

The Pentecostal

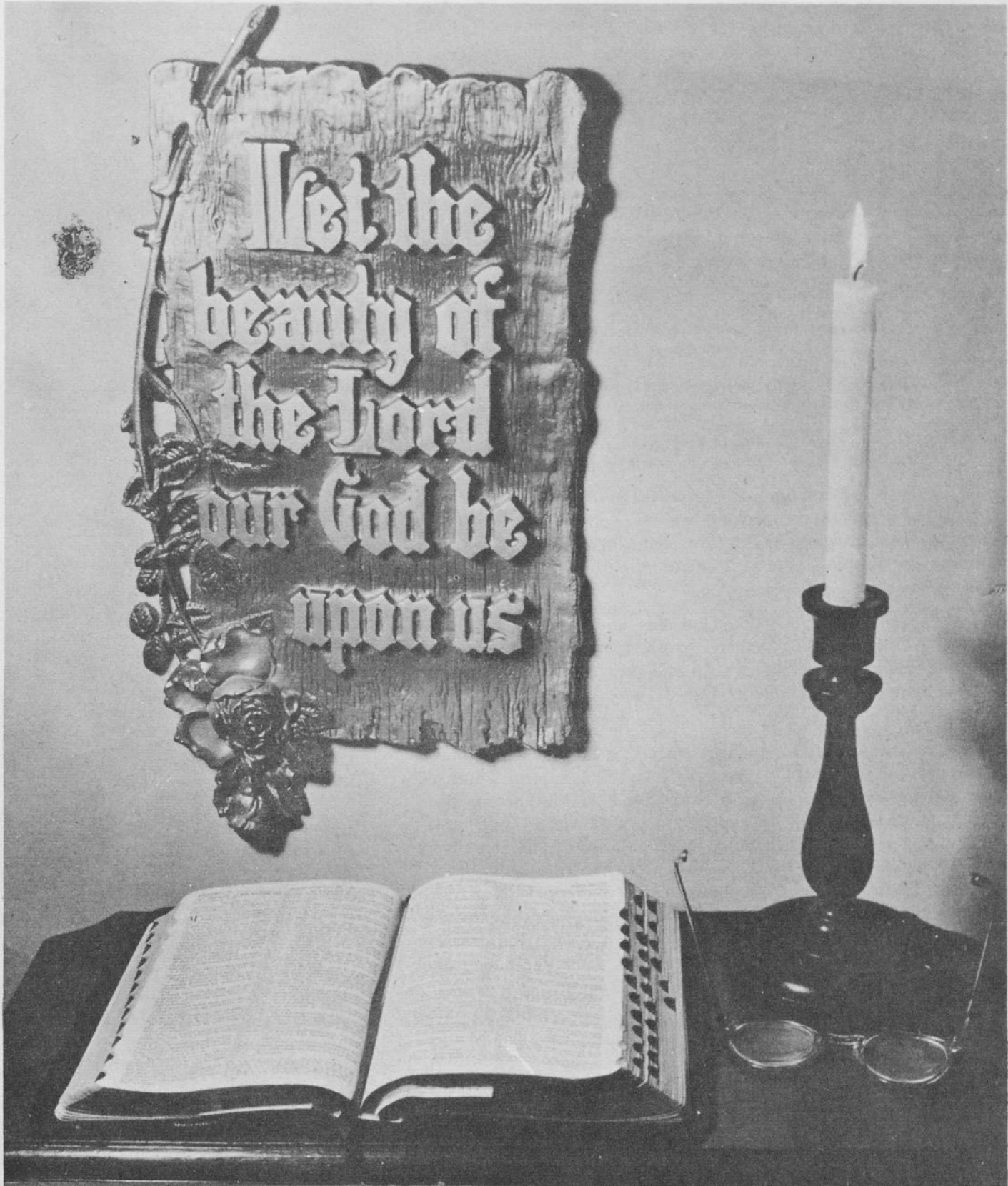
EVANGEL

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May 25, 1958

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



Pray for a Worldwide 'Pentecost'

RELIGIOUS NEWS SERVICE PHOTO

Good Stewards

All we possess is a gift from God. We are but stewards holding certain material wealth for Him, and we shall be held accountable for the use we make of it.

Our position is somewhat like that of the little girl who wanted to give her father a pair of slippers for his birthday. A friend of the family asked the girl where she was going to get the money to buy the slippers. She answered, "Why, Daddy will give me the money." Of course, the father loved his little girl for the gift, even though he paid for it himself. She could have wanted something for herself, instead of for her father. The point is that she had nothing in the world but what had been given to her. In that respect she was like us all. This was the apostle's meaning when he wrote, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4:7).

We are reminded of an old poem by an unknown author:

*"For giving is living," the Messenger said,
"Go feed the hungry Love's sweet bread."*

*"And must I keep giving again and again?"
My selfish and querulous answer ran.*

*"Oh, no," said the Angel, piercing me through,
"Just give till the Master stops giving to you."*

This is the basis of tithing. We give back to God at least one tenth of all He gives to us, because we recognize the fact that it all belongs to Him anyway. When Christians bring their tithes and offerings into the church, there is adequate provision for carrying on the gospel work.

The work of the Assemblies of God has always been conducted on this basis. Church and missionary work is financed by freewill offerings, and not by oyster suppers, strawberry festivals, box socials, or any such methods. Undoubtedly that is why God has blessed us financially, as well as spiritually.

Other denominations are now coming to see that this is the Scriptural way of supporting the church. An article on this subject appeared in *Reader's Digest* not long ago. It said that a revolution has been kindled that is revivifying many churches, both spiritually and materially, and the cause is tithing. Since 1950 no fewer than ten major Protestant denominations in the U.S. have launched tithing programs, with amazing results. Church contributions have increased by as much as five hundred per cent. But more than that, the ministers are finding that tithing changes people inside. It gives them a greater appreciation of spiritual values. God's blessing always rests upon those who love Him enough to sacrifice for the work of His kingdom.

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EVANGEL

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The Man on the Bridge

BY HAROLD MANSFIELD

ONE NIGHT AS MY WIFE AND I walked home from a service in Zanesville, Ohio, we saw a man whom I recognized standing on the famous "Y" bridge. He seemed to be fascinated by the dark water that was raging below. We paused and I joked, "Don't jump, Sam, things can't be *that* bad!"

He turned toward me then, and I was surprised to see tears in his eyes. "That's just what I'm going to do," he announced defiantly. "I've been standing here working up courage to make the leap."

I was shocked by his obvious distress and the seriousness of the situation. I really didn't know him very well, but he had always been pleasant and cheerful when I had seen him at the store where he worked.

I sent my wife on home and stayed to talk to Sam. But first I offered to listen, and he poured out his story of trouble. It was a familiar one.

"I've come to the end of my rope, and there's no reason for things to continue this way any longer. I don't have much of a family, and what family I do have doesn't care what happens to me.

"I have heart trouble and it takes more than I can earn just to pay for the doctoring and medicine I need. I'm suffering all the time and I keep going deeper into debt."

He paused and, with a gesture of utter hopelessness, flung the question at me, "Why shouldn't I jump off this bridge and end it all?"

With a swift, silent prayer for wisdom, I began a rebuttal. "Well, Sam, it looks to me like quite an unpleasant way to die, having one's body mangled on those jagged rocks down there and then swept away by the rushing waters.

"Since you're so keen on dying, why not just stop taking all the medicine you have been taking? You could throw yourself entirely on the mercy of God. Only He has the right to take a life. You surely must realize that if you do as you have planned, you will be sending your own soul into hell, for that would be self-murder."

We stood in silence for several minutes, looking down into the swirling waters. I couldn't tell what was going on in his mind, but it was a time of prayer for me. I knew that a human life, an eternal soul, was in the balance, and I knew that somehow God had planned for me to come along just at that time to intervene.

But the battle was not over yet. Satan does not let go easily. Despair and bitterness almost choked the voice of the man beside me as he began again.

"I don't have any real friends that care about me, either. Before my health broke I was top mechanic in a garage. I had a home, and a wife whom I thought loved me. Now she has left me, and I have nothing but misery. So what difference does it make what happens to me? I don't have anything to live for."

"Just listen to me a little longer," I pleaded, "and let me say a prayer for you; then if you still want to jump, I know it is not in my power to stop you.

"Since part of your trouble is financial, why don't you quit your doctoring and trust God to help you instead? You mentioned having no real friends who care. Jesus Christ will be a real friend to you if you will let Him. And there are many fine Christian people in this city who would like to be your

friends, too. But you can't meet them in the saloons where you've been going. You'll find them in the church.

"If you'll let God have a chance in your life, things won't look black as they do now. I know at times you've been a gambler, so instead of chucking your whole life now in one foolish jump, why not gamble all your life on God's love for you and His ability to help you?"

He was listening now, and I sensed it was time to pray. "Dear God, you know all about Sam's trouble," I said, "and I ask in Jesus' name that Thou wilt help him now, and cause him to see that his only hope can come from Thee. Amen."

I glanced at Sam and saw that God was working with me to accomplish His redemptive purpose. It was not by accident I had come on this very night at this very time to this very place!

I asked Sam if he would repeat a prayer after me, and he consented. Together we prayed the age-old sinner's prayer, and then I encouraged him to pray in his own way to his new-found Friend.

We stood there a few moments in prayerful silence, then suddenly Sam grabbed my arm and said, "Let's get away from here. I'm going to trust in God to help me. What a fool I've been even to think of taking my own life. God surely must have sent you to me!"

As we left the bridge together, I rejoiced in my heart that a man had been kept from suicide and that he had accepted the Lord Jesus as his personal Saviour. ◀ ◀



"...And Suddenly"

BY ZELMA ARGUE

ONE OF THE GREAT CHARACTERISTICS of this Pentecostal movement, from its very earliest days, has been the sudden, spontaneous moving of the Spirit of God. And so long as this movement continues as it began, constantly employing the power of Holy Ghost intercession, just so long will these wonderful acts of God break sud-

denly in upon us, and the glorious, unpredictable works of God be manifested.

The records of the Book of Acts are frequently punctuated with the phrase, "And suddenly." Even in the Old Testament days this phrase was not unfamiliar. We read, "And the Lord spake suddenly unto Moses." Moses was a man who knew the secrets of intercession. He prayed, then God acted.

Preceding these sudden acts of God there is always intercession. This is a glorious secret for those who are able to receive it.

Of the birth of Christ we read, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest." We ask, Was there an intercessor here? Yes, two of them. There was the widow Anna, now eighty-four years of age, who "departed not from the temple, but served God with fastings and prayers night and day" (Luke 2:37). And there was the aged Simeon, who knew the secrets of a life in the Spirit. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple" (Luke 2:26, 27).

We come to the words "and suddenly" in Acts 2:2. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." There followed the transforming of the weak disciples and soon it was said, "These that have turned the world upside down are come hither also." Was there intercession here? Yes, ten days of it.

As Saul of Tarsus traveled on the road to Damascus, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Then occurred an instantaneous conversion, the effects of which still bless the Church today.

Behind this great conversion, we ask, was there notable intercession? The answer is, Yes. Saul had witnessed the martyrdom of Stephen; he had been one of the group for whom Stephen had prayed in his dying moments. Saul's conversion was an answer to the martyr's prayer. Behind sudden conversions, great conversions, somewhere

an outpoured life of intercession can be found. Behind great and fruitful ministries, someone has called upon the Lord with all his strength.

There was one of these sudden works of God at the Philippian jail. "And suddenly there was a great earthquake...: and immediately all the doors were opened, and every one's bands were loosed." In this instance an entire family—the jailer's—was suddenly converted. Here we trace the same pattern of believing prayer. At midnight, shortly before the earthquake, "Paul and Silas prayed, and sang praises unto God" (v. 25). Then happened the unpredictable event, the glorious act of God.

At the household of Cornelius, a great event transpired while Peter was preaching. "The Holy Ghost fell on all them which heard the word. And they

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The Word is solemn,—therefore don't trifle!
The Task is difficult,—therefore don't relax!
The Opportunity is brief,—therefore don't delay!
The Path is narrow—therefore don't wander!
The Prize is glorious,—therefore don't faint.
—D. M. Panton

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... were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:44-46).

Here was another sudden act of God. But back of this act and its far-reaching consequences (the door opened to the Gentiles) two men had been in prayer. Cornelius had been thus occupied at Caesarea, praying to God always (Acts 10:2). And Peter likewise, at Joppa, had gone "up upon the housetop to pray" (Acts 10:9).

Should we still expect these glorious, sudden acts of God? Most assuredly yes. Indications are that the answers will far outreach our immediate borders, for men of God in various groups are stirring themselves to call upon God. Here are the words of one man of God, the president of a great Christian university:

"Revival will not likely be the result of mere brilliant or eloquent preaching by men who have become masters of words and homiletics. Revival, if it comes, will be ushered in because somewhere there are tireless intercessors, men and women who have learned to plead before the throne of grace with tears and groanings.

"We are living in such an ease-loving

day that it would almost seem out of place for a pastor to call upon his people for a period of earnest praying for revival, and even fasting.

"God undoubtedly has a strong remnant of true believers scattered today throughout our nation. This is a great blessing indeed, and one which is a cause of rejoicing. It is probably due to this condition that, as a nation, we are not consumed, and the judgments of God have not fallen. The hope for a great reviving in our time is to be found within this remnant; for here are the people who know God, and who have access to Him."

Hubert Mitchell of Chicago writes: "No wonder all of Asia heard the word of the Lord Jesus in just two years' time. All the Christians were at it—everybody preaching—every day, everywhere."

"They were all scattered abroad" (Acts 8:1). "Therefore they that were scattered abroad went every where preaching the word" (v. 4). They did it every day. "And *daily* in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

Every pagan religion in the world today opens its temple daily in order to meet the needs of its devotees. Every communist and every Jehovah's Witness is out propagating his doctrine daily. Why not Christians? Let us open our churches first for prayer, and then for preaching.

A praying people will become a preaching people. How about an all-night of prayer, or even a half-night, once a week or once a month, in your church? The Word of God encourages us with the assurance, "The times of refreshing shall come from the presence

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Bible Verse



Ephesians 5:19

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.



ILLUSTRATED BY NORMAN PERKINS

The Divine Cry for PENTECOST

BY EVANGELIST RUTH SPECTER

THE CHIEF "TYPE" IN ALL THE Scriptures is the Tabernacle in the Wilderness. It is the most remarkable and complete story of redemption found in the Bible. God emphasized this by devoting fifty chapters to it in His Word, the Book of Exodus alone containing nearly a dozen chapters on this very outstanding subject.

In only *two* chapters of the Bible He has recorded the account of the *old creation*. By this we know that God considers the *new creation* realities, found in the Tabernacle, of greater importance.

Every detail of instruction; every bit of material; every color, dimension, position, and article of furniture—each has its special significance. It was designed by God after the pattern of things in the heavens to prepare the human mind for the great truth of the Incarnation. This visual illustration was to keep ever before the people the appearance, nature, and work of their Messiah!

But it was also to teach the people of that time (and those who would come after them) a wonderful and extremely practical lesson. God said this Tent in the desert was to be a *place for Himself*. "And let them make me a *sanctuary*; that I may dwell among them"

(Exodus 25:8). It is striking to know that the Hebrew word *Bethcom*, translated as "among them" in the English, is a stronger expression which literally means "within them" or "in them." Yes, it was the wish of God to make the *human* His dwelling place, His temple! In the New Testament the Greek word for *sanctuary* (*naos*) is used also for the temple in Jerusalem and of the believer's body (1 Corinthians 3:16, 17). *This* is the sanctuary He wants for His dwelling forever!

The ancient habitation of God was finished and set up in the midst of the camp of Israel. However, it was not operative until after it had been anointed with *oil*! Also the sacrifice had to be placed upon the brazen altar to bring the fire of God. Water must be in the laver for the cleansing of the priests, oil in the lamps on the lampstand, to give light; a coal of fire with the incense upon the golden altar, for the fragrance of worship; and bread upon the table, for food. There must be the *shekinah* over the blood-sprinkled mercy seat, and also the pillar of cloud over the Tabernacle by day, which became a pillar of fire by night.

Without all this the building erected by the children of Israel would not

(Continued on page fifteen)

Immortality of the Soul

The Third in a Series of Five Articles

BY ERNEST S. WILLIAMS

WHEN WE SPEAK OF THE SOUL WE have in mind that part of man which survives death. Paul spoke of it as "the inward man." He said, "But though our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16).

There are those who believe that the soul of man is mortal, and that when the body dies the soul dies also. They may speak of this as the sleep of the soul, but the true meaning of their teaching is that death takes the soul as it takes the body.

To prove their theory, they quote from the Old Testament, where they find such scriptures as Psalm 115:17—"The dead praise not the Lord, neither any that go down into silence." See also Psalm 88:10-12. "For the living know that they shall die: but the dead know not any thing, neither have they any more reward; for the memory of them is forgotten" (Ecclesiastes 9:5). "All go unto one place; all are of the dust, and all turn to dust again" (Ecclesiastes 3:20). These verses express the viewpoint of a natural man. It is true that men are exhorted to praise the Lord in *this* life. When life ends here, man is sealed off from present fellowships, ambitions, and hopes. But death is not the end of conscious existence. The revelation of God is progressive; fuller truth can be found in the New Testament.

Inklings of life after death can be found in the Old Testament. Abraham believed in life after death, "for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). Those who succeeded him "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country" (Hebrews 11:13, 14).

Jacob thought his beloved son Joseph had been eaten by wild beasts, and therefore had not been buried. And yet

Jacob expressed his hope in life after death by saying, "I will go down into the grave unto my son mourning" (Genesis 37:35). It was not *queber*, the resting place for the body, but *sheol*, the place to which the departed spirits were believed to go, that Jacob had in mind. His beloved son had no grave, but his spirit had its resting place in *sheol*.

The hope of other Old Testament worthies might be cited; but we turn to the New Testament, for it is here that the clearer light is given. On one occasion the Sadducees said to Jesus, "Moses said, If a man dies, having no children, his brother shall marry his wife, and raise up seed unto his brother." Then they presented the hypothetical situation in which seven brothers had, in turn, the same wife. They would like to have Him say to which husband the woman would belong in the resurrection.

The answer which they received must have surprised them. It affirmed that there will be a resurrection, but it also declared more. Jesus told them that Jehovah is the God of Abraham, Isaac, and Jacob. He is not the God of the dead, but of the living (Matthew 22:23-32). If God is not the God of the dead, then Abraham, Isaac, and Jacob are alive. Their bodies might lie in the cave of Machpelah (Genesis 49:30; 50:13), but their souls were at rest in *sheol*, where Abraham had been gathered unto his people (Genesis 25:8).

When Jesus was in agony on the cross, the repentant thief prayed that he might be remembered when Jesus came into His kingdom. The comforting answer that he received was, "Verily I say unto thee, today shalt thou be with me in paradise" (Luke 23:42, 43).

We have the record concerning the rich man and Lazarus. The rich man

died and was buried, "and in hell he lift up his eyes, being in torments." The term *hell* in this instance is *hades*, having the same meaning in Greek that *sheol* had in Hebrew. It is a place which shall continue until the time of final judgment, then it will come to its end. "And death and hell [*hades*] delivered up the dead which were in them. . . . And death and hell [*hades*] were cast into the lake of fire" (Revelation 20:13, 14). At the final judgment the intermediate state will give place to that which is eternal.

If the rich man was in *hades*, it is difficult to explain the account away by saying it is a parable which sets forth the suffering of people here on earth during their lifetime. Lazarus also died. Nothing is said concerning a burial for him. That on which Jesus centered attention was the redemption of the soul. The soul of Lazarus was escorted by angels into Abraham's bosom (Luke 16:22). The Jews looked upon the place to which the righteous went as Abraham's bosom, because they regarded Abraham as the father of the faithful. Where Abraham was, there the faithful went. Jesus never disturbed this belief. The account concerning the rich man and Lazarus supported it.

Jesus did not warn the people against *hades*, but against *gehenna*, "where their worm dieth not, and the fire is not quenched" (Mark 9:44, 48). It may seem brave to contradict the words of Jesus, but how awful it will be when it is found at last that His words were right. Over and over He warned and exhorted that they make sure they would escape the damnation of hell (Matthew 5:29, 30; 23:15, 33).

The church has always had faith in immortality. The saintly Stephen left as his parting testimony, "I see the heavens opened, and the Son of man standing on the right hand of God. . . . Lord Jesus, receive my spirit" (Acts 7:56, 59). Soon the body of Stephen lay lifeless on the earth, but his spirit, the ever-living Stephen, went to be with the Lord.

Peter testified to his faith when he wrote, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me (2 Peter 1:14). Peter looked upon death as putting off a tabernacle (tent). The tent would be vacated; the real Peter would be gone. This conviction he confirmed in the verse which follows: "Moreover I will endeavour that ye may be able after my decease to have

these things always in remembrance." The term *decease* is a translation of *exodus*, the same word that is used concerning the going out of the children of Israel from Egypt. Death is an exodus, a separation. The soul departs from the body; the redeemed go to be with the Lord. The unrighteous, where do they go? It is then too late for mercy.

Paul confirms the conviction that was in the heart of Peter: "To live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Philippians 1:21, 23). When his body was laid to rest, his soul would go to be with Christ, "to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8).

An unusual experience came to Paul when he was stoned at Lystra and left for dead. He spoke of it fourteen years later (Acts 14:19; 2 Corinthians 12:1-5). He would not say he had suffered death through the stoning; he would leave that with the Lord. But he would affirm that he was caught up into paradise, where he heard unspeakable words. There he learned what it would mean to "depart, and to be with Christ." Death is not all. The body may sink into the grave, but the soul goes out into eternity.

Sustained by experience and divine revelation, the Apostle could testify with confidence, as the time for his end drew near, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Timothy 4:6-8).

All who believe the Bible believe there will be a resurrection. We have sought to establish from the Scriptures that man does not die like the beasts that perish. Made after the similitude of God, he is created for eternity. Whether eternity for him will be joyous or grievous depends on whether he has settled the question of sin and accepted Jesus Christ as Saviour and Lord. If you know you are a sinner, repent and believe the gospel. Christ is God's gift for your salvation. Your only hope is in Him. Believe, and you will be saved; reject, and you will be lost.

(Next week: *Our Heavenly Inheritance.*)



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

Will infants rise to meet Jesus in the air when He comes?

I see no reason why they should not, whether living or dead. If they are redeemed through the grace of God and are in heaven, then we have the promise, "Them also which sleep in Jesus will God bring with him" to receive their glorified bodies.

* * *

In Isaiah 32:7 we read, "The instruments also of the churl are evil," and in Romans 1:30 we read of "inventors of evil things." Do these apply to radio and television?

Isaiah 32:7 means that the methods employed by the churl are means of effecting harm. A churl is one who is unyielding, rough, surly, crabby. "Inventors of evil things" are the ungodly who think up and plan that which is evil or harmful. I do not think either of these scriptures has any special application to radio or television.

* * *

How can the sea give up the dead which are in it (Revelation 20:13) if the soul leaves the body at death?

At death the soul goes to be with the Lord (Philippians 1:23; 2 Corinthians 12:1-4). The account in Revelation 20:13 concerns the body. When Jesus comes for His own, "them also which sleep in Jesus will God bring with him" that they might receive their glorified bodies (1 Thessalonians 4:14). At the final judgment all will receive resurrection bodies (Revelation 20:11-15).

* * *

Concerning spiritual gifts, are they to be distributed among members of the church, or ought each individual to seek that he may have all the gifts? (1 Corinthians 12:8-10)

The Bible says, "Covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12:31). Before paying special attention to "gifts" let us realize that the first and highest purpose of having the Holy Spirit is that the life and character of Christ might be developed in us.

Gifts alone will not do this. There must be the grace of a humble, sanctified life to provide the proper soil for the gifts.

The gifts are ever the Spirit's gifts. No true gift can be exercised except as the Holy Spirit is the agent. If people attempt to display their gifts on their own initiative they soon run into either fanaticism or hypocrisy, trying to put on something which they know they do not have.

If the Holy Spirit finds a person whom He can trust He may use that person many times. Or, it might be that the Spirit would use a person once and never use that person again in that same way.

It is scriptural to desire spiritual gifts, and we may ask God to bestow His gifts upon us. Should He do so, we must remember that the gift is not in the truest sense our gift, but it is the gift of the Holy Spirit operating through us.

Keep in mind that Christian character is greater than gifts. Read 1 Corinthians 13.

* * *

Jesus said in Matthew 5:41, "Whosoever shall compel thee to go a mile, go with him twain." Are we literally to obey this?

This means that we do better to submit to unreasonable demands than to enter into a quarrel over our rights.

* * *

Does God in these days ask His servants to do things contrary to the Word, as He seemed to ask a few prophets of the Old Testament to do?

You may be sure that God is not asking us to do things contrary to the Word. For any to teach that He does would be to throw the door open to all kinds of sins and doctrines of devils.

If you wish Brother Williams to answer a question, send it to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

A Tribute to Overseas Evangelism

The Owen Oslins Minister in

BRITISH GUIANA

By J. B. E. CHOW



Left to right: J. B. E. Chow, Mrs. Chow, Mrs. Oslin, Owen Oslin

WE ARE TRULY THANKFUL FOR the effective ministry of Brother B. Owen Oslin of Fort Smith, Arkansas, who, accompanied by his wife, visited British Guiana last February. We are convinced that a ministry like Brother Oslin's would be effective on many of our foreign mission fields because of the ability to appeal to those in authority, in the business world, and in all other walks of life. Prominent citizens in British Guiana are saying, "Bring him back again; this is what we need."

The Oslins' visit was a direct answer to the prayers of warm-hearted intercessors in British Guiana who have gathered in the early hours of the morning for prayer since the beginning of the year.

The Mayor of Georgetown, Hon. Claude Merriman, cordially welcomed the Oslins to the city and he was very much impressed with their sincerity. The mayor is a prominent member of the Congregational Church and a tal-

ented organist. At the close of the interview he wished the Oslins much success in the evangelistic campaign.

The Town Hall was chosen for this evangelistic effort as it is the largest available hall in Georgetown. It has a seating capacity of 500 and there is space for another 200 to stand. From the very first evening the presence of the Lord was felt and the hall was packed to overflowing. Many had to be turned away. Pungent conviction accompanied the preaching of the Word under the anointing of the Holy Spirit. Businessmen, schoolteachers, and cleri-

cal workers came to the altar of prayer, seeking the Lord for salvation. Others, who seemingly were indifferent to Pentecost in the past, were aroused to an unmistakable interest in the deeper things of God. In every service the power of God was present, not only to save but also to heal. Both Brother and Sister Oslin prayed for the sick, ministering in turn. The method they used was so simple that the people's faith was in God to perform the work.

We all appreciated the musical talent of our evangelist on the piano, the electric guitar, the accordion and the Indian harmonium, as well as Sister Oslin's singing. One night during the campaign our Brother Oslin suddenly lost his voice completely, but Sister Oslin capably took over and conducted the rest of the meeting with great success. The following night she substituted again and preached an outstanding message on Matthew 14:22—"Unto

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

Large crowds attended each night

The Girls' Chorus supplied music



MISSIONARY News Notes




Evangelist Owen Oslin

the other side." Thirty souls were saved that night.

For the last night of the campaign we had to move to the Y.M.C.A. grounds as the Town Hall was not available. Even though the notice was short, the news spread fast and over 1,500 gathered for the occasion. It was wonderful to see the people streaming onto the grounds carrying chairs, blankets, rugs, bundles of newspapers, and little benches to sit on, as we had seats for just over 100. Brother Oslin gave a stirring personal testimony of how God saved him and miraculously healed him of cancer. That night over 100 made their decision for Christ. This was truly a glorious climax to these memorable services.

We can certainly say that this was no passing evangelical effort but the results will remain. Altogether over 7,500 attended the campaign, over 500 decided for Christ, and many were prayed for and healed. Brother Oslin's ministry at the Worker's Conferences was also stimulating. We found him to be a teacher to the worker, a soul winner to the sinner, and an encouragement to the missionary. We shall ever praise God for sending the Oslins down to British Guiana.

Mayor Merriman greeted the evangelist



Mr. and Mrs. Robert Turnbull and children returned to the Dominican Republic on April 18 for another term of service.

* * *

Mr. and Mrs. H. C. Dew and son sailed for Europe on April 15. They will be studying the language in France before going on to Togo Dahomey, French West Africa.

* * *

Mr. and Mrs. Gilbert Marreo and son left for Guatemala recently. They are new missionaries and would appreciate our prayers.

* * *

Mr. and Mrs. Bronnie Stroud and family returned to Ghana on the "African Glade" April 15.

* * *

Mr. and Mrs. Edwin Ziemman and family, together with Miss Margaret Scott, a new missionary, sailed for Ghana on April 21.

* * *

A cable from Indonesia informs us that Marcella Dorff and Margaret Brown have arrived safely in that country.

* * *

The Leonard Lanphears have returned home from Indonesia. Their address is No. 4110 Whitehouse St., Spokane 18, Wash.

* * *

Nettie Juergensen has safely arrived in Japan and is happy to be back in that land again.

* * *

Word comes to us that Verena Rich has arrived safely in India to take up her work at the Bettiah Orphanage.



The Robert Turnbells



The Edwin Ziemans



The Hubert Dews



The Bronnie Strouds



Marcella Dorff



Margaret Brown



Margaret Scott



The Gilbert Marreos

The Voice in My Heart

FOR JUNIOR READERS: BY ELVA JOHNSON



TODAY I READ A VERY INTERESTING story in my Bible. It was about a man who went to live in a cave on a mountain. While he was there, a strong wind like a tornado started blowing and it blew so hard that it even broke rocks in pieces. Then the man felt the whole mountain shake.

A little later he looked out and everything seemed to be on fire. And after the fire everything became very quiet. The man knew then that God wanted to talk to him.

Surely enough, he heard a still, small voice and he knew that it was God. Perhaps you have already guessed that the man was Elijah. You can read the story for yourself in First Kings, chapter 19, verses 1 to 14.

When I read this story, I thought of some of the times when God's still small voice had spoken to my heart. I don't mean it was a voice that I heard with my ears, but I really did hear it in my heart.

I was about nine years old when I heard it the first time. It was a warm summer night and a soft cool breeze blew back the curtain near my bed. I looked out and saw millions of stars twinkling in the Milky Way. I knew God was up there somewhere, but He seemed a long way off.

Then I heard my mother praying softly in her bedroom. It wasn't the first time I had heard her pray, but it was the first time I had listened closely. I don't remember now what I heard with my ears, but I remember that God began to talk to my heart in a still, small voice while she prayed. He let me know how much He loved me and how much He wanted me to live for Him. He reminded me of some of the things I had done that day which had been unkind. And in some way, His still, small voice in my heart let me know that my sins had hurt Him too. I cried a little there in the darkness, but my mother had quit praying and I tried to be real still.

But she heard me. "Are you crying?"

she called. "Is something wrong?"

I swallowed the lump in my throat and said, "No." I couldn't have explained why I was crying anyway. And yet, I knew that God had talked to me that night. I looked out my window

once more at the great Milky Way, and somehow God didn't seem so far away after all. I went to sleep promising God I'd be a better girl tomorrow.

Did God ever talk to your heart that way? He probably has. After you have given your heart to Jesus, you want to win other boys and girls to Him. Sometimes His still, small voice helps you to know how. When I was about eleven years old, there was a revival meeting near our home. We went every night. I enjoyed the services and invited Betty, my unsaved girl friend, to go too. I prayed that she would be saved, but I didn't ask her to come to the altar.

Then one night while the preacher was preaching, I began to hear the still, small voice in my heart. It was the voice of God, gently letting me know that I should ask Betty to come to the altar with me when the sermon was over. I wondered what I should say to her, but I knew God would help me. So when the congregation began to sing, I asked her if she would like to come to the altar. From the look on her face, I saw that she too had heard the still, small voice of God and she was ready to give her heart to Him. We were both glad we had listened to God that night.

The voice of God in our hearts tells us many things. He warns us not to do things that are wrong. Sometimes we are tempted to tell lies, or to cheat, or to say unkind things to others. But if we are listening, we can hear God's still small voice saying, "Do what's right and you won't be sorry." And if we really want to do right, He will give us the strength to resist the wrong things we are tempted to do.

It is very important that we always listen to the still, small voice of God; for if we do not, there may come a time when we cannot hear it even if we listen.

If you are not saved, listen for the voice of God in your heart. He loves you and wants to save you, right now. Will you let Him? ◀◀



PHOTO BY EVA LUOMA

Loving Care

By Dorothy P. Linder

*Tonight my seven-year-old
Fell asleep on the davenport.
When I called her for bath time,
There was no answer.
And I found her—sprawled out,
Hair tousled—she had played SO
hard.
I lifted her gently and took her
To her own little bed.
She stirred and sighed, but turned
And settled so peacefully
As I covered her tenderly and tip-
toed out.*

*My day was long, and I, too,
Am weary. The many things
A mother does take so much time;
And each task must be repeated—
Tomorrow brings another round of
them.
But for tonight, I have
The sweet rest my Saviour gives.
His gentle voice speaks tenderly
To me: "You are My child,
Kept in my loving care. Sleep well."
And I settle peacefully—content in
Him.*

Problem Time

By MRS. EVELYN GUNTER

I am a teacher of the first and second grades at Hiland Elementary School in Martin, Tennessee. In my daily schedule there, I have set aside a period which I call "problem time." My pupils do not know that it is problem time because I conduct it while they are busy with a written assignment.

During problem time, I have some child bring his or her chair and sit real close to me. It is a child who, I know, has an emotional adjustment to make. Before long he is talking—we forget the assignment, and out comes his story. The other children never know what we talk about, but maybe tomorrow one of them will be invited to come and sit close to Teacher.

The stories poured out to me from childish hearts are all different. One was afraid of a "booger bear," and left my desk reassured that there is no such thing, but that real bears are animals that God made just as He made us.

Every effort is made to bring out and dissolve their childish fears, and to make the children conscious of the kind and protecting heavenly Father who cares for all of us.

I thought as I listened to little Flora relate a tale of the "big bad wolf" that if all parents would only set aside some time for listening to the problems of their little ones, how easily they could replace fear with the joy of simple faith. Perhaps then when the child is no longer six, but sixteen, he would find it easier to confide the fears and problems of a turbulent adolescent world to parents who had time to listen.

Incidentally, our heavenly Father also waits for us to pull up our chair close to the Throne of grace today. He is listening. Pour out to Him the story of the giant of trouble that hovers over *you* and threatens to destroy your peace of mind. There you will find "grace to help in the time of need."

In this atomic age, it is well to ponder the words of J. Edgar Hoover, director of the Federal Bureau of Investigation, when he says: "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because prayer is man's greatest means of tapping the resources of God."



Family Altar

DAILY BIBLE READINGS BY R. G. CHAMPION

Monday, May 26

Read: Psalm 113

Learn: "Who is like the Lord our God, who dwelleth on high" (Psalm 113:5).

For the Parent: This psalm is filled with God's praises. It tells us: (1) the servants of the Lord ought to praise Him, v. 1; (2) God is to be praised every day, always, vv. 2, 3; (3) the Lord is above and over all nations, v. 4; (4) no one or nothing is able to compare with our great God. Why shouldn't we praise Him?

Question Time: What people are specifically instructed to praise God? (v. 1) When are we to praise God? (vv. 2, 3) In these times of troubled world conditions, what comfort does verse 4 give the Christian? What is the answer to the question asked in verse 5?

Tuesday, May 27

Read: Psalm 115

Learn: "Ye that fear the Lord, trust in the Lord: he is their help and their shield" (Psalm 115:11).

For the Parent: The first part of this psalm is a continuation of the answer to the question of Psalm 113:5. Point out the contrast between our God and idols which are built by men, showing especially how God is able to help and bless us as we fear Him and put our trust in Him. Idols are not able to do anything for anyone. Point out also that we become like that which we worship, v. 8.

Question Time: What are some of the points of contrast between the true God and idols? What is the warning of verse 8? (See above)

Wednesday, May 28

Read: Psalm 116

Learn: "I love the Lord, because he hath heard...my supplications" (Psalm 116:1).

For the Parent: This psalm falls into two general divisions: (1) reasons why we love God, and (2) what we can do for God because of all His benefits to us. From the first eight verses point out some of the things the Lord does for us. From the last eight verses point out the things we should do because of all God has done for us. These include accepting His salvation, calling on His name, paying our vows, offering our thanksgiving and praise.

Question Time: What are some reasons why we love God? (vv. 1-8) What can we do because of God's benefits? (vv. 12-19)

Thursday, May 29

Read: Nehemiah 4:1-15

Learn: "The salvation of the righteous is of the Lord: he is their strength in the time of trouble" (Psalm 37:39).

For the Parent: (Additional material on "Enemies Outside Jerusalem" will be found on Sunday's Lesson page.) Review the story of how Nehemiah came to Jerusalem to rebuild the wall. Then point out the opposition he received from the enemies of the Jews. Show how God was with him and helped defeat these enemies without a battle. As we trust in God and do His work, He has ways of controlling situations.

Question Time: What had the Jews' enemies planned to do? (v. 8) What did Nehemiah do? (vv. 13-15)

Friday, May 30

Read: Acts 17:5-17 (Sunday's Lesson for Juniors)

Learn: "This Jesus, whom I preach unto you, is Christ" (Acts 17:3).

For the Parent: This passage contains more of Paul's experiences on his missionary journeys. Point out: (1) the basis of Paul's message, v. 3; (2) the different reactions to the gospel, vv. 4, 5; (3) the good characteristics of the people at Berea, v. 11; (4) Paul's message to the Athenians from Mars Hill, vv. 22-31; (5) their reaction to it, vv. 32-34.

Question Time: Why was Paul stirred in his spirit in Athens? (v. 16) How did he introduce his message? (v. 23) What is the relationship between verses 11 and 12?

Saturday, May 31

Read: 2 Kings 18:1-8; 20:1-11 (Sunday's Lesson for Primaries)

Learn: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psalm 34:17).

For the Parent: This is the story of another king of Judah. From the first passage emphasize his consecration to the Lord, his trust in God, and how God prospered him. Then from the second passage show how God answered Hezekiah's prayer and brought him back to life from almost certain death. Show that there is sometimes a connection between faithfulness and answered prayer.

Question Time: What kind of king was Hezekiah? (2 Kings 18:1-8) What miracle did God perform for him? (2 Kings 20:1-11)

Where does your church fit?

THESE PAGES PRESENT A GRAPHIC PICTURE OF OUR RESPONSE TO THE DEBT WE OWE OUR AGED MINISTERS AND THEIR WIDOWS

Did YOUR pastor forget something?

Don't be too hard on him. He's only human. We humans forget many things in this fast moving world. That's why we have been endowed by the Creator with the ability to form habits. Each of us has a "list" of small, though important details, which we can perform almost automatically with little or no forethought. Actually, the things we put on our "habit list" are the things we consider most important to daily living, but we give them very little conscious thought.

Like face-washing for example. No one would deny it is important. But adults seldom think much about it, except in behalf of youngsters who haven't yet learned the habit. What a nuisance it would be to remind our-

selves to wash our faces, brush our teeth, or comb our hair! Why, most of us know busy people who would go unwashed or uncombed if they had to stop to remember such important routines. Children are too busy to remember because they have no "built-in stop watch" to tell them when it's time to do this or that.

This sounds elementary to be sure. But we're coming to the point. Pastors have many things to remember and they have a lot on their minds. We all are apt to forget small details not on our "habit list" of the church, so the treasurer can send something each month for Aged Ministers' Assistance. When it becomes a habit, the pastor will have one less detail to remember, and the aged ministers will be cared for too.

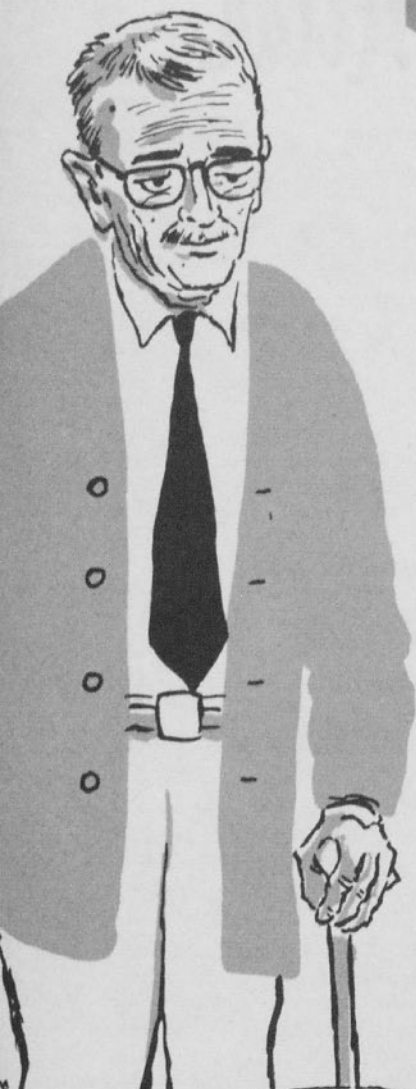
DISTRICT LEADERS OF "TOP 3" COMMENT

MONTANA: First in church participation. Sixty percent of Montana's churches gave to A.M.A. at least once in 1957.

District Superintendent Earl W. Goodman comments, "I have personally tried to sell our pastors on the idea of sowing beside all waters aids in developing strong Christians. I believe that if Christians have opportunity, they rejoice in the privilege of doing something for each one of our many fields of ministry. . . . 60% is a far cry from 100%. . . . We do hope to have a better year in '58 than in '57.

NEW JERSEY: First in average giving per church in 1957. New Jersey churches gave an average of \$32.09 each to Aged Ministers' Assistance in 1957.

District Superintendent Richard J. Bergstrom writes, "Undoubtedly the use of A.M.A. badly at our Ministers' Institute last fall was the best thing we had done to acquaint our constituency with the need. We have also made a subject of discussion in our Executive Committee meetings this year. . . . I am sure we can raise our giving here in New Jersey during this coming year. . . ."



58.7% IS GIVEN BY 1919 CHURCHES IN ANNUAL, SEMI-ANNUAL, AND CASUAL OFFERINGS

Who Gives the Assistance?

8% GIVEN BY INDIVIDUALS

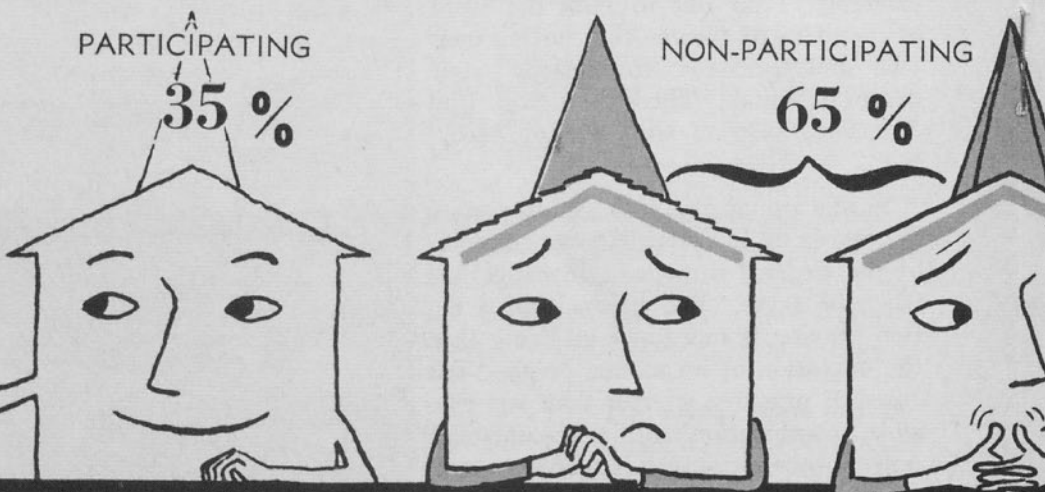
33.3% IS GIVEN BY 720 CHURCHES ON THE "PAINLESS" BUDGET PLAN

PARTICIPATING

35%

NON-PARTICIPATING

65%



ALMOST TWO-THIRDS OF OUR CHURCHES GIVE NO

OLD AGE ASSISTANCE OFFERINGS ARE HANDLED FOR THE GENERAL COUNCIL BY THE DEPARTMENT OF BENEVOLENCES

DISTRICT	Churches in District	% Participation
1. Montana	65	60%
2. South Dakota	49	59%
3. Nebraska	79	57%
4. New Mexico	77	52%
5. Ohio	178	49%
6. West Central	222	49%
7. Kansas	165	48%
8. Wis. & No. Mich	136	48%
9. Rocky Mountain	126	47%
10. New Jersey	99	46%
11. North Dakota	50	46%
12. So. Idaho	57	46%
13. Arizona	87	45%
14. Northwestern	273	45%
15. Minnesota	146	44%
16. Eastern	261	42%
17. New England	117	42%
18. Wyoming	36	42%
19. Illinois	220	41%
20. New York	160	41%
21. Potomac	180	41%
22. So. Calif.	385	39%
23. Oregon	199	38%
24. Michigan	175	37%
25. No. California	333	37%
26. West Florida	139	33%
27. No. Carolina	78	32%
28. So. Florida	167	32%
29. West Texas	130	31%
30. Arkansas	443	30%
31. Mississippi	94	28%
32. North Texas	508	28%
33. Indiana	158	27%
34. Alabama	257	26%
35. Kentucky	68	24%
36. Oklahoma	117	24%
37. South Texas	268	24%
38. Appalachian	71	23%
39. Louisiana	152	23%
40. So. Missouri	332	23%
41. Tennessee	101	23%
42. Georgia	134	19%
43. So. Carolina	52	19%

SOUTHERN CALIFORNIA: First in total district offerings to A.M.A. in 1957. Southern California gave \$9,004.09 to A.M.A. during the year.

District Superintendent L. E. Halvorson comments: "We were pleased to learn that our District ranks first in A.M.A. giving. The only disappointing thing about it is that we could qualify for first place by giving so little for such a worthy cause. I only wish we had given twice as much, which I personally believe would be a simple thing to do if every pastor in our District realized the tremendous need,

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Jersey



★ TOP TEN ★

New Jersey	\$32.09
So. Calif.	29.06
Eastern	23.21
Potomac	20.89
Northwest	20.15
Ohio	19.43
Illinois	18.92
Montana	18.29
New York	17.46
Michigan	17.02

*AVERAGE PER CHURCH IN 1957

NOTHING!

What should the church be doing?

TODAY, industry, business and government are all making provision for those who will ultimately be retired from active participation in jobs with which they have been occupied for years. Ranging from the benefits of Social Security to elaborate pension plans, our aging population is being provided for by those whom they have served during their working days.

As I write this article, I am thinking of the superannuated ministers and their widows, for whom no pension has been provided. These pioneers, like the early disciples, have labored in the work of the Gospel without any thought of the time when infirmity would incapacitate them or age would terminate their ministry. They went forth without scrip or purse and with no thought of security for their sunset years.

The Scriptures plainly state that, "They which minister about holy things live of the things of the temple. They which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." If the minister gives himself wholly to this calling and to the work of the church for his whole life, in accordance with the above scripture, the church is honor bound to provide for him; not only during the years of his active service, but also when he is old and too feeble to work. Support for the last mile is as imperative as it is for the first.

Our Assemblies of God fellowship should count it an high honor and a joyous privilege to provide adequate retirement support for the people who pioneered our movement and laid the foundations deep and strong, upon which we are now building. This is not charity but in the highest sense, a debt which should be honored as an imperative obligation to those who denied themselves financial security in the days of their strength, in order to devote their full time to the preaching of the gospel.

At the present time the Department of Benevolences gives an average of \$23 per month to 235 persons whose average age is 70 years. Since the net income of the Department for this purpose barely covers our present disbursements, it is readily understood how impossible it would be to increase this allowance and at the same time make provision for those who will be looking to our fellowship for assistance in the future. At least eight hundred ordained ministers have already passed the age of sixty-five. As these men grow older, more and more of them will be turning our way.

The present income for the Aged Ministers' Assistance Fund is the equivalent of 1½¢ per month from each member of the Assemblies of God. If this amount were doubled, it would then be possible to provide a much more liberal allowance to each of our superannuated ministers and their widows.

This can easily be accomplished if each of our 8,000 churches will include a monthly contribution for the Department of Benevolences in their budget. By faithfully sending this offering each month, the present needs will be met and plans laid for further expansion of the Benevolence program.

Support for our aged ministers is greatly needed now. What is paid to them is a portion of that which was withheld in the earlier years of their ministry. The minister is a preferred creditor. Let us therefore pay that which we owe these men and women who have served our fellowship so well.

It is true that we should evangelize the heathen, but we must not forget to provide for those who have evangelized us. We should be careful to pay our church debts, but we must not be dilatory in discharging the debt to those who have made known to us the mystery of the Gospel. Let us then pave the last mile for these consecrated workers with our faithful and regular support and loving gifts.

May 25 is the day designated for the semi-annual offering for our aged Ministers' Assistance Fund.

God repeatedly warns in His word against forsaking the Levite. Let us remember our superannuated ministers and widows with a liberal offering from each assembly in our fellowship during this Memorial Day season.

BY CHAS. W. H. SCOTT,
ASSISTANT GENERAL SUPERINTENDENT



Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



ENEMIES OUTSIDE JERUSALEM

Sunday School Lesson for June 1, 1958

NEHEMIAH 4:1-6, 14, 15

Satan and his emissaries have arrayed themselves for a desperate last-hour stand against the church of Jesus Christ. Political chaos and uncertainty, economic upheaval and distress, moral declension and degeneration, spiritual indifference and apostasy, world-wide hatred and war—these grim, relentless, and very real conditions would, if possible, take the fight out of all Christians and cause them to faint in God's service. And so we go to the Word of God for help. In our lesson for today we observe that Nehemiah, in attempting to rebuild the walls of Jerusalem, met with the bitterest of opposition, yet he finished his work in spite of it all, proving to be "more than conqueror" through his God. Let us observe the opposition which Nehemiah faced and the manner in which he overcame it.

I. RIDICULE (Nehemiah 4:1-3)

"But it came to pass, that when Sanballat heard that we builded the wall, he . . . mocked . . . and said, What do these feeble Jews?" There are Sanballats and Tobiahs without number in the world today, who mock and ridicule those who attempt things for God. And not all of them are outside the church, either! Weak characters, and Christians who do not have much of God's grace, wilt under ridicule; but Nehemiah would not throw to the winds his God-given convictions and ambitions because of a few derisive jibes from those who did not know what they were talking about! They laughed at Christopher Columbus but he went on and discovered America anyway. They said Alexander Bell was a madman, but he went on to invent the telephone. They said the Wright brothers were fools, but they invented the airplane. All who ever accomplish much for God must rise above ridicule and press unswervingly toward the goal they have set for themselves. Nehemiah met ridicule with—

Prayer. "Nevertheless we made our prayer unto our God, and set a watch against them day and night." Nehemiah was a balanced believer. He prayed as if everything depended upon God, yet he and those with him worked as if everything depended upon them! This is as it should be. Victory in the Lord is a co-operative business. Some things only God can do; therefore we must pray. Some things God will not do for us, so we must work!

Redoubled efforts. "So we built the wall . . . for the people had a mind to work." Their efforts were not an indication of unbelief nor evidence of mistrust. They worked in faith, not in frantic self-effort. So it must be with us.

II. DISCOURAGEMENT (4:11, 12)

"And Judah said . . . There is much rubbish; so that we are not able to build the wall." Nehemiah's people got their eyes on conditions instead of keeping them on God. There will always be rubbish (hypocrites, inconsistent ones, un-

pleasant and disagreeable conditions) wherever there is any building. But no builder ever stops building because rubbish accumulates! Neither should God's people cease their activity because of spiritual rubbish around them!

III. THREATS (4:11, 12)

"And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you."

Threatening words failed to intimidate Nehemiah. He met them by—

Securing unity and co-operation (4:13, 16-19). Study these verses thoughtfully. The people worked together. While half of them worked, the other half stood guard. The unity of the church is its power. "United we stand; divided we fall," applies to spiritual work as well as to national strength. Note that in John 17:21 Jesus prayed for those who would believe on Him down through the centuries, "that they all may be one." In this crucial hour when unity is essential, let us who know Jesus determine that insofar as it concerns us, there shall be spiritual unity in the Church at any cost! Only thus can the Church advance.

Maintaining confidence in God (4:14, 20). "Be not ye afraid of them: remember the Lord, which is great and terrible . . . our God shall fight for us," said Nehemiah to the people. Thus he centered their attention on the Source of their help. Though threats be ever so menacing, "if God be for us, who can be against us?" Let us not cast away our confidence, "which hath great recompence of reward" (Hebrews 10:35).

—J. Bashford Bishop

STILL BEING RIDICULED



The Divine Cry for Pentecost

(Continued from page five)

have been a perfect symbol; it would have held no meaning at all. The Tabernacle was as much a Tabernacle and the children of Israel as much the people of God *before* this structure became operative. But the Tabernacle, as well as the Israelites, were not truly functioning as God intended *until* the anointing oil was applied, the sacrifice was burnt, the water was poured, the lampstand was filled, the table was supplied, the incense ascended, the shekinah dwelt between the cherubim, and the pillar of cloud or fire hovered overhead!

When Christ was thirty years of age, He was baptized of the Spirit in the River Jordan. By the power of the Holy Spirit overshadowing the virgin Mary, He had been conceived in her womb. He was as much the Son of God and the Son of Man *before* His anointing as He was afterward, but (and I say it carefully) He was not a true Tabernacle operating as was the Father's desire *until* the Holy Spirit in the form of a dove lighted upon Him. He was not known as the Son of God, did not reveal the Father, did not perform any miracles, did not teach or preach, until the Spirit came upon Him in Jordan! He had to be baptized by the Spirit before He could express the supernatural power and presence of God and fulfill the divine mission that He came into the world to do.

The followers of Christ had been made the sons of God by the Holy Spirit (John 1:12). However, after they were changed to this new position, they needed the oil, incense, fire, and cloud in order to function properly in the midst of the camp. The disciples of Christ were as much His disciples *before* they had been baptized with the Holy Spirit as they were afterward, but were not in complete fulfillment of the Old Testament type until they had received the Promise of the Father on the day of Pentecost.

Child of God, have you received the Holy Spirit since you believed? If you have, has He been able to operate properly through you with His power and presence? Remember, the fire must be

upon the brazen altar, the water in the laver, the oil in the lamp, the coal of fire with the incense on the golden altar, the bread upon the table; the shekinah must be dwelling and manifesting the glory of Christ between the cherubim over the blood-sprinkled mercy seat of your heart, and the pillar of cloud and fire must rest upon you, before you can be His own active testimony in this world according to His will. By receiving the Promise of the Father—then, and then only, will you fulfill the divine cry for Pentecost in your own individual life!

... and Suddenly

(Continued from page five)

of the Lord." "The Lord, whom ye seek, shall *suddenly* come to his temple." God will come *suddenly* as we press our claim.

These sudden works of God bring astonishment to the people. Of the conversion of Saul we read, "And he trembling and astonished said, Lord, what wilt thou have me to do?"

At the household of Cornelius, the Holy Spirit fell, as Peter was preaching, upon all those who heard the Word. The Jewish believers present were "astonished," exclaiming with wonder that on the Gentiles also the Holy Ghost should fall.

On the night before the scheduled

WORLD CONFERENCE of Pentecostal Churches

TORONTO, CANADA
September 14-21, 1958

For information on housing, etc., write to James Montgomery, Local Conference Secretary, 50 Euston Avenue, Toronto, Canada

TEACHERS WANTED

Instructors with major proficiencies in the following areas are needed for positions in Assemblies of God schools in the 1958-59 school year:

Home economics (bachelor's degree or better)

Economics (master's degree or better)

Stringed instruments (master's degree or better)

English (master's degree or better)

For additional information concerning these positions, please write to the Department of Education, Assemblies of God, 434 West Pacific, Springfield 1, Missouri.

execution of Peter, the angel smote off his chains, a light shined into the prison, and he was led through both gates and to the home where many were gathered praying. This night of prayer was not in vain. When Peter knocked, and they opened the door and saw him there, they were "astonished." Peter had to speak to them, and inform them how it all came about.

When Jesus was ministering, astonishing events occurred repeatedly. Peter was "astonished, and all that were with him, at the draught of fishes which they had taken." The ruler of the synagogue was "astonished" when his young daughter was raised from the dead. He and his wife "were astonished with a great astonishment."

As long as there is a volume of prayer ascending mightily to God, the sudden events will not cease. And God's name will be glorified, as His mighty works still cause the onlookers to be "astonished with a great astonishment."

THE LOVE OF A FATHER

"I did not give her the love a father should," said the parent of a girl who accompanied Charles Starkweather on his bloody rampage of eleven confessed slayings in Nebraska and Wyoming. "If she is found guilty, it is I who should be sentenced," was the conclusion of this remorseful father. But in a wider sense all of humanity can say, "God has given us the love a Father should." He "commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8). We have been found "guilty" (Romans 3:23); and the sentence has fallen upon the Saviour who, though He knew no sin, "became sin for us."

—A. Reid Jepson



C. M. Ward Guest at Eastern District C. A. Convention

FOR THE SECOND YEAR IN SUCCESSION the Eastern District C.A.'s invited C. M. Ward to be the featured speaker at their Easter Convention, April 3-5. The convention was held in the Shrine Mosque Auditorium in Harrisburg, Pennsylvania. Hundreds of faithful listeners to REVIVALTIME gathered to swell the audience to a capacity 3,500. Brother Ward took the occasion to award the District one of the top prizes presented for District winners last year for support of the REVIVALTIME ministry.

Chester Jenkins, District C. A. President, said of this year's convention: "Despite recession and mounting unemployment within the District, this year's convention was the best ever. Evangelist C. M. Ward's gospel preaching brought many, many young people to a decision for Christ. It was a glorious sight to see them come from the galleries and from every part of the

auditorium. On Good Friday, Brother Ward preached a Pentecostal message in the morning that brought hundreds of young people to the prayer room; and between 12:30 noon and 1:45 p.m. 35 young people were filled with the Holy Spirit.

"The closing service of the Convention was held in the rotunda beneath the capitol dome of the State legislature building. Lt. Governor Roy Furman greeted the C.A.'s and invited all of them to visit with him personally in his office after the service. Mr. John French, noted English actor, playwright, and producer—who was saved in the Billy Graham campaign and is now filled with the Holy Spirit—gave his personal testimony at this service.

"There is unanimous opinion here at district headquarters that this year's convention was the greatest youth convention ever held in the Eastern District."

RADIO NEWS FLASH!

The following stations have been added to the REVIVALTIME radio log:
BRIDGETON, N. J. (WSNJ)
1230 kc.—250 watts
Sundays, 1:30 p.m.
EUREKA, CALIF. (KINS)
980 kc.—5,000 watts
Sundays, 8:05 a.m.
PINE BLUFF, ARK. (KCLA)
1400 kc.—250 watts
Sundays, 1:30 p.m.
POST, TEXAS (KRWS)
1370 kc.—500 watts
Sundays; check local newspaper for time.

Chester Jenkins and his District C. A. officers have one of the fastest-growing conventions in the entire Fellowship. It is well organized and functions smoothly. Featured this year were the Couriers' Male Quartet of Springfield, Missouri, and a mass Youth Choir under the direction of Evangelist Jim Collins of Tulsa, Oklahoma. Harry Rowland was the organist, and Miss Lois Clattenburg was the soloist for the convention. One of the delightful features of these conventions is the banner-waving service, in which each delegation loyally displays home-town enthusiasm for its part of the District.

District Superintendent Newton Chase and each District officer supported the convention from start to finish. This is a convention that is on the move. It is marked by a high spiritual tone and lively youth interest.

Capacity crowds attended the Eastern District C. A. Convention held in the Shrine Mosque Auditorium in Harrisburg, Pennsylvania, with 3,500 attending the last service. Standing on the platform are: Chester Jenkins (left), District C. A. President; John French (third from left), former English actor, now saved and filled with the Spirit; Newton Chase, District Superintendent; Nolan Ziegler, Mayor of Harrisburg; and C. M. Ward, Revivaltime speaker.



MERELY TO FEEL CONVICTED FOR SIN IS NOT ENOUGH. FELIX TREMBLED BUT HE WAS NOT CONVERTED, FOR HE FAILED TO REPENT AND TO TRUST IN CHRIST'S SAVING GRACE.

Three Words of Conversion

BY OSWALD J. SMITH

THERE ARE THREE GREAT WORDS associated with conversion—words that are frequently misunderstood. The first is the old-fashioned word, *conviction*. The second is the much-abused word, *repentance*. The third is that glorious word, *faith*. Now let us examine each one in the light of God's Word.

CONVICTION

Speaking of the Holy Spirit, Jesus said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16: 8). The great sin of which He convicts the unsaved is the sin of unbelief. "Because they believe not 'on me," Jesus said. Not *sins*, but *sin*, is referred to here.

Someone has said, "Not merely to know that all are sinners, but to feel that I am a sinner, and deserving of the just wrath of God—that is conviction!"

You see, my friend, you must be made conscious of your personal need. You must realize that you are lost and need a Saviour, for if you do not know you are perishing you will not feel the need of a rescuer. Unless you are aware that you are drowning, you will not call for help. It is those who know they are sick that send for a physician.

Hence the absolute necessity of conviction. Apart from conviction there can be no salvation. Conviction will not save you, but conviction will convince you of your need of salvation so that like the Philippian jailer you will cry out "What must I do to be saved?"

Have you felt your need? Do you know anything about conviction? Have you ever realized that you were lost, and cried, "Save me, Lord, I perish!" If not, you are in a most dangerous position.

REPENTANCE

Repentance includes conviction, but conviction is not repentance. If this were so, then Felix repented when he trembled (Acts 24:25). Many get no further than conviction. They know that they are sinners. They realize they are lost, but they never repent. In spite of the fact that a sinner's eyes are open to his need, and that he knows

full well his danger, he may steadfastly refuse to repent and finally perish.

Perhaps you too, my friend, have been convicted. Possibly you admit that you are lost and need Christ. Yet still you go on in your sin, rejecting God's offer of mercy because you are unwilling to repent. Felix, you may remember, trembled under conviction. But Felix was lost, for he would not repent. Repentance includes sorrow for sin, but sorrow for sin is not repentance. If sorrow is repentance, then Judas repented.

Perhaps you have wept over sin. Time after time you have expressed remorse. Your heart has been torn with anguish. But that has been all. There it has ended. You have never changed your course. You have not repented.

Repentance includes remorse, but remorse is not repentance. Hell is full of those who suffer remorse because of the consequences of their sin, but there is no true contrition. The rich man in hell had remorse but he uttered not a word of sorrow for his sin, nor did he give any indication that he wished he had lived differently (Luke 16:19-31). But David, though guilty of adultery

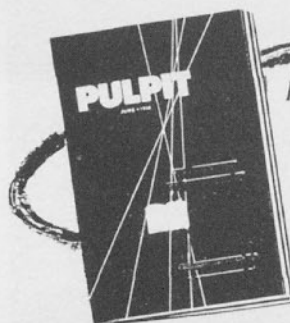
and murder, saw his sin as against God and repented. His heart was filled with contrition, not merely remorse. Repentance means "a change of mind," a "right about face."

"I will arise and go," said the prodigal son. He repented. He left his sin and returned to his father. His mind had undergone a complete and wholesome change regarding his sin, regarding himself, regarding the life he was living, and his father. And that change resulted in action so that he truly repented. He forsook his sin and came home.

FAITH

By faith we accept Christ as a gift. No one would ever dream of paying for a Christmas gift, for the moment payment is made it ceases to be a gift. All you can do is to take it and say "Thank you." You do not work for it. You cannot earn it. And so it is with Christ. He must be accepted in the same way. For just as you believe in the sincerity of the one who sends you a gift at Christmas, so too you must believe in the genuineness of God's offer and accept the gift of

(Continued on page twenty-two)



MINISTERS: COMING YOUR WAY IN JUNE!

A FREE COPY OF PULPIT, THE NEW ASSEMBLIES OF GOD MINISTERS MAGAZINE. LOOK FOR IT, AND SUBSCRIBE AT THE MONEY-SAVING PREPUBLICATION PRICE OF 14 ISSUES FOR \$3.00.

GOSPEL PUBLISHING HOUSE Springfield 1, Mo.

New Braille Literature Makes Possible a More Equal Distribution of the Gospel "to Every Creature."

Ministry to the BLIND

A Neglected Mission Field

BY EARL WALPOLE

IS THE WORD EQUALLY DISTRIBUTED in YOUR church? Does *every* member *every* friend have the same opportunity to learn, to enjoy, to grow in Christ? Or have you missed one here and there with your program of evangelization? In forceful words the Lord Jesus Christ gave us a command, "Go ye therefore into *all* the world and preach the gospel to *every* creature."

The *all* and the *every* included those men and women within our reach who cannot see!

Few lives are so empty as those of the blind men or women. What fears and what temptations present themselves to the lonely heart and the idle mind of the person who is blind. For those of us who see, these problems are hard to understand. Our lives are full of light. The black emptiness of life for the person without sight cries to be filled with the blessings and presence of Jesus Christ.

There is really only one satisfactory method of teaching the gospel to the



Mrs. Eva Wood, blind member of First Assembly of God in Topeka, Kans., reads from her treasured Grade Two Braille quarterly.

blind person. Oh, yes, he hears the message and the music in the church services. He hears the testimony of his friends around him. But how can he study the Word? How can he meditate on its truths? How can he properly digest the blessings of the gospel? The answer lies in the effective use of Braille literature.

For many years there has been increased emphasis on the publication of reading materials for the Blind. Secular leaders have shouldered their part of this responsibility. Scores of magazines are published each month to meet this need. These, for the most part, are distributed free of charge to qualified blind people. But what about gospel literature? Here the great lack is appalling. The churches have fallen behind. This great field of evangelism has been sadly neglected.

A number of organizations have set themselves to help meet this great need for gospel literature. They have suffered financially and have made great contributions in the field with very little recognition. But they have laid the foundation for an even greater work to follow. The harvest is ripe. *Now* is the time to do our part in this needy field.

At the General Council of the Assemblies of God which met in 1957 at Cleveland, Ohio, the responsibility of evangelizing the Blind was officially committed to the Home Missions Department. This important ministry was



Pastor Ralph Wilkerson (left) and Superintendent Harold Shoaf present Mrs. Wood with the Braille quarterly during the Sunday School worship service.

added to the ranks of other special ministries. But the work had its beginnings nearly eight years before. Mrs. E. W. Whitney of Peewaukee, Wisconsin, had been producing Braille materials on her homemade press. She had seen a need and was doing what she could to meet it.

Shortly after the action of the General Council, the first commercially printed edition of THE ADULT STUDENT appeared. The mailing list was small. But when appeals were made for funds and solicitation was made for addresses of the blind, the response was gratifying. We need not have UNEQUAL DISTRIBUTION of the gospel. We are working now to remedy that situation.

Typical of the response to this Braille literature is the case of First Assembly of God in Topeka, Kansas. For many years Mrs. Eva Wood, a blind lady, had been a member of the church. She rarely missed a service and had been genuinely converted. She had a sincere desire to study the Word, but that in itself was a difficulty. It was necessary to have someone read the lesson by telephone to her each week. Think of it! *Studying a Sunday School lesson by phone!* Even with this severe handicap she struggled ahead. Someone read faithfully to her each week.

It is amazing what a person can accomplish when he has a sincere desire! This faithful Christian was so hungry for the Word that she memorized long portions. In a recent opening service at First Assembly's Sunday School, Mrs. Wood recited from memory the golden text of each Sunday School lesson for the past year. And she gave them in chronological order! If time had permitted she could have quoted the golden texts for four years back.

Again and again, Mrs. Wood longed to have a Braille quarterly so she could study at her own convenience and for as long as she wished. Each week her mailbox was filled with Braille literature from various cults—but her own church had none. Faithfully she prayed that God would burden someone with the desire to supply gospel literature for the many sightless Christians.

So it was a joyous occasion when Pastor Ralph Wilkerson announced to Mrs. Wood that the Home Missions Department had begun to print THE ADULT STUDENT in Braille. She anxiously awaited her first issue. But what a disappointment when it arrived!

Much to her regret, she discovered that the quarterly was printed in Grade two Braille (the most common), and she could not read it. She could only read Grade one. But she would not be defeated. She promptly set out to learn Grade two, so great was her hunger for the Word.

Once again she surmounted the obstacle and learned to read the other type. By this time the entire Sunday School had become interested in the project. The Sunday School office contributed the five dollars necessary to provide the quarterly for her for a year. The entire Sunday School had the opportunity to share in her victory. Her next quarterly was presented to her in the Sunday School opening service by Pastor Wilkerson and Sunday School Superintendent Harold Shoaf.

Pastor Wilkerson states: "No one knows what a privilege it was for our church to share in this ministry. We feel God is helping us to reach every soul within our responsibility. We feel that a ministry among the Blind in any assembly will prove to be a blessing. It seems the Lord has given us a great move in the last few months. Perhaps it is because our vision has included these who have been neglected."

This is one of the many churches which are finding that EQUAL DISTRIBUTION of the gospel is a necessary part of their church program.

HOME MISSIONS

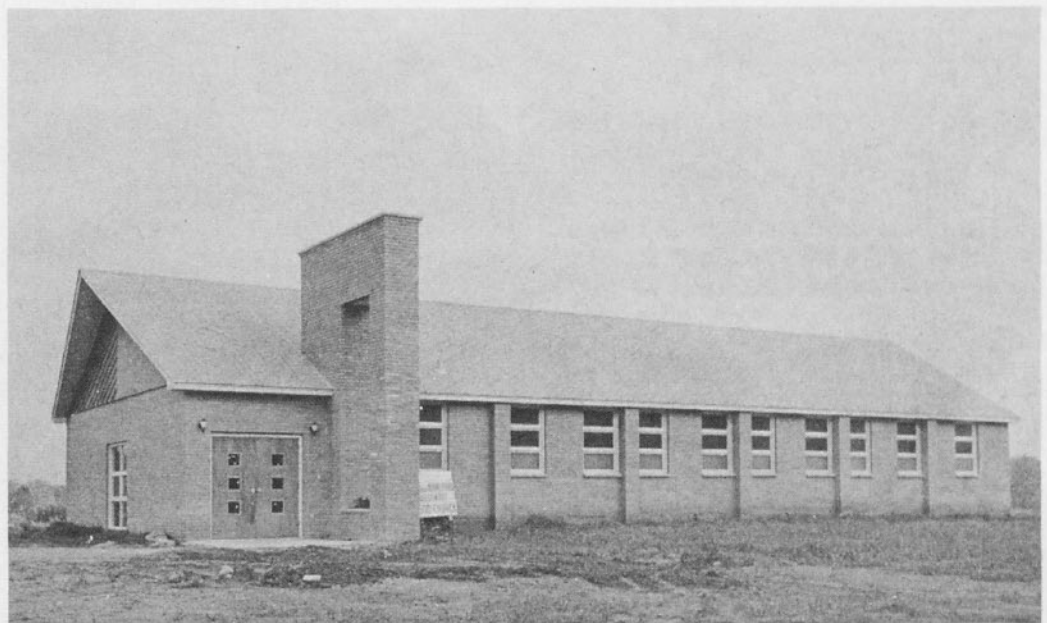


Has YOUR church found that place? Have you provided the Word for all of your pupils?

The Home Missions Department stands ready to provide whatever materials it can to help you minister to the Blind. You can secure THE ADULT STUDENT in Braille, THE PENTECOSTAL DIGEST (selected magazine articles in Braille), and other special age-level quarterlies upon request. Copies of a free Braille tract entitled "Going Up" are available on request from the department.

Braille printing is costly and the demand is growing. The financial need has increased accordingly. In case you have no blind people in your church or in your community, you can help provide the materials for someone else. A five-dollar offering will provide THE ADULT STUDENT for a blind pupil for one whole year. Why not send us an offering today to help EQUALLY DISTRIBUTE the gospel? Mark your offering clearly "For Braille quarterlies" and mail to—

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI



NEW CHURCH DEDICATED IN MOUND, MINNESOTA

The new auditorium of the Assembly in Mound, Minnesota, was dedicated by District Superintendent G. Raymond Carlson.

After Harland Upton became pastor of the church in 1954, the congregation sold their old building which was inadequate and purchased the property on which the new building is located. The building is valued at about \$45,000 but it was erected for less than \$30,000.

Glimpses of Pentecost

by Pentecostal Men!

AFTER PENTECOST

by Donald Gee

In his inimitable style, loving and understanding, but never timid or half-hearted, the author discusses the present-day condition of the church. He speaks of failures and short-comings both in pulpit and pew. Paper bound, 111 pages.

2 EV 461 \$1.00



PENTECOST EXAMINED

by Elmer C. Miller

This book is a compilation of a number of letters, written without prejudice by a Baptist lawyer to his pastor. They were penned as the result of a sermon preached in the First Baptist Church of Caldwell, N. J., of which the author is a member. Paper bound, 131 pages.

2 EV 571 75c



PENTECOST

by Donald Gee

In his kindly fashion, known and loved by many, the author speaks of the fundamentals of the Pentecostal faith. In doing so, he searches deeply and throws much and fresh light upon his subject. The author's own testimony is given in an inspiring manner. Paper bound, 95 pages.

2 EV 569 75c



The Lord Hath Made Room for Us



By COMER L. HAWKINS

McMinnville, Tenn.

IT IS NO NEW THING FOR THE world to envy the children of God. We read in Genesis 26:1 that there was a famine in the land, and Isaac went unto Gerar. God blessed him in Gerar. "He sowed in the land and received in the same year an hundredfold. . . . And the man waxed great, and went forward. . . . for he had possession of flocks, and possession of herds, and a great store of servants: and the Philistines envied him."

The thing that was important to a man with such an abundance of livestock was a good supply of pure water. And Isaac knew where to find it. Years before, his father had dug wells in this very country, but after his death the Philistines had filled them with earth. Isaac knew that earth itself cannot destroy water—the water was still there, and he set about to find it. "And Isaac's servants digged in the valley, and found there a well of springing water."

The very thought of good water is so refreshing that Jesus used it in referring to the wonderful, living, life-giving Spirit of God. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Today we hear a great deal of talk about the blessings of the days gone by, and some bemoan that such blessings are no longer manifest as before. The water is still there, but you may have to remove the "earth" (worldly-mindedness, filthiness of the flesh, etc.) before you can draw it again.

The springing water in the valley tasted just as good to Isaac as it had

GOSPEL PUBLISHING HOUSE **SPRINGFIELD 1, MO.**
Charge Orders: Add 5% for Postage and Handling—We Pay Postage on all orders sent with cash.

to his father Abraham when first the well was dug. And, praise God, the Holy Spirit is just as satisfying, just as powerful, just as real today as He was on the day of Pentecost.

Naturally, when they began to enjoy the good fresh water, those who envied them began to strive with them, but they were not discouraged. They "dugged again." Finally they dugged a well for which the Philistines did not strive, so Isaac called it Rehoboth "and he said, For now the Lord hath made room for us, and we shall be fruitful in the land."

I remember when Pentecostal people were not accepted as they are today. There was a time when we were called fanatics, and there were those who said, "Go from us," even as they did to Isaac. Others said the water wouldn't last long—the well would soon go dry. They did not know it was an everlasting spring! There were some who tried to destroy the usefulness of the well by giving out an evil report that the waters we had found were poison. Some tried to stop the well with over-ripe tomatoes, rocks, vile language, and ridicule—but in spite of it all, the Pentecostal movement went forward, and grew. "The Lord hath made room for us, and we shall be fruitful in the land."

Those who once oppressed us have now turned to us, even as they turned to Isaac and said, "We saw certainly that the Lord was with thee." They have made room for us today, but let us not leave the wells unguarded for they can still be filled with earth.

Coleridge said that *our greatest mission is to rescue admitted truths from the neglect caused by their universal admission.* There is much to consider in this. When a truth is fighting for existence, it compels men, whether they love it or not, to consider it. But when its position is secured, it becomes like a well-used coin, or the familiar text which hangs unnoticed on the wall.

One of the truths which is in danger of neglect today is the fact that the Holy Spirit has been the motivating factor which has caused the Pentecostal movement to go forward and grow. We must have Him with us and in us now, or we shall miss the mark.

Isaac called the wells after the names his father had called them. One was Beersheba, the well of the covenant. It would be wise for us to examine and make good the covenant we made with God in the beginning of our Pentecostal experience.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Excel	* A of G	June 1—	Forrest Whaley	Jack Fowler
Ariz.	Mesa	** First	May 26-June 8	Virgil Warens & wife	W. Clyde Powell
Calif.	El Centro	First	May 25—	Sunshine Party	V. L. Hertweck
	Fresno	Full Gospel Tab.	June 1—	George Gospel Team	R. B. Thomas
	Hemet	* A of G (area)	May 29-June 22	B. D. Bennett Party	B. T. Henderson, chm
	La Puente	Glen-Grove	May 18-June 8	Arthur Arnold	Mel Bailey
	San Diego	First	June 4-15	Hildreth Ethridge	Elton Hill
	Willits	First	May 14—	B. Fisher-N. Cheek	Kenneth Bird
Ga.	Rome	A of G	June 1-15	J. B. Davis	Verna Flanders
Ill.	Belleville	Full Gospel Tab.	June 1—	J. Ward Campbell	T. M. Kimberlin
	Granite City	First	June 3-13	Ernest Eskelin	James C. Kofahl
Kans.	Shawnee	A of G	May 25—	J. Ernest Hansen	L. R. Bilhimer
Minn.	Minneapolis	Evangelistic Aud.	May 28—	Robt. & Lillian Watters	Russell H. Olson
Mo.	Harrisonville	A of G	June 1-22	Zelma Shaw	Lionel Grimes
N. J.	Elizabeth	Ebenezer	May 21—	Jimmy Adams Party	Fred H. Huber
	Long Branch	First Pent.	May 20-June 1	B. E. Potter	Norman B. Nethers
N. Mex.	Clovis	First	May 13—	Richard E. Jeffrey	C. D. Holley
Ohio	Canton	Bethel Temple	June 1-22	Chas. H. E. Duncombe	Ivar A. Frick
Okla.	Oklahoma City	** Faith Tab.	June 1-8	Fred & Gladys Voight	S. J. Scott
Pa.	Akron	A of G	May 21-June 1	Eddie Lowmaster	Robert F. Rainbow
	Enola	First	June 1-22	Jim Collins	Paul Peck
	Factoryville	A of G	June 1-15	D. J. Paglia & wife	Theodore Kessler
	Towanda	A of G	May 25-June 8	C. T. Chegwin & wife	Chas. M. Dale
	Georgetown	First	May 20-June 1	W. Calvin Melton	A. T. Hickman
S. Dak.	Murdo	A of G	June 3-15	Paul Clark & wife	Leo Bankson
Tex.	Tahoka	** First	June 2-8	Edith Little	H. C. Lonis
Wash.	Burlington	*** Union Meeting	June 1—	Andrew S. Teuber	W. V. Kononen, chm.
Wis.	Marinette	A of G	June 1-22	Joseph DeGrado	Morris E. Hayes
Phil.	Iloilo City	Bethel Temple	May 26-June 8	F. A. & Inez Sturgeon	Melvin Steward
		* Tent		** Children's Revival	*** Free Methodist Campground

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that *THE PENTECOSTAL EVANGEL* is made up 24 days before the date which appears upon it.

Often when men and movements reach great heights, because of the praise of man for their noted success, they become lifted up in themselves and soon begin to compromise. If we do this, our wells will fill up with "earth." "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10:39). ◀◀

HOSPITAL VISITATION PAYS

Jesus said, "I was sick, and ye visited me." This thought has inspired many a weary pastor to continue visiting in hospitals when tempted to wonder if it's worth all the effort—but you never know what an Evangel, left in the hand of a hospital patient, will do.

Mrs. W. E. Miller of Kansas City, Missouri, says: "I never knew anything about The Pentecostal Evangel until I was handed a copy in the hospital, while my husband was sick. I can't explain what it has meant to me. I cherish every copy and read them over and over. I thank God for that first copy that was given me. In reading it I saw things I never saw before. My understanding of the Word became so different. I enjoy the Evangel so much."

ANNOUNCEMENTS

CHURCH DEDICATION—June 8 at 2 p.m., Shubuta, Miss. Ralph M. Riggs, General Superintendent, guest speaker. Neighboring churches invited.—by O. C. Hickman, Pastor.

HOME COMING—May 25 at First Assembly of God, Van Buren, Ark. All-day services; dinner at the church. Former pastors and friends invited.—by Edwin Burris, Pastor.

DEDICATION OF NEW CHURCH—May 30—June 1 at New England, N. Dak. Sectional C. A. Rally afternoon of May 30 and dedicatory service in the evening. K. E. Olson, District Superintendent, officiating.—Herman G. Johnson, Pastor.

SOUTHWESTERN BIBLE INSTITUTE COMMENCEMENT AND HOME-COMING—May 28 and 29 at Waxahachie, Tex. Baccalaureate sermon by Kenneth Baker on May 28 in the gymnasium. Alumni Homecoming and business meeting at 10 a.m. Thursday in the chapel. James Allen, Bastrop, La., speaker. J. Robert Ashcroft will give the Commencement address the evening of May 29.

WITH CHRIST

JAMES B. GRAY, 69, Baytown, Texas went to be with the Lord April 14, 1958. Brother Gray was ordained in 1928. He pastored churches in Texas and Oklahoma, and also engaged in evangelistic work.

JOHN D. RENSINK, 53, Plattsburg, N. Y. was killed in a car-train accident April 19, 1958. Brother Rensink was ordained in 1927 with the International Church of the Four-square Gospel and came into the Assemblies of God in 1941. He was pastoring the church in Plattsburg at the time of his death.

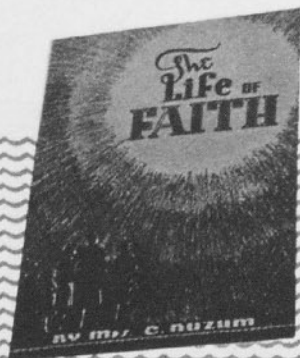
BOOKS of FAITH

THE LIFE OF FAITH

by Mrs. C. Nuzum

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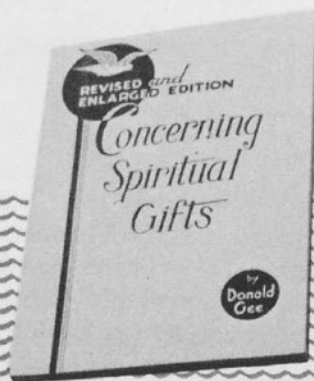


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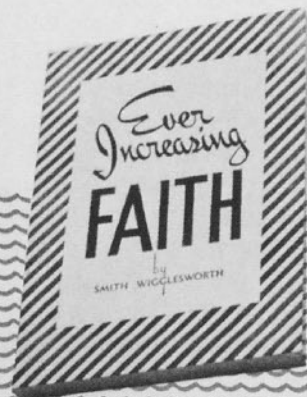


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Three Words of Conversion

(Continued from page seventeen)

salvation through His Son. Faith reaches out and takes. Thus the Lord Jesus Christ becomes your Saviour.

By faith we receive Christ as a guest. "Behold," He says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in" (Revelation 3:20). He waits outside the closed door of your heart. But He will never force His way in. You must open the door. You must invite Him in. And the moment you open the door He enters.

By faith we come to Christ just as we are. That, you remember, was the way the prodigal son came back to his father. He had nothing. His money was gone. He came in rags. He knew he was unworthy, so he simply cast himself on his father's mercy. He came just as he was, and so must you. Do not wait to reform. Do not endeavour to better yourself. Come as you are, for after all you are nothing but a sinner, and only He can change you.

Faith means trusting Christ as your personal Saviour. Suppose you are drowning and someone throws you a life-belt. Do you ignore it? Do you cast it from you? Certainly not. You grasp it. You rest your weight on it. You trust it. That is faith. You must rely upon another.

Why not trust Him now? Intellectual faith alone will not do. "The devils believe and tremble." To believe *about* Christ will never save you. You must *trust Him*. My friend, have you done it?

Lay hold of Christ. Trust Him, and trust Him now. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). ◀◀

The Sabbath Is God's

A story is told of a Chinese gentleman who went shopping. He took seven coins, with holes in them, and put them on a string around his neck.

On the way to market he met a beggar who threw himself at his feet beseeching help. Stirred to pity, the rich man decided to give the beggar six of the coins.

As his benefactor went his way the beggar, being a greedy and dishonest man, found himself planning how he could get hold of the seventh coin as well. He crept after the old man and robbed him of the last coin. Soon the

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beggar was arrested and taken before the judge.

The story ends with a question addressed to the reader. What would you do with a wretch who, instead of being grateful to a kind old man who had given him six of his seven coins, robbed him of the seventh one as well?

Many people have good reason not to judge the beggar too quickly; they might be judging themselves.

When God created the world, He made seven days. He gave six to man, but reserved the seventh for Himself.

Since the Sabbath belongs to God, it is both a day of rest and a day of prayer. It is an interlude when men are expected to devote time to meditation and worship, both in recognition of God's supremacy over all things, and in gratitude for countless blessings.—R. N. S.

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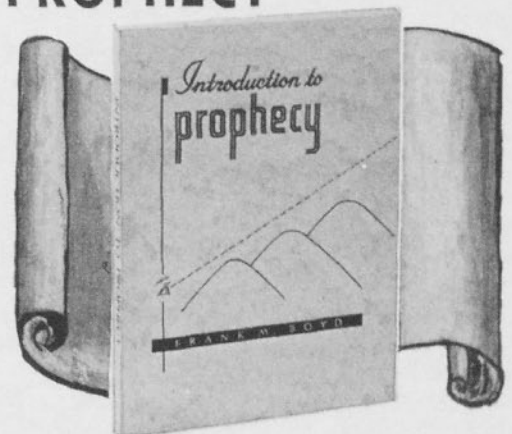


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Let Us Return Unto the Lord

BY ANDREW MURRAY

REVIVAL MUST BE ASKED FOR AND RECEIVED directly from God Himself. An extraordinary spirit of prayer, constraining believers to much secret and united prayer, will be one of the surest signs of approaching floods of blessing. If there is to be a mighty, divine awakening it will be born in the wholeheartedness of our prayer and faith for it.

Let no believer think himself too weak to help, or imagine his prayers are not needed. Let every believer stir up the gift that is in him and begin to cry every day, "Wilt thou not revive us again: that thy people may rejoice in thee?"

Every revival has come as Pentecost came—the fruit of united, continued prayer. It is in the closet, with the door shut, that the sound of abundance of rain will be heard. An increase of secret and united prayer on the part of both ministers and members will be a sure harbinger of blessing.

"Thus saith the high and lofty One . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit . . . to revive the heart of the contrite ones" (Isaiah 57:15). Humiliation and contrition have ever been the conditions of revival. If there is no humiliation and forsaking of sin, there can be no revival or deliverance.

Christ's Sermon on the Mount promises the Kingdom to the poor in spirit, and to them that mourn. In Paul's epistles, the religion of man with its worldly wisdom and confidence in the flesh is denounced. Without the confession and forsaking of sin, all the promises of grace and blessing are rendered void. All the glorious promises given to the seven churches in Revelation are dependent upon one word—**repent!**

If there is to be revival among our churches to give a holy, spiritual membership, that trumpet sound of repentance needs to be heard today. In the Church of our day there is the idolatry of money and talent and culture, a worldly spirit, making it unfaithful to the one and only Husband and Lord. There is a confidence in the flesh that grieves and resists God's Holy Spirit.

Let all who long for revival, hasten it by asking the Lord to prepare His prophets to go before His face, crying aloud and sparing not, lifting up their voice like a trumpet and showing His people their transgressions!

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up . . . he will revive us: . . . and we shall live in his sight" (Hosea 6:1-3). Let us return to the Lord with our whole heart that He may make us wholly His. **Let us turn to the God of Pentecost, and the God of Pentecost will turn to us.**

It is in intercession and turning to the Lord that the coming revival will find its strength! Let us begin as individuals, pleading with God in secret, confessing whatever we know of sin or hindrance in ourselves or others. Let us seek to foster the spirit of confession and supplication and intercession in those around us. Let us lift up our voices and proclaim that revival is brought down from above by prayer, and that revival comes to the humble and contrite ones.

Among God's people everywhere, let there be "great searchings of the heart" as to whether they are willing to deny themselves and give the time and strength that the Lord requires to **pray through** for revival. Let every minister and Christian worker, and every believer, take his place in the front rank of the great host of secret intercessors that must prevail with God before the floods of blessing can come.

Of all who speak or think of revival, or long for it, let not one hold back in this great work of honest, definite, continual, unceasing pleading: "Revive thy work, O Lord! Wilt thou not revive us again?"

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