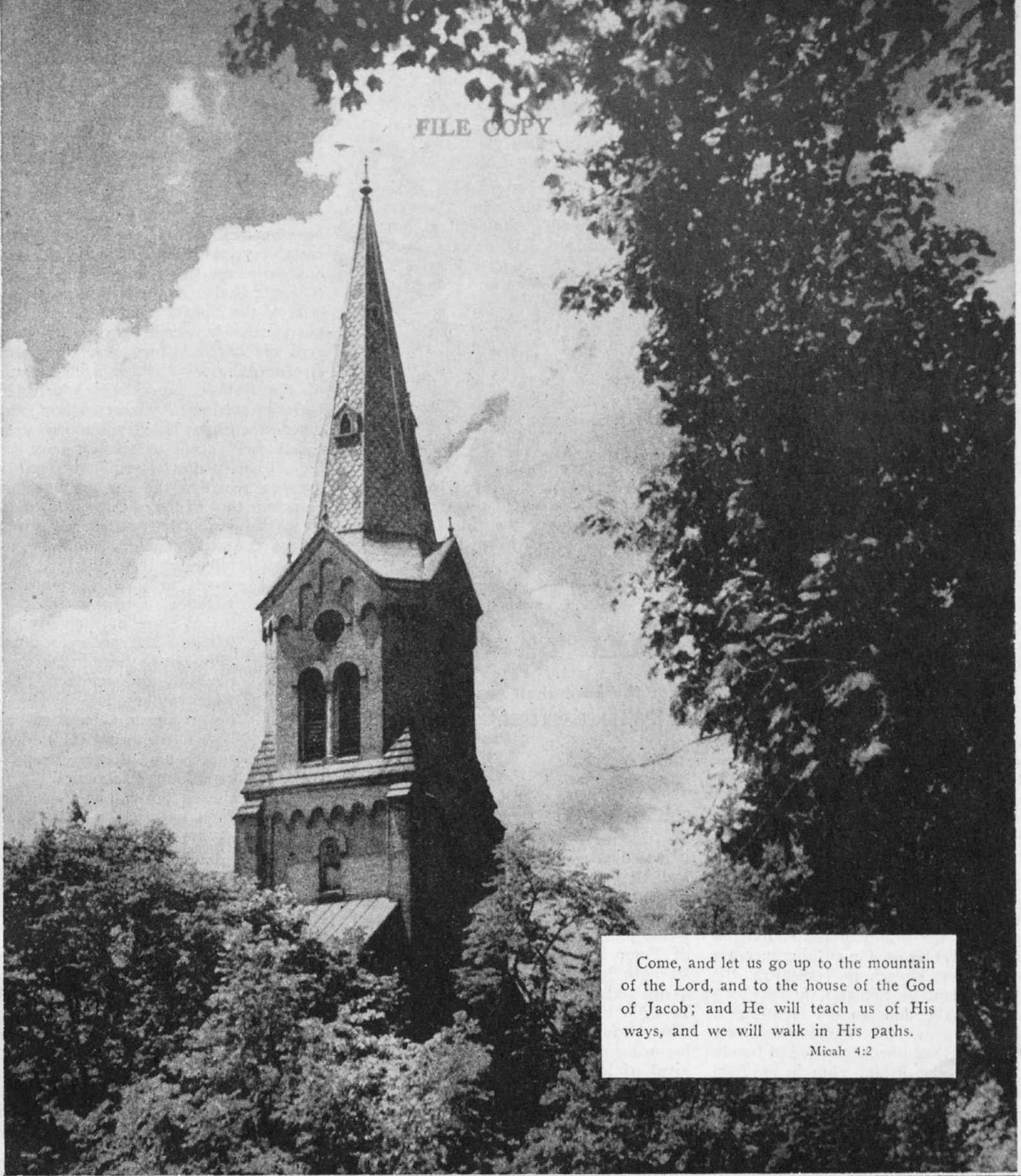


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Come, and let us go up to the mountain
of the Lord, and to the house of the God
of Jacob; and He will teach us of His
ways, and we will walk in His paths.
Micah 4:2

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

MARCH 12, 1949

Photo by Eva Luoma

NUMBER 1818

"Tongues" in History

C. C. Burnett

PENTECONOST; the baptism of the Spirit; the power of God; the gift of tongues. These terms, and many other related ones, connote that which is sacred and real to vast numbers of present-day Christians. They are terms that speak of glorious and refreshing experiences in God which have become manifest during the past forty years within the church of the Lord Jesus Christ.

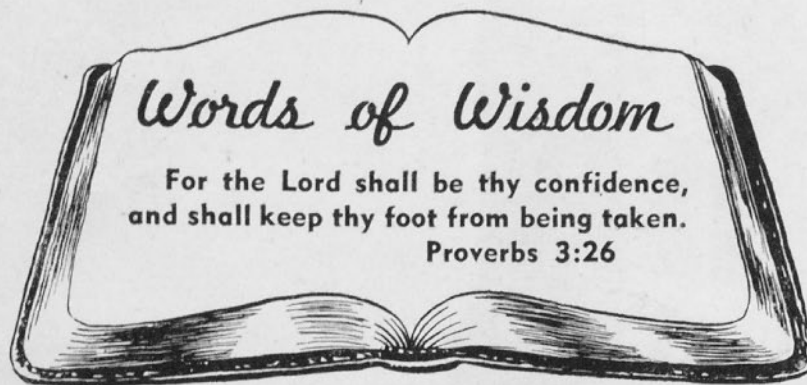
In spite of the fact that there are hundreds of thousands who can testify to the reality of the Pentecostal experience and to its ultimate empowering them to a life of consecrated Christian service, there are still many sincere folk who are prone to doubt. These good folk feel that there is little or no authority, either in the Scriptures or in church history, for emphasis on a supernatural experience and insistence on a practical demonstration of the gifts of the Spirit within the church today. It is not my purpose to discuss the doctrinal aspects of the Pentecostal revival at this time, although there is ample evidence in the Word of God to sustain the Pentecostal position. Rather we shall discuss some of the historical records of Pentecostal phenomena.

That period of church history with which we are all more or less acquainted is, of course, the Apostolic Age which lasted to approximately 100 A.D. Herein we have the origin of the church on the day of Pentecost, the ensuing increase of the mother church in Jerusalem, the mighty revival in Samaria, and Peter's opening of the door to the Gentiles in Cornelius' home. The three missionary journeys of Paul then succeeded in firmly establishing the infant church in Asia Minor and parts of Southern Europe. The Post-apostolic Period was one of rapidly increasing growth in spite of most bitter persecutions which the Christians suffered under such emperors as Hadrian, Domitian, and others. In the latter part of the period, the infamous ten persecutions of Diocletian broke upon the church and bade well to destroy her completely throughout all the Roman Empire.

In spite of these outbreaks of injustice and intolerance, however, the Christian church took deep root throughout the Empire and eventually it became officially recognized. Whether Constantine ever saw the flaming cross in the sky and the

words, "With This Sign Conquer," is a much-disputed legend, but at least we know that in 313 A.D. he gave the Christians the right to exercise liberty of conscience. In 323 A.D. he declared Christianity to be the state religion—an edict to which most succeeding emperors adhered, with the exception of Julian, the Apostate. Legend tells us that he, after one last terrible persecution of the church, died on a battlefield while looking up to heaven and crying with sobs of unrepentant hate, "Thou hast conquered, O Galilean."

By 600 A.D. the church had become so tightly organized that we can rightly ascribe to Gregory the title of the first Pope. During the period of Roman Catho-



lic ascendancy, there were both good and bad clerics. Some, like Augustine, endeavored to keep alive in the church a respect for the supernatural element of worship. As early as 1160 the followers of Peter Waldo were increasing in strength in Italy as they honored God's Word and contended for the supernatural. In 1206 Francis of Assisi, in answer to what he felt to be a call from God, began his order of Franciscan monks with a revival of holy living and simple faith in God. Another name that shines out against its background of spiritual darkness is that of Thomas Aquinas, later in the thirteenth century.

Then came the spiritual explosion of 1519, when Martin Luther rebelled against the theory of indulgences and nailed his ninety-six objections to the cathedral door at Wittenburg, Germany. From this time on the revival spread throughout Europe and America, nurtured by the followers of Zwingli and Calvin, the Anglicans, the Huguenots, and the Anabaptists.

However, the period of modern revivals is probably more familiar to all

of us. Who is there but has thrilled at the stories of Wesley and Whitefield in England in the eighteenth century? Of Jonathan Edwards and the Great Awakening in America at about the same time? Of Finney, Moody, Chapman, and Sunday?

Thus we have a brief panoramic view of the church in history. Out of all this has come the twentieth-century Pentecostal revival which has restored to the church a measure of the supernatural power of God as manifested in the various gifts of the Spirit. But the Holy Ghost phenomena have existed throughout all ages of church history, and the present Pentecostal revival is but a continuation of the ecstatic experiences which have been enjoyed by believers many times during these past nineteen hundred years. Space will permit us to deal only with the "Charismata Glottai," the gift of tongues, which is the one distinguishing mark in the Pentecostal revival today. In mentioning various people and groups of people we in no wise assume responsi-

bility for their doctrinal statements, or for the practical application of truth as they saw it. We are only endeavoring to show the presence of the gift—not to defend their tenets of faith and conduct. That which follows is a brief, and by no means exhaustive, survey of the historical evidence concerning the presence of "speaking in tongues" in the church throughout its history.

There is ample evidence in the New Testament that "speaking in tongues" was common in the apostolic church. Jerusalem, Caesarea, Ephesus, Corinth—at all these places the gift was in evidence, according to the Scriptures. F. W. Farrar, in *Darkness and Dawn*, a historical novel dealing with the early church period, describes a scene wherein the believers were rejoicing in the Lord (page 167). An unbeliever was standing near by and witnessed the glory as evidenced on the faces of all. Farrar, speaking of him, writes: "He had heard the Glossolalia, the gift of tongues; he had been a witness of the Pentecostal phenomena which the heathen had never known."

Iraeneus, who lived in the years before and after 180 A.D., wrote: "Those who are in truth His disciples, receiving grace from Him do in His name miracles according to the gift . . . received from Him. (They cast out) devils . . . (have) foreknowledge . . . visions . . . prophets . . . healing the sick by the laying on of hands . . . raise the dead . . . It is not possible to name the gifts which the church has received . . . and which she

(Continued on page twelve)

Was Paul Crucified for You?

Robert W. Cummings

WHEN are we going to begin advertising the Cross and stop advertising man? Nineteen hundred years ago they began magnifying men at Corinth. "Philip laid his hands on me and I was healed," some would say. "James anointed me with oil and my pain was instantly relieved," some would testify. "I read a tract by John and peace came into my soul." "Apollos wrote an article in the **PENTECOSTAL EVANGEL ON 'Miracles of Healing,'** and while I was reading it I was instantly made whole." "I was immersed by the hands of Paul, and what a service that was!" "Brother, when Peter laid his hands on me I was instantly baptized in the Spirit."

This is the way they were talking in Corinth in A.D. 49, and Paul was told about it. Was he flattered? He was deeply grieved. Listen to him: "Dear saints of God's Assembly in Corinth, I have been told that there are divisions among you. You are beginning to advertise human agencies and human methods. You are getting your eyes upon men. Some are being attracted by Apollos and are being taken up with him. Some are taking sides with Peter. Some of you are defending me, and calling yourselves followers of mine.

"How can you talk about Paul in the presence of the Lord who died for you? Was Paul crucified for you? How can you talk about the human hands that were laid upon your head in simple obedience and faith when they were but a symbol of the hands of the Son of God that were laid upon the Cross and nailed to its cruel beam that you might have healing? How can you even think of hands that poured a drop or two of olive oil upon your brow, when the hands of the Holy Father spared not His only Son but laid upon Him the iniquity of us all, and sent Him into the oil press of Gethsemane—that there He might become a curse in order that we Gentiles might receive the blessing of Abraham, even the oil of the Holy Spirit of God.

"Don't forget, dear saints at Corinth, that it was I who first preached the good news of healing and salvation to you, and I preached it as God sent me to preach it. Don't forget that you were saved and healed, not by anything human, but by the Cross. The power to which I introduced you was the power of God unto salvation through the blood of the Son of God. When I preached the Cross there was

nothing humanly attractive or powerful about my preaching. I merely held up Christ crucified, and the Holy Spirit demonstrated the reality of the Cross and the wisdom of the Cross and the victory of the Cross to you. So your faith rested upon nothing human but upon the manifestation of the power of God at Calvary.

"Now, having begun in the Spirit, having laid the right foundation at the Cross, are you going to go back to the beggarly elements of getting your eyes upon the human instruments? Do you not know that when human hands anointed you they were simply typifying the nail-torn hands that were clasped in agony as they paid the price of your healing? Do you not know that the olive oil is only a sign of the heavenly anointing that was purchased for you by the depths of the agony of the Father and the Son at Gethsemane and Golgotha? Do you not realize that when the hands of Paul immersed you they were simply pointing to the hands of God—that took His only Son, His Beloved, and immersed His own Son in the waters of crucifixion and death and burial in your place, that you might by faith accept Him as your substitute, and not die but live?

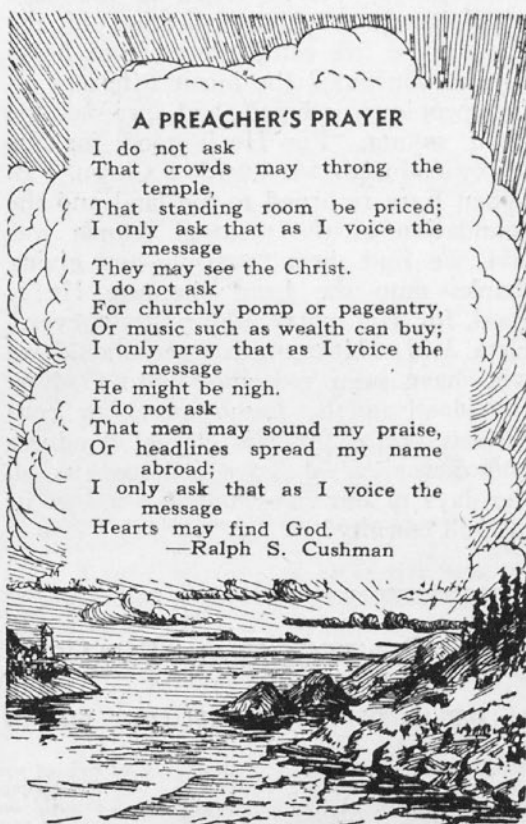
"I'm glad that I baptized so few of you. I don't want you to say that you were

baptized by Paul. God sent me to reveal what He did at the Cross, so that you would talk about the Cross and the One who died for you there—not about Paul. God sent me to magnify the grace of Christ, so that you would advertise His mercy, His love, His compassion, His power, His blood, His stripes, His wounds, His sacrifice. The Cross is the fountain from which come healing, salvation, cleansing, redemption, true wisdom, power, and victory. I am afraid for you, because you are taking the first step toward losing the gospel—you are getting your eyes upon the human agents, the human activity, which is only a shadow, and you are thereby taking your eyes away from the perfect and completed work of the Cross, which is the true substance of Reality even though it may be unseen.

"So, dear saints at Corinth, quit talking about the hands of the evangelist that were placed upon your cancer. Tell me about the hands that actually bore the cancer and all your curse and transferred them to His own body on the tree. Quit advertising the methods that certain ministers use in praying for the sick; tell of the stripes of the Son of God which purchased deliverance and healing and perfect soundness for my poor tortured body, because He took my sicknesses and my pains. Quit magnifying the silver tongue of Pastor Apollos and the oratory of Evangelist John; tell me of the courage and love and devotion of my Redeemer, the Lamb of God, who became sin that I might become the righteousness of God in Him. Tell me of the bloody sweat that dropped from His anguished soul and body as He drank the cup of my iniquity and purchased redemption for me from all the hold the devil had upon me. Cease your adoration and admiration of the human feet that bring good tidings of peace; tell me of the feet that went all the way to Calvary. Quit praising human faces; say rather unto my soul, 'Behold the Lamb of God that taketh away thy sin,' and let me see the face that was so marred more than any human face, that it might restore to me the glory of the image of my perfect Father in heaven.

"Talk no more of the powerful message of Brother Peter, and the hundreds that were baptized in the Spirit through his ministry. Take me to Calvary; let me look upon the brow that took my cursed crown of thorns, that my rebellious unworthy head might receive a crown of glory. Show me the heart that was pierced by my sins and my sorrows, that blood and water might flow from that heart to mine and that I might drink deeply from the holy rivers of Living Water that flow from the Sanctuary where the Blood has opened a new and

(Continued on page thirteen)



A Lyric of Lovingkindness

AUGUSTINE, in his *Confessions*, says: "In what accents I addressed Thee, O my God, when I read the Psalms of David, those faithful songs, the language of devotion which banishes the spirit of pride! How I addressed Thee in those psalms! How my love for Thee was kindled! How I burned to recite them, were it possible, throughout the world, an antidote to the pride of humanity." According to the Cambridge Bible for Schools and Colleges, in the early church "a knowledge of the Psalms by heart was required of candidates for ordination." They certainly should have a large place in the devotional life of every child of God.

The story is told of William Duff, the missionary, that when he was nearing the coast of India, the vessel on which he was sailing was shipwrecked. He had on board his much loved library of 800 books, but they were all lost in the wreck. However, the passengers and crew were saved. A sailor, walking along the beach, picked up Duff's Bible and his beloved Psalter, which had been washed ashore.

Duff was delighted to have his Psalter again and he immediately read through the very appropriate 107th Psalm which deals with God's providential dealings with His redeemed. When he came to the last verse; "Whoso is wise, and will observe these things (the distresses and the deliverances which the Lord allows in the experiences of His loved ones), even they shall understand the lovingkindness of the Lord," he sank to his knees and gave thanks to God for His goodness, and for His wonderful works to the children of men. What did it matter if his earthly possessions were lost? He had in heaven a treasure that was unassailable. And so, with his Bible and song book (for the Psalter was the only song book recognized by his own church in Scotland), and believing they were quite enough, he set out on his task of preaching the gospel to the millions in India who did not know his Redeemer.

Delitzsche, the Jewish scholar, points out that the three anonymous Psalms, 105 to 107, compose a trilogy, that they

are a whole made up in three parts, by one author. The theme of Psalm 105 is God's marvelous and gracious lovingkindness shown to Israel, from the time of their forefathers down to their redemption from Egypt and occupation of Canaan in accordance with the promise. The theme of Psalm 106 is the sinful conduct of Israel from Egypt onwards, during the march through the wilderness, and afterwards in the Promised Land, where they brought upon themselves the fulfillment of the threat of exile. The theme of Psalm 107, finally, is the sacrifice of praise due to Him from those redeemed from exile and from all kinds of destruction.

In Psalm 105:44 we read: "He gave them the *lands* of the heathen." In Psalm 106:25-27 we read that because of Israel's sin He threatened "to overthrow them in the wilderness: to overthrow their seed also among the nations, and to scatter them in the *lands*." But in Psalm 107:3 we read: "Out of the *lands* hath He brought them together, out of east and west, out of north and south" (literal Hebrew).

The prophet Jeremiah had foretold alike the captivity and the restoration, and Psalm 107 puts in the mouth of the redeemed remnant the words of the ancient liturgy that Jeremiah had foretold they would utter: "O Give thanks unto the Lord, for He is good: for His mercy endureth for ever." When in the days of Solomon, at the dedication of the temple, the fire came down from heaven and consumed the burnt offering, all the people worshiped and praised the Lord, saying, "For He is good, for His mercy endureth for ever." 2 Chron. 7:3. When Ezra returned to the land and the foundation of the restored temple was laid, we find them "praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever." Ezra 3:11. How much more should we who have been redeemed unto God by the blood of the Lamb utter our continuous praise for His eternal goodness and mercy, which have followed us all the days of our lives and will follow us into all eternity?

The Psalmist urges all the redeemed to be constant witnesses to His goodness, declaring: "Let the redeemed of the Lord *say so*." When the ship that carried Smith Wigglesworth, the British "plumber-evangelist," to Australia left the docks in England, he sent up such a mighty "Hallelujah" as a parting word to his friends on the shore, that the captain of the vessel said: "What lungs that man has!" When, before the boat reached its destination, a dance was turned into a prayer meeting by that plumber-evangelist, it was yet a greater surprise for that Captain. But you never know what may happen when you have a Spirit-filled man, who is living in the closest, most intimate communion with his Lord, on board a steamer.

In this 107th Psalm the Psalmist recounts the various trials encountered—the hunger and thirst and fainting. But they cried to the Lord, and He delivered. It tells of their rebellion, their being brought low, until they fell down and there was none to help. But once more they cried, and He delivered. Then through their folly and iniquity they became afflicted. They lost all appetite for food and they drew near unto death. But again they cried unto the Lord in their distresses, and He delivered, sending His word and healing them. We see them tossed to and fro on the angry sea, until their souls are melted because of trouble; but in response to their cry of distress, He made the storm a calm and brought them to their desired haven. All this was a call to give thanks unto the Lord for His goodness, and for His wonderful works to the children of men.

Some of us can now look back on a long life—and as we remember the Lord's grace, His many deliverances, His manifold goodness, His wonderful works, our hearts are attuned to praise. May I suggest to every child of God to take time to reflect, and to remember the Lord's many goodnesses, and to give Him daily thanks. Take time every day to utter your heart's praise to Him. I sometimes speak of Brother Charles E. Robinson, who was my faithful coworker for the past two decades, that he is a "chronic praiser." I wish every saint could be infected with this same virus of chronic praisefulness.

In the latter part of this 107th Psalm we see the various experiences our Lord

(Continued on page thirteen)

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A Christian Nurse in Venezuela

Lester Sumrall

JUANA is the soul of the hospital," Dr. Cuesta, a prominent physician of Venezuela, said of Juana Moreno, equivalent to Joan Brown. "Not only is she the best informed and most competent nurse in the hospital, but when patients are passing through the dark, lonesome hours of death she feels it her duty to comfort them with words about Jesus Christ. She has become the vital, spiritual influence of our hospital."

Juana Moreno was born of humble Venezuelan parentage. Her family is of the laboring class socially. However, they are members of a spiritual aristocracy, as they are zealous members of Capilla Betel, the church founded and pastored by Brother G. F. Bender in Barquisimeto. In early youth Juana publicly accepted Christ as the personal Lord of her life, and was baptized. Soon after conversion she made it known that she wished to dedicate her life to missionary work among the jungle people of her own needy land, and this same desire still burns in her heart today. Her intimate acquaintances and pastor testify that Juana has never wavered from that first firm decision to follow Jesus. When other boys and girls of the city were oscillating in their endeavors to live for Christ, her face was set like a flint to champion the cause of Christ in a land of paganistic religion and degraded standards. In the Roman Catholic dominated public school, where Protestants were persecuted and hated, she lived an admirable Christian life, which finally demanded the respect of both the teaching staff and the student body.

While yet in her early teens Juana went to live with Mr. and Mrs. Fuerstein, independent missionaries laboring in Venezuela, to be a companion to their daughter and assist with domestic work in the home. The missionaries, perceiving that Juana greatly wished to be trained in nursing, and was naturally gifted for that work, very kindly paid her traveling expenses to San Jose, Costa Rica, where she attended Dr. Harry Strachan's Clinico Biblico to be trained in modern hospitalization. Here she was the happiest of her life, since she was being trained for the service to which God had called her. She blithely labored from early morn to night in the hospital and in the Bible School, to obtain a dual training of theology and medicine. She was obliged to be on duty long and tiring hours, as

she was working her way through the institution. After two and a half years of intensive training she graduated from the Clinico and returned to her native Venezuela fully equipped in the art of modern nursing.

Upon her return the physicians pressed her to join the staff of nurses at the General Hospital in Barquisimeto. She finally consented, and it was quickly discovered that Juana was the most competent nurse in the hospital. She was fast in action and reliable at all times of day or night. She was chosen to be the assistant in the operating room when delicate operations were being performed. When a special case needed surveillance Juana was given the case, as implicit confidence could be placed in her sterling Christian character.

Not only was she a good nurse—she was an "angel of consolation." From bed to bed the white-dressed evangelist went, speaking words of healing for the souls of the patients. Her spiritual emanations lightened the dark corners of the sordid hospital for many suffering souls.

The government sponsored the first maternity clinic for the State of Lara, and erected it in the capital city of Barquisimeto. When they began looking for a superintendent for the beautiful new clinic the doctors unanimously acclaimed Juana Moreno as the one to be in charge. Therefore she was almost drafted by the government to be its director—and at the time she had only been back in the country for a year! She superintends the care of the patients, and is training a corps of novice inmates as prospective nurses.

Among her first occupants in the maternity clinic were Venezuela's famous quadruplets, over which she was given complete nursing responsibility. When we were permitted to go into the special ward to see them, she dressed us in respiration masks, nurses' caps, and medical gowns as a precaution for the sake of the quads.

Juana very kindly wrote part of her personal testimony for me in Spanish, and Missionary Olson translated it as follows:

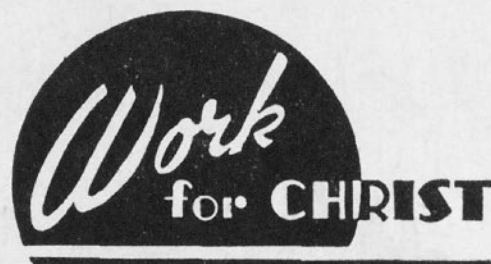
"After returning from the Clinico Biblico in San Jose, Costa Rica, where I with the help of the Lord, completed my studies, and where my Christian character was greatly strengthened, I never thought that I would come to work in religiously fanatic places such as the hospitals of my people. My plans for my life were very different. I had left the home of a missionary to go to school, and wished to return and offer my service to the churches and outstations. But other conditions obliged me to take this step. I thought, 'How can the Lord take me in such a path, to work with nuns?' I could not understand at first that this was the divine plan. At first I struggled for a time, halting between two great opinions; but the missionaries and Christians assured me that they felt it was the will of the Lord for the present. Therefore, I entered service at the General Hospital.

"I was first placed as nurse over a ward of twenty very sick women. The women seemed to be more ill than those I had been accustomed to care for, but I began by asking God for wisdom as to how to treat them physically and spiritually. Later I invented my own method of personal evangelism, and thank God, it has proven successful. First of all, I seek divine guidance for each individual under my care. Second, I study the character of the sick. Then I seek to gain their friendship and confidence. Last of all, I try to effect the first prayer with them. After this it is routine.

"Upon purposing to bring some soul to the feet of the Lord Jesus, this became my favorite verse of Scripture—it expresses my life motive: 'Cast thy bread upon the waters: for thou shalt find it after many days.' Eccl. 11:1.

"In my mind the Christian nurse has in her hands opportunity to discharge two important roles. Not only is she privileged to lavish material help, alleviating pain and mitigating moral aches, but also she has the privilege of learning the spiritual needs of the souls of the patients and giving them medicine for the soul. There are opportune moments to speak to patients who are being devoured by evil sicknesses. Some are abandoned by friends and relatives, perhaps because

(Continued on page thirteen)



I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.

John 9:4



Eternal Separation or Eternal Salvation

Bartlett Peterson

on National Radio Hour, "Sermons in Song"

THE WORLD in which you and I live is torn by isms born of greed! Palestine has suffered bombs! Their hideous, shrieking terror has come from skies where angels sang their sweet refrain of "Peace on earth, good will toward men" nineteen hundred years ago.

How can we build hope on such tottering, crumbling ruins?

Humanity continues to crowd out Christ, leaving us in a cold corridor of horror and insecurity. Because He was crowded out by Jew and Roman, the temple crumbled, the nation crumbled, the Roman Empire crumbled, dynasties have fallen, Judas and Pilate committed suicide, multitudes have gone to Christless graves, and events of woe have beset the world.

The world continues to crowd Him out, and now it is crumbling!

It is catastrophic that the sanctifying restraint of chastisement and judgment, coming upon a people in one form or another, is so soon abandoned and their former iniquitous practices resumed. Such was the case after the flood of Noah's day. Each of six thousand passing years has left its page of advice, warning and reprimand. In a most emphatic manner these pages from by-gone days enforce the truth that "except ye repent, ye shall all likewise perish."

Man's state amidst a barren present and a hopeless future is due to his separation from God. Isaiah declares, "Your iniquities have separated between you and your God." To redeem us from the claim of sin, and to release us from our course toward doom, Jesus has died for our sins. Unless we do something about it now, however, His sacrifice is in vain and our souls are eternally lost.

Biblical record shows us that it was only after Nineveh had repented that God had mercy and spared the city. Though Abraham, the friend of God, prayed for Sodom it was destroyed because of its failure to repent!

Let us not further flatter our own pride. Our entire nation needs to bow in humility and repentance that God may have mercy and grant us favor. Sin never goes unpunished—be it the case of an individual, or a nation. Many of our country's churches have been left empty, the Bible has been neglected and scoffed at, and the Lord's day has been desecrated. We need to repent before God and turn to Him anew!

Repentance has been given a prominent place in the Bible. In it people have been constantly urged to repent. Men have repented in sackcloth and ashes, asking for God's mercy. Both John the Baptist and the Lord Jesus Christ prefaced their public ministries with a command to repent on the day of Pentecost Peter told his hearers that repentance was the only way to stay judgment and gain God's favor.

Sin separates man from God. If separation is continued by rejecting Christ, it becomes an ever-widening "gulf that cannot be passed over." Those who have refused to enter mercy's door will some day stand at the closed door of judgment pleading for entrance. To such, He from within shall say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Thus judgment-consigned sinners shall forever be separated from God and His mercy. Whatever else the Bible may say about the horrors of hell and eternal punishment, the fact that doomed sinners will be eternally separated from the Savior will be, of all, the greatest punishment! "Lost, lost, eternally lost!" will be the hopeless wail of those who are separated from the Savior by their sins.

My unsaved friend, this need not happen to you. Jesus has died that you may be reconciled to God. With the apostle Paul, "we pray you in Christ's stead, be ye reconciled to God." Like the prodigal son who was away from father and home, you too may return, repenting of your sin, to be reconciled to God. Today is the day of mercy. Tomorrow may be the day of judgment! "Behold, now is the accepted time; behold, now is the day of salvation." Turn from your sins to Christ now. His great love invites you. Hear

Him tenderly say, "Him that cometh unto Me I will in no wise cast out."

(All correspondence and offerings toward the support of "Sermons in Song" should be addressed to the Radio Department, P. O. Box 70, Springfield, Missouri.)

Led by the Spirit

A True Story by
Oscar C. Eliason

IT WAS in June. The Sectional Fellowship Meeting had been held in the church in which I was conducting weekly services, and a great longing was created within me to reach some needy soul. God's call became increasingly urgent. Somewhere, I felt there was an earnest soul hungering deeply for salvation. As Peter was sent to the house of Cornelius, so I was going to be sent to point that earnest and hungry soul to the One who hung on the cross.

On Thursday, keenly conscious of this burden on my heart, I told Mrs. Eliason that I would take my piano-tuning equipment and go to the Catholic community in Soudan, a town twenty miles away. I asked her to pray with me that God would guide me into a home to TUNE A PIANO WHERE THERE WAS A SPIRITUAL NEED. I started for that town praying and trusting that this would happen.

After reaching my destination, I found that a piano-tuner had been ahead of me. Feeling something was wrong, I took my car and drove to the foot of a place called Jasper Peak, about a mile away. Here I could get alone with God in prayer. I knew that my interest was God's interest, and yet, I was not being guided to that needy soul. A spirit of helplessness crept over me, and now I could pray more earnestly. After a while of earnest prayer, I began to sense a supernatural presence near me which, at the first, almost frightened me, and at that moment this thought struck me: "Maybe that needy soul is in Ely." Ely is a town twenty miles farther away. It is the town of which Billy Sunday said, "The only difference between Ely and Hell is that Ely has a railroad leading out of it." I felt I could not go there unless I was positive God was sending me. I opened my Bible and asked God for a verse. He gave me Acts 9:6—"Arise, and go into the city, and it shall be told thee what thou must do." I thanked Him for this verse, and asked that the needy soul would speak first.

I drove to Ely, stopped on Pattison Street and knocked at a few doors in the first block. In the middle of the block was a home where they wanted their piano tuned. The man and his wife were at home, but due to some duty he immediately had to leave. As I

GOD'S "A" BOMB



For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John 3:8

began to tune the piano, the lady excused herself as she was going upstairs to take a nap. I was a total stranger—she did not know my name, nor that I was a minister of the gospel, nor that I was even a Christian. However, she came downstairs again, deeply under conviction of sin—so much so that she said, "I am not a Christian, but I hope the day will come when I can be born again." THE NEEDY SOUL HAD SPOKEN FIRST AND EXPRESSED HER SOUL'S DESIRE TO BECOME A CHRISTIAN. My emotions were greatly stirred and I wept like a child. God's presence seemed so near—the tender Shepherd was reaching out for a lost and bleating sheep.

I told her my side of the story and of God's message to me before I came. She also wept and said, "This all seems like a dream to me—and to think that I was the first one to speak." I led her to the Lord and she became so happy. I wept with joy as I drove home from Ely that afternoon, and the next day I sent her a written record of her conversion.

Some days went by and we received a letter from her, saying: "Thank you so much for your comforting letter of assurance. . . . I am continually singing praises to God for being so gracious to me and for finally answering my ceaseless and sincere prayers. . . . You were a perfect stranger to me, but God led you here

and kept me from going out as I had planned. . . . The Bible and all it contains has become personal and I can now really understand its meaning. . . . Every waking hour my heart is full of prayer and praise to Jesus for becoming my Friend. I need no other. . . . I didn't think He ever would come to me, and to think that He planned it all so patiently and carefully. Now I know He cares. I have never written a letter like this so I hope you understand what I am trying to convey.—Mrs. Jack Lampe, 23 E. Pattison St., Ely."

Together with my song, "Got Any Rivers?" I felt led by the Spirit to send her a poem about heaven which I had written about two years earlier. God planned this also—He was fixing her eyes upon the land that she was so soon going to enter.

Immediately after her conversion, Sister Lampe became a flaming torch for God, witnessing to both saved and unsaved about her remarkable experience. She left the modernistic church which she had been attending and went to one which believed in the *born-again experience*, and there, also, she became a great blessing. Her spiritual life ripened so quickly.

About five months went by, and one night I had a dream. I dreamed that a ripe apple had fallen from its tree to the ground. The next day I learned its meaning, for I received a special delivery letter from Ely, and it said: "You will be interested to hear about our dear sister, Mrs. Jack Lampe. She passed away on Sunday night, November 13, in the St. Mary's hospital, Rochester, Minnesota, following an operation. She quietly slipped away to be with Jesus. She went for the operation, although critical, trusting her Lord and Savior. She was very happy in her faith and sang hymns to the nurses when she felt better. She often talked to us about you, how God used you to bring salvation to her.

The apple had ripened and fallen to the ground. I am so thankful He gave me the privilege of pointing her to Christ before it was too late. God knows about every man or woman, boy or girl, who is hungry at heart, and His promise is, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He will not pass one by. He will fill every need in His own wonderful way.

COOK, MINN.

When the books are opened, and Christ shall give to every man according to the deeds done in the body, we shall find to our astonishment, the wonderful interest that has accumulated upon what we have lent to the Lord. The cup of cold water given to a disciple will flow back to us a fountain of living water, springing up into everlasting life. The mite given to the Lord's treasury will become a rich and inexhaustible treasure. The barrel of meal and the cruse of oil with which we sustained the perishing, will become the unwasting resources of eternity. The alabaster box of precious ointment with which we have anointed Christ's feet, will become the vials full of odors sweet with which the worship of eternity will be perfumed.—Hugh Macmillan.

George Muller wrote: "Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself and (as I imagined) no comfort to others. But a long time afterwards I heard of nineteen distinct cases of blessings received through that sermon."

Revival at Central Bible Institute

Revival came to Central Bible Institute Friday morning, February 4th after Miss Adele Flower, one of the fourth-year students at C.B.I., had given an inspiring message on the transformed mind. A spirit of prayer and worship seized the students. The pressure of the Spirit of God upon everyone was so great that the routine of school life was gloriously interrupted. All classes were merged into one large class in the chapel, with the Holy Spirit Himself as Teacher, and hours slipped by as if they were minutes.

When meal time came many were unable to go to the cafeteria. By night many were so gripped by the Holy Spirit that they had no desire to go to their rooms for rest, but continued praying on through the night. Those who went to their rooms continued in prayer until they fell asleep, while others who had fallen asleep were awakened by the Spirit to pray.

This revival was like many other revivals of past history, both recent and remote, for in the transcendent glory of God which overshadowed the students there came tremendous conviction of sin. Everyone seemed to be deeply concerned about his or her personal sins, and until confession was made liberty and freedom were not enjoyed. Items which ordinarily seemed insignificant became symbolical of the carnal and natural inclination of the human heart. Matters concerning school regulations, classroom procedures, attitudes of heart, were all brought to the surface by the pressure of the Holy Spirit. Some students yielded quickly, while others waited until conviction became so great they were forced to publicly confess. Along with this, as is always true in genuine revivals, came a desire to make restitution. Letters of apology were written, and letters of confession. Items which had been stolen were restored, or promise was made to return value for that which had been wrongfully used. Those who were not present cannot appreciate how intense was the conviction, how fervent the praying, how strong the crying, and how many the tears

during the days of repentance. The revivals of Wales, of Ireland, of New England, must have been similar.

Brother Robert W. Cummings, returned missionary from India, who is now an instructor at C. B. I., was used by the Lord to point everyone to the cross of Christ for the forgiveness of sins. These exhortations were followed by prophetic utterances from various members of the student body, messages in tongues with interpretations, and spontaneous singing of choruses and hymns, such as, "The Cleansing Stream," "I See a Crimson Stream of Blood," and "At the Cross." Oh, what humbling! Oh, what contrition! Oh, what breaking in those who were under the sway of the Spirit!

Many could not recall a time in their lives when a deeper and more profound moving of the Spirit occurred. The spiritual insight and understanding of Brother W. I. Evans, Dean of C.B.I., was expressed in the many messages and exhortations which he gave. He guided the students along as an experienced captain pilots a great vessel through the sea, helping them to a place of freedom and liberty once sins had been forgiven. Repeatedly he urged everyone to press through, and as the revival continued the revelation of the glory of God increased day by day. Sixteen testified to receiving the Baptism of the Holy Spirit, more than a score were definitely healed, and gifts of the Spirit were in manifestation. Many received visions, others gave exhortations and prophetic utterances. It was glorious.

Members of the faculty brought impromptu messages from the Word of God which were rich in inspiration and spiritual guidance, so that the lessons learned during the eleven days of intense spiritual activity in the chapel far exceeded those usually learned in the classrooms. As one faculty member said, so many things happened one person could not keep up with them all, and no one record this side of heaven will be able to give the complete history of this revival.—J. Robert Ashcroft.

Canton Work Blessed

Sarah C. Johnston, South China

WE have been conducting two Bible classes besides our regular services at our mission in Canton. One of the classes is taught by a Chinese brother who offered to conduct a one-hour class in the national language each Thursday evening before the regular service. I have been teaching the other class, an English Bible class. A fine group of students has been attending each of the class sessions, and the Lord has blessed our efforts.

Among my English Bible students is a young man who is secretary to the governor of Canton. This young man stayed after the service one night to tell me that he had made his decision for the Lord through attending the classes and services. He expressed a desire to be baptized in water.

Last Saturday I received a letter from another young man who attends my Bible class. In his letter he mentioned that his mother was a Christian, and had desired for years that he become a Christian, too. He was of the opinion that Christians do have joy, and thought that if he were a Christian his life would be more worthwhile; however, there was an obstacle in the way of his becoming a Christian. I wish to quote a portion of his letter, though written in broken English:

"I have an idea that always keeps me from being a Christian, and that is I have some doubts about the truth of the things within the Bible. I am extremely sorry to say that, because it is a dreadful mistake. That thought is with me day and night. If I do not tell someone then it will never be reformed. So I wish you would spend a little while in the English Bible class giving some facts or some history to witness to the certainty of these things in the Bible which are the most true things in the world. Hoping you will not be angry with me for this request and wish you to excuse me for spending your time in looking at this poor letter."

My object in sharing the above letter with you is that you may be better able to understand the need here, and to stand with us in prayer. You can readily see that one of the difficulties in winning souls on a mission field is that the people are not prepared, as most persons are in the homeland, to accept the Bible as final authority. To them it is a foreigner's book, and they have to be convinced that they should accept it. But God is able for this, too.

As I write the students in our Bible School here in Canton have just finished taking their mid-year examinations, and are leaving for their Chinese New Year holiday. Some are going home, but many are going out in groups to various inland mission stations to work for the Lord.

During this Chinese holiday season we will be celebrating the first anniversary of the

opening of our other church at Paak Nai. God has blessed the work there and has given us many open doors in the surrounding villages and markets.

We know that the enemy is working hard to close doors to gospel work. In many places the doors have already been closed. We thank God that we are still privileged to work here, but our time for witnessing may be short.

Catholic Parents Converted

Mr. and Mrs. Bernhard Johnson, Brazil

JUST recently two Catholic families have come into our church. One night about a week before Christmas the first one came. The father was carrying in his arms the youngest child, a little girl. The little girl was almost lifeless. The mother and father came to us and said, "We have heard that you pray for the sick, so we have brought our sick child to you. There is no earthly hope of her recovery. If our child is healed we will serve your Jesus the rest of our lives."

We anointed the little girl and prayed, and immediately we could see a change in her. Today she has completely recovered. The parents have given their lives to the Lord, and since the night we prayed for the little girl they have been faithful in attendance, bringing their entire family to Sunday School and church.

This same family brought another large Catholic family to church. The parents of the second family have also accepted Christ as their Savior. Needless to say the two families are receiving some persecution, especially from their relatives, but they are faithful in witnessing to them. They tell them that they, too, need Christ.

Our church was packed for our Christmas program. There were many persons in the audience who do not know Christ. We were glad for an opportunity to present the Christmas story to them.

We have not been able to visit the fields this past month because of heavy rains; however, we have been receiving good news from the national workers concerning the work at their various posts. The workers tell us that the Lord is saving souls, and performing wonders in their midst.

Writes Arnold C. Weston of Gold Coast, West Africa: "During the past week two more fetish priests have been won to the

Extra envelopes for the 1949 Missionary ADVANCE are on hand and may be secured by writing the Foreign Missions Department. These envelopes, which offer the special rates on the Missionary Challenge, are good until March 31. You can still take advantage of the special offer on the Missionary Challenge and at the same time contribute to the ADVANCE program. Write immediately and state how many you can use and they will be sent.

Lord, making a total of fifteen since the first of the year here at Kumasi. I have just received a letter from our national pastor in Ashanti saying that he baptized twenty-five persons in water the day after Christmas.

"We are praying that more harvesters will be raised up from among the different tribes here who will be able to lead their own people into the light of the gospel. Pray with us."



When the AMBASSADOR made its second trip to Africa, in November, Henry G. Garlock, Field Secretary to Africa, was a passenger. He remained in Africa to visit the different African fields and to hold local conferences. Among the fields visited have been French West Africa, the Gold Coast, and Liberia. Mr. Garlock is at Monrovia, Liberia at present. He plans to be on the field for some time yet. During this visit he has made a trip by automobile from Upper Volta to Dakar. Usually one makes such a trip by steamer. Between Upper Volta and Dakar is a section of hundreds of miles without a Protestant missionary. The above picture was taken on one of Mr. Garlock's previous trips across Africa.

Bengali Congregation Needs Building

Daniel C. Marocco, North India

WE have a large group of Bengali-speaking people, known as the Bethel congregation, meeting for services now in the living room of our house. There is no other gospel center in Calcutta for these people, and we have not been able to find a hall. It looks as though we will have to purchase a lot and build a small tabernacle. Pray for us in this need.

Yesterday morning an unsaved woman, oppressed of the devil, came to the morning service. After much prayer she arose from her knees, thanking God for salvation and deliverance. There is a great ministry among these people here in Calcutta.

* * *

Note: Maynard L. Ketcham, Superintendent of the North India District Council, writes concerning the need among the Bengali people of Calcutta: "The Bengali congregation is meeting in Daniel Marocco's house. The congregation is trying to raise money to secure a piece of land on which to build a church. The English congregation in Calcutta is comfortably established. We would like to see the Bengali congregation with suitable quarters also. If you would like to assist in their building program send your offering, designated for the Bethel Bengali Assembly, Calcutta, India, to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

Advancements in French Togoland

Mrs. Murray N. Brown, French Togoland

WE are now in the midst of preparations for a one-month Bible School; also, we have been working on Sunday School lessons in the Moré and the Moba languages. We have arranged twelve lessons in Moba and are sending them to Koudougou to be printed. During the next few months we hope to complete the Gospel of Mark with the help of our Moba Committee.

Fourteen advanced students were chosen for the one-month Bible School. There will be twenty days of classes, and we will issue report cards and certificates to those who satisfactorily complete the course. A little later we plan to have a similar school for the young girls, and married women.

Definite plans are now under way to have services in Sansane Mangø every other Sunday and sometimes on week nights. Mr.

Murray will preach in Moré. The message will be interpreted in Hausa and in French. We have discovered that some understand only Moré, others only Hausa, and still others only French. To reach everyone the messages will have to be given in all three languages.

Our Sunday School has reached a new high of 115. The enrollment is around 145 but they do not all come on the same day. We now have added a sixth class. Interest is increasing, but there are times when many of the pupils are cut off across the bog by a heavy rain on Saturday or Sunday morning. Most of those who attend Sunday School are Christians or children of Chris-

tians. Not many unsaved persons come to Sunday School yet.

Please pray that we will either be able to rent a building large enough for services at Mango, or that the Lord will provide funds to build a chapel.

* * *

Mrs. Murray N. Brown writes that for the work in French Togoland French literature and books are needed. She says that the French papers that they receive from France are gone before they know it. Used literature and books in French would be accepted. She also could use the two beginning books of piano lessons by Williams.

At Siswa Bazar

Grace L. Walther, North India

SISWA BAZAR is one of our out-in-the jungle mission stations. It is located a mile from the railway depot. To reach the mission station one walks through villages, sugar cane fields, a toddy palm grove, and over a footbridge. The little church building, nestled among the trees with small villages half-hidden in the background, is sighted first, and then the mission house.

To the person visiting the station for the first time the footbridge seems rather formidable. He is likely to become dizzy in the middle of the bridge, and have to sit down to regain his equilibrium. After crossing a few times, though, one gets used to the bridge.

For a number of years Siswa Bazar was

without a missionary, but once more the work has been undertaken. A few weeks ago Evangelist Somaiya, one of our Pentecostal Indian ministers, conducted a series of meetings at the church. What a glorious time of revival it was! A number of villagers received healing, and four young men were saved. Often the morning meetings which started at 7:30 continued until noon.

Following the series of meetings with Evangelist Somaiya we had a two-week Bible School. The Acts of the Apostles was taught.

Earnest prayer is requested for the work here. We look forward to seeing the little church filled with believers.



E. J. Snyder
North India



Mrs. E. J. Snyder
North India



Evelyn Withers
North India



Edna M. Hudson
North India

News Notes

A letter received from Miss Lois E. Ware states that she has arrived safely on the field. Her address is Apartado 68, Barquisimeto, Lara, Venezuela, South America.

* * *

Mr. and Mrs. Everett E. Devine, missionaries in Chile, announce the birth of a son on February 8, Patrick David.

* * *

H. P. Jeter returned to the States from Cuba in February.

* * *

Mr. and Mrs. Kenneth D. Robison of

North India arrived in the States the last of January.

* * *

Mr. and Mrs. R. A. Busby recently returned to the States from Netherlands East Indies.

* * *

Mr. and Mrs. E. J. Snyder and family, Miss Evelyn Withers, and Miss Edna M. Hudson were among the passengers leaving on the AMBASSADOR, February 15, en route to India. The plane also carried a number of non-Council missionaries.

The Passing and the Permanent

Compiled by Robert C. Cunningham

NO CLERGY RATES BY AIR

Defying tradition, the Air Traffic Conference of America has declined to follow the example of railroads and bus lines in allowing ministers of the gospel reduced rates. According to UEA, clergy rates will not be granted on the air lines of the nation.

MARSHALL PLAN CRITICIZED

A resolution protesting the sending of tobacco and wine abroad under the European Recovery Program was adopted by the Oregon Presbytery of the United Presbyterian Church at its annual session. The group specifically noted that under the Plan 142 million gallons of American wine and nearly a billion dollars worth of American tobacco are to go to Europe.

REBUILDING PALESTINE

The Jewish Agency in Jerusalem announces that 96 new settlements will be started in Palestine during the next fiscal year, at a cost of \$28,000,000. The plan is based on the assumption that 150,000 Jews will reach Israel by the end of the year. It anticipates development of the Negeb desert area in the south of the Promised Land.

CHINESE MARTYRS

Tsang An-taing, a prominent theologian in China, and Fan Ming-ching, a faithful pastor, have been crucified. According to D. M. Panton, who reports the news, it took these faithful Christians three days to die. The President of the Shanghai Bible Institute, Alfred Chow, reports that more Christians have been martyred in the past six months in Communist areas of China than suffered death in the entire Boxer rebellion.

TOM PAINE WAS WRONG!

It was in 1782 that the publication of the first American Bible was sanctioned and approved by Congress. About this time Thomas Paine declared, "In five years there will not be a Bible in all America." But Tom Paine was wrong! The American Bible Society alone, since its organization in 1816, has put into circulation 380 million copies of the Bible, in whole or in part, and the annual production of the Scriptures is increasing every year.

THE VALUE OF A SMILE

A newspaper account recently told the story of a boy who had been struck by the broken end of a live wire, which touched one side of his face, burning and paralyzing it. In court the boy's lawyer asked the little fellow to turn toward the jury and smile. He tried. One side of his face smiled, but the injured side just puckered up in a pitiful contortion. The jury took just 12 minutes to award the boy \$20,000. The amount was thus certified as the legal value of a smile.

If a smile is worth \$20,000 after you lose it, it must be worth that much while you still have it. Use it to make other people happy and to glorify the Lord.

PREACHING TO THE PYGMIES

A missionary preaching to the Pygmies of Central Africa, one day asked one of them if he had received the words of God. "Yes, we have," answered the little black man. "Every night we meet and pray; we sing, 'Jesus Loves Me,' and 'What Can Wash Away My Sins?' Then we ask God to protect us through the night."

The missionary then asked if he were quite sure that when he died he would go to heaven. The Pygmy stood at attention, his hand raised in salute and said: "When I die I will go to God's village. I will salute and say, 'Greetings, God. I have come to my house in Your village.' And when He asks me what permission I have to enter, I will tell him that His Son, Jesus Christ, died for me and washed my heart clean in His blood. Then God will say to me, 'Enter; house is waiting for you.'"

THE CHAPLAIN'S PRAYER

Peter Marshall, late chaplain of the U. S. Senate, recently offered a prayer in which every senator and every citizen alike ought to join. Said he:

"Help us, our Father, to show other nations an America to imitate—not the America of loud jazz music, self-seeking indulgence, and love of money, but the America that loves fair play, honest dealing, straight talk, real freedom, and faith in God.

"Make us to see that it cannot be done as long as we are content to be common coupon clippers on the original investment made by our forefathers. Give us faith in God and love for our fellow men, that we may have something to deposit on which the young people of today can draw interest tomorrow.

"By Thy grace, let us this day increase the moral capital of this country. Amen."

But to be the kind of people that really please God we first must be regenerated, born again—definitely, genuinely, individually, by the power of the Holy Ghost.

SCIENCE AND THE BIBLE

Christian scientists are finding much to support the Bible these days. Not long ago the American Scientific Affiliation, at its annual meeting in Grand Rapids, Mich., was presented with scientific evidence supporting the Biblical story of Creation and the existence of Solomon as a wise and powerful ruler, according to *Religious News Service*.

Upholding the story of Creation as told in the Book of Genesis was Dr. Russel L. Mixter, zoology professor at Wheaton College, who said the beginnings of the major types of animals, plants, and man must have been the direct act of God.

"We do not believe that man descended from the ape," he declared, "but that the fossil men, or so-called missing links, were really human beings of the same genus as we but somewhat different from today's type of man."

Dr. Mixter emphasized that members of the Affiliation, who term themselves "Christian Scientists" and who are connected with church schools and institutions, believe that man, ani-

mals and plants have changed since they were first created by God.

New evidence proving that Solomon was a great and powerful ruler as the Bible relates was offered by Dr. Allan A. MacRae, president of Faith Seminary, Wilmington, Del., and a prominent archeologist.

He said that two "striking bits of evidence" had come to light to prove the land of Israel had a ruler about 1000 B.C. who was far more powerful than any individual who reigned there before or since.

The first of these, at Megiddo (the Biblical Armageddon), is a large number of stables for horses, suggesting that the ruler of Palestine was able to use the greater part of its most important cities as headquarters for his horses and chariots, and which Dr. MacRae said is described in 1 Kings.

"The other discovery," he added, "was that a city had been constructed according to one definite plan and in a type of construction superior to most that preceded or followed it, at Jerusalem by a ruler at the time of the Bible's Solomon.

"This city also gave evidence of the wisdom of Solomon since it contained a large copper refinery which employed the principle of the modern blast furnace, not believed to have been known until the 20th century."

HEADED RIGHT

A reader of *The Sunday School Times* wrote: "On the end of the cement walk that leads to my church in Corwin, Kansas, one will notice the imprint of two baby feet with the toes pointed toward the church. Some fourteen years ago, when the walk was being laid, a mother set her barefoot baby boy on the wet surface of the walk; and now the tracks may be seen as plainly as if made yesterday. She started her boy right. And now that she is dead and gone, the boy's heart has taken a set just like the cement walk. Mother, see that your boy is headed in the right direction."

PRAY FOR IRAQ

B. W. Hahken, one of the few Protestant missionaries remaining in Iraq, warns that the gospel work in that Mohammedan land may soon close. After laboring for Christ among these Moslems for 25 years, he is convinced that they present the church of Christ with her greatest challenge. He states that Islam is the only world religion that has risen since Christ: it is the only religion that seriously challenges the main beliefs of Christianity; it is the only religion that has, at least temporarily, defeated Christianity; and it is the only religion that rivals Christianity in missionary fervor.

AN AIR OF EXPECTANCY

Kenneth de Courcy, in *Review of World Affairs* for December, referred to a strange world tremor that looks like a premonition of the coming of Christ. He wrote: "There is an indefinable air of expectancy; a groping for spiritual, economic and political change—revival, call it what you will. This strange feeling that somehow or other the human family is approaching a climax is not felt only in China. Stories of similar thought come in from many lands. There is an awaiting—as if for some long-promised sign—though these great Asiatic masses do not know what it is for which they look. In such an atmosphere there is a tremendous unprecedented chance for the Christian gospel."



WESLEY R. STEELBERG
National C. A. Director

C. A. DAY, 1948, was an outstanding time of inspiration and blessing in many of our churches. Here are a few of the expressions which were received from different parts of the country when the day was over:

"... This day marked the beginning of a glorious revival in our church. Since then we have seen the supernatural power of God out-poured."

"The blessing of the Lord was upon each service held C. A. Day; many strangers were present, and our young people were challenged to a deeper consecration."

"... The glory of the Lord came down, and what a wonderful time we had."

"We had a wonderful prayer service; we were there till midnight."

"Thank God for National C. A. Day. It has been a spiritual uplift to our group and to the church as well."

C. A. DAY, 1949, can be an even greater boost to the spirituality of our C. A.'s and our congregations. On Sunday, March 20, the Christ's Ambassadors of the Assemblies of God are to celebrate their third National C. A. Day. Over 75,000 young people of our great fellowship will unite in a nationwide tribute to Christ, whose Ambassadors they are. They will review the accomplishments of the years past. They will survey the land which lies before them. They will recount the mercies and providence of God in leading them thus far. They will re-pledge and re-consecrate themselves to an all-out effort for Christ's kingdom ere the storm of God's fearful indignation breaks upon this sin-cursed world.

The theme of the day, "Today is ours," presents a challenge. Tomorrow may never come; today is the day in which we must be our best, do our utmost, strive so valiantly, fight so tenaciously, run so determinedly. We must leave no stone unturned, no effort unexpended, till every sheaf is garnered and the gleanings carefully gathered.

The ominous clouds of war loom on the horizon. Political uprisings, disagreement among nations—such things clearly indicate that God's judgments have begun. The alarming realization grips us that the time is short. If we are to accomplish anything in the finishing of that vast unfinished task ere the storm breaks, we must be about our Master's business now.

Pastors, C. A. leaders, we feel that C. A. Day can and ought to be one of the greatest opportunities you have ever had to enlist your young people, and influence your entire church to such a spiritual awakening as you may not have witnessed for many a day. Let us pray that the Holy Spirit will drive home to every heart the solemn message: The storm fury of God's judgment is impending. It is only the restraining hand of God which holds back the storm a few more hours until we can reach the uttermost part of the harvest field.

With a holy emphasis laid on these truths there is no reason why we might not see the beginning of a mighty tidal wave of revival on a nation-wide scale.

The C. A.'s everywhere will rally to the support of their pastors and leaders. The programs of all services will afford opportunity for young people to be represented. By the gracious agreement of the leaders, offerings on C. A. Day are to be taken for the support of the National C. A. Office. We pray fervently that C. A. Day, the day that is ours, shall be signally owned of God by a universal awakening of all to the imminent return of our Lord Jesus.

DOING HIS WILL

God is the master of the scenes. We must not choose which part we shall act; it only concerns us to be careful that we do it well, always saying, "If this please God, let it be as it is." And we who pray that God's will may be done on earth as in heaven, must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances.—Jeremy Taylor.



A Suffering China Calls

through these pages

GENERALISSIMO and MADAME CHIANG KAI-SHEK

By Basil Miller

The Chiang Kai-Sheks are world-citizens—yet more than that, they are citizens of a heavenly kingdom. Woven throughout this splendid biography is a strong emphasis on their conversion experiences and their consecrated, spiritual lives. The biographer lays special stress on their testimonies as to what the Lord Jesus means to them as Christian leaders of what we consider a "heathen" country. **Price \$1.00**

TOMORROW

By Carolyn V. Winslow

In this absorbing book the author draws sympathetic pen pictures of a missionary's life; of faithful converts from all walks of Chinese life; of life as it really is in this ancient land of culture and character—and suffering. Mrs. Winslow has presented an appeal which will call out youth into the Master's service. **Illustrated. Price \$1.25.**

GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri



PENTECOSTAL WORLD CONFERENCE

The Pentecostal World Conference will be held in Paris, France,

at the Palais de la Mutualite (shown at left) May 21 to 29, 1949.

David J. du Plessis, who has charge of the arrangements, will be grateful if you will pray God's will shall be done and His name glorified in all these meetings. The Conference will begin with a prayer service on Sunday, May 21, from 9 to 10 a.m., followed by three regular services.

If you plan to attend the Conference, please make a copy of these instructions:

Hotel rates: Luxury hotels, double rooms, \$3.50 to \$5.00 a day; superior hotels, \$2.00 to \$4.00; first-class hotels, \$1.50 to \$2.00; good hotels, \$1.00 to \$1.50. It is safe to count on \$1.00 per day service charges. Noon and evening meals will cost \$1.00 to \$2.00.

For hotel reservations, write without delay to the Conference Host, Pastor Rene Fauvel, 26 Avenue Aubert, Vincennes, Seine, France. Remember that hotels at Paris are not like hotels in America. If you have reservation made for you, accept what is offered and be satisfied.

Brother du Plessis has made a remarkable recovery from the serious injuries he sustained in an automobile accident, but as yet his leg is too weak to permit him to travel. He and his family are living at Edgewood Grove, Somerset, Pa., and those desiring additional information should write directly to him.

ON MARCH 20 you will see Christ's Ambassadors wearing tags like the one pictured here. *Today Is Ours* is the theme of the day, and it challenges young people to new goals in consecration, soul-winning, and personal salvation. The time remaining for action may be shorter than we think. Tomorrow may be too late; *Today* is ours.

You have an important part in deciding the success of C. A. Day in your community, for whether you respond in praying and giving will have a definite effect on what the day is able to accomplish in your church. With your sincere help it can be made a time of clinching powerful spiritual experiences not only for the youth, but for all who attend.

Read "Ambassadors Advance" on page 11, and let the spirit of *Today Is Ours* stir your heart to join with thousands of others in making March 20 a day of achievement.

Send offerings to:

NATIONAL CHRIST'S AMBASSADORS DEPARTMENT
434 West Pacific Street, Springfield 1, Missouri



"TONGUES" IN HISTORY

(Continued from page two)

exerts every day." (Hastings, *Encyclopedia of Religion and Ethics*, vol. 3.) In another place he wrote, "In like manner we do also hear many brethren in the church who possess prophetic gifts, and who through the Spirit speak all kinds of tongues and bring to light the hidden things for the common benefit of man, and declare the mystery of God, whom also the apostles deemed spiritual." (*ibid.*)

In the same period there was a movement for internal spiritual power headed by Montanus, Bishop of Phrygia, who felt that the gifts of the Spirit should be more prominent in the church. "It is impossible to determine the precise time when gifts, working of miracles, and prophecies cease. . . . Soon after the second century a party arose which made possession of the gifts the test of the true church of Christ and their absence a deplorable sign of falling away." (Zenos, *Compendium of Church History*.)

That the Montanists allowed certain practices which we frown upon is not denied, but it is most interesting to note that such a patriarch as the Latin Tertullian who lived in the same period was thoroughly convinced that Montanus was on the right track, and he himself wrote in favor of the continued presence of the supernatural gifts. His challenge to Marcion, an enemy of the church, best describes his attitude toward these things: "Let him exhibit prophets such as have not spoken by human reasoning but by the Spirit of God, such as have predicted things and have made manifest the secrets of the heart; let him produce psalms, visions, prayers—only let it be by the Spirit in an ecstasy, in a rapture, whenever an interpretation of tongues has occurred to him." (Hastings, *Encyclopedia of Religion and Ethics*, vol. 3.) In such a manner wrote Tertullian immediately following a paper in which he compared the "Charismata" as enumerated by Paul.

It is reported that Justin Martyr (108-63 A.D.) said, "If you want any proof that the Spirit of God has come into our assemblies, hear Him speak in tongues." Also the African bishop, Augustine, said, "Converts are expected to speak in tongues." "Speaking in tongues seems to have been a normal incident of the

Baptism of the Holy Spirit" in this period. (A. J. Graves and S. Peaks, *Commentary on the Baptism of the Spirit*, page 786.)

With the coming of the Protestant Reformation and the consequent return to the simplicity of the gospel there was once again a revival of the supernatural. In France the Huguenots "spoke in tongues and had the gift of Interpretation." (Horace Bushnell, *Natural and the Supernatural*.) A little known group of folk called "the French prophets" (1688) also believed in and practiced the manifestation of the gifts. After a survey of their ecstatic experience one writer wrote, "These prophets also pretended to the gift of languages, the gift of the ministration of the same Spirit by the laying on of hands, and the gift of healing. They pointed to their complete joy, the fervency of their prayers, and the answers received, as proof." (Starr Publishing Company, *Illustrated Book of All Religions*.)

During the same period the Jansenists, who remained within the pale of the Catholic church, were also having similar experiences. We read: "The Jansenists who remained in France had fallen on evil days. Persecution usually begets hysteria in its victims. The more extravagant members of the party were far advanced in the road which leads to an apocalyptic prophecy and 'speaking with tongues.'" (*Encyclopedia Britannica*, 14th edition, vol. 12, page 892.) The fact that this historian infers that their "speaking in tongues" was a result of persecution hysteria does not necessarily make it so. In fact, T. C. Edwards, writing of the same group along with others, gives a far better explanation of the phenomena. After a description of the "Charismata Glottai" as mentioned by Paul in 1 Corinthians 14, he writes: "There is little doubt that such 'tongue speaking' was of an ecstatic kind. Here as in the Montanists, the Jansenists, the early Quakers, and the revivals of the early 18th century, we recognize a sudden awakening of the spiritual nature and intense emotions of overwhelming fear and rapturous joy." (T. C. Edwards, *Commentary on 1 Corinthians 14*.)

With the appearance of the more modern revivals we read of John Wesley, founder of Methodism, rebuking a young preacher for forbidding a parishioner to speak with tongues.

(*Journals of John Wesley*.) And he himself stated, "The Holy Spirit has enabled men to speak with tongues and prophesy." (*Wesley's Sermons*, vol. 2, page 535.)

Schaaf's history relates that George Fox and his early Quakers spoke in tongues, and T. C. Edwards' comment (quoted above) corroborates this.

In the early 1800's a group known as Irvingites appeared in England and insisted on the presence of the Spirit and His gifts in the church. One writer has described the operation of the gift of tongues in their gatherings in the following manner: "The words uttered in English are as much by power supernaturally, and by the same power supernaturally, as the words uttered in the language unknown. But no one hearing and observing this utterance could for a moment doubt it; inasmuch as the whole utterance from beginning to end is with a power and strength and rapidity of voice altogether different from the ordinary person's utterance in any mood. . . . there is a power in the voice to thrill the heart and overawe the Spirit after a manner which I have never felt." (Starr Publishing Company, *Illustrated Book of All Religions*.) Certainly this is an interesting description, comparable to the experience of many in speaking in tongues today.

Followers of the LaSalle movement in Sweden (1841-43) are reputed to have spoken in tongues, as did those of the Irish Protestant Revival of 1859. (Schaaf's *History of the Christian Church*.)

In America the period of the Great Awakening (1735-47) certainly brought about an intense moving of the Spirit of God. Edwards wrote: "The extraordinary views of divine things and religious affections attended with very great effects on the body." (Hastings, *Encyclopedia of Religion and Ethics*, vol. 3.) Other historians reiterate the physical phenomena and speak of strange utterances mingled with expressions of joy. (Hicks, *The Federal Union*.)

Finally, let us note the experiences of Charles G. Finney a century ago, as recorded in his autobiography, published by the Revell Publishing Company: "As I turned and was about to take a seat by the fire I received a mighty baptism of the Holy Spirit. . . . I could feel the impression like a wave of electricity going through me. Indeed it seemed to come in waves of liquid love. For I could not express it in any other way. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense winds. . . . I wept aloud with joy and love and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. . . ." Such was the baptism of Finney, and although he does not say specifically that he spoke in tongues, his description is so similar to the experience of men who have, that it seems reasonable to assume that the "unutterable gushings of my heart" was the same as that manifestation of the Spirit which occurred on the day of Pentecost—that of "speaking in tongues."

The Pentecostal people believe that the Baptism of believers in the Holy Ghost still is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance, according to Acts 2:4. Certainly "speaking in tongues" is not their primary tenet, for their desire at all times is

to uphold Jesus Christ and Him crucified. However, because this is the one doctrine of theirs that has been the subject of so much controversy, we have traced it in history, and it alone. Further instances of the manifestation of this phenomenon after 1900 can be found in Stanley H. Frodsham's book, *With Signs Following* (Gospel Publishing House, Springfield 1, Missouri. Price \$1.50).

(Other books from which the author has gleaned information for this article are: *The Course of Christian History*, by McGlothlin; *Church History*, by Miller; *Catholic Encyclopedia*; and *The Work of the Holy Spirit*, by Kuyper.)

A LYRIC OF LOVINGKINDNESS

(Continued from page four)

takes His redeemed through—times of prosperity and seasons of adversity. Both the multiplications and the subtractions are parts of His lovingkindness. We should give thanks as much when we are "minished and brought low" as in the times of fullness. I thank the Lord for the unspeakable blessing of the many years of poverty most of us had in the early days of Pentecost. They were rich years of experiencing that "He who doth the ravens feed, doth providentially cater for the sparrows."

Every verse in this 107th Psalm is worthy of thoughtful meditation. Years ago I knew a very blessed man of God, a layman evangelist whom God greatly blessed in soul-saving ministry. When he held a campaign he would like to stay three months to thoroughly indoctrinate all his converts. He held a campaign in my home town. There were two hundred converts, and when he returned a year later, every one of them was standing strong. I heard him testify that every night of his life, after his meetings, he would go to his bedside, and quietly read the 107th Psalm. He believed that self-judgment was a very wholesome thing, and if he was conscious of any failure during the day, he would bring it to the all-availing blood of Christ. If there was a special need in his life, he cried to God for it to be met. And his last word to the Lord each night was one of thanksgiving for His goodness, His mercy, and His wonderful works. He recommended that all his converts should do likewise. May I pass on this same recommendation to all who read this? —S. H. F.

A CHRISTIAN NURSE IN VENEZUELA

(Continued from page five)

of some shameful and contagious disease. With this disease ravishing their lives, secluded and sentenced to death, without seeing a smiling face or having the loving touch of a relative or friend, they are so grateful even for the friendship of a nurse. When they come face to face with death without Christ in their hearts, I then feel that my greatest ministry is to teach them of Jesus and His salvation before they cross over the river of death into eternity. Those are the moments that, at any hour of the day or night, I like to come to these solitary cots, where they know no friend, and present to them the Lord Jesus Christ as the best Friend and only Redeemer.

"Some souls have gone out from my hospital ward and clinic into eternity knowing that the Lord has saved them. In their last conscious

Deeper EXPERIENCES of Famous Christians

By James G. Lawson

The object of this book is to describe, in their own words so far as possible, the deepest spiritual experiences of the most famous Christians of all ages and climes. The author has spent much of his time for years in the greatest libraries of Europe and America, searching the whole range of Christian literature to glean from it the most spiritual and helpful Christian experiences. He believes that this book contains the very cream of the Christian literature of all ages, and trusts that it will be the means of leading many into "the fulness of the blessing of the gospel of Christ." It is a book enjoyed by all ages.

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moments they made a rational profession of faith, then died with a great smile and a firm confidence in God. I have seen them shed tears and confess that they have found a great peace in their hearts.

"At least three, of late weeks, have asked God for salvation and for restored health to return to their home and children, which the Lord has granted to them. This is what makes Hospital work worth my while; this is what turns the cold white walls of the clinic into a heaven. I would like to say further that to every patient that leaves my hospital I give a New Testament to read at home while they are regaining strength.

"In my work of dealing with the bodies and souls of my people, I do not always see the same results. In my spiritual work I find that some are very ignorant of what is the reality of the gospel. As many of these stay such a short time, I do not always see the effect of my message. However, I continue to pray and believe my guiding text, that the Bread of Life cast upon the waters (throngs of humans—Rev. 17:5) shall bring them to Christ though I may not know how or when. Of course, there are others who have received the message indifferently, but sooner or later they will be obliged to remember the messages they have heard in the clinic.

"A very interesting case, among the many, is a woman who has tuberculosis, which I dealt with over in the city hospital. She did not belong to my ward, but to that of the Catholic nuns. When the nuns had all gone to bed, I would go over at eleven and twelve o'clock at night and read the Bible to her and pray with her. You see, those hours are the hardest for the poor listless patient who is trying to sleep and can not for pain. This woman has wonderfully accepted the Lord and is a happy Christian.

"Also, I am trying to win all my student nurses to the Lord. It will be a great help to the Kingdom of God all over my country to

have Christian nurses. Two of my students already belong to our church and are good Christians, and we together are praying and working for the others to be converted.

"I hope some day that the Lord will release me from my hospital work and send me to the field of labor that needs me more than this. I want to work in the far outstations where few others can go, and bring a twofold blessing to the natives—spiritual and physical. You see, one of their greatest needs is simply sanitation. Meanwhile, however, I will work for Him in this way until He opens a greater door of service. Please pray for me."

Though Juana is not fully satisfied in the clinic, she is no doubt doing more for God and His kingdom than she can ever realize. Not only has she brought respect for Protestantism in the medical ranks, but many souls have found Christ that otherwise might never have known Him. May the capable and consecrated ministry of this humble young woman of South America inspire others to be shining lights for their Lord in the occupations where He has placed them.

WAS PAUL CRUCIFIED FOR YOU?

(Continued from page three)

living way into the Holy of Holies. Then will I be listening to the true gospel, and then will I magnify the Redeemer as I ought—the only One who is worthy."

Tell me the story of Jesus;

Write on my heart every word.

My Father, I thank Thee for Paul. When I go to hear that greatest of all missionaries, he makes me forget everything else—because before my eyes Jesus Christ is "evidently set forth," crucified among us. Galatians 3:1. He is not concerned with the success of his ministry, or of his meetings; he does not bother to advertise them. He advertises only one thing. He talks about only one thing. He glories in only one thing—the Cross of his Lord and Savior. He holds that crucified Lord before my eyes until I see in the crucifixion of the Lord Jesus Christ what Paul himself sees. I see the world crucified, sin destroyed, the curse done away with, sickness defeated, principalities and powers routed, the devil's power destroyed, the kingdom of darkness vanquished, and self (greatest enemy of all) dethroned and crucified and buried. Thus the Cross becomes the fountain of life where the dead are raised, the captives are delivered, the sick are healed, the cursed are blessed, the blind see, the lepers are cleansed, the weak are made strong, and the poverty-stricken have all the riches of heaven poured into their empty vessels as the Spirit of the Living God fills His temples with His glory.

O God, give us Pauls. Give us evangelists that will show the stripes by which we are healed. Give us preachers that will show us the chastisement which procured peace for us. Give us pastors that will show us the wounds by which we were made whole, ministers to show us the blood that cleanses from all sin, and apostles to reveal Him who was made sin that we might be made the righteousness of God in Him!

Courage and cowardice are both contagious. Which do you choose to spread?

THE KINDNESS OF THE LORD

The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee. Isa. 54:10.

"We would never see the stars if the sun did not go down. We would never discover the grace and lovingkindness of God if there were never a break in our earthly joy. We would never know the wonder of God's comfort if we had no sorrow. It is when the visible mountains depart, and we have them no longer to hide in, that our hearts find the mountains of God, with their eternal refuges."

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.

FOSTORIA, OHIO—Assembly of God, 671 Lynn St., March 8—20; Carl and Edna Goodwin, Pomona, Calif., Evangelists.—Thomas G. Sutton, Pastor.

IOWA FALLS, IOWA—Meeting in progress; Abraham and Virginia Solomon, Evangelists.—Marguerite Messick, Pastor.

BETTENDORF, IOWA—1504 Grant St., March 2—; Eugene Smith, Cheyenne, Wyo., Evangelist.—L. A. Messick, Pastor.

PITTSBURGH, PA.—Evangelistic Temple, 609 Union Ave., Feb. 27—; Arthur Arnold, Los Angeles, Calif., Evangelist.—R. F. Bender, Pastor.

IRVINGTON, N. J.—60 Paine Ave., March 15—27; Evangelist and Mrs. J. Pittman, Youngwood, Pa., special speakers.—Chas. Shaffer, Pastor.

CHICAGO, ILL.—Lake View Gospel Church, 3142 N. Racine Ave., March 8—20; Evangelist and Mrs. R. D. Dobbins.—D. H. Walterman, Pastor.

LA MESA, CALIF.—Meetings in progress; Bobby Clark of Bakersfield, Evangelist.—Clyde Henson, Pastor.

KING CITY, CALIF.—Full Gospel Assembly of God; meeting in progress; "The Youth Evangelists," of Fresno.—Lee Trowbridge, Pastor.

TULSA, OKLA.—Capitol Hill Assembly of God, 705 N. Quaker, March 6—; J. B. Oaks of Oklahoma City, Evangelist.—M. D. Hartz, Pastor.

MARYSVILLE, OHIO—Glad Tidings Tabernacle, 124 N. Court St., March 13—April 3; Maurice E. Lamb of Lorain, Evangelist.—T. E. Hartshorn, Pastor.

MIAMI, FLA.—Central Assembly of God, March 13—; Evangelist and Mrs. Arthur Otteson.—Orville C. Smith, Pastor.

DALLAS, TEXAS—First Assembly of God, Peak and Garland Sts., March 6—20; Evangelist and Mrs. Jack Holcomb.—Loren B. Staats, Pastor.

FLINT, MICH.—Riverside Tabernacle, 2215 Lewis St.; meetings in progress; Hattie Hammond, Hagerstown, Md., Evangelist.—M. A. Jollay, Pastor.

COLUSA, CALIF.—Full Gospel Church; revival in progress; Irene and Wesley Kaufman, Tacoma, Wash., Evangelists.—Homer M. Doyle, Pastor.

ASHLAND, ORE.—Assembly of God, 485 Siskiyou Blvd., March 3—; E. Jeannette Jones and Zelma Argue, Evangelists.—O. W. Klingsheim, Pastor.

HENRYETTA, OKLA.—First Assembly of God, 202 W. Gentry; March 6, for 2 weeks; Wesley Goodwin of Wellston, Evangelist.—Oscar H. Bolen, Pastor.

GREEN CITY, MO.—Sectional Fellowship Meeting, Legion Hall, N.E. corner of Square, March 14. Services 2:30, 6:30 and 7:30 p.m. H. A. Wilson, Pastor.—Chas. A. Parker, Presbyter.

PHILADELPHIA, PA.—C. A. Rally, Highway Mission Tabernacle, 19th and Green Sts., March 12, 7:45 p.m., "Eastern Bible Institute Night." Speaker: Allan A. Swift, Principal of E.B.I. A specially arranged musical program by the student body. Entire offering given to Eastern Bible Institute.—Anthony A. Marinacci, Chairman.

WESTERN MICHIGAN FELLOWSHIP MEETING

KALAMAZOO, MICH.—Western Michigan Fellowship Meeting, March 21. Services 2:30 p.m. in Assembly of God, 3605 Portage Ave.; 7:30 p.m., in Portage Ave. Baptist Church. District Superintendent Charles W. H. Scott, speaker at both services. Annual Fellowship Business Meeting between services.—Alfred J. Hamlin, Secretary.

CROCKETT, TEXAS—FEB. 24—; John W. Sitton of Houston, Evangelist.—D. E. Calloway, Pastor.

LANCASTER, CALIF.—March 6—20; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Don Throne, Pastor.

CARLSBAD, CALIF.—Carlsbad Gospel Tabernacle, Tyler and Oak Sts.; March 6, for 2 weeks or longer; Otto J. Klink, Miami, Fla., Evangelist.—E. William Mincey, Pastor.

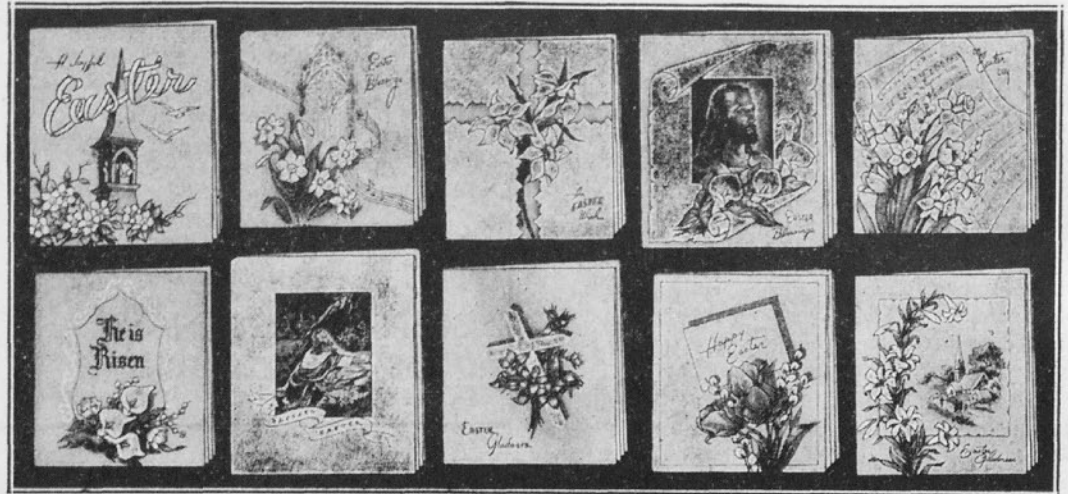
WASHINGTON, D. C.—Bethel Tabernacle, 12th and C Sts., S.W., March 2—; Evangelist and Mrs. Ernest V. Berquist, Louisville, Ky. Tourists invited to visit our new location, situated between the capitol and Washington Monument, facing the Agricultural Department, within two blocks of Smithsonian Institution and Bureau of Engraving. Write your friends and relatives living in this city to attend these meetings. Mailing address: 230 12th St., S.W. (4).—Harry V. Schaeffer, Pastor, 412 Douglas St., N.E. (17).

METROPOLITAN TEACHER TRAINING INSTITUTE

DETROIT, MICH.—Teacher Training Institute for Metropolitan Detroit Area, Berea Tabernacle, 4638 Fourth St., March 28—April 2. Classes 7:30—9:30 p.m., Monday through Friday. Paul Miller, National Sunday School Representative, will be teaching, along with C. W. H. Scott, James A. Davis, Mrs. S. H. Wilson, and R. Lauraine Oliver.—Mrs. Gertrude V. Scott, Michigan S. S. Representative.

EASTERN DISTRICT PRAYER CONFERENCE

Eastern District Prayer Conference, Church of the Lighted Cross, Wilkes-Barre, Pa., March 31—April 3. Guest speakers: District Superintendent A. Newton Chase, Assistant Superintendent Ray S. Armstrong, Prayer League Leader Earl W. Winand, Former District Superintendent Flem Van Meter, evening speaker. Rooms provided as far as possible. For reservations write Byron D. Jones, Host Pastor, 79 Mary St., Ashley, Pa. Dial Wilkes-Barre 37280.



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REGIONAL INDIAN CONFERENCE

A Regional Indian Conference will be held at the Assembly of God Apache Indian Church, San Carlos, Arizona, March 20-25. An invitation is extended to the Indians and to all those interested in missionary work among the Indians. Lodging and meals will be provided the workers as far as possible. Fred Vogler, Home Missions Director, in charge of the conference.

SOUTHERN IDAHO DISTRICT COUNCIL

The Seventh Annual Southern Idaho District Council will convene in Pocatello, Idaho, March 16-18. Opening rally, Tuesday, 7:30 p.m., in charge of Christ's Ambassadors. E. J. Robison, Bakersfield, Calif., evening speaker during the convention. The Presbytery will meet Monday, March 14, at 7 p.m., also all day Tuesday, at the Assembly of God, 12th and Lander. The opening rally and the Council will be held in the First Methodist Church, one block from the city center. Those desiring accommodations should contact Pastor L. A. Stellar, 303 N. 12th St., Pocatello.—J. E. Shaw, District Secretary.

ALABAMA DISTRICT SECTIONAL COUNCILS

Alabama District Sectional Councils: Southwest Section, Bay Minnette Assembly, March 21-22. Southeast Section, Enterprise Assembly, March 24-25. Southwest Central Section, Gilbertown Assembly, March 28-29. Northwest Section, Millport Assembly, March 31-April 1. Birmingham Section, Hicks Chapel Assembly, April 4-5. Northeast Section, East Gadsden Assembly, April 7-8. North Central Section, Temple Assembly, April 11-12. South Central Section, Lurverne Assembly, April 14-15.

All those desiring credentials for the first time or renewal of credentials are requested to meet the Credentials Committee on the second day of their Sectional Council at 1:30 p.m. Each church is entitled to one delegate to help elect a Presbyter for its section.

For further information write T. H. Spence, District Superintendent, P.O. Box 2117, Montgomery, Ala., or Howard P. Trawick, District Secretary, P.O. Box 276, Slocomb, Ala.

TEXAS SPRING CONVENTIONS

Texas Springs Conventions: Two nights, one day; first service 7:30 p.m. San Antonio Section, March 10-11, Seguin. Paris Section, March 15-16, Rose Hill Assembly, Texarkana.

Two days, one night; first service 10:30 a.m. Dallas Section March 17-18, Bethel Temple, Dallas. Austin Section, March 22-23, First Assembly, Austin. Waco Section, March 24-25, Fairfield. Beaumont Section, March 29-30, First Assembly, Beaumont. Houston Section, March 31-April 1, Trinity Tabernacle, Baytown. Tyler Section, April 5-6, First Assembly, Tyler. Lufkin Section, April 7-8, First Assembly, Lufkin. Greenville Section, April 12-13, two nights, one day, first service 7:30 p.m., First Assembly, Greenville. Ft. Worth Section, April 14-15, two days, one night, first service 10:30 a.m., North Side Assembly, Ft. Worth. Wichita Falls Section, April 19-20, two days, one night, first service 10:30 a.m., Southside Assembly, Wichita Falls. San Angelo Section, April 21-22, two nights, one day, first service 7:30 p.m., Brownwood.

All our ministers are required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to attend the convention in his respective section. Those desiring ordination at the June Council must be present and make application and be examined at this time. For further information write your Sectional Presbyter or the District Office.—James O. Savell, Superintendent; E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

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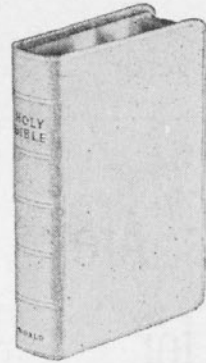
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<p><i>A book of the law found.</i></p> <p>of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,</p> <p>6 Unto carpenters, and builders, and masons, and to buy timber, and hewn stone to repair the house.</p> <p>7 Howbeit there was no reckon-</p>	<p>II. KINGS, 23</p> <p>15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, 16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof.</p>	<p><i>Huldah's prophecy.</i></p> <p>college;) and they communed with her.</p> <p>15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, 16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof.</p>
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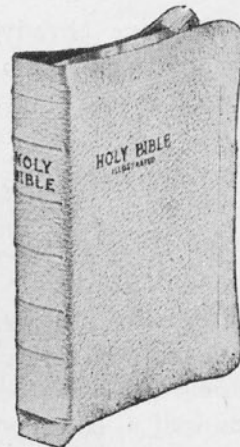
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<p>16 And Moses said unto Kō'rah, Be thou and all thy company before the LORD, thou, and they, and Aār'on, to morrow:</p> <p>17 And take every man his censur, and put incense in them, and bring ye before the LORD every man his censur, two hundred and fifty censers; thou also, and Aār'on, each of you his</p>	<p>had made an end of speaking all these words, that the ground clave asunder that was under them:</p> <p>32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Kō'rah, and all their goods.</p> <p>33 They, and all that appertained to them, went down alive into the pit.</p>
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The GIST

of the CULTS

By J. K. Van Baalen

Have you an answer for the Russellite, or a ray of light for the Mormon? Can you deal successfully with the Christian Scientist, or show the spiritist the Way? How very important that the Christian first understand something of these false teachings, then be able to loose the bound soul by suitable scriptures. This booklet reveals the error of several leading false sects.

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Space for address or church announcement

SELMA, CALIF.—March 6—20, or longer; Evangelists Earl, Lola and Dorothy Davis.—T. M. Ming, Pastor.

SAN BRUNO, CALIF.—Meetings in progress; Evangelist Ted Silva and Musical Party.—Lyle W. Corsaw, Pastor.

NEBRASKA DISTRICT COUNCIL

Nebraska District Council, 6th and Sycamore, Grand Island, Nebr., April 5—7. Fellowship rally, Monday, 7:45 p.m. H. D. Champlin, host pastor. Noel Perkin, Foreign Missions Secretary, guest speaker. For further information write M. F. Brandt, District Superintendent, 1704 W. Division, Grand Island, Nebr.

MONTANA DISTRICT COUNCIL

The Billings Gospel Tabernacle will be host church for the Montana District Council which convenes at Billings, Mont., April 5—7; opening service Monday evening, April 4. Russell Olson, Pastor of Fremont Tabernacle, Minneapolis, Minn., evening speaker. For reservations write Earl W. Goodman, Host Pastor, 840 1/2 Central, Billings, Mont.—Currell Muirhead, Superintendent; Lyle B. Spradley, Secretary-Treasurer.

MISCELLANEOUS NOTICES

NEW ADDRESS—4120 S. 33rd West Ave., Tulsa, Okla.—F. C. Cornell.

NOTICE—Will contact relatives or friends at Cornell University, Ithaca, N. Y.—Pastor Roy Nylin, 511 W. State St., Ithaca, N. Y.

BROADCAST—Gospel Light Broadcast direct from Marshalltown Gospel Tabernacle, Sundays 10:00—10:30 p.m., Station KFJB.—Harold George, Pastor, Marshalltown, Iowa.

NEW ADDRESS—7013 Otis Ave., Bell, Calif. "I have resigned the pastorate of the Full Gospel Church, and have returned to the evangelistic field."—Evangelist Charles B. Dobbins.

NOTICE—Upon receipt of names and addresses, would be glad to contact students of Northwestern University for services at the Evanston Gospel Church, Greenleaf and Elmwood, Evanston, Ill., James Watkins, Pastor. Branch of Lake View Gospel Church, 3142 N. Racine Ave., Chicago 13, Ill.—D. H. Waltherman, Pastor.

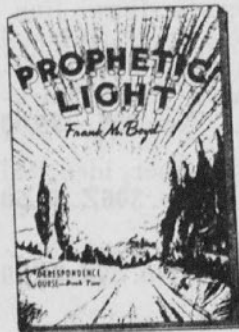
OPEN FOR CALLS

Evangelistic

Olga V. Olsson, 3140 Sixteenth Ave. S., Minneapolis 7, Minn.—"After spending 3 years in Sweden taking care of my elderly parents and at the same time supplying as pastor of the local church, I have now returned to the United States to continue the work of the Lord as He directs. Have been working with the Assemblies of God as evangelist 16 years. Assemblies desiring my services may contact me at above address."

Evangelist and Mrs. Edward Klimsky, 1824 49th St., Sacramento, Calif.—"After starting and recently affiliating the Assembly of God in Sand Point, Idaho, with the Council, we feel definitely led to re-enter the evangelistic field. We are young, we sing and play instruments, and are willing to go anywhere God leads."

PROPHETIC LIGHT



A view of the mountain peaks of prophecy, as the prophets viewed them in the perspective of divine revelation.

This course is actually an introduction to the study of the prophetic Scriptures. "We have a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:19.

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A number of people have already received certificates for the completion of a Home Study Course in our Correspondence School.

Housewives, machinists, nurses, pastors, cooks, laborers, clerks, pressers, machine operators, masons, and others from all walks of life have enrolled.

School is always in session and we are waiting for YOU to enroll in this growing school. You will receive spiritual enrichment, as well as enlargement of Scriptural knowledge, in pursuit of these studies.

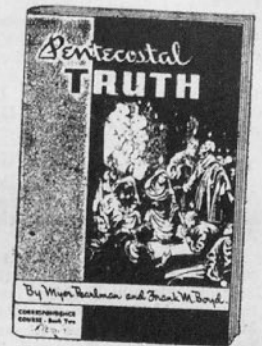
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CORRESPONDENCE SCHOOL

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"This is that which was spoken by the prophet Joel."

A study of the Trinity, of the Holy Spirit Himself and of His acts and ministries as related to the individual believer and to the church, the body of Christ.



DIVINE HEALING



A study of the root and causes of disease and sickness and the Scriptural basis for believing in Divine Healing.

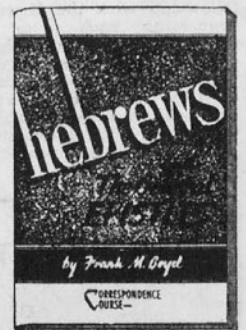
A careful study of the healings of the Bible is featured.

"By His stripes we were healed." 1 Peter 2:24.

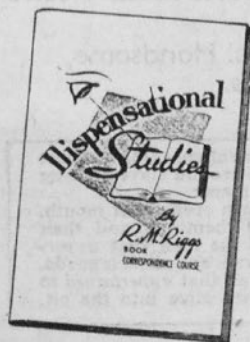
HEBREWS

The superiority of Christ and the New Covenant of grace over the Old Covenant priesthood and legal order is richly set forth in this Course in Hebrews.

The Epistles of James, Peter, John, and Jude are also covered.



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all find their fulfillment when Christ comes again.

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Paul, the great apostle, wrote to the churches that were established in his time and to his sons in the gospel.

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