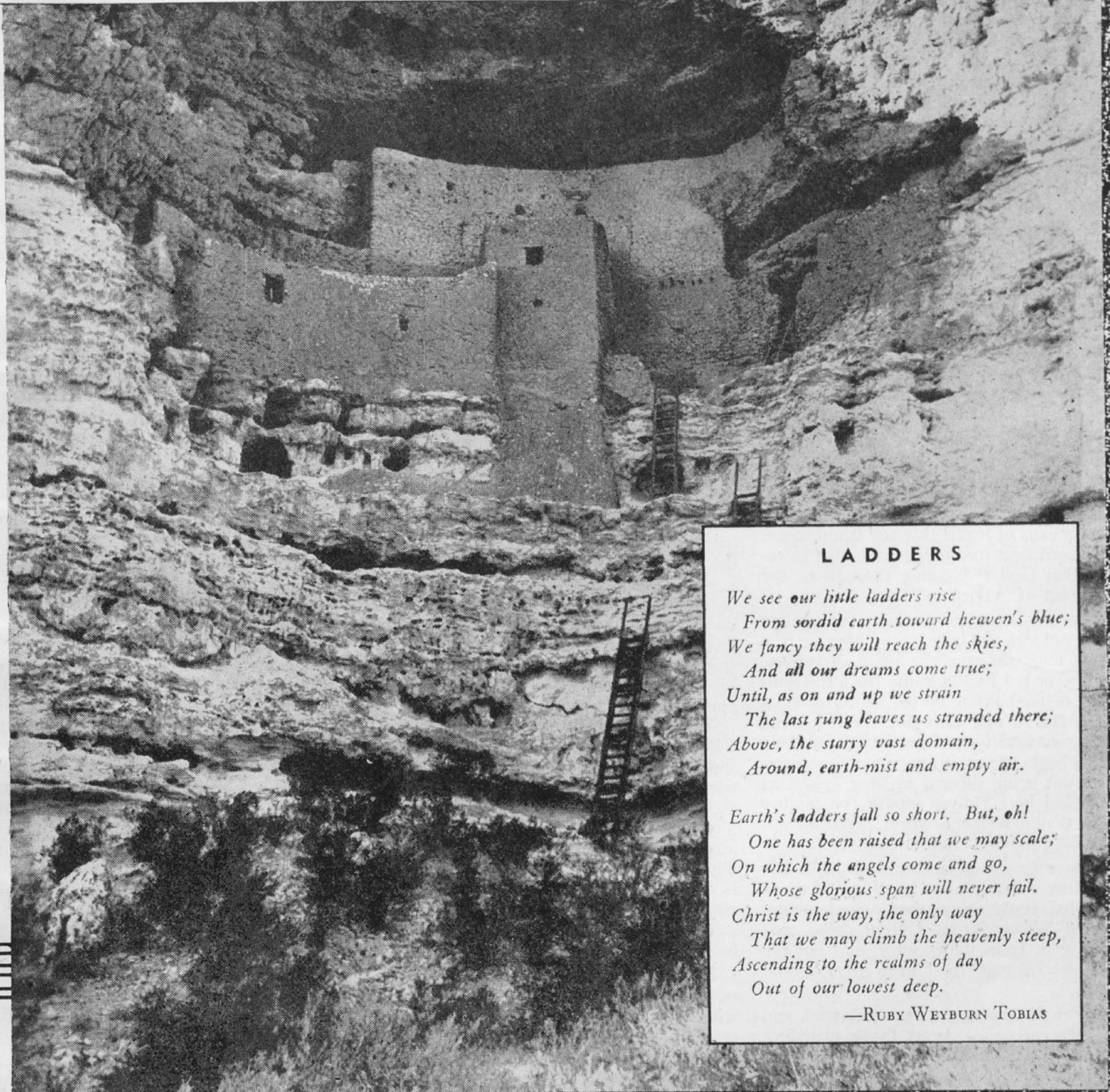


The Pentecostal EVANGEL

JUNE 5, 1948

NUMBER 1778

Montezuma Castle, Arizona
(Photo by Harry J. Gill.)



LADDERS

*We see our little ladders rise
From sordid earth toward heaven's blue;
We fancy they will reach the skies,
And all our dreams come true;
Until, as on and up we strain
The last rung leaves us stranded there;
Above, the starry vast domain,
Around, earth-mist and empty air.*

*Earth's ladders fall so short. But, oh!
One has been raised that we may scale;
On which the angels come and go,
Whose glorious span will never fail.
Christ is the way, the only way
That we may climb the heavenly steep,
Ascending to the realms of day
Out of our lowest deep.*

—RUBY WEYBURN TOBIAS

Africa and Her People

H. B. GARLOCK, FIELD SECRETARY FOR AFRICA

at Central Bible Institute, Springfield, Mo.

ON Sept. 21, 1945, Mrs. Garlock and I drove out of Springfield, headed for Africa. We shipped the car to Takoradi in the Gold Coast, and took a Pan-American Clipper, one of those flying boats, to Fisherman's Lake, Liberia, West Africa. We toured the continent, traveling approximately 50,000 miles, visiting sixteen of our African mission fields. We had the privilege of visiting every one of the Assemblies of God mission stations in Africa (with the exception of Egypt), as well as about 100 mission stations of other denominations. In all we have visited twenty-four African countries.

The good hand of the Lord was upon us. We traveled over desert sands, dense jungles and forests, through marshes and swamps, and over high mountain passes, but the Lord was with us and helped us. Mrs. Garlock counted thirty-five bridges that she helped me build the first year in West Africa, before she returned to America. We had all sorts of experiences. The old car gave us some difficulty. We traveled by canoe, hammock, on foot, horseback, bicycle, automobile, airplane, narrow gauge railroad, and almost every other means of travel that one could name. The Lord kept us and we are happy to report that God is blessing throughout the continent of Africa.

The missionaries certainly appreciate your prayers. There is nothing in the world that can take the place of prayer. As prayer is lifted at home for a missionary it is like holding up the hands of Moses, as Aaron and Hur did. When some of our workers abroad get feeble and their hands begin to sag, it may mean that prayer is not being offered in their behalf as it should be. Prayer moves the mighty Arm that moves the world. We do appreciate your prayers immensely.

I have a verse of Scripture in Luke 23: 36, American Standard version: "And as they led Jesus away, they seized a man named Simon, from Cyrene, who was coming in from the country, and put the cross on his back for him to carry behind Jesus."

After the scourging, the mock trial, and the sentencing of Jesus to be crucified, they laid the cross upon Him to bear up Calvary's hill. As the soldiers saw Jesus staggering under the weight of the load, they cast about to find someone to help carry the cross. They spied a black man,

Simon the Cyrenian, coming in from the country. They said, "There's our man," and they seized him. Against his will they compelled him to bear the cross after Jesus. Africa and burden bearing go together. The African for centuries has been a compelled worker, a forced laborer. Bishop Newell Booth estimates that between the sixteenth and nineteenth centuries no less than 15,000,000 Africans were torn from their homes by slave raiders and sold like cattle to the white man.

Three days before Christmas, 1946, I knelt in the swamps near Lake Bangweulu, where David Livingstone breathed his



Have you
PRAYED
for the
HEATHEN
today?

last. There he prayed on his knees, "May heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal this open sore of the world." They found him dead on his knees. His heart was buried under that tree at Chitambo's Village in Ulalla, and his body was carried by faithful friends over land and sea, and finally found a resting place in Westminster Abbey. As I bowed under that tree I thought of Livingstone's prayer to God that the open sore of the world, as he termed human slavery, might be abolished from the earth. You say, "Livingstone's prayer has been answered. Slavery has been abolished. The African is a free man." Friends, he is far from being a free man. The African today is a compelled worker. Thousands upon thousands of Africans are in forced labor gangs across that continent.

I talked with a man, who is now one of our Spirit-filled, Pentecostal preachers, who told me he was lured onto a Spanish steamer, along with 150 other forced laborers, and taken to Fernando Po, in Spanish Guiana. There for two long years he worked under the lash. Many died, and when he came back, the pay that he should have received was confiscated

by unscrupulous government officials and he was driven back to his tribe with nothing to show for two years of hard labor.

As we drove across portions of Africa, we would see the natives in certain territories run like wild animals into the bush. Upon inquiring, "Why is it that these people are so fearful? Have they never seen an automobile or white people before?" we discovered that they were fearful of being captured, as many of their brothers had been, and put in forced labor gangs to work on roads or in the mines for the white men. In our long journey across the continent, where we drove from one coast to the other and zigzagged back and forth, farther than it is around the world, we saw cruel beatings. We saw the black man slapped, cuffed, kicked, abused and manhandled. Thousands of them are caught, and made to work in mines or on roads at very low wages. The commodities that the white man enjoys such as cocoa, tea, coffee, rubber, mahogany, palm oil, gold and diamonds represent the forced labor, toil, sweat and many times the tears of an enslaved or underpaid black man.

The Africans still are compelled to labor—a compelled laborer as Simon was. And then the African is discriminated against as no other race on God's footstool is discriminated against. You say, "How is that?" For instance, in South Africa the Indian is considered a citizen of the British Commonwealth. He can own property, he can go about unmolested at will. But the African must have a pass before he can go anywhere. Sometimes he must have as many as a dozen passes, because they find some excuse for arresting him and keeping him from going about at will.

Just before I left South Africa three of our African Christians were arrested by the Police Department, thrown in jail and fined three pounds (\$12.00) each. The missionaries helped them pay their fines. Since these men possessed passes the only thing that they could be fined for was that they were trespassing, where thousands of people passed daily on a recognized thoroughfare. The black man has no rights. Man's attitude is: "Black man, get off the earth. There's no place for you on God's footstool; it is a white man's world." Yes, tonight I am speaking in behalf of that race that is down-trodden.

You say, "There is a lot of misrepresentation, and there are race baiters. There is much to be said on both sides." I'll grant you that is true. We do have race problems in our own country and in other countries. Whose fault is it? Our fathers have eaten green apples and their children have the stomach-ache.

An African, a black man, may go to a hotel as a valet, but not as a guest. He may enter a restaurant as a waiter, but not as a patron. He may enter the home of a white man as a servant but not as a friend.

The African is segregated. He is an out-cast from society. There is no place for him; he is only a black man. But, friends, he is God's creation. Paul, preaching on Mars Hill, said God "hath made of one blood all nations of men for to dwell on all the face of the earth." So he was created in the image and likeness of God, the same as the white man. If he were discriminated against because he was dirty, he would be able to wash and be clean.

If the black man were discriminated against because he was ragged and not fit to appear in society, he could earn money and purchase clothing which would enable him to have a place with his white brothers. If he were illiterate, ignorant and uneducated, he would be able to study and burn the midnight oil and acquire an education. Society has a right to demand certain things of human beings, it is true; but to discriminate against a person created in the image of God because of the color of his skin is inhuman, un-Christian, and unpardonable. So, the African is bowed beneath the weight of the load. He bears a heavy cross. He is a burden-bearer.

How wonderful must the words of Jesus in Mathew 11:28 sound to the African, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." That must be a precious Scripture to our African brother.

Thank God, there is another side to the Cross. I believe that Simon was never the same after coming in contact with the cross of Jesus, because no one is ever the same after he touches the cross of the crucified Son of God. It is believed that the Rufus, who is spoken of by the apostle Paul in Romans, may have been a son of Simon. Therefore, we have reason to believe that Simon was blessed because of his contact with the Cross. God blessed him, his home, his family and his nation. Thank God there is the bright side of the Cross. Thank God that the preaching of the Cross has brought salvation to many thousands of Africans.

The greatest numerical progress in all the world, it is said, as far as Christian missions are concerned, has been made in Africa. Eighty-five per cent of all the education that Africa enjoys tonight has come to Africa because of Christian missions, the preaching of the Cross. So, it is the blood of the Cross that saves the African the same as it saves the American or any other race of people. I want to mention briefly what the Cross has done in the lives of some of our African brethren. God has given us some real leaders in Africa, notwithstanding the fact that he is supposed to be an underdog and to have no soul (some people do not believe it is possible for the black man to

HEALING FOR ALL

J. M. Mullens

THE Lord Jesus healed, though medical men abounded—there were "many physicians" (Mark 5:26). The Lord Jesus healed without exception all who came or were brought to Him (Matt. 8:16).

The Lord Jesus sometimes healed without the result being apparent at once (Luke 17:14). The Lord sometimes healed gradually (John 4:49-52). He generally healed on the spot, instantaneously (Matt. 15:30, 31).

The Lord Jesus sometimes indicated healing would be in the near future (John 9:7). Sometimes He removed a man from his surroundings before healing him (Mark 8:22, 23).

The Lord Jesus healed all manner of diseases (Matt. 4:23, 24), including lunacy, epilepsy, leprosy, palsy, fever, paralysis, blindness, lameness, deafness, withered limbs, a sword-cut, etc.

The Lord healed illness associated with devils (Luke 9:42). He healed people at a distance without going to them. There is an instance of His blessing someone sixteen miles away (John 4:46-53). The Lord Jesus healed by a touch, by others touching Him, by His taking people by the hand, by command, by a word (Matt. 8:3; Luke 8:44; Mark 1:31; Luke 6:10; Mark 7:34, etc.).

The Lord Jesus transmitted this power to others; to the twelve disciples (Luke 9:1); to the seventy who were not apostles (Luke 10:1-9); to believers generally if they claimed the power (John 14:12-14); to Peter's shadow (Acts 5:14, 15); to Paul's handkerchief (Acts 19:11, 12).

The Lord Jesus healed chronic cases: twelve years (Matt. 9:20); eighteen years; (Luke 13:11); thirty-eight years (John 5:5).

have a soul). God has raised up some real jewels among them.

I am thinking now of Brother Jasper Toe who was used of God many years ago in bringing Pentecost to Liberia, West Africa. Brother and Sister John M. Perkins, who were associated with Bishop Taylor of the Methodist church at the turn of the century, came home to America for furlough during the years of the lovely Pentecostal revival in 1906 and 1907. God graciously filled them with the Holy Spirit. They re-applied to the board to send them out, but the board said, "No. You've gotten mixed up in this Pentecostal doctrine so we shall not send you back to Africa." But they felt God had called them and were more determined than ever to return, since God

The Lord Jesus continued to transmit this power to others for many years after His ascension; twenty years after, Paul had this power (Acts 19:12); twenty-six years after, gifts of healing were given to ordinary believers (1 Cor. 12:9); twenty-seven years after, the rules for healing were laid down for the sick (James 5:14-16); forty years after, Clement, Paul's contemporary, said, "Men received the gifts of healing."

Irenaeus said, 110 years after, "Men healed the sick by laying their hands on them." Two hundred years after, Origen said, "Men had marvelous power in curing, by invoking the divine name, and that of Jesus"; 1820 years after, Dorothea Trudel, of Mannedorf, healed 10,000 by prayer, and the German government was compelled to recognize and license her hospitals. In our own day, these gifts are being exercised in every part of the world. God is restoring His lost gifts.

All sufferers who came to Jesus were healed in His day. He is the same "yesterday, and today, and forever."

Healing of the body as well as the soul is provided for in the atonement of Jesus Christ, for Matthew, quoting from Isaiah 53, declares, "Himself took our infirmities and bare our sicknesses." Jesus declared, "These signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick and they shall recover" (Mark 16:17, 18).

If you are sick, come and get your portion of life and health from the pierced hands of Christ today.

(This article can be had in tract form. Ask for Evangel Tract 232. Price 15 cents per 100. Gospel Publishing House, Springfield 1, Mo.)

had filled them with the Holy Spirit. They had no Pentecostal Board to turn to because Pentecost was new in those days. They stepped out on the promises of God as faith-missionaries. He not only raised up their fare and outfit, but He gave them six other Spirit-filled workers to accompany them to Africa.

On the way across the Atlantic they were praying that God would lead them to just where they should take up work in Liberia. As they were praying, God began to work at the other end of the line. God spoke to a young African as He spoke to Cornelius in the long ago. Jasper Toe was in prayer in the interior. God had saved Him down on the Coast and he was visiting his tribespeople in the

(Continued on page twelve)

Grace Did Much More Abound

THE first chapter of Genesis describes God's blessed handiwork, the newly created world with its animals, birds, and fishes, all in their perfection. God saw that His work was good, so perfect that He was satisfied with it. His masterpiece was man, made in His own image. Man was to be a mirror in which God could reflect Himself.

The whole world was a perfect creation, and God created a perfect man to have dominion over this perfect piece of His handiwork. God blessed the man and the woman He had created and said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it."

THE ENTRANCE OF THE ENEMY

The devil is shown in the Word of God as a roaring lion, seeking whom he may devour. But he also is shown as a subtle serpent, and he came as such to beguile Eve. He discredited the word God had spoken, and Eve believed and acted on the word of the serpent that contradicted the word of God; and Adam also was in the transgression.

If the foundation—faith in the word of God—was destroyed, the newly erected edifice would be destroyed also. Man's confidence, trust, and reliance on God was destroyed. He was estranged from God; he went away from God, and hid. God had done nothing to cause this. Instead of crying to God when their sin was discovered, Adam and his consort hid away from God.

What was to be done? Let them die? Let the sentence of death be immediately executed? Let them collapse? Let death descend all around? No. God's nature was manifested. God's grace interposed. The Lord found the necessary beasts, slew them, and skins were provided. Those skins spoke eloquently of the coming redemption and the divine robe of righteousness that would be provided through the Lamb of God.

A SUBSTITUTE

If we had been in the garden at that time we might have heard words like unto these expressed: "Adam, you have forfeited your life. The things created, which were to multiply and replenish under the divine ordinance and your supervision, will have to die. You have to die, but the first to die will be the substitute. You are a victim through sin, but I will

see that My victim dies first. I will see you, therefore, through and under the covering of My own appointed victim, My own appointed substitute." That was the first act of grace, grace that was tangible and real, upon the earth.

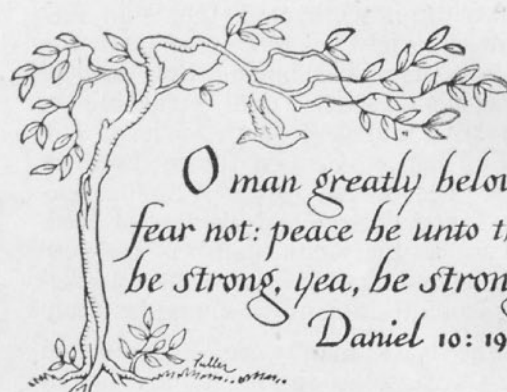
Grace was in each of the sentences that followed—on the man, on the serpent, and on the woman. It was of grace that man should be given a covering. It was of grace that the serpent was not immediately annihilated, though he deserved to be. Then there was grace, more grace and richer grace for the woman. The promise came that the seed of the woman should bruise the serpent's head. In the seed of the woman was to be implanted the fullest, the greatest manifestation of God's grace. Jesus Christ was the seed of the woman, and He was full of grace and truth.

GOD'S CONTINUOUS GRACE

We see grace abounding between the period of the promise and its fulfillment. There were four thousand years of grace, among Gentile as well as Jew. Look where you will in the Word of God and you see this. When Balaam was hired to prophesy against God's people, grace restrained and kept him from it. It was of God's grace that Jonah should be sent to warn Nineveh of impending judgment. Jonah rebelled and was disobedient to the Word of God. It was the grace of God that raised the storm; it was grace that caused him to be thrown overboard. Grace prepared the great fish to preserve God's prophet. It was God's grace that delivered Jonah from the fish and sent him with his message of warning to Nineveh. It was of God's grace that the people of Nineveh heeded the warning message; and when Nineveh repented a gracious God manifested grace on the guilty city.

OVERFLOWING GRACE

From Eve to Christ, the world had repeated evidences of God's grace. The dream given to Nebuchadnezzar, of being driven from man and having his kingdom taken from him, was all of grace. It was all of grace that Daniel gave to the king the interpretation of his dream and warned him: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The king of Nineveh, with a much briefer message of warning, turned to God. The king of Babylon, with a



full message from the obedient prophet, did not turn; but even in this case, grace supervened in the end, for after seven years of judgment the king's glory was restored. Dan. 4:4-37.

GOD'S GRACE TO US

Every sunrise speaks of grace. God makes His sun to rise on the evil and the good. Every shower tells of grace. He sends the rain on the just and on the unjust. God's sunshine is graciously and bountifully given to all.

God's grace was great to the Gentiles and abounded to the Jews, and it has superabounded to the Church called out from Jew to Gentile. The law came by Moses, and the law was given in grace; but grace and truth came by Jesus Christ. Sin overthrew and spoiled God's handiwork, but God's plan was to restore it, better, greater, more glorious; and grace was the means, the channel, by which He should come and accomplish this. The God of grace gave Christ, the embodiment of grace, the reservoir of grace, to the world to accomplish His purpose. Grace cost sacrifice on God's part. Our redemption cost the very lifeblood of the Son of God. This grace requires only acceptance on man's part.

GRACE UPON GRACE

The apostle John declares: "Of His fulness"—not "have all we paid for," but—"of His fulness have all we received, and grace for grace." John 1:16. Every gift of grace that we receive fits us to receive more. Our hearts go out to God in thankfulness, and then He gives us more. David said, "What shall I render unto the Lord for all His benefits?" and he answered, "I will take the cup of salvation." Psalm 116:12, 13. "I will take more." "But, David, you have had much." "But I need more." Earth is so poor, heaven is so rich, and the saint needs continual enrichment from the heavenly storehouse.

If the gracious acts and promises of God towards Adam and Eve were so
(Continued on page seven)

Prostrated Under Divine Power

MANIFESTATIONS THAT ACCOMPANIED THE GREAT AWAKENING IN NEW ENGLAND

J. Narver Gortner

THE vision of the glorified Son of man, with which John was favored "in the isle that is called Patmos," where, he tells us, he was "for the word of God and for the testimony of Jesus Christ," was indeed a marvelous vision. In what graphic language John describes that Christ whom he had known so intimately in the flesh, but who, having died and having risen from the dead, had been given a glorified body, the place of highest honor in the glory "at the right hand of the Majesty on high," and "a name that is above every name"! Read what he has written in Revelation 1:13-16. Mark his words in the seventeenth verse, "And when I saw Him, I fell at His feet as dead."

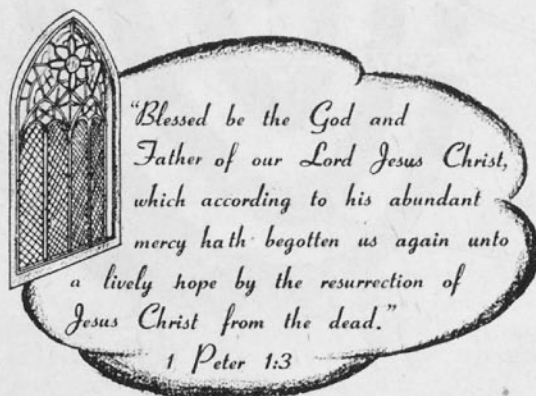
In our Pentecostal movement we have frequently heard of people who have fallen "under the power," and the most of us have witnessed such manifestations. Some of us have experienced them, and know that they are real. That there may have been some spurious prostrations, or some that have been produced by causes other than the presence and power of the living Christ in the person of the Holy Spirit, we are ready to concede; but that many of them have been genuine, and that they indicate that God in the spiritual realm, as in the natural realm, operates in a uniform manner, we are sure. These prostrations under the power of God have occurred whenever there has been a mighty spiritual upheaval, a mighty spiritual awakening, a mighty spiritual revival. And the number of them that have occurred has been in proportion to the greatness of the awakening.

Man is a tripartite being. He is a trinity, consisting of spirit, soul and body. It is impossible for the spirit or the soul to be profoundly affected apart utterly from the body. Whenever the spirit or the soul is thus affected the body is affected also. When one, for instance, is in great fear, his body trembles, his heart beats rapidly, and his face becomes pale. The greater the fear the greater the agitation of his body, and we say that it is natural that it should be so. People have been known to be utterly overcome physically as a result of getting bad news or good news from a far country. We frequently speak of people as having been overcome by calamity or overcome by joy.

I once witnessed an accident in which a baby carriage that was being pushed by a young mother was overturned by a passing car, and the baby thrown out on the pavement. So great was the *bodily* agitation of the mother, as a result of her *inner* agitation, that she had to be helped away, despite the fact that neither she nor her baby had been injured. We have been told by those who have made a special study of the subject that mental attitudes have a very vital relation to bodily health.

The *inner* being is so connected with the *outer* being that when the former is sick the latter is very likely to be sick also, or to be affected in some real way. It has been asserted that arthritis is frequently caused by jealousy, by envy, or by entertaining a grudge of some kind or character. Not always, but frequently. There are many well authenticated cases, we are told, where individuals thus afflicted have been persuaded to give up their jealousy, their envy, or their grudge, and the bodily illness has almost immediately disappeared. I cite these facts as an indication that there is a vital relation between the inner man and the outer man and that what affects the one is very likely to affect the other.

All the way down through the centuries, whenever there has been a mighty manifestation of the divine presence, the bodies of the people who have been the subjects of the manifestation have been affected. It is no wonder, then, that when John saw the glorified Son of man, his inner being was so agitated and his spirit so overawed, that he was deprived of his physical strength, and "fell at His feet as dead."



Daniel had a similar experience. He tells us that "when One like the similitude of the sons of men" appeared to him, "there remained no strength in me," the evident meaning being that he was deprived of bodily strength by the overpowering sense of the heavenly vision; and he probably would have died had he not been divinely strengthened and his life thus preserved.

I have been reading recently, with great interest, and much profit, the account that has been afforded us by Jonathan Edwards of the great spiritual awakening in New England in his day, an awakening that church historians have regarded as one of the greatest religious revivals in the history of the race. It seems passing strange that such a revival should have needed a defender. It would seem that all would have hailed it as from heaven, and would have thanked God for thus manifesting His presence and His power. But, alas, it had many critics, and some of them were very pronounced and bitter in their denunciation of it.

God, however, has demonstrated how He is able to bring good out of evil. We should not have one of Origen's most remarkable treatises in defense of Christianity had not Celsus, one of the earliest literary opponents of Christian truth, attacked the infant church; and if it had not been for critics of the revival in Edwards' day it is not at all likely we should have the detailed information concerning that revival that Jonathan Edwards has afforded us in his treatises, *Narrative of Surprising Conversions*, and *Thoughts on the Revival of Religion in New England*, for both of these treatises were written to silence the critics by proving that the revival was not what the critics asserted it was. They said it was a mere outburst of unrestrained enthusiasm coupled with an intermixture of religious excesses, promoted by Satanic influence, and designed to do more harm than good, but Edwards showed it to be a genuine religious awakening, a mighty outpouring of the Spirit of God, such as has been prayed for by all sincere Christians, including many who, when it came, were numbered among its critics.

The signs that indicated to the astute Jonathan Edwards, and many others, that it was a genuine revival, were such as may be regarded as the signs of a real revival anywhere. Edwards has set them down in a very convincing manner. My object in calling attention to the manner in which the minds of the people were wrought upon is to show that there is ample reason to believe that what we speak of as *prostrations under divine power* have a logical explanation, since the subjects of them are human beings, and human beings, as long as they reside in the flesh,

(Continued on page eleven)

Fruit of Peter's Preaching

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

CONFUCIUS was right when he said, "He who wishes to secure the good of others, has already secured his own." When Peter preached at Pentecost his sermon brought results because he wished to secure the good of others. The hearers were "pricked in their hearts." That means they became deeply convicted—and well they ought. They had bound Jesus and had caused Him to be led away to crucifixion. Now they realized their mistake, seeing that God had raised Him from the dead and in His name had sent the Holy Spirit to those who were believers on Him.

How their hearts smote them as they realized they had crucified the Lord of glory. And I wonder if your heart smites you as you think of your sins and your unkind ingratitude to God who has supplied your needs and provided a Savior for you? Not only are those guilty who crucified Him on Calvary. You can crucify Him afresh and put Him to an open shame by going on in your sins and refusing to accept Him as your Savior and Lord. And I must warn that for those who do this there is but one end, "a fearful looking for of judgment and fiery indignation that shall devour the adversary." You may mock Christ just as some of those mocked on the day of Pentecost. You may harden your heart as those who crucified Jesus when they said, "We will not have this man to rule over us." "We have no king but Caesar." They preferred Caesar to Christ, and their city was plundered and destroyed by Caesar's armies. You may choose the devil instead of Christ if you wish; but if you do, you will end up with the devil, in eternal darkness.

But let us turn from this to another side. Those who heard Peter were pricked in their hearts and said, "Men and brethren, what shall we do?" They were concerned. They knew they were lost. Was there any hope for them? Yes, there was; and, my hearer, there is hope for you. Listen to the instruction given them. "Repent ye, and be baptized every one of you." What does it say? Every one of you. Not one that repents will be lost. Jesus died to save all. Only those who refuse His salvation will hear the woeful words, "Depart from me, I never knew you." Don't be among the number of the lost. Be saved; enjoy God's forgiveness and the fellowship of Christ by repenting of the evil and turning from it to Christ.

My friend, Christ wants to blot out every transgression of your

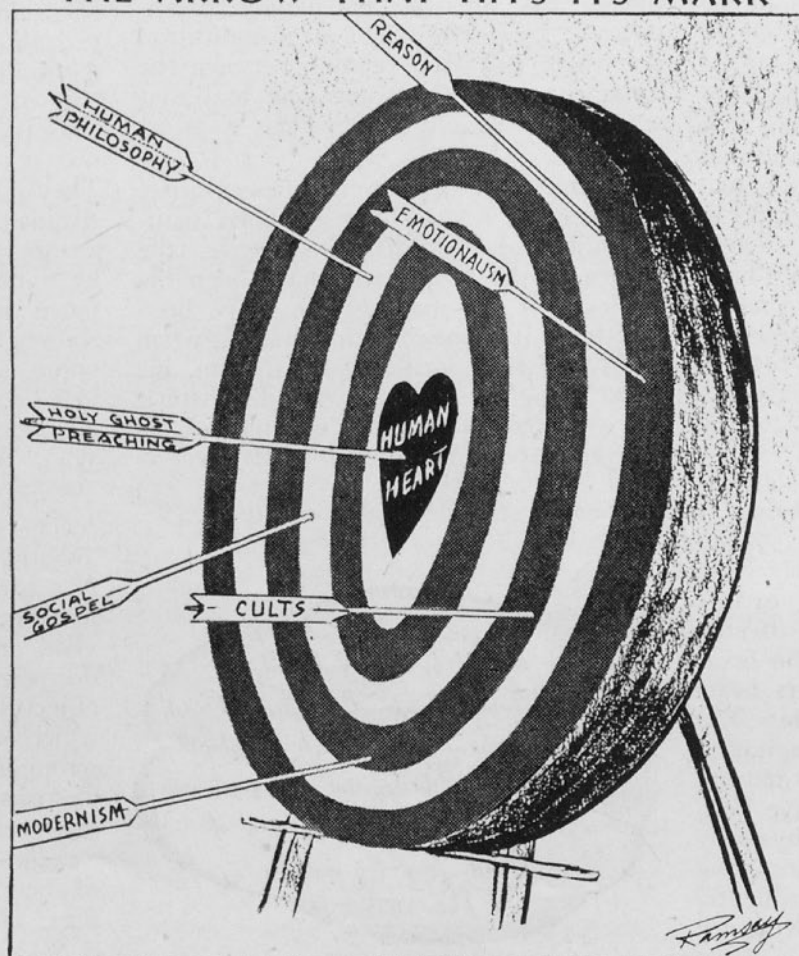
life and fill you with the Holy Ghost; "for the promise is unto you," said Peter, "and to your children, and to them that are afar off," which means the Gentiles and all who are far from Christ. Then it says, "To as many as the Lord our God shall call." That means all men, down to the end of the age, for God still is calling men to Christ, and everyone who will accept shall be saved and filled with the Spirit just as positively as they were filled when the Spirit came at Pentecost.

Now see what the people did. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Do what they did. Gladly receive the word. Take your present opportunity and give your heart to God. My hearer, we are deeply in earnest about this. Once we were unsaved and rebellious and on our way to hell. Then God in mercy sent His Spirit to strive with our sinful heart. We yielded, and Christ came into our heart to dwell. Do not think that vital spiritual Christianity is something of the past. It is alive now and just as real as it was in Bible times. Don't you want to make peace with God, through accepting Christ in His love and His salvation? Is your heart hungry? Don't you feel a tenderness toward God? If so, accept Jesus now. Look to Him in faith, telling Him the need of your heart, and take Him as your Savior and Lord.

TOO BUSY TO PRAY?

"Away with work that hinders prayer,
'Twere best to lay it down;
For prayerless work, however good,
Will fail to win the crown."

THE ARROW THAT HITS ITS MARK



Human Psychology or Divine Power?

Alex R. Hay

Revival is a word that is greatly misused these days. A return to God that gives the Holy Spirit freedom to manifest His power and wisdom as He wills is revival. But today, in many places, man's substitute for the Spirit's power, wisdom and work is called revival—the spell of oratory or personality, emotionalism produced by the song leader, music, the sentimental story, and as much showmanship or mob psychology as the leadership of the meeting is able to apply. By such means "revival" with professions of conversion are "guaranteed." But such revival is not the work of the Spirit of the living God.

Paul and the other preachers of the gospel in the New Testament Church did not make use of any such things. Paul said, "And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you that which God had commanded me to bear witness to. For I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified. And so far as I myself was concerned, I came to you in conscious feebleness and in fear and in deep anxiety. And my language and the message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home; so that your trust might rest not on the wisdom of man but on the power of God." Weymouth, 1 Cor. 2:1-5.

Paul determined (definitely decided) to set aside anything that was of human wisdom and works and to depend exclusively upon the Holy Spirit. His reason was that he wished the faith of the converts to have a purely spiritual basis.

That means that had he introduced such human aids into his ministry, the fruit would not have been sound. The faith of those saved would have rested partly upon these things and not entirely in the power of the Spirit.

While the Holy Spirit is really working there is power in the simple preaching of the gospel. His power cannot be replaced by human aids. The aids are counterfeits and their fruit partakes of their character.

Today, too often among fundamental Christians, oratory, emotionalism, entertainment of one kind or another, shallow, sentimental choruses, are the human tools used for "creating an atmosphere" and "bringing revival." Why are such tools used? There

are several reasons. To use them it is not necessary to pay the cost of being filled with the Spirit. It is much easier to use them than to walk in such obedience to the Holy Spirit that He has freedom to manifest Himself through us. It is not necessary to have real faith nor to prevail in prayer to use them. With them it is easy to rouse emotions and get "results." It is pleasant to use them. They allow a full display of man's cleverness. The flesh can glory in them even while it says that the results are the work of the Holy Spirit. The preacher with the winning smile, the self-assured "good mixer," occupies the center of the stage.

It is all done in the Lord's name and the Spirit is given the credit for the results; but do the people see the Lord alone? Is the power really the Holy Spirit's power?

Man is laying the hand of flesh heavily upon God's work, and where this is so there can be no true revival. To see a true working of the Spirit of God in power we must get back to the spiritual way where there is repentance from all the works of the flesh, where the flesh with its pride, earthly wisdom and self-confidence is crucified and we go to God in true humility and simple faith. God's arm is not shortened, but He is straitened (limited) in His people.

FROM TEMPLE BURNING TO CHRIST WORSHIPING

CHARLES ERNEST SCOTT

She is a little wrinkled old woman—is Li Tsao Shih; but her life-quest has succeeded. She has found the secret of happiness. Her shining black eyes snap with the zest of joyous living. Like Paul, she can say: "This one thing I do, I press toward the mark." And her mark is to lead sixty heathen women each year to a saving knowledge of Christ. For this she labors night and day, without ceasing, making mention in her prayers of those on her prayer list.

Through a lurid experience she was led to her peace. From early womanhood she was keenly conscious of her sinfulness and knew that she ought to "do something to get right." So she sought, as zealously as vainly, to placate God, after whom she blindly groped.

Mrs. Li has it in her to make people follow her gladly. For many hectic and unenlightened years, from all the villages round about, she had gathered up a band of sixty women, to go in a body with her and lay down before the temple altar their common gifts—tawdry, pitiful, specially prepared, and pooled as of unusual worth from the standpoint of their starved souls and poverty-stricken pocketbooks. To persuade that number of women to leave their homes and go without their men folk's escort is, in rural China, an extraordinary feat.

Many peasants, during their lifetime, have not been even five miles away from home. But every year Mrs. Li with her sixty women set out on their sixty-mile journey, walking on their tiny bound feet—walking on their heels, their outstretched arms as balance poles. Together they toiled to the summit of that holy hill; together on their knees they entered the main temple building—each burning a stick of incense—fearful they were in the presence of deities possessed of the awe-filled power of good and bad luck—able to bless or blast them. Many times they prostrated themselves on the cold, earthen floor, in worship to the hideous demon-idols. When they had knocked their foreheads black and blue in the dirt, they crawled out of the temple, keeping their eyes glued upon the awful presences, until their forms were lost through the open portals.

Such was their merit-making. They returned to their homes, their quest vain, their spirits more weary than their bodies—unsatisfied, thirsting after the living and, to them, unknown God.

A year came when it seemed to Mrs. Li as if she would die if she could not find heart-peace. She early began special preparations for the long, heart-breaking, merit-making journey—useless, yet the only way she knew to placate the deity. But on the day set for departure, she was stricken with fever, and passed the days of the pilgrimage in delirious moaning. As her husband later told me, often she muttered: "O Shang Ti (Supreme God), Spirit of heaven and earth, give me light, light, light!"

She recovered and, when she was strong enough to bear the news, was informed that her band of women and some 200 other worshipers, crowded into the temple on the great day of the feast, had all been burned alive in the temple.

The fire happened this way. Over the main double door of the principal temple building of the "sacred precinct" was a half second-story which I had repeatedly noticed when preaching near by. It was stored with straw, hay, and corn-stalks used for winter fuel by the priests. One of the priests, because of the press and to make the service more impressive, had stood up in that loft to intone his prayers to the idols. Another priest by his side beat a drum and clanged cymbals, urging the people to worship (the more frenzied, the more meritorious). By accident one of the priests knocked over a candle, and the combustible material burst into flames. The horrified people below saw the flames rush through the dry-as-tinder board platform and envelop the priests. Then a wild stampede for the doors occurred, but in the rush the doors, which opened inward could not be moved. Those on the outside attempting to rescue were hindered from making any progress by the jam of crazed people within. There, in a veritable hell on earth, the people died.

Meanwhile something wonderful had happened to Mrs. Li. In the providence of God, her husband had gone as usual to a regular "five-day market," leaving her ill in the care of one of her daughters-in-law. There he heard me preach. He was impressed. I had watched him and spoken to him afterward, and he had asked me to go home with him to talk over this strange, satisfying "Jesus doctrine." Together we went to his native village. There, in the house yard, despite the conventional wall surrounding it—with curious neighbors crowding in

and around—we told them about God, the one, true and living God, who sent His only Son to die for us sinful men and women to save us from sin—the love of it, the grip of it, the guilt of it and the punishment of it.

Purposely I stood in the house door, where Mrs. Li could hear. She, inside, of course, said nothing, while others all around her listened when they were not talking. Mrs. Li had her gleaming black eyes fixed on me. A new and glad expression grew and gradually suffused her wrinkled face with a light that had the gladness of heaven in it. Then, during a lull in the noise, she spoke clearly and distinctly and with such calm conviction that it hushed those around her. In measured words she spoke: "Oh, I am so full of joy! This is the religion that all my life long I've been looking for!"

Mrs. Li had heard vaguely something about Christ before. But now, horrified at the fate of her pilgrim companions, she determined, with all the energy of her being, to find the Savior. The summary of her effort is that she went to our Women's Bible School and is now one of our Bible women, traveling on foot and preaching tirelessly to the women through the villages of three churches. She believes and preaches the words of John, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Because she believes this, she ceases not night and day to make mention of others in her prayers that they may be saved.

And she deliberately made this new vow, "If, during all these barren and cursed years, I have annually led sixty deluded women to worship demons, then annually, so help me the Holy Spirit, I will lead sixty women to know and serve the true and living God."

Everywhere—and she goes incessantly on her tiny, broken feet, with her piercing eyes, her face of peace, and her eager voice—she is known as Li Tsao Shih "yu yie hsin wei yie so Ki Tu" (of the burning heart of Jesus Christ).—*The Presbyterian*.

GRACE DID MUCH MORE AROUND

(Continued from page four)

full before the incarnation of Jesus Christ, how much more full are they with the coming of Him who is full of grace and truth! Christ emptied Himself at the cross, but He was filled again when He was glorified at the right hand of the Father. But it was not for Himself: it was as crucified man, as glorified man, that He received abundance of grace. It was for us. His atoning work at Calvary purchased for us the fulfilling of God's gracious Old Testament promise: "I will pour out My Spirit upon all flesh." Joel 2:28.

PENTECOSTAL GRACE

Today, a superabundance of grace is available. Why doesn't man find more? Because he does not see his need, his privileges, and the extraordinary, unbounded, limitless supply that God has for this world now and in the ages to come in Jesus Christ. The Lord is willing to give the Spirit of grace to all. He declared, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. It is on high, but He wants to make it nigh. Have you received your portion? He gives grace to the humble. He bids us humble ourselves under the mighty hand of God. And as we do so, He will cause us to receive more, and yet more, of His infinite grace.

Spiritual Showers in Peru

Mr. and Mrs. Herbert Felton, Peru

Could you be here, you would rejoice at the sound of abundance of rain. All morning the students have been bowed in the presence of the Searcher of hearts. It is music in our ears to hear the voice of one, broken and seeking more of Him; another in intercession seeking pardon for the lost sheep of Peru; and others rejoicing as all the Pentecostal people rejoice. But sometimes it seems as if these Latin people are at least a bit more fervent outwardly in their search after God.

Peru is certainly needing help. Living conditions are simply chaotic. Line up for sugar, line up for meat, line up for bread, line up for many other needy articles of everyday life. This is the common lot of the people. Some arise at three o'clock in the morning to get in line for milk or coal or bread and then perhaps do not get any after all the waiting, the supply having been exhausted before they were reached.

We do not have to do this, but most of our people have to do it. Since we have the Bible School we get many favors or considerations which are given to institutions only. We have been without potatoes for the school for two months, but there are none for anyone. Fortunately, our farm supplies some of our needs without which we could not have managed. We have a cow and so do not lack milk. We have ducks and chickens and raise some vegetables. Thank the Lord for a place large enough to help us with some of these things. Our board for the students is so cheap that everyone wonders HOW we can do it. Of course it is below cost, but the Lord supplies for the lack through His faithful ones in the homeland.

In our annual meeting with the RIMAC CHURCH in Lima, reports showed that an all time record of giving was established by that congregation. More than 13,000 SOLES (Peruvian dollars) the equivalent of \$1,000 American money, was received in tithes and offerings during the year 1947. Much of this was to pay for a local loan obtained for the purchasing of the present property where the church meets and where large evangelistic meetings may be held. Had we such a place during the Howard Carter meetings it would surely have been filled. We are praying that God will supply what we need for this project.

At present there are about fifteen to twenty open-air meetings held each Sunday in Lima. This is an OPEN DOOR, but we don't know how long it will be open. The coming of the Lord is near at hand. We seek your help in getting a suitable place where people may hear the Word of God. Meetings could be just as successful here as in the United States if only we had a place to receive the people. We have been cramped in a little hall for fifteen years, missing these opportunities to gather in the multitudes. The

people will come. We have proved that with visits of Lester Sumrall and Howard Carter and others. But there is no place adequate even now for these meetings. We shall need \$10,000 to finish the work we plan but we could get a place for the present needs even if incomplete, with sawdust floors, for perhaps half that.

Already we have had to divide our Sunday School on several occasions because we had no place to put the increase. We are once more reaching the point in attendance where we will have to divide, **UNLESS WE CAN BUILD.**

ABIAKPO SCHOOL

Our second year of teaching has begun in Abiakpo, Nigeria, in our mission school with 223 pupils enrolled. Again we hear their happy voices and see them coming from native paths in all directions carrying books on their heads. Every morning the school begins with a devotional service. When the pupils are in their class rooms, the first class period is spent studying the Word of God. In these classes we are challenged to meet the needs of the pupils. We have the opportunity to deal with many false beliefs, such as sacrificing to ju-jus, the spirit of the dead returning to molest the living, and superstitions. In turn, we point them to the Lamb of God, who broke the powers of darkness.

Our Sunday evening services are more encouraging lately. One Sunday night a lad from the school went to the altar. After he prayed, he testified, "My heart has troubled me much. But now I have peace with God." The following Sunday evening the altar service was blessed with waves of glory as the young people sought Him.

We are praying that the Lord will send a number of our young people out to proclaim the message of salvation to their own people.

PHILIPPINE COUNCIL HELD

Rosendo Alcantara, Philippines

Our Annual Convention was held in San Nicolas of Illeces Norte province. God was in our midst causing many people to find the Lord as their personal Savior. Kenneth Short was our main speaker. God truly used him in a mighty way. Every night the altar and platform were filled with people seeking the Lord. Praise God.

Officers for the District who were elected at the convention are:

Rudy Esperanza, superintendent;
Rosendo Alcantara, re-elected district secretary;
Pedro Castro—re-elected district treasurer;
Kenneth Short—elected executive presbyter;
Benite Acena—re-elected executive presbyter;
Edwin Brengle—honorary executive member.

S. S. in Samoa

Maurice H. Luce, American Samoa

YOU will be interested to know that we have organized a Sunday School in the Fagatogo village mission. The attendance has now increased to 115. As soon as we can appoint adequate teachers and leaders to take over we will proceed with the same methods of Sunday School organization in three of the other villages on this island where small mission stations have been started.

Most of the young people of American Samoa have been educated in the government schools and are well able to read and understand our full gospel literature and Sunday School lesson materials. Consequently, we are able to proceed in Sunday School organization very much similar to that in the States. We have discovered an enthusiastic response among the people of this village. Evidently other denominations have not organized Sunday Schools except for the very small children.

We have been so busy here on the island of Tutuila that we have not yet found time to visit the islands of Upolu and Savai'i in British Samoa, which are two of the largest in the Samoan group and have a population of approximately 70,000. We sincerely trust that it will be possible for us to make the trip there sometime within the next three or four months.

Some of the adults have begun to make their decisions for Christ, and several of the men show definite indications of ability to preach in the Samoan language with clearness and power. We trust that the time will soon come that these men will be filled with the Holy Ghost.

Missionary Conference

Three full days of seminar sessions and study of the problems and plans of the missionary will be held at Central Bible Institute in Springfield, Missouri from June 9 to 11. The first meeting will convene on Wednesday morning at nine o'clock. Reservations can be made by writing to the Foreign Missions Department. Board and room for the period will be \$2.00 per day.

Some of the speakers on the program and the subjects they will discuss are: **Our African Fields**, H. B. Garlock, C. D. Goudie, Floyd Thomas, H. G. Downey, Edgar Pettenger; **India**, Robert Cummings; **China**, Mrs. J. C. Morrison; **Near East**, Miss Vera Swartrauber; **Latin America**, H. C. Ball; **Central America**, Melvin Hodges; **Missionary Finance**, Noel Perkin; **Outfits and Reports**, S. S. Bryant; **Orders and Transportation**, J. J. Mueller; **New York Office**, R. T. McGlasson; **Transport Plane**, H. B. Garlock; **Missionary Aviation**, E. L. Mason; **Publicity**, Wilton Colbaugh; **Presentation of Missions**, Melvin Hanson; **Missionary Loyalties**, G. F. Lewis; **The Missionary's Social Life**, Mrs. H. B. Garlock; **Missionary Spiritual life**, Robert Cummings; **Missionary Training**, Blanche Appleby.

Special committee reports will be made and a summary session will be held. On the closing evening a combined missionary rally will be held.

Southwest China Conference

Mr. and Mrs. L. G. Bolton, China

We have had our first Southwest China District Conference with Howard C. Osgood as chairman. It was a time of rich blessing and fellowship with all Pentecostal missionaries here. There were twelve of our own missionaries present, the others were unable to attend because of transportation difficulties.

We were very happy to have Katherine Lewer with us, bringing our dear old pastor, David Ho, and Jonah, a Lisu evangelist. They were two weeks on the road in order to get here. With our other Chinese workers, Brother Nu and Brother Leng, we met in conference and it was profitable to all. David Ho reported over 600 stalwart Lisu in our district churches of Wei Hsi. He recounted many instances of the Lord's protection, of wonderful miracles and of His care in feeding them all during the many years of war.

One time the heathen people came and told David this story. In one of the villages where there had been blessing, the devil had also been working. There was a man who had been a medium for the devil's use, who was now going to be burned alive because he had become a Christian, and was no longer of use in the village. They got the fire all ready, but meanwhile, the news reached the Christians on the other side of the valley. One Lisu woman with the power of God upon her came running and preached to all the villagers. She was able, by the Word of God, to save this poor man, and was the means of salvation to many others.



● One of the lepers visited by L. G. Bolton near Kunming, Southwest China.

Jonah, our Lisu evangelist, tells another interesting story. During the time of the New Year's heathen worship, he was having a meeting with about thirty Christians, and the blessing of Pentecost came upon them. As they were praising the Lord all the night and singing till the day dawned, the evil powers were stirred up and the devil worshipers with the priests came and started their devil-dancing near the little church. Then as Jonah and his prayer-band prayed on, one by one these 'dead' men and women rose up and slunk away, realizing that they were defeated, and that this "Jesus-gospel" was powerful.

Many others in the Conference gave wonderful testimonies of Pentecost in Yunnan. We thank the Lord that the reaping-time has come when souls are being saved continually. Our conference finished with great blessing as we joined with other Pentecostal missionaries—English, German, Finnish, Danish, and Scandinavian. God's seal came upon us with His message that we must be united and have one aim and effort for evangelism in China.

After the conference, Mr. and Mrs. Osgood left for their station in Hankow. Gradually the others left for their various stations and we were ready to start the day school for 26 missionaries' children. Our two teachers, Miss Marsh and Miss Jay are very capable, and are in charge of students whose ages range from six to eighteen years.

Now that there is an evacuation from Central and North China because of communistic activities, we are getting applications for more students than we have room for. We do thank the Lord for His presence among us, for the young people have their regular meetings where the Spirit comes down upon them with tongues, interpretation, and prophecy. We also have a fine Sunday School, composed of several different nationalities, including English-speaking Chinese children. We thank God for open doors, especially on the radio. Our school students with their musical talents were offered an hour and a half on Sunday night, every month, to sing the gospel. This will reach thousands of English-speaking Chinese over the country.

This month we have traveled about 400 miles of bad roads visiting many outstations and two leper camps, giving them food, and other gifts for the Chinese New Year. We had services for them, and we thank the Lord for many of them who have become Christians.

We had the car with the loud-speaker out yesterday at the Big South-Gate flower bazaar during the New Year's celebrations. We held an open-air meeting for two hours. About twenty-five put up their hands indicating they wanted to become Christians. Please pray that the door of opportunity will be kept open in Southwest China. Also pray for the missionaries that have to evacuate, and that God will keep us all tuned to hear His voice.

NEWS FLASHES

Mr. and Mrs. John Franklin and family arrived in Houston, Texas on May 7 from Guatemala.

* * *

Mr. and Mrs. Paul Finkenbinder and family reached home on May 1 after having spent a term in El Salvador.

* * *

Mr. and Mrs. Howard Fox have arrived safely in Koudougou, French West Africa.

* * *

The new address of Mr. and Mrs. J. H. Boyce is American Mission, P. O. Siswa Bazar, Gorakpur, U. P., India.



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THE PASSING AND THE PERMANENT

DECISIONS IN THE PHILIPPINES

Bob Cook and Merrill Dunlop report 141 decisions for Christ at a recent Youth for Christ rally in the Philippines. They claim it was the largest Protestant rally in the history of the Islands.

SATURDAY NIGHT RALLIES

Many young people, to whom Saturday night was once a time for reckless pleasure-seeking, are now finding that which truly satisfies their hearts in Saturday night gospel rallies. Over a million young people gather in these Youth for Christ rallies every week. Every state in the U.S.A. now has the rallies. The 48th state—Nevada—had its first rally in April in the wicked city of Reno, divorce capital of the world. There were 13 decisions for Christ at the very first rally.

A REVIVAL IN JAMAICA

J. Edwin Orr tells about a revival campaign which Oswald J. Smith conducted recently in Jamaica, B. W. I. "He began with crowds of 4,000 which mushroomed until 10,000 was a fair average, culminating on the closing night in a multitude of 20,000. The aggregate attendance in the two weeks has been conservatively estimated at 150,000. Night after night hundreds (between 150 and 400 each time) came forward, and some 475 decisions were made on the final night, bringing the total to more than 2,000."

JEWS FROM EVERY LAND

On the streets of Jerusalem today one may find Jews "out of every nation under heaven," as on the day of Pentecost. Acts 2:5. Jews from Babylonia may touch elbows with Jews from India, Persia, Morocco, Georgia, and Damascus. Iraq Jews may mingle with Bukharian, Kurd, Aleppan, and Afghan Jews. Although the greater part of the Palestine Jewish population are European in origin, 22% of them have gathered from Oriental countries. When these Jews are converted at the revelation of their Messiah in the clouds of glory, think how well suited they will be to travel throughout the length of the earth as flaming evangelists of the gospel of the Lord Jesus Christ!

JEWISH IMMIGRATION

At present there are more than 608,000 Jews in the land of Israel. Immigration has been increasingly flowing in that direction for many years. Between 1882 and 1914, Palestine absorbed only 2% of the vast wave of Jews migrating from Europe. From 1919 to 1931 Palestine absorbed 15% of the Jewish migration. From 1932 to 1947, however, between 50% and 60% of all Jewish migration reached the shores of "Eretz Israel." Now that the Jews have set up their own Government in the Promised Land there is no legal limit to immigration. Their leaders hope that 150,000 refugee Jews from Europe may enter the state by the end of 1948. The American Army, which has control over the refugee camps, will transport the refugee Jews to the borders of the occupied territory. The Government of Israel will provide transportation and funds for the settling of the refugees in the Promised Land.

TOBACCO AND LONGEVITY

According to Dr. Raymond Pearl of Johns Hopkins Medical School, smokers have a life expectancy of three years less than nonsmokers.

MORE HUSBANDS THAN BABIES

"More husbands than children!" was the cryptic comment of one Brooklyn judge in reference to the women who came into his court seeking a divorce. He tried 64 divorce cases in one day. He found that there was only one child for every two families, and that each marriage lasted an average of less than three years.

THE NATIONAL LIQUOR BILL

Senator Capper of Kansas says, in an editorial in *Capper's Farmer*, that few people grasp the meaning when they read that the liquor bill of the U.S.A. last year was \$8,700,000,000. "A paper dollar is six inches long and two and a half inches wide. If this vast sum was in paper dollars, laid end to end, it would go around the earth at the equator thirty times, making a paper belt six and a quarter feet in width—wide enough to drive a car upon it. . . . Add the cost of the crime it inspires, the broken homes, the smashed cars and crushed hearts, the wrecked health and the damned souls, and you will begin to realize what it means."

ANOTHER CHRISTIAN MARTYR

Many names are being added to heaven's Honor Roll of Christian martyrs as the scourge of atheistic communism continues to spread. *Missionary Digest* tells the story of Mr. Thi, pastor of a Christian Missionary Alliance Church in Indo-China. "He had rebuked robbers for their pillaging and evil ways. They, in revenge, came upon him, seized him, his wife, and son. They were taken to a village and forced to kneel before all the people. Their captors formed a council and asked the people what should be done with them. 'Kill them!' the village people screamed. The father and son were shot first, while the mother looked on. Then they shot her."

THE NATION OF ISRAEL

Three thousand years ago it was written: "Thine enemies make a tumult: and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." Psalm 83:2-4.

Seemingly God has permitted His enemies to triumph over His people, because of their sin. They ceased to walk in His ways; they rejected His Son whom He sent to them; and to a large degree they were cut off from being a nation. For 1900 years they have been a people without a country. But though they have been buffeted, mocked, and persecuted the name of Israel never has ceased to be in remembrance. Though God has punished His people He never has permitted their national identity to be lost. He has not cast them away. And now, in these last days, God is permitting them to return to the land He promised them, there to plead with them, to deal with them firmly, and eventually to turn them to Himself.

The United Nations voted to give the Jews half of Palestine. The Jews accepted the offer, which was to become effective October 1, 1948. The Arabs refused to permit partition; but the Jews proceeded to plan for a Jewish State. Then the British announced that they would relinquish their mandate over Palestine on May 15. The United Nations failed to agree on any plan whereby Palestine would be governed between May 15 and October 1. The Jews therefore seized the opportunity to proclaim the establishment of their National State the moment the British withdrew. The President of the United States, and the heads of certain other governments, immediately recognized the Government of Israel inasmuch as it was the only legal and responsible government in existence for the ruling of the Jewish half of Palestine.

The Arab authorities in Palestine have issued to the UN a formal declaration of war in "self-defense" against any attempt to partition the land, saying that the Arabs will fight to the last man. With the proclamation of the Jewish State on May 16, therefore, Arab armies launched an invasion of the Promised Land.

A spokesman for the Jewish Agency said that if the original UN partition plan were carried out, the Jews would remain within their own boundaries in the Land of Israel. However, if the Arabs invaded the Jewish State, he said the Jews would term the partition plan obsolete and fight for all of Palestine as promised by the Balfour Declaration.

The battle is on. To many it appears that the Jews are fighting for all of Palestine. They have gained control of the Arab city of Jaffa; they hold key positions in Jerusalem; they have shown military superiority over the Arabs thus far. The day may not be far off when Jerusalem no longer is trodden down of the Gentiles, but the times of the Gentiles is fulfilled (Luke 21:24), "and then shall they see the Son of man coming in a cloud with power and great glory." The time is growing short. What are we to do for Christ we must do quickly.

PERSECUTION IN NORTH CHINA

Christians are suffering great persecution in those parts of China where the Communists are gaining control. When taken prisoner, some of these people have been lined up and other prisoners forced to walk past and spit in their faces. They were unmercifully abused, flogged, and mistreated. Many of them were convicted on "trumped up" charges and killed. Some were bound, tied to mules, and dragged over rough roads until they died. Some were stripped and dragged around by a tow rope until they were released from their misery by death.

Brother Spence states that the daughter of one of the Pentecostal Christians, Mr. Wong, was killed by the Communists. Her father had arranged to bring her to a school in Canton, but when he went to get her it was impossible to enter the village. Friends related to him the sad story of his daughter's death. He is back in Canton with the missionaries in Bible College, and broken-hearted.

Some folk glibly talk of Communism without knowing what it really is. After living under it in North China for a week most of them probably would change their minds.

"It seems that all of North China will be under the 'Hammer and Sickle' unless China gets help soon. The Communists have half a million trained Japanese in their army," says Brother Spence. "Please ask prayer for our Chinese Christians up in the north. Here in South China all is quiet."

NEW BIBLE SCHOOL TO BE OPENED IN NEW ENGLAND DISTRICT

A new Bible school will open its doors in October, to be known as the New England Theological Institute. It will be located in Framingham, Mass., and will be operated under the supervision of the New England District Council of the Assemblies of God.

The school will be open to first-year students only, offering a one-year Terminal Course or the first year of a three-year Bible Institute course. The opening date will be Friday, October 1, with registration on Saturday morning, October 2. A well-qualified faculty and staff will be in charge.

Enrollment will be limited. All applications and requests for further information should be addressed to the Registrar, New England Theological Institute, 7 Auburn Street, Framingham, Mass.

KENTUCKY CHILDREN'S HOME

Two and a half years ago the Kentucky District Children's Home at Carlisle, Ky., opened its doors to dependent children of all faiths and creeds. At that time its future was committed to the Lord, and He has wonderfully supplied every need. Not once has a child been turned away through lack of funds. Nearly sixty children have been taken in. Of this number, twenty-one have been adopted. At present all our children are below the age of seven.

Some of the children were orphans; others were the victims of poverty, neglect, desertion, and broken homes. Most of them have been without security and affection, so every effort is made to give them individual attention and love. The Mount of Blessings is not an institution; it is a home, where every



Mrs. M. D. Hartshorn

child has a child's privileges. The toddlers know where the bread and cookies and fruit are kept, and know they can have some when needed.

The Lord has touched their little bodies on various occasions. One little girl had active tuberculosis, but her heavenly Father healed her frail little body and now she is well and healthy. Little Edwin, a former member of our family, was a spastic since birth. Specialists and pediatricians said he never would walk or talk, but the Lord Jesus answered prayer and today Edwin is a testimony of His healing power. He is now a very happy son of an Assembly of God couple.

Our aim is to find a Christian home for each child as soon as it is strong and well. We try to provide for Assembly of God children, first of all—not only in Kentucky but anywhere within the United States. When there are Assembly of God children who need care due to illness, death, or adverse circumstances, of parents, we consider them our first responsibility. It is to the children's advantage to be cared for in an Assembly of God Children's Home rather than to be thrust

into the homes of unsaved relatives or ungodly friends. We will also care for the children of missionaries who are in need of a rest or are doing itinerant work.

We covet the prayers of all our people, that God will help us bring the lambs into His fold. —Mrs. M. D. Hartshorn, Supervisor, Kentucky Children's Home.

SHALL WE LET THEM STARVE?

To let children starve is unthinkable, and yet, unless we are aroused to the need of supplying daily bread for the children of the National Children's Home in Hot Springs, Ark., they are going to suffer want.

For some reason, offerings for the support of over fifty children in this home have been very light during the past eight weeks. It is easy to arouse interest in some project such as a needed building, or for clothing, or some other pressing need, but evidently it is a different matter to provide means for the maintenance of an institution which is already established.

We have excellent buildings, adequate equipment, efficient personnel, and about seventy children. They are our charge and must be supported. Possibly we have failed to give proper publicity to the need, and if so, we beg to be forgiven. We feel sure you will respond to the needs of these children now that the need is known. Send all offerings to the National Children's Home, P. O. Box 1017, Hot Springs, Ark.

PROSTRATED UNDER DIVINE POWER

(Continued from page five)

reside in human bodies that are composed of flesh and blood which had their origin in the dust of the earth.

It appears from what Edwards tells us that in the great revival in New England the bodies of many people were affected by an overpowering sense of spiritual realities. The sense was so overpowering that the frail bodies of the people were unable to stand up under the strain.

Edwards tells us that there was an unusual sense of the exceeding sinfulness of sin on the part of unconverted sinners, and also on the part of many who had professed to be Christians but who, if ever definitely saved, had been for a season at least out of vital touch with God. The heinousness of guilt appeared in such awful form that many were constrained to bewail their condition, crying out in agony of soul, regarding themselves as so vile in the sight of God as to be utterly unworthy of salvation, frequently losing their bodily strength under an overpowering sense of the terrible reality of the wickedness of their hearts. And when God, through His grace, enabled them to look unto the Lamb of God and believe unto the salvation of their souls, they were lost in wonder at the thought that God had stooped so low as to lift them up and make them rejoice in His great salvation. They gave all the glory for their salvation to God, manifesting such a spirit as Paul manifested when he said, "By the grace of God I am what I am." And so great was the joy of many that their bodily frames appeared to be incapable of containing what the Lord had poured into their souls, and so appeared to give way under the load of superabundant joy.

Then, too, Edwards tells us (and here I quote his exact words) there "was an extraordinary sense of the awful majesty and greatness of God, so as oftentimes to take away the bodily strength; a sense of the holiness of God, as of

a flame infinitely pure and bright, so as sometimes to overwhelm soul and body; a sense of the piercing, all-seeing eye of God, so as sometimes to take away the bodily strength."

This was followed, Edwards tells us, "with a deep mourning for sin, as committed against so holy and good a God, sometimes with an affecting sense of actual sin, sometimes especially indwelling sin, sometimes the consideration of the sin of the heart as appearing in a particular thing, as, for instance, in that there was no greater forwardness and readiness to self-denial for Christ who had so denied Himself for us; yea, sometimes the consideration of sin that consisted in only speaking one disparaging word concerning the infinitely great and holy God, has been so affecting as to overcome the strength of nature."

The body was frequently overcome, also, he tells us, "by a sight of the fulness and glorious sufficiency of Christ," or by "a constant immovable trust in God through Christ, with a great sense of His strength and faithfulness, the sureness of His covenant, and the immutability of His promises, so that the everlasting mountains and perpetual hills have appeared as mere shadows to these things," or by "a sense of the glory of the Holy Spirit, as the great Comforter," and Edwards adds that sometimes "only mentioning the word *Comforter* has immediately taken away all strength, that word seeming great enough to fill heaven and earth."

We are told, furthermore, that "very often vehement longings and faintings after more love to Christ, and greater conformity to Him; especially longing after these two things, viz., to be more perfect in humility, and adoration; the flesh and heart seem often to cry out for a lying low before God, and adoring Him with greater love and humility: the thoughts of the perfect humility with which saints in heaven worship God, and fall down before His throne, have overcome the body and set it into a great agitation." The time in which and of which Edwards wrote was a time of great spiritual quickening. He tells us that the conversation everywhere, in the home, on the street, in the shop, in the marts of trade, wherever people congregated, or two individuals came together to converse, was salvation or the things of God.

There is no subject so great as is the subject of salvation, that salvation that is essential to eternal felicity, and apart from which there can be only destruction and death. What are all the treasures of earth, all the wealth of time, when compared with this? Is it any wonder that people, when they realized its great importance, became so desperately in earnest? And is it any wonder that their earnestness lifted them, or very frequently appeared to be lifting them, out of their bodies, so that the things of time and sense appeared to be of little or no value? And is it any wonder that the excitement became so great that their bodies were unable successfully to resist it, and they were physically prostrated under the strain?

What was true of eternal verities then is true of them now. They are as important now as they were then. And the wonder, it seems to me, is not that people in our meetings are sometimes overcome physically; the wonder is that it occurs so infrequently. The fact that it takes place is evidence that minds and souls are being impressed with the things that are of greater importance than are the things of time and sense, and that the impression is being made by God. And the fact that these physical manifestations so infrequently take place is evidence that the



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power of God is not present in the same measure to impress minds and hearts as in the days of the fathers when great revivals shook whole communities, and made multitudes tremble, and caused large numbers to earnestly seek the face of God, esteeming the words of God's mouth more than their necessary food.

Let there be a return of that revival spirit that characterized those days, and we shall again see innumerable physical evidences of the fact that God is working in our midst.

A revival does not consist in such physical manifestations, and they never should be asked for or sought. Nevertheless every great revival in the past has numbered such manifestation among its attendant phenomena; they have been accompaniments of the revival, not the revival itself. And it seems likely that when the Lord shall answer the many prayers that have been going up for another mighty outpouring of the Spirit,

we shall again see what critics of revivals have criticized in the past, and will doubtless criticize again; namely, physical manifestations, including the loss of physical strength, issuing in bodily prostrations before God. "And when I saw Him, I fell at His feet as dead."

AFRICA AND HER PEOPLE

(Continued from page three)

interior. As he was praying for his people, asking God to send missionaries to his tribe that his people might be saved from their superstition, witchcraft and ancestral worship that they might know Jesus as he knew him, he was also praying for a deeper experience himself, having at that time not received the Baptism of the Holy Spirit. As he prayed one night God appeared to him in a vision and he saw a steamer landing missionaries at Garro-way, a little town on the Coast. God spoke to him and said, "Jasper, you go down to Garro-way and meet a steamer. I'm going to send you some missionaries to evangelize your tribe."

The devil or common sense said to him, "No steamer has ever called at Garro-way. It is not a port of entry. There is nothing there but a few palm trees and a few huts. No steamer has ever called there." But the Lord said, "You go," and Jasper went. He walked down the forest trail, arriving at Garro-way the day before Christmas, 1908. That night God whispered in his ear, saying, "Jasper, tomorrow I'm going to send you a Christmas present." The next morning bright and early he was up, walking up and down the beach, scanning the horizon. Presently he saw the smoke of a steamer. He became excited. Praise God, He was sending him his Christmas present. As he watched, the steamer came closer and closer, and after it came within a mile or two off shore, it hove to and dropped anchor. Then he saw them let a life-boat over the side, lower some people in a mammy chair, and the boatmen rowed to shore. Jasper rushed down to the beach to welcome the visitors and as he watched there got out of this little boat, one, two, three, four, five, six, seven, eight Pentecostal missionaries as a Christmas present! He said, "You follow me, I'll show you where to go. You come with me." Nothing doubting, they went with him.

Brother Perkins had been in prayer out at sea, and the Lord spoke to him the night before, saying, "You tell the captain to stop the boat at Garro-way and let your party of missionaries off." So he went to the captain and said, "Cap-tain, stop the ship. We want to get off at Gar-ro-way." The captain said, "We don't stop at Garro-way. Sorry, we'll have to go down to Cape Palmas, twenty-five or thirty miles be-yond." He said, "The Lord has told me to get off at Garro-way. I want you to stop the boat." The captain said, "This is unusual and irregular. But since there are eight of you, we'll put you ashore, but you'll have to take the risk. If you die crossing the bar, it's your own fault." They said, "We'll take all the responsibility," so he put them ashore. As far as is known, no boat ever stopped there before or since. God works in mysterious ways, His won-ders to perform!

Jasper Toe worked with God, as you can see. God can work through the black man just as He can work through the white man. Jasper received the Baptism of the Holy Spirit a short time after that and became a great help to the missionaries in those early days, and the Pen-tecostal work was established in Liberia. It

was my sad duty to conduct the funeral of Jas-per Toe in 1921. He was one of the most spir-itual, godly, Spirit-led men that I ever met, black or white. Mrs. Garlock and I stood at his grave, twenty-five years afterward, and, as we let a few tears fall on his grave we said, "There's a man whom God used in bringing Pentecost to this country."

Today most of those early pioneers have gone on. We found only fourteen at our Chris-mas convention who were there 25 years pre-viously. Many had gone on to be with the Lord. But today there are no less than 110 Holy Ghost filled ministers carrying on in Jas-per's place, and the Assemblies of God is by far and large the biggest mission in that negro republic. Thank God for Jasper Toe.

Down in the Gold Coast a man by the name of Edward Tchic who was saved by reading a tract as a boy, came to Tamale, in the Northern Territories of the Gold Coast, where we were carrying on mission work and received the Baptism of the Holy Ghost. He was a mem-ber of the military, and attached to the Second Battalion of the Gold Coast regiment. During World War II Brother Tchic was transferred to Ethiopia as a sergeant major in the British army. The love of God was in his heart and he witnessed to small and great, black and white, about the Lord Jesus. He prayed for the sick and God answered his prayers. He has been instrumental under God in winning many people to the Lord.

While he was over in Ethiopia some wicked-ness was going on in connection with the camp. He spoke to the Anglican chaplain and said, "I think you ought to warn the soldiers against this terrible evil, because these men's souls are in your hands, so to speak." This Anglican man was not saved and he resented what Brother Tchic said to him. In due course Brother Tchic was court-martialed, called up before his com-manding officer, and charged with insubordina-tion. The commanding officer said, "Mr. Tchic, what do you have to say for yourself?" He said, "I'm sorry if I have been guilty of insub-ordination. I haven't meant to be. I spoke to the chaplain as a fellow Christian. He, and everyone connected with our company, knows that I am a Christian. I told him that I felt that as a spiritual leader he ought to speak against some of the evils that are going on here. I spoke to him as a brother."

They had the hearing and the commanding officer said, "Mr. Tchic, you pray with anybody any time you want to. If we had more men like you in the army, it would be a lot better off." And he dismissed the case. The European chaplain was angry with Brother Tchic and wouldn't speak to him for a long time. Brother Tchic prayed for him.

One day he was going along the highway in Ethiopia and he heard a chariot coming. (This is Philip and the Ethiopian in reverse.) He looked around and behind him was a staff car and in it was the chaplain. He said, "There's a man who doesn't like me," and he prayed, "O God, bless him and save his soul." As he walked along, the car stopped opposite him and he wondered what the chaplain was going to say. He beckoned for Brother Tchic to come up in the chariot with him and said, "Brother Tchic, you're a better man than I am. I want you to pray that God will save my soul." He stopped the car, got down by the running board, and said, "Lay your hands on me and pray for me that God will save my soul." God saved that Anglican chaplain and revolutionized his life and he was instrumental under God in praying many

boys through to salvation before they were called into eternity.

I thank God for Brother Edward Tchie. He would have received a large amount of gratuity had he gone into government service or taken up a chieftainship. His father was a paramount chief in the Gold Coast. But, since he decided to enter the ministry under the Assemblies of God, he lost all of his gratuity—hundreds of pounds—but he felt the call of God upon his soul and is giving his entire time to preaching the gospel. Some years ago while he was having a two weeks' vacation, he wrote, "God has given me ninety souls during my two weeks' vacation!" Word has just reached us that over 50 people have received the Baptism of the Holy Spirit in the Kumasi Area in recent weeks, largely through Brother Tchie's ministry.

In Nigeria which is the third most densely populated area in the British empire, 22,000,000 people, God is giving us a lovely Pentecostal revival. God has blessed the work there in seven or eight short years, until the Assemblies of God mission is comparable in size to missions that have been operating for fifty, seventy-five and one hundred years in that colony. At the present time, we have about 130 churches with over 100 Spirit-filled ministers. Many of them had been preaching in other denominations before they received the Pentecostal experience. Now they've come in and been gloriously saved and filled with the Holy Ghost. There are over 10,000 baptized Christians, and most of them filled with the Holy Ghost. Fifty teachers, certificated by the government, are operating our 15 schools where 1500 pupils are enrolled.

Now I am thinking in particular about Brother Gabriel, who came over to Iboland from Benin Province and God saved him and filled him with the Holy Ghost. He felt that he should go back to his own people with the good

news, so he went back across the Niger to Benin Province and God used that man in a most remarkable way. He just opened his mouth and God filled it. Miracles of healing took place, and ten churches were established in a very short time. In 1946 Mrs. Garlock and I attended the first annual conference in Benin Province, with over 1,000 baptized Christians, a large percentage of whom are filled with the Holy Ghost. God is using Brother Gabriel, the apostle to Benin, to evangelize his own people. Ten churches have been established with ten Spirit-filled pastors.

A few years ago a man from Nyasaland walked five months to South Africa, following the trail. He heard that the streets in Johannesburg were paved with gold—something like the New Jerusalem. When he arrived, he found that there was no gold in the streets and that you had to sweat a great deal in order to dig it, and you never got any of it. He hired out in the city of Durban, South Africa, as a cook to a European family. On a street corner one night he heard the message of salvation and gave his heart to God. A few days later he received the Baptism of the Holy Ghost and God called him to return to Nyasaland to preach the message of salvation. He got a leave of absence and went back to Nyasaland, becoming a real Apostle to Nyasaland. God has performed miracles through his ministry. Recently Brother Fred Burke met me in Nyasaland and we visited a number of Brother Latan Kalambuli's churches where God has given him perhaps 1,000 souls, most of whom have received the Baptism of the Holy Spirit. Out of this number about 80 are preachers of the gospel. Some of these have gone to Portuguese East Africa and others are doing their best to evangelize the 2,250,000 of Nyasaland. The best part of it is that the work is indigenous. We thank God from the depths of our heart for men like Brother Kalambuli, the Apostle to Nyasaland.

In South Africa there is a young man who is being greatly used of God. When I was in Toronto recently some of the missionaries of our Canadian Assemblies said to me, "They're having a convention at the People's Church in Toronto. Here is some of the missionary literature that is being given out." I looked at it and said, "There's a picture of Brother Bhengu, who is a member of our Assemblies of God Executive in South Africa." As I read the pamphlet I discovered that they were very proud of the fact that Brother Bhengu had graduated from the Union Bible School in Natal, and was recognized as one of the outstanding Christian leaders in South Africa. In 1947 I visited Brother Bhengu's group of churches where they met together in a large auditorium in Port Elizabeth.

Brother Bhengu felt led of the Lord to go to Port Elizabeth two years ago. He knows God and how to deal with his own people in a remarkable way. He knows the Word of God. Brother Nicholas Bhengu, in two short years under God, has established seven assemblies in that area, with about 2,000 members. I challenge any of our white brethren in this country to do better.

In his congregation he pointed out a man who used to wear his collar backwards and preach in a certain denomination but he wasn't saved. He got up and testified, "God has saved me and filled me with the Holy Ghost." Another African who used to belong to another group testified that he was now saved and filled with the Holy Ghost. It was quite easy to speak to that group that night. When I had finished

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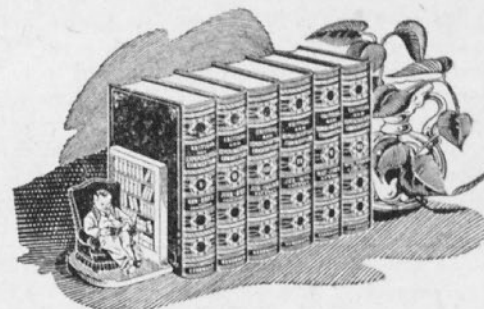
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preaching, Brother Bhengu got up in a masterful way and quoted passage after passage of Scripture, and asked for a show of hands of people who wanted to quit the sin business, their fetish worship, and their trust in earthly things and put their trust in the living God. He summarized my message and got people to come down to the altar, got them on their knees, and they cried to God, shedding tears of repentance. We had a wonderful time as many prayed through to real salvation. Praise God for these men whom God is using across the continent.

The question arises in your minds as to whether or not we need missionaries for Africa, and the kind of missionaries we need. I will say yes, Africa needs missionaries, missionaries with a touch of God upon their lives, spiritual missionaries. We have no place for hirelings or globe-trotters who want to travel around the world enriching their ministry. We've run onto some of them but their ministry is not a success. We need missionaries who have a burning, consuming compassion for the black man, who love God supremely, who are filled, thrilled, permeated and saturated with the Holy Ghost, who believe that the black man has a soul. Men who are willing to trust him and say, "We haven't come out to kick you about and to look at you as a servant of servants. We've come out to counsel, not to supervise, but to confer with you. We want to get God in your life and then we want you to preach Christ to your people." After all, the Bible is written primarily to Ori-

ental people. We need to know the Word of God, but we can lay aside some of our own ideas and our ways, because we have ways that are very distasteful to the African. We used to think that everything pagan was wrong, but there are many things about the African that we could emulate. They care for their own people when in need.

The time has come when we must advance the indigenous church, and we must recognize that, not only in Africa, but throughout the world the key to the missionary problem, as Andrew Murray has said, is the native ministry. Where the African ministry has been encouraged and confidence has been placed in the African, God has blessed in a remarkable way. I visited some 70 of our own Pentecostal mission stations and about 100 stations of other societies, and am glad to report that we have hundreds of churches pastored by several hundred African ministers.

Yes, I speak in behalf of Africa and its 150-odd million people. Africa is bowed down under the weight of sin and oppression—a down-trodden race bearing a heavy burden. Africa needs Jesus. Will you not pray for Africa's salvation?

Among the Assemblies

ELKHART, KANSAS—We are praising the Lord for one of the best revival meetings we have witnessed since coming here, two and a half years ago. Evangelist Earl Cornelison of Kirksville, Mo., was with us for 4 weeks. Nearly every night the Lord blessed in an unusual way. Several were reclaimed, 5 received the Baptism in the Holy Spirit, one of whom had sought the Lord for 37 years, and 3 followed the Lord in water baptism. A woman received a special revelation from the Lord one night; another, a call into the service of the Lord. Many nights, the Lord blessed until the saints remained worshipping Him until near the midnight hour. We credit much of the success of the revival to fasting and prayer. Brother Cornelison carries a burden for the meetings and has the interest of the church at heart. —LeFee Grimes and Lorraine Lemberg, Pastors.

MABANK, TEXAS—Our church has been greatly blessed spiritually and financially under the leadership of our pastor, Martha Baird, of Malakoff, who has been with us since October, 1947. This is a new work and we have been engaged in a building program since the first of the year. Great progress has been made and we have the church building almost completed. All financial obligations have been met.

We are praising the Lord for a 4-week revival meeting which came to a close April 10. Vera Holmes of Granbury was the evangelist. Thirty-three received the Baptism in the Holy Spirit, 2 were refilled, and more than 20 were saved. A woman 84 years old, a man 75 years old, and two men around 50 years of age, were among those who received the Baptism. The revival spirit continues in our services.—Mrs. J. J. Pritchett, Church Secretary.

PASADENA, TEXAS—We came here three years ago this spring and found a fine group of people serving the Lord. Phinis A. Lewis, our predecessor, had resigned, leaving the church in excellent condition. During the three years, several evangelists have worked with us in revival meetings; among them have been Fern Huffstutler, Verbal Eskew, Lois L. Coxe, E. A. Reb, Aaron Walker, and Johnnie B. Robinson. They have been very faithful and have helped the church immeasurably.

Our Sunday School attendance has shown a marked increase, growing from an average of 135 to an average of 197. Credit for this growth is due to J. E. Carpenter, Sunday School Superintendent, and his corps of faithful assistants. Progress has also been noted in missionary giving, and for the past eight months the church has averaged well over \$100 a month.—John C. Coxe, Pastor.

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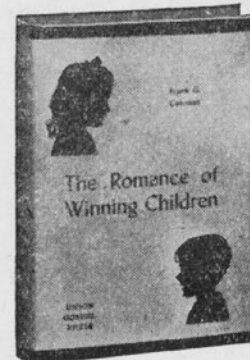
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PARADISE, CALIF.—Evangelist and Mrs. Sheridan Davis and daughter Helen, of Los Angeles, have just concluded a successful revival campaign here. In spite of the heavy rains, attendance and interest were good. Several were saved and filled with the Holy Ghost. The blessing of the Lord is still resting on the saints. The church has bought an army chapel and plans to move it to Paradise in the near future. Ray Parks is the pastor.—Arlene Parks, Church Secretary-Treasurer.

TORONTO, ONTARIO—On April 18 we concluded 5 weeks of special Divine Healing meetings with Evangelist and Mrs. E. L. Slavens of Kansas City, Kansas. Hundreds of people were prayed for and many were healed of all manner of diseases, including cancer, rheumatism, deafness, and blindness. Written testimonies were freely given to our church office by those who testified to being healed. Our church building, which seats 1,700, was unable to hold the Sunday night crowds and some were turned away.—W. G. McPherson, Pastor, Evangel Temple.

ROCHESTER, N. Y.—One week has passed with record crowds attending Calvary Church. We have as our evangelist, E. L. Slavens of Kansas City, Kansas. God has surely answered the prayers of the pastors who have labored here, so much so that the deaf are hearing again, and goiters have disappeared overnight. A woman who has had heart trouble for the past three years and not been able to lie down, has been able to sleep in comfort. Last Sunday night, a man who had been told that he would never walk again, was prayed for and was healed by the power of God, and he gave his heart to the Lord. We thank God for the ministry of our evangelist.—Robert E. LeMon, Pastor, 45 Jones Ave.

AFTON, OKLA.—Pastor Wayne D. Smith writes: "We have just closed a revival meeting with Evangelist and Mrs. Henry L. Hopkins of Baxter Springs, Kansas. Twelve were saved and six received the Baptism in the Holy Ghost."

EL DORADO, ARK.—We have just concluded a 2-week revival meeting with Evangelist A. N. Trotter of Muskogee, Okla. This meeting was hindered somewhat by sickness, but much good was accomplished, some being saved and some receiving the Baptism in the Holy Ghost. Sunday evening, 14 were baptized in water. Brother Trotter returned to his home for a few days' visit with his family.—H. Jewel Murry, Pastor.

BUXTON, N. C.—In March we started a revival meeting with T. C. Anderson as the evangelist. We had been having special prayer meetings that the Lord would send us a revival. When we first came here, the folk stated that it had been more than three years since anyone had been saved or filled with the Holy Spirit. The church was cold and without the touch of the Spirit. But the Lord has answered prayer; many have been saved and filled with the Spirit, and many have been healed. Two women were healed of heart trouble. Habits were taken away. One who was a dope fiend was delivered. One night all the members of one family were at the altar.—Douglas Carroll, Pastor.

DETROIT, MICH.—We recently closed a very successful 2-week evangelistic campaign with Evangelist C. S. Tubby of Canada. He preaches a very good message. Many were saved, and some received healing. Brother Tubby's ministry was a definite contribution to the church, and the revival spirit continues.—Bond P. Bowman, Pastor, The Brightmoor Tabernacle.

GLENROCK, WYO.—May 2 marked the close of a very successful revival meeting with Evangelist and Mrs. Bennie Harris and William Harms of Fort Morgan, Colo. The attendance was exceptionally good; we had the largest crowds in years. Some were saved, and we feel that much good was accomplished through the working of the Holy Ghost in this meeting.—Samuel A. Hammer, Pastor.

WAYNESBURG, OHIO—We have concluded a 2-week revival campaign with Evangelist Erla Mae Ladow of 2072 W. 45th St., Cleveland, Ohio, and her coworker Alice Henderson. The preaching and musical numbers were surely anointed of the Lord. Several came forward, two were saved and two were filled with the Holy Spirit. The revival fire is still burning. The Speed-the-Light offering amounted to \$15.00.—Jesse F. Johnson, Pastor, 720 Flory Court N.E., Canton 4, Ohio.

DELTA, OHIO—We recently brought to a close a very successful 4-week meeting with Evangelist Paul May of Pontiac, Mich. About 7 were saved and 4 reclaimed. A woman testified to having been healed of stomach trouble. Our Sunday School attendance, which had averaged 27 the previous quarter, with a high of 39, showed a record of 57 and 49 respectively the last two Sundays of the special meetings. Brother May's consecrated, anointed ministry brought real conviction to the hearts of the unsaved. This is a pioneer work and we are thanking God for such manifestations of His grace upon us.—L. Lemm, Pastor.

SASKATOON, SASK., CANADA—We have just concluded a wonderful 3-week revival campaign with Evangelists G. B. McDowell and Paul Glover of Dallas, Texas. The meetings were owned of God from the opening night. What a joy it was to see the crowds coming back night after night. Between 30 and 50 were saved, and many were healed as they were prayed for by Brother McDowell. The evangelists were a great blessing over the "Wonderful Word Broadcast" on Sunday mornings. Reports are still coming in from radio listeners who were healed while Brother McDowell prayed for them over the air. Our church has definitely advanced in God because of this revival, and the blessing of the Lord lingers.—Don A. Emmons, Pastor.



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SPECIMEN OF TYPE

CHAPTER 3 165

Of justification by faith.

O FOOLISH Ga-la'tians, who hath bewitched you, that ye should not obey the truth,

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aïd, Is not this the Phâr'i-sees said, This fellow out devils, but by he prince of the

corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. C 13 14, 15; T. Mark 5. 19.

C T

Explanation: C stands for condition of sinners described; T stands for Testifying or Confessing the Lord. Note the references at the end of paragraph indicating where next verse on same subject will be found. In this way the sixteen subjects making up the Theme of Salvation are marked in this Testament. All references are listed in appendix also.

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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.

LA FAYETTE, IND., June 1-13; Fred Numrick, Evangelist.—Carl Isaac, Pastor.

DETROIT, MICH.—Revival Tabernacle, May 23-June 6; C. S. Tubby, Evangelist.—E. T. Quana-bush, Pastor.

CHELTENHAM, MD.—May 23, for 2 weeks or longer; H. E. Hardt, Falling Waters, W. Va., Evangelist.—R. B. Yunker, Pastor.

LONG BEACH, CALIF.—Assembly of God, June 6-; Mr. and Mrs. Chas. O. Neece, Miami, Fla., Evangelists.—J. Lon Hale, Pastor.

CAPE GIRARDEAU, MO.—1202 S. Sprigg St.; June 6, for 2 weeks or longer; Aaron W. Walker, Houston, Texas, Evangelist.—R. V. Ledbetter, Pastor.

MAGNOLIA, ARK.—June 7, for 2 weeks or longer; Evangelist and Mrs. D. C. Ogden, Covington, Tenn.—C. B. Anderson, Pastor.

SWEETWATER, TEXAS—Sam Houston and Alamo Sts.; June 6, for 2 weeks or longer; William A. Ward, Washington, D. C., Evangelist. All neighboring churches invited to attend.—H. Seborn Cowart, Pastor.

NORTH LITTLE ROCK, ARK.—Annual Home Coming, First Assembly of God, 22nd and Franklin Sts., June 20. All former pastors, evangelists and members urged to attend. All-day service, with basket lunch. Former pastors, guest speakers.—Mr. and Mrs. C. C. Crace, Pastors.

Space for address or church announcement

PAYNESVILLE, MINN.—June 8—20; Anna B. Lock, Galva, Ill., Evangelist.—Thomas G. Skoog, Pastor. SIOUX FALLS, S. DAK.—June 13—; The Lummer Party, Evangelists.—Arthur Berg, Pastor.

NEWBURGH, N. Y.—First Pentecostal Assembly of God, June 8—13; David Wellard, Evangelist.—Paul Markstrom, Pastor.

DALLAS, TEXAS—Calvary Tabernacle, 622 Sunny-side, June 6, for 2 weeks or longer; Evangelist and Mrs. Martin B. Netzel.—J. Curtis Carlin, Pastor.

FREEMPORT, ILL.—509 W. American St., June 1, for 10 days or longer; M. W. Wilson of Granite City, Evangelist.—Theodore Andrach, Pastor.

MIDVALE, N. J.—Cross St. and Ringwood Ave., June 13—27; The Musical Rayners, Lonaconing, Md., Evangelists.—Frederick D. Pettet, Pastor.

GRANITE CITY, ILL.—Community Heights, June 13—; H. E. Hardt, York, Pa., Evangelist.—Glenn Utley, Pastor.

PLAINVIEW, TEXAS—511 W. Twelfth St., June 6—; Evangelist Roy Sapp and Party.—W. H. Magee, Pastor.

SANDUSKY, OHIO—613 E. Adam St.; June 6, for 2 weeks or longer; Dorothy Garlock, 18-year-old Evangelist.—A. L. Garlock, Pastor.

ANDALUSIA, ALA.—First Assembly of God, Stanley St., June 6—; Ernest Holbrook and Evangelistic Party. All nearby churches invited to attend.—Pastor and Mrs. D. W. Norton.

HAYWARD, CALIF.—Northern California Conference, Latin-American District Council, Templo la Cruz, Silva and Thomas Sts., June 14—15.—Joseph Giron, District Secretary.

KNOXVILLE, TENN.—Faith Chapel, Blount and St. Paul Sts.; meeting in progress; Evangelist and Mrs. R. V. Kemp, Russellville, Ark.—G. R. Kelly, Pastor.

CONCORDIA, KANSAS—Bethel Assembly of God; meeting in progress; Robert M. Argue, Principal of Bethel Bible Institute, Saskatoon, Sask., and Mrs. Argue, Evangelists.—Wm. D. Saunders, Jr., Pastor.

ILLINOIS CHILDREN'S HOME

Opening and Dedication Service, Assemblies of God Children's Home of Illinois, Maryville, Ill., on Highway 159, June 19, 2 p.m. Open house all day. Basket dinner on grounds at noon. Great time of fellowship expected. All cordially invited. Special guest speaker.—W. R. Williamson, District Superintendent.

UTAH STATE CAMP MEETING

Utah State Camp Meeting, Provo, Utah, June 6—13; Ralph M. Riggs, guest speaker. Local pastor, D. E. Palmer, 776 E. Second N., Provo, Utah.—J. E. Austell, Superintendent, Rocky Mountain District.

WYOMING STATE CAMP MEETING

Wyoming State Camp Meeting, Glenrock, Wyo., June 23—30. Evangelist B. Owen Oslin, special speaker. Local pastor, Samuel Hammer, Glenrock, Wyo.—J. E. Austell, Superintendent, Rocky Mountain District.

SAN FRANCISCO, CALIF.—C. A. Sectional Rally, Glad Tidings Temple, 1451 Ellis St., June 21, 7:30 p.m. A 200-voice choir will present Gaul's oratorio, "The Holy City." Winston I. Nunes, world traveler, speaker. Paul Belcher, Sectional Chairman.—Gaylord E. Atwell, Assistant Pastor.

MEMPHIS, TENN.—Southwest Sectional Council, Tennessee District, Central Assembly of God, Manassas and Looney Sts., June 8. All officers of the Section will be elected. All ministers and one delegate from each church will be the voting constituency. W. G. White, District Superintendent, will preside.—Paul J. McKeel, Presbyter.

SOUTH FLORIDA CAMP MEETING

South Florida District Camp Meeting, Lake Bonny Bible Camp Grounds, Lakeland, Fla., June 15—25, Wm. E. Long of California, Camp Evangelist and Bible Teacher. Services in newly constructed Tabernacle. For further information or reservations contact J. W. Collins, District Secretary, P. O. Box 428, Lakeland, Fla.

SOUTH CAROLINA DISTRICT COUNCIL

The Sixth Annual South Carolina District Council will convene at the First Assembly, Greenville, S. C., June 21—23. Opening service, 7:30 p.m., June 21. General Treasurer, Wilfred A. Brown, guest speaker. For further information write C. L. Duck, Host Pastor, 2717 Buncombe Road, Greenville, S. C., or H. T. Walker, District Secretary, Box 244, Georgetown, S. C.—J. C. Hunnicutt, District Superintendent.

EASTERN DISTRICT COUNCIL

The Thirty-second Annual Eastern District Council will convene in Scranton, Pa., June 8—10. All services and business sessions will be held in the Asbury Methodist Church, Monsey Ave. and Delaware St. O. L. Harrup, Superintendent of Potomac District, evening speaker. For accommodations write host pastor, F. F. Reidenbach, 825 Green Ridge St., Scranton, Pa.—A. T. Smith, District Secretary.

TEXAS DISTRICT COUNCIL

The thirty-third Annual Texas District Council will convene in the First Baptist Church Auditorium, Austin, Texas, June 1—4. General Superintendent Ernest S. Williams, night speaker. C. A. Rally, night May 31; Phinis Lewis, main speaker.

For room reservations phone or write: E. M. Putnam, 2701½ E. Second St., Austin, Texas.—E. B. Crump, District Secretary-Treasurer.

METROPOLITAN BIBLE INSTITUTE

Metropolitan Bible Institute, Broadway and Summer Sts., Paterson, N. J. Commencement exercises, 7:30 p.m., June 7. Annual Alumni dinner and meeting, 2 to 5 p.m., June 7.—Nicholas Nickoloff, Principal.

OREGON DISTRICT CAMP MEETING

Oregon District Camp Meeting, Bethel Gospel Park, Brooks, Ore., June 29—July 11. Speakers: Wm. E. Long and Robert Fierro. Junior Camp Speakers: Virgil and Edythe Warens, David W. Phillips, and Evelyn Molander. For accommodations write: Assemblies of God, Bethel Gospel Park, Brooks, Ore.—Alan H. Banks, Secretary.

MISSISSIPPI SECTIONAL COUNCILS

Mississippi Sectional Councils: Southern Section, Oak St. Assembly, Biloxi, June 7. South Central Section, Stonewall, June 8. Central Section, 8th St., Meridian, June 9. Northwest Section, Greenville, June 10. Northeast Section, Aberdeen, June 11. First service, 10 a.m. Exhorter and License credentials issued and renewed at these Sectional Councils. The Sectional Presbyter will be elected also.—Jeff Gibbs, District Superintendent.

NEW YORK-NEW JERSEY DISTRICT CONFERENCE

The New York-New Jersey District Fifth Annual Conference will be held at Bethany Pentecostal Assembly, Broadway and Summer St., Paterson, N. J., June 14—17. Marie Brown of Glad Tidings Tabernacle, New York City, will speak at opening C. A. Rally, 8 p.m., June 14, as well as 8 p.m., June 15 and 16. David McDowell will speak at the ordination service, 8 p.m., June 17. Candidates for ordination will be interviewed by Credentials Committee, 2 p.m., June 14. M. B. I. Corporation meeting, 3 p.m., June 16. Speakers for morning and afternoon services announced during the conference.

For accommodations write John M. Lewis, Chairman, Entertainment Committee, Metropolitan Bible Institute, Broadway and Summer St., Paterson, N. J.—Nicholas Nickoloff, District Secretary.

GEORGIA DISTRICT COUNCIL AND CAMP MEETING

First Annual Georgia District Camp Meeting, District Camp Grounds, Jenkinsburg, Ga., 4 miles from Jackson on State highway 42, June 8—18. If coming by bus or train, buy ticket to Jenkinsburg. Fifteenth Annual Georgia District Council June 16—18. E. W. Bethany of Columbus, Camp Bible Teacher; John B. McIntosh of Nashville, Tenn., Camp Evangelist. Five services daily. Local and visiting ministers will assist.

District Council Committees will meet on afternoon of June 16. All ministerial applicants who did not meet the committee in the sectional councils, please apply at this time. Annual W.M.C. business meeting in tabernacle at same time.

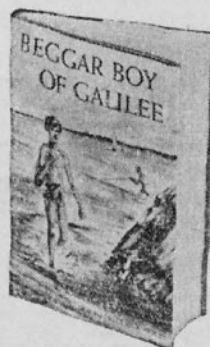
For room reservation and further information write the District Office, 163 Ponce de Leon Ave., N.E., Atlanta, Ga.—R. C. "Keetah" Jones, District Superintendent.

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