

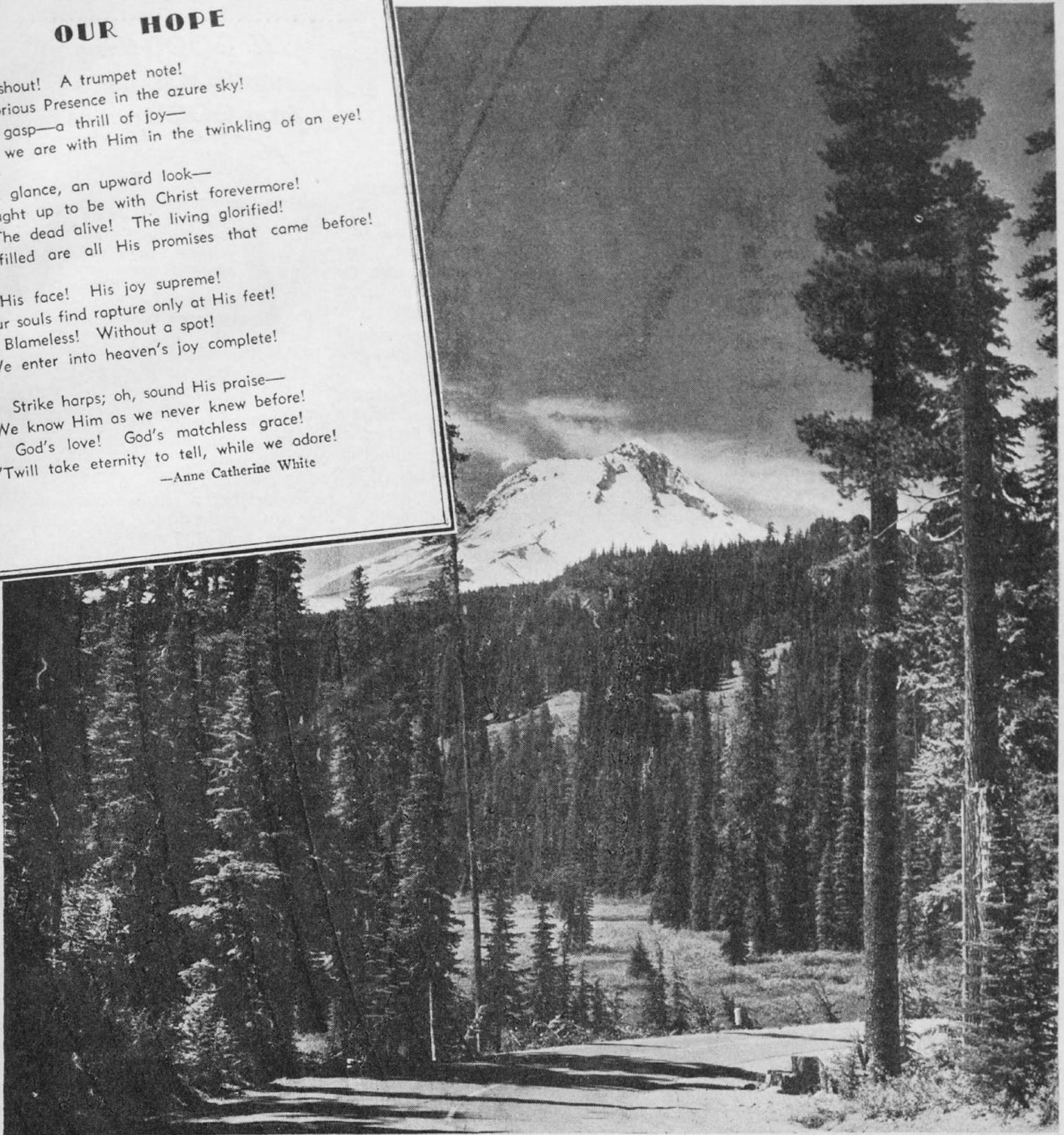
OUR HOPE

A shout! A trumpet note!
 A glorious Presence in the azure sky!
 A gasp—a thrill of joy—
 And we are with Him in the twinkling of an eye!

A glance, an upward look—
 Caught up to be with Christ forevermore!
 The dead alive! The living glorified!
 Fulfilled are all His promises that came before!

His face! His joy supreme!
 Our souls find rapture only at His feet!
 Blameless! Without a spot!
 We enter into heaven's joy complete!

Strike harps; oh, sound His praise—
 We know Him as we never knew before!
 God's love! God's matchless grace!
 'Twill take eternity to tell, while we adore!
 —Anne Catherine White



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

MAY 31, 1947

NUMBER 1725

A RELEASED HEART

ZELMA ARGUE

With my whole heart have I sought Thee: O let me not wander from Thy Commandments. Incline my heart unto Thy testimonies, and not to covetousness. PSALM 119: 10, 36.

SOMEONE has well said, "Our souls are held by all we hold." And that is true. That to which we unsubmitively cling becomes but a hindrance and snare in our race for God.

I well remember my mother relating how, in the early days of the Pentecostal Movement, when she was tarrying for her Baptism, the Lord dealt with her regarding one treasure after another. One by one, she became able to lay them all upon the altar. At last He dealt with her concerning her husband. Could she lay him upon the altar, also? Oddly enough, it seemed the Lord was asking her if she would be willing for him to go to Australia to preach the gospel. Finally she won the victory in her heart. Yes, she would put him also upon the altar.

Many years passed, years in which she was always busy in the home, while he was engaged in pastoral and evangelistic labors. She never complained. Eventually, after some of his children had joined him on the evangelistic field, there came a cable from Australia. It asked whether he and his party would be willing to come for a year of evangelistic work, to spend six months in Australia and six months in New Zealand. If so, the invitation said, fares would be sent for the entire party.

Now it so happened that, like Abraham's test regarding the offering of Isaac, my mother's test was to be willing, rather than actually to see him go. For just at this juncture, after many years of preaching divine healing, my father entered upon a period of broken health, when for two years he was unable to travel or preach the gospel. So the sacrifice over which she had struggled many years earlier never actually was required of her. Yet her inner victory had been won, and in glory she will have this to her eternal credit.

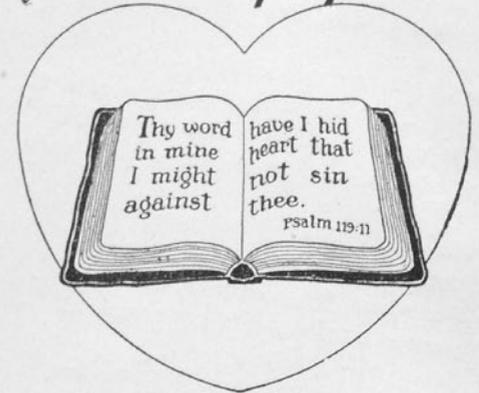
The Bible speaks of the meek and lowly in heart; of a broken and contrite heart; of an under-

standing heart; of a double heart; and of sanctifying and purifying the heart. It speaks too of keeping the heart, so that it is released from undue bondage to all that is less than Jesus.

Jesus, who has summoned us to arise and follow Him, had a released heart. Tender and compassionate were His relationships within His home; yet when occasion arose He could clearly say, "Wist ye not that I must be about My Father's business?" Following this He willingly returned home and was subject to His parents. And He who was later to say from the cross, "Woman, behold thy son," was equal to saying when necessity bade it, "Woman, what have I to do with thee? Mine hour is not yet come."

Abraham had a released heart. After many and great conflicts and trials, when the summons came, "Take now thy son, thine only son Isaac, whom thou lovest," he was able not only to arise early in the morning but to so carry out his part that the Lord could later pronounce upon him this vast blessing: "Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multi-

*A GOOD thing
in a GOOD place
for a GOOD purpose*



ply thy seed as the stars of heaven . . . and in thy seed shall all the nations of the earth be blessed." Such a blessing none other ever had heard.

Ezekiel had a released heart, although this cost him the dearest earth held. "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. . . . And at even my wife died; and I did in the morning as I was commanded." Ezek. 24: 15-24. What went on in his heart during that lonely night of bereavement, we are not told. But by morning strength had come to arise and do the bidding of his Lord.

Jeremiah gained a released heart, through receiving divine foresight into the desolations that were to fall upon his generation. "The word of the Lord came also unto me saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths; they shall not be lamented, neither buried."

Isaiah attained a released heart after the death of his idolized sovereign, King Uzziah. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

Consider the heart of John the Baptist who was able to say, despite temptations that proved severe, "He that cometh after me is preferred before me: for He was before me." John 1:5. "He must increase, but I must decrease." John 3:30. It was with-

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Time Slips by So Quickly!



IT seems such a short time since the Memorial Day Offering first was mentioned in the **Evangel** four weeks ago—and perhaps the date slipped by without you or your pastor remembering. It is not too late, however. Offerings may still be sent in—and the need still is great.

Applications are constantly being received for assistance from our Aged Ministers Benevolence Fund. When it has been ascertained that there is a real need, which cannot be met in any other way, the application is approved and aid is given in the form of a monthly check. The month-

ly check is not large, but it means a great deal to our aged ministers who have borne the toil and the heat of the day and have come to life's sunset hours with very little savings, if any, to sustain them in old age.

We depend on all our churches to take up two offerings during the year for the assistance of aged ministers. Every offering, whether large or small, will help. Please don't let more time slip by without remembering this need. Send an offering without delay to J. R. Flower, Treasurer, 336 W. Pacific St., Springfield, Missouri.

JONAH--THE GRACE RESISTER

HAROLD HORTON

O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Jonah 4:2.

THERE are legal-minded people who love pronouncing dooms against others. They fling judgment scriptures about in the open air like broken bottles and bowie-knives. They call that preaching the gospel—the glad tidings! Jonah was not of this morbid ilk. If he had been he would have rebuked the foreign sailors on the boat for their suspicions. His generosity is seen in his gentle behavior towards them. Most preachers like to preach pleasing sermons. Jonah was a normal soul like that. If he had been permitted to preach peace to his own people, he might not have rebelled. But the Lord gave this very human, kindly, conscientious man a judgment message to deliver among a people he had no interest in. “Arise, go to Nineveh, that great city, and cry against it.”

DISOBEDIENCE

Jonah said No in his heart to God's clear command. He started off to the docks at Joppa. He sees (we fancy) an imaginary signpost looking east—*To Nineveh and Godswill*. A boat lies at the docks—the bad ship *Manswill*. He boards her and sails westward for Tarshish and disaster.

By the way, you don't *sail* to Nineveh from Joppa, or Zebulun (where Jonah comes from), or anywhere. You *walk* it. That is not so romantic. It is where the chancellery of Assyria's fuehrer is. The record of a missionary journey like that, “Six Hundred Miles of Barren Sand,” would not make a best seller, though “The Next Forty Days” might.

Look at an old Bible map of the ancient world and you will see that the Mediterranean Sea is there called the Sea of Tarshish. That is where Jonah went from the presence of the Lord—windjamming around the balmy ports of the Word of God. He went down into the ship “with them,” the godless world, from the presence of the Lord. What did he expect!

That he found a ship so handy is no



proof that he was right. Quite the contrary. You can't say that if the Lord had intended you to give up smoking He would not have sent you—or permitted to be sent you—a box of cigars for Christmas. Because you missed the bus on baptismal service night you can't gather that God does not wish you to be baptized. Ships wait at every port to carry God's prophets away from their appointed Nineveh.

Jonah paid his fare—1:3. Another departure from grace. Glad I haven't to pay my fare to the City of Light or the Sea of Glass! It is good to be booked through—prepaid! Headstrong man! In his soul he knew he couldn't expect God to support him in wrongdoing. He deliberately disobeyed, logically at his own expense.

DISASTER

The Lord sent a mighty tempest in the sea, so that the ship “thought” to be broken—1:4. God's storm was different. It puzzled the godless mariners. The source of the trouble was the disobedient prophet, though they knew it not. God granted the godless a true lot to show them. The chief wrecker in the world today and the chief agent of Antichrist

is not unbelievers and their shipload of encumbering “wares” (1:5), but the Christless church with an unscriptural message, or the true but silent prophet withholding God's Pentecostal message. Pitching over the world's worldiest “wares” and affairs is not the way of salvation, though it is certainly not a bad thing for the present duration for a people to “lighten the ship,” to heave overboard their personal, social and national sins and injustices. Converting the prophets, causing them to preach God's Word, and believing them, is the way of deliverance.

“I fear the Lord,” admitted Jonah. He “fled from the presence of the Lord,” he told the shipmen. “Why hast thou done this?” they asked in dismay. The unsaved cannot understand why those who fear the Lord do not serve Him—1:10. “So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging”—1:15. Calm. A supernatural calm. Not a natural subsidence of the billows nor a natural turn of wind or tide—but a miracle. The discharge of a disobedient prophet saves the ship.

“Then the men feared the Lord exceedingly”—v. 16. The crew turned to God, not by the testimony of a runaway, but by a miracle, as did the three thousand on the day of Pentecost.

DARKNESS

Out of human sight, but not out of God's sight. God was still planning for the disobedient prophet. A great fish (a whale, Jesus calls it) was God's emergency provision. Don't *destroy the miracle* by trying to find, as so many well-meaning Pentecostals do, a species of whale that *can* swallow a prophet!

Out of the darkness of overwhelming waters into the pitchy blackness of the great fish. Three days entombed preliminary to restoration. Jonah's psalm of prayer is one of the most moving pieces in the whole of the Bible. “Out of the belly of hell cried I.” He is the superlative example of spiritual darkness—and of eventual deliverance. His darkness was God's work. “Thou hadst cast me into the deep”—2:3. Though “they,” the shipmen (1:15), actually did the handling,

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FAITH FOR IMMEDIATE ANSWERS

CHRISt declared, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" John 11:40. Jesus said this to Martha as He approached the grave of Lazarus. Martha and her sister Mary were confronted with the greatest conceivable difficulty, the greatest possible barrier. Could the mortifying corpse of Lazarus be brought to life? The biggest test that could be put to a human being was required of them—to believe, to confidently expect, that this mortifying corpse would be raised again, *immediately*, not at some remote future time.

Martha said, "I know that he shall rise again in the resurrection at the last day." That is the natural extent of faith. We all have faith for indefinite things, to be realized at some indefinite period. What we say is just an excuse for our unbelief.

But Christ says to us, "If thou wilt believe, thou shalt see the glory of God." The "I AM" who said this is equal to manifesting His own glory. There is nothing too hard for Him. Lazarus, dead four days, bound hand and foot, in a stone-covered grave! And yet He says, "Thy brother shall rise again."

"Yes, I know that he will rise again in the remote, distant future." Unbelief always explains the promises of God instead of accepting them as they stand. In every sphere of spiritual life, the fulfillment of God's promises is relegated to the remote future. But Christ says, "I AM the resurrection, and the life." Christ is the eternal "I AM," the eternal present, the eternal sufficiency. "I AM the resurrection and the life." In Christ is contained the life of the sleeping saint, and the life of the living saint, and He says to all: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

The finite was arguing with the Infinite, relegating the Infinite to the dim future. Oh, that we would only believe, and see the glory of God! Belief expects the I AM to work *now*.

When Christ said, "Thy brother shall rise again," death got notice to quit, notice to release its hold on the body of Lazarus. And when the sisters acquiesced in believing Him who is the resurrection and the life, then the final stage, the final operation, commenced. Christ said, "Take ye away the stone." But Martha protested, "By this time he stinketh: for he

has been dead four days!" Martha, in her love for her brother, was saying in unbelief, "Don't take away the stone. Let the stone stay where it is. It is useless to disturb it."

But He who had begun the good work was not going to be hindered. He encouraged their faith and dispelled their unbelief, so that He could go on to the further stage. With a loud voice He cried, "Lazarus, come forth!" Oh, that voice penetrating into the grave! Christ had no need to go into the grave Himself. Throughout His ministry He sent His word and healed. Here He sent His word and drove out death and quickened the corrupting tissues. That word of Christ was expulsive, driving out death and imparting life. The voice of the Lord that "maketh the hinds to calve" (Psalm 29:9), the voice of the Lord that "breaketh the cedars" and "shaketh the wilderness," that dispels the darkness and creates life, that voice penetrated into the corrupting dust, dispelled all corruption, and caused the spirit of Lazarus to come back again.

Christ desires to do the same today. Have you any corrupting Lazarus among your relatives, neighbors, or friends? If so, Christ says to you, "If thou wouldest believe, thou shouldest see the glory of God." They may be stinking, bound hand and foot, with a big stone holding them in grave-like bondage to their sins. But that is nothing to our omnipotent Lord.

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They removed the stone at His command, they loosened the graveclothes at His command, but Christ did what they could not do, what we cannot do: He destroyed death.

We honor the Son by believing in His power. We honor the Father by believing He has given all power and authority to the Son. We honor the Holy Spirit by letting Him operate in and through those who are dead and diseased, bound with graveclothes, mentally bound as well as physically bound. With many, there are graveclothes on the head as well as on the body. But Christ liberates, and whom the Son makes free is free indeed.

Christ says to us, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:19. In proportion as we believe this, and draw upon His power and His authority, in proportion as we believe His word and honor His word, we shall see the glory of God. He has given to us the Great Commission, and He expects us to obey it. He lives, He reigns, but He can only work in this world as His people believe Him.

He is still saying, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Believe. Keep on believing. And as you believe, the glory of the Lord shall be revealed.

HOW YOU CAN HELP

Are you asking, "What can I do for my Lord who has done so much for me?" How about sending to some friends of yours 52 of Brother Williams' helpful radio talks, each coming one week after the other? You can do this by subscribing for 52 issues of the *Evangel*, which contains these radio talks, to be sent to them. It will only cost \$1.00 to bring this weekly visitor to each of their doors for a year. Why not send us the names of five different friends? Who can tell what blessing you may bring by this means?

Brother Claude Utley, of Topeka, Kansas, sent us 32 subscriptions a few days ago. Some friends have sent us 50 subscriptions, some 100, some 200 and some 300.

Please add 50 cents for each subscription outside U.S.A. to pay for extra postage.

A BALANCED LIFE

Little of the Word, with little prayer, is death to the spiritual life. Much of the Word, with little prayer, gives a sickly life. Much prayer with little of the Word gives more life, but with no steadfastness. A full measure of the Word and of prayer each day gives a healthy and powerful life.—*Andrew Murray*

A ROMAN OFFICER'S FAITH

ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour,
"Sermons in Song"

AND when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him." I wish we had time to give you all of this beautiful story, but this we cannot do today. Suffice it to say that we have here a beautiful lesson in substitution. The centurion was a Roman army officer; the sick one for whom he made request was one of his servants. The servant could not come, so the centurion came to Jesus in his behalf.

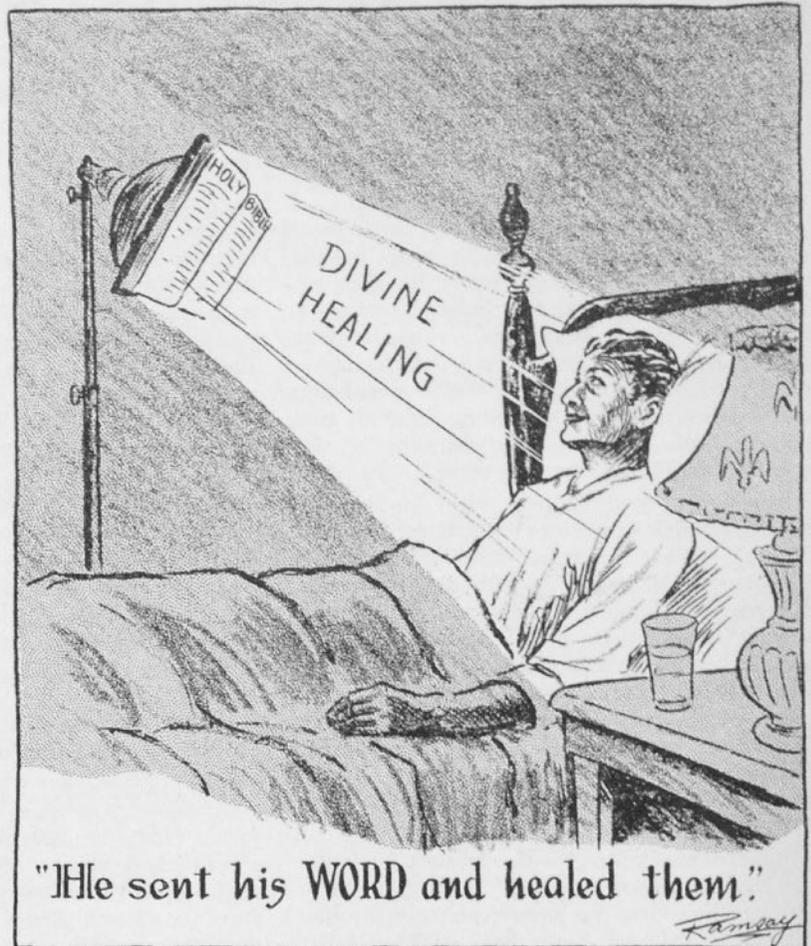
When Jesus said, "I will come and heal him," the centurion answered, "You need not do that, Lord. All you need to do is just to speak the word and my servant shall be healed." His faith sprang from a military man's viewpoint. He said, "I am a man under authority, having soldiers under me. I know that when my superior speaks I am to obey, and when I speak the soldiers under me obey. Jesus, you do not have to come to my house. You have the authority. All you need do is to speak the word and my servant shall be healed."

When Jesus heard this He marvelled and said, "I have not found so great faith, no, not in Israel." Where should He have expected faith? Among the Jews, for it was they who had the promises of God. But though they read them, they did not believe them. Now comes a Gentile, not blessed with such promises, but possessed of a believing heart, and he obtained answer to his prayer. What a warning to us who are Christians. We have the Bible filled with the promises of God, yet how few really believe. We say, "That was good for apostolic days, but the days of miracles are past," or else we read with indifference. This is a great mistake. As Jesus Christ is the same yesterday, today, forever, so are His promises.

In answering the entreaty of the centurion Jesus threw the door of salvation wide open to the whole world. After expressing appreciation for the faith of the centurion, He followed with these words, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Not everybody, but many. Those who will not accept Christ, who refuse to believe, "shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." God forbid that any of us should be among those that will be lost. You need not be among the lost, and you will not be, if you will believe that Jesus is able and willing to save, and will seek Him in the interest of your soul. Your soul is the most valuable possession that you have. It will live on forever. Many Christians, like the centurion, are praying for you right now, that you might be saved. Will you not say, "Speak the word only, Lord, and let me know that weak as I may be, Thou art able and willing to heal me from all my sins and make me ready to sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven"? As we pray and sing together, let Jesus come into your heart.

No work that is set on following the Crucified escapes the Cross. It would not wish to do so. Sooner or later, if those who must give account of it to God do not weaken on some point of loyalty to truth, they will find themselves bearing the reproach of Christ.—*Amy Carmichael.*

INFRA-RED RAYS



KEEP OUT OF SIGHT

KATE KNIGHT

MOST people in these modern days like to be in the limelight. They care little for home but desire publicity. They congregate together in every fashionable public place. They covet the applause of man. They dress to be seen of men. They fashion their hair to be seen of men and women. They paint their faces, lips, eyes, nails and even their toe-nails to be seen of men. They sing and speak to be seen or heard of men. They give and even sacrifice to be praised of men.

They care nothing for duty, righteousness or responsibility. Public notice and popular opinion added to their own achievements and possessions are their gods, and their eternity will be only the punishment for their sins. They will die as they live and will drop into hell without even believing there is such a place.

God says, "Dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." Jer. 48:28. She finds a cave and enters, finds a ledge or niche out of sight, and in that place of safety builds her nest. Her enemies may come and go but she is quiet and safe hidden away from sight. There she lays her eggs, and from there her birdlings fly. Be like her; keep out of sight, hidden away in the Rock Christ Jesus. For "ye are dead, and your life is hid with Christ in God."

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INTERNATIONAL PENTECOSTAL CONFERENCE IN SWITZERLAND

REPORTED BY LESTER F. SUMRALL

ZURICH, May 5—This lovely little land, which for centuries has lived in peace in the middle of a continent torn repeatedly with rebellion, revolution, and international war, is a fitting site for this historic gathering—the first World Pentecostal Conference. God has blessed this Swiss metropolis of 300,000 population with snow-crested peaks, spring flowers, and singing birds to remind the delegates of the greatness of Him whom they serve.

Ministering brethren from many lands began registering this morning at Volkshaus (People's House). What a sight as those from the Viking lands, tall, stalwart, with blond hair and fair complexion, mingled with Latin ministers of shorter stature, with dark hair and dark complexion. It was a lasting pleasure to observe the fine chiseled features of these Christian statesmen—with eager eyes and tense facial muscles. It was an interesting contrast to see Brother Nicolle of Rouen with his patriarchal beard and the youthful faces of some of the delegates. There is a balance!

Language, of course, is the greatest hindrance at the conference. I was amused to hear Brother Fauvel of Paris converse with Brother Van de Woude of Rotterdam—in the English language! When their own languages did not work they borrowed one!

Arrangements had been made for all the delegates to eat together at 6:30 p.m. Some 250 brethren, coming from more than 20 different nations, sat down to this dinner of welcome, and it was a friendly atmosphere of fellowship with which to begin the conference.

THE FIRST MEETING

The public meetings are being held in the Stadthalle (City Hall). It was packed, with many standing, for the service Monday night. The lovely auditorium of this ancient building is an interesting place in which to meet. Around the three-quarter balcony there is a red banner bearing white letters. On one side are the words (in German, which is the language spoken in Zurich): "The Lord is near—is coming. Yes, come, Lord Jesus." On the other side: "Ye shall receive power after that the Holy Ghost is come upon you."

The meeting opened with the singing of choruses. Though the majority sang in German, one could see delegates singing the same melody in their own language. After prayer, Brother Schneider, the host pastor, gave an address of welcome. He said, in part: "Brothers and sisters from far and near, we have waited so long and prayed so much, that our expectation is large for these days. It is a great joy and a great honor to welcome you from the whole world. I greet you in the name of the Lord Jesus Christ, and on behalf of the Swiss brethren, the inviting body, and of my church. Our hearts are moved for we realize these are important hours we have entered upon. Brother Kinderman, the American Missionary Secretary for Europe, was the one who proposed this con-

ference. He laid the proposition before the Swiss brethren during a week of prayer. We thought fifty might come and more than 200 representatives are here. We would have trembled had we known so many would come. We thank Brother Steiner for his hard work as secretary of the conference. Little Switzerland, the smallest country, has invited the whole world to come and pray together. Jesus prayed that we might be one, that the world might know that we are His disciples. We are one heart, one soul, and one Pentecostal church. Our message is the Cross; we stand only for the message of the Cross. We need power; may God give it to us in this great conference."

During his address Pastor Schneider personally introduced to the congregation Mrs. T. B. Barratt of Norway, widow of the honored pioneer of Pentecost in Europe. Sister Barratt traveled from Norway to the conference and she is over eighty years of age!

Ministers from many lands were on the platform. They represented full gospel people of almost every branch of the Pentecostal Movement. Asked to stand by countries, the delegates from the Orient, Africa, South America, North America, and Europe stood, and the people cheered. Telegrams were read from brethren in Portugal, Hungary, Bulgaria and Germany; the ministers in these countries could not obtain permission from their governments to come to such a convention.

After the welcome address, a mixed chorus of some 150 voices came to the platform and sang very beautifully in the German language, "My Country Is Heaven." All the delegates said, "Amen."

Donald Gee of England gave a brief address to climax this opening service. Reading from

Acts 2:32, 33 he stated that there was supernatural unity in our midst. It was not a man-made union, but a unity made by God with the Holy Ghost and fire. "God gives us LIFE, wonderful and eternal; LIGHT, by His Word and His Spirit; and LOVE for one another and for His work—all in this second chapter of Acts. These three we wish to see in this great conference," he said.

TUESDAY MORNING

By 9:30 a.m. the delegates had arrived at the Volkshaus Auditorium and were seated at long tables. A banner above the delegates quoted from the Book of Revelation: "He that hath an ear, let him hear what the Spirit saith unto the churches." We thought this an appropriate slogan for such a convention.

L. Steiner, the organizing secretary, stood at the speaker's table and started the Hallelujah Chorus—which is proving to be the popular chorus of the convocation. It was beautiful when the "Amen, Amen" was repeated several times by representatives of many nations.

Next, George Jeffreys of England offered a comprehensive opening prayer. The Spirit of the Lord was mightily felt in spite of the three languages used to convey it to the conference. He reminded us of our past state in trespasses and sins, of our present opportunities in Christ, and of the dire need of our world today.

Brother Steiner greeted the conference by welcoming them to Switzerland. He stated that "Christ has prepared wonderful hours of fellowship for us. I am personally glad to see all the young warriors of the Cross, and the old ones, in our midst. Thousands are thinking of us and praying for us around the world. Eyes are turning hopefully towards us. We must not disappoint them. We pray for a mighty outpouring of the Holy Spirit in Zurich."

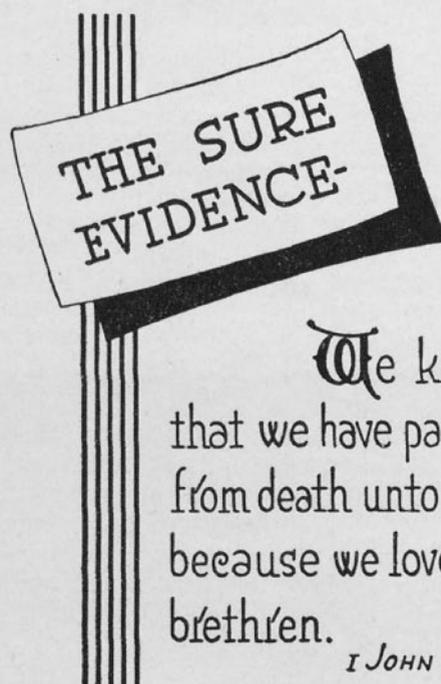
After the address of welcome, David du Plessis of South Africa gave a devotional talk. He said: "I feel that I am speaking to the world. We represent hundreds of thousands of Christians, and beyond them are hundreds of millions whom we wish to reach for Christ." He read Matt. 3:10, 12, and described a wheat field where we are the reapers. "In getting wheat there is an abundance of chaff—but we thank God for the wheat. We must tolerate the chaff. Some leaders refuse chaff. But where there is no chaff there is no wheat." The conference was delighted with the message and the blessing accompanying it.

Song sheets in the three languages of the conference (German, French, and English) appeared and the first concerted song, sung simultaneously in the three languages, was, "All Hail the Power of Jesus' Name." It was sung with volume and spirit.

The secretary called the conference to a humbling prayer before commencing the business. All the ministers knelt around the tables and from one land after another, in different tongues, godly men asked God to bless this conference, because they believed the conference motto, "JESUS CHRIST WHOLLY OF CHAOS AND RUIN," was true, and that we must act now.

After this season of prayer, the house was called to order, and proceeded with the first business of electing a chairman. L. Steiner, speaking in behalf of the Swiss pastors, suggested that the conference have a different chair-

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THE PASSING AND THE PERMANENT

LAMB-SHAPE TOMBSTONES

According to Ripley's "Believe It Or Not," the Armenians use lamb-shaped tombstones, the Lamb being the symbol of Christ, but these tombstones are forbidden in Soviet Armenia.

SURPLUS ARMY CHAPELS

Of 155 surplus Army Chapels disposed of by the War Department in the past four months, 153 went to churches. Protestant churches obtained 132 Chapels, Roman Catholics obtained 20, and one went to a Jewish congregation. A number went to Pentecostal groups, including three Assembly of God congregations. The latter are located at Jackson, Miss., Butte Falls, Ore., and Alliance, Nebr.

PRAY FOR GREECE

Although it has a population of some 7,500,000, Greece is said to have only 14,000 Protestants. If this be true, how urgent is the need of praying for Greece where the dry and formal Orthodox Church is the prevailing religion. Dr. Edman, President of Wheaton College, spent a month in Greece this spring setting up a Bible Institute and a parochial school system for evangelical believers. Pentecostal workers are preaching the gospel in Greece. Will you pray for an outpouring of God's Spirit on this strategic land?

YOUNG RUSSIA AND THE CHURCH

Young Russia is outside the reach of the Church today, according to Penry Jones, of the British Youth Delegation to the Soviet Union. According to *Christian World Digest*, he said: "The churches in the U.S.S.R. are free to worship as they please. There is, however, no right to propagate the faith by public meetings, general publications, or through youth groups. The priest or minister may teach children if asked to do so by a family. The churches thus are confined to maintaining the liturgical tradition. They are cut off from the younger generation, and from making any direct impact on the social order. The younger generation is almost entirely atheistic."

ALCOHOLICS MULTIPLYING

Dr. Vladimir Urse, Superintendent of Psychopathic Hospital, told a group of County Judges in Illinois that they could expect the problem of alcoholism to become worse, and he confessed, "We don't have the answer."

He said: "Thirty years ago 16 per cent of patients admitted were alcoholics (one out of six). Five years ago 21 per cent were alcoholics (one out of five). Today one out of every four patients we treat is an alcoholic problem."

There are three million alcoholics in America today—that is, drinkers who have lost control of their thirst for liquor. Doctors, educators, and members of many organizations are striving to cope with the situation, but most of them overlook the real solution, which is spiritual. Christ alone can change the drunkard. He has the answer, and He alone. See Jer. 13:23.

MERELY A MONUMENT?

In accepting the gift of a check for \$8,500,000 from John D. Rockefeller, Jr., for a New York site for the United Nations headquarters, the spokesman styled this proposed headquarters a "monument to peace and security." Usually monuments are erected in memory of those who have died. The palatial headquarters of the late League of Nations at Geneva now are little more than a monument to dead hopes for peace. Will the new United Nations headquarters be a monument of the same kind?

A SATANIC RELIGION

Mohammedanism, which puts Mohammed in the place of Christ, is a religion surely inspired by Satan. Dr. W. Thompson, Professor of Arabic at Harvard University, has this remarkable word regarding Mohammed: "That he was, indeed, a soothsayer, inspired or possessed by a Jinni (demon), appears to have been the considered opinion of a majority of his fellow-citizens. And even Mohammed himself was at first afraid that such might be the true explanation of his ecstatic experiences." Only through praying and preaching in the mighty name of Jesus can we hope to combat this evil religion successfully.

MISSIONARIES TO AMERICA

Three weeks ago we mentioned that the Mohammedans have three missionaries working in America. Now comes word that Buddhism likewise is launching an aggressive missionary campaign to win American converts. Recently the Eastern Young Buddhist League decided to raise \$25,000 for this cause. Young men are the chief motivating force in the drive to spread this faith. A popular magazine describes their zeal, saying, "They are willing to work for it, give their money, and ask for nothing in return except the spread of 'enlightenment.'" Shall our C.A.'s stand idly by while these young Buddhists win our neighbors and friends to their false religion? Shall our young people not launch an aggressive home missionary campaign in their own districts, having as their motto, "Christ for America—America for Christ"?

"TAKE IT EASY, OR ELSE—"

Has there ever been a more startling series of disasters than this country has known in the past few months? We are thinking of the mine cave-ins, the explosions, the tornadoes, the fires, the train wrecks, the highway deaths, not to mention the labor strife and international crises. Even worldly people are wondering if these things are not a divine visitation, a judgment from God. Wrote one columnist recently (Robert Ruark): "Maybe I'm overly influenced by the coal troubles, the Moscow Conference, the telephone ruckus and a nasty touch of flu. But if I were a man who believed in signs I'd say that somebody is warning us to take it easy, or else—" Yes, Somebody is warning us to repent of our sins—or else! America needs to get right with God and to sin no more lest worst things come upon her!

DECLINE OF AN EMPIRE

In a scathing attack on the British Government, Winston Churchill recently stated that Britain had shrunk in two years to the status of a third-rate power. Natural calamities of the past winter and spring have added to the decline. Yet *The Evangelical Christian* of Toronto, Canada, points out that there has been no call to the nation to return to God and to seek His guidance in a national day of prayer. "Not one member of the Cabinet, from the Prime Minister down, has ever, so far as we are aware, made a single pronouncement that would lead one to believe that the Christian faith has any personal meaning for him or for the nation at large. Many of the Cabinet are agnostic, according to statements in the press. That fact alone spells the ultimate doom, be it long or short, of the Labor Government. Only by the grace of God will the nation itself survive."

SHOULD CHRISTIANS GO INTO POLITICS?

As an illustration of what happens when Christians go into politics, *The Christian World* (London, March 6) records the fact that Britain's Foreign Minister, Ernest Bevin, was once active in gospel work. Baptized as a young man in a Baptist church, he served as a Sunday School teacher, spoke in the young people's meetings, and engaged in open-air evangelism. "There are some among us," says an old friend, "who can recall the vigor with which Mr. Bevin advocated Christ's cause on these occasions." No man can dabble long in politics without becoming a friend of the world and an enemy of God. Either politics will draw him away from Christ, or Christ will lead him out of politics.

WHEN LONDON PRAYED

W. Stuart Harris, writing in *Prophetic Word*, reminds us of a prayer meeting that was held in London during one of Britain's darkest days. Almost all of Europe was under Hitler's heel. The German army was at the gates of Cairo. It seemed that all Egypt, including the Suez Canal, and all Palestine might soon be overrun. It was then that people were invited to Kingsway Hall, London, to pray to the living God for a mighty deliverance.

Soon afterward came news of the historic victory of El Alamein, and the rout of the German troops—and from that day the Allied forces never looked back. It was the turning point of the entire war. Truly "the Name of the Lord is a strong tower: the righteous runneth into it, and is safe."

PALESTINE IN FOCUS

Attention focuses afresh upon the Mediterranean. Britain wanes in those quarters and hands over her commitments to America. Tension tightens between Russia and the U. S. Is Russia, asks *Prairie Overcomer*, in her present set-up "the king of the north"? Will the present swing of old-world interests summon the nations toward Armageddon? Will the great powers be drawn to the wealth of the Dead Sea "to take a spoil, and to take a prey"? Ezek. 38:12. How ready are the Jews to make a compact with the man of sin? These and similar questions should sting us into purity and "double-pace" activity. The night cometh when no man can work. Yea, better, "thy King cometh." Give an account of thy stewardship!



AFRICAN FIELDS GO FORWARD

UMUAHIA GIRLS' SCHOOL ENJOYS *Spiritual Visitation*

Lillian Bach, Nigeria

I MUST tell you about the girls' school we held at Umuahia before going north. Previously we had taken in married women because we did not know when we would get down that way again. But since we shall be living at Umuahia we decided to take the girls now and later have another school for the married women.

Most of the girls who attended are members of the Umuahia church choir and they surely can sing. Several times throughout the sewing period they sang one hymn after another in lovely harmony. It was a joy to listen to them and made the time pass quickly.

Our school day opened with a chapel period with different ones being chosen for each day to lead the songs and devotional. Classes in Bible, character stories, hygiene, sewing, and cooking followed.

One morning we had a very precious time. Chapel period had come to an end but no interpreter had come yet, and it was time for the Bible study. We sent down for Brother Woko, the African Bible school teacher, resident on the Bible school compound, but he was not at home. I decided to go ahead with the class with one of the girls, who is able to "hear" a little English, acting as interpreter. The previous two days we had studied verses dealing with hindrances to prayers being answered. This morning I wanted them to see that real praying involved praise and worship, and then waiting in His presence, giving God a chance to talk to us. All they knew was loud begging prayers and when their praying was finished to arise from their knees. I wanted them to feel the sweetness of that hushed waiting upon God, while they softly worshipped and praised the Lord. In illustration of how much worship

and praise there should be in our praying and how little asking, I had them bow their heads and reverently pray the Lord's Prayer.

From then on the Holy Spirit Himself took charge. I was surprised and awed at the way He worked. The spirit of prayer came upon them and they just continued in prayer, and eventually all were kneeling. After some time, one by one they took their seats again. Then one arose saying she had seen some of them as she prayed; some had been clothed in white, but others were in black. She pleaded with them to repent and confess any hidden sins. Two others arose and with broken voices spoke along the same line. There was a pause during which time we could feel the Spirit of God dealing with the girls. At last one girl made a confession. Others confessed to coldness of heart, lack of prayer, "palavering," etc. Again they went to prayer—earnest, broken prayer. Recess had long passed before they arose again from their knees. But this time their faces shone for they had prayed through to victory and had felt the cleansing of the blood.

A Ground Breaking Service in Monrovia

Mary Martin, Liberia

FOR some years the Assembly of God missionaries working in Liberia have felt there should be an assembly for the English speaking people in Monrovia, the capital of Liberia. There are several assemblies among the Kru and Bassa tribes people living near Monrovia, and their pastors are doing good work among their people.

Brother McNutt is an excellent builder. After completing a nice church building in Freetown, Sierra Leone, he and his family came to Monrovia to erect this building. Though building materials were extremely scarce and hard to get, it was wonderful to us how the Lord helped the brethren to secure the needed materials.

It had been announced that there would be a ground breaking service on the church lot at nine o'clock on the morning of October 21. Brother Mason, the presbyter for that section, was in charge of the service. An appropriate Scripture portion was read. Several missionaries took part in breaking the ground. What a wonderful time this was. Surely the Spirit of the Lord was in our midst and put His seal of approval upon that which we were about to do—building a house unto the Lord.

MEN and MISSIONS SUNDAY

PARTICIPATION of laymen in promoting greater interest in world missions is being spearheaded by the Laymen's Missionary Movement. Emphasis is placed upon Men-and-Missions Sunday, November 16 when laymen participate in or have charge of church services.

Definite benefit has come to the various missionary bodies through this special effort. Of the 1200 Free Methodist churches in the country last year, 903 participated in the Men-and-Missions Sunday observance. The contributions to missions in 1946 were \$469,449 as compared with less than \$111,000 in 1935. The leaders of the denomination say that the growth has been due largely to the emphasis on Men-and-Missions Sunday. The average gift of Free Methodists is now over nine dollars per member per year. (Our Assemblies of God averaged \$6.63 per member in 1946.)

The theme for Men-and-Missions Sunday is a challenging one—"World Missions—The Christian Imperative." Here is a way for laymen in your church to become more conscious of the need for world missions.



● Nigerian Missionaries together with Brother and Sister Garlock.



● The girls and women of the Ovoro school in Nigeria.

An Open Door In The Gold Coast

Arnold Weston, Gold Coast

IN the Northern Territories of the Gold Coast and in the less accessible sections of the coastal area, millions of people are still in utter darkness. Whole tribes such as the Fara Fara and the Konkumba are literally begging for the gospel of Jesus Christ.

On the other hand, the educated Africans of the coastal areas have been more or less under Christian influences for over one hundred years. Yet, many of these know nothing of the saving grace of Christ, or at the most, are only nominal believers. These respond in a remarkable way when brought into contact with vital Christianity.

An imperative threefold need exists: First,

evangelization or the preaching of the gospel in Pentecostal power; then, a Bible School for adequate training of Christian workers; and, third, adequate Christian literature.

Thousands have been taught to read in church and government schools, and their appetite for reading material staggers the imagination. Spiritualists and Jehovah's Witnesses have taken advantage of this hunger for printed matter and flooded the country with cheap literature. To satisfy this hunger for reading material and to counteract the undesirable literature, a Christian publishing house should be established.

An open door! Lord, help us to enter before it is too late!



H. B. GARLOCK, field secretary for Africa, has just completed his visit to the African mission field, and is again in the Missions Department office in Springfield.

During the last nineteen months he visited all of our mission stations in sixteen different African countries. This included eighty Pentecostal mission stations of the American, Canadian, and British Assemblies of God. He also visited fifty stations of other societies. This made twenty-four African countries in all that were visited.

Over 50,000 miles were traveled on the trip, 30,000 by car, 15,000 by airplane, and 5,000 by ship, train, motor launch, surf boat, canoe, horseback, bicycle, hammock, and on foot.

Mrs. Garlock traveled with Brother Garlock for one year visiting all of our West African fields. She counted thirty-five bridges that she helped Brother Garlock build during that time. In November she returned to the States by boat.

Every Christian of every age and calling is appointed as an ambassador for Christ.
—James H. Brookes

The best remedy for a sick church is to put it on a missionary diet.

- A missionary church is a Live church!
- A knowledge of the facts helps keep alive the church's missionary vision.
- **The Missionary Challenge** contains vital facts about world missions.

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MISSIONARY CONTRIBUTIONS

April, 1947

Alabama	816.27	Nevada	157.59
Arizona	824.03	New Hampshire	53.10
Arkansas	2,835.50	New Jersey	2,849.89
California	18,997.15	New Mexico	1,055.51
Colorado	2,108.43	New York	8,751.79
Connecticut	530.51	North Carolina	180.91
Delaware	998.73	North Dakota	1,300.45
District of Columbia	909.27	Ohio	6,627.43
Florida	2,274.21	Oklahoma	5,449.28
Georgia	670.75	Oregon	5,067.30
German Branch	357.74	Pennsylvania	8,522.70
Hungarian Branch	167.84	Polish Branch	20.00
Idaho	1,136.48	Rhode Island	141.53
Illinois	4,707.98	South Carolina	55.86
Indiana	2,615.20	South Dakota	1,418.19
Iowa	2,098.70	Tennessee	596.13
Kansas	5,498.18	Texas	11,624.94
Kentucky	415.88	Ukrainian Branch	34.30
Louisiana	441.76	Utah	24.65
Maine	109.51	Vermont	64.00
Maryland	1,040.05	Virginia	542.41
Massachusetts	738.05	Washington	10,777.62
Michigan	5,374.66	West Virginia	362.16
Minnesota	4,500.93	Wisconsin	3,003.77
Mississippi	297.24	Wyoming	445.30
Missouri	7,512.91	Alaska	32.59
Montana	1,588.95	Canada	379.83
Nebraska	1,914.54	Foreign	166.27
		Legacies	646.23
		Miscellaneous	11,673.49

TOTAL	153,506.67
District Fund	10,817.03
Office Expense Fund	2,632.35
Literature Expense Fund	220.91
Given Direct to Missionaries	15,652.38

Amount Received for Foreign Missions	124,184.00
Amount Received for Home Missions	15,306.94

FOREIGN MISSIONS DISBURSEMENTS FOR APRIL, 1947

Congo	\$ 5,067.21	Bolivia	1,687.41
Dahomey	147.00	Brazil	3,690.97
Egypt	4,684.09	Chile	1,277.91
Gold Coast	7,803.71	Colombia	878.70
Ivory Coast	7,520.49	Peru	6,486.14
Liberia	5,411.32	Venezuela	2,337.08
Nigeria	3,097.85	British West Indies	1,340.70
Nyasaland	1,314.30	Fiji Islands	529.00
Sierra Leone	730.50	Hawaiian Islands	3,135.71
Tanganyika	466.11	Japan	456.09
Union of South Africa	4,064.90	Netherlands East Indies	4,129.36
China	24,139.49	Philippine Islands	630.01
Ceylon	1,317.00	Straits Settlements	174.55
India	23,811.79	Retired Missionaries	1,184.63
Europe	5,664.34	Non-Council Missionaries	4,695.50
Palestine and Near East	2,489.19	Miscellaneous	
West Indies	8,869.60	Fields	7,245.15
Mexican Work	1,236.80		
Central America	9,914.49		
Argentina	2,069.08		

Total Disbursements	\$159,698.21
Charged from Reserve Funds	35,514.21
Total Receipts for April	\$124,184.00

STATEMENT

Disbursements	\$159,698.21	Received for Foreign Missions	\$124,184.00
		Drawn from Reserve Fund	35,514.21
	\$159,698.21		\$159,698.21

First Convention Among The Gourounsi

Mrs. Harold Jones, French West Africa

OUR first convention among the Gourounsi people has recently been held. Last Wednesday we loaded folding beds, chairs, table, and provisions into the pick-up and went to Tendo. We unpacked at the government rest house which consisted of two round grass covered huts joined together by an open veranda. The bats seemed to think that the round houses belonged to them so we decided to utilize the center section and not venture into the rooms except when necessary. One of the rooms of course had to be used for a dressing room and storage of provisions.

The main trade of the Gourounsi is thieving, so everything had to be put away for the night. The beds were placed near the hut door and the table for meals at the other end of the veranda. At one side stood an immense water jar which was filled daily by six to ten women. The Gourounsi house dress is three leaves and a smile. When they dress for the white man it looks like a real cloth shortage.

We spent little time here as the church was about the distance of one city block away. There were four grand services daily. What a thrill we had following the crowd down to the water hole to see the first fruits of this tribe—fourteen men, women, and children following their Lord in baptism. On the way down and back the countryside rang with praises to our King.

Another highlight was our first Christian marriage in this tribe. The Gourounsi, like Laban of old, give the oldest daughter first. Then the next, third, and fourth all go to the same man. They refuse to allow a younger daughter to marry unless the man is willing to take the older first. However, this girl's younger sister will not, in later years, go to her sister's home.

The first night we showed lantern slides the church was packed. The next night we had service outside. Over three hundred crowded into the compound and the attention was splendid. They learned, and sang, "Since Jesus came into my Heart," until the plains echoed. I played my tamborine and it was surely wonderful to see those singing who had never been in a church service before.

OUR HOME FRONTIERS

An Eskimo's Testimony

THE peace that the Lord gave to me when I came to Him is the peace for which I had yearned since I was a little boy.

I was born at Point Barrow, Alaska—the northernmost tip of North America—in 1905. In that isolated spot the Lord saw me and knew that some day I should be led to His cross to be born again, and be baptized with His precious Holy Spirit. My life has been complicated with one pitfall after another, but through it all His love followed me till He wooed me to my Lord Jesus Christ. Even as I write this, the Lord gives me a vision of His love for me. Oh, how I have learned to love and lean on Him!

EARLY INFLUENCE

I was born and reared under Presbyterian doctrine and influence, and considered myself a Presbyterian, until I was expelled from the church in Sitka because of over-indulgence in drink.

When I was thirteen years of age I was hired as janitor in the First Presbyterian Hospital at Point Barrow, making \$60 a month, which was a large amount for a young boy in that country. I became an interpreter for a doctor there who was also a preacher, and was his constant companion. He was faithful in telling my people how they should live and conduct themselves.

Even at that early age the Lord was dealing with my young heart. As I was reading my Bible there in the hospital one day I came to the words, "Jesus wept." These words so impressed my tender heart that early in the morning I went out to the top of a hill overlooking the town of Barrow, and there I prayed and cried for the town and its people, not knowing why I was doing it. I was hungry for what I could not find, and was looking and longing for the peace which I did not know how to acquire.

One day I was asked if I would be willing to leave Point Barrow and go out for religious education, so I came to Sheldon Jackson School. There I learned the Bible stories and so much memory work that I felt "fed up" on the Bible. That Book surely did convict me, but no one pointed me to the remedy for my conviction. We were taught to pray, using long and good-sounding words, but our hearts were not changed. After I graduated from the high school there, I was to go on to seminary to acquire more Bible knowledge, but they would not accept me because I was not considered good enough for the seminary. However, I remained in Sitka and was married there.

I hesitate to mention how low I went in sin during my high-school days, but even at that young age and during the years immediately following my marriage when I was rearing my young children, I was in sin so deep that it is difficult for me to put my experience into words. Every time I stepped out of our shack the law was after me. I became sick in body, and

worse in soul. The memory of the Lord was gone from me. Everything was gone!

REFORMATION ATTEMPTED

Someone, desiring to salvage the wreck I had become, came to me one day with this proposition: "Roscoe, if you will quit this drinking business, and stay sober, I will help you. I will give you \$500 and build you a home." "All right," I vowed, "I'll stay sober." My desire was to leave the old life forever, but the devil had so wrecked my body and soul that I had no strength with which to fight the battle, and no will power to resist temptation.

One day I could hold out no longer. I sneaked out and drank again. As I left the bar in a drunken condition, I met the man face to face, who had tried to help me. My last hope was gone. I lost everything! The home was gone; the \$500 was gone; my will power was gone. My wife had taken the children and left me. There was no one to whom I could turn for help. I was a hopeless wreck—beyond all help.

Even as I recall those terrible days, my heart aches for people who have gone so low as this. For this reason I write my testimony. My Lord can pull anyone out of sin on this earth, and can recreate any living wreck.

One day I heard the old familiar song being sung on the street—"Since Jesus Came Into My Heart." What memories it stirred in my heart! My mother used to sing it in Eskimo. I loved it! Even though I was somewhat under the influence of liquor, I joined the group there on the street, singing bass with them. They invited me to go with them to the meeting place, so I followed them even to the choir position on the platform, and continued singing with them. At the close of the service they invited me to the altar, but I did not then yield to Christ. They invited me to the next meeting, but I was too drunk to join them.

One night I came home half sober and found that my wife had come back to me. She had been saved and had returned to pray for me. I thought I was beyond saving, but I did go to the mission with her. Conviction was so heavy upon me that I felt burdened down. I could hardly walk home that Saturday night.



Mr. and Mrs. Roscoe Max, Pelican City, Alaska.

I did not surrender to God at the mission, but I did pray when we arrived home that night.

REGENERATION ACCOMPLISHED

Sunday morning I finally gave in to the Lord. Oh, that was a joyful, wonderful day! My sins were gone. My Jesus lifted me from the awful hell in which I had sunk. The following Sunday both my wife and I were baptized. It was a glorious new life.

A few days later my wife received the precious Baptism with the Holy Spirit, not understanding what it was. Then I became hungry for anything my Lord had to offer me. A few days later He filled me with His precious Holy Ghost and my joy became complete. This was the fulness of life for which my heart had been hungering since I was a small child. The Lord used us in many ways in Sitka, and now my whole family has received the Pentecostal experience. My daughter has also been baptized with the Holy Spirit. The Lord is so good to us.

In 1945 the Lord led us to Pelican City to witness for Him in our small way. He has blessed our testimony and some have been saved. We have Sunday School and worship services on Sunday, and meetings two or three times a week. I earnestly plead with you to pray for all of my native race and all of Alaska.

(Signed) ROSCOE MAX

* * *

Brother and Sister Max will be attending the All-Alaska Missionary Convention in Fairbanks June 11 to 17. Our investments of missionary funds in Alaska are bringing forth fruit for eternity. It is only with the co-operation of our friends and contributors that we are able to continue preaching the power of Christ in Alaska. Offerings for the Alaska work should be sent to the Home Missions Department, 336 W. Pacific St., Springfield, Missouri.

Pentecostal Conference International

(Continued from page six)

man every day. First day: Lewi Pethrus, Sweden. Second day: Donald Gee, England. Third day: Ernest S. Williams, U.S.A. The last day was to be left open for the moment.

Donald Gee asked for the floor and proposed that we thank the Swiss for this generous gesture to the visitors, but stated that no one knew so much about the conference and the delegates as the organizing secretary, and that he had a definite advantage in knowing the three languages of the convention. Lewi Pethrus supported the recommendation that L. Steiner act as chairman. E. S. Williams stood and asked for a vote. It was unanimous—with *Oui, Ja, and Yes*. As the conference had not heard the affirmation in the three languages before, there was a hearty laugh and a spontaneous handclap. The conference was now off for a good start.

The chairman arose and said: "I thank you for such confidence. I now feel in my soul the confirmation of God. Now I ask for the three leaders suggested to be my vice-chairmen to sit with me here at this table, with the

fourth vice-chairman, Brother Schneider, the host pastor."

This proposal was accepted and the first session of the World Conference adjourned.

TUESDAY AFTERNOON

At 2:30 p.m. the conference was opened with the singing of the Hallelujah Chorus and a prayer. The first item on the agenda was: "*What is the purpose of God in the Pentecostal Revival, particularly in view of the grave situation in the world?*" Donald Gee introduced the question and answered it: (1) That the Movement continue as a revival, with fervent evangelism at home and abroad. (2) That we continue to realize baptisms in the Holy Spirit in all the churches. (3) That the Movement remain free from the bondage of organization, by only organizing at minimum.

The second one to speak on the subject was Lewi Pethrus. He affirmed what Brother Gee had said, and added: "The revival can only continue by going forward into truth, making progress into truth. Christ is a treasure mine; the mine is all ours, but only what we take out can we use." The speaker had been greatly moved with a re-appreciation of the Cross. He wished that the entire body would receive the same. He also stressed that new sacrifices were needed. The people must know that we are expected to sacrifice more and more for the gospel.

Various other speakers rose to add thought to that of the two former speakers, who had presented the matter well. Brother Kinderman spoke of the missionary aspect, saying that in Germany alone there are 12,000,000 displaced persons, suffering untold agony and in immediate need.

Of this the conference was aware. Sitting with us were ministers who had been in concentration camps for four years during the war, and some had been in prison many times because of their faith. One felt he was sitting with heroes, silent ones who do not boast but wait for the happy resurrection day for their reward!

TUESDAY NIGHT

The town Hall was jammed as the local people came to listen to the visitors. It was interesting to see, a large number of Swedish believers seated in the rear with an interpreter standing near, giving them the messages in their language. They had come to the conference as visitors, driving through in three buses. The French were doing the same thing in another part of the auditorium. These interpretations were in addition to those being given from the platform.

Brother E. S. Williams, our beloved General Superintendent, was the first speaker. His message was of gripping interest, as he spoke about Christ increasing the loaves and fishes. He said, "It was eventide when Christ performed this miracle, and it is eventide in this day of grace. We do not have long to feed the hungry of Europe. Christ says to His church, 'Give ye them to eat.' If Christ could feed that multitude, He can feed the multitudes today if we will but give our loaves and fishes to Him." He climaxed his message beautifully. The challenge was so powerful that the people had to express their feelings, and therefore gave a hearty handclap.

The present pastor of the Filadelfia Church in Oslo, Norway, spoke next. He spoke in English and had the sympathy of the congregation.

Fred Squire concluded the service by speaking from John 12:42. He gave an inspirational plea for those present to seek God. Almost fifty persons stood to their feet to accept Christ. It was a beautiful climax to a very busy day.

WEDNESDAY MORNING

The day is bright and sparkling. Switzerland is welcoming the visitors with sunshine and flowers. Here in the heart of Europe, surrounded by crushed nations, peoples broken by the most devastating war in the annals of history, Switzerland is enjoying an amazing prosperity and progress. We trust that the delegates from these war-torn, strife-ridden lands will drink from this fountain of liberty here, with no police to watch them, and the stores full of goods for sale.

It was difficult to get the delegates into the Volkhaus at 9:30 owing to the beautiful weather. The Hallelujah Chorus brought the session to order. Then "Holy, Holy, Holy, Lord God almighty," was sung in the three languages.

James Salter was asked to present a devotional message. His text was 2 Kings 6:6, "Where fell it?" He said, "Elisha inherited an old mantle from Elijah and the care of two Bible Schools! The students, not the principal, wanted something bigger! One student invited the principal to go along. He was not offended for lack of a more general invitation, but went. Some students felled big trees, others small ones—according to their initiative. One chose a tree by the river. It was a soft job. Hard trees do not grow by rivers. The iron head came off. It had given warnings before; now it came off. It came loose because it was blunt! So it is with us. The iron head fell in the river and the disturbed student told the principal. He said, 'Where fell it?' Lives are very similar to this iron head. There was defeated Samson. Where fell it? There was David, the man God loved, who blotted the pages of the Bible. Where fell it? As a preacher of forty years' standing, I speak to my fellow ministers: Live close to God!"

C. B. Smith of Canada led the delegates to the throne of grace in prayer. The conference chairman then announced the agenda for the day. Nelson Parr from England proposed its acceptance. The chairman proposed that men from the suffering countries of Europe be given time to describe conditions in their lands, in order that this conference might take action to alleviate suffering.

Italy was the first to speak. Brother Del Rosso, thirty-two years a pastor in Florence, said there are 100,000 Pentecostal people in Italy now, mostly in the south and in Sicily. He said that churches are closed today and pastors are being brought before judges by the authority of Fascist laws which were discontinued when the American military government arrived.

Brother Goriotti, a business man and preacher from Rome, next spoke. He said Elijah thought he was alone in Israel against Jezebel, but found that many were still for God. He had thought that they were alone in their struggle in Italy, but now had found that they are not alone. He explained that in 1934 a law was passed against them, and all their public meetings were closed; and secret services were started. For ten years

the church worshiped in this fashion. He was in prison many times because of secret meetings, with many others. But, he stated, "The Americans gave us our liberty to worship, when they arrived. This started a new revival. But when the Allied forces left Italy, the Italian administration forgot the law the Americans gave us. Again, the assemblies are persecuted and pastors are taken to prison. Many churches are closed. But our meetings are still going on. The 15th Article of the Constitution gives freedom of religion. This conference should remind Italy of this freedom."

Philip Megna of the U.S.A., who recently has spent two months in Italy, stated that from his investigation (made in company with a reporter from the *Chicago Tribune*) he found that every time it was the Roman Catholic priests who pressed the local police to enforce the out-dated Fascist law. He said there was a tremendous youth element in the new revival that was inspiring. In one town of 10,000 population, 1,000 belonged to the Pentecostal church. The police chief was told to close the church by the priest. The policeman answered, "Where do you think I could put 1,000 people! Anyway, they are never in jail for any wrong doing; they never trouble me like some others!"

Douglas Scott from England, recently in Italy, said he went to the British Consul there, and asked why these small churches were persecuted. The Consul had never heard anything about it. The authorities must learn about these atrocities. Two years ago these people applied to be recognized by the government as a lawful religious group, and their application has not been answered. Possibly the weight of world interest is needed.

Austria was represented by Brother Kramaritsch, a slight, undernourished, sick-looking man, who said he was obliged to walk to his appointments or beg a ride from a truck on the highway, and often preached when he was hungry. He touched the hearts of the conference. He had been in Russian captivity for some time. Yet he said their greatest need (not his!) was literature. They can seldom find a Bible in the whole country for sale. He said, "First give us Bibles!" That should make us all appreciate our Bibles more.

France was presented next—by P. Nicolle of Rouen, a dignified-looking delegate with a full beard. At present the French believers are being persecuted by the Catholics on one hand and the Communists on the other! Once a syndicate of doctors had him in the courts for healing the people without a license. He was first found guilty; then a fine young lawyer offered to plead his case, and the next appeal found him not guilty. The work is growing rapidly.

Poland was next, and the delegate said that the present time there was more religious liberty than ever before in their history. The conference rejoiced.

WEDNESDAY AFTERNOON.

L. Steiner asked Ernest S. Williams to take the chair. Song, "What a Friend We Have in Jesus." Prayer, and straight into the matter of the needs in Europe.

Belgium spoke. A delegate said there were thousands who had never even seen a Bible! The need is great.

Holland was represented by P. Van der

Woude, who said: "We thank the English and Americans for all they did for us when we were hungry and naked."

Finland was represented by Eino Manninen, pastor of a church of 1,600 members in Helsingfors. He merely said, "We now have a great revival." He did not mention the other needs.

Germany was spoken for by Gustave Kinderman.

WEDNESDAY NIGHT

The great Stadthalle was filled with from 1,200 to 1,400 people. The people sang and prayed for some time. George Jeffreys of England preached. He spoke about prophecy and divine healing in the lives of people today, and about the sacred place the Word of God must have in our lives. He said: "Live near the Bible. The final clash of mankind is here! God has a thousand ways to reveal His power, but *One* to reveal His nature and life—the Lord Jesus." He told of his wonderful healing seven years ago when he was near death. Afterward, the sick were prayed for.

(To be continued)

Jonah—the Grace Resister

(Continued from page three)

really Jonah cast *himself* out at Joppa. In despair, "the earth and her bars about him for ever," he looked toward heaven, "Thy holy temple"—2:4. In utter extremity he remembered God. That is the purpose of extremity—2:7. God's ear is open to the despairing. "My prayer came in unto Thee"—2:7.

Are you in darkness? Can your depression possibly exceed Jonah's? God's ear is ever open to the sincere cry of His suffering ones. Temporary darkness seems to be the lot of some much-used servants of the Lord. Joseph and Jeremiah got into darkness for chastity and loyalty; Elijah as a reaction to success; Job for integrity; David for gross sin; Peter for disloyalty; Jonah for disobedience. *All were brought out* by the infinite grace of God.

In the belly of hell comes the revelation that "salvation is of the Lord." In the darkness God brings him deliverance. "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

DELIVERANCE

The fish vomited out Jonah. The darkness disgorged him. God set him free. "The Lord spake unto the fish." The whale was more obedient than the prophet! The whale *must* swallow—it cannot refuse. It *must* yield up—it cannot help it. God hath spoken. Death cannot *refuse* its Prey—Jesus must be swallowed up of Hades. "Death cannot *keep* its Prey—Jesus my Saviour." He must be delivered for our sins. He must rise for our justification. Jonah rises a *type* of Jesus' resurrection, and ours. Jesus rises as *pledge* of our resurrection. 1 Cor. 15:3, 4.

"As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Christ's death and resurrection is the only sign the Lord withholds not from an evil generation. It is a wondrous fact that even the ungodly still be-

lieve, in spite of modernistic rubbish, that Jesus died and rose again. Hallelujah! They are proven facts of history. "They seek a sign; and there shall no sign be given it, *but* the sign of Jonas the prophet." Luke 11:29.

God is gracious. "And the word of the Lord came unto Jonah the second time"—3:1. A second chance, but not for life after death. No encouragement here for ultimate reconciliation. Merely a second chance for service during life. The same command was repeated. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee"—3:2. "So Jonah arose and went." He was happier with a heavy message that was the Lord's than he could have been with a lighter message that was his own. "The preaching that I bid thee" will depend on the subjects to whom the Lord sends us, and the occasion. It will be the unadulterated Word of God in every case.

In the instance of that great and wicked city the message was boiled down (or up) to one heading which was text and sermon, firstly and lastly. An eight-word text-sermon that converted a city of a hundred and twenty thousand souls! Such a simple sermon repeated with truth, unction and perseverance, is as effective in the hands of Omnipotence as the five loaves and two fishes were in the same almighty Hands centuries later. Here is encouragement for simple preachers and unpracticed exegetists. "Yet forty days and Nineveh shall be overthrown." Up and down the city, in and out the streets and alleyways, under the palace portico, and the chancellery steps, the same monotonous mighty message was driven with unction and conviction into the guilty hearts of the wicked Ninevites. Of course, this was merely a goad to arouse vile offenders. You can't "feed the flock of God" on that sort or size.

Though the sermon was cast in a judgment mold it was really a message of grace. For instance: "yet"—extension of grace. "Forty days"—the limit of grace. "And"—interval for acceptance of grace. "Nineveh"—object of grace. "Shall be overthrown"—termination of grace.

The citizens' response was obedience. Astonishing power of the Word! They believed, led by the king, who enthroned himself on ashes, with rags of mourning for robes and regalia, and proclaimed a season of civic prayer—a real time of contrite seeking the Lord, bringing forth fruits meet for repentance. For in hovel and manor there were no meals taken in Nineveh. The wells of water were deserted; the sackcloth weavers worked overtime; the taverns shut down; the gaming houses closed; the race tracks were abandoned, the idol temples empty. And a great cry arose to God. For, said the king, "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

How good if kings today would send out such proclamations and lead their peoples to God in penitence, themselves setting the example! Oh, that Pentecostal Jonahs would arise everywhere and preach God's preaching once more. And oh, that God again in mercy would save the cities, towns, and villages!

"God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not"—3:10. "The men of Nineveh shall rise in judgment with this generation and shall condemn it: because they repented at the

preaching of Jonah; and behold, a greater than Jonah is here."

God changed His mind and purpose. Man's actions and attitudes sometimes alter the declared purpose of God. He purposed to "consume" Israel when they turned to the golden calf in the absence of Moses their leader. But Moses pleaded with Him. "And the Lord repented of the evil which He thought to do unto His people." Ex. 32:10-14. Because of Hezekiah's sorrowful cries He added fifteen years to his life after having declared that his days were over. The conditional character of God's judgments and blessings and actions is seen in Jer. 18:8-10: "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. . . . If it do evil in my sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." And also in the Lord Jesus' day, the centurion's marvellous faith changed His mind and altered His action. "I will come and heal him," He had said. But He never "came." Faith made that unnecessary.

Thus Jonah's belated obedience was rewarded with mighty revival, and Nineveh's prompt obedience with forgiveness.

DISCONTENT

A whale made Jonah famous. A worm made him gracious—which is mightier.

Jonah is not quite the ideal hero. (There is only one ideal.) Jonah has flaws. His story has not quite the happy ending. It leaves God on a note of chastening and Jonah in a mood of chafing. The revival "displeased Jonah exceedingly, and he was very angry." He was displeased with the mercy shown to others that he had enjoyed himself.

Now that the Lord has blessed his ministry he grumbles and justifies himself for fleeing in the first place. He didn't want *that* kind of blessing. "I knew You wouldn't overthrow Nineveh, O Lord. I knew You were too gracious. What therefore was the good of my message?" Well. God might destroy everyone we preach to, or save them. What is that to us? Our business is to preach the Word. Is it a fault in God's nature that He is merciful and gracious, Jonah? Imagine anyone saved from hell murmuring at God's pardoning mercy! "I cried and He heard me, says he—2:2. What if now He hears others on the same grounds! 3:10.

But perhaps Jonah had an unlightened zeal for the actual execution of God's threatened judgment. Are there still some preachers who would view with satisfaction the destruction of those who are not impressed with their sermons? Perhaps he had a pharisaical regard for his own reputation, fearing to be considered a false prophet—3:4. He needn't have bothered about that. Nineveh in any case was actually destroyed for her return to wallowing in the mire a century or more later, when Jonah was safe in heaven. (See Nahum.)

DISCIPLINE

Jonah went out of the city, built a booth, sat in it with his elbows on his knees and his chin cupped in his hands, stared at marble Nineveh, and still hoped for the city's overthrow—4:5. Looking for judgment to fall, when God has decreed blessing!

He was outside the city, out of fellowship—

like some who in angry mood today leave the assembly. Hear them complain! "I am all alone. Nobody ever visits me. Nobody cares whether I live or die. I have no fellowship at all." Then why not come out of the booth of your own erection and get to the meetings? Why not fellowship with the Ninevites, Jonah? They are saved even if they are not Jews. They might admit you, though you are not a Gentile! Temper is a bad booth to lodge in. God might have left you to the tempest, to the whale, to the misery of your own choosing, to divine wrath and indignation.

In grace God prepared a gourd. A shelter for a churl! Lovely Jesus! Our Shelter in a weary land. He delivered him from his own grief. His unholy grief. Wonderful Love! Jonah was exceeding glad. Better than exceeding angry! Glad of deliverance for a day or two, yet begrudging eternal deliverance to others!

Not enough grace yet, Jonah. So a worm is sent to wither the gourd—to remove God's mercy so briefly enjoyed. Or to give His mercy another shape! Perhaps we are to learn that our afflictions as well as our blessings come from God.

The hot sun next. Then came a vehement east wind. Heat and vexation cause him to faint. God is determined to teach Jonah grace. He burns it in—with His sun. He blows it in—with His wind. The sun and the wind will perhaps teach him what the tempest and the whale hadn't.

Earthly comforts are short-lived. Even God's gourds are brief shelter here. The Rock is everlasting. So are His mercy and grace—4:2.

Angry again, Jonah? Out of grace again? 4:9. Angry for the gourd? Making so little of sin and death in others, and so much of personal lack of comfort? Pity for a shrub and none for a city! A fuss about a thing that perishes in a night. And no feeling for those who perish forever!

Shall I then spare the gourd and not spare Nineveh, Jonah? 4:11. Prolong and increase your own comforts and neglect sinners' eternal destiny? The mercy that saved you out of the belly of hell shall save all who call on the name of the Lord. Wonderful grace!

So in the majestic story of Jonah God was justified, Jonah taught, sinners saved, God's wonderful grace and forbearance with everybody—especially His own—demonstrated.

Keep Out of Sight

(Continued from page five)

But why keep so out of sight? Shall we become hermits, or monks, or nuns, or recluses? By no means! God may want us in the thick of the battle. We may, must and should go among the people to help them, to show them how to live. But we dwell in the sight of God, out of human sight. We live with Him. We go in and out among the people and minister to them, but after each duty we run away to Jesus. He is our home.

God led Moses to Midian and to the backside of the desert; He kept him forty years, out of sight, and then used him as few are ever used. He led Joseph to Egypt and to prison till he was forgotten, out of sight; then He brought him forth to fill the highest earthly place. David wandered for years amid moun-

tains and caves, out of sight, then became the greatest King earth has ever had. Daniel was exiled in a foreign heathen land, and enslaved under an idolater; He remained out of sight till God needed him in public service.

All these men always afterward lived a hidden life in God. Do you live a hidden life alone with God no matter where you are or what you are doing? People are discontented, heartsore, unsatisfied because they live only an outside life. God purposes to make us so much like Himself, that all earth has will rattle around in our hearts like marbles in a tin pan. No one and nothing will satisfy us but God.

Hearts are broken because they never know the only One who could and would satisfy every right desire. God made us for Himself; He made us able to receive Jesus into our inmost being and dwell in God out of sight. Why grovel in the mud when you were made to soar in the heavens? You are trying to make a bird into a worm. Just climb up into God's lap and listen to the music of His voice. Rest and be refreshed. Keep out of sight. He will reward you openly here and hereafter.

FREDONIA, N. Y.

A Released Heart

(Continued from page two)

out complaint that he saw the big crowds forsake his preaching and go after Jesus.

John the Beloved did not have from the beginning a fully released heart, for was he not with his mother and brother sharing the desire for the best seats, on the right and on the left hand of Christ's throne? Yet the day came when he could write with great submission, resignation and contentment, "I John, who also am your brother, and companion in tribulation, . . . was in the isle that is called Patmos, for the Word of God." Rev. 1:8.

Peter, despite the impetuous words and deeds of his earlier days, was later able to write majestic counsel regarding an inheritance "incorruptible and undefiled, and that fadeth not away, reserved in heaven." The once-impulsive apostle could also write, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. . . . Rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy." He was among those who acquired a released heart.

Demas did not gain that noble company, for in the last chapter of the last epistle ever written by Paul we find these words: "Demas hath forsaken me, having loved this present world." 2 Tim. 4:10.

Paul, who loved to term himself a "servant" more often than he used the term "apostle," was pre-eminently one with a heart released entirely for a consuming love and zeal for Christ. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." Phil. 3:8.

Christ said, "Who is My mother, and who are My brethren? Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Some-

times we endure great pain at the removal of some cherished treasure, when in truth we are but released to more closely follow Jesus; and when we look back over life's finished journey our greatest joy will have been to follow Him.

Among the Assemblies

COLCORD, OKLA.—The Lord has blessed in a revival with Henry L. Hopkins as the evangelist. Eleven were saved, 10 received the Baptism in the Holy Ghost, and 10 were baptized in water. The church was greatly revived.—Wayne D. Smith, Pastor.

ST. JAMES, MO.—Evangelist Nora Trent of St. Louis was the speaker in a 3-week meeting conducted here recently. Nine were saved, 5 received the Baptism in the Holy Ghost, and some were definitely healed. Many were prayed for.—T. B. Conway, Pastor.

KOSHKONONG, MO.—God has given us a splendid revival with Brother and Sister R. O. Jeffries and John Biddle of Lacona, Iowa. Twenty-nine were saved, 16 received the Baptism in the Holy Spirit, 17 were baptized in water, and 17 were added to the church.—Louis A. Hebbeler, Pastor.

LITTLE ROCK, ARK.—We have just closed a 10-day meeting with Evangelist R. F. "Rudy" Balsom of Milwaukee, Wis. Mr. Balsom's unique ministry, stemming from his experience as a professional fishing guide and naturalist, not only is refreshing, but particularly does it reach men for Christ.—Robert C. Sellers, Pastor, Central Assembly of God.

ATMORE, ALA.—The Assembly of God here has just closed one of the most successful revivals in its history, with William Skondeen as the evangelist. Besides his timely messages, we had special musical programs each evening by Brother and Sister Skondeen and their little daughters, Althea and Audrey. Quite a few prayed through to old-time victory and some were reclaimed. The church was greatly uplifted spiritually.—E. B. Brooks, Pastor.

BRITTON, OKLA.—We had our first service here the last Sunday in September, 1946, and 6 months later our Sunday School had more than doubled in attendance, from 30 to 65. We received the Sunday School banner for this circle for being the fastest-growing Sunday School the last six months, with an average attendance of 44. We are still growing and God is blessing. We are finishing our little church on the inside, and do not have a mortgage on it, for which we praise the Lord!—B. I. Wilkerson, Pastor.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

PROVIDENCE, R. I.—68 Althea St., June 1—; Christian Hild, speaker.—Edwin Anderson, Minister.

OTTUMWA, IOWA—813 S. Milner St., June 1—15; Oscar Hamilton, Evangelist.—J. C. Snyder, Pastor.

OSBORNE, KANSAS—May 25—; Eugene C. Bishop, Evangelist.—Harold James, Pastor.

RIVER ROUGE, MICH.—June 1—15; Ernie Reb of Alaska, Evangelist.—S. R. Balmer, Pastor.

CHEYENNE, WYO.—23rd St. and Pioneer Ave., June 1—29; Jean Benefiel, Grand Rapids, Mich., Evangelist.—Joseph and Helen Dunets, Pastors.

MATTOON, ILL.—Revival in progress; Helen Funk and Iva Lee Nicholson, Evangelists.—A. Leigh Todd, Pastor.

SAN DIEGO, CALIF.—Glad Tidings Assembly, June 1—15; Frank J. Mack, Evangelist.—John C. Pottee, Pastor.

Helpful Books

ALL FULNESS DWELLS

By Bob Jones Jr.

Dr. Jones is the Acting President of Bob Jones College in Tennessee and the son of a great holiness preacher and evangelist. He does not, however, need to hide under the mantle or glory of his father. This present volume is a collection of ten addresses which have been given by Dr. Jones at various times in various places and are presented in the same impelling worship, deep reverence and love of the Master that inspired and distinguished the life and the evangelistic activities of the author's father. The messages are in themselves a literary gem, sparkling with poetic prose that clearly indicate the author as a master of words. His exquisite phrases as well as his approach and rare treatment of these well-chosen subjects will not fail to win the delight and appreciation of the reader. **Price \$1.50.**

FIFTY-THREE SUNDAY TALKS TO CHILDREN

By Joseph A. Schofield, Jr.

Here are 53 stimulating and instructive sermon talks to children. One for every Sunday in a 53 Sunday year. The book follows both the Church and Calendar Year. Each talk has been tried and tested, actually preached to children. Each is Bible centered. Many of the greatest texts of the Bible are used and applied to child life. Many of the talks are object sermons, but only objects easily obtainable and familiar to the children are used. These are not vague, humorous stories with a thin veneer of morality. They are definitely religious talks, true to God's Word, applicable to human life, suited to children's experience. Cloth bound, **Price \$1.50.**

LUTHER'S COMMENTARY ON GALATIANS

By Martin Luther

A commentary on St. Paul's Epistle to the Galatians. Unlike most translations, this work has lost none of its original real meat, but has, on the contrary, been made more tasty with the spice of modern speech. Preachers and Bible students will welcome this volume as a helpful interpretation of Galatians. Cloth bound, **Price \$2.50.**

NEW RAINBOW MISSIONARY STORIES

By "Aunt" Stella M. Rudy

This book has been written in response to many appeals from teachers, pastors and children for more, and ever more, RAINBOW MISSIONARY STORIES. These are absolutely new stories, drawn from original material as furnished by missionaries of many lands.

The author, who has spent two terms as a missionary in South China, writes from firsthand knowledge. Since her return to America, she has devoted herself for many years to writing and editing children's and young people's papers. Her skill as a narrator will become immediately apparent to all who read this book. For whatever purposes thrilling missionary stories are desired, this attractive volume is sure to prove of inestimable value. Cloth bound, **Price \$1.50.**

OUR AGELESS BIBLE

By Thomas Linton Leishman

This book furnishes an interesting and simple guide as to the way in which the Bible has reached the English reader. In a clear and concise way, its chapters will bring welcome help to students and teachers of the Bible, and also appeal to those not conscious of the light and fascination to be found in such a study. Cloth bound, **Price \$1.35.**

CHILDREN'S PARABLE STORY-SERMONS

By Hugh T. Kerr

A rendering of the Parables suited to the fancy and imagination of the children and modernized for their understanding. In every case the point of the parable is made to apply to today, so that the young listener or reader can easily grasp the truths which Christ taught in story form. The author has won a wide reputation as a preacher to young folks. Cloth bound, **Price \$1.50.**

THE CHURCH AND THE RETURNING SOLDIER

By Roy A. Burkhardt

Here is a book not only timely, but one that should awaken ministers and laymen to the tremendous responsibility facing the church in the months ahead. Its significance is found both in the fact that it is the first book which has appeared on this specific subject, and in the fact that it focuses the problems relative to the Church and returning soldiers were they belong—namely, on the Church. Cloth bound, **Price \$2.00.**

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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.**

REACHING BOYS

By Dimmock Steeves

How can you cultivate the gang instinct in adolescent boys and develop it into a Christian boys' club? Planning and leading a program that will interest boys is a task that requires enthusiasm, determination and ingenuity. For years leaders have been waiting for a book that would give a practical presentation of how to organize and conduct a Christian boys' club. Here is a clear and simple outline for the beginner—it will provide a wealth of material for the most experienced leader. Cloth bound, **Price 75c.**

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By Wilbur M. Smith

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THE SUGAR CREEK GANG, by Paul Hutchens. It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals. Every boy will enjoy reading this book. **Price 75c.**

CHRISTIAN BOY'S PROBLEMS, by Bertrand Williams. This book of sound, sane, carefully written material concerning the sex life of young boys should be placed into the hands of every lad; it may be the means of avoiding much future heartache. **Price \$1.00.**

23 Outstanding Books . . . All for \$14.69

WORSHIPPERS OF THE SILVER SCREEN, by Lester Sumrall. A picture of a real American menace—the moving picture show. The author gives real facts and statistics on the subject. It is a book which should be circulated among the young people. **Price 50c.**

THE VISION, by Paul Hutchens. The reader will be held spellbound by Rodney's experience as he lost his spiritual vision and then regained it. This novel should prove helpful to all serious-minded youth. Any Christian worker can wisely recommend it. **Price \$1.75.**

THE PRINCESS BEAUTIFUL, by Brenda Cannon. After her decision to go to the University, Libby Lou finds that life in the world isn't all she had anticipated. But she remains true to her convictions and wins her classmates to Christ. **Price 20c.**

WORKMEN OF GOD, by Oswald Chambers. A book of devotional readings to strengthen the soul for the combat of life. This book is complete and unabridged! It is exactly as the author wrote it and as originally published at the higher price. **Price 65c.**

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THE LIFE OF FAITH, by Mrs. C. Nuzum. A lovely spiritual book not of theory, but the actual experience of living by faith and enjoying God's wonderful promises is the writer's theme. **Price 60c.**

GOD'S GREAT GIFT, by Donald Gee. By reading this book with an open heart, the reader should be established in the truth concerning the Holy Spirit and be caused to move promptly into fuller obedience. **Price 25c.**

THE DOCTOR'S RETURN, by Ken Anderson. This is the story of Paula Ammons, R. N.; of Danny, her young brother who though blind, is a musical prodigy; and of Dr. Clay Sheffield, a surgeon. Danny is made to see; Sheffield, too . . . but in ways neither expected. **Price \$1.50.**

EVER-INCREASING FAITH, by Smith Wigglesworth. More than thirty thousand copies of this inspiring book have been printed. These pages abound with incidents of God's healing power. The book inspires both by its clear scriptural teaching and by the reality of the experience described. Heavy paper covers, 160 pages. **Price 75c.**

CHARLES G. FINNEY, by Basil Miller. With a burning love and passion for lost souls this man of God, time and time again, literally agonized with God until the victory came and God saved precious hearts by the thousands. **Price \$1.50.**

AROUND THE WORLD WITH THE BOOMERANG BOY, by Stanley H. Frodsham. Into this sequel of "The Boomerang Boy" is woven many, many phases and points of Gospel truth. The book has become a favorite. **Price 50c.**

LISTEN, THE BELLS, by Bertha B. Moore. This is the story of an heiress, an airplane hostess, an army chaplain and an air pilot, and of how their separate lives were suddenly and unexpectedly drawn together. **Price \$1.50.**

THE VICTORIOUS CHRISTIAN LIFE, by An Overcomer. If your soul is athirst for the living water and you long to live a life hid away with Christ in God, this book will meet your need. **Price 25c.**

ADVENTURES OF SALLY COTTON-TAIL, by Chas. E. Robinson. An interesting book of the Nature Story Series for Junior Boys and Girls. In language the child understands, "Daddy" Robinson in this series makes a definite contribution to child character. **Price 35c.**

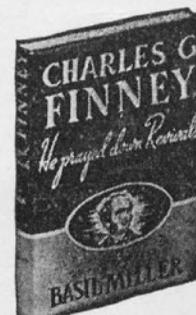
THE TRIPLETS OVER J.O.Y., by Bertha B. Moore. Another happy, rollicking tale of the Baer children, full of light-hearted fun and activity. Read how they broadcast over station J.O.Y., get their pictures in the paper and entertain their summer friends. **Price 75c.**

STRAWS TELL, by Alice Reynolds Flower. Here is a group of heart chats prepared for our youth who would know a daily life of overcoming grace. They are the result of actual heart contacts with young people in every circumstance of life. **Price 60c.**

JESUS IS VICTOR, by Stanley H. Frodsham. This book by the editor of the Pentecostal Evangel is a biography of Sister Alice M. Frodsham whose life was wholly yielded to God. **Price 60c.**

THE GNAT'S LIFE BOAT, by Chas. E. Robinson. A book of the Nature Story Series. In language the child understands and loves—and enjoyed by grownups too—"Daddy" Robinson makes a definite contribution to child character. **Price 50c.**

MIGHTY PREVAILING PRAYER, by A. Sims. Consisting of a series of chapters on different aspects of prayer and the prayer life, by men and women whose names are known to the entire church as experts in prevailing prayer. Very inspiring and encouraging. **Price 35c.**



GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Space for address or church announcement

NEW PHILADELPHIA, OHIO—June 1-15; Evangelist and Mrs. J. Boyd Wolverton of New York.—George G. Martin, Pastor.

MINOT, N. DAK.—June 1, for 2 weeks or longer; Wm. L. and Irene Andrews, Seattle, Wash., Evangelists.—Clarence J. Larson, Pastor.

STOCKTON, CALIF.—Youth for Christ Rally, June 7. Evangelist Arthur Otteson, speaker. E. L. Rasmussen, Director.—Arthur Otteson.

LEBANON, ORE.—May 25, for 2 weeks or longer; The Fox Party of Canada, Evangelists.—L. H. Sheets, Pastor.

JOPLIN, MO.—Revival and Youth Crusade, May 14-; Wesley G. Kaufman, Tacoma, Wash., Evangelist.—H. A. Thomas, Pastor.

LINDSAY, CALIF.—Full Gospel Tabernacle; meeting in progress; G. S. Koontz, Evangelist.—R. R. Nichols, Pastor.

WICHITA, KANSAS—First Assembly of God, May 25-; F. L. Garver, El Dorado, Ark., Evangelist.—Chas. Sheall, Pastor.

PARIS, ARK.—June 8-; The Gospel Music Makers, Frank, Gladys, and Dorothy Lummer, Evangelists.—J. K. Lack, Pastor.

PENSACOLA, FLA.—Garden and M St., May 20—June 1; Gay G. Benson, Lancaster, Pa., Evangelist.—H. F. Snow, Pastor.

FORDYCE, ARK.—109 S. Charlotte St., June 8-29; W. M. Stevens, Denver, Colo., Evangelist.—O. J. Neighbors, Pastor.

DULUTH, MINN.—Glad Tidings Tabernacle; June 3, for 2 weeks or longer; Evangelist Ethel Hooke of Canada.—Allan G. Snider, Pastor.

SPRINGFIELD, MO.—Faith Assembly, West Division Rd., June 2-; R. E. Gilliam, Little Rock, Ark., Evangelist.—C. A. Lawson, Pastor.

CANTON, OHIO—Bethel Temple, June 8-22; Lee Krupnick, Christian-Jewish Evangelist, and Mrs. Krupnick, Tulsa, Okla.—Niels P. Thomsen, Pastor.

CLINTON, OKLA.—All-day Fellowship Meeting, June 10. E. S. Murray, host pastor. Sister Robertson, morning speaker; Brother Usher, afternoon speaker.—Olen T. Craig.

SCOTTSDUFF, NEBR.—Western District Conference, German Assembly of God, 11th Ave., and 12th, June 17-22; K. P. Steffens, Huntington, L. I., and others will speak.—Arthur Noetzel, Pastor.

STAMFORD, CONN.—Youth for Christ Campaign, Gospel Tabernacle, 247 Main St., June 3-8; Christian Hild, Evangelist. Broadcast Sundays, 2:00-2:30 p.m., Station WSTC.—John A. Lindvall, Pastor.

FERGUS FALLS, MINN.—Dedication of Gospel Tabernacle and Fellowship Meeting, June 9, 8 p.m. Two-day Convention, June 8-9; 3 services daily. Several ministers will take part.—R. E. Smith, Pastor.

WEST PRESTONBURG, KY.—Annual Memorial Meeting, all day, June 15; basket dinner. Meeting usually held in West Prestonburg Cemetery, but in case of inclement weather it will be held in the church.—G. R. Fannin, Pastor.

BROOKLYN, N. Y.—Ebenezer Tabernacle, 415 53rd St., Great Jubilee Rally, June 7, 8:00 p.m., and June 8, 10:45 a.m. Great Evangelistic Rally, June 8, 7:45 p.m. Pastor and Mrs. A. W. Earle, Augusta, Me., special guest speakers.—Evelyn M. Olsen, Pastor.

EASTERN DISTRICT COUNCIL

The Eastern District Council will convene at Maranatha Park, Green Lane, Pa., June 3-5. J. Roswell Flower, guest speaker. For reservations write Mrs. C. A. Raymond, Green Lane, Pa.—Adolphus T. Smith, District Secretary.

MEETING PLACE CHANGED

Big Down-State C. A. Rally, High School Auditorium, Benton, Ill. (not Metropolis, as previously announced), May 30. Floyd Heady, main speaker. Services 2:30 and 7:30 p.m.—Thomas G. Skoog, Sectional President.

WISCONSIN C. A. RALLIES

Wisconsin C. A. Rallies: Portage, May 28; Rice Lake, May 29; Green Bay, May 30; Milwaukee, in Full Gospel Tabernacle, S. 12th and W. Walker, May 31. David Hastie, Ocala, Iowa, guest speaker.—Peter Hamelink, District C. A. Chairman.

OKLAHOMA S. S. CONFERENCES

Sulphur, May 26-27; Muskogee, May 29-30. Mr. and Mrs. George Davis, Little Rock, Ark., guest speakers. Conferences begin 1:30 p.m., first day; 3 services on closing day.—Paul Copeland, Oklahoma S. S. Superintendent.

ST. LOUIS, MO.—Greater St. Louis C. A. Rally, Alhambra Grotto, 2626 S. Grand Blvd., May 27-30, 8 p.m. Wesley R. Steelberg, speaker. The Kolenda Quartet of Clio, Mich., will lend outstanding musical talent to the services.—James D. Cockman, Sectional C. A. President.

CHICAGO, ILL.—Ministers' Fellowship Meeting, Ebenezer Pentecostal Church, 1665 N. Mozart St., June 9. Afternoon and evening meetings; supper served. Paul Carlyss of Beulah Temple and E. C. Sumrall of Stone Church, speakers. Chicago ministers especially invited to attend.—James Clark, Pastor.

NEW ENGLAND C. A. RALLIES

New England C. A. Rallies: Norwalk, Conn., May 26; Springfield, Mass., May 27; Waterbury, Conn., May 28; Abington, Mass., May 29; annual District Rally, Camp Grounds, Framingham, Mass., May 30. Christian Hild, speaker.—John A. Lindvall, C. A. President.

BEND, ORE.—Oregon Statewide C. A. Rallies, First Methodist Church Auditorium, May 29-30. Opening rally, night, May 29; Floyd F. Hawkins, Fresno, Calif., speaker. Great C. A. Missionary rally, 2:30 p.m., May 30; Robert Fierro, speaker. David Philips, Host Pastor.—Heath W. Lowry, C. A. President.

PITTSBURGH, PA.—C. A. Rally, Evangelistic Temple, Union Ave. below E. Ohio St., N. S. Pittsburgh, May 30. Services 10:30, 2:30, and 7:00. William Kiefer, morning speaker; Harry M. Strickland, afternoon and evening speaker. Sectional C. A. Leaders E. C. Schmid and D. A. Berquist in charge.—D. A. Berquist.

ARKANSAS DISTRICT C. A. CONVENTION

Annual Arkansas District Christ's Ambassadors Convention, District Camp Grounds, Ozark-Lithia, 7 miles north of Hot Springs, on Highway 7, June 10-12. Three services daily. Speakers include Ralph Harris, National C. A. Secretary.—Edwin Burris, Arkansas District C. A. President.

UKRAINIAN BRANCH COUNCIL

The Ukrainian Branch Council will convene at the Ukrainian Pentecostal Assembly of God, 92d St., and 101st Ave., Ozone Park, N. Y., May 29-31. Business sessions daily, 9:45 a.m. and 1:45 p.m. Special speakers will take part in the devotional and evening services.—John Kiszzenik, Branch Secretary.

DATE CHANGED

CHARLOTTE, N. C.—Fellowship Meeting, Piedmont Section, 1915 Central Ave., June 3. Morning service for ministers and Christian workers under direction of Stanley Berg; 2 p.m., Harold Conant, speaker; 7:30 p.m., Mrs. Harry Rupp, speaker. Ben Dickson in charge of music and singing. Bring basket lunch and musical instruments.—Harry Rupp, Presbyter.

NEW YORK, N. Y.—Annual "Songs in the Night" Fellowship Boat Ride on Hudson, S. S. "Bear Mountain" leaving Pier 1, The Battery, 8 p.m., June 9. Tickets \$1.25 each. Write "Songs in the Night," P. O. Box 19, General Post Office, New York 1, N.Y. Special speakers: Mr. and Mrs. Marcus Gaston, Wilmington, Del., and Mr. and Mrs. A. W. Earle, Augusta, Me.—Evelyn M. Olsen, Director.

GREEN LANE, PA.—Eastern District Camp Meeting, July 18-Aug. 17. Experienced chef and short order cook, waitresses, and camp helpers both men and women, wanted. None under 16 years of age. Pastor's recommendation to accompany application. Salary and board. Apply Pastor Byron D. Jones, 79 Mary St., Ashley, Pa.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD, Grand Rapids, Mich., Sept. 3-11, 1947. Council will open with grand Youth Rally, night, Sept. 3. Opening address, morning, Sept. 4. For reservations address L. O. McKinney, Chairman Committee on Entertainment, 501 Julia N. E., Grand Rapids, Mich. Be sure to send postage for reply.

WYOMING C. A. CONFERENCE

Wyoming C. A. Conference, Casper, Wyo., May 28-30. Dean Duncan of Denver, Colo., night speaker. Special messages by District Superintendent J. E. Austell and S. S. Representative R. G. Fulford along with classes and open discussions will be a great part of the conference. Joe Neeley, Host Pastor, invites you to "Wonderful Wyoming."—Milton Newman, District C. A. President.

DIXON, ILL.—Tent Meeting, every night throughout summer (except Saturdays). Opening night, May 27, with Evangelist Ray Johnston and party, of West Palm Beach, Fla. Other speakers will include Johnny B. Essary, Dallas, Texas; Eugene Smith, Cheyenne, Wyo., and A. E. Blaise, Belleville, N. J. Plenty of parking space. Mr. and Mrs. A. J. Wells, Pastors.

OKLAHOMA C. A. CONVENTION

Oklahoma District C. A. Convention, District Camp Grounds, 4-1/2 miles from Capitol Building, Oklahoma City, Okla., June 16-18. First night: Bonfire Consecration service, District Superintendent F. C. Cornell, speaker. Second and third nights: Evangelistic rally. Speakers: Gene Martin, C. A. Method Instructor, and Ralph Harris, National C. A. Secretary.—L. B. Keener, District C. A. President.

PRAYER CONFERENCE

Prayer Conference, Northeast Section of Colorado, and Dedication of New Church, Julesburg, Colo., June 3-4. District Superintendent J. E. Austell in charge.—A. E. Hokanson, Host Pastor.

ANNUAL C. A. CONVENTION

First Annual Christ's Ambassadors Convention, New York-New Jersey District, Paterson, N. J., May 30—June 2. Speakers: Ralph Harris, T. R. Brubaker, and C. W. Denton. Special Speed-the-Light service, May 30. For accommodations write Pastor Parker B. Hayes, Wyckoff Ave., Wyckoff, N. J.—N. S. Farrington, C. A. Secretary-Treasurer.

POLISH BRANCH COUNCIL

The 13th Annual Meeting of the Polish Branch Council will convene in the Full Gospel Pentecostal Church, 3018 E. Street, Philadelphia, Pa., May 29-31. Business sessions daily, 9:30 a.m. and 1:30 p.m. Special speakers will take part in devotions and evening services. For accommodations write Joseph Papiernik at above address.—S. Theodore Wojciechowski, 416 Bower St., Linden, N. J., Branch Secretary.

TEXAS DISTRICT COUNCIL

The 32nd Annual Convention of the Texas District Council will convene in the American Legion Auditorium, Brownwood, Texas, June 3-6. The meeting will be preceded by fellowship meeting Monday night, and convention will open at 10 a.m., Tuesday. Those desiring to make reservations may write Pastor Lester P. Summers, 1111 San Benito Drive, Brownwood, Texas.—E. B. Crump, Secretary-Treasurer, Texas District Council.

GEORGIA DISTRICT COUNCIL

14th Annual Session of the Georgia District Council will meet at 301 Capitol Ave., Atlanta, Ga., June 3-5. Wesley R. Steelberg, main speaker. Opening rally Tuesday night with devotional and business sessions Wednesday and Thursday. District Board will be in session Monday afternoon and all day Tuesday. Those desiring ministerial credentials, plan to meet them at this time. For room reservations write E. E. Noland, Host Pastor, 301 Capitol Ave. Free entertainment as far as possible to ministers and delegates.—Robt. C. Jones, Superintendent.

OPEN FOR CALLS

Evangelistic

O. W. Edwards, Evangelist and Bible Teacher, 403 E. Fourth St., Roswell, N. Mex.—"I am entering evangelistic work and am open for calls."

Evangelist and Mrs. Loren F. Willian, P. O. Box 931, Oklahoma City 1, Okla.—"Open for evangelistic calls. Sing and preach."

Richard M. Cobb, c/o Southwestern Bible Institute, Waxahachie, Texas—"Open for evangelistic calls. Have papers with the Texas District."

Alby and Juanita Sherrill, 1232 Victor St., St. Louis, Mo.—"Open for evangelistic calls. Have our own house trailer and musical instruments. Believe in old-fashioned Pentecostal meetings. Reference: Henry Hoar, 7008 Claremore Dr., St. Louis, Mo."

John and Norma Wright, "The Wright Evangelists," Mars Hill, Me.—Open for evangelistic calls. Broadcasting "The Gospel Light Hour," Station WAGM, Presque Isle, Me., 1450 on dial, Sundays, 5:00-5:30 p.m. Also CFBC, St. John City, N.B., 930 on dial, by transcription, Sundays, 8:00-8:30 a.m."

MISCELLANEOUS NOTICES

WANTED—Public Address System in good condition.—L. F. Cobb, Route 4, Wellsboro, Pa.

WANTED—Gospel Tent. Will buy or rent for the season.—Mrs. R. E. Spurgeon, Route 487, North Kansas City, Mo.

NEW ADDRESS—1317 Benard St., Pasadena, Texas. "We are re-entering the evangelistic field."—Evangelist and Mrs. C. Franklyn Murray, "The Singing Evangelists."

PASADENA, CALIF.—Tune in on "The Full Gospel Hour," 8:00-8:30 a.m., Saturdays, Station KWKW, 1430 kilos. Sponsored by Trinity Full Gospel Church.—Claude Weaver, Pastor.

FOR SALE—120 bass Accordion, Italian make, complete with case, A-1 condition. Shifts on both treble and bass keyboards. Write Joseph Pittman, Route 2, Hedgesville, W. Va.

FOR SALE—14-watt Amplifier for public address system or steel guitar. Has inputs for mike, phonograph and radio (3 inputs), 110 to 125 volts, A.C., electric current operated; 2 speakers and good microphone. Price \$65.00 cash. Write Wade H. Statton, 108 W. Noble St., Oklahoma City, Okla.

NOTICE—Will be opening our new work in Chattanooga, Tenn., soon. If you have relatives or friends in Chattanooga who would be interested in an Assembly of God here, please write, giving name and address, and we will do our best to contact them.—C. Milford Hicks, 2412 Oak St., Chattanooga, Tenn. Phone 4-6620.