

The *Pentecostal*
EVANGEL

APRIL 22, 1956

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

THE WORD IS
SHARP
KNOW IT!



District C. A. Presidents and National Leaders at Annual Conference —See page 17

Read in This Issue . . .

- ▶ **More Power to Your Family Worship**
- ▶ **Memories of Fifty Years Ago**

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The Spirit-Filled Life

The same scripture that says, "Be not drunk with wine," also says, "Be filled with the Spirit" (Ephesians 5:18). There is nothing optional about it. We are not merely urged to be sober—we are *commanded* to be. And we are not merely urged to be filled with the Holy Spirit—it is a command which, if not obeyed, makes us guilty of sin.

The reason for this command is quite simple. We cannot live a victorious Christian life through self-effort any more than we could be saved by self-effort. We need the infilling of God's Spirit to make us what we ought to be. First, we need to obtain this infilling; then, having obtained it, we need to maintain it.

Let us notice four features of this Spirit-filled life: First, it is a *life of joy*. The apostle said, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." J. B. Phillips gives a literal translation of these verses, as follows: "Don't get your stimulus from wine (for there is always the danger of excessive drinking), but let the Spirit stimulate your souls. Express your joy in singing among yourselves psalms and hymns and spiritual songs, making music in your hearts for the ears of God!" Surely we Blood-washed Christians have much reason to rejoice. Our past sins are washed away; our present life is filled with blessing; and our future is bright with the promise of eternal life. No wonder we rejoice with joy unspeakable and full of glory!

Secondly, the Spirit-filled life is a *life of power*. The Saviour said, "Ye shall receive power after that the Holy Ghost is come upon you," or, as Rotherham translates it, "Ye shall receive power when the Holy Spirit cometh upon you." We see the promise fulfilled in the lives of the apostles. Before they received the Holy Ghost on the Day of Pentecost they ran like hares; afterward they stood like lions. Before, they cringed before their accusers; afterward they stood erect before rulers and preached the gospel in spite of threats of imprisonment and death. The same God-given faith and courage that carried them triumphantly over every obstacle, and gave them patience and grace to do the whole will of God, is seen in Spirit-filled lives today.

Thirdly, it is a *life of purity*. Whereas John baptized with water, Jesus baptized with Fire. "He shall baptize you with the Holy Ghost, and with Fire" (Matthew 3:11). Water cannot wash away our sin. It takes the blood of Jesus to make us clean and it takes the Fire of the Holy Ghost to keep us clean. No germs of sin can survive the Spirit's Fire. The Fire purges us from impure thoughts, impure speech, and impure deeds as we live after the Spirit and not after the flesh.

Finally, it is a *life of love*. The love of God is shed abroad in our hearts by the Holy Ghost. This love constrains us to exalt our Lord and not ourselves. It causes us to be concerned with the welfare of others more than of ourselves. It was this love that won the admiration of a pagan world in days gone by, and if we would see the multitudes drawn to Christ today we too must be filled with the Spirit and let this same divine love dominate all of our lives.

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

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.

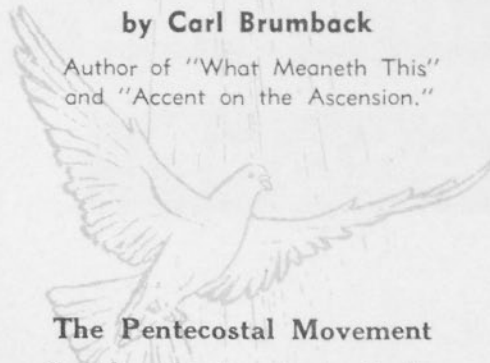
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The Baptism From Heaven

by Carl Brumback

Author of "What Meaneth This"
and "Accent on the Ascension."



The Pentecostal Movement has become too large to be dismissed any longer as a mere segment of the "lunatic fringe" of the Christian Church. The Christian world must decide whether the Pentecostal Baptism is from heaven or merely of men.

Movement, which has become too large to be dismissed any longer as a mere segment of the "lunatic fringe."

At an interdenominational youth conference a few years ago, one of our Pentecostal youth directors was asked by a fundamentalist friend, "What is the secret of the Pentecostal Movement?" He looked him squarely in the eyes, and said, "The Baptism in the Holy Spirit!"

What other answer could any true Pentecostal believer give? The Baptism in the Holy Spirit is the gauge of our entire mission, even as the baptism of John was the symbol of his entire mission. If John's baptism unto repentance was only "of men," then John's proclamation of Jesus as the Lamb of God and the commission granted to Jesus on that day were also "of men." But, confident that He who sent John to baptize was the same God who sent His Son into the world, that Son, the Lord Jesus Christ, was content to rest His case on the baptism of John. Like our Lord, we Pentecostal believers declare to those who question our authority, "Explain the Baptism which we have received, and

you will have explained the Pentecostal Movement."

But what a difficult task it proves to churchmen to state whether this Baptism, with its immediate, outward manifestation of speaking with other tongues, is "from heaven, or of men!" If they were to say, "From heaven," they would be asked, "Why do you not then believe and receive?" On the other hand, if they were to say, "Of men," they would be found guilty of disparaging the dynamic of a Movement which is generally recognized to be forceful, evangelical, and Christ-honoring. When all that they have spoken and written about this Baptism is reduced to its essence, they are found to confess, "We cannot tell!"

WHAT THE BIBLE SAYS

In contrast to the inconclusiveness of our critics, we who have received this glorious experience do not halt between two opinions, but announce with a joyous boldness, "This Pentecostal Baptism is from heaven!" This positiveness is not based wholly upon our experience itself, but also upon a thorough comparison between that experience and that which is recorded in the Word of God.

Some Fundamentalists claim to receive the Baptism in the Holy Spirit at conversion (a repudiation of their own revered revivalists of bygone years); while we accept the Scriptures' own authentication of Acts 19:2 (A.V.)—"Have ye received the Holy Ghost since ye believed?"—by receiving, as in Acts 8:15-17; 19:2-6, the fullness of the Spirit subsequent to conversion,

They emphasize that the Spirit is received by faith; while we, like the Book, stress that by faith the Spirit is received!

They regard the divine afflatus which attended the infillings with the Holy Spirit in the Book of Acts as a superfluous appendage; while we happily verify the ecstatic nature of our infilling by that record.

Supernatural signs and gifts are considered by most non-Pentecostals as a monopoly granted by God to the first-

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"But Ye Shall Receive Power, After That the Holy Ghost Is Come Upon You."

HOW SKILLFULLY THE PROPHET OF Nazareth parried the attempt by the leaders of Israel to discredit His authority! He who had turned over the tables of the money-changers turned the tables on His inquisitors by a question that exposed their prejudice and incompetence to pass sentence on spiritual authority: "The baptism of John, whence was it?" He asked. "From heaven, or of men?"

And these presumptuous judges were well aware that they were trapped in an embarrassing situation. "If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet" (Matt. 21:25, 26). Hence, despite the loss to their prestige, they chose to remain neutral, and made the shamefaced confession, "We cannot tell." The Church today faces a similar dilemma. Vigorous opposition from the established denominations has failed utterly to halt the spectacular rise of the Pentecostal Movement. Multitudes are being attracted to this so-called "Tongues Group" to such an extent that present-day Pharisees are exclaiming fearfully, "Perceive ye how we prevail nothing? behold, the whole world is gone after him!"

THE CHURCH MUST DECIDE

Rather reluctantly, the critics of Pentecost have withdrawn their flat accusation that the Movement is of Satanic origin. Years of association with Pentecostal people have forced all honest observers to discard this distorted view. Some teachers, even while admitting the truly-converted status of Pentecostal believers, continue to frighten their adherents by warning of possible demon-possession. But with the exception of an exceedingly dogmatic few, our critics have dropped the charge that the source of Pentecostal authority is Beelzebub.

This retraction, however, does not serve to lessen the problem; indeed, it heightens it. If Pentecostal authority cannot be attributed to Satan, what or who is its source? Some decisive answer must be given concerning this phenomenal

The Three

Miracles of

Pentecost

Pentecost was the dawn of a new era, marked by three phenomena—a sound from heaven, tongues of fire, and Spirit-given utterances

by DWIGHT H. McLAUGHLIN

Northwest District Superintendent

THE OUTPOURING OF THE HOLY SPIRIT on the Day of Pentecost (Acts 2:1-4) was the fulfillment of all that the prophets had spoken—that there would come a time when God would pour out His Spirit upon all flesh. This outpouring was that which Jesus had so specifically promised would come to pass. During the days of waiting in the Upper Room, the disciples earnestly longed and prayed for this experience.

Jesus had said, "I tell you the truth; it is expedient for you that I go away."

This astonished them. How could it be better for them if He went away? Christ gave them the answer when He said He would send them another Comforter. They would be better off with the other Comforter, because He would lead them into all truth. Before this Comforter came, they were constantly misapplying the plain words of Christ; but when He came, He would take the things of Christ and reveal these things to them. Before, they forgot in a day or two the most remarkable teachings, the most amazing miracles; but the Holy Spirit would bring all things to their remembrance. Before, they were constantly misunderstanding the Person, mission, and kingdom of Christ, but the Holy Spirit would make all of this plain.

The Comforter was the One who would convince the world of sin, not as limited by the single Personality of Christ

but by a Spirit diffused throughout the whole world. Christ had told them that He would be with them for only a little while, but the Holy Spirit would abide with them forever. Whatever Christ was to His disciples, the Holy Spirit would be that and more.

The Lord instructed His disciples to wait for the outpouring of the Spirit. All else for the evangelization of the world was finished. All else for the building of the church was prepared. All else for the conversion of sinners, their sanctification, and their final glory was done. Only this yet awaited—the coming of the Holy Spirit. Without Him, nothing else was complete. The whole world must wait for the descending of the Holy Spirit.

For fifty days the facts of the gospel were completed. For fifty days the work of redemption had been finished; but these, too, must wait for the outpouring of the Holy Spirit.

When Jesus met His disciples for the last time, He gave them special instructions concerning their waiting for the Holy Spirit. Luke records these words, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Luke further records these words of Jesus in Acts 1:4-8:

"And being assembled together with

them, [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they there-

fore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." After saying this, Christ was taken up into heaven where He sat down at the right hand of God.

Then came the days of waiting—waiting to receive the Holy Spirit. The Bible records that the disciples all "continued with prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren," waiting daily, waiting hourly for the promised Comforter. Very little is said about what went on within the hearts of that group during the days of waiting, but we do know that outwardly they prayed, supplicated, praised, and glorified God.

And then the eventful day arrived! What a glorious day it was! That day will never be forgotten in earth or in heaven—the day of the descent of the Holy Spirit into the world. It was the dawn of a new era. It was the beginning of a new dispensation. In all of earth's history there had been no miracles such as this. The miracle of the outpouring of the Spirit was God's way of giving to His church the power and grace needed to propagate and perpetuate the gospel.

(Continued on page twenty-nine)



Dwight H. McLaughlin

20 Bible Reasons For *Speaking With Tongues*

by HENRY H. NESS

Oakland, California

FROM THE CHURCH'S VERY INCEPTION the unique manifestations of the outpouring of the Holy Spirit has been the speaking in tongues as the Holy Spirit gives utterance. Down through the centuries until the present time this phenomenon has continued to be identified with the true Church. Speaking in other tongues has been identified with some of the greatest revivals through the centuries, and rightly so, because it was this unique gift in operation on the Day of Pentecost that brought about the first great revival in Church history.

The doctrine of speaking with other tongues has its opponents, as do other doctrines of the Church. This is largely due to prejudice or ignorance. These opponents claim that tongues passed away with the apostles, and they are fond of quoting 1 Corinthians 13:8, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." I am in complete agreement that tongues shall cease; but I do not see that tongues shall cease any sooner than prophecy or knowledge, for this same verse which states that tongues shall cease also states that prophecy shall cease and knowledge shall vanish away. The logical conclusion, therefore, is that so long as prophecy and knowledge have not ceased, neither have tongues. A study of the history of the Christian church shows that speaking in other tongues has been in evidence in great revivals and spiritual awakenings from the Day of Pentecost to the present time.

Another common objection is this: "What good are tongues anyway?" Since speaking in tongues is a gift of the Holy Spirit, it is obvious that it has value. As we search the Scriptures, we find that the gift of speaking in tongues as the Holy Spirit gives the utterance is of tremendous value to the individual believer, and to the church, and to the world. A careful study of this subject will reveal many valuable reasons, some of which are as follows:

1. Speaking in tongues as the Spirit gives utterance is the unique spiritual gift identified with the Church of Jesus Christ. All other gifts, miracles, and spiritual manifestations had been in evidence during Old Testament times. On the Day of Pentecost this new phenomenon came into evidence and became uniquely identified with the Church. 1 Corinthians 12 and 14.

2. Speaking in tongues was ordained by God for the Church. 1 Cor. 12:28.

3. It is a specific fulfillment of prophecy. Isa. 28:11; 1 Cor. 14:21; Joel 2:28; Acts 2:16.

4. Jesus mentioned it as an evidence of the faith of believers. Mark 16:17; John 7:38, 39.

5. It is a sign to the unbeliever. 1 Cor. 14:21, 22.

6. It is a proof of the resurrection and glorification of Jesus Christ. John 16:7; Acts 2:32, 33.

7. It is the initial evidence of the baptism of the Holy Spirit, as shown by the fact that tongues accompanied the Baptism in each scriptural case where evidence is recorded. Acts 2:4; 10:46; 19:6.

8. It provides communication with God in worship. 1 Corinthians 14:2.

9. It is a means by which the Holy Spirit intercedes through us in prayer. Rom. 8:26; 1 Cor. 14:14.

10. God declares tongues to be edifying. 1 Cor. 14:4, 5; Jude 20.

11. It is a medium for "singing in the Spirit." Eph. 5:18, 19; 1 Cor. 14:15.

12. It is one of the nine gifts deliberately chosen by divine wisdom as the full equipment for the Church. 1 Cor. 12:10.

13. The apostle Paul said, "I thank my God, I speak with tongues more than ye all." 1 Cor. 14:18.

14. Paul, speaking by divine inspiration, said, "I would that ye all spake with tongues." 1 Cor. 14:5.

15. The Word commands, "Forbid not to speak with tongues." 1 Cor. 14:39.

16. When the gift of tongues was in full operation, all the other gifts were in evidence, too. 1 Cor. 1:5-7.

17. The first member of the most spiritual church in the New Testament spoke in tongues when filled with the Spirit (Acts 19:6), and the members of that church were all said to be sealed with the Spirit in that way. Eph. 1:13.

18. Speaking in other tongues is the point of the overflow of the Spirit. Acts 2:4; Eph. 5:18, 19.

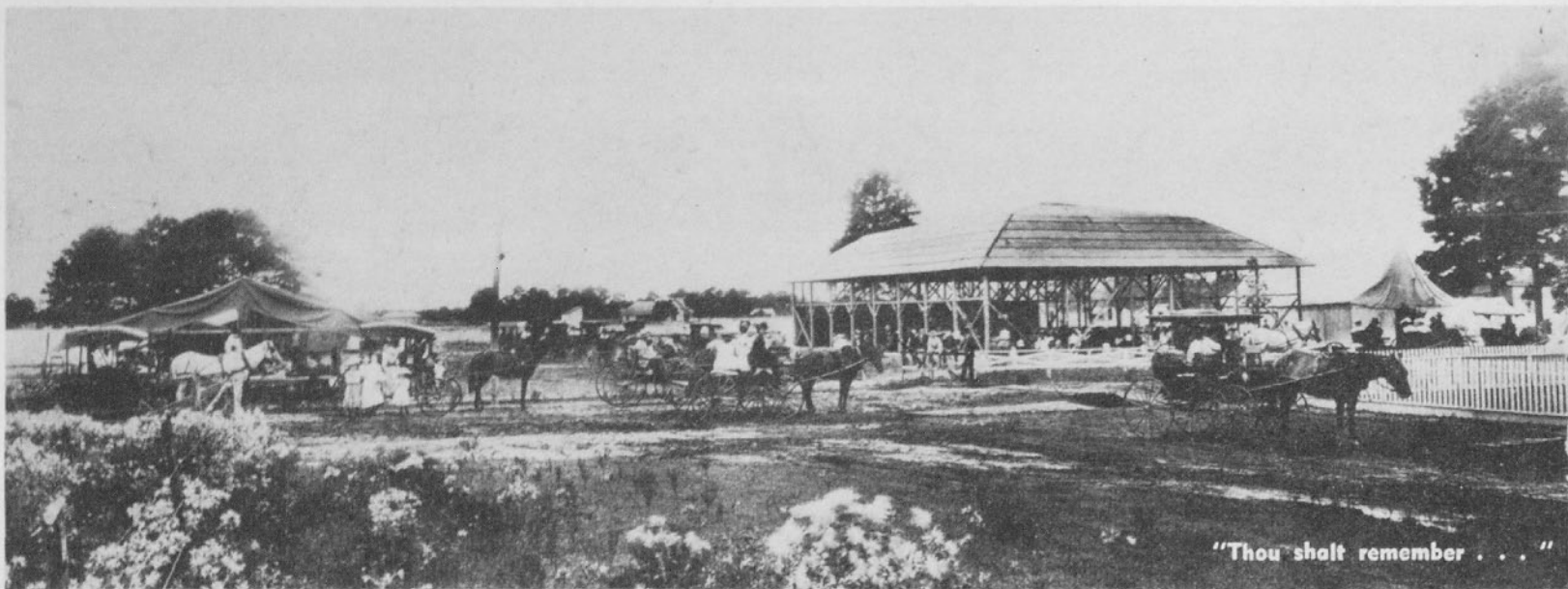
19. It is accompanied by a larger vision for God. Matt. 7:20.

20. It follows as a confirmation of the Word of God when it is preached. Mark 16:17, 20.

These are twenty Bible reasons why I believe in speaking in other tongues; they should convey to the reader the full value of the gift. However, the only way a person can fully appreciate the glorious blessing and value of speaking in other tongues as the Holy Spirit gives utterance is by having the personal experience himself. It is my desire that you, Friend, may become an earnest seeker for this marvelous God-given spiritual experience and that you will be filled to overflowing with the Holy Spirit.

BORROWED CAPITAL

"Men's consciences are uneasy. Much that seemed built on the rock has shifted as if the foundations were sand. But beneath that sand is one solid layer which nothing has been able to break. All that was best in us came from that layer, from the habits and wisdom bred by centuries of Christianity. Today we are living largely on borrowed capital, inherited from previous generations, and bearing no increase now. Our children will suffer if we have nothing more, nothing fresh to offer them."—Queen Elizabeth II of Great Britain.



Memories of Fifty Years Ago

by ZELMA ARGUE

A page out of the past emphasizes the intense prayer and heart-searching that led up to the Pentecostal Outpouring of April 1906.

IT IS PLEASING TO THE LORD FOR US TO remember at this season the mighty outpouring of the Holy Spirit which occurred in Los Angeles just fifty years ago (April, 1906). For the past ten years I have labored in Highland Park, Los Angeles, and during that time have heard many precious memories related by those who were actually present when the Spirit first fell. Some of them are still among us. It is well to check the early pattern, and measure ourselves by it.

Dear "Mother" Lee, wife of "Irish" Lee, told me how she recalled that the tarrying first took place in cottage prayer meetings at 214 North Bonnie Brae Street. She could recall little clusters of people standing out on the street whispering reverently that God's power was falling as in the Book of Acts.

Brother Orville Tingle has told me that as the tarrying began, the tide of blessing would rise and fall. Much ground would be gained, then there would be a lull and for a while the outlook would seem quite discouraging. Then the val-

iant in heart would once again press the battle in seeking the face of the Lord, and again the Spirit would move upon the hearts of the people. He told me that this took place a number of times before that memorable date—April 9, 1906. Then the power of God fell mightily for three nights—April 9, 10, and 11. From that point on, there seemed to be no hindering of what God was doing. The people simply waited on the Lord and praised Him; and they spoke in tongues as on the Day of Pentecost. A few days later (less than a week) the services were transferred to an old frame building at 312 Azusa Street, that many years before had been a Methodist church. Night and day people could be found there seeking God.

Brother Tingle said that when the Outpouring was at its height, people were there under the mighty power of God, both night and day. At no time was the altar deserted.

This was a genuine Outpouring from on high, preceded by much waiting upon

God. The people laid everything else aside to pray, often fasting. They tarried in God's presence by day, as well as by night. They frequented the place of prayer. They laid aside ordinary pastimes, refrained from needless conversation, and gave themselves to God.

In 1905 there were various groups in Los Angeles who were praying for revival. They had not heard of the Pentecostal Outpouring that had come to certain parts of Kansas, Missouri, and Texas but they had heard of the revival fires that had begun to burn in Wales. On April 8, 1905, F. B. Meyer of London spoke at Los Angeles and described the Welsh revival. He had visited the revival scenes in Wales and had met Evan Roberts. News of the Welsh revival came through tracts and books, also, and made the people in various churches hungry for a similar move in the "City of the Angels."

Frank Bartleman, in his book "How Pentecost Came to Los Angeles" (now out of print) has recorded some of the events of 1905-06. In June 1905 he wrote:

This photograph recalls the Pentecostal camp meetings held fifty years ago in a prairie village named Orchard, some 45 miles west of Houston, Texas. Here the Latter Rain fell in the early spring of 1904, and from this point the Pentecostal blessing began to spread throughout Texas. In 1905 a short-term Bible School was held in Houston. A colored Holiness preacher named W. J. Seymour was one of the students. It was he who, being led by the Holy Spirit, went to Los Angeles in the spring of 1906 and preached the Pentecostal doctrine which resulted in the Outpouring which first came in cottage prayer meetings on Bonnie Brae Street and a few days later in the Azusa Street Mission. From Los Angeles the Pentecostal Fire quickly spread around the world.

"A wonderful work of the Spirit has broken out here in Los Angeles, preceded by a deep work of prayer and expectation. Conviction is rapidly spreading among the people, and they are rallying from all over the city. Already these meetings are beginning to 'run themselves.' Souls are being saved all over the house, while the meeting sweeps on, unguided by human hands. The tide is rising rapidly, and we are anticipating wonderful things. Soul travail is becoming an important feature of the work. The fear of God is coming upon the people, a very spirit of burning. Sunday night the meeting ran on until the small hours of the next morning. . . . Pray for a 'Pentecost.'"

Here is another entry dated July 3, 1905: "I felt strongly impressed to go to the little Peniel Hall in Pasadena to pray. There I found another brother ahead of me. He had also been led of God to the hall. We prayed for a spirit of revival for Pasadena until the burden became well-nigh unbearable. I cried out like a woman in birth pangs. The Spirit was interceding through us. Finally the burden left us. After a little time of quiet waiting, a great calm settled down upon us. Then suddenly the Lord Jesus revealed Himself to us. He seemed to stand directly between us, so close we could have reached out our hand and touched Him. But we did not dare to move. I could not even look. In fact, I seemed all spirit. His presence seemed more real, if possible, than if I could have seen and touched Him naturally. I forgot I had eyes or ears. My spirit recognized Him. A heaven of divine love filled and thrilled my soul. Burning fire went through me. In fact, my whole being seemed to flow down before Him, like wax before a fire. I lost all consciousness of time or space, being conscious only of His wonderful presence. I worshiped at His feet. For some time He remained with us. Then He slowly withdrew His presence. He had ravished our spirits. We knew now we were 'workers together with Him,' fellowshippers of His sufferings in the work of 'soul travail.' The sun was up next morning before we left the hall. . . ."

Later he wrote: "When we began to pray in the spring of 1905 no one seemed to have much faith for anything out of the ordinary. But now the services be-

came impromptu and spontaneous. A handful of people, gathered early, seemed to be sufficient for the Spirit's operation. Their minds were on God. No one seemed to get in another's way, although the congregation represented many religious bodies. All seemed in perfect harmony. . . . Some mysterious, mighty upheaval in the spiritual world is evidently at our doors. I would rather live six months at such a time as this, than fifty years of ordinary time."

Brother Bartleman was one of many who were very active in those days in personal evangelism, tract distribution, prayer, and preaching. Here are other entries in his diary:

"In February, 1906, one afternoon, seven of us after a service seemed providentially led to join hands and agree in prayer to ask the Lord to pour out His Spirit speedily with 'signs following.' Where we got the idea from at that time, I do not know. He must Himself have suggested it to us. We did not have 'tongues' in mind. I think none of us ever heard of such a thing."

One senses an increasing momentum in the account. "The battle was getting more and more earnest. March 26, 1906, I went to a cottage meeting on Bonnie Brae Street. Both white and colored saints were meeting there for prayer. I had attended a cottage meeting shortly before this, at another place, where I first met Brother Seymour. He had just come from Texas." (Read the article, "How Pentecost Came to Los Angeles," in THE PENTECOSTAL EVANGEL, issue of April 8, 1956.)

"On April 15 I attended a service where a colored sister spoke in tongues. This created a great stir. The people gathered in little companies on the sidewalk after the service, enquiring what this might mean. It seemed like Pentecostal 'signs.' We then learned that the Spirit had fallen a few nights before, April 9, at the little cottage on Bonnie Brae Street. They had been tarrying very earnestly for some time for an Outpouring. A handful of colored and white saints had been waiting there daily. It was just at Easter season. . . . I went to the Bonnie Brae meeting in the afternoon, and found God working mightily. We had been praying for many months for victory. Jesus was now 'showing Him-

self alive' again, to many. The pioneers had broken through for the multitude to follow.

"There was a general spirit of humility manifested in the meeting. They were taken up with God. Evidently the Lord had found the little company at last, outside as always, through whom He could have right of way. . . ."

"This Pentecostal manifestation did not break out in a moment, like a huge prairie fire, and set the world on fire. In fact, no work of God ever appears that way. There is a necessary time for preparation. The finished article is not realized at the beginning. Men may wonder where it came from, not being conscious of the preparation, but there is always such.

"Every movement of the Spirit of God must also run the gauntlet of the devil's forces. The Dragon stands before the bearing mother, ready to swallow up her child (Revelation 12:4). And so with the present Pentecostal work in its beginning. The enemy did much counterfeiting. God kept the young child well hidden for a season from the Herods, until it could gain strength and discernment to resist them. The flame was guarded jealously by the hand of the Lord from the winds of criticism, jealousy, unbelief, etc. It went through about the same experiences that all revivals have. Its foes were both inside and out. . . ."

"Some gave the work six months to live," he said, but God sustained the work He had begun. He caused the false to be sifted out from the real. Ministers and missionaries came to Azusa Street from Africa, India, and the islands of the sea. They received their Pentecost and carried the blessing all around the world.

Mrs. Lillian Garr, then a tall, stately young woman (so Brother Tingle told me) would be there by ten o'clock in the morning, praying and earnestly seeking God. Shortly afterward she and her husband, A. G. Garr, were to carry the message to the Orient. They paid a great price for their ministry in Asia, burying several young children who died with smallpox. Today their son, Al Garr, is active in the ministry both in America and in foreign lands. The parents, who sought God at the old Azusa Street Mission in the early days, are both with the Lord, but their son is still carrying the tidings to the far places of the earth.

Away up in Canada my own father, A. H. Argue, received some mail in the summer of 1906 telling of this Outpouring of the Spirit in Los Angeles. A few months later he went to Chicago, knowing that the Power was falling there,

(Continued on page twenty-nine)

How ABOUT YOUR GOOD WORKS?

by HOWARD C. OSGOOD

Taipei, Formosa

*There's power in positive
goodness. The world may
not be impressed by the
evils we avoid,
but they will respect us for
the good things we do.*

WHAT MUST I DO TO BE SAVED?" THE non-Christian may ask, and every true Christian should be able to give the right answer. For the fate of an eternal soul depends upon his being rightly informed. Acts 2:38 and Acts 16:31 are two Scriptural answers, one given by Peter and one by Paul. Together, these two verses probably are the best short answer which can be given.

Another question is being increasingly asked these days: "What must I do after I am saved?" The answer is not always satisfactorily given. This question, too, is very important as may be judged from the great amount of space given to it in the New Testament.

Before we can rightly understand what we are expected to do as Christians, we need to get a clear picture of the difference between the Old and New Testaments on the subject of salvation. Ezekiel expresses the matter very well for the Old Testament. "And I gave them my statutes, and showed them my ordinances, which if a man do, he shall live

in them" (Ezek. 20:11, Revised). Thus in the Old Testament we find that salvation is pretty much by the works of the law, by self-effort.

In the New Testament we learn of the failure of the "works of the law" to effect salvation. "We believed on Christ Jesus," says Paul, "that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified" (Gal. 2:15). Salvation, eternal life, a future home in heaven, these are a gift from God and are not buyable by our efforts. "This is the work of God," says Christ, "that ye believe on him whom he hath sent" (John 6:29).

We are brought into the family of God without self-effort. This truth may be illustrated by the way a child is born into a natural family. No little baby ever had to work in order to be born into the family. Birth is without self-effort. The mother is fully satisfied in the beginning if only she hears the baby cry. For months the little one is cradled in mother's arms, fed and cared for. A sinner is just as helpless. He, too, must be saved and brought into the family of God by efforts other than his own. (Read Ephesians 2:1-10).

As the child in the family grows, however, he is expected to take on more and more responsibility. He must go to school, must make himself useful about the house, and later must help to earn the family living. If he refuses to do so, he has a stern father to reckon with! So also in God's family. The new-born Christian is expected to grow up and to assume more and more responsibility in the family of believers, the church.

The New Testament is careful to distinguish between "working" because one is trying to buy salvation, and "working" because, as a member of God's family, one is anxious to do his share of the tasks. The former is designated by the term "works of the law." The latter is described as "good works." Both are clearly differentiated in Eph. 2:8-10. The place of good works is stated in verse ten: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Thus, good works are expected of the true Christian, but works of the law are of no effect.

The Lord Jesus described our good works as similar to a fruit-bearing tree. "I am the vine," He said, "ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing" (John 15:5). The Christian produces his good works much as the vine produces its fruit: without conscious effort. The vine does not boast of its fruit but offers it freely to anyone who plucks it. A grape-vine which does not produce grapes is of no value to a farmer. And

the Christian who does not produce good works will soon find himself separated from Christ (John 15:2). Paul combines this illustration with the same teaching when he says, "Walk worthily of the Lord, unto all pleasing, bearing fruit in every good work" (Col. 1:10).

It will not be difficult for us to do "good works" if we are truly born-again Christians. For, when we were saved, we were made over new by the heavenly Father and now it is natural for us to do all good and worth-while things. Like a happy obedient child in the home, we eagerly ask, "Father, what may I do to help?" Our Heavenly Father will gladly assign us a share in the work.

Good works are of immense value. Though they do not justify us before God, our good works are the only thing that will justify us before men. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). Some unbelievers have been waiting a long time to see a church do something constructive. All too often, however, Christians have been content to sing hymns, read their Bibles and pray, while paying no attention to the needs of the poor, the ignorant and the sorrowing. Let us keep on singing, reading and praying—but let us also get busy to prove with deeds that we truly love our fellow-men! Even a cup of cold water given in Christ's Name will not lose its reward (Mark 9:41).

Good works bring glory to God. Read Titus 2:9-14, and notice that beautiful phrase: "that they may adorn the doctrine of God our Saviour." The doctrine itself is wonderful. Yet it is also wonderful that we can adorn the doctrine. We can make the doctrine beautiful by the good things we do. Too often, alas! we are known for what we do not do. Pentecostal Christians are sometimes described as people who do not dance, do not attend moving-pictures, do not smoke and do not drink. When unbelievers hear this, they exclaim, "Oh, what a

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Standard Publishing Co.

He who miraculously stilled the storm on the Sea of Galilee is able to rebuke the angry waves of life today and give peace to men and nations.

The Great Rebuke

by WILLIAM S. BOWDEN

IT HAD BEEN AN EVENTFUL AND WEARYING day in the life of Jesus. The morning began with miracles; by noon an immense throng had gathered around Him; and all the afternoon He taught in parables. With the evening came the exhaustion of His body and mind. The weary Master planned to pass over to the other side of the Sea of Galilee, a distance of about six miles. Two reasons have been suggested for this decision on the part of Jesus: first, to escape from the multitude and find time for rest; second, to release the demoniac from the power of Satan.

So Jesus embarked in a boat with His disciples. Other little boats also put out to sea, probably to make the journey from Capernaum to the country of the Gadarenes. Jesus at once went to sleep. The cushion on which He slept was no luxurious pillow but a low, wooden bench on which the steersman sat.

One of those sudden squalls so common in tropical countries swept down upon the boat. The Greek word indicates a furious storm like a hurricane. The air over the low-lying lake becomes very hot, and rises, and the cooler air from the surrounding regions rushes in to take its place. The surface of the Sea of Galilee is six hundred eighty feet below

sea level, so we can readily see how the surrounding mountain gorges would act like gigantic funnels to direct the cold winds from the mountains onto the water.

The severity of the storm is seen in the fact that the disciples, though experienced sailors, were frantic with fear. They cried out, as the boat filled up with water, "Master, carest thou not that we perish?"

These men were accustomed to storms and tempests, and no doubt would not have appealed to Jesus for miraculous deliverance had they not been fully conscious that human strength was weakness, that human skill was folly, and that without divine intervention all was hopeless. For the disciples this would have been a losing fight but for the fact that:

"No water can swallow the ship where lies

*The Master of earth and sea and skies.
They all shall sweetly obey His will;
Peace, peace, be still."*

The disciples were brought to a realization of their helplessness, and cried out, "Lord, save us." We pause to suggest that Satan would have destroyed Christ if he could have done so. During the ages he had sought by every strategy to keep the promised Seed of the woman from being born. Now that Christ had come, Satan was doing everything he possibly could to slay that Seed.

But let us go back to the disciples.

Why were they permitted to be tried? That they might learn humility; that they might exercise faith and patience. Christ allowed the disciples to reach this point of peril that they might realize more fully His omnipotence. Our Lord wanted to teach the disciples a lesson in trust. He wanted them to apply to Him in prayer for deliverance. This was part of their training for future work. The disciples had seen Jesus cure palsy and cast out demons. Now He would give them an exhibition of His power over the storm.

Notice also that the anxious question of the disciples savored of impatience. Could anything be a greater grief to the loving heart of the Saviour than the suspicion that a boat with the Master on board could go down! It has been thought by some that the question of the disciples implied that the care of the Master was discounted. Are we not tempted to doubt Christ when the billows toss and the winds howl about us? We forget that the hairs of our heads are all numbered, and that He whose eye is on the sparrow never fails to watch over us.

Jesus said: "Why are ye so fearful? How is it that ye have no faith?" So Jesus rebuked His disciples for lack of faith. No ship could sink so long as Jesus was in it. A manifestation of fear advertises a lack of faith. Do we not sometimes virtually bring the same charge against our loving Saviour and feel that He has forgotten us and does not care? Fear and faith have nothing in common. Fear is but another name for unbelief. Fear is the antithesis of faith, and faith is the antidote for fear.

There is never a sufficient reason for a disciple of Christ being fearful. Jesus said, "Let not your heart be troubled; ye believe in God, believe also in me." Why be fearful? There is no exigency in the believer's life that Christ cannot meet.

Jesus rebuked not only the wind but the disciples as well.

"He arose, and rebuked the winds and the sea; and there was a great calm." The great storm was followed by a great calm.

The storm did not pass slowly, but instantly, and thus a miracle was manifest. Ordinarily the waves continue to

(Continued on page twenty-eight)

More Power to Your Family Worship



What can Mom and Dad do when they see devotions skidding downhill to drudgery? Here are tested suggestions to help hold the interest of tots as well as teens.

LET'S FACE IT, HON. OUR FAMILY altar is a washout. We just don't have one anymore."

That rueful admission from Bob Kennedy to his wife Grace was a hard one for him to make. Bob and Grace both had been brought up in Christian homes where regular family worship was practiced. Both had surrendered their lives to Christ and wanted a Christian home. What's more, they were convinced that a family altar was a must for the spiritually healthy Christian home.

And yet, here was the picture:

Nine-year-old Bobby practically had to be lassoed to make him stick to his chair during mealtime devotions.

With six-year-old Sue it was different.

She sat resignedly though the ordeal, making the right responses, mouthing a trite prayer when asked to do so.

The real trigger to the trouble, Bob felt, was lack of time. When they tried to have devotions in the morning it was next to impossible to get everyone up on time. Usually Bob had to dash off

before breakfast was over because the 7:27 wouldn't wait.

Like as not, devotions were put off until evening. And when supertime rolled around there were more interruptions. Sometimes they'd go for days without family worship, guiltily picking it up again the next Sunday.

Worst of all, even when by some miracle the family was assembled, the brief devotional reading and perfunctory prayer seemed hardly worth the trouble.

Fortunately, Bob and Grace had the sense to realize they must do something about their plight.

But there are many families in the same boat who never do anything about it.

Tragedy of it is that this is at a time when, a host of authorities say, the unified Christian home was never more necessary.

Listen to Dr. George W. Crane, newspaper columnist and one of the nation's leading psychologists: "A house at night looks gloomy and foreboding. You put the key in the lock and turn on the switch. Instantaneously it is flooded with light. Gloom vanishes and the place comes alive. That's what daily Bible reading and prayer, eagerly and expectantly done within one's four walls, does for the home. . . . If one's mind and heart are filled with the effulgence of God's light at home, his feet will never lead him astray, even in far places."

The Family Altar League is sharply aware of the problem. The 61-year-old organization with headquarters in Chicago has never found the task of fostering family altars more difficult than it is today.

Says Director Hubert Mitchell: "People are too busy—too busy to pray, to

read the Bible. The mother works. The father works. The man of the house is no longer the priest of the home. It's the mother who takes care of the family's spiritual needs—if any one does."

No doubt about it. In today's topsyturvy world Christians need practical advice to make their family altars truly God-honoring.

What can the family do whose devotions are skidding downhill or have slammed sickeningly to a stop?

First, here are some DO's:

1. Study your family schedule, set a definite time for family worship—and stick to it. Nothing new about this advice. But it's basic. Once you get over this hurdle other problems will solve relatively easily.

Mitchell believes that the morning is the best time.

"Get up a half hour early if necessary. And don't wait until everyone's dressed. Wash your face, put on your bathrobe, get your Bible and come down for prayer."

But suppose the morning is out for you. Perhaps son Johnny has to deliver papers at 4 a.m. Then choose the dinner hour. Or, failing that, just before bedtime.

The point is—settle on some time. If you can't pinpoint 15 minutes when the family can get together, it's high time to revise your family's schedule.

2. Pick a definite place for family worship. Decide which spot in the house is most suitable and use it consistently.

3. Plan your devotional period. The haphazard way of leafing through the Bible and pouncing on a portion leaves much to be desired.

Use a devotional guide if you wish. Or choose your own readings based on



a theme. Be seasonal. During Easter time read portions relating to the events leading up to the Lord's Crucifixion and Resurrection.

Relate your readings to events your family is familiar with. Is your church conducting an evangelistic campaign? That's a good time to acquaint the children with what the Bible says about soul-winning and revival. If a church building is going up, you have a wealth of scripture to choose from on the building theme.

4. Have everyone in the family circle take part. Ask the children to comment on the Scripture portion read. One of the best ways to get participation is through Bible quizzes (you can buy books of these).

One family plays "Who am I?" The Dad describes a Bible character, starting with less familiar facts and going on to well-known details. The first youngster to come out with the right answer gets a point. The points are totalled up for a week and the winner gets a reward.

5. Vary your Bible reading. There's nothing wrong with a chapter a day straight through the Bible—except it can get monotonous. Why not read a Psalm, a parable—or even only one verse followed by a lively discussion? Try reading in unison or responsively. Or let the children look up specific Bible verses on a certain subject.

6. Figure out some projects for the whole family. Maybe you can work up a map of Palestine or construct a scale model of the Ark. Projects keep the devotional program from getting stale.

7. Try Bible memory work. It's no trick at all for young folks to commit Bible verses to memory. They enjoy it. You might try giving each youngster a Bible verse in the morning to have memorized by evening devotions.

8. Use music. Singing a gospel song, a hymn or a chorus together will do wonders in giving warmth to family worship. If some members of the family circle can play musical instruments, let them chime in. Let the little tykes lead the singing. And by all means buy some songbooks.

9. Make the most of prayer time. Encourage each person to pray aloud to avoid stereotyped prayers, assign specific subjects to each person—perhaps it is the unsaved neighbor next door, a sick friend, a missionary in Africa, a church visitation campaign.

Think of all the possibilities of interruption and disturbance. Then stop them before they start. One family considers an uninterrupted prayer time so important that they leave the telephone receiver off the hook.

Now here are some DON'Ts:

1. Don't let family worship slip into meaningless routine. Plan, but don't let

the plan be a strait jacket. Let the children interrupt, air their problems.

Don't be alarmed if the worship period is sometimes brief—or stretches out a little. If you don't finish a chapter a day, don't feel bad.

2. Don't be long-winded. Nothing is more deadly to young ears than a repetitious, windy prayer. Pray so the youngest can understand you, but don't pray to them.



Prayer for a House

Martha Snell Nicholson

Walk thru the rooms of this house, dear Lord,
Making them fair and sweet.
May every wall know the touch of Thy hand,
Each floor the print of Thy feet.

Help us to look through Thine eyes, dear Lord,
To stand at our windows and see
Not commonplace people who walk the streets,
But souls who have need of Thee.

Kindle a fire on our hearth, dear Lord,
Warming all who might come.
Build Thou an altar where prayer shall arise,
For prayer is the heart of the home.

Sit at our table with us, dear Lord,
Making each meal a feast,
Breaking the bread, and pouring the wine,
Our Host and our Guest and our Priest.

Dwell in the rooms of our house, dear Lord,
Making it sweet and fair,
Till even the people passing will say,
"The blessed Lord Jesus lives there!"

3. Don't use the family worship period as a chance to preach at the children. They'll only see family worship as a disciplinary tool.

4. Don't get frustrated by systems that work for other people but don't work for you. There's no "one right way" for family worship to be held. It's an individual matter.

5. Don't be a hypocrite. The parent who utters a pious prayer and then fails to reveal in his daily life the true spirit of Christ shouldn't be surprised if his children despise him for it.

If you insist that your children reserve time for devotions, make sure you do too. Don't shuffle the time around for your own personal convenience.

Such suggestions as the foregoing ought

to aid any couple sincerely desiring a healthy family altar—but they are no panacea for spiritual soul-sickness. Like any other form of worship, family worship—no matter how faithfully performed—cannot save your soul. Only Christ can do that.

Admonishes a Family Altar League tract: "No formula or ritual means anything unless it works out into Christian service. There is no magic in reading a passage from the Bible and then uttering words as a prayer. If perfunctorily done, or done without faith, it is hypocrisy and will do more harm than good."

A successful family altar requires, above all else, that those who conduct it are fully committed to Christ. Then they will have a real enthusiasm for it.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled," Christ said. If you want a Christian home more than you want pleasure, success or profit in life, you cannot fail to achieve it.

* * *

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A POWERFUL SERMON

The little Indian girl stood on the station platform, and a group of restless travelers, glad for anything to break the monotony, had gathered in a circle about her to examine her wares.

"You pay two prices for what you buy here," said a man who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in one place as another."

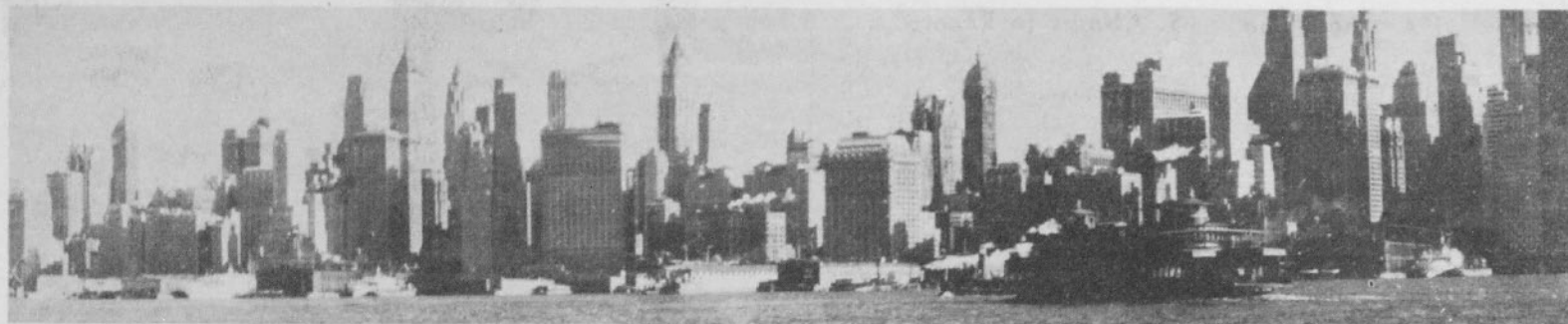
"This is not cheat," the Indian girl protested. "I make the baskets myself; they take many days."

"Oh, of course, they all declare they are selling cheap," replied the same man sarcastically. "And why should they not cheat if they can? I'd do the same in their place." He looked at a man on the other side of the crowd and winked unpleasantly.

Unexpectedly the Indian girl began to quote a Scripture verse. "For what shall it profit a man," she said in slow English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

It was a solemn company that climbed aboard the Pullman at the conductor's signal. "It was not a long sermon," said the insolent man, "but it's the kind you can't forget in a hurry."

—Author unknown



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

Presbyterians Sanction Ordination of Women

Ordination of women in the Presbyterian Church in the U.S.A. appears a virtual certainty since it has been approved by a majority of the denomination's 257 presbyteries. This action assures amendment of the Church Constitution to this effect by the General Assembly which meets in May.

Cardinal Drops "Hint" to Admit Vatican to UN

The political intentions of the Roman Catholic Church are becoming more and more apparent. *Church and State* reports that Valerio Cardinal Valeri, former papal diplomat and now head of religious orders, dropped a "hint" in Rome that the Vatican should be admitted to full membership privileges in the United Nations so that the Pope's voice could be "heard within the great international assizes." The Vatican is admitted now only as an observer.

Legalized Prostitution Abolished in Spain

Last month the Spanish government issued a decree abolishing prostitution and ordering all brothels closed within three months. Now Italy is the only country in Europe where prostitution is still legal. The Italian Senate has passed and sent to the Chamber of Deputies a bill to outlaw it.

Jewish Talmud to Be Revised and Printed

From Jerusalem comes news that the World Academy plans to begin printing this year a new and revised edition of the Talmud. The printing, first in 76 years, will be in 30 volumes, each containing 600 large folio pages.

The literature in the Talmud embodies Jewish moral and spiritual teachings which are supposed to be based on the Torah (five books of Moses). It embraces writings accumulated over a period of 1,000 years. The traditions of the Talmud, which comprised the religion of the Scribes and Pharisees, drew many scathing denunciations from Christ while He was upon the earth.

Russians Now Permit "Sunday Schools"

The Soviet Government is permitting "Sunday Schools" for the first time, a deputation of nine American church officials was told in Moscow. Clergymen are also permitted to provide religious instruction of children in homes, if parents approve.

The church officials, in Russia on a visit sponsored by the National Council of Churches, were told that the Soviet regime is permitting regular Sunday afternoon meetings in Orthodox churches. Both adults and children attend these sessions, but no printed teaching materials can be used.

Until now, Soviet authorities had not permitted group religious instruction of young people under 18 years of age except in public sermons.

(Although this is a new development, the churchmen found later that these were by no means Sunday Schools in the American sense of the term.)

Merging Lutherans Choose a Headquarters City

In order to choose a headquarters city for the new American Lutheran Church, a popular opinion poll was taken among pastors and congregations of the groups involved. The choice was Minneapolis, Minn. Three church bodies (the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church) will merge in 1960 to form the new church which will have a membership of over 2,000,000.

Power Company Donates Prayer Sign

"Prayer Changes Things—Prayer Changes You" is the message of a large electrical sign near the center of St. Petersburg. The sign, donated by the Florida Power Corporation, has evoked hundreds of appreciative letters. It seems fitting to us that a power company should recognize that there is a Power far greater than that which it can generate.

Protestants Prefer Television to Charity

According to the *Gospel Herald*, "Ten years after the release of television for public use, 76.1 per cent of American homes wired for electrical appliances have receiving sets. Last year almost \$2 billion were spent for sets, exclusive of installations. In the last ten years the average American Protestant gave \$96 for charities and \$350 for television."

German Evangelicals Urged to Be "Moderate" to Atheism

A group of Evangelical (Lutheran) Church leaders in East Germany met with Communist officials recently to try to smooth out some differences. Instead, the officials were forced to listen to a violent attack upon the church. Even the church's opposition to atheism was challenged by the Interior Minister who advised the preachers, "It is time the church became more moderate."

Catholic Parochial Schools Effective

The effectiveness of the Roman Catholic school system in the U.S. is inferred from some figures released by a Catholic archbishop. He stated that in 1955 a total of 601 young people—319 girls and 282 boys—in the Philadelphia Roman Catholic archdiocese began preparation for full-time religious vocations, and only 22 of these came from non-Catholic schools and colleges.

"In God We Trust" Motto Plan Advances

A House judiciary subcommittee unanimously approved a resolution to make "In God We Trust" the official motto of the United States. The resolution, sponsored by Rep. Charles E. Bennett (Fla.) is expected to reach the floor of the House for action shortly.

In 1955 Mr. Bennett sponsored a bill, passed by Congress and signed by President Eisenhower, that will put the motto on all printed currency. It now is on U.S. coins.

"In God We Trust" is a much better motto for the nation than "E Pluribus Unum" (Out of many, one). Let's just be sure it is a true statement.

Number of Alcoholics in U. S. Climbs to Record

Latest figures from the Yale University Center for the Study of Alcohol place the number of alcoholics in the U.S. at 4,589,000—of whom 705,000 are women. These are not just social drinkers or occasional drunks; these are confirmed alcoholics, and they amount to 4,390 of every 100,000 people in the U.S. These figures are for 1953, the latest period for which complete figures to base such a study are available. This is an increase of some 30 per cent in a period of eight years.

The nation's capital, where clear thinking is needed desperately, was accorded the dubious honor of having the highest rate (7,800 alcoholics per 100,000 population) of any area in the country. The state of California was second with 7,060 per 100,000, followed by Connecticut, Nevada, Delaware, New York, New Jersey, Massachusetts, and Illinois in that order.

Free Beer for Workers

In San Francisco, a medical doctor has recommended that assembly-line workers be given free beer, according to the Cleveland, Ohio, *Union Leader*.

The paper quoted the doctor as saying, "I've found that beer facilitates circulation and heightens morale. If I were a union president, especially in an assembly-line factory, I would insist on writing into the next union-management contract a special clause requiring the company to provide free beer four times a day to all workers who have to stand on their feet."

Apparently the doctor overlooked the fact that 346,000,000 man-hours are lost to industry each year because of alcohol-related absenteeism and accidents. Think what the total hours lost would be if employees were given free beer while they were at work! We cannot help but wonder if the brewers are giving the doctor a ten-year supply of beer free for making such a "discovery"!

More Persecution of Protestants in Colombia

Protestants in Colombia are still being subjected to persecution by the government and the Roman Catholic Church. Here are a few of the developments of recent months:

In the province of Boyaca nine evangelical Christians who had taken part in a service in a house of the Lutheran Mission were arrested and imprisoned. Because they could not pay the fine of \$110 per person, they remained in prison for almost three weeks.

In the province of Cordoba an evangelical youth was fined \$30 because he refused to use the rosary.

A priest ordered the closing of an evangelical school in the province of Valle, and threatened to dynamite it if the order were not obeyed.

All evangelical missionary activity has been forbidden in two areas of the province of Bolivar. The authorities declare that "these mission regions are reserved for the Roman Catholic Church."

A new government decree forbids worship services and prayer meetings in private homes. Services may now be held only in churches or chapels designated for them. No evangelical may attack the "official religion of the nation—Catholicism," or abuse the teaching or priests of the Roman Catholic Church.

A Catholic publication carried this announcement: "There is an order to arrest persons that distribute Protestant propaganda and also those Protestants who go from house to house bothering Catholics with their pamphlets. When you see Protestants distributing propaganda or visiting houses call the patrol... or notify your priest."

In spite of all these incidents, including murder of Protestants (see this column in the *EVANGEL* of Jan. 8, 1956), the Catholic press in Bogota passed off charges of persecution as "warmed over versions of the distorted, and often wholly false, persecution stories that have been inspired by Protestant extremists."

April 22, 1956



THEIR FUTURE

NOTES ON COLLEGE

COLLEGE INCREASES INCOME

These days a college education is required for more and more jobs, and the average college graduate realizes direct financial benefits from his investment in education. His increased earning power begins upon graduation and continues throughout his productive life.

COLLEGE ADDS TO ENJOYMENT OF LIFE

The personal satisfactions from college training and associations—the widened horizons, the new friends, the skills and knowledge—enrich all of life.

AND NOW—COLLEGE STRENGTHENS FAITH!

The very foundation of life, a personal faith, can be strengthened in college—in *EVANGEL College*, that is. For Evangel College is different in its emphasis upon the spiritual. Student revivals this spring have proved that!

YOU CAN MAKE THIS POSSIBLE FOR OUR ASSEMBLIES OF GOD YOUNG PEOPLE—WITHOUT IT COSTING YOU A PENNY!

In fact, you can earn a generous 4½% interest! As you read the announcement below, notice particularly that certificates are available in amounts as small as \$50.

EVANGEL COLLEGE

4½%

Certificates of Indebtedness

\$200,000 in denominations of \$50, \$100, \$250, \$500, and \$1,000, 4½% interest paid semiannually, principal payable within ten years from issue date. Maturities begin June 30, 1960. The Union National Bank of Springfield, Missouri, will act as Trustee. A prospectus is available from the College.

This announcement is neither an offer to sell nor a solicitation of an offer to buy any of these securities. The offering is made only by the Prospectus.

Please send me complete information on the Evangel College 4½% certificates of indebtedness.

Name

Address

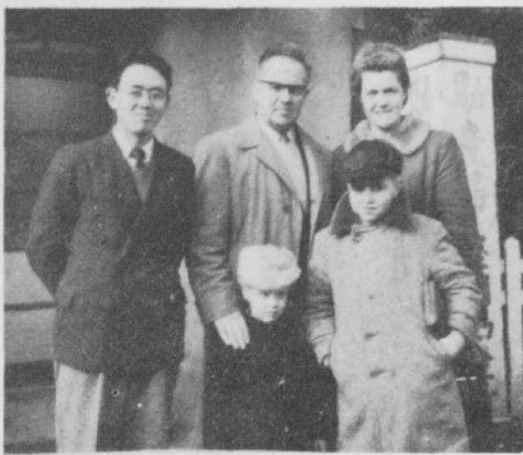
City State

EVANGEL COLLEGE

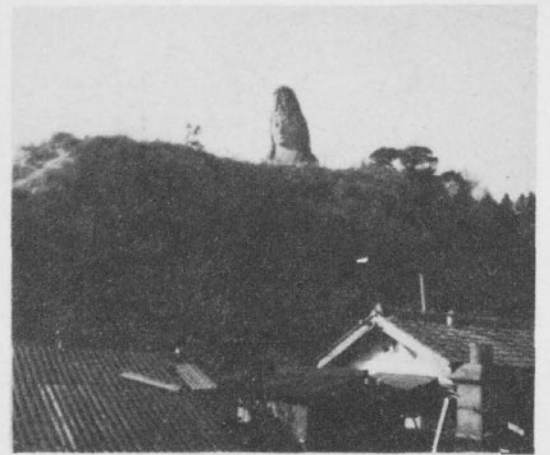
SPRINGFIELD, MISSOURI



Worshippers before the great Buddha of Kamakura, near Yokohama. The statue is the second largest in the world.



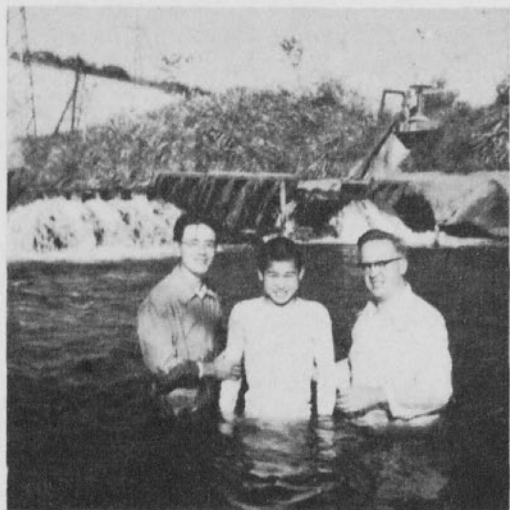
The Petersen family (Harry, Eileen, Mark, and Paul) and interpreters.



Goddess of Mercy, which overlooks the city of Ofuna.

CHRIST OR BUDDHA?

by HARRY PETERSEN, Japan



This young man has been gloriously saved and healed of sinus-trouble. He is now following the Lord in water baptism.



A group of Japanese young people singing of Jesus' birth at the Christmas program.

IF YOU COULD GO WITH US BY TRAIN or by car from Yokohama, where we live, to the nearby city of Ofuna where we have opened a new work, you could tell the exact location of the place from a distance by the huge, towering statue of the Goddess of Mercy, which stands on the highest hill as if protecting the entire area with her man-given virtues.

Ofuna is approximately thirty minutes south of Yokohama and quite near Kamakura, the home of the world-famous Buddha. From the first time we entered the city of Ofuna we were challenged by this monument and reminded of the words of Jesus, "And I, if I be lifted up from the earth, shall draw all men unto me." With His help and power we are lifting Him up in this place, where there is no other Evangelical church. Ofuna is called the "Hollywood of Japan" and has a population of about 200,000.

We are holding our service in an old army quonset hut which will soon be torn down. We find ourselves desperately in need of a place of worship for our band of faithful believers. Our hearts have been touched deeply as the people have come throughout the cold winter months to this unheated place. Their love for the Lord and hunger for His Word is thrilling to behold.

We have felt for some time now that if our friends at home would hear of our need they would gladly rally to the cause, and this thought is inspiring us to write at this time. We have found a lot in an excellent location and have decided on a church plan, including the pastor's living quarters. Our plan has been passed upon by the Field Committee here in Japan, and now we are prayerfully ap-

pealing to our friends at home to help us raise the \$4,500 needed to make this church building a reality.

Recently two of our Bible School graduates were assigned to our work in Ofuna as helpers, and together we aim to take the city for the Lord.

The enemy is bidding high for Japan, and every church that is erected serves to strengthen our native work and the cause of Christ. We trust that this need will grip your hearts and you will be inspired to pray and give in order that many more precious Japanese may be drawn unto Him.

Those desiring to help in the construction of this much-needed church building may send their offerings to Noel Perkin, 434 West Pacific Street, Springfield, Mo., designated "Ofuna Church Building, Japan."



Two Bible school graduates who have recently joined the Petersens in the work, Miss Kikuchi and Miss Watanuki.

Showers of Blessing in Bolivia

by THEO. JOHNSTON

How your hearts would have rejoiced if you had been with us in Montero, Bolivia, February 14-24, when we had a short-term Bible Course for those who had been wanting more teaching in the Word of God.

Our motto was Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Praise the Lord for the hunger and thirst which He put into the hearts of the people. Seventeen were filled with the blessed Holy Spirit during this short period. There was a real shout in the camp, and all enjoyed a precious time of fellowship and study of the Word.

We feel that this time of blessing has reached to many parts of the lowlands. Nine of the seventeen who received the Baptism with the Spirit were from Montero, two from Loma Alta, two from Warnes and two from Santa Cruz. The pastor from Saavedra and a young girl from Tarija were also filled with the Holy Spirit.

A father and son who walked thirty miles from Loma Alta had planned that the father would return and the son stay for the Bible studies. However, the father became so hungry for more of the Word that he could not leave to go home. He remained until school finished and received the Baptism in the Spirit two days after his son was filled. He then returned home alone, leaving his son to stay two weeks longer to study more of the Word and thus be better prepared to help his own people upon returning to his village where there is no national pastor at present.

Truly the Lord is precious! Do continue to remember each one of our works in the lowlands in your prayers that the Lord might continue to bless and that the Word will go forward to all parts where it is needed so very much. God will richly bless each one as we continue to work together in building up His Kingdom.

REVIVAL IN KINGSTON

by CYRIL HUCKERBY, Jamaica

Revival, like every experience of the Spirit, is an expression of divine power. Revival is divine; it is spiritual; it is from heaven. True evangelism is HOLY GHOST REVIVAL!

For such a revival we have prayed for years, and now it is here.

The first visitation of this kind in recent years came less than a year ago when thirty-two believers in one of our Island assemblies received the Baptism in the Holy Ghost under the ministry of one of our national pastors. Before this there had been reports of the moving of the Holy Spirit in various assemblies. For years many of our faithful Christians had been praying, often gathering in our churches at five o'clock in the morning. Surely God hears and answers prayer!

A few weeks ago the Fox Party visited the Kingston Assembly... and we have witnessed the greatest revival of our entire ministry. Certainly it is the greatest

revival ever seen in Jamaica. During the three weeks of meetings held in the Kingston church, over 300 received the Baptism in the Holy Spirit, speaking in other tongues as the Spirit gave utterance. Night after night we witnessed the marvelous demonstration of God's power in our midst. The sick were healed; the unsaved flocked to the altars and prayer rooms; believers in the church were filled with the Spirit and some from other denominations also received the mighty Baptism.

Never can this church be the same again! Never can this city be the same again! God has worked in a wonderful way for His own glory. Testimony after testimony has been received telling of God's healing power, and over 2000 signed decision cards (making profession of Christ as their Saviour). Night after night people had to be turned away for lack of room. Every night we were able to pack nearly 1000 into the building and it is estimated that at times there were more outside than inside. Hundreds of extra chairs had to be rented. On Sundays there were always two night services—5 p.m. and 7 p.m. The first

CONGRATULATIONS

Rachel Jo was born to Monroe and Betty Grams on February 18 in La Paz, Bolivia.

MONTHLY REPORT

Foreign Missions Department

February, 1956

CONTRIBUTIONS

Alabama	\$ 2,434.05	Northwest	19,735.36
Appalachian	624.04	Ohio	9,616.60
Arizona	1,163.11	Oklahoma	10,309.54
Arkansas	3,597.60	Oregon	8,423.66
Eastern	9,494.86	Polish Br.	55.00
Georgia	1,839.11	Potomac	5,406.48
German Br.	1,238.84	Rocky Mtn.	4,785.40
Greek Br.	132.02	S. California ..	29,152.72
Hungarian Br. ..	110.39	South Carolina ..	398.57
Illinois	8,795.54	South Dakota ..	1,365.40
Indiana	3,833.44	South Florida ..	5,816.46
Italian Br.	396.28	South Idaho	1,082.58
Kansas	9,046.39	S. Missouri	9,088.68
Kentucky	698.24	South Texas	7,027.08
Lat. Amer. Br. ..	830.06	Tennessee	1,619.57
Louisiana	1,520.64	Texas	8,137.96
Michigan	11,741.63	Ukrainian Br. ..	48.82
Minnesota	12,277.34	West Central ..	5,220.33
Mississippi	1,026.76	West Florida ...	1,698.50
Montana	3,079.25	West Texas	1,530.11
Nebraska	3,345.40	Wis.-N. Mich. ..	7,039.60
New England	2,788.79	Wyoming	524.06
New Jersey	3,677.92	Alaska	140.47
New Mexico	1,017.32	Canada	153.25
New York	8,767.19	Hawaii	348.76
N. Calif.-Nev. ..	21,666.18	Foreign	40.00
North Carolina ..	637.82	Miscellaneous ..	55.00
North Dakota ..	2,154.01	Legacies	1.50

Total Amount Reported	\$256,755.68
District Funds	\$13,609.31
National Home Missions	3,004.92
Office Expense	4,257.49
Given Direct to Missions	35,895.48
	\$56,767.21

Received for Council Missionaries	\$199,988.47
Received for Non-Council Missionaries	5,253.22
Missionary Offerings not Allocated	
to Any State	34,021.16

Total Receipts	\$239,262.85
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DISBURSEMENTS

Support of Missionary Personnel	\$108,903.05
Missionary Equipment	27,805.73
Missionary Work	44,947.22
National Workers Abroad	10,688.91
Buildings in Foreign Lands	34,975.66
Missionary Transportation	31,926.95

	\$259,247.52
Disbursed from "Hold" Accounts	19,984.67

\$239,262.85

service was packed to overflowing and by 6:30 p.m. thousands were gathered outside waiting for the next service.

The revival continues! Souls are being saved at all the services. The whole church is on fire for God. Nearly sixty have made application for water baptism. Believers continue to receive the Baptism in the Holy Spirit. Church attendance remains high. Pray with us that as this revival spreads the entire city of Kingston, with its large population of 350,000 may be won for God.

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

SUNDAY'S LESSON



THE WISDOM OF SOLOMON

Sunday School Lesson for April 29

1 Kings 3:16-28; 4:29-34

When God gives a man a gift, he does not long permit that gift to remain unused. The divine impartation of wisdom to Solomon (last Sunday's lesson) was soon followed by a difficult case that required the use of that wisdom.

1. THE NEED FOR WISDOM

The problem. One day in Jerusalem two harlots came before King Solomon. Their case was strange. They lived in the same house and each of them had borne a son. One of the women apparently lay on her child during sleep and suffocated him. She then took the other woman's living son and put her dead child in its place. When the other woman awoke, she found the dead baby in her bed but decided that the living child was her son, and the dispute was brought before the king.

The need for a decision. These women were looking to Solomon for an answer to their problem. But much more than one problem was at stake! This was the beginning of Solomon's reign. If he made a right decision, it would greatly influence his people to bring other matters to him for judgment. In the natural, Solomon was in a difficult position. There were no witnesses to the tragedy—it was one woman's word against another's, and how could one believe the word of any woman who had sunk so low in sin?

The source of Solomon's wisdom. Solomon had asked God for wisdom, and God had promised it to him. Now was the time for him to act in faith upon that promise. The Scripture records no pause as Solomon rehearsed the facts of the case, but we may be quite sure that a silent prayer went from his heart to the throne of God. Solomon's wisdom came from the One who Himself is Wisdom.

This same wisdom is available to all believers today. Proverbs 2:6 declares, "For the Lord giveth wisdom." This wisdom is revealed and given to us through Christ, "who of God is made unto us wisdom" (1 Cor. 1:30). Certainly God neither wants nor expects His people to be ignorant when He has provided divine wisdom for them.

2. THE USE OF WISDOM

A wise and right decision. The problem of the two women was strange but the solution was even stranger. "Bring me a sword," he said. "Divide the living child in two, and give half to one, and half to the other." The woman who had perpetrated the fraud was quite content, but the woman who was really the child's mother pleaded, "O my lord, give her the living child and in no wise slay it." In this way Solomon discovered the true mother. He knew the one who unconsciously demonstrated an affection and tenderness for the child was the real mother, and he gave another order, "Give her the living child, and in no wise slay it: she is the mother thereof." If in a sinner's heart there is such parental love, think what must be the extent of God's father-love for us!

Solomon's decision had far-reaching results. When his own people heard of the decision, "they feared the king: for they saw that the wisdom of God was in him, to do judgment."

Divine wisdom enables Christians to help one another. Colossians 1:28 says, "Teaching every man in all wisdom."

The believer is also enjoined, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another..." (Col. 3:16). The wisdom that God gives helps us to know when to speak and when to be silent. It also gives the right words for every occasion and helps us to edify one another in Christian love.

Solomon's wisdom also had a great effect upon the surrounding kingdoms. "And his fame was in all nations round about" (1 Kings 4:31). Kings and learned men came to hear his wisdom.

The wisdom that God gives us is also related to our influence upon the unsaved. Colossians 4:5 instructs, "Walk in wisdom toward them that are without [the unsaved], redeeming the time." The next verse says, "Let your speech be alway with grace, seasoned with salt." There is a definite connection between our speech and our influence upon the unsaved. They judge our Saviour by what we say and do. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation [manner of life] his works with meekness of wisdom" (James 3:13).

3. THE DESCRIPTION OF WISDOM

Wisdom from above. The sacred recorder takes pains to describe the wisdom of Solomon. (Read 1 Kings 4:29-34). And the Holy Spirit inspired James to take equal pains to describe the divine wisdom that can—and should—be the possession of every child of God. Hear what he says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

This passage is the criterion by which we can distinguish natural and spiritual wisdom. Notice again those distinguishing characteristics of the wisdom that is from God: it is pure in its motives and is unadulterated by mere human reason or logic; it is peaceable—primarily at peace with God, and secondarily at peace with man; it is gentle—kind, thoughtful, courteous; easy to be entreated—not stubborn or self-centered,

KIDNAPPED!



but willing to listen to the advice and opinions of others, and always eager to listen to the voice of God; full of mercy—ready to forgive no matter who was at fault; full of good fruits—including the fruit of the Spirit (Gal. 5:22, 23); without partiality—treating all on the same basis; and without hypocrisy—not pretending to be something it is not. Is the standard too high to be reached? Not if we receive the impartation of divine wisdom.

“Hidden” wisdom. This wisdom from above is also a “hidden” wisdom—hidden from the unsaved and revealed only to those who are in Christ. In 1 Corinthians 2:7, 9 Paul says, “But we speak the wisdom of God in a mystery, even the hidden wisdom... as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man,

the things which God hath prepared for them that love him.”

There is a chorus sung in many of our Assemblies similar to the verse quoted above—“Eye’s not seen, ear’s not heard what’s recorded in God’s Word...” Actually that chorus does not go far enough. If we continue into the next verse we read, “But God hath revealed them unto us by his Spirit.” The things which God has prepared for His own are not understood by the natural man, but God has revealed them unto us.

What a privilege it is to be recipients of this divine wisdom! And if we are not living up to our potentialities in this sphere of Christian service, all we need do is ask the “greater than Solomon” for divine wisdom. “If any of you lack wisdom, let him ask of God... and it shall be given him” (James 1:5).

—R. G. Champion

Correspondent; Verne B. MacKinney, Speed-the-Light Head Clerk.

SECOND ROW: LaVern H. Snyder, Kentucky; Wesley Weekley, West Florida; Chester P. Jenkins, Eastern; Merle J. Harris, Arkansas; M. F. Hankins, West Texas; J. L. Gallman, South Carolina; Joe Bryant, Mississippi; Gene Putnam, Southern Missouri; Owen C. Carr, Kansas; R. O. Denton, Appalachian.

THIRD ROW: R. D. Dobbins, Ohio; Melvin P. Smith, New Jersey; Kenneth Freiheit, Minnesota; Melvin Sasse, New Mexico; Roy A. Harthern, South Florida; Conrad J. Schaefer, Potomac; L. L. Miles, New York; W. L. Roset, North Dakota; Wayne M. Adams, Oregon; J. M. Cason, Louisiana; Eugene Gustafson, Georgia.

FOURTH ROW: Laurell Akers, South Texas; Norman L. Correll, Nebraska; Stanton E. Johnson, West Central T. A. McDonough, Oklahoma; Andrew Eytzen, Wisconsin-North Michigan; Walt Boring, North California-Nevada; Leo J. Tomko, Michigan; Russell J. Cox, Rocky Mountain.

* * *

The purpose of the annual conference of District and Sectional C. A. leaders is to review the work of the past year and to lay plans for the year ahead. Mornings and afternoons were spent in group discussions concerning Speed-the-Light, C. A. publications, Servicemen’s Division, promotion of C. A. rallies, youth camps, the new “Goal,” etc. Evenings were spent in united worship.

Final plans were made for launching the new Scripture memorization program (“Sharp”) on April 22, National C. A. Day.

One high light of the conference was a general C. A. rally on Tuesday evening. Some 2,000 gathered in the auditorium at Central Bible Institute to hear a challenging message by Kenneth Short, Speed-the-Light Field Representative.

Another high light was the stirring sermon by Glenn Horst, Overseas Evangelism Secretary, who had just returned from the scenes of mighty revival in Liberia.

Trophies were presented for outstanding contributions to the Speed-the-Light missionary program of the C. A.’s. In total giving for the past year, Southern California District took first-place honors and Northern California-Nevada District took second. In per capita giving, South Dakota won first place and South Florida was second.

Among local churches, the North Vallejo Assembly in Vallejo, California, won first place both in total giving and in per capita giving.

The First Assembly of God in El Centro, California, was second both in total giving and in per capita giving.

THEY PAID THE PRICE

Isaiah with his self-condemnation, Jeremiah with his self-distrust, Ezekiel with his self-abasement, Daniel with his strength gone, Peter in self-confession, Paul with his sin before him, Fletcher, Whitefield, Brainerd, Muller, with their experience of Calvary as the place of death, and yet of rich life—these were men who paid the price for prayer and power; and God withheld nothing from them.—Gordon Watt.



Toward a More Consistent Testimony

During the last decade more and more Mennonites have moved from the farm to the town or to the big city. A fair percentage of them have invested their capital in some business venture. They have shown that the same industry and thrift that characterizes the average Mennonite farmer also pays off in business....

We must face the fact, however, that a modern business venture brings with it many problems that the grain grower or the dairy farmer does not meet....

The storekeeper is forced to resort to advertising. What claims can he make for the goods he sells? What billboards should he allow companies to display in or on his store? What goods shall he carry on his shelves? These problems are in the field of business ethics. Must each storekeeper work out the solution to these problems himself, or could he together with fellow-Christians come to agreement on Biblical principles to govern his actions?

The construction man has his difficulties. Should he bid so low on a job to get it that he knows he will later have to add “unforeseen expenses”? And if the cost is higher than anticipated, should he substitute inferior material to balance the cost? Or if the owner asks for special favors, should he refuse? What about his attitude toward his men? Should he pay the going wage or try

to get by with the minimum prescribed by the government?...

Christianity is not a Sunday coat to put on and take off at leave. It must not be separated from practical life. Therefore it must be applied in all areas of life. If we want to maintain a consistent witness we must do so in business also. The sad fact is that many a man’s testimony on Sunday night is nullified by his behavior to his employee on Monday, in his contact with a salesman, or in a shady business deal. —Leslie Stobbe,

in *Mennonite Observer*



COVER PHOTO

District C. A. Presidents who met at Evangel College in Springfield, Missouri, March 27-29 for their annual conference, are shown on the cover page.

FIRST ROW (seated): Paul W. Fenton, Montana; G. A. Balius, Alabama; Bob Willis, Texas; Kenneth Short, Speed-the-Light Field Representative; Dick Fulmer, National C. A. Secretary; T. F. Zimmerman, Executive Director; Grant Wacker, Promotional Director; Vernon McLellan, C. A. Herald Editor; Warren McPherson, Servicemen’s



This picture of Pastor Lacy Whatley and his family was taken on the church steps of the First Assembly of God in Tifton, Georgia. This work is an example of what can be done by God's man in God's place at God's time. Brother Whatley moved to Tifton and assumed responsibility of the small home missions work several years ago. In a matter of three or four years the Sunday School grew to 450 and as the attendance increased, they built three different buildings. Superintendent Pruett was told that a crippled woman in Florida prayed for many years for an Assemblies of God church to be started in Tifton, and no doubt this church is in answer to her prayer.

The Tifton church is now mothering a work at Ashburn, Georgia, with a local preacher, Leroy Sanders, in charge.



This is the Assembly at Gainesville, Georgia. Andrew Daniels, a young single minister on fire for God and with a burden for Gainesville, started the work with prayer meetings, and in a year's time it had around 150 in Sunday School. He had much opposition from the local city officials, but God was with him. There are many such cities in Georgia that need an Assembly.

This is the East Side Assembly of God in Savannah, Georgia, pastored by Mr. and Mrs. Oscar Barnes. Savannah is a city of 125,000 population and for many years only had one Assembly. During the last four years two other Assemblies have been started. The First Assembly is stronger than ever, while Central Assembly runs 150 in Sunday School, and the East Side Sunday School ranges from 50 to 100. This is just one example of what can be done when there are willing, consecrated workers.



OPEN DOORS IN GEORGIA

District Superintendent Ernest Pruett of Georgia believes that the time is ripe for an even greater advance on the Home Missions front in that state. He says: "Despite the fact that Georgia has a number of large Assemblies of God Churches and Sunday Schools, many parts of our state are still unreached by the Assemblies. Georgia has a population of 3,600,000. It is the largest state east of the Mississippi, with over 58,000 square miles.

"During the past two years, thirty-five new churches have been started. However, it is still possible to drive as far as 150 miles in some directions without seeing an Assemblies of God Church. There are 160 cities ranging in population from 1,000 to 30,000 without an Assemblies of God Church. Truly Georgia is a whitened harvest field.

"There are ten sectional presbyters in the Georgia District and each presbyter serves as Sectional Home Missions Representative. He is encouraged to start one new church in his section each year. Several hundred individuals have pledged to give one dollar or more each time a new church is started in Georgia. Through this means, lots can be purchased and buildings can be erected wherever there is a demand. Home Missions is the heart of Georgia. Prayers are solicited for this whitened harvest field."

In addition to the opportunities mentioned in connection with the pictures, there are other fields ripe and waiting for consecrated workers. For instance, Brother Pruett writes that Cedartown, Georgia, is a beautiful city of about 7,000 population. The Georgia District owns a nice corner lot in this city. Several years ago an attempt was made to start a church. It never materialized but the opportunity remains.

Workers willing to consecrate themselves to the task of taking the full gospel into Georgia's needy cities are invited to write or contact Superintendent Ernest Pruett, 203-2nd Ave., S. E., Atlanta, Georgia.

SUNDAY SCHOOL LEADER HAILS HOOVER'S STATEMENT

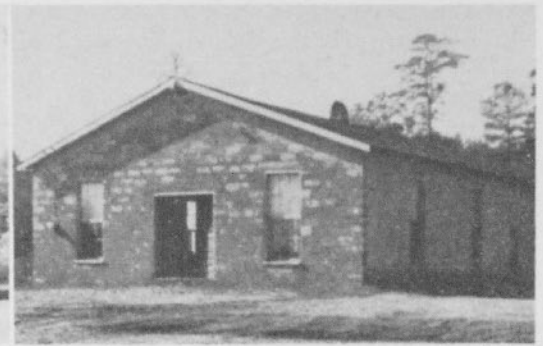
J. Edgar Hoover's endorsement of the Bible as America's way of survival was hailed by Clate A. Risley, general secretary of the National Sunday School Association. "We are in complete agreement with Mr. Hoover's statement that the Bible must be taught and learned and practiced if the America we love is to survive," he said.

Mr. Risley announced that "Building with the Bible in the Sunday School" would be the theme of the association's annual Sunday School Convention in Chicago October 10-12.

"The Bible is the essential handbook of every Sunday School teacher who desires to build character for eternity into the lives of the pupils," he said. "We believe that a philosophy of naturalism is inadequate to build spiritual resources into the lives of men and women."

TOP, LEFT: This is the Assemblies of God church in Newington, Georgia. A young couple wanted to start a church in a larger city several miles from Newington, but all doors were closed. Newington has a population of only about 600, and the door was opened through a cottage prayer meeting for the young couple to minister there. As a result God gave a mighty revival and this beautiful church was erected. Mr. and Mrs. David Flanagan are serving as full-time pastors of the work.

About twelve miles from Newington is Sylvania, a beautiful little city of approximately 2,500 population without an Assembly. God moved upon the hearts of a couple to help start an Assembly in the city of Sylvania, and they gave Superintendent Pruett a check for \$1,000 toward the purchase of a lot or erection of a building there. This money can be used only in Sylvania. Brother Pruett says, "We need a consecrated minister who would be willing to go in there and support himself and build an Assemblies of God church."



TOP, RIGHT: This nice little cement block church is located in Cartersville, Georgia, about 38 miles north of Atlanta. The Georgia District, with the help of the Washington Street Assembly of God at Atlanta, purchased this building. There are a number of interested people in Cartersville, but the need is for consecrated workers who are willing to sacrifice and suffer, if need be, to do a real work for God in this city. The population of Cartersville is over 7,000.



BOTTOM: Services were begun in this brush arbor in Cordray's Community as a result of the Lord's healing power manifested in answer to prayer by Christian laymen. Mr. and Mrs. Bradley Shaw, Christian

workers from a small Assemblies of God church, pastor the work. Since this picture was taken the congregation has erected a fine church, and has grown to be as large as the mother church at Shellman.

Just in Time

by ARTHUR H. TOWNSEND

IT WAS SWELTERING IN THE NONE-TOO-modern, small-town hospital. As my wife and I moved from patient to patient, we saw eager faces joyously "light up" in anticipation of a visit. What a privilege and responsibility to be able to work among these people, to help meet the needs and bring joy and peace to troubled hearts and sin-weary souls by telling them of Jesus and His love.

There was one patient we noticed especially. She was sitting up in bed, looking very lonely and downcast. She gave earnest, sincere attention to the gospel message we presented. Before the conclusion of the "sweetest story ever told," she sobbed audibly, and the tears fell down her cheeks. Right there in the hospital she accepted Christ Jesus as her Saviour and Lord.

The next day also was hot and stifling and we thought of the new convert. How was she enduring the heat? we wondered. We could scarcely wait until visiting hours to see her and encourage her in the Lord. When we finally got to the hospital, we found her bed was empty!

"She has gone home," we were informed.

"Gone home?" We could hardly believe it.

"Yes," said the nurse softly. "She died yesterday."

Needless to say, we thanked God that we were able to reach her with the gospel—it had been *just in time!* If we had not visited her yesterday, what a tragedy it would have been!

Then I thought of another soul—one just as needy. As he hung dying upon a cross of wood, he realized his hopelessness. He was suffering the fate he deserved. But turned to the Man on the cross at his side and humbly asked for a place in His Kingdom. And the Saviour, dying for the sins of mankind, gave the penitent thief this glorious promise, "To day shalt thou be with me in paradise." The thief, too, was saved *just in time!*

There is salvation, even on a "death-bed," for those who will confess their sins and accept Christ as their Saviour and Lord. "The blood of Jesus Christ his [God's] Son cleanseth us from all sin" (1 John 1:7).

But life is uncertain. We are not guaranteed that we will have a chance to

accept Christ on a "death-bed." Multitudes go into eternity every day, snatched away in a moment, never having that "last chance." And after death there is no more opportunity, for "after death, the judgment." The only wise thing to do is be saved now (Acts 16:31; Romans 10:9, 10). Accept Christ today if you want to be "*just in time,*" for "NOW is the accepted time."

GOING BACK

One of the lessons in life that is hardest to learn is to go back to the places where we have failed in duty. When Elijah fled to the wilderness and God sought him out and asked him why he was there, the only answer God made to him was, "Go, return."

In other words, God always sends us back to the places of our failure in order that we may gain a moral victory at the point where we had failed.

Dr. John A. Hutton once pointed out that there is not a greater moment in the soul of a man than when he puts aside his pride, takes back all the presumptuous vows which he made that he would never do this or that, and faces that lonely transaction. You do not know God until you are acquainted with that tremendous experience of going back.—*Christian Observer.*



Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

YUMA, ARIZ.—First Assembly rejoices over the revival spirit that continues, following a very successful three-week meeting with the B. D. Bennett Evangelistic party. Several were saved and a number filled with the Holy Ghost. There were some definite and outstanding healings.

—O. W. Killingsworth, Pastor

HOUSTON, TEX.—The Lindale Assembly of God recently closed a successful revival with Evangelist Bert Clendennen of Refugio, Tex. His ministry proved a great blessing to the church. Many were converted and filled with the Spirit. There were also a number of outstanding healings.

—James McKeehan, Pastor

MT. EPHRAIM, N. J.—God moved in a wonderful way from the very start of a two-week revival conducted by Evangelist and Mrs. Theunis Botha of Ontario, Canada. Several were saved and filled with the Holy Spirit, and many were healed by the power of God. An entire family was won to the Lord through the healing of a member of their family. There was a good attendance with many first-time visitors.

—Ernest E. Edwards, Pastor

KERMIT, TEX.—A return revival recently conducted by Evangelist and Mrs. Leslie Eldridge of Bakersfield, Calif. proved a great blessing to the folk at First Assembly. During the three-week campaign, 22 responded to the salvation appeal, 17 were filled with the Holy Ghost, and several were healed. The ministry of J. A. Thomas, District Superintendent, was thoroughly enjoyed at the dedication of the new auditorium on February 29.

—M. F. Hankins, Pastor

HOUSTON, TEX.—The Holy Ghost-inspired messages brought by Evangelist Virgil R. Jackson of Mt. Vernon, Mo. during a five-week revival at Park Place Assembly of God stirred the folk to a fresh realization of the power of Pentecost. Several received the Baptism of the Holy Ghost. Others reconsecrated their lives to God and received a new infilling of the Holy Ghost. Every department of the church has benefited from this special move of the Spirit.

—Paul W. Klinger, Pastor

DECATUR, ALA.—A very successful revival was held February 5-19 with Evangelist and Mrs. F. L. Davis of Tupelo, Miss. The entire church was revived, one soul was saved, and there were some definite healings.

—F. L. Langley, Pastor

LAWTON, OKLA.—Revival meetings just concluded with Evangelists Billy Joe Keen of Ada, Okla. and Johnny Fred Foster proved a great blessing to the folk at Bethel Assembly. Thirteen were saved and two received the Baptism of the Holy Spirit.

—Claud H. Davis, Pastor

BREWSTER, OHIO—An old-fashioned revival was recently held at the Full Gospel Tabernacle by Evangelist Eddie Roush. His ministry made a strong impact upon the church. A number were saved, baptized in the Holy Spirit, and healed. As a result of this meeting, new members were added to the church.

—John W. Blair, Pastor

QUARTZ HILL, CALIF.—The Assembly at Quartz Hill enjoyed the ministry of Evangelist and Mrs. Henry W. Horn of Farmersville, Calif. Several were healed by the power of God. This was the first revival to be held in the new church building which is still under construction. God has blessed this pioneer work in a special way since its beginning as a Sunday School held in the pastor's home nearly two years ago. A Dedication service is planned for June.

—Viola Duncan, Pastor

EAST GARY, IND.—Two revival meetings held within the last few months have proved a great spiritual blessing to the East Gary Assembly of God. The special revival effort conducted during November and December with the King's Musical Messengers of Detroit, Mich. was crowned with great success. Souls were saved and filled with the Holy Spirit, and the entire church was blessed and edified. Results are still evident.

During January the church was encouraged to reach out for the deeper things of God under the ministry of Evangelist and Mrs. W. F. Garvin of Tulsa, Okla. Many were baptized in the Holy Spirit and a number of souls were saved.

—Denver L. Baker, Pastor

FT. WORTH, TEX.—There has been a rising tide of spiritual blessing at the Hemphill Heights Assembly of God as a result of the consecrated ministry of Evangelist Clarence A. Mitchell. The entire church has been revived and challenged to a greater vision of the lost.

—E. R. Anderson, Pastor

BELLEVILLE, KANS.—God mightily blessed the ministry of the Word in services held recently with Evangelist and Mrs. Allen T. Musbach. One was saved, five received the Baptism of the Holy Ghost and three were instantly healed by the power of God.

—Mrs. L. R. Brasier, Pastor

LE CLAIRE, IOWA—The presence of the Lord was especially real in a two-week revival conducted by Evangelist and Mrs. Alfred Wells of Dixon, Ill. Nine sought salvation and two were filled with the Holy Spirit. Sunday School attendance reached its highest peak with 144 present.

—K. E. Matschulat, Pastor

CARIBOU, ME.—The Pentecostal Assembly was privileged to enjoy a wonderful revival recently under the ministry of Evangelist Bobby Hoskins of Long Beach, Calif. Over 30 came forward for salvation, four received the Baptism of the Holy Spirit, and many were refilled. Several experienced a healing touch while praying around the altar. Services were well attended every night, and there was an overflow crowd of more than 500 on the closing night. An all-time high of 353 was reached in Sunday School attendance. The revival spirit abides.

—John W. Thompson, Pastor

CONRAD, MONT.—The spirit of revival has been mounting for several months in response to the fervent prayers of the saints. It was brought into fruition during the revival crusade just concluded by Evangelist Dale Helle. Souls were saved, believers filled with the Holy Ghost, and the sick were healed. There was a great response as Brother Helle gave himself without reservation to ministry of the Word and in song. This anointed ministry coincided with the spiritual hunger of the people. A new high has been reached in Sunday School attendance.

—Guilford J. Mandigo, Pastor

JOHNSVILLE, OHIO—There was a good response in recent services conducted by the Tanner Team of Willmar, Minn. Ten came forward for salvation. Many visitors attended the service. The entire church was blessed and strengthened.

—Terry T. Diehl, Pastor

PARLIER, CALIF.—The entire church was revived during three weeks of special meetings held by Evangelist and Mrs. S. G. Cox of Lebanon, Mo. Two were saved and one refilled with the Holy Spirit. The Sunday School and church have grown considerably.

—W. A. Frazier, Pastor

COOS BAY, OREG.—Revival services conducted by Evangelist Johnny Hoskins have brought great blessing to the folk at the Coos Bay Assembly. Soul-stirring messages on such topics as "The Lost Coin," "The Devil's Last Revival," and "The Scourging of Christ" brought many to the altar for salvation. A number were saved and six were filled with the Holy Spirit. Cause for special rejoicing was the conversion of one complete family. Many were healed by the power of God. A little boy who had been pigeon-toed was delivered of this affliction and was able to walk normally.

—William A. Garner, Pastor

GRANITE CITY, ILL.—Each night of the recent campaign conducted at First Assembly by the Wilkerson Evangelistic Party found sinners at the altar seeking salvation. Not only were these individuals converted but in many cases they were baptized in the Holy Spirit the same night they were saved. The vibrant preaching was a tremendous factor in the excellent crowds that attended the meeting. There was a steady gain in Sunday School attendance from the very outset of the services. The Wilkersons are scheduled for a return meeting.

—James Kofahl, Pastor

SUMTER, S. C.—A most profitable revival was held recently with Evangelist and Mrs. Lyle Phillips of Port Huron, Mich. Their ministry both in music and preaching was a great blessing. This was the 12th evangelistic meeting held since the work was started in 1951. Many have been saved, healed, and filled with the Holy Spirit. A new building has also been erected during this time. The services of each evangelist who has labored here has been sincerely appreciated.

We have resigned the pastorate after about five years of ministry, and are now on the evangelistic field. Our mailing address is 720 W. Fifth St., Clovis, New Mex.

—Cameron S. Stanton

FREMONT, NEBR.—Many were stirred to a greater vision of the lost during services recently conducted by the Musical Lambertsons of Barnard, Kans. Several responded to the salvation appeal, and a number were reclaimed.

—Allen Wine, Pastor

DEADWOOD, S. DAK.—A number of fine evangelists have contributed to the growth of the Deadwood Assembly since its beginning three years ago. (1) The musical and preaching ministry of J. J. Selness proved a great blessing to the church. (2) God used Evangelists Maryiann Sitton and Alice Peterson especially in a ministry of deliverance. (3) New folk were reached as a result of the exceptional musical ability of Evangelist and Mrs. Don Tanner. The visualized stories presented by Sister Tanner brought a great response from the children. A new high was reached in Sunday School attendance. (4) The most recent revival was held with Evangelist C. J. Greer of Springfield, Mo. Results were evident from the very start of the campaign.

W. A. Hawkins of Bison, S. Dak. was the special speaker at the third anniversary service held recently, at which time a fellowship dinner was served by the Women's Missionary Council.

—Reino Tilus, Pastor

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"JUNE 18 WILL BE THE FIRST DAY OF VBS? Oh, goody! I can hardly wait!" shouts Jimmy, jumping up and down and clapping his hands.

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Here's something else which may help! Perhaps you've been wanting a large banner to advertise your VBS. An attractive, two-color, weather-resistant banner, eight by three feet, may be had for only \$3.00 from the National Sunday School Department. Use the coupon below.

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Daily Devotions

Daily Bible Readings Based on Next Sunday's Lesson



MONDAY, April 23

THE WISDOM OF JOSEPH—Genesis 41: 28-44

Joseph demonstrated great wisdom by interpreting Pharaoh's dreams, the meaning of which all the magicians and wise men of Egypt had been unable to determine. He also rendered invaluable advice to the great monarch by recommending that he choose a qualified man to store up the crops in time of plenty against the time of scarcity and famine which was sure to follow.

There was something out of the ordinary about this wisdom of Joseph, so much so that even Pharaoh detected it and said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" Yes, Pharaoh recognized what made Joseph different—he was indwelt by the Spirit of God!

The Spirit of God! That is the secret! Oh, to be so possessed, controlled, empowered, motivated, directed by the Spirit of God, that by wisdom in our conduct, by wisdom in our speech, by wisdom in our dealings with others, people may see that we have been with Jesus and have learned of Him!

—LOUISE NANKIVELL

TUESDAY, April 24

THE WISDOM OF DAVID—1 Samuel 18: 1-16

Public life is difficult at the best. No one can please everyone. Public opinion is fickle.

Teen-agers have borrowed a phrase from this passage and use it today. They say of some popular figure, "He slays me!" The women gave David a terrific following: "And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands" (v. 7). This was an odious comparison in the mind of Saul. Saul was accustomed to top billing. Someone has said, "Be kind to the people you meet on your way up, since you will meet the same people on your way down." There was a "littleness" about

Saul that ruined his chances of becoming a first-class administrator. The passage says, "And Saul eyed David from that day and forward" (v. 9).

On the other hand, David showed a tact and wisdom which stamped him as a man to watch. "And David behaved himself wisely in all his ways; and the Lord was with him" (v. 14). You can't always control public opinion, but you can always control yourself, with the help of God. It takes a lot of skill to navigate in some office or in some echelon of authority where there is someone jealous enough to kill you. Like David, we should learn to "walk in wisdom toward them that are without" (Colossians 4:5); this is the greatest proof that we are on the Lord's side.

—C. M. Ward

WEDNESDAY, April 25

THE NEED OF WISDOM—2 Timothy 2: 15-26

In Pentecost we have emphasized fire, and rightly so. Fire not only creates heat, but also gives light for illumination. The Holy Spirit makes us zealous Christians, and guides us "into all truth." The appeal by the apostle for the study of God's Word emphasized the need for the approbation of God rather than the applause of men. We must all stand before the judgment seat of Christ, and there divine approval will mean much more than the rating of a popularity contest.

In the confusion of the twentieth century with its increase of error and the subtleties of men to misguide the minds of the masses, we are grateful for the statement of the great apostle, "Nevertheless the foundation of God standeth sure" (v. 19). No flood of error will ever inundate the Church. However, we all need to be instructed, that we may rightly divide the Word of truth (v. 15). The humblest believer can open his Bible with confident assurance that the great Teacher, the Holy Spirit, is able to guide him "into all truth." Then there is the beautiful word that James gives us, "If any of you lack wisdom, let him ask of God, that giveth to all

men liberally, and upbraideth not; and it shall be given him." Bible study is a must. We need the inspiration of dynamic preaching, and we also need the instruction acquired through the teaching ministry.

—JAMES W. VAN METER

THURSDAY, April 26

THE BEGINNING OF WISDOM—Proverbs 9:1-10

"The fear of the Lord is the beginning of wisdom" (v. 10).

Suppose we place in juxtaposition with this sentence the well-known passage, "Perfect love casteth out fear." There is apparent conflict here! In one place we are told that fear is beneficial, that it leads to wisdom, that it is the starting place in man's dealing with God. In another place we are told that God makes such wonderful provisions that all our fears are removed and cast away. What is the answer?

Well, we must realize that fear is wholesome. Under the law there was an awful recompense for breaking the just provisions of an almighty God. The mount must quake at the presence of that God. A man must be blinded by the effulgence of His glory. But in the New Testament, with the provision of a perfect, complete, and continuous sacrifice, our Christ drew the fangs of sin, endured its punishment. We need no longer fear when He has destroyed the cause of fear. Hallelujah!

—M. L. Ketcham

FRIDAY, April 27

THE VALUE OF WISDOM—Proverbs 4:1-18

"Wisdom is the principal thing" (v. 7).

The wisdom spoken of here is not the wisdom of the world, for that wisdom is "much grief" (Ecclesiastes 1:18). Paul called the world's wisdom "fleshy" (2 Corinthians 1:12), and he said that God made "foolish the wisdom of this world" (1 Corinthians 1:20).

In Job 28:12 the question is asked, "Where shall wisdom be found?" The answer is found in Job 36:5, "God... is mighty in strength and wisdom." Paul told the Corinthians that "Christ [is] the power of God, and the wisdom of God." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

How much better it is to get wisdom than gold (Proverbs 16:16)—or even oil wells or uranium! Would you like a proof of your wisdom? Win a soul to Christ. "He that winneth souls is wise" (Proverbs 11:30).

Have you failed along this line? There is a remedy: "If any of you lack wisdom,

let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "We . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Colossians 1:9).
—HENRY C. BALL

SATURDAY, April 28

THE SOURCE OF WISDOM—James 1:1-12

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (v. 5).

Who is the wisest man in all the world? It is the man who knows he doesn't know. "If any man think he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Corinthians 8:2).

When the little lisping, stammering girl said, "Wisdom is better than rubish [rubies]," she spoke better than she knew. "The fear of the Lord is the beginning of wisdom."

"And it shall be given him," is the promise. How may we know that we are following the wisdom of God? There are certain characteristics of God's wisdom revealed in the Word. The wisdom of God is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and hypocrisy.

If these attributes of the wisdom of God are present in the life, the believer has every reason to believe that when the hour of decision comes in his life in a given situation he has but to ask and "it shall be given him." Verily, "the steps of a good man are ordered by the Lord."
—LELAND R. KEYS

IS GOD SILENT?

"You are angry," said a Negro fellow traveler to Dan Crawford, at the end of a fifteen-mile trek in the tall grass of Central Africa.

"Why do you say so?"

"Because you are silent," was the reply.

"Tell me more about it."

"In our language," answered the black man, "we say that if a man is silent he is angry. This is why we know God is angry—because He is silent!"

"God is silent!" The intrepid missionary was cut to the heart. He opened his pocket Testament and read to the man the first verse of the Epistle to the Hebrews. Furthermore, he went to work at translating the New Testament into the language of his Central African brother, and at building schoolhouses in which the people might be taught to read the Word which God had spoken in Jesus Christ nearly two thousand years before.

God was not silent. But the messengers to whom He had committed His Good News had been slow to tell it unto the ends of the earth, as He had bidden them.—*Vision and Power.*

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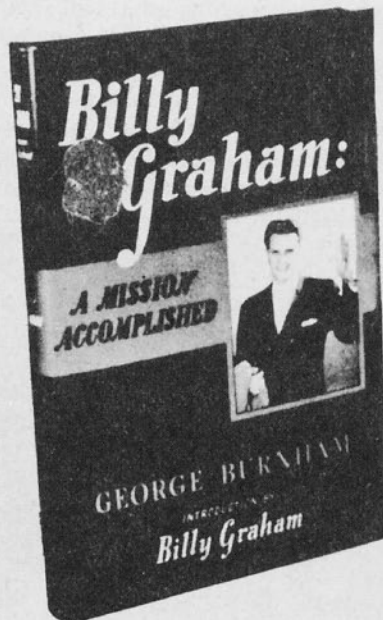
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Married to Another

by OSWALD J. SMITH

YOU ARE MARRIED. EVERY CHRISTIAN is. Yes, but to whom? That is the vital question. Are you married to the first Adam or to Christ? To the old man or to the New?

The apostle Paul said: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:1-4).

"Married to Another!" What a privilege! Yes, but how?

First, by being dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

Second, by being dead to the law. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

Note that we are not told that sin is dead. Nor are we told that the law is dead. But we are told we are dead. We are "dead to sin" and "dead to the law."

Here, for instance, is a light. And here is a man who is blind. The blind man is dead to the light. So far as he is concerned, it need not exist. He is utterly unconscious of it. It doesn't affect him in the least. But is the light dead? By no means. It is very much in evidence. And to deny its existence would be folly.

Here is an alarm clock. And here is a man who is deaf. The alarm goes off, loud and long. But the man does not hear it. He is dead to sound. So far as

he is concerned it might as well remain silent. But is the alarm clock dead? Certainly not! It is very much alive. And to deny the existence of sound would be folly.

Here is sin. And here is a dead man. So far as he is concerned, while he remains dead, sin might as well not exist. But is sin dead? Not at all. It is very much alive. It is in evidence everywhere. And to deny its existence would be folly.

How then, do you become dead to sin? By a new marriage; by being "married to Another." As long as you are under the law you are in bondage. Law knows no mercy. Moses stands over you with a club and every time you fail he beats you. Law tells you to do this and to do that. You try, you struggle, you exert your will power, you put forth every effort of which you are capable, but even though you do your best, your dead level best, you fail. Then Moses threatens you with judgment, and clubs you unmercifully. For law knows no mercy.

At last you grow so weary, so tired, and so discouraged, that you turn in desperation for outside help. You have failed, and failed, and failed. Sin has mastered you, times without number, in spite of all your efforts.

Then you hear those sin-emancipating words, "married to Another." And in a moment the light breaks. You turn from law. You die to Moses. You reckon yourself "dead indeed unto sin," and you claim Another as your Husband—the Lord Jesus Christ. No standard does He tell you to attain. No demands does He make. For He knows how frail you are. But reaching down to where you are, He just puts His great arms of love around you, and softly whispers: "Come, thou art weak, but I am strong. Just yield thyself to Me. I will sustain thee. I will be thy Stay. Come, fear not, I have redeemed thee. Love, thou art Mine." And then He lifts, and lifts, and lifts. And soon you are above law, and above sin, seated with your Beloved in the heavenlies, and living in newness of life. Hallelujah!

And now, having been "married to Another," your one and only desire is to please that Other. So that, not because of law and commandment, not because of orders from Moses, not because of threatened judgment, not because of duty, but because of love, you please Him in all things, and live as He would have you live.

It is the difference between the service rendered by a servant and that rendered by a wife who deeply loves her husband. With the first, it is duty; she obeys because she must, and often her service is unsatisfactory. And there is no joy. The second serves because she delights to please her husband whom she loves. Nothing gives her greater joy. Nor would she even dream of offending him. She wants to make him happy. The motive, you see, is love. And oh, what a difference! The old life is a thing of the past. She serves in newness of the spirit, and not in oldness of the letter. Not because she has to, but because she wants to. "The love of Christ constraineth us." For we are "married to Another"—and all life is different.

HE now undertakes, and enables. He supplies the power, the grace. We become laborers together with HIM, and HIS strength is made perfect in our weakness. We live on a new plane, a new life, prompted by a new motive, the motive of love. And we have a new incentive—His pleasure. No true mother needs a law passed demanding that she care for her child. Her own parental love will suffice. And no Christian who really loves the Lord needs laws passed to assure his allegiance and devotion. Love, and love alone, will be the incentive.

REVIVALTIME News Flash!

REVIVALTIME was released over the following new stations beginning the week of March 23.

- ELKHART, IND. (WCMR)
Check local newspaper for time.
(1270 kc.; 500 watts)
Contact cleared through Dale Zink
- NAPLES, FLA. (WNOG)
Sunday—5:30 p.m.
(1270 kc.; 500 watts)
Contact cleared through J. D. Lacey
- FORT MYERS, FLA. (WINK)
Check local paper for time
(1240 kc.; 250 watts)
Contact cleared through Harold White
- TUPELO, MISS. (WTUP)
Check local paper for time
(1380 kc.; 1,000 watts)
Contact cleared through Mrs. W. M. Duncan

Revivaltime Receives Gifts of Sacrifice

Every week some REVIVALTIME friend writes to tell how God has blessed him for giving a sacrificial offering to this world-wide ministry. Friends across the nation have felt a tremendous burden to reach the lost while there is yet an open door. In response to that burden they have willingly obeyed the prompting of the Spirit to do a little more than the ordinary, and their giving has been a real sacrifice. It seemed no sacrifice to them, however, for they received rich dividends of blessings that more than repaid them for their offering.

We would like to share some of these letters with you:

MISSOURIAN DROPS INSURANCE TO CONTRIBUTE

"I am enclosing \$5.00 for the radio work. I have decided to drop my sickness and accident and hospitalization policy in order to do this, and to trust in the Lord for my body's welfare. I am thinking of the Scripture verse in Nahum 1:7 and am standing on it. I have been a widow for seven years. My husband was a semi-invalid for several years before passing to the Great Beyond. I am 61 years old and have been working in a shoe factory for twelve years. I mean to continue contributing as long as I am working and earning."

70-YEAR-OLD WASHINGTON LADY GIVES

"I am sorry, but I have to tell you that this is the last \$20.00 I can send to the broadcast. It's getting hard for me, for I am not working any more. I was seventy years old last June and my monthly income is only \$46.30. I have no home or any earthly possessions. I'll have to come down to giving only \$5.00 per month again. 'The Lord bless REVIVALTIME' is my prayer."

SEMI-INVALID IN ILLINOIS SENDS MONEY INSTEAD OF BUYING FLOWERS

"Enclosed find \$5.00 for your work, which I hope and pray will continue until our blessed Lord will come. When my sister died, instead of buying flowers I sent some money to Foreign Missions and this to you. I think this will do more good than to buy flowers."

NEBRASKAN SENDS A LIBERAL GIFT

"I received your card with an appeal for finances for REVIVALTIME. I did as you said. I prayed and my knees had no more than touched the floor when the Lord directed me to give \$100.00. That is big money to me. I thought, 'Why not \$50.00?' But that did not satisfy. I have thought about it for three or four days, and God did not change His mind. So here is the \$100.00. I am so happy to be a co-worker with Him."

METHODIST IN PENNSYLVANIA GIVES VACATION PAY

"Praise God for your wonderful REVIVALTIME program. We love it. Oh, that there would be more people helping to sponsor it. How amazed I was to

learn that lots of listeners aren't helping, even though so many enjoy the program. We are on the Methodist Church roll but, praise God, we are interested in REVIVALTIME. I know God will always bless us so that we can keep on helping sponsor your most glorious REVIVALTIME. Here is part of our vacation pay. We feel it much better to stay home and not take a vacation, but send our money to God's great work and workers."

* * *

Friends, REVIVALTIME needs more letters just like these if it is to continue reaching the lost for Christ. Will you dare prove God this week by sending a letter and sacrificial gift to REVIVALTIME? Your broadcast needs more friends just like these who have caught a vision and have accepted the challenge.

What Others Are Saying—

Lockwood, Mo.
February 18, 1956

Dear Bro. Ward:

Greetings in the name of our wonderful Lord!
Thank you so very much for the privilege of participating in the intercessory prayer, and for the list of prayer requests I received.

Bro. Ward, how proud all the Assembly folk all over the world should be to have the honor of helping to support such a glorious soul-winning effort as REVIVALTIME! I should think that you would be so swamped with offers of financial support that it would equal Old Testament times when the people had to be stopped from bringing in materials for the building of the temple of God.

It really thrills me to have a chance to help even in a small way to reach millions of souls for Christ through this great and mighty radio effort.

I would love to have copies of your recent sermons, especially the one on shouting. It irks me that people are expected to go to sport contests and scream and yell at the top of their voice, and then if they happen to get happy in church, they are branded a crackpot if they let their feelings be known. I wouldn't give much for a sport fan who wasn't an enthusiastic rooster, and I think perhaps the Lord must feel the same way about the people who go through the form of worshipping Him.

Pardon the sermon, you already feel the same way I know.

Again I say, the people who have missed the opportunity of participating in the great radio ministry of REVIVALTIME, they are missing a great blessing.

Yours in His service,

Rev. William E. Burnett
Box 193
Lockwood, Missouri
Pastor Bethany Baptist Church

P. S. What a tragedy any stations had to be dropped from REVIVALTIME!

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The Baptism From Heaven

(Continued from page three)

century Church; while we, as a direct result of a supernatural Baptism, are privileged of God to witness the Lord working with us, "confirming the word with signs following."

There is abundant evidence to substantiate the fact that the Biblical Baptism in the Holy Spirit and our Pentecostal Baptism are not only similar, but identical. However, we cannot dwell on that point in this article but must proceed to our present hypothesis: *To establish the origin of the Biblical Baptism is also to establish the origin of the Pentecostal Baptism.*

THE ORIGIN OF THIS BAPTISM

We note, first of all, that it was the promise of the Father. The Lord Jesus, "being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). The Lord Himself taught us to pray, "Our Father which art in heaven" (Luke 11:2), so we may conclude that the promise of the Father must be from heaven.

Jesus asked this question regarding

prayer: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). Was it mere coincidence, or did the Saviour deliberately associate the word "heavenly" with the gift of the Spirit? O friend! is He who giveth the Spirit a little lower than man that He should give a stone for bread, or a serpent for a fish, or a scorpion for an egg to His trusting child? Is He still your "heavenly Father"? Then you may safely trust Him to "give the Holy Spirit to them that ask him!"

Peter echoed this truth, when on the Day of Pentecost he cried to the penitent Jews, "Ye shall receive the gift of the Holy Ghost" (Acts 2:38). James adds that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). Who would debate that the gift of the Spirit is a good gift, a perfect gift from above? Surely, we may apply to this blessing the words of the poet:

"There's not a single blessing
Which we receive on earth,
That does not come from heaven,
The source of our new birth!"

Even so, man does not hesitate to find fault with the blessings of God. The human aversion to the mysterious and inexplicable in religious experience is exhibited in the antipathy toward speaking in tongues as the initial, physical evidence of the Baptism in the Holy Spirit. All manner of rationalization is employed to disparage even the scriptural instances of the *glossolalia* in this connection. Behold, the impertinence of mortal man!

"TONGUES" ORDAINED BY GOD

When Job dared to reply against God, "then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job 38:1-4). Again, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40:13, 14).

Stand before thy God, O proud mortal! Yea, even thou who dost acknowledge that the gift of the Spirit cometh from the High and Lofty One that inhabiteth eternity; yet, who dost dare question His infinite wisdom in constituting speaking

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with other tongues an integral part of that experience. Must the Omniscient One take counsel with thee, ere He design the pattern? Where wast thou when He who promised poured out His Spirit at Pentecost? Harken! He who is the Source of the Spirit is also the Sovereign of the Spirit's infilling, and from eternity hath determined its nature. If this Baptism is "from heaven," and not "of men," then heaven, and not men, hath the right to be its Architect!

Furthermore, answer this, if you can, with chapter and verse from His Holy Word: When did the Sovereign God of heaven, from whence cometh this Baptism, depart from the pattern recorded in that sacred account of Christian experience, the Book of Acts? Was it not in anticipation of man's attempt to change the pattern that the Spirit inspired Peter to reassure believers of the entire Church Age that the promise of the Father is "unto all that are afar off, even as many as the Lord our God shall call" (Acts 2:39)? When Gentiles received (Acts 10:44-47), it was according to the pattern—"as on us at the beginning." And multiplied thousands of twentieth-century Christians testify that the only truly satisfying Baptism is that charismatic experience which satisfied so completely the New Testament Christians, whether Jews or Gentiles.

SENT BY CHRIST HIMSELF

Another reason for concluding that this Baptism is "from heaven" is that it is sent by the Son of God.

"It is expedient for you," the Lord Jesus Christ declared, "that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). These may appear to be surprising words, in the light of John 14:26, where the sending of the Spirit is attributed to the Father: "The Comforter, which is the Holy Ghost, whom the Father will send in my name." However, a deeper examination reveals this to be, not a contradiction, but a statement of the peculiar relationship which both the Father and Son bear to the gift of the Spirit.

Three times, the two men in white apparel assured the Galileans that heaven was the destination of their Master (Acts 1:11). Jesus Himself, referring to the time when He would go back into heaven promised, "I will pray the Father, and he shall give you another Comforter" (John 14:16). To the disciples in the

Upper Room was given the privilege to become the initial recipients of this promise. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts 2:32, 33).

Thus, the Second Person of the Trinity became the Active Agent of the Godhead, the Mediator between the Father and the believers, in shedding forth the promise of the Father. And thus were the words of John the Baptist fulfilled: "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). And if "He that baptizeth with the Holy Ghost" is in heaven, that must be the source of the Baptism.

THE OFFICE OF THE SPIRIT

We turn now to the Holy Spirit, that Member of the Godhead whose nature was for so long shrouded in mystery, the least understood and, hence, the most neglected Person of the Trinity. The New Testament cast much more light upon His Person and work. We understand from the statement by Jesus in John 15:26 that the Spirit "proceedeth from the Father." When we add to this the highly significant promise of the Father, "I will pour out my Spirit," we find the wondrous truth expressed that, as the Son was the express image of the Father's person, so the Holy Spirit shares the same Divine nature.

He is "the Holy Ghost sent down from heaven" (1 Pet. 1:12). We stand amazed at the infinite condescension which brought Him from heaven to make humble believers His temple. It was not a condescension for Him to descend in the form of a dove upon His Equal, and to become the anointing energy by which Jesus accomplished His mission. But what a wonder of wonders it is that the Omnipresent One should be sent from heaven, and for an age make earth His abode, in order that we human creatures might be immersed in an uncreated Element, even the Divine Spirit! Surely, such grace is bestowed upon us only because we pray in Jesus' Name!

Picture the disciples, as they tarry in the city of Jerusalem until they are "endued with power from on high" (Luke 24:49). Listen, as the Day of Pentecost is "fully come," to that "sound." From whence is it? From hell? Nay! From earth? A thousand times, no!

The Bible says, "There came a sound from heaven!"

Paul points the Ephesians back to their Baptism, and forward to the coming of Christ, when he says, "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14). Time would fail us to describe the galaxy of glories which are prefigured in the spiritual revolution that occurs at the Baptism. But note, He who fills us is the "holy Spirit of promise," and, as transcendent as the glory is during that sacred hour, it is but a foretaste of the "powers of the world to come."

"To me the Holy Ghost is giv'n
An earnest of the joys of heaven!"

This Baptism is from heaven! The voice from heaven proclaimed the heavenly origin of the Son, and the infallible Word of God proclaims the heavenly origin of this Baptism. And the same wondrous Trinity who collaborated to baptize heavenly-minded disciples in the Early Church grants the same Baptism in these last days.

The hour of decision has arrived for the Church. A choice must be made regarding this Pentecostal Baptism. The indecisive "we cannot tell" must give way to the unequivocal "from heaven." We are persuaded that the Church shall soon give an overwhelming acknowledgment of the heavenly authority of the Pentecostal experience and message. In that glad hour an astonished world, for the first time since the Apostolic Age, shall hear the Church speak as "one having authority."

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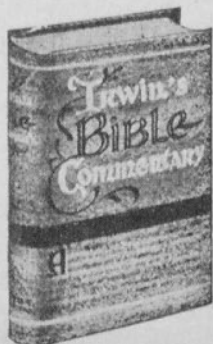
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THE GREAT REBUKE

(Continued from page nine)

heave and swell for hours after the wind has ceased. But here Jesus was in control. He had said He was going to the other side, and all the winds that ever blew could not prevent the apostolic group from reaching their destination.

The critic may say, "The twentieth century says that natural law would be interfered with; that when a storm begins to blow it blows out; and when a boat gets full of water, it sinks and drowns the people; and there is no power anywhere to still the tempest and to rescue the perishing men."

I have regard for natural law, but I also have reverence for my blessed Master who sometimes works in a realm above natural law.

Jesus is also the queller of storms in the spiritual realm. He is able to calm any kind of storm if we ask Him in faith. We are not always promised freedom from the storm, but we are promised the presence and power of Jesus with us in the storm. It is the office and prerogative of Jesus to give quietness. He comforts with His presence; He gloriously delivers by His power. Wonderful Jesus! He calms the tempest in the conscience, in the heart, in the intellect. He says: "My peace I give unto you."

A Christian worker once told of taking his small son to the seashore for the first time. The boy was greatly impressed with the vast amount of water, and it seemed to worry him.

"Is it over my head?" he asked his father.

"Yes, my son, it is over your head."

"Well, is it over your head?"

"Yes, it is over my head."

The child pondered a minute, then asked excitedly, "Well, father, is it over God's head?"

"No, my son," answered the father, "it isn't over God's head."

"Then it's all right, if it isn't over God's head," was the little fellow's reply, and he went off to his play satisfied.

"They feared exceedingly." Christ delivered them from fear. He will deliver us from fear. If He is with us, we shall keep our heads above water. Someone, in speaking of the stilling of the tempest, said, "Twelve other tempests were stilled by the same power and the same voice." He comforts as well as rebukes. The winds may blow, but His presence is our safety.

There was a confession of Christ's glorious power. The miracle was a sublime exhibition of the Sonship of the Lord Jesus. The disciples said one to another, "What manner of man is this, that even the wind and the sea obey him?" Perhaps some of the apostles recalled the language of David, "O Lord God of Hosts, who is like unto thee, or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them."

Some years ago, on the northeast coast of Scotland, a vessel was overtaken by the night and the storm. She was in danger of being driven onto a spit of land. It was seemingly impossible to avoid being caught on the rock there. All hope had gone. The master of the vessel was up on top. He kicked off his sea boots, and a tear came into his eye as he thought of the brief battle with the waves, the drowning, the sadness that would be in the little town inland when his battered corpse was taken to his widow and his orphan child. But just before the vessel struck, this story of the Pilot of Galilee came to his mind.

He went down into his cabin, and he was heard crying above the darkness and the storm to the Pilot of the Galilean lake, "O Lord, give us two points, and we will weather, we will clear." He came up on deck. His prayers had been answered. The wind had shifted two points. That was all that was needed, and the ship cleared the spit of land. Soon she rose and fell on the open sea. Prayer was answered; the boat did not strike, and all on board were saved.

What Jesus does today is only a token of that better day when the great Peacemaker will come forth like the High Priest from the Holy of Holies and bring back primeval harmony. The plan of redemption includes the subjugation of nature as well as the banishment of sin and death. He will speak again. The winds of war will cease to blow, and peace will be perfect, world-wide and eternal.

—"The War Cry," Chicago

"Be still, and know that I am God"—

Not that the trials will cease,
 Not that the crooked will be straight,
 Or chaos turn to peace;

Not these: it may, or may not, be
 Within His blessed will
 To change the circumstance; but, heart,
 "Be still," He says, "Be still."

Be still and know that He is God.
 For pathways steep and rough,
 Not what He brings, but what He is
 Will always be enough.

—Helen Frazee-Bower

Three Miracles of Pentecost

(Continued from page four)

The greater miracle of the outpouring of the Holy Spirit is divided into at least three miracles.

THE MIRACLE IN SOUND

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). This was not a natural wind. No storm struck Jerusalem at this time. No hurricane hit the building they were in and swept around it. There was no blowing of wind in the disciples' faces. There was no noticeable movement of air of any kind. The Bible says it was a sound like a rushing mighty wind. It was not a horizontal breeze—it came straight down from heaven. It was a sound from heaven!

God works miracles in sound. God's voice heard on Mt. Sinai was a sound from heaven. When God caused it to thunder to confuse Israel's enemies, it was a sound from heaven. When God caused the tops of the mulberry trees to make a noise different from the rustling of leaves and limbs, it was a sound from heaven. When Paul and Silas were singing in the Philippian jail, God sent a sound from heaven. When Jesus comes in clouds of glory, He is coming with sounds from heaven.

I have heard sounds that did not come from heaven. I have heard sermons without the heavenly sound. I have heard prophecies and interpretations of tongues that did not have the heavenly sound. And I have heard people's shouts that did not have the heavenly sound. One must be in touch with heaven to have a heavenly sound!

Notice that the sound came suddenly. All were alerted. All listened to this strange phenomenon. God does some things suddenly.

Notice also that the sound filled all the house where they were sitting. They heard the sound, but were not filled with sound. They heard the noise, but were not filled with noise. We believe in sounds; we believe in noise; but we believe in more than these. God did not fill the hundred and twenty on the Day of Pentecost with sound and noise—He filled them with the Holy Spirit. But the sound was from God—a definite, miraculous act of God.

THE MIRACLE OF THE VISIBLE FLAME

The second miracle of the Outpouring is the miracle of the visible flame resembling fire. "And there appeared unto them cloven tongues like as of fire,

and it sat upon each of them" (Acts 2:3). This miracle was witnessed by all present. They saw the cloven tongues like as of fire upon each other.

Fire is a miracle of God. God has always manifested Himself in fire, but the fire in the Old Testament had a different shape from the fire of Pentecost. Abraham met God in fire, but it was a burning and smoking lamp. Moses met God in fire, but it was a burning bush. Israel met God in fire, but it was a pillar of fire. Isaiah met God in fire, but it was a coal of fire. Ezekiel witnessed the unfolding flame of fire of God's presence. The fire fell on Mt. Carmel, but there is no description given of it. But on the Day of Pentecost, the manifestation of the fire of God took the shape of a tongue of fire.

The tongue of fire was to be the symbol of a new dispensation. When God gave the tongue of fire on the Day of Pentecost, it was not so much to make His people speakers in tongues, as it was that the tongues of His people were to be set aflame with the Holy Spirit. Here was the church's directive. She was to have a tongue of utterance by which she was to convict men, to arouse the lax, to awaken those in need, to stir the lukewarm, to witness before rulers, to silence councils, to pierce consciences, to illuminate minds. From the Day of Pentecost onward, Christianity was to have as its symbol a tongue by which it was to make known the power of redeeming grace and turn men from dark-

(Continued on next page)

MEMORIES

(Continued from page seven)

and after tarrying before the Lord for twenty-one days he received a mighty Baptism. He then brought the Fire back to Winnipeg. At the request of hungry seekers he started tarrying meetings in his home. Shortly afterwards he resigned his business, opened the first hall, and thus launched the Pentecostal work which is now housed in Calvary Temple, in downtown Winnipeg. For many years it has been a center from which many Pentecostal workers have gone forth to the ends of the earth with the message.

Moses said: "Thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, and to prove thee, to know what was in thine heart" (Deuteronomy 8:2, 3). Only by remembering the original pattern can we continue to realize the original power that circled the globe in a generation.

What do we desire to see and hear? Do we desire to have that which our Lord, by the right hand of God exalted,

sheds forth for men to "see and hear" (Acts 2:33), or do we prefer to stay home and see television or hear the radio? The saints of God need to gather in the house of God to seek His face, as they did in the early days. They need to assemble themselves before the Lord in reverence and humility, not engaging in light talk but giving themselves to prayer. I am told that the very air was electrified with reverence and holiness in those begone days. The people would gather early and invariably proceed to the altar or else kneel quietly at their seat, engaging in silent prayer until the meeting began. The important thing was to "get your mind on the Lord." As a result, people entering the place could sense the presence of God and it put a holy fear upon their hearts.

Those were days when the believers were "all with one accord," as on the Day of Pentecost. There was a wonderful sense of the unity of the Spirit. The Christians were very sensitive to the leading of the Lord. Anyone endeavoring to speak "out of the Spirit" would be quickly spotted and would receive a firm

but kindly rebuke. Moreover, they would receive it without taking offense. There was an air of expectancy, too. No one knew just what might happen next, nor upon whom a mighty anointing would fall, to bring forth something from the Word of God.

Let us rally around the altar of prayer and seek God for a fresh Outpouring of His Spirit. By so doing we will enrich our own lives and meet the conditions necessary for a new revival whose benefits may reach to the ends of the earth. "Gather my saints together unto me," the Lord is saying, "those that have made a covenant with me by sacrifice." If we will do this, "our God shall come, and shall not keep silence; a fire shall devour before him."

In Isaiah 64 we read, "Since the beginning of the world men have not heard . . . what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness." This great passage aptly lays down the conditions—waiting, rejoicing, working righteousness—under which God comes down.



NEW TABERNACLE BUILT AT WELLSBORO, PENNSYLVANIA

The congregation of Calvary Tabernacle at Wellsboro, Pa. dedicated this new house of worship to the Lord in September, 1955. It is 42 by 62 feet in size and will seat about 300 including the balcony. Most of the labor in the construction was donated by the men of the church. As a result, the building was erected at a total cost of \$16,000 whereas the contractors estimated the value at \$30,000. The present debt is around \$3,500.

Peter Bedzyk is pastor of the Tabernacle. Before he was called in November, 1951, a basement church had been erected. The church is nineteen years old, having started as a Sunday School in a private home.

There has been a steady growth of the church with some thirty baptized in water in three years. The pastor reports that the following evangelists were a real blessing to the church in helping to raise the spiritual tide: J. B. Woolums, L. C. Robie, Carolyn Lindblad, Paul Pugh, and George Butrin.

(Continued from preceding page)

ness to light, and from the kingdom of Satan to the kingdom of God's dear Son.

THE MIRACLE OF UTTERANCE

The third miracle is the miracle of utterance. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Here is a most remarkable miracle. In the Old Testament we have the miracle of inspiration, miracles of prophetic utterances, miracles of healings, and God's moving upon material substances. But here is a new kind of miracle—a miracle where God moves upon the human spirit and causes man to speak forth in a language he has never learned. This was never known in any dispensation before Pentecost.

Without this tongue of utterance, the church would have succumbed in the first century after Christ. Thousands of people who read these words will understand me when I say that only those who have felt the glorious joy of this experience need attempt to explain it to others—an experience where body, soul, and spirit glow with heavenly fire and burst forth in rapturous utterances. This is indeed a miracle which should thrill the heart

of every Pentecostal believer and most certainly, when properly understood, should establish them in their Pentecostal faith.

From whence comes the power of speech? Where did speech originate? When God breathed into Adam, he became a living soul, but he had no power of speech apart from God's power. The first man, Adam, spoke by the power of God. Speech was God's gift to him. Without this gift, though he be a living creature, he would be unable to express his thoughts.

Speaking in tongues is also a miraculous gift of God. Some term it fanaticism, but if it is, then God is fanatical. This remarkable gift can be fanatical only when it is misused and abused. If it is kept where God put it and where God wants to keep it, it is never fanatical.

The ministry of the Holy Ghost is a ministry of utterance by His power. How we desperately need this ministry for the hours in which we live. This is a time of spiritual darkness and apostasy. More people are born every day than become Christians. Even in America many people know practically nothing about God.

The Baptism in the Holy Spirit with the miracle of divine utterance is given to the church to set her aflame as a wit-

ness to the entire world. Without the aid of modern inventions such as telephone, radio, television, automobiles, public address systems, airplanes, etc., the church in that day won her way into every nation of the world, until it is said that the gospel was preached to every creature under heaven (Col. 1:23).

The early church won her day by the tongue of fire. And the church today, if she hopes to fulfill her great commission, must also be endued with that same tongue of fire—the presence and power of the Holy Spirit operating through her.

How About Your Good Works?

(Continued from page eight)

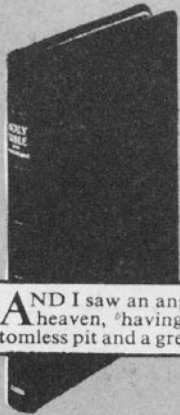
dreary, uninteresting life!" And no wonder. Let us not be content with emphasizing what we don't do but let us also emphasize what we do!

I like to think of Dorcas. You may read about her in Acts 9:36-43. Dorcas' hands were full of good works. She gave money to the poor and made garments for the needy. Later she took sick and died. Her Christian friends heard that Peter was not far away and sent for him, for they needed comfort in their sorrow. When Peter came, he found Dorcas' friends, especially the poor widows, weeping as though their hearts would break. As they wept, what were they saying? Was it, "Our hearts are broken because Dorcas was so holy that she didn't dance, or attend theaters"? No, no! They didn't remember Dorcas' holiness as much as her "good works." As they held up the little coats which Dorcas had made for their ragged children, their eyes filled with tears of genuine gratitude and love.

Men remember Jesus because He, too, went about doing good (Acts 10:38). Christ Himself insisted that He must work. "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9:4). "My Father worketh even until now, and I work" (John 5:17). Let us ask again the question we asked at the beginning, "What should the Christian do?" May the Bible answer ring in our souls! God has recreated us for "every good work." This opens vast opportunities to the earnest Christian. No limits are set. Get busy! Christ has set us free to do any and every good thing that needs to be done. "Each shall receive his own reward according to his own labor" (1 Cor. 3:8). Rejoice in your opportunities, dear Christian; and since so much that is good is still waiting to be done, let us waste no time!

"Honour... thy mother"

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AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand



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by Esther Kerr Rusthoi

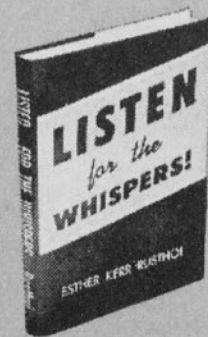
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NEW CHURCH DEDICATED IN FLORIDA

ST. PETERSBURG, FLA.—On January 30, the Seminole Gospel Assembly was dedicated. This is the third home missions church that the pastor, Fay V. Hodges, has established. This church was started with eight members, including Sister Hodges, her mother, grandmother, and grandfather, and one other family of four. A loan was negotiated and A. L. Shell Jr., pastor in Clearwater, Fla., supervised the construction. The pastors in this area contributed time and labor on the new building.

There was a capacity crowd at the dedication and over \$1,000 was pledged to pay for the new pews. The church is completely furnished except for floor covering, which we hope to purchase in the near future.

On December 4, 1955, the first service was held in the new building, and there were 28 in Sunday School. The average attendance for December was 19; January averaged 21 and February 28. A few have come to the altar for salvation. A man was gloriously saved last Sunday.—Opal Gruner, Church Secretary.

COMING MEETINGS

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

CISCO, TEX.—Apr. 22-May 13 with Evangelist and Mrs. Jim Anderson. (Guy Burton is Pastor.)

TROUP, TEX.—Began Apr. 15 at Wright City Assembly of God; Evangelist Lois Ann Cockerell, Fort Worth, Tex.—by D. D. Davis, Pastor.

MADISON, S. DAK.—Begins Apr. 29 at Assembly of God; Bonetta C. Rabe, evangelist and Bible teacher.—by Wilbur A. Slagel, Pastor.

DURANT, FLA.—Apr. 25-May 13 at Pleasant Grove Assembly; Evangelist Don Carroll, Columbus, Ga. (W. H. Magee is Pastor.)

UVALDE, TEX.—Begins Apr. 22 at Assembly of God; Evangelist and Mrs. LeRoy Fleck, Houston, Tex. (L. A. Buck is Pastor.)

HERCULANEUM, MO.—Apr. 25-May 13 with Evangelist Charles Robinson, Waxahachie, Tex.—by H. E. Richardson, Pastor.

PUXICO, MO.—Begins May 1 at Assembly of God; Evangelist and Mrs. Roland D. Hastie, Springfield, Mo. (Boyd Coday is Pastor.)

SEATTLE, WASH.—Apr. 29-May 6 at Calvary Temple; Evangelist Ruth Specter, using her model of the Tabernacle.—by Watson Argue, Pastor.

COLUSA, CALIF.—Began Apr. 15 with Evangelist Dewey L. Heath, Pampa, Tex. (Ruben Wilson Jr. is Pastor.)

HANFORD, CALIF.—Begins Apr. 29 at Glad Tidings Assembly of God, Cor. Irvin and Myrtle; Evangelist B. Don Carlos, Petaluma, Calif.—by Gene Forrest, Pastor.

NORTHWEST DISTRICT COUNCIL—Apr. 24-26 at First Assembly of God, Lewiston, Idaho. C. A. Rally on Monday night, Apr. 23.—by Dwight H. McLaughlin, District Superintendent.



NEW CHURCH DEDICATED AT MOSES LAKE, WASHINGTON

The photograph shows the interior of the new Berean Assembly of God, located on East Highway 10, Moses Lake, Wash. The building was dedicated in October, 1955, the District Superintendent, D. H. McLaughlin, being the dedicatory speaker. H. M. Iverson is the pastor.

This fine brick-over-block edifice, valued at approximately \$200,000 is reported to have the largest church auditorium in the Columbia River Basin area. The auditorium and platform will seat about 650 persons. There are 25 class rooms and six assembly rooms, affording room for considerable growth in the Sunday School which now averages 215 in attendance.

In 1951 Pastor Iverson and the church felt it was imperative that a new building be erected. The town was growing rapidly, and so a site was selected on a hill some distance from the business district. Construction began in the sage. There was no other building on the hillside at the time and it seemed a long way from the church to the main part of the town; but the decision to build at this time and in this location proved to be good strategy for the entire area is now built up with new homes. Moses Lake has grown from 300 to more than 11,000 in a very short time, and the population is expected to reach 40,000 to 60,000 within the next few years. The Larson Air Force Base, with thousands of airmen and their families, is only five miles from the church.

BILLINGS, MONT.—Apr. 22-May 6 at First Assembly of God; Evangelist Paul Copeland.—by Raymond White, Pastor.

BISCOE, ARK.—Apr. 29-May 13 at Assembly of God; E. C. Lagmay, Filipino evangelist.—by W. C. Middleton, Pastor.

KERMIT, TEX.—Begins Apr. 29 at First Assembly of God; Evangelist Elbert Smart, Beaumont, Tex.—M. F. Hankins, Pastor.

SAN JOSE, CALIF.—Apr. 22-May 6 at Bethel Church; Musical Mathans, Kansas City, Mo. (Thomas G. Sutton is Pastor.)

JACKSON, WYO.—Apr. 12-18 at Assembly of God; Evangelist and Mrs. Wendell Reed, Denver, Colo.—by Dale Iverson, Pastor.

CATOOSA, OKLA.—Begins Apr. 18 at Assembly of God; Evangelist and Mrs. L. L. Ammons, Dallas, Tex. (J. W. Leppke is Pastor.)

CORDOVIA, ALASKA—Begins Apr. 18 at Gospel Tabernacle; Evangelist Billy Wolfe, Davenport, Iowa. (G. W. Geesey is Pastor.)

SACRAMENTO, CALIF.—Area-wide meeting, Apr. 13-May 6; Morris Cerullo Evangelistic Party. For information write E. L. Snyder, Chairman, 506 Tenaya Ave., North Sacramento 15, Calif.

NELSON, B.C., CANADA—Begins Apr. 25 at Bethel Tabernacle, 708 Baker St.; Evangelist Bill Scott, Asbury Park, N. J. (W. J. Fletcher is Pastor.)

SEATTLE, WASH.—Apr. 29-May 6 at Calvary Temple; Evangelist Ruth Specter, Los Angeles, Calif. (Watson Argue is Pastor.)

ATLANTA, GA.—Began Apr. 16 at Full Gospel Assembly of God; Evangelist and Mrs. Jesse Ray. (Charles Cherry is Pastor.)

TROUT CREEK, MICH.—Begins Apr. 29 at Assembly of God; Evangelist and Mrs. G. R. Conrow, Waupaca, Wis.—by Robert L. Eidsor, Pastor.

APPALACHIAN DISTRICT COUNCIL—Apr. 23-25 at First Assembly of God, 114 Valley Dr., Beckley, W. Va.; Bartlett Peterson, Springfield, Mo., guest speaker.—by W. Glenn West, District Superintendent.

WASHINGTON, D. C.—May 2-20 at Bethel Pentecostal Tabernacle, 12th and "C" Sts. S.W.; Evangelist Clyde F. DeArmitt, Huntingdon, Pa. Several churches co-operating in union water baptismal service.—by Harry V. Schaeffer, Pastor.

RADIO PROGRAMS

RUSSELL, KANS.—"Assembly of God Hour," station KRSL, 990 kc., Sundays 9 a.m.—Frank L. Sobotka, Pastor.

FRONT ROYAL, VA.—"The Hour of Glad Tidings," station WFTR, 1450 kc., Saturdays 10:30 to 11 a.m.—Orville K. Thomas, Pastor, Bethel Full Gospel Church.

PRICE, UTAH—"Chapeltime," station KOAL, Sundays from 11:15 to 11:30 a.m. Co-sponsored by Assemblies in Price and Dragerton, Utah.—by R. A. Boatman and Daniel R. Duncan, Pastors.

AUGUSTA, MAINE—"Hymnspiration," station WFAU, 1390 kc., Tuesdays and Thursdays at 8:50 a.m.—Ralph W. Peterson Jr., Pastor.

WALTON, N. Y.—"Calvary Echoes," station WDLA, Sundays 1:05 p.m.—Philip C. Crandall, Pastor.

CADILLAC, MICH.—"The Church of the Old-Fashioned Gospel," station WATT, 1240 kc., Saturdays 10:45 to 11 a.m.—Alton C. Smith, Pastor.