

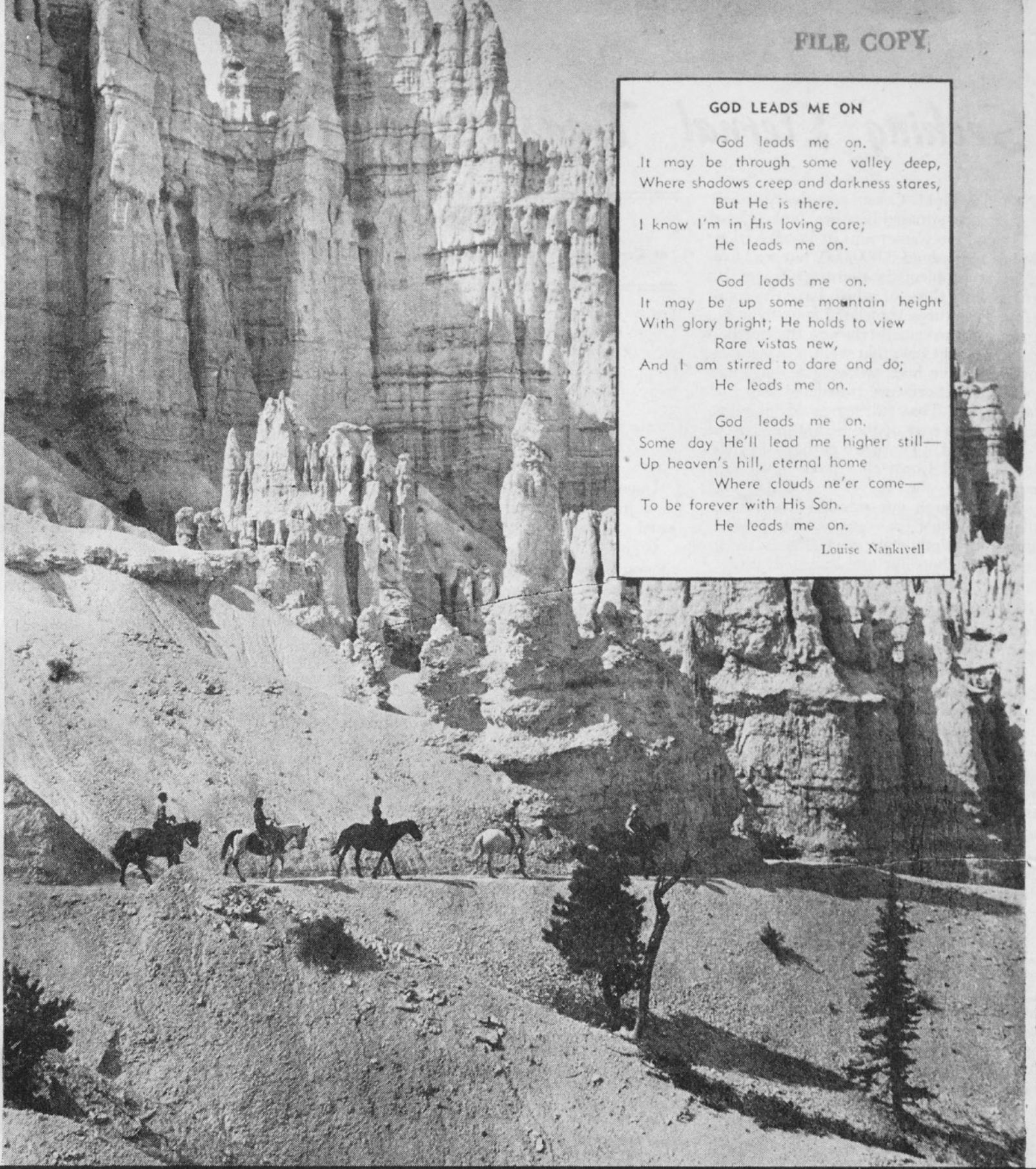
GOD LEADS ME ON

God leads me on.  
It may be through some valley deep,  
Where shadows creep and darkness stores,  
But He is there.  
I know I'm in His loving care;  
He leads me on.

God leads me on.  
It may be up some mountain height  
With glory bright; He holds to view  
Rare vistas new,  
And I am stirred to dare and do;  
He leads me on.

God leads me on.  
Some day He'll lead me higher still—  
Up heaven's hill, eternal home  
Where clouds ne'er come—  
To be forever with His Son.  
He leads me on.

Louise Nankivell



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

JUNE 19, 1948

NUMBER 1780



# Seeking Eternal Treasures in the Gold Coast

**T**HE Gold Coast is a very small place, situated between Ivory Coast and the Cameroons in West Africa. It has only about 3,000,000, but we have a great problem as there are some 50 tribes, only three of which have the complete Scriptures translated into their languages. Two small tribes in the northern part of Gold Coast that we, the Assemblies of God, have been working among, have portions of Scripture translated into their languages. That still leaves 45 languages in which no part of the Scriptures has yet been printed. There are perhaps 43 tribes in the Gold Coast that have never been reached by the gospel—over 2,000,000 people—though our mission has been in the Gold Coast for some seventeen years, and the Methodists and Presbyterians have been there for one hundred years.

How our vision expands as we go to these countries and see the darkness and heathenism that these people are in. So many have asked me, "Isn't it true that the Africans have all been reached by the gospel?" No, it is not true. There are people within fifty miles of each of our mission stations who never have seen a white man. Some of them have never heard the name of Jesus. We missionaries do all we can, but travel is so hard and some of these tribes are almost inaccessible. We do ask your prayers that God will give us a revival in the Gold Coast and raise up workers from among the natives, for missionaries never can accomplish the evangelism of Africa. The task is too great. We must have trained workers from the tribes themselves to carry the gospel of Jesus Christ to their own people. For this reason we need a Bible school. After seventeen years in the Gold Coast we have no Bible school in which to train African workers, and I am seeking to raise funds with which to open such a school.

As you approach a native village in the territory where I work, the first thing that catches the eye is a tall pole, a little taller than a flagpole. On the top of this pole you will see a skull with dried blood and feathers attached to it. This is their fetish, or the emblem of the power that they worship. Usually they can't describe this power to you. They just know that it represents some evil force in this world and they have to venerate this force or else harm will come upon them. Not only do you see these fetish poles in the yard, but you usually see at least three or four mounds

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**Floyd W. Thomas**

at Central Bible Institute, Springfield, Mo.

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(graves) in the front of their compound. Upon these mounds they sacrifice chickens, goats, and various other animals to their ancestors, because they feel that their fathers, grandfathers, and great-grandfathers have access to God. If they sacrifice to their fathers, their fathers will act as mediators between God and themselves.

Usually they are covered with jujus, each juju having some magical charm to ward off evil or bring them good luck.

When a child is born they make a sacrifice to their favorite god for it. Sometimes the sacrifice amounts to practically all their livestock. In some cases, when the child was born sick, I have seen them sacrifice every cow, every goat, every chicken that they had in order to bring health to the child. Then the child is forced to swallow some water that has been blessed by the fetish priest. Many of them die after this ritual has taken place.

I went to a village where the gospel never had been preached. I arrived early in the afternoon and heard quite a beating of drums, playing of flutes and banjos, native style. It kept up all that afternoon and all that night, and until about nine o'clock the next morning. Upon inquir-

ing of various villagers about the meaning of this, I was informed that they were raising the fetish power and that some of the priests would be endowed with fetish power after this had taken place.

I couldn't have any services until this was over, so I went to watch the scene. Many of the fetish priests had dressed in hideous costumes and had indulged in drinking whiskey. At the cessation of the drum beating and playing of the instruments, they dashed out of their huts, whirled in a mad dance, and threw themselves on the ground. This was in the ritual, the worship of their fetish gods. Finally the young boys who had reached the age of seven, realizing what was coming and beginning to run away, were grabbed by other members of the party and brought to these priests, who had switches in their hands. After explaining the ceremony to them in private (they wouldn't allow me to hear what was going on) they grabbed each one, thrashing them on the back until the blood streamed down their backs to the ground.

How different that is from the love of God! What a different approach we have through the gospel of Jesus Christ, to bring people to the worship of our God. But they feel that they must do this to appease the gods they are worshipping. The women and children are not allowed to look out of the windows and doors of their houses, but they must lie flat upon the ground. If any woman or girl is found looking out upon this scene she is immediately killed, because they feel it would bring bad luck to the village if the females see this scene. After preaching to them that night, we had two or three converts. God has given us about seventy in Sunday school now in this village, for which we praise His name.

It isn't all a dark picture; there are great possibilities in the Gold Coast. When I first went there I had no means of transportation except a horse, so I saddled it and started on a 160-mile trip. Not knowing the language very well at that time, I had a translator with me. The first night, when I entered the hut that had been allotted me, I heard a rustling in the eaves, and looking around I could see many eyes peering at me under the eaves. The next day we preached the gospel to them. Only the chief, the elders, and the men who were interested were allowed to come. They were protecting their women and children from what they feared might

(Continued on page six)

## PUT IT FIRST!

### The Bible puts it First

- The first message at the birth of Christ**  
Was a **MISSIONARY MESSAGE**—Luke 2:10.
- The first PRAYER Christ taught**  
Was a **MISSIONARY PRAYER**—Matt. 6:10.
- The first DISCIPLE, Andrew,**  
Was the first **MISSIONARY**—John 1:41.
- The first MESSAGE of the Risen Lord**  
Was a **MISSIONARY MESSAGE**—John 20:17.
- The first COMMAND of the Risen Lord to His Disciples**  
Was a **MISSIONARY COMMAND**—John 21:21.
- The first APOSTOLIC SERMON**  
Was a **MISSIONARY SERMON**—Acts 2:17-39.
- Christ's GREATEST REASON for Christian love**  
Was a **MISSIONARY REASON**—John 13:35.
- The FIRST COMING of Christ**  
Was a **MISSIONARY WORK**—Luke 6:18-21.
- The SECOND COMING of Christ is to be hastened**  
by **MISSIONARY WORK**—Matt. 24:14.
- Our SAVIOR'S LAST WISH on earth**  
was a **MISSIONARY WISH**—Matt. 28:19.
- And the LAST WISH of the departing Savior**  
**SHOULD be the FIRST WISH OF HIS WAITING PEOPLE.**

# The Triumph of Faith

Walter H. Beuttler

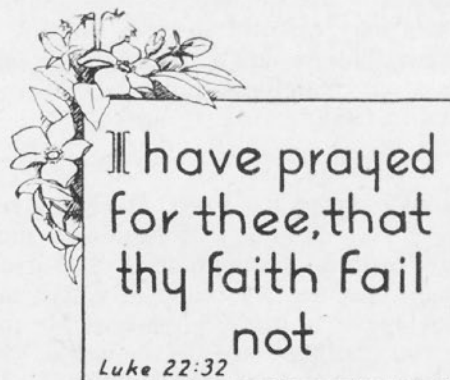
**T**HE book of Habakkuk is probably one of the most neglected books of the Bible; yet it contains a lesson any Christian must learn if he does not want to risk defeat in certain emotional and intellectual conflicts occasioned by the providential dealings of God in his life. This book offers to us, paradoxically as it may sound, the solution to insoluble problems of divine providence. The message of the book begins with a burden and ends with a song. "The burden which Habakkuk the prophet did see." It ends, "To the chief singer on my stringed instruments." Between these two extremes, between the burden and the song, lies the central message—God's way of changing our burdens into a song!

Habakkuk is burdened and perplexed. His heart is heavy, full of mental distress and emotional conflicts. In this state lies the need for a solution. The Revised Version gives the word "oracle" as an alternate translation for "burden." Both are true. Habakkuk's message is an oracle springing from a burden. He has a personal problem that defies logic and challenges his faith in God. "O Lord, how long shall I cry, and thou wilt not hear?" This is the problem of unanswered prayer. "WHY dost thou show me iniquity—for the wicked doth compass about the righteous?" This is the problem of the suffering of the righteous at the hand of the wicked without any apparent intervention by God. "WHEREFORE lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" This is the problem of God's apparent tolerance of evil. Habakkuk's whole problem is comprised in the three words which he uses: "HOW," "WHY," and "WHEREFORE"? These words are the key to his problem and to the book—but not the solution. How's, why's and wherefore's that question God, do not in themselves solve the problem; they merely intensify it.

The prophet takes his burdens and his questions to God. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." 2:1. Not only does he speak to God, but he also gives God a chance to speak to him. Too many go to God with their questions—or think they do—without giving God any opportunity to speak to them. Waiting upon God seems to have become a lost art. It is, therefore, no wonder that people flounder about in difficulty without any anchorage in God.

Habakkuk was determined to wait before God until he heard from Him whose "understanding is infinite."

"And the Lord answered me and said, *The just shall live by his faith.*" Habakkuk's God speaks and answers. So does ours if we give Him the chance. In verses 3-4 of chapter 3 God says, in effect, "I have a plan; you be patient while I work; but as to the heart of your problem, what you need is faith, not an explanation." We wait for an explanation, while God waits for faith. The perplexities which God's providential dealings in our lives occasion,



constitute God's call to faith. Where explanation fails, faith must take over. Many fail right here in God's school of providence. They believe God because of what HE does, and as long as HE does it. That, and that alone, is the ground of their faith. But God seeks to take us beyond that point so that we may have opportunity to believe Him, not merely because of what HE DOES, but because of what HE IS. In other words, God seeks to develop our faith until it is solely anchored in His character, regardless of what He does, or doesn't do.

God's solutions to our how's, why's, and wherefore's do not lie in an explanation of His workings and the reasons therefore. Rather, it lies in an implicit and unquestioning faith in His unimpeachable integrity, so that we can say with Job of old, "Though He slay me, yet will I trust Him"—even though God permits things to happen that seem to be the very negation of His justice and sovereignty, and a flat refutation of His Word. "The just shall live by his faith."

"O Lord," says Habakkuk, "I have heard thy speech." God spoke, Habakkuk heard. The man is changed. After a long conflict faith has triumphed. The subjective petitioner has become an objective worshiper, and makes one of the

most triumphant utterances found in the whole divine record: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord." 3:17-18.

The how's, why's, and wherefore's are gone; so is the burden. The emotional turmoil has subsided. The mental conflict is ended. The torment of doubt and uncertainty has given way to the peace of God that passeth all understanding—and all misunderstanding, too. The perplexed prophet is no more perplexed. Habakkuk has entered the rest of faith!

Not only has he freedom from any disturbance within, but he also has a positive joy. By his faith he defies circumstances, however contrary and difficult they might be. His joy does not now depend on favorable circumstances and temporal blessings. In fact, through faith he is now totally independent of them. God Himself has become his joy. His joy is rooted in the personality of God, not in the works of God. "Although the fig tree shall not blossom . . . yet I will rejoice in the Lord." Habakkuk has entered the joy of faith!

Nevertheless, he has difficulties to go through. The wicked are still about him. His circumstances are not changed; neither need they be, for he is changed. How easy it is to pray that God will change our circumstances, when in reality HE uses the circumstances to change us. Once we are changed it becomes quite immaterial whether our circumstances are changed or not.

"The Lord God is my strength." Through faith God has become his strength for any eventuality. The prophet does not fear to go on, for "He will make my feet like hind's feet." Habakkuk has the gazelle in mind. This sure-footed animal is able to move and skip about with great dexterity in difficult mountain terrain, upon which it relies for its escape when pursued by a wild beast. "He will make my feet like the gazelle's feet." When pursued by the "roaring lion, who goeth about seeking whom he may devour," there is a divine enabling through faith in the faithfulness of God. In the face of seemingly insurmountable difficulties faith will say, "The Lord God is my strength." Habakkuk has entered the strength of faith!

"He will make me to walk on mine high places." Here is a provision for the Christian's walk, particularly uphill. In Num. 21:4 we read: "And the soul of the people was much discouraged because of the way." They found the way hard, slow, monotonous, and tiresome. The weariness of mind and body which the

(Continued on page thirteen)



# The "Disinfectant Psalm"

A SISTER who was well grounded in the truth of the Lord's healing for the body once went into a house of a friend and found three people lying sick in different rooms. If our memory serves us right, they were all suffering with typhoid.

This sister looked up to the Lord for instructions, and then went to the bedside of the first one and read aloud the 91st Psalm. Every word of it went home. The Word of God always works effectually in the hearts of those who believe it. The Word of God is living and powerful, and every word given by the Holy Ghost is, like the words of Christ, spirit and life. When the sister finished reading the psalm, the first patient got up and dressed.

## OUR DWELLING PLACE

She then went to the bedside of the second one. She read the same psalm to this sick one, and it had the same effect. She then went to the third room with the same "medicine," and it produced the same result. As she left the house triumphantly, this sister remarked, "That psalm is surely a fine disinfectant!"

Our protection does not lie in the doctrine of divine healing, but in God Himself. Our only place of safety is to dwell in the secret place of the Most High, to abide—or as it is in the literal Hebrew, to rest—under the shadow of the Almighty; making the Lord, as Moses put it, "our dwelling place." Have you slipped away from the dwelling place and gotten into the far country? The Lord wants you back "home" again. The fatted calf, the robe, the ring, the shoes, the joy and the song are all waiting for you.

## DRAW NIGH UNTO GOD

A loving Father sends you a gracious invitation, and He even provides the grace to make you desire to get back to Himself. As Moses put it, "Thou turnest man to contrition, and sayest, Return ye children of men." Psalm 90:3, Leeser. You can look up right now, and tell Him, "Lord, I'm coming home."

What is meant by the secret place? The secret place of the tabernacle was the holy of holies, the place of the mercy seat, the place where He will commune with us, the place where God Himself dwelt be-

tween the cherubim. Sin closed the way of approach. But the Lamb of God has come and borne away our sin, yea, the sin of the whole world. He has opened up a new and living way for us to come and dwell in this once closed secret place. By virtue of His own blood, He bids us boldly enter.

Since our Father God has told us that our sins and iniquities He will remember no more, let us draw nigh with a true heart, in full assurance of faith, to this peaceable habitation and quiet resting place. A missionary once wrote to us, "My home address is 'The Many Mansions, Heaven,' but you had better send my mail during the next few weeks to the address that heads this letter." These bodies of ours may eat and sleep in elegant or inelegant shacks down here, but we ourselves, our real lives, must be hid with Christ in God.

## PRESERVED IN CHRIST JESUS

"I will say of the Lord, He is my refuge." v. 2. Boldness of testimony must follow boldness of approach. Tell it out with all boldness, "I dwell in Christ and Christ dwells in me." Greater is He that is in you than he that is in the world. He will not only deliver you from the snare of the fowler but will cause you to know "the snare is broken." Psalm 124:7. He Himself is our protection from pestilence and destruction, and with our faithful Shepherd with us, we have no need to fear the "terror by night," nor the "arrow by day."

"His truth shall be my shield and buckler." v. 4. We must be fortified with the Word. We are called to fight the good fight of faith, and faith is supplied through the hearing of the Word. Back of every ounce of faith we have, there is a "Thus saith the Lord," of Holy Writ. Let the word of Christ dwell in you richly and you will be well fortified, and you will have a shield that no fiery dart can penetrate.

Thousands may fall on the left hand and the right, but the saint is kept in perfect safety. Why? "Because *thou hast said*, The Lord is my protection, the Most High hast thou made thy refuge." v. 9, Leeser. Boldness of testimony is always a factor in overcoming.



The Lord  
is my portion,  
saith my soul

Lam. 3:24

## DELIVERED FROM EVIL

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." v. 10. Some folk belong to benefit societies which make a specialty of sick benefits. I know something better than that. Here is an insurance against all evil, and the Lord offers you a paid-up policy. God Himself has declared, "There shall no evil happen to the just." Prov. 12:21. Experience proves that the seeming evil is ever the conveyor of the highest good. The trials of our faith and tests of our love will not be withheld, for they are just a part of the all things that work together for good to them that love the Lord. But here is a positive guarantee from Him who made the heavens and the earth, to keep those, who make Him their habitation, exempt from all evil. What more can we want?

## ANGELIC BODYGUARDS

"He shall give His angels charge over thee." v. 11. If our eyes were opened as were Elisha's servants, we would see that God has provided us with hosts of angelic guardians to protect us, not in a few, but in *all* our ways. We heard a friend testify to the truth of this verse. He was crossing a very busy thoroughfare and was just about to be run over by an auto going at full speed, when he found himself literally borne up by angelic hands, and it seemed that in a moment he was on the sidewalk. A few minutes later, as my friend sat having his shoes shined, he had to explain to the boy who shined them the reason for his repeated ejaculations of praise, and testify to his miraculous deliverance. Back of the angelic interposition, he saw the Lord. Love has provided every provision for the pathway.

## KEPT BY THE POWER OF GOD

The following story of angelic intervention is verified by F. B. Meyer in one of his books. A godly Lutheran pastor named Sanders, of Elderfeld, had been

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# The Great Revival at Thayer, Mo.

Harry E. Bowley

(Continued from last week)

It was in the summer of 1909 that we held tent meetings in Thayer. In six weeks 106 were converted and 54 received the Baptism in the Holy Spirit. Smallpox broke out in the town that fall. We transferred the tent to another location and went on until there were 150 more saved, with over a hundred baptized in the Holy Spirit altogether. Lives and families had been reached for miles around.

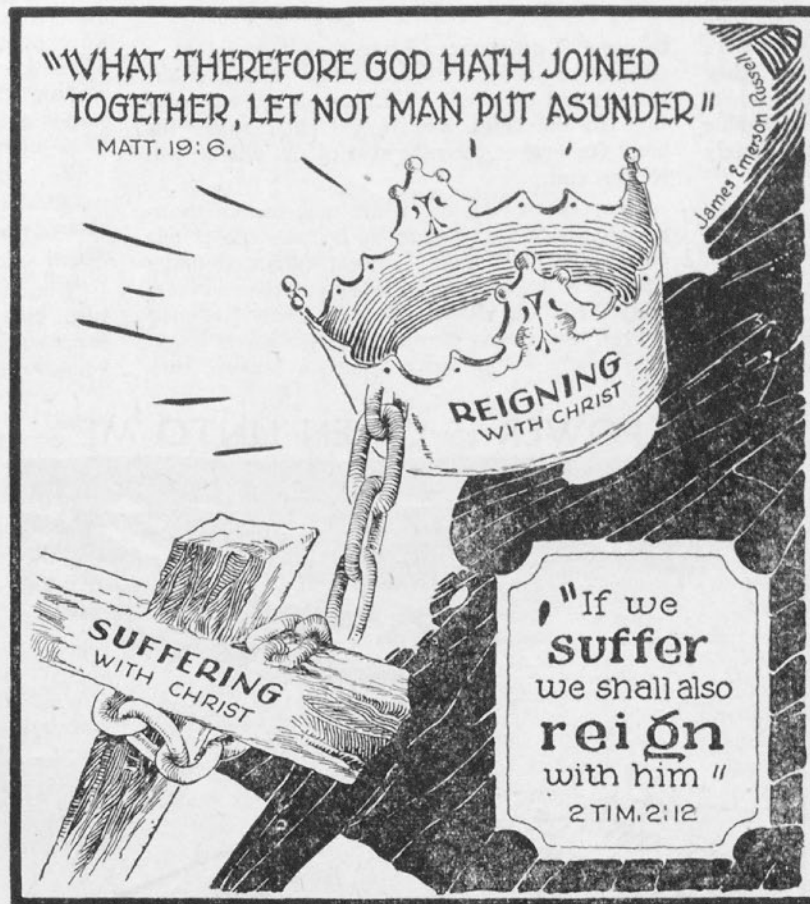
An infant church was born. Someone must lead that church, and a building must be found for the winter months. But no building could we get. The people were opposed to our work and refused to rent us a place. One day we crowded in a little room at Brother Duke's hotel; and there the assembly was organized, and a pastor was chosen.

During the whole revival I had spoken only twice. Brother Lawrence, being a wonderful preacher, was able to give out the Word; but when it came to the altar services it seemed that God mightily anointed me for that. The unction and power of my prayer life was so upon me that during the meeting I would lean over on the front seat, and while he preached I would weep. When he finished preaching I would leap to the platform, and in less than fifteen minutes the altars would be jammed with men and women weeping and seeking God.

To my great consternation I was chosen to be the pastor of the new-born church. I felt so incapable. I had little education, I was limited in Bible knowledge, and I was a very poor preacher. I went home and cried for hours. The next day I went back and said, "I can't; I'm too young; I'm not equipped for the work. This other man is the better man." But the whole company of people said, "We want you as pastor," and God laid the responsibility on me.

Then came those bitter months with no church building. I said, "What are we going to do?" They said, "We're going to pray." We began to pray, and God laid

the need upon a woman who gave us the first hundred dollars. We bought a little tract of land on the side of a hill, which was nothing but rock. It cost \$95. By the time we fixed the deed for it, we had twenty-five cents left, but we spent this money on nails and hired some men to start building the foundation. Mr. Shepard said to me, after he had dug the trench and built the form for pouring the concrete, "Man, you can't build a church



Cop. right by James Emerson Russell. Used by permission.

on twenty-five cents." I said, "When these nails are gone, God will give us some more nails." He laughed and said, "If I didn't have faith in your prayers, I'd lay down my tools now. But we'll build the church."

That is how the church at Thayer was begun. Every ounce of the concrete, every bit of the lumber, was prayed in. Sometimes I would be on the scaffold nailing lumber to the rafters when we would run out. We would fall on our knees on the scaffold, saying, "Lord, we need some more lumber." Then I would hear them pull up at the front door below and unload another thousand feet of lumber.

At last the building was ready for use,

and God did a marvelous work there. Many were saved, healed, and filled with the Spirit. Demons were cast out. There was a man named Green who had been so vile and mean that his wife had left him. He was a jealous, demon-possessed man who violently opposed the things of God. He had gone to Michigan, but his wife and his brother were in Thayer and they kept praying for him. One day he returned to Thayer and talked to his wife. She said, "If you will be saved and prove to me that you are a Christian, I will consider coming back to you." So he went to an afternoon prayer meeting at the church. As he was seeking the Lord, suddenly he was overcome with the demon power that possessed him. In the course of things that followed, this demon-possessed man leaned over and bit two chunks of wood out of the altar. The place where he bit the altar can still be seen.

I was not in the meeting, but was in a home praying that afternoon. There was a large group of people at the church that day but they were new to the supernatural and they did not know much about demon possession. Three or four people tried to cast out the demon but were unsuccessful. The saints grew fearful and finally they sent for me. As I walked in the door of the church this demon-possessed man said, "There comes Bowley. I know him but I don't know you." It was the voice of the evil spirit. There was a great struggle, but God gave us authority and power over the demon. The man became so numb that he could not rise from the floor. I commanded the demon spirit to give his name. With convulsions in the man's body, he

expressed his name. I waited until the Holy Spirit gave me the authority; then suddenly, with power, I gave the command. The convulsions came again, and the evil spirit departed. The man was saved. He pulled the tobacco out of his pocket, and cried his heart out to God. Three months later he was reconciled to his wife.

There was a backslidden missionary who had fallen into deep sin. He wandered into town and asked someone, "Have you a show where a person can go and have some fun?" "Yes, the biggest show in town is up there at the 'rag meeting house'." He came up. In the

(Continued on page twelve)

## Was the Sermon Bigoted?

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

WE live in a time when it is easy to accuse men of being intolerant, narrow, ignorant, or bigoted. Men like to think themselves broad, but do you know that in religion much of that which men think to be broadness is ignorance?

In the third chapter of Acts we read how God had wrought a great miracle through Peter. The man who had been born lame was instantly healed in the name of the Lord Jesus. The priests and rulers did not like the message when Peter preached that the miracle was performed in the name of Jesus whom they had crucified, whom God had raised from the dead; and they threw Peter and his companions into jail, where they spent the night. The next day they brought these ministers of Jesus out and asked, "By what power, or by what name, have ye done this?" That was all Peter needed. Immediately he began to preach to them Jesus.

The Bible says, "Then Peter, filled with the Holy Ghost, said unto them." I call your attention to the closing words of Peter's sermon which are as follows, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Perhaps these words of Peter sound to you like the words of a bigot, but they are not. They point out to us that Christ is the only Savior. We must reject the teaching that any religion is all right and that one is as good as another if properly pursued. There may be good in other religions, but there is salvation only in one.

Now I wish to speak to you. There is a name by which men everywhere may be saved. We bring that name to you. It is Jesus. Peter emphasized, "whereby we must be saved." This teaches that by nature and by act we are lost, and if we are to be saved it must be through faith in Jesus Christ. I do not know your attitude toward Jesus. You may have been raised by a godly mother and have sat under the preaching of a godly minister, but perhaps as you grew older you were enticed from the way of faith to the way of the world, and were you taken by death as you now are you know you would be lost. You may even have tried to make yourself believe that any religion or no religion will do. But in your heart you know this is untrue. There is only one religion given by God, and that is the religion that has in it Christ the Savior and the power of the Holy Ghost bearing witness to the truth. The Spirit is God's witness to the saving grace of redemption found only in Jesus.

What will you do about this? Are

you prepared to give an accounting to God for your life? Where would you go were the death angel to strike you now? These are questions that are vital to your everlasting future. We join with Peter and with those of the early Christian Church in declaring, "For there is none other name under heaven given among men, whereby we must be saved." But we rejoice in knowing that if you will believe in Christ as your personal Savior, you will not perish but will have everlasting life.

My precious friend, if you are away from God, stop where you are. What are you doing with Jesus which is called Christ? If you have not taken Him as your Savior and Lord, stop and think of the past—LOOK, consider the future. LISTEN to the voice of the Spirit and the Word of God. "Believe on the Lord Jesus Christ and thou shalt be saved."

### SEEKING ETERNAL TREASURES IN THE GOLD COAST

(Continued from page two)

be an evil influence. After they found that it wasn't so bad after all, they brought the women and children. We must direct our message to the chief, and if the chief raises his hand for prayer then the rest of the village will follow suit.

One reason why the white man cannot evangelize Africa successfully is because the people fear the white man to a great extent, thinking that he is a government representative. Invariably the whole village will raise their hands for prayer, and if you stay there a week you might have many accept water baptism because they

feel they will gain favor with the government. But when a black man goes to preach the gospel, they watch him for perhaps two or three weeks without making any advance toward accepting Christ. If his life is all right and he hasn't harmed them, many times he can accomplish three times as much as a white man can do. This has been my burden; I long to see Bible schools established in Africa for the training of the people.

One day, after I had been in Gold Coast about a year, I received a letter from a young man who was eighty miles from my station in a tribe that had not been reached by missionaries and not even by the District Commissioner. This young man knew how to read and write because he had been trained in the government school. Some twenty years ago the British had forced every paramount chief to send his eldest son to school. This young man had been trained to be a government clerk. After serving in the government service for three or four years he had asked permission to go home, because he said he couldn't work under their system; to use his words, he said it was "too crooked." So they had let him go back to his country. There he had run across a Testament. After reading the New Testament he had felt he needed guidance, so he had written to us, begging us to come and give the gospel to his people.

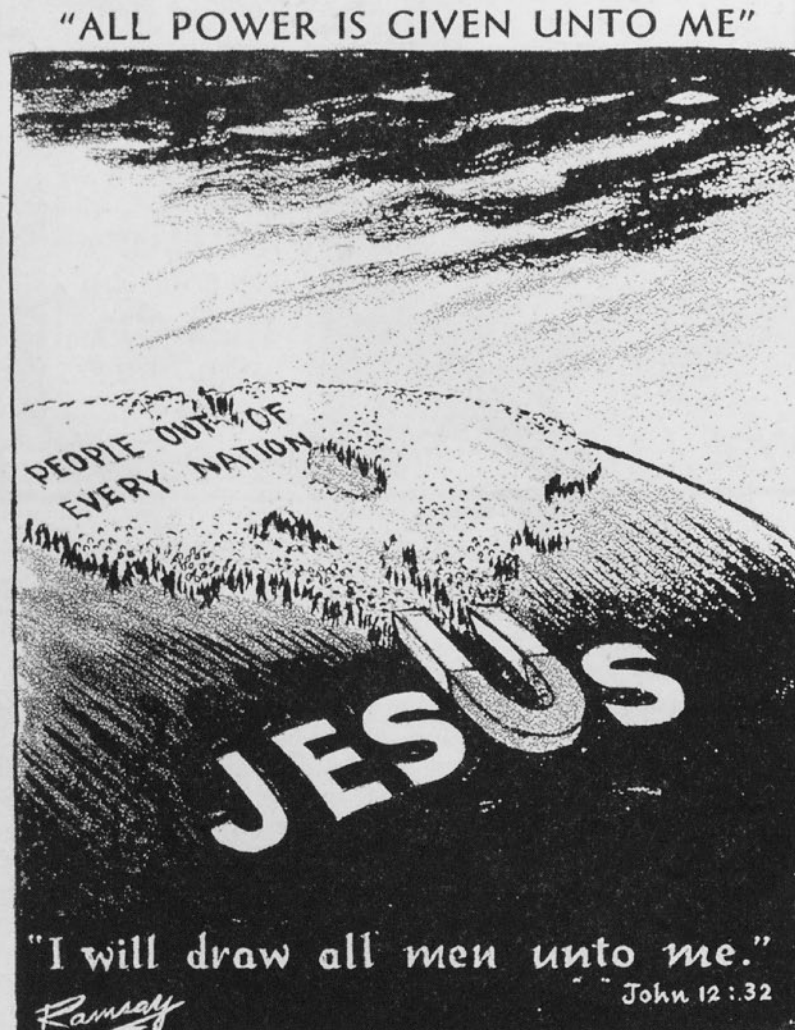
We had only three days to spend there, but we did as much as time would permit. After about two months he wrote to me:

"Dear Sir:

"I am very sorry for keeping long in writing you. Since you left I have been busy with attempts to win the influence of Christ upon the youngsters of my village. I took the trouble to go twenty miles into the French territory purposely for the spread of Christianity. There at one time I met a lioness and three young ones. There I was alone. The lioness growled and charged at me. I had no weapons with me and there was no hope at that moment. I did not know the way to escape. The young lions came rubbing themselves against my feet. At that instant I knelt down to my knees. Looking toward heaven, I remembered the name of Jesus Christ and cried out with terror, 'Christ, save me!' Then a wonderful thing happened next. Before I could come to the conclusion of calling upon the name of Christ, another wild animal came running between us, and the lioness leaped after it, and I had a chance to escape."

You may have heard many stories about lions, etc., in Africa, but this one had the boy's name under it and it was an inspiration to me. He related the experiences to his people and it caused a stir in the village. Without our ever going back again a revival broke out in that village, and many have been saved. Over a hundred are attending the Sunday school classes that he is conducting, and a number have requested baptism in water.

We have been praying that God would pour out His Holy Spirit, baptize our Christians, and give us a Pentecostal church. Prior to this last year the Holy Spirit had not





been poured out in that section. Individuals have received the Baptism but they were educated Africans from the coast, who were in government service. None of the natives of the country had received the Baptism in the Holy Spirit. We had been praying that God would raise up workers and fill them with the Spirit.

On Sunday morning I felt led to speak on the Baptism with the Holy Spirit, but during the testimony service, before I could come to my message, a young man in whom I saw great possibilities and who I thought was a good Christian, stood to his feet and began to cry. That's an unusual sight in Africa. He said that he was a sinner, a hypocrite, and had been living a double life. Instead of confessing his sins, he was still living in sin. He had a concubine about whom God had convicted him. He threw himself on the altar and began to weep; the woman involved stood to her feet, confessing her part, and she too came to the altar. The Africans believe in polygamy, so this wasn't anything to

the sinners, but the Christians knew better. The two of them prayed through, and at the conclusion of my message, the young man received his Baptism, the first one in this tribe.

That was the beginning of the revival. For five successive Sundays someone received the Baptism. The next Sunday a young man received the Baptism and spoke in perfect English. What a thrill to hear someone use a language he had never used before! He preached a marvelous sermon in English, and though they couldn't understand it I could interpret.

It is so precious to work with the Africans and see how God uses them. From a background of darkness, sin, superstition, and fear, God leads them out into the marvelous light of the glorious gospel of Jesus Christ. I have with me five requests from various tribes wanting missionaries, but we don't have the finances in our organization, nor do we have the missionaries to go. We want you to pray that God will raise up workers and finances that we might be able to send more workers to Gold Coast.

## What a Jew Told a Lawyer About the Messiah

Errol O. Shour of the California Bar

It happened in 1923 but it might as well have been only yesterday for it is so fresh in my mind. I was practicing law in Los Angeles and had an office in the H. W. Hellman building.

The office door gently opened. Glancing up from my work, I was startled at what I saw. Often had I seen artist's conceptions of Old Testament characters, of Abraham and Moses, of Elijah and Jeremiah. But here seemed to be one of them in flesh and blood, just as though he had suddenly stepped out from the pages of a Bible picture book. Here indeed was an Israelite. In his benign countenance, wavy white hair, and flowing beard, there was not only dignity, but also poise and peace. As he approached me, I almost instinctively arose, and reverently showed him to a chair.

### DESIRED LEGAL ADVICE

"You are a Christian lawyer?" he asked, appraisingly.

"Yes," I replied.

"I was referred to you. I need some legal advice; but it must be Christian advice too," he said kindly.

"You are a Christian?" I ventured to ask.

At that his face lighted up. It literally shone and was radiant as he joyfully told me that he had found the Messiah not long since, and that Jesus of Nazareth was He. How happy he was. It warmed my heart and stirred me to the depths as I saw those eyes fill up with tears of joy.

My new client then told me his legal problem. He stated the facts clearly; his mind was logical and orderly. I was amazed at his sense of values, his ability to separate the important from the unimportant.

The needed advice was given; my friend told of his gratitude, but he need not have done so for it showed so plainly in his expressive eyes and face. As he got up to go, I constrained him to be seated again; which he did.

"May I ask you a few questions?"

"Certainly," he beamed; "I shall be happy."

"How did you discover that Jesus is the Messiah?"

### AN ORTHODOX JEW

"As an orthodox Jew it was my custom to read my Hebrew Bible a great deal. One day when reading the Prophet Isaiah at the fifty-third chapter, it seemed as though something was suddenly removed from my eyes like curtains being drawn aside, or blinds rolled up, or like a bandage removed. I do not know just what happened, but the room seemed brighter and the pages of my Bible looked different. I read that chapter again and it *was* different. Inexpressible joy filled my heart; tears came to my eyes and ran down my cheeks!"

I noticed that my friend's heart even now seemed to be running over with joy—a joy unspeakable and full of glory—and that his eyes had welled up with tears which were beginning to find the furrows on this dear old man's face.

### A NEW INSIGHT

"In what respect did you find the fifty-third chapter of Isaiah to be different?" I asked.

"Why, I saw Jesus there, of course!" he replied.

"Had you never read that chapter before?" I asked.

"Surely I had."

"Why had you not seen before that it spoke of Jesus?" I asked.

"That is now a mystery to me," he replied. "It seems that there had been blinders on my eyes. Now I cannot look at that chapter without seeing Him; and not only there, but I find Him elsewhere in the prophets and also in the law and throughout the Psalms. How anyone, be he Jew or Gentile, can fail to see that Jesus is the Messiah, I cannot understand."

### A DISTURBED LAWYER

I stirred uneasily in my seat. My own acceptance of Jesus as my Savior had taken place some seven years before, and I was endeavoring to make Him the Lord of my life while engaging in a law practice, and was not succeeding any too well at it. Also I had been resisting a quite insistent and definite inner call to enter the gospel ministry, but had been unwilling to make the sacrifice. And now, this Exhibit A of the grace and power of the Messiah, sitting

across the desk from me—this one who at his advanced age had dared to give up all to follow Jesus—was getting me. I looked up and as my eyes met his, his pierced me through. As I continued to gaze at the floor, gulping, and trying to regain my composure, my friend began to speak. Slowly and distinctly but with characteristic Jewish accent he repeated the fifty-third chapter of Isaiah.

I did not know it at the time, but my friend had repeated the official Jewish translation according to the Masoretic text.

### ISRAEL THE SERVANT?

Having concluded his quotation, I asked, "Before you recognized Jesus as Messiah, about whom did you think the prophet was writing in this chapter?"

"Why I had been taught that it referred to Israel, not to Jacob personally, but to national Israel as the suffering servant of the Lord; that it dealt with the sufferings and hardships of Israel treated as a nation."

"But did it never occur to you, before your new insight, that the prophet might there be referring to an individual, a literal person, to a suffering Messiah—to the Jesus of the Christian?"

"Oh, I had heard that of course, but it fell upon deaf ears. Furthermore, whereas for many centuries every expectant Jewish mother was wont to pray that she would bear the Messiah, my people are now being taught more and more not to look for a literal, individual, personal Messiah. They are being taught to look at the people Israel as the Messiah."

### ISRAEL, THE MESSIAH?

This interested me, so I pressed the matter. "Had you experienced any difficulty in applying Isaiah fifty-three to suffering national Israel viewed as an individual?"

"Of course I did. That interpretation never did satisfy me, but it is what I had been taught. Down deep within me, however, I knew that the reference was to a real person, an individual, for the things prophesied and the experiences there referred to simply do not and cannot apply to Israel as a nation. Moreover the prophecy was written so long before Jesus met His death that the prophet who wrote it could not possibly have conspired to bring about the fulfillment of his prophecy, and the details are so many and so complex that Jesus Himself, if He were not the Messiah, could not have contrived to bring them to pass with such unflinching accuracy as we know to have been the case."

### FROM LAWYER TO MINISTER

As my aged friend departed he breathed an audible benediction upon me. Like ships passing in the night, we had met, had enjoyed sweet fellowship in our common Savior, and had parted. But this was no chance meeting; it was providential. I had seen the power of Jesus the Messiah in the life of a Jew, and knew that the gospel was still the power of God unto salvation to everyone that believes, including the Jew.

The conflict within me ceased to rage. The battle was over. Immediately I took steps to enter the Christian ministry, to preach the gospel of Jesus the Messiah; and while twelve more years of active law practice flew by before my ordination, yet twelve years of intensive study and preparation ran concurrently with them.

I knew when my Jewish-Christian friend had departed that I could have said, "O gentle Galilean, Thou hast conquered."—*Messenger of Good Will.*

# Presenting "Living Waters"

Mollie Baird, North India

One day my attention was directed to a small house on the main highway between Lucknow and Fyzabad. It was in such a lonely spot, but we felt led to open a new station here.

After three frantic weeks of trying to get roofs on buildings, doors and windows in the main building, and a bit of the filth cleared away we moved in on December 22, 1947.

The East had been hustled; but the Westerner was none the better for hustling them. Out of the crude logs a few forms emerged into something that blocked up openings and we called them "doors"—though certainly they did not fit very well. One jackal managed to find his way inside one night, and "something" stole our one and only good beef roast. But it was home.

My family of children, together with the preacher and his family of seven children, enjoyed one of the happiest Christmas seasons that I have ever known. It took me the whole day to get the family home—the whole sum of eight miles from the railway station. This was due to the fact that only three tickets each trip can be sold on the bus for a family. Others beside my group wanted to enjoy holidays at home, so we had to await our turn.

We dedicated our home during the holidays when Brother Barrick brought his whole Sunday School and church out for a full day holiday in the country.

Our opportunities are great, as we have access to all the many hundreds of villages located in both the large districts of Lucknow and Bara Banki. A number of fine highways have been built through these two districts and many large villages dot these highways. Thousands occupy these villages. Many villages are away from the highway in every direction. These are two of the thickest populated districts in the United Province.

Pray that this Rufard Sheltering Wing home may be a place of refuge to many of India's needy.

Today, hundreds of pilgrims have passed our gate. From the very early hours of the morning we have heard their chanting. Each man, for this is a man's mela only, is carrying a long bamboo pole over his shoulder. To this is attached a sort of basket. In the basket is a large water pot. The baskets and the water jars are all gaily decorated in bright colors. The men have attached to their waists long peacock feathers that reach to their shoulders. Those not thus decorated have attached great bunches of these gay feathers to the tops of the baskets that swing from the poles. For eight days they will walk, hundreds and thousands of them. Two or three less important roads surrounding our place are also packed with these pilgrims. How gay it all seems. But friend, it makes our hearts ache when we know why they are

making this long trek to the sacred city for the sacred water. The Indian people are making this long trek for no other purpose than to get their sins washed away in the sacred Ganges water. For this purpose they will carry back two water jugs full of the precious water to their families.

I wonder if we who have heard the Master's call to the multitude, "If any man thirst, let him come unto me and drink" can refuse to give them His message. Can we who have partaken of the "Living Waters" quibble over the matter of how many dollars we shall give, how many hours to prayer we will devote, or how many miles we shall go in order to obey His command to "Go ye into all the world and preach the gospel to every creature."

## A Month in Hiding

The Assemblies of God mission was commenced in the aggressive Republic of Costa Rica, Central America in 1942. One of the earliest converts, Augusto Quesada, felt a call to the ministry and in spite of having a large family, he dedicated his life to God. His was a great step of faith, for there was no congregation with a nice chapel and a commodious parsonage waiting for the pastor. However, in simple faith, Brother Augusto took the little mountain church of San Isidro del General. God has blessed his efforts and has added to the church from time to time those that should be saved.

In February, 1948 a revolution swept over Costa Rica. Brother Quesada had to flee to a mountain fastness with his family. There the Lord covered them with His hand. But, back in San Isidro del General the revolutionists sacked the town, and the Quesadas lost their clothes, dishes, tools and many other necessities of life. They are now back at their post, determined to be faithful in spite of all their losses and privations. Their congregations cannot help them to replace what they have lost. Perhaps the Lord will speak to you to help this minister of the cross who has been called upon to suffer for Christ.

## A Balm in Gilead

Winifred Copeland, Egypt

God sent Miss Dean a tonic early this month with the visitors from the nearby village of Reeda—a young man and his wife learning the good news of a Pentecostal revival visited the place.

At least fifty of the inhabitants of Reeda and two neighboring villages have received the promise of the Father. When Sister Dean heard that God's instrument in this visitation of the Spirit was a zealous but quite illiterate convert won for the Lord about sixteen years ago in her church at Beni Ahamed her cup of joy was full to the brim. Now her one desire is to see these babes in the Lord supplied with a wise, spiritual pastor whose ministry will guide them safely through the pitfalls that lie in the path of the newly baptized.

Miss Dean and her workers expect at the Egyptian Easter (May 3) to have the privilege of baptizing some fifty to sixty.



The family at the Rufard Sheltering Wing Home between Lucknow and Fyzabad in North India. Below, The home which is providing a haven for children in a land that is filled with orphans.



# Pentecostal Blessings in Germany

John Lindvall, Europe



A Moslem who was converted at the Church at Ahwaz, Iran.

## WORDS OF GRATITUDE

Though unknown, but nevertheless known in Jesus Christ I want to thank you from all of my heart for the great love which you have exemplified in that you have helped us. I do not know how to commence to thank you; our hearts are leaping for joy. We have received the two packages and have rejoiced with all our hearts for you folks who have helped us. How thankful we are, only our dear Savior knows. Only eternity will reveal how thankful we are.

We are deeply thankful to the Lord that we are always privileged to attend Christian meetings, and that we are able to do something for the Lord, for soon He will come to relieve us from all sorrow and then we shall be with Him.

Once more I wish to thank you for the contribution. In the bonds of our Lord.

Mr. and Mrs. Herbert Gunther,  
Germany

## NEWS FLASHES

It is with deep sorrow that we announce that Jimmy Ketcham, youngest son of Mr. and Mrs. Maynard Ketcham, passed away in North India on May 27. May the Lord comfort the parents and loved ones.

\* \* \*

A cable has just been received that Katherine Lewer died on May 19 after a brief illness with malignant typhoid fever. She was located in Wei Hsi, Southwest China. Her mother is now left alone there. Pray that God will sustain her for she has been through a very trying period.

\* \* \*

Mr. and Mrs. Russell Kensinger returned to the States from Nicaragua during the latter part of May.

While in Germany, we visited several churches and services. Due to our studying, and our desire to attend the French conference, we stayed in Germany less than a week. Of greatest interest was the conference in Stuttgart. This was the special Easter Conference conducted by Sister Gassner and her co-laborers in the "Internationale Volksmission." God has certainly blessed Sister Gassner. The Lord has given her many souls. During the conference two hundred and thirty people were baptized in water. This is the third water baptismal service they have had since last June, making a total of over six-hundred following the Lord in water baptism. Last June, they baptized one hundred and thirty, while in September two hundred and fifty were baptized.

This conference was held in the large gymnasium of a school in Zuffenhausen. Their regular services are held in a smaller auditorium in the same school. For the large afternoon service as many as fifteen hundred people were present with scores responding to the invitation to accept the Lord as Savior. The after-services held in a smaller auditorium in the school sometimes lasted several hours with many finding the Lord as Savior. It was an inspiring sight to see such a gathering of people.

God is working in Germany in an outstanding way today. It seems that every service that I attended with the various groups, the blessing of the Lord was evident. This work of Sister Gassner's has largely developed since the war. About eight churches have been opened in that same time.

Chaplain Ptashnik and I attended a baptismal service in Munich that was conducted jointly by the German assemblies in Munich, and the Russian Pentecostal believers. Thirty-five followed the Lord in water baptism. Following this service, which was held in the Municipal Schwimbad, we went to the Russian service where about sixty of the Russian

Pentecostal believers gathered together for a communion service. Among their leaders is a young Russian doctor who is a doctor in one of the Russian displaced-persons' camp. He is also the leader of the Pentecostal group in that camp. Brother Ptashnik has done a splendid work among the displaced persons, spent much time distributing food and clothing to the needy.

Germany is indeed ripe at the present time, but the difficulties are immense. Uniting of our Pentecostal believers is a great need.



## This Attractive Box

for C.A. Heralds and Missionary Challenges is being offered free to churches and groups subscribing for 10 C.A. Heralds and 10 Missionary Challenges.

We have discovered that often a church which is youth-minded is missionary-minded, and vice-versa. That's how the idea of a combination box was started.

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## REACHING HUNGRY HEARTS

Annie Bailie, South China

We are busy with the hospital work. It seems the inmates are really hungry for the gospel, so that makes it very easy to talk to them.

We thank God for hearts that have been touched and have called on Jesus to cleanse them from sin and heal their bodies. Pray for this work that God will give us many precious souls.

The same day we go to the hospital we also go to the Deaf and Dumb School and have a meeting. Pray much that these dear ones will accept Jesus as their Savior.

The most common expression in the Arabic vocabulary is "In shalla"—if God will.

# The Passing and the Permanent

## WOMEN FOR WAR

Women and children may be drafted along with men in the event of another war, Major General Lewis B. Hershey told a Senate appropriations subcommittee recently. He said that plans to this end were already being considered.

## SURPLUS ARMY CHAPELS

Several Pentecostal churches have obtained surplus army chapels during the past eight or nine months, including Assembly of God congregations at Paradise, Calif.; Clearfield, Pa.; Childress, Texas; Mineral Wells, Texas; and Atlanta, Ga.

## BEHIND BARBED WIRE

It is estimated that at least a quarter of a million Jews are still behind barbed wire in Germany, Austria, Italy, and on Cyprus. A primary objective of the new Government of Israel is to transport these Jews to the Promised Land as soon as possible.

## A WEAPON OF DOOM

According to Washington scientists, the latest doom weapon is a form of carbon dioxide gas with potentialities of death to any living thing within four days. Since this gas is an integral part of natural air, gas masks will furnish no protection whatever against it. No wonder the scientists fear the effect of another world war! It might destroy half the earth's population, as the Bible predicts!

## TO CATCH DRUNK DRIVERS

To discover drunk drivers, the San Francisco Bay Bridge officials have installed a "drunk-o-meter." According to *Signs of the Times*, suspected drivers will be asked to blow up a balloon. The air in the balloon will then be mixed with liquids in bottles. The resulting color of the liquid indicates the amount of alcohol in the driver's breath, proving whether or not he was drunk. Perhaps with this device it will be harder for drunk drivers to escape punishment. Of one thing we are sure: God knows whether men and women are drunk or not, without a "drunk-o-meter." For it is written that no drunkards "shall inherit the kingdom of God." 1 Cor. 6:10.

## COMMUNISM IN GREECE

A British magazine (*The Harvester*) reports that as a result of Communistic activities in Greece, few farmers there are sowing this year and the inevitable result will be starvation in the coming months.

"Over a quarter of the buildings in the country have been reduced to ashes and, in Salonika alone, 260,000 refugees sleep in barns with pigs and cattle, in bomb-damaged offices, in schools, and even in the open air. Only one child in ten under the age of 15 has shoes, and 75% of adults have only broken footwear, if any at all. Nearly all women mourn the loss of a murdered relative. Young people flee from the Communists, but the latter take their revenge on the older folk. Yet the work of God flourishes, and the very adversity experienced is producing a purer and stronger faith."

## "SO IS SYPHILIS"

The idea is being publicized that alcoholism is a disease, much to the delight of the liquor industry. Thus, no matter what harm drink may cause, we are expected to blame the man's psychology instead of the alcohol he has consumed. But Dr. Louis H. Evans, pastor of the First Presbyterian Church of Hollywood, has an answer for that one. He says, "Yes, alcoholism is a disease—so is syphilis!" These two diseases have several things in common. Abstinence will prevent either one. So when someone argues that alcoholism is a disease, simply say, "So is syphilis."

## SPIRITUAL DROUGHT IN DIXIE

The South is traditionally religious, yet today it has thirty millions of people outside the churches, according to Dr. J. B. Lawrence of the Southern Baptist Home Missions Board. More than 80% of the people of the South never darken a church door. Changing social and economic conditions have cut off large sectors of the population from the church, the school, and the kind of home conditions the children need, he said, referring to deplorable living conditions found in many mining, lumber, trucking, and oil camps.

"We must get out from the walls of our churches and carry the gospel to the people where they are," he declared. "We need large numbers of missionaries who will be willing to live in trailers in migrant camps over the land, and be schoolteachers and ministers in these needy communities."

## MORE DEADLY THAN THE ATOM

"There are today in the arsenals of several of the great powers other absolute weapons, chemical, biological and climatological, more devastating than the atom. They are capable of exterminating the last vestige of human, animal, and even vegetable life from the face of the earth." The man who wrote these words is Rear Admiral E. M. Zacharias, U.S.N. He ought to know, for during World War II he was Deputy Chief of Naval Intelligence.

"This is not a prediction of horrors to come," he says, writing in *United Nations World* (November, 1947). "These weapons exist. They are being manufactured right now, while you are reading these words. They are not an American monopoly. Several nations are known to have them, to be making them, and to be improving them. Furthermore, unlike the atom bomb, they are of such a nature that smaller nations with limited industrial facilities are in a position to develop them."

So if every atom bomb and all facilities for its manufacture were destroyed tomorrow, there still would be weapons available that could wipe out every bit of life on the whole earth. It is doubtful whether the United Nations will be able to prevent the use of these weapons in a new world war. Perhaps it will be by such weapons as these that the population of the earth will be decimated in fulfillment of Bible prophecy.

## STATE OF THE NATIONS

"Every month brings a calamity graver than most major battles. Millions pass into slavery between one week and the next. The fate of whole continents swings with a day's news. A fifth of the world's people are involved in actual war. No place, from the Congo to Spitsbergen, is safe. Nobody is secure." Thus *Time* summed up the world situation recently. How accurately the description fits the prophecy of Luke 21:25, 26 concerning the international situation at the time of Christ's return!

## THE BATTLE FOR JERUSALEM

The battle that is now raging so fiercely at Jerusalem may not be the battle that is forecast in Zechariah, chapters 12, 13, and 14; but we may expect the outcome of that battle to be in accordance with the inspired prophecies, as follows:

(1) It was foretold through Zechariah that Jerusalem should be the center of a great international conflict just prior to the revelation of the Lord in glory. (2) The city shall be taken, the houses rifled, the women ravished, and half of the people shall go into captivity. (3) The Lord shall strengthen Judah and give His people a wonderful deliverance. (4) The Lord shall go forth and fight against the opposing nations, as when He fought in the day of battle. (5) He shall be revealed as the nail-pierced Messiah, and Jerusalem shall become a city of mourning. (6) The repentant Jews shall be cleansed in the fountain opened for sin and uncleanness. (7) Though two-thirds of the people of the land shall be destroyed, the remnant shall say, "The Lord is my God." And the Lord shall say, "It is My people." (8) The Lord shall be King over all the earth—over both Jews and Gentiles. (9) Those of the Jews' enemies who were not destroyed shall come up to Jerusalem to worship the King; and here the Egyptians are mentioned particularly. Today Egypt is sending soldiers to Palestine to fight against the Jews; in that day Egypt shall send her people to Jerusalem to worship with the Jews.

## SPIRITUAL HUNGER IN JAPAN

After conducting Youth for Christ rallies in Japan recently, Merrill Dunlop wrote as follows: "Our first-hand observation is that the need for workers in these Oriental countries is desperate. This is especially true of Japan where we closed our campaign with a big open-air rally in a stadium in Yokohama. There were 281 decisions for salvation in this one meeting alone. The people sat almost without a stir for the full three hours, drinking it all in.

"Our open-air meeting in Tokyo bore out the fact that the people are eager and hungry. Hundreds stood for two hours crowding in around our little platform alongside the jeep. When decisions were asked for, there were so many that we were actually unable to handle the situation as far as thoroughly dealing with them is concerned. When the tracts and other literature were given out they nearly overturned the platform in their eagerness to secure them.

"The people of Japan are hungry from the depths of their souls for something—they know not what. When the gospel is presented they seem to sense that *this* is what they want. The cry from all the missionaries is one of virtually frantic desperation: 'Send us more workers; we are swamped and cannot adequately handle the situation.' There are less than 300 Protestant missionaries in all of Japan. Some large cities have not a single missionary!"



## CENTRAL BIBLE INSTITUTE EXPERIENCES STEADY GROWTH

Central Bible Institute has grown steadily through the years; and when we look back to 1924, the year of the erection of the first building, the growth of the school seems to be all the more remarkable. But the school has not yet reached the ultimate, for so long as Pentecostal youth continue to seek an entrance, accommodations must be found for them.

Little did the directorate dream that the day would come when applications for entrance must be received a full year in advance if the student is to be accepted, but that day is now here; and hundreds of prospective students are being deferred until the year 1949-50 simply because there is no available room for them this year.

Some additional accommodations will be available for students this fall, but, if the Institute is to fulfill its purpose in providing for the Christian training of our youth, a large expansion program must be undertaken. Buildings are needed for dormitories for both men and women. An administration building is desperately needed now to provide classrooms, library, offices, etc. Gifts are being solicited for these purposes with confidence that the need will be supplied. God is with us and we believe He will supply the means.

It was in the month of March, 1943, during a foreign missions conference in Springfield, that a number of returned missionaries expressed a desire for postgraduate work for those who desired to go beyond the regular three-year course of study. These missionaries expressed their opinion that the three-year course at C.B.I. was hardly adequate to prepare for effective missionary work in foreign lands. Their plea was given serious and prayerful consideration; and, as a result, it was decided to add a fourth year to the C.B.I. curriculum. Robert W. Cummings, missionary from India, then home on furlough, was asked to assume responsibility for this fourth year work, and he responded gladly, taking up his duties at Central Bible Institute in the fall of 1944 and continuing until the close of school in 1946.

When Brother Cummings returned to India, he was succeeded by John Johnson, who served for one year, and then by Clarence D. Goudie, both of whom gave teaching in special missionary courses. (Brother Cummings and Brother Goudie both will be on the C.B.I. faculty for 1948-9.)

The start which had been made under Brother Cummings was given further impetus in the 1945 General Council, when authority was granted to raise the standard of Central Bible Institute to the Seminary level. The brethren of the Executive Presbytery, who are the Directors of C.B.I., have moved with caution, taking plenty of time to study the need and to plan for whatever expansion seemed desirable. Plans have now matured, after three years of prayerful consideration, and Central Bible Institute is moving forward, offering for the 1948-9 school year postgraduate courses in missions, Christian education, music, and theology. A diploma for the three-year Bible Institute course will be granted as in former years. The fourth-year work is being planned for those who are conscious of the need for further training after graduation.

The faculty and staff is being increased by the addition of qualified teachers chosen from the Assemblies of God ministry. The library is being enlarged to provide greater space for books and study tables. Temporary classrooms,

built from army camp dormitory buildings which the school has acquired, will be added to increase classroom facilities. A new water tank must be purchased and installed, for the old wooden tank has reached the zenith of its usefulness. As soon as funds are available, we must start on the erection of the needed administration building. For all these needs we solicit your prayers and financial support.

J. Roswell Flower  
Chairman, Board of Administration,  
Central Bible Institute

## THE "DISINFECTANT PSALM"

(Continued from page four)

compelled to rebuke an evil doer for some gross sin, and had thereby attracted to himself his malicious hate. The man vowed to repay him. One night the pastor was called to visit a home that could only be reached by passing over a plank which bridged an impetuous torrent. Nothing seemed easier to his enemy than to conceal himself on the bank until the man of God was returning from the opposite end of the plank, to meet him in the middle, throw him into the deep and turbid stream, leaving it to be surmised that in the darkness he had simply lost his foothold. When, however, from his hiding place,

he caught sight of the pastor's figure in the dim light, he was surprised to see that he was not alone, but accompanied by another. There were two figures advancing toward him across the narrow plank; and he did not dare to attempt his murderous deed. And as they passed his hiding place, the one whom he did not know cast such a glance toward him as convinced him of the sinfulness of the act he had contemplated, and began a work in his heart which led to his conversion.

When converted, he sought out the pastor, to confess to him his murderous intention, and said, "It would have been your death had you not been accompanied." "What do you mean?" said the pastor. "I was absolutely alone." "Nay," said he, "there were two." Then the pastor knew that God had sent His angel, as He sent him to bring Lot out of Sodom.

## THE LIFE OF OVERCOMING

"Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." v. 13. Victory over him who goes about like a roaring lion, seeking whom he may devour! Victory over the serpent and all his evil brood! Satan under our feet! Rom. 16:20. Pastor Jonathan Paul has suggested that the "young lion" mentioned here is



CONFERENCE OF PENTECOSTAL LEADERS AT CHICAGO, MAY 7

Representatives of eight Pentecostal groups met in Chicago, Ill., last month for a time of spiritual fellowship which was refreshing and precious. It is a matter of regret that the Pentecostal movement is divided into so many groups which knew so little about one another. It was the desire of those present at this meeting to promote closer spiritual fellowship among the various groups, and to find ways of co-operating in the Lord's work both at home and abroad. It was therefore decided that another meeting should be held in Chicago August 3-4, at which John C. Jernigan should act as chairman and J. Roswell Flower as secretary. Pentecostal denominations or groups which are organized and incorporated, with governing bodies, will have the privilege of sending delegates.

All but two of the twenty-four brethren attending the meeting are shown in the above picture.

FRONT ROW, left to right: R. S. Dunbar (hat in hand), International Pentecostal

Assemblies; H. L. Chesser, Church of God; C. B. Smith, Pentecostal Assemblies of Canada; J. Roswell Flower, Assemblies of God; Byon Jones, Pentecostal Holiness Church; J. H. Blair, P. A. of C.

SECOND ROW: John C. Jernigan, C. of G.; C. M. Wortman, P. A. of C.; J. A. Synan, P. H. C.; Ernest S. Williams, A. of G.; H. T. Spence, P. H. C.; T. A. Melton, P. H. C.; R. M. Riggs, A. of G.; J. Stewart Brinsfield, C. of G.

THIRD ROW: W. B. Teaford, Four-square Church; Alpheus Noseworthy, P. H. C.; Noel Perkin, A. of G.

FOURTH ROW: W. F. Opie, A. of G.; Stanley H. Frodsham, A. of G.; Arthur H. Stanton, Elim Missionary Assemblies; Ivan Q. Spencer, E. M. A.; E. J. Fulton, Open Bible Standard Churches.

Not in the picture are H. R. Armstrong, A. of G., and (as far as we can identify) R. O. Carvin, P. H. C.

the sickness just begun that has not yet developed into anything serious, the "little cold" that if not trodden upon when young may develop into the deadly pneumonia. Tread on the "young lion" and get victory over it before it gets dangerous.

**A CALL TO LOVE**

Note the conditions given for a long life of usefulness, and the seeing of His salvation or saving health.

"Because he hath set his love upon Me: . . . with long life will I satisfy him." vv. 14-16. The first thing a loving parent looks for in a child is a response to his or her love. All human parentage is patterned on the divine, and God is looking for a response to His love from us. David, the man after God's own heart, responded to His love, and declared, "I will love Thee, O Lord, my strength" (Psalm 18:1), and he cries out in another place, "O love the Lord, all ye His saints." Psalm 31:23. A missionary, who always took time, like Mary, to sit at the feet of her Lord, remarked as she saw the number of ministers over-cumbered with numberless religious activities, "The Lord seems to have lots of workers here, but very few *lovers*." And after all, it's only love that counts. "By love, serve," and your love-promoted service will do wonders. Anything less will fail. Ask the Spirit of God to help you to set your affections on things above, and above all, to set your love upon the Lord.

**THAT WONDROUS NAME**

"Because he hath known My name," v. 14. Do you know the name of the Lord? George Muller used to speak of the name of the Lord that he especially delighted in, "O Thou that hearest prayer!" Do you know the Lord experimentally by that name?

But there is another name, a divine name, given in a divine way for a divine purpose. "Thou shalt call His name **JESUS**: for He shall save His people from their sins." Joel gave us the gospel in a nutshell when he declared, "Whosoever shall call upon the name of the Lord shall be delivered"—delivered from the guilt, power, and result of sin. **JESUS** is the Deliverer from sin, and the Preserver from sickness, and He is the Dispenser of all the blessings of this psalm. Just Jesus! And there is no other name under heaven given among men, whereby we must be saved.—S. H. F.

**THE GREAT REVIVAL AT THAYER, MO.**

(Continued from page five)

midst of the meeting one of our young people stood up and spoke in the most beautiful Spanish. This man had studied Spanish and understood it. She told him every sin in his life—what he was doing, the wives he was living with, how he had covered up his life—and called him to repentance. After it was over he stood up and said, "I planned to come and make fun. Here an innocent child comes to me with a message, telling me that the gifts and calling of God are without repentance. If I'm going to be ready to meet Him I must get out of my sin and shame. What on earth do you have here? This girl has spoken in the pure Spanish language, telling me everything I've ever done wrong in my life." That is the kind of thing that happened in the meetings in those days.

A German woman name Dague came into the church when the people were praying around

the altar. My wife's sister was present; the power of the Lord came upon her and she began speaking in another language. She didn't know what she was saying, but all at once Mrs. Dague began to talk to her in German. They conversed together, one in the natural realm and the other in the Spirit, for half an hour, though my wife's sister did not know a word of German. Mrs. Dague was asking her questions about the Baptism. At the close of the strange conversation she was broken in spirit, and she began to tarry for the Baptism.

One woman was raised from the dead in an-

swer to prayer. She was a sinner and had been moved with conviction, but had not fully yielded to God. We were called to her home. The doctor came and said, "There's no hope for her." But my assistant pastor and I, along with a number of our church members, remained in that home, and for six hours we stayed on our faces before God, asking for that woman's life and the salvation of her soul. At about two o'clock in the morning my assistant pastor came into the dining room and I said to him, "Johnny, how do you feel in your soul? What do you get from God?" He said, "Brother Bowley, I have the



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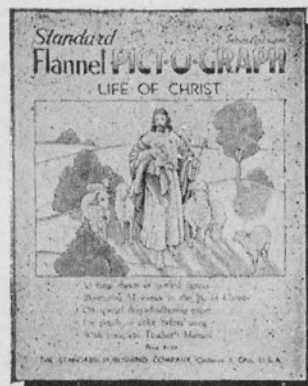
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victory." I said, "All right, let's go into the bedroom."

When we returned to the bedroom the woman was cold in death, and her eyes were set. I walked up beside the bed and stood there, waiting in the presence of the Lord. Suddenly the power of God struck me, and I called her name. The bed and the room rocked as if an earthquake had hit them. The dead woman sat up. In fifteen minutes she was perfectly well again. How wonderful Jesus is!

She told me how she was about to land on the other side when Jesus came to the little boat, saying, "Take this woman back to earth again. Her work is not yet done." She said she saw the saints waving her home. That woman was gloriously saved, and she later died in the faith, believing in the Lord.

At one time I became sick with a critical illness. There I was in those hills, many miles away from any other Pentecostal preacher or church. God laid His hand on Brother Opperman, who came to Thayer just in time, finding me in a dying condition. He said: "I was away out when God laid His hand on me and whispered to me that Brother Bowley was sick and that I should hurry to get to his church. I took the train, spending my last bit of money to get here." That was the way we contacted one another in those days. We kept in touch with God, and God laid us on one another's heart in times of need. That was our communication system. God wants to come to us again in that old-fashioned way. All He wants is a new surrender, a new trust which will enable Him to do these things for us.

During that revival, calls came in from communities all around Thayer, saying, "Come over and help us. We're hungry for God. We

want to be saved." As a result, new assemblies began to spring up.

A little farmer woman got saved; the call of God got hold of her heart, and she took the message. First thing I knew she had moved from Thayer and had gone a few miles out near a schoolhouse. She took her pigs, cows and household goods (such as they were), got a little cabin, and went to work. In about three or four months a call came, "I have a prayer meeting, a Sunday School, and a church." We sent a couple of our girls over there, and when that mission was started and the power of God would fall, she would take up her pigs and cows, her household goods and her children, and she'd go a few miles farther into the mountains and open up another work.

Out of that church grew sixteen assemblies, and I am told that today the Thayer church still is one of the strongest assemblies in the Southern Missouri District. It has weathered the storms and pressed ahead. The people have paid for their building and their parsonage. They have stood behind the foreign missionary work and sent Christian workers out to the field. From that assembly many young people have been called into the service of the Lord and have gone out to win souls and raise up new assemblies everywhere.

I was a young man in those days, but I walked and talked with God. Often when I would meet people at church they would say to me, "You passed me on the street today and you didn't speak. What's wrong? Have I offended you in some way?" I would reply, "Brother, I was just lost in God." The intercessory prayer life so rested upon me that I was living in a different world. May God bring us back to such a life again. We never will have the revivals and the supernatural working of God in our churches

until we press into that place where we will let God have His way regardless of the cost. We are in the time of the last outpouring of God's Spirit. The last call is going out. It is the day of God's visitation. What are we going to do about it? Are we going to be careless and fail the Lord, or are we going to rise to the opportunity and press in until God can again pour out His Spirit and send miraculous signs and wonders to confirm His word?

### THE TRIUMPH OF FAITH

(Continued from page three)

wear and tear of every new day brings is apt to depress one's spirit, but "He will make me to walk." The Septuagint has an interesting reading here: "He maketh me to mount upon the high places." The thought has to do with climbing to higher spiritual levels, not by reasoning but by faith, by means of a combination of difficult circumstances and God's enabling. Habakkuk has entered the walk of faith!

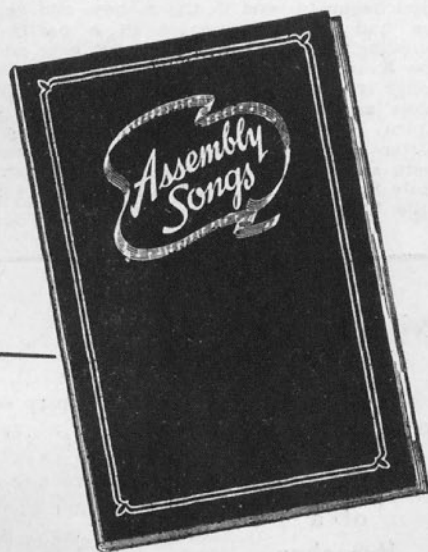
The prophet, however, is not content with his personal victory over his perplexities. He is so overflowing with faith that he feels impelled to share his lesson and victory with others. So he turns to the choir leader and instructs him to sing the song of faith with instrumental accompaniment. "To the chief singer on my stringed instruments." Faith sings. The Septuagint has a remarkable reading here. "That I may conquer by His song." Singing faith conquers. Rotherham reads, "To the chief musician on my double harp." A single harp is not enough for this song. Faith is music; faith has a melody; faith must sing. Habakkuk has entered the worship of faith; he began with a burden and ended with a song!

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## Among the Assemblies

**DE KALB, TEXAS**—The Lord has given us a three and one-half week revival with Evangelist and Mrs. D. C. Ogden of Covington, Tenn. Many prayed through in the old-fashioned way, and were filled with the Holy Ghost according to Acts 2:4. The entire city is stirred over the miraculous display of saving, baptizing, and healing power of God. All previous Sunday School records were broken.—B. O. Smith, Pastor.

**ST. LOUIS, MO.**—The Friendly Church has just closed a glorious revival campaign with Evangelist R. A. Sherrill of Farmington. His messages stirred the hearts of the Christians. We were given a desire to go deeper with the Lord and a new zeal to work for Him. Over 40 were saved and about 20 received the Baptism in the Holy Ghost. A large number testified to having been healed. God met with us in a marvelous way in our ten o'clock prayer meetings. You will find a hearty welcome at the Friendly Church, Bremen and Blair Streets.—John G. Sanders, Pastor.

**WELLINGTON, TEXAS**—We have just closed a 4-week revival campaign with Evangelist Nola Stout and coworker Norma Elliott of Ava, Mo. Fifty-nine persons were saved and we had the greatest crowds seen in our church in several years. The good preaching and outstanding singing of these evangelists proved a great blessing to all. Our Sunday School attendance was greatly increased, there being an average of 173 present during the meeting. The children enjoyed a children's church conducted by the evangelists.—Walter Lane, Pastor; Raymond Mitchell, Secretary-Treasurer.

**PRINCETON, MINN.**—We have just closed a series of meetings with Evangelist Edward J. Klaus Jr. of New York. God blessed each night. The first week our brother brought messages on Salvation; the second week, on Divine Healing and the Baptism in the Holy Spirit; and the last week, on the Second Coming of the Lord. Our hearts rejoice at the sound teaching we received from our brother. During the services, 4 were saved, and one received the Baptism.—E. C. Jacobsen, Pastor.

**BRIDGEPORT, TEXAS**—R. W. Culpepper of Anaheim, Calif., was with us in evangelistic meetings, and the Lord blessed. The crowds were splendid. People came from nearly every church in town, and received blessing. One night, three other local pastors were in the service. The young evangelist preached the old-time Pentecostal message; Divine Healing and the Baptism in the Holy Spirit were stressed along with the Salvation message. Twenty were saved and 3 were filled with the Spirit. The next Sunday, 4 followed the Lord in water baptism.—Joe Newby, Pastor.

**VERSAILLES, MO.**—The Lord has been blessing in a revival meeting with Allen Shull as the evangelist. Pastor W. N. Sachs reports 30 or more saved, 20 baptized with the Holy Spirit, 28 baptized in water, and many healed. The Sunday School attendance has increased to 200.

**SAN FRANCISCO, CALIF.**—We have just completed a very successful 2-week campaign with Evangelist Jay B. Oaks. The Lord blessed in a mighty way; many were saved and received the Baptism.—Glad Tidings Temple, 1451 Ellis St.; L. R. Keys, Pastor; by Gaylord E. Atwell, Assistant Pastor.

**VAN WERT, IOWA**—Our assembly is rejoicing over the good revival meeting held here during the last four weeks. Several have been saved, and 4 filled with the Holy Ghost. Dean Gillespie of Omaha, Nebr., is the evangelist. God is blessing in a wonderful way. Etta Rhea is pastor.—Mrs. Effie Jones, Church Secretary.

**WICHITA, KANSAS**—We have just closed a glorious 3-week meeting with Brother and Sister Raymond Hudson as our evangelists. A large number found the Lord Jesus Christ as their Savior, and our Sunday School attendance went to 334 the last day of the campaign. There is a wonderful spirit of unity among the people in the church, and our revival continues because the Supreme Revivalist is with us.—Floyd L. Garver, Pastor, First Assembly of God, Lincoln and Main.

**LAKE CITY, MINN.**—When we came here to pioneer for the Lord a year and a half ago, there were only a man and his wife to begin with. The first break came at the end of eleven months, when 4 were saved in a regular Sunday evening service. Since that time, we have prayed with 18 for salvation, 3 have received the Baptism in the Holy Spirit, and 2 have been definitely and miraculously healed. This has all taken place in our regular meetings. We now have an enrollment of 34 in Sunday School and have organized a C. A. group. The Lord has enabled us to remodel and redecorate the church.—Donald G. Cole, Pastor.

**EAST LIVERPOOL, OHIO**—We began revival meetings on March 2 with Evangelist and Mrs. A. R. Vanderploeg of Toledo. Crowds came every night, and many nights it was necessary to use extra folding chairs to seat the people. Conviction accompanied the Word of God as our brother ministered from night to night; 56 testified that God had saved them, and 5 received the Baptism in the Holy Ghost. There were several remarkable healings. Our Sunday School was greatly helped, and the attendance was doubled. At present we are engaged in remodeling our large basement so as to house adequately our growing school.

At this time, several weeks after the meetings have come to a close, the good interest prevails, and souls are yet seeking God. Our C. A. group has also been blessed by this meeting, and we have about 30 young people seeking the Pentecostal Baptism. We extend an invitation for you to visit and enjoy a service with us when passing this way.—J. G. Gott, Pastor, First Pentecostal Church.

**NEVADA, IOWA**—We have had a 6-week meeting with Evangelist Eugene Smith of Cheyenne, Wyo. Twelve came to the altar for salvation, and 22 received the Baptism in the Holy Ghost according to Acts 2:4. Many reported having been healed. The church as a whole was drawn closer to the Lord. Brother Smith worked faithfully at the altar and in all the departments of the church. His ministry was very effective.

When we came here, in October, 1947, the church was independent, but on January 3, 1948, it was affiliated with the Assemblies of God.—Oda Jones, Pastor.

**FAIRBANKS, ALASKA**—A hearty welcome awaits the servicemen of Ladd Field and Eielson Air Base at the Assembly of God, 323 Third Ave. Box 1096. Telephone East 195. Our Christ's Ambassadors conduct services each Tuesday night in the Eielson Air Base post chapel. The basement of our church is arranged to try to make a home for your boy while he is away from home. We shall be glad to contact any of the young men at the two bases, and at Slater Camp, which is in our city. A goodly number of servicemen have been saved and filled with the Holy Spirit in recent months here.—Pastor and Mrs. Herbert Bruhn, Missionaries in charge.

**CAMPBELL, MO.**—Since we came here as pastor, the Lord has greatly blessed the church in many ways. Our Sunday School attendance has grown from around 125 to 263 in the past 8 months. The crowds have about doubled. Some 25 young people and children have been saved in our regular services during this time, and some have received the Baptism in the Holy Spirit.

We called Brother and Sister D. C. Ogden to conduct evangelistic meetings for us, and had the largest crowds the church has seen in eight years. Many nights we had to bring in extra seats to accommodate the people. Many were saved and filled with the Holy Spirit. The Sunday School attendance reached 263. Brother and Sister Ogden have an anointed ministry and will help any church.—A. A. Bradley, Pastor.

**BROKEN ARROW, OKLA.**—On the first Sunday in May, two years ago, we went to a rural schoolhouse, 3 miles east of Broken Arrow and 20 miles from Tulsa, and began a revival meeting. There was only one Christian, a Baptist woman, in this community. God blessed from the beginning. At the close of 5 weeks, we baptized 17 in water. All of these had been saved, and several had received the Baptism in the Holy Ghost.

At the request of the people, we continued to have regular services on Sundays and one night each week. In the meantime, we made plans to put up a building and establish a permanent work. God began to send in the money, and on July 22 we had our first service in a partly finished building. Before the end of that year our church, the Evans Assembly of God, was completed and today it is almost paid for. God has continued to bless and save souls, and fill believers with the Spirit. In a revival which closed May 2, with Sister Floy Clings of Tulsa as evangelist, 28 were saved and 15 received the Baptism in the Holy Spirit.—O. M. Loflin, Pastor, 1424 S. Knoxville, Tulsa 4, Okla.

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**RACELAND, KY.**—We accepted a call to pastor the assembly here in January, 1946. Upon our arrival, we found the church going along very well in spite of the fact that they had not had a regular pastor for about ten months. In the 2½ years we have been here, the church has been redecorated inside, white shingles have been put on the outside, and a new roof put on the church and parsonage.

In our first year here, through the efforts of the local group, a new work was started near Greenup, Ky., and a building was put up. A local preacher is there as pastor. Last year, with the co-operation of the District Home Missions, we took a District tent to Ashland, Ky., beginning meetings July 21, and God has established a work there. They also have their own pastor.

The church has recently had a good revival meeting. A number of young people were saved and are now taking part in the activities of the church. They are showing evidences of becoming good Christian workers.

We have resigned the pastorate here to answer the call of God to open a new work in Owensboro, Ky.—W. M. Jackson.

## 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.

**CHADRON, NEBR.**—June 15-16; Wm. F. A. Gierke, Evangelist.—Robert Paul, Pastor.

**SCOTTSBLUFF, NEBR.**—June 17-20; Wm. F. A. Gierke, Evangelist.—E. M. Clark, Pastor

**DALTON, NEBR.**—June 22-27; Wm. F. A. Gierke, Evangelist.—L. E. Wilkins, Pastor.

**BUSHNELL, ILL.**—June 8-; H. L. Flaherty, Milwaukee, Wis., Evangelist.—C. R. Liddle, Pastor.

**FLORENCE, ALA.**—June 20, for 2 weeks or longer; Evangelist and Mrs. Jack Fowler.—W. J. Hurst, Pastor.

**CAMBRIDGE, MINN.**—Meetings in progress; Evangelist and Mrs. R. B. Havner, San Francisco, Calif.—Carl P. Cornelius, Pastor.

**CLEVELAND, OHIO.**—The Pentecostal Church of Cleveland; meeting in progress through June 20; O. L. Jagers, Evangelist.—D. P. Holloway, Pastor.

**LOS ANGELES, CALIF.**—Graduation exercises, Latin-American Bible Institute, 161 N. Carmelita Ave., June 21.—Joseph Giron, District Secretary.

**MATTOON, ILL.**—11th and Prairie; meeting in progress; Helen K. Funk and Iva Lee Nicholson, Wolf Point, Mont., Evangelists.—A. L. Todd, Pastor.

**AVON, N. C.**—Meeting in progress; Harvey McAlister, Arlington Va., Evangelist.—D. Ward Loughlin, Pastor.

**MOBILE, ALA.**—Prichard Assembly, June 6-19; Evangelist and Mrs. R. Von Kemp, Russellville, Ark.—Jesse E. Smith, Pastor.

**CORPUS CHRISTI, TEXAS**—First Assembly of God, 1600 Brownlee Blvd., June 6-; Willa Short, Evangelist.—A. A. Allen, Pastor.

**PIERCE CITY, MO.**—June 12-26; Clare Rose and Dan Kricorian, Evangelists.—Lyman Mason, Pastor.

**SHENANDOAH, VA.**—Meeting in progress; Evangelist and Mrs. W. Glenn West.—James F. Short, Pastor.

**AUGUSTA, GA.**—Lakeview Assembly of God; June 20, for 2 weeks or longer; Edna Jacks, Evangelist.—T. N. Crick, Pastor.

**EATON, OHIO**—June 22, for 2 weeks; Evangelist and Mrs. W. Glenn West.—H. D. Schmitt, Pastor.

**CHAMA, N. MEX.**—Tri-State Camp Meeting and Conference (Colorado, New Mexico and Texas), Latin-American District Council, June 24-30.—Joseph Giron, District Secretary.

**LOS ANGELES, CALIF.**—Southern California Conference, Latin American District Council, Puerta Abierta Church, 4421 Michigan Ave., July 6-8.—Joseph Giron, District Secretary.

**DETROIT LAKES, MINN.**—June 1-20; Evangelist and Mrs. William L. Andrews, and Fred Henry, blind musician, and Mrs. Henry, all of Seattle Wash.—Melvin E. Jorgenson, Pastor.

**JACKSONVILLE, FLA.**—South Side Assembly, 809 Flagler Ave., June 27-; Bill Land, Evangelist. Broadcast, "The South Side Assembly of God Hour," Sundays, 4:00-4:30 p.m., Station WOBS, 1360 on dial.—L. Wayne Pitts, Pastor.

### WESTERN SLOPE SECTIONAL CAMP

Western Slope Sectional Camp, Grand Junction, Colo., July 9-18; J. E. Austell, morning speaker; G. R. Kelly, Knoxville, Tenn., evening speaker. Ralph M. Hutchinson, local pastor, 408 Grand Ave., Grand Junction, Colo.—J. E. Austell, Superintendent, Rocky Mountain District

**GRACEMONT, OKLA.**—All-day meeting, June 20; dinner on grounds. All former pastors and saints invited to attend. District superintendent V. H. Ray, morning, evening and night speaker.—J. R. Brasher, Pastor.

### FRUITLAND CAMP MEETING

Fruitland, Wash., Camp Meeting, June 20-July 4. D. N. Buntain, Edmonton, Alberta, Can., and Clyde King, Latah, Wash., speakers. This will be our fifth camp meeting at Fruitland. For more information write Pastor Edwin J. Torgerson, Fruitland, Wash.

### SOUTHERN CALIFORNIA CAMP MEETING

Annual Camp Meeting, Southern California District, Pacific Palisades, Calif., July 8-18. Three services daily. In addition, daily vesper service for young people, also special services for the children, E. E. Krogstad, main speaker for the camp.—F. C. Woodworth, Superintendent, 1429 Paloma St. Pasadena, Calif.

### OREGON DISTRICT CAMP MEETING

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

### KENTUCKY DISTRICT CAMP AND COUNCIL MEETINGS

The annual Kentucky District Camp Meeting will be held June 15-24 on the campus of Peniel Bible Institute, Stanton, Ky. James Van Meter, main speaker. The 14th annual Kentucky District Council will convene the last three days of camp. For reservations write W. E. Risner, 117 Burly Ave., Lexington, Ky.—Carl E. Schmidt, District Secretary-Treasurer.

### YAKIMA VALLEY CAMP MEETING

Yakima Valley Camp Meeting, Central Washington Fair Grounds, Yakima, Wash., June 21-July 4. Three services daily. Children's service, 2:30 p. m. each day. Missionary service, July 4, 2:30 p. m. Thomas Zimmerman, Springfield Mo., main Camp speaker. Camping space and dormitories. Lunch facilities. W. U. Kononen, Presbyter, Grandview, Wash.

### WYOMING STATE CAMP MEETING

Wyoming State Camp Meeting, Glenrock, Wyo., June 22-30. Evangelist B. Owen Oslin, special speaker. Local pastor, Samuel Mammer, Glenrock, Wyo.—J. E. Austell, Superintendent, Rocky Mountain District.

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

### NORTH DAKOTA DISTRICT COUNCIL

The North Dakota District Camp Meeting will be at the Assemblies of God Camp Grounds, Lakewood Park, near Devils Lake, N. Dak., June 22, at 9:30 a.m., for the annual business meeting. All members urged to attend, and assemblies should send delegates. Usual business transacted. Credentials Committee will be present to meet all candidates for credentials. Sessions to continue until all business matters are taken care of.—Herman G. Johnson, District Superintendent.

### BLACK HILLS CAMP MEETING

Black Hills Camp Meeting and Bible Conference, Assemblies of God Camp Grounds, Canyon Lake Drive, Rapid City, S. Dak., July 1-11. A. M. Alber, Bible Teacher and Camp Evangelist; J. C. Kofahl, C. A. speaker; M. L. Hodges, Missionary speaker. Accommodations: cabins, dining hall, and camping space. For further information write W. E. Cummings, District Superintendent, 410 E. 6th., Mitchell S. Dak., or O. E. Gaddis, Pastor, 730 Quincy, Rapid City, S. Dak.—W. E. Cummings.

### TEXAS C. A. YOUTH CAMP

Third annual Texas C. A. Youth Camp, campus of Southwestern Bible Institute, Waxahachie, Texas, June 28-July 5. Services and speakers: 11 a.m., Alice Reynolds Flower; 7:30 p.m., Wesley R. Steelberg. Camp instructors: Leonard Norville, Martin Netzel, Klaude Kendrick, and Willie DeMerchant. Special "Speed-The-Light" rally, night, July 5; E. L. Mason, speaker. Registration fee \$1.00. Room and board \$14.00. Address registration fees to Texas Christ's Ambassadors, Southwestern Bible Institute, Waxahachie, Texas.—Maurice Cadwalder.

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# Proclaiming - NATIONAL RADIO WEEK

## June 27 - July 4

Space for address or church announcement

### TEXAS CAMP MEETING

RAYMONDVILLE, TEXAS—Camp Meeting, Valley Section, July 5—; O. E. Gaugh of Waxahachie, main speaker. We have a lovely place for trailer park and a big brush arbor. Everyone invited to come down to the Rio Grande and be with us.—P. H. Barrett, Secretary, Valley Section.

### SOUTH CAROLINA DISTRICT COUNCIL

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

### EASTERN DISTRICT YOUTH CONFERENCE

Third Eastern District Youth Conference, Maranatha Park, Green Lane, Pa., June 29—July 9. Teaching staff: Mrs. A. N. Chase of Mechanicsburg, John Kellner of Binghamton, and W. H. Beuttler of Green Lane. Evening speaker: Mrs. John Kellner. Conference theme: "Christian Service." Age limit 15 to 35. Registration day, June 29. Registrar: Mrs. Homer Raymond of Green Lane.—E. Gould, District C. A. President, 212 High St., Freeport, Pa.

### POTOMAC DISTRICT COUNCIL AND CAMP MEETING

The Potomac District Council will convene on the Potomac Park Camp Grounds, July 13—15. Fellowship Meeting, night, July 12.

The Potomac Park Camp Meeting will be held July 17—August 8. Marvin L. Smith, Camp Evangelist; Edgar W. Bethany, Camp Bible Teacher.

For reservations write T. B. Pierce, 636 Washington St., Petersburg, Va. Our Park is situated between Hagerstown, Md. and Martinsburg, W. Va., on U. S. Route No. 11—E. O. Dickerson, District Secretary.

### MONTANA DISTRICT COUNCIL AND CAMP MEETING

The 13th annual Montana District Council and 1948 Camp Meeting will be held at the new Glacier Assemblies of God camp, Hungry Horse, Mont., July 1—11. District Council meeting, July 6—8. The Presbytery will meet on the grounds June 29-30. Camp speakers: Wm. I. Evan's Bible Teacher and Expositor; U. S. Grant, Evangelistic services.

Camp located just off Highway 2, designated by luminous sign at Hungry Horse, Mont.; 8 miles from railroad at Columbia Falls, Mont., on the Great Northern. For further information and reservations write W. Paul Jones, 411 Second Ave. W., Kalispell, Mont.—Lyle B. Spreadly, Secretary.

### NORTH DAKOTA CAMP MEETING

The North Dakota District Camp Meeting will be held at the Assemblies of God Camp Grounds, Lakewood Park, near Devils Lake, N. Dak., June 22—July 5. William Andrews of Seattle, Wash., and Gayle F. Lewis, special speakers. B. Martin Kvamme, missionary to China, will present Missions. Mr. and Mrs. Fred Henry of Seattle, Wash., will minister in music and song in addition to the choir and orchestra directed by Lloyd Jorgenson. Special C. A. rallies, June 26, July 3 and 5, in charge of R. R. Wiley, C. A. President. New auditorium and cafeteria will be dedicated. Usual facilities on camp grounds.—Herman G. Johnson, District Superintendent.

### LAKE GENEVA CAMP MEETING AND NORTH CENTRAL DISTRICT COUNCIL

ALEXANDRIA, MINN.—North Central District Council, June 22. Camp Meeting, June 23—July 5, on beautiful Lake Geneva. Special speakers: T. J. Jones, Bible Teacher; Alfred N. Trotter, Evangelist. Special events daily will include Missionary services, Young People's rallies, NCBI and Alumni services, Pioneers and Home Missions services. Ordination service, 10 a.m., July 3. Third Annual Youth Camp, July 26—30. Camp grounds and facilities have been enlarged and improved. For further information write H. R. Snyder, Treasurer, 910 Elliot Ave., Minneapolis, Minn.—Bartlett Peterson, District Superintendent.

### ALABAMA DISTRICT COUNCIL

Alabama District Council, City Auditorium, Montgomery, Ala., July 13—15. First service, Women's Missionary Council Rally, Tuesday, 2 p.m. General Superintendent Ernest S. Williams, guest speaker for the Council. He will speak at the WMC meeting, Tuesday afternoon, also. Ministers' Institute, Wednesday and Thursday, 8:30 a.m. Ordination service Thursday, 7 p.m.

For reservation write Pastor Carl Perry, 24 Polk St., Montgomery, Ala. Please get your reservation ahead of time.

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



General Council • Assemblies of God

434 WEST PACIFIC STREET  
SPRINGFIELD 1, MISSOURI

Executive Offices

To Those Interested in the Spread of the Gospel

Dear Friends:

I am happy to present to you a brief report concerning the Radio Department of the General Council. Much progress has been made in our Assemblies of God Radio activities in recent months. Our full Gospel message is now being released in Greenland, Labrador, China and other foreign countries as well as in the United States and Canada, and further possibilities are many. Through the friendly message of SERMONS IN SONG, many have been introduced to the Assemblies of God for the first time, with the result that most encouraging reports are being received by the Radio Department which tell of conversions, healings, and deeper experiences with God which have resulted from the broadcasts, these reports coming from overseas as well as from our own country.

In addition to SERMONS IN SONG, the Radio Department has now developed a children's program, "The Gospel Rocket," the first series consisting of thirteen broadcasts. These "Rocket" transcriptions are now ready for release and are available to any local groups desiring to sponsor this interesting children's program over their local stations. These "Gospel Rocket" programs have been prepared for release on Saturdays and will stimulate interest in Sunday School and be a positive means of reaching the boys and girls with the Gospel. The Radio Department will be happy to provide further information.

The Radio Department also is now arranging for an intensive Radio Seminar which will be held on the campus of Central Bible Institute, September 7-9. At this Seminar nationally known radio experts will be present to instruct and advise. This intensive short course in radio will be of great helpfulness to all ministers and workers who are interested in the ministry of radio and a large attendance is expected. For full particulars write to the Radio Department.

In keeping with the recommendation made at the last General Council that the needs of the Radio Department be emphasized semi-annually, in the months of July and December, we are designating the period between JUNE 27 and JULY 4 as NATIONAL RADIO WEEK. We would appreciate having the work and ministry of our Radio Department presented in each of our churches during that week, and urge each church to receive an offering to help with this radio ministry. A beautiful two-color outdoor sign will be sent free to each church which during this period contributes a special offering equivalent to twenty-five cents per member. This sign will designate such church as a sponsor of SERMONS IN SONG. This special offer is made only in connection with NATIONAL RADIO WEEK, as this award is ordinarily offered to those churches which contribute one dollar per member per year or more. Would you not like to have one of these attractive signs displayed by your Assembly? May we have an offering from you?

Yours for an even wider Council ministry,  
Ernest S. Williams  
General Superintendent

ESW:dvw

## Send Forth the Light--Bring Back the King!

### TRI-STATE CAMP MEETING

The Tri-State Camp Meeting will be held in Pentecostal Park, Bristol, Va., July 2-11; Evangelist Christian Hild, principle speaker.—A. L. Chadwick, Pastor, P. O. Box. 414, Bristol, Va. Phone 105-J.

### MISCELLANEOUS NOTICES

NEW ADDRESS—Atlanta, Texas. "We accepted the pastorate here, May 16, 1948."—Pastor and Mrs. R. D. Jones.

NEW ADDRESS—Box 709, Clovis, N. Mex. "We have resigned the church in Big Spring, Texas, to enter the evangelistic field."—E. R. Winter.

WANTED—Qualified Christian high school teachers for fall term. Contact Canyonville Bible Academy, Canyonville, Ore.—Robert Shaffer, Secretary.

NEW ADDRESS—P.O. Box 367, Glenns Ferry, Idaho. "We have accepted the pastorate here."—Pastor and Mrs. R. G. Harrison.

NEW ADDRESS—115 W. Springdale, Knoxville 17, Tenn. "Have accepted the pastorate of the First Assembly of God in this city (formerly known as the Scott Street Assembly)."—J. C. McCluskey.

NOTICE—Assemblies of God people coming to Camanche, Iowa, please contact me for information. An established church awaits you, with plenty of opportunities to work for God.—Pastor Carl Bergman, Assembly of God Tabernacle, Camanche, Iowa.

### OPEN FOR CALLS

#### Evangelistic or Pastoral

Melvin Freeman, 620 Polk St., East Gadsden, Ala. —"Open for evangelistic are pastoral calls. Former SEBI student. Ordained 4½ years in Alabama District. Recently resigned Cordova, Ala., pastorate; 3 years of radio ministry. Youth Evangelism, our work. Phone collect, 1425-M, Gadsden, Ala., or write to above address."