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SOWING AND REAPING

Whatsoever a man soweth, that shall he also reap

Sow truth if thou the truth would'st reap,
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—H. Benar.



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

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The **INDISPENSABLE** Gifts of the Spirit

Harold Horton

at Central Assembly, Springfield, Mo.

(1 Corinthians 12)

SAW a rainbow the other day. I love rainbows, not only because they speak of God's covenant love to us, but because they are beautiful. All of God's creations are very beautiful. Unhappily they are often marred by the human touch. The colors of the rainbow, as you know, are just an analysis of the glory of the full-orbed sun at noon. If you remember the artificial word "vibgyor" you will have the initial letters of the colors of the rainbow in order from the bottom. V for violet, I for indigo, b for blue, g for green, y for yellow, o for orange and r for red. As you look at a rainbow you must know that those colors are inherent in the white light of the sun.

I have still a bit of the child in me. I have at home a piece of prismatic glass salvaged from a broken pair of prismatic binoculars. When the sun shines I put my prism in the sunrays and it flings for me on wall or ceiling the spectrum, the colors of the rainbow—beautiful. How lovely it is. When I was a boy we had "cluster" ornaments on our Victorian mantelpieces. They were of glass. From them depended all the way round twenty or thirty glass pediments, cut in such a way that they reflected the glory of the rainbow colors. When the sun shone I loved to touch these crystal pendants and move them about, till there, all over the room, were rainbows, beautiful rainbows, spectra, prismatic colors. With baby hands I used to touch them, and try to catch a rainbow in my baby fist—the glory of the sun in the hand of a baby!

So with the gifts of the Spirit. One distributed here, and one there; one has the violet (so to speak), and one the blue, and one the green, so that all together, in combination, the church may possess and manifest the glory of the one great Spirit. In the temple one day, among the blind and speechless priests, the little children got the revelation. Their eyes were aflame with vision, their lips alive with prophecy. They saw Him by divine revelation. They left the breast to proclaim, "Hosanna to Him that cometh in the name of the Lord. Hosanna to the Son of David." The little ones got the revelation by the Spirit and supernaturally proclaimed Him as the Messiah, while those who ought to

have recognized Him were so given over to natural modes of estimation they were blind and deaf and dumb concerning His glory.

The prismatic colors are really an analysis of the glory of the sun. If you would get all the colors of the rainbow on individual glasses, and superimpose them, and place them in a lantern with a powerful light, and project them on to a white sheet, you would see nothing but pure white light. Analyzed sunlight gives you colors. Synthesizing brings back the white light that has been split by the prismatic glass. So the gifts of the Spirit are really an analysis of the glory of God. God is love. That love may be divided into two: wisdom and power. Add perfect wisdom to perfect power and you get love. The gifts of the Spirit (as it were) divide God's wisdom and power, that is His love, into nine more or less equal parts. One part is distributed upon that brother, and one here upon this sister, and one over there, until when all are put together we get the full-orbed glory of God as the supernatural Creator.

The nine gifts of the Spirit fall into three groups of three each: Three inspirational gifts (prophecy, speaking with tongues, and interpretation of tongues). Three power gifts (the working of miracles, faith, and gifts of healings). Three revelation gifts (the word of wisdom, the word of knowledge, discerning of spirits). Those are the nine. Thank God for a more or less regular manifestation of three or four of them in our meetings. But we might well ask, "Where are the rest?" You beloved people are Pentecostal. You have a wonderful experience and testimony that the world has been wanting for centuries. You are born into the most wonderful age this world has known since the coming of Jesus—the dispensation of the Holy Ghost. The gifts of the Spirit are your heritage. *We ought to have not merely three or four but the whole nine of the gifts in operation in every individual Assembly of God.* Let us together knock at the door of heaven

till God hears and opens and bestows upon His church the complete supernatural equipment for the deliverance of the people and the defeat of the enemy.

The gifts of the Spirit are operative in the two Testaments. That is, the power behind the gifts. Wherever there was a miracle of wisdom or power manifest it was produced by the Holy Ghost through one or other, or some combination, of the gifts of the Spirit. In either Testament the Holy Ghost is always associated with supernatural power or revelation. Isaiah claimed that "I and the children that thou hast given me are for *signs and wonders.*" Those words, you recall, are in the epistle to the Hebrews ascribed to Jesus; who declares, "Behold, I and the children which God hath given Me." God's people, you people, are for *signs and wonders.* Did you know that? You're not for doctrine and life only, but for signs and wonders.

In what way were Isaiah's children for signs and wonders? In Isaiah 7:3 we read, "Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son." Shear-jashub! What a name for a son! Every time that mother called her son, "Shear-jashub! Shear-jashub!" she was prophesying. It was a supernaturally given name, meaning, "The remnant shall return." So she shouted abroad God's word every time she called her son. In God's mind the captivity of His people for their disobedience already was completed—seventy years in Babylon. How gracious is God! In Isaiah's firstborn He spoke of the remnant returning, before ever he banished them into Babylonian captivity. But there was a son, the second, with a stranger

name than that. Maher-shal-hash-baz! How would you like to call your second-born by such a name? "Maher, Maher! Where's that Maher of mine? Maher-shal-hash-baz, where are you!"

Every time she shouted for her lad she was prophesying aloud, "Speed to the spoil, haste to the prey!" In the name of Jehovah inviting the Assyrians to hurry up and take God's disobedient people into captivity.

You haven't supernatural names like that—but you are equally for signs and wonders. You have a *supernature*. For signs and wonders! "These signs shall follow them that believe; in my name they shall. . . . The works that I do shall he do also, and greater works than these shall he do, because I go to the Father"—referring, of course, to the descent of the Holy Ghost and His miraculous gifts. "With stammering lips and another tongue will He speak unto this people"—indicat-

It is the
Spirit that
quickeneth
JOHN 6:63

PENTECOST

ing those who shall be baptized with the Holy Spirit, with the initial evidence of speaking with tongues. Zechariah reminds us that "God's people are "wonder men, or sign men." You people are wonder men and sign men and women, vastly different from the ordinary sons of men. Then the Lord promised He would pour out His Spirit "upon all flesh." All flesh, that is, that is born again; all who seek the fullness of the Spirit. "Your sons and your daughters shall prophesy. Your old men shall dream dreams" (supernatural dreams of mighty power and glory that has been) "and your young men shall see visions" (revelations beforehand of mighty things to come). You sons and daughters, do you prophesy? Have you dreams and visions? Do you interpret? Have you revelations? Oh, seek the Lord for these beautiful gifts He died and rose and impetioned His Father to give us.

In the Old Testament we often read the inspiring phrase, "The Spirit of the Lord came mightily upon" So-and-so and he did so-and-so. Othniel, for instance. Upon Othniel, a simple and obscure man, the Spirit of the Lord came mightily, and he conquered the king of Mesopotamia with all his innumerable host. No military ability. No martial training. Not a field marshal, nor even a captain. Just a simple man, like me. But the Spirit of the Lord came mightily upon him and made him a conqueror. The Lord wants to make every one of you a conqueror. And Gideon, another nobody. No soldier. No leader. No strategist. A wheat thresher, a farm hand. But he was doing a good job, taking care of his father's wheat. The Midianites were after it. Thank God for the people who are taking care of Father's Word, the finest of the wheat. The modern Midianites are after it—the modernists. Cherish the Word, as Gideon did the wheat. Thresh it under the Oak at Calvary. Hide it in your heart. Purvey it abroad. Don't let the learned Midianites steal this blessed Book from you. Get with Gideon under the oak in Ophrah and thresh your Father's wheat for the hunger of His people. "There's a war on," said the angel. "Come, thou mighty man of valor. You are to be God's leader." "No," said Gideon. "You've made a mistake in identity, sir. That isn't I. Must be my brother, or somebody else. I'm no man of valor. I have no sword. Just a flail, you see. I have no bow and arrow, no javelin, no spear, no military training. Just a wheat thresher." "Go in this thy might, and thou shalt save Israel." Said Gideon, "If it's really true

Only a Pentecostal outpouring of the Holy Ghost can provide the leadership, atmosphere, and power for a great revival of evangelism and missionary endeavor such as this famished, frightened postwar world needs. Thousands of Christians everywhere have been praying for such a Holy Ghost revival; and thousands of others are being aroused to pray. We need another Pentecost! Thank God for the rain-drops that are falling here and there—but "oh! for the showers we plead." Let every Christian lay aside all doubts and indifference, and begin to claim the promises. God's Word is our divine guarantee that another Pentecost is possible today; and not only possible, but indispensable to the carrying out of our Lord's Great Commission in this present generation.

"A revival will come," says Chas. Finney, "when the sinfulness of mankind grieves, humbles and distresses the Christians, and Christians weep day and night over sinners instead of scolding them. Let hell boil over and spew out as many devils as there are stones in the pavement; if it only drives Christians to God in prayer, they cannot hinder a revival.

"A revival will come when the Christians have a spirit of prayer for revival. A spirit of prayer is not merely many prayers and warm words, but is a state of continual desire and anxiety of mind for the salvation of sinners. Sometimes this burden becomes so great that the saints can neither eat, sleep, nor live unless they see the salvation of sinners.

"A revival may be expected when the preaching and the various activities of the Church are all aimed for the conversion of the sinners. A proper use of Biblical means always brings a revival. A revival may be expected when Christians confess their faults in a contrite spirit.

"When sinners are stupid and careless and sinking into hell unconcerned, it is time the Church should bestir herself. It is as much the duty of the Church to awake as it is of the firemen to awake when a fire breaks out in the night in a great city.

"The Church ought to put out the fires of hell which are laying hold of the wicked! Sleep? Should the firemen sleep and let a whole city burn down? What would be thought of such firemen? And yet their guilt would not compare to saints who sleep while sinners around them are sinking stupidly into hell!"

God is choosing me, a simple nobody, for this great task, I shall, please, have to have a handful of miracles to confirm the call."

Brothers and sisters, never call yourself into the ministry. You're in the ministry already, even if you're a wheat thresher or an engineer. Your business is to testify of the grace of God. Do not put yourself into the pulpit or on to the mission field without a sure call and a handful of miracles. For me, I stuck to my job long after the Lord filled me with the Spirit. I forced God (reverently I say it) to press me into the ministry. Get a call and a miraculous confirmation, as Gideon did. "If you are calling me, O Lord, into that great work, you will please have to give me a miracle to confirm it. Here's a handful of fleece from my father's sheep. If you've really called me, let that fleece be full of dew in the morning, and let everywhere else be dry." In the morning he picked up the fleece in the barn and squeezed out of it a bowlful of heavenly dew, unction. And everywhere else was dry as formalism. And

Gideon said again, "O God, please don't mind my importunity. Do it again. Now please reverse the miracle." Thank God for the boldness that violently seizes the power and favor of God. "Here is the fleece once more. Now in the morning let everything else be wet and let that be dry." He waked in the morning, picked up his fleece, and it was dry as Gideon. But everything else was full of heavenly dew. Pentecostal type. Gideon now full of the Holy Ghost, and walking, running, working in the Spirit wherever he goes. Convinced, off he goes to the battle. "The Spirit of the Lord came mightily upon him" and he triumphed in the fight. What a battle! Supernatural. Pentecostal. They broke pitchers, showing they had no confidence in the flesh. They waved torches, demonstrating they believed in the Word of God. They blew trumpets, announcing they believed in Holy Ghost prayer. And they shouted, "The sword of the Lord and of Gideon!" Praises in their mouth like the Psalmist, and a two-edged sword in their hand. So they put Midianites like grasshoppers to flight. Do you feel powerless? The Spirit of the Lord will empower you. Are you lacking in ability? The gifts of the Spirit will endow you.

Then the Spirit of the Lord came upon Jephtha, a disowned and proscribed non-entity, whom his brethren cast out because they did not like the way he was born, even as Jesus' brethren cast Him out for a similar reason. "Neither did his brethren believe in him." There was a war on with Ammon. They couldn't find a leader. They sent for Jephtha the alien. The Spirit of the Lord came mightily upon him, the castaway, and the Lord delivered the Ammonites into his hands. Do not worry about your weakness. God is strong. When you are weak you are strong. Do not trouble about your incapacity. God is able. Seek and employ God's supernatural equipment in the gifts of the Spirit.

Then the Spirit of the Lord came mightily upon Samson. He went into the vineyards of Timnath for a draught of wine. I once wondered why Samson went into the Philistine's vineyard for wine. Then I saw that the vineyard did not really belong to the Philistines, but to Israel. The Lord had given them the whole of the land for their use. The Philistines had stolen God's heritage. There are Philistines in the church today. No wine. The Holy Ghost is absent from the nominal church. Samson went for a drink of his own wine. As he went

(Continued on page twelve)

"JUST JESUS"

Arne Vick

at Central Bible Institute

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men. . . .

And when the voice was past, Jesus was found alone. Luke 9:28-36.

ONE of the great highlights in the lives of the disciples is recorded for us here in Luke 9. Peter was so impressed with this incident that many years later, when he wrote his epistle, he referred to it with a spirit of awe, saying, "We have not followed cunningly devised fables, but we were eye witnesses of His majesty, when we declared unto you the coming and the power of the Lord Jesus Christ." In Peter's mind, the fact was established that what he saw here was a preview in miniature of the coming of the Lord Jesus Christ for His saints.

I have often been impressed with these words, "And as he prayed, the fashion of his countenance was altered." This is referred to as "the transfiguration." I am persuaded that there is a transforming power in prayer that very few of us fully appreciate. As Jesus prayed, the fashion of His countenance was altered. Prayer doesn't just change a few things; real prayer changes everything. Another of the Gospels states that His face shone as the sun. The ministry of a shining face is a unique ministry, indeed, that is available to every child of God.

I remember so well my first definite contact with something of this nature. The revival in which I was eventually saved began in a small mission hall that seated, I believe, less than a hundred people. I came into that little place at my mother's behest, and I so well remember the first impression that gripped me. It wasn't the preacher, nor the message; it was the face of the young lady who was playing a wheezy little pump organ. It was not her beauty that struck me, although she had a fair share of that. (She is today my sister-in-law.) It was not anything physical; it was something indefinable. As I came into the meeting and was seated, the look on the face of that girl arrested me. There was something beyond my power to understand upon that girl's countenance. It was the shine and radiance of the glory of God.

Years afterward, when I first began my feeble steps in the ministry, I was a song leader for an evangelist. One night there came into the meeting a Christian woman who had with her a young lady,

barely twenty-one years of age. This young woman had gone to the depths in sin, and was living a life of open shame and disgrace. When the altar call was given that night that girl responded without hesitation, and in one week's time she was wonderfully saved, baptized with the Holy Ghost, and healed of a vicious disease.

Afterward she told me why she had responded so readily in that service. She said when she came in the meeting in her sinful state, she looked up as soon as she was seated, and what she saw on the song leader's face gripped her to the depths. She said to herself, "If that man feels only one half of what he seems to feel, I believe God can do something for me." The ministry of a shining face! It is only acquired in communion with the Lord Jesus, in absolute fellowship, unhindered and uninterrupted by anything between.

I want to talk about Peter's reaction to all of this. This experience of supreme transcendent glory served to reveal in

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Peter's life certain defects. When a glorious visitation comes upon a group of God's people, it doesn't necessarily mean that it indicates His seal of complete approval upon them. It sometimes may serve to reveal our glaring faults and needs.

I find some people who feel very smug in their experience; they compare themselves among themselves and measure themselves by each other and say, "I feel I'm as good as So-and-so, as good as the average." Some Christians allow themselves to lapse into a state of self-sufficiency and self-righteousness. It isn't because they are so good or so sanctified that they feel this way. It is because they are not close enough to the great light of God's searching.

For instance, a man might have a very light suit that is badly soiled, and he might say, "Well, it will pass; I can wear it one more time before it is cleaned." He can wear it in the evening, in semi-darkness, and it will pass, but the closer he comes to a bright light with this soiled suit, the more glaring the spots will appear. The suit that looked fairly clean in the dark or the twilight will seem offensively soiled when he gets into the bright sunlight with it. This is true of God's people. When we are content to live in a spiritual twilight zone, we are smug and self-satisfied, but as we draw nearer to the light of God we find glaring inconsistencies and conditions that need cleansing, and we cry for forgiveness.

Peter went up on the mountain that day feeling quite content with himself, I presume, but what he saw provoked him to a statement that reveals three great spiritual defects in his make-up. "Lord, it is good for us to be here. Let us make three tabernacles, one for Thee, one for Moses, and one for Elias." When Luke recorded the utterance he felt constrained to apologize for Peter, by adding, "not knowing what he said." He said, "You'll have to overlook this outburst; he didn't know what he said." But nevertheless what he said betrayed him.

First, observe that this utterance revealed in Peter spiritual selfishness. "Lord, it is good for us to be here." In that moment Peter was completely willing to forget that down at the foot of the mountain there was a world in need. He was fully satisfied to stay there forever. "It is good for us to be here."

Surely this is one of the subtle temptations of the devil upon God's people to make us so wrapped up in our own experience, and so content to live in a realm of bliss and glory ourselves, that we forget that all of this blessing is intended of God as mere preparation for the work God has called us to do. We forget that this is God's way of giving us something to share with others. The blessing of God is not to be selfishly assimilated.


lated, but it is to be assimilated for the purpose of better preparing us for the work that God has for us out yonder. Spiritual selfishness. From how many churches do people go home on a Sunday night and say, "We had a lovely service." Did anyone get saved? No, but we had a lovely service! The folly of being satisfied to utilize the blessing of God for selfish reasons is a tragedy indeed.

Furthermore, in his speech Peter reveals a willingness to be satisfied with present achievement. "Lord, it is good for us to be *here*." Right here. It is a tragic thing indeed to be content to go no farther. "It is good for us to be *here*. This is the pinnacle, the apex, the peak. Let's not think about going on any farther."

If spiritual selfishness is a very real snare in the Christian life, surely this snare also is just as real: the ever-present temptation and tendency to settle down in present achievement and present experience. Jesus had something to say about this when He said, "To him that hath shall be given, but from him that hath not shall be taken even that which he seemeth to have." In other words, when Christians cease to receive, when they cease to be seekers of God, when they feel completely at rest concerning their achievement in grace, in that hour they begin to lose what they have obtained. From him that hath not shall be taken. The Christian is like an airplane. It is the forward motion that keeps him in the air. When the plane ceases to go forward it ceases to stay in the sky, and disaster follows.

Think of a rain barrel that sits under the eaves. In the rainy season, when the rain falls and the eaves pour their waters into the barrel, it will be filled and overflowing. Just let that barrel stand there. When the rainy season passes, the long, hot, dry days of summer come on. Visit that rain barrel in the fall, and that rain barrel that was so overflowing in the spring will be at least half empty—perhaps more than that. You will find that the water which in the spring was fresh and crystal clear has become vile and inhabited with wigglers and tadpoles. You will find that the barrel has been depleted. Nobody drilled holes in it; nobody carried away the water. The process called evaporation has been in operation. The rain barrel so filled and so overflowing in the spring is now drying up because it has cased to receive.

So is it with the believer. No matter how wonderful your baptism was, no matter how overflowing you were in that



My Prayer

ANNIE
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Not for peace and not for power, not for joy and not for light; not for truth and not for knowledge, not for courage in the fight; not for strength to do Thy service—not for these my prayer shall be; not for any gift or graces, but for Thee, Lord, just for Thee.

Make me lonely for Thy presence, every earthly friend above; make me thirst for Thine indwelling, make me hungry for Thy love; till in full and free surrender I shall yield my life to Thee: only then, in full perfection canst Thou give Thyself to me.

All the beauty that I seek for, every treasure I would own Thou art these in rich completeness, they are found in Thee alone; all Thy loveliness I long for, all the best that I would be, I can never find them elsewhere than in Thee, Lord, just in Thee.

Empty me of all my glory, all my boasting, all my pride; let my righteousness, my wisdom, on Thy cross be crucified; fill me then with all Thy fullness, all Thy will work Thou for me; in Thyself is nothing lacking; make me, Lord, complete in Thee.

hour, if you don't keep on receiving, from him that hath not shall be taken even that which he seemeth to have. "Master, it is good for us to be here, right here," said Peter. "Let's not go any farther. Let's just settle down here." You can't keep what you have without gaining more.

Finally, Peter's words reveal the tragedy of a divided heart. I think maybe this was the part for which Luke felt compelled to apologize. "Let us make three tabernacles; one for Thee, and one for Moses, and one for Elias." Peter felt that he owed allegiance to Moses and Elijah. In the minds of the Jews, Moses and Elijah were figures of great power and prestige. Peter felt that he must give them proper recognition. "Let's make three tabernacles," he said, and thus share the glory with all. The tragedy was not that Peter desired to honor Moses and Elijah; but the tragedy was that he wanted to pull Jesus down to their level, or bring them up to Jesus' level. The divided heart is a very common tragedy among Christians—a heart in which other things and other persons share an equal place with the Lord Jesus Christ.

God the Father was so displeased with this thing that He allowed a cloud of glory to come upon the Master again. When the cloud had passed, they saw no

man save Jesus only. Moses and Elijah were not sinful persons. They do not represent sinful things. They were godly men in their time and generation. They represent to us spiritual things as disassociated from the person of the Lord Jesus Christ. I mean to say that Moses and Elijah can represent to us good things, spiritual things even, but nothing should equal the standing and place of the Lord Jesus in our lives. Jesus Himself must always have the pre-eminence. God the Father Himself taught this lesson to them for "they saw no man, save Jesus only." We can never make a mistake or get off the track as long as we give Jesus the pre-eminence and make Him supreme.

I am personally acquainted with a lady who was miraculously raised from a deathbed. She is a minister of the gospel today. She was carried into a tent meeting in Seattle, Washington, many years ago, when dying with tuberculosis. She was carried in on a stretcher and laid near the platform. There she lay, unsaved and dying with tuberculosis, but she drank in the message that day and it was the water of life to her soul. The altar call was given, the people responded, and there she lay. The evangelist moved

down among the seekers at the altar and came to where she was lying. He said to her, "What is it that you want of the Lord today? What is it that you are seeking?" She lifted her face to him and said, "I just want Jesus." He said, "God bless you, you can have Him," and he laid hands on her and prayed for her. That woman left that meeting carrying her stretcher. She had been completely healed of tuberculosis, saved, and baptized with the Holy Ghost, all in one meeting, simply because she saw that the secret was in Jesus, *just Jesus*.

I think these defects in Peter's character were quickly corrected. I believe the experience on the mountain that day not only revealed his defects, but corrected them also. May we too fix our hearts upon Him, realizing that He alone is all we need.

TAKE COURAGE!

"If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before HIM the hard, dry rock shall be turned into a pool, the flint into a fountain of waters."—J. Hudson Taylor.

Barnabas, a Trusted Messenger

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

IN a recent broadcast we spoke of Barnabas as a good man. Today we would think of him as a trusted messenger. Usually we desire those who are good and trustworthy if we wish persons to represent us. The church at Jerusalem had heard that God was blessing the people at Antioch and they desired first-hand information, so they chose Barnabas that he might visit the church for them.

The Bible says he "was full of the Holy Ghost." What a wonderful experience! It takes a Spirit-filled man to understand Spirit-filled people, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Also, Barnabas was a man full of faith. How is your faith? Do you really believe God, or do you just assent to religion? There are so many negative people identified with religion. They tell us the age of miracles is past, the Spirit will not manifest Himself as He did in the long ago, and Christianity cannot be today what it was in the days of the apostles. They are among those who say, "Since the fathers fell asleep, all things continue as they were from the beginning of creation." When Jesus said, "These signs shall follow them that believe,"

He gave a commission that was to continue to the end of the present age. Now what are some of these signs? "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." These promises are connected with the commission, "Go ye into all the world and preach the gospel to every creature."

When Barnabas arrived at Antioch the Bible says that he saw "the grace of God," and "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." Barnabas saw the grace of God. That means that he saw the great change that had come to those who had accepted Christ as their Savior and been filled with the Holy Ghost. Their faces were bright, their hearts were satisfied, they loved one another. The manifestation of the Spirit was in their midst. How different they were from those around them. Christ had set them free from sin and bad habits. When Christ comes in, the whole life is changed. When the Spirit of God possesses the soul what a difference there is. Barnabas immediately saw this change and exhorted them all that with purpose of heart they would cleave unto the Lord.

If I am speaking to a Christian, I exhort with Barnabas that you

purpose in your heart to continue faithful. It takes purpose and faith, for hindrances and discouragements beset us all. With Paul we must fight a good fight and keep the faith. But God is for us, and if God be for us who can be against us? If I speak to those who have not yet enjoyed the grace of God, I exhort you to seek the Lord, telling Him you want Him to bless you as He blessed the believers at Antioch. God loves you, my friend. God loves all of us. He is for us if we will be for Him. Trust in the Lord and do good, and God will never leave you nor forsake you.

QUAKE EXPECTED IN PALESTINE

The recent Japanese earthquake, which destroyed 5,000 people and demolished the city of Fukui, is typical of the earthquake which scientists expect to occur in Palestine soon. Seismologists describe an earth-fault which runs east and west through the Mediterranean and across Palestine, Transjordan, Iraq, Southern Persia, and India. When it breaks, these earthquake experts say it will open the Straits of Gibraltar, and break a channel through Palestine into another great fault which runs north and south through Palestine.

As a result, the cooler waters of the Atlantic will flow through Palestine and thence down into the Red Sea, revolutionizing the climate. The heat would be dispelled. The rainfall would be greatly increased. According to Zechariah 14:4, when the Lord Jesus returns to earth and stands upon the Mount of Olives it will split in two. Perhaps this is the quake that seismologists are expecting.

"What d'You Get out of It?"

W. F. P. Burton

HE WAS a hard-headed, thinking business man, and we had been discussing the testimony of the mission. He had to admit that thousands of lives were being changed, that the most reliable of his native storekeepers and clerks were our Christians, that he would prefer to give a job to one who professed to be a believer than to one who did not.

In fact, he was quite eulogistic as to our "influence," but all at once he said, "What puzzles me, Mr. Burton, is that your white missionaries might be doing so much better for themselves in other jobs. What d'you get out of it? We are making our bit and expect to retire in a few years with a comfortable provision for the rest of our lives, and for our relations after us. You talk of laying down your bones in these Congo forests, of spending your last years among the black folk. What is your motive?"

I lifted my heart in prayer to God that He would give me the right reply, and at that moment old Pashishi passed the door.

"Do you see that man?" I asked him. "His name is Katamina Pashishi. Thirty years ago I was working in the forest with an adz, cutting beams for my home. At the time I was not aware of the slippery under-bark of the tree which I had commenced to shape. Suddenly the adz glided past the spot on which I was at work and into my shin.

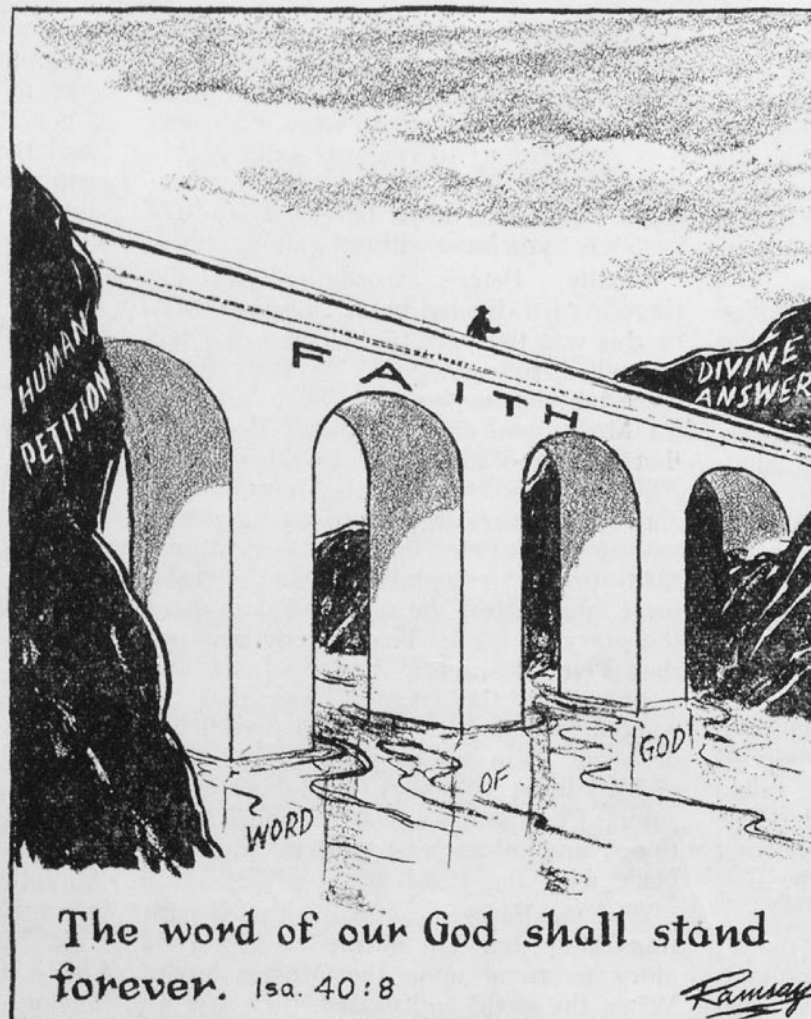
"It was a nasty cut, right to the bone. Fortunately I was only a short distance from our little temporary house. I hobbled back to my box, tore a pillow-case up, and staunched the blood.

"Brother Salter was away. The other workmen, seeing my wound, fled lest somehow they might get involved and blamed in the matter. Somehow I seemed extraordinarily alone there in the forest: our wee mud-and-wattle house was nearly a mile from the village.

"I soon found that I could not put a foot to the ground. I needed firewood, water, food, but there I was, stretched helplessly on my bed, without a soul to give a helping hand.

"I called to God, and presently someone outside called, 'Bwana, what's the matter? There is a trail of blood all about the house.' 'I'm wounded,' I shouted back. 'Come in and see.' In came Katamina, a clumsy, awkward sort of fellow, hobbledehoy, neither man nor boy. 'Let me help you,' he said. I directed him to the box with potassium permanganate. He took off my bandages, now soaked through, and put on fresh ones. He brought me wood and water. He prepared food for me. He would not leave me for many minutes day or night. He was indefatigable, washing me and doing the most menial tasks with a willingness which took away my shame.

AS LONG AS THE PILLARS STAND



"Now," I asked the trader, "when I see that fellow with a ragged shirt, or when I hear that he is short of money to make up his tax, d'you think I could resist the urge to give him a helping hand? My very gratitude and his need together make an urge which is irresistible. It will last as long as life itself.

"But here's the answer to your question, sir: Somebody has done far more for me than Pashishi Katamina ever did. When I was a mass of sin and vileness, a rebel against God and righteousness, the Lord Jesus came where I was, and lifted me. He bore my sin in His own body on that cruel execution tree. He cleansed me by His holy blood. He forgave me and welcomed me to Himself. For all these years we have walked together, my Lord and I.

"Would you ask me what I get out of giving Pashishi a helping hand? It's not a question of getting something out of it. Gain does not enter into the situation. Sheer gratitude compels me.

"And yet you ask, 'What do you get out of this missionary business?' We are not worried by what we get out of it. Our lives are no longer fashioned on the basis of gain. Sheer love and gratitude compel. When God's own Son gave Himself, to bleed out His life on the cross for us, it is the least that we could do to carry His message of saving grace to a lost world. *The love of Christ constraineth us.*"

CONGO BELGE

BURMA'S BRAVE MARTYRS

"Preached in all the world," and "hated among all nations" (with accompanying persecution)—that seems to be the program of the gospel down through the ages. The church in every land is called to give this witness. Arie Kok has told how the Japanese tortured some of the Christians in Burma:

"They flayed them alive. They took big German police dogs, starved them for several days, and then let these dogs loose on those who refused to 'co-operate.' They even buried people alive, filling up the grave little by little till the earth reached their mouths. Then, if they still refused, they covered them entirely."

But the way these brave martyrs bore pain for their Savior's sake was an effective testimony. The Rangoon *Diocesan Gazette* (quoted in the English *Churchman*) tells of John Ah Mya and twenty others, who for five months were confined in a place so small they never could all lie down at the same time. Their food was given to them on a single platter, and they had to scramble for it. Herded together, they prayed and worshiped, praying for each of their guards in turn "until they brought light into bitter and darkened faces."

One Karen minister was strung up from the roof by his wrists. In his agony he remembered the words of Archbishop Cranmer, when he thrust his hand into the flame; and determined to show a like spirit and to betray neither British nor Karens nor his Master. As he hung from the roof he was belabored for two hours by Japanese, one on each side, armed with stout cudgels. Dripping with perspiration, he was made to kneel on sharpened sticks, but was spared execution, one of his repentant tormentors saying finally, "From henceforth I am the pupil; you are the master."

Another ardent Buddhist, in asking admission into the church, ascribed his conversion to the courage and peace exhibited by two Burmese Christian girls as they faced a violent and horrible death. Their names are inscribed along with Stephen's on God's Honor Roll of Christian heroes and heroines: "They loved not their lives unto the death." Rev. 12:11.

BUILDING THE GOSPEL PUBLISHING HOUSE

Hart R. Armstrong

Several weeks have passed since we were over to see the progress on the new building for the Gospel Publishing House. Things are really moving along, and we must catch up with them.

The outer walls have been finished up to the main floor. That makes them twelve or fifteen

feet high in some places. The building now under construction is to house the printing presses and other machinery of the Publishing House, so there will be only a basement and a main floor in this building.

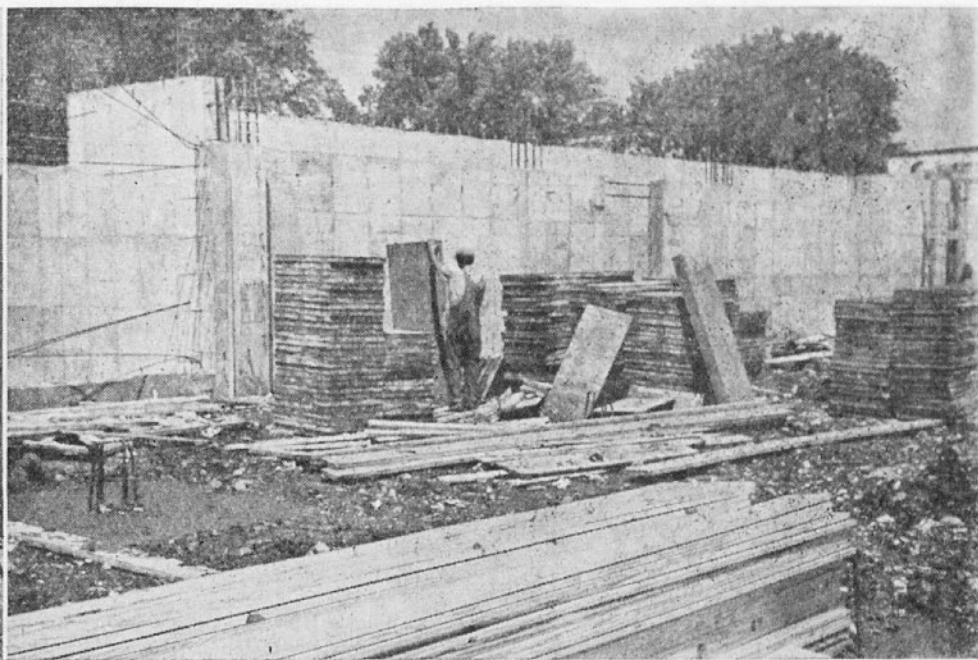
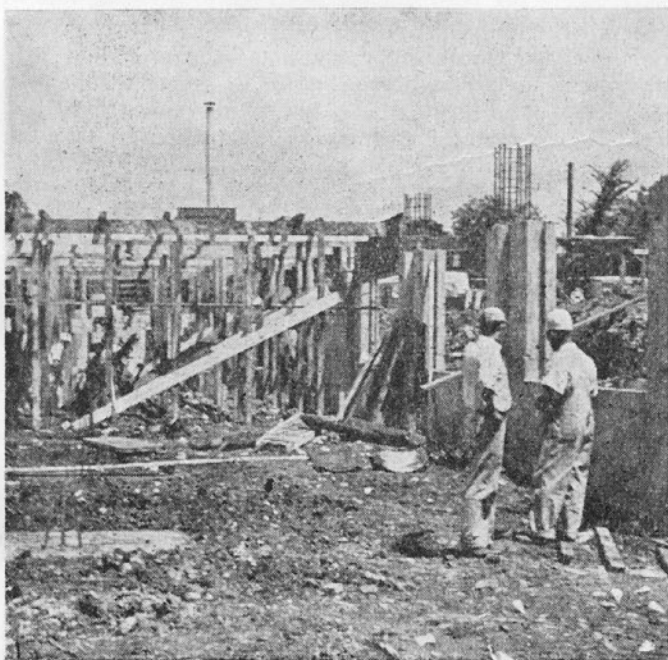
The job now under way is that of preparing to pour the main floor. It will be of reinforced concrete, supported by many huge pillars. Forms for the pillars are made of curved pieces of metal which are bolted together to make a hollow cylinder. Circular reinforcing rods are placed in these cylinders and concrete is poured into them to make the pillars. The tops of these are flared out to make bell-shaped supports directly under the main floor.

The floor itself is to be poured in large sections. A strong staging or scaffolding is being built to support the forms which will carry the concrete of the floor itself. The same plywood form boards that were used on the walls will be used for the floor. These can be bolted together and laid down to make a smooth surface for the concrete to be poured upon. After the floor has hardened the staging will be torn out, and the mold boards unbolted and taken away, leaving the concrete in place.

After the main floor is completed the walls will be continued up to the roof line. But there is still so much to tell about the detailed and intricate preparations which must be made before the concrete floors are poured that we shall devote more time to this in another issue of the *Evangel*. It is expected that very soon actual pouring of the concrete floors will begin.

Continue to pray for the men who are working on this great project for God. One is amazed by the hugeness of the building and the complexity of the building operations. Surely we need our friends in every section of this country—and throughout the world—to stand by us with their *prayers* and *giving* that the work shall go forward without hindrance and to the glory of God.

Contributions to the building fund should be sent to Wilfred A. Brown, General Treasurer, 434 W. Pacific Street, Springfield 1, Mo.



LEFT: The concrete walls have been built up to the level of the main floor. A strong staging is being built to support the forms upon which the concrete of the main floor will be poured. After the floor has hardened, the staging will be torn out and used in another section of the building.

RIGHT: The same plywood form boards used on the walls will be used for the main floor. These can be bolted together and made into a smooth surface to receive the concrete for the floor. After the concrete is set the forms can be unbolted and taken away leaving the finished floor.

Blessing in North China

Paul Pipkin, North China

I AM in the ancient city of Sian where the first missionaries, the Nestorians, preached in A.D. 64. I have seen the stone monument telling of their work. It is sad to see a church once on fire for missions later weakened by persecution and lured away from its true goal by compromising with other Eastern religions and finally exterminated by ruthless savagery until about all that is left behind is its story written on grave stones and the big Nestorian Monument.

I can see history repeating itself in the Orient. Right now Communism is rolling over China unchecked. There are rumors going around Sian that the Islam forces which rule the Northwest up here, are making a deal with the Reds. Will Russia line up with the Arabs of the Middle East yet? The world conditions are very serious today! Both Islam and the Reds will oppose the church of Christ as it never has been opposed since the days of the destruction of the Nestorian church.

There is a secret society of eleven million members called the Chin-tan-Chiao in China. They started during the great persecution against the Nestorians in A.D. 845. They talk about the God of gods, Teacher of teachers who turned the water into wine, etc. They have no Bible and are far from the truth today. They know not who they worship by name, but they say their god lived seven centuries before their founder who himself lived near Sian about A.D. 700 or 800. Some believe persecution drove the Nestorians under cover and so formed this secret cult and tried to preserve the truth without using Christ's name, but they failed!

The government in China is falling; the only question is "when?" The Reds are attacking fifty miles from Nanking, the capital, this morning. Also three other big province capitals are under heavy attack. The heart of the people is gone. No one wants to

fight. Things politically are awful here.

Praise God the doors of opportunity are open this summer anyhow. I've traveled to Mukden, the capitol of Manchuria, where Russian troops raped and sacked the city. It's the most expensive place to live on earth, and may fall to the Reds at anytime. Yet for eight days, God blessed us. College Hall had a crowd of 1,000 every night, I would say. 280 or more professed faith in Christ. Youth for Christ was organized. Rallies will continue each Saturday night, each church taking its turn to be host to rallies and for chairmanship responsibilities.

The next city visited was Kueisui, the largest city of Suiyuan Province. Here the rallies had about 800 to 1,000 out every night for a week. A Youth for Christ committee was organized—230 professed conversion. Rallies will continue each Saturday. One Saturday in the Assembly Church and the other Saturday in the China Inland Mission Church.

The next place was Sian. Results—First night 5,000 attended. Last night 20,000. In fact the chairman announced he felt 30,000 had stood for two hours in the ball park belonging to the Church of England, listening to the singing and preaching. It's the largest crowd I've ever tried to preach to. Last night more than 500 held their hands up and repeated a "confession of sin" prayer. The crowd was like a mob, there was no other way to do. Tonight is a private meeting for just the people who signed cards stating they received Christ as their Savior. There should be 1,500 or more turn out for this meeting. To say the least, we have had a great meeting and maybe Sian's last opportunity in a mass meeting to hear the witness of Christ's saving power. Many report the Reds are massing for an attack on Sian now and only a deal with the Moslems will stop it.

home and others came. It was a good thing as we would not have had room for them all to come at the same time.

We have not had evangelistic services, but now that we have had these classes and have our workers going for Him, we feel we should, but we will not be able to as our chapel is too small. We believe that if we do start this type of meetings, we will have a big church full, as so many have made a request for this and so many are interested. Every day we have open air services in the park and there are over one hundred at these meetings and we have children's meetings here and some twenty are coming regularly.

When we came here, we wondered about Chinese workers and prayed much about this matter. The Lord has sorted out the chaff and given us three very good full-time workers also several that are giving part of their time to the preaching. There are also others but we want them to depend on the Lord so we do not give them any encouragement until they have taken their stand and gone ahead. We have promised none of them anything certain but have told them as the Lord gives they will have.

Two are going out into the villages now and one will stay on here. The village work is very good and there are several that will need only a little help to get a place and then they will take care of the preacher and the church themselves. In a week or so I want to go to one of these villages and see how they are. We want this kind of place and we will go only once in a while to encourage them.

We feel that our time here is short and what we want to see done needs to be done quickly so that when we have to go they will be established and go on with the work.

The devil has been stirred and it has not all been pleasant, but God has overruled in such wonderful ways. One did us a great wrong but he has repented, and said he was wrong, with bitter tears. All we have to do is to be faithful in prayer and He does the rest. I have never seen anything like it. It is most wonderful.

One brother that has been attending here is going home, but he is going to open up the field where his home is as there are several places nearby where he can minister.

Beginning a New Work

Irene Kallstrom, West China

MISS Carlson and I have moved. The place is not much to look at, but it is a place we can call home. We were very busy for two weeks getting settled. As soon as we arrived, we began having evening prayer meetings. At first there were just two of us and then two others came. On the twenty-ninth Mr. Pien came from the villages where he had been preaching and we were five.

On May 30, we opened our chapel, at which time we had about thirty people out. As workers we felt that we needed to have some time together for Bible study and prayer for God to work in our hearts. So on the last day of May we started Bible classes every day from nine to eleven in the

morning and from three to five in the afternoon. Then at eight in the evening we had prayer. God met with us. We studied the book of Acts. This was a time for us to get our hearts ready, but others came in too, and we had a good time. We did this for ten days and then people began to come in from the villages for Bible classes and prayer.

These Bible Classes have been for workers and for the ones in the villages that will be the leaders there. In this way they have a foundation in the Scriptures. We had from sixteen to sixty in our classes. We would have had a regular attendance of over twenty, but some came early and then they went

SUMMER MINISTRY

Annie Bailie, South China

SINCE the Bible School is closed for the summer vacation, I have been in Pak Nai. We have had good opportunities in the market here in giving forth the Word of God. Thank God, that His Word will not return unto Him void. We go out to the place where they sell rice and pigs and chickens. We hang up our posters and songs and it is not long until we have a nice crowd. I have two girls from the Bible School with me and they have been a big help in the Lord's work.

Yesterday, we went out to a few of the villages to visit some of the Christians. It was very hot but thank God that He was with us. We enjoyed listening to one of the ladies

tell us how the Lord worked in her behalf. She said many times her ancestor's spirit would come and torment her if she didn't worship them before she went to bed or in the evening. She said that her son had just bought her a new vessel to worship in but when her daughter came home at New Year's and told her what God had done for her, she believed and was willing to accept Jesus and take her idols and burn them herself.

We do thank God for how He has dealt with the hearts of the students in the day and night school. Last Sunday many of the students came into service and seemed to be touched with the message that was given forth. On their way home they were stoned by some of the bad boys in the town. Help us to pray for these dear ones for I know that when God works the devil gets busy.

Ecclesia Bible Institute

A. Walker Hall, South China

THE first year of the Ecclesia Bible Institute of South China has closed and our own hearts are filled with gratitude to God for the way He has led and worked.

When Elmore Morrison was sent to South China a year and a half ago, and commissioned to open a Bible School under the amalgamation of the Canadian and American branches of the Assemblies of God, the task seemed herculean. With a critical housing shortage everywhere, how would it be possible to find buildings suitable for a Bible School? And then what about equipment,

room in a house which also was found available at that time. The chapel, where many precious services have been held, is another part of the Japanese construction. Even with all this, the houses were not exhausted in our lovely little village, but one by one, all the teachers, both Chinese and foreign, were settled in their own dwellings. When we arrived in January, we were delighted to find a nice large house reserved for us right next to the girls' dormitory. Praise the Lord for the practical way in which He works and arranges everything! We know that only

FOREIGN MISSIONS DISBURSEMENTS FOR AUGUST, 1948

Belgian Congo	\$ 4,804.59	Chile	1,406.25
Dahomey	596.18	Colombia	488.12
Egypt	5,382.04	Paraguay	383.00
French Togo	178.00	Peru	3,534.51
Gold Coast	6,481.98	Uruguay	304.00
Liberia	9,278.71	Venezuela	2,566.67
Nigeria	3,031.50	British West Indies	1,594.05
Nyasaland	803.00	Burma	413.23
Sierra Leone	882.00	Fiji Islands	930.91
Tanganyika	525.63	Hawaiian Islands	1,088.60
Union of South Africa	4,205.04	Japan	2,251.93
Upper Volta	4,703.16	Malaya	359.00
China	13,970.31	Netherlands East Indies	1,945.89
Ceylon	2,888.19	Philippine Islands	1,982.75
India	25,467.22	Samoa	72.50
Europe	3,877.58	Retired Missionaries	1,562.96
Palestine and Near East	1,118.60	Entertainment of Missionaries	938.07
West Indies	6,744.61	General Transportation	13,512.43
Mexican Work in United States	357.50	Spanish Literature	13.17
Mexico	2,060.38	Non-Council Missionaries	4,985.80
Central America	6,651.75	Miscellaneous	7,173.64
Argentina	1,143.50		
Bolivia	933.00		
Brazil	4,308.23		
Total Disbursements	\$157,900.18		
Charged from Reserve	3,936.29		
Total Receipts	\$153,963.89		

MISSIONARY CONTRIBUTIONS August, 1948

Alabama	\$ 1,059.20	Nebraska	1,987.35
Arizona	1,014.67	Nevada	110.14
Arkansas	1,795.08	New Hampshire	34.75
California	22,156.81	New Jersey	3,077.51
Colorado	2,889.01	New Mexico	896.82
Connecticut	529.56	New York	7,837.00
Delaware	494.86	North Carolina	172.95
District of Columbia	1,220.34	North Dakota	3,869.51
Florida	4,123.13	Ohio	8,853.20
Georgia	640.26	Oklahoma	5,477.45
German Branch	482.72	Oregon	11,078.04
Hungarian Branch	183.22	Pennsylvania	6,927.09
Idaho	1,736.93	Polish Branch	24.31
Illinois	6,674.13	Rhode Island	208.68
Indiana	1,793.13	South Carolina	94.48
Iowa	2,872.96	South Dakota	2,420.99
Kansas	4,029.16	Tennessee	646.63
Kentucky	491.80	Texas	11,714.33
Latin American Branch	150.28	Ukrainian Branch	241.81
Louisiana	500.80	Utah	26.26
Maine	248.10	Vermont	25.00
Maryland	3,553.19	Virginia	755.19
Massachusetts	635.43	Washington	13,728.11
Michigan	7,141.16	West Virginia	1,115.73
Minnesota	6,767.92	Wisconsin	3,160.50
Mississippi	420.49	Wyoming	593.83
Missouri	6,168.86	Canada	1,145.53
Montana	2,776.59	Foreign	307.87
Total Amount Reported	\$191,012.23	Legacies	102.54
District Fund	9,966.44	Miscellaneous	21,812.96
National Home Missions	1,754.16		
Office Expense Fund	2,581.17		
Literature Expense Fund	98.85		
Given Direct to Missionaries	22,647.72		
Amount Received for Foreign Missions	\$153,963.89		
Amount Received for Home Missions	29,090.07		



Faculty and student body of the Ecclesia Bible Institute of South China.

teachers, and students? From the very beginning, God clearly showed that this was HIS project, and step by step, He led the way, unravelling the difficulties as they presented themselves, praise His Name!

The two couples, Mr. and Mrs. Morrison, and Mr. and Mrs. Spence were trying to find living quarters for themselves, and their attention was called to the little village of Yi Lok Ts'uen, about two miles out of the City of Canton, near a large university. In the natural, the suggestion seemed hardly worth investigating, as the houses of this village looked very expensive, being buildings completed before the war and intended to house some wealthy over-seas Chinese doctors. To their surprise, however, they found that they could rent one of the houses quite reasonably, and the Spences and Morrisons, together, soon found themselves located in it.

They took notice of a row of small buildings that the Japanese had put up for stables and found that these could be rented. These buildings seemed quite inadequate both in size and furnishings, but there is no doubt at all that they were God's provision for class rooms and a boys' dormitory for the year past. The girls found their place in one large

God could have planned all this so beautifully, but we cannot help but think that He has plans for bigger things ahead, and because it is needed so badly, we are daring to ask Him for Bible School buildings of our own here in South China. Will you help us pray about it?

Both the student body and the teaching staff gathered from everywhere, it seemed. The Bible School term ended with twenty-nine students—precious young people among whom we believe there is some very fine material for China's MUCH needed preachers, teachers and Bible women. We cannot emphasize too strongly the great need of trained national workers for this needy field, nor can we get too much prayer backing for them. For the most part, the students are very young and many are young in the Lord. However, we thank God for their open hearts and receptive minds, and for the way the Lord met the hunger of their hearts. During the year, several Chinese Evangelists ministered in the school, and one, our Brother Shek, greatly encouraged the students to seek the Lord for an outpouring of the Spirit upon them. God DID pour out His Spirit, filling several with the Holy Ghost and convincing others of the truth of this way.

THE PASSING AND THE PERMANENT

Compiled by Robert C. Cunningham

INTOLERANCE

The Roman Catholic attitude toward religious liberty was recently expressed in *La Civiltà Cattolica*, of Rome, and quoted in part by *The Christian Century*. "The Roman Catholic Church, . . . being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine."

FIRST ISRAEL AIR LINE

The world's youngest international air line ("Israel Air") will soon inaugurate regular service between Israel and Europe. According to Palcor News Agency, the new air line is financed entirely by Jewish capital and will be manned by all-Jewish crews. It plans to have flights daily, except Saturday, with 26-passenger Dakota transport planes carrying a crew of five. Hand-picked hostesses will serve Kosher meals to passengers.

THE GENERALISSIMO'S VOW

During the war, Generalissimo Chiang Kai-shek vowed that he would give one of his former residences to God if the Japanese were defeated. When the Japs surrendered, Chiang did not forget his vow. He turned over his former residence for use as an undenominational Christian church. Recently it was dedicated to the Lord. Known as "The Triumph Church," it is situated at Hsiao Hung Shan (Little Red Hill) outside Nanking.

LOCAL OPTION

By means of local option, America is slowly becoming "dry." Since repeal there have been 22,286 local option elections. The dries won in 13,600 of them. In 1947 the dries won 1,081 of the elections, the wets won 732, and there were four tie votes. Out of 1,817 localities where votes were taken last year, only 26 dry localities voted to change to "wet." It seems that the more local option elections there are, the less saloons there will be in America.

THE CURSE OF STRONG DRINK

The other day a man in Santa Monica, Calif., was convicted on a charge of involuntary manslaughter as a result of drunkenness. Last Christmas his two boys, ages eight and three, were suffocated when flames destroyed the family home in Ocean Park. The father admitted he had been "too drunk" to know how the fire started or to rescue the children. He promised the court he never would take another drink. How much better it would have been had he quit before his two boys were suffocated! Truly "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Proverbs 20:1.

FLATTERING THE POPE

The Pope's title is, "Eugenio Pacelli, Pius XII, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the City of the Vatican." How different from all this pride and pomp is the meek and lowly Christ whom this man claims to represent! From the Bible record we could not conceive of Peter or any of the apostles allowing themselves to be given such flattering titles. Instead, we read of Peter denying that it was by his own power or holiness that the lame man had been healed—and Paul confessed himself to be the least of the apostles and the chiefest of sinners.

CONCERNING EVOLUTION

Professor William Bateson, of England, perhaps the world's leading biologist, has recently said that "while forty years ago the Darwinian theory was accepted without question, today scientists have come to a point where they are unable to offer any explanation for the genesis of species.

"There is no evidence of any one species acquiring new faculties, but there are plenty of examples of losing faculties. Species lose things but do not add to their possessions. Variations of many kinds, often considerable, we daily witness, but no origin of species."

SEES SCIENCE AS THREAT

Charles A. Lindbergh's new book *Of Flight and Life* has startled America with its statement that America must have a spiritual revival if it is successfully to combat science "which is destroying the very civilization which created it." The one-time "Lone Eagle" declares that "unless science is controlled by a greater moral force, it will become the anti-Christ prophesied by early Christians."

We may not agree with the famous flier's idea regarding the anti-Christ, nor with his personal religious beliefs, but if his warning serves to startle folk and show them their spiritual need we shall rejoice.

TELEVISIONING THE GOSPEL

"The devil usually gets a monopoly on new inventions. Such has been the case with television," notes *The Missionary Worker*. "Most programs have been designed to appeal to the type of people who patronize beer taverns and liquor cafes, where the majority of television sets were originally installed.

"Now we are happy to hear that some stations are opening the way for religious telecasting. Station WPIX, New York, has announced the scheduling of a half hour 'television chapel' at 5 p.m. each Sunday. Although the program is sponsored by liberal groups, including the Federal Council of Churches, this news indicates a trend that may eventually result in the televising of many full gospel programs."

CHANCES FOR PEACE

A great European statesman, when asked whether he saw any chance for permanent peace in the world, made the following observations, and told his inquirer to draw his own conclusions:

1. That seventy per cent of the people in the world are governed by instinct and emotion, and are incapable of reasoning. These are "children of trust."

2. That ten per cent of the people are militarists, convinced that only militarism can save their country from war's destruction.

3. That ten per cent of the people are politicians who know how to play on the emotions of the seventy per cent for their personal profit.

4. That ten per cent of the people are reasonable folk, capable of reliable mass leadership, yet much too honest to compete with politicians for that leadership.

AN ASTONISHING STATEMENT

When Msgr. Fulton J. Sheen was in Australia recently, he said: "In the future there will be only two governments in the world—Rome and Moscow." If a Pentecostal preacher said this, it would be merely a repetition of familiar prophetic truth. But Msgr. Sheen did not base his prediction on Bible prophecy. As *Our Hope* points out, he is a very astute man, intellectually and politically, and he merely foresees the trend of international events with a clear eye. What he fails to understand is that when the Rome and the Moscow of the future think themselves at their zenith, destruction shall descend from heaven upon them both. The Lord God shall then set up His government on earth, and He shall rule the nations with a sceptre of righteousness and a rod of iron.

THE SPIRIT OF ANTICHRIST

On a recent visit to Europe, Torrey Johnson met with great opposition to Christian evangelism among American military leaders in Germany. One high-ranking American officer, supervising the religious and educational rehabilitation of Germany, is quoted as saying: "We don't need you. Your (Youth for Christ) movement is Fascist. Hitler told the people there was only one man, Hitler, and one book, *Mein Kampf*. Now you want to tell the people there is only one Man, Jesus, and one book, the Bible. Nazism and your ideas are the same thing."

We are reminded of John's warning: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18.

PENTECOST IN GERMANY

A German bishop has deplored the growth of the Pentecostal Movement in his country. An episcopal message speaks discouragingly regarding the growth of the Pentecostal movement within the Wurttemberg church, which has an estimated membership of 1,895,000. He states: "During these years of fear and desperation, the spirit of enthusiasm and spiritual exuberance has moved into our midst. More than a few among us are unwilling to wait humbly for God's Holy Spirit, but are trying to snatch for themselves powers from on high. They are anxious to have visions, experiences, emotions, and to be permeated by the powers of the Spirit."

The fact that the bishop found it necessary to speak out against the Pentecostal work in an episcopal message indicates that God's fire must be falling on many hungry hearts. Cold, formal religious leaders don't like the Fire. When they get stirred up to the point of trying to stamp it out, usually it is a very good sign—but the more they stamp the farther the Fire spreads.

Jack Wyrzten's Story

Forrest Forbes

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. 1 Cor. 1:27-29.

THE way men look at things, there was nothing important in George Schilling's giving Jack Wyrzten a copy of John's Gospel. For that matter, there was nothing important in Jack's tearing it up, either!

Furthermore, it was an act quite beneath the notice of most current religious groups, what with the new way of looking at things in these days of psychiatry and "self-improvement."

Yet George gave Jack a Gospel of John. And Jack gaily tore up the Word of God, and tossed away the pages.

Jack and George were United States Army handsmen in Brooklyn. And one important fact lay hidden in the incident. George had lived a life of reckless license and sin. His sudden conversion was a mystery to Jack. Nor did he connect it with the Gospel of John. But George kept on praying, and gave him another Gospel of John. Not long after that, Jack also was saved. It was a most uncommon happening in the cavalry band. Who could have predicted the consequences?

George Schilling had come to the knowledge of Jesus Christ on January 1, 1932, through the faithful ministry of Dr. Will Houghton, during a watch-night service at Calvary Baptist Church in New York City. How clearly did George seize upon the way of the early church! When he knew the joy of sins forgiven, he went out and won his friend, Jack, just as Andrew went out and brought his brother, Peter, to Jesus. Peter won three thousand to Jesus Christ with one sermon. Ed Kimball, the Boston Sunday School teacher, won to God a rough jewel whose name was Dwight L. Moody. God used Moody to shake two continents with the gospel of Jesus Christ.

That is apostolic succession—every living believer linked with every other believer in the body of Christ by a bit of that sacred flame "once delivered." Spiritual genealogies in Jesus Christ are glorious. It is amazing how the results of one soul won to the Lord multiply into infinity. For years Jack Wyrzten has been reaching vast throngs with the gospel, through his "Word of Life Hour" broadcast and mass meetings.

George asked Jack to play a trombone solo at a gospel meeting. Willing to do a favor for a pal, Jack played a number, and then listened to the testimonies. It was an artful plot, and it was effective, for the Word of God and the Holy Spirit were doing their convicting work. Jack later dropped beside his bed, in the quiet of his own home, and accepted the Lord Jesus Christ as his Savior. A sinner was reconciled to God. That was in October, 1932. Jack describes the experience in his own words:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' Paul said he was not ashamed of the gospel of Christ. The word 'gospel,' you know, means 'good news' or 'glad tidings.' My, if there was ever a day when the world needed to hear good news, it's today! But this gospel that we preach is not only good news—it's the power of God unto salvation. Yes, it's the power of God.

"You talk about atomic power! Well, the gospel is far more powerful than that. Beloved, it's the power of God to salvage, to reclaim ruined, wrecked, lost, sinful men and women who will but believe on the Lord Jesus Christ and be saved for all eternity. For our 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' Notice 1 Timothy 1:15 where Paul says, 'Christ Jesus came into the world to save sinners.' 1 Corinthians 15:3: 'Christ died for our sins.' Romans 5:6: 'Christ died for the ungodly.' But Gala-

tians 2:20 says, 'Christ . . . gave himself for me.' It's a wonderful thing to be able to say that Christ died for me. Can you say that?

"I remember the night when I knelt at my bedside and took Christ as my Savior. That night I became alive unto God through His Son. I became a Christian by receiving the Lord Jesus Christ into my heart as my own personal Lord and Savior. Little did I realize as I knelt there and asked God to save me that I'd ever have the joy and privilege of standing here in Madison Square Garden before this microphone tonight telling you about the Savior who came into my heart.

"Oh, the joy that is ours to tell you about the One who is altogether lovely, the fairest among ten thousand, the One who changed our lives, revolutionized our thinking, and gave us joy and peace that we never knew before!

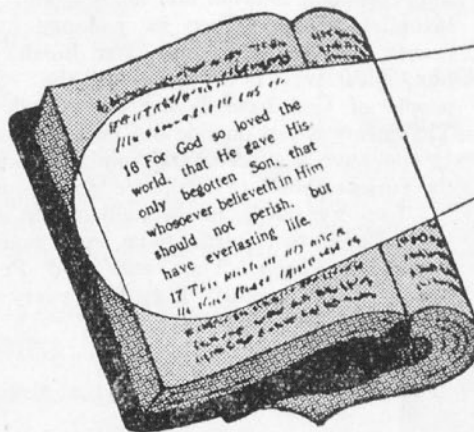
"Before I was saved, in the evenings, I was leading a dance orchestra and playing for fraternity clubs and sorority dances. In the daytime I was working in the insurance business. But along with all this, I joined up with the

101st Cavalry Band in Brooklyn, and there I played my trombone one night a week on horseback in the United States Cavalry Band.

"With a busy life like this I'll tell you that I didn't find very much time for God or the Bible until one night a young fellow by the name of George, who was then my buddy in the United States Army Band, came to me and handed me a Gospel of John. I looked at him and asked what the idea was, for he was the last one I'd ever expect to see with a Bible under his arm. Then he told me how he had taken the Lord Jesus as his personal Savior and had been wonderfully saved. I told him that I wasn't the least bit interested, and I tried to hand the Gospel of John back. He insisted that I at least take it home with me.

"Well, I finally took the Gospel of John to be polite, and I put it in my pocket. Then later, on my way home, while I was standing at the railroad station with my trombone under my arm, I put my hand in my pocket and there I found the Gospel of Saint John. I thought it would have been bad enough if it had said 'Gospel of John', but 'Gospel of Saint John,' mind you . . . *Saint John!* Somehow that *Saint* business seemed to burn me up. I thought, 'Boy, what a sissy, what a holy Joe I'd be, carrying around a Gospel of *Saint John!*'

"So I took the Gospel of John and I tore it to pieces and threw it off the railroad station platform.



Good News for the World

"Friend, that's what I thought of God's Word a few years back. Little did I realize that night, as I stood there brazenly tearing God's Word to pieces, that it would only be a few months later when this very Book, God's Word, would tear me to pieces and I'd see myself as a sinner, lost and needing the Savior that the Bible tells of.

"Well, that was in January, one cold winter's night, when I tore up the Gospel of John. The following Monday night at the band rehearsal I met George again and the first question he asked me was, 'Jack, how are you getting along with the Gospel of John I gave you last week?' I said, 'Gospel of John? What Gospel?' 'Oh,' I said, 'you mean that little red book!' He said, 'Yes, have you read it?' I said, 'Read it? Why, George, I threw it away before I got home.' He said, 'You did? Well, here's another one.' 'Oh,' I said, 'now, look here, George, let's not go into that again.' Week after week George kept handing me tracts and Gospels, and the more he handed me the more I threw away.

"Six months went by and we went off to army camp together. I thought, 'Surely this fellow George will forget all about his old religion in this man's army with all the drinking, gambling, cursing, filth and debauchery.' I knew that the summer before, George had committed every sin right down the line that a soldier could commit.

"The first day that we were away there at army camp, I heard several of the fellows using the name of the Lord in vain, dragging it down into the gutter. I saw George speak to one of them, and he said, 'Listen, fellow, the Name you're dragging down is the Name that's taking me up to heaven.' That hit me! Then, too, I knew that a Christian would read his Bible and get down on his knees to pray before going to bed. And I thought, 'Surely George will never read his Bible and pray with these fellows around.'

"Taps sounded, lights out, and George hadn't read his Bible or prayed. And we all lay there on our cots thinking, 'He's scared to do it.' But wait a minute! George reached down into his barracks bag, grabbed hold of his Bible and flashlight, and there he sat on the edge of his cot! I can see him yet. He read for awhile, and then he got down on his knees for prayer. We could curse at him, throw shoes or anything else, but he stayed there until he was through. He was a man!

"And after watching this fellow for two full weeks, twenty-four hours a day, there in that army camp, and noting the marvelous change in his life, I decided he had something that I didn't have, and whatever he had I wanted.

"That summer after we came back from the army camp I got hold of a Gospel of John. I started to read it through. The following fall the band got together again and my buddy, George, invited me to a little meeting over in Brooklyn where the gospel would be preached. One after another got to their feet and told what Christ meant to them.

"This was all new to me, for outside of George's testimony I'd never heard anything like it before. But that night, God in His grace brought me under deep conviction. I got mad. I didn't like the way the preacher talked about sin, righteousness, and the judgment to come. He spoke about a real heaven and a real hell, and about the second coming of the Lord Jesus Christ. He spoke to us straight from the shoulder and told us that the only hope of heaven was in the new birth.

"I didn't like it. I left the meeting mad, but that night at home, in the blackness of my room as I lay on my bed, it seemed as though all the blackness of eternity loomed up before me, and I realized for the first time in my life that I, too, was a sinner, but that Jesus Christ, God's Son, died and shed His blood on the cross of Calvary for me. Somehow I slipped out of bed; I got down on my knees and admitted to God above that my life had been stained, marred and blackened with sin. Then I asked Him right there and then to save me for Jesus' sake.

"I don't remember just how or what I prayed that night, but I know that I passed from death unto life, from the power of Satan unto God. My eyes were opened and forgiveness of sins became my portion. That night, Jesus Christ became real to me; and what He did for me, friend, He can and will do for you if you'll only 'behold the Lamb of God, which taketh

away the sin of the world.'"—From "God Hath Chosen," a new book, copyrighted by Zondervan Publishing House. Reprinted by permission. The book may be obtained from the Gospel Publishing House, Springfield 1, Mo., for \$1.50 post-paid.

THE INDISPENSABLE GIFTS OF THE SPIRIT

(Continued from page three)

a lion roared at him. If you are seeking the wine of the Spirit in the baptism or the gift, the lion will roar at you to intimidate you, as he has intimidated thousands, if you will let him. By the Spirit Samson picked up the lion as it had been a kid, and tore it, and threw it at the road side for the bees to make sweet use of.

Do not be deceived by the commentaries nor the children's picture books. Samson was not a giant. He was an ordinary man like me, like Jesus. He had not a chest like a five-barred gate, nor sinews of iron, nor biceps of rock. The whole point in the history of Samson is that the Spirit of God came mightily upon an ordinary man, and he did wonders in the Spirit. He had nothing in his hand. Too many people have natural abilities they rely on. Too much human strength. The lion overcomes them and they despise the supernatural, their only chance of defeating the roaring lion.

Once more the Spirit of the Lord came mightily upon Samson and he slew thirty Ashkelonites, giants. Then in jealousy his own people (not the Philistines, but Judah) bound him with two new cords—as the so-called people of God have bound the church today. The enemy is not outside but inside the church. If you have a supernatural ministry expect all the furies of hell to challenge you from within. Two new cords, intellectualism and naturalism. These two cords have ever bound the church of Christ. They will bind Pentecost if you are not careful. They bind every revival

as it arises. The Spirit of the Lord came mightily upon Samson, and the cords flew like flax touched by the fire. A touch of the fire of Pentecost will free every bound Samson today. Thank God I'm loosed. Are you? It's wonderful to be free. Thank God for the liberating power of Pentecost.

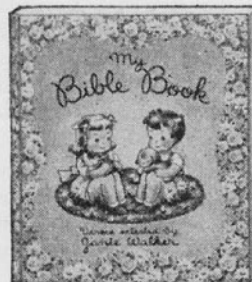
Once more the Spirit of the Lord came mightily upon Samson. With a foolish weapon, the jaw bone of an ass, he slew a thousand giants of Philistia! Are you a poor preacher, brother? Have you but a simple message? Won't your jaw bone arise to oratory or poetic utterance? Fear not. The jaw bone of an ass, anointed with the Spirit, will slay all the giants in giantdom and liberate the people of God. The Spirit of God came mightily upon Saul and he prophesied to the amazement of Israel. The Spirit of the Lord came mightily upon little David, keeping his sheep there down by the brook. With a peasant's weapon designed only to deal with partridges, he slew at a blow the field marshal of the ranks of Philistia, and dispersed the enemy host. Says Micah, "Truly I am full of power by the Spirit of the Lord." Not by graduation or academics or degrees, but by the Spirit of the Lord.

And so Jesus went into His little synagogue at Nazareth, took up the prophecy of Isaiah, and began to read, "The Spirit of the Lord is upon me, for he hath anointed me . . . to deliver the captive, to open blind eyes, to set the prisoner free." The Spirit of the Lord, in the mighty baptism, is to equip you with the might of God that will deliver the people and confirm the Word you speak in His name. The baptism is intended not merely to give you liberty in speech but to give you dynamic in ministry. To enable you to act as well as to speak. Cherish the baptism. Covet the gifts, earnestly. Promote the glory. Heal the sick, cleanse the leper, raise the dead. Preach the gospel in Holy Ghost might. This and this only is Pentecost. Every day of your lives let the Spirit of the Lord come upon you mightily, so that by His empowering and His light you may be able supernaturally to bring light in darkness, health in sickness, liberation in bondage, and heaven to earth. The gifts of the Spirit are no option in the Word. They are the essential instruments of the gospel for the deliverance of the people and the exaltation of the Lord.

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Among the Assemblies

ARKOMA.—We just closed a wonderful revival meeting with Evangelist and Mrs. Joe Higgins. God blessed with large crowds every night. Brother Higgins did some good preaching. Eight were filled with the Holy Ghost and 3 were saved. —Ed. Williamson, Pastor.

EDGEWOOD, TEXAS—Word comes from Pastor Cecil McGarrath of special meetings conducted by Evangelist and Mrs. H. D. Hunter for the first two weeks, and Evangelist Earl J. Rogers for the following two weeks. Souls were stirred; some were saved and filled with the Holy Ghost.

GIDDINGS, TEXAS—We have had a successful 2½-week revival meeting with Evangelist J. H. Sartor of Waco. There were 3 saved, 2 backsliders were brought back, and 3 received the Baptism in the Holy Ghost; 3 followed Christ in water baptism. The power of God was manifested in a wonderful way. The town was stirred. We were greatly enriched by our brother's fearless ministry.—James E. Parsons, Pastor.

SILSBEE, TEXAS—We are praising the Lord for a 2-week revival campaign at the First Assembly, with Evangelist Mrs. Wm. Panos of Fort Worth. In these meetings, 25 received the Baptism in the Holy Ghost and 16 were saved. Large crowds attended every night. All departments of the church were greatly edified. We have been here a little over a year, and the Lord has given us a continual revival.—M. M. Otwell, Pastor, Box 203.

PORTLAND, ORE.—We have had a good meeting with Brother and Sister F. L. Cook of Tulsa, Okla. Some were saved and filled with the Holy Ghost. We appreciated the ministry of these evangelists.

Eugene Smith of Cheyenne, Wyo., will start special meetings with us November 7.—Pastor H. A. DeVries, Lighthouse Revival Assembly, 626 S. E. 39th Ave.

EWING, MO.—The Lord has given us a glorious revival with Evangelist and Mrs. Wm. Andrews of Seattle, Wash. God visited His people in saving and healing power. Night after night, as the Word was preached, conviction settled down and sinners sought and found God; 77 were at the altar for salvation or reconsecration, 30 united with the church, and 24 were baptized in water. We thank God for Brother Andrews' labor in the church here.—Oscar Hamilton, Pastor.

INDIANA BOYS' AND GIRLS' CAMPS

Prior to our Camp Meeting we had two wonderful weeks with the boys and girls at the Indiana District Camp Grounds. There were 97 enrolled in Boys' Camp and 107 enrolled in Girls' Camp. This far exceeded our expectations, as it was the first year we have had such camps. Twenty-five boys were saved and eleven filled with the Holy Spirit. Thirty girls were saved and fourteen were filled with the Spirit. Those who worked so hard to help and pray for the camps were amply rewarded by seeing God work among the boys and girls in such a wonderful way.—Roy H. Wead, District Superintendent.

SAN BERNARDINO, CALIF.—We recently closed a revival meeting conducted by Evangelist James Pearson. The Lord sent a gracious outpouring of His Spirit; a number were baptized with the Holy Ghost and many were refilled. Many were reminded of the early days of Pentecost as hungry seekers were filled to overflowing. This is the home church of Brother Pearson and the Lord richly blessed his ministry.

The Lord has blessed us with a very gracious year. Our Sunday School average this year is the highest we have any record of for the church. About 40 teacher training certificates were earned by our people.—L. H. Hauff, Pastor, First Assembly of God.

BRUNSWICK, MO.—Five years ago H. V. Foley came here, rented a building and started a church. He stayed with us eighteen months, then had Claude O. Foose come and take the church, and he stayed one year. Since then we have had no regular pastor for any length of time, and have been struggling along the best we knew how. Brunswick is a town of nearly 2,000 people, has a garment factory and one of W. J. Small's plants which works a good many men. Besides that, Brunswick is in a good farming district and there is quite a lot of river work done here by the government. This town is on Highway 24, and on the main line of the Wabash railroad, 90 miles from Kansas City, and 40 miles from Moberly. We have to rent our building and have four families left. We are praying that God will send someone to help us.—Mrs. H. J. Warden.

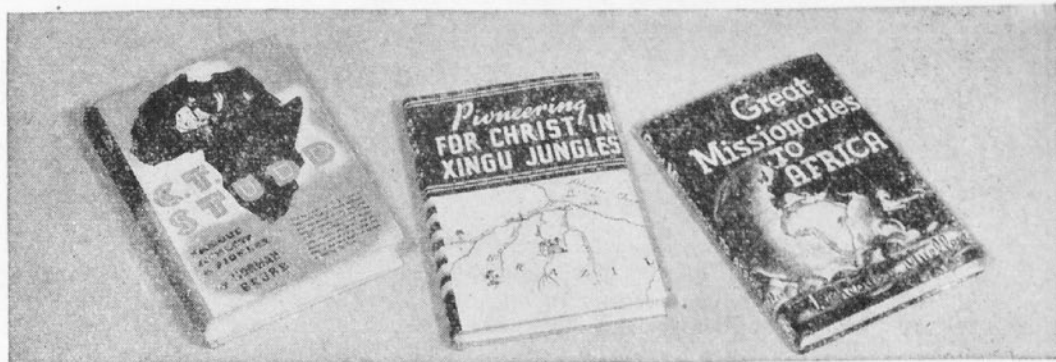
DULUTH, MINN.—It was our privilege in May to conduct a city-wide Divine Healing campaign here with Evangelist Oral Roberts of Tulsa, Okla. The meeting was sponsored by six Full Gospel churches in this area—three Assemblies of God churches and three Independent Assemblies of God. The crowds soon filled the Central High School auditorium and it became necessary to move to the Armory where the attendance reached 3,000 for the last Sunday night. Several hundred people came forward for salvation and there were a number healed. Three months have gone by and we are still reaping the benefits of this campaign. It has been my privilege to baptize a number of the converts from the meeting. It is wonderful to see the spirit of revival that has spread over this part of the state as a result of these services.—Allan G. Snider, Pastor, Glad Tidings Tabernacle.

TILLAMOOK and BROWNSVILLE, ORE.—While at Tillamook we had a number of good evangelists, but the outstanding meeting was with Tom Myers of Bakersfield, Calif. The building was packed each evening and on the closing night many were standing. Many glorious healings were witnessed, and many came to the altar for salvation. The evangelist preached the old-time gospel with signs following.

We have resigned the work there, after about 6½ years, and have accepted the pastorate in Brownsville.—Pastor and Mrs. Harold E. Beaty, 212 Blakeley St., Brownsville, Ore.

INDEPENDENCE, MO.—The Robert Oney Evangelistic Party recently conducted a 5-week revival. The meeting started in June and continued on through July. Several were saved. Services are still being conducted in the tent. Two lots, 70x148, have been purchased and one half of the basement wall is up. Plans are to continue in the tent until the basement, size 30x50, is completed. The basement is situated so that the 50-ft. side faces the front, with a parking lot in front. Visiting ministers are invited to attend our services. This is a new work.—Robert L. Oney, 1000 E. South Ave.

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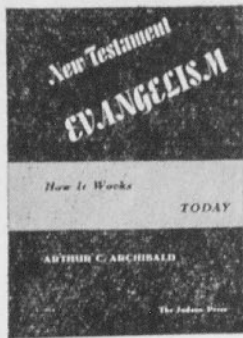
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BELL GARDENS, CALIF.—We have closed a 2-week revival at the First Assembly of God, 6113 Clara St., with Evangelist and Mrs. Virgil E. Whitmire of Ft. Worth, Texas. God met us in a wonderful way; numbers were saved and baptized with the Holy Ghost. This was the best attended revival meeting in this church in years. The building was filled to capacity each Sunday night. We praise God for the wonderful revival spirit that continues. In almost every service since the meetings closed, someone has been saved or filled with the Spirit.—R. M. Hargis, Pastor.

DALLAS, TEXAS—We came to the Cement City Assembly in Dallas five years ago this past June. God has given us a very fruitful ministry here. We have added a number of improvements on the property, including the complete remodeling of the church, the rebuilding of the parsonage, and the Sunday School rooms improvement. We also have installed plumbing in church and parsonage.

Like many churches, we have seen our congregation change through the transition period of the last few years. However, we have held a substantial group through it all and are now seeing a very good increase. We also have been able to increase our Home and Foreign Missionary offerings.

We have had a number of evangelists with us who have added their part to the success of the church. In January we enjoyed a good revival with Dad Smith and party. A number were saved and filled with the Holy Ghost. We re-

cently closed a very successful meeting with Evangelist James E. Hart of Ft. Worth. This revival has more thoroughly stirred and revived the entire church than any other since our ministry began here. Many nights a great number rejoiced in old-time Pentecostal blessings until after midnight. Nine were filled with the Holy Ghost the last week of the revival.—Dial Cook, Pastor, 920 Harris.

YAKIMA, WASH.—August 24 we began Divine Healing services with the Myers Evangelistic Party. The services were planned for one week only, but are being continued for two weeks.

Each afternoon during this first week of meetings, Rolland Miller, coworker with Tom Myers, gave instructions and ministered the Word to increase faith to trust God for healing. These services proved a real blessing. Tom Myers ministered the Word each evening and prayed for the sick. God confirmed His Word, service after service, by stretching forth His hand to heal. The healing power of Jesus was manifested by opening deaf ears, and causing the blind to see and the lame to walk. One afternoon we had a testimony service for those who had been healed, and it was wonderful to hear many tell how God had healed them.

At least 51 (as many as we have count of) came to the altar to be saved or reclaimed. Several persons mentioned that they had never before been in services where the power of God was so mightily manifested. The crowds have increased from night to night; last Sunday the building,

which seats 2,000, was packed, with people standing both afternoon and evening.

Twelve different Pentecostal churches of Yakima, known as the Yakima Full Gospel Fellowship, sponsored these services at first, but many of the Assemblies of God pastors throughout Yakima Valley closed their services and came to the meetings. Up to the time of writing, at least 30 towns have been represented in the prayer line. We give God all the glory for His visitation to Yakima and Yakima Valley.—H. M. Barfoot, Chairman of the Meeting.

BRAINERD, MINN.—We are praising the Lord for His many gracious blessings and victories at the Gospel Tabernacle. Another year of our ministry here has become history. Although we have felt keenly the loss of some 13 families who have moved to other cities and states to get work, we have had the joy of seeing a goodly number saved and baptized in the Holy Spirit, and many others wonderfully healed in answer to prayer, in special revival services as well as in our own regular meetings. Thirty-one new members have recently been added to the 29 new members received into our fellowship last year. Irvin Ade, Mr. and Mrs. Lee Krupnick, Mr. and Mrs. J. Vernon Cardiff, and the Lummer Music Makers, all gave us very good and successful campaigns during the past year. We just concluded another VBS with an enrollment of 219. Mrs. Glenn Lando and Mrs. C. E. McCarrell supervised the school.

We are now adding an educational part to the Tabernacle; when completed we shall have 13 new Sunday School rooms, together with two apartments—one for visiting evangelists and one for the janitor.

For the past two years we have broadcast the gospel direct from the Tabernacle every Sunday night over Station KLIZ. This has yielded gratifying results in the salvation and healing of many, and in increasing interest in the services. We are now enlarging this ministry and by November 7 we plan to be heard every Sunday at 8:00-9:00 p.m., direct from the Tabernacle, over Station KWAD, Wadena, 1,000 watts, 920 kilocycles.

We believe the secret of all victories has been in the all-day fasting and prayer which we have enjoyed here every Tuesday ever since we began our pastorate here.—Pastor and Mrs. R. S. Peterson.

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.

MORRISON, OKLA.—October 10—; N. R. Dickerson, Evangelist.—Ted Stephens, Pastor.

MATTOON, ILL.—Sept. 21—Oct. 3; Carl and Edna Goodwin, Pomona, Calif., Evangelists.—A. L. Todd, Pastor.

EAST LIVERPOOL, OHIO—First Pentecostal Church, 926 W. 8th St.; Oct. 5, for 3 weeks; James Eastman, Evangelist.—J. G. Gott, Pastor.

DAYTON, OHIO—Bethel Temple, 108 Buckeye St., Sept. 19—Oct. 3; Harvey McAlister, Evangelist.—Paul J. Emery, Pastor.

CANTON, OHIO—Bethel Temple, 130 Third St., S.E., Oct. 10—24; Harvey McAlister, Arlington, Va., Evangelist.—Niels P. Thomsen, Pastor.

SEMINOLE, OKLA.—Assembly of God, Oct. 12—24; Lee Krupnick, Christian Jewish Evangelist, and Mrs. Krupnick.—Berl Dodd, Pastor.

SACO, MONT.—Assembly of God Church, Oct. 6—17; Christian Hild, Evangelist.—Elmer M. Trygg, Pastor.

WASHINGTON, N. J.—Assembly of God, Church St., Sept. 27—Oct. 17; Carolyn Lindblad, Evangelist.—Richard Bergstrom, Pastor.

RIFLE, COLO.—Meeting in progress; Evangelist and Mrs. Bennie Harris, Ft. Morgan, Colo.—D. F. Chaffin, Pastor.

OAKLAND, CALIF.—Oakland Revival Tabernacle, 421 10th St., Sept. 27—; Evangelist and Mrs. Dean E. Duncan.—Cecil J. Lowry, Pastor.

CORPUS CHRISTI, TEXAS—Youth Revival, First Assembly of God; Sept. 26, for 2 weeks; G. L. Johnson of Beaumont, Evangelist.—A. A. Allen, Pastor.

CARLSBAD, N. MEX.—1500 W. Mermod; meeting in progress; Evangelist and Mrs. Bob McCutchen, Austin, Texas.—Norman McCutchen, Pastor.

PITTSBURG, KANSAS—Sept. 19—; Chas. E. Robinson, Bible Teacher-Evangelist.—Chas. E. Peak, Pastor.

STORM LAKE, IOWA—Meeting in progress; A. C. Phillips, Evangelist.—Bernard B. Ridings, Pastor.

JACKSON, MISS.—Sept. 26—Oct. 10; Chas. Hurst, Nashville, Tenn., Evangelist.—Chas. Craighead, Pastor.

COFFEYVILLE, KANSAS—Oct. 5—17; Evangelist and Mrs. Paul Hild, Fargo, N. Dak.—E. Ewing, Pastor.

HUDSON FALLS, N. Y.—Gospel Lighthouse Church, North and LaCrosse Sts., Oct. 5—24; H. B. Kelchner, Flint Stone, Md., Evangelist.—R. A. Canterbury, Pastor.

PORTLAND, ORE.—Divine Healing Campaign, Westside Assembly of God Tabernacle; Sept. 21, for 10 days; the Lummer Party.—Wm. F. Hageman, Pastor.

LEE'S SUMMIT, MO.—Assembly of God, First and Market Sts.; meeting in progress; Evangelist and Mrs. F. R. Davidson, Quincy, Ill.—John H. Waugh, Pastor.

GRESHAM, ORE.—Meeting in progress; Evangelist and Mrs. Velmer Gardner, Wenatchee, Wash., accompanied by Wayne Conklin, Musician and Singer.—Geo. A. Bullock, Pastor.

WILKES BARRE, PA.—Church of the Lighted Cross, 280 Parrish St., Sept. 29—Oct. 10; William L. Devereaux, former life guard, Atlantic City, Evangelist.—Byron D. Jones, Pastor.

SHAMOKIN, PA.—150 S. Market St., Oct. 6—; Evangelist and Mrs. Samuel G. Clutter, East Liverpool, Ohio. Fellowship Meeting and Dedication of Church, Oct. 5.—William Wallace, Pastor.

HAGERSTOWN, MD.—Revival and Divine Healing Services, Bethel Assemblies of God Church, Howard and Spruce Sts., Oct. 3—; Louise Nankivell, Chicago, Ill., Evangelist.—Ralph M. Jeffrey, Pastor.

GRAND RAPIDS, MICH.—Central Assembly, 154 Gold at Sibley; Oct. 10, for 2 weeks or longer; Evangelist and Mrs. James Call, Trenton, Mo.—L. O. McKinney, Pastor.

BRAWLEY, CALIF.—Assembly of God, 7th and C Sts.; Oct. 3, for 2 weeks or longer; Don E. Stover, Evangelist. Broadcast, Station KROP, Sundays, 8:00-8:30 a.m.—Neville E. Carlson, Pastor.

ROCHESTER, N. Y.—Bethel Full Gospel Church, N. Goodman and Ripley Sts., Sept. 21—Oct. 10; D. Leroy Sanders, Jefferson City, Mo., Evangelist.—Chas. R. Shuss, Pastor.

CAMANCHE, IOWA—Annual Fellowship Meeting, Assembly of God Tabernacle, Oct. 2. Services 2:30, 6:30 and 7:30 p. m. Supper at Garner's Hall, 5 p. m. Bring basket lunch and musical instruments. Carl Bergman, Pastor.—J. C. Snyder, Presbyter.

ALTON, ILL.—Beginning Oct. 10, Richard and Adele Carmichael will be at Alton Gospel Tabernacle for a time. Mrs. Carmichael will conduct a Teacher Training course for two weeks, and then they will begin a revival campaign.—Harold A. Hamilton, Pastor.

JOLIET, ILL.—Sept. 28—Oct. 10; Jean Benefiel of Grand Rapids, Mich., Evangelist.—Wilbur E. Weides, Pastor.

NEW KENSINGTON, PA.—Sept. 28—Oct. 17; Gay Benson, Lancaster, Pa., Evangelist.—A. W. Buckley, Pastor.

WORTHINGTON, MINN.—Sept. 21—Oct. 3; Evangelist and Mrs. Paul Hild, Fargo, N. Dak.—Lloyd Christiansen, Pastor.

MISSIONARY CONVENTION

DENISON, TEXAS—First Annual Missionary Convention, First Assembly of God, Sept. 26—Oct. 3. Speakers: George Carmichael, returned from Palestine; Paul Weidman from Gold Coast, Africa; and David Nyien, a Chinese student now in the States.—Ernest A. Manley, Pastor.

SECTIONAL "SPEED-THE-LIGHT" RALLY

TULARE, CALIF.—Sectional "Speed-the-Light" Rally, Full Gospel Tabernacle, October 14. One night only. Wesley R. Steelberg, Assistant General Superintendent and National C. A. Director, special speaker. Surrounding churches urged to attend.—Paul B. Franklin, Host Pastor.

PORTLAND, ORE.—Columbia River Assembly of God, N.E. 47th and Crystal Lane. Church Re-opening and Home-coming Day, Oct. 3. Services 11 a.m., 3 and 8 p.m. This will be the first service since last June when our church was almost destroyed by the Columbia River flood. Church Dedication, Oct. 11. Revival Meeting starting with the Dedication, Beauford Miller, Evangelist.—F. J. Huntley, Pastor.

MISSIONARY CONVENTION

BAYTOWN, TEXAS—Third Annual Missionary Convention, Trinity Tabernacle, E. Jack and N. Second Sts., Oct. 17—24. Speakers: Mr. and Mrs. G. C. Carmichael from Palestine, David Nyien from China, and Mr. and Mrs. E. L. Mason from Africa. For further information write Clyde C. Goree, Pastor, or Ruth Mageors, Church Secretary, Box 806, Baytown, Texas.

RICHLAND, WASH.—Tri-City (Richland, Kennewick, Pasco) and Sectional Divine Healing Services, Columbia High School Auditorium, Sept. 26-Oct. 3, with the Tom B. Myers Party of Bakersfield, Calif. Services 7 p.m. daily; Sundays, 2:30 and 7 p.m. R. W. Miller, of the Myers Party, will hold preparatory services nightly before Tom B. Myers ministers. For further details contact Wesley H. Banta, Chairman, P.O. Box 682, Richland, Wash.

OKLAHOMA DISTRICT COUNCIL

The 33rd Annual Convention of the Oklahoma District Council will convene in the Municipal Auditorium, Shawnee, Okla., October 4-7. All committees will meet at 3 p.m., Oct. 4. C. A.'s in charge of service, Monday night. All applicants for ordination must be present and have the proper forms filled out. General Superintendent Ernest S. Williams will be present and will speak at each night service. For further information write Robert E. Goggin, District Secretary-Treasurer, or V. H. Ray, District Superintendent, Box 1341, Oklahoma City 1, Okla.

ROCK ISLAND, ILL.—Home Coming, Dedication of Building Extensions and Sectional Fellowship Meeting, Bethel Assembly of God, 13th Ave. and 6th St., Oct. 9-11. Special speakers: W. R. Williamson, T. A. Kessel, H. A. Hamilton, and other visiting ministers. First service, Saturday, 6:30 p.m.—Ralph E. Price, Pastor.

MISSISSIPPI S. S. CONVENTION

Mississippi District Sunday School Convention, Kingston Assembly of God, Laurel, Miss., Oct. 6-7, preceded by fellowship service night of Oct. 5. Various visiting speakers from out of state with District workers on program. For further information write E. E. Noland, Sunday School Representative, Stonewall, Miss., or J. O. Yeats, Pastor, 121 Kingston Ave., Laurel, Miss. Rooms furnished as far as possible.—E. E. Noland.

SUNDAY SCHOOL CONFERENCES

Rocky Mountain District Sunday School Conferences: Oct. 18-19, Casper, Wyo.; J. E. Neely, Host Pastor. Oct. 21-22, Colorado Springs, Colo.; H. J. Jackson, Host Pastor. Oct. 25-26, Delta or Montrose (to be announced later).

Conference theme: "The love of Christ constraineth us." Each conference will open with an evening service at 7 p.m., and continue the entire next day and evening. Our National Sunday School Director, M. L. Grable, will be present and minister in each session, assisted by Rocky Mountain District leaders and workers. Helpful, interesting discussions for every Sunday School worker. Attend the conference nearest you.—J. E. Austell, District Superintendent; Russel G. Fulford, District S. S. Representative.

TEXAS BIBLE CONFERENCES

Texas Fall Bible Conferences: San Angelo Section, Oct. 12-13, San Angelo Assembly, 1002 N. Oaks St. Wichita Falls Section, Oct. 14-15, Electra Assembly, Illinois and Harrison. Ft. Worth Section, Oct. 19-20, Ft. Worth, N. Riverside Assembly, 3001 Selma St. Dallas Section, Oct. 21-22, Dallas, Oak Cliff Assembly, 919 Morrell Ave. Greenville Section, Oct. 26-27, Wylie Assembly, Paris Section, Oct. 28-29, Paris Assembly, 1540 W. Houston St. Tyler Section, Nov. 2-3, Longview Assembly, 701 E. Marshall St. Lufkin Section, Nov. 4-5, Crockett Assembly, 504 N. 8th St. Beaumont Section, Nov. 9-10, Liberty Assembly, 1825 Grand Ave. Houston Section, Nov. 11-12, Houston, Central Assembly, Keen and Quitman. Waco Section, Nov. 30-Dec. 1, Marlin Assembly, 811 Colman St. Austin Section, Dec. 2-3, East Austin Assembly, 218 N. Chalmers St. Corpus Christi Section, Dec. 7-8, Alice Assembly, W. Center St. Valley Section, Dec. 9-10, McAllen Assembly, 416 N. 17th St.

Each Conference will run two days and one night. Services daily, 10:30 a.m., 2:30 and 7:30 p.m., with District officials speaking. Ministers and Christian workers urged to attend each service. For further information address the Presbyter of your Section or E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.—J. O. Savell, District Superintendent.

Notice this special list, if you feel the need of

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- ABUNDANTLY ABOVE, by Harold Lindsell, price \$1.50
- GO WITH HIM TWAIN, by Bertha B. Moore, price \$1.50
- LIGHTED HORIZON, by Edith Snyder Pedersen, price \$1.50
- THE QUEST, by Ludwig Bauer, price \$2.50
- IN HIS STEPS, by Charles M. Sheldon, price 75c

GOSPEL PUBLISHING HOUSE
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Space for address or church announcement

CARLINVILLE, ILL.—Revival in progress: Helen Cox and Mabel Brown, Evangelists.—K. H. Marshall, Pastor.

DANVILLE, ILL.—Meeting in progress for 2 weeks or longer; Richard Orchard, Evangelist and Musician.—James E. Hyllberg, Pastor.

ELMER, MO.—Annual Fellowship Meeting, Oct. 5-7. Free meals and lodging as far as possible. A. A. Wilson, main speaker.—Mr. and Mrs. F. R. Davidson, Acting Pastors.

RIVERSIDE, CALIF.—Divine Healing Campaign, Municipal Auditorium, Sept. 29-Oct. 10; William Freeman, Evangelist. Preparatory services, daily, 2 p. m., Gordon Lindsay, speaker. Brother Freeman will pray for the sick and afflicted each evening. Those interested may contact Carl A. Goad, 3357 Lime St., Riverside, Calif.

Those co-operating are the Full Gospel churches of Riverside and San Bernardino Section.—Carl A. Goad, Sectional Presbyter.

CONSTITUTIONAL CONVENTION

Constitutional Convention of the proposed "Pentecostal Fellowship of North America" will be held in Des Moines, Iowa, October 26-28. Convention will open with a prayer meeting on the night of October 26 in the Church of the Open Bible. There will be a mass meeting on the night of October 27. Members of all Pentecostal groups invited. For reservations in hotels or entertainment in private homes write E. J. Fulton, 851 Nineteenth St., Des Moines, Iowa.

NATION-WIDE SUNDAY SCHOOL CONFERENCE

Nation-Wide Conference of Sunday School Workers, Central Presbyterian Church, Denver, Colo., Oct. 13-15. Convention theme, "A Revitalized Church Through a Revitalized Sunday School." All Assemblies of God workers urged to attend this conference, which will mark the Third Annual Convention of the National Sunday School Association, an interdenominational organization of which Wm. E. Kirschke of the Assemblies of God is Executive Secretary. For full information write Secretary, 2255 Champa St., Denver 5, Colo. Phone TA 6661.

MISCELLANEOUS NOTICES

NEW ADDRESS—1001 S. Dewey Ave., Bartlesville, Okla.—C. H. Asher, Pastor, Assembly of God.

NEW ADDRESS—We have resigned the Orland, Calif., Assembly and have accepted the pastorate at Bandon, Ore.—J. N. Opperman.

BROADCAST—Listen to HYMNTIME, 8:45 a.m., weekdays; 9 a.m., Sundays. Station KXOL, Ft. Worth, Texas, 1360 kilos.—Charles R. Jones, Pastor, Bethel Temple.

BROADCAST—"Brother Thompson Presents the Living Word," Station KROS, Clinton, Iowa, 1340 on your dial, 8:30-9:00 a.m., Sundays.—C. E. Thompson, Pastor.

BROADCASTS—"Call to Worship," Sundays, 8:30-9:00 a.m.; "Morning Meditation," Wednesday, 9:00-9:30 a.m. Station KWON, Bartlesville, Okla., 1400 kilos.—C. H. Asher, Pastor, Assembly of God.

NEW ADDRESS—219 W. Scott St., Knoxville 17, Tenn. "Have accepted the pastorate of the First Assembly of God (Knoxville) formerly known as the Scott St. Assembly."—E. Turner.

NEW ADDRESS—212 Blakeley, Brownsville, Ore. "After about 6½ years at Tillamook, Ore., we have resigned and have accepted the work here."—Pastor and Mrs. Harold E. Beaty.

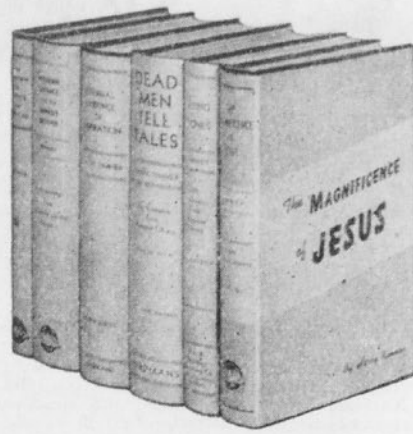
NEW ADDRESS—P. O. Box 487, Gallup, N. Mex. "Have accepted the pastorate here. Glad to have Council brethren stop with us; also other friends."—Pastor and Mrs. James Frazee, 716 E. Hill St.

BROADCAST—"The Gospel Fireside Hour," from Calvary Temple, Winnipeg, Sundays, 10:30 p.m., Central Daylight time, Station CKRC, 630 kilos, under direction of Pastor Watson Argue. Music directed by Riley Kaufman, Assistant Pastor.

NEW ADDRESS—806 E. Milam St., Mexia, Texas. "After having pastored the church at Milford, Nebr., for the past 3 years, we have accepted the pastorate at Mexia, Texas."—Harry C. Meyer.

NEW ADDRESS—216 S. State St., Girard, Ohio. "After pastoring in New Philadelphia, Ohio, for two years and three months, I have accepted the pastorate of the Assembly of God here."—George G. Martin.

BROADCAST—We are increasing our reach by changing stations, and broadcasting direct from the Tabernacle in Brainerd, Minn., Sundays, 8:00-9:00 p.m., over Station KWAD, Wadena, Minn., 920 kilos., 1,000 watts.—Pastor and Mrs. R. S. Peterson.



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NEW ADDRESS—660 N. Second St., Vernonia, Ore. "I have accepted the pastorate here."—Howard Hollar.

NOTICE—Glad to contact loved ones and friends stationed at any of the Army camps and Air bases around San Antonio, Texas, upon receipt of their names and addresses. Mail information to First Assembly of God, Lancaster and Dittmar Sts., San Antonio, Texas.—Kermit Reneau, Pastor.

NEW ADDRESS—The Bethel Pentecostal Tabernacle, formerly at N. Capitol and K Sts., Washington, D. C., is now located on corner of 12th and C Sts., S.W., Washington, D. C., (back of Smithsonian Institution and in front of Department of Agriculture).—Harry V. Schaeffer, Pastor.

NEW ADDRESS—We have resigned the church in Shelbyville, Tenn., and also the office of State C. A. President, and have accepted the pastorate of the East Pine Assembly of God, Hattiesburg, Miss. All Council brethren will find a welcome. Please call on us when passing.—Pastor and Mrs. J. W. Gladney.

NEW ADDRESS—105 N. Cypress, Carlsbad, N. Mex. "After 3 years of pastoral work in Jacksonville, Fla., we have resigned and have accepted the pastorate here. Council folk visiting Carlsbad will find a warm welcome in our church, 1500 W. Mermod.—Pastor and Mrs. Norman McCutchen.

OPEN FOR CALLS

Evangelistic

Ruby E. French and coworker, Helen V. Chase, 328 S. Virgil Ave., Los Angeles 5, Calif.—"Open for calls. Will go anywhere the Lord leads."

C. E. Shields, 15921 Menlo Ave., Gardena, Calif.—"I have resigned the pastorate at Wasco, Calif., to go into evangelistic work. Expect to have a man with me who is good in music and a good worker with children. Will have our own living quarters. No church too small or people too poor for us to help."

E. B. Turner, P.O. Box 193, Montgomery City 2, Mo.—"I am resigning the pastorate here to enter the evangelistic field. Would like to hear from a new field with two or three families willing to pray and trust God for a new work. Have had 22 years in pioneer and pastoral work; have established 4 churches. In fellowship with General Council."

Pastoral

Allan R. Faust, 1706 Lincoln Way, Red Bluff, Calif.—"Wife and I have two children, only one at home. I sing and play the guitar. Have a burden for souls. Ordained 5 years, and have papers with Southern California District. No place too small. References."