He actually did rise from the dead in a body, the same body, with the nail prints in His hands and feet. He ate food with His disciples and made it known that He was the same One whom they had known.

CHRIST WAS REAL TO MARY

Mary Magdalene, out of whom had been cast seven devils, is a picture of each of us who has been truly born again.

In the twentieth chapter of John, Mary expresses a desire for Him and a personal knowledge of Him which should picture every Christian. Note the word "Him" in her words. "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at

the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master" (vv. 11-16). Mary Magdalene knew Him.

HE WAS REAL TO THE DISCIPLES

But this was not enough to convince all the disciples, and so our blessed Lord went on to give more literal manifestations of His literal resurrection in the body. He must prove beyond a doubt that He was the very same Lord Jesus. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (vv. 19, 20).

Surely He meant to impress upon them that He was the same One who had died for them upon the cruel cross. This was not just a salutation, like the common greetings that often spoke of "peace," but the One who had the power to communicate His own peace to them spoke these words.

Beloved, we too shall see Him someday and we shall be glad. Let us suppose now that when we are first brought into

MY LORD IS RISEN

He rose, the Christ we love, to live forever more!
He passed from earth triumphant to the skies!
The fast-shut tomb became an open door
Through which He entered into blissful paradise.

Death lost its universal terror then, and now
No demon sits on graves of mortal clay,
But angels wait, with radiant face and brow,
To roll the heavy stone which seals the tomb away.

I know my Lord is risen; for I find
The heart that beat within that bleeding side
Is beating still for me, and all mankind,
And so, I know He lives, though once He died!

—Selected.

His presence, you and I, He should extend those same hands and show them to us, and then should show us the wound in His side. Would we not be glad when we saw the Lord and knew that it was indeed He? This is just what He delights in doing, for He wants us to know Him, not just some theory about a power or an abstract thing like love. Nothing else will ever satisfy the heart of a true Christian. "Don't talk to me about 'power' or 'success'; I want Him!" This is the language of the Christian heart.

HE WAS REAL TO THOMAS

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." How many have condemned poor Thomas! One thing for which he can certainly be commended is that he did not substitute some empty theory for the Resurrection, and then, like many of our modern teachers of evil doctrine, declare that he did believe in the Resurrection. Thomas knew what they meant by their claims that they had "seen the Lord": it was a literal resurrection of His body. He was more honest than to give other meanings to their words. "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thom-

(Continued on page twenty-three)

MARY IS SUCH A COMMON NAME! IN Spain, Italy, and Portugal nearly every girl's name is prefixed by Maria. Yet this name was common long before people sought to honor the virgin who gave birth to Jesus, for in New Testament times each Mary was distinguished by her family or her home town, so that we read of Mary the mother of James, and Mary the mother of Mark; and there is Mary of Bethany, Mary of Rome, and Mary of Magdala.

The story of Mary of Magdala is one of the most beautiful in the Bible. Magdala was a small town on the sea of Galilee, not far south of Capernaum. We can picture Mary growing up there brown, healthy, and strong, eager and loving life. But there were times when the sweetness of her youth departed and she was filled with a strange wildness and power. Then the evil spirits took possession of her—mind, soul, and body. One day a Man came walking by the shores of Galilee. He didn't turn away in fear from Mary when the evil ones possessed her, as other men did; instead He commanded them to leave her. Suddenly Mary knew she was whole and sane again. She dropped at His feet in adoration, and from that day she followed Him. She could never do enough for Him; everything she had was His!

The story of Mary of Magdala could be told in seven scenes. First, she was *Suffering from Seven Devils* (Luke 8:1-3) and then she was *Serving with Substance*, ready to minister to the Master with her hands and with her means (Luke 8:3; Mark 15:41).

Are you like Mary? Demon possession is not very apparent in this country, and yet the Bible says that if we are not Christ's, we are "children of wrath and disobedience," walking according to the "prince of the power of the air" (Ephesians 2:1-3). There may be something in your heart or mine which is evil in God's sight. Read about the seven things which are an abomination to the Lord, beginning at Proverbs 6:17. To us they seem like little things—a proud look, a lying tongue! To the African a bad temper is a far greater sin than drunkenness or immorality, and in God's Word anger is listed with blasphemy, envyings is classed with murder, evil thoughts with adulteries.

So many women are willing to minister as Mary did—serve with their hands and with their substance. They work hard for their church, or for a charitable organization, giving of their time and strength. But remember, before Mary served, the demons had to go. Christ possessed her heart and she served because of love, not because of duty. You, too, can serve God only if your sins are cleansed and your heart is possessed by the Lord Jesus Christ.

Mary Magdalene

by MARJORIE A. CLARK

After serving the Lord during His years of ministry Mary saw Him, not so much as a Teacher and a Healer, but mostly as a Saviour. Men possessed by the demons of hate and jealousy crucified the One she loved. With other

women—Salome, and the Mary who had given Him birth, Mary the mother of James—she was *Seeing a Saviour* (Matthew 27:55, 56). After the crucifixion she couldn't bear to leave Him, and although the crowd drifted away, we read that she was *Sitting Against the Sepulchre*. Instead of the warmth of His presence and love, all Mary could feel was the cold stone of the sepulchre pressing into her back (Matthew 27:61).

The writer of each Gospel is eager to write the story of the next scene in Mary's story, and so we find recorded in Matthew 28, Mark 16, Luke 24, and John 20 how the women came early to the sepulchre *Seeking with Spices*. Wise men brought spices at His Birth; a loving worshiper had poured fragrant oil upon His head and feet; and now women came bringing spices to His grave. Of Mary Magdalene the poet says:



Known of Him

"Mary!" just one word;
'Twas all He need employ
To turn a woman's sorrowing heart
Into a well of joy.

She thought He was the gardener;
"Master!" she answered now.
His voice, her name—it was enough;
She asked not, "Is it Thou?"

In my great hour of trial
The Saviour oft appears;
He makes no long, impressive speech
To scatter all my fears.

He gently speaks my name.
Enough! What need I more,
Than to be known and loved of Him
Whom heaven and earth adore?

Men know not Jesus lives,
In unbelief they dwell;
And as to Mary then, so now,
He bids us, "Go—and tell."

Barbara Cornet Ryberg

"Not she with traitorous kiss her Master stung,
Not she denied Him with unfaithful tongue;
She, when apostles fled, could dangers brave—
Last at His cross, and earliest at His grave."

That morning Mary saw the empty tomb, and heard the message of the heavenly messengers, and she raced back to tell Peter and John that "He is not here, but is risen." They didn't believe her, and her own joy was dimmed, her hope was crushed. She went back to the sepulchre, *Sobbing because of Separation*. John, son of Mary's friend Salome, wrote this scene, telling how she stooped and looked into the tomb. Her sorrow was real, and it was personal. They had taken away her Lord and she wanted to know where He was.

What about you? Have you ever stood weeping at a graveside? It may not have been the grave of a loved one; perhaps you have seen the death of all your hopes and ambitions. Like Mary, you've lost all. You feel that the Lord has left you in your hour of sorrow.

(Continued on page twenty-eight)



Delaware Responds to the Gospel



New Assembly in the Capital

Richard Owens

Realizing the acute need for a full gospel message in Dover, the capital city of Delaware, which heretofore had none, we felt definitely urged of God to hold a three-week revival meeting in this city of approximately 20,000 people.

After much prayer as to the proper moves to be made, we trusted the faithfulness of God to provide the necessary equipment to hold this open-air revival. A tent seating about 600 was given us to use during these meetings by the brethren of the Eastern District, who also were hoping an Assembly could be opened there.

The Lord moved upon the heart of a wealthy man who allowed us to pitch our tent on one of his large lots adjoining the main highway only two blocks from the State Capitol.

A meeting with the city manager was granted for the purpose of discussing the rules and ordinances of the city for such a public meeting; and ending up in my talking to him about his need of Christ and the power of God in performing miracles today.

As the tent was erected by most generous help, including several co-operative pastors who felt this also to be God's hour for this political center, many scoffs and mockings could be heard coming from the passerby, who said they already had enough religion in this place without any more. This was exactly true. There was plenty of "religion" but very little of God and none of His miracle-working power. Another well-meaning "Job's comforter" said we could not expect anyone to come to such a revival when the city's

churches had to close their evening services because of the lack of people attending; but remarks such as these, intended for evil only, gave us more of an incentive to see accomplished what God had promised.

On June 19, 1954, the opening night of the meetings, as the organ music was being played before the service, about 100 people gathered in the tent. When the altar call was given, four came forward to accept Christ as their Lord and Saviour. These four alone would have been a satisfactory recompense for our endeavor, but God saw fit to continue to move night after night during that first week, saving the lost and healing the sick.

Since this venture was one of faith, we used our car for a motel. We would drive it into the back of the tent to house our clothing as well as to sleep in.

A total stranger, seeing the large sign advertising a Salvation-healing Revival, stopped by the tent and said that both he and his wife were interested in this Pentecostal message after attending similar meetings in Florida. Discovering we had been staying in the tent, he told us to meet him the following evening at his home, where we found a spacious 35-foot house trailer that he said we could use for the duration of our meeting.

Several days later, when our food supplies had been exhausted to only a few slices of bread, a knock was heard on the door where stood a total stranger. It was an unsaved lady with a large, covered platter in her hands and a bushel basket full of meats and groceries at her feet. She said she did not know why she had come, except that a compelling voice had told her to bring this to us as well as \$25.00 in cash. These and other such incidents proved God's faithfulness to keep His word and supply our needs according to His promises.

When the three-week scheduled meeting ended, it was discovered that 45 had been saved and numerous people had been healed. These included a man who could not breathe through his nose

because of a cancer, instantly having normal breathing restored after prayer.

A lady who had not been able to bend her knees for six years raised up and down after being saved. Coming back the next night, she told us that she had scrubbed her front porch that day on her hands and knees.

A young man, having had epilepsy for ten years and steadily growing worse until he was confined to his bed for two months, was carried to the meeting helpless. He took Christ into his heart and walked out of the tent under his own power completely delivered, despite the specialist's report that his condition was incurable.

A man, backslidden for thirty years, who had once prepared to go to Russia as a medical missionary, was reclaimed, baptized in the Holy Spirit and healed of a cancerous condition of his stomach. He has become one of the best Christian men we have ever met.

As a result of this outstanding move of God our other tentative meetings had to be cancelled. We kept extending the meetings for one more week, and when that week went by we extended them for one more, until fourteen weeks of God-sent revival meetings had lapsed and 87 people had accepted Christ—in the city where people said God could not move!

With the persuasion of the people that we "could not leave them now," we consented to stay if they would immediately begin a building program. A couple opened their home for us to hold our services in, while the plans for the building were completed.

We had several hundred dollars over our expenses for conducting the tent meeting, and this gave us a start on the purchasing of a desirable piece of ground. Several other couples attending our services gave checks for \$200 apiece. Our home church, Calvary Pentecostal in Wilmington, gave an amount of almost \$500. God was once again supplying the need, this time for the new church.

During the construction period of our building, the revival fires continued to

burn. We usually had between 45 and 50 out on Sunday and almost as many to the prayer meeting. Twelve people accepted Christ and many healings took place, proving that God is not concerned with the building but rather with the hearts of men and women which is His true dwelling place.

Several loans were acquired to complete the present structure. The structure to date includes a reception entrance of Avondale stone, containing two rest rooms and church office and entrance to future auditorium, and a basement auditorium to accommodate 250 people. When the upper auditorium is completed, for which the people are already praying, the one now in use can be turned into eight large Sunday School rooms with a Young People's chapel in the center.

The Sunday after Easter, ten months from the opening of the tent revival, we held our first service in the new building with 65 present, many sitting on scaffolding boards because of lack of chairs. The last Sunday of June, exactly one year after the pioneer effort began, the church was dedicated by our District Superintendent, A. Newton Chase, with the auditorium filled to capacity.

Until last summer, we pastored the church as well as holding many revival meetings. In October of 1955 Donald Sterling of Springfield, Missouri, was called to minister to the people at Dover Evangelistic Center while we once again entered the full-time evangelistic work.

Selbyville Gets an Assembly

Jack Kaylor

This work was definitely started in God's time. Several families in this area had been interested in Pentecost for a number of years. Several other families had been attending the Assembly of God at Lewes, Delaware, which was twenty miles from their home.

The Lewes church had two good revival meetings with Evangelist Clyde DeArmitt of Huntington, Pennsylvania, the last one being in April 1955. God started to move in a mighty way through His healing power. A number of people from the Selbyville area attended these meetings. Several were saved, some filled with the Holy Spirit, and others healed. When the meeting was over they were even more dissatisfied with their former churches. They attended every Pentecostal Salvation-Healing Revival they could.

In July 1955 the Lord spoke to Evangelist Clyde DeArmitt to come to Selbyville to hold meetings, with the purpose in mind of starting a Pentecostal church. The Lord opened half of a double home for a place to hold meetings and a home for the evangelist. A number were saved and healed in this meeting which lasted nearly six weeks.

I was pastoring in State College, Pennsylvania, at that time. I had started that work, building a new church and par-

sonage. The Lord spoke to me that I should resign and come here to pastor this group of people.

There were about 21 attending Sunday School when we arrived. These people have been supporting me in the full-time ministry ever since. The Sunday School has increased to an average of 43 with a record of 54. We have become incorporated with 21 charter members.

In November 1955 we purchased a lot 150 by 200 feet in a good location for \$1200, paying cash for it. We have poured the footing for our Sunday School Department which we are building first. When it is finished, we plan to hold services there until the church is finished. Our steel beams are on the lot, blocks and mortar are about to be ordered, and still there is a little money in the treasury.

We have no wealthy people in the church, but we have a good class of people. Many have stated their desire to join us when our church is up. People hesitate to meet in a home.

These people are hungry for the Word. We have Sunday School at 10:00 a.m., morning worship at 11:00 a.m., and "Miracle Service" at 8:00 p.m. on Sunday. We have a regular evangelistic service on both Tuesday and Thursday nights at 8:00 p.m. We want to operate this as an Evangelistic Center because that will meet the needs of the people in this area. We give God all the praise and glory for what has been done.

The Triumph of Truth

(Continued from page three)

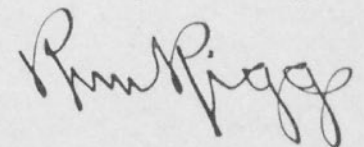
the sick today as in the days of yore; in the eternal bliss of those who are saved by faith in Jesus and the eternal punishment of those that know not God nor obey the gospel of our Lord Jesus Christ; that hell is literal and that the unsaved heathen are lost; that the church is responsible to take the gospel to every creature in all nations; that the only hope of this generation and this world is the personal return of Jesus Christ to this earth and that His coming is not far away. . . . These and other things like them are details of Truth as taught by and in the Word of Truth.

And, more than that, Truth is personified today as it was when Jesus was on earth. It is still personified in Him who is only and always the Truth. Abstract truth, even the truths mentioned above, will not disturb or affect the present generation or anybody ever. It must live. He must live in us—actually live in and through us. Not we but He. "Christ liveth in you." As Christ actually wondrously lives within us, His truth will auto-

matically express itself as it did coming forth spontaneously from Him. He was full of grace and truth, and gracious words proceeded from His mouth. Christ must live in us. . . . He must live through us.

What will this mean for us today? The very same thing it meant for Him then and means for Him now. The measure of truth that proceeds forth from us today will determine the opposition we will have today. Absence of opposition is no compliment. The Bible says, "All that will live godly in Christ Jesus shall suffer persecution." If we are not of the truth, if we do not live the truth, if we do not preach the truth, if we do not walk fearlessly with this Man of Truth, then our relation to Him is very remote and our worth to Him and His cause is negligible. Think it not strange if truth is opposed. Be not alarmed, annoyed or distracted. Calmly proceed. Tell it out. Preach it wherever you go. Be not ashamed of one detail of it. Deny not His Name or His Word—not one jot or one tittle of it. Don't

argue, just preach it. Wherever men oppose His Word, any part of it, they will rue the day and lose the day. Truth will triumph. It will certainly triumph eventually though sometimes it may possibly be called into temporary eclipse. Go all the way with truth, with Him who is Truth, and the triumph will be great.



A young man once shouted "Hallelujah" in a meeting and he was asked by the preacher to tell the congregation what the "hallelujah" cost him. He told them that he owned a garage, and had recently had an offer for Sunday business that would bring him a profit of over \$1,000 a year. He felt, however, that he could not negotiate for any business which would violate the sanctity of the Lord's Day, so he refused. "I lost the money," he said, "but I kept my 'hallelujah'!"

There are no disappointments to those whose wills are buried in the will of God.—F. W. Faber.



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

New Church Attendance Record Expected Today

Probably more people can be found in church on Easter Sunday than any other day of the year. Last year an estimated 60,400,000 including nearly 60% of all adult Americans went to church at Easter, and it is expected that the total this Easter will be even higher. We pray that many who come to the house of God only on special occasions will meet the Risen Lord at church this Easter and be gloriously saved. Then every day will be Easter and every Sunday will find them at the place of worship, rejoicing in the blessings of the Lord.

"Lost Tribes" Now Said to Be in Korea

An article appeared in *Gospel Minister* that would not add to the happiness or comfort of the British-Israelites, who claim that the "lost ten tribes of Israel" were the Anglo-Saxon peoples from whom the British and Americans descended. The article said that a lecturer from a Korean university told a large audience in Jerusalem of his belief that Koreans are descendants of the "lost ten tribes." He said that at least thirty-five customs and uses applied by Koreans are similar to those of the Jews.

Koreans, like Jews, he said, have only one form of greeting—"Shalom." He added that the list is long of individuals, groups, and even national entities who claim kinship with the ten tribes.

Youth Leaders Plan Congress in Venezuela

All evangelical missionary societies currently working in Venezuela, South America, are co-operating in plans for the Pan American Congress of Youth Evangelism, to be held in the capital city of Caracas August 5 to 12.

Approximately a thousand Venezuelan young people, youth leaders, and Christian workers are expected to attend the congress, which is the eighth world congress on evangelism sponsored by Youth for Christ International. In addition, hundreds of representatives are expected from other countries of Central and South America; and two aircraft loads of delegates are expected from North America.

Following the eight-day convention, numerous evangelistic campaigns will be waged in strategic centers of Venezuela, the Caribbean, and Central America.

Islam Steadily Spreading in Africa

It is reported that Islam is steadily spreading in many parts of Africa. Since 1934, Moslems have increased from 48,000,000 to 80,000,000 (66%) while the total population of Africa has increased from 144,000,000 to 200,000,000 (38%).

Religious leaders have injected new life in Mohammedanism by introducing a new program geared to modern times. Today the Moslems speak in their religious propaganda of "the social applications of Islamism," and they encourage "legitimate national aspirations." The wealthy Aga Khan of India has given large sums of money to foster Islamic institutions in Africa. In Uganda alone he has built 30 mosques, 40 elementary schools, four medical schools and a large college.

Roman Catholics claim to have increased in Africa even

faster than Moslems. They claim to have 15,000,000 adherents today as compared to 5,000,000 in 1934.

Heathenism, Mohammedanism, Romanism, and Communism all compete with the gospel missionary for the minds and hearts of the African people. The gospel missionary's task is not easy, but he is on the winning side for God is with him. The Protestant churches have approximately 10,000,000 adherents in Africa. (The Protestants undoubtedly have more actual church members than the Catholics, inasmuch as they only count active church members whereas the Catholics count membership from birth and frequently by families regardless of their actual relationship with the church.)

Moslem Sheik Speaks in a Christian Church

Religious history was made, so far as Canada is concerned, when Sheik Muhammad Bahjat Al-Bitar of Damascus, Syria, preached on the Islamic faith in a Protestant church. The Moslem "holy man" preached at Bloor Street United Church, Toronto. It was the first engagement in a lecture tour by a team of two Moslems and two Christians.

Born-again believers who know how bitterly the Moslems oppose the true gospel were amazed that a Christian pulpit should be turned over to such an enemy of the Christian faith. Even the Sheik seemed to be surprised. He said that although he had addressed Christian groups in many lands, this was the first time he ever had spoken in a Christian church.

The purpose of the tour, he said, is to focus attention on co-operation between the two faiths as "a force for world peace." After appearing in a number of Canadian cities the team will appear in the U.S.

She Hopes Her Children Will Be Missionaries

Mrs. Billy Graham, wife of the evangelist, says she would be "absolutely thrilled if God called her children to serve as missionaries." She has four—three girls and a boy.

"And in hopes that God might call them, we are reading them all of the good missionary biographies we can find for children," she adds.

Mrs. Graham spent her first 17 years in China, where her father was a medical missionary. A sister of hers is serving as a missionary in Korea. She herself planned to be a missionary to Tibet before she met her husband. Consequently she says, "It gives me great pleasure when the Lord leads Bill to foreign countries" to preach.

Youth for Christ Magazine interviewed Mrs. Graham five days after news was received of the martyr death of five young missionaries in the jungles of Ecuador. She was asked about the handicaps and dangers of missionary life. She said that in her opinion the mission field is an excellent place to raise a family because life is simpler and evil influences are fewer. As for physical danger, she admitted that when she was in China there were few nights when they did not hear bandits' gunfire on the distant hills, but she added that it was not aimed at them.

"If God is calling you to the mission field, He'll go with you and you have nothing to fear," she said. "If He is not calling you, you'd better be scared to death to go."

U. S. Negroes Said to Be Without "Pure Gospel"

Almost ten percent of the U. S. population is Negro, and as far as the "pure gospel" is concerned the vast bulk of these U. S. citizens are as ignorant as remote tribes in Africa to whom no missionary has ever gone. This is the considered opinion of Donald M. Taylor, managing editor of a monthly magazine called *Letters of Interest* (Plymouth Brethren).

Editor Taylor devotes approximately 7,000 words to a rather comprehensive study. He cites many facts and statistics to prove that "the American Negro is one of the world's most neglected mission fields."

There are over 15 million Negroes in the U. S., he says, and all but 5% are literate to some extent. They can be reached with literature; furthermore, Christians in most parts of the country have some opportunity for giving the gospel to Negroes not very far from their own homes. But he asserts that very few Christians "make any effort to carry the pure gospel to these neglected people." Heresies and cults are making great drives to reach them. Today the door is wide open; and diligent, self-sacrificing, Spirit-led sowing among the Negroes should result in a bountiful harvest.

President's "Soil Bank" Program Called "Immoral"

A Roman Catholic priest said, in a letter, that President Eisenhower's "soil bank" program is "immoral, ineffective and inequitable," and the letter was introduced into the Senate debate over agricultural legislation.

Senator Young of North Dakota read the letter from Joseph L. Hylden, an official of the National Catholic Rural Life Conference, which said: "Since it is quite well agreed that two out of every three people in the world go to bed hungry every night, how can we hold up our heads as moral leaders of the free world when we do such things? Ours is a problem of distribution, not of overproduction. If the Congress and the Department of Agriculture would turn their efforts to properly distributing the produce given us from God's holy earth, I am sure that we would not even think about an acreage reserve."



ASSEMBLY OF GOD BROTHERS SERVE ON SAME SHIP

The Kincheloe brothers, Charles and Lawrence, are serving in the Navy aboard the USS *Orion* (AS 18), a submarine tender, with home port of Norfolk, Va. They are the sons of Mrs. Bertha R. Kincheloe of Oklahoma City, Okla.

These young men, members of the Assembly of God, represent many hundreds of servicemen who are missed from their places in Assemblies of God congregations and Sunday Schools this Easter season. They would love to be back home to join in worship and Bible study, but duty to their country prevents it.

Their main link with the home church is by mail, but in many cases the letters they receive from their friends at church are few and far between. Don't let another week go by without writing to the servicemen from your church. Even a belated Easter card, if it reminds the serviceman that you are thinking of him and praying for him, will mean a great deal to a fellow who is far from home and loved ones.



CHURCH AT SHELBYVILLE, INDIANA, DESTROYED BY TORNADO

Early in the morning of February 25 the building used by the Shelbyville Assembly of God was destroyed by a tornado. The twisting 80-miles-per-hour wind ripped a 75-foot tree up by its roots and blew it against the building which served as both church and parsonage.

Pastor and Mrs. Arville Koble, and their little daughter, were asleep when the tornado struck but were mercifully unharmed, although a great section of the building was torn away and their living room furnishings were churned to bits. Three windows of their apartment were shattered with such force that slivers of glass were imbedded deep in the hard plaster walls.

The Assembly of God in Shelbyville was begun by Brother Koble three years ago. The Sunday School attendance has steadily increased until it reached an average of 63 for the past year; but the storm left the little flock without a place to meet. Services were held in the local City Hall the following Sunday. A number were present at the City Hall service who had never attended the church before!

House-to-House Witnessing Preferred in Belfast

The noted Anglican evangelist from Birmingham, Canon Bryan Green, thinks that Belfast has had too many revival campaigns lately. He suggests that house-to-house visitation be undertaken instead, and that, for a time at least, preaching be confined to the churches.

"The same people attend (the revival meetings) time after time," he said, "and, while some good is done, the people who should be reached are not." He thinks there has been "a surfeit" of evangelistic campaigns in Belfast, Northern Ireland, and that the people need a rest from them. No doubt Satan agrees wholeheartedly with such sentiments!

Consumption of Beer Declining Slightly

The brewers are singing the blues. A representative of the brewing industry says:

"American beer drinkers last year consumed about 85 million barrels at a cost of five billion dollars. That's a lot of beer—enough to make the brewing industry the ninth largest in the nation, but not enough to make it a growing industry.

"Per capita consumption of beer, for persons 21 years of age and older, has declined steadily from the 1945 peak of 26.1 gallons. Last year it was down to 23.3 gallons and there are no signs that the downturn has been arrested."

This is good news to the Christian segment of the population, who can see no profit but only damage to the community in the effects of drunkenness. But the decline in beer consumption is much too slight. Lavish advertising of beer is undoubtedly having its desired effect in making new customers for the brewers. While the Church is busy winning drunkards to Christ, the beer advertising is busy making new drunkards to take their place. People who are disgusted with the surfeit of beer advertising ought to register their protest with their newspaper editors, magazine publishers, and the owners and managers of local radio and TV stations.



A Central American street scene



This group walked 75 miles to the conference

The Pentecostal Fire Still Burns

by RALPH WILLIAMS, El Salvador

We are back in our home base again in the city of San Salvador, after more than six weeks, of itinerary on the field, and we are glad to report that everywhere there is abundant evidence that Pentecostal fire is still burning.

This is the time the Annual Conference is held in each republic, and in these important gatherings the note of victory and advance sounded out very clearly.

In Guatemala the conference was held in the town of Progreso. This marked a signal victory for the gospel of Christ, for about thirty years ago the local priest burned all the Bibles and Testaments he could find. Later, in 1932, the writer was rudely escorted out of town by the police and sent across the line into the next republic at the point of several pistols, for preaching the gospel there. On this last visit of just a few weeks ago, imagine the joy we experienced as we worshiped together with 900 believers from many parts of Guatemala and ministered the Word to them in this very same town. Despite all manner of threats and stubborn resistance of past years, the work of the Lord has steadily grown until the local congregation was able to build a church sufficiently large to offer it for the location of the Annual Conference. This is a real victory for the gospel! Many souls were saved and thirty-seven testified to having received the Baptism in the Holy Spirit.

In Costa Rica the prayers and labors of the missionaries have been rewarded by the doubling of the number of churches during the past year. There are now fourteen churches and all are pastored by our own national workers. This is only a

beginning but it is a good beginning, and we are assured that with this solid foundation and the Pentecostal fire burning in each church nothing can stop the growth of the Lord's work. Hallelujah! When God shed light on His Holy Word regarding the Baptism in the Holy Spirit, He gave the missionary a new and positive hope for fulfilling the "great commission." We find the preaching of the full gospel is entirely practical on the mission field and God does confirm the Word as we preach and teach it. Many are saved and many are healed of their sicknesses. Believers receive the Baptism and experience the divine call upon their lives for complete and full-time service in the ministry. Hallelujah!

In Nicaragua the conference was held in old-fashioned camp-meeting style. The first two days we all worked to put the roof on the main auditorium. There were no walls and only the natural earth for a floor. Business sessions were held in the shade of nearby trees. But material inconveniences did not hinder God's blessing. Roy Stewart was guest speaker and his messages were a great inspiration to the nationals. He is continuing in Managua with the revival on the property recently secured for the Steelberg Memorial Church. A forward step was taken

in the election of a faithful Nicaraguan pastor of mature experience to the office of superintendent of the national church.

We arrived home just in time to attend a great revival being conducted here in San Salvador by our missionaries and Evangelist Richard Jeffrey. Upwards of 3,000 people are hearing the gospel each night. Literally hundreds raise their hands for salvation and unite in prayer for forgiveness. Many have received wonderful healings. One night I went to the newspaper office with the evangelist to check on an advertisement for the campaign. We had invited Antonio to come along. Antonio had been a deaf-mute till God healed him about three nights previously. We checked our copy at a table where another printer sat working. He seemed completely indifferent to our presence. Then Mr. Jefferey attempted conversation with some of the workers nearby, pointing to Antonio and telling of his healing. He spoke a few words for Antonio to repeat as a proof of his healing, for as yet Antonio had practically no vocabulary of his own. As Antonio repeated the words in a fairly clear tone, the previously indifferent printer, at the same table with me, threw up his head and cried out in great surprise, "Can that deaf-mute talk?" We answered his question and then asked why he was so surprised. Did he know Antonio? He answered that he had known Antonio all his life, and that he had never been known to utter a word. Despite his almost sullen indifference he had added a great testimony to Antonio's healing. This is just one of the many wonderful healings that are taking place as the revival continues.

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

As you can well imagine, there will be a tremendous amount of work to be done when the campaign closes. A great many people will have to be searched out in their homes, brought together in local groups and formed into churches where they can fellowship together and receive spiritual instruction. The cards they have signed indicate they have come from many surrounding towns as well as from the capital. This will mean combing these towns as well as the various sections of the city searching for places to rent in which to gather the new converts. We cannot let them slip after God has saved them from the pit of darkness!

And what about funds for this great undertaking—rent for buildings, white-wash for walls, lumber for benches, pulpits and lights? Also, we must have workers to take over pastorates; six or eight immediately and others to follow. Every available minister is already fully occupied. We must make some emergency changes. We must call a deacon here, a lay-preacher there, or perhaps a Bible School student will have to rise to the need and take over a church to free the

pastor. This burden is both spiritual and financial. It could stagger us and paralyze faith and action, but God forbid! We know we are not alone. We know you are praying with us. Let us cry out together, "My God shall supply all your need according to His riches in glory by Christ Jesus."

Can you feel with us the tremendous urgency of the need? Can you sense the weight of responsibility to the immediate opportunity? This is a harvest we **MUST GATHER IN WHILE IT IS RIPE!** It is too precious to risk losing, for it involves thousands of souls. Our own resources are too slim—we must have help. We are calling on God. He knows the need—He also knows on whom He can count to respond. The opportunity for a hundredfold spiritual return for a material investment was never so great.

The churches thus formed will be carefully taught in Christian doctrine and in church responsibility and soon, very soon, will be self-supporting gospel centers. This is a missionary program of the highest order and God is blessing it.

CHURCH NEEDED IN TAIPEI

Our missionaries in Formosa have a unique opportunity to work among the Chinese people. This is about the only "toehold" that we have in China at the present time. And, of course, our missionaries have real faith that the day will come when the doors of China will again open and we can launch another gospel attack upon that country. Therefore, all efforts are being made to strengthen our work in Formosa and to have a prepared group of believers who will be able to "spearhead" the drive into China itself.

Formosa is a "must." We now have a fine congregation at Taipei but they do not own their property. The congregation has been saving money and already has about \$5,000 laid aside. This is slightly more than enough for a lot. It will take considerably more money to erect a suitable building. We appeal to all interested friends in America to help meet this need and to contribute. Kindly designate your offerings "For Mandarin Church in Taipei, Formosa," and send them to Foreign Missions Department, 434 West Pacific, Springfield 1, Mo.

A strong Mandarin-speaking church in

CHURCH PARTICIPATION IN MISSIONARY GIVING

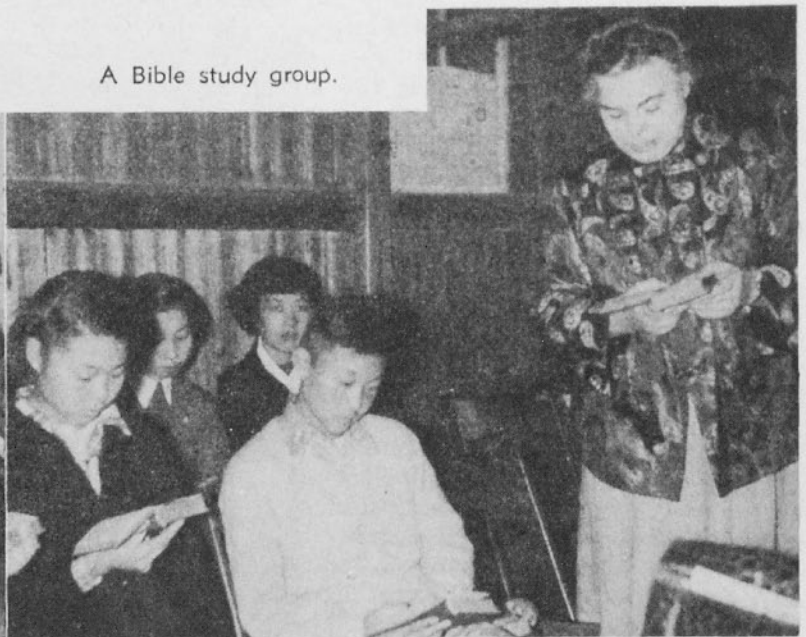
January 1956

	Total Churches	Participating Churches	Participation Percentage
1. Nebraska	81	72	89
2. Kansas	151	131	87
3. Eastern	220	185	84
4. Montana	67	56	84
5. Oregon	192	160	83
6. New York	130	108	83
7. Northwest	259	212	82
8. Potomac	159	129	81
9. Ohio	172	138	80
10. North Dakota	50	40	80
11. Rocky Mtn.	120	94	78
12. Michigan	161	125	78
13. New England	99	76	77
14. South Dakota	47	36	77
15. West Central	213	159	75
16. New Jersey	90	67	74
17. Illinois	192	141	73
18. Wyoming	33	24	73
19. Minnesota	138	100	72
20. S. Missouri	321	231	72
21. Wis-N. Mich.	134	95	71
22. South Florida	138	96	70
23. Louisiana	136	94	69
24. N. Calif.-Nev.	320	211	66
25. S. California	335	216	64
26. Appalachian	64	41	64
27. Tennessee	88	55	63
28. N. Carolina	71	44	62
29. West Texas	120	73	61
30. West Florida	135	82	61
31. Indiana	151	91	60
32. Kentucky	66	39	59
33. New Mexico	81	46	57
34. Alabama	243	137	56
35. Oklahoma	468	258	55
36. South Idaho	53	28	53
37. Mississippi	86	43	50
38. Texas	497	243	49
39. South Texas	259	121	47
40. S. Carolina	49	22	45
41. Arizona	78	34	44
42. Arkansas	429	178	41
43. Georgia	119	45	38

Chinese children gather for Sunday School in Formosa.



A Bible study group.



SUNDAY'S LESSON



THE STRUGGLE FOR THE THRONE

Sunday School Lesson for April 8, 1956

1 Kings 1:24-35

Our Old Testament studies for this quarter have as a general theme, "The Height of the Kingdom." David's illustrious reign had neared its end. The First Book of Kings begins with the pointed, explanatory statement, "Now David was old and stricken in years." He had reached the evening of life, and it was evident to all that his days were numbered. However, David's days were not to end with tranquility, nor with an orderly transfer of the throne to Solomon. David's son Adonijah made a clever attempt to usurp the throne before his father died.

THE UNWORTHY HEIR

Adonijah was David's fourth son (2 Samuel 3:4). The first, Amnon, and the third, Absalom, were dead; and it is presumed that the second, Chileab, was also dead. As the eldest living son, Adonijah believed that the throne rightfully belonged to him. He was soon to learn that relationship and age were not enough to qualify him for the throne. The reasons why he was unfitted for rulership are fully set forth in this chapter, as follows:

1. **HE EXALTED HIMSELF.** "Then Adonijah the son of Haggith exalted himself, saying, I will be king" (1 Kings 1:5). Adonijah knew that his father planned that Solomon should succeed to the throne, but he was determined that the throne would be his. Selfish ambition gripped his heart; and he set about to exalt himself, frustrate his father's plans, undermine his brother Solomon, and seize the throne. And it was this very spirit of self-exaltation that made him unworthy to sit upon his father's throne.

Pride had so possessed Adonijah's heart that he cast aside every hindrance to the full gratification of his desires. In order to give free rein to his selfish desires, Adonijah had to quench the voice of the Word of God which had been planted in his mind. He knew that the Law said, "Thou shalt not covet" (Exodus 20:17)! No doubt he had been taught the wise words of the Proverbs: "He that exalteth his gate seeketh destruction" (Proverbs 17:19); "Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen" (Proverbs 25:6, 7). These wise instructions Adonijah either forgot or ignored.

How quickly Adonijah seems to have forgotten the tragic ending of his brother Absalom, who also had sought to exalt himself (2 Samuel 15:2-4)!

2. **HE WAS VAIN.** "He also was a very goodly man" (1 Kings 1:6). Like his brother Absalom, Adonijah was a handsome man. Ewald, the historian, says of him, "A man who, according to all the known features of our memorial of him, has much that resembles Absalom—fine form, airy, and ambitious of power, yet inwardly scarcely fit for governing." It seemed to be an accepted fact by the people that a king must be of striking appearance (1 Samuel 9:2; 2 Samuel 14:25). Adonijah apparently counted on his physical beauty to obtain favor for him.

3. **HE WAS UNDISCIPLINED.** "His father had not displeased him at any time in saying, Why hast thou done so?" (1 Kings 1:6). David contributed to his son's unworthy attitudes by failing to discipline him. How strange that David, the soldier-king, who knew the value and the power of discipline in the armies of Israel, failed to exercise discipline in his home. David well knew what had happened in the house of Eli. "For I have told him [Eli] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Samuel 3:13). The prophet Samuel had anointed David as King, and the story of Samuel's sons David knew well, for Samuel's sons "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (1 Samuel 8:3). Though he knew the teachings of the Scriptures concerning the discipline of children, and though he saw the heartbreak in the families of his friends who did not correct their children, David indulged in parental weakness and failed to discipline his son. Pride and self-will developed in Adonijah, and the day came when he sought to institute a revolt against his father.

ADONIJAH'S SCHEME

Adonijah cleverly secured the loyalty of two strong leaders in Israel—Joab and Abiathar. Joab was commander-in-chief of the army. He was loyal to David, but he did not favor Solomon. He evidently believed that Adonijah had a prior claim to the throne over Solomon. And Abiathar the priest was sympathetic to Adonijah's cause. Through these two men Adonijah hoped to control both the army and the priesthood. With these two strong forces on his side, it seemed that he would have little difficulty in seizing the throne. His conspiracy was succeeding! Through Joab the support of the king's guards, the captains of the army, and even David's sons were rallied to Adonijah's cause. Adonijah's plans were developed with such secrecy that they were not discovered until the day of his great feast. The great feast was planned

THEN—and NOW



as the high point from which the revolution would begin.

Adonijah appeared to be on the eve of success. The day of the great feast had come. All was in readiness. The feast was prepared, and the sacrifices were to be offered as the prelude to his seizure of the kingdom. The gay crowd at the feast were chanting, "God save king Adonijah" (1 Kings 1:25). But God intervened.

THE PLOT THWARTED

Nathan the prophet heard of the scheme on the day the feast was to be held. He counselled Bathsheba to go before David and tell him, so as to save her life and that of Solomon. Acting on his advice, Bathsheba approached the king and, after lowly obeisance, reminded him of his oath that Solomon should sit on his throne. Then she told him of Adonijah's plot. Nathan came in while she was speaking and corroborated her words. David's vigorous action belied his age. First, he renewed his promise to Bathsheba with the beautiful pledge, "As the Lord liveth, that hath redeemed my soul out of all distress" (1 Kings 1:29).

Next, he ordered Solomon's coronation ceremonies to begin at once! Zadok the priest, Nathan the prophet, and Benaiah the mighty warrior were entrusted with the responsibility. Solomon was to be placed on the royal mule which everyone knew to be David's. He was to be anointed with the sacred oil from the Tabernacle. The procession was to begin at Gihon and proceed to Jerusalem. Solomon was to be accompanied by the Cherethites and the Pelethites, who were the king's royal bodyguard. Gihon, so Geikie says, was in the same valley where Adonijah and his captains were feasting! There Zadok and Nathan anointed Solomon with the holy oil. The blasts of the trumpet, and the shouts of the people, "God save king Solomon," announced their act. As the processions moved toward Jerusalem, vast crowds gathered and lifted their voices in rejoicing.

SOLOMON ACCLAIMED KING

David's prompt action ended the revolt. The sound of the multitudes' rejoicing and hailing Solomon as king scattered the conspirators like leaves in the autumn wind. Adonijah fled to the Tabernacle, and there he laid hold on the horns of the great Brazen Altar as a sanctuary.

The true kingliness of Solomon shone out as he pardoned Adonijah. "And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die" (1 Kings 1:52).

—Emil A. Balliet

Light From the Tomb

by Zelma Argue

PILATE SAID TO THE SOLDIERS, "Go your way, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch (Matthew 27:65, 66).

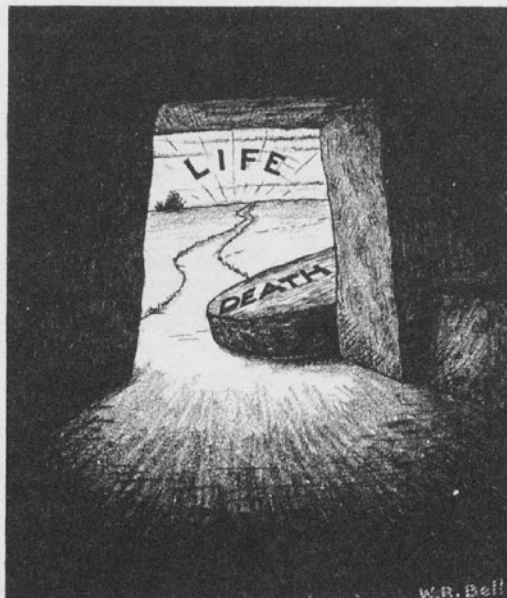
Oh, the darkness of that night! Utter defeat seemed everywhere. Alarm and dismay had soon caused the little band of disciples to scatter and hide. Only the very nearest had followed the carrying of the cross up the lonely hill, had witnessed its erection bearing up its precious Burden, and had heard the last lonely cry, "It is consummated!"

Only a few were there when the precious body, drained of every drop of life blood, was begged from Pilate, taken down and delivered, wrapped in a clean linen cloth, and laid in the new rock-hewn tomb.

Darkness. Defeat. Loneliness. Death. So the Prince of Glory lay dead, buried, most carefully entombed. The black forces of utter vindictiveness against the Son of God had wrought their worst. He lies buried. "Make it as sure as ye can!"

*I lay in dust, life's glory dead,
And from the ground there blossoms red
Life that shall endless be!*

He Is Not Here! He Is Risen!



Hark! the earth trembles and quakes. There is the flash of an angel's wing. Then, Hallelujah, the joyous cry, "He is not here, He is risen," and the resurrection morning had dawned. The sweetest Springtime this world had ever known had dawned, and resurrection Life was poured out to heal the wounds of a benighted world.

Thus, we learn that death precedes Life. Breaking precedes blossoming. Miracle eternal. Paradox mysterious. Broken ice becomes spring's life-giving streams. Broken clods fall back to let tender shoots of green appear. Dry bulbs imprisoned in the dark earth fall into disintegration, but the life-germ springs forth into crocus, daffodil, or tulip.

Darkness precedes light. Evening precedes morning. Patience precedes reward. The breaking of the costly alabaster box precedes the shedding forth of the fragrance of its yet more precious contents to sweeten a needy world.

The breaking of the Saviour's body, "holy, harmless, undefiled, separate from sinners," must needs take place before there is opened a fountain for the cleansing of the sins of the world. The bursting open of the carefully guarded tomb must precede the shedding abroad of resurrection hope.

*I know that my Redeemer liveth,
Because He lives, we too,
We too, WE TOO . . . shall LIVE!*

Let the gross still fail to understand. Let them yet find fault with the breaking of costly alabaster boxes, saying skeptically, "To what purpose is this waste?" There is One who has submitted to the breaking, and has found the sweetness on the other side, and He waits to welcome to triumph those who follow in His ways, who, having drunk His cup, shall share His throne.

To set aside the Epistles on the plea that the Gospels contain Christ's own teaching, while the Epistles are only Paul's or John's, is to misconceive the relation between the earthly and the heavenly activity of Jesus.

Death Abolished

IN 2 TIMOTHY 1:10 WE READ THAT JESUS Christ has abolished death and brought life and immortality to light through the gospel.

"Abolished death"! and yet hearts are broken every day by its bitterness, and one by one every man passes into its icy grip. "Brought life and immortality to light"! and yet dark doubts assail us and we stand perplexed, and sometimes sad, before the veil that hides only too well the mysteries beyond. Surely these are the words of a heated imagination rather than of calm and sober truth. Easter speaks of a victory over death which has been celebrated for centuries; and to those of us who believe in the certainty

of Christ's resurrection, a great light has sprung up upon what was before a region of darkness and of the shadow of death.

DEATH WITHOUT THE STING

In our consideration of this passage we must notice that the word translated "abolished" has two meanings, one of them denoting actual destruction, annihilation (as in 1 Corinthians 15:26). The other and more frequent use refers not so much to the putting out of existence of the thing abolished, as depriving it of its power, making it of none effect, as the same word is rendered in 2 Thessalonians 2:8; Hebrews 2:14; Romans 4:14; Galatians 3:17; that is to say, to "weaken," "to deprive of its power and force." That is the true meaning of the word here corresponding to the fact.

The Apostle then intends us to understand that, the physical fact remaining the same, the sting is taken out of it, like a serpent when a man has broken its back. The thing itself, the outside of it, remains there standing. Then "brought to light" or "illuminated," this does not demand the belief of previous entire darkness. It does not demand the belief that nothing of life and immortality was known before, or that everything is known now. But it means that a great beam of light has fallen upon our spirits; and if there be still great gaps, that does not affect the truth that Christ has weakened and brought to nothing the power of death, and has illuminated with a great light the fact of immortality. Then note still further, that these two things are in reality but one; the bringing "of life and immortality to light" is the abolishing of death. The destruction of death is the manifestation of life. The

illumination and the abolishing of death being one, there follows the fact that this is done by one act, a complete act, the death, resurrection, and ascension of Jesus Christ our Lord. In this we get the great power that at one and the same time strikes down the enemy and illuminates all beyond.

THE PROOF OF IMMORTALITY

The resurrection of Jesus Christ illuminates life and therefore abolishes death because it sets in clear certainty the fact of that future beyond. I do not wish to assert what is contrary to experience and to fact, that outside Christianity the thought of a future is unfamiliar. I believe that everywhere man's conscience has demanded it. Men have always called another world into existence in order to redress the balances of this one. And so you find that in all men's hearts there is the thought that we shall not all die, but that there is something beyond.

But then the next step to this deep instinctive belief is at best a dimmest faith and as a rule the ghastliest fear of man, and all the so-called proofs of immortality begin to break down when put into the crucible. It has been so, it is so today. And I believe that the only weapon with which we can fight is to be found in the resurrection of Jesus Christ. I venture to stake all on that. I give up all the rest. Instincts, forebodings, voice of conscience, arguments—all go, just as when the butterfly comes the chrysalis goes. But if we can come to the belief that there was once in this world a Man who called Himself the Son of God, who did all this work that we read of in the Gospels, and who said that He would come back again from that undiscovered country from which no traveler returns, and who did come back, then I can say that I have an historical fact big enough for me to build the fabric of a life upon, deep enough to go down into the sods of the grave and into the darkness there. And still further, I say that without the resurrection of Christ there is no rational certainty beyond the grave.

THE RISEN LORD A FACT

There is no need of my going into the facts of His appearances after His death, of His eating and drinking recorded by the third and fourth evangelists, the bringing into existence of His Church.

Dr. MacLaren was one of the great gospel preachers of the nineteenth century. This sermon was preached from his pulpit in Manchester, England.



shed!

All this brings us at last to this old-fashioned, well-worn conclusion that either it is all true, or these evangelists were deceivers, and that is impossible, for grapes do not grow on thorns, or figs on thistles.

And so we come to this, that Christianity does not rest on the forebodings of man or the arguments from providence. Jesus Christ has risen from the dead, and I for my part am prepared to take my stand on the old-fashioned reasoning on which the Apostle takes his stand, "If Christ be not risen, then is our preaching vain, and your faith is also vain... ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Corinthians 15: 14, 17, 18). Life beyond stands or falls in my belief with the resurrection of Jesus Christ. Believing in that resurrection, death then becomes only a temporary condition, transient and unsubstantial, and at the most puts its grip only on a part of man, for it brings him nearer to God. No cloud is it that falls upon our spirits, but only the prefatory act that brings us higher into the light, and thus all its mischief and bitterness is swept away.

The death of Jesus Christ throws light on the future, which by it is manifested and made certain. Always on the horizon there stretches a great range of mountains, and across the desert a weary band of travelers strain their eyes in eager anticipation. But they are not sure—perhaps they are hills, perhaps only clouds, who can tell? And as they gaze, hopeful but fearful, there falls a gleam of light from the setting sun, but before it has been on them long enough to clear their doubts and give them certainty, it fades away, and over all there falls the darkness of the night. But the next morning the sun rises once again, and now with no uncertain light, but in dazzling splendor, chasing away the shadows and the darkness that hid their view. Now there is no mistaking what those distant undulations are, for the icy summits sparkle in the radiance, and what before seemed shadowy vapor, is now peak and crag and glacier, though the violet has deeper shades in the gorges, and the glens seem dark, and there are shadows here and there. But how little of the structure can they tell as yet, and how little of what the view

will be from the top can their imaginations gather; how little can they know of the dales and valleys, brooks and streamlets till they have trod its sides. So men have got the fact that these distant forms beyond the grave are verily the mountains of God, but there is left very much for the eye to rest upon when it sees their grandeur close at hand, much for the pilgrim to learn and know when he shall stand on their slopes and see their beauty all around him.

THINGS VEILED FROM HUMAN EYES

For what a manifestly intentional veil there is drawn upon the account of the Gospels of the incidents between the resurrection and the ascension of Jesus



A SONG OF EASTER

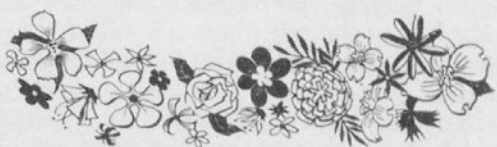
By Ella E. Walters

Fled the darkness—shines the light;
Day hath triumphed over night;
Gleam the fields with powers bedight
In golden glory!

Murmur, little silver rills,
Wing, ye birds, with joyous trills,
Waft, swift winds, o'er plain and hills,
The Easter story!

From depression's days of gloom
From sin's overwhelming doom,
Shrouded silence of the tomb,
Oh, soul, awaken!

Glorify your risen King,
Yea, "Jehovah Victor," sing
Till the wheeling systems ring
And suns be shaken!



Christ! Note how the narrative seems to tell us that the veil is intentionally drawn before us, for we read, "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). I think that is intended to teach us here that God in His mercy and love has drawn the veil upon our eyes, so that as to the manner and the form we have to say, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21).

All vain thoughts and vulgar representations of bodily form and substance are withheld from us. One thing is given us, for "we know that, when he shall ap-

pear, we shall be like him; for we shall see him as he is" (1 John 3:2). Men have run out into all manner of irreverent speculation about this question, but in my judgment there is one thing certain about the next life, and that is the glorious Christlike life of souls that love Him, and I do not know that there is anything else that matters. So I believe that Christ gives us no definite, dogmatic material upon which to form a basis; and I leave it where I find it, and where my Master left it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

Lastly, I think the thing that has most of all led the world to dim forebodings about a future life is conscience, which fills us more or less with the expectation of retribution. The entrance into another life demands that we should appear before the judgment seat, to receive the things done in the body. But He "hath brought life and immortality to light through the gospel." He "hath abolished death" for us, because in the resurrection of Jesus Christ you and I are told of that great work which was done on the Cross for you and me, of the suffering which He underwent for us all, and that when we come into that land of retribution we shall meet our Saviour there, in whom all our sin is swept away.

And so the sting is taken out of the serpent, and the poisoned arrow out of the hand of death, and our enemy has become our friend, the last and mightiest of the servants whom the Master sends to us to say, "All things are ready: come unto the marriage."

The famous clock in the Strasburg Cathedral has a mechanism so complicated that it seems to the ignorant and superstitious almost a work of superhuman skill. We are told that the abused and offended maker of the clock, because he had been unpaid for his work, went one day and touched its secret springs and it stopped. All efforts of the nation's best mechanics and artisans failed to get it in motion. When the inventor's grievances were settled and he had been satisfactorily rewarded, he came again and soon it was in motion and its multitudinous parts began functioning with precision and regularity. It was evident that he was the maker of the clock. The one who made this wonderful mechanism, the body, knows how to start it again even after it has stopped. Why not? He is the Maker of it.

Finney said, "If you lose the spirit of prayer you do nothing for God though you be endowed with the intellect of an angel."

by MRS. CHAS. E. COWMAN

MARK TELLS US, "THEY CAME UNTO the sepulchre at the rising of the sun—this little group of His devoted followers who had trudged along with the jeering, taunting mob up the steep hill to the place called Calvary. Just a few hours before had they seen His enemies nail His precious body to an old wooden cross, and He had been left there to die on the hill lone and gray outside the city wall of old Jerusalem. How bleeding and broken were their hearts! How



Behold the Sunrise!

crushed their spirits! Suddenly all their lights had gone out and their future hopes had been snapped, as it were in twain. When hope is gone, the last hope, desperate despair invariably follows.

Had He not told them that He would rise again? Had He not said to Mary and Martha, "I am the Resurrection, and the Life"? And had He not raised Lazarus after he had been dead four days? How easily His precious words are forgotten when we are plunged into a night of thick darkness, an hour of naked faith, and we cannot see our Father's hand or discern His presence! We fail to remember that "In the pitch-black night when there's no outer light, it is the time for faith to shine."

God had planned for them a glorious revelation of Himself; a revelation so glowing that the deepest and blackest background was necessary to contrast its brilliance. And He had also planned the time of revelation. God did not forget, but the fulfillment of His plan could not be hurried; He would not allow them to miss it, for He understood their hearts. Thanks be to God for His power of prevention! The grasp of His own right hand! He would not permit the arch-enemy, whom He had just conquered on Calvary's hill, to snatch from His own the great blessing He had planned for them from all eternity. His love for them! How deep, how strong, loving them to the end! Measureless love!

"In the pitch-black night, when there's no outer light, it is the time for faith to shine."

They came at the rising of the sun. What a glory-light shines around that little word "at"! How lonely, and long must have been their hours after the Crucifixion! Some days can seem to be never ending and some nights like an eternity in length, but no night ever lasts too long, else the spirit of man would fail. There is always an "after"—God's gracious "after"—an hour "when purple morning breaketh, when the bird waketh and the shadows flee!" They came in that lovely, still hour when the morning star fades and the first faint pale-pink shades of dawn sweep across the eastern sky. There is something soothing, quieting to overwrought nerves and restless hearts, in the dewy freshness of the morn when the world awakens from its slumber and "the black bat night has flown."

What wondrous surprises awaited these weary-hearted, bewildered followers! They were greeted by angels! They heard them make the announcement, and it was made exclusively to them: "He is not here: for He is risen as He said!" What rest it brought to them! It whispered peace! Sweet peace! Their bitter night of weeping now ended in a morning of joy! "Never the exquisite

pain, then never the exquisite bliss." Oh, the gladness, the shouts of triumph on that first Easter morn! The morning time of all the ages! Christ's triumph over Satan! It reaches down the ages and touches our own hearts at this very hour. We triumph in His resurrection victory! Forever is Satan a defeated foe!

What does the Easter message speak to us this year? Is the world not held in the grip of a darkness as deep as that which held His first little group? Are we confronted with hopeless conditions and are we not ready to faint as we behold the unrest all over the world? Does not the earth look like one vast sepulcher? We ask, Is not this our Father's world? What are we to expect? *Watchman, what of the night?*

To the infallible Word we resort for an answer, as the Scriptures tell us plainly what shall be in the last days, the last generation. To the early followers He said, "I am the Resurrection, and the Life!" To those of this generation, "Behold, He cometh!" The 24th and 25th chapters of Matthew are clear as the noonday sun, and even a child may grasp their truth. Read it, beloved, asking the Holy Spirit to unfold the meaning to you. The signs of His coming fast multi-

END OF AN ERA

The death of H. L. Mencken, author and critic, marks the end of an era of skepticism and sophistication. He achieved notoriety as the editor of *The Mercury* magazine in the nineteen twenties. The "flapper" decade (1920-1930) was perhaps the most cynical period in American history. Almost all of our country's heroes were put through the debunker's wringer. Nothing was held sacred, not even the Ten Commandments. Trial marriage for young people, sex, contraceptives, and the lampooning of traditional virtue were openly discussed on campuses by so-called "realists." It was the decade of lost souls, for thousands of young people left the churches to join in dance marathons and other novelties. Parents, in churches, were astounded that their young people could be enticed into speakeasies. Law was openly flouted. A pastor and his wife recently made a survey of young people they had known who had left the church they served in the twenties to follow the "flaming

youth" craze. They had a list of fifteen names they recalled. These young people should today be solid, middle-aged citizens, some of them "pillars of the church." As each name was traced, it was found that the person was dead. The diseases of which they died—those who did not commit suicide—are common in those who live antagonistically to the law of God. It is a sample of the decadent decade. The moral subsidence of our social foundations is something from which society has not completely recovered. We are slowly building again that morality which has been obligatory in our country's great tradition. May God help us to finish the task.

—John W. Bradbury
in *Watchman-Examiner*.

A man who kindles the flames of intolerance is lighting a fire underneath his own home.—Harold E. Stassen.

ply. His bow of promise already spans the eastern sky. The Bridegroom prepares to return for His Bride! Oh, it is glorious to be living in this grand hour of final preparation! It fills one's heart with throbs of joy to know of a surety that "His coming is certain as the dawn!"

What have we to do to be ready for that glorious hour? But one thing: "Occupy until." Complete the unfinished task. Give the unflinching Word to every nation. Evangelize to a finish, and we shall not be ashamed when we receive the summons to go out to meet Him. A world-wide revival is even now on its way. This is an hour of hope. Radiant hope! The seeds that have been scattered in springtime, and watered with tears and hearts' blood, are only buried beneath the ashes and are ready to burst forth into resurrection life. *This is earth's greatest missionary hour!* "Go quickly, and tell!" Let us shout to earth's lost millions, "He lives, He lives!" And as we come in this hour "at the rising of the sun—the Sun of Righteousness—we too shall have a revelation of Himself, of the glorified, risen Christ, such as we have never dreamed to be possible.

Away to the fields, beloved sowers of the precious Seed, for dawn is breaking! **BEHOLD THE SUNRISE!**

Polio Victim Regains Use of Deformed Foot

I wish to praise the Lord for healing my granddaughter Frieda Clair, age fourteen. She was injured at birth, and one leg remained shorter than the other, so that she had to walk on the toes of one foot. Then last September she had polio and was in the hospital until Christmas. When she came home she was not able to walk at all, as the polio drew her leg up more.

We prayed very earnestly for Frieda in our church. Her parents took her to many doctors and specialists, but they said nothing could be done. Then Brother Barth, pastor of the Rogers Assembly, called the Christians around my granddaughter to pray for her. After prayer Frieda said something snapped in her hip, and the next day she was able to walk normally. Praise the Lord, she still has full use of her foot.—Mrs. Maude Hays, R. D. 1, Rogers, Ohio.

(Endorsed by Richard L. Barth, Pastor, Assembly of God, Rt. 1, Rogers, Ohio.)

OH, MOM!

A PICTURE MESSAGE FOR PARENTS OF TEENAGERS

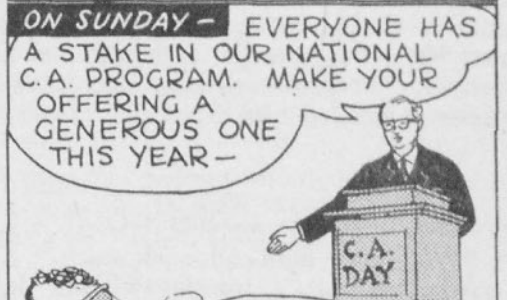
OH—FOURTEEN YEARS OLD—AND LOOK AT THIS ROOM! WHEN WILL BILL EVER TAKE SOME RESPONSIBILITY?



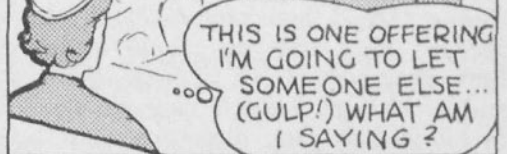
IF ONLY HE REALIZED HE CAN'T GO THROUGH LIFE ALWAYS SHIFTING THE BURDENS TO SOMEONE ELSE!



ON SUNDAY—EVERYONE HAS A STAKE IN OUR NATIONAL C.A. PROGRAM. MAKE YOUR OFFERING A GENEROUS ONE THIS YEAR—



THIS IS ONE OFFERING I'M GOING TO LET SOMEONE ELSE... (GULP!) WHAT AM I SAYING?

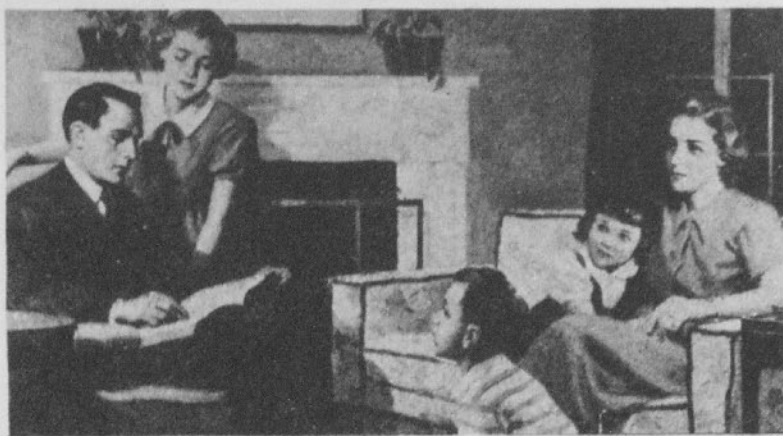


GUESS MY LITTLE SERMON THE OTHER DAY WAS FOR ME TOO!

WHY—IF ANYBODY SHOULD HELP WITH C.A. WORK, PARENTS SHOULD!



EVERYONE INTERESTED IN THE PRESENT AND FUTURE OF OUR YOUTH... GIVE GENEROUSLY TO THE C.A. DAY OFFERING ON APRIL 22!



BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

DAILY DEVOTIONS

MONDAY, April 2

A PROUD PLOT—1 Kings 1:5-10

"Then Adonijah exalted himself, saying, I will be king" (v. 5).

When we leave undone those things we should do, the devil has a field day! Any man with David's sagacity should have known that there would be a struggle among his many sons for succession to the throne. He could have chosen his successor, proclaimed him to the people, and groomed him for kingship; then history would have been spared the shameful episodes of the rebellion of Adonijah and of Absalom.

Sins of omission can be just as devastating in their effect as sins of commission. Neglect of Bible reading may affect us just as adversely as attendance at a theater. Failure to grasp a God-given opportunity to witness to a hungry soul may be just as heinous in the sight of God as an outburst of temper. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

—M. L. KETCHAM

TUESDAY, April 3

A WISE MOTHER—1 Kings 1:11-21

"Why then doth Adonijah reign?" (v. 13).

Adonijah was a usurper without legal right to David's throne. David had promised that his son Solomon was to succeed him, and his people so understood. But Adonijah took advantage of his father's advanced age, got a following, and proclaimed himself king of Israel. He hoped to succeed in his wicked plan, forgetting that the God of all the earth is a righteous God. Bathsheba made a wise approach on behalf of her son Solomon, and Adonijah's reign soon came to an end.

There are usurpers today, but their time is limited. Satan, the archenemy of God and man, exerts great power in his temporary position as god of this world, but he will soon be destroyed. Like Adonijah, who was defeated even before he took authority, Satan is a defeated foe.

Sin would reign in our mortal bodies, but Christ has broken the power of sin, and we can dethrone it through the power of the Spirit. The seed of the woman, Christ, has already dethroned the world's impostor. Christ now reigns in His Church, and soon He will reign over the nations of the world.

—HENRY C. BALL

WEDNESDAY, April 4

A KING IS CROWNED—1 Kings 1:36-46

"As the Lord hath been with my lord the king, even so be he with Solomon" (v. 37).

Benaiah's prayerful wish was that as God's blessing and anointing had rested upon David the king, so now it should continue to abide with King Solomon.

When Moses died and God commissioned Joshua to lead His people forward into the land of promise, He said to Joshua, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Jesus, knowing that He must shortly be separated from His disciples in bodily presence, called them to Him and said, "Lo, I am with you alway, even unto the end of the world."

To the tried, persecuted, and sometimes bewildered saints of the first century, Paul quoted the promise God had made to Israel fifteen hundred years previously, "The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

O saint of God, lift up your voice and praise the Lord, for He is good and His promises are marvelous. He has said, "I will never leave thee, nor forsake thee."

—LELAND R. KEYS

THURSDAY, April 5

A GRACIOUS SOVEREIGN—1 Kings 1:43-53

"And Solomon said unto him, Go to thine house" (v. 53).

Magnanimous is a word which I believe perfectly sums up and describes Solomon's treatment of his self-seeking brother, Adonijah. The word means "great of mind; elevated in soul or sentiment; raised above what is low, mean, or ungenerous." It was Solomon's magnanimity that made it possible for him to forgive his overambitious brother for trying to seize the throne by underhanded ways.

How great is the need for this quality in people's lives today! To be "raised above what is low, mean, or ungenerous"; to refuse to be petty, vengeful, and vindictive; to emulate the Master in wearing forgiveness as a daily garment. Solomon could have said to his offending brother, "Go to the gallows and pay for your crime," but having a noble spirit he said instead, "Go to thine house," or "Go home and forget it, as I plan to do." He who was to teach, "And unto him that smiteth thee on the one cheek offer also the other" must have loved Solomon that day.

—ARNE VICK

FRIDAY, April 6

A PLEA FOR HUMILITY—Luke 14:7-15

Jesus was here dealing with one of the Church's most besetting sins, the desire for social prestige. This trait is bad enough when seen in the world, but in the Church it is nothing short of tragic. It was obviously a problem in Jesus' day, and it is so prevalent today. Social levels are too clearly defined; we try to excuse ourselves by saying that we have "interests in common" with certain people, and this is no doubt true; but as people of God, washed in His blood and filled with the Spirit, we all stand on one level. Jesus taught and practiced this truth in His earthly ministry. All phases of church life should be carefully guarded against this disease of social discrimination.

The Mayor of a certain city visited an Assembly of God where I was present, and in the course of the service he said: "I like this church because of what I saw the first time I came here. There came into the church just ahead of me a man and his family; the man wore overalls. The ushers of this church know me, and yet they gave the same careful courtesy and attention to the poor family as they did to me. I like that. Being mayor of this city I so often find myself receiving much undue attention, but here all are treated the same." I felt the Mayor paid this church a great compliment. Jesus would have it this way.

—J. O. HARRELL

SATURDAY, April 7

AN EXAMPLE OF HUMILITY—Matthew 15:21-28

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table" (v. 27).

This Canaanite woman had a real need and recognized that only the Lord Jesus could help her. In the natural there

stood barriers of nationality, religion, customs, culture. The urgency of her need enabled her to charge through the barriers to make her request known. The disciples were unsympathetic. Even the Lord seemed to ignore her, but she would not give up. Finally, after a piti-

ful plea of "Lord, help me," He answered with a proverb of reproach.

What was her reaction? "Truth, Lord..."—a ready admission that she was not worthy. She meekly accepted the humble place. She deemed it a small price to pay, if only her daughter

could be healed. She had no claims as an Israelite and boasted of no merits of her own. Trusting only in His mercy, she made even her humble position to plead for her. The Lord was amazed at her faith, and granted her request.

—RUTH E. GARLOCK

Home Missions Churches Support Revivaltime

NORTHSIDE ASSEMBLY, ST. LOUIS, MO.—"Our church would like to become a regular supporter of REVIVALTIME. We are a new work and would like one of the metal signs to put on the front of our church."

CHURCH OF THE OPEN DOOR, NORRISTOWN, PA.—"Our church would like to help support REVIVALTIME by sending a free-will offering once a month. This is a pioneer work of three years."

FULL GOSPEL CHAPEL, CANTON, OHIO—"We really enjoy REVIVALTIME and want to help in the support. Our church is small but we have decided to send an offering every month to help the radio program. We hope it can be increased as the Lord prospers us."

ASSEMBLY OF GOD, OZONE PARK, N. Y.—"We are just a pioneer

work but believe God can bless even the 'widow's mite,' so we are enclosing an offering for the support of REVIVALTIME."

ASSEMBLY OF GOD, IRONTON, MO.—"Our church, by the help of the Lord, will send an offering each month. Our church is small; we only have around 20 in Sunday School. REVIVALTIME is doing a great work. A number of people I have met hear REVIVALTIME although they don't come to our church yet."

MT. PLEASANT ASSEMBLY OF GOD, POULAN, GA.—"I am pastoring a small work down here in South Georgia and we enjoy your program very much. Our C.A.'s send a regular monthly offering to help out."

ASSEMBLY OF GOD, SPAVINAW, OKLA.—"We are just a small church but will send an offering each month."

DONELSON ASSEMBLY OF GOD, (near) NASHVILLE, TENN.—"We are a pioneer work—only two months old—but we want to have a small part in REVIVALTIME. Enclosed you will find our offering. We have designated the second Sunday night of each month as REVIVALTIME RALLY NIGHT."

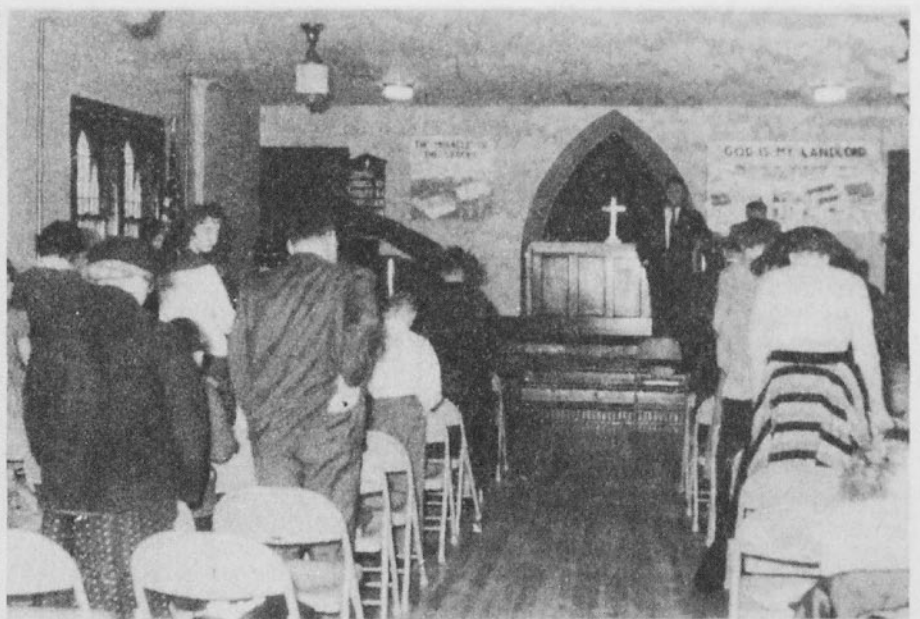
* * *

These home missionary churches are STARTING with a missionary vision. Even though they have many needs of their own, they are willing to give regularly that others may hear. This unselfish attitude will certainly result in continued growth. Giving is a sign of life. Because the Dead Sea only receives and never gives, it remains a dead sea. "There is that scattereth abroad and yet increaseth, and there is that withholdeth more than is meet which tendeth to poverty."

REVIVALTIME is the partner of all Home Missionary efforts. It has made the work easier for many of our pioneer pastors. Many more new field works have requested the release of the broadcast in their city, but because of a lack of funds we are unable to grant their request.

A regular radio missionary offering from your church each month will help to place REVIVALTIME in these needy areas.

LEFT: This pioneer work near Nashville, Tenn., is only two months old but they have a Revivaltime Rally once a month and send offerings for the radio ministry. They have no church yet and meet in a house. James T. Galligan is pastor. RIGHT: This new church at Ozone Park, N. Y. is a contributor to Revivaltime. Albert Andreason is pastor.



Good-bye
Hollywood!



by Harold Herman

Former Hollywood News Writer and Photo Editor

time the truth registered and the light of eternal life began to shine into my soul.

And then the miracle happened. I sat alone in my room at 11:30 at night, Palm Sunday, 1947. The gospel which had been poured into my heart by this witnessing friend became "the power of God unto salvation" for my soul. I was reading the Bible and a gospel tract, trying to understand the scriptures. I wasn't having much success. Suddenly the thought flashed into my mind: *It isn't very polite to read God's sacred Word while smoking a cigarette!* I promptly put out the cigarette in an ash tray. That was my last smoke in this world. Something seemed to be happening. I turned again to the Scriptures and read a prophecy about the Son of God, as written by the prophet Isaiah seven hundred years before Christ joined the human family by being born of a virgin in Bethlehem:

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:5, 6).

"You can be saved right now," the tract explained, "not because of anything you can ever do—but because of what Jesus Christ has already done for you upon the cross."

In that very instant, God flooded my mind with truth, ripped away the spiritual blindfold that had kept my soul in darkness since boyhood, and brought me

EVERY MAN'S FACE WAS PRESSED HARD against the window ports as our plane came in low over Hiroshima. The pilot made a sudden, unexpected descent that almost threw us to the floor; but we held tight to get our first look at the wreckage and ruin of the world's first atom-bombed city. The awful reality of what I saw brought a strange dread to my heart—but no light of salvation.

Turning a movie camera upon Emperor Hirohito, as he stood before his golden throne in Tokyo to read a rescript leading his nation to follow all the commands of General Douglas MacArthur, was a sober and impressive moment. Newswriters, press photographers, and famed feature writers of many nations were there to cover the event for history. But even this—the humiliation of an Emperor who confessed that he was not the Son of Heaven—brought me no nearer to the true Sun of Righteousness.

The thunder of gunfire and the chatter of machine guns, as enemy planes dived upon us with guns blazing, had caused me (during the uncertain days and nights of the Philippine invasion) to utter stumbling but earnest prayers—but this brought me no change of heart. Like so many others, I forgot the prayers and my promises to God as soon as the battle was over.

Even when we were tramping through the jungle swamps of New Guinea—outnumbered by a hidden enemy that had left brave men dead beside the trees we passed—was more like a dream than reality. Can men become so used to the sight of death that their emotions no longer react? What I saw brought sober thoughts to my mind—but no regeneration to my soul.

Months later, photographing the pagan temples of Peking (Peiping), China, in company with Life Magazine photographer, Dimitri Kessel, caused me to consider religion and wonder about the possibility of really knowing God—yet offered no impartation of eternal life to my poor, lost soul.

Upon my return from the war in the Pacific, I resumed my career as a news writer and photo editor at Columbia Pictures Studio in Hollywood. All of the philosophies and religious sciences I had studied for some years seemed to have melted away under the impact of months in the combat zone. And somewhere along the line, I had begun the search for reality, a search to know, a search for absolute truth. Little did I suspect that this search would lead me right back to the old Bible.

After a lifetime in Christian America—with churches on almost every corner, and gospel radio broadcasts almost any hour of the day and night—I heard the true gospel for the first time in my life from the lips of a faithful personal worker. I mean, it was the first time I ever heard it with my heart. It was the first



Hal Herman preached in a large gospel tent in Germany, pitched in the very shadow of the "Iron Curtain." Notice the bombed-out ruins at the right. Hundreds have been saved in this tent and many have received Divine Healing for their bodies.

in full surrender at the feet of His glorious Son, Jesus Christ, the world's Creator and the only Saviour of men. In a most powerful way I became aware of His presence to my left. I did not see Him but knew He was there. From His presence these thoughts struck like light beams into my heart, mind, and consciousness: "Now you know the truth. I loved you. I died for you. But I am living today—alive forevermore!"

For the first time in my life I felt the love of God touch me as an actual, personal experience. Tears literally spurted from my eyes. I was moved from head to foot by His holy, sacred touch which melted me and filled me with a joy, gratitude, and peace beyond anything I had ever dreamed possible. At the same time, the power of His presence and indescribable love consumed, burned, or took from me certain evil desires and tastes which I thought I could never give up.

After some moments of quietly weeping in my chair, I dropped to my knees and made a full and eternal surrender of my heart, my life, and my will to Jesus Christ. The wonder of His holy presence was upon me. The touch of His love took away all restlessness and removed forever fear of death or eternity. Peace reigned in my soul!

At last I had found the answer to the mystery of life; found it in the sacred Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

My life was so remarkably changed that even my associates at the studio noticed it, and some asked why or how I had stopped smoking. I told them! In fact, I was so busy telling my co-workers about the goodness of God and the gospel of salvation that I felt I was no longer of any value to the studio. I tried to quit; but the publicity director listened for half an hour to my testimony, brushed the moisture from his eyes, and urged me to stay on. How I finally left the studio nine months later, after passing out tracts and witnessing to the truth about Christ on sound stages, in offices, wherever I could, is another miracle and another story. May God make those months of testimony in the studio count for eternity in many precious souls.

Two weeks after I was saved, I first heard of Pentecost. Five months later, the Lord baptized me in the Holy Spirit. One of my first jobs for God after leaving the movie studio was to handle publicity and promotion for the Full Gospel Youth Rally in Hollywood Bowl, on September 27, 1948. Two weeks before this rally, as I was in earnest prayer one Monday noon, the Lord again visited me in a supernatural way and called me to be a minister of the gospel. This sacred ministry has taken me to many lands. I have just recently returned from a

nine-month gospel crusade around the world. Always I thank God for personal soul-winners, especially the one who led me to the knowledge of Christ.

* * *

(The foregoing article is reprinted from TEAM, the magazine for men who know God: issue for First Quarter 1956. This quarterly magazine published by the Men's Fellowship of the Assemblies of God brings you outstanding stories in every issue. Rates: 75c per year for single subscription; 60c per year in bundles of four or more to one address. Order from: The Gospel Publishing House, 434 West Pacific Street, Springfield, Missouri.)

The Reality of the Resurrection

(Continued from page six)

as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

These words are like an ending to the Gospel of John proper. What follows might be regarded, too, as an end of the evidence that is given in order that we might believe. It sounds like the words of an attorney who has given in all the evidence and now makes it known that he will rest his case. Thomas believed because he saw the Lord and was invited to put his finger into the nail-prints in His hands and to thrust his hand into His side. Then comes the blessing which seems to be addressed to us, "Blessed are they that have not seen, and yet have believed." "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." As we read these words we feel that God is addressing us, you and me.

Through the long eternal ages we shall come to know Him better and better, and to realize that there is infinitely more to know about Him. How we have all been blessed by the knowledge we have of Him now! Then what may be the results of a fuller knowledge of Him? There is infinitely more beauty in Him to be revealed. There is more tenderness and love to be known as He shall reveal His personal love for you and me! Does it not make us want to see Him and to be with Him as we think of these things?

—The Sunday School Times.

PASTOR ROBERT CARRINGTON SAYS:

"I have the Mayor of the town in my church!"



In the new issue of TEAM, just off the press, Pastor Robert Carrington of the Turlock, California, Assembly of God tells what it's like to have the town's leading citizen as a faithful parishioner.

TEAM is our quarterly magazine for men, and it's packed with good articles—stories of men like Mayor Enoch Christoffersen and preacher-athlete Forest Arnold; inspirational features; and pictures of men's activities in churches across the country. If you send in the coupon below right away, your subscription will begin with this issue!

TEAM

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GOD'S PROCESS

A Christian lady was complaining to a friend about the hardness of life and the circumstances that buffeted her. In anger she said, "Oh, I would to God that I had never been made!"

"My dear child," replied the friend, "you are not yet made; you are only being made, and you are quarreling with God's processes."



The Resurrected Christ appears for the third time to His disciples as they fish in the sea of Galilee

THE TWO GREAT FACTS WHICH COMPLETE and confirm everything else in the gospel story are the Crucifixion and the Resurrection. The extraordinary events of those two days have exerted a controlling influence upon the history of the world ever since, and they are still doing more than great battles and mighty revolutions in forming the character and fixing the destiny of individuals and nations.

To human judgment the most dismal night that ever cast its shadows upon the hearts and hopes of men was the last night that the body of Jesus rested in the grave. The brightest morning that ever dawned upon a darkened and death-stricken world was the morning when the two Marys ran with wonder and joy from the garden of Joseph to the gate of Jerusalem, to tell the disciples that the tomb was empty and the Lord was risen.

It is important, on this occasion, that we consider not only the resurrection of Christ, but also the message which the risen Lord brings to the assembly of His disciples on the first night after His resurrection. He stands forth in the midst of the startled company of believers with the blessing of peace upon His lips: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). When they had recovered from their fear and excitement sufficiently to heed His words, He says again, "Peace be unto you" (v. 21).

"Peace Be Unto You!"

by EVANGELIST BOBBY RAY, Clovis, N. Mexico.

The first appearance of Jesus on earth was announced by angel voices with the same blessed word—"Peace." Now, after He has completed His work, He comes back from the grasp of death and the grave to bring the weary and sorrowing the blessing of peace.

In Luke 21:26 Jesus said that our day would be characterized by "men's hearts failing them for fear, and for looking after those things which are coming on the earth..." The fulfillment of this prophecy is everywhere evident. Many months have passed and many weapons of destruction have been invented since the eminent scientist, Dr. Harold Urey, wrote, "I am a frightened man. I write this to frighten you. All the scientists that I know are frightened—frightened for your life." Although there is an undefined uneasiness enveloping the hearts of almost everyone, a Christian must remember that Jesus said to His own, "Let not your heart be troubled." Others may tremble, but the Christian believer has no need to fear.

When the peace of Christ comes into the soul it brings the calmness and serenity of heaven. Socrates, the philosopher, once said, "Here I am walking on a plank. That plank reaches out into the fog, and I have to keep on walking. I know that one of these days I must walk over the end of that plank. Into what, I do not know, and I do not be-

lieve anyone else knows." What Socrates did not know, a saint may know. Because of the resurrection a Christian can sing,

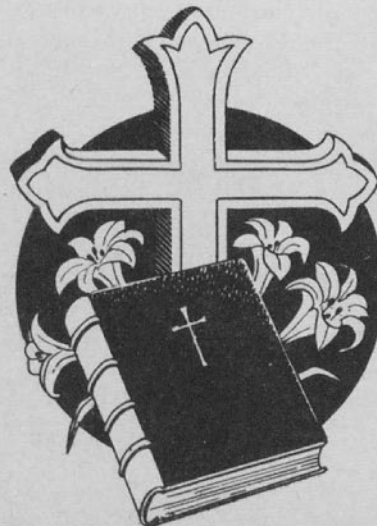
"When I come to the river at ending of day,
When the last winds of sorrow have blown,
There'll be Somebody waiting to show me the way—
I won't have to cross Jordan alone."

Faith in the resurrection of Jesus dispels the dark and dreadful horror that overhangs every man's path in this world. By that mighty and crowning miracle, Jesus is proved to be the Son of God, with power to conquer man's last enemy. A Christian interprets the resurrection to mean that because the Master lives, the servant shall live also.

The early Christians took this message of peace from the lips of the risen Christ and carried it with them wherever they went. When exiled to mountains and deserts, when treated as outcasts and the offscouring of all things, when left to die of hunger and cold in dungeons, when surrounded by the fires of martyrdom, when cast into the arena to be torn in pieces by wild beasts, they waited for death in peace. When they were permitted to bury the mutilated bodies of those who had sealed their faith by the most awful death, they wrote upon the resting place of each beloved martyr of Jesus, "He rests in peace."

To the early believers the resurrection made Jesus the Lord of the dead and of the living. It made His cross a throne, His death a triumph, His open tomb a gate to heaven. It is our privilege to make as much of it as they did.

To us today, even in the darkest and most desolate hours of life, the voice of Jesus comes ringing like the trumpet of victory through the depths of the soul, "Weep not; I have the keys of death. To him that overcometh I will give the crown of life."



RESURRECTION

An old man tells a pretty story of himself which explains the Resurrection in a very striking way:

"I had a little sister who died when I was but five years old. The grief of losing her sank deep into my heart; and weeks went by before I could be happy in the playroom where we had often been together, or could endure the sight of her books and toys.

"Often I stole away alone to the churchyard where she lay, and sat for hours near the little mound that covered her pretty form; for I did not feel so lonely when I sat beside her there. I had always been a quiet child; but this sore trouble completely took away my spirits and made me almost ill. At last my parents became alarmed for my health, and proposed to take me to the seaside. I, however, begged hard to remain near my little sister, and was so unhappy at the thought of leaving her, that they agreed to let me stay.

"'Mamma,' I said, 'you know you told me Teddy would come again from under the ground—that God was going to raise her up. I want to be here when she comes.'

"'My boy,' my mother answered, 'our little Teddy is not coming back just now. God is not ready yet to bring her body out of the ground. He is taking care of her soul now, and when you die you may go where she is.'

"'Must I go into the ground, too?' I asked; 'and shall I come out all bright like Teddy?'

"'Yes, my boy.'

"'But, Mamma, I don't see how. How can it ever be?'

"My mother opened her hand, and showed me a little seed, telling me to take it and bury it in the ground. She said that God meant to have seed buried in that way, so that it might grow up and produce beautiful flowers, and that the same Great Being could raise up our friends from their graves, and give them glorified bodies.

"Every day I loitered for hours around the spot where I had buried the seed, and even brought my book and studied my lessons there. I somehow felt that upon the coming up of that plant depended the raising up of my little sister—that if my mother's word proved true about the seed, I should have a sure promise of some day seeing little Teddy again. So I watched and waited anxiously for many days, and the time seemed very long.

"At last, one morning, after a very rainy night, I went out, and saw, to my intense delight, two small green leaves peeping above the ground just where I had buried my seed.

One Pastor's Answer...

First Assembly Of God
Madison Near White
Brookville, Pennsylvania
VERNON BOYER, PASTOR
P. O. BOX 24
March 3, 1956

*"small enough to appreciate you—
BIG enough to serve you."*

C. M. Ward
REVIVALTIME
P. O. Box 70
Springfield, Missouri

Dear Brother Ward:

Greetings in the wonderful Name of the Lord!

I have been greatly disturbed and concerned since reading the two-page REVIVALTIME appeal in the February 26th issue of the Pentecostal Evangel; - disturbed to realize that less than half of our churches gave even ONCE to the broadcast last year.

The work here in Brookville is a "struggling" pioneer effort, yet since its birth three years ago, we have given \$10.50 per week toward the release of REVIVALTIME over the local station. The broadcast has been a powerful force in breaking down prejudice and misunderstanding relative to our full-Gospel testimony.

May I state that this weekly expenditure has meant a real sacrifice, but God has been blessing this sacrifice. We feel definitely the broadcast has given us favor with the local Ministerium, and especially the business people who have recently given us \$340.00 toward the purchase of the former E.U.B. church building pictured above.

Our files contain sixteen REVIVALTIME contacts, who are contacted regularly - one of whom is now our Sunday School superintendent.

We are praying that God will stir the hearts of others so that we may not only hold our own, but move forward in this great soul-winning ministry.

Sincerely in Christ,
FIRST ASSEMBLY OF GOD
Vernon Boyer, Pastor

:vb
BROOKVILLE'S FULL-GOSPEL CENTER
Proclaiming Christ As: Savior, Healer, Baptizer, Coming King.

...to the Special Appeal

REVIVALTIME—P. O. Box 70-Springfield, Missouri

"To this day I can remember the thrill of joy I felt at that sight. It was not merely delight at finding that I was to have a flower of my own; but to my childish heart it seemed like an assurance straight from Heaven that my little Teddy would be taken care of, and given

back to me again.

"Now I was happier than I had been for many weeks, and as my morning glory grew and blossomed my trust in God's power grew stronger, till at length all the heavy weight of sorrow was lifted from my heart." —Selected

THE MORNING WATCH

Breakfast time for my soul! Hush, be still, my soul. I have not yet partaken of Christ for today. I cannot pray for souls, I cannot walk in victory, I cannot show forth the divine nature, I cannot be salt and light if I do not first, in the morning watch, partake of Him. Yesterday's manna is not enough. Hush, my soul. Wait thou on God.

Breakfast with Christ! What a feast! As surely as the Risen Lord said to His disciples, "Come and dine," one morning on the seashore long ago, He calls to me today. I am sure that he who breaks bread with Christ during the morning watch is liberated from all desire for stomach indulgence through the day. He is free to eat and drink to the glory of God.

Breakfast time! I have supped with Him and He with me. I feel so strong—in Him. There is nothing on the horizon too hard for Him who dwells within. If I fail in apprehending that which He has set before me for today, it will be because I was not honest or intense enough in my desire for His righteousness and His glory. Why were the sick and the deaf and the blind so readily healed when they came to Jesus? Because they meant business! It is the good and honest heart, according to Jesus, that bears fruit.

Breakfast time. Oh, wonderful feasting time, in the quiet hours of the morning. Take the world, the whole world, its pleasure, its joys, its affections, but give me Jesus!

—Kathryn Parker Knudson

He Is Risen!

(Continued from page five)

true of all among us who examine the record with unprejudiced minds. Jesus promised that if anyone would do His will he should know the doctrine, whether or not it was of God. Anyone who reads with an honest and open mind, willing to believe and to do His will and follow Him, will not be left in doubt. It has frequently been claimed that the evidence for the resurrection of Jesus is greater than that for many events of history, such as the assassination of Caesar.

The only passage I will take space to quote in this connection is found in 1 Corinthians 15:3-8, "For I declared unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

III

The third reason for faith in the resurrection of Jesus is the transformation in the disciples. It is beyond question that

the disciples were not expecting the resurrection of their Master, although He clearly predicted it. When Jesus was laid in the tomb they thought that all was over. The conversation between Jesus and the two on the road to Emmaus attests this; as does also the attitude of the little group upon the arrival of Mary Magdalene and other women with the news that Jesus was alive, when, as Luke records (24:11), "their words seemed to them as idle tales, and they believed them not." Besides this we have the scepticism of Thomas, who refused to believe without physical demonstration, but who, when Jesus appeared, exclaimed: "My Lord, and my God!" In a few weeks' time these men were boldly proclaiming to the people of Jerusalem the fact of the resurrection of Jesus, and were prepared to maintain their faith in that truth even unto death. Nothing but a real resurrection can account for this.

Then, consider the change in Peter—impetuous, uncertain Peter—who denied his Lord with oaths. See what he became—bold, courageous, steady, a rock indeed.

Consider also James, the Lord's brother, author of the Epistle of James (whom we must distinguish from James, the brother of John). During our Lord's earthly ministry His brother James did not believe in Him. He may have been

among those who rejected Jesus at Nazareth, and who would have cast Him from the brow of the hill had they been able. He sympathized with the Pharisees and thought Jesus was bringing disgrace on the family. When Jesus, hanging on the cross, committed the care of His mother to John rather than to one of her own sons, it was probably because those sons did not believe on Him. Yet that same James was in the upper room on the day of Pentecost (Acts 1:14) and he became the head of a church in Jerusalem, and chairman of the council which decided the question of the circumcision of Gentile converts (Acts 15:13). How can we explain this? The answer is found in Paul's reference to James in 1 Corinthians 15:7, "He was seen of James." (The James meant is undoubtedly the Lord's brother, because he was alive when Paul was writing, while James, the brother of John had suffered martyrdom many years before. Acts 12:12.) The remarkable change in James was due to the fact that Jesus appeared to him personally between the day of crucifixion and the day of Pentecost. Sometime between Calvary and Pentecost James saw Jesus alive, and that settled him forever on the Lord's side.

Now consider the conversion of Saul of Tarsus. He was consenting to the stoning of Stephen, and later "made havoc of the church, entering into every house, and haling men and women committed them to prison." Not satisfied with what he had done at Jerusalem, he asked and received authority to carry the persecution to Damascus. So he left Jerusalem and in a few days' time arrived in the Syrian city. But it was a totally different man who reached Damascus. When he left Jerusalem he was "exceedingly mad" against the church; when he arrived at his destination he was a humble follower of Jesus, willing to suffer the loss of all things that he might win Christ. What produced the change? On the road the risen Jesus appeared to him as he later testified in 1 Corinthians 15:8, "And last of all he was seen of me also, as of one born out of due time."

IV

The fourth reason for faith in the literal resurrection of Jesus is the importance attached to it in the apostles' preaching. In Acts 1:22 we read that the reason for electing one to fill the gap left in the apostolic ranks by Judas was that "one must be ordained to be a witness of His resurrection." Note also the place the resurrection occupied in the preaching of both Peter and Paul. Acts 4:2 and 33 show us that it was the theme of Peter's sermon, and was the main cause of the persecutions which soon began. Had the apostles merely preached the immortality of the soul of Jesus and said, "His spirit is now with

Be Ye Steadfast!

by CHARLES W. DENTON
National Sunday School Secretary

WHEN THOMAS A. EDISON WAS LABORING with his invention of the incandescent bulb it was necessary for him to conduct a great number of experiments. One day, after another unsuccessful attempt to find a filament that would meet his need, a friend of his said, "Thomas, why don't you give up? You have already tried thousands of experiments and you haven't learned anything yet."

To this Edison replied, "That's where you're wrong! I've learned thousands of things that won't work." Through determination and steadfastness of spirit Edison continued to experiment and the result was the incandescent bulb which is still used throughout the world. Though Edison was in the midst of doubtful minds, confusion, and adversity he remained steadfast to his task and attained his goal!

In times like these, many Christian workers experience frustration and consequently lose their sense of spiritual balance. The call is for men and women for whom no night is too dark, no road too long, and no opposition too great. Christians who will remain steadfast in the face of adversity, ever mindful of the exhortation, "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:17).

God," the priests and Pharisees would probably have made no objection. But when they said that He who had been crucified was actually alive, it was a different thing; and the Jews became angry. So also if we turn to the account of Paul's sermon on Mars hill at Athens, we find that the intellectual Athenians listened attentively until the apostle came to the resurrection; and when he spoke of that, they mocked. It was the preaching of the actual resurrection of Jesus and of the consequent hope of our own resurrection which aroused persecution and ridicule. The doctrine of the resurrection ought to occupy a larger place in present-day preaching than it does; not just at Easter, but throughout the entire year.

The apostle Paul exhorts the Christian to steadfastness. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord (1 Corinthians 15:58). This exhortation of Paul's came at a time of great concern to the early Christians. Some silver-tongued orator had appeared on the scene and declared, "There is no resurrection of the dead" (1 Corinthians 15:12). Naturally this brought great distress to the Christians; they thought their faith and labor were all in vain. Paul comforted them, however, and explained the resurrection, which is the great hope of the Christian believer. The truth of his dissertation still brings assurance to Christians today.

In 1 Corinthians 15:58 Paul sums up his exhortation by using the word "Therefore" and follows with a challenge for Christian service. "Therefore"—because Christ is risen from the dead, believers, shall rise also. Because death has been defeated, victory is sure. The ultimate victory is presented as a motive for Christian service. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Paul addresses these remarks not to the backslider, the false teacher, or the sinner, but to the beloved of God—to God's own children! He urges us to be unmovably steadfast in doctrine, in experience, and in practice. Being steadfast in doctrine includes all the doctrines of the Bible. "Know your doctrine," Paul is saying! Be able to give a reason for the hope that is in you, as Peter later emphasizes.

Be steadfast in experience! Prove all things. Taste and see that the Lord is good. Without the test you can't have the testimony! "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord" (James 5:11). Many hymns have been written following a severe trial or heart-breaking experience.

Yes, you too can have a song in your heart after every trial. Prove the Lord as being faithful in the time of trial and temptation. Be steadfast in practice so that all may know that the doctrine has made an impression on your life and that this is the reason you believe and act as you do.

Since we are to occupy till he comes, Paul exhorts us to abound in work for the Lord! There are many and various spheres of work for the Lord. In our own hearts and lives—in our homes and families—in our Sunday School and church, in our prayer meetings—in our community, nation and world. There is indeed much work to be done.

Much preparation went into this work—four thousand years of priests, seers, and miracles were the forerunners. Sacrifices were made until the incarnate God lived, suffered and died to pay redemption's price. The Holy Spirit unceasingly works in order to effect the work of the Lord! The results are wonderful—millions of lost souls brought to the knowledge, image, fellowship and service of God. It is truly an occupation, and like all occupations there is a pay day! There will be a reward. There will be a remuneration here in this life, in terms of peace of mind and conscience, as well as the joy of serving God. There will be remuneration in the life to come—victory over sin, death and the grave—everlasting life—joy, peace, and pleasure for evermore. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord."

How
STEADFAST
are you . . .
in doctrine?

You can be well grounded in the faith. Attend Sunday School next Sunday—and every Sunday of the Loyalty Campaign, to receive inspiration and help for steadfast living.

be ye
STEADFAST!

Multitudes, Multitudes!

Carest thou if they perish?

"MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION: for the day of the Lord is near in the valley of decision" (Joel 3:14).

Multitudes in the valley of decision! I can shut my eyes and see them—black, white, red, yellow—all rushing headlong down the road to hell. There are mothers carrying tiny babes, fathers leading small children. I see millions of demons behind them, beside them, over their heads; they are cracking whips over them. These people have heavy chains on their wrists and ankles, and heavy burdens grievous to be borne. Some of them are sick. Some are heartbroken. Some stumble and fall to rise no more.

Every time one of them stumbles the demons break forth in the most hideous laughter I have ever heard. I hear the moans of the lost and dying. I hear the cries of the little ones—little ones who will never enter the door of a Sunday School, who will never hear the Word

of God read to them, who will never kneel by their beds and say their little prayers. No one ever told them of Jesus. Their parents are leading them to hell.

When I kneel to pray I can hear thousands of voices calling to me in different languages, "Bring me the gospel. Give me a chance to escape. Take these chains from me, that I may know the way of life. Help me to escape from the devil and hell."

I can see multitudes fall screaming into hell, without ever having heard the Word of God. The sound of their cries is terrible to my ears. They are begging us to set them free. "Woe is unto me, if I preach not the gospel," if I don't knock on every door and tell them that a Saviour has died for them.

How can I contemplate heaven if someone is in hell because I failed to tell him? How will I ever be able to look my Saviour in the face and tell Him I failed to take His message to those He loved

so much, those for whom He suffered and bled and died? Am I not as guilty as they? How can I eat when I see nothing but multitudes rushing into hell; when I hear nothing but their pleas and cries? How can I help crying out to God in anguish, "O God, make a way for the heathen to know the God of love and mercy, to know that they need no longer serve a god of fear and death"? They can be set free of their burdens and sins, free, yes, forever free.

"Multitudes, multitudes"—how the words haunt me. How can any of God's children sit back and take salvation lightly? Jesus loves these people. He suffered the torments of hell for them. How can we fail Him when we know His heart is breaking for them?

Will our Saviour's heart break because we who love Him have failed Him? Will we not humble ourselves and cry out to God from the depths of our hearts? Will we not fast and pray till He sends revival? Revival comes only through fasting and prayer; we will never have revival without it. Will we go forth as the army of the Lord, and take the country? Or will we break the Saviour's heart, because we were not willing to pay the price?

—Mrs. Mary Durham

1956 LOYALTY CAMPAIGN

"BE YE STEADFAST"

1 Corinthians 15:58

STEADFAST! What word could better describe the pioneers of Pentecost? Despite opposition and ridicule, they boldly stood forth to give evidence of the glorious outpouring of the Holy Spirit! To William Pendleton in Los Angeles, it meant that he and his entire congregation were turned out—ostracized. It meant that to many. But the mighty revival which began in Azusa Street fifty years ago this April has continued even until now. Thank God, our fathers were loyal to the revelation; and today we, too, know the power of the Spirit in our lives!

April 8 begins the Loyalty Campaign in Assemblies of God Sunday Schools. Will we carry the sword of STEADFASTNESS which our pioneers have handed to us? The theme for this year's Loyalty Campaign is "BE YE STEADFAST" (1 Cor. 15:58). We must pledge ourselves to STEADFASTNESS—in doctrine; in fellowship; in communion; in prayer; in faith; in hope; and in spirit. Let us determine to be more faithful in our attendance at Sunday School. Let us give of our strength to the ministry of evangelism and teaching so that the full gospel story might move on through our LOYALTY to Christ!

FOR FURTHER INFORMATION ON THE
LOYALTY CAMPAIGN, WRITE TO
THE NATIONAL SUNDAY SCHOOL DEPT.
434 W. PACIFIC ST., SPRINGFIELD 1, MO.

April 8—
May 20



Mary Magdalene

(Continued from page nine)

"Mary!" the Lord spoke to her. "Mary, I'm here, close beside you, but you cannot see Me because of your tears." He could not be far away from her; He was the Man of Sorrows, acquainted with grief! He stands close to all of us in sorrow, so we can hear the compassion in His voice. Sometimes we need sorrow to bring us close to the Lord; and after all, He hasn't promised blue skies or flower-strewn pathways, as the poem says, but He has promised unflinching sympathy and undying love.

What a change took place when Mary recognized the Lord. Her heart was filled with joy. She had a message to tell the disciples and her faith would not falter now even if they doubted, for she had seen the Lord. In the last scene in Mary's life she is *Speaking for Him*. The Lord was not with her as a physical presence, but as the beautiful presence within her heart. She knew Him as her Saviour and Lord. She was walking in resurrection life!

Have you, like Mary Magdalene, had a vision of the glorified Christ? Has His saving power cleansed your heart? Have you seen Him as a Saviour, your Saviour? Do you not long to serve Him with your strength and with your substance?

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All teachers, preachers, and workers in primary and junior groups will welcome this new volume. It is a series of direct, distinct, and impressive messages brought to the heart through the eye-gate by the use of practical objects. Since the objects necessary for these lessons are easily obtainable, the book will be found exceptionally practical. Paper bound, 126 pages.

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and especially before
27 examination taken
it seemeth to me



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is not in our hearts. * 9
on, since He is just,
from every wrong. 10

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'The eye is the lat-
your whole body will



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14 "Be ye not un-
together with unbel-

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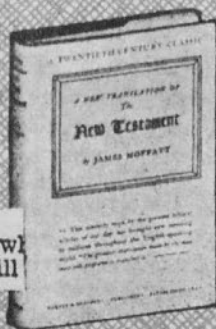
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cannot fast.
A time will come w-
then they will



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FELLOWSHIP NEWS

PARSONAGE COMPLETED

LITTLE ROCK, ARK., Feb. 20—About the first of November we started to build a parsonage on the Cole Mission church property near Little Rock. We had only \$100 in cash. Today we finished the roof and have completed the frame work inside. We plan to be ready to move in about the first of March. All work has been donated. In January, the Sunday School reached the goal of 150 in attendance.—Leon Ketcherside, Pastor.

NEW CHURCH SHOWS PROGRESS

CHINO, CALIF.—We have opened a new Assembly of God here. On October 16, 1955, we rented the community building and began services. For three Sundays no one came but our family, then God began to bring the people in. We now have around 30 in Sunday School and about that same number in the night services.

When we came here we did not know anyone in town, but we had a burden for the work and knew an Assembly of God church was needed here. We are praying for a piece of land so we can start building.

If you have friends in this area, kindly send us their names and addresses and we will visit them.—George W. Fox, Box 156, Chino, Calif.

N. D. DAVIDSON SUCCEEDS ATWOOD FOSTER IN OREGON

At a recent meeting of the Oregon District Council, the following officers were elected: N. D. Davidson, Superintendent; George J. Davis, Assistant Superintendent and Secretary; Lester C. Young, Treasurer; Wayne M. Adams, State C. A. Director; E. Elsworth Krogstad, District Missionary Secretary; Mrs. Fred J. Walton, WMC President.

This was the farewell Council for Atwood Foster, the new General Treasurer of the Assemblies of God. He had been Superintendent of the Oregon District for fourteen years. The work enjoyed a remarkable growth under his administration. The number of churches in Oregon increased from 100 to 200. A wonderful sense of the presence of God prevailed through the Council session.—George J. Davis, Assistant Superintendent and Secretary.

MOVE INTO NEW CHURCH

WESTCHESTER, CALIF.—On January 22 we held our first service in our new church, after worshiping for over a year in a large house. The attendance in all the services was most encouraging.

On the following Tuesday, a group of prayer warriors from various parts of Los Angeles, who had a burden for Israel, met in the prayer room to fast and pray. There are 8,000 Jews in the Westchester area. The Holy Spirit poured a spirit of intercession upon the people and a great cry ascended for the spiritual peace of Jerusalem. The Lord called two people to a new ministry among the Jewish people. One of these is a salesman in the Westchester area. He is an outstanding personal worker among the Jews and he is supplying me with the names of the ones who have shown a hunger for the gospel.

This city of over 60,000 has no other full gospel work. The average age of the houses in this densely populated area is less than ten years. The church is located on the corner of Manchester and Wiley Post, in the central part of the city. Please pray for our house-to-house evangelism, that we may have the privilege of leading many lost souls to a saving knowledge of the Lord.—Harry A. Stemme, Pastor, Westchester Assembly of God.

CHURCH DEBT PAID

ENGLEWOOD, COLO.—We are praising the Lord for what He has done the past year since we have pastored the church. We have a group of people filled with enthusiasm and desirous to see the Sunday School and church go forward for God. We have had a steady growth in the Sunday School and the average attendance for January was 183. The last Sunday in January, 214 were present.

With the help of our good people, the church debt has been paid. We have installed a new furnace, plastered the basement auditorium, put up new drapes, purchased a Hammond organ, and work was done on the Sunday School rooms.

Twelve new members have been added to the church, and six baptized in water. We had two good revivals, one with Paul Herrington and one with H. S. Philips.—D. Paul Perry, Pastor.

CHURCH SET IN ORDER

LAKEVIEW, OREG., Feb. 20—We came to pastor the Lakeview Full Gospel Church on December 4, 1955. The first Sunday we had 38 in Sunday School, and now the attendance runs as high as 76.

George J. Davis, Assistant Superintendent of Oregon, set the church in order on January 18. There was 100% agreement during the business meeting.

A spirit of revival has prevailed in our midst from the beginning. Four have been saved, one filled with the Holy Spirit, two refilled, and two reclaimed. Last Sunday morning the glory of God came down and prayer was made for the sick. Several were healed, one was saved, and one reclaimed.

We are on highway 395, just 14 miles north of the California line. If you have friends in this area, kindly send us their names and addresses.—Paul B. Reagan, Pastor, 816 F. Street South, Lakeview, Oreg.

TWO CHURCHES BECOME ONE

PADUCAH, KY.—While serving as the Kentucky District C. A. President, the Lord laid a burden on my heart to build a new church here. Paducah has a population of 55,000 and had only one Assemblies of God church.

With a very small down payment, God enabled us to purchase a beautiful lot on the corner of 28th and Tennessee Streets with a small frame house on it. The first service was conducted on February 1, 1953. Although we had no financial backing and not one family to begin with, the church began to grow from the beginning. The first Sunday we had only 28. Eight months later we had reached 121.

Six months after we held the first service, we moved into the basement auditorium of the new church. At Easter, 1954, we moved into the main auditorium of the beautiful Bedford limestone edifice. The building is 52 x 90 with a large basement. The first Sunday School year, we averaged 97 in attendance.

It was a blessing to have Wallace R. Porter as associate pastor for one year. A number of evangelists and guest speakers also contributed to the spiritual growth of the church.

In 1955, God began to speak to me about an evangelistic ministry. I purchased a large tent, organ, truck, and other necessary equipment, and resigned Calvary Assembly. L. H. Porter, Assistant District Superintendent and pastor of the First Assembly in Paducah, accepted the pastorate of Calvary Assembly after his congregation voted to sell their property and become a part of the Calvary Assembly congregation. The two congregations held their first service together on November 13, 1955.

Mail will reach me at 2906 Goodman St., Paducah, Ky.—Nolan Sluder.

SEVEN CHURCHES JOIN FOR WORKERS TRAINING SCHOOL

PHENIX CITY, ALA.—For five nights in February, the seven churches of the Phenix City area enjoyed what each of the pastors feel was the best Workers Training School ever held in this area. Hansel Vibbert, pastor of Calvary Assembly in Evansville, Ind., was guest speaker. God so signally used him that, on the night of the lesson on the Holy Spirit, several received the Baptism, and when we studied the lesson on divine healing, a number received definite healing.

We had as many as 75 visitors nightly, and 133 certificates to the members of the Sunday Schools and churches.

The pastors have extended an invitation to Brother Vibbert to teach the Workers Training Course in 1957.—Sammy Mizell, Phenix City Area Representative.

COMING MEETINGS

Notices should reach us a full month in advance, due to the fact that the Evangel is made up 23 days before the date which appears upon it.

MINNEAPOLIS, MINN.—Begins Apr. 8 at Gospel Tabernacle; Evangelist and Mrs. Bill Sharp. (Frank J. Lindquist is Pastor.)

SAVANNAH, GA.—Begins Apr. 8 at Central Assembly of God; Evangelist Carl C. Haas and Party, Springfield, Mo. (Glen Miller is Pastor.)

ADAMS, WIS.—Apr. 10-22 at Assembly of God Tabernacle; Evangelist and Mrs. Joel R. Palmer, Beaverton, Ala. (A. R. Portinga is Pastor.)

PINE BLUFF, ARK.—Begins Apr. 1 at First Assembly of God; Evangelist Gene Thompson, Camden, Ark.—by R. A. Thompson, Pastor.

BELTON, S. C.—Begins Apr. 2 at Assembly of God; Evangelist and Mrs. Jesse Ray. (J. L. Gallman is Pastor.)

BOONVILLE, MO.—Apr. 8-22 at Assembly of God; the Shull Family, Iberia, Mo., evangelists. (Paul Luckey is Pastor.)

JEANNETTE, PA.—Begins Apr. 1 at Assembly of God; Evangelist J. A. Vosika, Newcastle, Wyo.—by A. A. Amerine, Pastor.

KIMBALL, NEBR.—Mar. 25-Apr. 8 at Kimball Assembly of God; Evangelist Paul McNece, Greeley, Colo.—by R. L. Courtney, Pastor.

ROHNERVILLE, CALIF.—Begins Apr. 10 at Assembly of God; Evangelist Al Wyrick, Covelo, Calif. (Joseph C. Murray is Pastor.)

ILLMO, MO.—Begins Apr. 8 at Assembly of God; Evangelist and Mrs. Roland D. Hastie, Springfield, Mo. (Arlie Roberts is Pastor.)

COFFEYVILLE, KANS.—Begins Apr. 1 at First Assembly of God; Evangelist George Hayes, Houston, Tex.—by P. E. Lowenberg, Pastor.

LEVELLAND, TEX.—Began Mar. 21 at Assembly of God; Evangelists Leslie C. and Oleta Eldridge, Bakersfield, Calif. (Ted Vassar is Pastor.)

CLEVELAND, TEX.—Begins Apr. 9 at First Assembly of God; Evangelist Sara Sharp.—by Harlen J. Pate, Pastor.

BENTONVILLE, ARK.—Apr. 1-15 at Assembly of God; Evangelist Don Smothers, West Fork, Ark.—by Luster Young, Pastor.

DALLAS, TEX.—Begins Apr. 1 at Areadia Park Assembly of God; Evangelist and Mrs. L. L. Ammons, Dallas, Tex. (W. C. Mangrum is Pastor.)

EUGENE, OREG.—Began Mar. 25 at First Assembly of God; Evangelist Frank Lummer, Ocean-side, Calif. (Elsworth Krogstad is Pastor.)

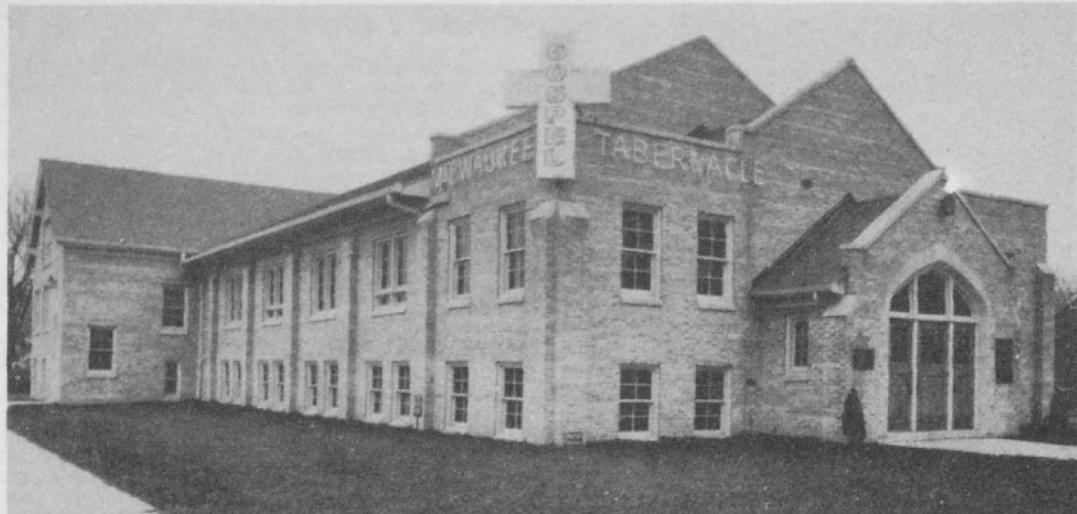
Hear C. M. Ward on REVIVALTIME . . .

This Race Shall Not Pass Away (Luke 21:32)

SERMON SUBJECT FOR APRIL 1

SUNDAY 10:30 P.M. ABC NETWORK





MILWAUKEE CHURCH TO CELEBRATE SECOND ANNIVERSARY ON FRIDAY, APRIL 13

The Milwaukee Gospel Tabernacle will celebrate the second anniversary of its new building on Friday, April 13. The REVIVALTIME speaker, C. M. Ward, who preached at the dedication two years ago and who also preached at the first anniversary, will again be present as the guest speaker on the occasion of the second anniversary.

Although the building is only two years old, the church itself traces its history back 49 years to the time when it was founded by Cyrus B. Fockler. At that time it was known as the Christian Assembly. In November of 1951 the church called Harvey L. Flaherty to be pastor. A wonderful spirit of co-operation has prevailed with the result that the church has grown under Brother Flaherty's leadership and this beautiful new building has been erected.

The building is 110 by 50 feet with a wing 15 by 30. The main auditorium will seat 439, not counting the platform, choir and orchestra loft. There is a large basement containing a C. A. auditorium and fifteen Sunday School classrooms. The entire building, of brick construction, cost \$153,000. Air-conditioning system costing \$11,000 is now being installed.

God has been blessing the Milwaukee Gospel Tabernacle in a gracious manner. The Sunday School has doubled since moving into the new building. Attendance is running around 300. The cry is now: "Push out the walls; we need more room." This church was established through the healing ministry and God has continued to manifest His healing power in the meetings.



WORTHINGTON, MINN.—Begins Apr. 8 with Evangelist James Nicholson, Springfield, Mo.—by Herman H. Rohde, Pastor.

CEDAR RAPIDS, IOWA—Apr. 4-15 at First Assembly of God; Evangelist Bennie Harris, Bennett, Colo.—by L. N. Huffman, Pastor.

STILLWATER, OKLA.—Began Mar. 25 at Assembly of God; Evangelist Moses Copeland and family.—by Norman F. Brewer, Pastor.

SAND SPRINGS, OKLA.—Began Mar. 18 at Riverview Assembly of God; Evangelist and Mrs. Loyd Evans, San Antonio, Tex. (L. A. Wells is Pastor.)

PAYETTE, IDAHO—Begins Apr. 3 with Evangelist Noble L. Ballew, Citrus Heights, Calif. (R. E. Cull is Pastor.)

BONESTEEL, S. DAK.—Begins Apr. 15 with Evangelist and Mrs. James A. Neely.—by Leo Miller, Pastor.

WILMINGTON, CALIF.—Apr. 2-8 at First Assembly of God; Evangelist Mel Johnson. (James Pearson is Pastor.)

SHADE GAP, PA.—Apr. 4-15 at Fair Ridge Assembly of God; Evangelist and Mrs. Nelson E. White, Fort Myers, Fla. (Belvy C. White is Pastor.)

HARRISBURG, PA.—Apr. 1-15 at Pentecostal Assembly of God, 2540 Jefferson St.; Evangelist William A. Caldwell, Lancaster, Pa. (Carl S. Butler is Pastor.)

CARTHAGE, N. Y.—Apr. 8-29 at Calvary Assembly of God, Cor. Madison and Vincent Sts.; Evangelists John and Olive Kellner.—by William H. Dickinson, Pastor.

MAYVILLE, WIS.—Apr. 10-22 at Mayville Gospel Chapel; District Missions Secretary, Melvin Hanson, evangelist.—by Lester D. Cleveland, Pastor.

CHATTANOOGA, TENN.—Apr. 1-15 at First Assembly of God; Evangelist and Mrs. Daniel Johnson, New England, N. Dak.—by Robert Webb, Pastor.

PONCA CITY, OKLA.—Mar. 26-Apr. 8 at Assembly of God; Evangelist and Mrs. D. L. Bullock, Bixby, Okla. (Leo Swicegood is Pastor.)

RIVERTON, WYO.—Began Mar. 25 at Glad Tidings Tabernacle, 7th and Adams; Evangelist N. E. Erickson and Party, Spokane, Wash.—by J. J. Wagner, Pastor.

MEDFORD, OREG.—Begins Mar. 28 at Medford Assembly of God, 1108 W. Main St.; Evangelist E. T. Quanabush and Party.—by F. Wildon Colbaugh, Pastor.

AUGUSTA, KANS.—Apr. 10-22 at Assembly of God; Evangelist and Mrs. David Sandall and family, Augusta, Kans.—by Kenneth M. Stottlemeyer, Pastor.

OILDALE, CALIF.—Mar. 25-Apr. 8 at Oildale Assembly of God; Evangelists Clinton and Fretta Vanzant, Portales, N. Mex. (Dwight Brown is Pastor.)

GREENVILLE, S. C.—Apr. 8-22 at First Assembly of God; Evangelist and Mrs. Hollis Petersen (musical Petersens) of Texas.—by G. Gould, Pastor.

WEBB CITY, MO.—Apr. 1-15 at First Assembly of God, Webb and Church Sts.; Evangelist and Mrs. Ottis Denton, Pembroke, Va.—by Harry Rupp, Pastor.

BASTROP, LA.—Begins Apr. 11 (not Mar. 11 as previously announced) with Evangelists Beauford and Celia Hannum, Oklahoma City, Okla. (James E. Allen is Pastor.)

McDONALD, OHIO—Apr. 11-29 at Summit Assembly of God, W. Liberty St. Ext. and Salt Springs Rd.; Evangelist Andrew G. and Anna Basell, Altoona, Pa.—by C. E. Nielsen, Pastor.

MINNEAPOLIS, MINN.—Begins Apr. 6 at City of Lakes Gospel Tabernacle, 43rd St. and Chown Ave.; Evangelist and Mrs. J. F. Pepper, San Pedro, Calif. (Wilson Katter is Pastor.)

N.A.E. CONVENTION—The 14th annual convention of the National Association of Evangelicals will meet in Cleveland, Ohio, Apr. 10-12. For information write N.A.E. Headquarters, 108 N. Main St., Wheaton, Ill.

FARGO, N. DAK.—Apr. 1-15 at First Assemblies of God church; Evangelist Joe Burkey, Seattle, Wash., teaching Revelation and Daniel from his chart. Brother Burkey will present studies each night during the North Dakota District Council which will convene in Fargo Apr. 3-5.—by Raymond R. Wiley, Pastor.

OAKLAND, CALIF.—Tenth Anniversary Homecoming at Grace Church, Apr. 8. Services at 11 a.m., 2:30 and 7:30 p.m. Speakers: Irving F. Ford, former pastor and founder; Leland R. Keys, President of Bethany Bible College; and W. T. Gaston, District Superintendent. Music by Bethany Bible College.—by W. Lowell Hooper, Pastor.

MINNESOTA DISTRICT COUNCIL—Apr. 2-5 at First Presbyterian Church, 373 S. Fourth Ave., St. Cloud, Minn. Charles W. H. Scott, Michigan District Superintendent, guest speaker. For accommodations write host pastor, M. E. Gerdes, Assemblies of God church, 340 7th Ave. S., St. Cloud, Minn.—by G. Raymond Carlson, District Superintendent.

MISSISSIPPI DISTRICT S. S. CONVENTION—Apr. 9-11 at First Assembly of God, 305 Mamie St., Hattiesburg, Miss. Visitors from National S. S. Department—D. V. Hurst, L. B. Keener, Bob Pirtle, and Phil Wannemacher. Free rooms as far as possible. For reservations write Housing Committee, 305 Mamie St., Hattiesburg, Miss.—by E. E. Noland, District S. S. Director.

LEWISTOWN, PA.—Apr. 10-15 with Chester Jenkins, Eastern District C. A. President. Apr. 17-22 with Evangelists Robert and Lillian Watters, Philadelphia, Pa.—by A. D. Skymmer, Pastor.

WITH CHRIST

THOMAS R. JUSTUS, 59, Canon City, Colo. went Home to be with Jesus February 15, 1956. Brother Justus was ordained in 1931 and pastored several churches in Colorado.

JOSEPH P. MASON, 80, Fayetteville, Ark. went to be with the Lord recently. He was ordained in 1930, and worked in the evangelistic field.

KATHERINE M. (RALPH) BAKKER, 83, Muskegon, Mich. went to be with the Lord around the first of March. Sister Bakker was ordained in 1912. She engaged in evangelistic and missionary work for many years.

GEORGE W. BURKHART, 65, Elk Garden, W. Va., went home to heaven the latter part of February 1956. Brother Burkhart was ordained in 1917. He pastored various churches in Virginia, West Virginia, Maryland, and North Carolina.

MISCELLANEOUS

CONTACTS WANTED—If you have friends attending Ohio State University, please send us their names and addresses. Our church is located just north of the University on High Street.—L. E. Loretz, Pastor, Calvary Assembly of God, 2523 N. High St., Columbus, Ohio.

CONTACTS WANTED—We are beginning a new church in Loudonville, Ohio. If you have friends in this area, please send us their names and addresses.—Harry C. Prince, Route 1, Loudonville, Ohio.