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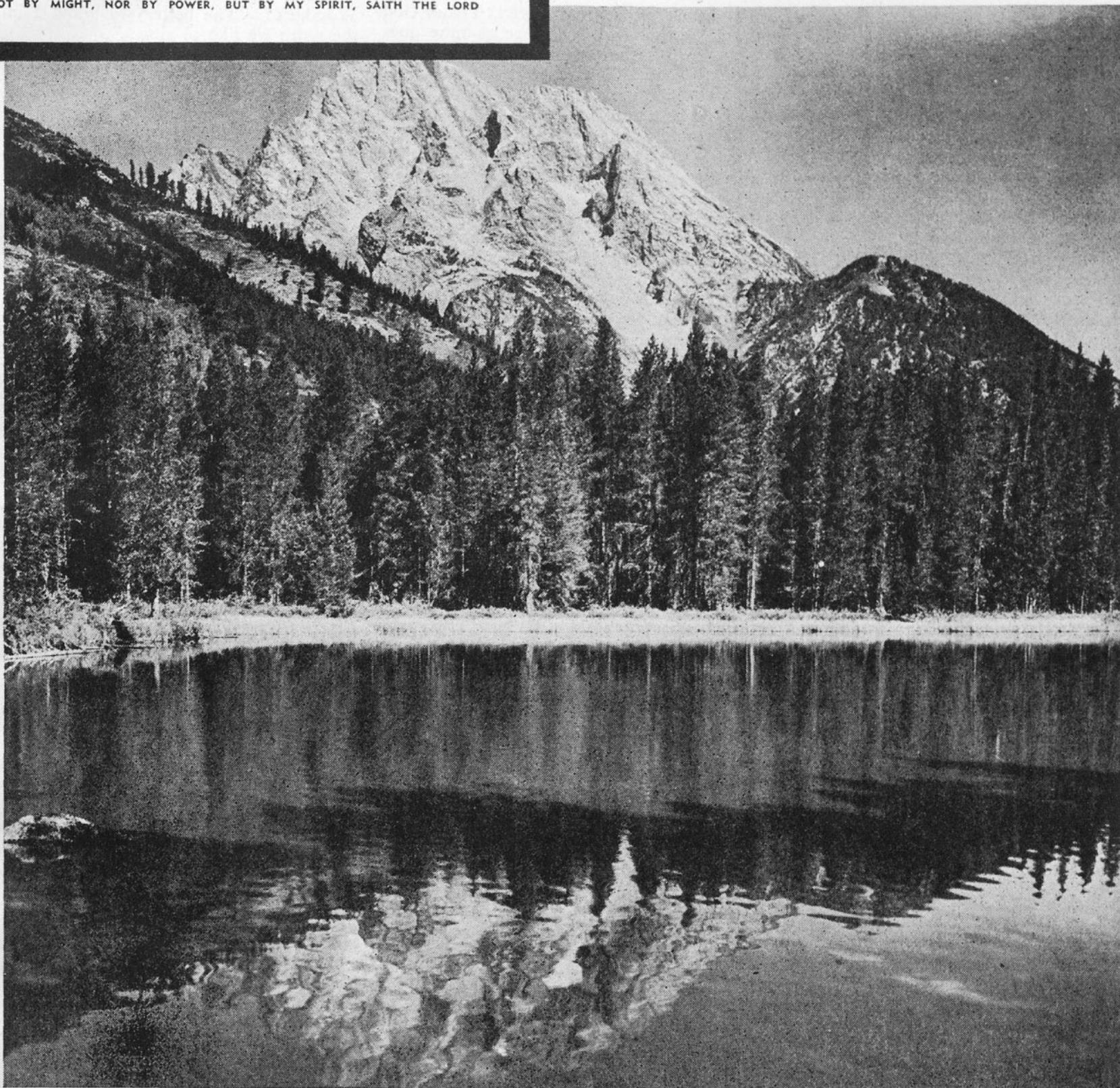
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

Above us are the eyes that never slumber,  
 That watch against whatever hurts or harms;  
 Around us are His mercies without number,  
 And underneath the everlasting arms.

Above us are the hands that once were riven,  
 That broke the spell of Satan's cunning charms,  
 Around us are the pledges He has given,  
 And underneath the everlasting arms.

Above us are the fruits of His affection,  
 The blessed hope that stills our dread alarms;  
 Around us are the wings of His protection,  
 And underneath the everlasting arms.

—W. M. C. in *S. S. Times*.



Photographed on Ansco Film

# His Name Shall Be Called WONDERFUL

A. A. Wilson

at Central Bible Institute, Springfield, Mo.

*And his name shall be called Wonderful. . . . Isaiah 9:6.*

IN the thirteenth chapter of Judges we find a beautiful story that has to do with this word WONDERFUL. It was in the life of Manoah and his wife. She, being childless, was visited by an angel, who said, "Thou shalt conceive, and bear a son." She conveyed the word to her husband and later the angel appeared unto him. Manoah and his wife conversed with the angel, and recognizing that he was a supernatural being, offered to worship and sacrifice to him. He accepted the sacrifice. Manoah said, "What is thy name?" The angel said, "Why askest thou, seeing it is secret?" That word "secret" in the margin of your Bible is "Wonderful."

"Why askest thou my name, seeing it is wonderful?" I believe this was one of the pre-advant appearances of our Lord Jesus. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "That was the true Light, which lighteth every man that cometh into the world." That's our Savior. He didn't begin at Bethlehem's manger. Before the morning stars sang together and the sons of God shouted for joy, He was. He has always been.

Many are the ways in which we could enumerate how Jesus has been wonderful to us, is wonderful to us today, and will be more wonderful as the days come and go, until at last we see Him. Let us think for a moment of how wonderful He is in

## HIS VIRGIN BIRTH.

There is no truth contained in God's Word that has been attacked by the battering rams and the Gatling guns of hell more than this one glorious fact. It has baffled the minds of the intelligentsia of this world, and millions have said, "It cannot be." But with God all things are possible. God said it would be and He brought it to pass.

In the very beginning when man sinned, the first promise to the world was not of the seed of man; it was of the seed of the woman. That promised seed was

to bruise the serpent's head. Thank God He did, and will the more as time goes along. As the promise was made here, it rested quietly. Humanity moved on and on as God directed, but occasionally there would be a prophetic word from someone to remind the human family that God had not forgotten His promise.

Thus we read that Jacob in pronouncing his dying blessing on his sons, said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The word "Shiloh" means "rest-giver." It was my Savior and yours who stood with extended arms and cried to a worn, weary world, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Moses writes to us and says, "The Lord thy God will raise up unto thee a Prophet, like unto me"—meek and lowly, as the prophet was.

The silver-tongued prophet Isaiah peered out through the prophetic telescope and was moved upon by the Holy Spirit to say, "A virgin shall conceive, and shall bring forth a son, and shall call his name Immanuel"—which means, "God with us." At another time he caught the same vision and said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful."

It was the same Holy Spirit who overshadowed a little Jewish maiden, and spoke to her through the angel, saying, "Hail, thou that art highly favored, the Lord is with thee. You stand in a favorable place before God." She stood in consternation and amazement, wondering what all this meant. The angel said, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus." Mary said, "How shall this be, seeing I know not a man?" Impossible with man. Possible with God.

Mary was espoused to Joseph. They were to be married, and the finger of reproach and scorn was pointed at her. But it wasn't pointed at her any more than it is pointed at God's people today who take a stand for the supernatural and unconditionally surrender their lives to the service of God.

Did God stand by Mary? Yes, because when Joseph was musing in his heart and

wondering what to do (because he loved the girl, and the law said she should be stoned to death) the angel of the Lord appeared to him in a dream, saying, "Fear not, Joseph, to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

I believe in the virgin birth. His birth was no more mysterious than my birth or yours. God spoke, and God brought it to pass. God will always keep His Word to us. His name shall be called Wonderful. The better we know Him, the more we like to sing:

*Wonderful, wonderful,  
Jesus is to me;  
Counsellor, Prince of peace,  
Mighty God is He.  
Saving me, keeping me  
From all sin and shame;  
Wonderful is my Redeemer,  
Praise His name!*

I want you to think how wonderful He is, also, in

## HIS VIRTUOUS LIFE.

Not only was Jesus unique in His birth; He was unique also in His earthly life, for He had a life that was beyond reproach. He walked in the midst of a wicked world but He kept his record spotless. No wonder John said, "Behold the Lamb of God." He alone was the Lamb without blemish and without spot. He "dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." That grace and truth was dwelling in the same human flesh such as you and I live in. We hear the dastardly doctrine being propagated that we cannot live pure, holy and clean in our flesh, but my Bible says we

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# IN CONGO FORESTS

James Salter  
at the Central Assembly, Springfield, Mo.

**T**HIRTY-TWO years ago God called us to the Belgian Congo and gave us many souls. As soon as the first break came, our Congo "radio" got busy. Out came the natives' big drums and they began to "broadcast." The sound carried to a radius of twelve miles. Those who heard it brought out their drums, relayed the message, and it went on and on. The news spread three hundred miles southward, three hundred miles westward, and four hundred miles northward. Throngs of people came in from all directions, pleading, "Come now, tell us. These people have heard."

There were only two of us. We had two hundred acres of land to clear, hardwood trees to cut down, anthills to break up, bricks to make, buildings to erect, a language to learn—and many were crying, "Come and tell us." Only two white men, and a quarter of a million to be evangelized! What an opportunity!

Of course there were some who opposed. They poisoned our water, poisoned our food, shot poisoned arrows at us, and then tried bullets—but we're still alive!

One day a man came, and instead of the usual, "Come and tell us," he said, "I've come to fetch you." I said, "My colleague is away. I couldn't go alone. Who are you? Where do you come from?"

"Well," he said, "when I was a boy I lived about a week's journey from here. One night the slave raiders came. They destroyed our village and our huts. As many of the people as they could they tied neck to neck and took us away into Angola, Portuguese West Africa. Babies were born en route, only to be taken from mothers and pitched to wild animals, and if the mothers didn't catch up quickly they were clubbed on the head and left for the jackals and hyenas to finish. Many died. The road was littered with skeletons.

"As I was young and strong, I survived the journey, and arrived in Angola, where I grew up as a slave. There I heard the gospel, gave my heart to the Lord Jesus, and was permitted to marry. Three children were born and just after the birth of the third one God said, 'You go back to where you were stolen from, and try to find your people, and tell them about Me.' I said, 'Not I. Three children, and a long journey like that? No roads, no trains, no automobiles, no bicycles? No!' But God persisted.

"Eventually I said, 'Yes, I'll go.' I came back. A year and a half we traveled, eating what the monkeys left, crossing rivers without bridges where crocodiles were, coming through the forests filled with wild animals; we worked as slaves en route, chopping wood and carrying water, to get a little food to take us through. At the end of a year and a half we arrived in a large village. We found my elder brother, who was the chief. He gave us houses to live in, and gardens, and for three months," said the man, "I've been working getting those gardens ready. I've been preaching, but I soon had told those people all I know. And so I told them, 'I shall find a missionary for you.'"

I said, "Don't you see I'm alone, with all these people to teach, and so much work? Good-bye. Do the best you can. You preach." I pleaded, I urged, I argued, I reasoned, I threatened. He was adamant. He said, "Sir, I pledged my wife and three children that I would bring you back; and when I go, you go. Good afternoon." Twice each day for a week he came along.

"Good morning sir. Are you ready?" he would ask. "No." "Good morning."

## The Vineyard

There are many who go to the vineyard  
To answer the call of the Lord,  
With an eye not alone to the labor  
But looking for great reward.  
They will work with a zest near the highway  
Where those passing by may see  
But will drop from the ranks in a moment,  
If placed in obscurity.

Yet the vines at the back of the vineyard  
Were set out with equal care,  
And the Master has never forgotten  
How many He planted there,  
And the Lord who has called us to labor  
Knows best what each man can do,  
So be quick to go out in the vineyard  
Though no one may notice you.

For the grapes at the back of the garden  
May grow on a precious stalk  
That the Lord would not put near the roadside  
Where thieves and the thoughtless walk;  
And the place where He bids you to labor  
May seem a forsaken plot,  
But prove out in the plan of the Master  
A specially cherished spot!

Then go out to the place He has given  
Nor question His high decree,  
But be true to your task till the end time,  
Though no one may know or see,  
And the grapes on your side of the vineyard  
May prove to be Eshcol's brand,  
When the labor is done and the workers  
Before Him shall take their stand.

Helen K. Smales

"Good afternoon, sir. Are you ready now?" he would repeat. "No." "Good afternoon." He didn't argue; he just kept coming until I would rather have seen anybody else.

At the end of the week Brother Burton, my colleague, turned up. He said, "Jimmy, I had a wonderful time. God is saving and healing the people." He was full of joy. He looked at me and wondered why I didn't rejoice. He said, "What's the matter with you?" I replied, "There's a man here who has just about worried the life out of me."

Burton being big and I small, he said, "Where is he? Show him to me; I'll deal with him." I answered, "He comes from about a week's journey, and he has decided he's going to take me back." I said, "You know, it's the worst part of the rainy season for traveling; and furthermore, there's as much here as both of us can do working hard."

"Not so fast," he said. "Who's been carrying on here while I've been away?" I said, "I suppose I have." He said, "I wonder if it has occurred to you that if you went away I might carry on."

That somewhat took the legs from under me, so to speak.

And to add to my confusion, who should turn up just then but our colored friend! To Burton he said, "Good afternoon, sir." Then to me he put his usual question: "Are you ready now?" "No, I'm not, but I will be in the morning." He said, "I knew you would. I've been praying."

He came back in the morning, real native fashion, with a grass mat for a bed and an empty cooking dish. Our natives are optimistic; they always bring an empty cooking dish for you to put something in. It was the worst part of the rainy season. In the Congo that means five months' steady rain with hardly a break. I knew that the paths down that way were about a

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# Thirty-four Thousand CONVERSIONS

George T. B. Davis

*The following story was written by Mr. Davis in the days of the great Welsh revival of 1904-05. He wrote as an eye-witness. God is willing to send similar outpourings of the Spirit in our day. He will send them if we pray, for there is no such thing as unanswered importunate prayer.*

I HAVE just returned from a two days' visit to the storm center of the great revival which is sweeping over Wales like a cyclone, lifting people into an ecstasy of spiritual fervor. Already over 34,000 converts have been made, and the great awakening shows no signs of waning. All observers agree that the movement is fully as remarkable as the memorable revival of 1859-60. It is sweeping over hundreds of hamlets and cities, emptying saloons, theaters, and dance-halls, and filling the churches night after night with praying multitudes. The policemen are almost idle; in many cases the magistrates have few trials on hand; debts are being paid; and the character of entire communities is being transformed almost in a day. Wales is studded with coal mines, and it is a common occurrence to have prayer meetings held a thousand feet underground amid the tinkle of the horses' bells and the weird twinkle of the miners' lamps.

The leaders of the revival is Evan Roberts, a young man only twenty-six years of age, who was a collier, and was later apprenticed to become a blacksmith. Then he felt a call to the ministry, and was a student in a preparatory school when the Spirit came upon him in such power that he felt impelled to return to his native village of Loughor and tell the people of God's love for them. He did so, and, as he spoke, the fire fell from heaven upon the community. The people were so inflamed that they crowded church after church until four o'clock in the morning. The flame spread from district to district throughout South Wales with almost incredible swiftness, and soon scores of towns were being shaken by the power of God. From the beginning, and wherever he goes, the revival reaches fever heat. Some idea of his sudden fame may be gained from the fact that sixty newspaper representatives en-

deavored to interview him in two days recently.

At noon on Tuesday I wired one of the leading Welsh newspapers, asking where Mr. Roberts would speak that evening. The reply came back that he would be at Swansea for the next two days. With an American friend I left Liverpool and went to Swansea. Hastening to a hotel we found it filled with visitors, who had come to "catch the fire" of the revival. A



He is able even  
to subdue all things  
unto Himself

PHILIPPIANS 3:21

second place we found in a similar condition, but at the third place we secured accommodation, and then hastened to the church, which was fortunately situated in the downtown district. When we arrived the gates were closed and guarded by policemen, for the church was already packed to the doors. There were scores of people in the street who could not get inside. Going up to one of the policemen I whispered that I was an American journalist. These words acted like a magic charm, for he at once asked us to come to another gate, where we were speedily admitted and ushered into the building.

My first impression! How am I to describe it? As we entered the door I beheld a room, meant to seat about 700 people, crowded to suffocation with about 1,500. But this was not the chief thing that attracted us. Up in the gallery a young lady—almost a girl—was standing, praying with such a fervor as I had rarely,

if ever, witnessed before. One hand was upraised, and her tones were full of agonized pleading. Though it was in Welsh, so that I could not understand a word she uttered, yet it sent a strange thrill through me. Then a young man arose, and with rapt upraised face prayed as though he were in the presence of the Almighty. The entire atmosphere of the room was white-hot with spiritual emotion, and my chief thought was: "This is a picture of what must have occurred in the early church in the first century of the Christian era."

A hymn was now started, and my attention was riveted on Evan Roberts, who stood in the pulpit and led the music with face irradiated with joy, smiles, and even laughter. What impressed me most was his utter naturalness, his entire absence of solemnity. He seemed just bubbling over with sheer happiness, just as jubilant as a young man at a baseball game. He did not preach; he simply talked between the prayers and songs and testimonies, and then rarely more than a few sentences at a time.

To my surprise the meeting terminated at 10:30 p.m. The reason for this, it was explained, is that some people had quite a distance to go to reach their homes, and they must go to their work early the next morning; and also that Mr. Roberts usually ended the meetings at about this hour so as to avoid a nervous collapse.

The next morning my friend and I went to the place where Mr. Roberts was staying, and not only were successful in securing a cordial interview, but were also invited to have luncheon with him. In appearance the young evangelist is of medium height, slender, brown-haired. He is extremely nervous in temperament, and his pallor showed the strain of the meetings upon him. When asked for a message for America, he grasped my hand, and gave me the following:

"The prophecy of Joel is being fulfilled. There the Lord says, 'I will pour out My Spirit upon all flesh.' If that is so, all flesh must be prepared to receive. (1) The past must be clear; every sin confessed to God, any wrong to man must be put right. (2) Everything doubtful must be removed once for all out of our lives. (3) Obedience prompt and implicit to the Spirit of God. (4) Public confession of Christ. Christ said, 'I, if I be lifted up from the earth, will draw all men unto Me.' There it is. Christ is all in all."

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# Judah Live-by-the-Vine

Harold Horton

*Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.* Gen. 49:11, 12.

**H**ERE is the breath of the vine, the music of the grape treaders, the joy of the vine dressers, the prosperity of the vintner.

But matters of greater import than purple grapes and singing laborers are here. Here is the Vine with a capital V, and here are the branches. Here is the Winepress of glory, and the Vat flowing with liquid Delight.

Here in a figure is the Beloved's Vineyard, the church; the Beloved Himself; the people of the Lord; the Holy Ghost, in Clusters, Vat and Wineskin. Here is the Father the Husbandman, the Son the Vine, the Holy Ghost the Wine—the Trinity. Here in a word is Pentecost.

Here also (for the portion, as well as figurative, is literal and prefigurative) is the prolific territory of Judah's tribe to be, the fertility of Judah's soil and the fecundity of his flocks and herds to come. Rich pastures flowing with milk; strong vines for tethering happy younglings; wine bubbling in streams; agricultural wealth and pastoral happiness and pure gladness of health and joy. All typical of the believer's prosperous joy in heaven-on-earth and heaven-to-be.

Judah here is seen as the perfect Christian, the truly, fully Pentecostal Christian; for every believer is designed to be no less. Judah was no day laborer on and off shift work. He *dwelt* in the Vineyard. Do you? All he did was in the presence of the Vine and the fruit of the Vine and under the power of the strong sweet must of the Wine. He lived by the Vine—by It and of It. Do we? The vine, like Christ, is meat and drink, and more. "Christ is my Meat, Christ is my Drink; my Medicine and Health; my Portion, mine Inheritance—yea, all my boundless Wealth."

He ate in the Vineyard, drank, worked, played, slept there. Off duty he was still in the blessing. He joined the treaders in the teeming Press, squelching in the crimson juice—walking in the Spirit. He lifted his feet in the choric dance on ripened clusters—singing and laughing in the Spirit. He drank of the sun-sweet cordial, regaling his family and friends from the festal Vat with wine on the lees—living

in the Spirit.

When surfeited himself among satiated fellows he had wine enough and to spare. He plunged his garments in wine and his clothes in the blood of the grape. Cleansed and sanctified by shed blood and the Spirit poured out.

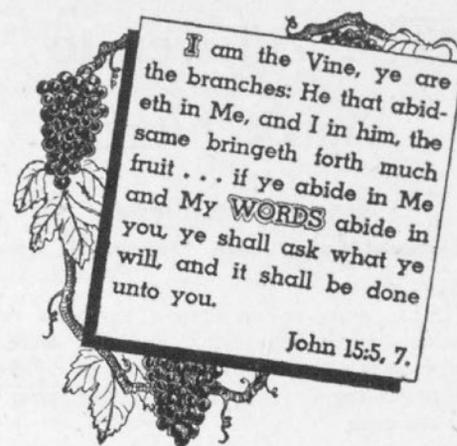
Every detail of his life and possessions he brought into liberating subjection in the Vineyard. He tethered his very donkey to the Vine and his ass's colt to the Choice Vine, with sure prophetic sense that Shiloh might one day find use for such a consecrated foal. Are our untrained thought and unbroken habit tied to Judah's Vine? Was not Balaam's prophetic she-ass of this same Judah breed?

He walked with the grape-traders stained to the eyes with wine. He fellowshiped with the pastoral folk bathed to the teeth in milk. His eyes red with wine stain, his teeth sparkling with milkwhite light—really enjoying his lot—splashing in the very Vat of heaven—a living picture of heaven's holy, happy and radiant activity.

It is good to dwell thus in the Vineyard. Because Judah was always in the Vineyard, under the anointing, he was full of praise, even enjoying the praise of discerning brethren. He should live in victory, his hand in the neck of his enemies. He should be respected as the family leader and head (Reuben's lost office), his father's children bowing down to him. He should live as a lion—"rampant and couchant" (as Matthew Henry puts it); rampant, tearing up evil; couchant, resting undisturbed by challenging circumstances. From his loins should come rulers and lawgivers—kings and councillors. Of his anointed line the illustrious Anointed Himself should appear. In the remnant of his progeny, faith should persist until that great and glorious double consummation, the appearance and reappearance of the Deliverer. Unto Judah's mightiest Son the gathering of the people shall be. It is good to live by the Vine.

Do we live by the Vine? Do we dwell in the Vineyard? Or do we leave the Vineyard when we leave the meeting? Do we slip off our anointing like a cloak after the benediction is pronounced? Do we work, play, rest, read, worship, preach, sing, sleep, awake in the Vineyard?

Is our leisure time in the Vineyard or in the world? Sisters, are your legs in the Vineyard, or naked in godless Hollywood? Is your hair flowing Marylike in



I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit . . . if ye abide in Me and My WORDS abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:5, 7.

the Vineyard, or clipped wantonlike in the fashion parade? Are your lips, brows, nails, complexion in the Vineyard, or in the Christ-rejectors' beauty parlor?

Are you wandering in the wilderness, brother, murmuring in barrenness, or rejoicing in your possession in your verdant vinegrown lot—supernatural prosperity and triumph by the Baptism in the Holy Spirit?

How do the vines flourish, Pentecostal vintager?

Happy every Judah living in the Vineyard, self-fettered to the Choice Vine, in Advent hope and glory—till Shiloh come again!

## IF I, A MAN—CAN HE?

I take a silver coin, and pass it through the jeweler's rollers until I have a strip of silver as thin as paper. Rolling it up loosely, I place it in a glass jar, and pour in a quantity of nitric acid, which, in a short time, dissolves the silver, and so completely has it disappeared from view that a person might take it for clear water. No one can detect the presence of silver.

But stop a little. I take a like quantity of clean water, and add fine salt to it until it will dissolve no more; I then pour this into the solution of silver, when, behold; the silver is found falling down in a soapy cloud. I throw my solution of silver and salt into a tub of water, as large as you like; then from this all the pure silver can be recovered, leaving only the alloy that the silver contained.

Now, if I, a man—one who cannot create a particle of it—can do this with my silver coin, is it too hard for Him who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth, or sea, so that there is not one particle of it visible to human sight; but God has them in keeping, and one day, at the "voice of the archangel," and the sounding of "the trump of God," "the dead in Christ shall rise." 1 Thess. 4:17.

"There shall be a resurrection—both of the just and the unjust." Acts 24:15.

# The Answer to Man's Need

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

**T**HERE must be an answer to man's need which many have not found, for were it found it is certain that things would be different from what they are today. The old song is only too true,

"Down in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore."

Too many know in their hearts that they are crushed. Their good desires are buried. They have a desire to do good, but too often it is mutilated by evil. Has that been your experience?

You may call it original sin, or give it any name that you choose, but there is something in man that is best expressed by him who became the apostle Paul. Hear his words: "I find then a law that when I would do good, evil is present with me." Notice that he calls it a law. He longed for a righteous life and said, "For I delight in the law of God, after the inward man." He has within him all the desires that ought to make a man upright. But see his disappointment; he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is that same law, or governing power, that causes evil when we wish to do good. What agony, what remorse this condition brings to him as he cries, "O wretched man that I am! who shall deliver me from the body of this death" (or, "from this dead body")? There was a law among the Romans that for certain crimes a body of a dead person was fastened face to face with the one who was sentenced, and the living person had to bear the decaying corpse until he was overcome and died from the association. It is to this bondage that Paul likened the curse of sin. Sin, how devilish thou art! What hearts and homes thou hast broken! What a cruel curse thou hast brought to the world!

My friend, we are governed by laws. There is the law of sin, a rule that sinful man follows. It is a law that leads to death, spiritual and eternal death, separation from God and purity for ever and ever. But I want to point you to another law, a new ruling power. It is the law of the spirit of life in Christ Jesus. Notice, friend, it is in Christ Jesus. It is found in no other place. And it is made real by the Spirit of God that

comes into the life that is given to Jesus.

Christ set up His Church on the day of Pentecost, and when that church was brought into being there was no doubt about its being infilled with the law of a new life. Let me quote to you a scripture found in the first verses of the second chapter of the Book of Acts: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." What a moment! what an experience! The power of God Almighty from heaven had filled them. The law of sin and death was broken. The law of the Spirit of life had come. The most liberated men in all the world were there. Contrast Peter before and the Peter now.

My listening friend, God wants you free from sin, and alive unto God, liberated by the power of the Spirit from on high. Will you not take Christ as your Savior? Will you not invite the Spirit to take full possession of your life? God bless you. Do it now.

## THIRTY-FOUR THOUSAND CONVERSIONS

(Continued from page four)

The afternoon and evening meetings we at-

tended were very largely like the first one, save that in each meeting the mood of Mr. Roberts was different. At the afternoon meeting, while describing the agony of Christ in the Garden of Gethsemane, he broke down and sobbed from the pulpit, while scores in the building wept with him. The meeting had been announced to begin at 2 p.m., but before noon the building was packed, although it was at the edge of the city. With the utmost difficulty, aided by the police, we squeezed ourselves in at the rear door, and then we stood near the pulpit scarcely able to move an arm. The air was stifling, but the people minded this not a whit. They had forgotten the things of earth, and stood in the presence of God. The meeting began about noon, and went on at white heat for two hours before Mr. Roberts arrived, ending at 4:30 p.m.

At the evening meeting Mr. Roberts was silent much of the time. For fully twenty minutes he sat or stood motionless with closed eyes. But the meeting went on just as fervidly as though he were speaking. It was strange indeed to hear some one praying undisturbed while a hymn was being sung; or to hear two, three, or four engaged in prayer at the same time; yet, as has been so often remarked, there was perfect order in the midst of the seeming disorder. It was the Lord's doing, and it was marvelous in our eyes! Presently a young girl—not over sixteen years of age—arose in the gallery, and began to pray. I understood not a word she said, but in a few seconds, in spite of myself, the tears were streaming down my cheeks. I looked up, and lo! old gray-haired ministers of the gospel were likewise weeping! There was a something in the very tones of her voice that lifted one above the world, and pierced to the core of one's heart. I learned later that she was pleading with God that certain people might be reconciled with her. She loved them, but they did not love her, and she pleaded that they might be led to do so that night.

It was nearly 10 p.m. when the most thrilling and beautiful incident of our visit occurred. A respectably dressed young man of about nineteen came down from the gallery, crying like a child, the tears streaming down his face as he tottered through the aisle toward the "set fawr." He was nearly fainting when he got to the entrance to the big seat, and he threw his arms around the neck of William James, the pastor of Ebenezer, which is the church he attends.

"Pray for me! Pray for me!" he shouted, as he embraced the minister, who was moved to tears. The young man dropped into a chair. Mr. Roberts, who had been sitting on a chair in the pulpit, was on his feet. Something seemed to have told him what was the matter, and his face beamed with joy. Down the pulpit stairs he proceeded, and, on reaching the young man,

## LIBERATION



threw his arms around him in a most affectionate manner. Mr. Roberts talked to him, and in a few minutes both were on their way to the pulpit. The young man was in first. What a change! The symptoms of being overcome had disappeared. His face had never worn a brighter appearance! "Is Mother here? Is Mother here?" he shouted. A voice from the back of the chapel answered, "Yes! Yes! She's here!"

At this point every one in the audience was so deeply touched by the affecting scene that there was scarcely a dry eye to be observed. Someone started the Welsh hymn which is always sung when a person yields completely to God, and which has become the chant of victory of the revival. In thrilling and triumphant tones they sang fervently:

*Diolch Iddo, diolch Iddo, diolch Iddo,  
Byth am gofio, llwch as llawr.*

Which being interpreted means—

*Praises, praises, praises to God  
Who has remembered such as we are.*

When all was quiet, he said, "Mother, I have had to give in! Yes, indeed! I tried to refuse, but I was compelled to submit!"

A little later on he was calling for others to surrender, as it was "grand." He would not give his mother any more trouble! The mother broke into prayer, and when her son recognized her voice, he shouted, "Well done, Mother!"

Evan Roberts told me that prayer became so passionate and mighty at Caerphilly that at midnight a number of men formed themselves into a praying "Get-them-out-of-bed brigade," and in one or two hours three of the sinners prayed for became so miserable in bed that they dressed hurriedly, came on to the service, and yielded to Christ there and then. After I have seen over and over again the complete abandonment with which men give themselves up to pleading, as if they were totally unconscious of any presence but that of Christ, and were quite unaffected by anything or anybody else, I can easily believe it.

At Cardiff a young man, who had been lost to his parents for three years, turned up at the very service where his father (a county magistrate) and his mother were praying for him. His father knelt at his side to help him to Jesus, but the son did not recognize him till they both rose to give praise! They then went together to find the mother, who in another part of the chapel was earnestly praying for her lost boy, and who was totally oblivious of anything and anyone around her. The scene was indescribably pathetic, and the joy of all was ecstatic.

Numerous accounts have been given of the beginning of the mighty awakening, no two of which agree. Some attribute it to a young girl who spoke at a Christian Endeavor meeting with such fervor that her hearers were melted into tears, and the flame started there. Others declare that it began when Evan Roberts went back to his native town of Loughor, two months ago, and set it on fire with his Spirit-filled pleading to accept Christ. But the fact is that the revival broke out in a score of places almost simultaneously, and Evan Roberts and the other young and fiery evangelists who have arisen during the past few weeks are largely the products rather than the causes of the awakening.

The true origin of the movement is probably

to be found in the prayer circles which have honeycombed Wales for the past eighteen months. The people who had banded themselves together were crying out mightily for a revival, and God at length graciously answered the prayers of His saints. And it is interesting to Americans to know how the prayer circles were started. A lady living in Australia read a book by R. A. Torrey in which he reiterated the statement that we must "pray through." At that time Torrey and Alexander were conducting their revival in Melbourne, the success of

which was largely due to the 2,000 prayer circles which existed throughout the city. Shortly afterward the lady came to England and was the means of starting thousands of prayer circles throughout the United Kingdom, the object of which was to pray for a world-wide revival. The answer has come in part in the Welsh awakening, and may God speed the day when the fire will spread over all the United Kingdom, and over America, and throughout the entire world!

PHILADELPHIA, PA.

## THE BLIND SEE

J. Rutherford Spence

**T**HE little city of Lopau, South China, was headquarters for the Chinese guerrillas, and because of this the Japanese bombed the place so badly that when the writer was there in 1941 there was only a pile of rubble. The chapel could not be found.

But that chapel was the birth place of many souls, and we want to tell of one whose conversion was a little different.

I was up there for special meetings. One afternoon the missionary in charge took her Bible and, walking along the river bank, found a cool spot under a large tree, where she sat down to read.

However, even there she was not left alone, for a few women found her and she was soon giving them the gospel. She learned of an old couple, very poor, who made a precarious living making baskets of reeds and bamboo and selling them on the streets. The old lady who sold the baskets had to be led by hand to her stance on the street corner—she was so nearly blind.

The missionary went to invite the old couple to the night meeting, telling them that the God she served was able to give sight to the blind. This was wondrous news. At eight o'clock the two came, heard the gospel; and after the service the old lady was brought to the front where she knelt. Her eyes were anointed with oil according to James 5:14 and she was prayed for.

After she got into bed that night her eyes began to roll in their sockets and burn, and this they did for a long time. Then she fell asleep. Waking up in the morning she thought she had surely slept in—it was so very light. But not so: the Lord had answered prayer, and she could see. Oh, the glory of it!

She immediately began to finish some baskets she had been making; and after an early meal, she walked alone to her street corner asking the Lord to help her sell her wares and get to chapel for the noon service. He heard prayer, and bright and early all her baskets were sold at a good price.

In the meantime her neighbors began to talk of the wonderful God. He must be the true God who had made old Ah P'oh to see so that she could walk alone.

When I commenced the meeting in the chapel that day it was full, and we had the closest attention as we tried to tell them of the blind eyes of the soul, which God would also open so they could see the true Light.

After the meeting, Christians and others interested waited for prayer. All our chapels have a separate room for prayer, and there, among others, the old lady knelt. After a while she clapped her hands and her face just shone with the glory of God. She had a vision, and as she spoke we found out that she saw God on His throne. She told of the throne and described it, of Jesus on the right hand, of the music, of a laver to wash in before she could approach the throne, and of the angels singing, "Holy, Holy, Holy." For fifteen minutes she was not on earth but in heaven, up among the glories there.

"Why are you so poor, my daughter?" the Lord said. "I am rich. Ask of me, and I will give you all your needs." She said the heavenly Father smiled so graciously as He told her this that she bowed the knee and worshiped. God was in the place that day. We were hushed as we watched and listened.

The old couple became Christians, were baptized and taken into the church. Soon it was noticed that Ah P'oh got a nice new simple dress. "Who gave you that, Ah P'oh?" "My heavenly Father is rich," she answered. She had learned her lesson. Her business prospered, and often she came to the chapel to visit us. We would say, "You are early today." "Yes, my heavenly Father helped me. I sold all my goods early."

Months passed, and almost a year after her vision the old lady went to heaven, there to dwell for ever among the glories she had seen that day in the prayer meeting in the little chapel in Lo Pau.

Plans are now on foot for the rebuilding of the chapel, and we believe the Lord will again show forth His glory in that little Chinese city.

CANTON, CHINA

### SPEAKS OF MANY THINGS

His blood "speaketh better things than that of Abel" (Hebrews 12:24). Abel's blood may speak of revenge and recompense, but the precious blood of Christ speaks of:

Forgiveness for the sinful (Ephesians 1:7)  
Redemption for the enslaved (Revelation 5:9)  
Cleansing for the defiled (1 John 1:7)  
Reconciliation for the estranged (Colossians 1:20-21)  
Nearness for the distant (Ephesians 2:13)  
Access for the devout (Hebrews 10:19)  
Music for the joyful (Revelation 1:5)

# Bible Schools Around the World

It seems impossible to believe that only one week of Bible School remains. The course has been for four months, and we have had a happy time with the boys. This is the first year that any have completed the three-year course offered, as the school is just that old! There will be four of these boys who have been with the school for that length of time. Pray for them that God will give them a Spirit-filled and timely ministry in this crisis.

Although we will not have a commencement program in our ordinary sense of the word,



there will be a service for them of dedication and commitment to God.

**JOHN**, one of our Bible School students, gives a marvelous testimony of the transforming and keeping power of our God. Five years ago he was a member of a high caste Hindu family; today he is ministering in the Assemblies of God churches—saved, baptized in the Holy Ghost—a radiant Christian.

**Mildred Ginn, South India**

He was a mere lad when Christ found him. But Christ has held John true through most severe persecutions. Again and again he was beaten till the blood flowed from his body and he despaired of his life. As an outcaste he was not allowed to enter his home but would bring his plate to the back door where his mother gave him food but dared not defile herself by so much as touching his dish. Ofttimes there was no food, but God sustained him. John is burdened to return to that

village to preach the gospel. A number have already stepped out to follow the Christ who wrought such a change in the life of John and who held him fast. You will pray for him I'm sure.

**MY** time has been spent in teaching in Truth Bible Institute and in a few meetings in a village four miles east and one three miles west. The students have made great progress in understanding vital truth. I have also preached in street and evening evangelistic meetings.

**W. W. Simpson, China**

A young man heard the gospel in a street meeting, became interested and came to an evening meeting. At closing prayer I laid hands on him and the Spirit came in mighty conviction. He literally rolled on the floor in agony, confessing his sins and crying for mercy. The following Sunday he came and in the closing prayer the Lord filled him with the Spirit with the sign of speaking in tongues. He now attends constantly and gives a clear testimony. Several sick have been healed in answer to prayer.

## New School in Argentina

**Kermit Jeffrey, Argentina**

On April 15 we plan to open the first session of our Bible Institute here in Buenos Aires. Very recently, Robert Thomas and I made a journey among all of our churches announcing the opening of our school, distributing pamphlets and interviewing young people who might be prospective students.

This is a very difficult time at the moment because young men are receiving the highest salaries for work that they have ever received. It requires a great deal of consecration to be able to leave a lucrative job and dedicate oneself to the ministry. We do not have much hope during this first year of having very many young men students. However, there are several who are planning to come to the city to take jobs in the afternoon which will leave their mornings free to study. Also we are planning to have night sessions for those who must work during the day. By teaching these young people what it means to have the call of God in their lives, we believe that God will call them to the work of the Lord here.

We are expecting to have a term of six months each year for two years. The terms will be divided into two semesters, beginning with April 5 and running to June 25. Then with a week of vacation between we will begin again July 5, and continue until Sept. 26. There will be five classes every morning for five days.

Brothers Thomas and Andresen, along with myself, will carry the responsibility of the classes. We are inviting Brother Sorenson and his son Samuel to come in from La Plata for special lectures every Friday and in this way all of the missionaries resident in this area will be able to participate.



- **Top**, Student body of the Peru Bible Institute of 1947-48.
- **Center**, Bible School group in the Dominican Republic. The first year boys are in the back row and the second year students are seated. The instructors are Verne Warner, in the center with Mrs. Warner on the right and Victoria Schott on the left.
- **Bottom**, Truth Training Institute, of Northwest China, students and faculty with W. W. Simpson second from left on front row.

## Trained Workers Needed

Mr. and Mrs. John Tinsman, Netherlands East Indies

We can hardly realize we've been gone from the U.S.A. for over a year. What are our reactions to this first year on the field?

Mrs. Tinsman had spent four years in Ambon prior to the war, but everything is different now. In one of the most devastating raids of the war, the Americans came over and literally demolished Ambon. Fortunately, the natives do not hold any animosity in their hearts toward the "Yanks" but they are thankful to the Americans for liberating them from the Japanese, even though it meant the ruin of their city. Very little has been done toward rehabilitation.

We have a good foundation in Ambon, as there are quite a few folks who have been saved and have received the Holy Spirit. Throughout the war these precious folk kept their testimony and were continually active in gospel work, in spite of the Japanese trying to stop such activities.

One of the most fruitful fields of labor has been among the children. The majority of these attending Sunday School in Ambon are Chinese, but all of them speak Malay, so it is comparatively easy to give them the Word. We have two Chinese teachers who conduct classes in Chinese for those who prefer that language. We have had well over 200 in attendance, but average around 170. Several definite decisions for the Lord have been gained through this work.

At present we live at Kati-Kati. We had hoped, with the help of Harold Skoog, to build and open a Bible School here. But due to an unsettled title to this property we are held up at present. Since Mr. Devin is chairman of the work for the entire Indies and has to travel quite a lot, it is possible that we will assist Mr. and Mrs. Devin for a while at least. We hope to open night classes in the church at Ambon later on. This may necessitate our moving again, but we feel the importance of getting trained native workers into the field as soon as possible.

## Relief for Japan

Miss Jessie Wengler has requested that relief goods and food packages should not be sent to her addressed to the APO number which has been given her by courtesy of the Government. She suggests that instead, parcels of food or clothing could be sent directly to accredited Japanese pastors and Christian workers. A list of these workers can be obtained by writing directly to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

## Blessings at Bible School

Fred L. Glaser, French West Africa

On January 14 we started our station Bible School, closing last Saturday evening. The enrollment was more than last year, 110 in all. Special emphasis was placed on the Baptism in the Holy Spirit, and some seemed very near receiving. Many were refilled and rejoicing. We taught the "Parables" and from a model of the Tabernacle we explained to them its types and shadows as compared to the true Tabernacle in Heaven. Then of course, courses in reading and writing too are always needed.

We have heard that to the southeast of us,

the dreadful meningitis is again raging. One of our own Christian boys here is in the hospital with it now. We haven't heard of any other cases here so far. Please pray with us that the Lord shall raise up a standard against another epidemic like they have seen before.

Now that Bible School is over, I plan on spending much time out preaching, leaving Mrs. Glaser and the kiddies on the main station to carry on. Pray that God shall prepare hearts for the reception of His Word.

### Note: Subscribers to THE MISSIONARY CHALLENGE

Due to difficulties in the engraving plant, the March issue of THE MISSIONARY CHALLENGE was greatly delayed in reaching the subscribers. We regret this and wish to assure all subscribers that we plan to have the month's issue delivered by the first of the month for which it is published.

Also, if you subscribed for THE MISSIONARY CHALLENGE at some recent

Missionary Conventions and have not received your copies yet, please inform us immediately and we shall place your name on our subscription list. In some unknown way a number of such subscriptions have been lost. We are anxious that all who have placed their orders at such conventions will be able to receive their copies regularly. To do this, we will need your names if you have missed a recent issue.



- **Top**, Students of the Assemblies of God Bible Institute of Batavia. Many of the students were absent because of their work. Mr. and Mrs. Busby are on the extreme left.
- **Center**, Gathered around the truck that takes the students home from the Bible Institute in Batavia.
- **Bottom**, The first-year classroom of the Bible Institute in Batavia.

## News Flashes

Marjorie Elaine Ollson was born on February 23, to Mr. and Mrs. Clarence Ollson of Valencia, Venezuela. Congratulations!

\* \* \*

Congratulations also to Mr. and Mrs. Julius Olson of Brazil, on the arrival of John Julius on March 11.

\* \* \*

The new address of Misses Karlene Burt and Florence Christie is Tahta, Upper Egypt.

\* \* \*

Mr. and Mrs. Burdette Wiles arrived in the States on March 28, from the Gold Coast.

\* \* \*

Ida Beck, Vera Swartrauber, and Mrs. Christine Carmichael of Palestine, arrived in Boston on March 15.

\* \* \*

Misses Norma Johansen and Louise Davis arrived safely in Monrovia, Liberia, March 13.

\* \* \*

Verne Warner arrived home in Florida from Santo Domingo on March 13.

One of the great dailies made a study of the ten best sellers in Japan. The Bible ranks ninth, which is quite a remarkable record for that land.—American Bible Society.

# THE PASSING AND THE PERMANENT

## IN 1,090 TONGUES

Some part of the Bible has now been published in 1,090 languages and dialects, according to the latest Bible Society survey.

## THE DYING CHURCH

An artist was asked to draw a picture of a dying church. He depicted a stately edifice, with a rich pulpit, a wonderful organ, and beautiful stained windows. In the vestibule there hung a small box, with the words above it, "Collection for Missions." And just where the contributions should have gone, the slit was blocked by a cobweb.

## CHRISTLESS POPULATION GROWING

People are being born into this world much faster than the Christian church is winning converts to Christ. It is estimated by the U. S. Department of State that, despite the destructiveness of the late war, the present population of the world is 2,250,000,000 and will amount to 2,438,000,000 by 1955. Prewar population was estimated at 2,000,000,000. It would appear that the longer Christ tarries, the more souls will be lost, unless we pray down a mighty world-wide revival.

## BUYING PALESTINE

Years ago it was suggested to Baron Rothschild that he should purchase Palestine from the Turks. He replied: "No! We will never seek to buy the land which God Almighty gave to our fathers. The day will come when He will bring us back into our inheritance." But today they are buying it with blood. Nearly 2,000 have been slain in the struggle; a high price to pay, indeed, and the fighting is only beginning. Have the Jews ceased to believe that God is able to bring them into their inheritance by His own power?

## WATER FROM DRY ROCKS

According to Everette D. Howard, God has repeated the miracle of bringing water out of a dry rock for His people. On the Island of Fire, in the Cape Verde Islands, God has opened a fountain of clear, fresh, drinking water in the side of a dry, rocky cliff.

For centuries this island has suffered from lack of water. Repeated famines have swept thousands of people into their graves. But the whole situation has changed. A few months ago practically everyone in this place was converted, and led by their pastor, Luciano Gomes de Barros, to pray for relief from the awful famine of water. God heard and answered. High up the side of a rocky cliff, ten thousand feet above sea level, God suddenly opened a fountain of water and it runs day and night. There is no explanation possible other than a miracle of God.

There in the side of a barren rock, that had shown no signs of water for four hundred years, a large stone tank has been built to catch the overflow, and now the people and their animals may drink as often and as much as they desire. It is at a place known as "Cha das Calderias," on the Island of Fire (Fogo). The God of Moses lives today.

## DIVORCE IN BRITAIN

The number of British people seeking divorce has multiplied 25 times during the past 25 years. In 1922 there were 2,400 people who regarded their marriage vows as of no consequence. In 1947 the number reached the alarming figure of 60,000.

## "THE VOICE OF THE ANDES"

The Government of Ecuador has extended the broadcast license of Station HCJB, the pioneer missionary station, until 1980, and the President of the Republic has conferred the Decoration of the National Order "for Merit" in the Degree of Knight upon the station. Keep praying for "Sir HCJB" as the "gallant Knight" broadcasts the gospel to all the world in many languages.

## TO COMBAT COMMUNISM IN KOREA

The Christian leaders in Korea would like to put 200,000 Korean New Testaments in the hands of high-school and college students every year for the next five years. "There is a famine of the Word at present," they write. "The only books that are being given wide circulation are communist books." The American Bible Society needs \$487,000 to meet the communist challenge in Korea. This sum would put a Testament in the hands of every student, and would also provide 250,000 Korean Bibles, 50,000 English New Testaments, and 15,000 Russian New Testaments. (Gifts may be sent through our Missions Department.)

## THE COST OF GOVERNMENT

In the fiscal year ending June 30, the U. S. Government spent \$42,500,000,000. As the Cleveland Trust Company breaks it down, this figure means \$300 for every person in the country, divided to supply \$104 for defense, \$54 for veterans' aid, \$45 for international finance, \$35 for interest on debt, \$15 for tax refunds, \$11 for general governmental expense, and \$36 for other costs such as housing, highways, merchant marine, and agricultural programs. In comparison, Americans have come to give very little to the church or foreign missions. If they had given a tenth faithfully to the Lord through the years, would they have to pay such heavy taxes today? Think it over. Somehow the portion we withhold from God never makes us richer, while the portion we give Him never makes us poorer.

## MANNA FALLS IN AFRICA

In the Seventh-day Adventist paper *Signs of the Times* there appeared a remarkable story by E. L. Cardey telling how God sent manna to His hungry people in central Angola nine years ago.

The missionary was away, and the native believers at the village of Namba ran out of food. A native called the mission families together and told them the situation. Then she read the promises of God and reminded them of the manna which He had sent to the Israelites, assuring them that He could send them food in the same way, if necessary. After prayer, her little girl, about five years of age, went out of the house and returned shortly with her hands full of a white substance, which she was eating. "What are you eating?" asked the mother. The

little one replied, "Out there I saw six European men, and they said, 'The Lord has answered your prayer and has sent you manna; take it up and eat it.'"

They went out immediately but found no trace of the Europeans. However, many acres of the ground were covered with this white substance. In every detail it corresponded to the coriander-like seeds of the original manna. Its taste was like wafers and honey. The people gathered large quantities of the manna, and their lives were sustained for some time until other food could be obtained.

The mission director, Carlos Sequeque, put some of the manna in a package and sent it to Cape Town. There it kept without spoilage, even as the pot of manna which God told Moses to preserve in the ark. After several years it tastes as fresh and sweet as the day it fell, mute evidence of the fact that the day of miracles is not passed.

# 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

## First Indian Convention

History was made when the First Indian Convention ever to be held in the Assemblies of God convened early in February on the San Carlos Reservation in Arizona. The five-day session brought together a large group of Apache Indians and missionaries who are working among various tribes. In addition to the staff of Arizona missionaries, a delegation came from Washington and Idaho. A part of the Apache congregation at Whiteriver came the distance of 120 miles and camped in a large tent near by, remaining the entire time to receive all the blessings of the convention. The meetings were held in the Apache Indian church at San Carlos.

The blessings and benefits of the meetings were beyond description as the workers and Indian Christians fellowshiped together in prayer and worship. What a joy to the missionaries to see the large company of Indians, cleansed by the blood of Christ and anointed by the Holy Spirit! Testimonies with true ring were given by the Indians, as well as the missionaries, some telling of their salvation experience, some relating marvelous healings, still others witnessing to being baptized with the Holy Spirit. In the course of the meetings, God graciously spoke through the Indians with other tongues, and interpretations were given.

## SHOWERS OF SALVATION AND HEALING

Several Indians told how they were marvelously healed at the time they were baptized in water. One sister came to one of the missionaries, asking prayer for her small children at home who were ill. In simple faith she accepted

the answer, and returned home to find them completely well and out playing. Throughout the convention the simple, trusting faith of these dear Indians was refreshing. When special healing services were held, many of the Indians were healed of their diseases.

How the Apaches did drink in the Word of God as it was given by various visiting missionaries, as well as by the Home Missions Director, Brother Vogler, and by our General Superintendent, E. S. Williams, who opened the convention and also spoke the next day. At the close of every message from the Word as many as 50 to 70 Indians hurried to the altar to seek God—old men and little children kneeling side by side. Some were gloriously saved each night during the convention, and many received the Baptism with the Holy Spirit.

**OUR FIRST APACHE PREACHER**

Of special interest was the testimony of Dick Boni, our first Apache Indian preacher. Brother Boni is fervently serving the Lord, and God's blessing is resting upon his life and ministry in a marked way. With a light truck and sound equipment, Brother Boni drove through the streets, announcing the services and inviting all Indians to come. It was his great joy to see two of his sons receive the Baptism with the Holy Spirit during the convention.

Brother Boni told his experience of seeking to be filled with the Spirit, admitting that it was his love for his horse and his concern for its safety which for some time hindered his receiving God's fullness. Let us give it to you in his own words:

"I went to church all the time, and I wanted the Holy Ghost. I had a horse that I loved very much. I was always afraid something would happen to him. I kept my mind on that horse and it became a partition between me and the Lord. Finally I got desperate for the Baptism and I asked the Lord to forgive. I promised Him that if He would take care of my horse, I wouldn't think of him any more. Then I received the Baptism.

"Also I didn't pay my tithes, and I couldn't get any blessings. I read the Bible and learned how they got blessings through giving. Then I heard a preacher speak about the tithes and offerings, and our smile can't be real if we are not right with God. Then I began to pay my tithes, and now I get blessings all I can hold."

Another outstanding testimony was that of Charles Lee, a young Navajo, who through his friendship with an Apache boy, whom he met in boarding school, came to the Apache church at San Carlos, was saved and filled with the Spirit. Charles would like to attend Bible School and prepare for ministry among his own Navajo people. He says, "There are so many out there on the Navajo reservation who need God—55,000 Navajos, and not one Pentecostal missionary among them!" God has blessed Charles with a fine voice to sing the gospel.

**INDIAN WORK EXPANDING**

All through the convention the services were brightened by lovely vocal and instrumental selections by both missionaries and Indians. Along with the spiritual feasts of the meetings, there were business sessions for the workers, when suggestions were offered, the future of the Indian work was discussed, and plans were made to encourage a greater spirit of fellowship



Top left: Missionaries attending the First Indian Convention at San Carlos, Arizona, with E. S. Williams at extreme right of group.

Top right: The Home Missions Director, Fred Vogler, proudly displays two of his little Apache friends.

Middle left: Charles Lee, gifted Navajo boy, singing "Wonderful Words of Life."

Middle right: A week-day congregation of Apaches at the San Carlos church.

Lower left: A close-up of Apache Christian women in colorful prints and bright plaid blankets.

Lower right: A faithful Apache Christian mother in the San Carlos church.

among the Indians and missionaries of our various districts. This first Indian convention was one of three regional conventions which our workers plan to hold within the next few months. The other two will be held in the Northwest and the North Central Districts.

Two special features of the San Carlos session were the Communion service and a baptismal service. Three Apaches from Whiteriver were baptized by their missionary, R. B. Suhl.

The church at San Carlos is our largest and best developed Indian congregation. They own their beautiful cement block church building, having put their own labors into its erection. We know of no other entirely self-supporting Indian church. Several years ago the San

Carlos Christians asked us to discontinue our financial support for the work, saying that they wanted to fully support their own missionary. Our Sister Ethel Marshall is the pastor who has been so greatly used of the Lord in raising up this fine, Spirit-filled Apache congregation.

All our other Indian churches need financial help, and we are supporting the missionaries, but our aim is that eventually all of our Indian congregations may become self-supporting and fully able to take care of their own pastor. During the last year or two we have seen a marked spiritual awakening among the American Indians after years of sowing the seed. We are expecting a great ingathering of Indian souls before long.

## HIS NAME SHALL BE CALLED WONDERFUL

(Continued from page two)

can, and that we must, for without holiness no man shall see the Lord.

In His virtuous life He was interested in everyone. When they found the woman guilty of sin, they said they had caught her in the very act of immorality, and the law said she should be stoned. They said, "What are you going to do with her?" Jesus answered, "Let him that is without sin cast the first stone." He began to write upon the ground, and one by one her accusers went out. Jesus looked up and said, "Woman, where are thine accusers?" She said, "There are none, Lord." He said, "Neither do I condemn thee; go, and sin no more." To me that is one of the marvels of God's eternal grace, how God can pick up an immoral wretch, take the shreds of a misspent life, and bring it into the divine enclosure of His grace, through the blood of His Son, so that he can walk the world in white and compel the the Christ-rejecting world to say, "I know what he used to be, and I don't understand him now." Thank God for such a Christ.

Here was a hungry multitude. The disciples said, "Master, bid these folk go home. They're famishing." He said, "Why send them away? Give ye them to eat." They said, "The little amount of food we have wouldn't begin to feed the multitude." He said, "What do you have?" Andrew said, "About the only thing I've found to eat is a few loaves and fishes that a boy has out here." He said, "Bring them to me." Then we have the four verbs—He took, He blessed, He brake, He gave. He handed the food to the disciples, and they fed five thousand men besides women and children from the hand of Him who came to meet the emergency of every life.

One of the boys from my church didn't have money to go to Bible school last year. He felt definitely sure that God wanted him to go, and I said, "If you feel that way, go. Go on, and we'll see you through. God will take care of you." That boy went to school, and had hardly arrived until a check came to the school for him. He doesn't know until this day where it came from. I don't know; neither does his mother, his father, nor anyone I have talked to, but money came to the school and paid every dollar of his expenses for that year. His needs were met by the same Christ whose virtuous life in the long ago met every emergency. The same Christ lives today.

"He went about doing good, healing all that were oppressed of the devil, for God was with him." Do you remember when they sent officers of the law to arrest Him, they walked up within the sound of His voice and stood aghast. When they went back without Him, they were asked, "Why didn't you bring the fellow?" They answered, "We never heard a man speak as He. You couldn't touch Him. You couldn't think of laying your hands upon Him." Such a life. His life in human flesh so manifested the holiness of God that men stood in fear in His presence. You say, "Impossible today." It wasn't with the apostles. When Ananias and Sapphira failed and God killed them, the Word says, "Great fear came upon the people." God help us to live near Him and be filled with His Spirit.

Let us go a little farther and see Him in

# You BE THE JUDGE

## as to our National Radio Hour's Claim for Your Support



**EXHIBIT A—Consider the excellence of this gospel radio program.** The singing of the Central Bible Institute students heard regularly on SERMONS IN SONG is unsurpassed. The preaching is outstanding. The pattern of the program is designed to give the fullest presentation of the message, in song and word, that is possible in a fifteen-minute broadcast.

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An offering of \$1.67 per month from each assembly (or \$20.00 per year) will be sufficient if all will participate.

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**You be the judge.** If you believe it is a waste of money, do not support the program. But if you believe, as we do, that it is one of the most worthy causes that can claim your support, we hope you will send an offering without delay to the following address:

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Have you wondered how to get the children of your community interested in your Sunday School? Write for free information about our new Children's Broadcast, "The Gospel Rocket," which is now being recorded.

### HIS VICARIOUS DEATH.

Some people paint such a sad picture of Calvary; they give it a tone of martyrdom. They pity the poor Savior as though He was over-powered, subdued, and forced to die. Away with such pity. Jesus said, "No man taketh my life from me. I have power to lay it down, and have power to take it up again." They did not force Him to the Cross. He came for that purpose.

Hear Him when He said, "In the volume of the Book it is written of me, Lo, I come to do thy will, O God. Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Notice that it was God, and not Mary, who prepared a body for the Savior. Mary had no power except that which God gave her. The mother of Jesus had to go to the Upper Room to get the Baptism of the Spirit just as every other believer did. Some would say that if you appeal to the mother of Jesus, she will influence her Son to bring things to pass on your behalf. There is no Scriptural basis for such an idea. If God allowed a political machine like that to run things in heaven, it would be more hellish than heavenly.

Jesus said, "A body hast thou prepared me." What for? That He might die on Calvary in that fleshly body for you and me. He steadfastly set His face like a flint to go to Jerusalem. He would let nothing keep Him from the Cross. When the Greeks came to see Him, probably

to invite Him to Greece where He could find a warmer reception to His teachings and live to be famous, His answer to them was, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." He was God's grain of wheat, and He must die for the sake of a harvest of souls.

And so Christ died. It wasn't a swoon; it wasn't a resuscitation. He wasn't just knocked out for a few minutes; the Bible says He died. The soldiers came by and said, "He's dead." All heaven stood in silence. God draped the sun with mourning. Hell went into jubilation, and the open declaration was made, "The victory is won; He is dead and buried; God's program has been thwarted." They took Him from the Cross and put Him in the tomb, but I want you to see

### HIS VICTORIOUS RESURRECTION.

What dark hours, as those disciples wended their way here, there and yon. A great while before day a little woman went out to the sepulcher to see if anything could have happened to Him, and when she arrived she found the stone had been rolled away. The body was gone, the graveclothes folded, lying there in their place. She stood weeping. A voice said, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, answered, "Sir, if thou have borne him hence, tell me where thou hast laid him." The appeal of her

heart and the intensity of her emotions moved Him. He said, "Mary!" She collapsed at His feet in wonder and love. He said "Touch me not; for I am not yet ascended to my Father." But later the disciples saw Him on several occasions and knew of a certainty that He had conquered death.

I'm not serving a Christ at Calvary. I'm not serving a Christ in the tomb. Calvary didn't complete redemption's plan. Christ in the tomb was not enough to save our souls. But, thank God, He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking to them of things pertaining to the Kingdom of God. Then they took a little stroll together, and the cloud chariot came by; Jesus stepped in, and back He went to the Father, from whence He came in the beginning. I want you to see Him as He sits this morning in

**HIS VALID ADVOCACY**

Let me turn to Romans 5:10 and read, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." And in Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." There He is. Don't think for a minute that the devil is idle. He is constantly piling up against us every form of evidence he can find to besmirch our records in heaven. Thank God, we have One who sits right there knowing his every trick and all of his subtlety, and just as fast as Satan piles it up, our Advocate brings before our heavenly Father five bleeding wounds. He is there for our defense, our protection. Stephen saw Him and said, "I see Christ standing at God's right hand." He is caring for the interests of His Church. The Church would long since have been wiped out of existence were it not for the fact He lives, and intercedes for us.

But salvation's plan was not completed when Jesus ascended and sat at the Father's right hand. I want you to see Him in

**HIS VERITABLE COMING.**

This isn't some mystical idea that we work up in ourselves. It is a real and blessed hope that He is coming soon. As Simeon remained in the temple waiting for Him to come the first time, thank God, there is a great body today living and looking for the Lord in glory to come. When He comes, we'll just look and look at Him, and throw up our hands, and say, "Isn't He wonderful!"

**IN CONGO FORESTS**

(Continued from page three)

foot wide, and if you got a good one it would be worn hollow like a drainpipe. Those are our boulevards, or our highways, in the dry season. In the wet season they become our sewers, and it was wet season at the worst.

We didn't go far before off came shoes and stockings, and the water was nice and warm. The farther we went the more we took off until for about a week I was up to my chin in sewage. What a good time the leaches had on my body in the water—leaches as big as your thumb. They just sucked until they couldn't suck any more and then got drowned. It wasn't long before we had not a toenail left. We had kicked them all off, because we couldn't see

rocks, roots or ruts under the water. After a time our bodies became one big blister so that from the shoulder we could tear down the skin like rags for a bandage. The mosquitoes and tsetse flies sucked and sucked on my face, the one bringing malaria and the other sleeping sickness.

At last the guide said, "We'll soon be there, sir. We're getting on rising ground." But what a job it was pushing my swollen feet into my shoes—and wherever the clothes touched my body it was as though one had been scalded. "Turn up to the right. We're near the village."

A big black man came rushing at me with tears falling off his cheeks. "Oh, sir, it's my wife," he said. "She's dying. Will you help her?" I looked at him. I was busy with my own feelings, so I didn't reply. He shouted again, "Sir, it's my wife. You will help her, won't you? Please, sir." The guide came along and said, "That's my brother. He's the chief. You will help him, won't you, sir? Come, I'll show you where she is." Through the village and up by the side of the garden we went. At that time of the year our native women are especially busy guarding at nighttime what they have been gardening through the daytime. To do this they make little hovels of sticks, cover them with grass, and crawl inside. We passed some of these primitive hovels and then my guide said, "She's in that one."

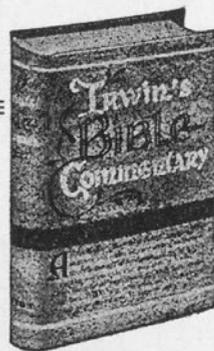
"But," said I, "how ever does anyone get in there?" "Oh," he said, "I'll show you." He just flopped flat and crawled in between the supporting sticks. "Like that," he said. I couldn't do it as easily as he could. I was just swollen, stiff and sore. I lay down and got my head and shoulders inside. If you pushed your finger in the ground, moisture would exude. Yes, she was there, what there was of her. Her bed, bedding and clothing wasn't more than the size of a lady's handkerchief. Every bone

visibly protruded; her eyes were sunken in the sockets. You could hardly tell where the woman stopped and the ground started.

I exclaimed, "Oh, God, haven't I had a bad enough journey without being brought down here? Why didn't they get someone to bury her? She's dead." Then she moved. No, she was not dead. It was so nice to think she might go to Jesus when she did die. So I bent over her and quoted parts of God's word in her own language. I said, "Mother, wouldn't you like to be saved?" Very faintly she said, "Yes." "I'm going to pray. You pray." As I prayed there were very faint, almost indistinct ejaculations, "Please, Jesus, save me."

When we both felt that God for Christ's sake had saved her, we were so happy. I had another look at her. She was not dead. Why should she die? From my shirt pocket I pulled out a little book, and said, "Mother, that's God's Book. In God's Book He says He forgives all our iniquities. He has done that for you, hasn't He, mother?" "Yes, sir." "In this same Book, on the same page, in the same verse, He says that He healeth all our diseases." That seemed to be too much for the poor woman. But don't be too hard on her, there are many good so-called Christian ministers who don't take that, despite the warnings of Jesus, "What God has married, let no man divorce." The Book says, "Who forgiveth all thine iniquities; who healeth all thy diseases."

I talked to her. At last she acquiesced and said, "Well, sir, He knows you. You tell Him." Putting my hands on that bunch of bones, I talked to God about her; and then said, "Mother, I'm going, but I'll see you again." I crawled out and stood outside, knocking the dirt from my bare knees, my face toward the little aperture out of which I had just crawled, when to my utter astonishment a pair of black feet appeared. I said, "That's strange! There was only one person in there. It couldn't be



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**GOSPEL PUBLISHING HOUSE**

Springfield 1, Missouri

she; who is it?" Out it came: feet, legs, back, shoulders, neck, head, arms stretched out, grasping baskets. The person was out, the baskets were at my feet. "Sir," she said, "He's done it. He's made my black heart white. He's made my sick body whole." Pointing to the baskets filled with charms, she said, "Will you burn those?"

My last words to her had been, "I'll see you again," but I never thought it would be so quickly. She saw how surprised I was, and said, "It's all right, sir. He's done it." Her

son, a lad about ten or twelve years of age, who had not yet begun to wear clothing, looked from mother to me and said, "Mother!" "Yes, my boy," she said, "it's Jesus. He's God's Son. He's done it." The lad looked at me as he asked, "Sir, do you think He will save me?" I said, "He certainly will." He had a band of goat's skin around his neck, with a charm suspended. He broke the band and flung the charm away, as he said, "Tell Him, please, sir. I want to be saved."

It was an easy job pointing the lad to the

Lord Jesus. Mother saved and healed, the boy saved, both of them rejoicing, filled with ecstasy—and I filled with aches and pains, and covered with blisters. I said, "Well, it's worth it. Tomorrow I'll feel better. I'll get a warm bath and go to bed."

I was glad when I saw they had put my tent up. Inside the native was busy. I said, "Hurry up. I'm so tired. Get my bath ready." I heard footsteps behind me. Someone took the only chair I had, placed it at the front of the tent, and said, "Sir, they are here." "Who?" There they were just a mass of people. I thought, "Good-bye bed, good-bye bath. I'll go and sit in my chair for a while."

As I emerged from my tent I saw the crowd, the mother and the lad among them trying to explain what had happened to them. Had you been born dumb and tongue-tied I think a sight like that would have set you talking. I don't know how long I talked. I know the next days were wonderful; God was saving and healing the people. And then I was reminded that my colleague was a week away and we were among cannibals. I thought we had better get together! I said, "Folks, tomorrow is the last meeting. At three o'clock in the afternoon let everybody come." And I prayed, "Now, Lord, show me what to say to them."

They came all right—men, women, and children. But they said, "Sir, before you start we've something to say. When all our people get this message that you've brought, shall we need a prison?" I couldn't fit a prison into the scheme of things. Later they popped another question. "Sir, do you see that building there?" "Yes." "Well, that's our prison. We see now that everybody is getting this message that you brought, and after they have it they don't do the things folk get put into prison for. We've decided to pull down the prison and build a place for God."

That was the end of my meeting. Off they went, clambered on the roof, tore off the thatching and battered down the walls. By evening there wasn't any prison. They had stacked up some of the material, and coming to me, they said, "Now, sir, where is God's house going to be?" "But I'm going home tomorrow," I protested. "No," they said, "we're going to build."

So they used the material that had been in the prison, and got some other, and in eight days we had a nice building up. Then came dedication day. I wasn't at the dedication in Solomon's time, but if they had half as good a time as we had they certainly enjoyed it. There was as much of the glory of God in that building as could get in. God hit it with a revival that has never stopped. Year after year hundreds of men and women have been saved, people have been healed, and many filled with the Spirit.

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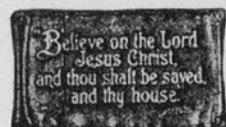


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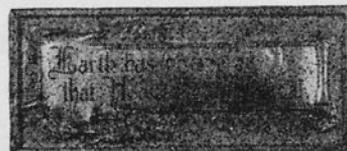


**No. 82**

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."  
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**No. 112**

"Earth has no sorrow that Heaven cannot heal."  
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## Among the Assemblies

BAGDAD, FLA.—The Lord has given us a very successful revival meeting with Evangelist J. F. Rider of Birmingham, Ala. The Lord blessed from the beginning. Forty were saved, 6 received the Baptism in the Holy Ghost, 34 united with the church, and a number were healed. We thank God for the messages, which were presented with power and sincerity.—Luther M. Stephenson, Pastor.

**BROOKFIELD, MO.**—We have just closed a 4-week meeting with Evangelist and Mrs. Richard Dobbins of Kent, Ohio. We are glad for the messages the evangelist brought. Fourteen came to the altar for salvation and 2 received the Holy Ghost Baptism according to Acts 2:4. There were several definite healings. The people came out in good numbers. The Brookfield church will remember these meetings because the Lord visited it in such a wonderful way. Five were added to the church. Four were baptized in water.—R. Elliott, Pastor.

**COLUMBUS, GA.**—During January, we had a very successful revival meeting at the East Highlands Assembly. O. L. Jagers was the evangelist. The meetings grew better each week and we are sorry they could continue no longer. At least 75 came to the altar for salvation, about 10 received the Baptism in the Holy Spirit, 20 were baptized in water, and 12 united with the church. These new members are proving a real blessing to the work. Our Sunday School reached 463 in attendance. We had capacity crowds with some standing, in many services. Brother Jagers' ministry was a great blessing to the community.—J. D. Stevens, Pastor.

**SALEM, ORE.**—In the last three years, this Assembly and Sunday School have grown numerically over 300 percent. Our highest attendance was reached on the second Sunday of a campaign with Christian Hild, when we had 477 in Sunday School. Our average on February 11 was 395. Many souls have been saved and the spiritual life of the church has broadened and deepened through fasting and earnest prayer. One Sunday morning in January the congregation pledged \$8,000 to our building fund, which with what we already have will make a sizeable sum to start our building program this spring. We are desperately in need of more room for our Sunday School.

On February 1, Mr. and Mrs. James Kessler began their ministry in the Tabernacle as assistant pastors. We recently sent 80 subscriptions and renewals to the Evangel which will aid greatly in enlightening the new people and be an encouragement to all.—Walter S. Frederick, Pastor, Evangelistic Tabernacle.

## 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.

**GRANITE CITY, ILL.**—24th and Grand Ave.; meeting in progress; O. L. Jagers, Evangelist.—Hilliard G. Griffin, Pastor.

**SANTA BARBARA, CALIF.**—912 E. Cota St.; meeting in progress; Evangelist and Mrs. Dean E. Duncan, Denver, Colc.—Leslie Eldridge, Pastor.

**SEDALIA, MO.**—Sixth and Summit Sts.; meeting in progress; Wm. McPherson, Oklahoma City, Okla., Evangelist.—Bird H. Campbell, Pastor.

**WEST PALM BEACH, FLA.**—April 4—18; Chas. Hurst, Nashville, Tenn., Evangelist.—D. J. Haidt, Pastor.

**PENNSVILLE, N. J.**—Maranatha Tabernacle; April 4, for 2 weeks or longer; Paul and Edith Ridings, Martinsburg, W. Va., Evangelists.—Frank D. Christie, Pastor.

**SWEETWATER, TEXAS**—Alamo and Sam Houston Sts., April 11—25; Evangelist and Mrs. Paul H. Coxe. All neighboring churches invited to attend these services.—H. Seborn Cowart, Pastor.

**MIDLAND, MICH.**—1110 Jerome St., April 4—18; Lillie Underwood of Muskegon, Evangelist.—George W. Hunter, Pastor.

**LA PORTE, TEXAS**—April 11—28; Mr. and Mrs. H. R. Pannabecker, Toronto, Canada, Evangelists.—W. W. Wright, Pastor.

**DALLAS, TEXAS**—2901 Seevers St.; meeting in progress; Clarence E. McNeely of Elmo, Evangelist.—R. V. Kemp, Pastor.

**MARSHALLTOWN, IOWA**—Meeting in progress; Evangelist and Mrs. Vinton Huffey of Waterville.—D. Edward Park, Pastor.

**SOUTH SIOUX CITY, NEBR.**—Full Gospel Tabernacle, April 13—; Wesley Goodwin, Wellston, Okla., Evangelist.—P. V. Jones, Pastor.

**ELGIN, ILL.**—Masonic Temple, April 28—May 1; Wm. Branham Divine Healing Campaign.—C. Merrill Johnson, Committee Chairman, 400 N. Crystal Ave.

**SEDALIA, MO.**—City-wide Divine Healing Campaign. Convention Hall, Liberty Park, April 16-18. William Branham, Evangelist. Three services daily.—Bird H. Campbell, Pastor.

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- No. H6754 To My Dear Wife on Mother's Day
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- No. H6552 You've Been like a Mother to Me
- No. H6553 Especially for You, Mother, on Mother's Day
- No. H6554 To Our Mother on Mother's Day
- No. H6555 With Love, Grandmother, on Mother's Day

#### Price 10 Cents

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- No. H6350 My Best Wishes, Mother, on Mother's Day
- No. H6351 To My Sweet Mother on Mother's Day
- No. H6352 A Tribute to Mother on Mother's Day
- No. H6353 A Mother's Day Remembrance

#### Price 5 Cents

Size 4 1/8 x 5 1/8 inches

- No. H6150 With Love, Mother, on Mother's Day
- No. H6151 Thanks for Everything, Mother Dear
- No. H6152 To a Wonderful Mother on Mother's Day
- No. H6153 On Mother's Day

## GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

**OTTUMWA, IOWA**—813 S. Milner St., April 18—May 2, or longer; E. D. Lockhart, Fairview, Okla., Evangelist.—Pastor and Mrs. J. C. Snyder.

**HOPKINS, MINN.**—16 Seventh Ave. S.; April 4—11, or longer; Clarence H. Jensen of Alexandria, Evangelist.—J. Vernon Cardiff, Pastor.

**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.

**POCAHONTAS, ILL.**—March 28, for 2 weeks or longer; Leona Newberry, Springfield, Mo., Evangelist. Neighboring assemblies invited to attend.—Hershel Crouch, Pastor.

**WHITTIER, CALIF.**—College and Milton St., April 11—; F. E. Heady, St. Louis, Mo., Evangelist.—C. C. Helvey, Pastor, 710 S. Comstock.

**CHICAGO, ILL.**—Ebenezer Pentecostal Church, 1665 N. Mozart St., April 17—30; Harold Horton, Ottawa, Ontario, Canada, Evangelist.—James Clark, Pastor.

**SUNNYVALE, CALIF.**—April 6—18; Virgil and Edythe Warens, Artist Evangelists and Musicians. Children's revival and S. S. Teachers' convention.—Albert S. Ogle, Pastor.

**FORT MORGAN, COLO.**—7th and Main Sts.; meeting in progress; Carl C. Haas, Birmingham, Ala., Evangelist. Neighboring assemblies invited to co-operate.—R. C. Harris, Pastor.

Space for address or church announcement

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.

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

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.

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 Munice, Sectional Chairman.—B. E. Hillman, Host Pastor.

DES MOINES, IOWA—Annual meeting of the Iowa Conference, National Association of Evangelicals, Mission Covenant Church, April 9. Services 2 and 7:30 p.m. Harry Rimmer, special speaker. Meetings are open to the public.—W. Verwolf, State Secretary.

CHARLOTTE, N. C.—First Assembly of God, 1917 Central Ave., April 15—25; Flem Van Meter, Executive Presbyter of General Council, guest speaker. Trust our ministers and neighboring District brethren will be able to attend.—Mr. and Mrs. Harry Rupp, Pastors.

#### 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.

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. Eyer, Pastor, Penrod St., Johnstown, Pa.—A. T. Smith, District Secretary.

#### 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. Konklin, P. O. Box 758, Huron, S. Dak.—W. E. Cummings, District Superintendent, 410 6th Ave. E., Mitchell, S. Dak.

#### SOUTHERN CALIFORNIA C. A. CONVENTION

Southern California 23rd Annual Christ's Ambassadors Convention, Municipal Auditorium (seating 2,200), San Bernardino, Calif., April 23—25. Charles Blair, Denver, Colo., evening speaker. Annual business meeting Saturday morning; parade Saturday afternoon. Impressive Missionary service, Sunday morning. For further information write L. B. Lewis, District C. A. President, 1044 Marine Ave., Wilmington, Calif.—L. B. Lewis.

#### POTOMAC DISTRICT SPRING CONVENTION

The annual Spring Convention and Prayer Conference of the Potomac District Council will be held in the Gospel Tabernacle, 617 32nd St., Newport News, Va., April 19—22. Byron D. Jones of Wilkes-Barre, Pa., speaker at afternoon and night services. Morning service devoted entirely to meditation and prayer. For further details write Pastor V. M. Dullabaun, 916 Hampton Ave., Newport News, Va.—E. O. Dickerson, District Secretary-Treasurer.

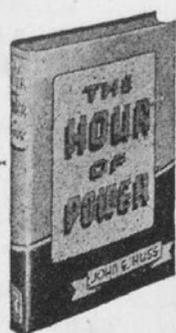
#### MICHIGAN DISTRICT COUNCIL

The 4th Annual Michigan District Council will be held at Riverside Tabernacle, 2215 Lewis St., Flint, Mich., April 26—29. Will open with C. A. Rally, Monday evening. Daily sessions at 9:30 a.m., 1:45 and 7:30 p.m. Missionary service, Wednesday afternoon; communion service, Thursday morning; ordination service, Thursday evening. Bert Webb, Superintendent Southern Missouri District, Council speaker. For reservations write Riverside Tabernacle, 2215 Lewis St., Flint, Mich.—D. G. Foote, District Secretary-Treasurer.

#### NEW YORK-NEW JERSEY S. S. CONVENTIONS

New York-New Jersey Sunday School Conventions. 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.



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GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

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.

#### 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) in Central Christian Church, 9th and Pleasant Sts. Wednesday night service at 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.

#### GEORGIA SECTIONAL COUNCILS

Georgia District Spring Sectional Councils: Northwest Section, Bellwood Assembly, Atlanta, April 14—15. Southwest Section, Blakely, April 19—20. West Central Section, Riverview Assembly, Columbus, April 21—22. South Central Section, Moultrie, April 26—27. Central Section, Macon, April 28—29, night service at First Assembly, day meetings at Central. East Central Section, Olive Road Assembly, Augusta, May 3—4. Southeast Section, Lumber City, May 5—6.

First service at night; then next day and night. Robert C. Jones, W. W. Hurston, and Elmer Green, speakers. Afternoon devoted to business. All ministers and a delegate from each church will constitute the voting constituency. Exhorter and License credentials will be issued and renewed in these Councils. The Sectional Presbyter will be elected also.—R. C. Jones, District Superintendent.

#### TEXAS SPRING CONVENTIONS

Texas Spring Conventions Greenville Section, Glad Tidings, Sherman, April 13—14; two nights, one day, first service 7:30 p.m. Forth 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

#### 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-Vinta 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 blank 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 permit requested to get the proper blank, 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 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.

#### ALABAMA SECTIONAL COUNCILS

Alabama District Sectional Councils: South Central Section, Troy, April 12—13; Carnel Bruce, Presbyter. North Central Section, Alabaster, 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, Slocumb, 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, Slocumb, Ala.