

The
PENTECOSTAL
Evangel

MARCH 20, 1948

NUMBER 1767

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

THE SIGN

Lord crucified, O mark Thy holy Cross
On motive, preference, all fond desires;
On that which self in any form inspires,
Set Thou that Sign of loss.

And when the touch of death is here and there
Laid on a thing most precious in our eyes,
Let us not wonder, let us recognize
The answer to this prayer.

—Amy Carmichael.

CONQUEST BY SUFFERING

I, if I be lifted up from the earth, will draw all men unto Me. John 12:32.

THE Tuesday of what is known as Passion Week was, for Jesus, the fullest of those momentous days. From misty dawn to golden sunset His voice was heard in Jerusalem, warning the people against hypocrisy, tyranny, and vainglory, uttering in flaming words His last indictment against scribes and Pharisees, bidding farewell to Jerusalem and its temple in language which fairly trembles with emotion, and commending the poor widow who cast her all into the treasury. He was heard discoursing on the inner significance and ultimate issue of His approaching death, in response to the desire of certain Greeks to see Him, and drawing aside the veil of the FUTURE, predicting the fall of Jerusalem, and the end of the age, and calling His disciples of that, and of every generation, to watchfulness and faithfulness. And then, weary and sad, He left the city with His apostles, to bivouac for the night on the Mount of Olives.

THE GREATEST DAY OF THE CALENDAR

Has there been a greater Tuesday than that in the calendar of the ages? That day was far too full to allow of our even outlining it in any detail, so we shall confine our attention to the answer which Jesus gave to the inquiring Greeks.

Their desire to see Him expressed the attitude of the best Greek intelligence towards divine revelation. The final result of the ages of Grecian thought during which that matchless organ of inquiry had wrestled in the dark with the mysteries of the universe, was that the Greek mind, completing the circle of its agonies, acknowledged the ignorance of man.

Neither in nature nor in human consciousness was there any answer to the chief tormenting doubts and questions of the soul concerning itself, its Maker, and its destiny. The intellect of Greece awaited a direct communication from the unseen Cause of all things.

This deputation, therefore, represented the characteristic quality of the Greek understanding in its desire to know as closely as possible the

W. GRAHAM SCROGGIE

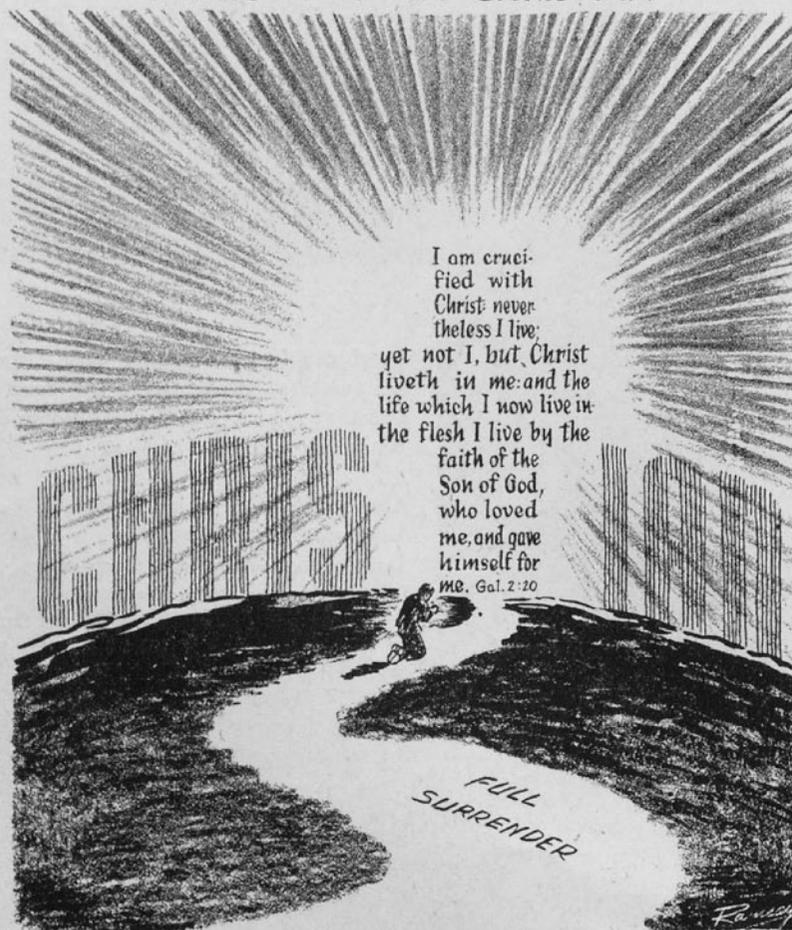
divine, and their approach to Jesus reflected the posture of their minds towards the Jewish faith.

The time at which these Greeks came to Jesus goes far to account for what He said in their presence. Their simple request was made at the time when the Jewish people had rejected their Messiah, and in it the yearning spirit of Jesus saw, as through a narrow window, a great expanse—"nothing less than the coming to Him of myriads of Gentiles, the 'much fruit' of which He immediately speaks, the 'other sheep' whom He 'must bring.'"

THE FIRSTFRUITS OF THE GENTILES

How much the coming of these Greeks meant to Jesus at such a time as this! Were they not as the first drops which precede abundant rain? Did not the Savior see in them the firstfruits of Gentile Christianity? Their coming at this particular hour helped to precipitate the event of which Christ speaks in verse 31, "Now is a crisis of this world: now shall be cast out the prince of this world."

THERE'S A "T" IN CHRISTIAN



In these few men His discerning eyes saw already the vast harvest which will come of the seed He is about to sow. The earth was turned into one grand cornfield, requiring all the angels for its reaping.

No man can live well in the present who does not live much in the future; and no man will be a spiritual force among men who does not see more than is visible. In these Greeks Jesus saw the Gentiles knocking at the door of the Kingdom of God, and it was the signal that for Himself (23-30), for the human race (31-33), and especially for Israel (34-36), a decisive hour had come.

Without doubt the desire of these men to "see Jesus" was that they might make some request of Him. Was it that, since the Jews had rejected Him, He would come to a people willing and eager to receive Him? We do not know, because the interview is not recorded, but we are at liberty to infer from Christ's reply what was their request.

EVASION OF THE CROSS—WIN THE CROWN

They suggested to Him innocently what the devil had suggested wickedly, that He should take a short cut to conquest; that He should evade the cross, and yet obtain the crown.

In words which throb with power, Jesus told them, and tells us, that neither He nor we can ever do this. The path of pain is the way of victory; apparent failure is the road to real success; fruitfulness is only by sacrifice; self-renunciation guards the way to the "tree of life."

The only true enrichment is through giving; the only true gain is through loss; the only true exaltation is by humiliation.

"Knowledge by suffering entereth, And life is perfected by death."

This is the law of nature, for "except a corn of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit." Verse 24. Barrenness is the price of preservation, but fruitfulness is the reward of seeming extinction; dissolution is necessary to reproduction.

As long as a grain of wheat remains in the granary, it is indeed in safety, but is

without the power of reproduction; as soon as it is cast into the earth, its coverings decompose, and it perishes as a grain, but only to be born again in a multitude of grains like itself. This figure was perhaps the more apt, inasmuch as the grain of wheat played a considerable part in the Greek "Mysteries."

ATTAINMENT BY STRUGGLE

And as in nature, so in personal experience and human history. Attainment is not without struggle; conquest is not without conflict; the glory is not reached except through the gloom.

The history of all that is noblest on earth is one of continuous comment on this everlasting canon. Israel's life is 'nearly extinguished under EGYPTIAN tyranny, ere the hour strikes for deliverance and national glory.

In BABYLON Israel drinks of the bitter streams of captivity, and the national life seems almost gone ere the downfall of Babylon heralds the happy return, and the world can rejoice in the sweet flower of Sharon blooming on the recovered branches of the tree of David.

This principle is traceable in the history of other nations also, and in individual careers we may discern the perpetual operation of the same law. Distinction and final triumph in all realms have almost uniformly been preceded by seeming neglect or apparent failure. Ideas are buried and lost before they spring; testimony must be rejected by one generation before it can be accepted by another.

Every cause must have its martyrs. It is the men who seem to fail, who win at last. To quicken our fellows we must die. This is the condition of all true, noble life, and prescribes the path not only for those who would live for others, but for all who would truly live their own lives. "HE THAT LOVETH HIS LIFE SHALL LOSE IT; AND HE THAT HATETH HIS LIFE IN THIS WORLD SHALL KEEP IT UNTO LIFE ETERNAL." John 12:25.

We must now observe that this general principle has two special applications.

CHRIST APPLIES IT TO HIMSELF

"Now is my soul troubled; and what shall I say? Shall I say, 'Father, save me from this hour?' No, since for this cause came I unto this hour; but I will say, 'Father, glorify Thy Name.'" John 12:27.

Christ too was subject to the law of death and burial ere He could be glorified. If He, seeking only His personal safety, had gone to the Greeks to play among

The Flesh Crucified

"They that are in Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. 5:24, R. V.

OF the flesh Paul teaches us, "In me, that is, in my flesh, dwelleth no good thing." Rom. 7:18. And again, "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. When Adam lost the Spirit of God, he became flesh. Flesh is the expression for the evil, corrupt nature that we inherit from Adam. Of this flesh it is written, "Our old man was crucified with Him." Rom. 6:6. And Paul puts it here even more strongly, "They that are in Christ Jesus have crucified the flesh."

When the disciples heard and obeyed the call of Jesus to follow Him, they honestly meant to do so, but as He later taught them what that would imply, they were far from being ready to yield immediate obedience. And many today who are Christ's, and have accepted Him as the Crucified One, little understand what that includes. By that act of surrender they actually have crucified the flesh, and consented to regard it as an accursed thing, nailed to the cross of Christ.

Alas, how many there are who never for a moment have thought of such a thing! It may be that the preaching of Christ crucified has been defective. It may be that the truth of our being crucified with Christ has not been taught. They shrink back from the self-denial that it implies, and as a result, where the flesh is allowed in any measure to have its way, the Spirit of Christ cannot exert its power.

Paul taught the Galatians: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "As many as are led by the Spirit of God, they are the children of God." And the Spirit can alone guide us as the flesh, in living faith and fellowship with Christ Jesus, is kept in the place of crucifixion.

Blessed Lord, how little I understood when I accepted Thee in faith that I crucified once and for all the flesh with its passions and lusts! I beseech Thee humbly, teach me so to believe and so to live in Thee, the Crucified One, that with Paul I may ever glory in the cross on which the world and the flesh are crucified. Amen.

—Andrew Murray

them the part of a sage, or to organize the state like another solon, He might indeed have saved His life, but would in reality have lost it. Only by the renunciation of an earthly kingdom could He obtain a heavenly, and only by the sacrifice of the local and temporal could He attain to universal and eternal sovereignty.

His brow was prepared for the many diadems by a crown of thorns: for Him, the tree was the way to the throne.

But let us not suppose that His self-sacrifice was but one of many such examples. If it had been only that, He could never have drawn all men unto Him. Many men have died for their family, for their nation, for their opinion; but the death of Jesus is the only one in history for which it was ever claimed, either by the sufferer or by his friends, that it was an expiation for the sins of the world. The claim is unique, and it is the foundation on which Christianity rests.

Christ knew that before He could "draw," He must "die." "I, if I be lifted up from the earth, will draw all men unto Me."

This was no after-thought, or sudden

revelation; He knew it from the first. He said: "I came not to be ministered unto, but to minister, and to give My life a ransom for many." His death was not a misadventure, but the fulfilment of a fixed design.

And Jesus knew that IF HE DIED HE WOULD DRAW.

The performance of any work by man is dependent upon His living, but the performance of Christ's work depended upon His dying.

"All men come under the one law that their death is no part of their activity, but terminates their work, and that thereafter, with few exceptions, and for brief periods, their influence is a diminishing quantity."

But what puts an end to all other men's work was planted right in the center of Christ's, and was itself part of that work. This truth must ever be firmly held and boldly proclaimed.

Who can estimate the attracting power of Christ's character, life, and teaching; yet, it is not by these, but by His death that He draws, because therein is fully and finally displayed the love of God for sinful men, and because that death is the secret of "power unto salvation." In the Cross of Christ the love of God went beyond all reason and beyond all bounds, and from that death has sprung the harvest of souls which waves over Christendom.

THE CROSS, THE CENTER OF ALL

What a meeting place is the Cross. All kinds of sinners are there, the virtuous and the vicious, the degraded and the respectable, Nicodemus, the master in Israel, and the harlot of Samaria. All classes of men foregather there; the prince and the peasant, the rich and the poor, the learned and the ignorant. The wealthy Ethiopian, and Bartimeus the beggar, the scholarly Saul, and Levi the tax-collector, are all seen pursuing their way to Calvary, for there is the meeting-place of "all nations, and kindreds, and peoples, and tongues;" thitherward are turned the feet and faces of men, and women, and children of every clime and color, from North, and South, and East, and West.

While grace is offered to the prince,

The poor may take their share,

No mortal has a just pretense,

To perish in despair.

None are excluded hence but those,

Who do themselves exclude;

Welcome the learned and polite,

The ignorant and rude.

(Continued on page six)

CHRIST'S CROSS AND HIS COMING

THE Holy Spirit sums up the atoning work of Christ in the words: "Christ was offered to bear the sins of many." Heb. 9:28. This one sacrifice outweighed every sacrifice that had gone before. The mind fails to comprehend the number of cattle, sheep, goats, doves and pigeons that had been offered since the time of Abel to the time that Christ was crucified. The streams of blood that flowed from this multitude of animals could not compare with the blood of Christ. The whole stream of blood that flowed from these animals was but an index finger pointing to the precious blood of the Lamb of God. The blood of the lamb that Abel offered was the first of a continuous stream that flowed right on until the two lambs were offered on the morning of the crucifixion. It was just one line leading to God's Lamb.

HE ALONE COULD ATONE

These many lambs and oxen could cover sin, but they bare none. But it is written of Christ, "He bare the sins of many." Isa. 53:12. Christ bare our many sins and put them away. He effectually removed our sins by the sacrifice of Himself. It required the sacrifice of the God-man to put away the sin of man. An animal could not fully atone for man, because man sinned against God. Sheep and oxen were in a different realm, not knowing right from wrong. It required One in relation to God and in relation to man to bridge the gulf. So Christ, the anointed One, the Son of God and the Son of man, put away sin by the sacrifice of Himself.

He Himself offered no sacrifice when upon earth, because He was THE sacrifice. Christ was God's high priest, but He offered no sacrifice in the temple, and was never allowed in the holy place, or in the most holy. Why? Because God reserved the true tabernacle for Him. He has offered up one sacrifice for sin that will be effective for ever; by His own blood He has entered into the holy place in the true tabernacle in heaven, which God pitched and not man, and He has obtained eternal redemption for us.

HIS RETURNING

The high priest, after accomplishing the atoning work in the holy of holies, came out again alive. So Christ will appear from within the veil the second time. Sin

has been dealt with and put away. He will appear the second time, having completely dealt with the question of sin, to those who look for Him.

How anxiously the children of Israel waited on that great day of atonement for the reappearance of their great high priest. When the high priest went into the holy of holies with the blood of the slain substitute, the sin question was settled for the time being, and the high priest came out from the presence of God with the benediction of God. So our high priest, Christ Jesus, when He comes again will bring the fulness of salvation, the fulness of redemption, with Him. The graves of the redeemed will be opened, and those on the earth who are His will all be changed in a moment, in the twin-

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

bling of an eye; then they shall all be caught up together to Him, to be for ever with the Lord.

WHEN WILL HE RETURN?

It is written: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. The putting away of sin on Calvary and His coming again are set forth in the same verse as part and parcel of the whole, and a long interim between one and the other is not even mentioned. Why? Because to Him, who is the Eternal One, a thousand years are as one day (2 Peter 3:8); and if there is an interval of two days, it is not worth recording. If you are to visit a friend within a day or two, you just write and say: "I will be with you soon (or shortly)." So two thousand years, more or less, is "soon" or "shortly" in God's reckoning. If you have eternal life, then you should judge time from the eternal standpoint. An article recently published in the *Evangelical*

Christian points out that according to Anstey's careful revision of Biblical chronology, we are entering the last decade of this millennium. The coming of our Lord draweth nigh.

A SCRIPTURAL TYPE

When Christ heard that Lazarus was sick, He abode two days still in the same place where He was, and then He returned to raise Lazarus. Can we not hope that Christ's lingering two days away from Lazarus is a blessed type of His coming to raise His dead friends and comfort His living friends? Though He tarry, He will not tarry indefinitely, but will surely come. But in connection with His coming we are warned: "Now the just shall live by faith"—by faith in the promises, and enjoyment of the expectation will follow faith in the promises. The just are justified by faith, the just live by faith, and the just are translated by faith as Enoch was. Faith will keep us healthy, living and rejoicing in the expectation of Christ's soon coming. The One who gave the promise of His coming again will give us faith to live in expectation that He will fulfill that promise.

Faithfulness Rewarded

The folk who are faithful in that which is least, wear very radiant crowns. They are the people who are great in little tasks. They are scrupulous in the ruddy roads of drudgery. They are the folk who, when they are trudging "through the valley of Baca make it a well." They win their triumphs amid small irritations. They are as loyal when they are wearing an apron in the kitchen as if they wore purple and fine linen in the visible presence of the King. They finish the obscurest bit of work as though it were to be displayed before an assembled heaven by Him who is Lord of light and glory. Great souls are those who are faithful in that which is least!

Our Lord Jesus lived for thirty years amid the happenings of the little town of Nazareth. He, the young Prince of Glory, moved amid humdrum tasks, and petty cares, and village gossip, and trifling trade, and He was faithful in that which was least.

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TONGUES AND THE CROSS

ROBERT W. CUMMINGS

(Continued from last week)

THIS world needs nothing today so much as it needs "Tongues People." The world needs to know what God is like. All that the world needs is not just a glimpse of Jesus. It needs the power of Jesus, the fulness of His cleansing, saving, healing, victory-giving power. That power is here. Christ is risen. He lives. He is with us in all the glory of His Resurrection might. The power that conquered sin, the power that conquered the devil, the power that conquered sickness, the power that conquered the curse, the power that conquered death, is here. That power is the Holy Spirit. "I through the Spirit of God cast out devils," said Jesus. "The Spirit of the Lord is upon me, for He hath anointed me to preach deliverance for the captive, for the leper, for the blind, for the dead."

Christ furnished God perfect expression. He was the Word or expression of God in the beginning and He became flesh. He was a yielded "tongue" and the burning desire of God to reveal Himself in the world and find expression, symbolized on the day of Pentecost by the tongue of fire, was satisfied in Jesus. He was the First Fruit of God's redemptive plan.

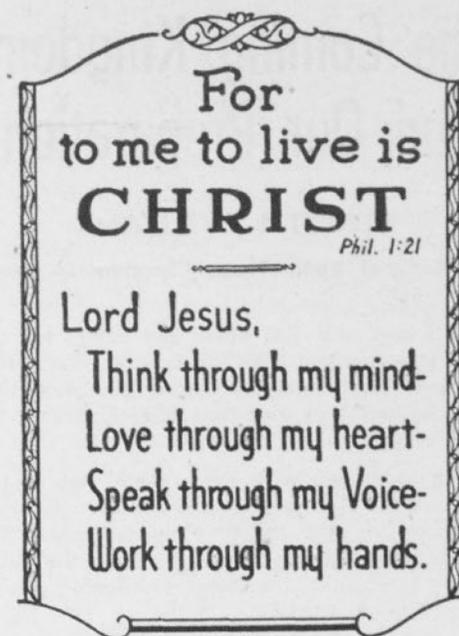
When Christ commissioned the twelve, He said to them, "As the Father hath sent me, even so send I you." Then He breathed on them and said, "Receive ye the Holy Spirit." He bade them wait that they, too, might be empowered to give expression to God, to be His witnesses, His tongues. How significant, therefore, in the light of the Scriptures is the sign of "tongues." It is immeasurably more important than most of us realize. When the Holy Spirit appeared on the day of Pentecost in the shape of tongues of fire He told us, more clearly than words could do, that God had a burning desire that He might fully possess the tongues of His people, that henceforth they should be the instruments of His expression, guarded and kept for that high purpose.

When the Lord baptized me in the Holy Spirit in India, He first began to teach me along these lines. I had been seeking the Baptism for two and a half years. My wife and I were United Presbyterian missionaries. We were in charge of a Union Language School. We had taken our stand before our fellow missionaries of

many denominations in North India, and hundreds of them knew us, and told us we were in error, and hoped and prayed that we would stop seeking the Baptism. During Christmas vacation a group of us decided to go out into the jungle into a lonely bungalow and spend the time seeking God for our Pentecost. The time of the meetings was almost over and yet none of us had received. I had sought more earnestly than I ever sought anything in my life, and I was very anxious to receive and disappointed and wondering why God did not meet me. One day I had gone outside for a walk before the morning meeting. As I walked alone along a nearby canal, I kept saying, "Glory to God! Praise the Lord! Glory to Jesus!" trying to follow the advice people had given me that if I wanted the baptism in the Holy Spirit I should praise the Lord. Suddenly I was aware of a still small voice. "Are you saying 'Glory to God' because you want Me to be glorified? Or are you saying it because you want the Baptism?"

"Lord," I replied, "You have searched me out. I guess 90 per cent because I want my Baptism. But I realize that is selfishness. Please teach me to say 'Glory to God' from the heart in such a way as will please Thee." I knelt down under a tree and God put into my heart this prayer: "Lord, it really makes no difference whether Robert Cummings gets what he is seeking or not. It is not of any great consequence if our meetings are a failure or success. It does not matter whether I am proved to be right in my stand in regard to the Baptism of the Holy Spirit with speaking in tongues, or whether those missionaries who oppose my stand are proved right. Lord, what really matters is that YOU BE GLORIFIED. It is infinitely important that Christ and the Cross and the Precious Blood be vindicated; that your purposes be worked out; that your will, not mine, be done; that you receive the desires of your heart; that glory and praise and faith and obedience be given to you. Forgive me for being so selfish and wanting my position to be vindicated; wanting my desires to be fulfilled. Lord, let your Word be fulfilled; your promises be vindicated; your name be glorified."

God just took all selfish desire out of my heart and put in a desire that was purely for His glory. I arose after pray-



ing thus alone and the meeting had begun. When opportunity offered I began to pray aloud in the manner God had taught me, purely for His glory. As I did, the power of God seemed to surge through my praying. The Holy Spirit caught up the sentences I was uttering and began to pour into them the passion of the desires and longings of God with such power that it almost shook me to pieces. And then I was filled with a great sense of His presence, and for six hours (that seemed but a half-hour) God let me sense His majesty, and poured through me the praise and prayer of the Holy Spirit. My voice seemed to be a trumpet proclaiming, "Great is the Lord and greatly to be praised. Great is our God and greatly to be loved and worshipped and adored. Great is the King of kings and Lord of lords, and worthy of all praise and love and loyalty and devotion; worthy that we should serve and please Him forever; worthy to be greatly fought for, and greatly magnified."

After God allowed me to sense so really the glory of His majesty and greatness, a spirit of sorrow and weeping poured through me. It was not for lost souls. It was sorrow that this great God who so deserved loyalty and love was despised and rejected of men; that He was not truly respected and worshiped and obeyed; that He was so misunderstood that the souls whom He longed for and had made for Himself, represented His majesty in the likeness of beasts and reptiles, making idols in the form of monkeys and men and serpents and devils, and calling them God. Somewhat of the sorrow and jealousy in the heart of God seemed to flow into my heart and I wept that such a wonderful God should be so insulted and wronged as He is in this world that He made for His glory and pleasure. Then I began to understand

(Continued on page twelve)

The Coming Kingdom and Our Preparation

ERNEST S. WILLIAMS

on National Radio Hour, "Sermons in Song"

WE are with you again and happy for the opportunity. We hope you have had much to encourage you during the week that is past, and that God has blessed you in all your ways.

For today we wish to go with you to the Book of the Acts of the Apostles, and I would like you to read the first chapter when this broadcast is over as it will give you the Bible record of some of the things to which we wish to call your attention.

Before Jesus returned to heaven He planned a great work that was to be carried out, and that He might prepare His disciples for this work He continued with them after His resurrection during forty days, proving to them that He was risen from the dead and expounding to them things that pertained to the Kingdom of God.

Then He gave to them the solemn promise that would prove beyond doubt that He was Savior and Lord. Listen to it. It is important. "Ye shall be baptized with the Holy Ghost not many days hence," He said. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." What a promise! What blessing! And what a responsibility! What are Christians to be? Witnesses to Jesus? What is Christian preaching? Preaching Christ unto them. If Christ is not the center then the preaching is not truly Christian.

Having confirmed the disciples in the reality of His resurrection, and having given to them the promise of the Holy Ghost, while Jesus lifted up His hands in blessing upon them He was taken up into heaven and a cloud received Him out of their sight. Then there appeared two angels in shining garments who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a wonderful promise. My listening friend, as surely as we are here Jesus Christ is going to come back. One purpose of our being here is to tell you of this. Another purpose is that you might be awakened to your condition and that you might be made ready to receive Him. When He comes a great separation is going to take place, a separation that will mean extreme joy to some, but extreme sorrow to others.

Husbands and wives will be separated; so will parents and children, friends and neighbors. For the one that is ready shall be taken, the other (the one yet unsaved) shall be left.

My friend, Jesus was very real to His disciples. Not a doubt remained in them concerning Him. And He is just as real today to those who repent of their sins and accept Him as their Savior and Lord. We are here with you because we know the reality of Christ. We wish you to be filled with the Spirit as the early disciples were and as God has filled us also. We wish you to have within your heart the blessed hope of Christ's personal coming again, and we exhort you, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." He is coming. If you are not careful His coming will catch you unprepared. It will be too late to make your peace with God after Christ comes. Now let me close with a promise, a promise from Christ who died to save you and who is coming again: "Him that cometh unto me I will in no wise cast out." Will you not come to Him? You may have forgiveness and assurance if you will only take Christ as your personal Savior.

CONQUEST BY SUFFERING

(Continued from page three)

It is to Calvary that we must repair. Not to a creed or a Church, not to symbols or seasons, but to Christ Himself, who "died for our sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

"WHY STAND YE GAZING?"



Christ's sovereignty and our salvation are by His sacrifice. How stupendous an event was that in which met shame and glory, light and darkness, goodness and iniquity. But—never let us forget—the glory triumphed over the shame, the light conquered the darkness, and Christ defeated the devil.

In the Cross are disclosed at once the moral condition of the world and the matchless grace of God; deepest depths of degradation and highest heights of holiness. There at the heart of all history stands the symbol of our redemption, and the only way of salvation. Then, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Gal. 6:14.

CHRIST INTENDS OTHERS TO FOLLOW

But in the passage under examination it is clear that our Lord designs the wider application of the law that death is the secret of success, and INTENDS TO DRAW HIS FOLLOWERS INTO THE CURRENT OF HIS OWN CAREER.

The condition of Christian discipleship for each of us is readiness to die for our Master. How little this is understood or believed in this "sensuously luxurious and eagerly acquisitive generation." The common watchwords are "get" and "enjoy," but Christ's command is "renounce," and only by renunciation can we either "get" or "enjoy" what is in any sense worth our having.

The Cross has aspects in which it stands alone, and is incapable of being reproduced, and makes all repetition needless. But it has also an aspect in which it not only *may* but *must* be reproduced in every disciple, and he who takes it for the ground of his trust only, and not as the pattern of his life, has need to ask himself whether his trust in it is genuine or worth anything.

WHAT ARE HIS REQUIREMENTS?

Military qualities are required of every Christian. We are expected to be "good soldiers of Jesus Christ," and this implies a willingness to suffer, and a readiness to sacrifice. The Acts of the Apostles is a prolonged series of pictures of death daring courage, and the periods of the Church's greatest influence and triumphs have been those in which she demonstrated her readiness to suffer for her faith and sacrifice for her Lord. Let us not make any mistake about this. We must lead a soldier's life if we would die a soldier's death. It has been truly said that:

"To many Christians the military language of the New Testament is a series of unmeaning figures of speech. They never felt a single glow of soldiership. They are engaged in no conflicts; they are subject to no discipline; and in the regulation of their course they acknowledge no command. Living in a world all wrong through sin and satanic agency, they engage in no 'wars of the Lord' to 'destroy the works of the devil,' they expend no strength, and make no sacrifice of thought, or effort, or time for God."

Where such is the case, the life is the negation of the profession, and the claim to follow Christ is but a hollow pretence. Better far that the Church should be shorn of nine-tenths of her dimensions, and abandon all connection with those "idolators" of Mammon—so as to consist thereafter only of true disciples—than that she should accumulate a membership which stifles

thought, paralyzes effort, and leaves the world unsaved.

This solemn time calls us all back to first principles, and in Christ's unique sacrifice for us all we see at once the pattern and power of all true living and serving. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

The Lord Healed My Throat

MAYME E. WILLIAMS

IN March of 1947 I was preaching in a revival campaign at Panama City, Florida, and just before we closed the meeting I felt a tightening in my throat and chest. It did not seem that I was taking a cold, and I attributed it to weariness at first, but it kept increasing until it seemed like a band around my throat and lungs. By the time we had gotten to Greenville, S. C., a week later, my voice was almost completely gone. After I had preached three sermons (and that with great difficulty) I could only whisper. I became desperately ill and was in bed a good part of two weeks. Any effort to speak only made my condition grow worse. My throat was inflamed all the way down into my chest. Great pain, and a sensation of choking, accompanied the loss of voice.

Prayer was often made for me, and three times my voice returned to me instantly, but each time I felt as though a giant hand gripped my throat again and immediately my voice would be gone.

This was the beginning of four months of suffering and great weakness. During seven weeks of this time it was difficult even to breathe. The infection (for that is what it proved to be) went all over my body. Many times I wondered if the time had not come for me to go. At other times I would seem somewhat better, but never during that time did I have a clear or natural voice.

At length I went to a physician in Tampa, Florida, for examination. He informed me that when a throat trouble lingered on as mine had, the doctors usually conceded that it must be either cancer or tuberculosis. He told me it was possible that a growth was there, and suggested that probably I should be in a hospital—but I did not listen to that.

The physician sent me to another doctor, who fluoroscoped my lungs and throat and told me that the infection was still there. Two months of the four had gone by at this time. This doctor wanted to send me to an X-ray specialist before giving me his report, and he gave me a slip of paper with the specialist's address upon it.

As I stood in the hall outside his office, holding the slip of paper in my hand, the Lord whispered to me. "I have healed you of cancer," He said—for He had healed me of cancer of the breast twelve years ago. "Why not trust Me now?" I turned and went home, and did not go to the X-ray specialist. I could not pray aloud, neither did I have strength to try to pray. It troubled me that I could not lay hold of God as I had been able to do in times past; but God whispered to me one day and said,

"Be still, and know that I am God. Wait, I say, on the Lord." It seemed He made me to know that He saw my desire to pray, and accepted it as though I were able.

Two dark months passed by. Sometimes I would be too weak to stand on my feet. On other days I would feel better, but never did I recover my voice so that I could preach.

There were three problems confronting me and these weighed heavily on my heart. I felt responsible for them, yet I was not able to lift a finger to take care of any of them. One day I forced myself to walk the short distance to church. Going to the altar, I sat down on the floor, and there I silently wept before the Lord. Then God spoke to me. "Take these three burdens," He said, "and package them up separately, and hand them up to Me one at a time." It was a solemn act as I separated them and handed them up to God in prayer. I felt the hand of the Lord reach down and receive them from my hand. From then on I rested in the Lord, as I waited for my healing, and God began to marvelously answer prayer concerning the three problems I had handed over to Him.

CHRIST'S CROSSES

Christ had two crosses, the one on Calvary where once for all He hung and bled for you and me and expiated our awful guilt. There was another cross always before Him, His living cross. It was the cross of every day, the sacrifice of every moment. Holman Hunt, in his beautiful painting, represents the Carpenter of Nazareth coming home at night from a day of toil at the work bench, and stretching His arms wearily out so that the setting sun striking upon the wall of the cottage behind His figure projects a shadow of the cross. Under that shadow Jesus ever walked. His life was one of constant self-surrender. He was ever giving Himself away. "I came down from heaven, not to do mine own will, but the will of him that sent me." He was always giving things up, laying things down, bearing suffering. His sacrifice was a constant one. Jesus went through ten thousand crucifixions before He hung on Calvary, and each was just as keen and just as hard and entered into His inmost spirit. This was the Master's life—the cross of Calvary and the cross of every moment.—A. B. Simpson.

One morning about the middle of July I heard that a revival campaign was in progress in Tampa, being conducted by an evangelist whom I knew well. I also learned that they were having morning prayer meetings, so I went. The evangelist told me that the night before, while sitting on the platform during the service, she had felt a mighty burden sweep over her for my healing, and all through the service she had found herself praying for me.

I went to the altar and asked them to anoint me and pray for me to be healed. They did so; and although I did not feel any change in my condition at that time, I felt sure that God had heard prayer. This was on Tuesday morning. By Thursday night I dared to try to preach, and for the first time in four months I did not lose my voice. My heart was filled with rejoicing.

But I yet had cause for greater rejoicing. The following day (Friday) I felt something loosen up in my throat, while I was washing out some clothes. I had felt a lump there, and of late it had been hard even to drink water; but now that lump moved, and I spit it up. To my amazement, I saw it was the roots of the growth that had been in my throat. In a few days the trouble in my throat cleared up completely, and the infection began to leave my body. A few days later I went into a revival campaign.

Ever since that time I have kept busy preaching, and never have I lost my voice again. God has restored my ministry and I am praising Him for another opportunity to preach this glorious gospel.

DURANT, FLORIDA

SUCH STRANGE CONDUCT!

The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world.

Their conduct filled their heathen neighbors with the strangest perplexity; they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so unmindful of the manners of that country from whence they came not. The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods they utterly refused, lest by employing these they might compromise their King.

An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered—that was what so bewildered and angered the heathen, who so often desire to make friends with the Christians without abandoning their own gods.

But there can be no reasonable doubt that that age in which the church was so completely separated from the world was the age in which Christianity was most victorious in the world.

—A. J. Gordon.

One thing, and only one thing, will carry men through all, and make and keep them successful; the Love of Christ, constraining and sustaining, is the only adequate power. Not our love to Christ, nor, perhaps, even Christ's love personally to us; rather His love to poor ruined sinners in us.—J. Hudson Taylor.

E. L. Mason Honored by Liberia

Before E. L. Mason, who had been situated in Monrovia, Liberia, left Africa in December for his furlough, the president of Liberia decorated him for his services to Liberia as a Christian missionary and as an airplane pilot. He was made a Knight Official of the Humane Order of African Redemption. Only three other Americans have received such an honor and Mr. Mason is the only missionary.

Officials from the Gold Coast, Nigeria, Sierra Leone, and a Chief Justice from London, as well as high ranking Liberian officers

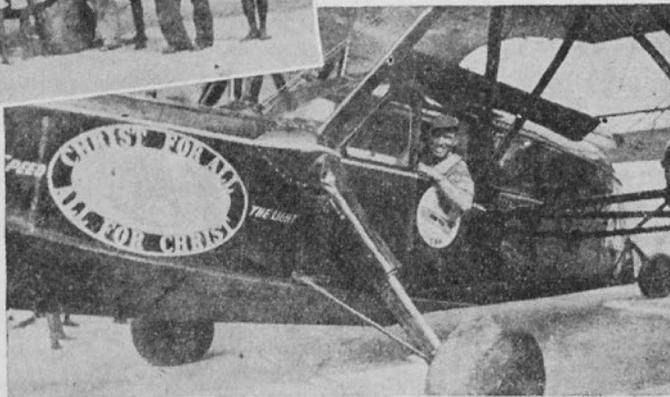
church building was erected in Monrovia and the president of Liberia and other government officials were in attendance at the dedication service.

Piloting the Sikorsky Amphibian proved a great blessing to the Liberian field. Trips that would have taken days over almost impassable paths were made by plane in just a few hours. Fields were reached that would not have heard the gospel for years. The value of the "Speed the Light" campaign was proved on this field.



Left, A part of the group who watched the launching of the Sikorsky Amphibian in Liberia.

Right, Ebon L. Mason in the Sikorsky Amphibian ready for the test flight. This is the plane he used to such great advantage in Liberia.



were at the presentation of the award. Mr. Mason reports that he was unaware he was to receive the honor. The president of Liberia had asked him to come and bid "farewell" before he left Liberia. After waiting some time, he was finally ushered into the presence of the president and the gathering of high officials. The president then stepped forward and pinned the decoration upon his breast.

Mr. Mason had served our field for three years, piloting the five-passenger Sikorsky Amphibian and pastoring the Assembly in Monrovia. During the term, a fine new

When the Pan American Airlines left Liberia, there was no air service in the country so the president of Liberia asked Mr. Mason to fly the mail for a thirty day emergency period. However, he continued to fly for the government for eleven months, flying over 1129 passengers and 41 tons of baggage and cargo while at the same time maintaining his ministering to his congregations. Besides the church that was erected during this time, Mr. Mason built a school for the Kru people. He also is credited with saving four lives during this time by flying them aid in times of critical illness.

Touring "Upcountry" in Egypt

Florence Christie and Karlene Burt, Egypt

We have just completed a five-week tour of the "upcountry" villages. The speedometer counted out 2400 kilometers of winding, palm-lined, dirt roads as our British-made Austin drove over marshland, narrow bridges and sand. The gospel message was eagerly received everywhere we went, preaching some thirty-one services in the established Assembly of God Missions and outstations.

Two conversions we will single out to re-

late here. The first was at Miss Dean's mission in Minia. Miss Burt was bringing the message (the first meeting of the trip). The Lord was present. The invitation was given and about ten repentant ones came forward. A young man, never in the church before, gave his life at the altar and when he arose said, "Christ has come into my heart tonight!" Thirty-four days later on the northbound journey, we inquired especially about

him and oh, praise God, he's attending the church and growing in grace.

Mr. and Mrs. Brown asked us to conduct a week's meeting in one of the four churches in Assiout. Every night on the first bench sat a very interested soul—he would lean forward as though he dared not miss a word and at times we detected tears in his searching eyes. Our hearts were anticipating the fruit of the Word in this life. He was an important personality, the Umda of a nearby village. Just before closing the meeting he invited us and Mr. and Mrs. Brown to speak in the Coptic church, which he had built for the people. Speak in the Coptic church? This is not a usual thing. But we eagerly accepted the invitation from this hospitable mayor to dine in his home and "lighten his church" (as he put it) and we looked forward to the inland journey on donkey-back. We were told that an armed guard would watch the cars which we must leave on the road three miles from our destination.

The chosen day was the Sunday before Christmas. Our party numbered nine. As the noon sun shone overhead we made our way toward the village chief's house—a prayer in our hearts "Give us the soul of the Umda." After we dutifully and gladly ate of an oversized dinner, our company departed for the church. Crowds gathered as we walked through the fields. Upon arrival, the church was already filled. Chairs placed upon the altar—women on the platform—music in the church—all this a new procedure in this church.

The people were excited and so were we. Miss Burt played the accordion and all became orderly and reverent. The service began, the object of our prayers, the Umda, sat before us drinking in the message. We spoke from the text, David's words, "Neither will I offer unto the Lord, my God, of that which costs me nothing." Seldom have we witnessed such power at work. Conviction was strong. At the conclusion of this unusual service, divorced from all ritual, the Coptic priest came first to express his thanks and invite us back!

It was dark, but our path was lighted by huge lanterns as we made our journey back to the parked cars. A good portion of the village walked the distance with us. The Umda decided to accompany us back to Assiout—so we hastily calculated, shifted passengers and took the Umda and the interpreter in our car. We were going to try again. We drove slowly, endeavoring to win to Christ this seeking soul. In our little car, the Umda gave himself to God! And before we parted he said, "I believe that God brought you to my village that I might have the opportunity of giving my heart to Christ!" Did we rejoice? The angels also rejoiced!

India-ettes

Sydney S. Bryant, India

In India, more than half of all deaths occur among children under 10 years of age. Malnutrition is believed to be the principal cause of these deaths.

* * *

The son of one of our Pentecostal preachers in India narrowly escaped death during the slaughter which took place in Lahore on India's Independence day. Two thousand people were killed at the Lahore railway station while he was there.

Hunger for the Word

Julius Olson, Brazil

The gospel of the Kingdom has made great inroads in Brazil, until the demand for the Bible is greater than the output. A representative from the Bible Society from Rio de Janeiro told the General Conference in Sao Paulo that they had orders for more than 100,000 Bibles but that they have no Bibles. It is a good sign when there is a hunger for the Word of God, however, it is pathetic when we cannot meet this need.

The first Christian in Sant' Ana da Vargem was saved through purchasing an old, worn, much-used Bible for 40 cents. He began reading it through curiosity, was convicted of his sins, and accepted the Lord. Now most of his family is saved. Others have accepted the Lord in this place and are still firm in Him.

Not too long ago I performed my first wedding in Brazil. The civil ceremony, recognized by law, was performed by an official from the courthouse in the bride's home, after which we went to the church for the religious ceremony. The church was full of curious onlookers who desired to see a Protestant wedding. After it was over, the Tabelao (lawyer from the courthouse) said: "If the people in Alfnas could have seen the wedding the priest wouldn't have any more business." To us it was a very simple ceremony but the presence of the Lord is what made it impressive.

We spent a week in Sao Paulo where we attended the "General Council" of Brazil. We are now to have our own publishing house which is a progressive move and a project greatly needed. It was a pleasure to meet the missionaries, native pastors and evangelists from all over Brazil. On our return to Varginha we spent a few days in Araraquara visiting the Lawrence Olsons.

Twelve new converts in Alfnas and Gospar Lopes followed the Lord in baptism. There were those in attendance who came through curiosity and to scoff, but as the power of God was manifested they were silenced and cried throughout the entire service. All in all it gave us a little foretaste of the day when the redeemed will be gathered in. Early on Monday morning I boarded the train for Varginha. On my arrival at noon, I was immediately notified that a 7 month old baby had passed away Sunday and the funeral was set at four o'clock. Here, within 24 hours the bodies have to be buried. Often relatives can't come, and receive news of the death several days or a week after the burial.

Recently we had the unpleasant experience of having robbers break into our house while we were in church. They were looking for money but finding none (as our treasures are in heaven) they fled as they heard us driving up with the car, taking my umbrella and sun glasses.

Since we have a better command of the language, we are enjoying our work. We are seeing visible fruit at all of our stations and ask that you will continue to pray for us daily.



Ragnar E. Udd
Nyasaland



Mrs. Ragnar E. Udd
Nyasaland



Bernard Johnson
Brazil



Mrs. Bernard Johnson
Brazil

News Briefs

Mr. and Mrs. Bernard A. Johnson and family left the States on February 27 to return to Brazil.

* * *

Mr. and Mrs. Ragnar E. Udd and family left New York on February 26 for Nyasaland, Africa.

* * *

Mr. and Mrs. John Lindvall sailed February 24 for Europe where they will be associated with Gustave Kinderman in the European office of the Foreign Missions Department at Basel, Switzerland.



Mrs. John Lindvall
Europe



John Lindvall
Europe

A Building is Needed in Sofia

With this letter we wish to share with you our joys and sorrows in our evangelical faith which is so dear to us all. Bulgaria with her beautiful towns and villages has witnessed many dark ages of slavery. The "Sun of Righteousness" has been shining over our small country for several decades now and it is climbing higher and higher to shed its light and disperse the darkness of sin from the hearts and souls of thousands who are to be with you in the heavenly Jerusalem not very long hence. This Sun has at present risen highest on the Bulgarian horizon. The Evangelical Pentecostal Churches are the youngest Evangelical church in Bulgaria, and in only twenty-five years they have surpassed all the other Evangelical groups, having brought to the Cross of Christ more followers than the other three denominations together.

Bulgaria is mainly a peasant country within the boundaries of which there are over 5,000 villages and 80 towns, but only 180 of them have been reached by the gospel. Thus the great problem of evangelizing this large number of villages lies still before us.

The present postwar period has placed before us one of the most difficult problems, especially in the towns—that of suitable church buildings. Owing to the shortage in housing many of our congregations meet in very inadequate quarters and at some places even in household kitchens as is the case in Varna on the Black Sea coast. This situation has set us to thinking seriously, and we were able during the last two years after putting forth every effort, to set up four church buildings.

The greatest need of our church in Bulgaria at present is at Sofia, the capital. Here, God has wonderfully glorified His name.

Our headquarters is also at Sofia. You probably know that during this last war Sofia was badly bombed. Our church building was hit and all our property including the church organ, chairs and everything else was destroyed. We moved from one place to another until we finally found a partially destroyed building which we managed to repair and where we have been housed until recently. Owing to the shortage of housing we have been given an ultimatum to leave as the hall which we occupy is wanted for municipal purposes.

As a result of this most unfortunate situation, our annual conference decided to place the Sofia problem before the whole union. A committee was formed for the purpose of raising funds and buying a suitable lot on which to build both for the needs of the Sofia church and the Union. We have strained our efforts to the utmost and have done all within our means without being able to bring to completion this urgent need of the work in Bulgaria.

We are writing this letter on behalf of the committee to ask you to give a helping hand in the name of Him whom we are all serving. The church at Sofia needs your prayers and material help. God's work in the country as a whole needs your support.

May the Lord be with you all and pour out showers of blessing on your own church and on the church as a whole.

Signed, Committee on Building
Haralan Popoff, Iontcho Drenoff,
Ivan Zareff

Send contributions to Noel Perkin, Foreign Missions Department, 434 W. Pacific Street, Springfield 1, Mo., designated for the "Church in Bulgaria."

THE PASSING AND THE PERMANENT

THE GOSPEL ON THE AIR

The latest evangelical broadcast to take its place on a coast-to-coast hookup is the "Back to God Hour," official radio broadcast of the Christian Reformed Church. It will be heard over the Mutual Broadcasting System every Sunday.

CANADIAN RADIO PLANS

An interdenominational group known as Associated Missionary Broadcasters of Canada plan to establish a gospel radio station at Brooks, Alberta. A second gospel station near Toronto is also projected and licenses are being sought, according to *Watchman-Examiner*.

DIVORCE AND DELINQUENCY

Divorce and juvenile delinquency go hand in hand. Fewer than half the youth admitted to the Cook County jail, in Chicago, were living with both parents at the time of their arrest, reports Warden Frank Sain. "About 29% of them came from broken homes, and nearly 25% were living alone without either parent," he says.

WOMEN DRINKERS

Dr. David B. Rotman, Chicago Municipal Court psychiatrist, says that in 1931 the ratio of women drinkers to male drinkers was one to five; the 1947 ratio was 1 to 2. "The number of 18, 19, and 20-year-old girls found in taverns is appalling," he says. "In practically every child delinquency case we find a mother who hangs around saloons."

THE MORE IMPORTANT TASK

Pastors and teachers can do more to shape America's future than can scientists and industrialists. "What little time men still have should be used well and wisely," said David E. Lilienthal, Chairman of the U. S. Atomic Energy Commission, in New York recently. "What goes on in people's minds—and in their hearts—is more important in determining the fateful future than what goes on in laboratories and production centers."

THE OPPORTUNITY IN CHINA

"The door for preaching the gospel in China is now wide open," says Calvin Chao, General Secretary of the China Inter-Varsity Christian Student Fellowship, who has been visiting America. "For the educated Chinese to accept the gospel is unprecedented in China's history. There are only 120,000 college students in all China, out of population of 475 million, but students are coming to Christ like the gathering of the clouds."

A MISSIONARY CHURCH

The Christian and Missionary Alliance, founded by the late A. B. Simpson, is still a strong missionary church. Last year they sent 120 new missionaries to foreign fields. Their total offerings to foreign missions in 1947 were \$1,550,032. This was less than the total of our Assemblies of God (\$1,761,330.06) but proportionately it was much more, inasmuch as the Alliance churches have only about one third our membership. Some of our assemblies are doing little to send the gospel light to foreign lands.

REBUILDING THE AIR FORCE

America does not intend to be caught unprepared. The U. S. Air Force recently brought 650 combat planes out of storage and placed them in active duty; 250 of these planes were Boeing Superfortresses and the rest were P-51 and P-47 fighters. The Air Force hopes to reach a strength of 401,000 men, divided into 70 groups, by June 30. The wings of a dove may symbolize peace but the wings of a Superfortress stand for something very different. "There shall be wars . . ."

GIL DODDS' NEW RECORD

Gil Dodds, the "Flying Parson," has broken his own world's indoor mile record by more than a second. Before 15,000 track fans at Madison Square Garden he ran the Wanamaker Mile in 4.05.03. As usual, he took only part of the credit. "I always do my best trusting in the Lord," he said. "I feel as if He's with me—I'm not out there completely alone." Following his victory, he was invited to appear in television, and when he did so he used the opportunity to preach an evangelistic sermon with a real appeal in it.

MEDIATOR OR MEDIATRIX?

Says a Roman Catholic instruction book, "The Secret of Mary," on page 39: "Beware of believing that it is more perfect to go straight to God through Jesus. Without Mary your action and your intention will be of little value. But if you go to God through Mary, your work will be Mary's work and consequently will be worthy of God. . . . We must do all things through Mary." But the Bible says there is only one Mediator—"the man Christ Jesus." 1 Tim. 2:5. It says nothing about a Mediatrix. Jesus Himself said, "No man cometh unto the Father but by Me." John 14:6.

A GOOD TESTIMONY

The many hundreds of Pentecostal women who visited Springfield during the National Sunday School Convention last month made a most favorable impression upon the city. They evoked a quarter-page newspaper article, entitled, "Makeup and Cigaretts Missing at Convention."

"Take another look at them before they scatter," said the reporter, Bill Snyder. "For nowhere else in the nation will you see gathered so many women in their natural colors, untouched by makeup or any concern for it. . . . There is no 'new look' about them, but rather that long-lost look of springtime in the girls and young women—a thing that has stirred the feelings of poets from time immemorial—and the older women appear motherly rather than like examples of the mortician's art."

The article mentioned the absence of smoking and movie-going, also, and elaborated on our views regarding these and other worldly practices. It is evident that pure people do not need outward adorning to attract attention. The ornament of sincerity within and simplicity without attracts most attention and speaks best for Him whom we seek to represent.

DIVIDING THE LAND

It is written of the Antichrist that he "shall divide the land for gain." Daniel 11:39. Undoubtedly this refers to Palestine, which the United Nations propose to divide into three parts on Oct. 1, 1948. But the United Nations can hardly be identified as the Antichrist. Will the land be divided by the U. N., and later redivided by the Antichrist? *Our Hope* points out that this may possibly be, although Palestine never has been divided heretofore in any such way.

There are two other possibilities, however. The United Nations may back down on their historic decision, through fear of fomenting another world war, leaving Palestine to remain undivided until the rise of the Antichrist. Or the dividing of the land may proceed according to plan, being undertaken ostensibly by the U. N., but being accomplished actually by that wicked one who then or soon afterwards shall stand revealed as the Man of Sin. We live in momentous times. The coming of the Lord draweth nigh.

ZIONISTS PERPLEXED

All is not going well in Palestine. The Zionists are perplexed to know how to achieve their goal of an independent Jewish state. The Arabs are giving much greater and fiercer resistance than was expected. The Jews are being trapped in their cities. It is reported that they have only 30,000 forces, whereas the Arab League has a combined standing army of 125,000 troops. The Jews have appealed to the American Government for armed help, but America, with one eye on its oil deals with the Arabs, has decided to do nothing until the Security Council of the United Nations decides to send troops to Palestine. This the veto-bound Security Council is not likely to do.

It is further disclosed that the five-member committee appointed to carry out the Partition Plan finds itself divided, and one member has resigned. Further reports indicate that the General Assembly of the U. N. may possibly reconsider the whole Palestine question. Poor thwarted Zionists! They are seeking to perpetuate God's people without God. They are trying to obtain the land of God's gift without God's giving. If only they would turn to the Lord with all their hearts and let Him fulfill His own plan. The Zionists will never get the Promised Land by their own political schemings and their own armed might. They will get it when they welcome Jesus of Nazareth back to earth as their Messiah! Not till then can God fulfill the prophetic promise given in Psalm 102:13—"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

Listen! Look!

Hear our Lord say, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isaiah 45:22. Here is:

The greatest possible blessing—*salvation*;

For the greatest possible number—all *the ends of the earth*;

At the least possible cost—a *look*.

Preaching The Cross

HOWARD CARTER

THE message of the Cross must first affect the one who delivers it, otherwise it may simply become a "pathetic story-telling." The service we render Christ must be ever subordinate to the gratitude we feel for His salvation. We must rejoice more in "our names being written in Heaven" than in the greatest manifestation of the power of the Spirit in our service.

A Roman spear rends the heart of Christ. This is man's final thrust at the body of the Son of God. The sword at His birth, the brow of the hill at Nazareth, the stones raised in the Temple, the lash, the reed, the thorns in the Judgment Hall, the Cross on the hill-side, and now the piercing of the heart of the One who loved to the last.

"The heart of man . . . is desperately wicked." The heart of Christ is divinely pure. The Roman spear pierced it, to spill, as it were, the love of Heaven on to a cursed earth: to open the fount from whence would flow the cleansing stream; to prove to men the measureless mercy of God.

What does the broken heart of Christ excite in us? After such a vision, can we live the old self-centered life we used to know before conversion? If we do, the heart of Christ has been broken in vain. Never! We must con-

secrate ourselves to Him who died for us. Our hearts must be full of love to Him, love shed abroad in our hearts by the Holy Ghost. Our lips must be filled with psalms of His praise. Our eyes kept on the blessed focus of His face until His rising glory needs a veil to fall between. We love Him—because He first loved us.

But even service for the Lord can become self-centered if we do not watch and pray. The pure delight we find in the Lord Himself and in His salvation can be supplanted by a love of service for Him. The work can become the passion of life instead of the Christ. We *must* serve Christ, but we are not primarily "saved to serve." We are saved to worship God in spirit and in truth. The Father seeketh such. We will naturally serve if we are saved, but worship must ever come before service.

When service for Christ exceeds our love for Him, then the story of the Cross becomes a "message" rather than an experience. We shall be repeating its pathos without experiencing its pain. The story of the suffering Savior may make our hearers weep, and their weeping may give us, not a similar sorrow, but a secret pleasure—we have told the story well! The Lord forbid! We are not called to tell stories, even spiritual ones, for the interest of the curious.

Sunday School Convention

Delegates and visitors witnessed a thrilling demonstration of God's power and blessing throughout the five days of the Sixth National Sunday School Convention of the Assemblies of God, February 15-19, in Springfield, Missouri. Over 2,000 delegates from every part of the United States (nearly 4,000 total registration) and from Canada gathered at the Assemblies of God headquarters and together with the local delegates and visitors literally took the city of Springfield by storm. The importance and value of the Sunday school was heavily underscored, and a positive witness to the gospel of Jesus Christ was set forth for all to see.

SUNDAY SCHOOL PARADE

An outstanding event of the convention was the Sunday School Parade, which was one of the largest parades in the history of Springfield. The procession was mobile and estimated to be over three miles long. It contained many interesting floats with representations and placards that brought a positive spiritual message to the thousands lining the streets to view the event. Public schools were dismissed and the parade was a testimony to the whole community. City officials, business firms, trucking and bus companies, and the police department all co-operated in the parade arrangements and made their contributions to its success.

God was gracious to answer earnest prayer concerning the weather for the convention and we are grateful to each *Evangel* reader who helped pray for good weather. The preceding week saw a heavy snow and a forecast of more cold weather. But as the week ended, the weather began to turn warmer. Snow melted rapidly and the early days of the convention were promising. By the day of the parade the snow was gone and the weather set an all-time record for warmth—74 degrees! Conventioneers felt that God had definitely answered prayer in the matter of the weather—particularly so when the day after the close of the convention the weather turned cold again. This is just one of the gracious tokens from God which were seen during the Sunday School Convention.

SUNDAY MEETINGS

The Sunday School Convention was preceded by a Christ Ambassadors' Youth Rally on Sunday afternoon, February 15. The Shrine Mosque, one of Southern Missouri's largest auditoriums, was well filled for the rally, which was addressed by Kenneth Haystead, of Ottawa, Canada. Brother Haystead told briefly of gospel activities in the work with the youth of Canada, and earnestly urged a vital relationship with Christ and a greater burden for souls as the hope of youth in these difficult days.

A PRAYER

Teach us, good Lord,
To serve Thee more faithfully;
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labor and not to ask for any reward,
Save that of knowing that we do Thy will,
O Lord, our God. Amen.

—Amy Carmichael

The Sunday evening meeting was a joint service of the ten Assemblies of God churches in Springfield, addressed by A. A. Wilson, of Kansas City, Missouri. Each church had dismissed its own meeting, and over 3,000 people came pouring into the great auditorium to enjoy a glorious service and to hear the evangelistic message.

EVENTS FOR MONDAY

The Sunday School Representatives for the various districts of the Assemblies of God organization met for all-day sessions on Monday. Suggestions as to effective organization of the districts for Sunday school work first considered. A thorough discussion concerning teacher training followed, and a committee was appointed to make plans and recommendations for improvements in this program. Other phases of Sunday school work were taken up and definite progress made. Recommendations and conclusions reached will be followed through to take advantage of the forward steps that were proposed.

The opening service of the convention proper was set for Monday night. Ralph M. Riggs, Assistant General Superintendent of the Assemblies of God, spoke on the subject, "Christian Education—Its Importance and Place in History." He emphasized the fact that teaching is God's method for winning souls to Christ and for training individuals for Christian life and service. Examples were drawn from the Bible and from church history to show how God's blessing has ever been upon those who have carried out this method in their service for Him. The speaker closed with a series of challenges to his audience, and to the Assemblies of God movement; including: (1) a doubling of the present enrollment in the Sunday schools of the organization; (2) the establishment by every Assemblies of God church of a branch Sunday school; (3) the establishment of an Assemblies of God Sunday school in every town in America over 1,000 in population (there are 6,000 of them); (4) the better training of our present staff of Sunday school workers, and the training of a new army of prospective workers.

CONVENTION SESSIONS

Convention meetings began at 9:00 a.m. on Tuesday, Wednesday, and Thursday. Following short devotional services, selected speakers presented some phase of Sunday School work. The morning was closed by an open forum on Tuesday; and on Wednesday and Thursday by group discussions on Teacher Training, Week-day Religious Instruction, Vacation Bible Schools, Absenteeism and Increase in Attendance, and Workers' Conferences. The afternoon meetings followed much the same pattern, except that group discussions centered around the various

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departments of the Sunday School, from the Nursery to the Adult Classes.

Evangelism in the Sunday School was the theme upon which Wilfred A. Brown Treasurer of the Assemblies of God, spoke on Tuesday night. Christian laymen were in charge of the Wednesday night meeting, and addresses were given by J. O. Harrell, superintendent of printing of the Gospel Publishing House; O. K. Armstrong, world traveler and staff writer for the *Reader's Digest*; and George Blaine, sheriff of Tulsa County, Oklahoma. A 200-voice men's choir was featured at this meeting.

The closing address was given Thursday night by Wm. E. Kirschke, of the Northwest District, following a program which included music from the orchestra and choir of Central Bible Institute. A sample transcription of a new children's radio program called the "Gospel Rocket" was presented, and enthusiastically received. Many pastors asked to receive regular releases of this fifteen-minute program to be put on their local radio stations each Saturday for thirteen weeks.

Throughout the week of convention, the children had been meeting in the lower auditorium of the Mosque. About 500 children had been enrolled in the "Christian Workers Reserve Corps" and had enjoyed the ministry of Raymond Ton, George and Billie Davis, and other children's workers. The boys and girls were brought to the convention platform and a portion of the Thursday night meeting was devoted to their exercises and songs.

Convention days were times of great inspiration and of valuable information for all who attended. M. L. Grable and the Sunday School Department of the General Council were in charge of the meetings and their work was most effective and appreciated. God made the convention an instrument of great blessing and help to all who were privileged to attend.—Hart R. Armstrong.

A METHODIST MINISTER'S LETTER

We were encouraged recently to receive a letter from O. O. Moore, a Methodist minister in Hallettsville, Texas, which said: "Some friends of mine are sending me the Pentecostal Evangel. I am enjoying it immensely. Truly it is spiritually uplifting, mentally enlightening, and soul inspiring."

Brother Moore sent three subscriptions with his letter, saying: "I am anxious that such splendid literature as this may find its way

into their hearts and minds. I am a Methodist minister, pastor of the Hallettsville Methodist Church. I covet your prayers in behalf of myself and my family and my congregation. I shall remember you in my prayers. May God's richest blessings continue to be upon you. You are truly publishing a great paper."

Probably this Methodist minister never would have seen the Evangel were it not for the thoughtfulness of the friend who subscribed for him. Now he finds the paper such a blessing that he wants to share it with others. Are there not some ministers and others with whom you would like to share the Evangel? It costs only \$1.50 for 52 issues (\$2.00 in Canada). Many hearts are hungry for spiritual reading matter. Provide them with a year's subscription to the Evangel, by sending their names and addresses, together with a money order, to the Gospel Publishing House, Springfield 1, Missouri.

TONGUES AND THE CROSS

(Continued from page five)

why Jesus told His disciples to pray, "Father, hallowed be Thy name."

Then followed a sense of the glory of Christ the King, and the greatness of His Kingdom of righteousness, joy, and peace in the Holy Spirit. Then I was swept by indignation that a Kingdom so glorious should be despised and that men for whom Christ died should refuse to acknowledge their King. The Spirit allowed me to taste the joy and the peace that would be ours in the Kingdom. It was so infinitely wonderful, so utterly satisfying, that human words can not convey the quality of such divine joy and peace! How I wanted to hold on to that sense of peace and joy! Then came the passionate prayer, "O God, send the revival! O God, send the revival! O God, send the seasons of refreshing that will precede the return of the King! O God, send the revival!" I could never have prayed with such passion and longing and earnest desire as poured through me. Thus I began to understand the desire in Jesus' heart, "Father, Thy Kingdom come."

Finally God began to show me how I ought to pray the third petition of this Lord's prayer! "Thy will be done!" This is how He dealt with me. Indicating my hands the Holy Spirit questioned: "Whose hands are these?"

"Lord, they are my hands." "Whose will is done by these hands?" "Lord, they obey my will."

"Do you yield these hands now to Me that from this time they may be My hands and do My will?"

"Lord, you know what a self-willed fellow I am. How can I promise that these hands will always from now on do Thy bidding?"

When I thus hesitated to consecrate my hands to Him, the Holy Spirit simply withdrew His working and His presence. "O Lord," I cried, "do not take Thy Holy Spirit from me. I acknowledge that these hands are not my own. You bought them with your precious blood that they might do your will. But I am too weak to keep any promise, what shall I do?"

"Cannot you pray that my will be done by your hands?"

"Yes, Lord, I can do that. O God, these hands are Thine; they are bought with a great price. O God, let Thy will be done from this time forth by these hands. Thy will, not mine, be done by these hands of mine." As I prayed thus the Spirit returned and resumed His working with me.

After I had thus dedicated my hands to the Lord, He called my attention to my feet and in a similar way questioned me about my feet until I had dedicated them to God with the prayer that from henceforth His will should be done by my feet. Then my head and eyes and ears and appetite and passions and will and every member of my body were claimed by the Lord as His possession bought by His precious blood that they might be instruments of His will.

Then He began to question me about my tongue. "Whose tongue is this?"

"Lord, it is my tongue." "Whose will does this tongue obey?" "Mine, Lord."

"Will you yield your tongue to Me to do My will from henceforth?"

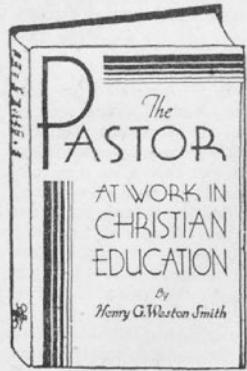
"Lord, you know how unmanageable my tongue is; how can I make such a promise?"

Again the Spirit said, "I will not compel you to do so," and He withdrew.

"O God," I cried again, "take not Thy Holy Spirit from me. I am not able to control my tongue and make it do Thy will, but I do pray that Thy will be done by my tongue. My tongue belongs to Thee to say what Thou dost desire it to say. By the power of the blood that has bought and redeemed my tongue, and through the power of Thy Holy Spirit, let Thy will, not mine, be done by my tongue." It was while I was praying thus, with great earnestness and desire that God's good and perfect and acceptable will be done by my tongue, that suddenly the Holy Spirit came as a tongue within my tongue of flesh and in a moment I was speaking a clear flowing language that I did not know.

How solemn is the fact that God would never compel me to do His will. All through the experience my will was in control, and only when I willed that His will be done, and prayed that earnest prayer, was God able to send His Spirit to take control of my members and especially of that most important member, my tongue. How significant that the crowning point of my dedication was the yielding of my tongue! And how deeply full of meaning was the Spirit's acceptance of the dedication and yielding of my body and its members as a living sacrifice, by taking full control of my tongue, my instrument of expression, and Him-

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self giving utterance to a heavenly language not understood by me!

Yes, God wants tongues. He is ready to take control of our tongues if we acknowledge His right to have them, and He will fill us with the fire of the Holy Spirit so that our tongues will become instruments to give expression to the glorious things of the gospel. "Ye shall be My witnesses."

If any of my denominational brethren read this, let me say to them, "The Pentecostal Baptism is not just speaking in tongues." God wants to possess His people now as He did on the day of Pentecost, and He is longing to give expression to His love and grace and power in this world. So He still gives us the same experience as He gave the 120. I love my denominational friends. I appreciate their friendship, their kindness, their education, their culture, and the heritage I had in their rich history. But God gave me such an infinitely great possession when the Holy Spirit came in Pentecostal power that I have gladly counted what was gain to me to be but loss, for the greater excellency of the reality and knowledge of Christ that has come through this wonderful experience. Do not hesitate to tarry until you are endued with power from on high according to Acts 2:1-4, and the tongue of fire gets possession of your tongue as a sign that you are now sealed as an expression of God's Spirit in human speech.

My friend, your tongue is a marvellous instrument of expression. God seeks that tongue and in the symbol of the tongue of fire He pleads

with you to yield that tongue to Him so that He may show you why He made it. When God pours forth the melody of heavenly love and joy and peace and holiness through your soul and into your tongue in a new language, you too will say: "Lord, I have no right to keep this tongue from You. If You can make such a wonderful and helpful use of it, it belongs to You. It is no longer mine."

When God does you the honor, my friend, to take you at your word and accept the offer of your tongue to be the instrument of His expression, and the Holy Spirit of God seals the transaction by speaking through your tongue in an unknown language, it is the sign of a most solemn transaction. Do you not know that your body is the temple of the Holy Spirit, and your tongue from that day forward is the instrument for His expression? On that tongue the "tongues of fire" has put His seal and written, "Reserved for the use of the Holy Spirit." Have you lived up to your bargain? Have you reserved your tongue for His use alone? Have you refused to lend your tongue to anything that grieves Him who did you the honor to speak through you in the tongues of men and of angels? God give us who are called "Tongues People" the grace to live up to our nickname, and be His tongues, for God is seeking instruments through whom He can express the language of His heart of love through His tongues of fire to a world that needs to know His love and His power more than it needs anything else.

ENROLLMENTS NOW BEING RECEIVED FOR FOURTH YEAR AT C.B.I.

In accordance with instructions by the last two General Councils, the Directorate is making definite plans to add a fourth year of work at Central Bible Institute, beginning with the fall term, 1948. A fifth year will be added in the fall term of 1949.

Enrollments are being held open for a short time in order that those who have previously graduated from C. B. I. with a three-year diploma may have opportunity to enter this fourth year of work. Additional faculty members have been engaged to take care of the increase in the curriculum and student body for next year. Intensive work is planned for the fourth year classes in the study of the Epistles, Doctrine, Pastoral Theology, Greek, History, Missionary, and other subjects.

Graduates from C.B.I. and other schools will be given full credit for work already done. If you are interested in enrolling for a fourth year of work, please write immediately to The Registrar, Central Bible Institute, Springfield, Missouri, and necessary information will be sent to you.

Our faith does not rest on surmise, or myth or fable, or on mere mystery, but on the solid rock of historic fact. Christ is a personality in history, and it we cannot rely upon these records of Him, then nothing historical is reliable. —W. Graham Scroggie.

The apostle speaks of besetting sin, saying, "Let us lay aside . . . the sin which doth so easily beset us"; but we have also a besetting Savior, of whom the Psalmist could say, "Thou hast beset me behind and before."

Among the Assemblies

ARVIN, CALIF.—November 30th we concluded a 3-week revival meeting with Evangelist Freadus S. Seal of Burbank. In this meeting, 20 were saved, 10 were filled with the Holy Ghost, 5 re-filled, and 10 baptized in water. There were many outstanding healings in answer to prayer. The attendance was good and the whole community was stirred for God.—Fred W. Poling, Pastor.

BURLINGTON, VT.—Evangelist and Mrs. Carl Lindberg of Quincy, Mass., have just concluded special meetings in the Gospel Tabernacle. The battle is hard in this northern New England city, but God gave us three new seekers for salvation. Two of these came to the altar in the first service they attended. Brother and Sister Lindberg are Spirit-filled workers.—David H. Keeler, Pastor.

SAN JON, N. MEX.—We praise God for a very successful 3-week revival meeting under the anointed ministry of Evangelist Gladys Lutke of Dallas, Texas. The power of God was manifested from the beginning. We used as our slogan, "Jesus is here. Anything can happen." We came to church expecting God to do the supernatural, and were not disappointed. Eighteen were gloriously saved, believers were filled with the Holy Spirit, and sick were healed. The Sunday School reached its highest record since we have been here. A C. A. band was organized, and a spirit of revival continues in the hearts of His people. In spite of bad weather, we had good attendance.—Mr. and Mrs. O. L. Anglin, Pastors.

NEW ENGLAND, N. DAK.—We have concluded a very fine series of meetings with Brother and Sister Paul Hild of Fargo. The meetings continued 3 weeks. God answered prayer and many were saved. As nearly as we could keep track, there were 54 decisions for Christ; 4 whole families accepted the Lord as their Savior. A school teacher who had previously been saved saw her whole school accept Christ. People of all ages were wonderfully saved. Some were under such conviction that they were saved in their homes; some went out of the meeting, only to come back and yield themselves to Christ. Some marvelous healings were witnessed. This is our outstation.—Pastor and Mrs. Reuben W. Will, Dickinson, N. Dak.

NEW SMYRNA BEACH, FLA.—We have just closed a 12-day series of meetings with Evangelist Thomas B. Don Carlos. God gave us a gracious revival. At least 8 were saved and 4 received the Baptism in the Holy Ghost. Many new people appeared in our services. The meetings were well attended, and the saints were greatly stirred and revived.—Clinton E. Finch, Pastor.

QUINCY, ILL.—We of Bethel Church are glad for another year filled with the mercies of God. This spring we are finishing 17 years of broadcast. We are especially thankful for our radio ministry. More than 800 consecutive weekly broadcasts have been made, and God has put His stamp of approval upon this ministry by blessing the people and healing the sick even while they were listening.

The past year we have seen a goodly number saved, baptized in water, and added to the church. God has greatly blessed the organization of a Junior church; more than a dozen boys and girls were saved in a recent Sunday morning service.

Thankful we are for the good ministry of all our evangelists and special speakers. In June and July we had the anointed preaching of Evangelist Wm. F. McPherson of Oklahoma City, Okla. September brought the ministry and European report of Mr. and Mrs. Leonard Steiner of Basel, Switzerland. Everyone enjoyed the preaching of John H. Bostrom in October. We shall not soon forget his sermons on Divine Healing and Health, and his pungent lectures on Personal Evangelism. In November Fred H. Squire of England thrilled our hearts by the report of great revivals which swept England just prior to the war. The same month brought Evangelist H. E. Hardt of West Virginia for a good revival.

We have just closed a Missionary Convention with Mr. and Mrs. James Salter, British Missionaries to the Belgian Congo. Their reports of thirty-three years of work among the cannibal tribes of the Congo compose one of the most thrilling missionary stories ever told. We are now in special prayer services with Mr. and Mrs. Paul Wharton of California. God is blessing, and several are earnestly praying to be filled with the Holy Spirit.—Mr. and Mrs. F. R. Davidson, Pastors.

HUFSMITH, TEXAS—On December 28 we began a successful revival with Evangelist Laurell Akers from our own group of C. A.'s. Brother Akers is now attending Southwestern Bible Institute. On January 1, Evangelists Vera Holmes and Evadine Huston of Granbury joined us; also Kathleen Styran of Cleburne, who assisted us a few days with special singing.

The Lord confirmed the Word with signs following. Backsliders were reclaimed, a large number were converted, and 15 believers received the Baptism in the Holy Ghost. Especially on two occasions the glory of the Lord descended over the congregation with such mighty conviction that sinners rushed to the altar seeking salvation, without waiting for an invitation.

On the week-end of January 10—11, Evangelist

Holmes' brother, Bill Styran, visited the services accompanied by Ben La Fon, Talmadge McNabb, Ralph Elmore, and Bill Smith, students from Southwestern Bible Institute, who assisted by personal work; 9 to 11 were converted, and 6 were filled with the Spirit. Evangelist Akers returned to school, but our two sisters continued services.

Before the Sunday evening service a number of girls, ages 9 to 14, who had fasted and prayed at the church for the community and for their loved ones, glorified God with singing, speaking, and preaching in the Spirit. These girls all received their Baptism during the revival.

The meetings closed January 18, leaving a greatly stirred congregation, and a renewed vision of the work that must be done.—Mrs. R. S. Laird, Pastor.

BIGGS, CALIF.—The Lord has given us a good revival meeting with Paul Baugher of New Mexico. Eighteen were at the altar for salvation and the saints were stirred and revived. The church attendance almost doubled and seems to be strengthened from every standpoint. We have hopes of a new church building in the near future.—Everett C. Hancock, Pastor, Route 2, Box 317, Gridley, Calif.

CANON CITY, COLO.—We have had a glorious revival with Evangelist Earl Cornelison of Kirksville, Mo. He came to us January 14 and continued the meetings until February 8; there was not a night that God did not move in a supernatural way, in saving, healing, and baptizing power. The gifts of the Spirit were manifest throughout the meeting. Seven heads of families came for salvation. In all, 20 were saved, 26 were baptized with the Holy Spirit, some were healed, 27 were baptized in water, and 19 were received into the church; 12 of these were adults. Beginning New Year's eve and continuing through the entire meeting, there was much fasting and prayer. We give God all the glory for this great moving of the Spirit in our midst. Brother Cornelison cooperates with the pastor in his work of winning souls for Jesus.—James H. Fulford, Pastor.

DALLAS, TEXAS—During the summer months last year the Lord led me to start a work at Honey Springs, a suburb of Dallas. I did not know anyone in this community, and so with the help of E. E. Shaffer, another student from Southwestern Bible Institute, I canvassed most of the community to see if there were any people who were of the Pentecostal faith. We found some, and since I felt such a definite call from the Lord to start this work, I set out to buy a suitable lot.

I found lots that could be had for as little as \$200 down payment, but the lot I felt was in the right location was for sale only if I would take three lots, and pay \$1,400 cash and assume a balance of \$500 which could be paid in easy payments. Now, \$1400 looked like a mountain when I was without a congregation; but since these lots faced the Boulevard, each with a frontage of 60 feet, and were 190 feet deep, I sought the Lord and bought them all, giving the corner lot for the church.

September was gone, too late to start a tent meeting, so we decided there was only one thing to do, build. And we did. The week before we started, my superintendent, with whom I had worked for many years before leaving to enter S. B. I., gave me about \$300 worth of second-hand lumber. Other friends gave gifts. October 6th we started the concrete foundation, 30x50; November 9th we were ready for the opening service. By working part time with those who helped, we had the walls up, the roof on, a nice wood floor, windows in (9 windows, four doors), and the house was filled for the afternoon service. A. C. Lane of Waco brought the first message. We received an offering of \$243.

We have the building almost completed. The Dallas District Home Missions gave us \$400, and all the other money has come in with the help of faithful friends. We owe only about \$20 on the building. Also we have three nice stoves paid for (\$55), and \$60 on the piano.

We have just closed a 3-week revival meeting with Nona Dee Childress, who is teaching at S. B. I. Five were saved in this revival.—Harvey L. Rose, Pastor.

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Coming Meetings

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

ST. LOUIS, MO.—3437 Henrietta St.; March 14—28; John H. Bostrom, Evangelist.—J. D. Cockman, Pastor. TAFT, CALIF.—March 9—; Hans F. Bretschneider, Evangelist.—Paul Long, Pastor.

CAMPBELL, MO.—March 21, for 2 weeks or longer; D. C. Ogden, Evangelist.—A. A. Bradley, Pastor. YUMA, COLO.—March 16—April 4; Mr. and Mrs. A. C. Phillips, Evangelists.—D. J. Hixenbaugh, Pastor.

JASPER, ALA.—Meeting in progress; Mr. and Mrs. Jack Fowler, Evangelists.—T. L. Satterfield, Pastor.

SAN DIEGO, CALIF.—Normal and Blaine Sts., March 14—; Evangelist and Mrs. Dean E. Duncan, Denver, Colo.—Floyd McWhinney, Pastor.

HARVEY, ILL.—March 25—: Thelma Wilkins of Granite City, Evangelist.—W. J. Sawyers, Pastor.

BISMARCK, Mo.—March 16, for 2 weeks or longer, Richard Orchard, Evangelist.—J. L. O'Dell, Pastor.

OTTUMWA, IOWA—Pentecostal Church of God; meeting in progress; Mathan Musical Evangelists.—Wm. B. Friend, Pastor.

GLENROCK, WYO.—March 23—April 4; Bennie Harris, Ft. Morgan, Colo., Evangelist.—Samuel Hammer, Pastor.

LAFAYETTE, IND.—1004 N. 6th St., March 7—21; Abraham Solomon, St. Louis, Mo., Evangelist. Carl Isaac, Pastor.

LOS ANGELES, CALIF.—Gospel Temple; March 14, for 2 weeks; Nick M. Gruick, Milwaukee, Wis., Evangelist.—John Seregow, Pastor.

MERIDIAN, IDAHO—March 7—; Howard W. Hollar, Portland, Ore., Evangelist.—F. L. Garrison, Pastor.

FLEMING, COLO.—March 9—; Evangelist and Mrs. N. D. Sheneman, Oxford, Nebr.—James Holden, Pastor.

HOOD RIVER, ORE.—March 28—; Evangelist and Mrs. Velmer J. Gardner of Wenatchee.—George J. Davis, Pastor.

SAN DIEGO, CALIF.—6th and Fir Sts., March 14—; Evangelist and Mrs. Gene Martin, Creston, Iowa.—Ben Hardin, Pastor.

MUNCIE, IND.—915 E. Memorial Drive, March 14—; George Hayes, Houston, Texas, Evangelist.—Roy J. Davidson, Pastor.

TRUESDALE, IOWA—March 14, for 2 weeks or longer; Evangelist and Mrs. W. A. Hawkins, Whitney, Nebr.—B. B. Robeson, Pastor.

EUGENE, ORE.—710 W. 13th; meeting in progress; Evangelist and Mrs. Velmer J. Gardner, Wenatchee, Wash.—Gordon W. Kampfer, Pastor.

BELOIT, WIS.—March 31—April 11; Charles Elmo Robinson, giving 12 Bible Lessons covering high points of his teaching ministry.—Casper W. Modder, Pastor.

TORONTO, ONTARIO—Evangel Temple; March 23, for 2 weeks or longer; E. L. Slavens, Kansas City, Mo., Evangelist.—W. G. McPherson, Pastor.

GARDENA, CALIF.—Meeting in progress; Robert Perryman, 1136 W. 88th St., Los Angeles, Calif., Evangelist.—T. Chas. Gameson, Pastor.

FILLMORE, CALIF.—Children's Revival and Sunday School Convention, March 9—21; Virgil and Edythe Warens, Artist Evangelists.—Ray Curtis, Pastor.

NORTH LITTLE ROCK, ARK.—22nd and Franklin Sts.; March 28, for 3 weeks or longer; Evangelist and Mrs. B. Owen-Oslin.—C. C. Crace, Pastor.

POMONA, KANSAS—March 15—; Wesley Goodwin, Evangelist.—C. M. Dale, Pastor.

CHARLOTTE, N. C.—1917 Central Ave.; March 21, for 2 weeks or longer; Milton Richards, Long Branch, N. J., Evangelist and Prophetic Teacher.—Mr. and Mrs. Harry Rupp, Pastors.

GREENVILLE, MISS.—704 Alexander St.; meeting in progress; R. E. Gilliam, Little Rock, Ark., Evangelist. All neighboring churches invited to attend.—Herman Sharp, Pastor.

NEW ORLEANS, LA.—4737 Canal St., meeting in progress until March 28, or longer; Evangelist and Mrs. Chas. O. Neece, Miami, Fla.—T. Horace Clark, Pastor.

LITTLE ROCK, ARK.—Central Assembly of God, 902 Louisiana; March 21—28; Stanley H. Frodsham, Editor of Pentecostal Evangel, special speaker. Meetings each morning at 10:00, and each evening at 7:30, Saturday excepted.—Robert C. Sellers, Pastor.

NEW SHARON, IOWA—Deeper Life Convention, March 21—28; R. A. McClure of Denver, Colo., Assistant Superintendent Rocky Mountain District, convention speaker. Music by "Sermons in Song" Quartet of CBI. Services daily, 9:45 a.m. and 7:45 p.m. Rooms provided.—G. R. McGhghy, Pastor.

FRESNO, CALIF.—Union Easter Rally, Memorial Auditorium, seating 3,000, March 28, 7 p.m. Music by Southern California Bible College Band and Choir. Ralph Carmichael, director. Watson Argue, Winnipeg, Canada, evening speaker.—Floyd L. Hawkins, Pastor. Full Gospel Tabernacle.

SOUTHEASTERN FELLOWSHIP MEETING

Southeastern Fellowship Meeting, sponsored by eight Districts, Ponce de Leon Assembly of God, Atlanta, Ga., April 6—8. Speakers arranged by Executive Committee of South-Eastern Bible Institute, Lakeland, Fla., Howard S. Bush, Robert C. Jones, and Marvin L. Smith. Purpose of meeting is to build Christian fellowship and promote South-Eastern Bible Institute. For reservations write Ralph Byrd, 163 Ponce de Leon Ave., N. E. Atlanta, Ga.—Marvin L. Smith Secretary and Director of SEBI.

NORTHWEST DISTRICT C. A. RALLIES

Annual Sectional C. A. Rallies, Northwest District, with Charles E. Blair of Denver, speaker: March 15, Kelso, Wash. March 16, Calvary Tabernacle, Aberdeen, Wash. March 17, Evangel Temple, Bremerton, Wash. March 18, Sedro Woolley, Wash. March 19, 12th and G Sts., Tacoma, Wash. March 22, Full Gospel Tabernacle, Yakima, Wash. March 23, Collee City, Wash. March 24, Revival Center Tabernacle, Spokane, Wash. March 25, Colfax, Wash.—Norman L. Gardner, District C. A. President.

CARTHAGE, MO.—Meeting in progress; Evangelist and Mrs. S. E. Clutter, Connelisville, Pa.—J. A. Rogers, Pastor.

ABERDEEN, S. DAK.—Assembly of God Tabernacle; March 14, for 2 weeks or longer; Roy L. Buckley, Springfield, Mo., Evangelist.—Silas S. Rexroat, Pastor.

UTAH C. A. CONFERENCE

Utah C. A. Conference, Salt Lake City, Utah, April 7—9. Night, April 7, opening rally. Rocky Mountain District. C. A. President Milton Newman, evening speaker. For reservations write Guy M. Heath, Host Pastor, 328 W. Lucy Ave., Salt Lake City 4, Utah.—Milton Newman.

NEW MEXICO DISTRICT CONVENTION

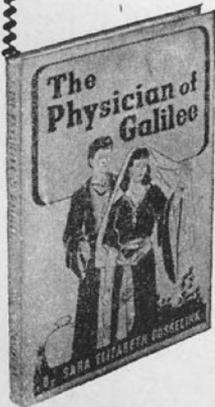
The Ninth Annual New Mexico District Council will convene at the Fruit Avenue Baptist Church, Albuquerque, N. Mex., April 6—8. Fellowship Meeting, night, April 5. Gayle F. Lewis, special speaker. For reservations contact Paul W. Harrington, 1118 N. Second St., or W. F. Watkins, 402 San Clemente, both of Albuquerque, N. Mex.—Irvin E. Smith, District Secretary-Treasurer.

TEXAS SPRING CONVENTIONS

Texas Spring Conventions. The following, two days, one night; first service 10:30 a.m.: Austin Section, East Assembly, Austin, March 23—24. Waco Section, Corsicana Assembly, March 25—26. Beaumont Section, Lamar Assembly, Beaumont March 30—31. Houston Section, First Assembly, 4305 Lillian St., Houston, April 1—2. Tyler Section, First Assembly, Tyler, April 6—7. Lufkin Section, Evangelistic Temple, Palestine, April 8—9.

Greenville Section, Glad Tidings, Sherman, April 13—14; two nights, one day, first service 7:30 p.m. Fort Worth Section, North Side Assembly, Ft. Worth, April 15—16, two days, one night, first service 10:30 a.m. Wichita Falls Section, Archer City, April 20—21, two days, one night, first service 10:30 a.m. San Angelo Section, Abilene, April 22—23, two nights, one day, first service 7:30 p.m.

All our ministers required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to meet the Sectional Committee in their respective sections. Those desiring ordination at the June Council must be present and make application and be examined at this time. Final examination for ordination will be made in your Section and not at the District Council as has been our custom before. For further information write your Sectional Presbyter or the District Office.—James O. Savell, Superintendent; E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.



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CHANDLER, OKLA.—Special Services, Assembly of God, Easter Sunday. L. B. Keener, District C. A. President, special speaker at morning and night services.—C. E. Turner, Pastor.

PATTERSON, N. J.—Special Meetings, Bethany Pentecostal Church, Broadway and Summer Sts., March 21—30. March 20, C. A. Rally. E. N. Stanley, Burlington, Vt., speaker.—David Leigh, Pastor.

NEW YORK-NEW JERSEY PRAYER CONFERENCE

New York-New Jersey District Prayer Conference, Gospel Lighthouse Church, Hudson Falls, N. Y., March 30—April 1. Ministers and Christian workers urged to attend. Thos. R. Brubaker, District Superintendent, will be present. Services 9:30 a.m., 2:30 and 7:30 p.m. Accommodations free as far as possible. Noon meal on free-will offering plan. For reservations write Robert A. Canterbury, 29 North St., Hudson Falls, N. Y. Bus service to Glens Falls. Trains to Ft. Edward, N. Y. Call Church, Phone 4-4720.—Fred D. Drake, District Prayer Conference Leader.

SOUTHERN CALIFORNIA MASS YOUTH RALLY

LOS ANGELES, CALIF.—Southern California Full Gospel Mass Youth Rally, Shrine Auditorium, Jefferson and Royal Sts. (near Figueroa), March 29, 7:00 p.m. Watson Argue, Winnipeg, Canada, speaker. Southern California Bible College Band will play; Angelus Temple's 300-voice Youth Choir and Dr. Britton's Youth Choir from Alhambra will sing. Heilding Halverson of Seattle, Wash., will lead congregational singing, 7,000 free seats. Sponsored by Assemblies of God, Foursquare, Pentecostal Church of God, and Independent Full Gospel Churches. For further information write L. B. Lewis, District C. A. President, 1044 Marine Ave., Wilmington, Calif.

NEBRASKA DISTRICT COUNCIL

OMAHA, NEBR.—Nebraska District Council, April 6—8. Fellowship Rally, April 5, 7:45 p.m., at Glad Tidings Church, 507 N. 19th St. Wesley R. Steelberg, main speaker. For reservations write L. E. King, Host Pastor, 507 N. 19th Omaha, Nebr. For further information write M. P. Brandt, District Superintendent, 1704 W. Division St., Grand Island, Nebr.

KANSAS C. A. CONFERENCES

Kansas District C. A. Conferences: March 22, Pratt. March 23, East Central Assembly, Wichita.

Host Sectional Secretary in charge of services. Guest Speaker: Harry Myers, National C. A. Secretary. Other speakers include Everette Ewing, District C. A. President; Paul Witten, District C. A. Vice President. Conference theme: "Our Pentecostal Treasures." Services 10 a.m., 2 and 7:30 p.m.—C. A. Department, Kansas District.

OKLAHOMA SECTIONAL COUNCILS AND BIBLE CONFERENCES

Oklahoma Sectional Councils and Bible Conferences: April 12—14, Altus-Elk City Sections, Elk City, Nos. 15 and 16. April 19—21, Pawhuska-Vinita Sections, Bartlesville, Nos. 1 and 6. May 10—12 Oklahoma City-Anadarko Sections, El Reno, Nos. 11 and 12. May 17—19, Cherokee-Woodward Sections, Alva, Nos. 10 and 14.

All licensed ministers and exhorters required to get renewal blank at one of the above Sectional Councils fill it out and turn it in to the District Secretary for renewal of papers for 1948-1949 fiscal year. Those desiring license or exhorter's permits requested to get the proper blank, fill it in with the endorsement of their Sectional Presbyter, and present it to the board at any of the above Sectional Councils.

Services: Monday afternoon and night, C. A.'s Tuesday morning, WMC; afternoon and night, S. S. Wednesday morning and afternoon, Sectional Fellowship Meeting, election of officers and licensing service; night, Missionary Rally and Fellowship Meeting. Examination of applicants for licenses and exhorter's permits will be held during entire Council. For further information write V. H. Ray, District Superintendent, or Robert E. Goggin, Secretary-Treasurer, P. O. Box 1341, Oklahoma City 1, Okla.

ALABAMA SECTIONAL COUNCILS

Alabama District Sectional Councils: Southwest Section, Whistler, March 22—23; A. L. Shell, Presbyter. Southwest Central Section, Needham, March 29—30; Hubert Loper, Presbyter. South Central Section, Troy, April 12—13; Carnell Bruce, Presbyter. North Central Section, Alabaster, April 19—20; James Standifer, Presbyter. Northwest Section, Millport, April 26—27; W. J. Hurst, Presbyter. Northeast Section, Gadsden, West Side Assembly, May 3—4; Ben Wainwright, Presbyter. Southeast Section, Slocomb, May 10—11; Elbert Jackson, Presbyter.

Monday, 7:30 p.m., Home Missionary Rally; T. H. Spence, speaker. Tuesday; 9 a.m., short message by the Sectional Presbyter, followed by 30 minutes of prayer and consecration; 11 a.m., message by Marvin L. Smith; 2 p.m., Fellowship Meeting, sermonettes by different ministers; 7:30 p.m., evangelistic message by Howard P. Trawick.

All ministers expected to attend the Council in their respective Sections. Ministers and one duly elected delegate from each Assembly in the Section will elect their District Presbyter. Ministers required to meet the Credentials Committee in person are: Those applying for credentials for the first time; all licensed ministers and exhorters, to renew their permits; and applicants for ordination.

Pastor should come prepared to make Home Missionary pledges for their Assemblies. Individuals should prepare to make pledges also.

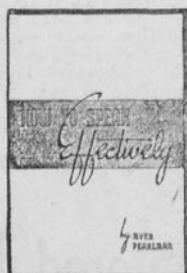
For further information write Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile 17, Ala., or Howard P. Trawick, District Secretary, Box 276, Slocomb, Ala.

MISCELLANEOUS NOTICES

NEW ADDRESS—Hardy, Iowa. "I have resigned the pastorate at Hatfield, Mo."—Ethel Nervig.

NEW ADDRESS—7342 Glen Manor Drive, Houston, Texas. "I have moved to Houston, Texas, but am still in the evangelistic field."—Troy B. Helms.

NEW ADDRESS—416 E. Barnes, Bushnell, Ill. "I left East Alton some months ago, and have accepted the pastorate here."—C. R. Liddle, Illinois District C. A. Secretary.



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