

*the*  
**PENTECOSTAL**  
*Gospel*

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

*"Peace Be Within Thy Walls"*  
Psalm 122:7

A wall twenty feet high, and two and one-half miles long, still surrounds the Old City of Jerusalem. St. Stephen's Gate, shown here, got its name from the fact that Stephen, the first Christian martyr, was stoned in its vicinity. Today the Jews themselves suffer violence as war rages in their land. Let us obey the Word which says, "Pray for the peace of Jerusalem."



Religious News Service Photo



# The Restoration of the Kingdom

Morris Zeidman, a Hebrew Christian

**A**LL men love their native land, and Jews are no exception. The Hebrews have always retained a very strong desire and longing for their promised land, Palestine—particularly so in times of persecution and distress. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm 137:5, 6.

In time of prosperity the ardor of modern Jewry for the Holy Land was cooled. Only after the first World War, when Jews in Central Europe suffered so much from the retreating and conquering armies, did real hope for a land of their own rise in the hearts of suffering and pious Jews.

After the war there came a period of prosperity and reconstruction in Europe, and liberty and equality were enjoyed by Jews. While a few of the pious prayed daily, "In the year to come may we be in Jerusalem," by far the greater part of Jewry, in their material prosperity, remained either neutral or in downright opposition to any mass emigration of Jews to Palestine. It was a common thing to hear Reformed Jews in Germany say that Berlin was their Jerusalem and Germany their promised land. The same was echoed by Jews in America, who said that New York was their Jerusalem and America their promised land.

As if God were grieved at the complacency of the Jews and their forgetfulness of the Lord God of Israel and His holy hill Zion, the fury of Nazism and Fascism rose in Europe in a mighty wave of anti-Semitism and persecution of Jews. Then came the second World War, with the most devastating, bestial, cruel and atrocious murder of six million Jews (men, women and children) in the extermination camps under the Nazi direction. This struck a terrible blow to Jews the world over who lost dear ones and loved ones in Europe. After the war, the remnant that survived the cruel tortures in the extermination and working camps were left stranded in Germany, some in Italy, and a remnant in Poland who were yet subject to persecution and murder at the hands of roving bands in the forests and highways.

The doors to America and other lands were closed to them, and where were they to turn? Eastern Europe they considered the "graveyard" where their dear ones

were buried in mass graves; where the cobblestones of the cities were spattered with the blood of Jewish people, and the fields were covered with "fertilizer" . . . the ashes of Jewish bodies that had been cremated in the Nazi extermination camps.

The doors to every country in the world closed to them, they turned to Palestine toward which, for two thousand years, the faces of their forefathers had turned three times daily in their prayers. (Jews pray facing the East.) The festal invocation, "In the year to come may we be in Jerusalem," ceased to be a dream, a hope, and a prayer, and became a passion and a fact, the last ray, the fulfillment of a two-thousand-years dream. Young men and women and even little children who had survived the Nazi tortures set sail in small craft, tugs, and anything that would float on the sea, and under indescribable hardship and suffering braved the tumultuous seas and British men-o'-war to reach the shores of Palestine.

The decision of the United Nations to create separate Jewish and Arab states in Palestine has resulted in civil war between Jew and Arab, causing riot, murder and arson in the "Promised Land," which hold out grave possibilities that may well end up in Armageddon.

As much as our sympathies are with the Jewish people, and we believe that their cause and desire for the Holy Land as their rightful inheritance is just, yet we cannot approve of murder and assassina-

tion even in a righteous cause—no, not even in "self-defence against the Arabs." Arab "Legionaries" kill innocent Jewish men and women, so the "Hagannah" in retaliation kill innocent Arab men and women. The net result is that innocent blood is shed on both sides. The national ambition and supreme desire and need of the Jews at the present time seems to be an army for self-defence.

## THE MISSION OF JEWS

Reading the Bible through, one cannot find any passage that would indicate that the Lord God Jehovah ever intended the Jewish people to be a fighting nation, with a strong navy or army for defence. We read in the Word of God, "For the Lord is our defence; and the Holy One of Israel is our King." Psalm 89:18. The Jewish people were called of God, not to strife, but to peace. Their strength and trust was not to be in an army but in Jehovah God. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Psalm 20:7. The strength and the glory of the Hebrew is to be in obeying the voice of God and keeping His covenant. "Then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation." Ex. 19:5, 6. Yes, a kingdom of priests and a holy nation, not soldiers. A soldier fights; a priest is the representative of the people, and leads them in the worship of God. That is the God-intended role of the Jew. "Salvation is of the Jew." Instead of looking to the United Nations at Lake Success for the gift of a State for Jewish people, the Jews should have given the United Nations the Gift of God, which is Jesus Christ. Instead of clamoring for a worldly State, let the Jewish leaders cry for the Kingdom of God first, and all these other things, Jesus said, "shall be added unto you."

## THE RETURN OF ISRAEL TO THE LAND

To be sure, Israel will return to the land of Israel. This cannot be prevented, either by the Arabs or any other nation, for the Word of God is sure, and He never breaks a promise given. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa 54:9.

Now the covenant of peace is the New Covenant in Jesus Christ, who is the Prince of Peace. See Malachi 3:1; also Ezekiel 37:26. The return of Israel to Palestine will not be in a manner that is expected by the Jews or the Gentiles of the world, any more than the first coming of Messiah Jesus was in the manner that the priests, the scribes and zealots expected. They anticipated a

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*Pray*  
for **ISRAEL**

My heart's desire  
and prayer to God  
for Israel is, that they  
might be saved.  
Romans 10:1

# The Prodigal Daughter

T. J. Jones

at the Central Assembly, Springfield, Mo.

Scripture reading: Hosea 1:1-9; 3:1-3.

I WANT to speak tonight about Gomer, the prodigal daughter of the Old Testament. In the New Testament we have the gospel according to Luke, which tells the story of the prodigal son; in the Old Testament we have the gospel according to Hosea, which tells the story of the prodigal daughter. Praise God for the gospel according to Hosea. Let us remember that those early preachers in the Acts of the Apostles did not have any New Testament to preach from; they preached the gospel from the Old Testament—and so did the Lord Jesus. So we are on good ground here.

Hosea was a prophet. That means he was Pentecostal, because you can't be a prophet without having the Holy Ghost upon you. He married a woman called Gomer. Three children were born to them—two boys and a girl. God told Hosea what to call the children because there was significance to these names. For instance, he was to call the girl Loruhamah, which is Hebrew for *unpitied—having not obtained mercy*. You have read those words in Peter's Epistle: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Peter was a Hebrew and was quoting his Hebrew Bible. There was a time, he said, when we were Loruhamah. We had not obtained mercy. But you can knock off that negative. Instead of Loruhamah, our name is changed into Ruhamah, which means *obtained mercy*. Hosea 2:1.

God told Hosea what to call the children, and I believe his early life was very happy. His name means *salvation*. But then something happened. A tragedy broke upon Hosea's home. Gomer, his wife, deliberately broke his heart, proving unfaithful. She left home, deserting her husband, and went far off into sin. She had no cause for such action. Hosea was a good man; he was a preacher. But Gomer got that wildness into her heart and what cared she for anything—marriage vows, parental obligations, or anything else? Away she went, and the house was empty.

Hosea wept his heart out. The children asked where Mother was; how could he tell them? Gomer, the prodigal wife, had gone away, far off into sin. It is a

sad story; but through it Hosea came to understand something of God's great heart. By his own crushing experience Hosea came to understand something of how God felt. He discovered the bowels of divine compassion.

What Gomer had done to her husband, God's ancient people had done to Him. They had turned their backs on Him. They had forgotten their God. They had broken their vows and had gone *awhoring*. It's an odious word, but there it is. It is used sixteen times. It is used not only of immorality but also of apostasy. The Jewish nation had forgotten God, and that

with the dews of divine compassion. What a message of grace it brings us! Twice Jesus quoted from it. When the Pharisees criticized Him because He went after those that were lost, He said, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Matt. 9:13. On another occasion they tried to bind Him and His disciples in legalism, and He said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. 12:7.

I'm glad I'm in a concern that goes after the lost. I'm glad I have a gospel that can go on its mighty way retrieving men from the ruinous results of sin. Glory be to God! What would we do if we had not such a message to meet the tragedy that confronts us! The gospel of Christ is the dynamite of God unto salvation to all that are lost; it is able to recover men and women and turn their steps to God again.

Gomer's story is tragic. Away she went, farther and farther into sin. The second chapter tells the depths into which she fell. Deeper and deeper she sank. Oh, the misery of sin. Sin blasts. It damns. It breaks hearts. It killed Adam. Don't be deceived into thinking sin is all right. It's devilish. It breaks homes. It ruins. It destroys. Gomer went from bad to worse—degraded, a slave, a castaway, farther and farther away. How much farther could she go? It would seem she was past redemption. And this was the woman who once knew something of salvation. She was once the wife of a prophet. "Tell it not in Gath, publish it not in the streets of Askelon!" It's shameful! It's horrible!

Equally tragic, equally terrible, is the lot of all those who turn their back on God. Gomer's literal position is an illustration of the spiritual position of every man and woman who has broken his vows to God. Can anything be done to remedy the situation? Is there yet any hope? Yes, praise God, there is. I read the first verse of the third chapter and I have a glory time in my heart. Listen to it. God is speaking, and He says to Hosea, "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel." Did you ever hear the like of that? It seems incredible, it's almost inconceivable, to think that God should say to this man, "Hosea, go and love her." He might have remonstrated and said, "O God, you know what she has done to me." But God would have said, "Never mind, Hosea, just do as I say. Go after her. Love her in spite of her sin." Undoubtedly there are  
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## SIN!

Man calls sin an accident; God calls it an abomination.  
 Man calls sin a blunder; God calls it blindness.  
 Man calls sin chance; God calls it a choice.  
 Man calls sin a defect; God calls it a disease.  
 Man calls sin an error; God calls it enmity.  
 Man calls sin fascination; God calls it fatality.  
 Man calls sin infirmity; God calls it iniquity.  
 Man calls sin luxury; God calls it lawlessness.  
 Man calls sin a mistake; God calls it madness.  
 Man calls sin a trifle; God calls it tragedy.  
 Man calls sin a weakness; God calls it wilfulness.

There is only one remedy for sin—the precious blood of Christ, which was shed for the remission of sins on Calvary's Cross.

is the condition of the Jewish people today. It is the *Lo-ammi* period—*not My people*. It is the *Loruhamah* time—*not obtained mercy*.

But don't throw it all over to the Jew, my friends. I abhor anyone who throws things over to the Jew because they're not pleasant. Let us bare our breasts to the shaft of the Word of God. When people who know the truth deliberately turn their back on God they are committing spiritual adultery. What is spiritual adultery but to forget God and to love the world? Are we flocking with the world? Are we playing with questionable things? If we are, we are doing in the spiritual sense what Gomer did literally. And God suffers when His people forget Him.

The prophet's shattered home illustrates a spiritual lesson for us tonight. Friends, I'm not preaching to the ceiling. I believe there are people in this meeting who are away from God, and Hosea's heartache is but a feeble sample of the great hurt in the heart of God when He sees men turning from Him. The pain and agony of the heart of God pulsates through the Book of Hosea. Its pages are drenched

## Humiliation and Exaltation

**A** DAY is coming when every knee shall bow to the Lord Jesus, when every tongue shall confess that He is Lord. In the second chapter of Philipians we are shown that He was originally in the form of God, equal with God the Father, but that in coming down to earth to redeem mankind He "did not count His equality with God a thing to be grasped, but emptied Himself." V. 6, R.V. He made Himself of no reputation.

There are many today who are ignoring the truth concerning Christ's equality with the Father, and emphasizing the fact that He "took upon Him the form of a servant and was made in the likeness of man." They made this the keynote of their so-called "Modernist" religion. They speak of the servant Christ, the social Christ, the Christ an example, who took upon Him the nature of man. But they wilfully set aside the passage preceding this which declared concerning Him: "Who, being in the form of God, thought it not robbery to be EQUAL WITH GOD," in order to magnify the Christ of example and pattern and teaching, who took upon Him the form of a servant.

The record further states: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." His was no martyrdom. It was no dying for ideals, as the Modernist declares. He "gave Himself for our sins," the just for the unjust, that He might bring us, who were far off, to God. He had to humble Himself, and to empty Himself of so much of the divine glory, in order that death could prey upon Him. Man fights death. Christ went so low that death could fight Him. But life could not have been taken from Him, had He not allowed it, for He declared, "I lay down My life." Death was given permission to touch Him who was the Author of life.

"Even the death of the cross!" His was no ordinary death, but one of extraordinary degradation. The martyrs were stoned. *Felons were crucified.* Of all the heroes of Hebrews 11, not one of them was crucified. Christ went lower than all. They were martyrs. *He was a sacrifice—a voluntary sacrifice.*

The record continues: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." God came on the scene and showed

Christ's uniqueness above everyone who has died. God raised Him from the dead, the first-fruits of a great harvest resulting from the Corn of wheat that fell into the ground and died; and God, who exalted Him, has given Him a name above every other. The name of the greatest martyr does not rank in the same category as His name, for His name is above every name.

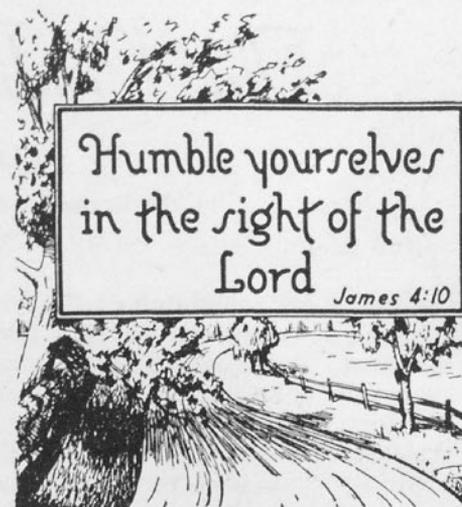
"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." God has decreed that the One who humbled Himself, the One who took upon Himself the form of a servant (a slave), the One who was made in the likeness of man, should be honored in heaven by those who knew Him before in heaven as the One equal to God. The heavenly hosts give Him additional honor for His condescension and humiliation.

On earth He is to be exalted. He is to be recognized as the One to be worshiped by all. This is an honor due only to the Godhead. The divine Son of God has to have worship from the sons of men, either voluntary or under compulsion.

The "things under the earth" must also bow the knee to Him. They cried out through one whom they possessed: "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" They must acknowledge His exaltation in their own abasement. They must acknowledge Him as Lord.

"Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Pilate asked, "Shall I crucify your King?" Discordant shouts rang through the air: "We have no king but Caesar! Away with Him! Crucify Him!" These and their like all down through the ages will have to confess that He is Lord, Master, King, Ruler, Potentate, the eternal I AM, to the glory of God the Father, His Father. God will have all men honor the Son.

This inspired passage is prefaced with the words, "Let this mind, this disposition, be in you which was also in Christ Jesus . . . who humbled Himself." Christ has declared, "Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." We are bidden: "Be clothed with humility: for God resisteth the proud, and giveth grace to



the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." In due time it will be the Lord's good pleasure to exalt those who have been obedient to His word: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me," those who have followed Him in His humiliations. This is the pathway of the overcomer, and to such followers our Lord declares: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

### "GOD IS NOT MOCKED"

Recently, while holding a meeting in Southern Idaho, we witnessed a repetition of Belshazzar's judgment. An elderly woman living next door to the church came from her home and paced back and forth in a rage in front of the church while the saints were at the altar crying to God for lost souls. She accosted one of the saints who had stepped outside and poured hatred and imprecations upon the praying people. The sister warned her of the danger of the same judgment God brought upon the firstborn in Egypt.

Several nights later, during the altar service, this woman called the police, who, after listening outside for a time, drove away without molesting the service. Within half an hour, this woman suffered a paralytic stroke, and in sixteen hours was a corpse. Surely, "God is not mocked."—Evangelists Clyde V. Hummel and Joe Filardo.

We have a supernatural work to do, and we must have supernatural power with which to do it.—A. J. Gordon.

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# A Modern Martyr in Korea

D. R. Malsbary

**C**HOI Pong Suk was a street preacher who lived in Pyongyang, Korea. Some Christians, even some missionaries, thought he was crazy. He spoke out when they kept still. To me he was a challenge. His boldness for Christ put me to shame.

I was going up town one forenoon when I heard a powerful voice singing, "Nal sa-rang ha sim" (Jesus loves me). A few moments of silence followed—then a loud shout, "Yay Soo!" (Jesus!). As I went on about a block farther I saw an old man of seventy with an earnest, almost severe face, sunburned and wrinkled. He carried a Bible under his arm and tracts in his hand. He was walking right down the middle of the wide city street. To all who would take them he gave tracts, and quoted John 3:16. When there was no one to receive his tracts he sang, "Nal sa-rang ha sim."

As I approached and passed by, he bowed politely and gave me a sweet smile such as only a godly saint can give. I'll never forget its pure beauty. It was astonishing the way the sternness vanished when he smiled. I loved him then and there, though I had never seen him before.

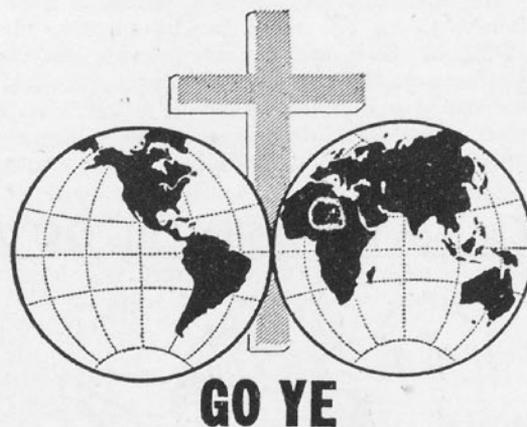
Some time later, while riding on a bus on another street, I saw him again. It was a hot afternoon, and he was going down the sidewalk in front of the stores. I can see him yet. His right hand would be thrown forward and down as an accent, with all fingers extended, as he shouted out, "Yay Soo Meetgo chun dang!" (an abbreviation of, "Believe on Jesus and heaven is yours!"). Several street urchins were tagging along after him in derision, and the dogs barked at him, but I was smitten. I said to myself, "You miserable coward! Why aren't you bearing as true witness for Jesus?" I thank God that this faithful old brother did help me to get out there finally by his courageous witnessing.

I asked about him. Some of the missionaries would smile and say he was a queer sort of fellow. But I learned that "that old man has preached more, travelled more, and suffered more for Christ than any other Korean Christian."

One day he came to see me. He said that several young men at seminary and college had been contributing a small amount monthly to augment an allowance granted him by a couple of local Presbyterian churches. They had helped support him until the Japanese Shinto shrine

issue had demanded proof of their Christian profession. They were found wanting, for they notified him that his street preaching was now an embarrassment, and that their help to him was ceasing. Choi Moksa (Pastor Choi), as everyone called him, was very outspoken against shrine idolatry. He asked, "Will you help me to preach on the street?" I felt this was a chance to invest in an eternal project, so I agreed to help him as God sent in funds. And for several years, until we were evacuated from Korea, God supplied funds for that man. Scarcely anyone knew that I was so intimately connected with him or that I was his "treasurer."

I was amused once when a missionary called on me and said, "I notice that



old Choi Moksa comes up to see you quite often, and since you appear to know him better than some of us I wondered if you couldn't get him to stop yelling around the streets so much. He passes by a church when they are praying, and it disturbs them. He does harm."

I replied, "A few days ago Choi Moksa was coming up the street, singing as usual, and shouting to believe in Jesus, and a young man stepped over to him. 'Pastor,' he began, 'I always hear you singing that Jesus loves you, and shouting to believe on Him, and it must be real.' And Choi Moksa led him to accept Christ there as Savior." The missionary had no more words of complaint to offer.

Choi Moksa told me that ever since he was saved thirty-five years before, he had to preach. He was saved under a missionary, and three times during that meeting God seemed to call him loudly by name. He answered, and God called him to preach. He obeyed the call, and for thirty-five years God had taken care of him. In all that time he had had

neither headache, toothache, stomach-ache, or even a cold!

There was a time when his funds were low, and there was no food in the house. His wife berated him soundly for his folly in following such a useless work that brought in such meager financial returns. In her impatience she questioned God's faithfulness. His only reply was that in all his years God had been faithful. She exclaimed that no one could argue with such a fool. They went to bed hungry that night. The next morning Choi Moksa couldn't open the outside door. He went through a sliding door in the partition instead, and discovered that a big sack of rice was leaning against the door! Someone had brought it during the night. A little later a letter with five yen arrived from an unknown giver. While he could not answer his vexed wife's arguments, he could and did trust his heavenly Father.

The dear old soul bore witness to Jesus on every street, every alley; in front of every restaurant, inn, brothel, gambling hole, saloon, dancing girl school, and the ordinary homes. All day long he walked the streets crying out, "Yay-Soo chun dang," until his arrest by the Japanese police. I have heard his voice as early as five a.m., and as late as nine-thirty p.m.

I asked him once how the saloons received him. "Oh," he said, "they hide their booze bottles behind them. Sometimes they strike me, and sometimes throw me into the mud puddles." "What do you do then?" I asked. He replied, "Oh, they're poor things. They're all lost, so I go back and preach again."

I asked whether he ever had come close to death in his service for the Master. He answered that on two occasions he thought he was to die. Once he was beaten three times into unconsciousness by Japanese police because he preached the Ten Commandments. At another time he was seized by brigands on the boundary between Korea and Manchuria. They said he was a spy and that they would bury him alive. He protested that he was a preacher of the gospel. They said he only pretended to be one in order to escape them. A pit was dug and a post set in the bottom. They tied him securely to the post with ropes, and began to throw in the earth to cover him. He began to pray for the men who were doing the wicked work. They covered him to his throat, when the leader was touched by his praying for them, and, believing that perhaps after all he was not a spy, they released him.

He walked through a village, and as he approached the first building he shouted his message forth as usual. A horse, calmly minding his own business, walking blindfolded around in a circle, being

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## Dedication and Ministry of Jesus

ERNEST S. WILLIAMS

on National Radio Hour, "Sermons in Song"

SIR Joshua Reynolds used to say: "I look only at the best pictures. A bad one spoils my eye." Today I want you to see a good picture. It is of Jesus in His dedication and ministry.

Do you know why Jesus went to the Jordan River to be baptized by John? You remember John's baptism was a baptism of repentance for the remission of sins. And let me tell you that all the water in the world will not save anyone except he repent, for, "Except ye repent, ye shall all likewise perish." Now what is repentance? A class was asked the meaning of this word. A little boy answered, "Repentance is being sorry for your sins." Then a little girl raised her hand. Being recognized, she said, "It's being sorry enough to quit." If you are not willing to quit your sinning, you have not yet repented.

Jesus was sinless. He needed no baptism of repentance for Himself. But here is the beautiful secret. When Jesus went to Jordan, He presented Himself to take the place of sinners. The Bible says, "God made Him to be sin for us" (now listen) "who knew no sin." Why? "That we might be made the righteousness of God in Him." Jesus at Jordan dedicated Himself to the task that should result in the salvation of all who would believe on Him. Socrates, the great Greek philosopher, is reported to have said, "O Plato, Plato, God can forgive sin, but I cannot tell how." Friend, Jesus is the answer. He bore our sins that we might be free. "Believe on the Lord Jesus Christ, and thou shalt be saved" is the teaching of the Gospels.

When Jesus was baptized, He came up out of the water praying. What power and blessing there is in prayer! and the heavens were opened unto Him. How wonderful to have an open heaven, no condemnation, no guilt. Then the voice of the Father spoke saying, "This is my beloved Son, in whom I am well pleased." If God is pleased then man ought to be. God recognized the purpose back of Christ's being baptized and witnessed that He was pleased that Jesus had given Himself to become the Savior of man. Can you not see that Christ is God's appointed Redeemer, provided for you that you might be saved?

Then as Jesus still stood in Jordan the Holy Spirit came upon Him in a bodily shape, like a dove. It must have been a wonderful sight. There stood Jesus in Jordan praying. Then God the Father spoke from heaven and the Spirit came lighting upon Him. Why did the Spirit come upon Jesus? The answer is this: "God anointed Jesus

of Nazareth with the Holy Ghost and power, who went about doing good, and healing all that were oppressed of the devil, for God was with him." Think of it now. All that were oppressed of the devil! Jesus, by the power of the Spirit, healed the bodies of people, and He heals today. But He did more. He healed their sin-sick souls, and He still heals souls.

A busy man said, "I work from morning to night; where have I room for the Christian life?" He would have done better had he said, "I cannot live without this life."

See how Jesus loved men. No one who came to Him was turned away. And He loves you. He loves all of us. If you do not know Him, see Him at Jordan dedicating Himself to the sacrificial task of being your Redeemer; and accept Him as such today.

### A MODERN MARTYR IN KOREA

(Continued from page five)

hitched to a stone mill wheel used for grinding corn, became terribly startled; it leaped wildly about, breaking loose from the mill wheel. The owner, surprised and alarmed, ran out to see the cause of the commotion—and Choi Moksa led him to accept Christ as Savior.

He was not a brilliant man, except in faithfulness to his one task; but he did love the Word of God, and practiced much prayer. Furthermore, he had power in prayer. He told me one day that during his ministry he had cast out a great number of demons through prayer. I remembered this later when a man

came to me asking prayer for his demon-possessed wife. I found Choi Moksa and we went together. As I prayed, I was frankly frightened, but his calm assurance encouraged me. I saw the reaction to prayer. I heard the vile blasphemy of the demon's words through the lips of the woman; then saw the woman restored, delivered, and in her right mind. A year later I called upon her and found her well. She told me she was still free and that the demon's voice no longer ever came.

Choi Moksa told me that in Manchuria, where he said much demonism exists, sometimes the possessed person died under the reaction set in by the demon in response to prayer, and that the police had begged him not to pray for them.

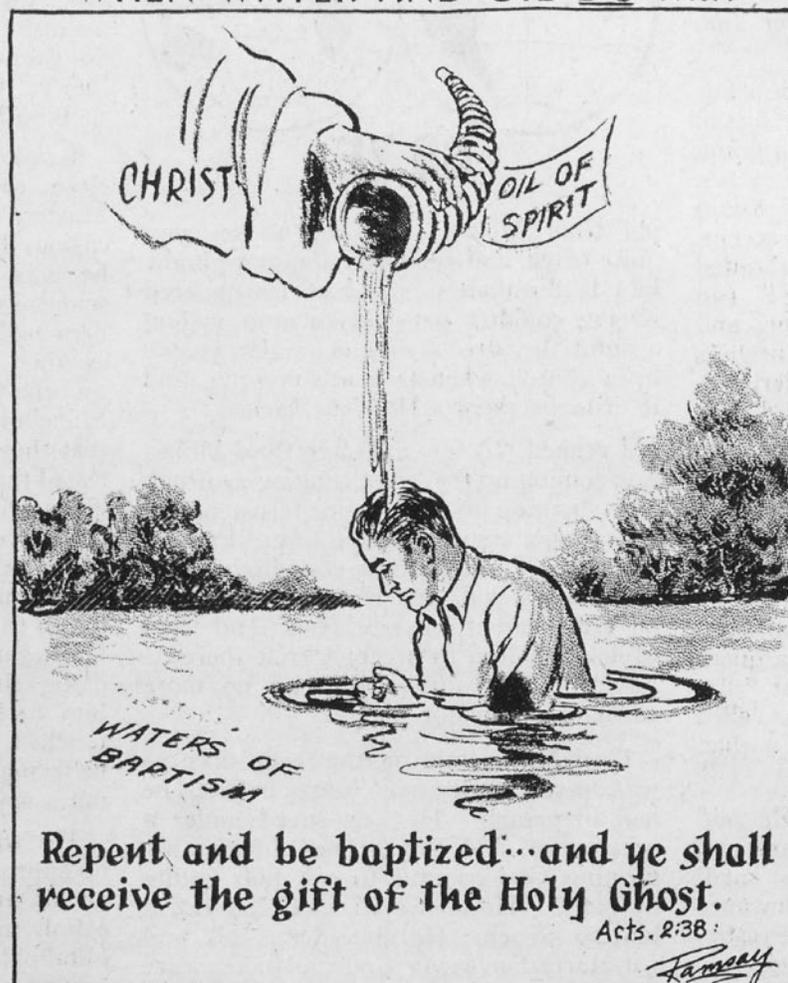
He was constantly warning people to avoid shrine idolatry. I was criticized (by a missionary who, in turn, received pressure from the compromising church pastors) for having anything to do with Choi Moksa and his outspoken ways. We knew that sooner or later he would be taken by the police. His opposition to Shinto shrines caused many to dislike him in those critical and sensitive days. Then, as now, a straightforward attitude exposed the loose position of indecision. God says we are to choose between two opinions, not halt or waver between them.

Choi Moksa claimed that Shintoism was of the devil, and declared that any churches that participated in their shameful ceremonies were "devil altars." Evidently he foresaw and feared what the churches later were to do; namely, to install these abominations, the Shinto shrines, on church property, in order to appease the Japanese who were in control of the land. He ever loved the Japanese people because Christ died for them, but the shrine worship he abhorred, and he opposed it in spite of church endorsement. It grieved his whole soul to realize that even any missionary condoned this wickedness.

In the summer of 1940, Choi Moksa was arrested by the police, and was taken to the main police station. An eye witness relates that as he entered the large room where all the desk sergeants were seated, surprised voices everywhere called out, "Ha! 'Yay-Soo chun dang' is here!" I was told also that during the examination they gave him, so sure were they that he would not go to the shrine that only a passing reference was made to it, to which he responded promptly that it could not be done, and the matter dropped there. It has always seemed to me a tragedy of deepest significance that that same feeling was not held regarding all the pastors and every missionary over there. But it was not. He had made it a life business to unceasingly represent Jesus, and when called to the test it was expected he would continue to do so. And he did. The chief concern, however, in this arrest was to get him to cease preaching, or at least not to shout so loud. He replied he could do nothing else.

The Japanese captain said, "Why, you yell so loud cows cast their

### WHEN WATER AND OIL DO MIX



young." He instantly responded, "I do not make as much noise as a train whistle, and it doesn't make cows cast their young."

About two months before we were evacuated, he left Pyengyang. He felt the time of his arrest and imprisonment was near, and he had yet to warn people against the wicked idolatry of Shintoism endorsed and condoned by many missionaries, mission boards, and native church assemblies and conferences. He traveled by foot from place to place. His own family did not know where he was, and the police had ordered them to report his presence immediately when he returned home. He had, before he left, told his daughter to come to me for his allowance. She came over in tears after he had been absent six weeks. She told me she had no idea where he was; that he had not come home for extra clothes, and dared not return. Here it was November, and she was worried.

A few days later, an evangelist I had used for a time slipped through the police guard at night to see me. He said he knew where Choi Moksa was. He was in a distant village, worn out, tired, footsore in his evading the police so he could warn the believers against the shrine, and was in need of warm clothes. The police were hounding him all over the province, but even so he had won seventy new believers in Christ. The evangelist asked for money for winter clothes and carfare to help him up into Manchuria where a daughter resided. I gave him money, and the young man left the house.

I later heard a rumor that he did reach Manchuria, but fell into a foul hole at night and broke his arm. I do not know whether this was so or not. Eventually the Japanese police located and arrested him, put him in prison, and in various ways cruelly mistreated him. After about four years in prison, he died.

That strong voice, silenced in death by the Japanese, will again shout "Yay-Soo" in the resurrection morn.—*Biblical Missions.*

#### A GREAT GULF BETWEEN

When the brother of Colonel Ingersoll died, the great apostle of unbelief came to pay his last tribute to his devoted brother. He stood there by the grave, with one hand resting upon his brother's coffin and with the tears raining down his cheeks, as he said something like this: "Life is a dark and barren valley between the cold, ice-clad peaks of two eternities. We strive sometimes to look beyond the darkness for the light. Sometimes we cry for help, but there comes back to us nothing but the echo of our own cry." Then he bowed his head on his hand and sat down, weeping.

When a brother of D. L. Moody died, representative men from New York City came to say great words at his funeral. D. L. Moody, leaning on his elbow on the coffin, with his face bathed in tears, said, "Friends and neighbors, I thank God that He ever gave me a brother. I thank Him also that He permitted me to lead him to Jesus. I thank God that I can now look down into his face and know that I shall see him again." Then he stood a moment with hands uplifted and eyes looking into the eternities until suddenly he shouted in such triumphant tones that the multitude around could not fail to hear him: "O death, where is thy sting? O grave, where is thy victory?"

Order the Evangel for your friends.

## The Great Revival in Wales

The following report by Jessie Penn-Lewis appeared in "Life of Faith" in 1905

**T**HE revival sweeps over the land, submerging everything within its reach. Evan Roberts, though still a leading man wherever he appears, is comparatively a small "incident" in relation to the whole movement. The revival is no respecter of persons, and denominationalism does not count.

The Ebenezer chapel in Swansea was crowded, with hundreds in the street, an hour before the meeting was timed to begin. The aisles were packed; the window ledges were filled. There is neither orator nor singer to touch the people, and yet they are moved by an unseen Power. Prayers and singing follow one another, and a young girl stands and recites in Welsh, with her face aglow with joy, the parable of the Prodigal Son. It is said that the packed audience listened as to a new-found tale, and when the story reached the point of the father running to greet the lost one, it burst out into a rousing rendering of the hymn, "Diolch Iddo!" ("Praise Him!")

Evan Roberts' theme was giving to God. They could not compete with God in giving! He gave His Son, His greatest gift. He was the "Way" to everything, except destruction. Men might keep their scraps. God needed none of them. The audience broke into tears, for the preacher found himself describing Gethsemane, and emotion choked his utterances. Tear-stained faces were seen on every side. Then a young lady described her conversion, and recited the Welsh hymn, "O that I could love the Lord more faithfully!" The people rose en masse, and sang it again and again. Evan Roberts proceeds again, describing now dark Calvary. A woman breaks out, amid sobs, into the Welsh hymn, "And was it for my sins that my Lord was crucified?" "And of His own will was He nailed to the tree," adds another. The congregation then softly sang in subdued tones these hymns, while others offered prayer.

"My mission is first to the churches," Mr. Roberts afterwards said. When the churches are aroused to their duty, men of the world will be swept into the kingdom. A whole church on its knees is irresistible! "How many of you have received the Baptism of the Spirit?" he asked the congregation. Will any respond? Yes, quite a dozen are on their feet; and a voice comes from somewhere in the gallery: "For thirty-eight years a member of a Christian church, but it is not until this afternoon that I received the Baptism of the Spirit!"

God is working in mighty power in other places. At Ystradgynlais, at one meeting, the building holding 1,500 people was packed. Many people sobbed, and even the strongest men were unable to restrain their tears. A minister prayed with great intensity, and then referred to past differences between himself and two other ministers. They had written against one another in the papers, but now they were going to shake hands to the glory of God. The three ministers were now in the pulpit, and shook hands before the people. It is said that the joy that prevailed baffled description, and converts

came forward by the dozen. Oh, Spirit of melting—come upon us!

At Hengoed, in an evening service, the pastor gave an opportunity to those who had quarreled, or were in disagreement, to heal the breach, and an old man, laboring under deep emotion, left the gallery, and entering a seat on the ground floor, extended his hand to another. They were father and son.

In Cwmavon during a three days' mission, when the Spirit of God wrought mightily, during one of the meetings a young man in a state of great agitation, and with tears streaming down his face, made his way to one of the pews; to another young man he held out his hand, and in a voice choked with emotion said, "Forgive me." They were old friends who had become bitter enemies. At first the appeal was not responded to. The congregation prayed while the two retired to the vestry, and shortly afterwards they were seen praying together, clasped in each others' arms—reconciled.

Professor Ellis Edwards says, concerning the students in Bala College, that if ever he had seen the subduing, melting, abasing, yet elevating effects of divine power he saw them now. He speaks of the humility, love, and desire to help others, witnessed among his students, and tells how, after but a few prayer-meetings, there came confession of defects and sins, and men became like children in appeals for God to help, seeking with confidence a sight of Christ.

The students have carried the blessing with them to their homes. A minister writes of one young lady student "being used to start the revival in a chapel which was one of the stiffest to move, and of others stirring up churches in other districts."

It is said that at the close of one meeting—crowded, and gathered only by announcement at an open-air service which preceded it—the effect of the prayers and streams of tears on the faces of the young people made them appear transfigured.

At an ordinary evening service on New Year's day, after waiting on the Lord for an hour, a mighty spirit of prayer fell upon the congregation, and every one present, from the child of eleven to the aged man and woman, prayed audibly. All the chapels are continuing nightly prayer-meetings.

A private letter from one who visited the various districts, and was present at a great meeting at Morryston, says that the reports which are given in print fall far short in their effort to convey an account of what is really happening. He had never seen anything approaching this great movement. This seems to be the unvarying testimony of all who "turn aside to see this great sight" of God breaking forth again as a flame of fire, not in one thorn bush alone, but in thousands of ordinary human beings.

The following summary of the prominent features of the revival, as seen by one preacher, is given in a private letter:

(1) The spirit of prayer that has fallen upon

the people. Prayer-meetings are now the most popular of services. Family altars have been erected in scores of homes, and dozens have been started by young people. There are prayer-meetings everywhere—in shops, factories, mines, trains, etc.

(2) The rediscovery of the Bible. People read it now for practical purposes. Young Christian workers are anxious to learn how to rightly dispense the truth to needy souls.

(3) Hymns that praise the love of Christ, portray the cross, plead for the Holy Spirit, and aim at saving souls, are the favorites of the people.

(4) The reality and nearness of the Holy Spirit. Church members now awake to their need of a personal Savior; they come to believe that He can save from the power of sin, and learn to obey the promptings of the Spirit.

(5) Ethical fruits of the revival; viz., reparation, payment of old debts, peace-making, the giving up of doubtful habits and pleasures, etc.

In short, the half of what God is working can never be told by human tongue or pen. Let the story, broken as it is, draw every heart to open to the Spirit of God in the fulness of His power, that He may show also what He can do in "all nations."

### THE REVIVAL IN VIENNA

When the Vienna saints heard that I was in Switzerland they sent me a G. I. brother, Fred Klaus, a member of Brother Waldvogel's assembly in Brooklyn, N. Y., and a firebrand for God. He had been ministering of the manifold grace of God in Austria, by word and deed, and had helped much with his substance to alleviate the poverty and hunger of the people.

Brother Klaus came to Zurich to fetch us to go to Austria. But I was scheduled for two weeks to minister in Winterthur. So Brothers Waldvogel and Klaus left for Vienna. I wish you could have seen how much food they took for the Austrians. These people are eating the poorest bread I can imagine human beings eating.

When they arrived they immediately rented Vienna's renowned Music Conservatory Hall, one of the finest concert halls in the world. The public was invited to these meetings, and people came from all walks of life, especially ministers from Protestant denominations.

The glory of God witnessed from the start. Brother Waldvogel preached under such a mighty anointing that the people were convinced God was in the midst. Needless to say, souls were saved every night, and even the Christians never had seen anything like it. With great power the Pentecostal message was given, and people responded to it. Even the Evangelical theologians had an afternoon conference with Brother Waldvogel and confessed their great need of God.

On my arrival in Vienna I found the Christians greatly revived and there was great joy among the people. So I stepped in, and Brothers Waldvogel and Klaus went on to Linz where a good-sized assembly waited for them. The people in Linz had such a spiritual hunger that in two days the Lord saved 44 souls. The second day (Sunday) the Spirit of the Lord fell just like at Cornelius' house; 22 souls were baptized in the Holy Ghost and spoke in other

## Our Responsibility to Our Aged Ministers

The declining years of a minister's life are often times of great curtailment of opportunity in Christian service and lessening physical strength to carry on in such a way that he may be financially independent. His vision and eager desire to do God's work may be unabated, but he is compelled to face the fact that his activity must be greatly curtailed. This places all of us in a place of responsibility. Since these ministers have nobly and sacrificially served us for so many years, we must not fail them now.

SUNDAY, MAY 30th

has been set aside as the date when we receive a special offering in our churches for our Aged Ministers Benevolence Fund. May we count on you to take this burden on your heart and to liberally support this fund on that date (or some other day conveniently near that date)? Send your offerings to the General Council Treasurer, Wilfred A. Brown, 434 West Pacific Street, Springfield 1, Missouri.

tongues as the Spirit gave utterance. Some of these souls were saved the day before. Praise the Lord for the Pentecostal power. Hallelujah! Is Pentecost real? Just taste and see that the Lord is good!

My meeting was of a different kind. I was announced as a violinist and preacher so I had to make good on my violin. My good Lord did not disappoint them, for I played with an anointing that angels would desire to have, and, thanks to the Lord, this anointing made me to preach likewise. How my soul burned within me to make them know the love of God that is shed abroad in our hearts by the Holy Ghost.

I had quite a few of the music faculty in my audience, also the director with his family. I had to hire my accompanist, for the music was too difficult for the pianists of the assembly; my accompanist was one of the official accompanists who play for the great artists that come to Vienna. This man is a judge in Vienna but makes music his great hobby.

The fire was burning and a Monday night service was announced in the assembly hall. God helped me to encourage them to pray much and seek the Lord with all their hearts that God would do great things for them. They took the Word and prayed all night until Tuesday morning, then some took me to the train wishing me God's richest blessing. I arrived in Linz that afternoon, and what a happy lot of people awaited my coming. That night we were scheduled to go to the camps for displaced persons. There are many such camps in Austria and Southern Germany. These people live on such meager rations that I wonder how they exist. There was much snow and cold. I went to one of these camps, and Brothers Waldvogel and Klaus went to another.

When our meeting began, to the surprise of us all we had over a thousand people, most of whom were standing. "O God, what can I say?" was my cry, and God made me to preach, "Ye must be born again." I am sure very few ever heard anyone preach on this subject, for these people do not know much about the Bible.

When my message was over I asked if there were those among them who would surrender their lives to Jesus, and ask Him to save them that they might be born again. Many, many hands went up. Then I thought I would make it plainer and told them that, if they really meant to give their lives to the Lord and would ever after live for Him, they should step forward and kneel down and offer themselves to Him. Over one hundred souls came and

prayed through to a blessed born-again experience!

Never in my whole life did I receive such warm-hearted handshakes, with the request to return again. How the tears of joy ran down our cheeks, as together we praised the Lord.

The brethren in Austria are sincere men and really on fire. Last year's report states that 184 souls were baptized in water and many of them received the Baptism in the Holy Ghost. Their little organization has 12 full-time ministers and about as many part-time ministers. They have a monthly paper called *The Last Hour*, of which they publish 4,000 copies a month. They also have a young people's monthly of which they publish 2,000 copies a month.

Friends, Austria is a country that did not have the gospel preached to them as God intended. Will you, dear reader, pray that the door may be kept open so that the gospel may have free course in that country? May the dear Lord lay the needy souls of Austria upon your heart to pray for them and to help for the evangelization of this land.

Joseph P. Wannemacher

### A GOOD EXAMPLE

Some years ago Joseph Dare, of Australia, gave a missionary convention this account of the prevailing practice of family prayer among the converts in the Fiji Islands: "I was taking tea with your missionary and his wife in the lone island of Kandavu, in the midst of 10,000 Fijians. As we were at tea the bell rang; the missionary said, 'That is the signal for family worship. Now listen. You will hear the drums beat.' And immediately they began to echo to each other around the shores of the southern sea. The missionary said, 'There are 10,000 people on these islands, and I do not know of a single house in which there will not be family worship in the course of half an hour from this time.'"

Yet, with the many superior blessings that are ours, thousands of Christian homes in our land begin and close each day without thanks to God and prayer for His guidance.

### EXCHANGE

O unutterable exchange! The sinless One is condemned, the guilty go free; the Blessed bears the curse, the cursed bears the blessing; the Life dies, and the dead live; the glory is covered with shame, and the shame is covered with glory.—LEFEVRE.

# The Passing and the Permanent

## TOO PERSONAL!

One week when the editor of a Nevada newspaper was hard up for copy, he ran the Ten Commandments in his column without editorial comment. The paper had not been out long before he received an angry letter, saying: "Cancel my subscription; you're getting too personal!" The "editorial" must have struck home!

## A NEW MILITARY PACT

Fearful of the growing menace in eastern Europe, five nations in the west recently signed a fifty-year military pact; namely, Britain, France, Belgium, Netherlands, and Luxembourg. Is this the beginning of a United States of Europe, a revival of the old Roman Empire?

## COLPORTAGE WORK ABROAD

The valuable work that has been done by the Moody Colportage Division in publishing and distributing inexpensive spiritual books in America has been extended to other lands. According to *Christian Life*, the Colportage literature is being published in twelve languages, besides English. Thousands of German tracts have been published in Switzerland, and plans are under way for actual printing to be done in Hungary, France, India, and Latin America as well.

## POPULATION GROWING

It is estimated by the U. S. Department of State that, despite the destructiveness of the late war, the present population of the world is 2,250,000,000 and will amount to 2,438,000,000 by 1955. Prewar population was estimated at 2,000,000,000. Europe's population has been increasing rapidly in spite of enormous losses. People are being born into this world faster than the Christian Church is winning converts through the preaching of the gospel.

## MENNONITES MOVING

Fifteen hundred Mennonites from the prairie provinces of Canada are moving to Paraguay where they are assured of greater religious liberty. They plan to sail for South America during the middle of May. Migrations of this kind are rare these days. Whether or not one may agree with the religious convictions of the Mennonites, he cannot help admiring their courage in moving to a foreign land for conscience' sake.

## DIVIDING GERMANY

Judging from recent attempts to block American communications with Berlin, it seems evident that the Russians want complete control of that great capital city. They claim that the Potsdam Four-Power Agreement is now void; therefore they are strengthening their grip on all of Germany east of the Iron Curtain. Prophetic students were saying, long before Hitler ever came to power, that Germany eventually would be divided, inasmuch as the Roman Empire is to be revived and only western Germany was in the old Roman Empire. The way in which international developments are following the pattern foretold by the prophetic Scriptures is amazing indeed.

## ANOTHER GOSPEL STATION

Rhode Island's first FM (Frequency Modulation) radio broadcasting station, WPTL, went on the air recently. It is a non-commercial station, operated by the Providence Bible Institute for sending out the gospel, and so favorably did listeners welcome it that for two hours the telephone lines were swamped with enthusiastic callers after the release of the first program.

## WARFARE IN PALESTINE

Cannon and airplanes have been pressed into service in Palestine. The day before Easter, Jews for the first time used planes to bomb Arab concentrations near Bethlehem. A few days later, cannon fire shook the ancient city of Jerusalem for the first time. Though efforts are being made to obtain a truce, it seems more likely that the fighting will continue until it develops into a full-scale war.

## ALL EYES ON PALESTINE

As fighting between Jews and Arabs becomes more and more bitter, more and more eyes are turned on Palestine. Let us remember that God's eyes likewise are on that strategic little land. "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:12. He is watching each development. As we pray for Palestine, God will work out His purposes there.

## A NEW PLAN FOR PALESTINE

The plan for the partition of Palestine has broken down. As the Palestine Commission has reported that it could not be carried out without the use of force, the United States Government has withdrawn its support for the plan. It is reluctant to send American troops to Palestine, and does not want Russian troops there either. So the U. S. now advocates United Nations trusteeship for the Holy Land. If the plan goes through, Palestine would become the ward of the U. N. Trusteeship Council, which Russia never bothered to join. "Unless the Russians could engineer a quick election to membership, which is unlikely, the Red Army would have to sit on the sidelines," says *Pathfinder*. But time is running out. After May 15, when all British troops will be withdrawn, the turmoil in Palestine may grow so fierce that U. N. intervention may not be practical.

## MILITARY KEY TO PALESTINE

"Warfare is to be tried as a solution for Palestine," states *U. S. News & World Report*. "U. S. policy now is to leave Palestine pretty much alone. The outcome of fighting between Jews and Arabs may be a more lasting settlement than could be imposed by third parties." And to what will the fighting lead? A battle map in the same magazine states: "The military key to Palestine is the valley of Esdraelon. Through it run the main railway and an oil pipe line."

What is the valley of Esdraelon? It is the plain of Megiddo, the place where the Battle of Armageddon will be fought. The valley runs eastward from Haifa. It is one of the world's most famous and most ancient battlefields. Here

the last great battle of the age will be fought, according to Revelation 16:16—*perhaps very soon!* Christ Himself will win that battle, bursting down from the skies with His heavenly armies to intercede on behalf of the hard-pressed but then-repentant Jews.

## COST OF THE MARSHALL PLAN

A nation that spends \$8,700,000,000 a year on liquor, and \$6,000,000,000 a year on horse-race betting, can well afford to spend \$5,300,000,000 a year for a few years on European recovery. This was the challenge thrown down by Rep. Homer A. Ramey, the first Ohio Republican to take the floor in March to urge passage of the Marshall Plan. "Merely for purposes of comparison," he went on to say that this nation spends \$2,000,000,000 a year on movies, \$2,500,000,000 on tobacco, and \$750,000,000 on cosmetics. "To say that financing the European recovery plan will deplete us financially just doesn't make sense," he declared.

## A BARGAIN IN BIBLES

Very few people realize how valuable a service the American Bible Society is rendering the Church in her task of evangelizing the world. Each year, at cost or free, the Society supplies foreign language Bibles for practically every Protestant missionary who leaves the U.S.A. The Lutherans of the Missouri Synod estimate that if their church had to translate and print its own Bibles for its mission work the cost would be nearly a million dollars a year, whereas all it asks its million members to contribute to the Bible Society is \$25,000 a year. The Assemblies of God are getting a similar "bargain." Our Pentecostal missionaries get large quantities of Scriptures for distribution on their fields and so it is only right that our assemblies should contribute liberally to the American Bible Society through our Missions Department.

## HOW TO COMBAT COMMUNISM

A seven-point program designed to turn back Communism was outlined recently in Cleveland before a crowd of 10,000 people by Walter A. Maier, the militant preacher heard on the Luthern Radio Hour. Dr. Maier urged his hearers to adopt the following measures:

1. Pray earnestly and daily for the defeat of the Communist rebellion against the Almighty.
  2. Repent of the evils which can bring this visitation on our land.
  3. Restore Christ and His saving gospel to the churches which have lost the message of His mercy.
  4. Make our churches what God wants them to be: houses of prayer for all races and conditions.
  5. Train our youth in the eternal truths of the Christian faith, protecting them against offenses which atheism will launch in the years ahead.
  6. Revive the family altar so that every home throughout the land daily praises God for His mercy and might.
  7. Launch the mightiest gospel-spreading, world-evangelizing agency and campaign the world has ever known.
- Dr. Maier said there was need for this program because "Communism has grown from a mere handful of atheists to an organized party with more than 20,000,000 members in nearly every country throughout the world."

# Church Dedication in Japan

Florence M. Byers, Japan

**H**OW WE DO PRAISE THE LORD for the way He is working in the hearts of the Japanese and is pouring out His promised Holy Ghost on seeking believers. I was so happy to be able to attend and take some of the Japanese along to the dedication of the Japanese building in Yuki City which is our new church in that city.

The people in Yuki have always been such strong Buddhists, so that a Christian church has never been established in that place, although a number of good Christian workers of different denominations worked hard to open a mission there. One of our faithful Bible women, Miss Nagashima, first went to Yuki in September, 1946. During Mr. and Mrs. Barth's terms of service in Japan, she was one who worked with them in the Lord's service. Since last spring over 40 people have been saved and filled with the Holy Spirit. The first Sunday I was up there for services in October, thirteen Christians received water baptism, all of whom had been filled with the Holy Spirit.

Seeing the nice Japanese building for sale in that city, we united in prayer that the

Lord would make it possible to have it for an Assembly of God Church. For, the home of the Christian in which the services were being held was too small. The Christians not only earnestly prayed but gave freely toward a larger place in which to worship. We wish you could have been at the dedication service to sense the Holy Presence of the Lord which enveloped that Japanese congregation, so that all hearts were lifted in awe and worship before Him—just adoring Him—for quite some time before the service could be opened. Unite with us in prayer that God will send a mighty REVIVAL to that city, and ALL OVER JAPAN.

It is marvelous how God is working in Japan, and we are praying that God will send Pentecostal missionaries to Japan, during this reaping time, for one feels that it is not long until Jesus will come. Oh, that many more in America will catch the VISION for THE MILLIONS WITHOUT HOPE IN JAPAN, and be given a HOLY PASSION FOR THESE PEOPLE, who are precious in HIS SIGHT.

## El Castillo Is Singing

Mr. and Mrs. Alva Walker, Cuba

**EN la Cruz, en la cruz,**" the water carrier goes by singing "At the Cross" with a tune all his own. At recess the school children come running down the hill singing: "There Is Life In Jesus," or "Liberty." As the day goes on you can hear someone in the next block telling the whole world, "When the Roll Is Called Up Yonder, I'll Be There."

A song practice for children has been announced for 3:00, and at 12:30 the children begin to come and ask: "How many hours is it until three o'clock?" What cheering when the doors finally open and they all pile in! Half a dozen young men and women come and sing with the children and listen with interest as we tell a Bible story from the picture roll. How they make the rafters ring with the newly learned songs and choruses!

Three weeks ago about the only music to be heard in El Castillo was drunken bar-room harmony. Although a town of approximately 1,000 inhabitants and only 45 minutes by motor launch across the bay from Cienfuegos, there has never been any church there of any kind. The Lord laid a burden for the town upon us, and when we found a good vacant house in an ideal location we had a private prayer meeting in one of the empty rooms claiming it for God and the salvation of souls. It was really marvelous the way the Lord made it possible for us to rent the place when the owner wanted to sell, not rent.

The following day 18 of us loaded benches and musical instruments into Jose Avila's fishing boat, which was recently dedicated to the Lord to take the gospel to places that can't be reached by land, and all went over

for a grand opening service. From the beginning the people have showed an extraordinary hunger for God. We have just closed a two weeks evangelistic campaign with Heriberto de la Teja, a young man from the Cienfuegos church, who is launching out by faith into full time ministry. During this time approximately 100 people have sought salvation. We had singing and illustrated lessons for the children first and after praying with them sent them home so the adults standing on the porch could have their seats as there were benches and chairs for only about 65 at a time. After the grown-ups came in, many of the children would come back and sit on the floor.

One night we had a boat load of Methodist, Salvation Army and Pentecostal visitors from Cienfuegos. Since there wasn't room in the hall, some were praying in a bedroom during the service and others went out on the back porch to pray. While a visiting Methodist preacher was giving an old-time salvation message inside, the Lord poured out His Spirit on the back porch and a boy received the Baptism.

The altar calls were very different from usual. We dismissed the congregation inviting those who wanted to seek the Lord to remain for prayer. Everybody stayed. Then we begged those to go who weren't ready to abandon sin and surrender themselves wholeheartedly to the Lord. Usually, only four or five would go out and two or three would come in from the porch to pray. We were touched by their hunger and sincerity in coming night after night in spite of having to get up at three o'clock every morning to get ready for a hard day on a neighboring plantation where many of them worked. Most of them were hearing the gospel for the first time in their lives and little by little the light was beginning to shine in their hearts.

### THE CHANGE

The whole town is commenting on the change that has taken place in the children. They used to swarm into the saloons and pool halls seeing what trouble they could cause. They went up and down the streets throwing rocks, fighting, talking dirty, and looking for mischief.

"And now," as some of the townspeople have said with wonder, "all they think about is singing the songs you've taught them and waiting for the church to open for service." Praise God that Castillo is singing because God has put a new song in their mouths. Pray for them that the work may continue to be blessed.

At present we are dividing our time between the church in Cienfuegos and El Castillo, besides having weekly services in Cumanayagua, a town about 15 miles from Cienfuegos. At Juragua, the plantation town where many of the Castillo converts work, there is no church at all and the people are urging us to come and open a work. One man from there told us: "We just grow up and live like savages without any teaching about God. It isn't that we are anti-religious. We believe in God and want to know more about Him but there is no one to teach us." We are going there now for open-air services and house-to-house tract distribution and personal work. Pray that workers may be raised up to live in Castillo and work out from there.



A group of Igorot friends gathered in one of the barrios in the Philippines. This group has recently grown to over a hundred. Pastor Soriano and Miss Zamora are at the right.



Mr. Lloyd Shirer  
Gold Coast

Mrs. L. Shirer,  
Gold Coast

It had been planned to include in this Evangel the quarterly report of the missionary giving of all our churches. After estimating the cost and paper that would be required, it was learned the cost would be several thousand dollars and would require a 12-page supplement. So it was decided not to print the report in the Evangel.

The total contributions from each district and the expenditures on the field are included on this page.

## Poland Desires Gospel Workers

Kasimer Fugowski

### FOREIGN MISSIONS DISBURSEMENTS FOR

MARCH, 1948	
Congo .....	\$ 6,308.25
Dahomey .....	984.00
Egypt .....	6,792.63
French Sudan.....	193.15
French Togo .....	158.00
Gold Coast .....	21,580.07
Ivory Coast .....	5,538.16
Liberia .....	6,685.42
Nigeria .....	3,423.98
Nyasaland .....	2,127.20
Sierra Leone .....	1,672.97
Tanganyika .....	1,396.16
Union of South Africa .....	2,072.56
China .....	24,883.08
Ceylon .....	4,913.21
India .....	29,424.03
Europe .....	8,997.88
Palestine and Near East .....	1,274.90
West Indies .....	6,158.17
Mexican Work in United States.....	502.25
Mexico .....	1,815.72
Central America .....	8,063.77
Argentina .....	1,814.78
Bolivia .....	902.50
Brazil .....	4,832.46
<b>Total Disbursements .....</b>	<b>\$210,446.97</b>
Charged from Reserve .....	56,931.25
<b>Total Receipts .....</b>	<b>\$153,515.72</b>

### MISSIONARY CONTRIBUTIONS

MARCH, 1948	
Alabama .....	\$ 1,311.94
Arizona .....	752.94
Arkansas .....	3,169.87
California .....	23,713.38
Colorado .....	2,147.89
Connecticut .....	641.04
Delaware .....	748.06
District of Columbia .....	1,042.80
Florida .....	4,726.55
Georgia .....	916.27
German Branch .....	532.86
Hungarian Branch .....	62.00
Idaho .....	1,596.25
Illinois .....	6,945.91
Indiana .....	2,425.82
Iowa .....	2,297.18
Kansas .....	5,375.41
Kentucky .....	485.13
Latin America .....	111.45
Louisiana .....	477.12
Maine .....	166.51
Maryland .....	645.59
Massachusetts .....	196.26
Michigan .....	8,948.07
Minnesota .....	6,434.59
Mississippi .....	375.78
Missouri .....	7,616.88
Montana .....	1,432.37
Nebraska .....	2,237.57
Nevada .....	108.31
New Hampshire .....	59.18
New Jersey .....	2,365.46
New Mexico .....	798.34
New York .....	5,687.38
North Carolina .....	197.49
North Dakota .....	1,330.76
Ohio .....	10,930.11
Oklahoma .....	8,651.93
Oregon .....	6,463.50
Pennsylvania .....	7,875.07
Rhode Island .....	86.47
South Carolina .....	96.85
South Dakota .....	1,070.81
Tennessee .....	673.14
Texas .....	13,402.05
Ukrainian Branch .....	281.93
Utah .....	36.30
Vermont .....	56.00
Virginia .....	1,008.51
Washington .....	14,002.36
West Virginia .....	338.92
Wisconsin .....	3,411.43
Wyoming .....	338.24
Alaska .....	91.55
Canada .....	944.36
Foreign .....	166.47
Legacies .....	548.03
Miscellaneous .....	20,813.52
<b>Total Amount Reported .....</b>	<b>189,413.96</b>
District Fund .....	10,233.75
National Home Missions .....	1,718.34
Office Expense Fund .....	2,628.59
Literature Expense Fund .....	94.49
Given Direct to Missionaries .....	21,223.07
<b>Amount Received for Foreign Missions .....</b>	<b>153,515.72</b>
<b>Amount Received for Home Missions .....</b>	<b>9,239.14</b>

**T**HE need of workers in Poland is most urgent. While in Poland for five and a half months, I beheld the great and ripened harvest fields and the pitiful lack of workers. Scores of letters came from everywhere to those in charge of our assemblies there as well as to myself, pleading with us to come to their towns and villages and preach the Word of God. The people in Poland sincerely desire to know the truth about salvation, but there are not nearly enough workers to visit all these places that are calling. They do not need to be showered with thousands of tracts, attracted by clever newspaper ads or tuneful radio programs. It is enough to say that there will be a service in a home today, and you can be certain that there will not be any standing room left long before the service is to begin. They are so hungry for the Word of God that one hour's preaching does not satisfy, they insist on at least three or four hours.

I had the opportunity to be in several villages where the people began to gather at ten o'clock in the morning. They listened to the message most attentively and many raised their hands and weepingly confessed their sins and surrendered their lives to God. The next service was announced for five o'clock that afternoon. Long before the service began people could be seen standing all around the house.

We began the song service. The people only needed to hear one stanza and they had the melody in their hearts. They could not hope to have song books but they sang praises to God from the bottom of their hearts. Their desperate need is for workers who can consecrate all of their time to go to these places where we have been invited and minister the Word of God. In order to bring this to pass we not only need the sacrificing of time, but of finances as well. Many of our preachers over there are ready and willing to go to the places with the gospel of salvation, but there are small children in their families asking for their daily bread. If he were to go to the other towns to minister, they would share their hard bread and their bed with him but for his family they cannot provide, for their own are going without

many things they need. These are the conditions under which the Lord's work is found at the present time.

Poland is ruined by war more than any other country in the world. The fighting front moved through some areas four times. Not only were the fields and crops razed each time, but the terrain itself has been scarred and shaken. Where once lay miles of beautiful level farm land, now there are many deep gutters and ravines. There are no agricultural tools to repair these damages. They are too poor to buy these things. It will take much time to rebuild their cities, railroads and seaports. The country must first set in motion its factories and business in order to make it possible to produce the tools which the poor farmer needs.

Young people in Poland urgently need training for the Lord's work. Wherever I went I heard the same plea. "Dear Brother Fugowski, please stay with us at least a month and teach us the Word of God. We are eager to be active in God's work but we do not even know how to begin. Please remain with us." As I sailed from their shore, their words were echoing in my ears. "Brother, please do not forget us and our young people. Please send someone who will train us to be good workers. We want to consecrate our lives to the Lord. Brother, please do not forget us." Truly my heart was bleeding, as I beheld these youths so desirous of consecrating their lives to God, yet unable to do so themselves because they do not have the necessary means of getting good Bible training.

The youth there has much talent in singing as well as playing, but who can afford to hire an instructor to guide them? As for instruments there is no hope of possessing them, they are much too expensive. Many instruments are lying around in our homes and in our churches with no one to play them. Could they not be given to these young people for God's glory?

Let us all do what we can in rescuing the Polish people from eternal loss while the door of opportunity is still open and their hearts are so receptive.

### NEWS FLASHES

Mr. and Mrs. Lloyd Shirer sailed for the Gold Coast on March 25.

\* \* \*

Mrs. Lucille Clark, of Guatemala, is in the States for a brief period.

\* \* \*

Minnie Madsen, of Colombia, arrived at Miami, Florida on April 7.

### DISTRIBUTION BOXES

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## THE RESTORATION OF THE KINGDOM

(Continued from page two)

triumphant Messiah who would conquer the nations; but Christ the Son of God was crucified on Calvary.

Israel's return to the land will be of God, as Jeremiah the prophet foretold: "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up; and I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God; for they shall return unto me with their whole heart." Jer. 24:5-7.

And not only will the Jews be disappointed in the manner of the return, for it shall be God, and not the "Sternists", "Irgunists", or "Haganah" that will bring about the redemption; but in the time thereof: for the time will be God's set time, and not the time of the Political Department of the Jewish Agency, as we read, "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory." Psalm 102:13-18.

The greatest disappointment of the Jewish leaders will be when they see of whom the Israel that will claim the right to go back to Zion is composed. It will be a terrible disappointment to the official Jewish Agency when they learn who the citizens of the New Jerusalem are, and who the "fellow-citizens" of the "Commonwealth of Israel" are. Just now the Jewish Agency will not admit into Palestine a Jew who is a believer in Jesus Christ. It will undoubtedly be a great shock to Jewish leaders to learn that only those who believe in Christ are entitled to citizenship in the Commonwealth of Israel.

Palestine is called the Land of Promise because of the promise that God gave to Abraham and to his seed to possess the land, as we read in Genesis 13:14-15: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8. From these Scriptures it can be seen that the whole transaction has a *spiritual* and not a political background. The political angle which the Jewish Agency emphasizes so much today does not enter into God's transaction and promises at all; it is all a spiritual and divine covenant between God and Abraham and his seed.

Now, the apostle Paul, the greatest expositor of the Old Testament, who spoke by revelation of God, says that the promise and "blessing of Abraham" was to come on Gentile believers through Jesus Christ; "that we might receive the promise of the Spirit through faith. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:14-16. From these Scriptures then follows the fact that "If ye be Christ's, then

are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Just as the Jewish nation was blinded and mistaken in regards to the teaching of the Bible about the First Coming of Christ, just so are many mistaken in reference to the Second Coming of Christ and the part the Jewish people are to take in that wonderful Advent of the Son of God.

In that wonderful second appearance of the Lord not only Jewish believers but Gentile believers will take part. In that New Jerusalem not only Jews will live and rule, but all believers of all nations who truly love and worship Jesus as Lord. The citizens of the restored Palestine will be composed of Jews and Gentiles; but all the Gentile believers in Christ will be no more Gentiles, "no more strangers and foreigners (Goyim), but fellow-citizens with the saints and of the household of God." Eph. 2:19. No more circumcision and uncircumcision, for at "that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." Eph. 2:12-14, 16.

How this wonderful Messianic era will come to pass is hinted in a remarkable passage in Acts 1:6, where the disciples question Jesus in regards to His second coming. "They asked of him, saying, Lord, wilt thou at this time restore again the Kingdom of Israel? And He said unto them, It is not for you to know the times or seasons, which the Father hath put in His own power (authority). But 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." A universal witness and evangelism! Glory to God! We know that this actually happened on the day of Pentecost. That was Jesus' answer to the disciples' question. We know that Pentecost was a mere "earnest" of the real thing; a mere foretaste of the glory divine, of what was to happen before the restoring again of the Kingdom of Israel. The restoration of the Kingdom of Israel, which, according to the signs of the times, is not far off, will be preceded by the days of the prophecy of Joel, of which Pentecost was the "earnest." Those looking, hoping, and praying for the coming of the Bridegroom may expect the following:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:23-32.

Yet another important misconception on the part of the Jews is, as it always has been, in regards to the policy of the Commonwealth of Israel. At the present time speculations are rife as to who is going to be the first President and Prime Minister of the Jewish State in Palestine.

It is clear that aside from the religious point of view and the Bible, the Jewish people have little or nothing in their favor for claiming Palestine as their land. In that case, one would think that they would turn to the Bible for enlightenment and guidance regarding constitu-



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tion and policy of the new State. The Hebrew leaders would then find that Palestine in the Bible was never intended to be a democracy, but rather a theocracy and a kingdom. A theocracy is a State where the supreme sovereign is God, and the will of God is the law of the country. A kingdom usually has a King. This is God's plan for the Commonwealth of Israel. Were the Hebrew leaders to study the Hebrew Bible, they would perceive that only a scion of the House of David is entitled to sit on the throne of David; any other would be an imposter. At the present none could prove his title and right to the throne of David, except Jesus the Messiah, the Son of David, who is accepted by the Christian world as the Son of God, King of kings and Lord of lords.

Even so, come, Lord Jesus, come. Amen.—  
*Scott Mission Review.*

### THE PRODIGAL DAUGHTER

(Continued from page three)

some Gomers here tonight. Perhaps they are hiding in the back of the church; or maybe they have stolen up to the front seats. Wherever they are, a greater than Hosea is close by. Praise God. His love for every sinner is great enough to cover every sin. He wants to take you to Himself tonight.

There was a man named Zacchaeus. He wanted to see Jesus, but he was such a rascal he thought Jesus would have nothing to do with him. So he climbed up into a tree to catch a glimpse of the Master. But when the Lord Jesus got to that tree He looked up and said, "Zacchaeus, if you'll come down I'll go home with you for a visit." The Pharisees whispered when they saw Jesus associating with a man who was such a rogue, such a sinner; but He answered, "The Son of man is come to seek and to save that which was lost." Wherever you are tonight, my friend, this wonderful Hosea, this Jesus, is seeking for you. It is not by chance that the Hebrew word Hosea means *salvation*. The Greek word Jesus means *Savior*, too. His name is called Jesus because He saves people from sin.

"Hosea, go and love her," said the Lord. And Hosea went after her. Perhaps someone met him and said, "What are you doing, Hosea?" He answered, "I'm looking for Gomer. God told me to love her." They said, "Why, you're a fool. She isn't worth it." How many of us

were worth saving? None of us merited it, but salvation does not depend on merit. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." "Not by works of righteousness which we have done, but according to His mercy He saved us; by the washing of regeneration, and the renewing of the Holy Ghost." So Hosea said, "If Gomer came back to me tomorrow, and repented, I would take her home."

Do you know the purpose of this story of the prodigal wife, friends? God gave it to show us His love and compassion toward the lost. Truly He hath not dealt with us after our sins, nor rewarded us according to our iniquities; but as the heavens are high above the earth, so great is His mercy toward them that fear Him. Hosea sought for her. When I get to heaven I'm going to find Hosea and ask how long it took him to find her. It is not revealed in the story, because—

"None of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night that the Lord  
passed through  
Ere He found His sheep that was lost."

There wasn't a den that Hosea didn't visit. He went into some of the wildest, lowest places; and when they said, "Whom do you want?" he answered, "Gomer." I think sometimes he lifted his voice and shouted, "Gomer, Gomer, come home."

He kept seeking, seeking, searching for the one who had strayed away. It is a picture of the Shepherd seeking that one lost sheep. There were ninety and nine sheltered safe in the fold, but one was missing. Out He went in search of that one. Patiently, persistently He kept seeking it. With a dauntless determination, an unquenchable love, He searched on and on. Suddenly he heard a faint cry. Eagerly He went toward the sound, and there in misery and need He found the straying one. Tenderly He picked it up and put it on His shoulder. Back to the fold He brought it, crying, "Rejoice with Me, for I have found My sheep that was lost."

Something of that same compassion was in Hosea's heart as he searched for poor, lost Gomer. "How shall I give thee up?" Hosea 11:8. Hosea kept seeking, and one day, as he passed through a slave market, he saw Gomer. There she was, helplessly enslaved. Oh, friends, I remember the day when the Lord found me.

As we used to sing—"I was there when it happened and I ought to know." How well I remember my helplessness, my misery. We were respectable church members, but respectable without Christ, and I am so glad He found this poor slave to sin and set me free. Can you look back to the time when the Lord found you? If not, the Eternal "Hosea" is here tonight to set you free.

There she was—a slave, debauched, in misery and helplessness. Hosea could hardly recognize her, so wretched was her condition. You know, sin does leave its mark, friends. He said, "Gomer, I've come to take you home. I want you to come back to me." Do you know what Gomer might have done? She might have looked in Hosea's face and answered, "I'm in a hopeless mess. Leave me alone. I've gone my own way and I'll take the consequences." She might have said that, but she didn't. Instead she responded to his love. Oh, I fear that Gomer can point her finger at some people who have heard the gospel preached night after night but have stayed in their seat unmoved. She did not reject Hosea's help. She accepted it, thankful for the offer of forgiveness.

You have read that verse, haven't you, which says, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Eternal "Hosea" never would have come down to save us if God had not loved us. What a mess we were in. It was thickest, blackest night. I like the song which says:

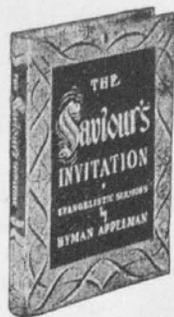
"Though some should sneer,  
And some should blame,  
I'll go to Him  
In all my shame;  
I'll go to Him because His name  
Above all names is Jesus."

Friends, if there be any other gospel that leaves this name out, turn away from it! There is only one name under heaven given among men whereby we must be saved. There is only One who came from the heights above to seek us. His name is Jesus, which means *Savior*.

What do you think Hosea did? The Word says he bought her. "I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley." A slave usually went for thirty pieces of silver, but Gomer was in such a condition that Hosea got her for half price. Hosea paid silver to get his unfaithful wife back. Thank God, a greater than Hosea redeemed me, but not with corruptible things such as silver or gold. He brought me back to Himself with His own holy atoning blood.

Hosea looked at the one he had been seeking so earnestly. There she was—in slavery, defiled, unclean, wrecked by a thousand sins. But he would not give her up. He said, "I've come to take you home," and he paid the price to loose her from that awful bondage. Dear friends, the heavenly "Hosea" has paid the price for every Gomer, for every sinner, for every backslider to come back to God. Surely you do not want to stay in your chains. You do not prefer to remain in bondage, do you? "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The most damning thing, the greatest sin you can commit tonight, is to sit back and refuse to respond to this mighty gospel of love.

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Hosea took her home again. And my friends, the divine "Hosea" wants to take you back again. He will restore all that has been destroyed by the locusts, the canker worms, the caterpillars, all the ravaging hosts of hell. You may be black with sin, stained with guilt, bound with habit, ruined by Satan, but Christ will save you. His love is here pouring forth its victorious power to loosen every band and bring home the guilty. Praise Him! He has made a way for the lost to return. He has paid the price to set the captives free.

Fifteen times in this little Book of Hosea we find the word *return*. Fifteen times the appeal is made, "Come home." Dear friends, this is not just a story of one man's life. It pulsates with the very life of God in His passionate desire to bring home guilty men and women before they sink irretrievably into an eternal hell far from the saving love of this mighty "Hosea." God is long-suffering toward us, not willing that any should perish but that all should come to repentance. Oh, the unutterable passion of God for the men and women He created. Hosea learned a little about that love. From his own heart-crushing experience he learned faintly something of how God feels toward sinners. God wants every Gomer to come to Him.

Peter wrote: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you *out of darkness* into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Out of darkness and hopelessness He has called us. Never forget the pit from whence we've been digged, the horrible pit from whence we've been lifted. What a terrible fate would await us, had not God laid hold upon us to bring us back. Gomer, come home tonight. Sinner, come to Jesus. Backslider, wend your way back to God. What a difference He will make in your life. Your name was Lo-ammi—*not My people*. He changes it to Ammi—*My people*. Your name was Lo-ruhamah—*not obtained mercy*. He changes it to Ruhamah *having obtained mercy*.

We shall split this meeting right in two. On one side we'll put the people who have a Savior, who are numbered among the people of God, who have been called out of darkness into His marvelous light. On the other side we'll put all those who have not yet obtained mercy, who

are still Lo-ruhamah, who are still in darkness. I declare to you that God, through the gospel that we proclaim, is out to banish the negative, to change your condition, and to make you new men and women in Christ Jesus. The mighty "Hosea" is here. He has paid the price to set you free. He offers you forgiveness, love, and blessing. He says, "I want you to come back to Me." Will you come?

## Among the Assemblies

MERCEDES, TEXAS—We have just closed a series of revival meetings with Evangelist D. L. Hoke of Palestine, Texas. Fourteen were saved and 11 received the Baptism in the Holy Spirit according to Acts 2:4. The Sunday School attendance broke all records.—L. L. Hudson, Pastor.

UVALDE, TEXAS—The Lord has given us one of the most successful revival meetings ever conducted at the First Assembly of God. Evangelist J. R. Tuttle was our speaker. Thirteen were saved, 2 were filled with the Holy Spirit, and 7 were baptized in water. We broke all previous records in the Sunday School. God is blessing in every department of the church.—O. C. Woolf, Pastor.

DELTA, COLO.—Delta had a dozen nights recently with Evangelists Paul and Myrtle Hild. Several were saved, and the whole church, Sunday School, C.A.'s and Children's church were greatly stirred and benefited by this crusade. Two hundred and twenty children enjoyed a children's meeting on Friday after school. We had good crowds every night, with 50 who never missed a single night. The Sunday School attendance reached a new high of 162.—H. R. and Mrs. Parish, Pastors.

CRANE, TEXAS—We have just closed a 5-week revival meeting with Evangelist Vernon E. Wilson. The moving of God's Spirit in our midst was marvelous to behold. Several were saved and filled with the Holy Ghost and miraculous healings took place. One man with sinus trouble was definitely healed and a woman with a goiter was delivered. This was a time of deep heart-searching by the Spirit of God, and sweet confidence and fellowship were restored. From night to night the gifts of the Spirit were manifested in our midst, and much benefit was derived from this meeting.—M. A. McDonald, Pastor.

LAMESA, TEXAS—Since coming to Lamesa as pastors, September 1, we have rejoiced in the Christian co-operation among the members of this church. Our Sunday School goal has been 150, and we have reached the 147 mark. On our first Sunday here, Mrs. Sawrey organized a Junior church, held during the morning worship, in a separate auditorium. The attendance has

grown from in the twenties to as high as 48. Also a Junior C. A. band was organized, and the enrollment has reached 20.

December 28, Donald L. Brankel of Mooreland, Okla., came to us for two weeks; a goodly number came forward for salvation and some were baptized with the Holy Spirit. Beginning January 20, A. N. Trotter of Muskogee, Okla., was with us 12 nights in a "Deeper Life" meeting. This was a time of heart-searching prayer and yielding to God. Still more received the Baptism in the Holy Ghost. Ten congregations co-operated, some folk driving 60 miles to attend. February 8, James A. Villani of Clarksville, Ark., came to us. Again the Word went forth in power, and once the evangelist had to give way in a half-finished message because of the blessing of God upon the people. Others were saved and baptized in the Spirit. In all, 27 have been saved or reclaimed, and 6 baptized with the Holy Ghost.—Mr. and Mrs. Neil Sawrey, Pastors.

PASCAGOULA, MISS.—We recently closed a precious revival meeting in the Three Rivers Church. T. C. Anderson of Jackson was our evangelist. The presence of God was very real. Five were saved, one was filled with the Holy Spirit, and the entire church was stirred. During this meeting many persons who were sick were visited and prayed for. A girl, 23 years old, was saved and instantly healed of tuberculosis. She had been bedfast and had had hemorrhages for quite some time. She is still shouting the praises of the Lord and has started cottage prayer meetings in her settlement. Others were healed in our community.—Mrs. A. D. Hubbard, Church Secretary, Route 2.

KANSAS CITY, KANSAS—We praise God for His singular blessings upon our church during recent months. Looking back to Easter, 1947, we went through a series of events not understandable at the time but which proved in the end to be a real boon to the work. We had two meetings cancelled, one at Easter time and one that was to begin on Mother's Day. We felt that perhaps our greatest need was much prayer. Immediately we began what we called a prayer revival which lasted two weeks. We had two to five people coming to the church every hour around the clock for the two-week period. Many were the requests given, and many were the answers to prayer. Brother Frodsham came and entered into a few days of this prayer time with us. At the end of the prayer revival we got in touch with W. S. Barham, who came to us on a Tuesday night. Less than three weeks later, 33 had been filled with the Spirit, besides those saved and healed.

Other evangelists ministering to us during the year were Smith and Rogers, J. Boyd Wolverton, and F. T. Curry.

About two months ago, God began to send His showers in unusual quantity upon us. Five and six were being saved in each evangelistic effort. Then Willa Short came for four glorious weeks. In practically every service, some were saved and filled with the Spirit. Many healings were wrought by the power of God.

Now that the special meetings are ended, the revival continues. We have a number of water baptismal services, and in one meeting received 30 new members into the fellowship.—U. S. Grant, Pastor, Full Gospel Tabernacle.

**AMHERST, NEBR.**—Evangelist Earl Cornelison of Kirksville, Mo., was with us in a revival meeting at the Pleasant Valley Community Church, February 12—29. During the first few days of the meeting, 4 adults received the Baptism in the Holy Spirit, and then 5 were saved. The second week bad weather made the roads impassable; nevertheless, Brother Cornelison left things in such good shape that we are able to start Sunday School and church services in the church.—C. W. Livers, Pastor, Assembly of God.

**LANCASTER, CALIF.**—A 2-week meeting with Evangelist and Mrs. Virgil E. Whitmire of Dallas, Texas, came to a close March 7th at the First Pentecostal Church. Under the forceful and fearless preaching of Brother Whitmire, 25 were saved, 14 were filled with the Spirit, and 17 requested affiliation with the assembly. The C.A.'s were especially stirred to seek a closer walk with God. The evangelist's personal instruction was a great help to all the departments of our church. Some persons received healing and were delivered from evil spirits. A substantial offering was received in one service for the erection of a church in a new field which is in need of an assembly. We thank God for a real outpouring of His Spirit in these latter days.—Harold A. Gibbons, Church Secretary-Treasurer, P. O. Box 42.

**AVENAL, CALIF.**—When we came here in June, 1947, we found a small, but consecrated band of earnest saints. Throughout the following months we were privileged to see the Lord work mightily among us in response to prayer. A goodly number have been saved, several have been baptized with the Holy Spirit, and the general spiritual temperature of the church has been raised. We have organized a Youth choir and a C. A. group, and both are working faithfully. Our women are doing a good work through the Women's Missionary Council which meets twice each month.

Three evangelists have held meetings for the church. They were: William Durbin, cowboy evangelist; Ralph Love, artist-preacher; and F. B. McPeck, a former pastor of the church.

God has given the increase as we have all labored together with Him. Fifteen were baptized in water this week.—Gerald R. Furman, Pastor.

**PITTSBURGH, PA.**—We had a successful 3-week revival meeting with Gay Benson of Lancaster, and God really blessed. One week previous to Brother Benson's coming, 13 received the Baptism in the Holy Spirit and a few were saved. The meetings opened February 22, and each night people were saved, baptized and healed. We had Divine Healing services each Friday night, and we thank God for the answers to our prayers for the sick. A man, 29 years of age, deaf and mute since birth, was healed of his deafness. Our C.A.'s fasted and prayed all day one Friday, and that night God answered this request and gave this young man faith to believe for complete healing. The theme song of the revival was, "I want to live so God can use me," and our young people surrendered their lives so that this song might be fulfilled in them.—Jayne Haddad, Church Secretary, 906 Chartiers Ave., McKees Rocks, Pa.

**BIG BEND, N. DAK.**—In August, 1947, Mrs. Wiley and I accepted the invitation of the Council to build a new church at Big Bend, in the huge Garrison Dam project. With Brother and Sister Dale Helle helping us, we began the building August 8th and by the 1st of October had it enclosed so we could use it for services. At that time the Helles left us.

We immediately moved into living quarters on the platform of our new 24x52 church, and then began the inside finishing. God has blessed, and souls have been saved right along; now we are looking for a real Pentecostal break.

The plan of God it has been so arranged that I am chairman of both the executive and the administrative committees in charge of the religious activities of the government town of Riverdale. Also the United Protestant bodies have placed me in immediate charge of their services. One can better understand this opportunity in view of the fact that about twenty denominations are represented. Besides the regular Sunday services at Riverdale, we have been conducting a Saturday morning children's church which has also been a source of real blessing to us.

We invite new people who come into the project area to make the Big Bend Gospel Tabernacle their church home. Everyone is welcome.—R. R. Wiley, Pastor.

**MONTANA MINISTERS' INSTITUTE AND S. S. CONFERENCE**

General Superintendent Ernest S. Williams and Wm. E. Kirschke, Educational Director of the Northwest District, were the featured speakers at the Ministers' Institute and Sunday School Conference conducted in the Congregational Church, Great Falls, Montana, March 2—5. A large number of ministers and laymen were registered. An outstanding feature of the convention was the official dedication by Brother Williams of the newly acquired District Headquarters property on which will be the homes of the Superintendent and Secretary-Treasurer of the Montana District. Connected therewith are a commodious office and an up-to-date book room carrying a large stock of books from fundamental publishers. L. B. Spradley, Box 1549, Great Falls, is manager.

The last night of the conference, Leonard Palmer, who had served for five years as District Superintendent, retired and the newly appointed Superintendent, Currell Muirhead, of Missoula, was installed. Brother Palmer has accepted a call to pastor the Assemblies of God church in Brisbane, Australia, and will be leaving with his family for their new home as soon as passage can be obtained. During his time as Superintendent, he had also served for two years as State President of the NAE in Montana. Brother Muirhead, his successor in office, has been for the past eight years pastor of the thriving assembly in Missoula, and for eleven years presbyter of that section.

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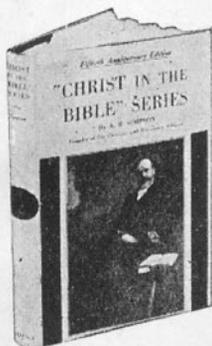
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**Coming Meetings**

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.

**BEATRICE, NEBR.**—April 27—; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—Roy S. Denny, Pastor.

**PENDER, NEBR.**—May 7—9; Wm. F. A. Gierke, Los Angeles., Evangelist.—Virgil Dickinson, Pastor.

**WATSONVILLE, CALIF.**—Meetings in progress; Johnnie Smith, Evangelist.—Charles Coffey, Pastor.

**CAMBRIDGE, MINN.**—May 2—16; Clarence H. Jensen, Evangelist.—Carl P. Cornelius, Pastor.

**COTTONWOOD, ARIZ.**—Meeting in progress; Mrs. Ben Hardin, San Diego, Calif., Evangelist.—Willis K. Hirschy, Pastor.

**FLAGSTAFF, ARIZ.**—May 2—16; Evangelist Bennie Harris and Party, Fort Morgan, Colo.—W. J. Smith, Pastor.

**MC CRACKEN, KANSAS**—Meeting in progress; Bonnie Wheaton and Ruth Lyon, Evangelists.—J. J. Krimmer, Pastor.

**LONE PINE, CALIF.**—May 1—; Philip Tiger of Long Beach, Evangelist.—Chas. W. and Mrs. Bertha Barrett, Pastors, P. O. Box 36.

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**MISCELLANEOUS NOTICES**

**NEW ADDRESS**—1118 Laurel Ave., Sanford, Fla.—Albert S. Davis.

**NEW ADDRESS**—Hoxie, Ark.—Drucilla and Lunday Hall.

**NOTICE**—Starting a new work in Maysville, Ky. Glad to have names and addresses of friends and relatives living in or near Maysville, Ky., or Aberdeen, Ohio.—Pastor Harry E. Turner, Box 264, Brooks-ville, Ky.

Space for address or church announcement

TIPP CITY, OHIO—Bethel Tabernacle, April 25—May 9; Fred O. Rice, Mishawaka, Ind., Evangelist.—E. P. Cooper, Pastor.

MEXIA, TEXAS—May 8—; Wanetta Hurt and Naomi McWhinney, San Diego, Calif., Evangelists.—Paul Zook, Pastor.

PITTSBURGH, PA.—301 Millbridge; May 2, for 2 weeks or longer; Evangelist and Mrs. F. R. Davidson, Quincy, Ill.—John E. Horn, Pastor.

YSLETA, TEXAS—Graduation Exercises, Latin American Bible Institute, May 11.—Joseph Giron, District Secretary.

GARY, IND.—8th Ave. and Connecticut St.; May 11, for 2 weeks or longer; George Hayes, Houston, Texas, Evangelist.—Glenn M. Horst, Pastor.

NORTH LITTLE ROCK, ARK.—22nd and Franklin Sts., May 9; "Sermons in Song" Quartette; T. F. Zimmerman, guest speaker.—Mr. and Mrs. C. C. Crace, Pastors.

ELIZABETH CITY, N. C.—April 28—May 16, or longer; Harvey McAlister, Evangelist.—G. W. Burkhardt, Pastor, 714 Greenleaf St. Phone 1813J.

LYONS, NEBR.—May 4—6; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—George Workman, Pastor.

TONASKET, WASH.—Meetings in progress; Evangelist and Mrs. Joseph Wilderman of Coulee City.—Wayne F. Rident, Pastor.

TUCSON, ARIZ.—City-wide Tent Campaign, April 25—, Mr. and Mrs. Charles O. Neece, Miami, Fla., Evangelists.—L. G. Gilmore, Pastor.

NEW ORLEANS, LA.—St. Claude and Friscoville Ave., May 2—; F. C. Cornell, Oklahoma City, Okla., Evangelist.—David Pearce, Pastor.

DULUTH, MINN.—City-wide Divine Healing Campaign, Central High School Auditorium, Lake Ave. and Second St., May 9—23; Oral Roberts, Evangelist.—Allan G. Snider, Pastor.

KNOXVILLE, TENN.—Fellowship Meeting for East Tennessee, and laying of corner stone, Island Home Assembly of God, Island Home Ave., May 1—H. E. Waddle, Presbyter.

WICHITA, KANSAS—E. Central and Spruce Sts., May 2—16; Robert M. Argue, Principal of Bethel Bible Institute, Saskatoon, Sask., Canada, and Mrs. Argue, Evangelists.—J. Boyd Wolverton, Pastor.

GRANITE CITY, ILL.—Anniversary and Home Coming, Community Heights Assembly of God, May 1—2. Five services. Former pastors will be speaking at each service. For information write Glenn Utley, Pastor, 2730 Buxton Ave.

**PLEASANT GROVE CAMP MEETING**

Pleasant Grove Camp Meeting, Durant, Fla., sponsored by the local Assembly, May 6—16. Four services daily. Special speaker: Thomas B. Don Carlos. Special Morning Prayer meeting led by James Cain, Pastor.—Mayme E. Williams, Secretary.

**UKRAINIAN BRANCH COUNCIL**

The next meeting of the Ukrainian Branch Council will be held at the Ukrainian Evangelical Assembly of God, Protection Ave. (opposite Eureka Ave.), Herkimer, N. Y., May 27—29. Devotional services 9:45 a.m., 1:45 and 7:30 p.m. Business sessions will follow morning and afternoon devotional period. Young people's twilight service, 6:30 p.m., Chaplain Jos. P. Lukowski in charge. Fred Vogler expected to be present.

For accommodations write Ukrainian Branch, Assemblies of God, 9 East 7th St., New York 3, N. Y.—Fred Smolchuck, Superintendent.

**ALABAMA SECTIONAL COUNCILS**

Alabama District Sectional Councils: 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.

Pastors 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.

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**1 KINGS, 18** *Elijah meets O*

24 ¶ And the woman said to E-li-jah, Now by this ¶ I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

**CHAPTER 18**

¶ It came to pass after many days, at the word of the LORD came to in the third year, saying, Go ¶ self unto Ahab; and ¶ I v the earth.

a John 3. 2  
John 15. 30  
b ch. 9. 9  
2 Chr. 15  
c Lev d. 1

CLARKSBURG, W. VA.—Missionary Convention, Western Section of Potomac District, Full Gospel Tabernacle, Ferry and Godfrey Sts., May 2—3. Missionaries from India and Africa will participate.—Russell W. Harvey, Pastor.

**EASTERN DISTRICT CAMP MEETING**

GREENLANE, PA.—Eastern District Camp Meeting, Maranatha Park, July 16—August 15. Experienced chef wanted, also waiters and waitresses above 16 years of age. Apply now.—Byron D. Jones, 79 Mary St., Ashley, Pa.

**ILLINOIS DISTRICT COUNCIL**

The 26th Annual Illinois District Council will convene at Macomb, Ill., May 11—13. Fellowship Meeting, Monday evening, in charge of Section 2. Candidates for ordination will meet the Credentials Committee, Monday, May 10, at 3 p.m. Neighboring District Superintendents, guest speakers. For hotel and other reservations write as soon as possible to F. H. Toliver, Host Pastor, 123 N. McArthur St., Macomb, Ill.—W. R. Williamson, District Superintendent.

**GEORGIA SECTIONAL COUNCILS**

East Central Section, Olive Road Assembly, Augusta, May 3—4. Southeast Section, Lumber City, May 5—6. First service at night; then next day and night. Robert C. Jones, W. W. Hurston, and Elmer Green, speakers. Afternoon devoted to business. All minis-

ters and a delegate from each church will constitute the voting constituency. Exhorter and License credentials issued and renewed by these Councils. The Sectional Presbyter will be elected also.—R. C. Jones, District Superintendent.

**OKLAHOMA SECTIONAL COUNCILS AND BIBLE CONFERENCES**

Oklahoma Sectional Councils and Bible Conferences: 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 years. 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 one of the above Sectional Councils.

Services: Monday afternoon and night, CA'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 license 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.