

MAY 20, 1956

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The Pentecostal EVANGEL

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



— H. Armstrong Roberts

Special Articles for
Pentecost Sunday by:

R. M. RIGGS
DONALD GEE
ATWOOD FOSTER
F. B. MEYER
and others



Read in this issue:
**Western Europe—
A Bright
Pentecostal Picture**

—page 16

◀ Children of the Netherlands

Let Us Keep the Feast

The Feast of Pentecost was one of the three great annual festivals among the Jews. Originally it was called the Feast of Harvest, due to the fact that it marked the conclusion of the wheat harvest (Exodus 23:16). It was also known as the Feast of Weeks, the reason probably being that it climaxed the seven-week period that began with the Passover (Deuteronomy 16:10). Elsewhere in the Scriptures it was called the Day of Firstfruits (Numbers 28:26) because the first loaves which were made from the new grain were offered on the altar at this time. Later on the rabbis decided that it was on this same day, the fiftieth day after Passover, that Moses received the Law on Mount Sinai. Therefore they began to celebrate the receiving of the Law on that day, and the day came to be known by the Greek word "Pentecost" which means "fiftieth."

God chose this Feast Day as the time to send the Comforter, which is the Holy Spirit, and thus to inaugurate the Church of our Lord Jesus Christ. Jerusalem was full of pilgrims on this day. Jews from other lands had come to their holy city by the thousands to celebrate the Feast of Pentecost, so this was an excellent time to inaugurate a new missionary movement. Some have referred to Pentecost as the birthday of the Church. This is incorrect, for the hundred and twenty on whom the Spirit first fell had already become disciples of the Lord Jesus. They had been saved and separated from the world prior to the Day of Pentecost. They had demonstrated the depth of their consecration by tarrying in Jerusalem in obedience to His command, and had spent a number of days in earnest prayer waiting for the coming of the Comforter. Therefore the Church had already been born prior to the Day of Pentecost—but this was its public inauguration. And what an Inauguration Day it was! God sent "a sound as of a strong rushing blast of wind," as Weymouth translates it, "filling the whole house where they were sitting. And there appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter" (Acts 2:2-4). The crowds were amazed at this miracle. They came together to ask what it meant. Then Peter preached, and three thousand were converted that very day.

That Day of Pentecost was indeed the Feast of Harvest, for it marked a great ingathering of souls. To those Hebrew Christians it certainly was the Feast of Weeks, for the Enduement of Power they received that day was the climax to the redeeming work Christ had done for them seven weeks before. In a new spiritual sense it was also the Day of Firstfruits, for the soul-winning work did not end with the three thousand converts: it went on through them like a multiplication table. And as for the giving of the Law, they celebrated that event in the most appropriate manner possible—by having the laws of God written upon the fleshly tablets of their hearts by the power of the Holy Spirit.

Let us celebrate this Pentecost Sunday, May 20, by tarrying in God's presence until we too are filled with the Spirit and see sinners turn to Christ by the thousands.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

MAY 20, 1956

NUMBER 2193

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Published weekly by the Gospel Publishing House,
434 West Pacific Street, Springfield 1, Mo., U.S.A.
J. O. HARRELL, General Manager

ADDRESSES IN U.S. AND U.S. POSSESSIONS:

SINGLE SUBSCRIPTION—\$1.00 for twenty weeks—\$2.50 for one year—\$4.75 for two years—\$7.00 for three years. BUNDLES of 4 or more copies to a single address—5 cents a copy—65 cents for 13 weeks—\$2.25 for a year.

CANADIAN ADDRESSES:

SINGLE SUBSCRIPTION—\$3.00 for one year—\$5.75 for two years—\$8.50 for three years. BUNDLES of 4 or more copies to a single address—6 cents a copy—78 cents for 13 weeks—\$2.75 for a year.

FOREIGN LANDS (except Canada):

SINGLE SUBSCRIPTION—\$4.25 for one year—\$8.25 for two years—\$12.25 for three years. BUNDLES of 4 or more to a single address—7 cents a copy—91 cents for 13 weeks—\$3.50 for a year.

Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. PRINTED IN THE U.S.A.

. . . 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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This Is That Which Was Spoken by the Prophet

THE PROPHET LOOKED DOWN THE WINDING PATH OF SEVEN CENTURIES AND FORESAW THE MIGHTY PENTECOSTAL OUTPOURING WHICH IS BEING REPEATED IN OUR DAY

by ATWOOD FOSTER, General Treasurer

IN WRITING TO THE CORINTHIAN saints regarding the exercise of the spiritual gift of "tongues," Paul quoted from the prophet Isaiah, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (1 Corinthians 14:21; Isaiah 28:9-13). This marvelous Pentecostal experience that Paul and these early Christian saints were enjoying was that which had been promised by the prophet Isaiah.

By the Spirit that rested upon him, the prophet looked down the winding path of seven long centuries and beheld the virgin-born Christ, suffering, stricken, and bruised—led as a lamb to the slaughter. He saw His exaltation, too. He beheld the outpoured Spirit, the Pentecostal beauty and glory. Listen to his message, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people, to whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear...."

Not many men who are wise after the flesh find pleasure in the Gospel of God's Grace. Not many mighty lean upon its liberating power. Not many noble are called: "But God hath chosen the foolish things of the world to confound the wise.... For the preaching of the cross is to them that perish foolishness" (1 Corinthians 1:27, 18). Therefore, Paul quotes another verse from the prophet Isaiah, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Corinthians 1:19, Isaiah 29:14). The riches of the gospel are purposely hidden from the wise and the prudent, and are revealed unto babes, that no flesh should glory in His presence.

It is not a singular thing that the Scriptures should record of the Lord Jesus that "the common people heard him gladly." It has ever been so. God has chosen the poor of this world, rich in faith, to be heirs of the Kingdom which he hath promised to them that love him (James 2:5-7). It has ever been the poor, the broken-hearted, the captives, the blind, and the bruised that have fled to God's mercy. As David sang, "In the day of my trouble I sought the Lord" (Psalm 77:2).

We have been privileged to witness a great outpouring of the Holy Spirit in this twentieth century. Great revivals have swept through the nations of the earth. Torrents of "latter rain" have descended from on high, refreshing the hearts of men. Multiplied thousands have been filled with the Holy Spirit as on the day of Pentecost. These have broken forth in "tongues"—speaking in other tongues as the Spirit has given

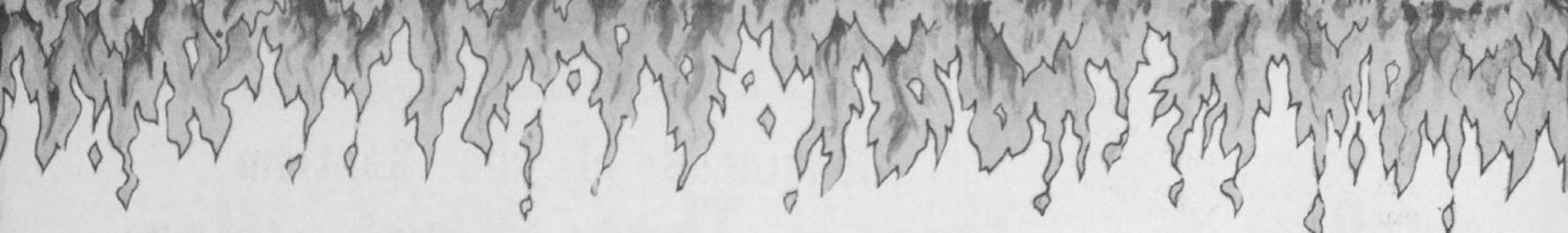
utterance. This outpouring of the Holy Spirit is continuing unabated among them that believe. School children are being filled with the Spirit and speak heavenly mysteries in languages of which they had no previous knowledge. Young people, adults, men and women of all ages and callings in life, are entering into the fullness of this wonderful experience.

This is that which was spoken by the prophet Isaiah, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."

Jesus promised before His ascension that He would pour the Holy Spirit upon His faithful followers. He even declared, "It is expedient for you 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). Surely we need the fulness of the ever-blessed Comforter, which is the Holy Spirit. In all walks of life men need the Comforter. He brings the rest and the refreshing that God has promised to His people.

Jesus invited all who labor and are heavy laden to come to Him for this rest. He has called to the weary and worn, to the tired and discouraged, to the weak and helpless, Come. For this is the rest, and this is the refreshing of the Lord. That is why the multitudes who have shared in this last-day outpouring of the blessed Comforter, the Third Person of the divine Trinity, are rejoicing.

Yet there are multitudes still struggling
(Continued on page thirty-one)



How to Receive the Pentecostal Baptism

Many Christians have not received the Baptism in the Holy Spirit because they have not obeyed the Lord's command to "tarry until" they receive.

THE BAPTISM IN THE HOLY SPIRIT is an experience distinct from conversion. It is a most desirable blessing, and it is available for us today; therefore we are ready to ask, "How may we receive this experience?" To give intellectual assent to a conclusion and to accept a doctrine as theologically sound are good, as far as they go. But these will be of little value to us personally unless we take definite hold of the promises of God and enter experientially into that realm and blessing in which we have come to believe. For those who are ready to enter into this blessed experience, we offer some words of suggestion.

WE MUST FIRST BE SAVED

The first matter that must be settled as we approach God to receive the Baptism in the Spirit, is that of being right with God. It is impossible for a sinner to receive the Baptism in the Spirit. "He shall give you another Comforter... whom the world cannot receive" (John 14:16, 17). The world cannot receive Him. This is an impossibility. God cannot deny Himself. He cannot bless evil. He cannot come into an unclean vessel which has not yielded itself to Him. There must be a definite born-again experience as preparation for receiving the Baptism in the Spirit. The blood is first applied, and then the oil. We must first pray through to a know-so salvation in which the Spirit witnesses with our spirits that we are children of God (Romans 8:16).

WE MUST OBEY

"And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts 5:32). Here arises the question of a possible controversy with God. If there is any measure of rebellion against Him, that issue will have to be settled with a perfect sur-

by R. M. RIGGS

render to Him. It is only as we walk in the light that we have fellowship with God and the blood of Jesus Christ His Son cleanseth us from all sin (1 John 1:7).

Rejectors Are Not Obedient.

Here we might ask, How can His children walk in the light and be obedient, when they have not received the Holy Spirit? He told His disciples to go and make other disciples and teach them to observe all things that He had commanded them (Matthew 28:20). He had commanded them not to depart from Jerusalem until they had been filled with power from on high (Luke 24:49). This command was to be passed on to their converts, the new disciples. His command then comes also to us. It is stated in Ephesians 5:18, "Be filled with the Spirit." Can we be obedient children and disobey that command? If the five hundred brethren by whom He was seen after His resurrection (1 Corinthians 15:6) heard His command to tarry in the city of Jerusalem, and only 120 obeyed and received the Spirit, then 380 of them did not obey, and, not obeying, did not receive. They did not tarry as He commanded. Hence they did not qualify to receive. No wonder that thousands do not receive the Baptism in the Spirit today. They do not obey the command to *tarry until they receive*.

WE MUST ASK

"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). Here is the kindness, the generosity, the willingness, and the impartiality of our wonderful heavenly Father. He is able and willing to give the Holy Spirit to all that ask Him. He is more willing and

anxious to give than we, as parents, are to give to our children. The only restraint that can be placed upon Him is that which our lack of desire imposes. He gives the Holy Spirit only to them that *ask* Him. "Ye have not because ye *ask not*" (James 4:2). This is God's elimination test to determine whom He considers worthy to receive this priceless gift. It is without money and without price, but He will give it only to those who *ask* for it. "Let us therefore come boldly unto the throne of grace" (Heb. 4:16). We must not ask with leaden lips. We should offer Him "the fruit of our lips" (Heb. 13:15).

We Must Ask Importunately.

Shall we ask once and let that suffice? Shall we consider that He gave the Spirit to us when asked once, even though there be no evidence then or thereafter that He came? Or shall we shrug our shoulders and say, "It's not our fault. We asked and nothing happened. What more can we do?" No, let us rather read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Does not this scripture imply degrees in asking? If asking once does not yield immediate results, then seek. This pictures to us the woman who lost the coin and sought diligently until she found it. And if this process does not yield results as quickly as we would like, then knock. This is insistence and persistence. Who was it that gave us the two parables to illustrate importunity in prayer: the importunate widow who came to the unjust judge, and the friend who came to his friend at midnight asking for bread? It was our Lord. He said, "Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you;

seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:8, 9). This very passage concludes with the promise to give the Holy Spirit to them that ask him (v. 13). This constitutes Christ's instruction to keep on asking until we receive the Holy Spirit.

WE MUST BELIEVE

"That we might receive the promise of the Spirit through faith" (Galatians 3:14). "The Holy Spirit, which they that believe on Him should receive" (John 7:39). "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Askers, seekers, knockers after the Baptism in the Spirit, should always remember that this experience is also called, "The Gift of the Holy Ghost." Gifts are not earned or won by price or merit. Gifts cannot be forced from the giver. Leaping upon the altar or cutting ourselves with lancets will not force our God any more than Baal was forced (1 Kings 18:26-28). It is not loud shouting that will bring the Spirit, nor repetitions of phrases of praise; although loud shouting and much praising of God are Scriptural, and therefore in order, if we are so impelled (Psalm 98:4; Psalm 150; Psalm 67:3, 5; Luke 19:37-40). But we cannot pay for the gift even in this way. The Holy Spirit is a gracious, glorious, God-sent Gift, and we receive Him by faith and by faith alone. There is a "rest of faith" into which we must enter. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Hebrews 4:10).

Elements of Faith.

Faith in God consists of utter lack of dependence on ourselves or on others and a knowledge that only God has what we need and want. We must believe that He will give only as a gift, but that He will give freely as we meet His conditions and ask Him for His gifts. So we first make sure that we are right with God. Then we cease from our own works or efforts, and apply to Him for the gift which we seek. He is waiting for us to come to this point. "And therefore will the Lord wait, that he may be gracious unto you"

Convinced of the Baptism

A lady came to our Assembly some years ago who spoke Spanish. She had been a Christian for a long time, but she was skeptical about the Baptism of the Holy Ghost and speaking in other tongues. However, one Sunday morning a lady gave a message in other tongues and the first lady understood it. This first lady worked in an office in New York City and did business in the cultured Castilian Spanish, and she said the message in other tongues was in that language. It was one of the Psalms. It happened also that the lady who spoke in tongues was a friend of hers whom she knew very well, and she did not know the Spanish language.

I did not know what was going on, except that the woman was speaking

in the Spirit and that I had the interpretation, so I gave the interpretation of her message.

At the close of the service the first lady said to me, "Do you know what Laura did this morning?"

I said, "No."

"She gave Psalm 45 in pure Spanish."

I inquired, "How about the interpretation?"

"It was word for word, with the exception of one word."

I asked, "Was that a synonym?"

She answered, "Yes."

This convinced her of the reality of the Pentecostal baptism. She sought God for it and received.

—A. A. SWIFT, Elizabeth, N. J

(Isaiah 30:18). We then wait together: He, to see if we are earnest, sincere and hungry; we, to prove that we are. "Blessed are all they that wait for him" (Isaiah 30:18c). "But they that wait upon the Lord shall renew their strength" (Isaiah 40:31). "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Proverbs 8:34). While it is true that the disciples tarried for that first Pentecostal blessing because the day of Pentecost had not yet fully come, it is also true that waiting or tarrying before the Lord is always Scriptural and is normal procedure in receiving from God.

Faith Rejoices.

Faith is more than waiting on God. Faith expects. A seeker for the Baptism in the Spirit waits before God continually, and definitely expects while he waits. A child awaits punishment with a sad countenance and drooping spirits; but he awaits his share of a delicacy or his Christmas present with great joy and delight. We await the receipt of

the Baptism in the Spirit with joy and delight. That joy and delight is the register of the seeker's appreciation of the gift or of his real expectancy of it. If he is not happy as he waits, he either does not consider the gift worth being happy about, or else he really does not expect to receive it. This joy and delight will be expressed toward God, for He is the Giver of the expected Gift. "Let all those that seek thee rejoice and be glad in thee" (Psalm 40:16).

Faith Receives

Joy and delight toward God are expressed by words of praise. "Thank you, Lord Jesus"—"I praise thee, Lord"— "Glory"— "Hallelujah"— "Praise God." This "sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Hebrews 13:15) is a sacrifice in that it is offered upon His altar, not that it is a sacrifice to give it. In this state of joyous expectancy, we reach out to receive from our God the blessing He has promised. Faith is the hand that reaches out and receives the gift of the Holy Spirit. "Him that cometh to me, I will in no wise cast out" (John

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Speaking With *Tongues* and Prophesying

OUR THEME IN THIS CONFERENCE is, "A Revaluation of the Pentecostal Movement." My business this morning, therefore, is not to give a Bible study on the gift of tongues nor on the subject of prophesying. What I may say by way of exposition will be incidental.

SPEAKING WITH TONGUES

What, first of all, is the value of speaking with tongues as revealed in the New Testament? I suggested, to begin with, that it makes the Baptism in the Holy Spirit a *definite* experience. We know that the Holy Spirit has come.

Let me remind you of three Scriptural instances. (a) Acts 8: Simon the sorcerer knew that the Holy Ghost had been given by the laying on of Peter's hands, because he offered money to purchase that power. Although it does not mention "tongues" there, there must have been some outward evidence. (b) Acts 10: Peter was directed to the house of Cornelius. The Jewish believers who accompanied Peter were astonished when the Holy Ghost fell on the Gentiles exactly as He had on the Jews. (We ought, some times, to be ashamed of the things which surprise us!) You see, there had to be some conclusive evidence that they had received the Holy Spirit. They could not put them on probation for three months to see if they had love! Some immediate evidence was needed, and it was forthcoming when they heard them speak with tongues. (c) Acts 19: Paul soon became conscious that these disciples at Ephesus had not received the Holy Ghost. But when they did receive the Spirit he knew it, and so did they, because they spoke with tongues and prophesied. These instances make clear the value of speaking with tongues in

the New Testament. It made the Baptism in the Holy Spirit a definite experience. Nothing was left to a vague "taking by faith" with a hoped-for change in character and power.

The question has been asked me hundreds of times all over the world: "Can we not receive the Baptism in the Holy Spirit without the sign of tongues?" In my answer I like to recall the answer given by the late Pastor T. B. Barratt of Norway to the same question, for I think it was so very good—"I'm not seeking the minimum, I'm seeking the maximum, where the Baptism of the Holy Spirit is concerned." And I want to remind everybody everywhere that GOD chose to make this the initial evidence of the Baptism in the Spirit. The Pentecostal movement has not made an arbitrary choice in the matter. We have humbly and reverently accepted God's choice, and, like Peter, we leave the responsibility with God. Who are we to quibble at the divine wisdom?

The theme of this Conference is a "revaluation," and all I need say here is that the value of speaking with tongues as the initial evidence remains. It is as valuable now as it was fifty years ago, and it will be as valuable tomorrow as it is today. Let me remind you that it is this quite unique testimony that has gathered this great World Conference together. It is good that we should realize this fact. We say, quite truly, that the center of our message is Jesus. But we shall gladly acknowledge that other Christians say that just as truly. That testimony would make a Christian Conference but not a Pentecostal Conference. There are other Christians beside us who teach holiness; there are other Christians who believe in divine healing; there are other Christians who teach the Lord's second com-

ing. The unique testimony that makes the Pentecostal movement a definitely separate entity is the Baptism in the Holy Spirit with the initial evidence of speaking with other tongues as the Spirit gives utterance. And on this point the Pentecostal movement speaks with an impressive unanimity. We are gathered here from all over the world, witnessing to the same glorious experience. We are not apologizing for our testimony. We sincerely believe that God has given it to us, and we believe it is according to His Word.

Now I want to speak a word about another value of speaking with tongues revealed in the New Testament, and that is its value in the devotional life of the believer. 1 Corinthians 14:2 says, "He that speaketh in an unknown tongue speaketh not unto men, but unto God." Paul said, "I thank my God, I speak in tongues more than ye all" (1 Corinthians 14:18). Speaking with tongues is a means whereby the human spirit may express itself to God. By it we can pray, and by it we can worship. I think that here, as a movement, we could well put a greater value on speaking with tongues.

Some months ago I was talking with a Methodist minister in England. In our conversation he said, "Tell me, what have you found in your own life to be the greatest value of speaking with tongues."

I replied, "It has given me a means of expression in my personal devotion to God."

With deep feeling he said, "I can appreciate that."

When we knelt to pray before we separated, he asked me to pray for us both, although he is much more famous than I. Our hearts were knit together.

Let our witness to the value of tongues

be constructive and not destructive. We only do harm to our own testimony by trying to pull down the testimony of other Christians. Let them keep what they have, and let us thank God with them for it. Our testimony should be given with humility and grace; then it is much more likely to be accepted. The Pentecostal testimony is not out to tear down others but to build up the whole Church of Christ. If, at times, the good is reverently questioned, it is only to make room for the better. We do not cease to follow after love when we desire spiritual gifts. They go hand in hand.

PROPHESYING

First of all, it is necessary to define prophesying in the sense in which we are using the word. Prophesying is the giving of a message believed to be from the Spirit of God. The essential thought is a *message*. That can be either by the interpretation of something spoken in a tongue or by a direct utterance in our own language.

Speaking with tongues is ecstatic utterance, but that is not all the truth. It is more than that. The gift of tongues

carries an essential element of inspiration also. We read in Acts 2:4 that they spake "as the Spirit gave them utterance." This is more than mere ecstasy. Peter described it as prophesying and affirmed that it fulfilled the word from Joel: "Your sons and your daughters shall prophesy." Any Pentecostal revival worthy of the name must include prophesying. If it does not, then we ought not to say that "This is that."

I do think we need to revalue prophesying in this revival. God has blessed us with a burning evangelistic zeal, and I am convinced that is absolutely essential if any revival is to continue in life. One of our greatest glories in Christ is the missionary zeal with which He has charged the Pentecostal movement. Brother Nystrom here could give us thrilling statistics of the Swedish missionary work. We thank God for the work of our American friends who can also supply wonderful statistics. Again we thank God for the great army of our anointed evangelists. But with all this we must not fall into the mistake of thinking that evangelistic zeal is a substitute for prophesying. To keep

this Pentecostal revival truly Pentecostal we must include powerful prophesying.

The same is true regarding our attitude toward miraculous healing. We are seeing a tremendous emphasis upon divine healing on every hand. Where that keeps in line with the Word of God we are glad. The final test is not the ability to get a huge crowd. The strength of this Pentecostal movement is its loyalty to the Word of God and the Spirit of God. "Deliverance ministries," as we now call them, must be kept in the place of Scriptural proportion. They are not a substitute for, but an accompaniment of, other essential ministries.

What is the value of prophesying in the New Testament? Primarily it is the voice of the Holy Spirit. It is not the only way in which He speaks, but prophesying does give us the *speaking* Spirit. The Holy Spirit is a Person, and because He is a Person, He speaks.

I know that some of you think this is dangerous, and you plan to tell me after the meeting some stories of folly

(Continued on page twenty-seven)

"I NEED POWER"

How D. L. Moody Discovered the Secret of Power

DURING THE YEARS OF 1873-1875, Moody and Sankey stirred all Great Britain after the manner of the leaders of The Great Awakening. It is said that in London more than two and a half million people heard their messages. "In Glasgow alone," says Dr. Andrew Bonar, "at least seven thousand members were added to the churches." It was during the Glasgow meetings that Mr. Moody told how he discovered the secret of power. He says:

"I remember two holy women who used to come to my meetings. It was delightful to see them in the congregation. When I began to preach, I could tell by the expression on their faces that they were praying for me. At the close of the Sunday evening service, they would say to me, 'We have been praying for you.'

"I said, 'Why don't you pray for the people?'

"They answered, 'You need power.' "I need power?" I said to myself; 'Why I thought I had power.' I had a large Sunday School and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But, right along, these two godly women kept praying for me, and their earnest talk about being 'anointed for special service' set me to thinking.

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to pray as I never did before. I really felt that I did not want to live, if I could not have this power for service. The hunger increased. I was praying all the time that God would fill me with his Holy Spirit.

"Well, one day in the city of New York—Oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed himself to me, and I had such an experience of his love that I asked him to stay his hand.

"I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you gave me all Glasgow—it would be as the small dust of the balance."

Moody's spiritual transformation made him a channel of spiritual enrichment to the ends of the earth. After this experience, God found in him an instrumentality through which His omnipotent Spirit could accomplish His mighty work. Would that every servant of Christ might have such an epochal hour!

The Heavenly Dove and the Ringing Bells

by E. T. Quanabush



WHEN THE NORWEGIAN EXPLORER, F. Nansen, started on an Arctic expedition many years ago, he took with him a strong, fast-flying carrier pigeon. After two years in the lonely wastes of the north, Mr. Nansen wrote a little message and tied it under the pigeon's wing. He flung her up from the ship into the icy winds. She made three wide circles, then headed straight for Norway, some two thousand miles away. The bird flew on and on, over two thousand miles of ice, snow, death, and desolation where scarcely a living creature was in sight. Finally it dropped into the lap of the explorer's wife, *with the message under her wing*. Mrs. Nansen knew by the arrival of that bird and the message it carried that all was well with her husband.

A study of types and shadows will reveal that a dove in the Scriptures is symbolic of the Holy Spirit. In each of the four Gospels this is shown. We read that the Spirit of God descended on the Lord Jesus Christ in the form of a dove.

This heavenly Dove had a definite message under His wing also. It was a message similar to the one delivered to the explorer's wife—it told that Jesus was alive.

Peter said, "This same Jesus hath God raised up, whereof we are all witnesses. Therefore [or, because He was raised up] . . . he hath shed forth this, which ye now see and hear" (Acts 2:32, 33). The word "therefore" reveals the cause for the divine action—

the Holy Ghost was given because Jesus was still alive! The heavenly Dove delivered His wonderful message in the Upper Room on the Day of Pentecost. It was a message similar to the one given by the angels to Mary at the empty tomb; a message which means more to us today than any other message in the whole world—**JESUS LIVES!**

This was the message of the Incarnation. This was the message of the Resurrection. This was the message of Pentecost. And the repetition of the Pentecostal outpouring on our lives today is a repetition of the same glorious truth: it tells us that He is still alive.

"Therefore he hath shed forth this which ye now see and hear." There is something to see and hear when the heavenly Dove brings to the human heart the message that Jesus lives. It was so at Pentecost and it is so today.

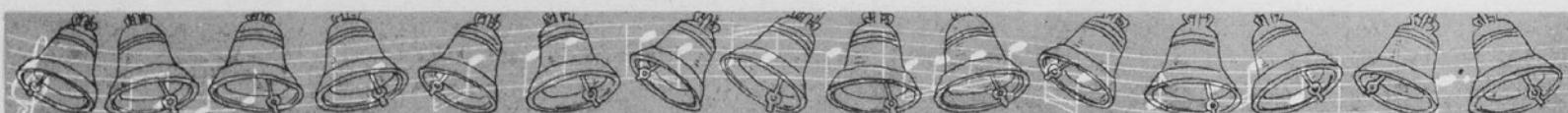
Not only was it true that Jesus was still alive, but the heavenly Dove delivered still another message of equal importance. It indicated that Jesus had been exalted and was seated by the right hand of God. Christ was not only a sacrifice—He was an *accepted sacrifice!* The message that the Spirit brought on the Day of Pentecost told the disciples that their Christ was the sacrifice God was pleased to accept. It is a wonderful thing to know without

doubt that God has accepted Christ as the "propitiation for our sins"—that our debt is now "paid in full."

This acceptance was typified in the Old Testament ceremonial law by the yearly entrance of the high priest into the Holy of Holies in the temple. He could go in only once a year, and then he must have an acceptable sacrifice to atone for the sins of the people.

The high priest wore a long, flowing robe with bells and pomegranates tied alternately to the skirt of it. The sound of the bells ringing as the priest walked was the only evidence the people had that their sacrifice was being accepted by the Lord. They would listen anxiously for the sound of the bells. If the bells rang, they knew that the priest was still alive and their sacrifice acceptable.

This is exactly what happened on the Day of Pentecost. The hundred and twenty had waited for several days for an evidence that Jesus, their Priest and Sacrifice, had been accepted in heaven. Suddenly that evidence came; the bells began to ring in their hearts; and they knew beyond any doubt that all was well. They now knew experimentally as well as theoretically that the promise was for them. They knew that the infilling of the Spirit was real, for they had now experienced it.



The bells rang again when Peter went to the household of Cornelius (Acts 10) for "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision [the Jews] which believed were astonished... because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." The Christian Jews who came with Peter clearly associated this phenomenon at the house of Cornelius with that which they themselves had received at Pentecost. The bells were again ringing a message clear and plain!

On the Day of Pentecost Peter had said, "This is that which was spoken by the prophet Joel." It was the clear, unmistakable evidence that Christ was accepted in heaven.

Friend, I exhort you to see and hear the message of the heavenly Dove and the ringing bells. They both bring the same message to all who will hear: *Christ lives!* This is the basis of Christianity. This is the message that Pentecost brings to the believer who is baptized with the Holy Spirit—Christ Jesus is alive today! He lives to hear your prayers, and to save you from sin, and to heal your body, and to be the Mediator between you and God.

done this, for doctors had told me there was nothing they could do to restore my eyes. I want to give all the glory to God, who has done such a great work for me.—Mrs. Roy Garling, 1403 Marshall St., Hagerstown, Md.

(Endorsed by Pastor Vernon W. Miles Sr., Box 234, Williamsport, Md.)

ARTHRITIS HEALED

I would like to give my testimony for the glory of our Lord Jesus Christ. One Monday night during a revival at our church, Evangelist L. L. Ammons formed a prayer line and asked everyone who wanted anything from God to get in the line. I sat in my seat for a minute, just thinking, "What do I really want from God?" And then I thought, "I want a closer walk with Christ. I want wisdom from God to win souls for Him."

As I was coming along in the line just about three people away from Brother Ammons, the Lord spoke to me and said, "Ask for healing for your back also." I had had arthritis of the spine for fourteen years, and in the past two years I had had pain in my back constantly. The lower part of my spine was stiff. But praise the Lord, He performed a miracle in my back, straightened my old crooked spine, and gave me complete deliverance. I hope I shall never cease to praise Him.—Mrs. Aline Franklin, 3343 Spruce Street, Riverside, California.

(Endorsed by Pastor O. F. Ferguson, Riverside, California, who states, "Sister Franklin is a very faithful worker in my church. This indeed is a wonderful healing. She had not been able to bend over for years. Now her spine is normal. This healing took place on January 16, 1956.")

Healing Testimonies

HEARING RESTORED

I am writing of the miracle of healing that God wrought in my sixteen-year-old boy, Charles Burns. He had an incurable disease in his head, which had eaten both ear drums. One of these drums was removed by surgery before it was completely gone. This disease had been an extreme case for four years. Two operations were required on his ear drums; after which he underwent a third operation on his brain. Infection was still in his head, however, and a draining through his ears and throat sometimes threatened to choke him. Nearly every night he would go completely out of his head, because of the tremendous pressure on his brain. The doctors gave him up, saying, "It is only a matter of time."

I heard about the tent meeting in Hagerstown where Evangelist David Nunn was preaching and praying for the sick, and I took Charles to the meeting to be prayed for. My son gave his heart to the Lord one night, and when Brother Nunn prayed for him God did for him what no other power could possibly do. Charles received instant healing; his ears were opened and he was able to hear; the drainage ceased, and the pressure left his head completely. Now after nearly a year he is still healed; he now is a normal boy, able to do the things that were impossible for him before he was prayed for.

How I praise God for all His tender mercies to me and my son. I will ever give the glory to our Lord Jesus Christ for all that He has done.—Mrs. Helen

Burns, 347 W. Patrick St., Frederick, Md.

(Endorsed by Pastor Vernon W. Miles Sr., Box 234, Williamsport, Md.)

BLIND EYE OPENED

When I was two and a half years old, my brother threw lime into my eyes, totally blinding my left eye. The lime so injured my right eye that the vision was impaired, and I had to get glasses to correct this.

When this happened, a neighbor, hearing my scream, ran and threw a pitcher of cream in my eyes. The doctor said that if she had not done this I probably would have lost the sight of both eyes.

For thirty-seven years I had been totally blind in my left eye, until Evangelist David Nunn prayed for me on October 24, 1955. This left eye had a discoloration from the lime. When Brother Nunn prayed for me, all the discoloration left this eye and the sight was restored instantly. The right eye also improved so much that I no longer need glasses. Both eyes are now about equal in vision, as far as I can tell.

How I praise God for this great work of His Spirit! Only God could have

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

GOD ANSWERS PRAYER

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek.
But often faith must learn a deeper test,
And trust God's silence when He does not speak;
For He whose name is Love will send the best.
Stars may burn out, nor mountain walls endure.
But God is true, His promises are sure
For those who seek.

—Anonymous



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

Wesleyan Methodists to Move Headquarters

The Board of Administration of the Wesleyan Methodist Church of America voted recently to relocate the denomination's headquarters in a more central point. Accordingly, it will move from Syracuse, N. Y. to new offices at Marion, Indiana.

Judge Urges "More Specific" Counseling

A retired jurist told a group of Pennsylvania ministers that they need to be "a little more specific" in counseling church members involved in marital or other difficulties. The former judge said that the basic problems in most marital cases could have been "ironed out" before reaching the court if they had been "tactfully handled in the minister's study."

Clergymen Attend Divine Healing Course

Thirty-one clergymen of several denominations recently attended a five-day course in divine healing at Whitinsville, the conference center of the Episcopal Diocese of Western Massachusetts. A number of the "students" were Anglican priests.

Heading the school are Edgar Sanford and his wife, Agnes, author of two textbooks and two novels about faith-healing.

"We plan to hold seven or eight courses . . . every year in an attempt to pass on some of the things we have learned in our return to the full-orbed ministry of Christ-preaching, teaching, and healing," Mrs. Sanford said.

NAE Favors Paid Religious Broadcasts

The National Association of Evangelicals, meeting in Cleveland, Ohio, for its fourteenth annual convention, took issue with the Broadcasting and Film Commission of the National Council of Churches over the matter of selling air time for religious radio and television programs.

A few weeks ago, the National Council group issued a recommendation that radio and TV stations ought to stop selling time for religious programs. Instead, it said the stations ought to provide time free of charge and assign it according to the direction of National Council, State Council, or local Ministerial Alliance direction. Such a policy, if adopted, presumably would mean that independent and church-sponsored religious programs, such as REVIVAL-TIME, would be forced off the air.

But the NAE took sharp exception to such an idea. It pointed out that the National Council of Churches cannot speak for all the Protestants of America. It stated that there are more than twenty million members of various Protestant churches who are not affiliated with the National Council

and all these groups deserve the privilege of buying time for radio or TV programs if they wish to do so.

A strongly worded resolution was adopted by the NAE at the request of the National Religious Broadcasters, an NAE affiliate of which Thos. F. Zimmerman, Assistant General Superintendent of the Assemblies of God, is chairman. The resolution said: "We commend the National Broadcasting Company for changing its past policy and practice by accepting Evangelist Billy Graham for a paid religious broadcast over its network. . . . We also commend the American Broadcasting Company, the Mutual radio network, and every owner and operator of radio and TV stations who have been willing to offer their facilities by providing commercial time for the broadcasting and telecasting of the glorious Gospel of Christ, with good will to all mankind."

The NAE claims to serve ten million conservative Protestants. Its membership includes 40 denominations, 10 conferences of denominations, and more than 1,000 independent local churches.

Survey Shows Fewer Adults Drink

A recent Gallup Poll indicates that there are proportionately more total abstainers in the U.S. today than there were a decade ago. The question asked by the survey was, "Do you ever have occasion to use alcoholic beverages—such as liquor, wine, or beer—or are you a total abstainer?" In 1945 the poll showed 67 per cent were drinkers and 33 per cent were abstainers. This year it indicates that only 60 per cent use alcoholic beverages and 40 per cent are total abstainers.

The figures are encouraging—but with 61,200,000 Americans drinking there is still plenty of room for improvement!

Russian Church Leaders Visiting U.S.

Five Russian church leaders are scheduled to arrive in the United States this month in response to an invitation by a representative committee of American Baptists. The delegation, comprised of four officials of the All-Soviet Council of Evangelical Christians (Baptists) and a representative of Russian Baptist youth, will be here for a month.

By virtue of their positions in the All-Soviet Council of Evangelical Christians (Baptists), these leaders are also the official representatives of the Pentecostal Christians in Russia. The Pentecostals there had to join the organization during World War II in order to be recognized by the Soviet government. Reliable sources report there are many thousands of Pentecostal believers worshiping in Russia.

Africa Gets Million Copies of John's Gospel

One million copies of the Gospel of John, in six languages, have been shipped to Africa by the Pocket Testament League during the past six months.

Liquor Industry Tops Billboard Advertising

Statistics released by outdoor advertising companies reveal that brewers and distillers accounted for more than one-third of the total expended for billboards by all major advertisers, says the Methodist Board of Temperance. This was more than one-and-one-half times the amount spent by the next largest advertiser, automobile manufacturers.

"Liquor ads line the highways," the Methodist Board said, "while every hour drinking drivers and pedestrians chalk up another traffic fatality."

Ministers Vow Fight on Beer-Dancing Ordinance

The Ministerial Association of Lexington, Ky. vowed to combat a new city ordinance permitting public dancing in establishments where beer is sold. The ordinance was passed over the protests of the Association and other civic groups.

One of the ministers termed the ordinance a step backward "that would prove injurious to the moral and spiritual life of the city." Another said it would lead to immorality among young people as a result of "passions inflamed by the modern dance and drinking."

Moslems Send Missionaries to U.S.

Moslem missionaries, including a professor, a businessman, and a retired legislator, recently arrived on the West Coast of the U.S. to propagate their religion and build a mosque in the San Francisco Bay area. The aim of these missionaries is to win converts to Islam and to keep Moslem students in this country from accepting Christ. The Moslem team reported that widespread appeals are being made in the Islamic world for lay missionaries to go to America.

Sunday Business Means Higher Prices

Sunday shopping is a costly thing. Not only does it keep employees from spending the Lord's Day at church and with their families, and encourage shoppers to violate the sacredness of the day, but it leads to higher prices. This latter point was brought out by a spokesman for the San Francisco Retail Meat Dealers Association.

Speaking against a city ordinance that would permit meat sales on Sunday, he stated that consumers should logically expect higher prices from the rise in costs because "there would be no increase in the sales—customers would just come in at any time."

Jewish Bible Congress Draws Large Crowds

The Fourth Bible Congress in Jerusalem, organized by the Israel Bible Research Society and the Teachers' Association, drew crowds of about 2,000 a day, reports *Israel Speaks*.

The four-day Congress lasted from morning to midnight. Those in attendance "raptly followed some 35 highly technical and scientific papers on a variety of difficult and novel points of Biblical exegesis, discovery, and interpretation." Among those present were high government officials, housewives, and students, along with workmen in overalls—"carrying their tools and obviously snatching a precious hour off the job to catch a few words of instruction."

Let us pray that this renewed Jewish interest in the Old Testament will cause many of them to find Him to whom the Old Testament points—Jesus, their true Messiah.



Church Building and Planning Commission, composed of Assemblies of God men, experienced in the field of building and contracting, consult with Victor Trimmer, National Home Missions Secretary. Left to right: Joseph Colombo, A. V. Gustafson, Gordon Nickell, Earl Rodgers, Bill DeWitt, and Victor Trimmer.

BLUEPRINTS FOR NEW CHURCHES TO BE OFFERED SOON

Although probably only a few people were aware of it, the Church Building and Planning Commission which met in Springfield, Mo. on March 29 and 30 started something which should have widespread effect for good on Assemblies of God building programs in the future.

During those two days, Victor Trimmer, National Home Missions Secretary, met with Architect Joseph Colombo of Pico, California; A. V. Gustafson, construction man from St. Paul, Minnesota; Gordon Nickell, a building designer from Grandview, Washington; Earl C. Rodgers, a building designer and estimator of West Terre Haute, Indiana; and Bill DeWitt, contractor of Springfield, Missouri. (Contractor O. W. Godwin of Dunn, North Carolina, was unable to attend the meetings.)

A suggested program for providing building plans for pioneer churches was drawn up during the two-day meeting by these Assemblies of God men, experienced in the field of building and contracting.

Both the National Home Missions Department and our District officials are becoming increasingly aware of the need for this type of service to our new Assemblies.

It was decided to obtain from a number of Assemblies of God architects suggested designs for a Home Missions Chapel which would accommodate 100 people. The Chapel building would be planned in such a way as to allow for integration of the first unit into a large and more complete church plant as the Assembly grows. It is intended that this chapel should of necessity maintain simplicity of construction, minimum cost, and attractiveness in design, with a workable floor plan.

Brother Trimmer says that a long-range program is under way and that no blueprints will be available until some time in the fall of 1956.

Although some charge will be made for the blueprints, the amount will not be sufficient to cover the expense of carrying out the program. Offerings for the project should be designated CHURCH PLANNING FUND, and sent to:

Home Missions Department, 434 West Pacific Street,
Springfield 1, Missouri



Sunday School workers attending convention at Catania

BLESSINGS IN ITALY

With grateful hearts we wish to inform the brethren that the Sunday School Conventions held in the cities of Bari and Catania in early March proved to be a great blessing to all who participated. During the entire period of the Conventions, a spiritual atmosphere prevailed and the presence of the Lord was very real as we studied, sang and worshiped.

It is encouraging to note that eighty-nine pastors, Sunday School leaders and teachers gathered at Bari, coming from seven different provinces and thirty-four cities and towns, and that ninety-four pastors and workers came from nine provinces and forty-two cities and towns for the Convention in Catania. Some traveled hundreds of miles to be present. But every sacrifice and hardship was rewarded by the communion and fellowship enjoyed by everyone and by the showers of blessings received.

We gave a series of studies on such subjects as: Sunday School Organization, Teaching Methods, Workers' Conferences, Opening Service, Importance of Records, Literature, etc. The Sunday School workers simply "ate it up."

The progress that can be seen in the Sunday School work in Italy, easily

understood by the enthusiasm and the testimonies of the brethren gathered together, is most encouraging. It has inspired us to do our best to reach the goal which we have set before us: *a Sunday School in every church, and a church in every city.*

It is wonderful to hear that the Lord is saving many souls through the Sunday School work. One of the superintendents told a heart-warming story. He personally had brought a young lad into the Sunday School—a Catholic boy. This youngster was saved and did not hesitate to testify to his parents. After a short time the parents came to Sunday School and to church. He concluded, to the joy of everyone present, that the mother had been baptized in water only a week before. AN ENTIRE FAMILY WAS SAVED THROUGH THE SUNDAY SCHOOL!

We are looking forward to other Regional Conventions in different sections of Italy and, in due time, will hold the First National Sunday School Convention in the history of the Pentecostal work in Italy. Do continue to pray for us so that the vision to see thousands come into the Kingdom of God will be realized.

—by Anthony Piraino

Literature display with Sunday School training squad. Left to right: F. Maravigna, S. S. Supt.; C. Monetti; D. Russo; J. Furnari; A. Piraino; G. Mascali, pastor in Catania.



MISSIONARY News Notes

Marcus Jon was born to Mr. and Mrs. Loren Triplett of Nicaragua, Central America, on February 10.

* * *

Dean Andrew was born March 30 to Mr. and Mrs. Warren O. Nowowiejski in Colombia, South America.

* * *

Mr. and Mrs. Robert A. Hymes of Japan have a little daughter, Gloria Jean, born March 20.

* * *

Mark Jonathan was born to Mr. and Mrs. John K. Lemos of Brazil on March 27.

* * *

Fredolf Sondeno and family are now located at 396 Kyodo Machi, Setagaya Ku, Tokyo, Japan.

* * *

Ray G. Jones and family of Bolivia arrived in the States recently. Their address is 116 South Diamond, Centralia, Washington.

* * *

Mr. and Mrs. Calvin Zeissler of Bacolod City, Philippines, proudly announce the arrival of Cynthia Dawn on February 17.

* * *

Edith Dutton of North India arrived home on furlough on April 11. She can be reached at 2901-82 Ave., Oakland 5, California.

* * *

Mrs. M. F. Petersen of Upper Volta, French West Africa, arrived in New York with her four children on April 9. Her address will be 1123 Shannon, Spokane, Washington.

* * *

Word has been received that Hilda Olsen and her co-worker, Peggy Anderson, have arrived safely in Africa and are happy to resume their work in Basutoland.

* * *

Lorene Thompson of North India arrived home on furlough and she is in urgent need of the Lord's healing touch. Her address is P. O. Box 427, Ukiah, California.

Where the need is greatest let us be found gladly obeying the Bridegroom's command. For it is in the harvest field, it is among the reapers, that we shall find Him.—*Hudson Taylor*.



ABOVE: Co-operating pastors of twenty-three churches and the choir of thirty-five voices. RIGHT: David Garcia hears testimony of God's healing power.



GOD HAS DONE IT!

We refer to the great open-air salvation-healing campaign in the theatre of the Olympic City, in downtown Guatemala City.

David Garcia of Puerto Rico came to Guatemala with the desire that all evangelical churches sponsor the campaign. After a week of sessions the accepted ministerial alliance decided against affiliation. Among other things they doubted seriously whether the Pentecostal groups of Guatemala City could fill the huge open-air theatre. But, though they said it couldn't be done, God has done it. On Sunday afternoon

over 10,000 were packed in. Many accepted Christ with tears of repentance, and many were marvelously healed.

The co-operating brethren are especially grateful to Mr. Garcia for his rounded-out ministry. He not only preaches healing, but salvation, the Baptism in the Spirit, the Second Coming, the disciplined life, holiness, tithing, faithful attendance at church, etc. We ALL give this faithful servant of the Lord our highest recommendation and hope sincerely he will soon be back with us.—by Miriam E. Haydus, Guatemala.

MONTHLY REPORT

Foreign Missions Department

March, 1956

CONTRIBUTIONS

Alabama	\$ 1,985.90	North Dakota	2,909.47
Appalachian	600.21	Northwest	30,539.12
Arizona	2,241.15	Ohio	10,479.96
Arkansas	2,729.31	Oklahoma	10,228.57
Eastern	10,266.30	Oregon	11,524.89
Georgia	1,920.56	Potomac	7,473.02
German Br.	1,037.48	Rocky Mtn.	5,068.43
Greek Br.	146.20	Russian Br.	21.77
Hungarian Br.	95.00	S. California	20,779.61
Illinois	8,173.88	South Carolina	416.29
Indiana	3,457.03	South Dakota	1,351.50
Italian Br.	480.00	South Florida	6,636.33
Jugoslavian Br.	27.74	S. Idaho	2,063.99
Kansas	7,500.89	S. Missouri	7,577.89
Kentucky	567.79	South Texas	8,123.25
Lat. Amer. Br.	1,132.58	Tennessee	692.84
Louisiana	1,634.73	Texas	8,837.71
Michigan	13,330.65	Ukrainian Br.	119.75
Minnesota	11,585.88	West Central	5,467.12
Mississippi	802.39	West Florida	2099.44
Montana	3,053.33	West Texas	3,672.27
Nebraska	2,938.75	Wis.-N. Mich	5,545.81
New England	2,599.72	Wyoming	854.52
New Jersey	6,645.00	Alaska	237.08
New Mexico	1,472.19	Canada	273.00
New York	7,531.32	Hawaii	213.44
N. Calif.-Nev	16,373.22	Foreign	25.00
North Carolina	700.39	Miscellaneous	40.00
Total Amount Reported			\$264,311.66
District Funds			\$ 13,833.23
National Home Missions			3,272.96
Office Expense			4,256.09
Given Direct to Missions			33,195.61
			\$54,557.89
Received for Council Missionaries			\$209,753.77
Received for Non-Council Missionaries			1,910.00
Missionary Offerings not allocated to any State			41,781.68
Total Receipts			\$253,445.45

Letter From Nebo Land, Africa

The following letter was written from Nebo land, a hitherto unevangelized territory. The natives are very primitive and surrounded by real heathen darkness. It is just a few months since they first heard the gospel.

"God has blessed and confirmed the Word with signs following. A number of sick have been healed and the tent has been full, with the exception of the last two or three nights when it turned very cold. Every night many come out for salvation and there are often between fifty and a hundred at the altar. Last night there must have been at least 150 who came forward. To see people delivered from pain and sickness is a great thrill.

"Homes, schools and districts are opening to us. People are coming to call, and I have arranged for two meetings tomorrow at different places where the sick will be gathered. It seems that Africa is opening its arms to this ministry of deliverance. Prejudice is being broken down. It is Christ only that we preach and deliverance that we bring. Oh, that this might sweep as a tide over Africa!"

"I am staying in a Speed-the-Light trailer given by the Oklahoma C.A.'s for the missionaries. It is so cozy and comfortable—not like camping out. The tent (a gift from C.B.I. students) is about a quarter of a mile away, right at the chief's village. Another chief thirty miles away has opened his village to us. He has a still larger place and more people. When I went there a heathen dance was in progress. Chief Maseremule from here went with me and introduced me officially and ceremoniously to his brother-in-law, Chief Masimula. They stopped the dance and had us preach. The white police sergeant from the nearby camp had happened along. He heard the message and was with us while the chief welcomed us.

"A young white man and his wife at the big trading store, a few miles from the camp, have given their hearts

DISBURSEMENTS

Support of Missionary Personnel	\$103,437.56
Missionary Equipment	18,819.37
Missionary Work	52,013.56
National Workers Abroad	7,074.48
Buildings in Foreign Lands	16,981.46
Missionary Transportation	40,269.66
	\$238,596.09
Transferred to "Hold" Accounts	14,849.36
	\$253,445.45

to God and are wonderfully converted. They are so happy. The husband has been helping us so much, and supplies us with free petrol (gasoline).

"The wife of a policeman, and a retired police sergeant (both natives), were healed. God is doing such great things! We frequently meet people who tell us they have been healed. It is a real joy to work for God here. Keep praying for us."—by Fred Burke

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

SUNDAY'S LESSON



THE QUEEN OF SHEBA

Sunday School Lesson for May 27, 1956

1 Kings 10:1-13; 2 Chronicles 9:1-12

As the fame of Solomon spread, it was inevitable that rulers in other lands should hear of him. His diplomatic prowess, his riches and wealth, and, most of all, his great wisdom undoubtedly became one of the main conversation topics of eastern courts.

Among those who heard of Solomon was a queen who has become a well-known historical figure because of her intense desire after truth. Her actions constitute a worthy pattern for those who hunger for the truth.

THE QUEEN COMES (1 Kings 10:1, 2)

Even though Sheba's queen had wealth and power, she recognized that something was lacking in her life.

While it is true that the basic facts of the Word of God are so simple that "the wayfaring men, though fools, shall not err therein," it is also true that there are things in the Bible which are thought-provoking. Nicodemus wondered, "How can a man be born again when he is old?" and the disciples were curious about the hidden facts of Christ's kingdom and the time of His coming. The problem of good and evil has long puzzled many sincere doubters.

As the Queen of Sheba thought on her problems, she realized that she must have help. She let her perplexities drive her to action, and she undertook the long journey to the court of the famous king. When we have questions and problems, we have the privilege of bringing them to the One who is able to solve every problem, One "greater than Solomon"—Jesus Christ.

Some think that the queen's "hard questions" were riddles and puzzles, the popular pastime of the East in those days. But the journey was too long and tiresome, her gifts too large, and the conviction of her words too sincere for us to believe that this was true.

She could easily have become engrossed in other things, especially the demands of her public office, but she put the important things first. The Christian, if he would find the answer to his problems, must do the same. Business and secular pursuits must never take precedence over the claims of our Lord for worship and service. The queen made the long journey even though she was not invited. We have the constant invitation of Christ to saint and sinner, "Come unto me... I will give you rest." Yet we allow mundane activities to deter us from obtaining a deeper knowledge of God.

Sheba's queen was honest with Solomon, confessing that she had not believed the reports, and inquiring with a determination to act upon the truth. Those who come to the "greater than Solomon" with the same attitude will find His promise true: "Him that cometh to me I will in no wise cast out."

THE QUEEN IS CONVINCED (1 Kings 10:3-13)

"And Solomon told her all her questions." How wonder-

ful it is to know that we can take our problems to the One who endowed Solomon with wisdom. Modern living becomes more complex daily, but the One who guides us is the One who controls the universe and yet notes even the sparrow's fall.

The queen's visit to Solomon left her breathless—"there was no more spirit in her." She found the reality to be much greater than the report. The report had seemed too good to be true. And the person who hears that Christ can save, and then personally experiences salvation and the Christian life, says with the queen, "The half has not been told me."

THE QUEEN WILL JUDGE (Matthew 12:42)

The Old Testament account of the Queen of Sheba ends as she returns to her own country, but Christ Himself gave the real ending to the story when He said, "The queen of the south shall rise up in judgment with this generation, and condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Sheba's queen will be a witness against all who are too blind to see Christ's wisdom or too careless to consider His teachings. She will be a witness against those who put more energy and effort into self-advancement than in seeking Christ, for she walked in the light she had. She was honored for that obedience and found the answers to her questions. We have the same privilege. Walking in the light of God's Word in obedience and love will bring us the solutions to our problems and a prepared place in heaven. Sheba's queen will be a witness against all who do not avail themselves of this privilege. Will her witness be against you?

—by R. G. Champion

ALWAYS READY TO LISTEN



TYPES of the HOLY SPIRIT

A Thought-Provoking Summary by Alvy E. Ford

THERE IS NO ELEMENT KNOWN TO man that can accurately portray the characteristics of the Holy Spirit. Yet, by observing several of the elements, we can somewhat better our understanding of the operations and office of the Spirit.

Perhaps the most prominent element in this connection is FIRE. Fire gives light; so does the Spirit. He sheds light on the Bible and opens it to our understanding. When the Holy Spirit comes into a man, He illuminates that life and makes a light shine forth from it. Fire gives warmth and heat; this can justly be said of the Spirit. Fire conditions food to the point where it is digestible. In like manner, the Spirit takes the Word and breaks it down so that a man can digest it—thus enabling him to grow and be nurtured. Intense heat is used to purge the dross from metals and bond them together as in welding. It is the Holy Spirit who ferrets out the germs of sin, purges our dross, makes us fit for Christian service, and welds us together in the bond of abiding brotherly love.

The Holy Spirit has been compared with WATER, also. The major portion of the human body is made up of water; the major portion of the activities of the Church are performed by the Spirit. Though we human beings have our little part to play, it is the Spirit who brings and retains life. Water penetrates the dry crusty soil; the Spirit penetrates the dry, crusty heart. Water can operate gently and silently, or with tremendous power and great noise; the Spirit can be unheard and tug gently, or He can be boisterous and strike like a sledge hammer.

Jesus likened the Holy Spirit to WIND. The wind blows where it desires; the whole world is its playground. So it is with the Spirit; He permeates the entire world and is not stopped by climate, nationality, or color. The wind,

though invisible, is always moving somewhere, and so is the Spirit. Very often we can see something the wind has done, but we do not actually see the wind. The fruit of the Spirit may abound in the Christian life, but He, Himself, is content to remain hidden. He directs all attention to Jesus. The wind blows warmth to the cold and cooling to the overheated. The wind may uproot firmly-entrenched trees and buildings, and likewise, the Spirit may break off bonds and uproot habits of long standing.

The Spirit has been likened to OIL. Just as many a mechanical device will

not function without oil, neither will the Church function without the Spirit. Oil makes things run more smoothly and easily, and so does the Spirit. Oil reduces friction and temperatures; the Spirit reduces friction and lowers tempers. Oil is a healing agent; so is the Spirit. Oil is used in preparing natural food, the Spirit is used in preparing spiritual food. Oil preserves; it prevents corrosion and decay. The Spirit prepares us for all eternity.

May we ever have more of the Spirit Himself, and not merely have the types.



Submerged in His Blessing

Submerged in the sea of His blessing,
Lost in the power of His love.
Thrilled by the sweet Holy Spirit,
Lifted to glories above.

Blinded by heavenly radiance,
Only beholding His face;
Enraptured by joys so supernal,
Trembling through power of His grace.

Speaking a heavenly language,
Oh, wondrous mystery divine;
Flowing like music from glory,
Holy Ghost message sublime.

Engulfed by the flames of His presence,
Blessed baptism of fire,
Fanned by the wind swiftly rushing—
Worship and praise mounting higher.

—Herbert Buffum Jr.

SEEKING IN EARNEST

I was the evangelist at a Norwegian-speaking church in Brooklyn, N. Y., some time ago. During the altar service I went to a brother who was praying very silently but who seemed quite unmoved. I said to him, "Brother, are you praying for the Baptism?"

He said, "Yes, ten years." I knew this was not true. He had not been praying for ten years—he just thought he had.

I said, "Brother, do you ever pray for the Baptism at home?"

"No," he answered.

"Oh, I see. You don't pray at home but you come to church, and once a week you wait on God for twenty minutes and pray for the Baptism. Let me tell you something. I'll guarantee that if you will pray for the Baptism at home, using every spare moment to seek the Lord, you will receive the Spirit in a very short time."

Just about a week later he called me and said, "You know, that worked."

I said, "What worked?"

He said, "I received the Baptism last Tuesday night."

When he was really in earnest, the Lord met him and filled him with the Holy Spirit.

—A. A. Swift, Elizabeth, N. J.

"WESTERN EUROPE—A BRIGHT PEN

Revivaltime Speaker Reports on His Recent Trip to Europe

IT WAS MY PRIVILEGE TO PREACH IN Western Europe during Easter week. What I saw and experienced brought me cheer and courage. I discovered:

—That the largest Protestant church in Norway is a Pentecostal church (at Oslo) having 3,000 members.

—That the largest Protestant church in all Europe is a Pentecostal church (at Stockholm) having 6,700 active members.

—That there are 50,000 Pentecostal believers in Great Britain, 115,000 in Sweden, 40,000 in Norway, 60,000 in Italy, and thousands more in Finland, France, Belgium, and the Netherlands.

—That the Pentecostal people in Germany are buying fine property and getting ready to build first-class churches. Also they are ready to send out foreign missionaries for the first time since the rise of Hitler and the bitter war years. It was heart-warming to see converted Jewesses singing in their choir group.

—That the Italians are printing Pentecostal literature by the ton on Speed-the-Light equipment. Four Sunday School Quarterlies and the *Sunday School Counsellor* are being translated into Italian and being published regularly under the printing supervision of a converted priest. The brethren had just closed a Sunday School Convention on the island of Sicily where 1,000 attended the sessions.

—That a revival is spreading among the gypsies in France. Two thousand have been converted and filled with the Spirit in the past several years.

* * *

The British Pentecostals filled both the Royal Albert Hall and Bloomsberry Baptist Church in London on Easter Monday.

I found that the roots of the Pentecostal work in Western Europe are deep and good. The leadership increases in strength every day. God has given



Seated on the platform of Messuhalli in Helsinki, Finland
Kai Antturi, Kaleva Saloranta (interpreters)

the Movement men of great ability and sterling character. You trust yourself to their judgment.

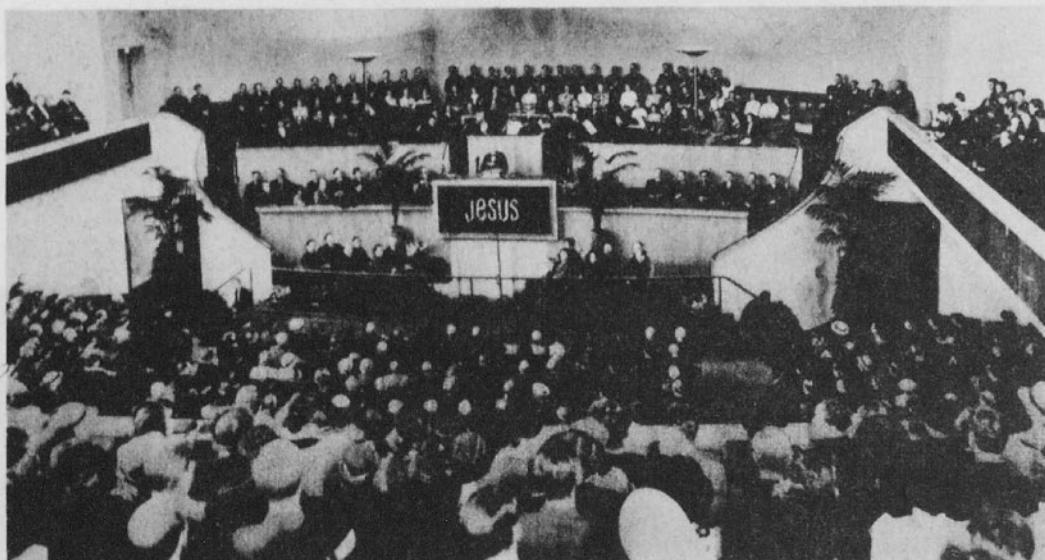
There are church customs that a visitor in Europe notices at once. In Italy the men sit on one side of the auditorium and the women on the other. The women cover their heads immediately upon entering the sanctuary.

In Britain they sing the great Wesleyan hymns in the Pentecostal meetings and they sing every verse. They do not break the message by omitting one or more verses.

All over Europe, people wear conservative clothes to church. The flair for colorful dress and style that characterizes so many American congregations is noticeably absent. You do not see make-up or feathers or jewelry. All the ornamentation is in the buoyant spirit of praise and the depth of feeling they bring to their worship.

In Germany the offering is taken after the benediction, as the people are leaving the service. Several of the elders stand at the door. The people sit while they pray, and the prayer-time is conducted in voluntary fashion as we do our testimony meetings. Bright choruses of praise are sung in between the prayers—first one and then another scattered over the audience leads in prayer as moved upon by the Spirit.

In Sweden the pastors and elders literally break great loaves of bread



The thriving Philadelphia Church in Oslo, Norway

"PENTECOSTAL PICTURE" . . . by C. M. Ward



Ki, Finland, left to right: C. M. Ward, Eino Manninen, (interpreter), Walter Hanson (Seattle).

and pass large silver chalices of wine at the Communion. In Great Britain the Lord's Supper is observed every Sunday morning.

In France our brethren cannot advertise by newspaper (they are Catholic-controlled) and so all notices of special meetings are circulated in the form of handbills. The measure of the believers' consecration is shown by their willingness to pass out these handbills on the streets of the city.

* * *

Europe is alive for revival today. Misfortune has proved to be good fortune. Up from destruction have arisen new buildings, new industrialization, new labor policies, new living standards, and new ideas. I said to a German audience, "The old world has become the new, and the new world has become the old." It's good to see the children with full cheeks and all the food they need to eat. It's good to see the folk buying automobiles and acquiring some of the things that are commonplace to the average Assemblies of God member in America.

The crowds love the evangelistic services. Thirty-five hundred Finns attended the service on Thursday night before Easter, at the big arena opposite the famous Olympic Stadium in Helsinki (the *Messuhallissa*). The Filadelfia Church in Stockholm was filled

twice on Good Friday with more than 3,000 attending each service.

The British folk held their Revival-time Rally in the Free Trade Union Hall in the heart of the great city of Manchester. Their great choir filled the stage of that famous auditorium and sang until it seemed heaven had come down. It was strange dressing for that meeting backstage surrounded by the autographed pictures of world-famous people like Sir Thomas Beecham and Jan Sibelius. But God met sinners in that great meeting. When the invitation was given they came from galleries and everywhere and made their way to the front.

Preaching in the Royal Albert Hall in London is an unforgettable experience. I think they have the most perfect public-address system in all the world.

You can hear a whisper in the farthest balcony. Thousands attended that great demonstration and admission was by ticket only.

In Paris the brethren hired a hall and every seat was taken before our party arrived. A Paris audience is a cross-section of mankind. You'll meet a woman who can speak five languages, and who for ten years was private secretary to Koussevitsky (maestro of the Boston Philharmonic Orchestra) and next to her is a white Russian, the last personal jeweller to Czar Nicholas, while next to him perhaps is a former Communist.

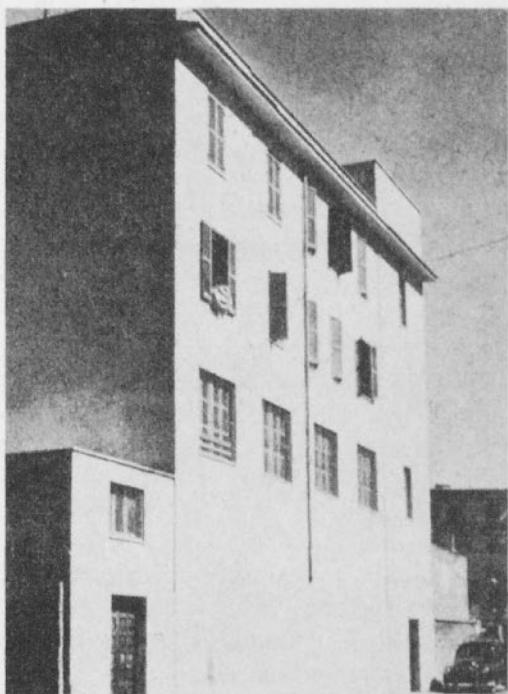
In Rome the people love the moving of the Spirit of God. The preacher keeps emphasizing that the Holy Spirit is the Vicar of Christ, and that Christ has sent Him to guide us into all truth.

The Europeans Are Thinking

What are the Europeans thinking? They think Russia is tired of staying behind its own Iron Curtain and wants to come out and look around. They think the present tendency to "defrock" Stalin is only another carefully calculated gesture to break down Western suspicion and lull the democracies into military apathy.

With every industrial and social reformation in Europe the communists lose another block of votes. In most of western Germany (I did not visit Berlin) the scars of war are gone. In Italy you feel good as an American taxpayer when you see the Marshall Plan funds built into slum-clearance projects and great multi-family apartment buildings. *But there is a long way to go.* A hundred thousand people in Rome alone live in make-shift "jungles" around the old Roman aqueducts that lead into the city—without running water, without utilities, without sanitary facilities of any kind.

There are now nearly five hundred Assemblies of God churches in Italy, and four of the pastors have already



No sign is allowed to be placed on the Assemblies of God church building in Rome.

obtained official government recognition. This means they may perform wedding ceremonies and other church functions that formerly were denied to our pastors in that nation. Slowly but surely the power of the Roman Catholic Church is being challenged. There is a thriving Assembly in Rome. Roberto Bracco, its pastor, was jailed

(Continued on page thirty-one)



A MIGHTY AIR OFFENSIVE

RALPH M. RIGGS, GENERAL SUPERINTENDENT of the Assemblies of God, refers to REVIVALTIME as the "air arm" of our gospel offensive, and that is actually what it is. It has soared beyond the bounds of our Assemblies of God churches and has found a tremendous new audience for our Pentecostal message.

REVIVALTIME brings the Full Gospel to these thousands of people in a way that they accept. Some have remarked that the speaker, C. M. Ward, reminds them of the late Walter A. Maier of the Lutheran Hour. The similarity is no doubt in the fact that Brother Ward has the same crusading type of message, and the fact that it is a denomination broadcast. Many people have strong denominational tendencies and they favor a denominational broadcast even though it is not of their own denomination.

Among the areas affected by this "aerial offensive" is the New England District. The Assemblies of God work in this field was developing rather slowly but in recent years it has taken great forward strides. The following report from the presbyter of the Maine Section, L. B. Hinman, is of real interest. It shows the trend which the work is taking at this time.

"The loss of REVIVALTIME from this area would be a tragedy of the first magnitude. It is the voice of help and hope in a land that knows comparatively

little about the glorious power of pure Pentecost. The local station considers it a well-produced, widely-listened-to, and dynamic program. Their desire to help keep the broadcast on the air is evidenced by the fact that they have donated the next eight broadcasts free of charge.

"The goodwill which REVIVALTIME is developing for the Assemblies of God in this area cannot be measured. The local Pastor of a very strong Baptist church told me in his own words, 'I certainly enjoy the preaching of Reverend C. M. Ward and listen frequently to REVIVALTIME.' A local Catholic woman reported to one of our church members that Brother Ward's praying and preaching on divine healing captured her interest and awakened her to her need of the gospel. A well-known judge told one of our Maine pastors that he listens frequently.

"One of the greatest accomplishments of REVIVALTIME is the effect it is having upon prejudice. For the first time in twenty years of misunderstand-

ing, Pentecostal people are working and worshiping God together!

"In 1955 over 500 Assemblies of God and independent Pentecostal people met together to hear Brother Ward speak in the first Sunday School Convention of its kind in the history of this great State. REVIVALTIME was the medium that had acquainted the local Convention delegates with Brother Ward. This year at a similar Convention which is to be held June 19-21 in Houlton, Maine, we expect 700 to 1200 people of various Pentecostal groups to be together again. One of the primary objectives of this Convention will be to strive for greater understanding and co-operation for the glory of God in northern New England. There is much progress yet to be made, but we feel REVIVALTIME has played a major part in bringing this desire for Pentecostal unity to this needy area. God grant that REVIVALTIME shall continue its ministry of uniting believers and winning souls to Christ."

REVIVALTIME News Flash!

REVIVALTIME is now being released over the following new stations.

BEAUFORT, N. C. (WBMA)

Sunday—3 p.m.

1400 kc.; 250 watts

Contact cleared through I. R. Jensen

UNION, MO. (KLPW)

Sunday—2:30 p.m.

1220 kc.; 250 watts

Contact cleared through O. H. Virgin

FAYETTEVILLE, N. C. (WFNC)

Sunday—10 p.m.

1390 kc.; 5,000 watts

Contact cleared through G. A. Smith

* * *

TIME CHANGE

OGALLALA, NEBR. (KOGA)

Now heard at 7 a.m. each Sunday

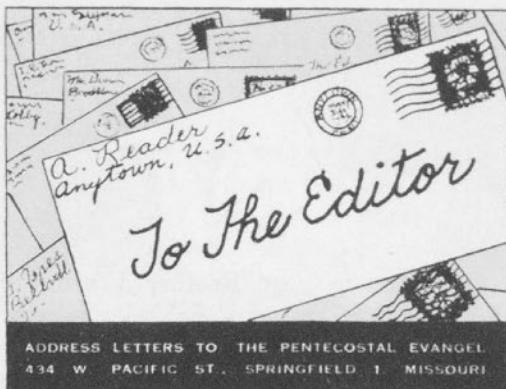
Hear C. M. Ward on REVIVALTIME . . .

APPOINTMENT WITH DEATH (Hebrews 9:27)

SERMON SUBJECT FOR MAY 20

SUNDAY 10:30 P.M. ABC NETWORK





ADDRESS LETTERS TO THE PENTECOSTAL EVANGEL
434 W. PACIFIC ST., SPRINGFIELD, MISSOURI

Likes Sunday School Lesson Comments

I am truly thankful for the comments on the Sunday School lesson. Also, "This Present World" is of interest to all, even the indifferent sinner, and the articles in general are food for the soul.

I pass "back numbers" of the EVANGEL out in my neighborhood once each month, and many friends, including two Catholic families, eagerly anticipate their EVANGEL.

MRS. RUTH EMERICK
Akron, Ohio

Defends Canon Green

I am writing to protest your article in "This Present World" under the heading, "House to House Witnessing Preferred in Belfast" (April 1). . . .

I have personally heard Canon Green, and have received blessings from his ministry. . . .

In Northern Ireland (which is the most highly evangelized part of the British Isles) many evangelicals agree with Canon Green that evangelistic campaigns have been over-emphasized, and by this the personal touch has been lost. Many people . . . do not realize the need of local church membership. Evangelistic campaigns are the only times many of them go to church. . . .

House-to-house visitation and emphasis on the ministry of the local church are without doubt the things that are needed in Belfast, and to further the cause of Christ by these means (to the temporary exclusion of great campaigns, but not of evangelistic preaching in the local churches) is certainly not Satan's plan of action.

GEORGE W. JACKSON
Spotswood, N. J.

Appreciated Pentecostal Issue

It is a joy to receive the EVANGEL from week to week. The number for April 8 was wonderfully good, so I send one dollar for some extra numbers to give away to folks who need an eye-opener regarding Pentecost in personal experience.

G. GUSTAV ANDERSON
Warroad, Minn.

I am thrilled over the April 8 issue of the EVANGEL. I wish I could afford to put one of these copies in every home here. . . .

W. L. SPITTLER, PASTOR
Anahuac, Texas

Television Needs Regulating

Let me assure you that "One Christian and Television" (Feb. 12) was a heartening piece. Authoress Smith expresses some of the isolated dismay welling up in the hearts of many. . . . This good article was required reading at our home.

Yet, there is need of an openly expressed general standard for TV. Mine is a family problem with teen-agers still in their impressionable, formative years. . . . "Everybody does it" seems to be the standard nowadays. . . .

The 21" screen is a family item in most homes. The "one-Christian" view of it is good for individuals. . . . Now may we have something more that will augment a generalized household standard?

BUSTER BARKER
Amarillo, Texas

Television is a great thing if it is used right. The television brings the church right into your home. And there are thousands who can't go to church.

As a nurse, I see a lot of this. . . . For old people and shut-ins, it is the one medium of entertainment they care for most.

It never occurred to me until recently that I had much responsibility about the programs. Then I got to thinking that the producers claim they give the people what they want! Why are we letting the wrong people make the most noise about things?

So, last evening, when some young fellows on a certain program were making a mockery of the chorus, "When the Saints Go Marching In," I got out my pen and wrote a note of protest. If "we, the people" will only put in a few words now and then, we can do wonders. After all, the younger generation is looking and listening, and we do have a responsibility.

When we see something good, we should write a note of praise, and when the program is pretty bad, it is up to us to say so to the parties concerned. . . . Folks, let us speak out!

MARGARET E. STEPHENSON
Pasadena, California

Pastor Likes Enlarged EVANGEL

Let me sincerely thank and congratulate you and your fine staff for the new and enlarged EVANGEL. It is much more like our publication should be now. It is an even greater joy to read, and to hand out to friends to read.

H. PAUL HOLDRIDGE, Pastor
*First Assembly of God
Bartlesville Okla.*

Made Doctrine Understandable

I must tell you I like the EVANGEL so much better since the change. Some articles appealed to me especially—Brother Williams on "The Godhead" (Jan. 29). I had never understood it before. Also the one by Narver Gortner ("Beyond the Sunset," March 18), and the pictures of people and places. It is really a new paper to me.

MRS. A. J. CONGDON
East Haven, Conn.

Thinks Pastor Did Wrong

I am concerned with a Divine Healing testimony (that appeared in a recent issue of the EVANGEL). According to the article, God showed the pastor that the sickness of a certain layman was serious. The pastor said, "Please go to a doctor and find out what is the trouble, so that we will know what to pray for."

This is unscriptural. Don't you think that God knows what the trouble is? Notice that the Lord showed the pastor that the sick-

ness was serious. Couldn't He also show what the trouble was? Why turn to the arm of flesh to find out? What if the doctor had given the wrong diagnosis—they would have prayed for the wrong thing!

I am aware of the fact that many of our people go to doctors, but I do not think it should be reported in the EVANGEL. We appreciate the EVANGEL and we distribute it among the people of our town. The people are intelligent; we should give them the gospel truth.

I am glad this person was healed, but God does not get all of the glory when a doctor is consulted.

NELS FAST, Pastor
Molalla, Oregon

Defends Bishop Sheen's Statement

Having read "This Present World" (March 4) I came upon the following section, "Bishop Sheen Violates Scripture on Television."

Bishop Sheen is quoted as saying that Jesus Christ had left heaven and taken on the nature of man; that He had lived among men and finally died for man's sin; that He had acquired this human nature from His mother Mary.

Then comes the critical comment that Jesus did not take on the nature either of angels or of man; and that He retained the nature of His Father, the Almighty God, and merely took from Mary His human flesh.

This would mean that He was not fully a human being. . . . So far as I know, wherever there is orthodoxy, it is understood that our Lord Jesus, through Mary, became "the man Christ Jesus," a man who was "tempted in all points like as we are;" "who suffered being tempted;" who ate, drank, slept, became weary—"the last Adam;" and that we now have "an Advocate with the Father, Jesus Christ the righteous." In Him, deity and humanity were merged in a way that made Him to be "The God-man," fully divine, fully human.

ERNEST S. WILLIAMS
Springfield, Mo.

You stated that Bishop Sheen had made a "shocking mistake". . . . Undoubtedly, Bishop Sheen should have been more precise and could have qualified his statement regarding this important fundamental truth. He should have distinguished between the "fallen" and "unfallen" natures. But, from my point of view, your statement was equally "shocking."

First, you have confused "the nature of man" and the "fallen nature of Adam."

Second, you seemingly have forgotten the scripture passage in 1 Corinthians 15:45.

Doesn't the Bible teach that "He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren" (Hebrews 2:16, 17)?

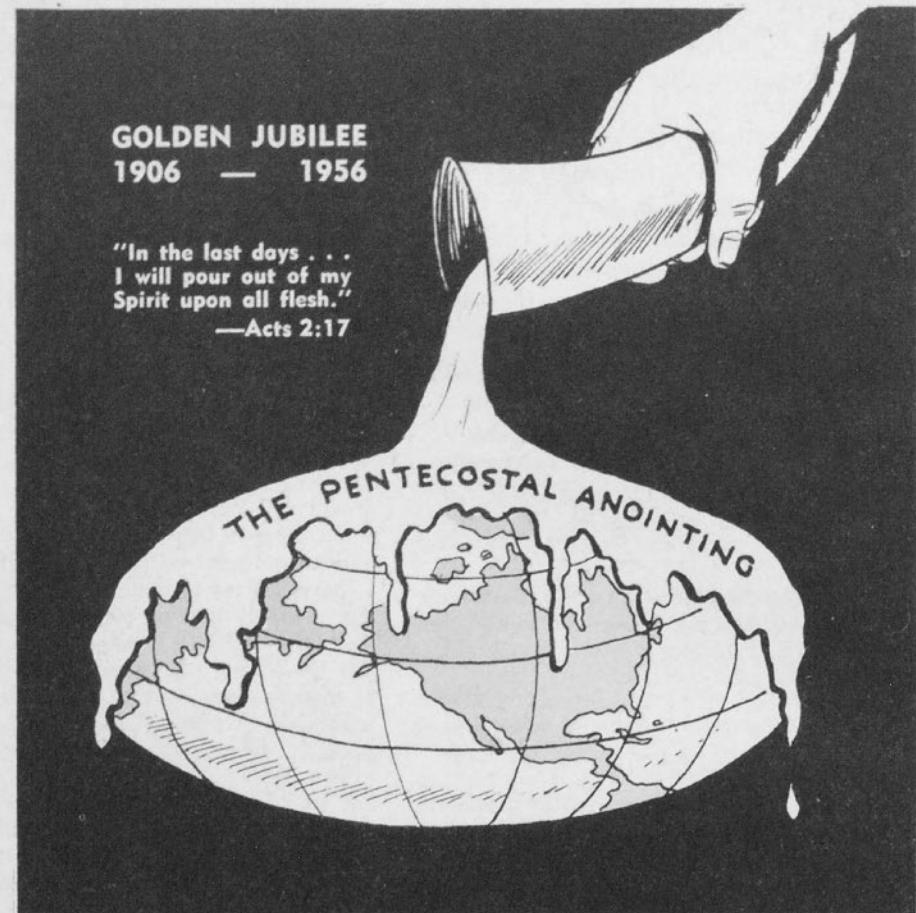
Doesn't it teach that He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15)?

Doesn't it teach that "God cannot be tempted with evil" (James 1:13)? Now then, was it His godly nature that was tempted? By no means. . . . His "unfallen" human nature was tempted. The last Adam went out onto the battlefield where the first Adam had capitulated, and regained the lost territory. The first Adam failed; the last Adam succeeded.

KEITH FANCHER
Oakland, California

The Pentecostal Visitation at AZUSA STREET

These inspiring stories, gleaned from a magazine published fifty years ago, will refresh our hearts during this year of Golden Jubilee.



ON APRIL 9, 1906, THE LATTER Rain began to fall from heaven upon a little band of humble, hungry saints in the city of Los Angeles, California, and within five months about 150 people had received the gift of the Holy Ghost and the Bible evidence of speaking in other tongues.

A paper called *The Apostolic Faith* was sent forth to tell to all the world the wonders God was performing in response to simple faith and earnest prayer. Through the kindness of friends we have obtained a few of the early issues of this paper, and we hope your heart will be stirred as ours was by the reading of the reports and testimonies therein.

The first issue is dated September, 1906. In large, bold letters the joyful news is told—"PENTECOST HAS COME. Los Angeles Being Visited by a Revival of Bible Salvation and Pentecost as Recorded in the Book of Acts." The opening paragraph is graphic: "The power of God now has this city agitated as never before. The scenes that are daily enacted in the building on Azusa Street, and at missions and churches in other parts of the city, are beyond description."

It continues: "The meetings are held in an old Methodist Church (312 Azusa Street) that had been converted in part into a tenement house, leaving

a large unplastered barnlike room on the ground floor. Here about a dozen congregated each day, holding cottage meetings in the evenings at 214 Bonnie Brae Street.

"In a short time God began to manifest His power, and soon the building could not contain the people. Now the meetings continue all day, and far into the night, and the fire is kindling all over the city and surrounding towns. Proud, well-dressed preachers come in to 'investigate.' Soon their high looks are replaced with wonder; then conviction comes, and very often you will find them in a short time wallowing on the dirty floor, asking God to forgive them and make them as little children.

"It would be impossible to state how many have been converted, sanctified, and filled with the Holy Ghost. They have been and are going out daily to all points of the compass to spread this wonderful gospel."

The paper tells how the message had been brought to Los Angeles from Houston, Texas, by three workers (W. J. Seymour, J. A. Warren, and Lucy F. Farrow). On January 1, 1901, the Latter Rain had fallen at Topeka, Kansas. In the five intervening years since that date it had spread to many parts of Kansas, Missouri, Oklahoma, Arkansas

and Texas. "Something like 13,000 people have received this gospel," it is stated. "It is spreading everywhere, until churches who do not believe backslide and lose the experience they have."

Brother Seymour, whom God was pleased to use as leader of the Azusa Street meetings in those early days, was a colored Holiness preacher. He had not himself received the Baptism but was convinced that it was real, and when God definitely led him to come to Los Angeles and tell the people about it he knelt with the rest and sought the Lord with all his heart.

For a year or more the little group had been praying for more power with God for the salvation of lost and suffering humanity. When Brother Seymour came and told them about the Pentecostal baptism, they began to fast and pray for it, and on April 9 the fire of God fell. Three days later Brother Seymour himself received the Baptism, "and," the paper adds, "the fire has been falling ever since. Hundreds of souls have received salvation and healing."

Marvelous miracles were wrought by God's wonderful power. A man was healed of asthma of twenty years' standing. A little girl, who walked with crutches and had tuberculosis of the

bones, as the doctors declared, was healed and dropped her crutches, and began to skip about the yard. A young man was converted, filled with the Spirit, and healed within an hour and a half. He had had tuberculosis, but when he visited the doctor after the Lord had healed him the doctor pronounced his lungs sound.

"Many have laid aside their glasses and have had their eyesight perfectly restored," the paper says. "The deaf have had their hearing restored." Brother Campbell, a Nazarene brother 83 years of age, who had been serving the Lord for 53 years, received the baptism with the Holy Ghost and spoke in tongues in his own home. His son, who was a physician, was called and came to see if he was sick, but he found his father only happy in the Lord.

"Not only old men and old women, but boys and girls, are receiving their Pentecost. Viola Price, a little orphan colored girl eight years of age, has received the gift of tongues."

A Nazarene brother who received the baptism with the Holy Ghost in his own home during family worship, in trying to tell about it, said: "It was a baptism of love. Such abounding love! Such compassion seemed to almost kill me with its sweetness! People do not know what they are doing when they stand out against it. The devil never gave me a sweet thing. He was always trying to get me to censuring people. This baptism fills us with divine love."

Many spoke in known tongues as the Spirit gave them utterance. A returned missionary from the interior of Africa was present in a meeting when a sister testified in an African tongue, which the brother interpreted to be, "The Lord is my husband."

Many prophecies were spoken in unknown tongues, and interpretation and many visions were given concerning the Lord's soon coming. It was impressed upon the people that the heathen must receive the gospel before Christ's return. One message was: "The time is short, and I am going to send out a large number in the Spirit of God to preach the full gospel in the power of the Spirit." So great was the burden for the heathen in the first weeks of the outpouring that, according to the paper, many hundreds of dollars were laid down for the sending of missionaries to the ends of the earth.

One article states that different nationalities were now hearing the gospel in their own tongue wherein they were born. "Sister Anna Hall spoke to the Russians in their church in Los Angeles in their own language as the Spirit gave utterance. They were so glad to hear the truth that they wept and even kissed her hands. They are a very simple, pure people, hungry for the full gospel. The other night, as a company of Russians were present in the meeting, Brother Lee, a converted Catholic, was permitted to speak their language. As he spoke and sang, one of the Russians came up and embraced him. It was a holy sight, and the Spirit fell upon the Russians, as well as on others, and they glorified God."

The same happened at other places. The paper told of an incident at Melrose, Kansas. "The power of the Holy Ghost was greatly manifested in the meetings by the speaking in unknown tongues. This was much criticized by the town and vicinity, so the principal physician, who was familiar with several different languages, was prevailed upon to go to the meetings in order to denounce the whole as a fake. Miss Tut hill, in a language unknown to herself, but known to him as Italian, spoke his full name, which no one in the town knew save himself, telling him things that had happened in his life twenty years ago, and on up to the present time, until he cried for mercy and fell on his knees seeking God."

The fire spread from Los Angeles to surrounding cities. A band of workers went to Oakland, and soon the report came back that hundreds had been at the altar. Many had been converted, many had been healed, and thirty had received their Pentecost.

A gentleman in Oakland came saying, "I have been afflicted with paralysis eighteen long years. If you can do anything, will you lay your hands on me?" Before he was prayed for, he called a physician to be a witness. The Lord relieved the man of his distress in the presence of the physician.

A minister in the same city was raised up after eight years of suffering. Another man who was deaf, and said he had not been able to hear for half his lifetime, was prayed for. "God instantly gave him his hearing, when he was anointed and prayed for. He was a

practicing physician in Oakland. He weighs between three and four hundred pounds. The Lord dropped him on the floor and gave him a Pentecost."

A man who had been a spiritualist medium, came to the meetings in Azusa Street. He was so possessed with demons that he had no rest, and was on the verge of committing suicide, but when they prayed for him he was instantly delivered from demon power. He then sought God for the pardon of his sins, and soon he was filled with the Holy Spirit.

"Many have received the gift of singing, as well as speaking, in the inspiration of the Spirit. The Lord is giving new voices; He translates old songs into new tongues; He gives the music that is being sung by the angels, and has a heavenly choir all singing the same heavenly music in harmony."

A significant paragraph reads: "The secular papers have been stirred and published reports against the movement, but it has only resulted in drawing hungry souls who understand that the devil would not fight a thing unless God was in it. So they have come and found it was indeed the power of God."

Another paragraph states: "Many churches have been praying for Pentecost, and Pentecost has come. The question is now, Will they accept it? God has answered in a way they did not look for. He came in a humble way as of old, born in a manger."

It was said, of the work in Los Angeles, that it was "born in a manger and resurrected in a barn." Many are praising God for the old barnlike building on Azusa Street, and the plain old plank beside which they knelt in the sawdust when God saved them and baptized them with the Holy Ghost. "Can there any good thing come out of Nazareth?" "Come and see." This was the Nazareth of Los Angeles. Some came from long distances to this spot, directed of the Lord, and the humble always went away greatly blessed. It is to those with a humble and contrite spirit that revival is promised. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."—R. C. C.

"They continued steadfastly in the apostles' doctrine and fellowship."

WE NEED NOT PAUSE TO PROVE THE personality of the Holy Spirit. If it were in question, a decisive answer would be afforded by the wording of the circular letter sent from the first church council to the daughter churches, which were awaiting guidance.

The epistle begins with the august and significant words: "It seemed good to the Holy Spirit and to us" (Acts 15:28). The obvious interpretation of such an inscription is the equal personality of the Holy Spirit with that of the assembled leaders of the church. He came to act as the executor of the Godhead, the conservator of the truth, the Lord and giver of life. The Day of Pentecost has been described as, in a sense, His birthday—*dies natalis!* His mission was to constitute the Church, as the Body of Christ, to rule and guide it, to add to it those who were being saved, and to reveal to them things which eye hath not seen, nor ear heard, nor the heart of man conceived, but which are made known to the Spirit-led.

I have sometimes wondered whether the good Barnabas may not have crossed from his estate in the neighboring isle of Cyprus, to spend a few day with his sister whose house had, not improbably, been the scene of the Last Supper, held in one of its upper rooms. His sister, Mary, at the dawn of the Day of Pentecost, would be early away from the home to the gathering of the disciples. Her brother and his nephew, Mark, might have been taking their early meal together, at which Rhoda was serving them, when suddenly a startling sound burst on their ears.

Hastening from the house they ran out into the street, supposing that a terrific whirlwind had swept down upon the city. But to their surprise not a single leaf was quivering, not a tree was swaying. The sound had been that of a violent blast of wind; but clearly this was not the explanation.

We may, therefore, imagine the two men joining with the crowds as they streamed up the temple steps under the impression that the mysterious sound

extraordinary wealth of miraculous power, and He had become the idol of the people, especially in the northern districts of this country. Finally, He excited the jealousy of the priestly order who, seven weeks ago, got the Roman authorities to crucify Him. But the extraordinary fact is that, to many of us, He has given certain evidence that He arose from His grave and is still ministering to the needs of men. He promised that He would take steps to enable us to carry on the work which He commenced, but if you will listen to yonder speaker, you will learn all the facts at first-hand."

Here John Mark might break in and further explain to his uncle what he had heard from his mother of Peter's past history, and his close association with Jesus of Nazareth.

After dismissing the absurd charge of drunkenness, since the day was still young, the speaker commenced his main address by saying: "*This is that.*"

WHAT WAS "THIS"?

For ten days the one hundred and twenty loyal souls had been awaiting the gift of spiritual power which their Lord had promised. Each day as it passed witnessed the same absorbed expectancy. "Not many days," the Lord had said, and therefore any day might be the one on which His gift might be poured forth. For the world's sake, and for their own, they had continued to claim the fulfillment of the promise and to rid themselves of every conceivable obstacle to its reception. It would appear that on this special day when, in the temple, the priest presented the first loaves of the new harvest to the Almighty, they had risen from their knees and were sitting in an expectant attitude. Then suddenly they saw tongue-like flames distributing themselves, one resting on the head of each, and they were all similarly anointed and filled with the Holy Spirit. The same experience befell them as had befallen their Divine Leader when He was baptized. That had been His Pentecost, as this became their Baptism. Each looked at the rest, admiring their halos of fire, not daring to suppose that he or

The Day of Pentecost

by F. B. MEYER

was in some way associated with a divine epiphany. On reaching the temple court they found it crowded with a vast assemblage of at least three thousand people, Jews and proselytes, residents in Jerusalem, and visitors gathered from every quarter of the Empire. Here and there were little groups, each eagerly listening to a discourse in their own language, emanating from lips that seemed touched with a coal of fire! Finally, however, these smaller circles became merged in one great audience, awaiting an authoritative explanation from the leader of the inner group, whose faces were illumined by a light that never shone on sea or shore.

May we not suppose that Barnabas would seek an explanation of this astonishing scene from a bystander, who might answer in some such words as these: "Clearly you are a stranger in the city, or you would not need to ask that question. This scene is closely related with the history of a wonderful movement, which for the last three years has engrossed the attention of the entire country. Of this movement one known as Jesus of Nazareth has been the central figure. The eminent purity of His character was combined with an



she was also similarly blessed. From the beginning the Holy Spirit had brooded over the chaos of the elements and the ordering of human society; but, now, for the first time, He created the nucleus of the Body of Christ and laid the foundation of the one holy mystical Church! This was according to Christ's word: "I will build my Church, and the gates of Hades shall not prevail against it."

WHAT WAS "THAT"?

"That," on the other hand, was the prediction of the Prophet Joel, who foretold that the hour would come when men-servants and maid-servants would break forth into prophecy; and that amid the convulsions of nature and the fall of empires, vast numbers would call on the name of the Lord, and crowd through the gates of salvation. Peter, in the scene before him, perceived and declared the actual fulfillment of that ancient prophecy.

If Barnabas were there that day, he must have been deeply moved. The name, "Son of consolation," by which he was afterwards known, suggests his highly strung and tender nature; and he must have been very sensitive to the warm waters of love which seemed to be let loose over that spellbound assembly. He had never experienced the like of it before. Here was the comfort in Christ, that fellowship of the Spirit, those tender mercies and compassion of which he was so often to hear from the lips of his old comrade, Paul, in the university of Tarsus, as in after years they travelled together in the power of the same Spirit. His descent on the infant church was being accomplished before his eyes.

Thus was fulfilled the Saviour's promise that they should receive power—the power of the Holy Spirit coming upon them.

"THIS" IS NOT "THAT"

But we sorrowfully confess today that "This" is not "That." The professing Church as we know it is far removed from her Pentecostal prototype. "That" was united; "This" is divided into an infinite number of sects. "That" was full of triumphant joy; while "This" gets choirs and choristers to sing for her. "That" made little of material wealth; "This" pays court to it. "That" was characterized by simplicity of method, as each member said to neighbor and brother, "Know the Lord"; while "This" substitutes paid

agents to perform the work of evangelization and soul winning. "That" was a commonwealth of mutual helpfulness; in "This," class distinctions are permitted and observed. No greater contrast between "That" and "This" could be adduced than between the brief sentences which describe the Church's infancy, when the Lord added to her daily those who were being saved, and the endeavor of modern Christian communities to attract audiences by an

miracles are happening today in the hearts of sinners which are as wonderful as anything that has ever taken place in the history of the Church. The river of God flows on in its glorious fullness, though the professing Church has removed from its banks and is creating a new settlement on the edge of a desert. How disastrous is this experiment! It is very bitter to state the matter thus: very bitter to draw a distinction between the professing church and the hidden church; very bitter to suggest that any among us are forsaking the fountain of living waters for cisterns that can hold none! Yet an instant alteration might be effected if only the leaders of the churches, both ministers and laymen, and indeed the membership as a whole, would turn once more to those stores of blessing which await us in "the residue of the Spirit"!

(F. B. Meyer was a godly Bible teacher of a generation ago. For many years he was pastor of Christ Church, London. This article is a chapter from his book, "Five 'Musts' of the Christian Life," published by Moody Press, Chicago. It is reprinted here by permission of Moody Press.)

PENTECOST BUT THE FRUIT OF THE SPIRIT IS: LOVE & JOY & PEACE LONGSUFFERING GENTLENESS GOODNESS FAITH & MEEKNESS TEMPERANCE. AGAINST SUCH THERE IS NO LAW



ornate ritual, or popular orations on the topics of the day, or adventitious attractions which savor of the dancing academy or the club.

There are vast numbers of significant exceptions, where buildings are crowded and the gospel is still proved to be the power of God to salvation; but speaking generally, with the facts of church decline before us, we are sorrowfully compelled to confess that "This" is not "That."

"THIS" MIGHT BE "THAT"

The apostle did not say that Joel's prophecy was fulfilled. He clearly realized that the scene before him was only the first installment towards its fulfillment. The gift of the Holy Spirit has never been withdrawn; and indeed,

ZEALOUS FOR A CAUSE

There is so much to do and so little time in which to do it! We need to be in dead earnest about our main business of winning the world for Christ's Kingdom.

A man engaged in conversation a Communist who had put a leaflet in his hand. He advised the Communist, "It is no use; you will never get anywhere doing this. At best there are but two hundred thousand Communists in America, while we Christians number seventy-five million."

The Communist replied, "Remember Gideon's band? They had only three hundred. Members of my party are willing to live on the barest necessities of life. Every dime we earn above and beyond our simple needs we turn back to our cause; we believe in it with all our hearts." Then he went on to say, "We are going to be victorious, and, if you want to know, I will tell you why. We have an unshakable faith in our cause. We are even willing to die for it. That is more than you are willing to do!"

Is it? How far will you go to serve your cause?

—Reuben K. Youngdahl in *The Secret of Greatness* (Fleming H. Revell Co.).

Is Benevolence the Answer?

by ATWOOD FOSTER, General Treasurer

EVERY RELIGIOUS ORGANIZATION, AT ONE time or another, has come face to face with the necessity of providing for its aged ministers. In the fire and zeal of the first years of a revival movement, men give up everything and go out to preach. They don't expect to receive more than their daily needs in return for their ministry. They put all they have into holding revivals, starting Sunday Schools, and building churches.

Years go by. These pioneers of the first generation grow old and lose their vigor. They cannot keep up with the younger men who have taken up the work of bringing the gospel to every community and every nation. There are no more free-will offerings and no more salaries for these older brethren. They have served their last church, and have been laid on the shelf—in a more real sense than most of us are willing to admit.

A survey has been made among the larger denominations to determine how they met this problem. At first, they all seem to have found a solution in a relief fund such as our Old Age Assistance program. One denomination set up a relief fund fifty years ago. This fund is still supported by gifts from the churches. In 1953 they paid 353 individuals a total of \$212,067 in ministerial relief.

As the burden of the fund grew year by year, this denomination saw the need for a more adequate retirement plan for their ministers. Therefore fourteen years ago they established an annuity fund. As yet this fund is too young to pay more than "living or subsistence support." In 1953 annuity pensions of \$171,093 were supplemented with \$134,740 from the ministerial relief fund. In addition \$162,525 was paid in direct relief to those who receive no annuity funds. In other words, one denomination having only 2,250 ordained pastors paid a total of \$468,359 in one year to 950 retired ministers and widows.

Another large evangelical group having 3,766 ordained pastors pays pensions of \$100 per month to 463 retired workers. Most ministers of this church have participated in a pension program in which they, together with their church, pay monthly premiums to support the fund. This pension fund is nineteen years old, and has not yet reached a self-

supporting stage, but is subsidized from a benevolence fund to make possible the \$100 monthly pension for its members.

In addition to the pension plan, this organization pays an average of \$63 a month to 66 retired ministers who are not members of the pension plan. Two hundred and fifty-eight widows of ministers also receive relief support averaging \$39 monthly from the benevolence fund. From the pension fund and the benevolence fund combined, this organization paid approximately \$1,200,000 in benefits to nearly 800 retired workers in 1955.

Other, younger organizations have newer plans. But all of them aim at the same goal: to provide more efficiently for the needs of their retired ministers.

Our experience with Old Age Assistance is enough to teach us that we as a church are not immune to the problem faced by other church groups. Because our organization is young, the greater portion of our ministers are young. We now have 7,723 ordained ministers. While statistics are not complete, we do know that at least 745 have passed their 65th birthday. About 600 others have passed their 60th birthday, and over 1,500 are in their fifties.

Should the Lord tarry, within the next 15 years we will have well over 2,000 ministers of retirement age. Social Security, which is now available to ministers, will in time lift some of the burden from the Old Age Assistance Fund. However, those ministers who have already passed retirement age, and those whose earnings have declined due to age and infirmity, cannot benefit much, if at all from Social Security. For years to come there will be heavy demands on the Old Age Assistance Fund.

Since Federal Social Security would seem to overlap provisions made by the Minister's Benefit Association, many of our ministers have not seen a need for taking part in this



You Can Help Solve the Problem by Giving to Old Age Assistance on Sunday, May 27

plan. However, we would recommend that ministers and congregations give careful consideration to the benefits to be derived by participating in both plans. If a pastor can afford this added expense now, it will certainly be to his advantage when he comes to retirement age. Benefits paid by Social Security will provide no more than a minimum living, and a supplementary income from MBA may mean the difference between dependency and comfortable independence.

Even after Social Security is in full force, there will be those who have needs that the monthly payments will not cover. There will also be younger ministers who need emergency assistance due to illness and disability.

While other churches are building reserves to take care of these needs, we find our Assemblies of God resources are diminishing year by year—and we can see a time coming when the Department of Benevolences will have to say, "We would like to help you, but we have nothing left to give."

It costs the Department of Benevolences \$6,500 each month, or nearly \$80,000 each year, to give a very small subsistence allowance to 280 aged individuals. Offerings from the churches have not been adequate to meet this need, causing the already small fund to diminish by \$10,000 to \$20,000 each year. This is not a need that will be met by Social Security. These ministers were born thirty years too soon! For ministers over 65, and for many who have passed 60, Social Security will be inadequate. Within the next five years our Old Age Assistance rolls could easily increase to 1,000 individuals (ministers, wives and widows) with a cost of \$276,000 yearly at present allowance rates.

As a growing church organization we must face the facts and look this problem squarely in the face. There seems to be a two-fold solution.

(1) Every church should co-operate with

The Pentecostal Baptism

(Continued from page five)

6:37). Never yet has a child of God approached his Father along this pathway and been disappointed.

APOSTLES PRAYED AND PRAISED

It remains now to look into the Scriptural precedents in this matter of receiving the Baptism in the Holy Spirit. If being a Christian first, obeying, asking, and believing are the steps into this experience, then these are the steps which were taken by the early disciples as well as by all others. The disciples were told to tarry in the city of Jerusalem until they be endued with power from on high (Luke 24:49). "These all continued with one accord in prayer and supplication" (Acts 1:14). "And were continually in the temple, praising and blessing God" (Luke 24:53). They obeyed and waited; they asked by prayer and supplication (insistent asking); they believed and expressed their faith by praising and blessing God. Did He meet them on this pathway of faith? "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4).

SAMARITANS BELIEVED AND WERE PRAYED FOR

At Samaria, Philip's converts believed the things concerning the kingdom of God and the name of Jesus Christ, and were baptized, both men and women (Acts 8:12). Peter and John came down from Jerusalem to tell them about the baptism in the Holy Spirit, for as yet He was fallen on none of them. No revival ought to be allowed to go on long without the Baptism in the Spirit being received. So thought the apostles which were at Jerusalem,

(Continued from preceding page)

the provision of the General Council Constitution and Bylaws, Article XVI, Section 2, "Each church in the fellowship of the General Council of the Assemblies of God and co-operating churches shall take two special offerings annually for Old Age Assistance, or shall put the Old Age Assistance Fund into its monthly budget."

(2) Every man in active ministry should make some provision for retirement through Federal Social Security and/or the General Council Minister's Benefit Association.

and so is the eternal truth. Peter and John prayed for them, that they might receive the Holy Ghost (Acts 8:15). Peter had told the Sanhedrin that the Holy Ghost was given to them that obey God (Acts 5:32), and so he doubtless explained this to the Samaritan converts. Peter and John both had heard the Lord promise that the Father would give the Holy Spirit to them that ask Him. So they surely told this, too, to the Samaritan converts. When these new disciples were thus prayed for and instructed, the apostles laid hands on them (as an aid to the seeker's faith) and they received the Holy Ghost (Acts 8:17). "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chronicles 20:20). God honored His servants by imparting the Holy Spirit through the laying on of their hands, that the people might honor them as God-appointed and God-accompanied leaders.

PAUL PRAYED AND WAS PRAYED FOR

Paul was converted on the way to Damascus and, being blinded, was led by the hand into the city. He had called Jesus Lord, and none can do this except by the Holy Ghost (1 Corinthians 12:3). After three days, the Lord told Ananias—a devout disciple—to go and inquire for one called Saul, of Tarsus; "for behold, he prayeth" (Acts 9:11). He was a Christian (Ananias called him brother); he had obeyed Christ by coming into Damascus to hear the things which the Lord there had to tell him; he was now praying or asking things of God. He may not have known what he needed, but God knew, and sent Ananias that he might receive his sight and be filled with the Holy Ghost. Ananias put his hands on him as he prayed for him. This is a method which is common in Divine practice. Jesus touched Peter's wife's mother, and she arose and ministered unto them (Matthew 8:15). On His second trip to Nazareth, He laid hands on a few sick folk and healed them (Mark 6:5). He had promised that these signs should follow them that believe: "they shall lay hands on the sick, and they shall recover" (Mark 16:18). Paul and

Barnabas were sent out as the church's first missionaries after the church leaders had laid their hands upon them (Acts 13:3). This is a symbol that the one who is praying is a channel through whom the power of the Lord is conveyed—for healing or for blessing.

CORNELIUS' HOUSEHOLD RECEIVED SUDDENLY

At Cornelius' house, the sovereignty of God intervened in a special way. "While Peter was yet speaking, the Holy Ghost fell on them" (Acts 10:44). This is always God's privilege. How foolish and futile is the attempt to put God into a strait jacket or to arrange His ways of working in set sequence. Peter had told the Pentecostal audience, "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38, 39). But at Cornelius' home, his converts believed, received the Holy Ghost, and then were baptized (Acts 10:44-48). Why not? Just so it is all done in obedience to God, and to the best of one's ability, and according to the light one has. Who wouldn't welcome other sovereign interventions in the pouring out of the Holy Ghost as it happened at Cornelius' household? Could we not even consider that this visitation was God's ideal, His perfect pattern: believe Christ, receive the Holy Spirit in immediate succession?

EPHESIANS BELIEVED AND WERE PRAYED FOR

At Ephesus, Paul carefully instructed those disciples of John, laid hands on them, and they too received the Holy Spirit. Who would say that he did not instruct them according to the pattern which had been followed theretofore? It is the once-for-all pattern: *be saved, obey God, ask Him for His blessings, believe with all your heart, and ye shall receive the fullness of the Holy Spirit.*

As F. B. Meyer wrote many years ago, "He gave Him to His church, to be its permanent possession during the present age; and He waits to give each individual member of that church his or her share in Pentecost, on the one condition of applying for it by faith. As you took forgiveness from the hand of the dying Christ, take your share of the Pentecostal gift from the hand of the living Christ."

(The foregoing is a chapter in Brother Riggs' excellent book, "The Spirit Himself," which deals entirely with the work of the Holy Spirit. This book can be purchased for \$2.50 from The Gospel Publishing House, Springfield, Missouri. The catalog number is 2-G-590. Kindly mention both title and number when ordering.)

Daily Devotions

Daily Bible Readings Based
on Next Sunday's Lesson



MONDAY, May 21

SOLOMON'S GREAT KINGDOM—1 Kings 9:17-28

"And three times a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house" (v. 25).

It is not by accident that this verse which speaks of Solomon's worship of Jehovah is sandwiched between the record of the building of his kingdom and his navy. The point is that Solomon's enterprises did not interfere with his spiritual life. In seeking to fortify the kingdom materially, he would not neglect to strengthen it spiritually. And if the kingdom was to be spiritually strong, then God Himself must be first. Worship must come before work. Work must be the outcome of worship.

Have we learned this lesson? Let us take heed to the Spirit's message to the church at Ephesus, "I know thy works, and thy labour, and thy patience.... Nevertheless I have somewhat against thee, because thou hast left thy first love." Nothing less than passionate, personal devotion and selfless abandonment to Christ will perpetuate the power of Pentecost.

—J. BASHFORD BISHOP

TUESDAY, May 22

SOLOMON'S SYSTEM OF WORSHIP—2 Chronicles 8:12-16

"They departed not from the commandment of the king... concerning any matter" (v. 15).

Solomon was a man of great wisdom and understanding. He built the beautiful Temple of the Lord, yet he did not rely on his own wisdom in appointing and ordering the worship in God's house. He did not amend nor alter in any way the commandments given by

David, his father, because they were the commandments of God, given by "David the man of God" (v. 14).

The Lord, through His servant David, had given specific instructions regarding the duties and services of the priests, the Levites, the porters, and all those who ministered in the house of the Lord. Solomon the leader of the people observed all of the laws of the Lord, and the people obeyed and followed him; therefore "the house of the Lord was perfected" (v. 16).

When the leaders, whom God has appointed overseers, together with those who serve and those who worship in the local assemblies, obey the commandments of God, then the houses of the Lord, or the local assemblies, as well as the Church as a whole, will be well along the road to perfection.

—NOAH P. WHITE

WEDNESDAY, May 23

GOD'S PROMISE AND WARNING TO SOLOMON—1 Kings 9:1-9

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (v. 3).

All true prayer is heard by God. He does not disappoint the hopes and longings which He Himself has awakened. This appearance of God was most likely a supernatural vision that took place immediately following the dedication of the Temple (2 Chronicles 7:12). These promises were direct answers to Solomon's prayer. Solomon had dedicated the Temple, but it was God's prerogative to sanctify and consecrate it.

How blessed to know that God's love and understanding dwell perpetually in the hearts of those who love Him! This was the divine promise given to Solomon. God promised to extend Sol-

omon's kingdom upon the condition that he persevere in his duty. If he hoped to reap the benefit of God's covenant with David, he must emulate the example of David.

There was also a warning given to Solomon at this time. God knew the proneness of the people to backslide into sin even while they were building the Temple. If this continued and they strayed away from this spiritual habitation and sinned, God promised to cut them off and revoke their heritage. There is an awful solemnity overshadowing the disobedient one, but a radiant glow about those who walk in the paths of righteousness.

—DAVID B. DRAKE

THURSDAY, May 24

THE GREATNESS OF SOLOMON—2 Chronicles 9:10-24

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart" (v. 23).

Israel was not the only kingdom that had riches in Solomon's day. Kings of other nations were both powerful and wealthy. But in Jerusalem there was a wealth which exceeded them all. Solomon's greatness came to the attention of those both near and far. Even rulers coveted an opportunity to visit Solomon. The Queen of Sheba doubted the reports, but after seeing for herself she exclaimed, "It was a true report which I heard.... Behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard" (vv. 5, 6).

What drew the monarchs to Jerusalem and to Solomon? It was more than material treasures, more than the Temple. In Jerusalem was a man who stood above them in wisdom. Nor was it a secret as to the source of that wisdom: "God had put [wisdom] in his heart."

Our world today is both powerful and wealthy. But much knowledge is corrupted for want of wisdom to know how to use it. Let us claim the promise of James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

—PAUL COPELAND

FRIDAY, May 25

A GREATER THAN SOLOMON—Luke 11:29-32

"Behold, a greater than Solomon is here" (v. 31).

These words embrace a statement which the Lord Jesus Christ uttered concerning Himself. He said the queen of the south would be a witness in the judgment against the men of His generation, because she made a long, arduous journey to hear the wisdom of Solomon, while these people had more in their midst than a Solomon—they had the Summation, the Personification of all wisdom, God manifest in the flesh—and yet they disregarded His teachings and were unconcerned about their need of Him.

And are not multitudes of our own generation failing to recognize the Christ who has promised to be with us always?

How much greater the fame, the riches, the glory, the knowledge, the wisdom, the power of our wonderful Lord than that of Solomon or any earthly king! Yet we have often failed to prove Him with our hard questions, or to commune with Him of all that is in our hearts.

Let us realize afresh the availability of the Lord and His inexhaustible supply; and as we seek Him more earnestly we shall discover that the half has never been told of His greatness.

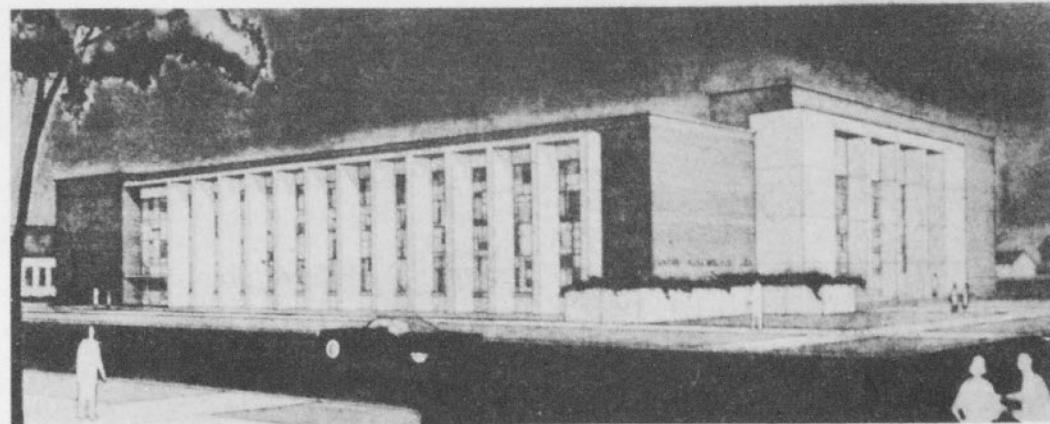
—LOUISE NANKIVELL

SATURDAY, May 26

MORE GLORIOUS THAN SOLOMON—
Matthew 6:25-34

The great Optimist is speaking in this passage. His view of tomorrow is based on this knowledge—"Your heavenly Father knoweth that ye have need of all these things" (v. 32). Jesus stresses that our God is the God of the individual and not simply the God of the society. Jesus brings God's concern down to the birds of the air and the flowers and grass of the field. He reminds us that no chemist can infuse into the lily or into a blade of grass the color that God puts there. God is concerned about His world. He keeps house. Therefore He will not forget to keep me.

Man's fear for his own security can become a prison. Jesus wants to liberate us from that prison of worry. He asks, "Is not the life more than meat, and the body than raiment?" We are not placed in this world for the sole purpose of trying to meet a grocery bill or be a walking clothesrack. God has a bigger job for us to do. God offers us a partnership through Jesus Christ in the redemptive work of establishing His



NEW CHURCH UNDER CONSTRUCTION AT SPRINGFIELD, MISSOURI

On Sunday afternoon, April 1, the congregation of Central Assembly of God in Springfield, Missouri, broke ground for their new building. Excavation began the following day for the edifice which will have a seating capacity of 2,600 in the main auditorium. An architect's sketch of the new structure is shown above.

The exterior will be of brick, glass, and stone. Colored glass will be used in the exterior windows. The nave will be finished in wood paneling and exposed haydite block with an acoustical tile ceiling. The chancel will have a cabled parabolic wall of wood paneling. The main floor will be approximately 25,000 square feet in area with a large balcony.

The building site is on one of the main thoroughfares of the city. The new church, which will face Boonville Avenue, is at the corner of Calhoun Street. The rear portion will be a three-story Christian Education (Sunday School) Building. The present auditorium at

the corner of Campbell and Calhoun will be used for Sunday School also, and will adjoin the new building so that the entire structure will be a block long.

The congregation of Central Assembly have been worshiping at the present location for thirty-five years. In 1931 R. M. Riggs (now General Superintendent of the Assemblies of God) became pastor. He was succeeded by Bert Webb (1939-43), Thomas F. Zimmerman (1943-47), Emil A. Balliet (1947-53), and David A. Hastie (1953-54). The present pastor, James W. Van Meter, was called in 1954.

The Central Assembly congregation has enjoyed a steady growth and it has been apparent for several years that the present building had become too small. Construction of the new facilities will permit all departments of the Sunday School, some of which now meet in nearby buildings, to be placed under one roof.

kingdom. Jesus says, "Accept this partnership—seek first the kingdom of God and his righteousness—and all these things shall be added unto you" (v. 33). Faith is the antidote for worry. God packages time in periods of twenty-four hours each. Jesus says, "Live a day at a time!" Give *today* to God and He will look after *tomorrow*.

—C. M. WARD

Speaking With Tongues

(Continued from page seven)

and fanaticism on this line. I suppose I could tell as many stories on that line as anyone, after nearly fifty years in this movement. But in the middle of all the false there is, and always has been, the true. We must not let the devil nor even the mistakes of sincere people frighten us away from God's

truth. There is a true gift of prophecy, and there are true prophets among us—call them what you will. I repeat that we need to revalue our attitude toward prophesying.

There is a searching ministry of the Spirit through prophesying—the secrets of hearts are made manifest (1 Corinthians 14:25). It is an essential part of every true revival that the searchlight of God is turned into human hearts, particularly by anointed prophesying. You say, "This is dangerous." But all power is dangerous. People pray, "Lord, send the power," but they always want it absolutely fool-proof. Will the Pentecostal movement be prepared to live dangerously?

You could give me a choice of going from Stockholm to Gothenburg in a wheelbarrow or a motorcar. The wheelbarrow would be safer, but I would rather go in the motorcar. Nevertheless, with powerful cars we do need good drivers. It is time we had an abundance of good "drivers" who know how to use the Pentecostal power. The Bible is

(Continued on next page)

(Continued from preceding page)

God's instruction book to us. Our real danger is when we carelessly ignore it on these matters of prophesying and the like.

I have heard many, many testimonies to the searching power of the Spirit in our Pentecostal meetings. Perhaps the first I recall is specially precious to me now. It was when that dear lady who became my wife began to go with me to Pentecostal meetings in London. After a powerful meeting one night we were walking home, and I said to her, "How did you like the meeting tonight?" She said nothing at all, and so I began to feel uneasy. I asked if she liked the singing, and I asked if she liked the preaching. Even though she answered in the affirmative, I knew something was wrong. At last she told me, "Donald, I had an uncomfortable feeling in that meeting tonight, as though those people could see right through me." I think we need more of that in our Pentecostal meetings. The Scriptures reveal that it is the result of prophesying, so let us covet more of such Holy Ghost prophesying. It is the search-light of God.

That brings me to my last point. We need more *prophetic preaching*. In this I believe we do need a true revaluation. We have valued prophesying too much for small meetings and short utterances.

We have connected it too much with the prayer meeting and not enough with the pulpit. We need more prophetic preaching in our Pentecostal pulpits. This is distinct from teaching. We greatly need to understand the varied ministries Christ has given to the Church. We read that in the church at Antioch there were "prophets and teachers" (Acts 13:1). They are distinct the one from the other. The teacher brings doctrine, but the prophet brings a message. The teacher deals with the permanent body of revealed truth that is always applicable in every place—what is true in doctrine is equally true in Sweden or South Africa or Canada or Australia—but prophesying is different. The prophet delivers a message and a message is for a specific purpose. It is for a certain person or people at a certain place and a certain time. We need God's men with God's message, but it may well be that it will not necessarily be the same, for instance, in England as in America. Even different churches in the same land may need

a different message. And even the same church may need a different message at different periods.

We have been far too circumscribed in our conception of the prophetic ministry. I believe that there can still be prophetic ministry to a whole nation. Oh, for men of whom we can say, "He is God's man with God's message." There is a clothing with divine authority that God gives to those He has called to be prophets and teachers. Humbly I can say that I have felt it many times, in many places all over the world. It is waiting for us in a larger measure than we have ever tasted yet. I pray that God may enrich us with a bigger vision, a clearer understanding, and greater power. There is great value in both speaking with tongues and prophesying. We have seen something of it. As we face the future we need to see a greater value in these things than ever before. That revaluation will come with clearer understanding of their true nature—especially prophesying in our pulpits.

"Seek that ye may excel"

1 Corinthians 14:12

If there is any field of labor in which we should strive to excel, it is in the field of Christian work. The commercial world spends thousands upon thousands of dollars each year to better equip itself for the duties it performs. The Christian worker deals with eternal souls. How very important, then, becomes our task, and how careful we should be to do that task efficiently!

The Advanced Christian Training School (A.C.T.S.) will be held on the campus of Central Bible Institute in Springfield, Missouri, May 28 through June 1, to help those interested in Christian education to "excel" in their ministry. Those who have attended in previous years have found the school very profitable.

"I feel a school such as A.C.T.S. is most beneficial and so needful," comments a former student. "I appreciated the high spiritual tide. Our needs have been met. Being new in the field, every bit of information and every idea helps a great deal."

This year, the Third Annual A.C.T.S. promises to be of even greater assistance to those working in the field of Christian Education. There will be courses offered for pastors, Sunday School superintendents, evangelists, Christian education directors, child evangelism workers, workers' training instructors, sectional Sunday School representatives, and district Sunday School directors in their specialized fields of gospel activity.

The total price for the five-day school will be \$21.00. This will cover tuition, insurance, room and board. A faculty of twenty instructors will teach the many classes offered. This year there will be courses in departmental specialization for each age level. Handcrafts will be an afternoon activity in which many more may participate. There will be special lectures on the subject of "Soul Winning Through the Sunday School." A Church-News seminar will be held after lunch each day.

A special "One for Seven" plan will make it possible for one sectional Sunday School representative out of seven from a district to attend free of charge. Or, if a district which has less than seven S. S. representatives has 100% attendance of its representatives, one will be admitted free.

A catalog which gives complete details on each course of study, the daily schedule, and other pertinent information, may be had by writing to: National Sunday School Department, 434 West Pacific Street, Springfield 1, Missouri.

Visiting a home in his congregation, Pastor Rowland Hill saw a child on a rocking horse. "Dear me," exclaimed the aged minister, "how wondrously like some Christians! There is motion, but no progress."

"Grow in grace" is an exhortation much less regarded than it should be.

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Debbie Rogers, consecrated daughter of the manse, was making much progress toward winning the admiration and respect of Chek Mannigan, a young cynical doctor who scoffed at the things of God, until her glamorous, novel-writing sister attracted his attention. Debbie is a continual blessing and inspiration to others as she displays an outstanding Christian character. A fine Christian novel you will want to read. Cloth bound, 252 pages.

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A popular storyteller retells the classic Biblical story of David. Depicting the moving drama which crowded David's colorful and fascinating career, people with its unforgettable characters—Goliath, Jonathan, and Saul—Miss Gosselink brings to vivid life one of the most humanly appealing stories in the Old Testament. Here is a book which will grip young readers from first to last. Plastic-Gloss cover.

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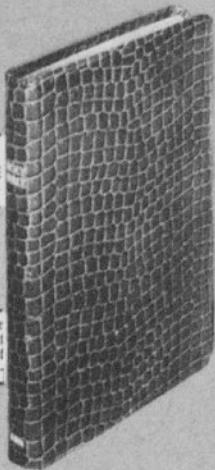
Remember FATHER on his day

1 EV 112

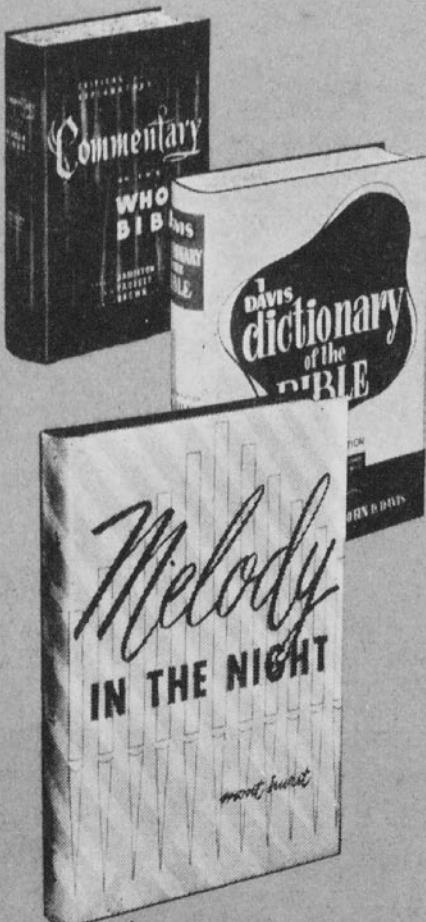
45 And Ḫ-bim'-ē-lēch
against the city all that day
took the city, and slew

1 EV 114

2 ¶ Then Solomon assembled the
elders of Israel, and all the heads of
the tribes, the chief of the fathers of
the children of Israel, unto Jerusa-



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Western Europe

(Continued from page seventeen)

seventeen times by the Fascists. Police still impose old Fascist laws to hamper the Protestants, in spite of the new Italian Constitution which guarantees religious liberty. But gradually the situation is improving. On April 12 in Rome 1,000 posters went up on billboards throughout the city announcing the first united evangelistic effort (so far as we know) in the history of this metropolis. Meetings began on April 16 in a beautiful new cathedral of the Waldensian Protestants, located about a dozen blocks from the Vatican. Hal Herman, a Pentecostal evangelist from California, is doing the preaching. The Baptist and Methodist churches are co-operating with the Waldensians (the oldest Evangelical group in Italy) and the Assembly of God (the largest Evangelical congregation in Rome) for this soul-winning effort.

* * *

In Finland I found it's possible to make the round trip from Helsinki to Moscow for about \$125 but why should Americans want to visit Moscow? The Finnish Airlines fly the round trip twice a week but no one in Finland is interested. There's nothing of particular interest to see, they say, and prices are twice what they ought to be.

France is a confused nation. Our interpreter told us the sickening story about bureaucracy that is slowly decaying the nation. Any Cabinet in power for ninety days or more acquires a life pension for every Cabinet minister, and the deputies in the House of Representatives do themselves the same favor.

Juvenile delinquency is the same problem in Britain as it is in America. The newspapers are full of it. A great gang of teen-agers staged a blasphemous all-night dance on Good Friday night to break with all traditions during Holy Week. Jazz devotees are wild and provocative. But young people's work is getting started along C. A. lines among full gospel folk in Great Britain. Sunday School is still held on Sunday afternoons there, and in the main part of Europe (except in Italy, where no one tries to reform the Latin custom of afternoon siesta).

Before I close, let me say a word for the full gospel layman in Europe. He

is just as busy and just as enthusiastic as his counterpart in America. There is the mining engineer who has turned down big money in order to stay with his home church in Manchester, England. There is a prominent medical doctor, a soul winner filled with the Holy Spirit, in the Assembly at Rome. There is a prominent Swedish industrialist, who has put his factories in the hands of others and is busy guiding the secular affairs of the Filadelfia Church. There is a German farmer at Stuttgart who traded property with the city officials to make it possible for the Assembly in that city to acquire a strategic building site that many other parties had tried in vain to secure.

Everywhere it is the same. God has added to the church men and women who are employing their talents toward a forward move.

And everywhere our brethren are thankful to America for the help they have received in funds and materials, and are grateful for the workers and evangelists that have aided in the quick rebuilding of the Pentecostal work in Europe after the war years.

entering into this spiritual rest. Others are snared by the deceptions of the wise, the learned, and the unbelieving. Yet the door of God's mercy remains open, and the challenge of the Lord is proclaimed, "O taste and see that the Lord is good" (Psalm 34:8).

A number of years ago the writer knelt at the altar of an Assemblies of God church. His mind was filled with evil reports about this people who so enthusiastically rejoiced in the fulness of God's salvation and the outpouring of the Holy Spirit. He was troubled and uncertain; but his heart was hungering and thirsting after God. He watched everything in the services. He listened to the people as they prayed aloud and worshiped God.

One small boy of about ten years especially attracted his attention. The little fellow was worshiping the Lord with all his heart. Tears ran down his cheeks as he told Jesus how much he loved Him. Finally, after some time, the lad began to speak in other tongues. Then he spoke out in English that blessed testimony of the Spirit, "Jesus is coming soon!" As this was repeated intermittently, first with tongues and then with English, the writer was compelled to confess before God, "This is wonderfully real; this is none other than the Holy Spirit moving, as the Scriptures have said, upon this young lad."

This is that which was spoken by the prophet of old. It was fulfilled on the day of Pentecost and in the lives of the early Christian disciples. It is still being fulfilled among thousands of present-day believers who are willing to pay the price.

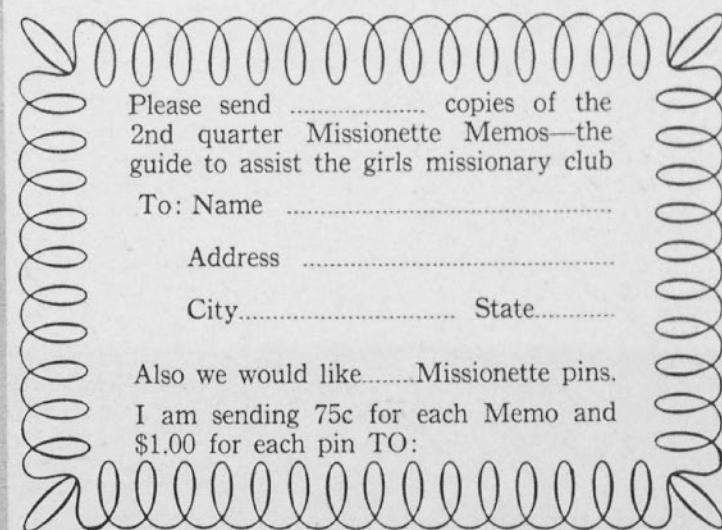
This Is That

(Continued from page three)

gling on beneath the load of their sin, as Isaiah sorrowfully declared, "Yet they would not hear." Many are prevented by their pride, or family, or society, or even their church, from

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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.

CARROLTON, OHIO—Begins May 22 at Glad Tidings Temple, Park Ave.; Evangelist and Mrs. Eddie Roush. (James W. Miller is Pastor.)

AUGUSTA, ILL.—May 13-26 at Assemblies of God Church; Evangelist W. E. Thurmond.—by Fred Hendrickson, Pastor.

TRI-COUNTY S. S. CONVENTION—May 22 at Stapleton, Nebr. L. B. Keener, National S. S. Representative, speaker.

LAS CRUCES, N. MEX.—Began May 2 at First Assembly of God; Evangelist G. W. Hardcastle Jr.—by Kenneth D. Barney, Pastor.

IVANHOE, CALIF.—Began May 13 at Assembly of God; Evangelist and Mrs. Loyd Evans, San Antonio, Tex. (Emmitte F. Baker is Pastor.)

ISHPEMING, MICH.—May 15-27 at Faith Gospel Church; Evangelist and Mrs. Nelson E. White, Fort Myers, Fla. (Thomas B. Hodge is Pastor.)

KANSAS CITY, KANS.—Begins May 22 at Victoria Tabernacle; Evangelist and Mrs. Bobby Ray, Denver, Colo. (H. W. Barnett is Pastor.)

ARLINGTON, TEX.—May 20-June 3 at First Assembly of God; Evangelist Lois Ann Cockrell, Fort Worth, Tex.—by Harry H. Engel, Pastor.

SULLIVAN, MO.—May 20 at First Assembly of God; J. O. Savell, Assistant General Superintendent, speaker.—by O. H. Virgin, Pastor.

BLAKLEY, GA.—May 16-27 at Assembly of God; Evangelist D. J. Paglia, Slocomb, Ala. (P. Z. Smith is Pastor.)

CAVALIER, N. DAK.—May 29-June 17 at Assembly of God; Evangelist H. L. Moody, Minneapolis, Minn. (David Bunch is Pastor.)

GARY, IND.—Boys and Girls Rally at Brunswick Assembly of God, May 21-25; Evangelists Irene Dedelow and Anna Friedericci, San Pierre, Ind. (Olaf Peterson is Pastor.)

EUREKA, KANS.—Begins May 27 at Assembly of God, Cor. 5th and Sycamore; Evangelist Billy Wolfe, Davenport, Iowa. (Ether Smith is Pastor.)

AKRON, OHIO—Begins May 16 at First Assembly of God, Cor. N. Howard and York Sts.; Evangelist and Mrs. W. W. Brewer, El Centro, Calif.—by V. L. Hertweck, Pastor.

WASHINGTON, D. C.—May 27-June 10 at Full Gospel Tabernacle, 915 Massachusetts Ave. N. W.; Evangelist Harvey McAlister, Rochester, N. Y.—by Lloyd Christiansen, Pastor.

SAN BERNARDINO, CALIF.—Began May 6 at First Assembly of God, 683 Mountain View; Jimmy Adams Evangelistic Party. (L. H. Hauff is Pastor.)

MEDFORD, N. J.—Began May 13 at Assembly of God, Mt. Holly Rd.; Evangelist Paul Graban, Vineland, N. J.—by Frank M. Reynolds, Pastor.

DUNKIRK, OHIO—Began May 8 at Assembly of God, 445 W. Patterson St.; Evangelist John Higginbotham, Cleveland, Ohio.—by J. A. Silva, Pastor.

CLIFTON, COLO.—Workers Training Course at Assembly of God, May 20-June 3; Evangelists Virgil and Edythe Warens. Also children's revival. (J. E. Austell is Pastor.)

SANTA ANA, CALIF.—May 22-27 at First Assembly of God, 521 N. Ross St.; Evangelists Oran and Audrey Duncan, North Hollywood, Calif. (Roy G. Sapp is Pastor.)

ABINGDON, ILL.—Begins May 23 at First Assembly of God; Evangelist Kenneth Marshall and party, Hartford, Ill. (G. D. Coborn is Pastor.)

ALUMNI HOMECOMING—May 31 at Southwestern Bible Institute, Waxahachie, Tex. Carl D. Holleman, speaker. "Beginners at Arts" Degree will be given to all children (under 12 years of age) of former students who are present for the homecoming.—Mrs. Carharine McGafferty, Secretary of Alumni Association.

OKMULGEE, OKLA.—May 13-27 at Sharp Assembly; Evangelist N. B. Rayburn. (Marvin McElhanon is Pastor.)

ALBUQUERQUE, N. MEX.—Began May 9 at First Assembly of God; Evangelist Christian Hild, Fargo, N. Dak.—by Norman McCutchen, Pastor.

ALTURAS, FLA.—Begins May 20 at Assembly of God; Evangelist Marvin L. Smith.—by J. H. Powell, Pastor.

ARLINGTON, CALIF.—Begins May 27 with Evangelist Dewey L. Heath, Pampa, Tex. (Frank Simpson is Pastor.)

NEW ORLEANS, LA.—Began May 10 at Arabi Assembly of God; Evangelist and Mrs. Woodrow Hill, Augusta, Kans.—by C. E. Peak, Pastor.

NASHVILLE, TENN.—May 13-27 at First Assembly of God, 401 S. 11th St.; Evangelist and Mrs. C. Struck, Brantford, Ont., Canada—by J. L. Schaffer, Pastor.

DETROIT, MICH.—Began May 13 at Bethel Assembly of God; Evangelist and Mrs. Bob Alsip, Oklahoma City, Okla. (Holland Edmundson is Pastor.)

BATTLE CREEK, MICH.—Begins May 16 at Church of the Four Fold Gospel, 303 Capital Ave. N. E.; Evangelist A. R. VanderPloeg—by E. A. Manley, Pastor.

CUMBERLAND, MD.—June 1-3 at Central Assembly, Johnson and Fayette Sts.; Evangelist and Mrs. Steve Bogdan, Philadelphia, Pa. (Frank Fratto is Pastor.)

BALTIMORE, MD.—May 17-27 at Pentecostal Assembly of God, 406 Beck St., Essex; Evangelist and Mrs. Steve Bogdan, Philadelphia, Pa. (Rudolph Wilkinson is Pastor.)

LAWRENCE, MASS.—May 13-27 at Lawrence Assemblies of God Church, Coolidge St.; Evangelist Hattie P. Hammond.—by Helen Wight, Pastor.

FORT SCOTT, KANS.—City-wide revival at City Band Shell, month of June; R. Alan Davis Evangelistic Party, Tulsa, Okla. Sponsored by Assemblies of God.—by Ray Roosa, Pastor.

MUSKEGON, MICH.—May 29-June 10 at Central Assembly of God; Evangelists Joel and Esther Palmer, Beaverton, Ala. (Robert A. Rieben is Pastor.)

LAKESHORE PENTECOSTAL CAMP—July 22-Aug. 5, 3 miles east of Cobourg, Ont., Canada. T. J. Jones, morning speaker, and Leonard W. Herroo, evening speaker. For accommodations write to District Office, 155 Albert St., Belleville, Ont., Canada.

NEW ENGLAND DISTRICT COUNCIL—May 28-30 at 7 Auburn St., Framingham, Mass. Albert Alber, Des Moines, Iowa, guest speaker. Opening session at 2:30 p.m. on Monday. Ordination service on Wednesday at 7 p.m.—by G. E. Flower, District Secretary-Treasurer.

INDIANA SPEED-THE-LIGHT RALLIES—May 22 at East Gary Assembly; May 23 at Kokomo Assembly; May 24 at Terre Haute, First Assembly; May 25 at Evansville, Calvary Assembly; May 26 at Indianapolis, Central Assembly; May 27 at Jasonville Assembly for morning service and at Indianapolis, Laurel St. Tabernacle, for evening service; May 28 at South Bend Gospel Tabernacle. Kenneth Short, Springfield, Mo., speaker. H. W. Duncan, District C. A. President.—by H. J. Keener, District C. A. Promotional Director.

WITH CHRIST

ALEXIS A. COUROFF, 58, San Francisco, Calif. went to be forever with the Lord April 4, 1956. Brother Gouhoff was ordained in 1925 and came into the General Council of the Assemblies of God in 1947. He worked with our Russian-speaking churches, and was pastor of the Russian Full Gospel Church in San Francisco at the time of his death.

WILLIAM G. STARK, 89, Newton, Tex., went to his heavenly reward February 1, 1956. Brother Stark was ordained in 1921, and worked most of the time in the evangelistic field.

MRS. HARRIETTE FRANCES BEATY, 75, Covington, Okla., went to be with the Lord April 5, 1956. Sister Beaty was ordained in 1939 and served for a number of years as an evangelist. She was also WMC President of Oklahoma District for several years.

SUMMER SCHOOL

CENTRAL BIBLE INSTITUTE, Springfield, Missouri, will offer its second annual Summer School from June 5 to August 10 with courses in Bible, Theology, Missions, Science, and Religious Education. Classes will meet Tuesday through Friday and will be taught by regular CBI instructors. Students may earn as many as 10 or 12 credit hours during the two sessions. Registration date for the first session will be June 4. For the second session, July 9. For further information write: Dean of Admissions, Central Bible Institute, Springfield, Mo.

SOUTHWESTERN BIBLE INSTITUTE, Waxahachie, Texas, will offer Summer School from June 4 to August 24. There will be four sessions of three weeks each. Three semester hours of college credit may be earned during each three-week session. Transfer students may obtain 12 credit hours in this Summer School. Courses offered will include Bible, Doctrine, Education (public teacher training), Religious Education (Sunday School work), Homiletics, English, History, and Government. For further information write: Registrar, Southwestern Bible Institute, Waxahachie, Texas.



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