

FILE COPY

The  
PENTECOSTAL  
*Evangel*

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

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**APRIL 3, 1948**  
**NUMBER 1769**

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**HIS TENDER HANDS**

His tender hands have fashioned  
tiny things;  
The wee blue petals of for-  
get-me--nots;  
A drop of mist; an insect's tiny  
wings;  
A poppy-seed, a caterpillar's  
spots;  
The sensitive antenna of a bee;  
Each amber globule of the  
desert sands.  
Then shall I fear, when He has  
said to me,  
"Thy times, My little one,  
are in My hands"?

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H. Armstrong Roberts Photo

# Lest Satan Get an Advantage

Ernest S. Williams

**T**HE heart of Paul had been grieved at the sinfulness that had been allowed in the Corinthian church. He had written a strong letter calling upon them to amend their ways, to desist going to law against each other before the heathen, and admonishing them to put away from them the wicked person who had sunk into moral degradation. When he wrote his second epistle to the Corinthians, he wished them to know that he appreciated the way his former letter had been received and assured them that he wished to avoid giving them further sorrow. He also showed his willingness to co-operate with them when, because of repentance, the offender was forgiven by the church and restored to fellowship.

He had brought the gospel to them; then they had wrangled as to whether they preferred Peter, or Apollos, or Paul. They had abused the gifts of the Spirit by misusing them, and, finally, had welcomed into their fellowship a man whose incest was so flagrant that Paul said, "And such fornication as is not so much as named among the Gentiles."

Paul had suffered also through the inroad into the church of legalizing teachers, who taught that the Gentile Christians must be circumcised and keep the law of Moses if they were to be saved. These teachers sought to undermine the influence of Paul, and would make of Christians mere proselytes to the Jewish religion. Paul had many reasons for sorrow, but love for the church gave him his deepest pangs. It grieved him deeply when he saw hurtful things taking place among the children in the Lord.

Knowing that a person passes on to others his moods and feelings, and desirous of being an uplift rather than a depressant, Paul wrote that if he came to Corinth he was going to avoid coming in a spirit of heaviness or sorrow. If he could not be an uplift to them, he would not come at all.

If the apostle came to them with a long face, he supposed that the Corinthians would try to cheer him up. He realized that if he spread an atmosphere of gloom, the Corinthians would have to try to arise above such gloom in their effort to encourage him. You have met people who always spread heaviness. The world calls them "killjoys." They never lift or encourage; they always do the opposite. Paul determined that he would not be one of them.

While we admire Paul, we must remember there are those with less courage

than he. We must not despise them even though they scatter shadows, but seek "to make them glad." In other words, we must carry them along. Some are by nature melancholy; others become so through physical infirmity or sorrows which have entered their lives and broken their spirit.

It had been necessary for Paul to reprove the church for its low estimate of Christian character; now he encourages Christian character by suggesting that the believers give him cause for rejoicing rather than sorrow. There are more ways than one of obtaining best results, and it pays to be tactful. Without tact we may bruise without healing, and provoke wrongdoing rather than that which is right. We must never forget that we are dealing with people, and that there are laws of human nature which must not be ignored, but worked with, if we are to accomplish good results. Paul would avoid bringing sorrow to the church and would have the church avoid bringing sorrow to him. In dealing with people we must remember that what we expect from others, others may rightly expect from us.

One has said that the conditions of evil that had crept into the Corinthian church, coupled with a turning from the apostle to false teachers, had caused Paul such acute distress as to nearly kill him and to utterly break down his health and threaten to interrupt his work. When we read of the boldness of Paul and his willingness to suffer any sacrifice for Christ, we think of him as a man of great determination, and might conclude that he was rather austere by nature. It is when he

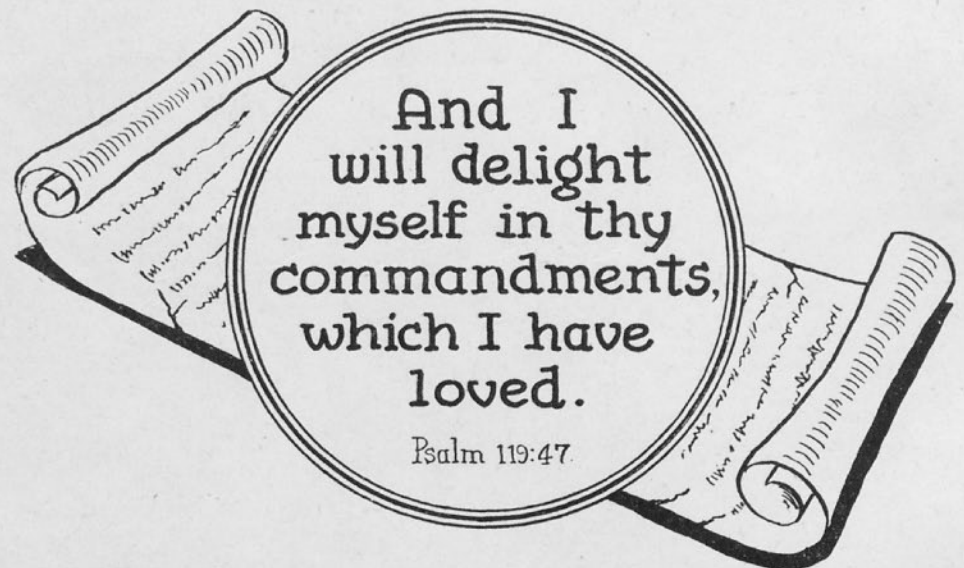
throws back the curtain and reveals his heart that we find in him a tenderness that is akin to that of women. In fact, he wrote to the believers at Thessalonica, "We were gentle among you, even as a nursing mother." We need to get close to people if we will understand what they really are. We live too much apart and judge from too great a range. How many misunderstandings could easily be removed if only we would seek to know the other person's heart. Paul longed for his spiritual children to know how deeply he loved them and that it was out of this love that he had written admonishing them.

Paul had been greatly grieved that one in the church should bring to it scandal. The offender had caused sorrow, not to Paul only but to the whole church. When we sin, we sin not against ourselves only; all are affected by our misconduct. What causes suffering in one member of the body of Christ causes sorrow throughout the entire body.

Whatever this offender had done, it is evident from 2 Corinthians, chapter 2, that he had now turned from his evil with godly sorrow. We must be firm in our stand against wrong, but we must be ready to forgive when wrongs have been righted. Paul had rebuked in the fear of the Lord but without carnal anger or prejudice. He held no grudge. It is hard for some to deal with wrongs without becoming wrong in their own spirit; and, having allowed carnal anger to enter their hearts, they find themselves unable to rise above the barrier of prejudice and continue to carry an unforgiving spirit. This defeats the purpose that God has in providing for discipline. He who is filled with prejudice, or holds unkind feelings, is unfit to judge the doings of others.

The offender in the Corinthian church had been sufficiently punished, since his punishment had brought him back to God and to humble confession and request for

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# To Know Christ and to Make Him Known

*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. Phil. 3:10.*

*For whom He did foreknow, He also did predestinate to be conformed to the image of His Son. Rom. 8:29.*

**L**ET me give you the Chinese translation of these scriptures. I like mashed potatoes but I much prefer rice. After spending three years in America I still prefer rice. My nature craves it. And so it is with the Scripture. I can read the English Bible but that does not satisfy me. I prefer the Chinese.

The literal Chinese translation of Phil. 3:10 is, "That I may recognize Him." At first you may think the two translations are identical, but they are not. For instance, you may have associated with a certain friend for many years, but when he calls you on the telephone you may have to ask, "Who is this speaking?" Your friend may say, "You have known me for fifteen years. Don't you recognize my voice?" Imagine! You thought you knew him, and yet when he called you on the telephone you could not recognize the voice.

Think of the disciples. They had known Christ for years. They had seen Him raise the dead, heal the sick, turn the water into wine, and feed the multitudes. One night the disciples were in a storm-tossed boat on the Sea of Galilee. When He saw it, He walked to them, and they whose eyes had seen Him, who had lived with Him, said, "That is a spirit. It is a ghost." They thought they knew Him but did not recognize Him.

Mary went to the tomb to visit Him. When He walked toward her, she thought He was the gardener. When He stood by her, she did not recognize Him. "That I may recognize Christ."

In my travels I have met people who think they are super-spiritual. You can't tell them anything. They think they know Christ. But they only know Him through a mental visualization. They have a pre-conceived idea of Him, and the minute they pray they visualize Christ. All their knowledge of Christ is through mental functioning. We know Christ not through a pre-conceived idea or mental visualization but because He lives inside of us. If you truly know Christ and can recognize Him, when you are facing a spiritual storm you can cry out, "Be still; Christ is inside of me! I'll not go by feelings. I am utterly dependent upon the infinite hand of God. He guides my life, regardless of what the outlook may be."

"That I may recognize Him." Who said



**David Nyien**  
at Central Bible Institute  
Springfield, Mo.

that? Paul. He was not an amateur at knowing Christ. He was not a new convert. Just think of the training, the background he had. He wrote at least thirteen epistles of the New Testament. He had a direct vision of Christ on his way to Damascus. Heaven opened, and he heard the very voice of Christ. He had a marvelous revelation, and yet he said, "That I may know Him. I want to recognize Him." How much more should we?

When I was traveling on the train a man sat down beside me and said, "I'm very much interested in China. In fact, within six weeks' time I'm sailing for China." He was a very refined, cultured person. I said, "Sir, please don't think I'm inquisitive, but I'd like to ask you, if I may, what you are going to China for." He said, "I majored in Western philosophy at Yale and have just received my doctor's degree. I'm going to China as an educator to teach the Chinese people philosophy." I said, "China has had philosophy for thousands of years. The very founders of philosophy were born there. If philosophy could save China, China should have been saved a long time ago. What China needs is Christ." (When I studied philosophy in California, the professor said: "In a black room there was a blind man. The blind man tried to catch a black cat, which wasn't in the black room. That's my definition of philosophy.")

I said to the man on the train, "Sir, China had philosophy 2,500 years before America was born. It will be much more

effective if you will go to China with that old Book, the precious Bible. That's the thing the Chinese people need. That's the thing we cry for. We want to know Jesus." It's not enough to tell them about Him. They want to know Him personally; they want to recognize Him. Western civilization will not save China. In fact, it is polluting the Chinese. We never had heard of such a thing as divorce until the Hollywood pictures began to play in Shanghai. Then the young generation began to scream, "We want to get a divorce too." It's much easier to win those who never have been contaminated by the so-called Western culture, whose hearts are open and yearning for God.

How I wish that all the so-called master evangelists would have a real knowledge of Christ. Paul knew he needed it. He preached to the civilized, to the uncivilized, to the Jews, and to the Greeks. He preached on the sea and in the street. Everywhere he went, he preached the gospel, and there were such wonderful results because his very life was patterned after Christ. Our high calling is to make Christ known. We must go through the process that when we come out people will know we are followers of Jesus Christ. The literal Chinese translation of Rom. 8:29 is, "For whom He foreknew, He also predetermined to be processed after the model of His Son." Another translation is, "For whom he foreknew, he also predetermined to be the copy of the likeness of His Son." I still think the Chinese translation explains it better, however.

Think of our wonderful Jesus. Because He wanted us to know the Father He was willing to empty Himself. How wonderful that He moved with God. He created the universe. He knows the very ideas of God; yet because He wanted us to know, He stripped Himself of His glory and came down to this sinful world in the form of man. We can strip ourselves of selfishness and let God make us like Christ. He emptied Himself for us, and certainly we can empty ourselves for Him.

I still believe we can be like Jesus. After Moses had the wonderful revelation of God and came down from the mountain, the people could see the radiant glory in his face and the people recognized that he had been with God.

This reminds me of my precious missionary friends, the Wagners. They were more than friends; they were my spiritual parents. I came to their house in China when I was a homeless refugee. For six

(Continued on page eleven)

We commend this challenging article to every reader

# In the Lap of a Soft and Lustful Laodiceanism

L. E. Maxwell

**B**ILLY BRAY was God's anointed and happy Cornish miner. One day he called on the new parson. "Converted, be ye?" "Yes, thank God, I am," answered the parson. In a moment, Billy, filled with delight that knew no bounds, threw his arms around the vicar, lifted him up, and carried him around the room, shouting, "Glory! Glory! The parson's converted! Glory be to God!" Did Billy imply thereby that all other preachers were unconverted? No. Did he reflect upon other preachers? Possibly so. But he was full to overflowing and gave expression in a way men could understand—or misunderstand. Billy often reminded those who were merely formal professors that "David danced before the Lord with all his might, and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet." Then Billy reminded the lukewarm formalists that their reaction was like that of "Michal, the daughter of Saul," who, when she saw King David leaping and dancing before the Lord, "despised him in her heart."

## THAT WHICH CONCERNS US ALL

All orthodox believers, whether in the pulpit or in the pew, need to be so outspokenly on fire for Christ that the modernists cannot long tolerate them. They must part company. How can two walk together except they be agreed? Let us beware of this "leaven of the Sadducees." When any organization, be it church, denomination, school, or missionary society, has not sufficient life to purge itself of modernism, then the best that can be said of it is that its testimony is lukewarm, its days are numbered, its doom is sealed. And with this every fundamentalist agrees.

But we fundamentalists forget that in each case, where the Savior warns against this leaven, He first names the Pharisees: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Both of these classes are still with us. And let us remember that this leaven includes not only hypocrisy, traditionalism, and pride, but also a precise and rigid and icy orthodoxy. Robert H. Glover said:

"There is a kind of orthodoxy abroad today that is cold, rigid, critical, controversial and that does not make for spiritual upbuilding and enrichment, full sur-

render to Christ, and a passion to win the lost. It is unproductive of true spiritual fruitfulness. What is needed is an orthodoxy that is vital, energetic, glowing—an orthodoxy set on fire by the Holy Spirit."

## THE REALM OF REAL CONFLICT

But let me be patient. Perhaps the reader has never been fired for real spiritual conflict, has not so much as heard whether there be any sufficiency in the Holy Ghost. "In much affliction, with joy of the Holy Ghost"—may be strange language to you. Little wonder you fear to follow Christ too closely. It is safer for you to continue "afar off," to continue lukewarm, to keep your distance, and warm yourself gently on the outside of Pilate's hall. It alarms you to think of entering the realm of real conflict lest, like Peter, you become involved in this too-close-up crucifixion with Christ. You see the Cross. You smell death. Poor soul! If only you had been born alive, born in conflict, born in battle—if only you had been born in the fire you could not then live in the smoke. But not realizing you were "born crucified," you are still infatuated with the smoke of self-preservation.

It is our conviction that, wherever the Spirit of God begins again to lay the Cross upon the flesh, war will follow. Unwelcome as it is to the flesh, it is bound

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to come. Some will sense the cause; others will not. The flesh wars against the Spirit and the Spirit against the flesh. More than once we have experienced this very kind of conflict. And in every such instance it has been our concern and duty to fight the flesh to the finish. Let every atom of false peace be blown to bits. At peace with the flesh? Never! Was it not religious and pharisaical flesh that crucified Christ? Perish such peace!

## THE TWO CAMPS

Someone has asked: "Which is worse, a rationalistic modernism, or a devitalized orthodoxy?" How foul and false is this fleshly contentment that wants to be left undisturbed and cushioned off by flawless orthodoxy! Into such a condition Christ sends "not peace, but a sword." And that sword "divides asunder" so swiftly that those of the *flesh* find themselves in one camp, those of the *Spirit* in another. This is God's doing and it is terrible, wonderful, inevitable. So we cry: "Reign on, O Christ, until Thou dost put down every high thing that exalts itself against the knowledge of God, and get for Thyself a new throneplace. But let us not forget that in order to set up such a spiritual reign God usually anoints some fearless soldier of the Cross to *Cry aloud and spare not.*"

A much-used missionary leader has just said from our pulpit: "If ever God's people needed a bombshell it is today." But Laodicea, without one false doctrine in her, knows not that she is "wretched, and miserable, and poor, and blind, and naked." Laodicea is not Modernism; she is sleepy Orthodoxy. Laodicean lukewarmness loves to be left peaceful, quiet, undisturbed. Laodiceans can tolerate deadness, inertia, complacency, and a thousand forms of spiritual stupor, with no concern, no care, no alarm. But let some voice begin to rouse us from our sleep, then behold our excuse-making. If some servant of God demands our repentance, then we plead that repentance is for the Jews. If he calls for crucifixion with Christ, then that savors of the morbidity of the monastery. If he lifts up his voice to show God's people their transgression, then he is unloving, cruel, critical. We have an alibi at every turn.

## OBEDIENCE ESSENTIAL

Behold the Moravians! How high and holy were their standards of discipleship! With little missionary example and teaching to stimulate them, their zeal was so unquenchable that they regarded "any church destitute of the spirit of missions . . . dead, and every disciple without service, an apostate." But what a crucified lot of soldiers those early Moravians were! Hammered out on the anvils of fiery persecution, they were cut off from our soft world. They understood the mystery of both the *outer* and the *inner* Cross. Devoted to the Cross their young

men moved almost en masse to the regions beyond.

Christianity is missionary. And the spiritual depth of any institution may be measured by the percentage of its youth who obey Christ's last command. Any church or school will produce missionaries as soon as the Cross has dealt a death blow to fleshly self-centeredness and where the Spirit of God holds sovereign sway. But some Christian leader objects: "Our aim is not to make missionaries. We have other objectives." And you are a Christian? Shame on you! But my contention is still deeper and more serious. *If the Cross were allowed to make its own legitimate inroads into your aims and objectives, you would find yourself automatically corrected and aflame with obedience.*

Today the Cross is not our sole inspiration. Our devotion is to an objective, to a cause, to an organization, to orthodoxy. We are promoters, diplomats, strategists. How little we know of prevailing prayer! How little time we spend on our knees! Our very orthodoxy deceives us. The Cross for our salvation—how we contend for that! But the Cross for self-crucifixion—how we abhor that!

"Dead to the world and its applause,  
To all its customs, fashions, laws  
Of those who hate the humbling Cross.

"So dead that no desire may rise  
To appear good, or great, or wise  
In any but my Savior's eyes."

Do we realize that Paul says concerning such doubleminded men as ourselves: "I tell you even weeping that they are the enemies of the Cross of Christ." Oh yes, we preach the Crucified, but we know how to keep off the Cross. And beloved, the Cross has not had its place in our fundamentalism. Its principle does not reign. The Communist says: "Christ died on His Cross, but you ministers live on it." And until we consent to an inner crucifixion that will cut us away from self-infatuation and self-preservation we shall never beget strong spiritual children. Only when Zion travails does she bring forth her children. But *we are living in the lap of a soft and lustful Laodiceanism.* "This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and their is no strength to bring forth." Our poor powers are so paralyzed that we can put forth no vigorous missionary effort to produce masculine heroes of the Cross. We have fed the flesh, catered to the flesh, humored the flesh, trained and educated the

## Sighs or Sacrifices?

"How you make me sigh for great wealth!" said a woman with the intention of complimenting a missionary speaker at the close of an address. "Then I have utterly failed in accomplishing my purpose," answered the speaker.

The Lord wants no sighs for the dollars we have not, but consecration of the dimes that we have.

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations: "When I get to be a man and have lots of money, I think I'll build a hospital, and a mission school, too."

"Are you sure you will still feel that way when you get the money?" queried his mother.

"Oh, I know I will!" answered the boy confidently. "If I had any money now I'd give it, but you know I haven't any money."

Just then he spied a shiny round dime on the sidewalk. Before his mother had a chance to say "missionary," "mission school," or "hospital," he disappeared into a nearby candy store, where the sum total of his newly acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing was he to consecrate the dollars he was going to have, while he spent on himself the dime that he had.

We are in great danger of exhausting our generous impulses on sighs for wealth to consecrate, and to encouraging in our own lives and in the lives of others the deferring of actual giving until we acquire large sums.

At a summer student conference when a promotion fund was to be secured, someone said, "It is a shame to ask these poor girls to make contributions. They have so little just after commencement." Yet the records of a nearby refreshment stand showed that during the conference days more than \$1,000 had been passed over the counter by those same "poor" students, in nickels and dimes, for soft drinks and confections.

How much have you spent in items of self-indulgence during the past year? How much have you sacrificed for missions?

flesh—all, presumably, to do the work of the Spirit! What fleshly wisdom! What amazing folly! We have done everything to the flesh but take it where it belongs—to the Cross! Why this appalling failure, and stupidity, and blindness? The answer is simple. We are afraid to release the truth, afraid of the reactions, afraid of our reputations, afraid of the loss of prestige, afraid of a falling budget, afraid of being reckoned queer, eccentric, different. The fact is *we have not sufficient spiritual life to beget an apostolic and masculine missionary offspring.* A few women go out to the regions beyond—God bless them—each to do a man's job. Why the lack of men? We are effeminate. Our obedience is crossless. Our blood is anaemic. Our life is Laodicean. And our destiny? Spued out!

### OUR SHAMEFUL EVASION

General MacArthur calls for a thousand Christian workers in Japan. Catholics respond with 1,120. Only 200 Protestant missionaries, perhaps most of them Modernists, respond. No, we are not dreaming or sounding wild alarms. This blame can be laid largely at our own door. Here we sit in our effeminacy on the brink of an earth-rocking and atomic world crisis. The danger is so acute, and awful, and imminent, that it is a wonder we are not prostrate on our faces before God. Candidly, brethren, how long is it since we have had a protracted and

drawn-out season of prayer with our church folks or our student bodies?—a day of humiliation, and fasting, and prayer? How long since we have seen old-fashioned conviction, and weeping, and confession of sin? Believe it or not, if you have not experienced these things, you will be staggered at the torrent of confession which will pour forth from your people once God the Holy Spirit begins to get control and function with His hands untied. Perhaps, all unconsciously, you have manipulated and argued the Holy Ghost out of the seat of supremacy in your ministry.

The missionary nerve is fast being severed. The ranks are thinning. In comparison to the need the new recruits are negligible. The situation in Japan is indicative. Concerning Protestant failure to measure up to the present opportunity, even the Modernists say, "we deserve the verdict which history will pass upon us." But let us not blame the Modernist. He has plenty to answer for. This is no time for the pot to call the kettle black. If one with God is still a majority, then whose fault is this fall-off?

Veteran and spiritual missionary leaders know where the fault lies. Their secret conviction is that we have gone with the modern wind and *have sold out to the softness of this generation.* They know our catering is killing missionary vision. They know we have permitted the young people all manner of fun, frolic, and flirtation—falsely calling it culture, social life, and relaxation—until they are so tied up with premature engagements and marriages that they can never reach the regions beyond.

Is it difficult to see what is wrong? Frankly, are we afraid to plant the Cross squarely on the lives of our young people? afraid of a reputation for a too-rugged reality? afraid of a fall-off in our young people? afraid they will leave us and go where there is less discipline? God forgive us for our own shameful evasions of the Cross! Oh, for a broken heart over this mushy chaos!

### THE BLUE FLAME OF BATTLE

The language of good soldiery was always on Paul's lips. His epistles ring with battle terms. But this is the lost chord in present-day Christianity. Robert Murray M'Cheyne understood this language when he said: "If Satan can only make a covetous minister a lover of praise, of pleasure, of good eating, he has ruined that one's ministry. Give yourself to prayer, and get your texts, your  
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# The Sure Way to World Peace

Rome A. Betts, General Secretary, American Bible Society

ON a day in early December when the Advisory Council of the American Bible Society met in New York to consider the Society's budget for 1948, front-page headlines appeared in most of the country's newspapers, of which this from the *Newark Evening News* is typical.

## "5 BILLION TO GO FOR A-BOMBS"

There followed this sentence taken from the speech just made in Atlantic City by the Chairman of the Atomic Energy Commission, "A total of 2½ billion already has been spent and, 'if this country means business,' the total expenditure will increase to five billion within the next several years."

While these words were being spoken, delegates of 46 denominations including the Assemblies of God, representing more than 35,000,000 American Christians, were seriously considering a total 1948 budget for the distribution of the Scriptures throughout the world of only \$2,981,645. Of this amount \$1,781,645 is for the continuing general work of the Society and \$1,200,000 for the World Emergency needs which seem to grow greater rather than less as the months pass.

Five billion for developing the power that destroys; less than \$3,000,000 for releasing the power that heals and saves—1,333 times as much for death as for life!

Two contrasting verses of Scripture come to mind: Jeremiah 4:20—"I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried: for the whole land is spoiled. . . ."

Psalms 67:1—"God be merciful unto us, and bless us; and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations."

Yes, "destruction upon destruction" is still being cried to a war-sickened world. "The sound of the trumpet and the alarm of war" still menace us from the headlines of our newspapers. Billions upon multiplied billions of our treasure still are being spent in a desperate, frenzied effort to buy security from dire catastrophe.

At the same time I suspect that, in addition to the uttered prayers of Christian people, there may be many outside the doors of the churches who are subconsciously praying for God's mercy upon mankind and that His way may be known upon earth before another great holocaust blots us out.

The comparison between the figures just cited, however, makes one wonder if even Christian people are

sufficiently alerted to the needs of the hour.

The one thing that we must do in these hours of peril, it seems to me, is to multiply our giving to our churches and their mission programs and to those causes most closely allied to those programs. The time has truly come for sacrificial giving, in the name of Jesus Christ, "That Thy way may be known upon earth, Thy saving health among all nations."

Surely the circulation of the one Book which contains a definition of that way, and is the constant source of that saving health, should hold a high place in the giving of Christian people.

Yet, despite the fact that once again the Society is proposing the largest budget it has ever undertaken to raise, it is far short of the amount actually required to meet known and urgent requests.

Within the regular budget the foreign department presented requests totaling \$73,200 greater than was granted for 1947. Of this amount only \$25,000 could be allowed.

For distribution in the United States, requests exceeded last year's budget by \$46,614. Only \$20,126 of that sum could be added.

The greatest discrepancy within the regular

budget, however, concerns translation and revision work. Here \$60,150 more than the 1947 budget of \$38,960 was requested. It had to be pared down to an increase of only \$19,650, more than \$40,000 short.

The same story applies to all other departments of the Society's work: Legitimate requests far in excess of the ability to supply them.

But the World Emergency situation presents the most heart-breaking aspect of the whole picture. Here is a partial list of the urgent needs which need to be filled now:

	Number of Books	Cost
Russian	1,712,000	\$ 587,200
Hungarian (paper and binding materials)	60,000	14,200
French	110,000	36,000
Philippines	104,000	144,000
Greece	200,000	99,000
Korea	450,000	487,000
Japan (paper and binding materials)	1,725,000	180,000
Germany	1,875,000	225,000
	6,236,000	\$1,772,400

This is only a partial list. There are 15 emergency areas in all, calling for a total of 8,000,000 volumes at a cost of \$2,010,000. All that the Society can reasonably foresee as likely to be raised during 1948 toward that sum is \$1,200,000 which means of course, that only half of what should be done will be done unless God opens the way.

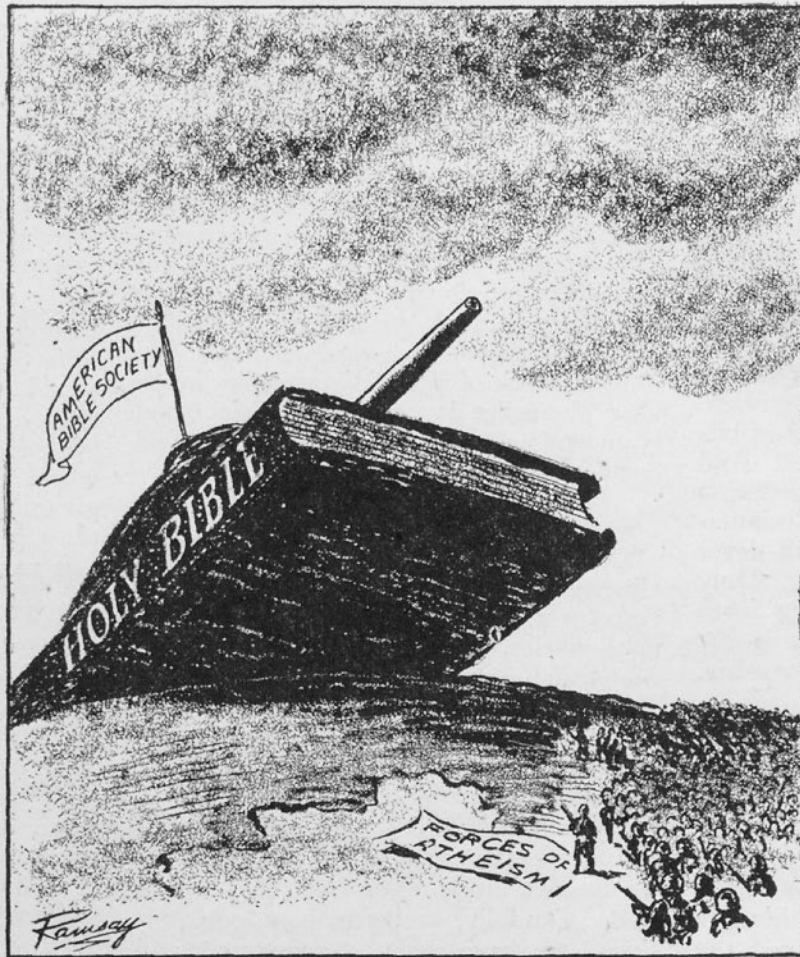
Recently the following communication from General MacArthur's headquarters came to the Society.

"Reference personal cable to Commander in Chief 21 November. Contribution of American Bible Society of inestimable value and is appreciated deeply. Demand for Bibles, Testaments, and Gospels is insatiable and beyond ability of Japanese publishers to satisfy, although proffered shipment of paper and binding material will do something to alleviate situation. Large numbers of Japanese Scriptures were lost during war and in addition there is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan. Urge that American Bible Society's '48 plans be greatly expanded and that decision to discontinue publication after that date be reconsidered. Believe strongly that discontinuance or even decrease of production will be tragic to Christian effort in Japan if effected before the Japan Bible Society can assume full responsibility for meeting the extraordinary demand now existing."

The results of this kind of work may be clearly seen in letters such as this which recently arrived from a lad in Wuppertal, Germany:

"I am fifteen years of age and a regular helper in the Youth work of our congregation. We have

## GOD'S SPIRITUAL ARTILLERY



Bible talks but I never in my life had a Bible of my own. When I was confirmed our pastor had no Bibles for us. A few days ago he came to us with Bibles from America. I was one of the lucky ones to get one. I took it home and told my parents about it. They asked me to read them something which I did. This was the first time in the life of our family they be joined in Bible reading. I want to thank our brethren in America. I am happy and the whole life of our family has changed."

Let us all take as our marching orders the two verses of Scripture with which we began; Jeremiah 4:20—"I cannot hold my peace, because thou has heard, O my soul, the sound of the trumpet, the alarm of war. Destruction

upon destruction is cried: for the whole land is spoiled . . ." Psalm 67:1—"God be merciful unto us, and bless us; and cause his face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations."

If God's way is to be known, we, His children, must assume the responsibility and the high privilege of making it known to the uttermost parts of the earth.

(Those who wish to contribute toward this worthy cause may send an offering to our World Missions Department, 434 W. Pacific Street, Springfield 1, Missouri, designated "For American Bible Society.")

not only in a material, but in a spiritual way.

Just think—when I found her calling on God and repenting, she was under this serious charge, with no one to go her bond, and no one even to hire a lawyer for her. The Judge appointed a young Christian lawyer to defend her free, and she had the most prominent church people of Beaumont on her bond. God gave her help during the trial and favor with the jury and she is now out—a Spirit-filled Christian, happy in a wonderful place of service, to work and witness for God among these very lonely and destitute old people in this Christian home. She attends one of our Assembly of God churches and is quite happy with Jesus. Isn't He wonderful!

BEAUMONT, TEXAS

## SPEAKING IN KNOWN TONGUES

Clifford Morrison writes from Burma: "One of our preachers was telling me how a Baptist family in Burma was led into a deeper experience in the Lord through a case of healing in the family. This man was the headman of the village and his daughter was very sick. They had tried every kind of medicine from the hospital, but to no avail. One of our Lisu workers was present, and under the power of the Spirit he began to sing a hymn in their own tongue, a language he did not know. The people were amazed. The song was so worded that they listened with awe, and were so moved that they asked him to pray for the girl. He did, and the girl was instantly healed. This surely is a wonderful testimony to me of how God is blessing."

Brother Morrison says that since Burma has received her independence, this country is more open to the gospel than ever before. The northern part of Burma has become an independent state, and many of the officials are Christians. He states that the Lisu Christians, coming in from China, are being invited to come and settle in Burma. One village of 250 families has asked for workers to be sent with books to teach them. He says that the people of the Nung tribe are waking up to their need of the gospel and are asking for Bibles (Lisu or any kind, for they have no written language of their own) that they might learn about Jesus. Pray much for this work.

Thomas Hindle sends an encouraging report of the work in Mongolia, in Northern China. The work at his former headquarters at Chang pei Hsien has gone ahead wonderfully, the church being responsible for the care of its native pastor. Recently they had a baptismal service when nearly thirty followed the Lord through the waters. Mrs. Olsen, a Norwegian Pentecostal sister, was able to continue work among the Mongols all through the war and is still on the field. "Though blind in one eye, God has used her in a remarkable way. A few days after she arrived at our mission in Mongolia, she came to us with a hymn which had been given her in the Spirit—both words and music—and said: "I want to know if this is in the Mongolian language." So she played and sang it. 'Why, yes,' we said, 'that is beautiful Mongol.' So the days of miracles are not past."

Reinforcements are coming from England and Switzerland, but what is more important, the Chinese church is becoming interested in evangelizing Mongolia.

# God's Transforming Grace

A True Story by Alma Ware Crosby

OUR daily newspaper told of the arrest of a young girl who had killed her infant baby born out of wedlock, while alone in a downtown hotel, and had hid the body behind a bus station in a nearby town. The Spirit of the Lord impressed me so strongly to visit this girl in the hospital shortly following her arrest. I said, "I have come by to see you. I am a friend to girls, and the more trouble they are in, the more I love them and want to help them. Jesus is like this too, and He wants to help you." She looked up as grateful as a dog given a bone.

I sat down and said, "Dear, don't you, just want to repent of this whole thing and get things right between you and God, to get peace and have Jesus for your helper?" Tears came to her eyes, and she said, "I have just been begging God to forgive me for this." So I was able to tell her the story of Jesus, who went through suffering and death on the Cross for her, that she might be forgiven, that all her past might be put in the sea of God's forgetfulness, and remembered against her no more for ever. She prayed through to a remarkable conversion and found a great peace with God. I told her that she would now have a friend in Jesus, though she might have to suffer some in this world for her sin. I assured her that whatever came, if she would stay true to Jesus He would never leave nor forsake her, but would help her bear whatever punishment might come.

The next time I went back, the head nurse said that the girl had eaten and slept and seemed to have the greatest peace for one in such trouble. I found her still well saved and happy in the Lord. Shortly after this, she was taken to the county jail, being somewhat strengthened in her body by that time.

I found that she was charged with murder with malice and aforethought, which would carry a very heavy penalty—even death—if the jury saw fit.

I visited the Judge and told him of the girl's conversion. I was able to testify to him of the great power of God where one was truly converted, and enlisted his sympathy in so far as was legal. I visited the County Attorney and told him the same story. He changed the

charge to murder without malice and aforethought, which carried from a two-year suspended sentence to five years in prison. I found that the little girl came of a very poor family; her father was blind and her mother blind in one eye, she had been a very good girl and was practically the sole support of these old parents, except for a little benefit that he received because of being blind. I learned also that she was a very kind girl and well liked where she had worked.

Some of the Christian workers from one of our local churches visited her in jail and prayed her through to the Baptism. It was most wonderful. They said the jailer peeped around the corner a time or two at the rather loud prayer and praise but didn't interfere, and she came through to a marvelous Baptism. She immediately lost her desire for cigarettes; she never smoked another one.

I began to talk about her case to some of my influential business friends who were prominent members in the various churches in Beaumont. I got five of our most prominent citizens to sign her bond. This came out in the paper, giving great prestige for sympathy generally for her case. We got her out, took her to church, had her visit in various homes, and she grew very much in the Lord. She told us that she did not mean to kill the baby, but grabbed its throat through fear when it cried, as best she could remember. Several doctors testified at the trial that this was quite possible with one so wrought up and in so much pain and shame. Various Spirit-filled people were in the audience with prayer for her through the entire trial. I was able to interest a wonderful Methodist layman in her case. He has a splendid Old Folk's Home, taking in destitute old people and giving them a blessed Christian atmosphere to live in. He took an interest in her while she was out on bond, and he appeared as a character witness, offering to give her a position in this Home if she should be given a suspended sentence.

The jury was as lenient as they could be. They gave her a two-year suspended sentence, and she is now working happily in this Old Folks' Home. The matron of the home has fallen in love with her, and says she is most kind and attentive to help with the sick people,

**A Chief Comes Alone**

**John F. Hall, Ivory Coast**

Each Sunday evening I take my car and trailer full of Mossi young men and drop them off at four towns to hold open air services. As we had already planted the "seed" several times before in the town of Zagatouli, seven miles from here, we gave the invitation to accept Christ at the close of the witnessing.

The chief who was present looked about on the crowd of his subjects and said, "What are you going to do about it?" There was not a move. Not a word. Then to the audible surprise of all, the chief arose to his feet and came up to the two Mossi Christians and knelt down. We knelt in the dirt by him and prayed. In the background there were many titters and whispers, but the chief arose with a happy look and shook our hands warmly.

# JAMAICAN CONFERENCE

**Cyril C. Huckerby, Jamaica**

The Annual Conference and Convention of our Assemblies of God in Jamaica has convened in Spanish Town. Melvin Hanson, of Wisconsin, ministered at the devotional periods before the conference and Wesley Steelberg brought the gospel message each evening except Saturday. These services were held from January 4 to 11. Mrs. Steelberg and Mrs. Hanson sang for us.

Our conference was held each morning Monday through Friday. It was a blessing to our hearts to notice the interest our national ministers and workers, as well as the delegates from our Island assemblies, took in conference discussions. Every one had a part, and the Spirit of Christ prevailed throughout every session. It was a glorious time of fellowship together in the Lord.

It is the first time that an executive officer from our General Council has been present at one of our conferences. The counsel of

our Brother Steelberg will be long remembered by this conference, as well as his ministry of the Word.

As our conference came to a close, opportunity was given all of our workers to speak, and as we listened to the victories of faith, the power of the Cross in the darkest valleys of Christian experience, the moving of His Holy Spirit saving sinners, baptizing believers according to the Scriptures, healing the tortured bodies of those who called on Him, our hearts were strangely humbled and yet were made so joyful because of this Friend of Calvary. At each evening service there were sinners kneeling for salvation. Forty-nine are listed as having come forward for salvation during the week. Four received the Holy Spirit Baptism, and many sought a touch for their sick bodies. Quite a few testified that they had been instantly healed, praise His name.

## A New Response in India

**Kathryn Schmidt, North India**

Here at the outstation in Colonelgaury we are experiencing our first camping in "Free India." We hardly knew how to go about the evangelistic work, but we are carrying on as any other year.

Because of the riots and disturbances in many parts of India people are reaching out for reality. We are finding the people very friendly and open-hearted this winter season. There is a hunger which we did not notice amongst some of the leading people of this town in past years.

One of the leading men who owns several shops in the bazaar has been joining us in our morning prayer. He sings the bhajais with us and then takes his turn reading. For some time he has been coming to the preacher to speak to him privately. He is from a large Hindu family, his parents are living and his brothers are beginning to persecute him. Join with us in prayer for this family. Also pray that we will see souls saved in this part of God's vineyard this cool season. In the near future we are hoping to open another outstation.

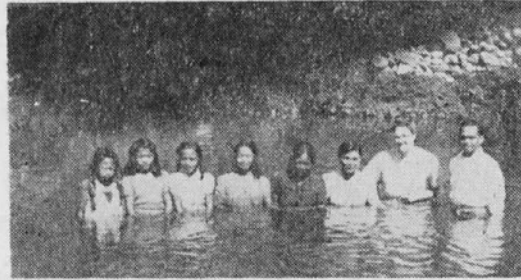
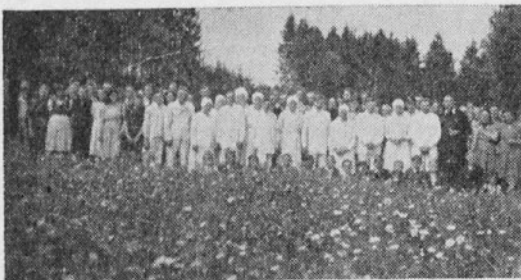
## Filipino Students Go Forth

**Oneida F. Brengle, Philippines**

We are doing our utmost to prepare the second year students for active service in the Lord's vineyard this vacation, especially in conducting Vacation Bible Schools, and organizing Sunday Schools in their own towns and those nearby. Plans are under way for our closing exercises for the term.

Please PRAY AS YOU HAVE NEVER PRAYED BEFORE for the work in Manila. The district has voted for the school to be in

Manila or nearby next year. It will be such an asset to be near the Far East Broadcasting Co., as our students will have opportunity to sing and preach the gospel over the air to their own people, as well as to have the privilege of sitting under the ministry of many visiting missionaries. We will also be able to buy needed supplies more advantageously, and provide better sanitation in the dormitories.



**Top,** Fifteen believers were immersed in water by M. Baumgartner while some 500 attended the service at Voitsdorf, Austria.

**Center,** At this baptismal service in Linz, Austria, ten believers were baptized by M. Baumgartner.

**Bottom,** Mrs. Elva Vanderbout and Pastor Soriano baptizing some of the newly converted Igorots from Tuding.



**Left,** Recent converts being baptized by R. Devito on December 16, 1947 in Montevideo, Uruguay.

**Center,** This large group of Chinese were baptized in Ningpo, China, by Philip Hogan. It included some fine young business men as well as some older folk.

**Right,** A portion of the twenty-seven baptized by K. Fugowski while visiting in Poland.



# Spiritual Growth in European Assemblies

As reported by G. Kinderman,  
Field Secretary for Europe

A report from Austria reveals interesting information of God's manifestation in that country. Brother M. Baumgartner, the secretary of the Pentecostal work in Austria, writes the following: "I am happy to be able to communicate with you that the fire of the Lord is burning in the Highlands (known as Upper Austria). Not only the number of the believers is growing, but the believers are also growing in grace, in faith, in spirit and in the knowledge of God.

"The Lord baptized a goodly number with the blessed Holy Spirit and His presence was especially felt during the visit of Hans Waldvogel and J. P. Wannemacher. The largest available auditorium was rented for the occasion, and although these services were conducted in the Russian Sector of Vienna, yet the attendance was very large in numbers. Among the visitors were men from the higher social life who manifested a marked interest in the plan of salvation. Hans Waldvokel ministered in the Word of God and J. Wannemacher played his violin under the anointing of the Holy Spirit; many were moved to tears.

The visit of our brethren to Austria caused a real stir in the hearts of the people and

as a result, a number of definite decisions for Christ were made.

"During the year of 1947, it was my privilege to immerse 84 believers in water. Christian Zeleniak baptized 37 in the Vienna district; John Filippi immersed 39 believers in the district and city of Salsburg; whereas in the district of A. Ristau, 17 were immersed. The total numbers 177. Several of the new converts have asked me as to when the next baptismal service will take place. They are anxious to enter into a covenant with God through water baptism. With great anticipation we are looking forward to the coming spring, when many more will be baptized in water."

## HUNGARY

Hungary like Austria suffered considerable destruction during the years of war. Jozsef Tomi, chairman of the Pentecostal Churches of Hungary writes: "The land is poverty stricken; the number of orphans from believing parents, and old folks without shelter, have multiplied; it therefore was found necessary to gather these unfortunates and place them in a house which was partly damaged by bombs, in Matyasfold near Budapest. For us this is a step in faith and it will require much sacrifice on our part to support this imperative work, however, we are determined to do our share.

"I, personally, live in hopes that the American saints will hasten to our aid in order that our burden be made somewhat lighter. It gives me much joy to report that Hungary is having a great spiritual awakening. The fire of the Holy Spirit is burning throughout the land, and we must take advantage of the present opportunities while the doors are wide open and time permits.

"When we held a conference of our Pentecostal fellowship in Hungary, we rented the largest theater available in Budapest; more than 2,000 believers gathered from throughout the land for the occasion and the Lord's presence was with us in a marked way.

"It was during this conference that complete unity was achieved among the brethren and the assemblies, for which we praise God.

"I must also state that if it had not been for the financial aid which you so kindly sent us in the past, our Pentecostal Fellowship would have found itself in great distress. And we express, therefore, our deepest appreciation to our American brethren in Christ and to all who aided us in the advancement of God's Kingdom in Hungary.

"We pray and trust that your aid will continue coming so that the Pentecostal testimony may find its way into the hearts of many."

## Reaching Samoa's Unsaved

Herman and Frances Winkelman, Samoa

We recently visited a Roman Catholic home. The old lady asked us to pray for her. After pointing her to the "Lamb of God that taketh away the sins of the world," we prayed for her while tears flowed over her cheeks. She said she felt good in her heart. Pray that she will go on and learn more about Jesus.

A lady who was saved last May brought her husband to church a few times and about three weeks ago he was saved. He was a heavy drinker. He is a changed man now. Pray for this home. They have three children, a boy fourteen, a girl about six, and a baby girl about nine months. The baby girl was named after Mrs. Winkelman.

Doors of opportunity are open to us. A chief who was healed several years ago of a dreadful disease which could have caused his

death, wants us to come to his village. About twelve miles away there are chiefs and also a "matai" (one who is responsible for the material welfare of all the relatives), who are interested. A good "matai" will also look out for the spiritual welfare of his people. His word is law. It is our desire to go and start a work there. We are praying and ask you to pray that God will provide us with a jeep so we will have some way of transportation.

There is another village where we could start a work, as a young chief whose father was one of our first converts but is now passed on to be with the Lord, wants us to come. His mother is still living. We baptized her before we went home on our first furlough. This chief has seven children. Pray for our work.

**MISSIONARY CONVENTION PROGRAM FOLDER.** Thousands of our Assemblies of God people have already enjoyed this program folder in their missionary conventions. The attractive four-color cover and up-to-date information has proved a real stimulus to the services.

This program folder has been prepared so that the smallest Assemblies may enjoy with the largest Assembly a missionary convention with an attractive and inspiring program.

The cost is low and the folders can be secured in any number. The price is only \$2.00 per hundred without imprint.

Possibly some churches do not plan for a missionary convention lasting three days or more, but would like to have a special day when they would emphasize missions. The program folder would be especially appropriate for such an occasion. Plan for a convention and order your folders now from the Foreign Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

## News Flashes

Due to ill health, Rena Baldwin had to return to the United States from the Philippines and arrived here March 1.

\* \* \*

Paul Ernest Olson was born into the home of Mr. and Mrs. Lawrence Olson on February 22 at Rio de Janeiro, Brazil.

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# The Passing and the Permanent

## NAZARENE MISSIONS

Members of the Church of the Nazarene gave over \$4,000,000 for missions during the past four years.

## CHINA'S CHRISTLESS MILLIONS

There are 450,000,000 people in China, which means there are over 100 Chinese people for every letter in every word of your Bible! Over half of them are followers of Confucius. Four million are Catholics. Less than a million are Protestant Christians. Have you prayed for China today?

## THE SCIENTIST WORSHIPS

Professor Robert A. Millikan, noted physicist, recently stated: "Is there anyone who still talks about the materialism of science? Rather does the scientist join with the Psalmist of thousands of years ago in reverently proclaiming, 'The heavens declare the glory of God; and the firmament showeth His handiwork.'"

## YOUTH FOR CHRIST ABROAD

The International Youth for Christ movement is only three years old, yet it had \$340,000 pledged in advance on a planned budget of \$538,000 for the current year. It has sent out six gospel teams to 23 nations during 1947, and plans to send twenty such teams abroad this year. The need of foreign lands is getting increased attention. A World Congress of Evangelism will be held in Switzerland late in the summer.

## PRAY FOR THE KOREANS

A missionary recently returned from Korea states that the conditions of the Korean Church in the American zone are encouraging, many new churches having been organized there since the close of the war. However, there is much less freedom in the Russian zone in the north. No missionaries are allowed to enter northern Korea. The churches, for the most part, are permitted to hold services, but many of the Korean pastors who are more outspoken are in prison. Of the 500,000 Protestant Christians in Korea, at least two thirds are in the Russian zone. Ask the Lord to remind you often to pray for them.

## WHAT SCIENTISTS REALLY FEAR

"For the first time in the history of their vocation, scientists now stand in anxious awe of their amazing achievement," writes C. C. Morrison in *The Pulpit*. "But it is not the atomic bomb that scientists really fear; it is man's sinfulness. Can he be trusted with the tremendous power which this new knowledge puts into his hand? The answer must be a religious answer. He can be trusted only if he becomes a new man."

The writer points out that Christianity is the only religious faith that deals radically with man's sin. Only by being "in Christ" can man be a new creature. Therefore Christianity is the only solution to the scientists' problem; the gospel is the answer, if it is preached and obeyed.

## SUNDAY SCHOOL COMMENTATOR

The following announcement will be of interest to many in and around Michigan. Dr. H. H. Savage, Baptist pastor of Pontiac, Mich., broadcasts comments on the new Uniform Bible Lesson Series each Sunday morning at 8:30 E.S.T. over radio station CKLW, Windsor, Canada. This is the same Lesson Series which our Sunday Schools are following and no doubt Dr. Savage's comments will be very helpful.

## PROTESTANTS IN POLAND

Poland is giving unusual freedom to Protestant churches these days, and these opportunities for preaching the gospel are being utilized. But *United Evangelical Action* points out: "Many of those close to the situation believe that this is but a clever piece of strategy on the part of the Communist-controlled government to embarrass and eventually eliminate Roman Catholicism. When this is accomplished, say observers, the Protestant churches will become the object of repression. Atheistic Communism will not be satisfied until it has eliminated religion."

## CHURCH LEADERS CHALLENGED

John E. Reed, Canadian Judge at the International Court of Justice at The Hague, has challenged church leaders to re-examine the "new theology" which has met with such dismal failure because it is both intellectually incredible and spiritually unsatisfying. Speaking before the Ottawa General Ministerial Association, the noted speaker declared:

"The basis of faith should place emphasis upon the relationship between the individual and God."

The Judge called for an unprejudiced study of the Christian movements which are bearing fruit in the Biblical sense of the term. He referred to the tabernacle movements, faith churches, missions, Bible colleges and evangelical fellowships which are spreading through the university student bodies of the world, and said they are doing the work which was done in the past century by the major denominations. "They cannot be dismissed by referring to them as the lunatic fringe or as a mass hysteria," he said.

## "THE TIMES OF THE GENTILES"

Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The U. N. Partition Plan will not be the fulfilling of the times of the Gentiles, for it would leave Jerusalem in an international zone, to be ruled over by Gentile nations. Is it possible that the Partition Plan will be abandoned by the U. N., after all? It is rumored that the American Government is ready to recommend a federal government for Palestine, instead of three independent states. Under the federal plan the Jews and Arabs each would have their own states but would jointly form an over-all government similar to the government of the U.S.A.

Whatever is done must be done quickly. After May 15 the British will not be responsible for

Palestine. They have evacuated many of their troops already, and the Jews are wondering whether or not they will continue to get their daily bread, fuel, water, etc., after that date. The British, who have been importing 13,000 tons of flour a month, will not import food for civilians after May 15. Jerusalem's 100,000 Jews get their fuel oil by pipeline across Arab lands, and their water comes from the wells of Ras el Ain through Arab territory. Will they be caught in an Arab siege and left to perish?

Britain's Colonial Secretary warns that after May 15 Palestine probably will be "disorganized, disintegrated, and even more violent and disrupted." But according to God's Word, the Jews and Arabs will yet get together. The time will come when no Gentile nation has jurisdiction over Jerusalem. The "times of the Gentiles" will yet be fulfilled—and "then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27. Take special note of the verse that follows the above. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The Jews need to look up, for it is from heaven that their Deliverer will come.

## MARTYRS IN CHINA

Three missionaries of the Evangelical Mission Covenant (two of them American women) in Hupeh Province, China, were slain on January 7 while en route to Kiangling for a mission council. A band of armed men halted their bus and shouted, "Americans must die." The lives of other missionaries in sections conquered or threatened by Communists are in danger.

But the Chinese believers suffer most. In Shantung Province one young Chinaman from a Christian family has reported that his brother was taken by the Communists and crucified. He hung on the cross for two days before he died. The father went then to plead for the body of his son. Not only did they refuse his request but they killed him also. The Reds are said to be gaining in strength. Young men who hesitate to join them are told that their whole families will be buried alive, and that very thing has been done in some places! How the Lord's witnesses in China need our prayers in these terrifying times.

## UNSPANKED PARENTS

A superintendent of streetcar traffic complained bitterly: "When we send a car to the High School we are not sure we will get it back. . . . Boys have been cutting the bell-rope and throwing it away; they had unscrewed electric light bulbs and thrown them at passing automobiles; they had torn up advertisements and covered the floors of cars." And the parents did not want their children prosecuted!

At a large public meeting of civic, police and school officials, called to deal with the situation, the Superintendent of Schools admitted: "We have yielded too much to the teaching, 'Let children practice self-expression. When we let the farm and the garden practice self-expression we get very little that is good and plenty that is bad.'"

"How true!" comments an exchange. "He should have gone one step farther and put his finger upon the real root of the difficulty—the unspanked parents. The absence of discipline in the lives of soft, delinquent mothers and fathers is responsible for the spawning of our present generation of hoodlums and vandals."

# OUR HOME FRONTIERS

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

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

## Alaska Calls Again

The Lord is calling the James M. Reb family back to Alaska for their third term. God has used Brother and Sister Reb to the salvation of scores of souls in this great home frontier.

A substantial, self-supporting Assembly of God stands in the city of Anchorage, Alaska, as a result of their work, and in Aniak the new church and parsonage bear witness to their tireless efforts. Along the great Kuskokwim River hundreds of Eskimos in isolated villages welcome the Rebs as their friends, and some who have gone home to be with the Lord were attended in their lonely cabins by these faithful missionaries, who also brought them to the Savior. The needy town of Cordova, without a full gospel church, will be their next conquest.

We want to share with their host of friends in the States the letter which we have just received from Brother and Sister Reb:

"Dear Christian Friends:

"Our year of furlough has slipped by quickly, and we are once again looking northward. Along with recovered health, a new and greater vision is given unto us, and we are restless with desire to return to our appointed field of labor.

"One year ago, with hearts broken even more than our bodies, which went down under the strain, we climbed into a small plane, flown by one of Alaska's most daring 'bush pilots' at the risk of his own life, with temperature at sixty degrees below zero. God graciously protected

us in that flight of four hundred perilous miles from our beloved mission station at Aniak to Anchorage, and thence the remaining two thousand miles to Seattle in a DC-3.

"At that time I (Brother Reb) thought that my time had come to depart this life; but many were praying for me. Then last Thanksgiving Day we attended a healing service at Ashland, Oregon, where along with many others, God wonderfully healed my pain-racked body. All praise to His wonderful name!

"Now, dear friends, we cannot rest. Having already built two churches in the far north, we are returning to establish a third. Won't you put us on your prayer list once more? As co-workers in the past, our loving Savior will be pleased to use us again—you in the homeland, and we on that difficult Arctic outpost. On the rugged, rocky coastline, rain-drenched, blizzard-swept, and glacier-girted, is the town of Cordova, with a population of over one thousand whites, and many Copper River Indians—all eternity-bound and needing the gospel.

"Our return to Alaska is being endorsed by the Home Missions Department, but because of scarcity of funds and the large number of needs, it is necessary that we raise our own expenses and field support. We want to be on the field as soon as possible. We can be contacted through the Home Missions Department, 434 W. Pacific, Springfield 1, Missouri, where all offerings for this work should be sent.

"Sincerely yours in the Master's service,

James M., Clara L., and  
 Floyd and Linda Reb."

## TO KNOW CHRIST AND TO MAKE HIM KNOWN

(Continued from page three)

years I had gone through the human refinery of war and agony. I had been stripped materially; my clothing was destroyed, and all my possessions were gone. I was run down physically. Then God in His infinite grace led me into contact with this dear missionary couple.

From the first day I entered his home, I found out that the very life of Harvey Wagner was in Christ. I had seen missionaries in the past in the cities of Shanghai and Hongkong,

but he was different. That day when I reached his home, he came to me with open arms and hugged me and said, "I love you. Welcome to our home. If I have one piece of bread, I'll share that with you. If I have one can of soup, I'll share that one can of soup with you." After being thrown around for years, it seemed I was in heaven.

In the little spare time we had, we prayed together, agonizing many days for the lost souls in that village. Often in the afternoons we would go out with a little bag full of gospel literature, and would distribute it, telling the people the story of Jesus. Later the Lord opened the way for me to go to Hongkong. War came and I found myself in enemy territory. I escaped into Burma and was called into service. While serving on General Stillwell's staff I had the privilege of meeting the Wagners once again.

God had called me to preach His gospel, but there seemed very little likelihood of being released from military service. However, I prayed to God. By faith I wrote to Springfield, saying I wanted to attend Bible school. Letters came back saying I would be accepted as a student, and in a wonderful way I was released from service and permitted to come to America even though the war was still on.

Soon I learned that Brother and Sister Wagner also were in the States. They were on furlough, and needed a little time of rest, but right away Brother Wagner went to school to study the Chinese language. I stayed with him one month and I've never seen anyone spend more time studying. He would get up at six o'clock. As soon as breakfast and morning devotions were over, he would take his Chinese character book and begin to read and write. At night he never would get to bed until ten or eleven o'clock. He was working all the time. It stirred my heart to look at that man studying my language, laboring for days and nights because he realized that after the war was over there would be vast opportunities to bring the gospel to the Chinese people, not only to the illiterate but to the educated people as well. He wanted to master the language so that he would be well equipped to go back and do more for God.

Brother Wagner and I were so closely attached to each other that I almost think of him as my own father. One night I was in Mount Morris, Pennsylvania, when I received a long-distance call. It was Mrs. Wagner, and she said, "Mom speaking." I said, "Well, Mom, where are you?" She said, "I'm in Atlanta, Georgia." "What are you there for?" She said, "I came here because Dad was awfully sick." I said, "How is he getting along?" She said, "I'm sorry to tell you, he left us today at three o'clock." I said, "Mom, you don't mean it. I never heard that he was ill. I thought he was just fine and was doing deputation work to raise funds to go back to China!" She said, "It hurts me to tell you, but I thought you would want to know. I'll try to come back with the body tomorrow. I want to meet you in Peckville, Daddy's home town. The funeral will be there."

My heart was crushed at that moment. I said to myself, "It's hardly believable." I hung up the telephone, went into the room, closed the door and opened my heart to God. I felt my very life was crushed. I said, "Father, I know you're wonderful. You move in an infinite way.



Answering the call of God for missionary work in Alaska, Mr. and Mrs. James M. Reb, Linda and Floyd, hope to be on their way soon for their third term.

I'm a finite being, and I can't understand why this happened when missionaries are so needed in China. You know, Daddy was making preparations to go back, and doing his best to raise funds. Father, I have no right to question your ability. What you're doing is best. You make no mistakes. Help me to trust you this moment, and to know that you have a definite purpose in it." I cancelled my meeting and asked the pastor to drive me to Peckville. He was willing, and we drove the whole night.

I shall never forget that funeral service. The auditorium was packed with people—missionaries, friends, relatives—and after the service they filed by the casket paying their last respects. I could see the people come one by one and view the body, and I was left to be the last one. I thought, "I want to view the body. I realize this is my last opportunity. In just a few minutes the casket will be closed and I won't be able to see him again." But for some time I sat there. I just couldn't get up. I thought, "What a loss to the Assemblies of God movement. We need him. He's well equipped. He has had experience on the field. God could have used him. What of the 450,000,000 still waiting to hear the story of Jesus? Why?"

I remembered what Mrs. Wagner had told me about her husband's illness. On Sunday morning he had preached in the church in Atlanta, Georgia. It seemed he had received a double portion of the anointing from the Spirit. Suddenly a pain struck him. No one knew what was wrong, so they took him home and prayed for him. A Pentecostal doctor examined him, thinking maybe he had a ruptured appendix. He performed an emergency operation at two o'clock in the morning, but he couldn't find anything wrong; the appendix wasn't even inflamed, yet Brother Wagner was running a fever day and night. He couldn't talk; he was delirious. Mom could only read the Scripture and pray for him. One day the doctor said, "I'm sorry to tell you

#### HISTORICAL DATA WANTED

Early periodicals which will give some details of the early history of the Pentecostal Movement are wanted: such as the early issues of *The Apostolic Faith*, *The Pentecostal Testimony*, *The Latter-Rain Evangel* and other periodicals of 1906 to 1914. We are compiling a historical library and will appreciate any contributions you may be able to send to J. Roswell Flower, General Secretary, 434 W. Pacific Street, Springfield 1, Mo.

this, but I've done my best. I've called all the doctors in this town to see your husband, but there isn't anything we can do. Unless God performs a miracle, I can give him only about one week to live."

It was very discouraging to Mrs. Wagner. She went into the room and prayed, "Father, before you take my husband away, would you spare him a few minutes? Let him talk to me. I want to speak to him for just a few minutes." It was wonderful how the Lord answered her prayer. Dad opened his eyes, smiled at Mrs. Wagner, and called her name. He said, "Darling, I'm going home. I'm ready to leave. There's nothing between me and my Savior. I'm ready to leave." "But," she said, "darling, I still see the millions of Chinese standing with their hands open, wanting me to tell them the story of Jesus." He said, "Darling, I'm not able. I'm going home now." She said, "I still see them, and they want me to tell them. I don't know what to do." In a few minutes' time he said, "Darling, shall we pray for China?"

Father, mother, if you knew you had only a few minutes to live, certainly you would write down a will making arrangements for the future of your wife and son. But not Brother Wagner. In his dying breath, he cried out, "O God, send someone to that land of China to tell them the story of Jesus, that millions more will hear that wonderful Name."

I was the last one to view the body. Praying for strength, I slowly made my way. There he lay with a beautiful sweet smile on his face. My mind went back five years to the time I first went into their home, when he gave me that kiss and hug. I said to him, "Dad, since you gave me the first kiss, I shall give you the last kiss, until I see you over there." It wasn't easy to do. I bent my back to kiss him—his lips were so cold. In that moment I opened my eyes, and through the tears I could see two glittering characters, written in Chinese: "Jesus. Jesus." They shined out.

I said, "Dad, you have laid down the torch. Your ministry in China is not in vain. Dad, a native will go back to China and tell the millions about Jesus. I'll hold this torch until Jesus comes. I'm going back to the jungles where you have traveled, to the villages where you have testified, to the hundreds in sickness and in destitution to whom you have ministered. You have done your best. You have laid down this torch. I'm going back to tell my own people the glorious story of Jesus."

My cry is this, "That I may know Him." Oh, that I may adequately express to my people the love of Christ, who laid down His own life. My cry is that I will know Him not only through mental activities but through the divine

revelations, that I can present to my people the living Christ, the living Savior, the Redeemer of lost and dying humanity.

China stands at a crisis. Communism is making a prodigious claim. It is either Communism or Christ! Before Communism penetrates that dark territory and captures the people's hearts, I beg you people in America to share the burden with me that they may have a glimpse of Jesus Christ.

Many of you in your prayer life say, "O God, if you ever call me to go to China, I will go. If you ever let me see a dream, I will go to China." Tonight He has given you something more than a dream, or a vision. I'm standing before you, representing 450,000,000 unfortunate souls in China, lost, dying, without Christ. If Brother Wagner was willing to lay down his life, to give up everything for China, will you not do the same?

#### LEST SATAN GET AN ADVANTAGE

(Continued from page two)

forgiveness from the church. It seems, however, that there were still some in the church who would continue his anguish. The apostle felt the offender at Corinth had suffered long enough, and would now encourage a complete change in the attitude of the church toward him. This church had been saved from idolatry and no doubt the saints in it were very zealous in the position which they felt they should take now as Christians. Since Paul had written a severe letter to them, they had put away from among themselves the wicked person, and some of them probably felt that once put away, no place should be made for his restoration. Paul showed that such was not the case. The discipline which he wished them to exercise he trusted would be a means of correction and not of eternal judgment. Now that the man had repented, they were to go just as far in proving their love to him as they had gone in punishing his evil. The apostle saw that continued contempt showed toward the offender who had now forsaken his evil way could so oppress him that he would become swallowed up with overmuch sorrow, become completely discouraged and give up hope. Therefore, Paul besought them to confirm their love for him.

Another thing that we would like you to see through this experience is that discipline for the offender is also discipline for the church. It requires real self-discipline to properly discipline others. Undisciplined parents, who scold or whip their children just because they themselves are angry, fail in bringing to the children the discipline they need. The child knows when the parent has vented his rage not so much because of what the child has done as because of the parent's feeling of meanness taken out on the child. A young child may not know this through reasoning, but every law of his nature registers it. Discipline in the church by an undisciplined congregation only provides an outlet for the un-Christian passions that lie within. This is one of the reasons why such confusion arises when a church tries to deal with one who has offended. If discipline has to be meted out, the church should refrain from un-Christian feelings. It may have to be firm and refuse fellowship, but such refusal ought to give pain rather than pleasure.

The spirit of the apostle was Christlike.



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Trouble  
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There is a sense in which Christians may act vicariously, or in another's place. Jesus taught that when the church had reached a decision, such decision was honored in heaven: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Decisions of a godly church are more far-reaching than many think them to be. When Paul requested forgiveness for this now repentant offender, he said that "in the person of Christ" he had forgiven. We like, however, the thought that when Paul forgave he did so in the presence of Christ, which is another translation of "in the person of Christ." God was a witness to his soul that the spirit that led him both to discipline and then to forgive was the Holy Spirit, and not just his own feelings.

Unless the spirit of Christ is shown, the devil takes advantage of the occasion. "For where envy and strife are, there is confusion and every evil work." If we allow "bitter envy and strife" into our hearts, the devil is made happy, for in such an atmosphere he is able to part brethren and break up fellowship. May we be firm in the right, but tender in our souls, and let us always remember that "mercy rejoiceth against judgment." If we are to err, may it be on the side of mercy and forbearance rather than on the side of unyielding unforgiveness.

**IN THE LAP OF A SOFT AND LUSTFUL LAODICEANISM**

(Continued from page five)

thoughts, your words, from God. Luther spent his best three hours of the day in prayer."

It must be manifest to young people that we are not out to win any war. We scarcely today think in terms of conflict. The blue flame of battle (except with one another) is missing. Somebody has well said: "Self-discipline, soul-winning—these are two of the great words of life; and the sworn foe of both is self-pity." Most readers heartily agree on the second of these two words, "but hardly understand the alphabet of the first." In its early days the Salvation Army sensed this lost chord in Christianity and knew that implicit obedience and discipline had to be restored to every good soldier of Jesus Christ. They were out to win a war. And they "spared not" in seeking to have men trained, and schooled, and fitted for frontline duty.

Hearken, every fellow teacher and preacher, yea, all who believe in Bible revival: "Blow the trumpet in Zion, sanctify a fast, call a solemn

assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17. Instead of obedience to such a summons, how easy it is, in this day of lukewarmness, to hold a Bible conference, to "happify" the young people, to write on prophecy, to speculate on the Antichrist, to lecture on Daniel's ten toes, and do a lot of other nice things; all of which can so cleverly defeat Christ in His one program and concern for His "other sheep." But God's Word for today is: "Cry aloud, spare not; lift

up thy voice like a trumpet, and show my people their transgression." And until some such trumpet blast strikes us we will continue to "fiddle" while the whole world burns at our feet.—Condensed from an article in "The Prairie Overcomer." We recommend to every preacher and layman the book "Born Crucified" by the writer of this article. We know no recent book that equals it on the subject of the Cross of Christ in daily application. It can be obtained from the Gospel Publishing House, Springfield, Mo. Price \$1.75.

**A TRIBUTE TO C. A. LASATER**

J. Narver Gortner

The last issue of the *Evangel* has come, and in glancing through it I have noted the fact that Brother Lasater has gone to be with the Lord. He was one of God's good men, and how he will be missed! To know him was to love him. I learned through my acquaintance with him that we could always be sure that he would be on the right side of every question, as God enabled him to see that side. He was one of the most devoted Pentecostal preachers, and at the same time, one of the sweetest and most uncompromising men I have ever known. I shall ever cherish his memory.

One by one our stalwart heroes  
 Leave us for that other shore;  
 One by one they cross the Jordan;  
 We shall see them here no more,  
 But, thank God, where fields elysian  
 And true glories greet the eye,  
 We shall meet these stalwart heroes,  
 Safe with Jesus, by and by.

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## Among the Assemblies

**HOLLYDALE, CALIF.**—We have had a very successful meeting with Mr. and Mrs. T. D. Semans and son, Ted. They were with us two weeks, and we certainly enjoyed the glorious services. The last night, two men were saved and one of them went through to the Baptism in the Holy Spirit. The Semans were recently pastors in Arizona, but are now in evangelistic work. A. Buckley is our pastor.—Clarabelle Boyle, Secretary-Treasurer, Hollydale Assembly of God.

**CLARENDON, ARK.**—In a revival meeting conducted by W. M. Sutley of Brantley, Ala., 15 were saved and a number were healed. Among those healed was a woman who had not talked since she was two years old. Due to a fever she had lost her voice. Brother Sutley was with us last April, and there were 23 saved and over 6 received the Baptism in the Holy Ghost. Then after that revival, he came back for 4 nights, and 11 others were saved, for which we praise God.—Leta Mae Deaton, Pastor.

**VANCOUVER, WASH.**—In a recent 3-week revival meeting with Evangelist Anna B. Lock of Galva, Ill., over 20 came to the altar for salvation; among these were several families. Approximately 44 were baptized with the Holy Spirit according to the pattern set forth in Acts 2:4. The church was well filled every night, and often filled to capacity. The Christians enjoyed the ministry of the evangelist and were edified by the truth of the Word of God. The meetings were climaxed by a great service in the Shumway Junior High School Auditorium. At least 900 people came to hear Sister Lock tell her life story. The service ended with an altar call and several came for salvation.—Paul G. Trulin, Pastor.

**INYO KERN, CALIF.**—Sunday evening, February 15, we had as our speaker Florence Blossom, Missionary to Gold Coast, Africa. We learned something about what the missionaries are doing among the natives in Africa and in the leper colony. We feel much honored to have her come to us here in the desert area, where rarely any ministers stop. There are many souls here to be reached with the gospel message. Many servicemen are in training near by, and the surrounding desert towns have little or no full gospel work. This assembly of God is indeed a "lighthouse in the desert," as the missionary called it. We are endeavoring to keep the light shining by the grace of God.

Much conviction was manifested in the after-service and we expect to reap a harvest of souls since our labors are not in vain in the Lord. Many people travel long distances to attend services here.

This is a new work. We are at the cross-roads for many a traveler, so we have people here from many States. God saves and heals them as they seek Him.—Anna Dixon, Pastor, P. O. Box 63, Indian Wells Valley, Inyo Kern, Calif.

**LOS ANGELES, CALIF.**—Here, at Trinity Gospel Tabernacle, in the Highland Park District, we are stirred and melted to the depths of our hearts as we behold the reality of the Lord. Each day of the week is observed by some of the congregation, in fasting. Sunday afternoons, those burdened for prayer gather, without announcement, in advance of the evening services and give themselves to intercession.

Saturday nights, our young people gather for a street service that is all afire with the power of God. With their instruments, the bright banner with the address of the church, and their victorious testimonies, they are awakening hearts and seeing results; new people follow them to the tabernacle and inquire the way of salvation. Every Sunday night our hearts are made to leap for joy as we watch someone finding the way to Jesus. Real anointing, an unction of the Spirit reminiscent of the early days, rests upon every part of the services. We are in our new location, 5635 Monte Vista St. (Take W Car on Broadway; get off at North Avenue 56.)

About a year ago, we were evicted from our hall and in answer to much waiting on God, a large corner property, 3 blocks from our former location, has been purchased, remodeled, and enlarged. All through the building effort our people met on Sundays, even when week nights were all given over to our men who were working on the building. It is now about done except some finishing touches.



*C. H. MacIntosh's*

## NOTES ON THE PENTATEUCH

This rich devotional commentary makes Christ live in the Pentateuch. To a multitude of Christians these volumes have shed a flood of light by unfolding the person and work of Christ in that portion of Scripture which before seemed but ceremonies of a bygone dispensation. This is a set the influence of which will live on and on.

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We expect to have the dedication in May, but we are glad the revival has come ahead of the dedication. Mighty healings have taken place within recent weeks; operations of the most serious kind have been averted, and doctors have been mystified. These cases are familiar to our people, and these healings have brought great encouragement to many hearts, and real glory to the name of the Lord. This work continues to be a garden of prayer.—E. Jeannette Jones and Zelma Argue, Co-pastors.

## Coming Meetings

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

**SCOTTDAL, GA.**—April 11—23; A. D. Burian, Christian Jewish Evangelist.—Glen D. Miller, Pastor.

**TULSA, OKLA.**—705 N. Quaker, March 28—; Bridgman Evangelistic Trio.—M. D. Hartz, Pastor.

**BONESTEEL, S. DAK.**—March 23—; G. P. Brown, Evangelist.—H. C. Hines, Pastor.

**PACKWOOD, WASH.**—March 21—; C. A. Pankey, Evangelist.—C. L. Myers, Pastor.

**SALEM, N. J.**—April 13—25, or longer; Harvey McAlister, Evangelist.—A. D. Skymer, Pastor. Phone Salem 1224.

**SANDPOINT, IDAHO**—Bethel Tabernacle, April 4—; Loren O. Triplett, Evangelist.—Edward L. Klinisky, Pastor.

**FT WORTH, TEXAS**—2819 E. Belknap, March 28—; J. B. Brunbelow, Evangelist.—Elbert R. Wilkinson, Pastor.

**SOUTH BEND, IND.**—1115 S. Michigan St., April 4—18; Bond P. Bowman, Detroit, Mich., Evangelist.—Lester F. Sumrall, Pastor.

**NASHVILLE, TENN.**—Eleventh and Boscobel Sts.; March 14, for 2 weeks; Christian Hild, Evangelist.—J. B. McIntosh, Pastor.

**KEYSER, W. VA.**—W. Piedmont St., March 28—April 11; Cassimere Radzinski, Camden, N. J., Evangelist.—Pete Saleskey, Pastor.

**CHICO, CALIF.**—1518 Park Ave., April 11—; The Cantlon Evangelistic Party, Winnipeg, Canada.—E. Wm. Anderson, Pastor.

**EAST MOLINE, ILL.**—March 28, for 2 weeks; Evangelist and Mrs. Abraham Solomon, St. Louis, Mo.—H. G. Peterson, Pastor.

**BETHPAGE, L. I., N. Y.**—Central and Stewart Avenues, April 4—18; John McShane, Evangelist.—F. L. Strength, Pastor.

**BUXTON, N. C.**—Meetings in progress until April 4; T. C. Anderson, Jackson, Miss., Evangelist.—Douglas Carroll, Pastor.

**PHOENIX, ARIZ.**—Arizona Conference, Latin American District Council, April 13—14.—Joseph Giron, Secretary.

**SPRINGFIELD, MO.**—Central Assembly, April 4—; Gene Martin, Creston, Iowa, Evangelist.—Emil A. Balliet, Pastor.

**CENTRALIA, WASH.**—Oak at Pine; April 6, for 3 weeks or longer; Evangelist and Mrs. Enrico Valdez.—R. W. Miller, Pastor.

**KNOXVILLE, TENN.**—1411 Euclid Ave.; Meeting in progress; Evangelist and Mrs. Ernie Reb, Dallas, Texas.—P. H. Lowe, Pastor.

**FLAT RIVER, MO.**—Fellowship Meeting, Flat River Section, April 13. Bring basket lunch. Services 10:30 a.m. and 2:30 p.m.—J. W. Allen, Secretary.

**KINGSTON, JAMAICA, B.W.I.**—April 11—; Evangelist and Mrs. Stanley P. McPherson.—Cyril C. Huckerby, Pastor.

**BATTLE CREEK, MICH.**—303 Capital Ave., N. E., March 21—April 4; V. R. Jackson, Evangelist.—A. L. Hoy, Pastor.

**FLINT, MICH.**—Lapeer and Belsay Roads, March 28—April 11, or longer; Jean Benefiel of Grand Rapids, Evangelist.—Arnold Q. Hashman, Pastor.

**EAST BREWTON, ALA.**—April 11, for 2 weeks or longer; Max McNab, C. A. President of Alabama District, Evangelist.—L. J. Reece, Pastor.

**BUHL, IDAHO**—703 Locust St., March 28—April 11; T. J. Silva, Evangelist and Musician. Special ministry in prophecy.—C. A. Slaughter, Pastor.

**BIRMINGHAM, ALA.**—4306 Eleventh Ave. N.; April 4, for 2 weeks or longer; Evangelist and Mrs. Loren F. Willian, Oklahoma City, Okla.—Pastor and Mrs. J. A. Roberts.

**KANSAS CITY, KANSAS**—Full Gospel Tabernacle, 7th and Riverview. Branham Divine Healing Campaign, Memorial Hall, April 10—14. All Evangelical ministers in city co-operating.—U. S. Grant, Pastor.

(Near) **ADA, OKLA.**—Ada Sectional Fellowship Meeting, Midway Assembly, April 1. All-day service; C. A. service at night.—Mrs. C. M. Rhodes, Sectional Secretary.

### TEXAS SPRING CONVENTIONS

Texas Spring Conventions. The following, two days, one night; first service 10:30 a.m.: Tyler Section, First Assembly, Tyler, April 6—7. Lufkin Section, Evangelistic Temple, Palestine, April 8—9.

Greenville Section, Glad Tidings, Sherman, April 13—14; two nights, one day, first service 7:30 p.m. Fort Worth Section, North Side Assembly, Ft. Worth, April 15—16, two days, one night, first service 10:30 a.m. Wichita Falls Section, Archer City April 20—21, two days, one night, first service 10:30 a.m. San Angelo Section Abilene, April 22—23, two nights, one day, first service 7:30 p.m.

All our ministers required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to meet the Sectional Committee in their respective sections. Those desiring ordination at the June Council must be present and make application and be examined at this time. Final examination for ordination will be made in your Section and not at the District Council as has been our custom before. For further information write your Sectional Presbyter or the District Office.—James O. Savell, Superintendent; E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

**IMPORTANT NOTICE**

Notice for "Coming Meetings" should be addressed to the Editor of the Pentecostal Evangel. When notices are sent with orders to the Gospel Publishing House there is always delay before they can reach the Editorial Department. At times this delay makes the notice too late to be inserted in the Evangel.

Please note that since we now go to press earlier in the week, it is necessary for all notices to reach the Editorial Department at least 18 days before the date of the paper in which they should appear.

**MOUNTAIN VIEW, MO.**—All-day Fellowship Meeting and Sunday School Rally, April 13. Basket dinner on grounds. Louis Hebbeler, Host Pastor.—N. Cleo Tapp, Sectional Secretary.

**BROOKLYN, N. Y.**—Lighthouse Church, 71 Himrod St., near Bushwick Ave., April 4—18; Roney Brothers, Springfield, Mo., Evangelists. Young People's Rally, April 10.—Garrett Kliphouse, Pastor.

**COVINGTON, TENN.**—Southwest Sectional Fellowship Meeting, April 13. Services and speakers: 10:30 a.m., Martin Luther Davidson; 2:30 p.m., Paul N. Grubb; 7:30 p.m., W. M. Stevens.—Paul J. McKeel, Presbyter.

**ENID, OKLA.**—Sunday School Rally for Second Quarter Cherokee Section, North Side Assembly, all day, April 1. Mrs. Carl D. Holleman, morning speaker; Paul Copeland, afternoon speaker. Night service special feature for superintendents and secretaries.—N. B. Rayburn, Sectional Representative.

**LOUISIANA, MO.**—Fellowship Meeting, April 3. Morning, 10:30, in church; afternoon in City Hall. Sunday School Representative speaks at 2:30, regular services. District Superintendent S. H. Clark will be with us in the Fellowship Meeting and in both Sunday services on the 4th.—Grady T. Dollins, Pastor.

**CHARLOTTE, N. C.**—First Assembly of God, 1917 Central Ave. Fellowship Meeting, April 5, 2:30 and 7:30 p.m.; Milton Richards, Long Branch, N. J., speaker. C. A. Vesper service, 6:30 p.m., Herman Fry, Petersburg, Va., speaker. Bring instruments.—Harry Rupp, Presbyter.

**UTAH C. A. CONFERENCE**

Utah C. A. Conference, Salt Lake City, Utah, April 7—9. Night, April 7, opening rally. Rocky Mountain District. C. A. President Milton Newman, evening speaker. For reservations write Guy M. Heath, Host Pastor, 328 W. Lucy Ave., Salt Lake City 4, Utah.—Milton Newman.

**EASTERN DISTRICT MINISTERS' INSTITUTE**

Eastern District Ministers' Institute, Grace Pentecostal Church, Ash and Goldie Sts., Johnstown, Pa., April 20—22. Frank J. Lindquist and Ivan O. Miller, special speakers. Meetings 9:30 a.m., 2:00 and 7:30 p.m., daily. For room reservations and further information write Charles C. Eyles, Pastor, Penrod St., Johnstown, Pa.—A. T. Smith, District Secretary.

**NEBRASKA DISTRICT COUNCIL**

**OMAHA, NEBR.**—Nebraska District Council, April 6—8. Fellowship Rally, April 5, 7:45 p.m., at Glad Tidings Church, 507 N. 19th St. Wesley R. Steelberg, main speaker. For reservations write L. E. King, Host Pastor, 507 N. 19th Omaha, Nebr. For further information write M. F. Brandt, District Superintendent, 1704 W. Division St., Grand Island, Nebr.

**INDIANA DISTRICT COUNCIL**

The Third Annual Indiana District Council will convene at the West Side Gospel Tabernacle, Belmont and Miller Sts., Indianapolis, Ind., April 19—22. Wilfred A. Brown and Lester F. Sumrall, main speakers. The six Indianapolis churches are co-operating to provide free rooms to ministers as far as possible. For reservations write Thomas Paino, Host Pastor, 2114 Miller St.—Roy H. Wead, District Superintendent.

**NEW MEXICO DISTRICT CONVENTION**

The Ninth Annual New Mexico District Council will convene at the Fruit Ave. Baptist Church, Albuquerque, N. Mex., April 6—8. Fellowship Meeting, night, April 5. Gayle F. Lewis, special speaker. For reservations contact Paul W. Harrington, 1118 N. Second St., or W. F. Watkins, 402 San Clemente, both of Albuquerque, N. Mex.—Irvin E. Smith, District Secretary-Treasurer.

**SOUTHEASTERN FELLOWSHIP MEETING**

Southeastern Fellowship Meeting, sponsored by eight Districts, Ponce de Leon Assembly of God, Atlanta, Ga., April 6—8. Speakers arranged by Executive Committee of South-Eastern Bible Institute, Lakeland, Fla., Howard S. Bush, Robert C. Jones, and Marvin L. Smith. Purpose of meeting is to build Christian fellowship and promote South Eastern Bible Institute. For reservations write Ralph Byrd, 163 Ponce de Leon Ave., N. E. Atlanta, Ga.—Marvin L. Smith Secretary and Director of SEBI.



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might make thee know that man doth not live by bread only, but by every word that proceedeth out of the LORD thy God: for it is he that giveth thee power to get wealth, that he may

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**MARION, IND.**—Southeast Sectional Fellowship Meeting, Shawley Memorial Church, 1005 E. 29th St., April 12. Services and speakers: 2 p.m., Thomas Paino of Indianapolis; 7:30 p.m., Lester Sumrall of South Bend. 6 p.m., chicken noodle dinner. Roy Davidson of Muncie, Sectional Chairman.—B. E. Hillman, Host Pastor.

**WEST HARTFORD, CONN.**—Fellowship Meeting, Connecticut Section, Hartford Gospel Tabernacle, 31 W. Beacon St., April 5, 2:30 and 7:30 p.m. Special Conference for Ladies Missionary Council of the Section. Nearby sections and assemblies invited.—J. Robert Ashcroft, Presbyter, 16 Lockwood Terrace, West Hartford 7, Conn. Telephone 32-2008.

Space for address or church announcement

WEST CENTRAL DISTRICT COUNCIL

The West Central District Council will be held in Des Moines, Iowa, April 12-15. First service, Monday, 7:45 p.m. All services (except Wednesday night) will be held in Central Christian Church, 9th and Pleasant Sts. Wednesday night service at the Hoyt Sherman Place, 15th and Woodland Ave. Four services each day: 10 a.m., 2:00, C. A. Vesper service 6:30, and Evangelistic 7:45 p.m. Watson Argue, Winnipeg, Manitoba, convention speaker, speaking twice each day. For room reservation write Pastor Harley M. Smith, 662 32nd St., Des Moines, Iowa. We invite ministers and delegates and friends to attend.—Stanley H. Clarke, District Superintendent.

OKLAHOMA SECTIONAL COUNCILS AND BIBLE CONFERENCES

Oklahoma Sectional Councils and Bible Conferences: April 12-14, Altus-Elk City Sections, Elk City Nos. 15 and 16. April 19-21, Pawhuska-Vinita Sections, Bartlesville, Nos. 1 and 6. May 10-12 Oklahoma City-Anadarko Sections, El Reno, Nos. 11 and 12. May 17-19, Cherokee-Woodward Sections, Alva, Nos. 10 and 14.

All licensed ministers and exhorters required to get renewal blanks at one of the above Sectional Councils fill it out and turn it in to the District Secretary for renewal of papers for 1948-1949 fiscal year. Those desiring license or exhorter's permits requested to get the proper blanks, fill it in with the endorsement of their Sectional Presbyter, and present it to the board at any of the above Sectional Councils.

Services: Monday afternoon and night, C. A.'s Tuesday morning, WMC; afternoon and night, S. S. Wednesday morning and afternoon, Sectional Fellowship Meeting, election of officers and licenses and exhorter's night, Missionary Rally and Fellowship Meeting. Examination of applicants for licenses and exhorter's permits will be held during entire Council. For further information write V. H. Ray, District Superintendent or Robert E. Goggin, Secretary-Treasurer, P. O. Box 1341, Oklahoma City 1, Okla.

NEW YORK-NEW JERSEY S. S. CONVENTIONS

New York-New Jersey Sunday School Conventions. South New Jersey Section: April 6, Atlantic City. North New Jersey Section: April 8, Ebenezer Church, Elizabeth. April 9, Bethany Pentecostal Church, Paterson. Hudson Valley Section, New York: April 12, Glad Tidings Tabernacle, New York City. April 15, Poughkeepsie. April 17, Hudson Falls. Central New York Section: April 20, Syracuse. April 21, Binghamton. Western New York Section: April 23-24, Hornell; on 23rd evening service only. April 27, Bethel, Rochester. April 29, Westfield. May 1, Riverside Tabernacle, Buffalo.

All services begin 2 p.m. unless local changes necessary. Notice given in such cases. Paul Miller, National S. S. Representative, main speaker; C. W. Denton, District Representative, presiding. For further information write C. W. Denton, Box 22, Dansville, N. Y.

ALABAMA SECTIONAL COUNCILS

Alabama District Sectional Councils: Southwest Central Section, Needham, March 29-30; Hubert Loper, Presbyter. South Central Section, Troy, April 12-13; Carnell Bruce, Presbyter. North Central Section, Albaster, April 19-20; James Standifer, Presbyter. Northwest Section, Milport, April 26-27; W. J. Hurst, Presbyter. Northeast Section, Gadsden, West Side Assembly, May 3-4; Ben Wainwright, Presbyter. Southeast Section, Solcomb, May 10-11; Elbert Jackson, Presbyter.

Monday, 7:30 p.m., Home Missionary Rally; T. H. Spence, speaker. Tuesday; 9 a.m., short message by the Sectional Presbyter, followed by 30 minutes of prayer and consecration; 11 a.m., message by Marvin L. Smith; 2 p.m., Fellowship Meeting, sermonettes by different ministers; 7:30 p.m., evangelistic message by Howard P. Trawick.

All ministers expected to attend the Council in their respective Sections. Ministers and one duly elected delegate from each Assembly in the Section will elect their District Presbyter. Ministers required to meet the Credentials Committee in person are: Those applying for credentials for the first time; all licensed ministers and exhorters, to renew their permits; and applicants for ordination.

Pastors should come prepared to make Home Missionary pledges for their Assemblies. Individuals should prepare to make pledges also.

For further information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile 17, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

SOUTH DAKOTA SPRING CONVENTION

The Annual South Dakota District Council Spring Convention will convene at Huron, S. Dak., April 13-15. Wesley R. Steelberg, guest speaker. A. C. Samuel and C. Kunjammen of South India, and M. L. Hodges, missionary speakers. For reservations write Pastor C. L. Conklin, P. O. Box 758, Huron, S. Dak.—W. E. Cummings, District Superintendent, 410 6th Ave. E., Mitchell, S. Dak.

MISCELLANEOUS NOTICES

NEW ADDRESS—329 W. Ninth St., Dallas, Texas. —Evangelists and Mrs. Ernie Reb.

NEW ADDRESS—Box 304, Rosenberg, Texas. "I have resigned the pastorate at Electra, Texas, to enter evangelistic work."—J. B. Brumbelow.

NEW ADDRESS—Route 5, Box 122, Springfield, Mo. "We have resigned the pastorate at Mountain View, Mo., to take up duties at the Gospel Publishing House. —Paul L. Kitch.

BROADCAST—"Songs of the Ambassador," 9:15-9:30 a.m., Sundays, Station KWBC, Fort Worth, Texas, 970 on dial. Initial broadcast March 28.—Leonard L. Norville, Pastor.

NEW ADDRESS—1109 W. Crawford, Denison, Texas. "After pioneering and pastoring the Wayne Assembly of God, Wayne, Mich., I have resigned to accept the pastorate of the First Assembly of God here. A welcome is extended to my Council brethren."—E. A. Manley.

NEW ADDRESS—3109 Nevada St., Fresno 2, Calif. "After having pastored the Delano Full Gospel Church for 4 years, we have resigned to assume the pulpit in Calvary Tabernacle, First and Nevada Sts., Fresno. Calvary Tabernacle has been an independent organization but will be coming into Council fellowship."—Harry Benson Miller.

OPEN FOR CALLS

Evangelistic

Edna L. Watson, 730 Brown St., Bettendorf, Iowa. "I have resigned the pastorate of the Fulton, Ill., Assembly, and am open for evangelistic calls."

Evangelistic or Pastoral

Chas. M. Oxford, 2701 N. 17th St., Kansas City, Kansas—"Open for evangelistic or pastoral calls. Special music and singing. Licensed. Reference: V. G. Greisen, Kansas District Superintendent, 1009 S. Broadway, Wichita 11, Kansas."

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