

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

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The
PENTECOSTAL

Evangel

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

by
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The Fine Art of Preaching

BACCALAUREATE ADDRESS AT CENTRAL BIBLE INSTITUTE

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

WE deeply appreciate the privilege of speaking to this Graduating Class of 1946. No doubt most of you have already heard the call of God upon your lives and soon you will enter into the great harvest field of God to labor for Him. For three years you have been endeavoring to prepare yourselves, through study for the work to which He has called you. Before you go, we should like to speak to you concerning "The Fine Art of Preaching." I realize there may be some who will object to that phrase, and if you can prove that preaching is not a fine art we will not quarrel with you. But I do believe that we can learn much today from the masters of the arts.

Like the sculptor, the preacher needs four things. He needs vision, he needs material upon which to work, he needs tools, and he needs creative power. Now let us look for a moment and see what vision and what material and what tools and what creative power belong to the preacher.

The image of Jesus Christ is the preacher's vision, the measure of the stature of the fulness of Christ. The nature of man is the material upon which he works. The sermon is his tool, and the Spirit of God within him is his creative power.

Preaching, therefore, is the molding of the nature of man into the image of Jesus Christ through words spoken out of our innermost being, unctionized by the Holy Ghost. May I repeat it? Preaching is the molding of the nature of man into the image of Jesus Christ through words spoken out of our innermost being, unctionized by the Holy Ghost.

Now if the nature of man is the material upon which we work, it immediately changes our entire conception of a sermon. Many of us these days look upon a sermon as an

end rather than a *means*. We look upon a sermon as the material upon which we work rather than the tool in our hands to do the task God has given to us to do. We are busy building sermons, busy gathering sermon material.

Next Sunday we will preach in the morning and in the evening because it is customary to preach Sunday morning and Sunday evening. So we work to that end. At the close of the day we say, "Well, that is that!" We feel we have fulfilled that day's responsibility. Then on Monday we begin all over again to gather material for another Sunday, and so on we go. This is entirely wrong. We are not working to the end of molding the nature of man into the image of God. When I speak of the fine art of preaching I am not talking about the sermon, I am not talking about the art of speaking, or of constructing sentences. That is simply the polishing of the tool.

(Continued on Page Six)



This picture was taken at a commencement service at Central Bible Institute several years ago. Another large crowd witnessed a similar scene last month when 105 young people, members of the 1946 graduating class, received their diplomas signifying the successful completion of the three-year Bible Training course.



THE HOUSE OF PRAYER

LORAINÉ BUSBY, DALLAS, TEXAS



Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. Isa. 56:7.

IN all four Gospels the cleansing of the Temple is recorded, Jesus Himself asserting, "My house shall be called the house of prayer." Matt. 21:13. "My house shall be called of all nations the house of prayer." Mark 11:17. "My house is the house of prayer." Luke 19:46. John records Jesus zealously speaking of "the temple of His body." "Take these things hence; make not My Father's house an house of merchandise. . . . Destroy this temple, and in three days I will raise it up." John 2:16, 19.

The house of prayer! Wherever true believers meet for prayer, true worship, spiritual power, and divine service, there is the house of prayer. It is the *church* of the living God, an "habitation of God through the Spirit," through which God has chosen to manifest His wonderful works; the church of which Christ said, "Upon this rock I will build My church, and the gates of hell shall not prevail against it;" "the house of God, which is the church of the living God, the pillar and ground of truth." 1 Tim. 3:15.

"Ye are the temple of God . . . the Spirit of God dwelleth in you!" 1 Cor. 3:16. "My house is the house of prayer"; not of sin, carnality, worldliness; not of foolish talking and jesting; not of secular conversation, home talk, gossip—but of *prayer*. Christ loved the church and gave Himself for it that He might sanctify and cleanse it.

God's glory rested upon the Tabernacle in the wilderness and Jehovah dwelt between the cherubim in the most holy place. When the priests, the Lord's ministers, clothed themselves with the righteous garments and "did all things as the Lord had commanded" in all holy reverence, the "fire" fell upon the altar.

When King Solomon dedicated the Temple, *he prayed*, and "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the

cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10, 11.

The holy Dove, the Spirit of God, descended upon the temple body of Christ. "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about." Luke 4:14. Jesus was a Temple of prayer.

The hundred and twenty on the day of Pentecost were continuing "with one accord in prayer and supplication" when they were all "filled with the Holy Ghost" and magnified God in word and mighty works. "Ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

In 2 Chronicles 6 we read how Solomon "stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands . . . and said, O Lord God . . . let Thy Word be verified. . . . Have respect therefore to the prayer of Thy servant, and to his supplication, to hearken unto the cry and the prayer which Thy servant prayeth before Thee: that Thine eyes may be open upon this house day and night . . . to hearken unto the prayer . . . of Thy people Israel, which they shall make toward this place. . . . And when Thou hearest, forgive."

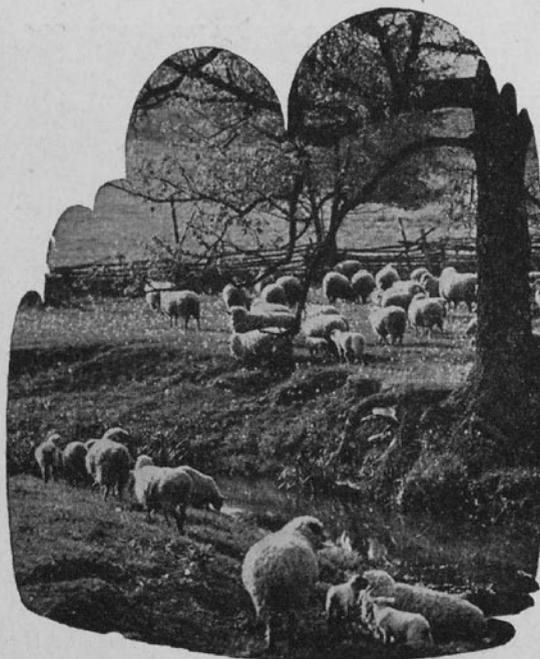
"And if Thy people be put to the worse before the enemy . . . when the heaven is

shut up, and there is no rain . . . if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars . . . *whatsoever* sore or whatsoever sickness there be . . . then hear Thou . . . and render unto every man according unto all his ways, whose heart Thou knowest; that they may fear Thee, to walk in Thy ways. . . . Moreover concerning the stranger . . . if they come and pray in this house; then hear Thou . . . and do according to all that the stranger calleth to Thee for. . . . Hear Thou from the heavens their prayer and their supplication, and *maintain their cause.*"

In chapter 7 we are told how Jehovah appeared to Solomon and said "I have heard thy prayer, and have chosen this place to Myself for a house of sacrifice. If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there forever: and Mine eyes and Mine heart shall be there perpetually."

"Behold, a Greater than Solomon is here!" Christ is greater than the Temple. God is in the midst of His people. "For where *two* or *three* are gathered together in My name, *there* am I in the midst of them." The Lord of hosts is with us. He is Jehovah-Jireh, "The Lord will provide a sacrifice"; Jehovah-Rapha, "The Lord that healeth"; Jehovah-Nissi, "The Lord our Banner"; Jehovah-Shalom, "The Lord our Peace"; Jehovah-Raah, "The Lord my Shepherd"; Jehovah-Tsidkenu, "The Lord our Righteousness"; Jehovah-Shammah, "The Lord is present."

Our Lord Jesus was last seen in this church age in the Revelation, "walking in the midst of the seven golden candlesticks (the churches) with the seven stars (the ministers) in His right hand!" He says, "If two of you (only *two*) shall agree (heavenly unity) on earth as touching any thing that they shall ask (just ask),



it shall be done for them of My Father which is in heaven." *Any* thing can be done in "the house of prayer!"

When the church has fulfilled her great mission on earth, the Voice of the Revelation will say, "Behold, the *tabernacle* of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the *former* things are passed away. . . . And I saw *no temple* therein; for the

Lord God Almighty and the Lamb are the *temple* of it."

"Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. . . . Offer unto God thanksgiving; and pay thy vows unto the most High: and call unto Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50.

"Let us go into the house of the Lord." Psalm 122:1. Let us pray—while the house of prayer still stands in the land "for all people." The Jew, the Gentile, and the church of God all are looking to the house of prayer.

Peter At, Under, and On Fire

"But Peter" — "And Peter" — "Then Peter"

P. C. NELSON

LET us learn some lessons from this man—one of the greatest humans that ever lived. He was very human—just like us. Would to God we might attain to the same heights of grace. The Lord had to bestow much labor on him. Note how many times he had to give him special attention, and set him right—just as He does us. Let us look at Peter in three aspects:

I. PETER AT THE FIRE

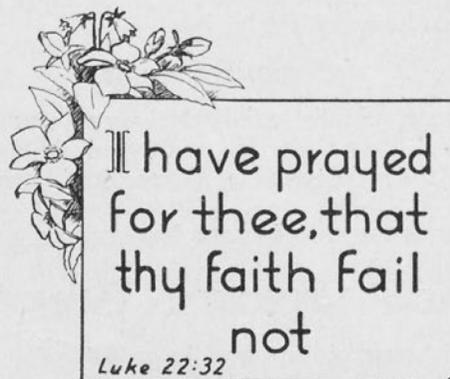
"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them." Luke 22:55. It would have been better for Peter to freeze than to go among the enemies of Jesus, sit down among them, and keep warm! Little he thought of the danger he was in. How he needed to pray. Jesus prayed till He sweat blood, but poor Peter was milling around the fires of God's enemies, unmindful of his danger.

II. PETER UNDER FIRE

"But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him. And he denied Him, saying, Woman, I know Him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. About the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with Him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." Luke 22:56-60.

Wretched Peter, among the enemies of the Lord who scoffed and mocked and

ridiculed his Lord. No place here to say anything that would implicate him in the trouble centering about Jesus. It was bad enough for them to have apprehended his Lord. Surely nobody would notice him there in the dim light of the flickering fire. But alas! the keen eyes of the maid recognized him. When he denied, his



speech betrayed him. Two men in succession charged him with being a follower of Jesus. If he admitted it, they could say, "You lied before," and possibly mob him. So poor Peter denied a second and a third time. To make it more positive, he asserted, "I don't even know Him, never saw Him before." Gentle Luke cannot bear to tell it all, but Mark, who was a great friend of Peter and had no doubt heard him tell it again and again with tears, says, "He began to curse and to swear, saying, I know not this Man of whom ye speak." Mark 14:71. Alas, alas for poor, weak human nature! Only a few hours before this he said he was ready to die with Jesus, and no doubt he meant it. He did begin to whack away with his sword to defend Jesus. John 18:10.

What a strange mixture of courage and cowardice human nature is. Were you ever under fire? That is a time to find out how weak you really are. Jesus prayed for Peter, or he would have sunk never to rise again. Thank God for the crowing of the cock to remind poor Peter of the warning of his Lord! Did you notice how the cock crew for you just in time to help you to repent?

But Jesus must have cast poor Peter off forever, after that shameful denial, did He not? Wait a minute. I notice something here in Luke's account that the other writers omit—"And the Lord turned, and looked upon Peter" (22:61). So Jesus heard Peter! How it must have cut Him to the heart! But not any deeper than some things that you and I have said and done! Was that a look of anger and contempt? No, it was a gaze of holy, tender, melting love—just like the look He gave me. It melted my poor, hard heart. I remember it very well. If only He had upbraided me, as I so richly deserved, then it would not have cut me so deeply.

But how do we know that Jesus forgave Peter? The angel at the tomb, left there after Christ had risen to give instruction to His followers, said to the women, "But go your way, tell His disciples *and Peter*." Mark 16:7. I suppose Peter had had no rest in his soul since the hour the eyes of Jesus last met his own. He hardly knew what to do with himself. He had spoiled his record. He was ruined, with no chance to make it right. "And Peter." Can it be possible Jesus made sure that Peter was not left out, and invited him to a tryst on that mountain in Galilee? Yes, it was so. And at the wonderful breakfast at the Sea of Tiberias, it was all fixed up again. John 21:15-19.

III. PETER ON FIRE

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3.

Now we have a new Peter. He has gone through the fiery trial of his faith, and by the mercy of the Lord has come forth as *gold*. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with *fire*, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. Compare Job 23:10. He was weak, but he received *power*, after that the Holy Ghost came upon him, and he became one of the mightiest and boldest witnesses for the Lord that the world ever saw (Acts 4:13), and cheerfully sealed his testimony with his blood. The Holy Spirit set fire to him and, through him and his associates, set fire to Jerusalem on the Day of Pentecost. How wonderful the Lord is!

THE EDITOR'S NOTEBOOK

THE RED MENACE

SINCE the book of Obadiah is the smallest in the Old Testament, there is a tendency to overlook its message. However, we dare not do this for it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Obadiah's message concerns Edom. What was the origin of this race? In Genesis 25 we read that "Isaac entreated the Lord for his wife, because she was barren . . . and Rebekah his wife conceived. And the children struggled together within her." That struggle was surely prophetic of the constant conflict there was to be between the "two nations" and the "two manner of people" that Rebekah was to bear.

A MOMENTOUS CHOICE

The record further tells, "There were twins in her womb. And the first came out red all over like a hairy garment; and they called his name Esau." The next picture given us of Esau and his brother is this: "And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom." A note in the margin of our Bible tells us that Edom means *Red*. That day Esau so despised his birthright that he sold it for a bowl of red pottage; and that choice was so momentous that from henceforth his name was changed to Edom—*Red!* Men are today forfeiting their birthright, their right to become the sons of God, by accepting a mess that the red dragon is making very attractive to them, and there is coming forth a race of profane people like Esau, who are not ashamed to call themselves "*Reds*."

A FALSE SECURITY

Says H. L. Hastings, "The character of the descendants of Esau was essentially irreligious, living for food, spoil, and vengeance." Their country has been described as "well stocked, well watered, full of food and lusty men, yet lifted so high and locked so fast by precipices and slippery mountains that it called for little defense." The Edomites thought themselves secure in their rocky fortresses, but Obadiah tells them (we quote from Leeser's translation): "The presumption of thy heart hath beguiled thee, though thou dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou wert to rise as

high as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

EDOM'S CRUELTY

God declared that "everyone of Mount Esau" should be "cut off by slaughter." Why? He gives His reasons. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever." Israel, despite her many failures, is beloved of God, and the prophet has declared to her, "He that toucheth you toucheth the apple of his eye." Zech. 2:8. Long after their captivity, the children of Israel remembered the unbrotherly conduct of Edom. As they wept by the rivers of Babylon, and songless Israel hung her harps upon the willows by the water, she sent up a cry, "Remember, O Lord, the children of Edom in the day of (the destruction of) Jerusalem: who said, Rase it, rase it, even to the foundation thereof." Psalm 137:7. The "tabernacles of Edom" were chief among the people who took "crafty counsel" against the people of God, saying, "Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." Psalm 83:4.

THE EDMITE SPIRIT

Doeg, Saul's chief herdsman, was a typical Edomite. He witnessed Ahimelech the priest giving aid to David, and

brought news of it to Saul. He evidently represented the thing in a distorted manner so as to stir up Saul to such anger that he demanded that his footmen destroy the priests of Nob. As God-fearing men they refused to do this. But Saul found in Doeg a more than willing murderer. "Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings." The 52nd Psalm is written around this incident, and there we see God's judgment pronounced against this wicked Edomite. "Thou lovest evil more than good; and lying rather than to speak righteousness . . . God shall likewise destroy thee forever." A like judgment will come upon all of like spirit to this Edomite.

FURTHER EDMITES

Herod the Great was a scheming Edomite, who was appointed to be king of Judea by the Roman senate in B. C. 40—a red dictator under Rome. When the wise men from the east came inquiring, "Where is He that is born King of the Jews?" this old hypocrite said to them, "Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also!" After they had seen and worshipped the Babe, the wise men were warned of God not to return to Herod, and that evil man immediately sent to Bethlehem and all around about and killed all the babes two years old and under. (We have a parallel to this act of the red ruler of Palestine in the red rulers of Russia seeking to destroy the spiritual lives of millions of school children of Russia, filling them with the red doctrine of atheism.) God preserved His King in Egypt and kept Him there until the death of Herod. But after this another Edomite, Herod's grandson, appears in the picture. It was this man, the slayer of John the Baptist, whom Christ designated as "that fox!"

A NOTABLE SCENE

It was before the judgment seat of this Edomite that Christ was brought—the Heir of Jacob before the seed of Esau; the Lamb of God before the fox of Satan. Herod questioned Him with many words, "but He answered nothing." The eternal Son of God could afford to wait; a day is coming for Him to speak when He sits as Judge upon the great white throne. Then Herod will be brought before Him for judgment. Luke tells us: "And Herod, with his men of war, set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." Later we read, "About that time Herod the king stretched forth his hand

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to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." But God delivered Peter out of this wicked man's hands, and later delivered the church from this tyrant. "The angel of the Lord smote him . . . and he was *eaten of worms*," a warning to all men of like spirit whom God will consign to the place where the *worm* dieth not and the fire is not quenched.

EDOM'S FALL

But to return to Obadiah's prophecy: God declared, "There shall not be any remaining of the house of Esau; for the Lord hath spoken it." John Urquhart writes: "Petra, the great rocky city, and the capital of Edom, was a place of immense strength, and one of the wonders of the world. The country was enriched by the gains of a large and lucrative trade. No forecast could have been made whose fulfillment seemed less likely. When the

words were penned, Edom was strong and populous. The number of ruined towns and cities show that the land was thickly peopled. In A. D. 636 it was conquered by Mohammedan forces. There is no more awful testimony to the sureness of God's Word than this land presents. The desolation is appalling. Within three days' journey, upwards of thirty ruined towns, absolutely deserted, are to be met with."

"ESAU HAVE I HATED"

I once heard a woman say, "For my part I much prefer the character of Esau to that of Jacob. Jacob surely was a despicable fellow, and I can never understand why God should say, 'Jacob have I loved, and Esau have I hated.'" Her judgment reminds us of Lord Broughan's remark after he had read Milton's *Paradise Lost*: "Well, I liked the character of Satan, and I was sorry he did not win." When God declared, "Jacob have I loved, and Esau have I hated," He saw Jacob,

(Continued on Page Twelve)

flame on the altar of many hearts. Samuel's daughter was ill but a few days then she lapsed into unconsciousness and after a few hours was certified as dead by the native Christians, who seldom make a mistake. The body of Jane was carefully washed and placed upon a papyrus mat and covered with a cloth, and it remained thus a whole day. Sangeo, the native teacher, felt the movings of the Holy Ghost in his heart, and was very burdened for the little child now left motherless. Walking round the village with his heart in communion with God, he asked all the Christians to pray in their huts that the living Christ would raise Jane from the dead. This was a great challenge to their faith, but they obeyed and prayed for hours. Sangeo himself interceded with God in his mud church, and Jacob, a Christian who knew how to wrestle with God in prayer, knelt beside the still form of Jane. In faith the cloth had been removed from the dead body, and Jacob periodically cast a glance to see if God had answered prayer.

He was soon rewarded, for Jane opened her eyes, and with rejoicing mingled with fear, Jacob ran to tell Sangeo, who was still lost in prayer. The evangelist told him to return and make doubly sure, and if Jane opened her eyes a second time he would come. This news inspired Sangeo to pray more and more, but again he was disturbed by Jacob saying, "God has answered prayer, for Jane is alive!" Sangeo followed the example of his Lord when He raised the daughter of Jairus from the dead and said: "Give her something to eat." Thin native porridge was quickly made, and Jane partook of it and soon asked for solid food.

A miracle of healing had taken place, and God had done a perfect work, for Jane was made perfectly whole and was delivered from all weakness of body. From the village of Pungwe a stream of ceaseless praise ascended to the Eternal Throne, and all were of one heart and mind in saying "Leza u di ko," which means "God is."

Samuel with his daughter and son-in-law returned with rejoicing to the village of Kikondja, and in the Sunday morning service he gave this testimony to the praise and glory of the Lord Jesus Christ.

The Son of God appeared many times to His disciples after He had been raised from the dead by the glory of the Father, and many other signs truly did Jesus in the presence of his disciples which are not written in the Word of God. The apostle John tells us that the signs were recorded that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.

AFRICAN WOMAN RESTORED TO LIFE

HAROLD BERRY, BELGIAN CONGO

IT was Sunday afternoon and the tropical sun was shedding forth its powerful rays on Kisale lake, and over the quiet village of Kikondja, with its five thousand natives, many of whom are still in the deadly grasp of heathenism, but, praise God, many believing in the Christ, the Son of the living God.

Samuel was sitting in contemplative silence outside his hut in the Christian compound waiting for the signal to go to a baptismal service, when a native messenger came and placed a rough piece of notepaper in his hand. The happy countenance of Samuel was changed, for the note read: "Come immediately to the village of Pungwe, as your daughter is at death's door." After a little thought and prayer, Samuel sent a message to Pungwe, a day's journey down the Congo river, asking his son-in-law and a few responsible Christians to bring his daughter to Kikondja, where she would be cared for by the white missionaries. A cloud of gloom settled over Samuel's humble home, and his wife and children, as well as himself, all retired for the night with disturbed minds and anxious hearts.

At midnight there was a loud knock on Samuel's door, so, trembling with fear, he quickly dressed, anticipating that the mes-

senger had come with bad news. On opening the door there stood before him Abraham, a good Christian worthy of his name. In a low voice he told Samuel that his daughter Jane was already dead, and that he had come to take him back to Pungwe. For some unknown reason Samuel refused to go, and asked that the body should be brought to his village of Kikondja. For two days he waited, with scarcely any food passing his lips, and as there was no news of his daughter, he undertook the journey by canoe to Pungwe. As he approached the village he asked God to give him a definite sign whether he should find his daughter dead or alive. In simple faith, he prayed "Lord, if my daughter is alive let me hear the rejoicing of Sangeo, the teacher, and if she is dead let me hear the wailing." Almost immediately he heard Sangeo laughing and expressing the joy of his heart as usual.

To the amazement, but inexplicable joy, of Samuel he found that his daughter, according to the natives, had been raised from the dead by the power of the unchanging Christ. After refreshing himself, he listened with a thankful heart to the details of the whole story, which have already rekindled an almost extinguished

PENTECOST

The Fine Art of Preaching

(Continued From Page One)

ERNEST S. WILLIAMS ON NATIONAL ASSEMBLIES OF GOD RADIO HOUR, SUNDAY, JUNE 9

THIS is Pentecostal Sunday. It commemorates the time when the Spirit fell on Christian believers soon after the resurrection and ascension of Christ. The day of Pentecost heralded the opening of the Christian dispensation and brought into being the Christian church. With what power the Spirit came and what rich results were brought. The disciples had suffered grief as they saw their Savior and Lord nailed to the cross. Now their hearts were gladdened as evidence came that He was alive for evermore.

There came a spiritual breath from heaven. It was more than a breath; the Spirit came as a rushing, mighty wind. It was not a passing storm. It left permanent results. The disciples were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Great was their joy as they ejaculated the wonderful works of God. Wonderful indeed these works were. Salvation had come. Heaven was opened. God was there. How could these disciples contain themselves? No wonder they acted as if filled with new wine. But it was not wine, which is a mocker—nor strong drink, which makes of man a fool. It was the glorious Spirit of God filling them from top to toe. I feel the Spirit now as I speak about it.

The Christian era had come. Peter cried to the multitude, "This is that." He referred primarily to a prophecy made by Joel, but his words meant: This is that which brings in a new age, the age of the Spirit of God, when He will fill the hearts of those who believe with the fulness of the divine presence and with a zeal which knows no barrier.

Opposition soon developed. The disciples were forbidden to preach to the people the name and the purpose of Christ. But their cups overflowed. Miracles sprang forth; even the shadow of Peter brought healing. Their words were as loaded goods; they pricked to the heart, and multitudes sought and found the Lord.

Oh, hearer, will you not seek with me a fresh Pentecost? Lay aside the doctrinal barriers. Open your heart to the full will of God. Let not this Pentecost Sunday be but an echo of a forgotten past. Awake to the truth. The Spirit has been promised to abide with us forever. No sacred writings have we that the Spirit should come with such display of power and then sink into silence to stir Himself no more. As the Lord is risen indeed, the Holy Ghost has come to abide. God awaken a prostrate church to its needs of the mighty power which fell in the upper room and which has fallen powerfully in seasons since as believers in Christ have earnestly prayed.

The President of our nation has asked the help of the church in our poor struggling world. Is the church able to respond to his plea? Does it have power needed to meet the conditions of the day? Awake thou sleeper, seek ye the Lord until He come and rain righteousness upon us. God send us another Pentecost.

The responsibility of the artist preacher is not just simply in the giving of truth, but it is in the other man's reception of the truth. We cannot say, "Here is seed," and scatter it broadcast, some on stony ground, some among thorns, and maybe a little on good ground; and feel that our responsibility has been fulfilled. There is where our responsibility begins. Our work is to rid the stony ground of stones, and the thorny ground of thorns. The preacher who preaches a good sermon and then finds fault with the soil for rejecting the truth has utterly failed. The field is yours, you must *make* the seed grow.

A farmer buys a piece of ground. He may discover after he has purchased it that the soil is not very good, and that it is difficult to produce a crop. Does he give up? Some might, but a good farmer will not. He will gather out the stones, he will plow up the thorns, he will fertilize, he will work the soil until he makes it produce, until he makes the seed grow.

May I apply this truth for a moment to you? Unless I can say something to you that will affect your lives, unless I can say something that will make you better preachers tomorrow, unless I can produce something in you, I have failed. I am not here to talk to you *about* preaching. I am here by the help of God to make you a preacher. Do you get my thought?

When you go into your pulpit, you are not going there to tell people merely *about* Christ, you are going there to produce the image of Jesus Christ in them. There must be positiveness, there must be an objective in your preaching. Before you will be the great workshop of God. There you will struggle to take truth, as God has given to you truth, and build it into the nature and character of man. That is the work of the artist preacher.

Now in order to see the lives of men and women molded into the likeness of Jesus Christ, there are some things that are needful. First of all, there must be faith and confidence within each one of our hearts that the work can be done.

I do not know the names



of all of you, I do not know whence you came but I know something about you. I know something of the high ideals that some of you have, the desire deep down in your hearts to make Jesus Christ known to men. And I know the dreams, the secret desires that others perhaps may have of some day being a great preacher. I know some are intelligent and there are some who are perhaps not so intelligent. But whether considered intelligent or not so intelligent, this I know, you can be an artist preacher, you *can* mold the lives of men into the image of Jesus Christ. It may take blood, sweat and tears, but you can do it. I know some of you have a mistaken idea concerning preaching. You think that if you are able to preach good sermons, with good thoughts, good English, and good delivery, that you will be a great preacher. Again I say, that is simply the polishing of the tool. Now a good artist will do that, but that is *not* his objective. However, even though you may have a mistaken idea of preaching, this I know, you can be an artist preacher, and so to this end I labor.

When you go into your pulpit there will be some people before you who will have high ideals, and there will be some who are base; there will be some who will have good motives, and there will be some who have wrong motives; there will be some who are intelligent and some who are not so intelligent. But regardless of where they come from or what they are, let us remember this: They can be saved. Their lives can be changed. They can be molded into the image of Jesus Christ. With that confidence and with that assurance and faith in our hearts, we must labor.

But this process goes deeper than that. There must be not only faith and confidence, but there must be sincerity and truth. I do not feel that I can over-emphasize this fact today. If we are going to mold men into the likeness of Jesus Christ, there must be sincerity and truth. Words are often misunderstood, words often convey the wrong meaning. If we are going to convey to the people that which we want to convey, there must be back of our sermons something more than words—our spirit going out to touch the spirit of those to whom we minister, going out to interpret our words to them, touching their lives, and in an unseen way beginning to mold and change them into the likeness of Christ. Now just in proportion as I am true or false will this spirit go out from me to touch the lives of others. If I am insincere—if I speak to you concerning things which I do not know—if I tell you of things which I have not seen, there will be nothing in my words that will go

ONE HUNDRED ARE WANTED

ONE HUNDRED PERSONS ARE WANTED WHO WILL GIVE ONE THOUSAND DOLLARS EACH TOWARD THE ERECTION OF AN ADMINISTRATION BUILDING AT CENTRAL BIBLE INSTITUTE.

Central Bible Institute has prepared many ministers and missionaries for service, and has given Bible training to many more. It is now in position to serve the Fellowship in a greater way than ever before—and where could a person place money to greater advantage?

The school, wishing to make it possible for those with limited means as well as others to have training, has operated with careful economy, providing students with room, board, and schooling at a minimum of cost.

If one hundred will give one thousand dollars each, we believe that smaller sums from others will enable the Directors to put up the sorely needed administration building.

Any contributions which you can make to this end, be they large or small, will be gratefully received. You may make your gift in one offering or in regular offerings as the Lord enables you. Send the offerings to Central Bible Institute, Route 4, Springfield, Missouri.—Ernest S. Williams.

out and affect your lives. But if, on the other hand I am sincere, if I am true, if I tell you of things which I do know, if I tell you of things which I have experienced, which my hands have handled, then there will be something that will go out from my spirit even before my words to interpret my words, to touch your lives, to stir your heart and to begin to mold your life.

There must be more than theory; there must be more than just a doctrine that we have learned from a book. There must be a life; there must be an experience in God.

I fear there is altogether too much theoretical preaching these days, the declaring of doctrines which we have learned from books, without a personal knowledge and experience of what we are talking about. If we are going to mold men into the likeness of Jesus Christ, there must be a life, an experience out of the fullness of which we can speak, and tell them of the things which we do know.

I plead with you that if you do not have more than a theoretical knowledge of God, if you do not have more than a doctrine which you have learned from a textbook, before you try to preach a sermon, that you do as Paul did when he went into Arabia and stayed there until he had met God. I plead with you to find a place somewhere where you can get alone, and stay there until you have more than a theory, more than a book doctrine, until you will have an experience and reality from God Himself, so that when you go before the people you can speak to them out of a heart that is full and you can tell of those things which you know.

It is not enough to have confidence and faith that the work can be done, and to have sincerity and truth; we need to have a knowledge of the material with which we are working. I have found some people in this world who take an isolationist attitude, and from somewhere in the ethereal try to scatter a few seeds upon the people. You will never accomplish much that way. Before you go into your study you must know something about the material you are working with. We must come up against the world, we must come up against the brutal crowd, be jostled by it, even hurt by it, until we know something about sin. I am not speaking about indulging in sin. I am talking about knowing the effect of sin, until we see round about us what sin has done to humanity, until we see blasted hopes, ruined lives, and broken homes, until we get a revelation of the blackness and horribleness of sin—a revelation that will stir us, that will make us mad, and we can come from our study with a tool with which to strike sin with all the strength there is within us. Jesus went into the crowd—wept with them and over them. He saw until He was stirred and hurled Himself with all His divine fury against the mountains of formalism and sin.

I pray that God will somehow impress you with the awful consequences of sin, until you will not only shun it but strike it with everything that is in you.

After the rock has been blasted and the image begins to take form, we need to continue to be with our people, and to know them. After they have been saved, there still lingers traces of rebellion, of stubbornness, and criticism. I have often

wondered if perhaps one of the reasons God permits some things to happen in our churches that do happen, the display of carnality that we see, if it is not God in an effort to awaken His ministers to the condition that His people are in, even allowing the minister to be hurt by these things that he might be awakened to the people's need, until he will go alone with God and stay there until God gives him a tool with which to mold and fashion mankind into the likeness of Jesus Christ. The greater the carnality in the church, the greater the challenge there is to the preacher. It is an easy thing to throw the carnal people out, it is an easy thing to get rid of them. It is another thing to mold their lives into the likeness of Christ. And that is our work.

We must know our material, we must keep the vision ever before us, the image of Christ, and with confidence and faith, and with sincerity and truth approach our task.

Last of all the artist preacher must be a spiritual being, very close to God Himself. I am not saying to you that the preacher should practice what he preaches. What I am saying to you is that the preacher should practice before he preaches. You are working in the realm of the spiritual, and if your words are going to carry spiritual values you are going to have to be spiritual yourself. If your words are going to be full you are going to have to be filled yourself. You can be an orator, you can be a sermonizer, but you cannot be a preacher unless you are spiritual, living very close to God yourselves, until you go into your closet and stay there until you are filled (soaked) in the Spirit, and the likeness of Jesus Christ is found in you.

You cannot preach to the multitude that the image is love unless you have found that image yourself, and you love. You cannot preach to others that the image is kindness unless you have found that image yourself, and you are kind. You cannot preach to others that that image is gentleness unless you have found that image yourself, and you are gentle. You cannot preach to others that that image is goodness unless you have first found that image yourself, and you are good. The doctrine we preach, the things we do, the words that we utter must be based upon personal experiences that we have received from God ourselves—until we can go before our people an object lesson, as Paul went before the people and was able to say to them, "Follow me, as I follow Christ." What Paul was really saying to these people was this: "Look at me. Here is the image.

This is what I am talking to you about. You follow me, as I follow Christ."

Peter and John when they met the lame man were able to say to that man, "Look on us." I say to you, you will never be an artist preacher to mold men and women until you can say with Peter and John, "Look on us." And when this man looked steadfastly upon them, Peter said to him: "Silver and gold have I none; but *such as I have*, such as I have—*give I thee*." You will never give to this world one thing you do not have yourself. You will never lift others one inch higher than you are yourself. If you are going

to be artist preachers and mold the lives of men and women, you are going to have to be close to God yourselves, giving back to them what God has given to you.

We commend you to God. We trust that as you go out from this school to take your place in the field as laborers for God, that you will go with confidence and with faith down deep in your hearts; with sincerity and truth; and that you will go as spiritual beings to mold and fashion the lives of men and women into the image of Jesus Christ through words spoken out of your innermost being unctionized by the Holy Ghost.

Another Year at Central Bible Institute

ANOTHER year of training has ended at Central Bible Institute, and 105 more young men and women have gone forth from its sacred corridors to labor for Christ as "Proclaimers of His Kingship." They received their diplomas on Monday evening, May 27, at the climax of a term marked by many rich blessings, notable healings, and gracious outpourings of the Holy Ghost.

The presence of the Lord was manifest at the alumni fellowship gathering on Saturday evening, at the baccalaureate service on Sunday afternoon, and at the business meeting of the alumni on Monday morning. High point of the week-end was on Monday evening when the graduation exercises took place. Many relatives of the students and friends of the school gathered in from all parts of the country, and visitors from Springfield swelled the crowd to more than two thousand. As the angels looked down on that scene of worship and heard the praises ascending to God they must have longed to join in the chorus of thanksgiving "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God."

Hearts were inspired by the sight of five hundred consecrated young people massed on the platform beneath the beautiful white and purple background which featured the text, "Thy kingdom come." At the top of the grass-green aisle in the center of the platform was an empty throne. In it was a golden crown and scepter, emblematic of the day when He whose right it is shall reign upon the throne of all nations and wield His scepter of righteousness to bless all mankind.

Darleen Rose Schneider, of Irrigon, Oregon, who represented the young ladies of the graduating class, spoke on the subject, "Preparing the Way for Christ's Coming." As John the Baptist had the privilege of preparing the people for His first advent, so we have the privilege of going into all the world and preaching the gospel by which men must prepare for His second advent. Through a message in tongues and the interpretation the Spirit emphasized this truth and bade us go forth without delay for He is coming soon.

J. Donald McManness, of Lawrence, Kansas, was the young men's representative. His message on "The Sovereign Christ" stirred the hearts of all as he portrayed the redeeming work of Christ and the ultimate triumph of His kingdom. As a fitting climax the entire school joined in singing, with heart and voice, the Hallelujah Chorus. Then Brother W. I. Evans, Principal, presented each graduate with a diploma.

The music, both at the baccalaureate service and at the graduating exercises, was outstanding. The orchestra, choir, quartets, duets, etc. all showed careful training and faithful practicing. The audience especially enjoyed the singing of the Radio Choir, under the direction of Leslie Barnett, which is heard each week on the National Assemblies of God Radio Hour, "Sermons in Song," over some 105 stations. The Radio Choir is composed of students at Central Bible Institute. They spend many hours practicing and producing the excellent songs that are heard over the air. The work is tedious at times but their sacrificial labors are greatly appreciated by our Fellowship and thousands are blessed by their Spirit-anointed singing.

Brother Ernest S. Williams, President of C. B. I., announced that the erection of an administration building in order to expand the school has become imperative, and invited those who are interested in the training of youth for God's service to contribute toward this expense. The Alumni Association responded at once by pledging the first \$1,000 toward meeting this need. It is hoped that many others will likewise respond with their offerings so that the capacity of the school, which is being taxed to the limit, may be expanded without delay.

The fall term at Central Bible Institute will begin on Friday, September 20. All who desire information regarding the courses offered should write to Central Bible Institute, Springfield, Missouri, for a free catalog.

If you play with temptation do not expect God to deliver you.—Mary Slessor.

The Passing and the Permanent

MAKING ATOM BOMBS

The U. S. is spending more than a million dollars a day to manufacture atom bombs and to conduct atomic research. The bombs are ever being made more destructive. The country is stocking up on atom bombs—and not for the Fourth of July, either!

REBUILDING HIROSHIMA

Some preachers in Virginia have suggested that the Christian people of the U. S. A. rebuild Hiroshima, the city of 400,000 people which was destroyed by an American atom bomb. This would be an act in keeping with Proverbs 25:21, 22. We cannot win the Japanese to Christ by dropping atom bombs on them, but we may by "heaping coals of fire upon their heads" through deeds of love.

THE VATICAN ENVOY

The Canadian Government reportedly is debating whether it should follow President Truman's example in appointing an envoy to Vatican City and thus recognizing the Vatican as a political power. The United Church of Canada has voiced a strong protest, claiming that the majority of Canadians "stand firmly on the principle of the separation of church and state, and against the granting of special status, privileges and facilities to any one religious denomination."

A LETTER FROM FRANCE

A letter from Dieppe dated May 8, 1946, says: "We are very pleased to inform you that we have safely received thirty bales of clothing and three boxes of shoes, so we shall be able to relieve a great deal of distressed persons with the generous gifts of God's followers. Our country is actually passing through hard days but we rely on the Lord. Please be kind enough to inform all the officers and people (of the Assemblies of God) who have taken part in this shipping and to thank them in our name." The letter is signed by Andre Nicolle, Secretary of the Relief Committee for the Assemblies of God in France.

A WASTED FORTUNE

Now tells the story of a clerk who received a dollar bill over the counter and later noticed some writing on the bill. He scrutinized it closely—and there found the story of a dissipated fortune, a misspent life, and a fresh start. The writing said: "S.F., 8-4-20. Finis! The last of an inheritance of \$90,000—and, praise God, the last of an ill-spent life. Tomorrow I go to work.—R.M." That dollar bill testified to the fact that money is as often a curse as it is a blessing. The clerk framed it as a reminder. But there is one kind of inheritance that is pure, undiluted blessing. It is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." 1 Peter 1:4, 5. Don't dissipate that inheritance! It is worth far more than any fortune of this world's wealth.

LIQUOR AND INSANITY

Says the national W.C.T.U. leader: "More than one out of every nine persons committed to the nation's insane asylums in the ten years, 1934-43 . . . were 'new' alcoholics." Census Bureau records show that the number of alcoholics committed to mental institutions has trebled since repeal.

DRIVE PRAYERFULLY!

A university professor says that drunken driving has succeeded war as the greatest scourge of modern times. He says that 45% of all automobile accidents are due to the use of alcohol. It is not enough to drive carefully. We need to drive prayerfully—to keep looking to God for His protection from drunken drivers, while on the highways!

GRAIN FOR LIQUOR

Since Pearl Harbor 337,000,000 bushels of grain have been used in alcoholic beverages. This amounts to 3,909,200,000 pounds of beef, or 4,077,700,000 pounds of lamb, or 5,627,900,000 pounds of pork, a sizeable amount in this day when there is no fresh meat in American stores and too little food in Europe and Asia to keep millions from starving to death!

LIQUOR AND DIVORCE

Excessive use of intoxicating liquor was the grounds cited in 39 out of 100 divorce complaints in Hennepin County (Minnesota) recently. Desertion was blamed in 29 cases, unfaithfulness in 29 other cases, but liquor was blamed more than anything else. The deadly river of liquor is steadily rising and threatens to wash away every foundation of our American society.

A NEW DAY IN ETHIOPIA

The Sinclair Oil Corporation has an exclusive oil concession in Ethiopia, covering the whole land and lasting for fifty years. In return for the concession the company will pay royalties, build schools, hospitals, clinics, and research foundations, and pay for educating Ethiopians in the United States for the next ten years. This means dominant American influence—a great opportunity for missionary work—and a very different future for Ethiopia from that which Mussolini and the Pope had planned!

RUSSIA REBUFFED

Russia has not had its way about everything in the U. N. meetings. At the April meeting in The Bronx the Soviet delegate proposed that the Security Council meet on Good Friday, but was voted down. In Paris in May the Soviet Foreign Minister proposed that the peace conference adjourn for May 1, the great day in the Red calendar, but again Russia's proposal was voted down. The world's statesmen chose to observe Good Friday but not May Day. They realize that the spiritual redemption commemorated on Good Friday is a blessing to mankind with which the achievements of socialism cannot be compared.

JEWIS IN ARGENTINA

According to *Watchman-Examiner*, the richest field in the world for Jewish evangelism is Argentina. The city of Buenos Aires alone has in it 250,000 Jews who have gathered from all parts of the world.

"THERE SHALL BE EARTHQUAKES"

"In the past 2,000 years, says the *New York Times*, "4,000 quakes have brought death to more than 2,500,000 persons." Since Jesus uttered those words of Matthew 24:7 the frequency of earthquakes has increased steadily until today they menace mankind more than ever before. It is a sign of the times.

DAYLIGHT TIME OPPOSED

Proposals for Daylight Saving Time in Arkansas were nipped in the bud by Governor Ben Leany, whose claims that Daylight Time lessens attendance at Sunday school because the people sleep too late, and lessens attendance at the night preaching services since people are accustomed to going to church after dark. According to *Christian Life*, the governor also voiced the protest of farmers who find that cows insist on being milked according to God's time.

CIGARETTES AND CANCER

According to data compiled by Dr. W. H. Dobson, of Berkeley, Calif., cigarette smoking is a contributor to lung cancer. The smoke tar, he says, is the inducing factor. He bases his conclusion upon two facts: (1) that the tar applied to the ears of rabbits is 100% effective in causing cancer; and (2) that lung cancer has increased with the increase of cigarette smoking. From 1930 to 1942 cigarette consumption in the U. S. doubled; and deaths from cancer of the respiratory system tripled, increasing from 3,848 in 1930, to 10,947 in 1942.

JEWISH-ARAB STRIFE

Neither Jews nor Arabs are satisfied with the proposal to admit 100,000 Jews into Palestine immediately. The Jews are opposed to the stipulation that Jewish terrorists and underground armies must be disarmed before these Jews can be admitted. The Arabs are enraged because they want Palestine for themselves, and they threaten to "resume the national struggle"—perhaps with a "holy war."

Writes Samuel F. Hurnard: "It is evident that the Jews are determined, like their forefather Jacob, to seize their birthright by hook or by crook. They, too, will live bitterly to repent their folly. Our Lord told the Jews of His day: 'I am come in My Father's name and ye receive Me not; if another shall come in his own name, him ye will receive.' Their leaders will sell their souls for the bauble of power. Daniel tells of a coming prince, probably the Antichrist, with whom they make a treaty for seven years. But their 'agreement with hell shall not stand.' The treaty is soon broken, and the great tribulation follows to subdue the pride and smash the hardness of heart of stubborn Jewry. It is only when the remnant repent and acknowledge their once-crucified Messiah that He can and will restore the Kingdom, and Israel will dwell in safety and peace every man under his own vine and fig tree. No conference of the United Nations, or other man-made agreement, can ever fulfil God's purposes and promises for Israel."

OUR



MISSIONARY ADVANCE IN



• Students of Bible Institute at Umuahia, Nigeria, with K. L. Godbey, Principal.

The Spirit Outpoured

K. L. Godbey

THE cry of our stations has been, "Send us a worker!" But there have been no workers to send. There was only one thing to do—take the need to God in prayer.

Last year we ended our Bible School at Umuahia, Nigeria, with nine students. We were happy for the privilege God had given us to teach them the fundamentals of the Word and give them the instruction needed to prepare for the ministry of the gospel. But we were not satisfied. The continual cry of our hearts seems to be, "Oh, God give us more workers!" Many prayers ascended to the throne of God from both white and black brethren, and our Father in heaven heard and answered, granting us even more than we had expected.

When the Bible School opened the first week in February this year, twenty-five fine young Christian men answered the call to the ministry and came to Bible School. We were rather in doubt about some of them until we became better acquainted; but we have found them to be teachable and hungry for spiritual things. Day by day God has blessed us as we have studied His Word together.

At the beginning of the term, most of the boys had not as yet received the Baptism in the Holy Spirit. We felt moved of God to impress upon them the importance of their being filled with the Spirit. As the promises of God concerning the Holy Spirit became real to them, a strong desire for the fullness of the Spirit gripped them and they began to seek God in earnest.

The spirit of prayer was so manifest that the morning chapel services were dedicated to seeking God, and the students waited upon the

Lord in their rooms during the evening. God began to work in a wonderful way. First one Ibo boy, whose call to the ministry we had questioned, was filled. Some nights later one of the Ibibio boys was filled in his room.

On the morning of March 15, as we gathered for the chapel service, a spirit of prayer descended upon us. The Holy Spirit seemed to brood over us and our hearts were melted in the presence of the Lord. Then the

Spirit lifted, but it was only a "lull before the storm." Presently God came upon us as a mighty rushing wind and six of the young men were filled with the power of the blessed Holy Spirit. Others were touched to seek God more earnestly and classes were dismissed in order that we might follow the moving of the Spirit. That same evening another was filled, and two more received the fullness of the Spirit on the following day. Today two others received their Baptism, making a total of thirteen who have been filled so far.

Four students have still to receive, but we are expecting God to continue working until every one has been endued with the "power from on high." As to the results this move of the Spirit will produce in the work through the anointed ministries of these boys, we can only guess, but we do know that God is fulfilling His promise to pour out of His Spirit upon all flesh in these last days.

We covet the fervent prayers of our constituency in the homeland in behalf of the Bible School in Nigeria. Will you pray that the Lord of the harvest will continue to thrust forth more laborers into His harvest field?



News Flashes!

Rosa M. Reineker, home on furlough from Ceylon, gives her present address as: 211 East Westmoreland Street, Philadelphia 34, Penna.

* * *

A cable received on May 24 from Emile G. Chastagner, Ivory Coast, states: "Sailing 24th on Barber line 'McNeary.' Date of arrival uncertain. All well." Let us pray that the Lord will give the Chastagners a good voyage as they return to the States for furlough.

* * *

Matty Personeus, missionary to North India,

arrived in New York on May 21. She would appreciate the prayers of her friends for the soon and complete healing of her broken leg, which has been discouragingly slow in mending.

* * *

Word has just been received that Philip Shabaz expects to leave Alexandria, Egypt, on or about May 26 for the United States. His home address will be: 1819 Belle Ave., Flint, Mich.



A Wonderful Victory

Mrs. Daniel Wilcox

AT present there is a stir among the Christians in Johannesburg, South Africa, and how I thank God to see it. There have been some confessions and humbling before the assembly at our Jeppe church. Pray for us.

At Alexandra we have a small beginning. I am very happy to say that we are building a church, a school, and a home for the worker. The believers are doing their utmost to pay for these buildings. The school for this term opened with an enrollment of eighty in an unused building, soon to be torn down. When our building is ready we shall move into that and continue our school with a larger enrollment, I hope.

Please pray for Alexandra township. Its population of over 60,000 is, for the largest part, in darkness, superstition, and fear. We long to see many turned to righteousness and want to concentrate much of our time on that Township in the coming months. We plan to have a room to sell books, Bibles, and such like. At present there isn't such a book in the Township. Please remember us in these needs.

In another Township, known as Western Township, and the surrounding district, there is a population of over 50,000. We have just rented a house there and have a worker. Pray for him and the needs in this large district, teeming with precious souls.

There are two hospitals in this area. One, a Tuberculosis Hospital, has been the object of many of our prayers. Time has been spent there weekly, preaching and praying with those who want help. Only last month, a won-

Send all contributions to:
NOEL PERKIN
 Secretary, Foreign Missions Department
 336 W. PACIFIC ST.
 SPRINGFIELD, MO.

THE DARK CONTINENT

derful victory was won in that place when a Mohammedan was saved. He was very hard and argumentative. To all appearances he was devout, knew his Koran well, and loved the teaching.

"It is better to be dead than to be a Christian," the Mohammedans say. But, one day this man called me to come and talk with him. He had read the Gospel of John which I had given him; and when he'd read it through for the third time, he was overwhelmed at the love of the luscious pineapples, oranges, grapefruit, charms and the Koran, and received Jesus Christ as the Son of God and his Redeemer. With a great wondering look in his eyes, he confided, "He's my Redeemer." Then he added, "If my people knew this, they would kill me."

He died about ten days later, a believer in the Lord Jesus Christ. To see the light and joy in his face was a greater joy to me than receiving a gift of a million dollars. Here was a soul safe in the arms of Jesus!

❁ ❁ ❁

On Trek

V. H. Shumway

ABA, the small town where we live, is situated on the only railway line in Nigeria. There are gorgeous flowers blooming in our front yard. Surrounding the house are stately palms and other trees. This is a beautiful country. We wish we could share with you some of the luscious pineapples, oranges, grapefruit, bananas, and cocoanuts.

The past week end was spent on trek, visiting some of the churches and compounds. The car was loaded with bedding and provisions to last for several days. After making camp the first night, and eating "chops," we tried to sleep to the accompaniment of native drums, dancing, and chanting. The next day began with a five o'clock prayer meeting at the church. Sunday School followed at eight-thirty. There were over two hundred in attendance and all stayed for the morning worship service at ten. Every member is required to pay tithes.

After the noon meal, we moved on to another place, visiting along the way at several compounds. A compound is a group of family dwellings. The father lives in one of the houses; his wives and their children, in the others. The houses are made of tree branches covered with mud. The roofs are also of branches, but

covered with mats made of leaves from palm trees.

Perhaps you would like to know something of the native food. Their main dish is "garri," which is made from the roots of the cassava plant. The roots are peeled, then ground into a fine meal something like corn meal. This is cooked, then rolled into balls and dipped in a soup made of meat, leaves, and very hot pepper. The natives do not chew these balls but swallow them whole.

For the time being, we are speaking through an interpreter. Several days a week, however, are spent in language study. So we hope that within a few months we shall be able to speak directly to the people.



Blessing in Gold Coast

WE were very happy to receive encouraging letters from our missionaries in Gold Coast announcing the results of the recent district meeting when Homer T. Goodwin was nominated, by the missionaries, for field superintendent; H. S. Lehmann, assistant superintendent; and Florence Blossom, secretary-treasurer,

Brother Goodwin, making his report of conditions on the field, writes: "Our mission stations are all occupied and more than that we have taken new ground for the cause of Christ. We are exceedingly happy that the missions department has placed its seal of endorsement upon the opening of great evangelistic centers at the coast in Accra and Takoradi, and at the head of the railway in Kumasi.

"We are expecting great things and believe God will provide

the necessary funds for the erection of proper buildings for schools and churches. A note of victory has risen to high C now, and we are hoping that it may be wafted with the breezes across the whole of this colony."

We rejoice with our friends in the Gold Coast for this note of victory and I am sure that many of our readers will be praying that God will continue to prosper this work. Above all, pray that funds will come in to provide the necessary buildings that are essential in the advancement of our work.



Do you have some new or used sheets and pillowslips which you would like to donate to the Bible School in the Philippines? Flannel sheets or any sort of blankets would also be very acceptable. Sister Leland Johnson writes: "I know our students will be absolutely destitute of these things; so that what we can take with us to the Philippines when we go this fall, will be a great help."

If you have bedding which you wish to contribute to this worthy cause, please send it to Mrs. Leland E. Johnson, 919 N. Avenue 67, Los Angeles, 42, California.

Are You Having A Hard Time Getting Butter?



HELP NOW OR MILLIONS WILL DIE.

● The hungry and destitute of war-ravaged lands are suffering privation beyond our comprehension. The Assemblies of God are helping to alleviate this suffering by sending shipments of clothing and food to Europe and Asia. Send an extra offering today designated for RELIEF.

The Red Menace

(Continued From Page Five)

despite all his human weaknesses, as a worshipper, as one who coveted spiritual things, and who was to become a prince with God. And He saw Esau as one who lived for the temporal, despising the things of eternal value. I believe God's view went farther than this. He saw Jacob's seed, our Lord Jesus Christ, and He saw ahead the red progeny of Esau, and the people who are inspired by the red dragon in our day.

"LEST THERE BE"

A warning has been left the church:

Our Home Frontiers

THE STORY OF THE SILENT SHEEP

This flock of silent sheep, so-called because they spend their life in entire silence, consists of over 57,000 souls—the deaf population of our land. Isaiah prophesied, "In that day shall the deaf hear the words of the book." "How," you ask, "can the deaf 'hear' the gospel?" How are they ever to know the way of salvation when they cannot hear the message as it is preached in our churches? The answer is the gospel in their own language—the sign language.

There are now several congregations of deaf people in various parts of the United States from coast to coast, with pastors who preach to them in the sign language. These deaf congregations especially enjoy their song services, although not a sound is heard. Their song leader directs them with rhythmic, graceful movements of the hands which carry the message of the song, while in unison the members of the congregation follow in "singing" the much-loved songs with their hands.



Mrs. LaVona Thompson, pastor of the Silent Sheep Church in Tulsa, Oklahoma, leads in returning thanks to God before sitting down to the third annual Easter breakfast of the congregation. Mrs. Paul Meacham, one of our deaf workers, and Shirley Rhae Alexander, eleven-year-old song leader in the sign

"Lest there be (among you) any fornicator or profane person as Esau, who for one morsel of meat sold his birthright." The Esau, the Edomite, the red spirit is stalking the earth today, and back of it is the ruthless red dragon, the inspirer of Doeg and of Herod in their murderous programs. Let us keep true for the little while that remains, for God's people, in due time, "shall possess their possessions," and, as Obadiah tells us, "The kingdom shall be the Lord's." Our Lord Jesus Christ of the seed of Jacob *shall reign*; and all His enemies (and this includes all the red Edomites and the red dragon himself), shall become the stool of His feet.

When being led in prayer, these silent sheep bow their hearts, but not their heads, and their eyes are not closed, for then how could they know what is being prayed? An astonishing fact is that when the deaf receive the Baptism with the Holy Spirit, they speak with other tongues just as hearing people do.

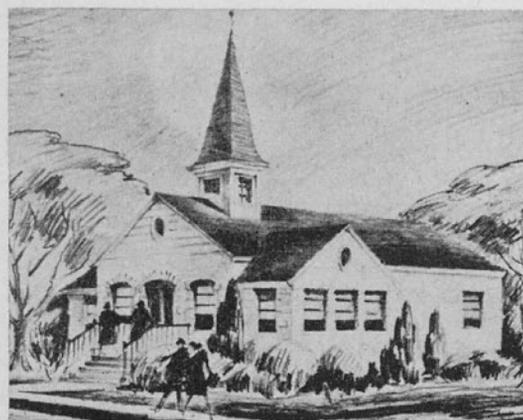
A NEW FOLD FOR THE SILENT SHEEP

In Tulsa, Oklahoma, the deaf congregation, under the faithful leadership of Mrs. LaVona Thompson, their pastor, who has taught the group since 1939, has recently dedicated the lot on which to build their own church this summer. This church, to be constructed of brick and stone, will have in addition to the main auditorium, smaller rooms in wings on either side to serve as Sunday school and children's rooms, and pastor's study.

The work among the deaf in Tulsa has been sponsored by the Full Gospel Tabernacle of that city, but it is hoped that in their own

language, watch as well as pray. The prayer is given in the sign language, and the deaf must watch to see what is being said.

Below is an architect's sketch of the proposed new church which the deaf congregation of Tulsa hopes to erect this summer.



THE SLAVE WHO DREAMED

By Maxine Shore and M. M. Oblinger



This is the story of Lucius the slave boy, who lived in the times when the mad tyrant Nero ruled Rome, when the Apostle Paul was held prisoner there, when, just thirty years after Jesus' crucifixion, the Christians were a despised minority. Lucius dimly recalled the country from which he had come and dreamed of escape from Marcus Flavius, his cruel Roman master, to return to his homeland—and to freedom. Action and suspense fill every page of this colorful, exciting story for boys and girls nine to fifteen. Ancient Rome and the struggles of the early Christians become very real in **THE SLAVE WHO DREAMED**. Cloth bound, **Price \$1.50**.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

building they will be able to bring together deaf people of all denominations as well as those who have never been reached with the gospel. While the church of the Silent Sheep will open its doors to welcome an interdenominational fellowship, it will still be affiliated with the Assemblies of God.

THEY NEED OUR HELP

The church will be supported and maintained by the local congregation, but they do need some assistance with the erection of the church building. As yet the congregation is not large; and the wage-earners of the group, because of being deaf, are not able to hold high-salaried positions. We who enjoy the blessing of hearing could greatly help and encourage these our brethren in the Lord with a small offering to make possible their own place of worship. If each one who reads of this need would send immediately an offering of even one dollar, we would be able to send a substantial contribution toward the building of this much needed church. Many of our friends will be glad to send more than the suggested dollar.

The evangelizing of the deaf is really a pioneer work—practically an untouched field. We have a great opportunity for the salvation of souls. Send your offering for the Church of the Silent Sheep to the Home Missions Department, 336 West Pacific, Springfield, Missouri.

HEALED OF ATHLETE'S FOOT

About six years ago I had a case of athlete's foot. My foot looked as if it were coming off the bones. My toenails came off. The bottom of my foot came off. I suffered very much with it. I went to Meridian, Mississippi and had Brother J. W. McMasters pray for me. God healed the foot, and I have never had any more trouble with it.—Mrs. Sallie L. Yarbrough, Route 2, Heidelberg, Mississippi.

☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆
 ☆ **THE TRIPLETS BECOME** ☆
 ☆ **GOOD NEIGHBORS** ☆

By Bertha B. Moore



“There’s something in the air at our house!” cried Teddy Baer. And there was indeed. It meant a long adventuresome train journey to a far-away place. But the triplets were not satisfied with only having a good

time; they wanted to do something to make others happy, so they did. They even spent the night on the floor of their coach to give some tired soldiers a good night’s sleep. How they become friends with boys and girls of other races, and about the Good Neighbors’ Club—these secrets are hidden in the pages of this book. Price 60c.

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 Springfield, Missouri

☆ ★ ☆ ★ ☆ ★ ☆ ★ ☆
Among the Assemblies

TURTLE CREEK, PA.—We are praising God for a precious visitation of His Spirit in a recent 2-week meeting conducted by Evangelist R. L. Bartlett. Seven received the Baptism and several were saved. The meeting was a great blessing to the church.—K. Wilkerson, Pastor.

CARLSBAD, N. MEX.—A successful revival has been conducted here by Evangelist L. G. Gilmore. No close account was kept, but many were saved and filled with the Holy Spirit. One outstanding feature was the Friday night Divine Healing service. God came on the scene to heal and to bless. Six were baptized in water. The church was greatly edified by Brother Gilmore’s ministry.—T. S. Miles, Pastor.

PAWNEE, OKLA.—We have just closed a 5-week meeting with Lela McGuire, Evangelist, and Mr. and Mrs. T. C. Livingston, Singers, all of Tulsa. Nineteen were saved or reclaimed, 9 received the Baptism with the Holy Ghost, and 14 were baptized in water. The church was very much benefited by this good revival. The presence of God was wonderful in every service. Sister McGuire brought heart-stirring messages under the anointing of God. We praise God for these consecrated workers.—Earl Rice, Pastor.

SMITHVILLE, MO.—May 18 we closed one of the best meetings the church has witnessed in a number of years, H. V. Foley of Summer being the Evangelist. People came who had never been in our church before. The saints were greatly encouraged to go deeper with the Lord as they heard the good gospel messages. We started a 2-week meeting, but the services were so good that at the end of two weeks we just kept on.—John M. Cole, Pastor.

RUSSELLVILLE, ARK.—A wonderful meeting was conducted here recently by the Gospel Music Makers, Frank, Gladys, and Dorothy Lummer, of Davenport, Iowa. Several were saved and filled with the Holy Spirit. We had record crowds each night.

Other evangelists we have had since taking the pastorate last August, are: A. N. Trotter, Jimmy Mayo, and Christine Carmichael. Each campaign was a blessing to the church, many finding God. There were many definite healings. The days of Pentecostal revivals are not over. Visiting ministers are welcome.—Judge B. Lindsey, Pastor.

WOOD RIVER, ILL.—We have been wonderfully blessed of God in a 5-week revival meeting in our church, conducted by Evangelist Orville Jagers. God’s presence was with us from the first service. Over 30 were saved, and 15 received the Baptism in the Holy Spirit. The people greatly enjoyed the gifted ministry of Brother Jagers, in the Word, in music, and in song. Twenty-one persons were added to the church, and our hearts are very glad.—M. M. Brewer, Pastor.

FORT COLLINS, COLO.—We have recently concluded a series of meetings which we feel have been very profitable to the assembly. The first of the series was under the able ministry of Boyd Wolverton, from Maine. His teaching ministry led the entire assembly to a closer walk with God. The last of the series was conducted by Evangelist Dean E. Duncan, of California. Our young people rallied under the ministry of this youthful evangelist and all were uplifted by the visitation of the Holy Spirit.—Mr. and Mrs. E. H. Kauffman, Pastors.

Notes of **“SERMONS IN SONG”**

STATIONS ADDED

- WRUF, Gainesville, Florida, 850 k.c., 1:45 p.m., Sundays.
- KFXD, Nampa, Idaho, 1230 k.c., 7:45 a.m., Sundays.
- WHLI, Niagara Falls, New York, 1290 k.c., 8:15 a.m., Sundays.
- KASA, Elk City, Oklahoma, 1240 k.c., 5:00 p.m., Sundays.

STATIONS CANCELED

- WINK, Fort Myers, Florida; WSPB, Sarasota, Florida; and WTSP, St. Petersburg, Florida, all to be canceled after the broadcast of June 30.
- KTBS, Shreveport, Louisiana, and WSNY, Schenectady, New York, to be canceled after the broadcast of June 9.

NOW BROADCAST IN GERMANY

A cablegram has just been received from Wuerzburg, Germany, reading: “YOUR SPLENDID PROGRAMS RECEIVED. ARRANGEMENTS MADE FOR RELEASE OVER AMERICAN FORCES NETWORK. RUSH ADDITIONAL TRANSCRIPTIONS DIRECT TO AFN, FRANKFURT. . . . CONTINUE SEQUENCE FOR WEEKLY BROADCAST.” (Signed) Chaplain John A. Lindvall, Capt.

We praise God for this desirable outlet for our Assemblies of God Radio Hour in Germany. Will you not pray that God will use “SERMONS IN SONG” to reach the hearts of our men in the armies of occupation? Your offerings will help maintain this great work. Why not pledge to support this worthy ministry with your regular monthly offerings. Enlist as a member of “SERMONS IN SONG” Fellowship, an organized group of regular contributors. Fill out the application blank and send it with your first month’s offering to Assemblies of God Radio Hour, P. O. Box 70, Springfield, Missouri.

APPLICATION FOR MEMBERSHIP

in “Sermons in Song” Fellowship

Assemblies of God Radio Hour
 P. O. Box 70, Springfield, Missouri

Recognizing the God-granted opportunity of heralding forth the full gospel message of our Assemblies of God fellowship, I wish to enlist as a sponsor in this great enterprise and, the Lord helping me, to contribute the sum of \$..... per month for the coming year.

Name

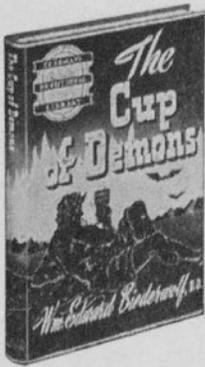
Address

City Zone State

I am enclosing my first month’s offering with this application. Future offerings will be sent through my local church; direct to the Radio Department.

The Cup of Demons

By Wm. E. Biederwolf



We can read much that pats us on the back or skims over the surface, but leaves us no different when we have finished. This, on the contrary, is the kind of book that challenges us to square our lives with our high Christian standards. This devo-

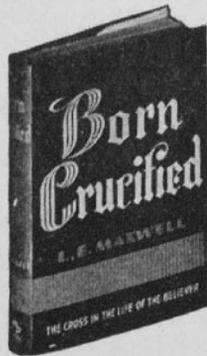
tional volume reaches deep into the inner life and shows us where we "have got off the track" spiritually, and points the way back. Cloth bound, Price \$1.00.



Born Crucified

By L. E. Maxwell

This outstanding book touches upon the most vital parts of the Christian's daily life. The author holds closely to the Scriptures, illuminates the truth with telling illustrations, and, as far as words can do it, shows Christians how to have victory over sin, and power in God's service. It is the kind of message so sorely needed in these days of coldness in the church, lawlessness in our own land and chaos in the world. Cloth bound, Price \$1.75.



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PITTSBURG, CALIF.—A 3-week revival was conducted by Evangelist and Mrs. Virgil Warens at the Bella Vista Assembly. Several were saved and a goodly number of backsliders were reclaimed. There was a good revival among the children. As a result, several were saved and a number added to the Sunday School. Three new members were added to the church. At the close of the meetings, 5 or 6 followed the Lord in water baptism.—Clifford Holderman, Pastor.

SUGDEN, OKLA.—On December 26, 1944, we started a revival in Sugden, in the building where we preached our second revival after we entered the ministry. The church had been disbanded for some time, but a few saints had got together and begun prayer meetings and a Sunday School. The building was badly in need of repair. God gave us a good revival and the saints wanted us to pastor the church. After completely remodeling the building and

laboring there for 15 months, during which time the Sunday School attendance rose to a record of 60, now running around 50. We have resigned and have accepted the pastorate at Fittstown, Okla. H. R. Knightstep, a young man who had been saved and had received the Baptism in the Sugden church, was unanimously elected to the pastorate at Sugden.—Rees Bunson, Box 653, Fittstown, Okla.

LITTLE ROCK, ARK.—Sunday afternoon, May 5, we had a special "ground breaking" service at the corner of Ninth and Louisiana Streets, where we began construction of the new church in the heart of this city. Stanley H. Frodsham, Editor of the Pentecostal Evangel, read a portion of Scripture and gave a very inspiring word of exhortation at this service. A large crowd was thrilled by his words of encouragement from the 127th and 128th Psalms. Having received our permit, we are building the first unit of the new Central Assembly, strategically located in the center of the "Capitol of Arkansas."—Robert C. Sellers, Pastor.

OKLAHOMA CITY, OKLA.—About June 30, 1944, we rented a "Bohemian" dance hall, southwest of the city, and had services there until September, 1945. At that time we had 13 members, our lots paid for, and about \$200.00 in cash. The Lord has helped us erect a building at 3235 S. W. 29th St., worth \$3,750.00, and we do not have a mortgage on it. We started with 23 in Sunday School. On Easter Sunday of this year we had 155 in Sunday School. We started with 13 members and now have on the roll and active with us about 35. I have been in full time ministry about eight months. The Lord is saving souls, baptizing believers in the Holy Spirit, and healing the sick.—H. H. Palmer, Pastor, Southwest Assembly of God.

NATIONAL CITY, CALIF.—We have concluded a very successful revival with Martha McLean, Missionary to India. Every night for 3 weeks we enjoyed the mighty presence of God as He met with us in the services. Sister McLean has a wonderful evangelistic ministry as well as something good to tell about her work in India. Several were saved or reclaimed, some were filled, and others refilled with the Holy Spirit. The church in general experienced a real refreshing from the Lord. I believe this to be the best meeting since our coming to National City in June last year. Each meeting seems to be just a little better.—Pastor and Mrs. Chas. O. Winters.

GRANITE CITY, ILL.—We are glad to report that God is blessing the Tri-City Park Tabernacle. We were away from Granite City approximately two years, and then we were called back.

We had D. C. Ogden for one week in our Christmas meeting. He was a blessing. Later we had D. Heady for a 2-week meeting. God saved and filled 12 with the Holy Ghost. Floyd Jones preached our Easter revival. We had a goodly number saved, and 14 received the Baptism in the Holy Ghost. Easter Sunday we set a new record in Sunday School, there being 701 present. At the close of the meeting we baptized 20 in water. Twelve joined the C.A.'s and 15 are ready to join the church.—M. W. Wilson, Pastor, 1206 Meridian St.

TOWANDA, PA.—May 4 we closed a blessed 3-week campaign with Evangelist Stanley Churchill of Brooklyn, N. Y. The Lord poured out His Spirit in every service. Souls were saved, several reclaimed, and some testified to being healed by the power of God. The saints were strengthened and built up in the most holy faith. The evangelist spoke under a mighty anointing. The attendance was good throughout the campaign.—Alfred Coletti, Pastor.

ILLINOIS DISTRICT COUNCIL

The 24th Annual Session of the Illinois District Council convened at the Alton Gospel Tabernacle, Alton, Ill., May 7—9, H. A. Hamilton, host pastor. E. S. Williams was our guest speaker. All services were well attended and the night crowds were overflowing. The blessings of God were manifested from the first fellowship rally, held the night before the Council opened.

A large percentage of the ministers of the District and a goodly number of delegates representing churches were present. Twenty-one ministers were ordained to the full gospel ministry, 2 ordinations were accepted and the right hand of fellowship given, 14 licenses were granted, also 3 exhorters' permits.

W. R. Williamson, District Superintendent, E. L. Phillips, Assistant Superintendent, and T. A. Kessel, District Secretary-Treasurer, were all re-elected on the nominating ballot. E. C. Sumrall, F. A. Mitchell G. H. Hollister, H. A. Hamilton, V. D. Gibson, and C. S. McGinnis were elected to the Presbytery.

It was felt by one and all that this was one of the sweetest and best District Councils we have ever had in Illinois. Truly we are encouraged to press on for God.—T. A. Kessel, District Secretary.

THE YOKE MADE EASY

By Alfred Doerffler



Do you find it difficult at times to say the right thing at the right time in the right way when you call upon a sick friend? The 51 meditations in this book will assist you when you have occasion to

dispense comfort at the bedside of an afflicted friend, relative or acquaintance. Each meditation is based upon a Bible passage and closes with a personal prayer. Every Christian, ill or well, can derive much benefit from a reading of these popularly phrased meditations. Cloth bound, Price 85c.

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Coming Meetings

NIAGARA FALLS, N. Y.—Hyde Park Blvd. and South Ave.; June 9, for 2 weeks; Anna B. Lock, Galva, Ill., Evangelist.—R. E. LeMon, Pastor.

GREELEY, COLO.—Youth revival in progress; Dean Duncan, Taft, Calif., Evangelist.—W. Keith Reed, Pastor.

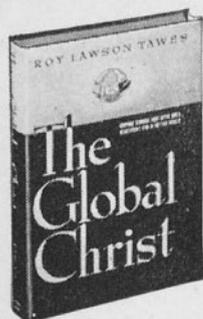
NORTH LITTLE ROCK, ARK.—22nd and Franklin, June 20—; Cordelia Donnell and Mildred Holler, Evangelists.—L. L. Riley, Pastor.

HAMBURG, ARK.—June 9, for 2 weeks or longer; Joe Yates, of Fordyce, Evangelist.—C. I. Myers, Pastor.

QUINCY, ILL.—Bethel Church, June 9—; Evangelist and Mrs Charles B. Dobbins, Fort Smith, Ark.—Mr. and Mrs. F. R. Davidson, Pastors.

THE GLOBAL CHRIST

By Roy Lawson Tawes



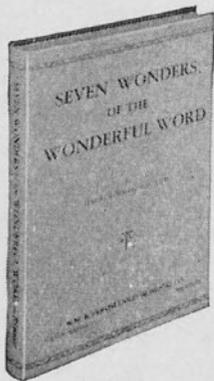
These impressive and vigorous sermons are a call to regeneration as well as reconstruction. They emphasize the thought that "one world" must be the world of the

Global Christ. "The brotherhood of man must be realized in the fatherhood of Calvary... In the Cross the good God has given his own heart-print for a better world." A style that is clear, forceful, and readable gives powerful expression to the evangelistic message. A wealth of illustrative stories and poems are used with imagination and a fine sense of fitness. Cloth bound, Price \$1.00.

SEVEN WONDERS OF THE WONDERFUL WORD

By Harry Rimmer

"The Bible has an abundant contribution to make to every mental and spiritual need of man." The seven wonders used are its Antiquity, Modernity, Diversity, Unity, Supernatural Theme, Power, and Comfort. These are only available to those who accept God's Son. Price 50c.



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SISSETON, S. DAK.—June 9—; Marrles Moore, Evangelist.—Bernard B. Ridings, Pastor.

MERIDIAN, MISS.—8th St. and 46th Ave., June 9—23; R. L. Bartlett, Evangelist.—Lowell C. Ashbrook, Pastor.

CHARLOTTE, N. C.—Tent services, June 9—30; Louise Nankivell, Chicago, Ill., Evangelist.—C. Stanley Cooke, Pastor.

ORANGE, CALIF.—All-for-Christ Crusade, Trinity Pentecostal Church, June 5—23; Evangelist and Mrs. Paul Hild, Fargo, N. Dak.—Fred Stading, Pastor.

WEST HARTFORD, CONN.—C. A. Rally, West Hartford Gospel Tabernacle, 31 W. Beacon St., June 15, 7:30 p.m. Roy Nylin, Abingdon, Mass., speaker.—Glen F. Emberson, Sectional Secretary; J. Robert Ashcroft, Pastor.

ARKANSAS C. A. CONVENTION

LITTLE ROCK, ARK.—State C. A. Convention, Robinson Memorial Auditorium, Markam and Broadway, June 18—19; Ralph M. Riggs, convention speaker; 3,000 free seats.—C. C. Grace, District C. A. President, 3219 Marshall St., Little Rock, Ark.

SECTIONAL CAMP MEETING

AINSWORTH, NEBR.—Sectional Camp Meeting, one mile south and one mile west of Ainsworth, June 26—July 4; A. N. Trotter, special speaker. Tents and cots for rent. Some rooms available in town. For further information write M. F. Brandt, Superintendent, 601 N. 28th, Lincoln, Nebr.

SOUTH FLORIDA C. A. CONVENTION

C. A. Convention, Lake Bonny Bible Camp, July 1—5. Monday night, big C. A. rally; Tuesday, 10 a.m., annual business meeting and election of officers. Sleeping facilities in camp dormitory for single young people, 50 cents a night. Rooms for married couples at nearby hotels, tourist camps and homes. Those planning to stay on camp grounds please bring bedding. For full particulars write the District Office, Route 4, Box 700, Lakeland, Fla.—J. W. Collins, District Secretary.

EASTERN DISTRICT YOUTH CONFERENCE

Eastern District Youth Conference. Maranatha Park, Green Lane, Pa., July 2—12. Speakers: Ralph Harris, A. N. Chase, Mrs. A. N. Chase, Walter Buettler, George Gould, and A. D. Skymmer. Total cost for entire time, \$15.00; part time, \$1.75 per day, plus \$1.00 registration fee. For application blank, write Mrs. Homer Raymond, Green Lane, Pa.—A. D. Skymmer, Conference Director.

TEXAS DISTRICT CAMP MEETING

Texas District C. A. Camp Meeting, Southwestern Bible Institute, Waxahachie, Texas, June 27—July 4. Mrs. Alice Reynolds Flower and Wm. E. Long, speakers. Four classes each day. Wholesome recreation. Room and board \$14.00. Send \$1.00 registration fee to Texas Christ's Ambassadors, Southwestern Bible Institute, Waxahachie, Texas.—Klaude Kendrick, District C. A. Secretary-Treasurer.

HATTIESBURG, MISS.—Youth for Christ Rally, City Auditorium, June 22; Pine Street Assembly of God, June 23; Christian Hild, Evangelist.—Frank H. Beard, Pastor.

INTERNATIONAL FALLS, MINN.—Revival and Youth Crusade, June 5—23; Irene and Wesley Kaufman, Tacoma, Wash., Evangelists.—W. R. Barker, Pastor.

SOUTH DAKOTA CAMP MEETING

South Dakota District Camp Meeting, Rapid City, S. Dak., June 25—July 4. Mr. and Mrs. Richard Carmichael, San Jose, Calif., camp speakers. Mr. and Mrs. Philip Crouch, returned missionaries from Egypt, missionary speakers. A. A. Allen, Lamar, Colo., C. A. speaker. For cabin reservations and further information write P. T. Emmett, District Superintendent, P. O. Box 1, Aberdeen, S. Dak.

OKLAHOMA CAMP MEETING

Oklahoma District Camp Meeting, District Camp Grounds, 4½ miles north of Capitol Building, on Highway 66, Oklahoma City, July 15—25. A. M. Alber, Sioux City, Iowa, night speaker; W. S. Bragg, morning speaker. Children's work in charge of S. S. Superintendent Paul Copeland. Meals served in dining hall at reasonable rates. For further information write V. H. Ray, District Secretary - Treasurer, Box 1341, Oklahoma City, Okla.

LOUISIANA SECTIONAL MEETINGS

Louisiana Sectional Business Meetings: Northeast Section, Sterlington, June 18; Southwest Section, Baton Rouge, June 25.

Morning session, election of officers. The Sectional Committee will meet in the afternoon to accept applications for ministerial recognition. Those applying for Christian Worker's Endorsement, License, or Ordination must meet the committee of their section.—W. S. Ramby, District Superintendent.

NEW ENGLAND CAMP MEETING

New England District Camp Meeting, 7 Auburn St., Framingham, Mass., July 4—21. Speakers: T. J. Jones, London, England, Bible teacher; Wm. E. Kirschke, Camp Evangelist. District Superintendent Roy Smuland in charge of morning prayer hour. Les Barnett, Springfield, Mo., will be present throughout the camp as one of the pianists. Make reservations early to insure accommodations. Write Camp Committee, 7 Auburn St., Framingham, Mass.

NORTH DAKOTA CAMP MEETING

Annual North Dakota Camp Meeting, Lakewood Park, near Devils Lake, June 20—July 4. Special speakers include Bertil Forsgren, Fred Vogler, Christian Hild, L. C. Honderick, Helen Gustavson, David Kensinger, Mrs David Kensinger, District and visiting pastors. C. A. Convention in connection with camp. All necessary facilities on camp grounds. For further information write Herman G. Johnson, 723 First Ave. N., Jamestown, N. Dak.

I WAS IN HELL WITH NIEMOELLER

By Leo Stein

"When you are free tell the world what you have seen and heard." These were the parting words of Martin Niemoeller to Dr. Leo Stein, author of this book. Released after two years' confinement with him, Dr. Stein, former political prisoner, tells the whole, grimly fascinating story, including much that he learned from Niemoeller's own lips.

Here is a human document, unique and authentic, which is an overwhelming warning for the present generation and an indispensable source of information for generations to come. The author of this book is not a Christian. He is a Jew. Nevertheless many Christians will enjoy the message this book has to offer. **Price \$2.50.**

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NORTH DAKOTA DISTRICT COUNCIL

The North Dakota District Council will meet at Lakewood Park, Devils Lake, N. Dak., June 20, 1946, at 10 a.m., for its Annual Business Meeting. Election of officers and other usual business will be transacted, as well as any other business which may properly be brought up for consideration. All affiliated assemblies should send one accredited delegate. All members urged to attend. The Council meets in connection with the Annual Camp Meeting.—Herman G. Johnson, District Superintendent.

SOUTH FLORIDA CAMP MEETING

South Florida District Camp Meeting, Lake Bonny Bible Camp, 3 miles east of Lakeland, Fla., on Longfellow Blvd., June 18—28. Four services daily. F. D. Davis, Superintendent of Texas District, main speaker. Restaurant on grounds. For rooms in dormitory or nearby hotels, tourist homes and camps, write the District Office, Route 4, Box 700, Lakeland, Fla.—J. W. Collins, District Secretary.

SOUTH DAKOTA YOUTH CAMP

South Dakota District Youth Camp, Rapid City, S. Dak., July 5—11. Enrollment ages 9—15 inclusive. Alice White, instructor at Central Bible Institute, Springfield, Mo., guest speaker. Fee \$8.00.—P. T. Emmett, District Superintendent, P. O. Box 1, Aberdeen, S. Dak.

EASTERN DISTRICT CAMP MEETING

Eastern District Camp Meeting, Maranatha Park, near Green Lane, Pa., July 19—August 18. Prayer Conference July 19—20 under direction of District Prayer League Leader, Ralph Bender. Great Annual Foreign Missionary rally, August 4; Home Missionary meeting, August 11. Morning Bible teachers: Arthur S. Graves, Norfolk, Va., and William I. Evans, Principal, Central Bible Institute, Springfield, Mo. Evening speakers: Dewey P. Holloway, Cleveland, Ohio, and Ernest C. Sumrall, Chicago, Ill. Meetings in charge of A. Newton Chase, Eastern District Superintendent, and Ray S. Armstrong, Waynesboro, Pa.

Send for Camp Folder to Byron D. Jones, 79 Mary St., Ashley, Pa.

MICHIGAN DISTRICT CAMP ACTIVITIES

Michigan District Council Camp Activities, Fa-Ho-Lo Park Camp Grounds, Grass Lake, Mich.:

Boys' and Girls' Camps, July 6 to 13 and July 13 to 20. Directors, Mr. and Mrs. Chas. W. H. Scott. Religious Director, Miss Bertie Doss.

Camp Meeting, July 20—August 4. A. A. Swift, Morning Bible Teacher. Allan Mallory, Evening Speaker.

Youth Conference, August 6—16. J. Bashford Bishop, Evening Speaker. Teachers: A. L. Hoy, A. A. Swift, and Ralph M. Riggs. Director, E. A. Manley, State C. A. President.

Ministers' Seminar, August 5—10 and 12—17. Teachers: Ralph M. Riggs, A. L. Hoy, A. A. Swift, Chas. W. H. Scott, Principal.—Mrs. E. D. Cooley, Secretary.

GEORGIA DISTRICT COUNCIL

The Georgia District Council will meet at the Municipal Auditorium, Pendleton and Oak Sts., Waycross, Ga., June 25—27. Ralph M. Riggs, special speaker. Opening rally, Tuesday night. (The Council had been announced to meet at Blakely, but a suitable auditorium was unavailable.) The District Board will meet June 24, 1:30 p.m., for a business session. Tuesday they will receive applicants for ministerial credentials.

Waycross is the "little convention city of the South." Plenty of room accommodations. For further information write W. W. Hurston, District Secretary-Treasurer, Box 1101, Columbus, Ga. Anyone desiring to reserve hotel room or tourist cabin, write Pastor A. V. Hendricks, Box 51, Waycross, Ga. Rooms are \$1.00 and up for the single person.—Robert C. "Keetah" Jones, District Superintendent.

LAKEVIEW GOSPEL CAMP

TROUTBURG, N. Y. (30 miles N.W. of Rochester), Lakeview Gospel Camp of New York-New Jersey District. Summer Program: Ministers' Institute, June 24—28. Practical and spiritual instruction. Teachers: N. Nicoloff, Dean; T. R. Brubaker, D. H. McDowell, and Miss E. T. Sisco. Fee \$10.00.

Boys' and Girls' Camp, July 8—18. C. W. Denton, Director. Assistants: N. Farrington and Miss W. Currie. Fee \$7.00.

Fifteenth Annual Camp Meeting, August 3—18. Bible Teachers: Robert W. Cummings and H. C. McKinney. Virgil R. Jackson, evening speaker. Great Missionary Rally, Aug. 4. Camp Junior Bible School for young people 12 to 20.

Lakeview Youth Conference, Aug. 26—Sept. 2, conducted by Robert LeMon. Ralph Harris main speaker. Fee \$10.00.

For further information write F. D. Drake, Camp Secretary, 688 Tonawanda St., Buffalo 7, N. Y.

SCOTT CITY, KANSAS—Meeting in progress; Ernie Reb, of Alaska, Evangelist.—Fay M. Orrison, Pastor.

LAWTON, OKLA.—Meeting in progress; N. W. Webb, of Ponca City, Evangelist.—J. L. McQueen, Pastor.

OKLAHOMA CITY, OKLA.—2025 S. W. 13th; meeting in progress; G. S. Koontz, Evangelist.—C. L. Bell, Pastor.

JAMESTOWN, N. Y.—Prospect and S. Main Sts.; meeting in progress; Arthur S. Arnolds, Los Angeles, Calif., Evangelist.—William L. Devereaux, Pastor.

WYOMING, PA.—Meeting in progress; Walter Kronberg and Richard Bowers, Evangelists.—Clifton Wilkins, Pastor.

REYDON, OKLA.—All-day Sectional Fellowship Meeting, June 18. Dinner on grounds. Olen Cossey and G. E. Ewing, speakers. Sam Snyder, Pastor.—Willis D. Stafford, Fellowship Meeting Secretary.

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MANUAL 1946

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