

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

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Bethel Assembly of God
Benton Harbor, Michigan



FOR ME

Marie E. Brown



He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Isaiah 53:5.

● THERE IS a celebrated picture by an eminent artist, worth a vast sum of money; yet it is only a picture of two hands. This masterpiece is designed to represent the hands of the Lord Jesus, and is so perfectly done that none can gaze on it unmoved. While there is no description of His form or features, the sacred records are full of thrilling accounts of His deeds. What He did is ever before us in the blessed Book. Therefore no better representation of Jesus could there be than this famous picture of His hands.

In Psalm 22:16 we have the words, "They pierced my hands and my feet." A man in the Welch revival cried: "Praise be to Thy name for the print of the nails—four windows to see Thy love." How often our hands have been wounded in the service of sin, but His hands were wounded in sacrifice for us because of our sin. Though ashamed of the sin that nailed Him to the cross, let us never be ashamed of the pierced Hands.

There is an old legend to the effect that Satan, disguised in princely garb, visited a monk in his cell, and said, "I am Jesus." Greatly perplexed and wondering if his visitor was genuine before he worshipped this uninvited guest, the monk thought of the never-failing test, and he requested to see his hands. The visitor fled; he had no wounds to show. And as the song says, we "shall know Him by the print of the nails in His hands."

His hands were toil-worn hands. Hoffman's picture is that of a peasant's hands, worn by hard toil, in the attitude of devotion. Yes, His hands were no strangers to work; He toiled in the carpenter's shop at Nazareth. He knew hard manual labor and can sympathize with the toilers—"My Father worketh hitherto, and I work."

"Lord, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands.
Thy cross-torn hands,
My Savior, show me Thy hands."

I would like to take you now to a

Pastor, Glad Tidings Tabernacle, New York City.

scene in the Upper Room, where the disciples are gathered after the resurrection of our Lord. John 20. This is the first appearance of the Master to that little inner circle of disciples.

They should have remembered their Lord's word that, on the third day, He would rise from the dead; and they should have been there at the sepulchre to greet Him, as victor from the dead, with songs of triumph. But their faith had all but failed and they were filled with despair. So they were not there to welcome Him from the grave. Instead the Lord spent a busy day seeking them out, restoring their faith, in order to have this blessed meeting with them at the close of the day.

First He comforts Mary, dispelling her tears, telling her to rejoice, that it was He, *the Master!* Then He made her His messenger, imparting the most wonderful message that mortal lips ever carried—"Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." How precious is this truth! It means we are brought into the very relationship with God in which His Son stands, and we stand in Him complete.

There was poor sorrowful Peter. The dear Lord did not forget Peter. He knew the sorrow and shame that filled him, and He sought him out because He loved him and did not want him to be absent from that meeting. Then there were those two discouraged disciples, returning to their home in Emmaus. The Lord took that journey with them to bring them back to Jerusalem. What a busy day in loving service! Think of those nail-pierced feet following those wandering disciples, until He reached them. Hear Him speak with a tenderness and patience that removed all unbelief and made their hearts burn with His love. His labor that day was not in vain, for that evening they were all gathered there—all but one, Thomas.

And now, "Came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. It was His first word to them. Where the presence of the Lord is realized and His rights acknowledged, there is peace. "Then

were the disciples glad when they saw the Lord." It does not say "when they saw Jesus." Of course, the Lord is Jesus and Jesus is the Lord, but—they were glad "when they saw *the Lord.*" They recognized His supremacy and yielded all to Him. This is the mark of His true disciple. Are you owning His Lordship?

But how did those disciples know that it was the Lord who stood in their midst? He showed Himself to them. *He showed them His hands and His side.* He revealed Himself to them in His love for them. He showed them, in His body, the marks of His suffering for them. It is that which gives Him the right to be supreme in the midst of His saints; *those pierced hands, that wounded side.* On that resurrection day Peter was not looking to John, nor was John looking to Peter. Every eye was looking to the Lord. The disciples were glad when they saw *Him!* None wanted to be greater than the other, for He who alone is great was great in their eyes.

But what about that disciple who was missing on that evening? It is true his heart was cold and unbelieving, but the Master loved him just as He loved the rest. On the following Lord's Day, as they met, there was that disciple. "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." How many disciples there are, today, just like him; they must see in order to believe, and therefore miss much of His presence and blessing. But our dear Lord is ever gracious to those who are honest at heart as was Thomas, and so He comes the second time and stands in their midst.

"Peace be unto you," He said—for He knew who was there that did not have peace. "Then saith he to Thomas, Reach

MY CALVARY

I came alone to my Calvary,
But the load I bore was too great for me.
My temples throbbed with the withering heat,
And the stones were sharp that pierced my feet.

My heart was faint with the toil of the day,
Could there be for me an easier way?
There loomed before me a tortuous trail—
If I tried to climb I would only fail.

I turned back in sorrow, clothed with defeat,
My load was too heavy; I would retreat
To easier highways, to scen'ry fair—
Yet a moment I lingered, watching there.

As I held my gaze on that flinty side
A Man came up to be crucified;
He toiled all the way of that painful road,
And the cross He bore far surpassed my load.

His brow with thorns was pierced and torn;
His face had a look of pain, and was worn;
He stopped for a moment and looked on me—
And I followed in rapture to Calvary.

—Matthew Biller

hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." It was as if the Lord said, "Those wounds were for you. Come near to them, Thomas; see what my love has done for you. Do not doubt me. Do not stand coldly by with an untouched heart. Come near me, so you may know what I have suffered for you. Be not faithless, but believing."

I trust His Word may speak deeply to each one of us as we ask of ourselves: Is my heart cold toward Thee, Jesus? Have I lost fellowship with Thee?

Perhaps spiritual things have lost their reality to you; something has come between you and the Lord. If this is true, you can come back the same way that Thomas came. Reach forth your hand afresh today and touch the wounded hand of our precious Lord. Look upon that pierced side and then realize, as best you can, "The Son of God loved *me* and gave himself for *me*." And your heart, as that of Thomas, will cry out, "My Lord and my God!"

Haunt the place called Calvary.

ENCHANTED YET UNCHANGED

Oswald Chambers

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not. Ezekiel 23:31.

● THERE ARE MANY today who like to hear the Word of God spoken straightly and ruggedly; they listen to and are delighted with the stern truth on holiness, on the Baptism of the Holy Ghost and deliverance from sin; they say to one another, "Come, I pray you, and hear what is the word that cometh from the Lord." They are enchanted with the truth of God, but they remain unchanged. They take up a pose of religion, but they are not penitent; they change the truth God requires into a mere attitude. God not only requires us to have a right attitude to Him, He requires us to allow His truth to so react in us that we are actively related to Him.

These people flocked to Ezekiel like disciples to a new teacher. They looked exactly like God's children; the difference was not on the outside, but on the inside, and it would take the penetration of God to see it; but it was all pose: they were not real. The real attitude of sin in the heart towards God is being without God; it is pride, the worship of myself; that is the great atheistic fact in human life.

I wonder if any of us are among the enchanted but unchanged crowd? We follow any man or woman who speaks the

truth of God; in fact, we are so enchanted that we say, "If you hear this man or woman you will hear the word of God." But has it ever altered us into an active living relationship with God, or is it altogether pose? If any of us have got the pose of the people of God but are not real, may God deal with us until He brings us into a right relationship to Himself through the atonement of the Lord Jesus Christ.

"With their mouth they show much love." They had the right pose, the right religious attitude, but they had no desire to be changed—"they hear the words, but do them not." They come and listen to you as to one who is amazingly skillful in playing on an instrument, but they don't do what you say.

This attitude is spreading amazingly; people are enchanted with the truth, but unchanged; sympathetic with the truth of God, but remaining in sin. Repentance is not in their vocabulary, only regret; there

is no confession of sin, only admitting Religion is turned into education, and the Christian life is made to mean a happy life instead of a new life.

Has God been convicting us of spiritual pose before Him? Have we taken the great passion of the Atonement and made it mean that we must have a right attitude to God? We need to have much more than a right attitude; we have to get into an active, living relation to God, the inspiration of which is a great, deep, true penitence.

Have we forgotten all about penitence these days? Has penitence ever rung down to our very soul, or have we only known regret? Have we ever known what it is to confess our sin, to unfold our life before God until there is nothing folded and God's penetrating truth has its way? If not, we shall find, as these verses reveal, that it is perilously easy to have amazing sympathy with God's truth and remain in sin.—*World Conquest.*

The Spiritual Upheaval in Los Angeles

Robert P. Shuler

● LOS ANGELES has seen and experienced the greatest revival of her history. In late September, Billy Graham began a revival meeting under a tent which at first held some five thousand. From the beginning, the capacity of the tent was taxed. Later 1500 more chairs were added. Night after night the tent was filled, and people stood, sometimes by the thousands.

From the very beginning the prayer-room, holding some 300, was filled with seeking souls. There was conviction from the first service. Often, the prayer room did not begin to hold those who sought admission.

The revival was planned for three weeks. It lasted eight weeks, and then should not have closed. The tides were sweeping as high, when the eighth week came to a close, as they had swept at any time during this remarkable demonstration of spiritual power.

God works through men, and has done so from Moses and Elijah until now. This time, he chose a young stripling, scarcely thirty-one years of age, by the name of "Billy" Graham. He is President of the Northwestern Schools, founded by W. B. Riley, at Minneapolis, Minn. Graham as an evangelist may be credited to God and the Youth for Christ movement. He has held few campaigns, probably only six in America and a few in England. He is exactly what you would not expect. In

fact, there is no way of accounting for what happened in Los Angeles, by any analysis of the young man who was at the center of the campaign—his planning, his program, his technique, his ability or his personality. He didn't do it. That's perfectly clear to those who were on the inside.

Physically, Billy Graham is very tall, very thin, very frail. He preaches with vigor and impresses his hearers as being dreadfully in earnest. He is not sensational either in his platform appearance or sermon content. He sprinkled Bible quotations copiously throughout his messages. He is a fearful preacher in that he preaches the horrors of sin and the terrors of hell. Yet he holds up the mercy of the Lord in every sermon. But no Methodist of the days of the great revivals in Methodism ever preached a simpler, straighter, truer, more challenging gospel message than characterized the preaching of Billy Graham in Los Angeles.

This young evangelist does not deal in funny stories. He jokes but little. He has no catchy phrases. His altar calls are free from design or trap. He is above everything else a pleader. He pleads with sinners and they come. He is humble. He magnifies the Holy Spirit, and over and over gave credit to the Holy Ghost for the results that at times simply electrified the great audiences. He does

(Continued on page twelve)

Editorials

Walter A. Maier With Christ

The death of Walter A. Maier, on January 11, ended the earthly ministry of one of this generation's really great preachers. His weekly radio broadcast, "The International Lutheran Hour," went out over some 1200 radio stations in America and other lands.

Probably no minister of the gospel ever preached to a larger or more widely-scattered audience, and no one ever preached more fervently. He poured his heart and strength into his message. Even in a radio studio, where he had no visible audience, he was impassioned in his delivery, using emphatic gestures and perspiring like any Pentecostal preacher. One time, on the advice of his colleagues, he abandoned his vigorous style of preaching for a couple of weeks. His mail fell off so noticeably that he promptly went back to his "ranting"—and immediately his mail increased. It is said he received around 25,000 letters a week.

Dr. Maier was a militant crusader for the cause of righteousness. He cried out against sin in the individual, in the church, and in Government, pointing men always to Christ and the Bible. His faithful proclamation of the old-time gospel must have won many sinners for Christ, and his uncompromising stand against worldliness and hypocrisy must have awakened many church members to their spiritual need. God needs more men like Maier.

His voice will be missed in the thousands of homes in which he was a weekly radio visitor; but the influence of his life will live on. Dr. Maier was only 56 years of age. He died of heart disease, and undoubtedly his zeal hastened his death. For nearly thirty years he carried on a variety of activities which would have taxed three ordinary men. He was a writer, and a teacher at Concordia Seminary, St. Louis, Mo., as well as a public speaker and radio preacher. For a number of years he commuted each week between St. Louis and Detroit, in the period when the Lutheran Hour was started. Later he built his own radio station in St. Louis. Until five years ago he continued to meet his classes in the seminary, in spite of the enormous volume of his radio mail, and his many speaking engagements.

He literally wore himself out for Christ's sake—but now he is free from all weariness. "There the weary be at rest," said Job. No doubt Dr. Maier's eternal reward will be great, as his labors were great; but it will not be greater than the reward of the least-known of God's children that serve Him faithfully. For it is faithfulness, and not fame, that earns His "well done."

In a Lonely Lighthouse

Recently we read of a lightkeeper in Canada who passed away in a lonely lighthouse, with no other living soul present; and the story reminded us of the crying need for evangelical broadcasts like Dr. Maier's program and our own "Sermons in Song" radio hour to reach out-of-the-way places like this lonely light house with the message of Life.

The lightkeeper's name was O'Connor. He lived alone on an island two miles from shore. His link with the mainland was just a small boat, but heavy waves damaged the boat and washed it into the open bay.

O'Connor became sick and needed help, but what could he do? It was two miles to shore. His only means of communication had been swept away. For three weeks he suffered helplessly. Then he thought of a bottle. It seemed to be his only hope; so he wrote a note, put it in the bottle, and threw the bottle into the water.

Some time later a group of small boys on the mainland found the bottle with the note inside. It said: "Come get me first chance. Sick three weeks. Almost died. Can't get out." It was signed, "O'Connor, lightkeeper."

The boys took the note to the chief constable, who lost no time in going out to the lonely lighthouse. But it was too late. The lightkeeper was lying in his bunk—dead.

The constable found a prayer which Mr. O'Connor had written while dying. The prayer ended as follows:

"Look compassionately on me, O gentle King and Master and Savior of all sinners, for if Thou wilt Thou canst make me well from death itself. Thou canst ordain life. Gracious Savior, I do pray to Thee to remove from me this burden and, above all, gracious Savior, I beseech Thee to clean my soul so I may be worthy to be called Thy son in righteousness. Please hear me, merciful Lord, so I may be one of Thy faithful sons and I'll praise Thee for ever and ever. Amen."

Where had this lonely lightkeeper learned to pray? How had he heard of the Savior of sinners who cleanses repentant hearts with His precious blood? Was it by listening to the radio? Was it by reading some gospel paper? Or was it a godly parent, a Sunday School teacher, or a faithful minister that sometime sowed the Word of God in his heart? We do not know, but we may be sure that his prayer for mercy and cleansing was not in vain. For the One to whom he prayed has promised, "Him that cometh to me I will in no wise cast out." John 6:37.

We love ourselves notwithstanding our faults; why not love our friends with theirs?

Take Time to Pray

S. D. Gordon said, "The great people of the earth today are the people who pray—people who take time to pray. They have not time. It must be taken from something else. That something is important, very important and pressing, but still less important and pressing than prayer. There are people who put prayer first and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches to supply both men and money for missions posts; in keeping their lives fresh and strong in sacrificial service on the foreign field, where the thickest fighting is going on; in keeping the old earth sweet a little while longer."

Fiery Trials

Before colors can be fixed in glass, it must be subjected to a most powerful heat; then the glass may be broken in pieces, but the results of the fire can never perish. Some truths need to be burned into us; for this purpose the furnace of affliction is frequently used. Lessons so learned are sure to abide; therefore, glory in tribulation also.—Sel.

Your self is made of what you do, and what you say; but most of all of what you think. Yet we watch our words and our deeds far more carefully than our thoughts.

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Why Do the Righteous Suffer?

William E. Pickthorn*

After this opened Job his mouth, and cursed his day. And Job spake and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. Job 3:1-5.

● **THUS CRIED JOB** in his despondency. He sat on an ash heap scraping pus from oozing ulcers which covered his body. He was in physical torment. But that was only a part of his suffering. At a single stroke he had lost all of his possessions. His children had been murdered. His wife had turned against him. Friends of long standing had been so overwhelmed at the sight of him that they had only been able to sit in stunned silence for the first seven days of their visit. And when they did speak they condemned him. Job suffered because of their condemnation. But worse than that, he suffered because he found no adequate answer for the charge which they placed against him.

Both Job and his friends had been taught that suffering was the direct result of sin. They held that God would not allow any righteous person to be afflicted. So the friends sat with growing suspicion of some great hidden evil in the life of the sufferer. And Job sat disillusioned. He was puzzled. His faith was shattered, and he found no substitute for the belief which he had lost. His friends were unable to help him, and he felt that God Himself had somehow failed. In the pain of his suffering he moaned,

Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees receive me, or the breasts that I should suck?

And in desperation he cried out to God, "Why?"

Wherefore hidest thou thy face? and holdest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

The story does not give the complete answer to Job's "Why?" That must await the dawn of eternity. But it does unfold some of the reasons as to why the righteous often suffer. Unseen by Job, another drama was being unfolded. It had its beginning while the prosperous patriarch still rested securely in the be-

lief that no evil could ever touch him; and it had a direct relationship to all that happened to the man. The story says simply,

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

There was a convocation of angelic hosts. It seems to have been one of a series of regular conferences before the throne. The reason for the angels' coming is not stated; but since angels are ministering spirits, and since it is in their charge to keep them that fear the Lord in all of their ways, it is quite possible that they were met to report on their activities among men. And God was there to hear what they had to say.

In their midst came an uninvited guest. How he was allowed in the presence of God is not clear, but the purpose of his coming is only too plain. We do not need to know the doctrine of Satan to recognize his evil intent. It is not even necessary to be acquainted with the twelfth chapter of Revelation, where Satan is exposed as the "accuser of the brethren," to know that he did not come there for any good purpose. He came to insult, to ridicule, to laugh and to accuse. While the angels gave good reports, he expected to say, "But that isn't all of the picture; listen to my side of the story." As they told of victories won it was his intention to tell of battles lost.

God was aware of Satan's intent and said to him, "Whence camest thou?" Satan answered, "From going to and fro in the earth, and walking up and down in it." In His question God as much as said, "All right, Satan. I know what you have been up to. You may as well out with it." And Satan admitted, "I've been out among people seeing what I could discover." And so the Lord said to Satan, "I know. You inspect lives, trying



Give Thy servant
an understanding
heart

1 Kings 3:9

to find weaknesses; watch people, trying to drag them down. You hunt for all the tendencies to evil that you can possibly find; and you play upon them all. You devise allurements to fit those tendencies. You entice people away from me. But have you considered my servant Job?"

God gave Job one of the greatest recommendations which could be given to any man. He called this man, a man who walked on earth, a man who lived just as you and I do among the temptations and testings of life—God called this man perfect. God said that he was upright, and that he lived in the fear of the Lord. That does not mean that he lived in terror of his Master, but rather that he delighted in God so that he feared lest he might disappoint Him. And God said that he turned his back on everything that was evil. In fact, the Lord was so proud of His servant Job that He said of him, "There is no man like him in all the earth."

For a moment Satan had nothing to say. There was no weakness that he could expose, no secret evil that he could bring to light. And so he had to answer, "Huh! He is good, all right. He serves you. He refuses to listen to the things which I propose. But there is a reason." Note the insinuations of Satan: "He would never serve you if he didn't get something out of it. He doesn't love you. The thing Job is interested in is your care for him. No wonder I can't touch him. You bless him above all other men of earth. You have given him prosperity, and a family of which he can be proud. You have given him reputation in the world in which he lives. You have put a hedge about that man."

Do you see what Satan was actually doing? He was not just hurling a charge against Job, and he was not just taunting God. He was actually trying to break down the very principle on which worship of Jehovah (and, in fact, on which Christianity itself) is built. Why was man created in the first place? Not just so God could have an automaton to perform His will. God could have created a machine to do that. God did make the starry universe so that each of the planets has to obey the laws under which it was created. But God cannot love the planets. He cannot have fellowship with a machine. We were created so that we, on the basis of deliberate exercise of the will, could turn to God in a fellowship of love. And Satan in effect was saying to the Lord that there is no such thing as fellowship of love.

Then God did the thing which began the stripping of a man. He said to Satan, "I will prove to you that my plan of creation has not failed. I will prove to you that there are people who serve me on

(Continued on page twelve)

* Dean, Glad Tidings Bible Institute, San Francisco, Calif.

OUR HOME FRONTIERS

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

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Fred Vogler, Director
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GREAT REVIVAL OPENS NEW CHURCH

The greatest revival in home missionary efforts in the South Florida District has just been reported to us by J. W. Collins, District and Home Missionary Secretary. A remarkable feature is that this new endeavor for God was launched only about four months ago. Brother Collins writes as follows:

"In October 1949 the Home Missions Department of the South Florida District pitched a tent in the heart of Frostproof, Florida, with Brother Tommy Waldron, State C. A. President, and Pastor Ernest Holbrook as evangelists. Meetings were held every night for five weeks, with crowds ranging from one to five hundred.

"About eighty were saved and fifteen were filled with God's Spirit. This revival was followed by another of two weeks, held by Evangelists Robert and Charles Raburn. This time fifteen were saved and eleven received the Holy Spirit. At the close of this meeting the church was set in order with fifty charter members.

"On December eleventh, thirty were baptized in water. The Sunday School is averaging around eighty and still increasing. An outstanding number of young people have been saved, and their Christ's Ambassadors group now numbers thirty members.

"God has blessed this new congregation with some splendid musical talent, Sunday School teachers and fine altar workers.

"Plans are now under way for a new church building. Three lots have been donated in the heart of the city. Over \$950 has been pledged toward the new building. Pray for the pastor

and his wife, Brother and Sister J. R. Purvis, that God will continue to bless them and that many more in this city will find God."

OUR COVER PHOTO

This beautiful house of worship in Benton Harbor, Mich., was dedicated to the Lord's service three years ago. The building is not finished, inasmuch as it is to be covered with Perma-stone.

The twin cities of St. Joseph and Benton Harbor have a combined population of about 30,000. There are a number of other Pentecostal churches in the community, including an assembly belonging to the German Branch of the Assemblies of God.

The history of Bethel Assembly of God goes back to 1927, when W. J. Domm began his ministry in Benton Harbor. The church became affiliated with the General Council a year later. A house on the present location was purchased and remodeled for services in 1930. In 1935, P. J. Emery became pastor, and in 1940 the construction of a Sunday School addition was begun. However, before the addition was completed fire demolished the entire building. Construction of the present building was started in June, 1940.

The congregation worshiped in the basement from 1940 to 1946. Pastor H. E. Eicher, who succeeded Pastor Emery in 1941, found it impossible to build the superstructure during the war years due to shortage of materials and priority regulations; but in April of 1946 the task was begun and seven months later the building was dedicated. The present pastor is Everett D. Cooley, who succeeded Brother Eicher in December, 1947.

Last year there was an average attendance of 125 at Sunday School. The School has received a Gold Crown award (signifying all-round progress) for the past three years. For two years it has had a score of 100%. The church supports Miss Elsie Weber, a missionary in Nigeria, Africa, who formerly was a local C. A. There is an active C. A. group with 35 enrolled members. Last year the C. A.'s presented the church with a baby grand piano; this year they have provided a public address system. The congregation has recently completed a beautiful six-room parsonage located in a fine residential section.

USED OF GOD

One of the most important phases of work under the direction of the Christ's Ambassadors Department is the ministry to our servicemen.

Of course, we are proud of the award presented by the U. S. Government to the Servicemen's Division for the work God enabled us to accomplish during the war, but most of all we are rejoicing for the souls which are still being saved and helped through our present ministry.

A mother from Nebraska has just written to give us the new address of her son who was unsaved when he entered the Air Force last May. A few months later this young man gave his heart to the Lord, but Satan contested this loss of one of his family and the newborn child of God was in need of encouragement. Then the mother added significantly, "Your gospel papers were the help that he needed." Our Servicemen's Division files hold dozens of similar testimonies from the grateful readers of both our service bulletin, *Reveille*, and our series of military tracts.

Chat, the Pocket Chaplain is a smaller bulletin in civilian attire prepared especially for distribution to patients by chaplains in the nation's 130 Veterans Administration Hospitals. Copy has been prepared for a second edition of this paper, and soon a new messenger will carry the story of redemption to hundreds of veterans who need Bible help.

By means of correspondence, the Servicemen's Division has been able to direct many young men to Assemblies of God churches near their military camps. Some men we have been able to win to the Lord; others have been encouraged to seek the baptism of the Holy Spirit and have received.

Were it not for the faithful concern and financial aid of our friends, this type of ministry could not continue. We would be obliged to withdraw from this fruitful home and foreign missionary field, for all our services are offered without charge to chaplains and service personnel. For your information, the postage bill alone for the past six months has been over \$500. Added expense is now being incurred since a new issue of *Reveille* and *Chat* (costing hundreds of dollars) will be rolling off the presses this next month. Because of this special need we are appealing to you who have a real concern for servicemen, to send in a generous gift this month.

We have sincerely appreciated the faithfulness of all our contributing friends, such as a sister from Pennsylvania who requested that the interest due on an annuity bond held by the General Council be transferred to the Servicemen's Division. Others mail an offering from their churches regularly. More of our C. A. groups might like to share in the responsibility of ministering to service personnel. All offerings and contributions, large or small, will be gratefully received.

Names of your friends in the service, and personal contributions or church offerings, should be sent to:

Servicemen's Division
C. A. Department
434 W. Pacific St., Springfield 1, Missouri

Be a friend—win a friend. For \$1.00 you can have the Evangel sent to someone for 8 months.



Charter members of our new congregation at Frostproof, Florida.

Sunday School Lesson

by Ernest S. Williams

THE WATER OF LIFE

Lesson for February 12

Lesson Text: John 7:2-10, 37, 39

Our lesson takes us to the Jewish Feast of Tabernacles, v. 2. In our lesson we are in the last day of the feast, or the eighth day. See Lev. 23:34-36. The Feast of Tabernacles was the last of the annual Jewish feasts. It commemorated the wanderings of the Israelites in the wilderness. It also foreshadowed the coming time of millennial blessing.

Led by the priests, the people marched to the Pool of Siloam. There they caught a small supply of water which they bore with them to the Temple to signify the waters which were supplied to them on the desert. Seeing the procession, Jesus stood and cried, "If any man thirst, let him come unto me, and drink." What did that signify? He was saying: "You commemorate the days when you drank from the smitten rock in the wilderness. I am the Rock that will be smitten that the Water of life, the Holy Spirit, might be shed forth."

1. Jesus Meets Opposition Close to Home

The Jews, inspired by their leaders, had made it almost impossible for Jesus to labor further in Judea. He was therefore confining His ministry to Galilee, v. 1. But He had skepticism, if not open opposition, near home. "For neither did his brethren believe in him," v. 5. Jesus had said, "A prophet is not without honor, but in his own country and among his own kin, and in his own house." Mark 6:4. The place that should have given Him greatest support was the place that opposed Him most. Let us think of this in the Light of the present. The Church of Christ ought to be the greatest supporter of those who are able to be used of God. Too often, however, while the multitudes are being delivered from bodily ills, and souls are being redeemed from endless woe, the professing Church (and sometimes members in the true Church) stands back and does all it can to hinder. Jesus knew this would be, and said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25.

2. Jesus Goes up to the Feast

When the brethren of Jesus rather challengingly advised that He go to the Feast, letting Him know that they did not believe in Him, He answered, "My time is not yet come; but your time is always ready," v. 6. Does this speak to us? The man who walks after the flesh and decides his course by natural reasonings and choices, can make up his own mind and do as he chooses. It is the easy way, the broad way, and it often leads to destruction. The way of God is different. The devoted child of God feels he must seek the Lord for the guidance of the Holy Spirit. The man of the world says, "Today or tomorrow we will go into such a city . . . and buy and sell, and get gain." The child of God ought to say, "If the Lord

will, we shall live, and do this, or that." James 4:13, 15. Jesus had come, not to do His own will, but the will of His Father that sent Him, and to finish His work. John 4:34. So He said to His brethren, "I go not yet up unto this feast; for my time is not yet full come." v. 8.

Howbeit Jesus did go up to the Feast soon afterwards—"not openly," not publicly, "but as it were in secret." This rather hidden going up was the will of God for Him then, but not for long, for we find Him soon in the Temple teaching, v. 14. If we have a message in our heart, it is rather hard to keep it out of our mouth. It was about the midst of the Feast that Jesus went into the Temple and taught. From this it seems possible that he remained in Galilee two or three days after His brethren had left, for the Feast was of eight days' duration.

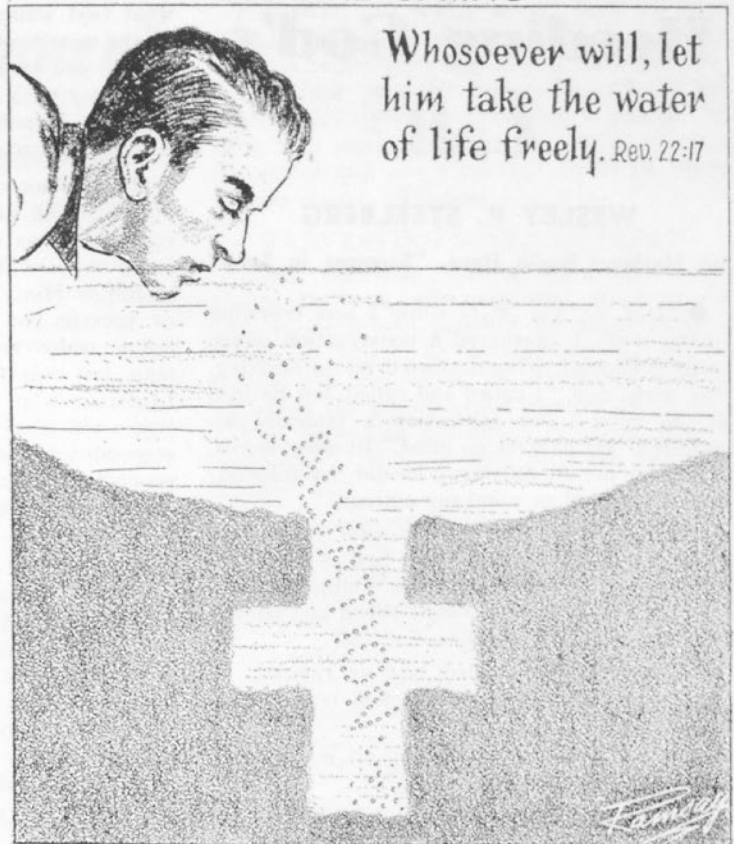
3. The Last Day of the Feast

This was the big day. This was the day of the procession to the Pool of Siloam. This was the day in which the people commemorated the smitten rock and the waters that flowed therefrom. What a day! And what an inspiration it gave to Jesus. In the Temple He had told them, "My doctrine is not mine, but his that sent me," v. 16. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The words "speak of myself" mean "speak from myself." Jesus did not come to parade Himself, neither did He speak just from Himself. His message was inspired and directed by the Father. It was God's message to man.

In His teaching in the Temple Jesus had laid the ground for His words on the last day of the Feast. He had declared Himself to be the Son of God in the words, "I am from him, and he hath sent me," v. 29. Now comes the last day of the Feast.

"Jesus stood and cried, If any man thirst, let him come unto me, and drink," v. 37. He thus identifies Himself with the smitten rock. It becomes an announcement that He will be smitten. Zechariah had prophesied that the Shepherd should be smitten (Zech. 13:7) and the Shepherd was smitten not long after (John 19:18); but out of His being smitten, the Water of life has become a river.

Jesus gradually led up to the Scripture before us. First He said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Then, speaking to the woman of Samaria, He spoke of the Holy Spirit, likening



the blessing of salvation to "a well of water, springing up into everlasting life." John 4:14. Now, as it were, all restraint is taken off His message. He looks forward to Pentecost and sees a fulfillment of the prophecy of Joel which was that God would pour out of His Spirit upon all flesh. There would be, not merely a well to meet an individual need, but rivers, a flowing forth with irresistible power. The Church of Christ would be brought into being. The gates of hell should not prevail against it. The message of the Cross, telling of Him who was smitten, would go into all the world, preparing all who would believe for the glorious hour when He who was smitten should return from heaven in majesty and glory to reign forever and ever. May God pour His Spirit upon us now.

THIS WEEK'S LESSON

Lesson for February 5: The Bread of Life.
Lesson Text: John 6:1-12, 35.

"WAIT ON THE LORD"

Psalm 27:14

"Not so in haste, my heart;
Have faith in God and wait;
Although He linger long,
He never comes too late.

"He never comes too late;
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.

"Until He cometh, rest;
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal."

Heeding God's Call

WESLEY R. STEELBERG

on National Radio Hour, "Sermons in Song"

● *NOT LONG AGO* while I was traveling in the south I overheard a conversation which in its colloquial richness started me to thinking. The party said, "I called and called, but he paid me no mind." The expression is typically descriptive, "He paid me no mind." In other words, "He gave me no attention; he did not respond; he did not heed or mind my entreaty."

There is a passage in the first chapter of Proverbs which suggests that God is saying in His own way just what that southern friend expressed. Let me read God's Word and let you hear what He says. Prov. 1:24-28.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

"But ye have set at nought all my counsel, and would none of my reproof:

"I also will laugh at your calamity; I will mock when your fear cometh;

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Solemn words, aren't they—and they are most pathetic. It almost sounds as though there was a sob in God's voice. May we express it as it would seem the Spirit of God is actually voicing it: 'I've called, I've pleaded, I've entreated; I'm sure they must have heard my voice. I called them by name; my voice was gentle though earnest; my very heart was poured out in my effort to attract them. Then I stretched out my hand and beckoned them to come, but they refused—they paid me no regard.' I can almost hear that catch in God's voice.

And then, as though He was crushed to have to say it, but feeling His responsibility to warn men of the awful consequences of heedlessness, He goes on to say: 'Some day you will call but I will not answer; you will seek me but I will not be found.'

I wonder if it has ever dawned on you how awful it would be to call on God and receive no answer? So many people take it for granted that God is always there, and if any man calls on God in sincerity He is bound to hear and answer him—but this is one of the many sins of presumption that man is guilty of. Men presume that because God is good, patient, merciful, long-suffering, and has been all of this and more for years upon years, He will always be so; but hear it, my fellow creature. It is not an idle threat, an empty phrase. God does say it—'If you don't heed my call, then as surely as my word is true, the day will come when you will call and I will not hear you.'

You may feel inclined to justify yourself and offer an excuse for your heedlessness by pretending you did not know He was actually

calling you. You may say, 'I haven't any idea what God wants with me'; but I am sure that in the secret of your heart you know He is calling you because He wants you to pause in your busy rush of life that He might offer you a gift, a helping hand, a word of hope which will transform every aspect of life for you.

He does not call you to arrest you and punish you. His call may be, as indeed it is, a call to repentance, to decision and consecration; but in all of these He calls you to halt, to listen and to follow Him, not that He might enslave you, or prevent you from attaining your ends, and not to embarrass or expose you to your fellow man, but only that He might help you. Every Christian who knows and loves the Master's voice will testify that not once have they ever responded to God's call without finding that it proved to be to their interest and that to hear and heed brought blessings unnumbered and glorious.

Friend, have you been one among the multitudes who hearing Him call have walked away and quietly said to yourself, "If I just keep on going and act as though I haven't heard, no one will know—and maybe it wasn't I He meant anyway"? Oh, please, please, don't do it again—it wounds the heart of God as badly as if you had deliberately put your fingers in your ears, pulled your head down, shrugged your shoulders, and run away purposely to avoid hearing His call. He waits to speak to you to offer words of pardon, and of understanding. He knows your need and can help you—that's why He called you.

Christian, as you listen do you too hear His call—a call to work, to worship and consecrate? Can you, dare you refuse Him—oh, surely you won't. He asks of you no sacrifice or service greater than you can render. If you have failed and feel ashamed, He only calls to you to come and tell Him all. Don't turn a deaf ear and go your own way. It will be so much harder to

IF WE KNEW

Could we draw back the curtains that surround each other's lives, see the naked heart and spirit, know what spur the action gives, often we should find it better—better than we judge we should; we would like each other better . . . if we only understood.

Could we judge all deeds by motives, see the good and bad within, often we would love the sinner, all the while we loathe the sin. Could we know the powers working to overthrow integrity, we should judge each other's errors with more patient charity.

If we knew the cause and trials, knew the efforts all in vain, and the bitter disappointments, understood the loss and gain; would the grim external roughness seem, I wonder, just the same? Would we help where now we hinder? Would we pity where we blame?

Ah, we judge each other harshly, knowing not life's hidden force; knowing not the fount of action is less turbid at its source; seeing not amid the evil all the golden grains of good. We would love each other better, if we only understood.

hear Him and to find the way when you need Him.

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

1950—A New Year

A NEW OPPORTUNITY FOR US TO SHOW OUR GRATITUDE TO GOD—

A NEW CHALLENGE FOR US TO DO SOMETHING FOR HIM—

A NEW RESPONSIBILITY FOR US TO MAKE LIFE HAPPIER FOR THOSE HE LOVES!

Sixty lovely children are enjoying life at our National Children's Home at Hot Springs, Ark., because God's people have made this fine Home possible for them. Bright, hopeful boys and girls are being trained for Christian service, who otherwise would be homeless.

The responsibility for their care and the shaping of their lives is tremendous, AND equally great is the financial responsibility. Children require good, wholesome food, and plenty of it. More than forty of them are of school age, and an endless supply of neat sturdy clothing is needed. Funds are also necessary for operating expenses. The responsibility is not small, but the investment will pay large in the dividends of heaven.

Our only means for supporting this Home are the offerings we receive from our fellowship. Please remember this worthy work throughout the new year, and we shall greatly appreciate your co-operation.

OUR OTHER HOME

Of equal importance is our Retirement Home for elderly ministers and missionaries, at Pinellas Park, Florida. This Home was opened a year ago, and already it has proved to be a great blessing to those of our pioneer workers who have taken up residence there. They all report they are finding wonderful fellowship with each other, the best of home comforts, and loving care on the part of the staff.

These ministers and missionaries have served God and our fellowship faithfully; now in their later years, when they are no longer able to maintain their own homes or to care for themselves, it is our joy and privilege, as well as our responsibility, to maintain this Home for their comfort.

Again we must look to our friends for the necessary funds. We are hoping that every church in our fellowship will co-operate by sending in an offering every month for these Homes.

Contributions for these Homes should be addressed to the Department of Benevolences (Fred Vogler, Director), 434 W. Pacific, Springfield 1, Missouri. You may designate your offering for either the "National Children's Home" or the Pinellas Park Retirement Home."

If you prefer, you may send in the offering simply for the "Department of Benevolences" and we will place it where it is most needed for either of the Homes.

May God bless our entire fellowship throughout this new year, and prosper us together, as we work in unison to care for those whom He loves.

The Passing and the Permanent

Compiled by Robert C. Cunningham

LOOKING FOR THE MESSIAH

There are no fewer than 25 political parties in tiny Israel. One is the Agudat Israel, an ultra-orthodox religious party of 7,000 members, some of whom maintain that a Jewish state should not have been formed before the coming of the Messiah.

JEW'S FLEE FROM CHINA

Out of a total 1945 population of 20,000 Jews, China has only about 5,000 left, reports *National Jewish Post*. All Jewish communal life in that war-torn country is doomed. In a recent four-month period, more than 3,500 Jews emigrated to Israel.

BLACK-SKINNED JEWS

"Israel may soon have to face a decision on whether the historic open door policy for all Jews applies to the black-skinned Falasha Jews of Abyssinia," says *National Jewish Post*. "Tens of thousands of them want to settle in Israel, according to Dr. Weinstein of the Jewish Agency."

AS COSTLY AS WAR

World War II is estimated to have cost the United States over 330 billion dollars (\$330,030,463,084 to be exact, to date). The WCTU says that the "lowest calculation" of expenditures for alcoholic beverages, crime, and gambling during the sixteen years since repeal totals more than 300 billions.

HEAVENLY INSURED!

In World War II there were 325,000 American servicemen killed. In the same period, 355,000 persons lost their lives in accidents in this country. It pays to pause and take out an "insurance policy" before starting a day, a job, or a trip, by asking God's blessing and protection.

RADIO, THEATERS, AND COMICS

According to a news dispatch from Tallahassee, Florida, the President of Rollins College is a bit pessimistic about the possibility of educating young Americans for good citizenship. President Paul Wagner complains that teachers must compete against modern radio programs, phonograph records, motion pictures, and comic books, with nothing more than textbooks.

He gave 500 Florida State University alumni, professors and guests a graphic example of what he meant. He displayed a comic book in which one gun-wielding character said to another, "Try dis in ya belly, ya louse!" Then he held up a poster which advertised a motion picture by depicting a woman with next to nothing on. He also flipped on the radio, and a murder mystery was in progress.

Against such rivals, a mere textbook of the kind used in most of our schools is a very weak weapon indeed. But there is a Textbook with power to turn the hearts of young people away from sin and lead them to righteousness and truth. It is called the Bible. No better textbook on citizenship can be found. Why not use it?

A MESSAGE TO MOTHERS

Speaking recently at a meeting of 3,600 British mothers, Princess Elizabeth said: "When we see around us the havoc which has been wrought, above all among the children, by the breakup of homes, we can have no doubt that divorces and separation are responsible for some of the darkest evils in our society today. I do not think you can perform any finer service," she continued, "than to help maintain the Christian doctrine that the relationship of husband and wife is a permanent one, not to be lightly broken because of difficulties or quarrels."

THIRD RETURN TO PALESTINE

"Every time the Jews have moved to Palestine, something tremendous has happened," said a delegate to the Canadian Jewish Congress in Toronto, in October. "The first time they entered the country, after leaving Egypt, they produced the Bible. The next time they returned, after the captivity in Babylon, Jesus appeared among them. We are not preaching the return of Messiah, or anything like that; but we feel sure that something tremendous in the realm of religion or thought is going to follow this third return."

The speaker was right—something tremendous is going to happen soon, and it may be greater than he anticipates!

"THERE SHALL BE . . . EARTHQUAKES"

The tragic earthquake at Ambato, Ecuador, in August claimed over 6,000 lives and left 100,000 or more homeless. In some instances whole communities were swallowed by the quake. It is evident that earthquakes have increased, and we must remember that these were mentioned by our Lord when He taught His disciples about the signs of the end-time. "There shall be famine, and pestilences, and earthquakes in divers places," He said. Matthew 24:7.

The *Muslim Times* gave a record of earthquakes compiled by John Milne, D.Sc., F.R.S., who said that for twelve centuries after the birth of Christ the number of earthquakes kept increasing more or less regularly until there were 84. Then in the 13th century there were 115, and the number grew each century, as follows: 14th century, 137; 15th century, 174; 16th century, 253; 17th century, 378; 18th century, 640; 19th century, 2119. No doubt the total for this 20th century will be greater still.

Dr. Louis S. Bauman has pointed out that, with the exception of one earthquake in India in 1737 which killed an estimated 300,000, the world's greatest earthquakes have occurred since 1918.

Dr. T. A. Jaggard, an authority on volcanos, earthquakes, and tidal waves, says: "Every city is only 40 miles above hot water. This hot stuff is ready to make ruptures, if the moon should pull the trigger."

Who knows when God may call on nature to punish sin, as in the days of Noah and Lot? When man becomes exceedingly wicked, nature may rise in revolt and register God's protest against sin.

DIVORCE AND RELIGION

Husbands and wives usually are divorced from religion before they are divorced from each other. A recent study of 12,000 divorce cases revealed these pertinent facts: In 6.4% of the cases both parties were Roman Catholic. In 6.8% both were Protestant. In 15.2% one was Protestant and one Catholic. In 71.6% there was no church affiliation.

HARVESTING SOULS IN JAPAN

Jacob DeShazer was a bombardier with Major Doolittle, who was shot down by the Japanese and held prisoner for many months. While in prison he surrendered his life to Christ, and determined to devote his time to preaching the gospel to his enemies. He is now a Free Methodist missionary in Japan, and on December 5, 1949 he sent back the following report:

"During the seven days in Tokyo, Brother Oda and I spoke at twenty-five different places to a total of over 8,500 people. More than 1,300 people made a public confession of Jesus as Lord and Savior for the first time in their lives. It is a great joy to be in the Lord's Army. The victory is assured."

It is harvest time in Japan. Pray that more reapers may be sent into the whitened fields to put in the gospel sickle.

THE WORLD COUNCIL OF CHURCHES

The World Council of Churches, which met at Amsterdam, issued a sound statement of Christian faith:

"Among many other equally Biblical truths," they asserted, "we believe and maintain the following:

"a. The plenary, divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life.

"b. The triune God—Father, Son, and Holy Spirit.

"c. The essential deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ.

"d. His birth of the virgin Mary.

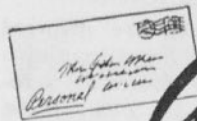
"e. His substitutionary, expiatory death, in that He gave His life 'a ransom for many.'

"f. His resurrection from among the dead in the same body in which He was crucified; and the Second Coming of this same Jesus in power and great glory."

Such a statement of faith coming from the leaders of the large denominations of many lands is indeed a matter for deep thankfulness. But a comment by J. Elwin Wright of the National Association of Evangelicals (who had a leading part in the world conference of evangelicals at Switzerland last year) would make one very uneasy. He says:

"We have witnessed for forty years the rise of the Federal Council of Churches. We know the infidelity and heresies of its most prominent leaders. Now we note with concern that these same leaders are taking the places of greatest prominence in the World Council."

If this is true, it seems to reveal (in men who must have signed the World Council's statement) the hypocrisy which our Lord foretold: "Beware of false prophets, which come unto you in sheep's clothing"—in studied disguise, as though they were sound Christians—"but inwardly are ravening wolves." Matthew 7:15.



An Enlightened Age?

Unless God undertakes it is believed that missionary work in one Latin-American country must end.



A national worker in one of the South American countries, with his hands tied behind him, recently was taken to a central plaza and ordered to repudiate publicly the gospel which he had preached, and to curse Christ. He refused and was beaten and stoned. Again he was ordered to denounce the gospel and Christ. Upon further refusal piece after piece was chopped with machetes from his body. He died. When the head of the government was informed of

the infamous deed, which had been provoked by the town priest, he only laughed and replied, "What lies! Nothing like that could take place in this enlightened age."

Thousands of every rank and file have been killed in this particular country. Many have died without knowing why their lives were required. The bishop of one large area sent a personal mail carrier with a letter to the priests of all the towns in which evangelical churches had been established, authorizing the massacre of the evangelicals. The order fell into the hands of evangelical leaders and was published widely. The disaster was averted.

Thus far no missionaries of the country have been killed. Some have been attacked and wounded, and some have been driven insane. Unless God undertakes it is believed that missionary work in the country will be doomed.

Here is a report from a reliable source of some of the losses already suffered by the various missionary societies in the country:

Evangelical (Scandinavian) Alliance Missions—Evangelical Alliance Missions has lost nine stations. The missionaries were forced to flee for their lives, some of them dripping blood in flight. One woman fled through the fields and mountains with the priest and his mob close on her trail. An army intervened in behalf of an elderly missionary and his wife. One hundred and fifty soldiers were required to escort them to safety.

Christian and Missionary Alliance—Though in a more liberal section of the country the Christian and Missionary Alliance has suffered greater material loss than any other society. Fifteen stations have been given up.

World-Wide Evangelistic Campaign—Much persecution has been experienced by this organization, but to date no station losses have been reported.

The Latin American Missions—No losses have been reported by this organization.

The Interamerican Missions—Two missions have been closed.

Wesleyan Missions—the Wesleyans have not had a large work in the country. They have lost one station. The loss will be felt by them as much, no doubt, as greater losses by other societies.

Presbyterians—Presbyterians of several stations have been attacked. In one town

the Presbyterian church was burned to the ground and the national pastor killed.

Gospel Missionary Union—The Gospel Missionary Union has lost at least half of its buildings and equipment. Its work was among the larger works. Its officials are looking for places to send their national workers. The services of the national work-

God Does Provide

Mr. and Mrs. Kenneth McIntyre, Cuba

● **THIS IS THE THIRD YEAR** for our Bible Institute at the new location. We have had an enrollment of fourteen young men. For many of them, attending school is a step of real faith. Some have had just enough money to pay their fare, and only a few articles of clothing. This morning one of the young men told us that his three pairs of socks were all worn out, but with a smile on his face he said, "That's all right. More will be provided somehow, I know."

God does provide. Not long ago a man gave us a bundle of clothing to be distributed to the most needy of the students and this week we received two barrels of quilts and mattress covers from the Women's Missionary Council of Oregon. The latter came just in time as we had a cold wave the day they arrived. Yes, it does get chilly here at times during the winter. This morning the thermometer stood at sixty-two degrees in the house. That may not seem chilly to you, but here in this tropical country it is felt.

The students work while in school to help pay at least part of their board and room. There are twelve hundred orange trees to be cultivated, fences to be built and repaired, and crops and vegetables to be raised.

Every other Saturday night we have a student prayer service. Two weeks ago in the prayer service one of the students received a glorious infilling of the Holy Spirit. He had been seeking for a long time. There are still several of the young men who have not been filled with the Spirit. We are pray-

ers have been made available to other organizations.

Pentecostal groups—Various Pentecostal groups have suffered persecutions, but at only one station have services ceased.

Missionaries of the various societies on this field were having a conference the latter part of January to decide whether the missionary efforts in the country should be continued. It seems likely that an appeal will be made to our State Department in Washington, D.C., for protection of life and property.

Is this an enlightened age? "Take heed that no man deceive you." Christ told His disciples on the Mount of Olives that the sign of His coming should be, among other things: "Then shall they deliver you up to to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." In that which is taking place in the South American country we have just another indication of the soon coming of our King, but until He does come we are to occupy and to carry out His commandments. We need to pray much that the countries in South America shall remain open to the gospel, that the lives of believers and missionaries shall be spared, and the hand of the enemy stayed.

ing that they, too, will receive before the term is over.

Besides the formal training, the students are receiving practical training. Some are in charge of outstations. They help with Sunday Schools. We also have been having street services in different towns. These are conducted on Saturday nights when we do not have the student prayer services, and on Sunday. Last Saturday night we had two street meetings.

We have two dormitories. They are made of cement blocks and have corrugated asphalt roofing. Each building has six rooms, nine by twelve feet, and two wash rooms. The buildings were erected with student help which brought down the cost considerably.

Money recently has come in to build a water tower for the dormitories and to install running water in the missionary homes. We have not been able to obtain the pipe but by the time the tower is finished we trust that we can obtain it. We are thankful for these provisions.

WANTED

An 80-bass accordion is needed for one of our fine Cuban workers. Anyone having an accordion in good condition to contribute should send it to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

When God-Sent Conviction Comes

Murray N. Brown, French Togo

● IN OCTOBER I conducted two baptismal services, one for the Dapango mission station, and the other at Nakintindi, an out-station. Twenty-eight were baptized in the two services. Bankodi, a young minister, was permitted to baptize his own wife during one of the services. He was so happy and excited that he used the language of the Mossi tribe instead of Moba. Each person baptized gave a testimony and a number went as they praised God for their salvation. I have never witnessed a more victorious baptismal service in Africa.

During October we also had a divine healing convention. Booklets on the subject were prepared in Moba and More for use in classes. In the afternoon of the last day we prayed for close to one hundred persons who wanted a touch from the Great Physician. The power of God came down in a marvelous way. Numbers were prostrate under the power of the Spirit. One young woman received the infilling of the Spirit when we prayed for her. Many testimonies have come in from those healed during the convention. One scripture that was used during the convention was Jeremiah 32:27: "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" When the Mobas were memorizing the verse the presence of God filled the grass-roofed chapel and everyone began to worship and praise God at one time.

In November a witch doctor was brought under conviction and was saved. He was one of the better known sorcerers of the Moba tribe and is a man well along in years. He had heard the gospel a number of times and did not seem to be interested in it, but one night he became convicted. He made the decision to leave all to follow the Lord, and sent for some of the Christian neighbors to come. They were surprised when they arrived to learn that the witch doctor meant to give himself to the Lord. Out came the fetishes and divining equipment. There was a large stock of such things as antelope horns, leather bags, and wooden images. They easily would have filled three bushel baskets. The old man set them on fire. Heathen neighbors were angry because of the destruction of the precious articles. The man has been regular in church attendance since then and gives good evidence of a real born-again experience.

It is encouraging to see such people plucked from the hands of the enemy. When God-sent conviction comes the nationals have no difficulty grasping the message of salvation.

The women at Dapango are beginning to receive the Holy Spirit. In the past they sat back, evidently thinking that blessings were reserved for the men, but on their own initiative they began to gather in the church for evening prayer meetings a short time ago. This has brought a general awakening among them.

MIZPAH PASSES

QUARTER-CENTURY MARK

Mrs. Alfred A. Blakeney (nee Kraeger) writes in regard to the Mizpah Missionary Home, 1003 Summit Avenue, New York City: "More than twenty-five years ago we were on a platform conducting a service when suddenly as in a vision we found ourselves holding in our hands streamers that went to the ends of the earth—to India, Africa, South America, the islands of the sea, China, Japan, and other areas. The Lord showed us that we would have people come to us from all of these places. This literally has been fulfilled for thousands have stopped with us at the Mizpah Missionary Home since it was opened.

"Recently we celebrated the twenty-fifth anniversary of Mizpah. Many friends gathered to rejoice with us in what the Lord had wrought.

"We have appreciated the missionaries who have stopped at Mizpah through the years. It has been a joy to serve them. Their prayers have brought many blessings to us. We extend our greetings to them at the battle front."

James G. King, missionary to Liberia, writes: "During the past two years we have encouraged our pastors to conduct Christmas conventions in the various sections throughout the Cape Palmas area. I returned yesterday from one held nearby. On Christmas morning 1,004 persons attended the convention, and in the afternoon service there were 1,025 present. According to older workers there, this was the largest attendance of any convention here during the history of the work. I have not received a report of any of the other conventions as yet, but no doubt they were somewhat smaller.

"From all indications we are on the threshold of a revival in this area. Since September three witch doctors have been saved, and scores of persons have turned to Christ in our churches. About seven weeks

ago seventeen were saved one day here at Feloka. Our pastors are taking hold of the work in an admirable way. It has been astounding how they have gone ahead with the work since more responsibility has been placed upon them."

MISSIONARY CONTRIBUTIONS

December, 1949

Alabama	1,221.84	Montana	1,914.01
Arizona	977.47	Nebraska	2,367.90
Arkansas	2,642.31	Nevada	72.21
California	21,785.83	New Hampshire	42.99
Colorado	2,568.48	New Jersey	3,679.96
Connecticut	668.30	New Mexico	729.99
Delaware	329.50	New York	8,550.81
District of Columbia	416.60	North Carolina	201.27
Florida	3,601.43	North Dakota	2,216.39
Georgia	2,329.21	Ohio	9,495.61
German Branch	1,675.12	Oklahoma	7,728.55
Hungarian Branch	59.00	Oregon	6,886.59
Idaho	1,281.58	Pennsylvania	12,701.24
Illinois	7,267.40	Rhode Island	108.21
Indiana	3,371.37	South Carolina	265.36
Iowa	2,493.35	South Dakota	2,607.49
Italian Branch	380.00	Tennessee	567.51
Kansas	5,372.38	Texas	15,440.98
Kentucky	1,199.18	Ukrainian Branch	4.00
Latin American Branch	131.89	Utah	17.65
Louisiana	720.09	Vermont	15.00
Maine	208.76	Virginia	1,610.83
Maryland	1,195.79	Washington	13,057.25
Massachusetts	1,873.77	West Virginia	868.48
Michigan	6,234.51	Wisconsin	4,382.23
Minnesota	7,314.14	Wyoming	519.74
Mississippi	888.73	Alaska	129.58
Missouri	7,677.85	Canada	526.16
		Foreign	187.07
		Legacies	184.44
		Miscellaneous	30,343.54

Total Amount Reported	213,308.92
District Fund	10,807.21
National Home Missions	2,088.22
Office Expense Fund	5,181.67
Literature Expense Fund	138.88

Given Direct to Missionaries	20,721.54	38,937.52
Amount Received for Foreign Missions	174,371.40	
Amount Received for Home Missions	\$11,516.90	

FOREIGN MISSIONS DISBURSEMENTS

For December, 1949

Belgian Congo \$	3,356.37	Chile	2,647.61
Dahomey	5,040.73	Colombia	473.00
Egypt	4,827.92	Paraguay	220.00
Gold Coast	6,529.34	Peru	3,436.67
Liberia	4,339.03	Uruguay	604.00
Nigeria	3,163.28	Venezuela	4,056.87
Nyasaland	848.75	British West Indies	1,574.97
Sierra Leone	782.30	Burma	718.82
Union of South Africa	2,908.16	Fiji Islands	1,063.50
Upper Volta	3,436.95	Hawaiian Islands	1,893.15
China	9,950.17	Japan	3,481.78
Ceylon	2,060.00	Malaya	910.99
India	34,671.30	Netherlands	
Europe	5,596.06	East Indies	2,602.19
Palestine and Near East	1,157.44	Philippine Islands	8,640.56
West Indies	6,677.75	Samoa	304.04
Mexican Work in the United States	380.22	Entertainment of missionaries	2,023.52
Mexico	3,735.16	General Transportation	4,428.16
Central America	5,556.75	Retired Missionaries	1,071.96
Argentina	2,537.70	Miscellaneous	7,776.82
Bolivia	1,752.54		
Brazil	3,653.75		

Total Distribution to Council	\$160,890.28
Foreign Missions	3,254.06
Non-Council Missionaries	

Total Disbursements	\$164,144.34
Credited to Designated accounts	10,227.06

Total Receipts	\$174,371.40
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"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

—Isaiah 60:1,2

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Foreign Missions Department

434 W. Pacific St., Springfield 1, Mo.

WHY DO THE RIGHTEOUS SUFFER?

(Continued from page five)

the basis of love alone. I will prove that Job will not put himself in your power, even though he loses all that has been given into his hands."

In his challenge, Satan had said, "Put forth your hand and crush him." But God said, "I will not crush him. I love him. He is not only my creation, but he walks with me in fellowship. Because of that fellowship, I have confidence that he will not fail. You may put forth your hand. Afflict him, oppress him, take things away from him. Do all that you can to test his love. Only leave Job, himself, alone."

Satan went out from the presence of God, and with all the Satanic power which was at his disposal—power which he could use now that the hand of God was withdrawn—he began an assault. Job's children were killed, and their houses swept away by a storm. His oxen and asses were stolen by the Sabeans, and their attendants slain. The sheep were killed by lightning. The camels were taken by the Chaldeans. Every bit of prosperity with which God might have purchased worship was suddenly taken away. Job was left with absolutely nothing. Yet God's confidence proved safe. Job did not fail.

Again Satan appeared in the presence of God. Again God called his attention to Job. But Satan was unwilling to admit defeat. Instead he brought even more serious charges concerning God's relationship to Job. "You have given him physical protection," said the devil, "and a man will sacrifice anything if only he can save his own skin. He was willing to let his children die; he had no love for them. He has no love for you."

So God gave Satan permission to afflict the patriarch's body. Job was soon covered with ulcers. Dirt sifted into the cracked and festering skin. Maggots bred in the sores. Job went through tortures—physical, mental and spiritual—until he doubted his faith, doubted his friends, and even doubted the goodness and love of God. Yet he said, "Yea, though He slay me, yet will I trust Him." So there came a day when Satan did not have another accusation which he could bring against Job.

Though he little realized it, Job had joined forces with God in his suffering, and had entered into battle against Satan. He had proved that Satan's philosophy was wrong, and had shown himself worthy of the confidence which God had manifested in him.

No doubt angelic conferences are still held in heaven. Probably Satan still appears in the midst. He still comes as the accuser of men, and God continues to answer by showing him the Jobs of earth. Even today God looks for such men. Many years after Job, God said through the prophet Ezekiel, "I sought for a man." Hanani, the seer, told Asa that "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. God longs to say of everyone who calls himself Christian, "Hast thou considered my servant—?"

Some think of Christianity as an escape from suffering. They have pictured it as an easy, namby-pamby way of living with no effort expended, no decisions necessary, no sacrifices in-

olved. You just come tumbling in, and coast along until you eventually end up in heaven. That is not the Christianity I know. Every Christian is the target of Satan. The protecting hand of God preserves you as it did Job. The Lord may permit you to be sick and then He may quickly heal you, to show His grace. But there may come a time when God will allow you to suffer awhile as He did Job. The nearer you live to Him, the more apt God is to say, "Hast thou considered my servant—?" and to put your name in the place of Job's. Then you can expect a challenge from Satan.

Do not think the Lord has forsaken you when trouble comes. Do not think it is punishment for your sins. And never charge another Christian with guilt because he suffers. Remember it may be an indication that God has found one strong enough to suffer in proof to Satan that his allegiance is born of love and love alone.

THE SPIRITUAL UPHEAVAL IN LOS ANGELES

(Continued from page three)

not attack. He scarcely ever criticizes even the modernist, though he never compromises with them. He does not upbraid the churches that are not co-operating. He has no word of harshness for the preachers that stand off and criticize. He gives you the impression that he is so busy with souls that he does not know or care what's going on outside the tent in which he pleads with the lost.

A policeman assigned to the tent told me that the crowds ran all the way from 6,000 to 12,000 every night. One Monday night, the crowd was estimated by the police at 20,000. Streets were blocked in all directions. The interest spread to all parts of the city. The revival was talked in barber shops, at newsstands, in stores and factories, on street cars, in busses, everywhere. The daily papers finally took it up and began to headline this phenomenal spiritual outburst. Then the magazines *Life* and *Time* and other popular journals featured the revival. The strange thing was that these worldly mediums that usually poke fun at revival meetings approached this revival with serious understanding. The publicity was good.

It was estimated that 300,000 people attended this meeting during the eight weeks. More than 3,000 signed cards in the prayer tent as first-time converts to Christ. Possibly 5,000 signed as reclamations and as those who had answered the call of the evangelist for other reasons.

Six years ago these tent revival campaigns were begun in Los Angeles. Four of them have been held under great canvas cathedrals in the heart of the city. The movement was started by "The Christian Business Men" of Los Angeles. Gradually the evangelical and fundamental churches of the city have fallen in line. These men have proceeded on faith and never once has that faith been disappointed. This year's revival was the climax. It was a supernatural demonstration. God vindicated His people who still believe that by the "foolishness of preaching" the souls of men are reached and brought to Jesus Christ. It was mass evangelism at its highest and best.

There was tremendous conviction, at times so overpowering that men and women cried out. Once a business man ran into the tent in the midst of the sermon, weeping and asking where

he could go to be saved. The evangelist stopped preaching and called penitents. More than a hundred of them crowded forward. Prominent people in the world of entertainment were converted. More than a dozen of the converts are themselves going out to preach. The depth of repentance that was manifest was proven by the fact that this was a "weeping revival." That the conversions were genuine is illustrated by one man, prominent in newspaper publicity in recent Grand Jury investigations, who, when converted, immediately went to the Grand Jury and confessed to perjury, and then proceeded to go from one place to another, returning stolen property and making restitution.

The last four weeks of the meeting were marked by the fact that every night from one to two thousand first-nighters held up their hands. The Christian people went out after their friends. The revival became contagious. Delegations came from long distances. People poured in from Arizona, Nevada and from all over California. In the meantime, Billy Graham's supply of sermons was exhausted. He began to repeat and nobody seemed to know it. He put up his singer to preach. He filled in with testimonies from well-known converts. He used other evangelists. Once a cowboy entertainer who had been converted at 4 o'clock in the morning in Billy's hotel room preached. Then the Committee flew the minister father of the cowboy entertainer over from Texas and had him preach. The meeting surged forward through it all. Nothing seemed to hinder. At the end of every service, Billy stood and pleaded and called for souls, and here they came!

As they folded up the chairs and pulled down the prayer tent, following the closing of the revival in the last Sunday afternoon service, there went up a pathetic cry from thousands who refused to leave. They simply milled about and wept and prayed. They refused to believe that the meeting was over. Such a harvest had never been gathered before in Los Angeles. The Billy Sunday meeting of the years ago may have been larger in attendance, but no such power had been manifest as we had seen and experienced under the great tent.

Something like 400 churches in greater Los Angeles were in on the meeting. The Southern Baptists and many other Baptist churches were in. Several Presbyterian churches united with the effort, though the organization held aloof. Some of the smaller Congregational churches were in. But many of the smaller religious bodies entered in wholeheartedly—the Assembly of God, the Church of the Foursquare Gospel, the Church of God, the Pentecostals. The Christian Church furnished some of the best workers and co-operated generally. But the large, powerful, strong ecclesiastical groups did not unite.

Thus the pattern is clearly defined. It was as in the days of Sunday and Moody and Finney and Wesley and Luther and Christ Himself. The multitudes came to pray and repent and find Christ. The ecclesiastical leaders and their following remained aloof, some of them scoffing, some condemning, some questioning and some wondering. But the revival fires swept with consuming power despite the absence of high church dignitaries and those who make up their machines.

The greatest single meeting I was ever in was at the Alexandria Hotel at 5th and Spring Streets in Los Angeles, when some 400 pastors,

together with some hundred or more lay workers and the helpers of Billy Graham, met for a breakfast at 8 o'clock. Several recent converts were also present. We tried to adjourn at 11:30 but at 12:30, when I was forced to go to conduct a funeral, there was a large group still in session. I saw that audience moved to tears until it seemed there was not a man in the house who was not weeping. I heard the sobs of men until it seemed as though we had all been made into one and the great sob was from a single breast.

A convert told how he had, a few months before, lined his wife and three small children against a wall to kill them; of how his little boy had cried, "Daddy, please don't kill my mama"; of how he had thrown down the gun and walked out; of how that very week he had gone back and found that family and prayed with them and asked them to forgive him. He told of how his wife had wept and how she, too, was seeking Christ.

Another man, an Olympic runner of international fame, who was a hero of the late war,

having spent 47 days on a life-raft, told of his conversion. A politician, connected with all kinds of scandal, told humbly of how Jesus had saved him. Stuart Hamblen, the best known radio entertainer in Los Angeles, told of his conversion, of giving up his string of race horses and surrendering to a call to preach. Thus that meeting proceeded until glory really crowned the mercy seat.

And yet, in spite of this tremendous spiritual upheaval that has shaken Los Angeles and jarred the nation to attention, some poor, shrivelled souls will stand in their pulpits and declare that the day of mass evangelism is over and the revivals of our fathers will never come again. Yes, the days of revivals are past—for them! How sad!—Condensed from "The Methodist Challenge."



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Among the Assemblies

ALPAUGH, CALIF.—We have had a wonderful 2-week revival with Evangelist Jess L. Bowen, Bearden, Ark. Eighteen were saved and 10 received the Baptism of the Holy Ghost.—Ted A. Masters, Pastor.

GILROY, CALIF.—Evangelist Claude O. Wood of San Jose, Calif., held a very successful evangelistic meeting here, Dec. 1—15. The church was revived. A number sought the Lord for the Baptism in the Holy Spirit, and many definite healings took place.—J. W. Belchar, Pastor.

LUZERNE, PA.—We have just closed a 3-week revival with Evangelist George Butrin of Canton, Ohio. Friday nights were devoted to divine healing. Many testified to being healed. We had one special "Youth Night" which packed the church. God gave us one of the greatest outpourings of the Holy Spirit that we have ever seen. Fourteen were baptized in the Holy Spirit, and 5 professed salvation. The entire church was drawn closer to the Lord. J. B. Woolums is our pastor.—Mrs. Marguerite Gray, Church Secretary.

YOUNGSTOWN, OHIO—We praise God for a slow but steady progress we have witnessed during the past year. The Lord has added about 50 new members to the church. We have had about a 10% increase in Sunday School attendance, our missionary offerings were the largest in the church's history, and a good healthy condition exists in the various departments of the church.

Beside profiting from the ministry of Joseph Wannemacher in a missionary convention, and William E. Kirschke in a Sunday school conference, we greatly appreciated the ministry of Evangelists C. Stanley Cook, John Wilkerson, and Wallace G. Ross. A goodly number have been saved, filled with the Holy Spirit, and healed of various diseases. To God be all the praise.—O. R. Keener, Pastor.

KOSCIUSKO, MISS.—We regret the loss of Pastor R. C. Davis and wife, who have been called as missionaries to the Bahama Islands, British West Indies.

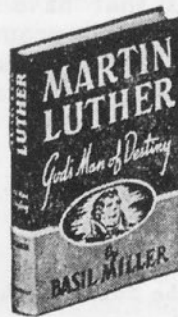
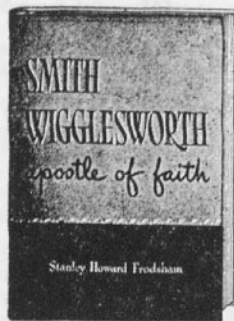
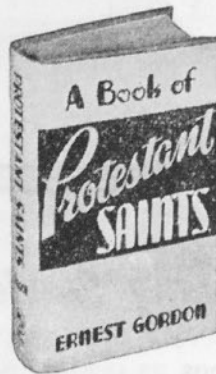
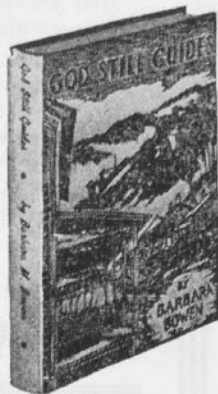
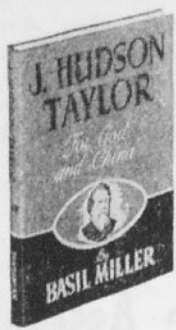
God has wonderfully blessed us during the 14 months Brother and Sister Davis pastored here. When they came the church had been without a pastor for 3 months. The Sunday School had gone down to an average of 20 for the quarter, and the average for the past quarter was 68.

We held 5 revivals during the last 12 months and God sent an outpouring of His Spirit in each meeting. The workers were as follows; Evangelist and Mrs. Leo Walker, Evangelist and Mrs. Willie Bice, Evangelists Bob Bryson and Kenny Foreman, Evangelist Marvin Robinson, Evangelist and Mrs. Teichman. There have been 30 members added to our church roll during this time.

Fred D. Dudley of Texas has taken the pastorate of the church as of Christmas, 1949. We are expecting greater things in the coming year.—Mrs. Clara Williams, Sunday School Superintendent, First Assembly of God.

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ALTON, ILL.—We are happy to report a recent revival with Evangelist Jack Holcomb. Even in December and bad weather conditions we witnessed God work in the saving of souls. There were at least 15 came forward during the one week of the meeting. We sponsored a daily broadcast over the local station which was of great blessing and from which we are still having results. God has given Brother Holcomb a mighty preaching ministry as well as an unusual singing talent.—J. C. Kofahl, Pastor, Edwards Street Assembly of God.

DENISON, TEX.—The Second Annual Missionary Convention of the First Assembly of God was held Dec. 4-11. We greatly appreciated the ministry of our missionary guests—Melvin Hodges, David Nyien, Sidney Bryant, and Mr. and Mrs. E. H. Simmons. Our Texas District Missionary Secretary, A. C. Bates, was present. Through the conventions the congregation has an increased vision of the missionary program. The majority of our young people made a consecration to the Lord for service wherever it would be pleasing to the Master. Since the beginning of the conventions in our church our missionary giving has doubled and we expect it to double again or triple in 1950.—E. A. Manley, Pastor.

MAYESVILLE, OKLA.—We began a new work here during the summer. Our building was finished the first of November, and the dedication service was held Nov. 6. An offering was taken on that day which completely paid off the debt. Brother Steger, Oklahoma District Assistant Superintendent, preached the dedicatory message.

The same day we began a revival with the Eden Evangelistic Party. Fifteen came forward for salvation, and 11 received the Holy Spirit. Several were refilled. Our Sunday School record attendance before the revival was 49. On Nov. 20 we made a new record of 70, for which we praise the Lord. Revival fires are still burning and God is still blessing.—L. V. Akridge, Pastor.

KING CITY, CALIF.—Since we came here a year ago, God has been very gracious to us. We found a small group of faithful, praying people. God began to bless and souls were saved and filled with the Spirit in our regular services. For revival efforts we have had "The Youth Evangelists," of Fresno, Calif., Alexander Benjamin, of Calif., and Charles Russell of Arkansas. Souls were saved or filled with the Spirit in all of these meetings. In our last effort 8 were saved; some of this number had not been to church in 12 and 20 years. Eight received the Baptism of the Holy Ghost, and 10 were baptized in water. One lady received the Holy Ghost who had been tarrying for about 14 years.

God has been giving us a continuous revival of old-time Pentecost for the past 5 months for which we are praising Him. During the year 24 were at the altar for salvation, 15 were filled with the Holy Ghost, and 17 were baptized in water.

The church has been enlarged and new Sunday School rooms have been added. Also 2 rooms were added to the parsonage. The Sunday School has doubled and the all-time record was broken. To the Lord we give all the honor and praise.—Lee Trowbridge, Pastor.

GULFPORT, MISS.—We recently concluded one of the most glorious revivals our church has had in a long time, with Evangelist Robert Bayless of Hot Springs, Ark. The meeting continued for 2½ weeks, with 40 kneeling at the altar seeking salvation and at least 15 being filled with the Spirit. The saints were edified by the evangelist's messages in the morning prayer meetings, and in the evening he preached to those needing salvation or the Baptism. Much good was done, and the spiritual tide of the church is high.

All previous Sunday School records were broken during this revival, with 255 present the last Sunday. Our Sunday School has seen a steady growth for the past several weeks. The last Friday night of the revival \$1,000 was raised for our new parsonage which was recently completed and is now occupied by our pastor.

Brother and Sister Virgil E. Whitmire were called to pastor our church in September. A revival spirit prevails in our midst as numbers are finding the Lord in almost every service, especially the Sunday night services, and sick bodies are being healed. Souls are being reached by our radio

program, and we feel that God has great things in store for Gulfport as the saints are continuing the morning prayer meetings and seeking more power with God.—Mrs. L. C. Kinsey, Church Secretary.

CAPE PALMAS, LIBERIA, W. AFRICA—During the month of October, we here at the Tchien Mission had a wonderful series of meetings with Mrs. A. N. Trotter, who with Brother Trotter and their sons were traveling in West Africa in evangelistic work.

For a long time we have been earnestly praying for a revival, and while we have had showers of blessing, we never were satisfied that it was all God had for us. So after the Trotters came to Africa we were wishing that they might come to Tchien and made it a matter of prayer. Then the Lord laid it upon Sister Trotter's heart, and one day H. Landrus brought her up in the Speed-the-Light plane.

From the very first night of the meetings we

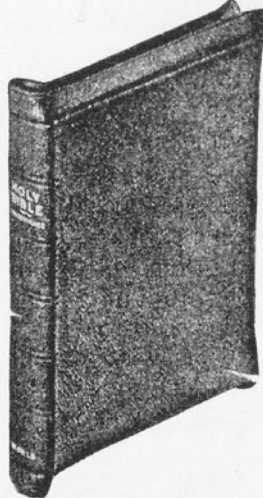
saw God moving in a wonderful way. In about a week, over 20 had received the infilling of the Holy Ghost, and at the end of 10 days we had a water baptismal service in which 40 were immersed, most of whom had received a real anointing from the Lord. All classes of people were swept into this revival, from the government officials administering in this district, to the ragged native children on the street. When, after two weeks, it was time for Sister Trotter to move on, both the District Commissioner and the Revenue Agent had been greatly impressed by the meetings and attended quite a number of them. They testified to Brother Mason at the airport that God had been moving here at Tchien.

This has been the greatest spiritual move here for many, many years and we praise God for breaking through in this way. Hallelujah. The revival is still going on and has spread to nearby towns. Miss Nygaard and I are together on this station.—Annie Cressman, missionary for the Pentecostal Assemblies of Canada.

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my spirit upon him: he shall bring forth judgment to the Gentiles. ★ 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. ★ 3 A bruised reed shall he not break, and the 'smoking flax shall he not 'quench: he shall bring forth judg-	Phil. 2: 7. 1138 b Mat. 3: 17. 925 Mat. 17: 5. 942 Eph. 1: 6. 1132 c ch. 11: 2. 685 John 3: 34. 1025	15 I will make and hills, and dry and I will make and I will dry up 16 And I will br way that they kne them in paths th known: I will ma
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ORDER BY TITLE AND NUMBER

GOSPEL PUBLISHING HOUSE **Springfield 1, Missouri**

Space for address or church announcement

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.

CHICO, CALIF.—Feb. 1—; Evangelist Hans Bretschneider.—R. Orchard, Pastor.

HARVEY, ILL.—Feb. 5—19; Evangelist Maurice E. Lamb.—W. J. Sawyers, Pastor.

TAYLORVILLE, KY.—Jan. 22—; Evangelists Helen Cox and Mabel Brown. (George Sutherland is pastor.)

LOVELAND, COLO.—Assembly of God, Feb. 14—28; Evangelist W. M. Stevens.—R. G. Gilbert, Pastor.

CHEYENNE, WYO.—First Assembly of God, revival in progress; Evangelist William Stevens.—Joseph and Helen Dunets, Pastors.

WEST PALM BEACH, FLA.—Westgate Assembly of God, 1722 Suwanee Drive, Feb. 8—22 or longer; Evangelist Wilbur Ogilvie.—D. J. Haidt, Pastor.

MELBA, IDAHO—Jan. 25—; Evangelist and Mrs. Norman Correll, Columbus, Nebr. (Carlyle Beebe is pastor.)

VERO BEACH, FLA.—Assembly of God, Feb. 5—26; Evangelist S. B. Douglass, Tulsa, Okla.—L. E. Blue, Pastor.

ST. PAUL, MINN.—Gospel Temple, Holly and Mackubin Sts., Jan. 22—Feb. 5; Evangelist and Mrs. E. Reb.—W. E. Weides, Pastor.

DALLAS, TEXAS.—Oak Cliff Assembly of God, 919 Morrell St., Jan. 29—; Evangelist Anna B. Lock, Galva, Ill.—H. C. Noah, Pastor.

FILLMORE, CALIF.—Assembly of God, 709 Central Ave., Feb. 5—; Sturgeon Evangelistic Party.—Ray F. Curtis, Pastor.

BALTIMORE, MD.—Trinity Assembly of God, Harford Rd. and Parkside Dr., Feb. 8—; Evangelist Stanley Cook.—A. H. Clattenburg, Pastor.

AJO, ARIZ.—Assembly of God, Carmeron Ave. and Walsey St., Feb. 5, for 2 weeks or longer; Evangelist H. E. Hardt of York, Pa.—D. M. Graf, Pastor.

LINCOLN, CALIF.—Lincoln Full Gospel Church, Cor. 6th and E. Sts., Jan. 29—; Evangelist Robert Pruett, Corpus Christi, Tex.—E. W. Knutson, Pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle, S. 13th and Lake Sts., Feb. 12—Mar. 5; Evangelist and Mrs. Don Mallough, Seattle, Wash.—F. J. Lindquist, Pastor.

YAZOO CITY, MISS.—First Assembly of God, 1006 Grady Ave., Jan. 26, for 2 weeks or longer; Evangelist J. L. McNeely, Brookhaven, Miss.—Joseph B. Bell, Pastor.

HOUSTON, TEX.—Sunnyland Assembly of God, dedication of church, Feb. 5; J. W. McClelland, speaker. Basket dinner on grounds, Feb. 5—19, Evangelist Warren L. Litzman.—O. L. Davidson, Pastor.

MICHIGAN MINISTERS' INSTITUTE

MUSKEGON, MICH.—Central Assembly of God, 1420 Terrace at Irwin, Feb. 13—15; Earl E. Bond, Superintendent Ohio District, guest speaker. For reservations write Robert A. Rieben, 440 Creston, Muskegon, Mich.—D. G. Foote, District Secretary.

SOUTH FLORIDA DISTRICT COUNCIL

LAKELAND, FLA.—Jan. 30—Feb. 1; Mayhall Auditorium. Minister's Institute will be held in conjunction with the Council. Wilfred A. Brown, Springfield, Mo., guest speaker. Credentials meeting, Jan. 30, at District Office, Lake Bonny Camp Grounds, 10:00 a.m.—5:00 p.m.—J. W. Collins, District Secretary.

SOUTHERN MISSISSIPPI FELLOWSHIP

COLUMBIA, MISS.—Feb. 6; morning service devoted to ministers' fellowship; W.M.C.'s in charge of 2:00 p.m. service; great C. A. Rally, 7:00 p.m. Local ministers speaking at each service. Evelyn Blackledge, Hostess Pastor; dinner served.—A. L. Wolfe, Presbyter.

WITH CHRIST

William Avilo Baker of Kingman, Kansas, went to be with the Lord on December 24, 1949, at the age of 72. Brother Baker was a preacher of the gospel for 22 years, and was ordained by the Assemblies of God in 1931.

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TAMPA, FLA.—Bethel Temple, 2204 Highland Ave., beginning Jan. 18; the Fox Party of Canada.—Curtis Ringness, Pastor.

PHENIX CITY, ALA.—Rolph Survey Assembly, Jan. 31—; Skondeen Evangelistic Family.—Dan D. Waller, Pastor.

BAKERSFIELD, CALIF.—Full Gospel Tabernacle, 17th and O Sts., Feb. 12—; Mathan Musical Evangelists. (C. M. Ward is pastor.)

OAKLAND, CALIF.—Calvary Temple, 6118 E. 14th St., Feb. 12—; A. A. Allen, Evangelist.—V. Ernest Shores, Pastor.

LAUREL, MISS.—Kingston Assembly of God, Feb. 12—; Evangelist E. R. Winter of Tucumcari, N. M.—J. O. Yeatts, Pastor.

AUGUSTA, GA.—Olive Road Assembly of God, 2336 Olive Rd., Feb. 14—; Skondeen Evangelistic Family.—Thomas D. Rachels, Pastor.

PECKVILLE, PA.—Pentecostal Tabernacle, Jan. 24, for 2 weeks or longer; Evangelist and Mrs. Joseph Pitman.—David A. Berquist, Pastor.

CHELAN, WASH.—Assembly of God, Okanogan and Emmerson Sts., meeting in progress; Evangelist Joseph Wilderman. (Kenneth B. Gregg is pastor.)

MONTREAL, QUEBEC, CAN.—Evangel Tabernacle, 1245 Drummond St., Feb. 7—12; Evangelist Christian F. Hild, Fargo, N. D.—Wm. Kautz, Pastor.

EASTERN DISTRICT S. S. CONFERENCES

SOUTH WEST SECTION—Freeport, Feb. 17, 18; Jeannette, Feb. 20, 21; Melcroft, Feb. 22, 23; Pittsburgh, Feb. 24, 25. Among the expected speakers are A. N. Chase, District Superintendent; District Sunday School Representative; Sectional Sunday School Representative; Sectional Presbyter; and other ministers of the Section.—Edwin C. Schmid, District Sunday School Representative.

GRAND CANYON CAMP MEETING

PRESCOTT, ARIZ.—Plan early to spend your summer vacation at the Grand Canyon Camp Meeting, Assembly of God camp ground, Aug. 1—11; one mile high, ideal climate, tents or dormitory space reasonable. Wilfred A. Brown, General Treasurer, main speaker; George and Billie Davis of the Sunday School Department, Springfield, Mo., in charge of the Children's work, Sunday School promotional work, and assisting in the Christ's Ambassador's program of the camp. For further information write J. K. Gressett, District Superintendent, 1719 E. Verde Lane, Phoenix, Ariz.

MISSIONARY CONVENTION

BARTLESVILLE, OKLA.—W. 3rd and Virginia Sts., Feb. 3—5; services, Friday and Saturday, 7:30 p.m.; Sunday 11:00 a.m., 2:30 and 7:30 p.m. Speakers, George Carmichael, Palestine; Kenneth Short, Philippines; and Anne Eberhardt, India. Neighboring ministers and saints invited.—C. H. Asher, Pastor.

NEW MEXICO S. S. CONFERENCES

James E. Hamill of Memphis, Tenn., will speak at the following Sectional Sunday School Conferences: Northeast Section, Tucumcari, on Feb. 14. East Central Section, Portales, on Feb. 15. Southeast Section, Artesia, on Feb. 16-17. Southwest Section, Deming, on Feb. 21-22. Northwest Section, Albuquerque, on Feb. 23-24.—Earl G. Vanzant, District S. S. Representative.

MISCELLANEOUS NOTICES

NEW ADDRESS—"The North Carolina District has purchased a District parsonage and the new address of the District Superintendent, Andrew Stirling, will be Box 174, Dunn, N. C."

OPEN FOR CALLS

Evangelistic

Willis Phillips, 1014 June St., Hood River, Ore.—"Am available for evangelistic calls. Have done both evangelistic and pastoral work. Am ordained, and will travel alone."

E. P. Leach, Box 161, Liverpool, N. S. Can.—"Member of the Pentecostal Assemblies of Canada for the past 18 years; ordained; available for evangelistic services in the U.S.A."

The Hicks Evangelistic Party, Gen. Del., Slaton, Texas. "We have resigned the Apache Indian church, San Carlos, Ariz., and are now open for revival meetings; 5 in the party, 3 musicians; an Indian girl is with us. Will go anywhere; no place too large or too small.—R. M. Hicks.

Leonard and Frieda Steidle Palmer, 3207 Cedar St., Riverside, Calif.—"After 18 months as pastor of the Assembly in Brisbane, Australia, and one year as Acting Principal of the Commonwealth Bible College of the Assemblies of God in Australia, we have found it necessary to return to the U.S.A. on account of our baby's health. We will engage for a time in evangelistic activity."

Pastoral or Evangelistic

W. A. Vanzant, Box 722, Price, Utah.—"Have resigned the church here at Price, and am open for evangelistic or pastoral calls; member of the Rocky Mountain District; have been ordained with the Assemblies of God 22 years."