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*I am the resurrection, and the life:
he that believeth in Me, though he
were dead, yet shall he live.
John 11:25*

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

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HALLELUJAH! CHRIST AROSE

A Song of Resurrection Lilian B. Yeomans, M. D.

● HE BROUGHT me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. *And he hath put a new song in my mouth, even praise unto our God.*" Psalm 40:2, 3.

Here we find a man crying to God out of "an horrible pit." A pit of horrors, indeed, for the original implies a place of "chaos, confusion, conflict, noise, tumult, dimness, darkness, disorder, despair, death and destruction." Rotherham translates it "the destroying pit," so all in it are doomed by the mere fact that they are there.

How did this man, who is typical of every man who has ever lived from Adam down, get there? Did God, who made him, put him there? *Never.* "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Genesis 2:8, 9.

I have gazed enraptured at gardens made by human hands, which were so beautiful that they literally took my breath away, but what must have been the exquisite loveliness of this garden, planted by the divine hand that put the shine into the stars, the majesty into the mountains, the sacred beauty into the dawn, the glory into the sunset, and tinted the petal of the rose!

Man had only to dwell there amidst noble trees, emerald green turf, gorgeous blossoms, flashing fountains, singing birds, beautiful, sleek animals, who fawned before him as their God-given head, and enjoy uninterrupted communion and fellowship with the Author of all this beauty, the Creator of the universe, and the Bestower of every good and perfect gift.

Whence then the pit?

It was Satan, that malign and mysterious being, once the "anointed cherub . . . upon the holy mountain of God" in the mineral Eden of the twenty-eighth of Ezekiel, with every precious stone for his covering, whose heart was lifted up because of his beauty, and who corrupted his wisdom by reason of his brightness,

who dug the pit of sin—rebellion against divine authority—and lured our first parents into his trap.

The bait was the knowledge of good and evil. The prize was won, but at what a cost! For Adam and Eve fell into the pit; and all their progeny from that day to this, were born there. And from the pit there is no human way of escape.

Men have sought out many inventions; they have embellished their pit dwellings with magnificent works of art, perfected systems of philosophy; have even erected retaining walls, and laid down paving stones of ethical culture to prevent people from sinking deeper in the mire, but no man has ever been able to find a way out. In other words, with all the genius manifested by pit dwellers, there is no power in the pit to extricate anyone from its depths.

And when all is said and done, in spite of scientific discoveries, rapid transportation in earth, sea, and sky, radio, and other wonders, the pit is the pit still, and it is a horrible pit; the Bible says so. Some are deeper in the mire than others, but all alike have sinned, and the wages of sin is death.

BURIED—RISEN

Buried? Yes, but it is seed
From which continents may feed;
Millions yet may bless the day
When that seed was laid away.

Buried! hidden! out of sight!
Dwelling in the deepest night;
Losing, underneath the sod,
Everything, except its God.

Buried, unremember'd, lost—
So thinks man: but all the cost
God has counted to display
Life abundant one glad day.

Art thou buried? God's pure seed—
Doth thy heart in silence bleed?
Change thy sighing into song,
Thus alone can harvests come.

—Margaret E. Barber.

As there is no power in the pit to deliver, it is evident that if anyone is to escape eternal doom, aid must come from above; and that is precisely what happened. One day while heaven resounded with anthems of praise, Jesus Christ, the effulgence of the Father's glory, and the expression of His substance, rose—"and the light in heaven grew dimmer as He left His Father's side." He came down, *down, down* from the rainbow-circled throne on the sapphire pavement, down from the adoration of the living creatures who cease not day nor night crying, "Holy, Holy, Holy!" Down from the glory which He had with the Father before all worlds. Down past whirling planets, burning suns, and rotating systems, to this dark world, to the very verge of the noisome pit, crying:

"Lo, I come: in the volume of the book it is written of me . . . to do thy will, O my God." Psalm 40:7, 8.

Plunged into the deepest depths of that awful abyss of darkness, a voice was heard from heaven proclaiming: "Deliver . . . from going down to the pit. I have found a ransom." Job 33:24.

"But none of the ransomed ever knew how deep was the water crossed; nor how dark was the night that the Lord passed through ere He found His sheep that was lost. Away in the desert He heard its cry, sick and helpless and ready to die."

For He went down to the very "roots of the mountains," below your sins and mine, and from the awful profundities there ascended a cry to the Father: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Acts 2:27.

And God inclined unto Him, and heard His cry, and brought Him up, and set His feet upon a rock, and established His goings, and put a new song into His mouth, a Song of Resurrection. And thank God, He did not come up alone but brought with Him all who through all the ages should believe on Him.

By faith we make His death ours. By faith we make His resurrection ours—ours the security, stability, safety, strength, and steadfastness of the rock, for "I hold not the Rock but the Rock holds me."

Ours the Song on the Rock, the Song of Resurrection.

*Oh! There's a song I fain would sing,
A song of praise to my Savior King;
It is high as the height where He intercedes,
It is sweet as the tone in which He pleads,
It is low as the reach of His mighty arm,
It is strong as His power over sin and
harm;
To sing this song have you been set free?
He can sing it through you,
He can sing it through me.*

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Our Three-Fold Commission

Vance Havner

● ALL OF US have our favorite passages of Scripture, I suppose. I have always been particularly fond of the accounts of our Lord's appearance after His resurrection. I always like to get to that open grave. I like to think, "Now His sufferings are over. Never again for Him the agonies of Gethsemane and Golgotha. He has died and risen and lives forevermore."

I revel in the story of His appearances during those forty wonderful days. How I would have enjoyed being there! Think of it! You might meet Jesus risen from the dead at any bend of the road!

Then I remember that He appeared only to believers. Why didn't He go to Herod or Pilate and say, "Look! You thought you had done away with Me, but I'm back!" That wouldn't have been like Jesus. He made Himself known only to His own. If the Herods and Pilates today hear about Him, you and I must tell them. For only His own can make Him known to others.

Talk about a news story! Here is the greatest piece of news on earth! Jesus died and rose again! It's so, He really did it! They buried Him, dead, and He came back, alive! It was the greatest news flash of history, but the saddest piece of news is that we Christians have got used to this big news. We've heard it until we've got over the thrill of it. We have it mixed up with Easter cor-sages, bunny rabbits, spring bonnets and colored eggs, and we have lost it in the mixture.

We hear much of the Great Commission but our risen Lord has really given us three commissions.

I

To the women at the sepulcher, the angel said, "Go tell His disciples." Mark 16:7. We have a message for a bewildered church. And bewildered it is! These disciples were bewildered! Jesus had died, their dreams had faded, their hopes had vanished, they didn't know what to think. For three years they had been on a great adventure and now it was as though they had come back from another world to the humdrum earth again. They couldn't put it together.

Some were walking country roads shaking their heads. They were trying to live on the memory of a dead Christ; and when that is all you have, you are bound to be bewildered.

But they were no more bewildered than the church today. Everywhere, Christians are confused, mystified, befuddled. Some are taken up with their own problems. Some are discouraged over their failures. Some are occupied with criticizing each other. Some are running after fads and isms. Some are trying to outdo each other, swapping church members, moving spiritual corpses from one mausoleum to another. Some have made the gospel a funeral and others have made it a frolic and both have forgotten that it is a feast. They either freeze or fry!

But we have a message for a bewildered church. "Go tell His disciples that He goeth before you." The message is just Christ. We need a new experience of the living Christ. We need to see Him going on before. These disciples had left Him behind them in a grave. He is not behind us, He is ahead of us!

Some are looking at themselves. Said Richard Baxter: "Once I was wont to meditate on my own heart, always poring over my sins or wants or examining my sincerity. But now I see more need of a higher work, and that I should look oftener upon Christ or God or Heaven than upon my own heart."

Consider the appearance of Jesus to Mary in the garden. First, there was the *misery*: "Woman, why weepst thou?" How many miserable Christians

there are today! Then, the Master was recognized. When Mary recognized Him, she called Him, "Master." The cure for the misery is to see the *Master*. But there was also a *mission*: "Go to My brethren and say . . ." When we meet the Master, He commissions us and we forget our misery in the joy of telling about Him.

Some of us are looking at other Christians. But "then were the disciples glad when they saw the Lord," not when they saw each other. Some saints are occupied with each other like the inhabitants of a certain island who made a sorry living washing each others' clothes. We need to hear the Master say again, "What is that to thee? Follow Me yourself!"

Some of us are looking at the world, more concerned with what the world is coming to than with who has come to the world. We need to see Him in all the world confusion, and hear Him say, "Be of good cheer; it is I; be not afraid." "Be not afraid," that is the negative; "be of good cheer," that is the positive; and between the two stands, "it is I." He always changes negative to positive! He did not say, "There is no storm." That would have been like the proverbial ostrich, trying not to see the situation. He did not say, "The storm will soon be over." That would have been the optimist but we need more than optimism. He said, "I am here." It is the voice of the Overcomer and what we need is to overcome.

The main issue with a bewildered church is to see Jesus. He is not real in our churches. Don't tell me that if we really believed this big news, news of a living Savior, we would sit so lifelessly in church on Sunday, content with our formal uprisings and downsittings, then go out as though we had come to honor a corpse instead of to hail a Conqueror! Every church service would be bliss instead of boredom and every Sunday would be Easter.

We assume that we are seeing Jesus when we are not. "Oh, yes, Jesus only. Of course, of course, we are to look unto Jesus." But that is just what we don't do. It is the only way to get the saints together. That is the only place where they are together, isn't it? When we see Him, we shall stop looking at ourselves, and that ought to be a great relief! We shall be more likely to see Christ in the brethren.

Some time ago, sitting in church, I gazed for a moment at a bright light, and then when I looked around at people I could only see the light again in their faces. And I wondered whether, if we looked more at Him, we should not see more of Him in our fellow Christians. And then when we see the world, we

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Alive

FOREVERMORE!



"The Lamb that was slain but liveth again"

● IN THE DAYS of Elisha there was a woman at Shunem who was kindly disposed towards him and provided him a prophet's chamber. Though this woman had hitherto been barren, the Lord gave her a child. Then came a day when the child, now grown, sickened and died. The woman, who had faith in the prophet and the prophet's God, laid the dead boy on the prophet's bed in that special chamber. Then she hastened for the prophet, and as she set forth she declared in faith, "It shall be well!"

The prophet made his way to that chamber and there he prayed unto the Lord. It was written in the law, "Command the children of Israel that they put out of the camp . . . whosoever is defiled by the dead" (Num. 5:2); but notwithstanding the fact that he would be counted defiled by touching that dead body, the prophet put his mouth down on the dead child's mouth, his eyes upon the dead child's eyes, his hands upon the dead child's hands, and stretched himself upon the child. The cold flesh of the lad waxed warm. He opened his eyes and was given alive unto his mother.

We who are Christians are such by a supernatural birth (born from Above), yet we are often brought near the grave. Said the apostle Paul, "For we which live are always delivered unto death." But there is a Prophet, greater than Elisha, to whom appeal can be made with the assurance, "It shall be well." He imparts His resurrection life, breathing His breath into our mouths, putting His light into our eyes, causing His life to come into our hands, imparting the fire of His holy presence, "that the life also of Jesus"—the Prophet greater than Elisha—"might be made manifest in our mortal flesh." 2 Cor. 4:11. What is our experience? "Always delivered unto death"? Yes. "Always bearing about in the body the dying of the Lord Jesus"?

Yes. Letting the old life—the old Adam life—go down to death, in order that a new life, the life of the resurrected Lord, might be imparted instead—"that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10.

King Hezekiah was sick and received the sentence of death. "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." The king declared, "I am deprived of the residue of my years . . . O Lord, I am oppressed; undertake for me." Then came the prophet, bringing the word of the Lord to the king, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day" (the day of resurrection, Matt. 16:21) "thou shalt go up unto the house of the Lord." The sentence of death on the old life, but a new life imparted! This was also the experience of the apostle Paul who declared, "We had the sentence of death in ourselves, that we should not trust in ourselves" (no confidence in the flesh, the life of the old Adam) "*but in God which raiseth the dead.*" If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you!

A Christian worker who knows a good deal of the inworking of the resurrection life of the Lord became sick. She wrote, "I was deeply depressed—so much so that I was actually thinking I was to retreat from the battlefield. The Lord then showed me that He had allowed me to rest, that *in it* (the rest) I had gone under. I had picked up my own natural life again and had been living upon it, and this was the reason for the old symptoms and weaknesses being manifested—exhaustion, cough, etc. Then the Lord took me to Col. 2:10-15. I saw that, with Him, so to speak, I had put off my own

body—the body that the adversary could attack, the body with the natural life in it—that He, in His risen life, might triumph. There and then I definitely dropped my 'body' at the Cross as never before. . . . Since then, blessed be God, I am quite well. I told the Lord that, having dropped my weak body and its weight at the Cross, I would rise up and be His minister. My body was set free, the risen life began to flow again. The next day I went to my desk quite fresh in mind and body, and God began to pour His life through."

John was given a vision of the eternal city. And just as Ezekiel saw the river of the Spirit flowing forth from the sanctuary in an ever-deepening flow, so John saw a like stream, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." He heard the word go forth, the same word practically as he heard Jesus give to the thirsty ones on that last day of the feast of the tabernacles (John 7:37-39), "Let him that is athirst come. And whosoever will, let him take the water of life freely." Even now we can come and partake of this wonderful water of the Spirit, the Spirit of the resurrected Lamb, and receiving of this wonderful stream we shall have new life, new strength, new inspiration. As we drink we shall be enabled to walk in newness of life. This wonderful water of life is available even now, without money and without price. It is free to "every one that thirsteth." Let us come and drink and drink and drink, drinking constantly and deeply of the blessed Spirit of God. It is the Master Himself who bids us, "Take!"—S. H. F.

PRAYERLESS SERMONS

Talmage wrote: "How well I remember a sermon I preached at a great outdoor meeting. Prayer had been offered in that place, I myself had been unusually prayerful, and we had a Pentecostal blessing. That afternoon I took the train for another great outdoor meeting; and I said to myself, 'This morning's sermon was blessed today; it is fresh in my mind; I will preach it tomorrow.' I did preach it, but not in as prayerful a spirit, and I think no one else had been praying about it, and it turned into the most inane and profitless discourse that I ever delivered." "Powerless sermons," Talmage added, "are the curse of God on a prayerless people."

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Spiritual Gifts

Ernest S. Williams

● SOME HAVE thought that 1 Corinthians 12 is the only chapter in the Bible that speaks of "Spiritual gifts." This is incorrect. In Romans 12 we read, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the measure of faith; or ministry, let us wait on our ministering or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Here the gifts range all the way from the gift of prophecy to gifts of properly using money, or to government in the assembly.

It might better our understanding were we to ascertain the meaning of the term "gifts," lest we look upon them as something extremely above the ordinary and overreach in our earnest desire to be spiritual. Some help may be had by going to Young's Concordance, or other works of scholars. Young's Concordance defines "charisma," translated "gift," as "grace, favor, kindness." The gifts therefore are bestowments out of the grace or kindness of God. Let us quote a few places where this is found:

"That I may impart unto you some spiritual gift, to the end you may be established." Rom. 1:11. The Weymouth translation reads, "That I may impart unto you some spiritual help." I think this conveys the clearer thought here. It is not one of the gifts of the Spirit that Paul wishes to impart unto them; it is needed spiritual help.

Another Scripture in which is the same word "charisma" is Rom. 6:23, where it reads, "The gift of God is eternal life through Jesus Christ our Lord." Here there can be no reference to "the gifts of the Spirit."

In the bestowment of benevolences this same word "charisma" is used. "That by the gift bestowed upon us by many, thanks may be given by many on our behalf." 2 Cor. 1:11.

Again we find "charisma"

used when Paul exhorts Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:14.

If we look upon these blessings as "graces, favors, kindnesses" of the Lord, we may be able to appraise them more effectively than if we look upon them as phenomena far outside the usual.

First Corinthians 12, however, is generally considered the "gift chapter" of the New Testament, and it might be well to turn our attention briefly to it. There Paul teaches, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." vv. 4-6. Since we are seeking for clearer understanding of these sacred things may I quote again from other translations? The Weymouth version reads, "Now there are various kinds of gifts, but there is one and the same Spirit; various forms of official service" (the Twentieth Century Version reads, "ways of serving differ") "and yet one and the same Lord; diversities in work" (T. C. V., "results differ") "and yet one and the same God—He who in each person brings about the whole result."

I would understand this to mean that there are different gifts, nine of which are mentioned in this chapter. The chapter also indicates that among the gifts, which are bestowments out of the "grace, favor, kindness" of God, there are, in addition to the nine gifts, certain offices

in the church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." v. 28. The purpose of these "offices" in the church is found in Eph. 4:11, 12. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for (unto) the work of the ministry, for the edifying of the body of Christ."

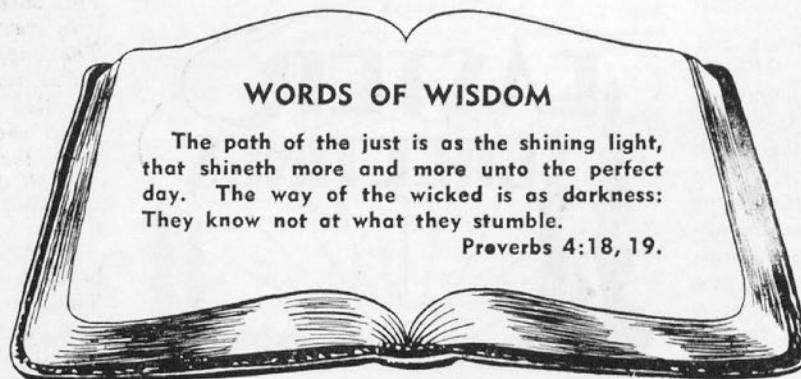
Two thoughts are here. The one is that the church may be prepared, or equipped, for ministry; the other that the church may be edified, or built up. If we keep in mind that God not only has put gifts, such as tongues and prophecy, in the church, but has also put men into the church for the purpose of ministering, governing, etc., it may safeguard some who, if they have spiritual manifestations, might run off with the thought that, having an unction from the holy One, and knowing all things, they "need not that any man should teach them."

The question now arises, Do we have present-day apostles? If the person means by the term only "a messenger," or "one sent," all those who are called as evangelists or missionaries are apostles. I believe the Biblical apostle was something much more than that. The apostles were the foundation stones of the Christian Church. "And now therefore ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:20. This is further revealed in Rev. 21:12 where the bride is pictured as the New Jerusalem. The New Jerusalem may also be considered as the home of the Bride. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Concerning "gifts, administrations, and diversities of operations" or "diversities in work," these seem to indicate variety. In fact, the Syriac Version in each instance uses this term. "There are varieties of gifts." "There are varieties of administrations." "There are varieties of operations."

Some light may be thrown on this by referring to other scriptures. In Heb. 1:1 we read, "God who at sundry times" (or in many parts) "and in divers manners, spake in times past unto the fathers by the prophets." This means that God used the different prophets as He chose, giving full liberty to their individual personality. Again, "How shall we escape if we neglect so great salvation; which at the

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Three Days and Three Nights

William Fredrick

As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12:40.

● SINCE CHRIST rose "after three days" (Mark 8:31), and was "in the heart of the earth" three days and three nights, He must have been buried Wednesday evening. Since the day Christ was crucified was "the preparation of the Passover," and since "the preparation of the Passover" was always the day before the feast of the Passover, and since the feast of the Passover was always on the fifteenth day of the month, He must have been crucified and buried on the fourteenth. If Wednesday was the fourteenth, then the preceding Saturday was the tenth, and this is the very day John (12:1, 12) says Jesus made His triumphal entrance.

Jesus was crucified in the afternoon of the fourteenth, the same time the law required the paschal lamb to be slain. He was buried about sundown, as the annual Sabbath of the feast of the Passover "drew on." "It was the preparation of the Passover" when they killed their lambs and prepared them to be eaten the following night, which was the fifteenth.

"Now on the morrow, which is the day after the preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day." Matt. 27:62. This occurred the morning *after* the "preparation" of the feast of the Passover, and it was also the morning *after* the crucifixion and burial of Jesus. Since both the preparation of the Passover and the crucifixion and burial of Jesus occurred on the afternoon of the *preceding* day, they must both have occurred at the same time. The day that *followed* "the preparation of the Passover" was *always* a Sabbath. "And it was the day of the preparation, and the sabbath drew on." Luke 23:54. "It was the preparation, that is, the day before the sabbath." Mark 15:42.

Since the chief priests came to Pilate and asked for the watch "the day that *followed* the preparation," and since the "preparation" came "the day before the Sabbath," it is evident beyond question that they asked for the watch at the Savior's tomb on a *Sabbath* day. Since "the preparation of the passover" always came "the day before the sabbath," and since the annual Sabbath of the feast of the Passover always came on the fifteenth day of the first month, no matter what day of the week, it is also evident that *that* Sabbath came on the fifteenth day of the first month; and so it follows that the preparation of the Passover and the

crucifixion of Jesus must have taken place on the afternoon of the *fourteenth* day of the first month, which was "the preparation of the passover." There is no chance of being mistaken in this, because "they *killed the pass-over on the fourteenth day of the first month.*" 2 Chron. 35:1.

We have conclusive proof in Luke 24 that Jesus rose after three days, and that He was in the heart of the earth "three days and three nights," and that He was buried Wednesday evening, and rose Saturday evening, or in the earliest moments of Sunday, which began at 6 p.m. on Saturday. The resurrection act, taking at least some minutes, could very well cover both Saturday and Sunday. The expression "the Lord's Day" may not prove the actual act of rising to be so dated, so much as a day forever identified with our Lord's appearances and resurrection triumph: nevertheless other reasons (which we do not name now) imply a Sunday resurrection.

Peter says, "It is now the third day since these things came to pass." Luke 24:21. By this he means that it is now three days since He was crucified and buried. If Jesus was buried Wednesday evening, the first day since or after it occurred would be Thursday evening, and the second day since or after would be Friday evening, and the third day since or after would be Saturday evening. This makes exactly three days and three nights, and puts the resurrection *after* three days; and since Saturday evening is the end of the Jewish Sabbath; it corroborates Matthew when he says He rose "in the end of the Sabbath."

If Jesus were buried Friday evening, as is commonly taught, then the first day since or after would be Saturday evening, and the second day since would be Sunday evening. But this occurred on Sunday *morning*. Are Peter and Matthew both mistaken? They

were there and knew all about it; besides, being inspired writers, they should be better witnesses than our commentators who contradict them. We are told that Jesus was in the tomb "a part of three days and three nights," and that is what is meant by rising "after three days" and being in the heart of the earth "three days and three nights." This theory, though commonly believed, is ridiculous and absurd, and has no support in either Old or New Testament.

Matthew 28 contains proof that Jesus was crucified on Wednesday, and rose from the grave Saturday evening, which seems almost conclusive in itself. It is in the first clause of the first verse: "In the end of the sabbath." For some reason, the Greek word translated *Sabbath* in this text has the plural form in the original. To translate it literally it should be rendered, "after the Sabbaths," or "in the end of the Sabbath days." The same Greek word is used in Col. 2:16, where it is translated "Sabbath days."

If the Jews had only *one* Sabbath, and that always on *Saturday*, there could be no objection to the inference that Jesus was crucified on Friday, because we are plainly told that it occurred the day "before the sabbath." But the Jews had *seven* special Sabbaths each year; one Sabbath came every seventh day, and *seven* came annually at *stated* times: two at the feast of the Passover, one at the Feast of Weeks, and four in the seventh month of the year. This being true, the inference is no proof at all that it was on Friday, for the reason that it might have been before another Sabbath that did not come on Saturday. Yes, more than that, the law made the first day of the feast of the Passover a Sabbath, no matter on what day of the week it came. It fixes the fifteenth day of the first month as an annual Sabbath of the feast, and not a certain day of the week!

Matthew meant just what he said when he put the word "sabbath" in the *plural*. Christ was in the tomb two Sabbaths. He was buried Wednesday evening as "the Sabbath drew on." The following day, which was Thursday, was the first Sabbath of the feast of the Passover. Then He rose the following Saturday evening, and this was the weekly Sabbath of the Jews. So Jesus was in the heart of the earth one annual Sabbath which came on *Thursday*, and one weekly Sabbath which came on *Saturday*, in the end of which He rose. Sabbath means rest, and they were both rest days.

HALLELUJAH! CHRIST AROSE

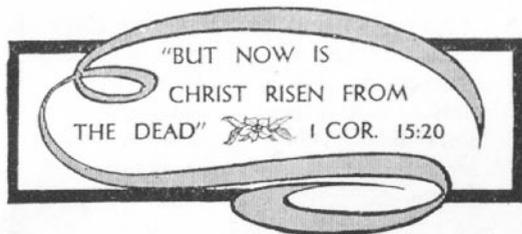
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*This song of praise shall yet be sung,
In every tribe, by every tongue;
The angels desire its notes to swell,
But redemptive love they cannot tell.
Creation groaneth this song to hear,
All shackles melt as it strikes the ear;
Then the sons of God this world will see.
Shall He sing it through you?
Shall He sing it through me?*

Many years ago in New York City they brought a poor degraded girl into an institution. The love of Christ in a Christian sister had won her from the life of the streets. I said to myself, "A familiar enough type!"

But was she such a familiar type after all?





Poor, despised, desolate and alone, with ragged garments, and shoes out of which the water was squeezing at each step—that was familiar enough; only too familiar. But there was a light in her eye, a purpose in her bearing, and above all a song continually on her lips that caught and riveted my attention in spite of myself, cultured heathen that I was at that time.

She seemed to have everything of the hardest—the business end of the broom and scrubbing brush. But the sweeping and scrubbing were just an obligato to the solo that she sang continually:

*On Christ, the solid Rock I stand,
All other ground is sinking sand.*

Christ had raised her from the death of sin and she was singing the Song of Resurrection.

"Sarah," I inquired, "why do you sing all the time?"

"Because I'm happy."

"I suppose you think you're saved?" (I had seen cases before and thought I recognized the symptoms.)

"No, Ma'am."

"You don't think you're saved?" I inquired, filled with wonderment.

"No, Ma'am; *I know it.*" And off she went with her scrub pail, singing: "On Christ the solid Rock I stand."

Well might she sing. She was on the Rock and she knew it. On the Rock she was delivered from everything that belongs to the pit—the guilt, condemnation, power, and penalty of sin, and its outworkings in the body . . . *sickness and debility.* Praise God!

If the pit is not the rock, neither is the rock the pit. Satan will try to pursue you with phantoms of darkness, sin and sickness, but refuse them in the power of His resurrection.

Where are *you?* There are but two places for mortals. The horrible pit, and the Rock of Ages. If you are in the horrible pit, cry unto God and He will deliver you, for "Who-soever shall call upon the name of the Lord shall be saved." Romans 10:13. If you are on the Rock, sing the new song that God has put in your mouth, the "Song of Resurrection."

FORMER ARMY CHAPLAIN NOW HAS UNIQUE MINISTRY

Farrell E. Evans, former Assemblies of God Army chaplain, now has a unique ministry which is proving to be of help and blessing wherever he goes. In view of the present selective service laws and the numbers of our young men who have been inducted into the army for military training, this ministry, is of particular value. He is visiting the various assemblies and giving a message in which he refers to some of his own experiences with combat troops in Europe, the temptations and tests of Christian character in military service, the selective service laws concerning conscientious objection and the great harvest field that is ripe for all who will have the

stamina to press the battle for God. He can be addressed at his home, 4951-12th St., N.E., Washington 17, D. C.

HOW GOD PROVIDED

The following incident, which we take from a private letter to Robert Bolton, one of the students at Central Bible Institute, from his sister in China, reminds us of the story of the angel providing food for Elijah after he had fled into the wilderness and had sat down under the juniper tree:

"We have met a Lisu old man with a simple faith, who told us his story. He was coming with some of his friends to the Lisu convention, over a range of mountains 17,000 feet high. Coming to the top, he was completely exhausted. He fell down on the snow and told his friends he was going to die. They gently carried him to a cave, wrapped him up, and left him there. He said, 'I did not know any more until after many hours.'

"He seemed to look up and see a dim figure in the cave with him. There was a bright fire and the ministering man gave him a soothing drink and good food. He felt strengthened and again slept. When he awoke he felt warm and stronger. 'I got up and ate my fill, the stranger waiting on me. I talked with him, but when I slept and awoke again he was gone. I got up and felt wonderful, so I walked down the mountain. When I saw my friends after ten days, they almost fell down when they saw me, thinking I was dead. I told them my experience.'

We believe also that the following statement from the same letter will interest many of our readers. "On the 24th of December we were all traveling up the high mountain to the Christmas Lisu Convention. When we arrived we heard the singing of the heavenly choir. We were given shelter in a little log cabin for the night, and lay in bed listening to the eight-part singing *which went on all night.*"

Abounding Grace

J. Rutherford Spence

● THE MAGISTRATE lives in Sam Shui, the county town. There cases are tried and there the large jail is. The place is terribly filthy, the men are half naked and in rags, and the stench takes your breath away. All prisoners' hands are free but their legs are chained around the ankles—and as they move one hears the clank, clank, of the chains. These are welded on and often cause putrefying sores. The inmates never wash. Well is it written, "The way of the transgressor is hard."

Every Tuesday we had the privilege of going there to preach the gospel. We were separated by iron bars. Never did I preach to such a desperate crowd, twenty-one of whom were in for life. There were murderers, pirates, bandits—and political prisoners whom one could distinguish by their better clothes.

They did give us attention and eagerly waited our arrival every week. It was not long ere nine singled themselves out as being really interested, and to each of them we gave a Gospel of John. We got them to memorize several verses a week and these they had to repeat the following week. The Word of God worked. Their faces shone; they were different; they were changed. As we drew near they would shout "Hallelujah." In short, they were saved.

They wanted to be baptized and asked the chief warder if it were possible, but they could not leave the jail. We comforted them with the story of the thief on the cross who also could not be baptized, and told them that Jesus knew their hearts. However, God had His plan. Civil war broke out; magistrate and warders fled. The rebels opened the doors of the jail and let the prisoners free!

Imagine my surprise when one morning, bright and early, four of the prisoners came to Sainam where we lived and asked to be bap-

tized. What could one do but accede to their request? There in the river four men witnessed that from henceforth they would serve the Lord. Freed from the chains of the law as well as from the chains of sin, three of them left and went their way. The other, a murderer sentenced for life, stayed around. In order to help him, we got him a job with the Bible Society as a colporteur, and he did such fine work that we put him on an outstation as pastor. Later he married a fine Christian girl and was appointed pastor of one of our churches in Kwongsai. Such is the grace of God, taking a murderer out of jail, making him a pastor of the flock, and using him for His glory and the extension of His kingdom. A few months ago he went home to be with the Lord, just one more trophy of the marvelous grace of God.

CANTON, CHINA

THE MESSAGE OF THE EMPTY TOMB

The message of the empty tomb is the dynamic of Christianity. The believer can face life and all of its problems, death and all of its possibilities, eternity and all of its hopes, with a victorious faith and smile. The resurrection of Jesus Christ is the foundation of faith. It is the *proof* of His deity; it is the assurance of our Christian hope; it is the proof of the immortality of our souls.

PLANTING SEED

An old Chinese proverb says: "If you plant for a year, plant grain. If you plant for ten years, plant trees. If you plant for a hundred years, plant men." To this we would add, "If you plant for eternity, plant the Word of God."—*World Dominion.*

Giving Relief to China

B. M. Kvamme

● We have often been asked if Christian work can be continued in Communist-ruled territories in China. With the reports of great persecutions, and the killing of Christian leaders in various places, many have been under the impression that the door to preaching the gospel has been closed.

The terrible treatment the Communists have been guilty of giving the Christians has been calculated to exterminate Christianity, but, as a matter of fact, because Christian leaders have been put to death, many others have accepted the Lord as their Savior. The number of Christians has increased rather than decreased.

More than six years ago we assisted a young Chinese minister, Lu Kuei T'ing, to open gospel work in a section of China where there were no Christian workers. Under fairly good conditions he labored there for a year and a half. He won the confidence of the people. A great number of men and women accepted Christ as their Savior, and were baptized in water. Then the territory was invaded by the Communists.

During the battle with the Communists the chapel and living quarters of Lu Kuei T'ing were riddled with bullets. When the battle was over and the Communists took over, the young minister was arrested, but the people of the town came to his rescue. All testified to his kindness toward them and to the fact that he was a poor man with a wife and four children. Lu Kuei T'ing invited the Communist leader to go with him to his home to inspect the place. He showed the leader that he had a sewing machine, and two knitting machines wherewith the whole family carried on a small industry for their living. His wife was taking a course in midwifery in order to minister to the people. The Communist leader was so impressed by the industry which was carried on besides the preaching of the gospel that he granted permission for our young man to continue. That was about four and a half years ago, and Lu Kuei T'ing is still pro-

claiming the gospel. He is under Communist rule, and no doubt under some restriction, but he is carrying on nevertheless.

It must be understood that there is a great difference between Communist leaders and soldiers in various areas, and their attitude toward Christian work. What may be true of one district may not be true of another.

Our latest reports from the North China-Manchurian field give us the assurance that the Chinese ministers and churches have been able to continue their church activities.

The other day we received news of the opening services of the large tabernacle building now in use by our Assembly of God in Tientsin, North China. The report was written January 30, 1949, and at the time that the Communist forces were about to take over the city of Tientsin. More than two hundred fifty people attended each of the opening services, and there was a manifest hunger for the things of God.

Another report, just received, comes from the Province of Shantung, North China. It tells us that nearly all the Assemblies of God work in Shantung is located in the Communist-ruled areas, but that church activities are carried on as usual. The report states that the workers are able to travel among the churches, and to preach the gospel without much hindrance. The morale of the Christians of that area is high even under difficult conditions. The Chinese workers of Shantung are in great need of financial help. There is a possibility of getting the funds to them.

Great numbers of refugees from North and Central China have found their way to South China. The situation is similar to that caused by the exodus from Manchuria in 1931-1932. Most of the refugees get to their destination stripped of everything. For these people shelters should be provided, and food and clothing. Any relief-minded person finds plenty of work among these starving, freezing, dying, destitute masses.

Sunday, April 24, has been set aside for special offerings in our churches for the American Bible Society. The money will be used to place Bibles, New Testaments, and Scripture portions in the hands of people on foreign mission fields who do not have the Word.

Send all offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, so your church will receive credit. Designate, "For the American Bible Society."

We are forwarding relief supplies to South China and will continue to do so as long as there remains an emergency and shipping is possible.

We are also forwarding relief supplies to Japan, India, the East Indies, and the Philippine Islands. There is a definite need in each of these countries.

There are thousands of orphans and homeless children in the Far East. In China streets are full of homeless children. Many newborn babies are left on ash heaps, in alleys, or by the roadside because the destitute parents are unable to care for them. It is not that they do not love the children.

It is not enough to give clothing to the naked, destitute people. It is not enough to pick up a dying child, bathe it, dress it, and give it a home. To live, food is needed. The great cry is, "Give us food to eat." Jesus said, "Give ye them to eat." John said, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Forward all relief supplies to the **Assemblies of God Oriental Relief Agency, 5754 East Greenlake Way, Seattle 3, Washington.** Shipments of supplies may be forwarded by parcel post, railway express, auto-freight, or railway freight, prepaid to Seattle. The Relief Agency is located within the free delivery zone, so have your supplies delivered to our address. It costs no more. Offerings may be sent to **Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Oriental Relief."**

News Notes

Miss Gladys L. Knowles, missionary to Central China, returned to the States recently.

* * *

Mr. and Mrs. P. M. Pugh sailed for Uruguay on March 12.

* * *

Mr. and Mrs. Louis L. Grosnickle sailed for the Dominican Republic, March 12.

* * *

Mr. and Mrs. A. H. Bauer left the States on March 9 for Peru.

* * *

Mr. and Mrs. Jay V. Ruth left the States March 24 for Dominican Republic.

* * *

Mr. and Mrs. Harold Jones of Upper Volta, incoming passengers on the AMBASSADOR,

may be reached at 1524 13th Avenue South, St. Petersburg, Florida.

* * *

Mr. and Mrs. Leonard Lanphear, who sailed for Java on February 1, arrived safely at Batavia on March 18.

* * *

Mr. and Mrs. A. F. McGrew sailed for Malaya on March 21.

* * *

Mr. and Mrs. Kenneth L. Godbey's new address is P. O. Box 132, Port Harcourt, Nigeria.

* * *

Mr. and Mrs. Earle W. Weech, missionaries to the Bahamas, returned to the States in February.

In the Upper Volta

Mrs. Vivian I. Smith, Upper Volta

● Just now we are preparing for the graduation exercises for the class of '49. Twenty young men will be graduating this year. Some of the young men are married, and we have also provided classes for their wives and children, but only the men take the full three-year course.

It is a joy to teach those who are hungry for the Word, and are appreciative of our efforts. Many times at the close of a class the men will come to us and thank us for the teaching, not because they have been coached to do so, but out of the sincere gratitude of their hearts. It makes us feel very humble, and desire to be our best for God.

Lions have been around recently. One day one of the students met one in the bush where he was cutting wood. Both ran—opposite directions. Mr. Smith went out then with guns and tramped around for an hour, but did not see any lions. We knew the student was not dreaming, though, for the next day two cows were killed within a mile of the house, and for several days we could hear lions roaring.

The day the cows were killed Mr. Smith and one of the students waited for the killer in a tree. The lion did not return to the carcasses until after dark. The student was to flash a light on the lion and Mr. Smith was to shoot, but the student flashed the light in the wrong place, and frightened the lion away. Mr. Smith came home quite deflated, for he thought surely he would get a lion or two. We have trap-pits prepared. We have not seen or heard anything of the lions for several days now, but they will likely be back to molest.

Among the Lepers

Mr. and Mrs. Howard B. Hawkes, North India

● The area in India where we live rates second highest in leprosy in India. Just a mile from our Orphanage is a large leper hospital, one of the largest, if not the largest, in the

world. Those with the disease are not compelled to remain in a hospital, so there are thousands of lepers roaming the roads of this land.

Recently we accepted an invitation to show our Bible picture slides to the leper patients at the hospital. The projector was set up in the open. Infectious lepers were on one side, and non-infectious lepers were on the other.

What a sight it was, seeing those hundreds with that terrible sickness! But great as their physical need was we recognized that for most of the people there was a greater disease within, eating at their heart, the disease SIN. As we showed the slides we endeavored to give them the Word. What kind of soil it fell upon we do not know, but God does.

No Power Over a "Jesus Man"

Mr. and Mrs. Wheeler Anderson, Gold Coast

● In February we held a service in the village of Quarshiman. As we passed along the way toward the meeting tree we noticed a small, strange-looking image underneath a shed roof. The image was made of clay, and was about two feet high. The figure was in a sitting position. When we asked our interpreter what it was, he whispered that it was the juju. We felt like smiling at the thought that such an insignificant, little heap of mud would be counted a thing of power.

In our message at the meeting tree we felt impressed to speak of the power of God. A story came to mind about a young man in another part of Africa who was a "Jesus man." We told this story to the Christians. The witch doctor of the "Jesus man's" village had

The missionary plane, the AMBAS-SADOR, will be leaving Springfield on May 17 for the Pentecostal World Conference in Paris, France, which will be in session May 21 to May 29. There is room on the plane for additional passengers. If you are interested write immediately to George Carmichael, Foreign Missions Department for information. The plane will be returning on June 1.

admitted that his juju had no power over a good "Jesus man." The story made them smile. They know that the power of God is greater than the power of the juju; however, living so near the juju and its worshippers, these Christians do need encouragement in the faith.

Fetishism takes hold of the people here very early in life, and they become bound to it. Only God can really deliver a fetish-worshiper. He has delivered. Many of the people in our regular Accra mission meetings testify of their deliverance from heathenism and fetish worship. Their testimonies stir others. We thank God for them.

Pray with us that God will give His Word great power as it is proclaimed to the men and women here in heathen darkness.

The AMBASSADOR arrived safely in Springfield March 28 on its return trip from India. Gayle F. Lewis and Noel Perkin, passengers on the return flight, completed a trip around the world with the arrival of the plane.



Mrs. A. F. McGrew
Malaya



A. F. McGrew
Malaya



Mrs. P. M. Pugh
Uruguay



P. M. Pugh
Uruguay



Mrs. A. H. Bauer
Peru



A. H. Bauer
Peru



Mrs. Louis Grossnickle
Dominican Republic



Louis Grossnickle
Dominican Republic



Mrs. Jay V. Ruth
Dominican Republic



Jay V. Ruth
Dominican Republic

The Passing and the Permanent

Compiled by Robert C. Cunningham

SPIRITISM IN BRITAIN

Spiritism is spreading rapidly in Britain. "There are approximately 900 churches throughout Great Britain affiliated to the Greater World Spiritualist League," states *Psychic News* (Dec. 18, 1948).

UNDER "THE DEVIL'S NOSE"

In Starved Rock State Park, near Ottawa, Illinois, stands a jagged rock resembling a face, which is called "The Devil's Nose." *Christian Life* reports that beneath the face carved into the sandstone are the words, "Jesus Saves"—and verily, verily, Jesus saves right out from under the devil's nose.

NOW IN 1,108 LANGUAGES

The American Bible Society reports that at the end of 1948 the whole Bible has been published in 188 languages, the whole New Testament in 243 more, and a Gospel or other portion published in 677 more, making a total of 1,108 languages in which the Word of God has been published.

A "PEACE TAX" IN NORWAY

Norwegian Quakers will pay a "peace tax" to the government, instead of the so-called defense tax voted recently by the Parliament. Tax officials agreed to the peace tax, after the Society of Friends had informed the government that payment of a defense tax, which is to be used for military purposes, was contrary to their religious convictions. Quakers in America are raising a similar objection to payment of income tax on the grounds that much of it will go to military uses.

CAN CHURCHES BE TOO BIG?

The Gospel Herald tells about a church in Maryland which, rather than build a new structure to care for its overcrowded congregation, decided to build a branch church in a neighboring town. The pastor said: "Never put up a big church and don't enlarge the one you have. When you get crowded, build in a near-by community and let your overflow members go there. Big churches tend to be cold and formal, and in a small church all are kept busy."

A "FAKED" EVOLUTION

All but incredible is the admission made by scientists of a "faked" evolution. *Prophecy Monthly* (issue of December, 1948) records that in 1908, when Dr. Arnold Brass brought out his pamphlet accusing Haeckel of publishing inaccurate pictures to "prove" evolution, he said many of these diagrams had been deliberately falsified. Haeckel replied that 6 to 8% of his diagrams had been "forgeries"; that is, he had filled in blanks in the evidence by hypotheses; and he added:

"I should feel utterly condemned and humiliated by the admission were it not that hundreds of the best observers and most reputable biologists lie under the same charge. The great majority of all morphological, anatomical, histological and embryological diagrams are not true to nature, but are more or less doctored, schematized, and reconstructed."

EVERGREENS FOR EVERLASTING

In "The Country Calendar" column of the *Times* of Watertown, N. Y., there appeared a letter from an aged correspondent which reveals a fine and simple faith. "In the old times," he writes, "we used to place sheaves of ripe grain on the casket of the old—symbolic of a ripe and completed life. When I am gone, go down in the woods and cut some evergreens. To me they speak of immortality, of life everlasting." Not wheat, for a completed life, but evergreens, for a completed apprenticeship. How blessed is the present tense in Jesus' words, "He that believeth on the Son hath everlasting life."

"THE TOMB OF JESUS"

The Alliance Weekly tells of a leading religious journal in America which advertised items of literature setting forth Moslem belief. One of these, *The Life of Muhammad*, may be looked upon as merely a biographical sketch of a historical character. The other, *The Tomb of Jesus*, is described as "the strange but well-documented story of how Jesus escaped from his enemies, went east, and where he is buried." Some modernists are so broad-minded they will join hands with the heathen in seeking to destroy the foundations of Christianity!

The truth of Christ's resurrection is fundamental. "If Christ be not raised," wrote Paul, "your faith is vain; ye are yet in your sins." But he hastened to add, "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:17, 20.

THE OPEN TOMB

A visitor in Russia said, "Today I go to visit Lenin's tomb. Have you ever been there?" His question amazed the young Russian, who replied, "Yes, many times." Said the visitor, "But why go many times to visit a dead man? Once ought to be enough." The young Russian answered, "To me he is not dead. His spirit is alive in the Soviet Union. When I get tired, I go to see him, and looking into that face I get courage to carry on in the great program of our country."

Death is as far as the young Russian could see. Lenin had given his life for Communism, and the young Russian was willing to do the same. Beyond death, nothing but corruption and eternal silence. Once a year Lenin's tomb is closed for several weeks while scientists repair the body. Poor young Communists! The object of her faith, the source of her courage, cannot stand the test of time. But, thank God, we know of a tomb that never is closed. It is the tomb of Christ, which is empty. It has become the doorway to life, to heaven, to God. And we get our faith and courage, not from viewing a dead Savior, but from contemplating and trusting in One who is alive forevermore, and who has the keys of death and of the grave. Because He lives we shall live also. We look beyond the grave and see everlasting life as our goal. Hallelujah!

THE RESURRECTION MIRACLE

Dr. Machen used to describe the Resurrection in literal, factual terms, somewhat as follows:

There was once a dead body, the blood drained from its veins and the heart pierced with a spear. This body was embalmed in chemicals and wrapped in ancient grave bandages, and laid away in a rock-hewn sepulcher. A great stone had been rolled to the door of the sepulcher; the seal of the most powerful government on earth had been placed upon the stone; and a detachment of soldiers stood guard lest anyone disturb that dead body.

All of this was in a critical environment among a people interested in what this dead body represented, the majority of whom were intensely hostile. This was in an age of literacy (the evidence of this is abundant) equal to the modern age. The prevailing political party who had caused the death of this body did not believe in the resurrection or even in personal immortality. (See Matthew 22:23-33; Acts 3:8; Josephus, *Antiquities* XVIII, 1, 4, War II, 8, 14.) They denied the existence of angels and spirits. Acts 23:8. This political party had determined to crush the movement centering about the Man who now lay in the grave.

That dead body came forth alive and glorious on the third day; the grave was empty, and all the facts and circumstances put together made the bodily resurrection of Jesus Christ the best attested single event in ancient history!

Hallelujah! Christ arose—and He lives today.

HINDU WORSHIP IN AMERICA

The Hindustan Standard, a newspaper published in Calcutta, carried in its issue of March 10, 1949, an article entitled, "Worship of Goddess Kali in America." With the article was a picture of the loathesome idol and two women, one a Hindu scholar attending the University of Utah, and the other an American.

"The worship of Goddess Kali was publicly celebrated for the first time in U.S.A. by Swami Prabhavananda at his Ramkrishna Mission Ashram in Hollywood," the paper states.

According to this account, it was celebrated with great enthusiasm in October last. "A large number of American boys and girls was present at the Ashram on the occasion. An American girl . . . acted as Tanradhar. She observed a fast on that day. Scores of American disciples made offerings of flowers, fruits and sweets to the deity. American girls cooked many Indian dishes to be offered to the deity.

"The worship . . . began at 10:30 p.m. The temple was crowded with American men and women devotees. The worship of the deity ended at 3:30 a.m."

In addition to the Ashram in Hollywood, the paper says there is an Ashram at Santa Barbara, with eleven girls in residence. "The girls lead a life of complete austerity and worship Hindu deities."

"This is the first instance of idol worship in America," the paper states. This is not wholly true; for even though Americans have not set up a heathen idol and publicly worshiped it, many nevertheless have been putting other things before Christ and have been serving them. But the fact that Hinduism is able to spread to America and win disciples in this "enlightened" land indicates that there is a great deal of missionary work waiting to be done for Christ right here in our homeland.

OUR HOME FRONTIERS

ALASKA...RURAL AREAS...DEAF-MUTES
JEWS...PIONEER FIELDS...PRISONERS
FOREIGN LANGUAGE GROUPS IN U. S. A.
AMERICAN INDIANS

Send all offerings for this work to the
HOME MISSIONS DEPARTMENT
Fred Vogler, Director
434 W. Pacific St., Springfield 1, Missouri

NEW SPANISH MISSION

Thousands of souls are being brought into the blessings of the full gospel through the new missions, churches and congregations which are springing up continually across our great land. One of the most recently established missions is our Spanish Mission at Ybor City, Tampa, Florida. You will appreciate the story of this work as told by its founder, Mrs. M. S. Trippido:

"Less than a year ago my sister, Rose Scordo, and I felt definitely led of God to come to Tampa to work among the thousands of Latins in this area. For nearly five months we held Italian services in the Latin Mission in West Tampa. Then we found in Ybor City (a section of Tampa) that the Spanish language is spoken by everyone, from the salesgirls to the children playing in the street, the Italian merchants, and even the Negroes.

"We began looking for a suitable building in which to hold services. After many days the Lord gave us a Mission Hall, with walls clean and painted inside and out. Within a short time we purchased benches, rugs and piano on the pay-as-you-can plan, receiving some financial assistance from the local District Council, and some from our National Home Missions Department in Springfield.

"In a prayer meeting just before the formal opening of the Mission, one young lady surrendered to God, and the next night was filled with the Holy Spirit. The opening service was held last September 26 with about twenty-five people present. The following Sunday this young lady's mother received the Baptism with the Holy Spirit.

"I felt my need of improving my use of the Spanish language, so I turned my steps toward the University of Tampa, facing three obstacles: (1) School had already been in session for two weeks; (2) I did not have the required scholastic credits; and (3) most convincing of all, I did not have sufficient funds with which to enroll. I conferred with the registrar and the secretary, and hurdled the first two obstacles. But the tuition—it must be paid in cash! Within a few moments the secretary handed me twelve dollars as her personal gift to pay for the first term!

"Since then I have preached God's Word in Spanish and many are hearing the gospel. Because of our mixed congregation, our wall motto, 'Have ye received the Holy Ghost since ye believed?' is printed in three languages—Spanish, English and Italian. My sister leads singing in any of the three languages. In December another woman received the Baptism. She attends only the English meetings on Thursday and Sunday afternoon. We hold three Latin meetings each week, on Tuesday, Friday and Sunday evenings.

"Latins are slow in accepting the gospel because of handed-down traditions which would keep them chained to their superstitious beliefs, but the gospel of Christ, which brings 'deliverance to the captives and recovering of sight to the blind,' is being preached to them in the power of the Spirit of God."

OUR THREE-FOLD COMMISSION

(Continued from page three)

shall see, not the world of radio commentators, but a world for which Christ died.

II

We have a second commission. "Go tell My disciples and Peter." We have a message for backsliding Christians. Peter was a backslider and the Lord singled him out as the special object of His solicitude. He was not out to get even with Peter but to restore him. We place such characters in the doghouse; we put men down when they fall from our graces. We fire them out. Jesus fired them up with new love and zeal. I can imagine the gossips in a huddle after Simon Peter denied Jesus. "Have you heard the latest? Rev. Simon Peter cursed and swore that he never knew His master. He ought to be excommunicated at once." Talk about Anti-Vivisection Societies—we need some in our churches, when you consider how we dissect our brethren who sin not unto death, instead of praying for them!

If you are a backslider, there is a message for you. The Lord is looking for you and you are marked, "Special." When Jesus met Peter, He asked him, "Lovest thou Me?" He made Himself the issue. The message to backsliders is just Jesus. They need to face Him. We lambast the erring or else we ignore them. Jesus did neither. He did not start by asking, "Aren't you ashamed of yourself, Peter?" He asked, "Do you love Me?" It was a look from Christ that sent Peter out to weep bitterly on the night of his denial. He needed no further

reproof. After all, you don't have to discuss such questions as card playing, dancing, theater going with people who really love the Lord. It is always the wilderness crowd, seeking garlic instead of glory, melons instead of miracles, that asks, "Is this wrong? Is that wrong?" People who are over in the Land keeping step with our Joshua, Jesus, never ask such questions. A man living on figs and pomegranates, milk and honey, is not likely to start sighing for the onions of Egypt.

The real issue in separation is not quitting this or that but "let us go forth unto Him." The issue is Christ: "Lovest thou Me?" Backslider, you have an appointment with Him; and the sooner you get together, the better.

III

We have a third commission, the Great Commission to go into all the world and make disciples. We have a message for a benighted world. And that message is Christ. He is the Center: "All power is given unto Me; lo, I am with you." The world is the circumference. In His interview with Peter, He was the Center: "Lovest thou Me?" But there was also the circumference: "Feed My sheep." No matter what the sphere or nature of our activity for Him, He must be the Center. In geometry we use a compass. One prong of it is stationary, fixed, and with the other we describe our circle. Christ is the fixed Center; from that Center we make the sweep of the whole world as our circumference. What the world needs is Jesus. "We've a story to tell to the nations," and we are not to win them to a way of life, or even to Christianity, but to Christ.

We have something back of us: "All power is given unto Me in heaven and in earth." There are our resources. Our Lord always makes His propositions against the background of His resources. "All things are delivered unto Me of My Father . . . Come unto Me." Matt. 11:27, 28. There it is. "All things are Mine,

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by sending an offering toward either or both of these worthy causes. Simply mark your contribution, "For the new printing plant," or "For the new buildings at Central Bible Institute."

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Full information concerning either form of investment may be secured from Wilfred A. Brown, General Treasurer, 434 W. Pacific Street, Springfield 1, Missouri.

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GOSPEL PUBLISHING HOUSE Springfield 1, Missouri

come." Again, "the Father loveth the Son and hath given all things into His hand. He that believeth on the Son hath everlasting life." John 3:35, 36. "All things are Mine; believe." And here is the Great Commission: "All things are Mine, go."

Then, we have something before us: "All the world." And we have Someone with us: "Lo, I am with you." We have the resources, the task, the Helper. And let us not forget that our message is Christ Himself. We try to match the world's wit and cleverness and oratory and philosophy. We try to meet it on its own ground. We try to amuse it, entertain it. We give it ethical platitudes, but even the Bible, taught academically without the personal touch of Christ, is lifeless even as a sun dial avails nothing without the sun. We forget that what we have which the world does not have is Jesus. There is no point in trying to meet it with something it already has. What it does not have is Christ. We are ministers, not mimics; apostles, not apes. We are to let our light shine and that light is Himself. It is a glow, not a glare; we do not shine it, we let it shine, we let Him shine.

"Go tell My disciples; go tell Peter; go tell the world." Tell them about Jesus: dead, risen, and alive forevermore!—*Revelation*.

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Glad Tidings Bible Institute is located at 1441 Ellis St., San Francisco, Calif., and is owned and operated by the Northern California—Nevada District Council of the Assemblies of God. For catalog and application blank, address the President, O. W. Keyes, or the Registrar, at the above address.

SPIRITUAL GIFTS

(Continued from page five)

first began to be spoken by (through) the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will." Heb. 2:4.

What are we getting at? We are seeking to show that the gifts of the Spirit are the fruit of God's sovereign operations on those whom He wishes to use. As the disciples witnessed by word, God witnessed by signs and wonders.

Concerning the nine gifts spoken of in 1 Corinthians 12, if you will carefully read the account I think you will discern that they each come directly from God's sovereign bestowment; I do not find any record where they are to be bestowed by means of an intermediate channel. "To one is given *by the Spirit* the word (utterance) of wisdom; to another the word of knowledge *by the same Spirit*; to another faith *by the same Spirit*. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally *as He will*." vv. 8-11. This is in keeping with other scriptures. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Notice the order. First: they went preaching. Then: God confirmed the word with signs following. See again Heb. 2:3, 4: "Which began to be spoken by the Lord and was confirmed to us by them that heard him." The disciples went preaching; then came God's confirmation, "God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will."

In recent times, in some places, much has been made of the gift of discernment. This causes us to spend a little time on this subject, for we have seen some of God's children crushed through accusations made by persons who thought they had the gift of discernment. Not long ago one wrote, "We felt led to pray for one another by laying on of hands, that this gift (discernment) come into immediate operation. The very next day our eyes were opened to see a demon in a sister."

We are considering, to the best of our ability, the teaching found in 1 Corinthians 12. It

might be well to consider what may prove helpful concerning discernment. If we can avoid the unkind and un-Christian spirit of accusing children of God of being demonized, when they are not, we have preserved the church and saved many a heartache.

We refer again to other than the Authorized Version of the Scriptures. The Weymouth translation reads, "To another the power of discriminating between prophetic utterances." The Twentieth Century Version is, "To another the gift of distinguishing between the true and false inspiration." If these translations are correct, then the meaning is not that we are to be looking for devils in each other, but, instead, are to discern whether the prophetic utterances are from the Spirit of God or from some other spirit.

In verses 1-3, Paul has reminded the Corinthians that they had been Gentiles, worshipers of dumb idols and led by such. There must even have been some among them that, under the influence of some spirit even affirmed that Jesus was accursed. Paul showed that this could not have come from the Spirit of God. Going to 2 Corinthians 11, Paul warns, "For if he that cometh preacheth another Jesus." Let us pause here. Have you thought of the possibility of following a false Christ through spirit activities? I do not say this has been done, but I warn you. "Or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted." I do not charge any of God's children with having done this, but we must be careful, and if we put gifts in the foreground and our Lord Jesus in the rear we are in great danger. I would rather have us seek the face of God and get close to Jesus, then let the Spirit dispense gifts and graces, than to run after man, thinking man can bestow the benefits on us.

Let us now look at 1 John 4:1. "Beloved, believe not every spirit, but try the spirits whether they are of God." It is in this realm of spiritual manifestations that clear discernment is needed. We need to discern, not evil spirits only, but also the difference between the Spirit of God and our human spirits.

Now a final word. I wish to speak concerning receiving "callings" by prophecy and the laying on of hands. I have before me the writings of one who says that those who are called to foreign fields will on their arrival be able to speak the language of the people without having studied the language. Let me urge that none go to foreign soil on any such promise. If they do, I fear they will be badly disappointed when they get there and, unless they have means with which to pay their way home, they may suffer untold hardships and embarrassments. The speaking in other tongues has not been given for world evangelism. Allow me to quote at this time from the Pulpit Commentary (commenting on 1 Cor. 12:10):

"Recent lines of research, by that historical method which can alone furnish correct results, have led to the conclusion that, whatever may be the thought of the 'tongues' on the day of Pentecost . . . the 'tongues' spoken of . . . by St. Paul as a *charism* of the Spirit was closely analogous to that wild rapt, unconscious, uncontrollable utterance which, with varying details, has always occurred in the religious movements which stir the human soul to its utmost depths. The attempts to explain the word 'tongues' as meaning 'foreign

languages' . . . are baseless and exploded. The notion that by this gift the early Christians knew languages which they had never acquired, is not only opposed to the entire analogy of God's dealings, but to every allusion in the New Testament (except a . . . view as to the meaning of Acts 2:4) and to every tradition and statement of early Christian history."

If you will study 1 Corinthians 12, you will discover that, while tongues are for a sign, the apostle emphasizes that speaking in tongues is principally for personal edification. "He that speaketh in an unknown tongue edifieth himself," and is in the field of worship. "He that speaketh in an unknown tongue speaketh not unto men, but unto God."

I believe many good people are seeking God afresh and finding Him. But with the teaching that gifts and callings are now being imparted by prophecy and the laying on of hands there are serious errors. Let no one sell his home or give up his job because someone has claimed to prophesy that he ought to go to a foreign field or into the ministry. Every man has right to prove his own calling independent of the influence of others.

May we welcome and seek the blessings of God, yet avoid those things which may prove a disappointment.

Among the Assemblies

COLUMBUS, O.—Trinity Tabernacle has just closed a revival with Evangelist and Mrs. Martin Baxter, of Rugby, N. Dak. Five were saved and 5 were filled with the Holy Ghost. The church and Sunday School were built up.—R. D. Cooper, Pastor.

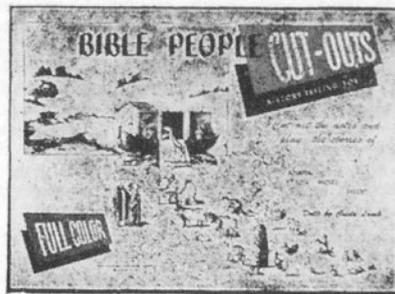
CORPUS CHRISTI, TEX.—We have just closed a glorious 3-weeks revival at the Assembly of God Mission, 2002 Water St. Twenty people were wonderfully saved and 4 were filled with the Holy Ghost. Babbie Black from Southwestern Bible Institute was our evangelist, and Bob Whitworth of Corpus Christi, Tex., song director. Pray for our little mission. We started about 6 months ago with 22 in Sunday School; now we have 65 to 70.—Irving L. Raymond, Jr., Pastor.

SANTA CRUZ, CALIF.—We have just closed a revival meeting with John H. Bostrom. There were 20 or more saved and some baptized with the Holy Ghost. Many testified to definite healings. We are planning to begin construction on a new church building this spring. We shall erect the educational unit first; it will have five departmental assembly halls and 18 Sunday school rooms.—Raymond P. Murray, Pastor.

BILLINGS, MONT.—The ministry of Evangelist George Branch stirred this assembly in a way I had never seen before. Surely we can say that for results that endure nothing can take the place of the pure, unadulterated Word of God. We were all brought to a new appreciation of the grandeur of God's Word. The whole assembly was quickened by the power of God. Revival is continuing to burn in our hearts after the evangelist has gone.—Earl W. Goodman, Pastor, Billings Gospel Tabernacle, Fourth and Custer.

DALLAS, TEXAS—We have just concluded a very successful revival meeting with Alton L. Hayes, the son of Frank Hayes, pastor at Midlothian, Texas as the evangelist. Nineteen were saved, 2 received the Baptism in the Holy Spirit, 6 came into the church, and 8 were baptized in water. Our Sunday School attendance at the close of the 2-week revival reached 71. This is a new church. Brother Hayes can be reached at 1215 E. Ohio St., Dallas, Texas.—James H. Pruitt, Pastor, Pleasant Grove Assembly.

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HOUSTON, TEXAS—We are in the midst of an old-fashioned revival here at the Plymouth Assembly of God with Evangelists Weldon and Hazel Wright. God set His approval on this meeting, souls being saved and believers receiving the Holy Ghost Baptism in the first service. Sister Wright has a wonderful testimony of how God saved her some eleven years ago. We praise God for the stand of these evangelists; they preach the Word in its fulness, and the church is being revived.—J. M. Kent, Pastor.

DAISETTA, TEXAS—The Lord has been giving us showers of blessing in a revival meeting just concluded here. Mr. and Mrs. E. A. Reb of Dallas were the evangelists. Sixty-two people testified to being saved in this revival, and 27 were filled with the Holy Spirit. Our Sunday School attendance record was broken, there being 179 present. We are encouraged to press on for God and to believe Him for greater things. J. B. Laughlin is our pastor.—Mrs. H. A. Doyle, Church Secretary.

AUSTIN, TEX.—We have just closed a great revival with Evangelist and Mrs. Robert McCutchen, in the East Austin Assembly of God. Much progress was made in our church and Sunday School, past records being broken. The crowds were large and there were visitors from distant towns; this proved to be one of the most outstanding revivals in the history of the church. About 20 people were saved and some were filled with the spirit; also the power of the Lord was present to heal. The Bible lessons and choruses which Sister McCutchen brought to the boys and girls were a blessing.—V. E. Wilson, Pastor.

NEW YORK CITY, N. Y.—We have just concluded a 5-day revival campaign in the busy Times Square section of New York City. This was held in conjunction with the opening of the All Nations Young People's Evangelistic Center, sponsoring Youth For Christ Rallies. Louis Kaplan, Jewish Evangelist, preached and Paul Lawson led in singing the gospel songs. People from all churches flocked to the meetings. Many were saved and reclaimed, numbers were healed, and Christians were deeply stirred to work for God. Many Jews have come to the meetings and have been impressed with the presence and working of the Spirit in our midst. We are looking for a great harvest among them.—Louis Kaplan, Director.

SAN BERNARDINO, CALIF.—Evangelist Martin Luther Davidson was with us in a grand 3-weeks revival in February. Souls were saved, backsliders reclaimed, and others baptized in the Holy Spirit. There was a real spiritual stirring among our people. Attendance was outstanding, and several nights extra seats had to be secured. Brother Davidson's ministry was a great blessing.

The Fox Party of Canada followed with a united Full Gospel meeting in the Municipal Auditorium, for 3 weeks in March. Every night souls came to the Lord for salvation, and splendid healing testimonies were given. Many new people were reached with the Full Gospel message. A fine spirit of co-operation was shown by the participating ministers. A gracious moving of the Spirit was felt in all of the services.—L. H. Hauff, Pastor.

FORT MYERS, FLA.—J. Bashford Bishop, Pastor of the First Assembly in Fort Myers, reports a very profitable meeting February 6-23 with Mr. and Mrs. W. F. Garvin, of Tulsa, Okla., as the evangelists. There were about 10 saved and three filled with the Holy Spirit. In addition to these results, he states that the meetings did their own people so much good, and the after-effects have been blessed indeed. There is still a revival spirit in the church.

SEATTLE, WASH.—We praise the Lord for a wonderful 3-weeks meeting in the Richmond Assembly here in Seattle, conducted by Evangelist Harry Walker, of Coeur D'Alene, Idaho. Brother Walter Evans, colored singer and drummer, came during the meeting and stayed to assist, and God made him a real blessing. Four sought God for salvation, some were reclaimed, one received the Baptism, and others are seeking God. The church is still enjoying a spiritual uplift and the Sunday School is at an all-time high.—J. A. Voseka, Pastor.

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CUYAHOGA FALLS, O.—Full Gospel Tabernacle, 1752 Williams Street, reports a very good revival campaign, conducted February 6-27, with Evangelist and Mrs. Martin Baxter of Rugby, N. D.

Their talent in music and the Spirit-filled ministry of the Word was most edifying. This was a Youth Evangelistic Campaign and a number of sinners and backsliders sought God for salvation.—Andrew G. Basell, Pastor.

TULSA, OKLA.—We have just concluded one of the most profitable revivals in the history of the Home Garden Assembly of God, with the Christian-Jewish Evangelist and Mrs. Lee Krupnick. The meetings continued for nine weeks and the church was crowded each night. It is estimated that around 200 were saved and 85 or more received the Baptism of the Holy Ghost. There was a glorious revival among the high-school students. Many new members were added to the church and several outstanding healings took place. Many outsiders came to the meetings; quite a number were saved and filled with the Holy Ghost who had never before attended an Assembly of God service. Our Sunday School retained its regular average of

better than 300 during the revival in spite of unpleasant weather every Sunday during the entire nine weeks.—John Linn, Pastor.

WINFIELD, KANS.—Five years of intensive planning and work were climaxed on Jan. 21, when three Kansas District executive brethren assisted us with the dedication of our new \$30,000 stone church building, which seats 225-250. During construction the Lord has blessed both spiritually and materially, for scores have been saved and received the Baptism, and several outstanding healings have occurred. Our Sunday School attendance average has doubled, the church membership has tripled, and missionary giving has quadrupled.

A precious spirit of co-operation was in evidence during the building project, and thousands of hours of donated labor have been put into the effort. Several craftsmen gave all or part of their time, and some donated materials. We praise God that only a small indebtedness remains.

There are many present signs of revival. The church looks ahead to a bright future of ministering to this community and preparing souls for the soon return of our Lord!—Robert A. Peters, Pastor.

RIPLEY, TENN.—Since being elected pastor of the Central Assembly of God here, God has blessed in a remarkable way. Our 24x40 building was too small to accommodate the crowds so a building program was launched three years ago. God was in this building program from the start. We have now been worshipping in a new 36x60 church for over two years. To God alone we give all the praise for the way He has blessed us, not only in the natural but in a spiritual way as well.—J. D. Bartlett, Pastor.

LOS ANGELES, CALIF.—God has graciously visited the Upper Room Assembly, 9401 S. San Pedro St., with a most successful 4-week revival with Evangelist and Mrs. Robert Perryman, of Los Angeles. From the first night the Lord visited us with an outpouring of the Holy Spirit, and our Assembly was stirred as never before. It was an old-fashioned Pentecostal revival. Souls were saved, backsliders were brought back to God and received mighty refillings. Many said they had never seen such deep conviction as was evidenced in these meetings. We sincerely recommend the ministry of our Brother Perryman.—Henry C. Gotcher, Pastor.

OAKLAND, CALIF.—God's blessing has been greatly manifest and marked progress has been made in the past two years at the First Assembly of God (formerly First Pentecostal church) of Oakland. Shortly after the arrival of Pastor and Mrs. E. Elsworth Krogstad in February, 1947, the way was opened for us to sell our church property and purchase a much larger and more suitable structure (formerly the Tenth Ave. Baptist Church) at Tenth and E. 14th St., in the heart of the Metropolitan Oakland area.

A good number of souls have come to Christ in our regular services and in special meetings. As this is written we are in the midst of a glorious campaign with Evangelist Richard Orchard. A goodly number have been saved, others baptized with the Holy Spirit. A wonderful spirit of revival pervades the congregation and "there is the sound of abundance of rain."—Harvey M. Whitney, Church Secretary.

BAYTOWN, TEX.—Trinity Tabernacle has just closed one of the greatest revivals in the history of the church. After one year of daily prayer in the church this revival effort was launched on Jan. 2, under the ministry of our pastor, Clyde C. Goree, the first week. Later he was joined by Evangelists G. B. McDowell of Irving, Texas, and Paul Glover of Ft. Smith, Ark., Jan. 9—Feb. 6. Brother Glover's consecrated singing and Brother McDowell's messages—delivered in humility and simplicity—moved the audience toward God from night to night. At least 70 were saved, including many men, and a number received the Baptism in the Holy Ghost. Miraculous healings were manifest on several occasions. Capacity crowds were in attendance almost every night of the revival. The last two Sunday nights the services were held in the auditorium of the Lee High School in order to accommodate the crowds.

We thank God for His gracious visitation. Ours is a great missionary church, and has held first place in giving to World Missions among all the assemblies of the Texas District for the past two years.—Ruth Magears, Church Secretary.

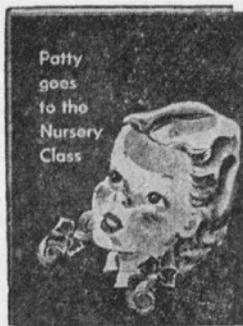
PINE BLUFF, ARK.—We have just closed the greatest campaign in the history of the Assembly here. The revival opened Jan. 9, with Fern Huffstutler of Tulsa, Okla., as Evangelist.

From the first service we sensed an unusual presence of the Lord with many souls finding Christ and being filled with the Spirit. The crowds increased nightly until our building overflowed with the people who came to find God in salvation and healing. We had to add folding chairs and loud speakers in the basement to accommodate the crowds.

Great miracles were seen nightly as Sister Huffstutler prayed for the sick. People from every denomination and every walk of life came to see the mighty works of God.

Not only was God present to heal but each service saw penitent sinners surrender to Christ. In 7½ weeks 800 came to the altar. Something over 100 were filled with the Holy Spirit. Our Sunday School record was broken; we set a new record attendance of 525.

Our entire church has felt a deep spiritual strengthening and we believe we are going forward to greater achievements in the future.—Fay Hutchinson, Pastor.



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SEDALIA, MO.—For over four years we have pastored the First Assembly of God at Sedalia, Mo. It has been a blessed time and the Lord has done much for us. In this time we completely remodeled the church at a cost of approximately \$20,000 and paid for it. Included in this is new church furniture through all the building, new gas furnaces, a large neon cross, and new Sunday School rooms in the basement. The basement has been completely remodeled, part of it dug out with new concrete floors and rooms added to it. A baptistry has been added, and a nursery and many other things.

During this time there have been 88 new names added to the church roster and over 50 have been baptized in water. The Sunday School had an average of about 80, but for the year 1948 we had an average of 209. During the past year over \$18,000 went through the church to be used for God's glory. A great number have been saved and filled with the Holy Spirit and many strangers in the city have attended the services.

We have now resigned and will be sailing for Europe March 25, where we shall evangelize for some time; then we shall attend the Pentecostal World Conference in Paris, France. After the Conference we expect to minister in several of the European countries. We plan to return home in July, then labor in evangelism here in the U.S. as the Lord leads.—Pastor and Mrs. Bird H. Campbell.

WHISTLER, ALA.—April 3—17; Chas. Hurst, Nashville, Tenn., Evangelist.—E. R. Schulz, Pastor.

EIGHT MILE, ALA.—April 23—; Evangelist and Mrs. Jack Fowler.—Louie Clark, Pastor.

DALLAS, TEX.—Mt. Auburn Assembly of God, 703 S. Beacon St., April 24—May 8; Evangelist and Mrs. Robert McCutchen of Austin.—Lonnie R. Mullen, Pastor.

BELIZE, BRITISH HONDURAS, C. A.—April 24—; Stanley P. MacPherson and C. C. Huckerby, Superintendent of Assemblies of God in Jamaica, Evangelists.—Malcus Bennett, Pastor.

DODGE CITY, Kans.—April 3—17; Evangelist and Mrs. S. James Colburn.—G. A. Gaddis, Pastor.

DALTON, NEBR.—April 10, for 2 weeks or longer; Neal Sheneman, Oxford, Nebr., Evangelist.—C. G. Case, Pastor.

WILLIAMSPORT, MD.—Special Easter revival, April 17-24, or longer; Louise Nankivell of Chicago, special speaker.—V. W. Miles, Pastor.

RICE LAKE, WIS.—Gospel Tabernacle, April 19—May 1; Evangelist I. E. Ade, of Elyria, O.—O. W. Apple, Pastor.

RICE LAKE, WIS.—Gospel Tabernacle, Monday, May 2, 8 p.m.; Einar Waermo, Swedish Tenor, presenting sacred concert.—O. W. Apple, Pastor.

CINCINNATI, O.—First Christian Assembly, 1224 Race St., April 17—May 1; Tom Johnstone of Toronto, Canada, Evangelist.—A. B. Crabb, Pastor.

DELAWARE, O.—Trinity Pentecostal Church, 284 E. Central Ave., April 5—19; Evangelist Fred Numrick, of Springfield, Ill.—Edward Jones, Pastor.

BUFFALO, N. Y.—Riverside Full Gospel Tabernacle, 688 Tonawanda St., April 17—; Cordelia Donnell and Mildred Holler, Evangelists.—F. D. Drake, Pastor.

GIRARD, OHIO—Assembly of God, 240 S. Market St., April 10—; La Dow—Henderson Evangelistic Party of Cleveland, O.—George G. Martin, Pastor.

LUZERNE, PA.—Luzerne Assembly of God, 649 Bennett St., April 17—; C. S. Tubby of Canada, Evangelist.—J. B. Woolums, Pastor.

CHICAGO, ILL.—Annual Missionary Convention, Lakeview Gospel Church, 3142 N. Racine Ave., April 13—17; Robert Fierro, main speaker.—D. H. Walterman, Pastor.

GREAT FALLS, MONT.—Meeting in progress; C. Melvin Smitley, Springfield, Mo., Evangelist.—C. A. Brown, Pastor.

COLUMBUS, GA.—Bealwood Assembly of God; meeting in progress; R. E. Gilliam, Little Rock, Ark., Evangelist.—B. W. Flanagan, Pastor.

GLENDALE, CALIF.—Chevy Chase and Harvard, April 24—May 8; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Arthur Slater, Pastor.

FERGUS FALLS, MINN.—Gospel Tabernacle, Court St. and Junius Ave., April 17—May 1; Wesley R. Hurst Sr., Evangelist.—R. E. Smith, Pastor.

GLADWIN, MICH.—Gladwin Assembly of God, April 26—May 1; Henry Rose, Cadillac, Mich.; Evangelist.—Wesley Wibley, Pastor.

HAMILTON, MONT.—Assembly of God, Main at 6th St., April 10—24; Evangelist and Mrs. Bennie Harris, Ft. Morgan, Colo.—Vernon D. Griggs, Pastor.

OAKLAND, CALIF.—First Assembly of God, 31st St., near Grove, April 17—; Joseph Wilderman, Coulee City, Wash., Evangelist.—E. Ellsworth Krogstad, Pastor.

TROY MILLS, IOWA—Sectional Fellowship Meeting, April 25. Services 2:30, 6:30 and 7:30 p.m. Supper served by women of the church, at 5:30 p.m. Bring musical instruments.—Hubert Cunningham, Pastor.

BENTLEYVILLE, PA.—Assembly of God Tabernacle, Main St.; April 12—24 or longer; Evangelist and Mrs. Paul R. Ridings, Martinsburg, W. Va.—Howard A. Sproull, Pastor.

ARDMORE, OKLA.—Lighthouse Assembly of God, March 28—April 17; Christian Jewish Evangelist and Mrs. Lee Krupnick of Tulsa, Okla.—Paul E. Riggs, Pastor.

PORTLAND, ME.—Northern Section Fellowship Day, Monday, April 18; services 2:30 and 7 p.m.—Mrs. Albert Earle, Augusta, Me., afternoon speaker. Evangelist Butrin, evening speaker.—R. Wallace, Pastor.

PORTLAND, ME.—West End Gospel Tabernacle, 1090 Congress St. (near Union Station), April 14—18; George Butrin, Green Lane, Pa., Evangelist.—R. Wallace, Pastor.

NORTH CAROLINA DISTRICT COUNCIL AND MINISTERS' INSTITUTE
VALDESE, N. C.—April 25—28; A. A. Wilson, of Kansas City, Mo., speaker. For reservations write L. B. Dickson Jr., Box 132, Valdese, N. C.—Andrew Stirling, District Superintendent.

UTAH STATE C. A. CONFERENCE
SALT LAKE CITY, UTAH—April 19—21, Opening rally, 7:30 p.m., Tues. Apr. 19. 3 services daily. Richard D. Emerson, of Paonia, Colo., guest speaker.—Milton Newman, Rocky Mountain District C. A. President.

PENTECOSTAL WORLD CONFERENCE
Pentecostal World Conference, Paris, France, May 21—29. For hotel reservations, write Pastor Rene Fauvel, 26 Avenue Aubert, Vincennes, Seine, France. For other information, write David J. du Plessis, Edgewood Grove, Somerset, Pa.

NATIONAL ASSOCIATION OF EVANGELICALS
The Seventh Annual Convention of the National Association of Evangelicals will be held at Congress Hotel, 520 S. Michigan Blvd., Chicago, Ill. April 19-22. Room reservations should be made directly with the Congress Hotel, Chicago, Ill.

TRI-SECTIONAL W. M. C. RALLY
The North, Central, and South San Joaquin Valley Sectional Rally of the Women's Missionary Council will convene at the Full Gospel Tabernacle, corner M and Inyo Sts., Tulare, Calif., April 26. Guest speakers: Alice Luce, Latin American Bible School in Los Angeles; John Hall, French West Africa; and Ernest L. Friend, Gold Coast, Africa.
Sectional Directors: Mrs. Ballard, South San Joaquin; Mrs. Elizabeth Thompson, North San Joaquin; and Mrs. Grace Matheny, Central San Joaquin Valley. Paul B. Franklin, Host Pastor.—Mrs. Grace Matheny, Sectional Director, Central San Joaquin Valley.

TEXAS SPRING CONVENTIONS
Texas Spring Conventions: Wichita Falls Section. April 19—20, two days, one night, first service 10:30 a.m., Southside Assembly, Wichita Falls. San Angelo Section, April 21—22, two nights, one day, first service 7:30 p.m., Brownwood.

All our ministers are required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to attend the convention of his respective section. Those desiring ordination at the June Council must be present and make application and be examined at this time. For further information write your Sectional Presbyter or the District Office.—E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

Coming Meetings

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

PITTSBURG, KANSAS—April 17—May 1; W. M. Stevens, Evangelist.—C. E. Peak, Pastor.

FRUITA, COLO.—April 10—May 1; M. W. Moore of Denver, Evangelist.—Wm. W. Brandt, Pastor.

Late Song Books

These books all contain "Cleanse Me." One of the verses of this song is much in demand, beginning "Oh, Holy Ghost, revival comes from Thee; Send a revival, start the work in me, etc." In addition to this particular song, these books contain pleasing new collections which, as the titles indicate, may be used for several purposes.



Youthspiration—Pocket Hymnal. This small book, 4 7/8 x 5 3/4 inches, contains 127 of the most wanted congregational songs and choruses. Some of these are: "For God So Loved the World," "I've A Longing in My Heart," "Keep Praising." **Price 45c.**

Choir Favorites. This is the sort of a book many have been wanting. Some of its 96 favorite selections are: "Come Unto Me," "Awake! Swell the Chorus," "Wonderful," "The Lord Is My Shepherd," "Let Not Your Heart Be Troubled." **Price 85c.**

Songs That Touch the Heart. A collection of 64 solos, duets, and quartets, including "He Stayed on the Cross for Me," "A Memory," "Christ Is Not A Disappointment," "Wounded for Me." **Price 65c.**

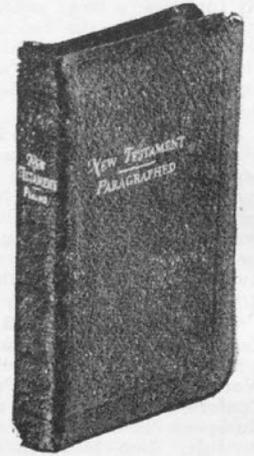
Low Voice No. 3. A group of 31 popular special numbers which include: "If I Gained the World," "I Will Pilot Thee," "On Zion's Hill," "I'm on a Shining Pathway," "It's in My Heart." **Price 50c.**

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Space for address or church announcement

GENERAL COUNCIL

The General Council of the Assemblies of God will meet in the Municipal Auditorium, Seattle, Wash., Sept. 8 to 15, 1949. It will open with a C. A. Rally on Thursday night, Sept. 8, and close with a grand fellowship meeting on Thursday night, Sept. 15. For information concerning accommodations, write J. A. Bogue, Northwest District Secretary, 817 E. 82d St., Seattle 5, Wash.

NORTHWEST DISTRICT C. A. RALLIES

Northwest District Spring C. A. Rallies; Gene Martin, speaker; Norman Gardner in charge: Kelso, April 18; Olympia, April 19; Port Angeles, April 20; Bellingham, April 21; Seattle, Calvary Temple, April 22; Wenatchee, April 25; Yakima, Stone Church, April 26; Walla Walla, April 27; Lewiston, Idaho, April 28; Spokane, April 29.—Norman L. Gardner, Northwest District C. A. President.

APPALACHIAN DISTRICT COUNCIL

The 30th Session of the Appalachian District Council will convene at St. Paul, April 26—28. District Fellowship Meeting, Monday night, Apr. 25. D. J. Vogler is host pastor. Fred Vogler, Assistant General Superintendent, guest speaker. All our ministers are urged to attend, also one delegate from each church which is set in order.—S. W. Sublett, District Secretary.

INDIANA DISTRICT COUNCIL MEETING

Indiana District Council Meeting, South Bend, Ind., at Gospel Tabernacle, 2315 S. Michigan St., April 25—28. Guest speaker, James E. Hamill of Memphis, Tenn. Hotel accommodations and rooms in private homes at reasonable price; a number of free rooms available to ministers; for reservations write host pastor, Lester F. Sumrall, 120 E. Ewing Ave., South Bend, Ind.—Roy H. Wead, District Superintendent.

EASTERN DISTRICT MINISTERS' INSTITUTE

Eastern District Ministers' Institute, Pentecostal Church of Delaware, 23d and Pine Sts., Wilmington, Del., April 26—28. Wesley R. Steelberg, Earl E. Bond and Wallace S. Bragg, guest speakers. 9:00 a.m. and 2:00 p.m. for ministers and their wives only; evening services 7:30 p.m. open to general public. Free rooms provided as far as possible. All expecting to attend write Pastor J. Heindrich, 3118 North Harrison St., Wilmington, Del.—Adolphus T. Smith, District Secretary.

MICHIGAN DISTRICT COUNCIL

The Fifth Annual Michigan District Council will convene at Church of the Four-Fold Gospel, 303 Capitol Ave., N. E., Battle Creek, Mich., April 18—21. Bartlett Peterson, President of Central Bible Institute, guest speaker. Applicants for ministerial recognition must meet the Credentials Committee Monday afternoon or evening. For reservations write A. L. Hoy, host pastor, at the church address.—D. G. Foote, District Secretary-Treasurer.

WEST CENTRAL DISTRICT COUNCIL

The West Central District Council convenes April 18—21 at the Central Christian Church, Ninth and Pleasant Sts., Des Moines, Ia. C. Stanley Cooke, convention speaker. Services 9:30 a.m., 2:00 p.m., 6:45 (C. A. Vesper), 7:45 (evangelistic). Credentials committee meets April 19 and 20. For reservations write West Central District Office, Box 246, Des Moines 1, Ia.—Stanley H. Clarke, District Superintendent.

ILLINOIS DISTRICT COUNCIL

The 27th Annual Illinois District Council will be held in Bethel Temple, 1901 W. Washington Blvd., Chicago, Ill., May 3—5. W. I. Evans, Dean of Central Bible Institute, guest speaker. Those wanting rooms should write in advance to Miss Ruth Witt, Chairman of Rooms Committee 3837 W. Polk St., Chicago, Ill., or phone Nevada 8-3057. State number in party and type of accommodation desired. Credentials Committee will meet May 2 at 3:00 p.m. at church. Guy Phillips, Host Pastor, can furnish any additional information.—W. R. Williamson, District Superintendent.

SOUTHEASTERN FELLOWSHIP MEETING

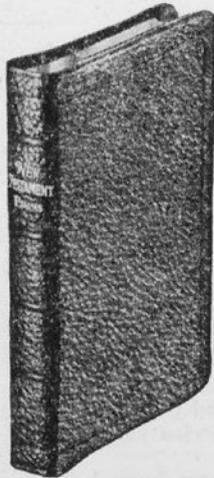
The Annual Fellowship Meeting of the Southeastern Districts sponsoring Southeastern Bible Institute will meet at the Crichton Assembly of God, 119 Mobile St., Mobile, Ala., April 19—21, 1949. First service Tuesday night, April 19, 7:30 p.m. Three services daily on the 20th and 21st. Superintendents of the Southeastern Districts will be the speakers. Arthur H. Graves, Principal of S.E.B.I., will speak Tuesday night. For reservations write: D. V. Williams, Host Pastor, P. O. Box 1622, Mobile, Ala. For further information write Howard P. Trawick, Alabama District Secretary, P. O. Box 276, Slocumb, Ala.

206	ST. JOHN 13
11 For he knew who should betray him; therefore said he, Ye are not all clean.	Judas noted as the traitor
Jesus warns of betrayal and rejection	21 When Jē'sus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
12 So after he had washed their feet, and had taken his	

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33 And when they were come to the place, which is called Cal'vá-ry, there they crucified him, and the malefactors, one on the righthand, and the other on the left.	day shalt thou be with me in paradise.
34 ¶ Then said Jē'sus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.	44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
	45 And the sun was darkened, and the veil of the temple was rent in the midst.
	46 ¶ And when Jē'sus had cried with a loud voice, he

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MISCELLANEOUS NOTICES

WANTED—Full gospel tracts for free distribution in house-to-house visitation and prison work.—Mrs. Lila Smitle, 7 Hollis Road, Macon, Ga.

NEW ADDRESS—After several profitable and joyful months upon the field, we have accepted the church here.—G. L. and Lela Fern McKinney, P. O. Box 42, St. Elmo, Ill.

NEW ADDRESS—"On Feb. 1 we accepted a call to pastor the West Archer Assembly of God here. Our new address is 1440 N. Yorktown, Tulsa, Okla."—Roy F. Davis.

RADIO BROADCAST—Beginning May 2, on Colorado's new 500 watt station, KFTM, 1260 kilocycles. Monday thru Friday at 1:30-1:45 p.m. Sunday at 1:30-2:00 p.m.—Peter Pilot, Director.

RADIO BROADCAST—"Benefits of Calvary," conducted by William R. Kampfi of the Austin Assembly of God; every Sunday morning, 9:30-10:00 a.m., over KAUS, Austin, Minn., 1480 on the dial.—Bert Maine.

NOTICE—Since resigning from the Alabama City Assembly of God, we have accepted the pastorate of the First Assembly of God in Anniston, Ala., formerly pastored by P. C. Jarrell. All ministers passing our way receive a hearty welcome to visit with us.—T. A. Wynn, 1012 Pipe St., Anniston, Ala.

OPEN FOR CALLS

Evangelistic

Rose Vivian Fredrickson, 73 Market St., New Haven 13, Conn. "Have resigned as pastor; re-entering the evangelistic field April 1. In the ministry 13 years. Ordained, with the New England District."