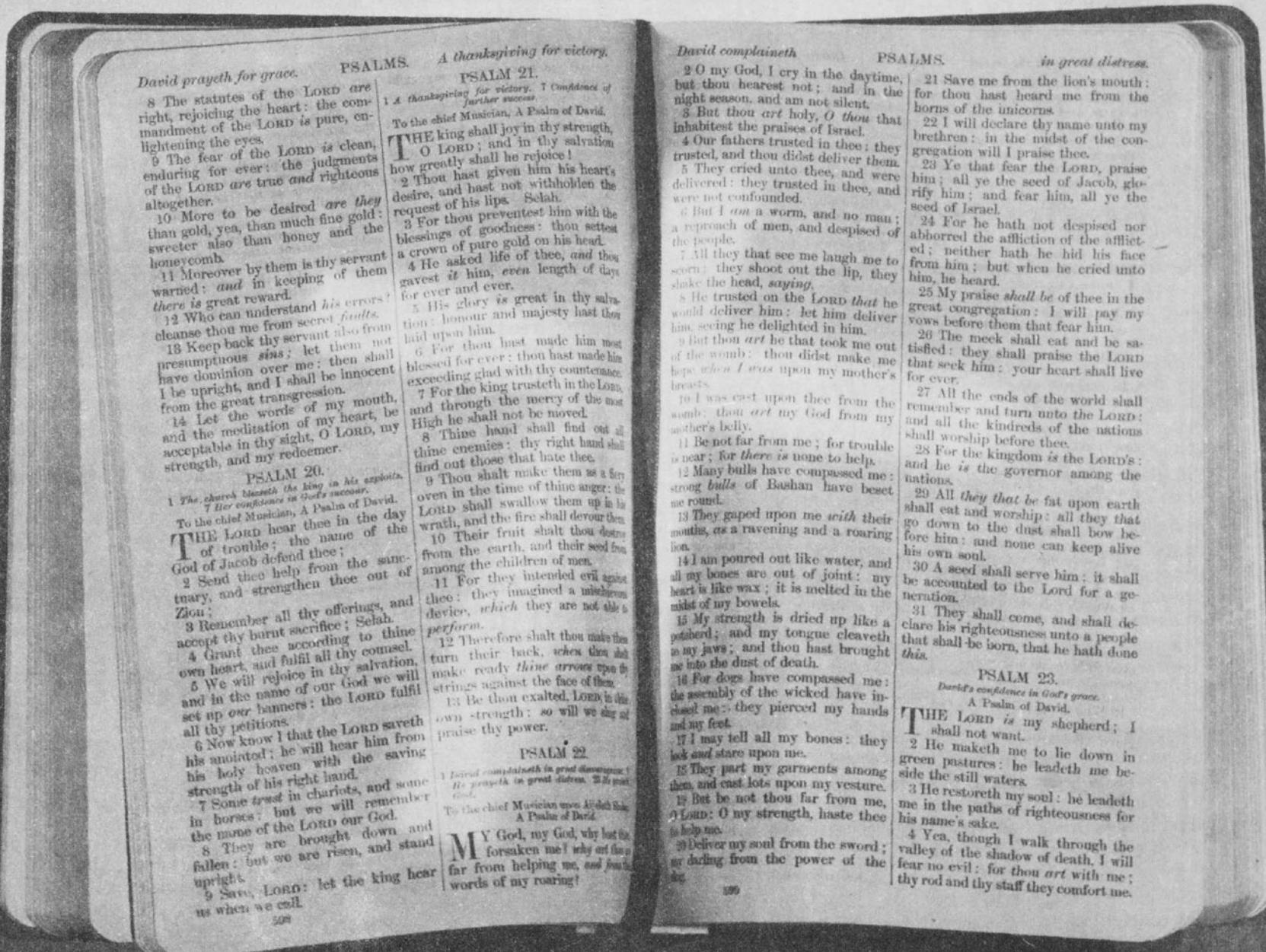


# The Pentecostal Evangel

Number 1978  
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Five cents

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

Love so amazing, so divine,  
Demands my soul, my life, my all



David prayeth for grace.

PSALMS.

A thanksgiving for victory.

PSALM 21.

1 A thanksgiving for victory. 7 Confidence of further success.

To the chief Musician, A Psalm of David.

8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

PSALM 20.

1 The church bleaseth the king in his exploits. 7 Her confidence in God's success.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee:

2 Send thee help from the sanctuary, and strengthen thee out of Zion:

3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischief, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

PSALM 22.

1 David complaineth in great distress. 2 He prayeth in great distress. 2 He prayeth.

To the chief Musician upon Ajjeduth. A Psalm of David.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

David complaineth

PSALMS.

in great distress.

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth in my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the bow.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him: it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM 23.

David's confidence in God's grace.

A Psalm of David.

THE LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## War's Tragic Aftermath

Here is another indication of the demoralizing effect of war. The newspaper *Yomiuri*, Japan's largest, recently declared that American occupation troops have fathered 200,000 half-Japanese waifs. It urged that all such children be sent to the United States.

## Pray for Captive Peoples

The Crusade for Freedom (General Lucius D. Clay, Chairman) is asking the people of every church to pray for the safety and eventual liberation of those behind the Iron Curtain. The "prayer offensive" which began March 23 is to be repeated every Sunday until Communism has lost its hold upon the people and they are free again.

## The Business of the Church

Congressman Walter H. Judd and fifteen other Congregationalists have formed a laymen's committee to "oppose Congregational political action."

"We do not believe it is the business of the church to tell the state what to do," said the Congressman. "It is the business of the church to discover what is righteous, what is the will of God, and inculcate those ideas in the individual."

## Benevolences in America

The American public in 1951 gave almost four billion dollars for benevolences, nearly two billions going to church work. While this was the highest figure ever to be recorded, the Golden Rule Foundation points out that it is only 1.5 per cent of the 251 billions of dollars which Americans received as personal income during the year (less than one-sixth of a tithe).

## "World Capital"

At the top of a page of pictures of the buildings being erected in Manhattan for the United Nations, *The New York Times Magazine* placed the startling heading, "World Capital"! Commented Wilbur M. Smith: "How far we have gone in the last thirty years! How powerful the creeds that sweep us on to that condition of world totalitarianism of which the Book of Revelation clearly speaks. And how sad to read the statement in the brief legend on this page, that these buildings will house 'the world's last best hope for peace.'"

It is untrue to say that the United Nations is "the world's last best hope for peace" unless three words are added—"until Jesus returns."

## World's Best Seller

More than 22,000,000 copies of the Scriptures were distributed throughout the world last year by the Bible Societies of various lands. This report was made at the recent meeting of the United Bible Societies, held in India. The figure does not include all the Bibles and Testaments sold by commercial publishers.

The meeting, first of its kind to be held in Asia, also learned that the Bible was translated into some new language or dialect in every month of 1951.

## Chaplaincy Formed in Korea

A Christian chaplaincy was established in the Army of the Republic of Korea last year. Now a similar chaplaincy has been added to the Korean Navy and Marine Corps. Ten native Korean pastors form the nucleus. They are being trained for their new duties by American Navy chaplains on an "internship" basis; that is, they accompany the American Naval chaplains on their rounds and observe the services and functions which the U. S. chaplains render.

## The Indian Challenge

Gospel work has been carried on among the North American Indians for several generations, yet 75% of them still adhere to the same creed and ceremonies as when Columbus first landed in the New World. There are 400,000 Indians in the United States, 110,000 in Canada, 30,000 in Alaska, and 2,000,000 in Mexico. Missionaries of the Assemblies of God and other groups are working among these precious people here and there, but a great many of them never have been reached with the saving gospel of Christ.

## Egyptian Christians and Prohibition

It is reported from Cairo that a prohibition bill approved by the Health and Finance Commission of the Egyptian Parliament has been vigorously opposed by Christian groups. They contend that the bill would restrict their religious freedom. Their main objection is that they use fermented wine for Communion and other church services. The Moslems, on the other hand, favor prohibition because intoxicants are forbidden by their Koran.

The bill would make the import, manufacture, sale, or consumption of alcoholic beverages punishable by imprisonment.

## Group Leaves Catholic Church

A priest, Abbe Massin, and some forty members of the Roman Catholic parish of Saint-Severin, Paris, decided in October to leave the Church of Rome. According to *Ecumenical Press*, the persons involved were prominent workers in the "Spiritual Research Teams," and it was only after prolonged reflection and study of the Scriptures that they took this step.

The group has issued a manifesto, stating its reasons. It mentioned "the single bond between God and His creatures," and the rejection of a "third party as mediator" between God and His creatures. They rejected "any Church whatsoever claiming to be the exclusive dispenser of communications from God to man." They rejected also the doctrine of Church Sacraments which presuppose "the automatic distribution of God's grace at the command of actions by men," and the idea of any Church "idolatrously claiming to hold its human structures, forms of organization, and methods of government by absolute revelation from God and imposed on the world as necessary to salvation."

The Catholic authorities have announced the excommunication of Abbe Massin as a "heretic and schismatic," but he is in good company when he decides to obey God rather than men (Acts 4:19, 20).

## News from Israel

Mrs. F. D. Roosevelt recently spent five days in Israel during which she traveled from one end of the country to the other inspecting industry, agriculture, settlements and immigrant camps. When departing she said, "Colossal undertakings are being carried out here with such vigor and vitality that it takes one's breath away."

The Israel merchant marine, which had only four ships in 1948 when the State was established, now has 124 ships with a total tonnage in excess of 120,000 deadweight tons.

Two million cases of citrus have been exported from Haifa Port so far this season.

The land of droughts became the land of floods this past winter, when unusually heavy rains did some \$8,400,000 damage in Israel. Many immigrants living in tents were made homeless and the government is replacing the tents with wooden huts.

The Soviet Government has opened a bookshop in Jerusalem where Bibles are sold for half the price asked at missionary book stores. Of course, other books are available also, including Marxist literature.

# Will the Saints Escape the Tribulation?

TEN REASONS FOR BELIEVING THEY WILL

R. M. Riggs



THIS IS NOT just a theological question. Neither do we raise it merely for an argument. This is a personal matter and a vital one. We wish to make an honest inquiry into what the Bible teaches concerning the prospect for the saints of God who are now living.

We take for granted that our readers believe that we are living in the end of the age, and that Jesus soon will return personally and visibly to reign over the earth. The saints of God are going to be caught up in the air to meet Jesus, and they are going to come back to reign with Him. Prior to the return of Christ to reign, there is going to be a time of tribulation such as was not since the beginning of time (Matthew 24:21). The one question that we ask here is, Will the saints be caught up to meet the Lord BEFORE the Tribulation, or will they remain on earth until it is over, then to be caught up and immediately return to earth in company with Christ?

## THE APOSTLES EXPECTED HIM THEN

Let us consider the matter historically first. Did the apostles and disciples of the first generation expect Jesus to return at any minute, or did they believe that the Great Tribulation would come first? Paul said: "We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52). "We which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thes. 4:17). He expected to be in the Rapture himself. To Titus he wrote, "The grace of God hath appeared . . . teaching us . . . that we should live soberly . . . looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). This shows what he and Titus were looking for. To the Philippians he declared, "The Lord is at hand" (Phil. 4:5).

Peter also believed that he and his contemporaries were living at the very end and looked for Christ's return. "The end of all things is at hand." "When the Chief Shepherd shall appear, ye shall receive a crown of glory." 1 Peter 4:7; 5:4. To the twelve tribes, James wrote, "Be patient therefore brethren unto the coming of the Lord

. . . for the coming of the Lord draweth nigh" (Jas. 5:7, 8). The oppression of the rich men (a sign of the times) was what they were to endure—not the Great Tribulation—and relief would come with the return of the Lord. John said, "Little children, it is the last time. . . . There are many antichrists; whereby we know that it is the last time" (1 John 2:18). And he looked for and prayed for the return of Christ. "Even so come, Lord Jesus" (Rev. 22:20).

"His appearing" was held out as the blessed hope of the church (Titus 2:13), "to them that look for Him" was the description of those to whom He would appear (Heb. 9:28), and "unto all them also that love His appearing" it was declared that a crown of righteousness would be given (2 Tim. 4:8). It seems that Christ intended that all His followers should momentarily expect His return. The first generation obeyed Him literally and were looking for Him to come.

## THE EARLY CHURCH FATHERS EXPECTED HIM

The generations which immediately followed the apostles also looked for Christ's return and specifically stated they expected to escape the Tribulation by the return of Christ before that Tribulation. The *Shepherd of Hermas* (A.D. 55) (as quoted in the *Ante-Nicene Fathers*) told of instructions given him to tell the saints that by holy living and diligence ("if your heart be free and spotless in serving the Lord blamelessly") they could escape the Great Tribulation. And *Irenaeus*, the church father of A.D. 140-202, says in his *Against Heresies*, Book V, chapter 29, p. 558, "And therefore, when in the end the church shall be suddenly caught up from this earth, it is said, 'There shall be tribulation such as has not been since the beginning, neither shall be!'" These quotations will suffice to show that the so-called "Pre-Tribulation Rapture Theory" was not an invention of John Darby of the Plymouth Brethren, or of the Irvingites of the last century, but that saints as far back as the earliest centuries of church history believed that the coming of Christ for

His saints would precede the Great Tribulation.

## JESUS TAUGHT HIS DISCIPLES TO EXPECT HIM MOMENTARILY

Christ taught His disciples to look for His personal return. "Watch therefore: for ye know not what hour YOUR LORD doth come" (Matt. 24:42). "In such an hour as ye think not the SON OF MAN cometh" (Matt. 24:44). "The LORD of that servant cometh" (Matt. 24:50). "Ye know neither the day nor the hour wherein the SON OF MAN cometh" (Matt. 25:13). "The Lord of those servants cometh" (Matt. 26:19). "Ye know not when the Master of the house cometh"; "lest coming suddenly HE find you sleeping" (Matt. 13:35, 36). "The Son of man cometh at an hour when ye think not" (Luke 12:40). "Thus shall it be in the day when the Son of man is revealed" (Luke 17:30). "I will come again" (John 14:3). "If I will that he tarry till I come" (John 21:22). These eleven scriptures—all the words of Christ Himself—emphasize that it is His own personal return that His disciples should keep in mind. His appearing is the end of the Christian race and expectations, not the Antichrist of the Tribulation. If Christ's coming for His saints were to follow the appearance of the Antichrist or the Tribulation, there would be no need to WATCH as Jesus repeatedly enjoined, for the Antichrist and the Tribulation would be ample signal of the approach of Christ's return.

## THE TIME OF HIS COMING UNKNOWN

Christ has repeatedly stated that the time of His coming is unknown even by Himself—and unknowable (see Mark 13:32 and scriptures quoted above). But if Daniel's seventieth week is seven years long and if the Antichrist rules three and one half years, Christ's return in Glory which follows both those events can be computed once they begin. This shows that there are two phases of His coming: one undated and the other dated. The uncertainty of the time of Christ's return for His saints—which uncertainty He deliberately planned and carefully preserves—necessitates His return before the tribulation and before the appearance of the Antichrist.

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# Divine Healing and How to Keep It

A. B. Simpson

IT IS POSSIBLE to lose this great blessing. Many have lost it, and, like Simon Peter (who could not swim as formerly after he had once begun to walk on the water), they find their former remedies fail them and they are of all men most miserable.

The more valuable your blessing the more will your great enemy try to steal it from you, and the more diligently you must guard your sacred treasure.

## KEEP RIGHT WITH GOD

Disobedience will rob you of it. A condemning conscience will blight your confidence. Any tolerated sin will become a cloud between you and Christ and you will find yourself unable to trust Him as before. Indeed, you will find, after knowing Christ as your Healer, that He will hold you to a closer walk and to a more sensitive responsibility to all His will; and when you fail to obey Him, a cloud will come upon your spirit and communion will be interrupted. If you would keep your healing, keep right with God.

## KEEP RECKONING

You began your life of faith, not by feeling, but by reckoning; not by going according to your impressions and symptoms, but by counting upon God, feeling or no feeling. Now keep reckoning. Often your symptoms will change, and if you watch them you will get into bondage. Keep out of yourself and just expect the Lord to take care of you. Trust Him to be true to His Word, whether the skies are bright or the clouds return.

Every sailor knows what "dead reckoning" is. It is to take an observation when the sun is shining and to sail according to the bearing taken at that observation. The sun may not shine again for weeks, but that moment fixed their longitude and latitude and they go by dead reckoning. Look back to the moment when you trusted Christ and

took Him in an everlasting covenant to be your sufficiency. Then reckon upon Him whether it rains or shines, whether your senses encourage or alarm you. Faith sails on through clouds and storm, like Christ, the "same yesterday, and today, and forever."

## KEEP RECEIVING

Your communing with Christ is the source of your life. Abide in Him and draw life from Him every moment, as the root draws nourishment from the soil, as the branch takes life from the vine, as the lungs drink in oxygen from the atmosphere. Faith is a sensitive organ that feeds upon God, even as your

## All Things Are Yours

Grace that never can be told  
Flows for Jesus' sake;  
No good thing will He withhold,  
Have we faith to take.  
Rise, my soul, begin to live  
Free to ask as He to give.  
Why so poor?  
A boundless store  
Waits the asking; want no more!  
—J. H. Sammis

physical organs feed upon appropriate nourishment. Speaking of the Holy Spirit, the apostle used the figure of drinking. He said, "We have been all made to drink into (or of) one Spirit." It is not enough to receive the Baptism of the Spirit by an act of faith, but we must draw the life of the Spirit by a constant habit of receiving.

God will teach you this. It is an instinct of the new nature and cannot be taught by set rules. It is just learned by living. It is an instinctive reaching-out of the spiritual organs to God. It will find its exercise in prayer and silent communion, as if to take more from Him. You may not get your healing all in a flash; frequently it comes

breath by breath, as you keep taking the Lord Himself for new life.

The writer remembers a remarkable testimony given by Ethan Allen, that patriarch of the faith, who died at an advanced age. He told how a terrible cancer fastened upon his face and his friends were all alarmed, but he calmly took it to the Lord in prayer and committed it to Him. "But then," he said, "I had to keep taking life from God constantly." Many times a day he would lay his hands upon the suffering place and just claim at that moment the very life of God to be imparted to the diseased tissues, and to wither the malignant poison that had fastened upon them. He said that in such times he was conscious of a current of life actually flowing to him from heaven. After a few weeks of thus taking the Lord, he found that the cancer had quite withered away and left a faint trace in the form of a harmless scar to show where it had been.

The writer himself has had many similar experiences. At one time a threatening attack which had fastened upon his lungs was held up by God in this way for more than a year until it gradually melted away. Keep receiving.

## KEEP OUT OF YOURSELF

Don't watch your feelings. Don't superintend God. Don't note the ups and downs of your case, but be like the farmer who sows seed in the field and then goes on his way until the seed springs up, though he knows not how. Let God work out His own plan, and you just keep busy for Him and for others in life's unselfish ministry. You will find that as you are occupied with God and for God, He will be occupied for you. Get saved from your anatomy. Get saved from all your bad feelings. Keep out of yourself.

## KEEP SWEET

A flash of ill temper, a cloud of despondency, an impure thought or desire will poison your blood, inflame your tissues, disturb your nerves and interrupt the whole process of God's life in your body. On the other hand, the spirit of cheerfulness, freedom from anxious care and worry, a generous and loving heart, the stimulus of joy, the sedative of peace, the uplifting influence of hope and confidence—these are better than tonics, stimulants and sedatives, and in the very nature of things

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# Christ Face to Face With His Adversaries

Elizabeth Bowman

JERUSALEM at Passover season was thronged with visitors who came to worship and make offerings to God. The beautiful white and gold temple had been built by Herod Antipater, an Edomite, who later had tried to kill Jesus as a babe at Bethlehem. The Holy of Holies was empty. The Shekinah glory of God long had been lifted from the defiled temple and had been borne by the cherubim to the Mount of Olives (Ezek. 11:22, 23), and we are not told that it ever returned from there. It may have waited in the garden of Gethsemane which served as a sanctuary for the Son of God.

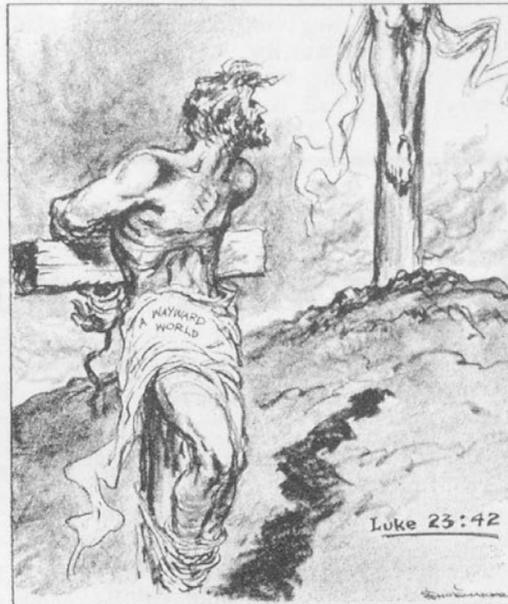
Annas, of Alexandria, Egypt, had been the highest bidder for the office of High priest, and five members of his family had been appointed successively by pagan Rome. Caiaphas, a son-in-law, held that high office at this time. This family owned the bazaars and money exchanges that crowded the temple area, and sold doves and animals to worshippers at exorbitant prices.

Into this confusion of religion and commercialism, Jesus suddenly appeared. Turning over the tables of the money changers, freeing the doves and driving out the animals, he said, "It is written; My house is the house of prayer; but ye have made it a den of thieves" (Luke 19:45-48). The chief priests were stunned by His boldness in interfering with their commercial interests, and intensified their efforts to destroy Him. He taught day after day in the temple area, until as Host at the Last Supper He predicted His death and told Judas, "What thou doest, do quickly." He was always complete master of every situation.

Every transaction in the offering of God's Lamb was legal, without the slightest deviation. Judas, the business agent of the little band, sold the Son of God to the High Priest who paid him in the only money designated for that purpose—shekels of the sanctuary.

Jesus, with the eleven, repaired to the Mount of Olives, the last resting place of the Shekinah glory of God on earth. Leaving the sleeping disciples, He went alone to the place that was most sacred to Him, and there agonized in prayer until He sweat as it were great drops of blood. He had said, "I am the door" (John 10:7-9). There was blood upon

"LORD, REMEMBER ME..."



the blessed door to heaven on that mysterious night. Was this not the real passover of which the passover of Egypt was only a type? The world deserved to be blotted out for the cruel rejection of the beloved Son of God, but it was spared by the intercession and atonement which He offered up to God.

Then Judas came with the traitor's kiss, and Jesus was led to Annas, then to Caiaphas. After a mock trial with hired witnesses, Caiaphas the High Priest rose, confronted Jesus, and said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." As High Priest, Caiaphas had a right to know, and Jesus answered him in the strongest affirmative used at that time, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The High Priest rent his clothes, saying, "He hath spoken blasphemy . . . He is guilty of death."

The High Priest of the Levitical order was face to face with the Man of whom God had sworn and would not repent, "Thou art a priest for ever after the order of Melchisedec" (Heb. 7:21; 10:6-14). The High Priests were never permitted to rend their robes "lest they die" (Lev. 10:6; 21:10). Caiaphas did not die as the law prescribed, but the office passed from the Levitical order

forever, to that of the eternal order of Melchisedec, and Jesus went forward as the only authorized High Priest, to offer himself as the Lamb of God, "once for all." Caiaphas had no alternative but to coerce Pilate to sentence Jesus to death on the cross, as he alone had that power, so Jesus was taken to the Praetorium. Pilate questioned Jesus about the accusations brought against Him, and then asked Him a question that concerned the government, "Art thou the King of the Jews?" Pilate had a right to know, and Jesus answered him in the solemn affirmative, "Thou sayest." This answer evidently brought to mind Herod the Tetrarch, who earnestly desired the title of King of the Jews and was later banished to Spain for appealing to Caesar for this coveted Messianic title.

Pilate, wishing to be rid of the troublesome matter, sent Jesus to Herod. He would let the two claimants to the throne settle the matter between them! Jesus, descendant of Jacob, stood face to face with Herod, descendant of Esau. God had spoken through the prophet Obadiah, "Thou shalt be cut off for ever . . . there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (Obadiah 10, 18). Of Jesus, God had said: "Of the increase of his government and peace there shall be no end" (Isa. 9:7). What a meeting! Herod, son of Esau, who cared for nothing but temporal power and earthly luxuries, face to face with Jesus, son of Jacob, who cared nothing for the things of time, but had come to fulfill God's promise to Abraham, "In thee shall all the families of the earth be blessed."

Jesus had nothing to say to the usurper Herod, who, perhaps referring maliciously to the "goodly raiment" Jacob had borrowed from Esau in his effort to obtain Isaac's blessing, brought forth "a gorgeous robe" and placed it upon Jesus with the implication that His appearance could be improved with another of Esau's "goodly garments."

Then back to the Praetorium they led Jesus to hear Pilate's important decision—given from the judgment seat above the bema, which was very important with Roman officials. Pilate's judgment will stand forever: "I find no fault in this man." "Behold your king." And

placate the demon-driven mob he sentenced the innocent Son of God to be scourged and crucified. The judge of all the earth was present at the utter collapse of Roman justice. His death on the cross was not for Himself, but was a judicial murder.

He was led "as a lamb to the slaughter," nailed to the cross and placed between two thieves, and there He hung in agony between a darkened sky and a shuddering earth—a sight so awful that God could not bear to look upon it. Mary His mother and John the beloved knew who He was. John had heard Him say, "No man taketh my life from me; I have power to lay it down, and I have power to take it again." John knew that "All things were made by him; and without him was not any thing made that was made." "He was in the world, and the

world was made by him, and the world knew him not" (John 1:3, 10).

Science now knows that every life germ in His blood was from God His Father. God was in Christ reconciling the world to Himself, paying the penalty for all sins—even those of His murderers. The veil of the temple was rent from top to bottom. No further need for Levitical priests to enter the Holy of Holies with the blood of offerings; the way was now opened for each poor repentant sinner to enter into the very presence of God.

"It is finished!" He said, and with a shout of victory He surrendered His soul to God. The centurion was convinced by that glad shout that Jesus was the Son of God. He had seen many men die, but never with a shout of victory! Jesus had conquered death for us.

Loving hands took His mutilated body down from the cross, wrapped it in white linen, and laid it in the garden tomb. And those who loved Him grieved sadly in the darkness to their homes—the world was utterly desolate without His presence.

Then the morning star rose on a glad new day; swift messengers from heaven flashed across the sky and rolled the stone away from the tomb. The second Adam came forth into a flower-scented garden—the sins of the first Adam and the whole human race fully atoned for; death conquered; and life eternal offered freely to a dying world!

"Oh, the love that drew salvation's plan,  
Oh, the grace that brought it down to man,  
Oh, the mighty gulf that God did span  
At Calvary!"

## Haggai, the Prophet of the Glory

Frank M. Boyd

Haggai was the first of the prophets by whom God spoke after the return of the children of Israel from exile (Zechariah and Malachi being the others). He reproved the Jews for neglecting to rebuild the temple of the Lord and prophesied of the glory that was to come. His prophesying is mentioned in the Book of Ezra (5:1 and 6:14).

The story of the return of the Jews from exile is told in the books of Ezra and Nehemiah. In the Hebrew manuscripts of the Bible and in the early printed editions of the Hebrew text the two books are combined. Ezra confines itself mainly to events connected with the temple. Nehemiah treats mainly of events connected with the wall and the city. Ezra is placed first in our Bible because the temple was more important than the wall; but actually the events recorded in Nehemiah must have transpired first. (There are a number of reasons for believing this. For example, according to Neh. 7:1-4, when the wall was finished "the houses were not yet builded"; yet when the temple was still unfinished and lying waste the prophet Haggai rebuked the people for dwelling in their own ceiled houses. Therefore the building of the wall must have preceded the building of the houses, which in turn preceded the rebuilding of the temple.)

Under Nehemiah a little band of Jews had returned and had rebuilt the walls of Jerusalem. About thirty years later there was another return on a larger scale. About 42,360 of the exiles returned to Jerusalem under Zerubbabel's leadership and began to rebuild the temple. Zeal and enthusiasm characterized this group as they cleared away the debris and began preparations to set up the foundations of the temple. First an altar

was erected for the burnt offering and this sacred rite reinstated (Ezra 3:6). But the foundation of the temple was slow in taking shape. Two years later the foundation was laid amid great rejoicing (Ezra 3:8-11). The ardor of the Jews was cooled by the determined opposition of the Samaritans. The work was hard and apparently the interest lagged as they gave themselves to building their own dwellings.

Nearly sixteen years passed before the vigorous voice of Haggai, with that of his colleague Zechariah, called them to put first things first and to build God's house (Ezra 5:1). The name "Haggai" in Greek is explained by Jerome to mean "Festive"; for, he says, Haggai sowed in tears that he might reap in joy when he witnessed the rebuilding of the ruined temple. Haggai called the older Jews to recall the glory of the former temple, and so it is supposed that he himself had seen the temple of Solomon and that he was one, as Dr. Pusey says, "who had lived amid the outward splendor of the former temple, who had himself been carried into captivity, and was now a part of that restoration which God had promised." This reasoning would make him an old man. Be that as it may, the prophet showed great vigor and zeal.

Says Dr. Yates: "He loved the temple devotedly and understood something of the loss the people were suffering without it. He had deep conviction that he was right, a blunt way of driving home the truth, and an assurance that he was going to have his way. In a plain and unadorned way he presented his message. There was a note of urgency that elicited rapt attention and instant obedience.

"He was a man of one idea. God had set him on fire with a burning zeal. People were compelled to follow his orders. In some unseen way he was able to put godly courage into the hearts of his kinsmen and to inspire the vital enterprise."

The book is a collection of four addresses

delivered at specified dates over a period of about three months. The central purpose in each message was to stir the people to rebuild the temple.

### THE FIRST ADDRESS (1:2-11)

It is a message of rebuke and a call to action. The people had failed to honor Jehovah and so were being punished. An expression was current among them, "The time is not yet come, the time that the Lord's house should be built" (v. 2). Possibly they were waiting for some extraordinary revelation from God before they would resume the work of building. This attitude was revealed to the prophet.

"It is almost unbelievable that God's people should have waited so long to do the very thing they came back to see accomplished."—Yates.

The cause of their neglect was their own selfishness (vv. 3, 4). They had needed no special command to build and to embellish their own homes. Haggai appeals to their consciences. He says in effect, "You can make yourselves comfortable; you have time and means and industry to expend on your own private interests, and can you look with indifference on the house of God lying waste?"

Haggai summons the people to take spiritual stock. "Consider your ways," he cries.

Something had gone wrong with their "ways" for God's blessing was not upon them. Though they now had fine houses to dwell in, their harvests had been scanty and their bodily health weak. The prophet urges them to work zealously toward completing the temple building (v. 8). They had fixed their expectations upon a rich harvest and they had reaped less than they had sown (v. 6). And when they had stored their miserable crop in their barns, God "did blow upon it"—dissipated it as if it were mere chaff. He had withheld the necessary moisture and stunted the fruit (v. 10). He had "called for a drought upon the land," so that no fruitage

This is the tenth in a series of studies on the Minor Prophets. All quotations by Kyle M. Yates are from his excellent book, "Preaching From the Prophets," and are used by permission of the publishers, Harper and Brothers, New York.

had come (v. 11, cf. 2 Kings 8:1). The whole cause for all this calamity was their selfishness and neglect of God's house (v. 9b).

#### HISTORICAL INTERLUDE (1:12-15)

These verses describe the remarkable effect of Haggai's challenge. His appeal met with respect and attention, and for a little time the people applied themselves diligently to the work. Zerubbabel the governor, Joshua the high priest, and the "remnant" of the people who had returned from Babylon began immediately to prosecute the work. "The people did fear before the Lord" (v. 12). "They saw their faults, perhaps dreaded some new chastisement, and hastened to obey the prophets' injunction. It seems that even the prophets themselves lent a hand to the work." cf. Ezra 5:1, 2.

#### THE SECOND ADDRESS (2:1-9)

Three weeks had now elapsed since the resumption of the work. Some progress had been made. A special day in the Hebrew calendar now arrived, "the feast of the seventh month," the last and great day of the Feast of Tabernacles (cf. Lev. 23:34-44) when it was the custom to celebrate the ingathering of the harvest. But "the joyous nature of this festival was sadly marred on this occasion. Their crops were scanty, and they had no temple in whose courts they might assemble to pay their vows and offer their thank offerings."—*Pulpit Commentary*.

God graciously relieved their despondency with a new message. It was about sixty-eight years since the destruction of Solomon's temple (586 B. C.) and there were some old people present who had seen "this house in her first glory" (v. 3). Ezra tells us (3:12) that "many of the priests and Levites (when the foundation first was laid) and chief of the fathers, who were ancient men, that had seen the first house . . . wept with a loud voice."

Haggai's message comes encouragingly to both leaders and people—"Be strong," three times repeated (v. 4). The Lord assures them, "My Spirit remaineth among you: fear ye not" (v. 5). He purposes to fulfill His covenant promise "that all the earth shall be filled with His glory" in realization of the Abrahamic and Davidic covenants, which are clearly implied. Even though the heavens, the earth, the sea and the nations must be shaken to accomplish this, it shall be done (vv. 6, 7). This is just what will happen in the end of this age when the "Lord arises to shake terribly the earth." cf. Heb. 12:26-29.

The "shaking may refer primarily to the physical commotions which accompanied the giving of the law on Sinai when Jehovah revealed His power, glory, and holiness to Israel. It undoubtedly refers to the shaking of empires and nations through the centuries—Babylon, Medo-Persia, Greece, Rome and the modern nations, because the consummation of all this is seen to be the coming of "the desire of all nations" (v. 7). That this is a Messianic promise is clear despite the fact that in the Hebrew the word "desire" (or "delight"—Rotherham; "desirable things"—A.S.V.) is singular and the verb is plural.

The Lord promises the feeble remnant that the glory of the "latter" temple should far exceed that of Solomon's day. There is no point in history when this has been fulfilled,

so we confidently await its "last days" fulfillment (v. 9).

#### THE THIRD ADDRESS (2:10-19)

It is now three months from the time the people had commenced to build. Zechariah has added his voice to that of Haggai, having uttered his first prophecy between Haggai's second and third addresses (Zech. 1:2-6). The spiritual tone of Haggai's third address is quite similar to that of Zechariah's prophecy.

Now follows an appeal to conscience based on recourse to the law of the Lord. Haggai cites the example of two legal questions, pertinent to the spiritual state of the nation.

He points out that holy flesh, such as was offered in sacrifice, could not make objects which it touched holy, but a dead body will defile all that it touches. So no outward observance of sacred rites could make Israel holy, while their hearts and lives were unclean, but these, on the contrary, would defile all their offerings and every work which they undertook.

"Pollution has a way of spreading far and deep. Evil manifests a power of infection more serious than holiness (can exert)."

The nation was unclean before God because of its selfishness, neglect, and sin. Thus the work of their hands was unclean; therefore "I smote you with blasting and with mildew and with hail in all the labors of your hands" (v. 17).

But a happier prospect was before them. "From this day (the day of their obedience) I will bless you." The word "bless" is often used in the Old Testament for sending fruitful seasons. cf. Deut. 28:8; Mal. 3:10.

#### THE FOURTH ADDRESS (2:20-23)

On the same day the word of the Lord came unto Haggai again and he announced spiritual blessings to Zerubbabel as the head of the nation and the representative of the house of David. The days of Zerubbabel were days of great world upheaval. Zerubbabel's heart may have feared for the perpetuity of his nation. Their tragic experiences at the hands of the Assyrians and then the Babylonians, and now the upsurge of the Persian power, gave rise to grave misgivings, but now the assurance comes to Zerubbabel, the descendant of David and the ancestor of Messiah (Matt.

1:12, 13), that Jehovah would overthrow the thrones of the nations, weaken their power, bring to naught their military might, and cause them to fight against each other in the accomplishment of the divine purpose (vv. 21, 22; cf. Ezek. 38:21; Zech. 14:13). In these verses (21, 22) there may be a double reference to the upheavals of the prophet's time and the final shaking of nations preceding the second coming of Christ.

The message of verse 23 is a personal one to Zerubbabel—"I will make thee a signet." Among Orientals the signet, or signet-ring, was an article of great importance and value. It was a sign of authority (Gen. 41:42; Esther 3:10); so Zerubbabel had authority delegated to him by divine election: "I have chosen thee." This is not merely a personal assurance to Zerubbabel; in fact, neither he nor his natural seed reigned in Jerusalem nor rose to any special eminence in the kingdoms of this world. But in Zerubbabel, as the descendant of David in the royal line, broken off with Jeconiah by the captivity to Babylon, is represented the perpetuity of that dynasty.

Those great promises made to David of old time that his seed should endure forever and his throne as the sun before God (Psalm 89: 20-37; 2 Sam. 7:16) were now passed on to Zerubbabel and to his line. Through him would come Messiah, in whom these predictions find their fulfillment (Luke 1:31-33).

#### PRACTICAL TRUTHS

1. The Lord's interests should come before every other consideration.
2. God loves His people so much that He cannot refrain from chastening them when they disobey Him.
3. An obstacle can be overcome if we know that God is with us.
4. To miss the glory of God's presence in our lives is to miss the highest and richest boon.
5. God can shake the nations; in His estimation they are as "a drop of a bucket" or as "the small dust of the balance" or "as nothing" (Isaiah 40:15, 17).
6. To heed the message of a faithful preacher, though stern, is the part of wisdom.
7. "If material considerations crowd out God's house and worship, or wealth costs too much."—*Yates*.



## CALLING ALL MEN!

### Have You Heard About the Men's Fellowship?

Some of our local Assemblies have a Men's Fellowship and others are interested in organizing one.

At the General Council in Atlanta last fall the delegates voted that the formation of Men's Fellowship groups should be encouraged in all our Assemblies. Your executive brethren at Headquarters are taking steps toward doing this, and they have asked R. M. Riggs and Kenneth Short to compile information that will

assist interested pastors and laymen.

If you have a laymen's organization in your church will you kindly write and tell us about it? Give us a copy of the Bylaws which govern your men's group and tell us what your objectives are, how you conduct your men's meetings, and what results you have had so far.

What suggestions would you care to make concerning this matter of promoting Men's Fellowship groups in our local Assemblies? Address all correspondence to:

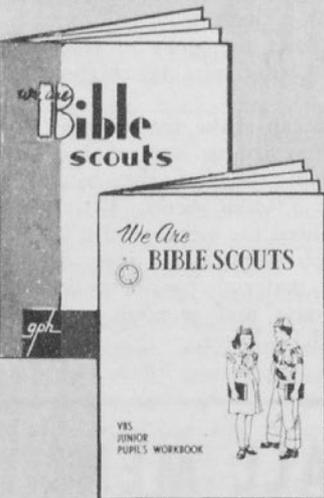
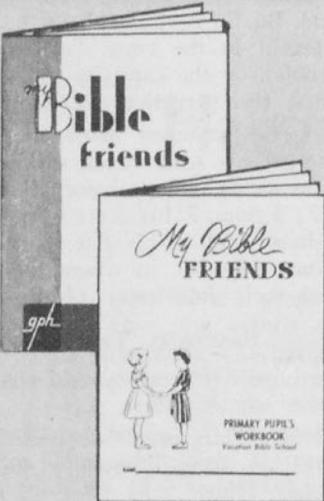
#### MEN'S FELLOWSHIP

434 West Pacific Street, Springfield 1, Missouri

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The new design and striking coloring of this poster will speak silently to those passing by that your church is conducting a VBS. This poster measures 24 x 18 and is printed in two colors. There is a space for imprinting place, time, and date of local VBS.

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To the highly imaginative child, the principles can best be taught through character study. The new "My Bible Friends," has been thought of as a new way of acquainting the child with Bible characters, and thus, indirectly, with Bible principles.

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Do you want your Primary pupils to have a sense of achievement? The new Primary workbook has been prepared to create a feeling of accomplishment in every pupil.

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### PRIMARY COLORED VISUAL AID

29 EV 9657 .....

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29 EV 9692 .....

### VBS CERTIFICATE

A beautiful new french-style certificate to award those who have attended your school. Printed in two colors with the illustration of the warbling vireo, "Loving Shepherd of Thy People."

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complete. They are so complete that even an inexperienced teacher is saving for additional materials and helps from other sources.

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 A complete narrative primary, Bible taught through narration of the new VBS course, "My Friends" written with the child in mind. The pupil with the Bible directly he will become a Christian.

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To the energetic, eager, curious Junior the new VBS course, "We Are Bible Scouts," is presented as an expedition to explore the Bible. The Juniors will be encouraged to discover interesting facts, develop new skills, and actually become "experts" in handling the Bible.

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The course gives the pupil a "bird's-eye" view of the entire Bible and shows him the relation of each part to the other parts. It is actually a dispensational study presented in the form of a mystery to be solved, a clue to be found and a solution to be discovered. The clue is the Bible lesson for each day.

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### PUPIL'S WORKBOOK

Primary to have a happy time. The completely correct has been designed to accomplish in the

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### JUNIOR PUPIL'S WORKBOOK

A novel workbook has been written for the junior course this year. It is correlated with the teacher's manual so that the Bible truths taught will be further emphasized as the pupil works out the puzzles, quizzes and games.

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### INTERMEDIATE PUPIL'S WORKBOOK

From the characteristic pose on the front cover to the last word of the book you will see a workbook that has been thoroughly and carefully prepared to meet the particular needs of the Intermediate age group.

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To be used by the teacher. Can be given for registering ratings on attendance, memory work, hand-

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### VBS DAILY REPORT CARD

A report to be prepared by the department secretary for each day of VBS. Place has been provided to record the number of boys and girls present, faculty present, amount of offering, visitors present, etc.

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### VBS SCHOLAR'S REPORT CARD

A weekly report card which grades the child on attendance, punctuality, handwork, memory work, class work, and conduct. Space is provided for parents signature, and for signature of principal and department superintendent.

29 EV 9696 ..... 50c for 100

### CERTIFICATE

A four-fold certificate to be given to the child who attended regularly at the school. Printed on soft pleasing colors, with a friendly painting, "My Little Sheep."

20c for 12; \$4.00 for 100

### INVITATION POSTCARD

Make use of this newly designed, two color postcard to help build the attendance at your VBS this summer. The card features a little boy and girl, inviting all to "Come on! Let's go to Vacation Bible School!"

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SPRINGFIELD, MO.

HELPFUL NEW VBS CATALOG

# E. J. Maisch to Represent European Field

E. J. MAISCH of American Falls, Idaho, an ordained minister of the Assemblies of God, has been authorized by the Foreign Missions Committee of the Assemblies of God to serve as a field representative for the European field. During the next several months he will be engaged in deputational work, presenting the needs for Europe wherever meetings can be scheduled in the States.

During this past year Brother Maisch spent several months in evangelistic work in Europe, preaching day and night to crowds of spiritually hungry people. His ministry was well received. His burden is for the advancement of the gospel on the continent of Europe.

Right now Europe is one of the most needy of the foreign fields. Funds are required for prayer halls; evangelistic centers; support of missionaries; support of trained national ministers; support of Bible School students; operation of the new Bible School in Stuttgart, Germany; opening of a Bible School in Italy, etc.

Missionary credit will be given for all funds entrusted to Brother Maisch's care or sent to the Foreign Missions Department for Europe as a result of his deputational work.

In a report Brother Maisch brought back of his work abroad this past year, we have found one of the most vivid descriptions of conditions in Europe, particularly in Germany, that has come to our attention. With the passing of the postwar years the thought has been in the minds of a great many that Central Europe is approaching normalcy, but that is far from being the case. Europe offers to us as a full gospel organization with a missionary vision, a great challenge. The following is an excerpt from Brother Maisch's report:

"We went from city to city—Hamburg, Bremen, Berlin, Stuttgart—and everywhere the hunger was the same. Some of the people walked miles to attend our meetings and then when no seats were available they would stand



E. J. Maisch

during the entire time. A brother in Berlin had a tent that would seat close to one thousand persons. Often as many as 1,500 were crowded into the tent.

"What a thrill it was to minister to the people! They were so hungry that many received the Baptism of the Holy Spirit while the message still was going forth. Numbers reached out during the services and touched in faith the robe of the Master for physical healing. There was no record kept of those who came for salvation, but nightly I dealt with many. Some brought ropes they were saving to take their own lives and placed them on the altar as they came for salvation.

"The people live in great fear. Many have in mind taking their lives should trouble start or war break out again. They are determined never again to go through such difficulties as they have faced. The German newspapers in the larger cities carry daily lists of those who have committed suicide. Especially are there many suicides in Berlin where the city is divided into sectors with some sectors under Russian control. Our tent was pitched only one station from the Russian east sector, so many of the unfortunate persons of that area attended our meetings. The people are living in a nightmare. They have lost their homes, earthly possessions and loved ones. But when they find the Lord there is joy in the place of sorrow. His love casts out their fear.

"There was an abundance of food in the markets of the cities, but the top wage of the average working man was about \$30 a month, and that does not go far. The price of food is comparable to the prices here in the United States. Clothing is much higher.

"We were able to take with us about two tons of good used clothing. It was distributed to the needy of the various cities through the pastors. Many cried for joy as they received needed clothing. One elderly woman, who had some wealth before the war but lost everything including members of her family during the bombings, was so happy when she was given a coat! She said that it was the first coat she has had and rejoiced that she would be able to keep warm through the winter. This woman told me of some of the sufferings that the people went through at the time of the bombings. She said the sky was lighted up at night continually. Everywhere buildings were exploding and burning. Dead bodies near the buildings sometimes were shrunken to half their size from the chemicals and heat. Many hit by pieces of bombs ran into rivers or cut away their flesh with knives trying to stop the burning caused from the sulphur in their flesh. The people cannot forget those terrible days. That is why they live in such constant fear, and would take their own lives now rather than go through such experiences again. They need the gospel to dispel the fear and give them hope."

## MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Mr. and Mrs. Glenn M. Horst took a plane from Miami to Jamaica on February 5. They will be spending several months on the island, holding special revivals, and assisting with the Kingston Revival Center. Brother Horst is with the Promotional Division of the Foreign Missions Department.

On the same plane were Mr. and Mrs. Paul N. Goodwin, new missionary appointees to Jamaica. Mr. and Mrs. Goodwin will engage in regular missionary work in Jamaica.

\* \* \*

Mr. and Mrs. Clarence W. Ollson sailed from New York for Venezuela on the S.S. *Santa Clara* on March 7.

\* \* \*

Thelma V. Hildebrand, formerly of the Southwest China field, who has been in ill health since her return to the States, is much improved. She now is working temporarily in the office of the Foreign Missions Department at Springfield.

\* \* \*

With the selection by the Upper Volta field council of Edward H. Simmons to head the Bible School at Kouberi, Harold S. Jones has been elected superintendent of the Upper Volta French West African field to fill Brother Simmons' unexpired term as field superintendent. The Joneses, who reached Africa in December, are stationed at Ouagadougou where our French Christian School is located. They reached the field about the time a revival broke out in the School. Eighty students have received the Baptism in the Holy Spirit since the last of December. (See the March 16 issue of the *Evangel* for a complete account of the revival.)

Mrs. Jones writes of an urgent need at the French Christian School, established about three years ago on twenty-seven acres given to the Assemblies of God. She says, "Twenty-five boys huddle in a room that was built for ten. Two classes meet in the dim light of a storeroom."

Metal roofing has been imported to expand the quarters, but funds are needed to care for the shipping expenses and duty; also to purchase lumber for building.

Offerings for building adequate room for the students would be greatly appreciated. The offerings should be sent to the Foreign Missions Department, designated "French Christian School, Upper Volta."

\* \* \*

Mr. and Mrs. Edward G. Wellman sailed early in March for Calcutta. They will be taking up work in Pakistan.

\* \* \*

Matty A. Personous, stationed in Rupaidiha, Bahraich District, U. P., India, tells how a young Nepali couple found reality in Christ through the efforts of national workers, Pastor and Mrs. Rai: "They had been hearing the gospel from our faithful Nepali workers for two years. Last summer they gave up their work and came to Nanpara, where the workers now are stationed, and stayed for a



Mr. and Mrs. Paul N. Goodwin  
Jamaica



Mr. and Mrs. Clarence W. Ollson  
Venezuela

time in the home. Pastor and Mrs. Rai were able to lead them to Christ. Before they were baptized both of the converts gave clear testimonies of having seen God and having heard His call to follow Christ. Their prayers for forgiveness for ever having served idols were most touching!

"Shortly after the man was baptized his hand and arm became infected from a thorn. A local physician lanced the spot, but it did not heal. One night the man dreamed that a dog rushed at him and grabbed the hand in its mouth. He was unable to free himself and there was no one to help him so in his dream he claimed victory through the blood of Christ. When he awakened, the man felt that the Lord was directing him to claim healing, which he did. The infection cleared up."

\* \* \*

A. N. Trotter and son, Thomas, sailed for Africa in December. Mrs. Trotter was to

join them early in March. Her sailing date was February 22. The Trotters expect "to evangelize out there from Gold Coast on down to South Africa," according to a letter from Mrs. Trotter. They plan to be in Africa at least three years.

\* \* \*

A letter dated March 1 has just been received from Kenneth C. McComber, missionary to Indonesia. It reads: "Just a line to let you know that \$200 of Indonesian money that I had intended to use this coming Monday to buy material to start building a house was taken by force last night; also my watch, camera and a few other items. There is some hope of getting it back although as always that is rather doubtful. We request prayer for this trying time. I do not know what to do about going ahead with building, but God will lead us I am certain."

## Refugees Sacrifice to Build Church

Jack Albanese, Europe

NOT SO VERY long ago I was requested by Gustave Kinderman to represent him at the dedication of a church in a small village of northern Germany. The population of the village is made up largely of refugees.

As I approached the new church the day of the dedicatory service I could hear the saints pouring out their hearts in song. The hall was packed so full that it was with difficulty that I made my way to the front of the room. There must have been three hundred persons present. A few benches had been made by stretching rough planks across chairs, but most of the people were standing.

After the service I learned of the bitter experiences of the pastor and his family. The pastor and his wife had fled with their two children from the Russian zone. They had faced imprisonment in a concentration camp and possible death for preaching the full gospel. All their earthly belongings were left behind so as not to arouse suspicion at the border. The father went ahead and the mother followed with the children. Several fearful days of separation were spent, but God led them back together.

I was told that many of the persons in attendance at the service had gone through similar trials. The experiences are typical of

those of numbers of persons whom we have had the privilege to serve here in Europe.

The folk in the little refugee village love the Lord. They wanted to worship Him so they united together to build with their own hands the church that we dedicated. They gave what little they could. These believers are in dire need. The children are hungry and thin of face. There is no joy of life in their eyes and no smile on their lips. They grasp eagerly for a crust of bread. These families deprived themselves of food to build their church.

Since the dedication I have been back at the church for a few meetings with the people. Nine persons were saved and four received the Baptism of the Holy Spirit during my stay, but it is impossible to have many special services because there are no seating facilities. Other work remains to be done on the church as well.

We believe that you will desire to help these refugees in their need. Names and the exact location have been withheld for obvious reasons, but offerings for the church need may be sent to the Foreign Missions Department simply designated "Refugee Church in Northern Germany," with the assurance that they will reach the proper church.

## MONTHLY REPORT

Foreign Missions Department

February, 1952

### MISSIONARY CONTRIBUTIONS

Alabama	\$ 1,307.15	New Hampshire	86.47
Arizona	1,567.00	New Jersey	2,871.97
Arkansas	2,898.45	New Mexico	604.84
California	41,410.82	New York	5,708.14
Colorado	6,012.49	North Carolina	351.19
Connecticut	472.51	North Dakota	2,447.89
Delaware	725.00	Ohio	7,567.46
D. C.	1,055.50	Oklahoma	6,826.55
Florida	4,729.98	Oregon	7,450.63
Georgia	1,840.19	Pennsylvania	8,217.46
German Br.	184.94	Polish Br.	169.00
Hungarian Br.	45.48	Rhode Island	342.53
Idaho	1,142.39	Russian Br.	106.35
Illinois	8,335.22	South Carolina	607.68
Indiana	3,166.09	South Dakota	1,408.98
Iowa	3,327.42	Tennessee	973.76
Italian Br.	165.00	Texas	21,698.47
Kansas	6,794.89	Ukrainian Br.	245.77
Kentucky	689.53	Utah	28.55
Latin Amer. Br.	165.00	Vermont	5.00
Louisiana	963.99	Virginia	1,883.77
Maine	199.73	Washington	16,382.43
Maryland	1,497.36	West Virginia	491.84
Massachusetts	668.58	Wisconsin	3,768.53
Michigan	7,172.61	Wyoming	331.16
Minnesota	6,205.65	Alaska	104.63
Mississippi	1,009.17	Canada	960.90
Missouri	9,695.57	Foreign	799.06
Montana	2,286.88	Legacies	1,001.84
Nebraska	2,438.76	Miscellaneous	3,004.65
Nevada	132.12		
Total Amount Reported			\$214,752.97
District Fund		\$11,066.87	
National Home Missions		2,146.64	
Office Expense Fund		5,985.03	
Literature Expense Fund		51.21	
Given Direct to Missionaries	49,312.52	68,562.27	

Received for Council Foreign Missions .....\$146,190.70  
Received for Non-Council Missions ..... 2,471.18  
Missionary Offerings not Allocated  
to Any State ..... 44,885.12

Total Receipts for Foreign Missions .....\$193,547.00

### FOREIGN MISSIONS DISBURSEMENTS

Belgian Congo	\$ 1,821.45	Brazil	4,485.96
Gold Coast	4,372.82	Chile	3,409.01
Liberia	7,010.67	Colombia	220.00
Nigeria	4,532.65	Paraguay	495.50
Nyasaland	3,900.97	Peru	5,310.72
Sierra Leone	706.00	Uruguay	713.00
Togo-Dahomey	3,948.18	Venezuela	2,259.25
Union of S. Af.	4,096.51	West Indies	11,955.64
Upper Volta	7,335.98	Children's Educ. in U.S.	145.00
China	4,628.41	Entertainment of Missionaries	2,179.89
Fiji	760.64	BGMC Material and Shipping	
Formosa	690.60	Exp.	673.79
Hawaii	2,540.97	Deputational Exp.	1,645.82
Indonesia	2,988.31	Field Secretaries	6,028.75
Japan	4,178.29	Literature	1,398.86
Malaya	895.61	N. Y. Office Public Rela- tions	860.00
Philippines	5,691.36	Refunds and Trfrs. to Other Depts.	3,932.16
Samoa, Amer.	421.00	Spanish Liter- ature	4,561.77
Burma	574.95	Speed-the-Light, C. A. Dept.	591.64
Ceylon	1,995.55	Miscellaneous	207.08
India	30,847.22	Retired Mission- aries	2,239.00
Egypt	5,135.30		
Europe	8,725.22		
Iran	100.00		
Israel	80.50		
Syria	2,536.57		
Gen. Amer.	6,317.97		
Latin Amer.			
Work in U.S.	441.39		
Mexico	1,865.19		
Argentina	1,091.48		
Bolivia	3,549.75		

Total Distr. to Council Foreign Missions .....\$177,094.35  
Non-Council Missionaries ..... 4,722.89

Total Disbursements .....\$181,817.24  
Credited to Designated Accounts ..... 11,279.76

TOTAL RECEIPTS .....\$193,547.00

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

## SUNDAY'S LESSON

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

### THE RESURRECTION OF CHRIST

Lesson for April 13, 1952

Matthew 28:1-10

The resurrection of Jesus was as essential to our salvation as His crucifixion. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "And if Christ be not raised, your faith is vain, ye are yet in your sins" (1 Cor. 15:17). Our trespasses demanded punishment. To take this punishment Jesus gave Himself in sacrificial death. To provide our justification, which includes forgiveness and freedom from guilt, required His resurrection. Had Jesus not risen, we would have no assurance that His atonement for our sins had been accepted by our heavenly Father.

#### 1. The Resurrection Earthquake

Our Authorized Version reads, "There was a great earthquake." Another translation says more accurately, "There had been a great earthquake." The earthquake had taken place before the women arrived at the sepulchre, for when they arrived the angel was sitting on the stone that had been rolled away (v. 2).

The earthquake probably resulted from the power and authority of the angel—"For the angel of the Lord descended from heaven, and came and rolled back the stone from the door."

When the angel appeared, "for fear of him the keepers did shake, and became as dead men" (v. 4). The resurrection of Jesus was a testimony to the world as well as to the disciples. To the women the angel brought comfort, saying, "Fear not ye." To the guards he brought nothing but terror. Let us remember that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The terror felt by the guards at the sepulchre of Jesus was but a foretaste of the terror that will overtake the wicked at the resurrection.

#### 2. The Resurrection Angel

"Angel" means "messenger." To make sure that no one would suppose the messenger was sent by Joseph of Arimathea in whose sepulchre Jesus lay, the Scripture emphasizes that it was "the angel of the Lord, descended from heaven."

a. *His power.* He came "and rolled back the stone from the door and sat upon it." Angels are greater in power and might than men, but they never use their power except in the will of God. Let this be a lesson to us, lest our spiritual gifts be used to minister to self rather than to glorify the Lord.

b. *His appearance.* "His countenance was

like lightning." Have you seen lightning? Does its brilliance remain stationary? The countenance of this angel was scintillating, flashing with the brilliance of the heavenly world. No wonder the keepers became as dead men!

His countenance beamed forth the glory of God; his raiment was white as snow. This well bespeaks the holiness of this messenger. Is not the whiteness also appropriate to the occasion? How dismal the sight had the angel been shrouded in black! Black would be very fitting at the cross, for there all was dark and distressing, but black should have no place at the empty tomb, for there all was victory and glory. Christ was risen, Satan was defeated, man was freed from guilt. The resurrection was an expression of the glory of the Father (Rom. 6:4).

c. *His understanding.* While the ungodly guards shook and became as dead men (a testimony to the fate of the ungodly), the angel "answered and said unto the women, Fear not ye." He was God's messenger and knew they were there through love for Jesus. To them the angel said, "I know that ye seek Jesus, which was crucified." Two persons may be at the same place, yet how different may be their attitudes and how different their fate.

d. *His message.* The women had come out of devotion for Jesus, "bringing the spices which they had prepared" (Luke 24:1) and intending to "anoint him" (Mark 16:1). Little did they expect what followed. God saw their devotion and gave them a further privilege and responsibility. The angel said, "Go quickly, and tell His disciples that He is risen from the dead." They had come to mourn in devotion and love; they went their way with joyous hope and a message of life.

#### 3. The Women

a. *Love went to the sepulchre in the women.* What a wonderful power is love. It caused the Father to give His only begotten Son. It caused the timid women to face the darkness of early morning and go to the sepulchre before the breaking of the day. It is only as we love that we can rightly serve. They who love God do His will without being forced to obey.

b. *Love received a revelation.* Having no ambition in their hearts that was contrary to love, the women went forth. None sought to be the leader. None was thinking of personal honors. The center of all was Jesus. Great was their surprise when they saw the angel. Marvelous was his announcement—"He is not here: for He is risen, as He said. Come, see the place where the Lord lay" (v. 6). They had

come to anoint the dead. Behold, He was "alive for evermore," having in His power "the keys of hell (hades) and of death" (Rev. 1:18). It is those who serve from love, whole-hearted love, that receive the things of God. Perish every ambition that is not born of love.

c. *Love received a commission.* How many, had they known of the resurrection of the Lord, would have liked to carry the tidings to the disciples. But none was as worthy as these devoted women. Having no personal ambition, only one desire in mind, the women were fitting messengers to carry to the disciples the joyous message, "He is risen from the dead."

How their hearts thrilled. What spiritual fervor they possessed as they "departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." They all ran together. Each was thrilled and filled, only to meet a further surprise and to be filled with further glory.

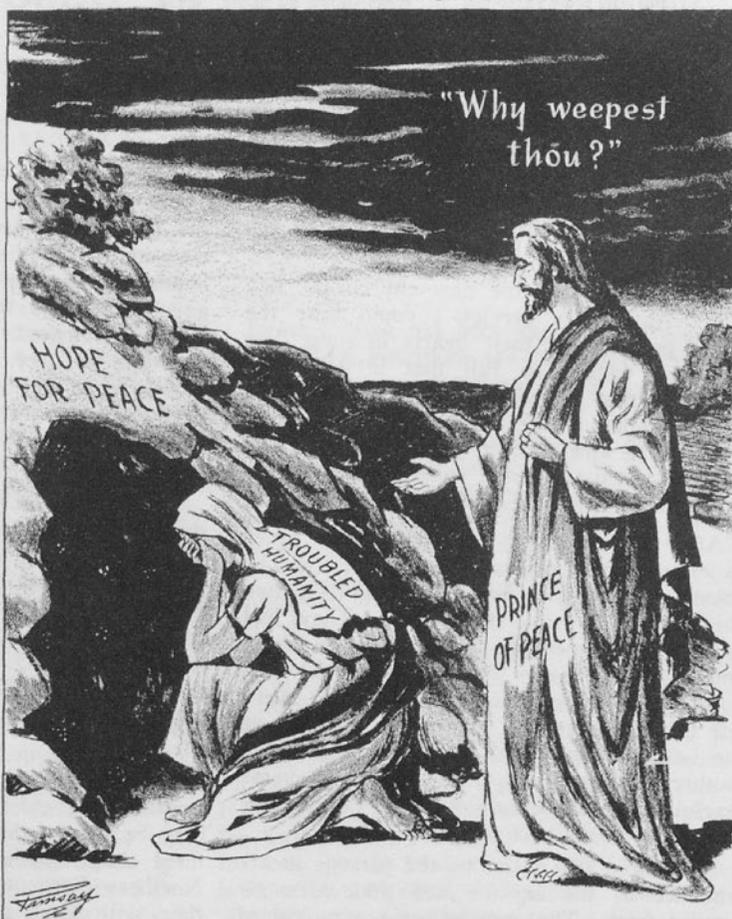
d. *Love was met by the Lord.* "And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him" (v. 9).

Would you be a messenger of Jesus? How deep is your love for Him? Are you free from carnal ambition? Are you willing for others to share equally with you? Are your desires and plans prompted by selfish motives or by a sincere love for Jesus? Selfish works will be burned like "hay, wood, stubble." May God make this Easter a time of consecration and devotion of love.

#### THIS WEEK'S LESSON

The Crucifixion (lesson for Sunday, April 6). Lesson text: Luke 23:33-46.

#### LOOKING THE WRONG WAY



## EDITORIALLY

### SANITATION OR SALVATION?

According to a recent article in the *Sunday School Times*, it was stated in a publication of the Presbyterian Sunday School Board that the death of the firstborn in Egypt was not a judgment of God which was averted only by: "When I see the blood I will pass over," but was only an epidemic which the Egyptians succumbed to because they did not have proper sanitary laws!

So says a modernist! But the Bible definitely says that "the Lord slew all the firstborn in the land of Egypt" because Pharaoh would not let the people of Israel go (Exodus 13:14-16). The Lord said that He was slaying the firstborn of the Egyptians in order to execute judgment against all the gods of Egypt (Exodus 12:12). The Lord "passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:27).

When the firstborn of the Israelites were spared that fateful night it was not a matter of sanitation but an act of salvation. Pharaoh knew it and before morning he called for Moses and Aaron and bade them leave the country as they desired to do. Thus by strength of hand the Lord delivered His people from the land of bondage, and the fact that it was a divine miracle has been deeply impressed on the Jewish people all down through their generations to the present day.

God had said, "When I see the blood I will pass over you," and those who slew a lamb and applied the blood of the lamb to their doorposts as He had directed were spared. No member of those families was slain. But every house in Egypt not marked with blood was visited by death; the firstborn was slain, "from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." It was a dreadful blow but it brought a great deliverance.

The New Testament teaches us that Jesus is our Passover Lamb who bled and died to save us from divine judgment for our sins. We must trust in the cleansing power of His blood or we will suffer "the second death" which is described in Revelation 20:14 and Revelation 21:8—a death far worse than the death of the firstborn of the Egyptians, for it means to be cast into "the lake which burneth with fire and brimstone."

God will execute judgment against His enemies but He will give a great salvation to

those who trust Him and obey His Word. Let modernists try to save themselves from the lake of fire by sanitation if they choose. As for us, we will trust in the precious Blood of the Lamb.

### "THE MIDNIGHT CRY"

The 1952 soul-winning crusade of the Salvation Army is called "The Midnight Cry," and the words of Matthew 25:6 are used on the crusade banner: "At midnight there was a cry made."

General Albert Orsborn, the international leader of the Salvation Army, has given a stirring message to all the workers over the world. It is most timely for every true servant of Christ and we quote a few paragraphs:

"As the world lies in darkness it is unfortunately true that the lamps of Christian witness are not so numerous or so clear as they ought to be. 'Our Lord delays His coming' is a sign of a lammish and lethargic carelessness against which we must sound an alarm in God's holy mountain, 'Awake! Awake! The King is at hand!'

"All this does not mean that we have worked out a time schedule for the Lord's return. Salvationists are not disposed by their history, their doctrine, or their spiritual understanding, to formulate exact or extreme theories about the Second Advent or the millennium. Nevertheless, we believe profoundly and we look with earnest expectation to the coming of the Lord and to the reign of peace and righteousness.

"We are at present alarmed for the state of mankind. We believe the ancient truth, 'the people shall be troubled at midnight, and pass away.' And we also call to mind the parable of the ten virgins: 'At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.' This is not an alarmist or pessimistic message. The night is real, the midnight dark and menacing, but the morning cometh!

"I call upon Salvationists everywhere to read the Bible, especially the words of the Lord Jesus, on these significant issues. Think and pray until, with eyes cleared of selfish earth-bound mists, you see the signs of the times, the challenge of evil, and the exceeding greatness of the Saviour's power and glory. Then, Bible in hand, set your trumpet to your lips, and lift up your voices in 'The Midnight Cry!' until, like the jailer in another midnight, men cry, 'Men and brethren, what must I do to be saved?'"

### WILL THE SAINTS ESCAPE THE TRIBULATION?

(Continued from page three)

PHASES OF HIS COMING ARE CLEARLY STATED

In Paul's day there were some who taught that the resurrection was past already (2 Tim. 2:18) and that the day of Christ had already begun (2 Thess. 2:2). Paul clearly sets forth the order of prophetic events in 2 Thessalonians 2. He says, "There shall be a falling away first" (v. 3). He then refers to "what withholdeth" (v. 6), and declares that this will "let" (or *restrain*, or *hinder*) "until he be taken out of the way" (v. 7).

## The Pentecostal Evangel

WEEKLY VOICE OF THE  
ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, Editor

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The Assemblies of God are an evangelical Christian body having several thousands of churches in the U.S.A. and several hundreds of missionaries in foreign lands.

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

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

This Power or Presence or Body or Spirit being taken OUT of the way, the Man of Sin will be revealed (vv. 3, 8).

In verse one he had referred to the coming of the Lord and our gathering together unto Him. When our Lord shall have come and we shall be gathered together unto Him, then shall that wicked one be revealed who will exalt himself above all that is called God and will sit in the temple of God. But the Lord shall consume him with the Spirit of His mouth and shall destroy him with the brightness of His coming. Here Paul mentions both phases of the coming of the Lord: first to effect our gathering together unto Him, and then to destroy the Antichrist. In between those comings the Antichrist exalts himself and the Great Tribulation falls upon him and his subjects. This clearly pictures the church as the restraining influence on the earth, and plainly declares that the church "will be taken out of the way" before the Antichrist (and the Tribulation) be revealed.

GOD ALWAYS REMOVES THE RIGHTEOUS BEFORE PUNISHING THE WICKED

This removal of the restraining influence of good people before God's judgment is poured out on the wicked has been demonstrated before. When God was about to

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destroy Sodom and Gomorrah, Abraham pleaded, "That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?" Genesis 18:25. The angel told Lot, "I cannot do anything till thou be come thither. . . . Lot entered into Zoar. Then the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven" (Gen. 19:22-24).

This is God's manner. He says He will do the same thing when He punishes the wicked during the tribulation time. He will remove that which withholds, and then pour out His wrath. Peter specifically states that the angels that sinned, and the ungodly world of Noah's day, and the cities of Sodom and Gomorrah are all examples to the ungodly of how God reserves the unjust unto the day of judgment to be punished. Also, Peter says that when God spared Noah and delivered just Lot, the Lord showed that He

knew how to deliver the godly out of temptation (Tribulation). Thus the Holy Spirit (through Peter) specifically cites these Old Testament events as instances of God's practice of sparing and delivering His own in times of general judgment. This is another assurance that God will take His people out of this world before He pours out His judgments upon the ungodly.

#### PERSECUTION AND THE TRIBULATION NOT TO BE CONFUSED

It is stated that God's people have suffered persecution, even to martyrdom, all through the ages; so why need the last-day Christian expect to escape suffering? There is a difference. All that will live godly in Christ Jesus shall suffer persecution. But the Tribulation is not a time for the persecution of God's people. It is a special time for punishing the wicked. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world TO TRY THEM THAT DWELL UPON THE EARTH" (Rev. 3:10). The word for "dwell" here is the intensive form, meaning "to settle down." The tribulation is God's hours for punishment of those who have chosen this earth to His heaven. "Come, my people, enter thou into thy chamber and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast; for, behold, the Lord cometh out of his place to PUNISH THE INHABITANTS OF THE EARTH for their iniquity" (Isa. 26:20, 21). When God arises to punish the inhabitants of the earth (the times are rare: the flood, Sodom and Gomorrah, the plagues of Egypt, and the destruction of Jerusalem), He hides and protects and absolutely delivers His people out of and away from the danger. We can expect Him to do the same at that awful time when He shall arise to shake terribly the whole earth. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

#### THE CHURCH COMPLETED BEFORE DANIEL'S SEVENTIETH WEEK BEGINS

In Daniel's seventy weeks of God's dealings with His people the Jews (Dan. 9:24-27), there is an obvious break between the sixty-ninth and seventieth weeks. After the sixty-ninth week and the cutting off of the Messiah there comes the interval of the twenty-sixth verse, "Unto the end, wars and desolations are determined." Then comes the end when "he shall confirm the covenant with many for one week," the seventieth (v. 27). This parenthesis in God's dealings with the Jews is for the building of His church ("I will build my church," Matt. 16:18), and the foundation of the apostles and the prophets was laid in that first generation. It stands to reason that He will finish this church-building and transport it bodily to heaven before undertaking to deal with the Jews again in the time of "Jacob's Trouble" (which is another name for the Tribulation). He builds His church within the parenthesis between Daniel's sixty-ninth and seventieth weeks.

#### THE BOOK OF REVELATION TEACHES RAPTURE BEFORE TRIBULATION

When we come to the prophetic history of the events of this age as found in the Book of Revelation, we have the church described and its earth-history told in chapter 2 and 3. In Revelation 4 and 5 we see the church in heaven, represented by the twenty-four elders. Seated on thrones, with crowns on their heads, and clothed in white robes, singing, "We shall reign on the earth," they share with Christ the act of pouring out the judgments of the Tribulation ("This honour have all his saints," Psalm 149:7-9), rather than being on the earth suffering with the wicked.

#### THE BEMA JUDGMENT AND THE MARRIAGE SUPPER COME BETWEEN THE RAPTURE AND THE REVELATION

If the Rapture of the church took place at the end of the Tribulation on the very day of the Revelation of Christ, as some hold, what time would there be for the great Judgment Seat of Christ event which follows the Rapture? This judgment is necessary to determine what part the various saints are to have in reigning over the earth, which task Christ and the saints are assuming at the time of His Revelation. If the saints are only raptured a moment before His return and merely meet Him as He returns, there will be no time for the Judgment Seat of Christ before which all Christians must stand and receive the things done in the body (2 Cor. 5:10).

And what about that wonderful Marriage Supper of the Lamb? We must have time for that! Revelation 19:5-9 describes that glorious event as immediately preceding the coming of Christ upon the "white horse." The saints have to be raptured from the earth first, so they can attend that magnificent feast, from which they will return on "white horses" to share in the victory of Armageddon. A Post-Tribulation Rapture would not fit into God's announced plan and program.

#### WHEREFORE . . .

"Wherefore, beloved, comfort one another with these words" (1 Thess. 4:18).

#### COMING MEETINGS

MACOMB, ILL.—Apr. 15—May 6 or longer; Evangelist William L. Andrews, Seattle, Wash.—by F. H. Toliver, Pastor.

KANSAS CITY, MO.—First Assembly of God, Apr. 14—20; Evangelist Jack Coe. (A. A. Wilson is Pastor.)

CEDARVILLE, MD.—Full Gospel Assembly, meeting in progress; Evangelists Merrill and Ruby Rayner, Lonaconing, Md. (Albert R. Ark is Pastor.)

KNOXVILLE, IOWA—Assembly of God, Mar. 30—Apr. 13 or longer; Evangelist and Mrs. Earl Hall, McLouth, Kans.—by J. O. Howard, Pastor.

LEXINGTON, S. C.—Hi-Way Tabernacle, Mar. 27—; Evangelist and Mrs. J. Earl Douglass, Brookline, Mass.—by L. L. Whittaker, Pastor.

LONGVIEW, WASH.—Longview Revival Tabernacle, Apr. 1—20; Evangelist O. W. Klingsheim. (C. R. Bixler is Pastor.)

HART, MICH.—Assembly of God, Mar. 29—; Evangelist Rufus W. Richendrfer, Springport, Mich.—by Donald Matthews, Pastor.

SANTA MARIA, CALIF.—Assembly of God, Apr. 1—13; Evangelist and Mrs. John C. Poteet, Long Beach, Calif. (J. W. Dollins is Pastor.)

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OSKALOOSA, IOWA—Apr. 6—; Evangelists O. E. and Hallie Gaddis, Arkansas City, Kans. (C. Max Johnson is Pastor.)

SALINA, KANS.—Mar. 30—Apr. 13; Evangelist C. M. Smitley, Springfield, Mo. (Fred Prather is Pastor.)

WOOD RIVER, ILL.—First Assembly of God, Mar. 28—Apr. 13; Musical Vanderploegs, Toledo, Ohio. (M. M. Brewer is Pastor.)

BAKERSFIELD, CALIF.—Gospel Gleaners Assembly, Apr. 6—; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by L. D. Krause, Associate Pastor.

EXPERIMENT, GA.—Assembly of God, Mar. 30—Apr. 13; Evangelists Roy and Pauline Harthern, London, England. (Ernest S. Pruett is Pastor.)

MINERAL WELLS, TEX.—Assembly of God, Apr. 6—13 or longer; Evangelist J. M. Cockerell.—by Leon C. Quillin, Pastor.

CLARINDA, IOWA—Assembly of God, 14th and Stuart, Apr. 6—13; Deeper Life Convention, Don Mallough, Springfield, Mo., speaker.—by G. R. McGhghy, Pastor.

SPRINGFIELD, MASS.—Bethany Pentecostal Church, Springfield and Armory Sts. Apr. 6—20; Evangelist H. B. Kelchner, Flintstone, Md.—by A. D. Skymer, Pastor.

HOUSTON, TEX.—Kashmere Garden Assembly, Apr. 13—27 or longer; Evangelist A. N. Burns, Oklahoma City, Okla. (L. R. McLamore is Pastor.)

HASTINGS, NEBR.—Assembly of God, 406 S. Burlington Ave., Apr. 2—13; Evangelist and Mrs. Kenneth Ray, Oklahoma City, Okla.—by B. C. Heinze, Pastor.

NORTH DAKOTA S. S. CONVENTIONS—Apr. 6—13; Paul Copeland, Director of National S. S. Department. (Mildred Duncklee is District S. S. Director.)

WINDBER, PA.—Assembly of God, 1307 Midway, Apr. 15—May 4; Evangelist Eva V. Hagans, Stoystown, Pa. (Alfred Coletti is Pastor.)

MT. VERNON, MO.—Assembly of God, Mar. 30—Apr. 20; Evangelist and Mrs. Gilford Gibson, Marshall, Mo.—by Lee Roy Rogers, Pastor.

NAPOLEON, OHIO—Assembly of God, 323 S. Perry St., meeting in progress; Evangelist and Mrs. M. Applegate, Antwerp, Ohio.—by Lydia M. Risk and Harriet Chittenden, Pastors.

GLENDALE, CALIF.—Bethel Assembly, 130 S. Chevy Chase Dr., Apr. 8—13; Evangelist Harold Horton of England, Apr. 20—May 4 or longer; Evangelist Ernest A. Reb, Tulsa, Okla.—by Arthur Slater, Pastor.

EASTERN DISTRICT MINISTERS' INSTITUTE—Bethel Pentecostal Church, 3rd and Washington Sts., Chambersburg, Pa., Apr. 15—16. Speakers, Edgar W. Bethany and Obie L. Harrup. For accommodations write host pastor, Alfred D. Boyd, 248 Glen St., Chambersburg, Pa.—by Adolphus T. Smith, District Secretary.

TEXAS DISTRICT SPRING CONVENTIONS—Two days and one night (first service 10:30 a.m.) unless otherwise stated:

Tyler Section, Apr. 8—9, First Assembly, Tyler.

Lufkin Section, Apr. 10—11, First Assembly, Lufkin.

Greenville Section, Apr. 22—23, two nights and one day, first service 7:30 p.m., Greenville.

Fort Worth Section, Apr. 24—25, First Assembly, Fort Worth.

San Angelo Section, Apr. 29—30, two nights and one day, first service 7:30 p.m., Brownwood.

Wichita Falls Section, May 1—2, Olney.

For information concerning credentials write your Sectional Presbyter or the District Council office.—by J. O. Savell, District Superintendent.

CARTHAGE, MO.—Mar. 30—; Evangelist and James A. Call, Trenton, Mo. (C. C. Truitt is Pastor.)

TALCO, TEX.—Apr. 13—27 or longer; Evangelist T. E. Gilbreath, Bagdad, Fla.—by C. I. Myers, Pastor.

NOWATA, OKLA.—Apr. 1—; Evangelist Erling Saxelid, Ceres, Calif.—by Earl L. Ayres, Pastor.

STEELE, MO.—Kennett Section Fellowship Meeting, Apr. 14.—by C. F. Hembree, Secretary.

MENOMONIE, WIS.—Full Gospel Tabernacle, Apr. 8—; Evangelist Wesley Hurst, Sr.—by Albert Taxdahl, Pastor.

VALENTINE, NEBR.—Assembly of God, Apr. 6—27; Evangelist Merle Roll, Denver, Colo.—by H. J. Blakkolb, Pastor.

KANSAS CITY, MO.—First Assembly of God, 3100 East 31st St., Mar. 30—Apr. 13; Evangelist Christian Hild.—by A. A. Wilson, Pastor.

DETROIT, MICH.—Brightmoor Tabernacle, 22420 Fenkell Ave., Mar. 23—Apr. 10; Evangelist C. S. Tubby, Ontario, Canada.—by Bond P. Bowman, Pastor.

CROSBY, MINN.—Crosby-Ironton Gospel Tabernacle, Mar. 30—Apr. 13; Evangelist and Mrs. Neale Sheneman, Oxford, Nebr.—by C. V. Waters, Pastor.

SPRING VALLEY, MINN.—Assemblies of God Church, Mar. 30—; Evangelist Joe Johnson, Jamestown, N. Dak.—by H. A. Kingsriter, Pastor.

TACOMA, WASH.—United Full Gospel Fellowship Pre-Easter Services at the Odd Fellows Hall, Apr. 8—13; Arne Vick, guest speaker.—by W. E. Kirschke, Pastor, First Assembly.

TULSA, OKLA.—Faith Tabernacle, 13th and Trenton Ave., Mar. 30—Apr. 13 or longer; Evangelists Stephen and Bernice Vandermerwe, Johannesburg, S. Africa.—by T. E. Hollingsworth, Pastor.

N. A. E. ANNUAL CONVENTION—Congress Hotel, Chicago, Ill., Apr. 15—18. For information write headquarters office, National Association of Evangelicals, 542 South Dearborn St., Chicago 5, Ill.

BROCKTON, MASS.—Full Gospel Church, 105 Pleasant St., Apr. 26, Second Annual C. A. Rally of Southeastern Section, New England District. Albert Earle, District C. A. President, speaker.—by Mrs. Margaret L. Perry, Local C. A. President.

NEVADA STATE S. S. CONVENTION—Glad Tidings Assembly, Reno, Apr. 10—11; George Davis, National S. S. Representative, and Billie Davis, Associate Editor of "Our Sunday School Counsellor." (L. W. Suter is District S. S. Director.)

ANNUAL SPRING CONVENTION of the Wisconsin and Northern Michigan District—Gospel Tabernacle, 300 Crooks St., Green Bay, Wis., Apr. 14—16; A. M. Alber, guest speaker. Annual Sunday School Convention, Apr. 17.—by L. E. Curtis, District Secretary.

NEBRASKA DISTRICT COUNCIL to be held in Presbyterian Church, Lexington, Nebr., Apr. 15—17; J. O. Savell, Superintendent of Texas District, main speaker.—by Lester W. Dickinson, District Superintendent, 1704 W. Division, Grand Island, Nebr.

WEST CENTRAL DISTRICT COUNCIL—First Church of the Open Bible, 19th and Crocker, Des Moines, Iowa, Apr. 14—17; C. C. Burnett, Springfield, Mo., main speaker. Credentials Committee to meet Monday, 2:30 p.m. (Glenn Renick is District Superintendent.)

FAYETTEVILLE, ARK.—Dedication of Central Assembly, 613 S. College (formerly White Chapel Assembly, 220 S. College), Apr. 20. G. W. Hardcastle, District Superintendent, main speaker. Services 11 a.m., 2 and 7:30 p.m.—by H. L. Bayless, Pastor.

JUNEAU, ALASKA—Biennial All-Alaska Convention, Bethel Tabernacle, Juneau, June 3—8; Fred Vogler, Director of the National Home Missions Department, and Harry M. Myers, Field Secretary, will be present. H. I. Maley is host pastor.

## NEW ADDRESSES

John W. Sullivan, 1011 Madison Ave., Orlando, Fla.

Odis H. Virgin, 409 W. Maple Ave., Sullivan, Mo.

Pastor V. L. Booher, 711 Upper Addie, Lead, S. Dak.

Evangelist K. L. Claycomb, 1016 Dewey, St. Joseph, Mo.

Ottis Denton, Endicott, Va.

Philip A. Megna, 127 MacArthur Ave., Pittsburg, Calif. "Pastoring Assembly of God, Santa Fe and Harbor Sts."

L. A. Duke, 2159 N. Kellett, Springfield, Mo. "Re-entering evangelistic field."

Pastor Glen Burris, Box 26, Thermopolis, Wyo. Evangelist and Mrs. Earle L. Cleveland, 906-10th St., Monroe, Wis.

Harold F. Richardson, 904½ N. Niel St., Champaign, Ill.

Pastor and Mrs. L. T. Drumright, Box 602, Parma, Mo.

D. L. Brankel, Box 261, Mooreland, Okla. "Re-entering evangelistic field."

Frank C. Goss, 300 Cloven Road, Bellevue Acres, Peoria, Ill.

Evangelist R. D. Zook, Box 1161, Waxahachie, Tex.

Dan E. Flaming, 252 M. St., Tulare, Calif. "Pastoring Full Gospel Tabernacle."

Edwin P. Anderson, 1408 Rollins Rd., Toledo, Ohio. "Pastoring Calvary Assembly."

Clarence W. Trenum, Sr., 2712 N. Verity Pkwy, Middletown, Ohio.

Pastor Clarence Brotzman, 312 South 7th, Laramie, Wyo.

Pastor John W. Thompson, 2300 4th St., Clarksdale, Miss.

Pastor Arthur E. Hardt, 47 Lovett Ave., Newark, Del. "Pastoring Gospel Tabernacle, Lovett and Benny Sts."

Carnell Bruce, Box 204, Andalusia, Ala. Pastor S. E. Eldridge, Box 867, Big Spring, Tex.

"Continuing as Secretary-Treasurer of West Texas District."

Pastor and Mrs. C. Ralland Bixler, 603-15th Ave, Longview, Wash.

Archie D. and Mildred H. Duncan, Box 1075, Igloo, S. Dak.

Evangelist and Mrs. G. S. Willard, % J. F. Hope, Bronaugh, Mo.

## OPEN FOR CALLS

### PASTORAL

Donald R. Piro, Little Stone Church, Lakeside, Wash. "Pastoring community church; desire a full gospel church."

### PASTORAL OR EVANGELISTIC

W. M. Sutley, 302 West Cressvill Ave., Greenwood, S. C.

Mr. and Mrs. Raymond B. Collins, 1301 32nd St., Columbus, Ga.

### EDUCATIONAL AND/OR MUSICAL

### DIRECTOR

Gordon L. Dilts, 1416 E. Terrell, Ft. Worth, Tex.

### EVANGELISTIC

Donald H. Fee, 916 Eskridge Blvd., Olympia, Wash.

C. B. Wilson, Bronson, Kansas.

John W. Smith, Tarkio, Mo.

George Butrin, Jr., 3927-23rd St. S. W., Canton, Ohio.

George and Nellie Shepherd, 2414 N. Main St., Trenton, Mo. "After May 1."

H. Hansen Houswick, 1510 Home Pl., Los Angeles 12, Calif.

## SECTIONAL COUNCILS IN INDIANA

As a result of action taken at the special session of the District Council in Indianapolis this year much of the Indiana District business will be handled in Sectional Councils. At these Sectional Councils the respective presbyters, fellowship officers, and C. A. representatives will be elected and official business particularly related to the section transacted. Individuals interested in ministerial credentials or official recognition by the District are requested to meet with the committee at the Sectional Council.

The East Central Section had their Council on March 3. Other Sectional Councils will be as follows: West Central, Monday, April 7, in Terre Haute; Southern, Monday, April 14; Northwest, Monday, May 21; Northeast, Monday, May 28. All Sectional Councils will be in charge of District Superintendent Roy H. Wead, assisted by other District and Sectional officers.

The regular District Council meeting will be in Gary, May 5 to 8.



## What's your advice?

### Question:

I have some money which I have saved through the years. I want it to go to the Lord's work when I die, but right now the income from it is all I have to live on. How can I best arrange it so I can have that income now, and yet be sure God will have the use of my money when I am gone?

### Answer:

Your question is a practical one, and one which many Christian people face in later life. You are wise in desiring to make arrangements for your money now. Certainly no Christian wants money that could be useful in God's work eaten up by court costs and litigation. Since you cannot make an outright gift of the money, why not purchase an Assemblies of God Annuity Agreement?

The Agreement itself is a legal contract. By it, the General Council of the Assemblies of God, in appreciation of a gift of money for the Lord's work, binds itself to pay to the annuitant a fixed sum each year as long as he or she lives. This sum, the annuity return, is determined by the age of the annuitant at the time of the Agreement. Annuity Agreements are available in sums of \$100 and upward. They may be Single, or Survivorship Agreements. You'd be surprised at the generous rate of return.

If any Evangel reader is interested in knowing more about the Assemblies of God Annuity Agreement, write *Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield, Missouri.*

## DIVINE HEALING AND HOW TO KEEP IT

(Continued from page four)

will exercise the most benign influence over your physical functions, making it true in a literal as well as a spiritual sense, that "the joy of the Lord is your strength."

The writer remembers in his early ministry, long before he knew Divine Healing, a certain man who was given up by physicians to die. He was expected to die that night, but he was converted to God in his

illness and was filled with such an ecstatic joy that for several hours, while he was supposed to be dying, he just poured out his heart in the rapturous expressions of divine love and devotion. Next morning we went back to condole the family on his death, which we supposed had come in the night, but to our surprise we found him almost well, and he lived for many years afterward as a happy Christian. The physician could only explain it as the result of an extraordinary stimulant that his new happiness brought into his system, which acted better than any medicine could have done and lifted him above the ordinary laws of physiology.

Solomon said, "A merry heart doeth good like a medicine," and there is no joy like the joy of the Lord.

(The above is printed in tract form. Price 50c per 100 copies. Order from the Gospel Publishing House, Springfield, Missouri. Ask for Evangel Tract No. 4536.)

## A Placement Bureau FOR PUBLIC SCHOOL TEACHERS

George E. Sokolsky, news columnist for the *St. Louis Globe-Democrat*, wrote recently: "The reason I write so often about schools and teachers and pupils is that nothing that happens in the United States is quite as important as what happens to our children. Generations go, and a new body of citizens takes over; and while there are some who say that times change, it is really people that change because they have been differently trained. When I went to public school the Bible was read every morning; we sang a hymn and we saluted the flag. No one thought that it was the wrong thing to do because parents assumed that God and patriotism were all right for children. Yet today Bible reading is an issue on which sincere persons differ. . . ."

Although some are opposed to any formal religious teaching in the public schools, the teacher herself exerts a strong influence, whether good or bad. *What a person is* has its own influence, and there is nothing that can be done about it. A person's actions, or attitudes, are felt; and this is especially so in the class room where children are being taught.

With the anti-religious influences affecting our public schools today, teaching becomes one of the greatest tools of evangelism in the nation. It has been estimated that within ten years there may be a shortage of about 700,000 public school teachers. Spirit-filled Christian teachers can be the answer to a secularized educational system. More and more, educators are recognizing that persons with a Christian concept make the best teachers.

A day or two ago, one of our Assemblies of God pastors came into the Educational Department office. He was seeking the names of qualified Assemblies of God public school teachers. Our pastor said: "I can place every qualified teacher that I can find. I have seven or eight members of my church who are teaching in the public schools in my area now. They are the best feeders of my Sunday School that I have. The children want to go to church where their teacher goes. The record of these Assemblies of God teachers is

such that the County School Superintendent has asked for more of our teachers. Their character, he says, is excellent; morals, superb; pupil interest, above par!"

There are other Pastors who have had similar experience and have appealed to the Educational Department for public school teachers. The Department will be glad to act as a clearing house for pastors and teachers alike. If you have opportunity to place a Pentecostal Christian teacher in your public school system, please let us hear from you. Or if you are qualified and willing to teach in public schools, please send us your name and address.

**THE EDUCATIONAL DEPARTMENT**  
434 West Pacific Street, Springfield, Mo.

## MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners  
Jews . . . American Indians . . . Alaska  
Foreign Language Groups in U.S.A.

## TRAGEDY STRIKES AGAIN IN ALASKA!

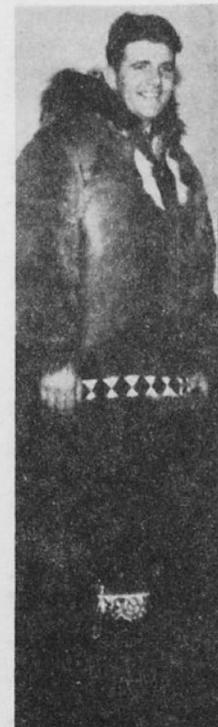
A telegram received March 10 by the National Home Missions Department from Mrs. Richard Teeter of Valdez, Alaska, states that Brother Teeter suffered a serious hip fracture in a fall.

The Teeters, who have been in Alaska for about eight years, pioneered the work at McGrath in the interior of Alaska. Now for over two years they have been at Valdez, where the Lord has blessed their labors.

They have recently had to build an annex to accommodate their growing Sunday School. Present plans call for the dedication of the new addition in June when Brother Vogler hopes to be in Valdez.

But now, just when Sister Teeter is recovering from a severe illness, Brother Teeter faces many months in a wheel chair as a result of the hip fracture, unless the Lord undertakes. We ask our readers to stand with us in prayer for God's grace in this time of trial, and for Brother Teeter's speedy recovery. Our God is able!

Meanwhile, expenses are mounting, and we believe you will want to help lighten the financial load of these soldiers of the Cross on the Alaskan battle front. Just designate your offerings: "Valdez Emergency Fund," and send to the Home Missions Department (Fred Vogler, Director), 434 West Pacific St., Springfield 1, Missouri.



Richard Teeter