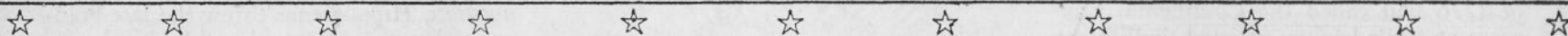


The NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD
PENTECOSTAL EVANGEL

JULY 3, 1948

NUMBER 1782



Phil Gendreau Photo

Unless God shall keep our city
All its watchmen wake in vain;
For in God and in Him only,
Peace and safety may we gain.

Unless God shall guard our country
Ne'er securely can it stand;
He alone holds all the nations
In the hollow of His hand.



Alvin L. Branch

A GEYSER of sparks shoots in the twilight. Tired but happy picnickers gather fragments from the grass and reluctantly leave the city park. Little girls in wilted, ice-cream-streaked organdie run shrieking from a bunch of firecrackers in the grimy hands of a neighborhood prankster. Somewhere a bugle blows, and the flag falls from its post of honor for another day into the arms of a proud soldier. It's Independence Day—The Fourth of July.

Perhaps this year more than ever people will be thinking back into history to grasp once more the true meaning of independence. Some will perchance go to a dusty volume. Some will remember from school days and let their minds retrace the words, "... all men created equal ... endowed by their Creator with certain inalienable rights ... among these are life, liberty, and the pursuit of happiness." Loyal Americans will thrill once more to the distant echoes of the Liberty Bell, and thank God that "government for the people, by the people, and of the people" has not perished from the earth.

But there comes to mind at this Independence season another declaration of liberty—one far more important, but seldom so loudly proclaimed. It is the Declaration of Independence from the law of sin and death as drawn up by God and set forth by Paul in Galatians, chapters four and five. It would be well for every patriot of that Eternal Kingdom to re-read Paul's declaration and accompanying admonitions this July, that it might not be forgotten that there is more than civic liberty for the "children of the free."

It is all very well to declare freedom, but what would be gained if this freedom were not used? Suppose our fathers of 1776 had called the Continental Congress at Philadelphia, enlisted the literary talents of Jefferson to proclaim a nation free, signed a parchment, rung the Liberty Bell, fought a war for freedom, and then chosen themselves a king!

Although this sounds absurd, just such things have occurred many times throughout history, and especially religious his-

tory. We find the chosen people of Israel being led out of Egypt. They were declared free by their God, and set at liberty to pursue happiness in the Promised Land. Yet, when they reached the place of milk and honey they would not go in. They chose rather to be bound again by fear and unbelief. Because of this, God withdrew from them His power, and when some of them did try to go up and possess the country, they were overwhelmed by the enemy. Just such has been the story of many great religious movements. Once powerful for God, they have slipped into fear of the giants of public opinion and worldly scorn; and God has withdrawn His power. So it must not be forgotten that, although once free, it is possible to again become bound.

Paul recognized this in the Galatians. He saw that a once-powerful band had begun to slip and he said to them, "Ye did run well, who did hinder you?" Under the mighty Pentecostal anointing, the Assembly of God movement has been running well indeed. In fact, it has been for years the fastest growing of all religious movements. Sturdy new Sunday Schools have been springing up rapidly all over the land.

It has often been agreed that in order to build a stronger church for tomorrow, a stronger Sunday School must be built today. We contend, however, that not only does the *future* church grow out of the School, but the *present* church as well. For the *present power*, as well as the *perpetuation* of full gospel teachings, we must make our Schools—adult and



children's departments alike—real spiritual and evangelical beacons for Christ! We must "stand fast" in our spiritual liberties. In these liberties we possess the most priceless privilege known to mankind. We must not let them die.

The Pentecostal power, like every precious heritage, is best preserved by giving it away. "Ye have been called into liberty," Paul continues in the freedom chapters, "only use not liberty for an occasion to the flesh, and by love *serve* one another." Your freedom is no good, this "Jefferson" of the Galatians tells us, unless you use it to set another free. In this we see an admonition to publicize our Schools; to be certain that every home in the community knows about our services.

On that memorable July day when independence was first proclaimed, they rang a bell so all the people would know. It is the privilege and duty of the School today to see that bells are rung again announcing the freedom that's offered to all men through Christ. Only this time it is not one huge bell we must ring. It is hundreds of tiny door bells!

A School should also give its members the opportunity to seek and find spiritual liberty, by having definite decision Sundays, constant personal evangelism by teachers, and a spirit of worship in the opening services and classes.

Many of our Schools find themselves in a constant battle to keep up attendance and spiritual enthusiasm, it's true, but this is only a challenge to our faith, power, and perseverance. We must stand fast in our liberty today that real uttermost salvation and power in the Holy Spirit for the *whosoever* shall never perish from our movement!

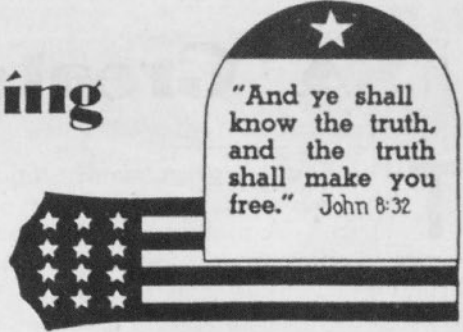
LOS ANGELES, CALIF.

SIDETRACKING

An old fable says that swift-footed Atlanta challenged her suitors to race her, with herself as prize or death as penalty. Many competed, and lost their lives; until a certain Hippomenes, secreting on his person three golden apples, entered the contest. Atlanta swiftly passed him, and he threw an apple: she, amazed, stopped to pick it up. But again Hippomenes felt himself failing, and again he threw an apple; and a second time, caught by its glitter, Atlanta delayed to seize it, and fell behind. Once again, as they neared the goal, and she was rapidly passing him, Hippomenes threw the last golden apple; and Atlanta, lured by its charm, swerved, and lost the race. Three golden apples!—"the lust of the eyes, the lust of the flesh, and the pride of life" (1 John 2, 16)—are sidetracking from their prize countless multitudes of the children of God. "LET NO MAN ROB YOU OF YOUR PRIZE." Col. 2:18.—D. M. Pantou.

What the Bible Teaches Concerning LONG FASTS

Preston W.
Snowman



"And ye shall
know the truth,
and the truth
shall make you
free." John 8:32

It is not my intention to cast any ill reflection on the Scriptural doctrine of fasting. Whatever is taught in God's Word we must gladly receive and earnestly seek to practice, if we expect the fullest blessing of the Lord to rest upon our lives. But I cannot believe that God is honored, or that permanent good to the cause of Christ can result, if we place upon any truth a degree of emphasis which the Scripture does not, or if we allow ourselves to assume something which the inspired record does not plainly teach. I repeat: I am entirely in sympathy with the doctrine of fasting as taught in the Bible; but when many of God's dear people teach that fasts of several weeks were commonly practiced by spiritual men of either Old or New Testaments, and that such fasts were the secret of their power with God, I cannot agree. To do so would, I feel, require a degree of supposition not warranted in the Word.

What do the Scriptures teach about the length of the fast as it was regularly observed in Bible times? Apparently much of the teaching relative to the long fast is centered around the experiences of four men—Moses, Elijah, Daniel, and Jesus. May we examine the record of the fasts of these men, laying aside any preconceived ideas?

Consider first the experience of Moses when he was on Mt. Sinai with God. The fact that he lived through *two* consecutive periods of forty days each with neither food nor *water*, immediately robs this experience of all its possible value as a pattern of lengthy fasting as many have interpreted it. This was unquestionably a supernatural sustenance, designed of God for the complete distraction of Moses from every natural consideration while in His presence. Certainly the account makes no mention of any physical benefits to Moses from the fast itself, either during or after the experience, nor yet of any particular spiritual benefits. The glory with which he was clothed was doubtless due to his having been in the very presence of God. If we should undertake to use Moses' ex-

perience as an example of fasting, it would be only consistent when going on a long fast to abstain from water as well as food. Since we recognize as a physical impossibility a fast of several weeks without water, there is no other conclusion than that the case of Moses was special and particular. If God saw fit to take Moses through such an experience, supernaturally sustained, He *may* have had particular reason to take other men through such an experience, supernaturally sustained.

Elijah's experience, though not called a fast, was a forty-day period of abstention from eating. However, we are to understand from the account in 1 Kings 19, not that Elijah journeyed forty days living on his stored-up body fats, but that he did so "in the strength of that meat," which was his last meal. Very evidently this supernaturally provided meal effected supernatural results for the prophet. This, like the experience of Moses, was definitely carried out by divine order for that particular occasion. If ever there was a time in the life of Elijah when he needed the encouragement of supernatural sustenance, both spiritually and physically, it was at this time of deep discouragement as he fled from the wrath of Jezebel. He was cast down to the point of asking

God to take away his life—a prayer which, for his own good, God did not answer. Instead, by sustaining him for a forty-day journey on one meal, it appears that God endeavored to impress him that as long as he was under the sustaining hand of the Almighty the discouraging circumstances around him did not matter. This truth seems to be further proved upon him by the tempestuous physical manifestations at the cave in Horeb, which "God was not in," followed by the "still small voice" of God.

The whole experience adds up to a particular supernatural dealing of God with Elijah at a crisis of discouragement, and is obviously not a pattern laid down to be followed for the receiving of power with God. A further fact worthy of note is that Elijah's forty-day fast followed, rather

than preceded, the great demonstration of God's power through him on Mt. Carmel with the prophets of Baal. As a matter of fact, immediately following that forty days he seemed backward to grasp what God was trying to impress on him at the cave in Horeb, as a careful reading of the account will show. This may not prove a point, but it does indicate that great insight into the things of God does not necessarily follow a protracted period of abstention from food, even in a godly man.

Relative to Elijah, a further point has been stressed that he had been fasting before the rain came, as recorded in 1 Kings 18, because he told Ahab to "eat and drink," though he himself went to prayer instead. Now that could very well be. However, the question is not whether Elijah fasted betimes, as no doubt he did; nor whether the practice of fasting is a doctrine of the Scriptures, which we readily grant. The question is whether fasts of several weeks' duration were a common practice among Bible characters as a source of power and contact with God.

The only other Bible account of a forty-day fast is that of Christ during His temptation by the devil in the wilderness. This experience of Jesus, like that of Moses and Elijah, was not entered into at His own will but was definitely directed of God. "And immediately the Spirit driveth Him into the wilderness." Mark 1:12. Furthermore the fact that there is no record of His experience ever having been repeated, either in His own life or that of any of the apostles or early believers, marks this also as a special case for a special purpose. One possible purpose of this fast was the preparation of His body for the test before Satan at the end of forty days. His intense hunger at that time would render His rejection of the temptation to make the stones bread a much greater triumph than it would have been had He been eating.

Undoubtedly God could today lead a man to go through an identical experience; but should He do so, I have no doubt that He would also take care of the results and effects of eating afterward, no matter what kinds of food were

(Continued on page sixteen)



A Greater Pentecost

THERE was a great manifestation of the power of God in the early church. A multitude came from the various cities round about Jerusalem, bringing sick folk and those that were vexed with unclean spirits, and they were healed every one. The high priest and those with him sought to stop the preaching of the Word and the signs following, and so they laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple all the words of this life." Acts 5:20.

God so worked that in spite of the opposition of the Sanhedrin and priests, the Word was proclaimed. In order that the Word may run and have free course, all barriers, hindrances, and apathy must be removed. Then we shall see the running of the Word right over the world. The Word even today encircles the world like a fuse, and when His Spirit ignites the fuse the light will run along its world-wide course as never before. There will be light where now there is darkness. Then will the Word of the Lord have free course, and be glorified. 2 Thess. 3:1.

THE POWER OF THE WORD

Is the Word glorified today? Only partially. But it is going to be glorified. The Holy Spirit is going to quicken the Word as never before. The Word of God is circulated to a wider extent than has ever been known before. While it is the letter of the Word that is in circulation, the Spirit can quicken the letter. The Lord Jesus Christ, as He gave forth the Word in the power of the Spirit, said: "The words that I speak unto you, they are spirit, and they are life." John 6:63. The Word was quickened.

In the 37th chapter of Ezekiel, the prophet tells us of being taken in the Spirit into the midst of a valley which was full of bones. The question was put to him, "Can these bones live?" You may ask the question today, "Can the dry letter of the Word live?" Ezekiel was told to prophesy, "Come . . . and breathe upon these slain," and when he was obedient, the breath came into the re clothed bodies, and they arose, an exceeding great army, an army made out of dry bones!

The miracle was brought about in the following order: First, the command of God. Second, the obedience of the prophet: "So I prophesied as I was commanded." Third, the further command to the prophet: "Say to the wind . . . breathe upon these slain, that they may live."

Fourth, the breath came upon the slain, and the result was an exceeding great army.

God has His plans of working. He does not work in an arbitrary way, but rather with method. On the day of Pentecost He raised up a hundred and twenty. The breath of the Spirit came upon them. Peter was God's mouthpiece. He spoke under the power of the Holy Spirit, and as a result there was a great army quickened—three thousand. Again, the divine breath of the living Son of God came upon God's witnesses, and the result of the overflow of the Spirit was five thousand regenerated souls.

PENTECOSTAL MULTIPLICATION

If 120 Spirit-filled saints can bring in 3,000 souls in one day how many can 1,200 Spirit-filled saints bring to Christ in one year? The scope of God's promise is vast. He has said: "It shall come to pass afterward" (or in the last days), "that I will pour out My Spirit upon all flesh." Joel 2:28. On the day of Pentecost the outpouring was limited to Jerusalem, but in our day we can claim the promise in its vastness. Its fulfillment means that God is going to pour out His Spirit upon all flesh, to the uttermost part of the earth. He is going to pour out His Spirit upon Gentile flesh as well as upon Jewish flesh. Look for Him to raise up prophets—Ezekiels, Jeremiahs, and Isaiahs—men saturated with the Word, saturated with the Holy Ghost, men who will not be

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afraid to answer God's big question, "Can these bones live?"

REVIVAL

In the world today we see a great mass of dry bones. And the Lord asks us the question, "Can these bones live?" "O Lord God, Thou knowest," must be our answer. He who made the bones can put life into them. He can put breath into the framework. There is sufficient wind for the biggest army of dry bones in the universe. Ezekiel was bidden, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." Have you ever come to the end of the wind? A lull in the wind does not mean a complete stoppage. At the divine command the prophecy will be fulfilled; the wind will come. The breath of the Spirit of God will enter, the dry bones will be clothed, and they shall live. This company will not be one that is helpless. There will be an army of men who can fight, an army of Spirit-filled men selected for a divine work.

GOD'S ARMY

In Rev. 19:11-16 we are given a picture of Him who is the Word of God coming forth with His army, who follow upon white horses. They are clothed in fine linen.

This army of saints has to be completed and the Son of God will surely do it. Those who follow Him whose name is the Word of God constitute an exceeding great army.

God's order for the building up of the army is, first, dry bones (sinners), then sinews, then flesh, and then breath. Later, these will be clothed in fine linen, white and clean, and they will ride on white horses, following Him who is Faithful and True, an exceeding great army—called, chosen, and faithful—going forth conquering and to conquer.

The material is all at hand. Get the vision. Listen to the command to prophesy. Seek to be like the one who said, "I was not disobedient to the heavenly vision."

GOD IS DIFFERENT

Men love position;

God loves self-denial.

Men love display;

God loves meekness.

Men love revenge;

God loves forgiveness.

Men love to command;

God loves to serve.

Men love to outwit and conceal;

God loves to make plain.

What we give He takes; what He takes He cleanses; what He cleanses He fills; and what He fills He uses.

HOPE for HARASSED HUMANITY

EIGHT encouraging and wonderful words comprise this text: "There arose a great storm . . . and He arose." They are taken from verse 37 and verse 39 of Mark's Gospel, chapter four. Jesus had just finished a hard day of teaching the multitudes about the Kingdom of God. He realized that it would take some time for them to assimilate these profound and spiritual truths; so He instructed His disciples to ready the boats for an evening's sail across the lake of Galilee. In the midst of the sea, the little ships were sailing peacefully, until a quick squall blew up and seemed to center right on them. Terrified, they turned to the Master; who, weary and worn, was sleeping in the hinder part of the ship. "Carest thou not that we perish?" was their anxious query. "And he arose," we are told, "and rebuked the wind, and said unto the sea, Peace be still. And the wind ceased and there was a great calm."

Such is consistently typical of the nearness, the willingness, and the power of our Christ and Savior on behalf of storm-tossed and tempest-driven men and women.

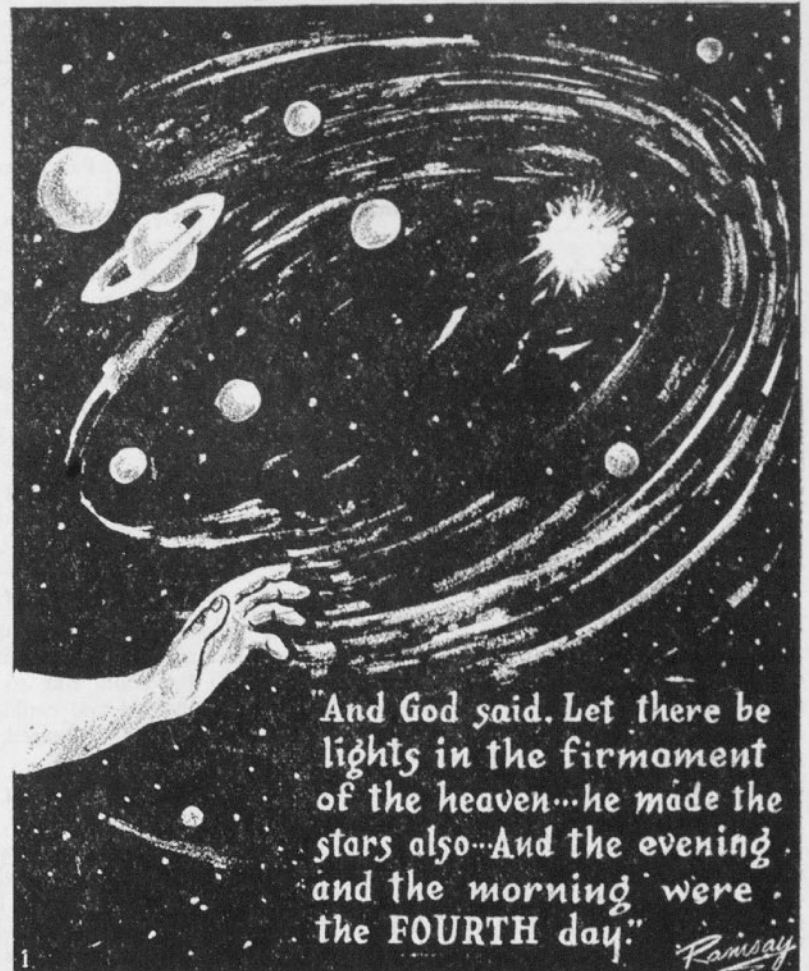
In the beginning, when man's bark of life was cast upon the waters of time, all was calm, as though a contrary wind had never blown; till Adam and Eve took the helm from the hands of the Divine Helmsman and attempted to steer the course suggested and charted by that infernal pirate Lucifer. "And there arose a great storm." God had warned them of that fierce storm of raging wrath, of damnation and death, into which they would run if they steered the course of disobedience and transgression. A thunder-clap of divine warning, "The soul that sinneth, it shall die," seemed to fall on stopped ears. The Justice of God caused the storm of His Judgment to brew; but madly, egged on by their enemy, Adam and Eve sailed into the teeth of the gale. They were lost; darkness enveloped them; stark death clutched at them; the tempest dashed over them; their frail bark was full and sinking into the awful abyss. But see! One arises in the nick of time, stretches out His hands of mercy and power, speaks the word, and lo! the storm subsides. "There arose a great storm . . . and He arose."

"They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the

Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" So mankind stood exposed, found out, a guilty rebel. Divine justice demanded the supreme penalty. But in that hour the gospel, the good news, began to be manifested: "Unto Adam also and to

his wife did the Lord God make coats of skins, and clothed them." There the first blood was shed for the remission of man's sins. There was the first type of the Lamb slain from the foundation of the world, for folk like Adam and Eve and you and me. There man began to be assured that whenever fear raged in his bosom, whenever the clouds of doubt and dread became black and threatening, whenever his soul was tempest-tossed, there was still hope in One who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

At the beginning God instituted the plan that the head of every house should be responsible for the sacrificing of an unblemished lamb, for the pardon and protection of the members of his household. He promised concerning the storm of His judgment: "When I see the blood, I will pass over you." Later there was a lamb slain periodically for the entire nation. The responsibility for this rested with the Aaronic priesthood. But finally the prophet John preaching at Jordan cried out, as he pointed to Jesus of Nazareth, "Behold the Lamb of God, that taketh away the sins of the world." "He was wounded



"And God said, Let there be lights in the firmament of the heaven...he made the stars also...And the evening and the morning were the FOURTH day." *Ramsay*

for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." He suffered for us; He bore our sins in His own body on the tree. He died in our place. Little wonder that one wrote such words as these:

*Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade:
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho stretched from sky to sky.
Oh, love of God, how rich and pure!
How measureless and strong:
It shall forevermore endure,
The saints' and angels' song.*

How wonderful! Life instead of death! Light instead of darkness! Joy instead of sorrow! Calm instead of storm! Heaven instead of hell! "Come unto me," says the Lord Jesus Christ, "all ye that labor and are heavy laden, and I will give you rest."

A little fellow, out on the coast, wandered down to the beach one afternoon and soon became engrossed playing in the sand. His imagination working strongly, he soon made a miniature city there in the sand. He had built several houses, stores, (Continued on page sixteen)

SPIRITUAL CLOTHING

W. I. EVANS

on National Radio Hour, "Sermons in Song"

MEN may think that religion is involved too much in the abstract. They may react indifferently to its appeal because they instinctively associate it with mystery. They may deem it too impractical for men of a workaday world. Such men may be startled to learn that Jesus presents His message of life in the simplest manner. The terms He uses are related to the commonplace usages of ordinary down-to-earth life. When He wants us to know the meaning of righteousness, an immaterial and spiritual quality, He speaks of it as a garment to be worn.

When this spiritual factor is likened to clothing, at once we understand what Christ means. Among mortals an estimate of a man is reckoned almost instantly by his appearance; and a major part of his appearance consists in what he wears. If he is groomed neatly and in good taste, we evaluate him accordingly. We feel that a man's outward appearance reflects somewhat his character.

Recognizing this, we read Christ's description of one whom He presents as destitute of the element of righteousness. In Revelation 3:17 he is pictured. "Thou knowest not," states Christ, "that thou art wretched, and miserable, and poor, and blind, and naked." Before the divine eye, one devoid of the intangible virtue of righteousness appears wretchedly and scantily clothed in repulsive rags. Immediately following that description the Redeemer says, "I counsel thee to buy of me . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

In similar strain the ancient prophet Isaiah depicted the religious status of his people, when vital godliness was substituted by empty ceremony. He confessed, as recorded in chapter 64, verse 6, "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

Likewise Christ warned against the religious hypocrisy of His own generation, in the words of Matthew 5:20. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees" (they were religious leaders) "ye shall in no case enter into the kingdom of heaven."

We need, then, for our acceptable spiritual clothing, something other than our own human endeavor in the field of right living. The apostle Paul sought, as written in Philippians 3:9, to be found in Christ not having his own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith. The same apostle concludes

in Romans 3:20, "Therefore by the deeds of the Law there shall no flesh be made righteous in his sight." Then he assures us as a messenger of God that "the righteousness of God without the law . . . is bestowed through faith of Jesus Christ upon all them that believe."

To be properly dressed, then, we come to God, believing that the Redeemer died upon the cross to meet every demand of God legally laid upon the sinner. The sinner, bankrupt of righteousness, in tattered and shameful rags before God, receives in confidence and joy what God offers him freely through Christ's sacrifice on the cross. The sinner goes forth clothed in garments whiter than snow in place of the insufficient, defiled rags of self-righteousness laid aside in penitence at the cross.

Will you now, in the quiet sanctuary of your own heart, receive in simple faith this Savior whose blood was shed to give you His righteousness as your glorious dress for time and eternity?

THE CHAIN BREAKER

An incident has been told of a great evangelistic meeting held in Europe, where a man said that he would like to come to Christ, but he was chained and could not come. "Aye, man," a Scotsman answered, "why don't you come, chain and all?"

It was well spoken. It is God's own invitation to the chained. The gospel does not tell men to set themselves free and then come to Christ. It tells men who cannot set themselves free that there is a Lion of Judah who can break every chain and set the prisoner free; and who the Lord sets free is "free indeed."

HE COULD CHANGE HIS SUIT!



WHEN THERE WAS A MIX-UP

J. RUTHERFORD SPENCE

IT was decided we should strengthen our effort in Hong Kong. We had two small chapels, rented stores, with a few Christians in each. Getting permission from the Hong Kong authorities we pitched our tent in Mong Kok, Kowloon, on a vacant lot, and commenced meetings. The evangelist was Pastor Yeung, a converted police inspector from Peiping, and I spoke at the noon-day services. We both used interpreters. Right from the commencement the Lord was with us. In the evening services there must have been one thousand people attending nightly. The Holy Spirit was working and many were saved.

The noonday services were great. Sometimes we had as many as three hundred people during the week, and on Sundays the tent was full. Seldom have I seen such a hungry lot of Christians. They brought their Bibles with them and for three weeks we preached on the Spirit and the victorious life. It was a revelation to them and changed hundreds of lives. It was indeed pathetic to see how little they had been taught of Christ's power to save from sin. They were all living in the seventh chapter of Romans; but, thanks be to God, many of them got over into the eighth chapter where there is no condemnation, no separation and only victory.

Today in a rented building this is a fine progressive work, hampered however by the smallness of the building. The Sunday School overflows into the pastor's home and in the Sunday services little camp stools have to be placed along the center aisle to accommodate the worshipers. I have no figures to give—the Recording Angel has them—but when we are in Hong Kong we often preach there and the place seating three hundred is simply packed. In the last baptismal service there were sixty baptized.

They have started a building fund to get their own building and have a better plant to worship God.

And now I must tell you of the mix-up and the result. The mission at Uen Long, twenty-two miles away, wanted very badly to have Pastor Yeung for a night's meeting. But the arrangements were bungled and at a minute's notice I had to go in his place. I did not like it and said so. To go and meet a congregation expecting to hear Pastor Yeung, a first-class evangelist, was not at all fair to me, and I really was peeved. I had no message ready. I tried to get something on the way out.

When we got there the chapel was full. During the preliminaries, peace again came to my heart and I preached on the cross. The Holy Spirit worked marvelously. That is the only meeting in China where I

GOD'S REVEALED PLAN FOR PALESTINE

A. G. FEGERT

As a student of Biblical prophecy, I have been studying the Palestinian development for more than thirty years. Once or twice a year I attend a Jewish assembly of Zionists to get first-hand information concerning attitudes and inside strategies. My conclusion, reached years ago, and confirmed by scores of conversations with Jews who are Zionists and others who oppose the Zionist movement, is that very few Jews—not even some rabbis—know anything about the prophecies of Moses, Isaiah, Jeremiah, Ezekiel, Amos, and other prophets, and of Paul, who indicated what God's revealed plan for Palestine is.

The Jews who contribute money to the Palestinian project are motivated by mixed purposes, including a desire to provide a refuge for persecuted co-religionists, and a nationalistic hope of restoring a national homeland for the Jews with full sovereign rights. Most of the Jews in America are not expecting to share in any benefits that might be offered by residence in Palestine. They want to stay in free America as citizens.

Like the Jews, few Gentiles know anything about the Biblical implications of the re-gathering of Jews in their homeland. Even church members seldom care to learn of what God is working out before our very eyes, which I regard as the most amazing miracle in 1900 years.

"What's it all about?" asked a newspaper friend of mine.

I told him about the farewell speech of Moses, as recorded in Deuteronomy—the 28th, 29th, and 30th chapters—and advised him to read them. "There you will find God's blueprint covering the movements of the Jews over the centuries," I remarked, as I wrote the reference and others on a sheet of paper for him to check up in his own Bible (which he rarely opened to study its priceless treasures). I continued:

"In the first fourteen verses of chapter 28, you will find the richest possible blessings offered to the Jews if they would obey God. Then in the succeeding verses of that chapter and in part of the next chapter, the most awful curses were declared to be their lot if they disobeyed God. Remember, that farewell speech of Moses was delivered 3400 years ago. No man can read the newspapers intelligently without going back to Moses' previews, plus the writings of other prophets, thus learning what God's plans are, and how they are to be worked out."

"All right, I'll read those chapters," said my learned friend.

"And you will please note," I continued, "what to me is one of the most startling things

have seen strong men and women in tears. There were real decisions for Christ that night—and it was a very quiet and humbled preacher who rode back to Hong Kong that night!

Man proposes, but God disposes; and what a lesson it was for me.

CANTON, S. CHINA

in Scripture, since we learned recently of the massacre of about 6,000,000 Jews by the Nazis. The preview of Moses shows the startling fact that whereas the Jews were intended to be as the stars in heaven for multitude, they would become few in number. Think of that! Remember that the population of the Jews ten years ago was 18,000,000 in the whole world, and since then it has been reduced to 12,000,000. Moses prophesied a reduction of the number of Jews as a penalty for their disobedience of God. Only a remnant will regather in Palestine."

Then I wrote on the memo pad, "Amos 9:11-15," and commented, "You will find in that a preview of God's future operations. Remember, the Jews' history shows that they had been forced out of their homeland by the Assyrians and Babylonians, but a remnant returned by reason of the proclamation of Cyrus as told about in Ezra 1. Then they were forced out by the Romans, but were never again planted in that homeland of theirs as an organized force until the Zionist movement started operations about fifty years ago. Now the remnant of the Jews have become entrenched in Palestine and they will stay there, by the grace of God, forever."

"You speak quite positively about it," remarked my friend.

"I believe it, because I believe in the living God who is managing the nations of the world, and He has His plans. You will find in those final verses in the prophecy of Amos, words to the effect that God will plant the Jews in their homeland, and never again will they be pulled out. Read it for yourself."

After a pause from my editor friend to look over the references. I resumed by saying that there were other corroborating passages of Scripture.

"You've given me enough to start with; please don't give me any more," he pleaded.

For the readers of this article, I quote some of the remarks (abridged) of Moses given in his farewell speech:

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord . . . (He) will bring you to nought. . . .

"And the Lord shall scatter thee among all people, from the one end of the earth to the other . . . and among these nations shalt thou find no ease. . . ." Deut. 28:62-65.

"And it shall come to pass . . . the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord hath scattered thee. If any of thine be driven out unto the outposts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers. And the Lord will circumcise thy heart. . . .

"And the Lord thy God will put all these curses upon thine enemies . . . and the Lord thy God will make thee plenteous in every work of thine hand. . . ." Deut. 30:1-10.

It would be interesting to know how many statesmen have studied the abstract of title to Palestinian lands as stated in God's repeated grants to Abraham, Isaac, and Jacob, and recorded in Genesis 13:14-18; 15:18-21; 17:7, 8; 26:3, 4; 28:13-15; and 35:12. In these passages, God's revealed plan for the Jews is also recorded.

Note the pattern of each return of the Jews to their homeland, and apply current events to Biblical accounts of what happened previously. Here are some parallels:

Compare the proclamation of Cyrus, issued in 536 B.C., with the Balfour Declaration of 1917 A.D.

Compare the support given to the Jews in their movement to re-establish their homeland by the kings then ruling (namely, Cyrus, Darius, Artaxerxes, and Ahasuerus, at the request of Ezra and Nehemiah) with the support in our time of the League of Nations, and promised aid by prime ministers of England, and by presidents of the United States—all a matter of record.

Note the similarity of activities to influence rulers and peoples by Dr. Chaim Weizmann and his associates in favor of the Jews, with activities of Ezra and Nehemiah.

Compare the work of organized obstructionists of our day with those of Sanballat, Tobiah, and others as recorded in Ezra and Nehemiah.

Also compare legal difficulties encountered and overcome in the Biblical record, and similar difficulties of the present leaders.

My conclusion is that God is working out His plan—*now*—as He did in Biblical times.—*Christian Life*.

(This does not mean that the present efforts of the Zionists will succeed, or that they will fulfill the prophetic Scriptures. The nation must experience a change of heart, and must have a King over them. Ezekiel 36:26; 37:24. All this was sadly lacking during the restoration from Babylon, and it is lacking today. But our Lord's teaching in Matthew 24 shows that prior to His return in glory the Jews will be back in their land, at least in part, and their worship re-established, but the bulk of the nation will be still in unbelief. The restoration that the prophets look forward to will not be consummated until Jesus their Messiah has returned and been acclaimed King among them. Then Israel will enquire of God for their land. Ezek. 36:37; Hosea 3:5. What is happening today is a beginning of this great drama. The Christian will not be on earth to see its completion, but the beginning electrifies him with the expectancy that his crowning day must be very near—even the rapture of all the saints. 1 Thess. 4:13-18.)

BE OPEN AND FRANK

Be always ready to own any fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it, but let it appear just as it is, and you will thereby not hinder but adorn the gospel.—John Wesley.

The Passing and the Permanent

NEEDED: A FAITH TRAIN

The following appeared in the Chaplain's Corner of an air-base newspaper: "Two trains recently visited various cities in our country, representing two noble principles which helped to mold the American way of life. One was the Freedom Train; the other was the Friendship Train. A Faith Train is needed also, to remind America of its religious heritage. We need to be reminded of the contributions made by Christianity to the social, political, and economic life of America. Democracy, freedom, and the human rights of the American way of life have religious foundation."

LIBERTY BELLS

Church bells will be ringing on Sunday, the Fourth of July, all over the nation. The American Heritage foundation has proposed that the bells be rung from 9:55 to 10 a.m., to remind the people of the ringing of the Liberty Bell in 1776, and to call all Americans to pray for peace. On the Liberty Bell are inscribed the words of Lev. 25:10—"Proclaim liberty throughout all the land unto all the inhabitants thereof." No doubt this will be the text of many sermons that day, as we are reminded both of our national heritage and of our spiritual heritage of freedom in Christ.

ATOMIC INFORMATION

To inform industry and the public of what is known regarding the atomic bomb, the Atomic Energy Commission plans to issue more than a hundred 500-page books on the subject. Two of these should be ready soon, dealing with the medical aspects; the rest will be put on sale during the next two years. No doubt many will obtain useful information from these books. As for God's people, however, the Bible will still be their preference; for while it likewise tells of frightening things which must shortly come to pass, it has a message of hope and deliverance for those who trust in Christ.

THE BIRTH OF A NATION

As Americans we rejoice at this season over the birth of our nation; but a few weeks ago another new nation was born—the nation of Israel. And the prophet of the Lord exhorts us to rejoice over that event, for it is one of great importance. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her. . . . I will extend peace to her like a river." Isa. 66:10, 12.

The Lord asks, "Who hath heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Comments one editor:

"To me it is of startling significance that the Lord said, 'Before she travailed she brought forth; before her pain came, she was delivered of a man child.' This means far more than a sudden and unexpected delivery. It includes that, assuredly; but it means the 'travail' and the 'pain' are yet to come. Earth's great tribulation is just around the corner!

"The new State is scheduled to face a lot of trouble, and its destiny will appear to be in the balances until the world emperor comes. With his appearance, Israel's stock will rise. There will be a pact between him and the Jews. Everything will appear to be going their way. Then the emperor will break his covenant with Israel and defile the new temple with an image of himself, which he will demand that all the world—including Israel—worship. That will be Israel's great eye opener, and he will turn then to seek the true Messiah, our own Lord Jesus Christ."

INDEPENDENT WOMEN

Americans love independence, and the women are no exception. Eighty-four out of one hundred American women now work to support themselves or others reported the late Secretary of Labor, Mr. Schwollenbach. This includes wives of working husbands, as well as widows, and girls who have never married. The American spirit cries for independence, self-sufficiency, and it is a commendable desire—as long as we retain utter dependence on God.

AN EXPENSIVE HABIT

If he smokes two packs a day, the average cigarette addict spends \$100.00 a year on this senseless habit. If he smokes from age twenty to age sixty it costs him over \$4,000.00 which, if put in a savings account instead so as to earn interest, would buy a little home in the country (and perhaps prolong his life to enjoy it).

TEMPERANCE

Said the great soldier, Robert E. Lee: "My experience through life has convinced me that while moderation and temperance in all things is commendable, a total abstinence from spirituous liquors is the best safeguard of morals and health."

Someone else defined temperance as a total abstinence from what is evil and a reasonable or proper use of what is good.

This temperance belongs in Christian life. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

SCOTCH WHISKEY

"Food minister John Strachey of London has released new figures on Scotch whiskey to be exported for the twelve-month period beginning May 1," a news item states. "The total is 8,500,000 gallons, of which 7,500,000 gallons will move to the United States."

What dupes they are who drink this wretched stuff! The name whiskey comes from the Gaelic *usquebaugh*, "water of life," which is a term strangely at variance with the nature of the beverage itself. This was recognized by the people of the Scottish Highlands themselves many years ago. An old Gaelic ballad has been translated as follows:

"Water of life! Oh, not at all!
Water of death 'twere better to call
That which so often hath racked my head,
That which leaves thousands lacking bread."

"THE GOSPEL ROCKET"

At the annual convention of the National Association of Evangelicals in Chicago last month "The Gospel Rocket" was awarded recognition as the best children's broadcast. This new radio program is produced in transcription form by the Radio Department of the Assemblies of God. Wherever it is released it is becoming very popular, and is helping to win many boys and girls for Christ and the Sunday School.

ANCIENT WRITINGS FOUND

An African expedition of the University of California recently discovered on the Sinai Peninsula, near Mount Sinai, inscribed sandstone slabs which are believed to antedate the exodus of the Israelites. Since these slabs bear writing of the fifteenth century before Christ, they furnish another denial of the higher critics' former assertion that writing was unknown in Moses' day.

A TRUCE IN PALESTINE

Those who have been praying for the peace of Jerusalem are thanking God for the present truce by which fighting has ceased in the Holy City and in all the rest of Palestine as well. Count Folke Bernadotte was instrumental in bringing the Arabs and Jews into the agreement to cease fire for a period. It was not the first time this Christian statesman from Sweden has served as peacemaker. He acted as liaison between the Germans and the Allies in ending the war in 1945. "Blessed are the peacemakers. . . ."

THE CHURCH AND THE STATE

Governor Youngdahl of Minnesota says that the separation of Church and State has gone a bit too far in America. "We need more Christianity in government," he contends. "A public official who goes by Christian rules doesn't have to count the votes every time he considers an action." Neither should the voters forget Christian principles in their selection of public officials, he added. The separation provided in the Constitution never was intended to separate godliness and Christianity from public affairs.

MASS EDUCATION

With two thirds of the world's population still unable to read or write, the missionaries of some denominations are beginning to speak of mass education projects. What a pity if they cease to preach the gospel to the illiterate, and try to teach them letters instead! They may be educating recruits for Communism! Christ commanded us to teach, but what He told us to teach was His Word. Converts can be educated after they are saved. The first and highest duty of the missionary is to lead souls to Christ.

PREPARING FOR ATOMIC WAR

Civilian and military doctors recently had a two-week Navy-sponsored course on atomic medicine (at Bethesda, Maryland). In the event that American cities are subjected to atomic bombing, "there will emerge vast numbers of walking people, consisting of women, children, and the aged—walking, yet dying," said Rear Admiral C. J. Brown. If these survivors are to be given professional care, he said, civilian doctors will have to give it, for the Army doctors will be too busy.

Medical men are preparing for an atomic war. Are Christians preparing too?

THE MATCHLESS PEARL

A HEAVY splash was followed by many ripples and then the water below the pier was still. An American crouched on the low Indian pier, his eyes riveted on the place where a stream of little bubbles rose to the surface from deep under the water. In a moment a black head appeared and a pair of bright eyes looked up. Then the old Indian pearl diver was clambering onto the dock, grinning and shaking the water from his shining oiled body.

"As nice a dive as I've ever seen, Rambhau!" cried David Morse, the American missionary.

"Look at this one, sahib," said Rambhau, taking a big oyster from between his teeth. "I think it'll be good."

Morse took it, and while he was prying it open with his pocketknife Rambhau was pulling other smaller oysters from his loincloth.

"Rambhau! Look!" exclaimed Morse. "Why it's a treasure!"

"Yes, a good one," shrugged the diver.

"Good! Have you ever seen a better pearl? It's perfect, isn't it?" Morse, who had been turning the big pearl over and over, now handed it to the Indian.

"Oh, yes, there are better pearls, much better. Why, I have one——" His voice trailed off. "See this one—the imperfections—the black speck here, this tiny dent; even in shape it is a bit oblong, but good enough as pearls go."

"Your eye is too sharp for your own good, friend," lamented Morse. "I would never ask for a more perfect pearl!"

"It is just as you say of your God. To themselves people look perfect, but God sees them as they actually are." The two men started down the dusty road to the town.

"You're right, Rambhau. And God offers perfect righteousness to all who will simply believe and accept His free offer of salvation. Can't you see that, my friend?"

"No, sahib. As so many times before I have told you, it's too easy. That is where your good religion breaks down. I cannot accept that. Perhaps I am too proud. I must work for my place in heaven or I would always be uncomfortable."

"Oh, Rambhau!" Behind the missionary's words were years of prayer for this man. "Don't you see, you'll never get to heaven that way. There's only one way to heaven. And see, Rambhau, you are getting older now. Perhaps this is your last season of diving for pearls. If you ever want to see heaven's gates of pearl you must accept the new life God offers you in His Son."

"My last season! Yes, you are right. Today was my last day of diving. This is the last month of the year, and I have preparations to make."

"You should be making preparations for the life to come."

"That's just what I'm going to do. Do you see that man over there? He is a pilgrim, perhaps to Bombay or Calcutta. He walks barefooted and picks the sharpest stones—and see every few rods he kneels down and kisses the road. That is good. The first day of the

New Year I also begin my pilgrimage. All my life I have planned it. I shall make sure of heaven this time. I am going to Delhi on my knees."

"Man! You're crazy! It's nine hundred miles to Delhi! The skin will break on your knees, and you'll have blood poisoning or leprosy before you get to Bombay."

"No, I must get to Delhi. And then the immortals will reward me. The suffering will be sweet, for it will purchase heaven for me."

"Rambhau! My friend! You can't? How can I let you do this when Jesus Christ has died to purchase heaven for you!"

But the old man could not be moved. "You are my dearest friend on earth, Sahib Morse. Through all these years you have stood beside me. In sickness and want you have been sometimes my only friend. But even you cannot turn me from this great desire to purchase eternal bliss. I must go to Delhi."

It was useless. The old pearl diver could not understand, could not accept the free salvation of Christ.

One afternoon Morse answered a knock at the door to find Rambhau there.

"My good friend!" cried Morse. "Come in, Rambhau."

"No," said the pearl diver, "I want you to come with me to my house, sahib, for a short time. I have something to show you. Please do not say no."

The heart of the missionary leaped. Perhaps God was answering prayer at last. "Of course I'll come," he said.

"I leave for Delhi just one week from tomorrow, you know," said Rambhau as they neared his house. The missionary's heart sank.

Inside, Morse was seated on the chair his friend had built especially for him, where many times he had sat explaining to the diver God's way to heaven. Rambhau left the room to return soon with a small but heavy English strongbox.

"I have had this box for years," he said. "I keep only one thing in it. Now I will tell you about it. Sahib Morse, I once had a son."

"A son! Why, Rambhau, you have never before said a word about him!"

"No, sahib, I couldn't."

Even as he spoke the diver's eyes were moistened, "Now I must tell you, for soon I will leave, and who knows whether I shall ever return? My son was a diver, too. He was the best pearl diver on the coasts of India. He had the swiftest dive, the keenest eye, the strongest arm, the longest breath of any man who sought for pearls. What joy he brought to me! He always dreamt of finding a pearl beyond all that had ever been found. One day he found it. But when he saw it, he had already been under water too long. He lost his life soon after." The old pearl diver bowed his head. For a moment his whole body shook, but there was no sound.

"All these years I have kept the pearl," he continued, "but now I am going, not to return,

and to you, my best friend, I am giving my pearl."

The old man worked the combination on the strongbox and drew from it a carefully wrapped package. Gently opening the cotton, he picked up a mammoth pearl and placed it in the hand of the missionary. It was one of the largest pearls ever found off the coast of India, and glowed with a luster and brilliance never seen in cultured pearls. It would have brought a fabulous sum in any market.

For a moment the missionary was speechless and gazed with awe.

"Rambhau! What a pearl!"

"That pearl, sahib, is perfect," replied the Indian quietly.

The missionary looked up quickly with a new thought.

"Rambhau," he said, "this is a wonderful pearl, an amazing pearl. Let me buy it. I would give you ten thousand dollars for it."


"Sahib! What do you mean?"

"Well, I will give you fifteen thousand dollars for it, or if it takes more I will work for it."

"Sahib," said Rambhau, stiffening his whole body, "this pearl is beyond price. No man in all the world has money enough to pay what this pearl is worth to me. On the market a million dollars could not buy it. I will not sell it to you. You may only have it as a gift."

"No, Rambhau, I cannot accept that. As much as I want the pearl, I cannot accept it that way. Perhaps I am proud, but that is too easy. I must pay for it, or work for it."

The old pearl diver was stunned.



**30 Years
in
Sing Sing**

Rev. James Ingles

Behind the grim walls of the greatest prison in the world there lies sorrow, tragedy, and despair undremt of by multitudes in the world outside. Here amid the flotsam and jetsam of human life the author of this volume has labored for a generation and has seen the Gospel in action in the lives of a great host of men whom society had given up and cast off. These stories deal with the raw material of human life, and serve to show us again that the Lord Jesus Christ can save from guttermost to the uttermost.

It is a book for the general reader, but especially helpful to those who themselves have found a field of service in prison work.

Price \$1.50

GOSPEL PUBLISHING HOUSE
Springfield 1, Missouri

Youth

and the Christ Way

By J. A. Huffman



Here is a book prepared for those who have the responsibility of teaching and training youth for the Master. It gives a splendid approach and solution to their many problems, the principal aim being to win both their souls and lives for the service of Christ. The author writes in the Foreword of this practical book: "All youth problems are in the last analysis adult problems, and a prayerful, fundamental, and real solution of all these are sought in this volume, and with what success the reader must judge."

Price \$1.25

GOSPEL PUBLISHING HOUSE
Springfield 1, Missouri

The Lord's Healing

BACK AND HIP HEALED

I praise God for healing me of a sprained back and dislocated hip. I fell at noon April 30, 1947, and hurt myself. I could not move my legs. Dr. Barfield examined me and said my hip was out of place. He told me it would be at least four weeks before I would be able to move my legs or sit up; but I believed that Jesus would heal me sooner than that.

We called for our pastor and his wife, Brother and Sister Chas. S. Brown, of the Assembly of God church, and a few more of the saints, and they prayed for me. That was at eight o'clock on the night of April 30. Six days afterwards, I was able to move my legs. On the ninth day I was able to go to church.

Before I was healed those who moved me could hear the bones slipping. When Jesus healed me the hip joint was heard to pop back in place. From then until this present time I have been well.

This was the fourth miraculous healing in our family. Our two-months-old baby was healed of weak spells, after two doctors had told us he would not live. One of my daughters had lost the sight of her left eye, but Jesus restored it. My other daughter was healed of a growth in her head, which she spit out of her mouth. Oh, I praise God that He still heals His people.—Mrs. Ralph Sparkman, Box 313, Ocala, Florida.

(The account of Sister Sparkman's healing is confirmed by Mrs. Clyde Nichols, of Ocala, who was acquainted with the facts in the case.)

SIGHT RESTORED TO BLIND WOMAN

Mrs. Edith Olson, of Lodi, California, was able to read the Bible in February for the first time in almost three years. The story of how God restored her eyesight was printed on the front page of the Lodi *News-Sentinel* (February 21 and February 24) and the whole city was stirred through the miracle.

Four or five weeks earlier, the members of the Assemblies of God Congregation at Glad Tidings Temple, in Lodi, had begun to pray for Mrs. Olson's eyesight. She was totally blind; she drew a blind person's pension, and physicians gave her no hope that her sight would be restored. But in answer to the prayers of God's people she soon was able to distinguish light from darkness.

The pastor, Mark A. Hinman, visited Mrs. Olson regularly, and the people kept praying. And her sight kept improving. One day she asked for a Bible. When it was given her, she opened it, and without strain or difficulty of any sort read the Twenty-third Psalm. She then read a passage from Luke, and another portion from Philipians. Her husband and other witnesses were overjoyed.

They were the more amazed because Mrs. Olson read without the aid of glasses. For a number of years before she became totally blind, her eyesight was failing and she was forced to use glasses with double magnifying lenses to read even large print; but now she reads ordinary print with ease.

Pastor Hinman says: "The first Sunday Sister Olson was able to be in the church, we had announced that she would be with us, and the

church was packed. The city was stirred by the moving of God's hand in healing power. Sister Olson now can do a limited amount of handwork, and reads her Bible daily."

DELIVERED FROM BRONCHIAL ASTHMA

I am glad to give my testimony of healing in answer to prayer. About three years ago I was greatly afflicted with bronchial asthma. I was unable to work, and was bedfast much of the time. Finally I got so bad that much of the time I could not breathe when lying down, but had to sit up in bed. Sometimes I would have to spend the whole night sitting in a chair to get some rest. After a very severe attack I called Dr. Merritt to my home. He gave me a shot for temporary relief, but said he could not do anything of permanent help for me. He recommended a change of climate.

Since I was growing worse all the time, I called Brother Davidson, pastor of Bethel Church here in Quincy. He anointed me with oil and prayed for my healing; and I was wonderfully healed of bronchial asthma by the mighty power of God. That was three years ago, and today I am free from asthma. I have good health, and the Lord has given me a happy ministry of distributing gospel tracts wherever I go. I am constantly giving my personal testimony of how the Lord saved me, filled me with the Holy Ghost and healed my body. Glory to His name.—Jesse Balzer, 1530 Monroe St., Quincy, Ill.

(Pastor's report: I can vouch for the above testimony. Brother Balzer enjoys good health and has a marvelous testimony as to what the Lord has done for him.—F. R. Davidson, Quincy, Ill.)

PENTECOST IN THE LUSHAI HILLS

For many years the Lushai Hills in India have been closed territory, due to the head-hunting tendencies of the inhabitants. But about fifty years ago the Welsh Presbyterian Mission sent workers there, and God has sent revival after revival, until now about 88,000 out of 90,000 have become Christians.

At the present time there is another revival sweeping over the whole field—a Pentecostal revival. Conservative estimates put the number of those who are styled "Revivalists" at about 5,000. The "Revivalists" are characterized by speaking in tongues, and by all-night meetings at which they beat a drum and sing and dance and pray for most of the night.

Ten years ago some of the "Revivalists" read the *Pentecostal Evangel* and through it they were able to get in touch with one of our Assemblies of God missionaries in India. They wrote to him saying that they needed fellowship and counsel. Permission was sought to enter the territory for a visit, but this was not granted, since it has been a closed territory. A few months ago, however, permission finally came, and so Robert W. Cummings and Maynard Ketcham made a trip to the Lushai Hills. They found a real work of God being done through the "Revivalists." There is a large measure of tolerance and sympathy toward the revival among the members and pastors of the Lushai Church. Even though there is some intolerance and persecution, it is not widespread, and there is the possibility of the whole Lushai Church being quickened and edified by these 5,000 "tongues people."

One dollar will take the *Evangel* to a friend of yours for eight months.

"You don't understand at all, sahib. Don't you see? My only son gave his life to get this pearl, and I wouldn't sell it for any money. It's worth is in the life blood of my son. I cannot sell this, but I can give it to you. Just accept it in token of the love I bear you."

The missionary was choked and for a moment could not speak. Then he gripped the hand of the old man.

"Rambhau," he said in a low voice, "don't you see? That is just what you have been saying to God."

The diver looked long and searchingly at the missionary; and slowly, slowly he began to understand.

"God is offering to you salvation as a free gift. It is so great and priceless that no man on earth could buy it. Millions of dollars are too little. No man on earth could earn it. His life would be millions of years too short. No man is good enough to deserve it. It cost God the life blood of His only Son to make the entrance for you into heaven. In a million years, in a hundred pilgrimages, you could not earn that entrance. All you can do is to accept it as a token of God's love for you, a sinner."

"Rambhau, of course I will accept the pearl in deep humility, praying God I may be worthy of your love. Rambhau, won't you accept God's great gift of heaven, too, in deep humility, knowing it cost Him the death of His Son to offer it to you?"

Great tears were rolling down the cheeks of the old man. The great veil was lifting.

"Sahib, I see it now. I have believed in the doctrine of Jesus for two years, but I could not believe that His salvation was free. Now I understand. Some things are too priceless to be bought or earned. Sahib, I will accept His salvation."—*The Evangel*.

OUR HOME FRONTIERS

American Indians

Building Churches

FUNDS NEEDED TO HELP THEM Thousands Hungry for the Gospel OUR OPPORTUNITY IS NOW!

The American Indians must receive the gospel while the door to their hearts is open. Ever since America was settled by white men, the red man has been distrustful, cynical, almost entirely unresponsive to Bible teaching, and even resentful toward the missionaries who tried to help them.

Where a missionary perchance did succeed in winning the confidence of a few Indians, their hearts and minds seemed so darkened that the truth of salvation penetrated very slowly, and brought forth fruit only spasmodically. Efforts to Christianize the Indians seemed almost futile. Even to this day, thousands of Indians in the United States still observe heathen rites, and are bound by demon power.

Christian ministry to the American Indians is as distinctly a missionary duty as that on any foreign mission field.

THE NEW DAY HAS DAWNED

A few years ago it seemed that the darkness began to lift from groups of Indians who were being reached with the gospel. New light seemed to dawn upon them, and they began responding to the truth. They commenced coming in crowds to the missionaries, begging to be taught more of God's Word.

On a reservation in Southern Idaho the congregation of Pentecostal Christian Indians has outgrown their little church.

HERE IS THEIR STORY

When the missionary couple arrived on the reservation, only one or two came for Sunday School, and the little church building was badly in need of repair. The missionaries prayed and worked, trudging many weary miles each day inviting the Indians to come back to the church. They began to come; they accepted Christ, and the revival was on.

An evangelist came for special services, and the building was packed out. The large heating stove was removed to provide more space. The space was filled; the Indians filled the open windows, and still they were turned away. One expressed it thus: "You tell us to come to hear the Word. We come—you say, 'Go away. There is no room for you!'"

Indians hungry for the way of truth and light, and no room for them!

The special meetings had to be discontinued and the evangelist sent away, as the crowds for the regular services more than filled the church. They asked for funds to build a larger church, but we had to tell them that we could not promise anything. By faith the missionaries and Indians are going ahead with building, trusting God to send in the funds to finish their church.

IN THE SOUTHWEST

One missionary couple in the Southwest had only their trailer into which to take small groups of inquirers who were earnestly seeking the Lord. The great crowds of Indians who came for the services stood out in the yard to hear the preaching. From this small beginning a fine congregation of consecrated, baptized Christians has been raised up to the glory of God.

This summer they are undertaking to build for themselves a simple church. They are willing to work at the building, but have no money to buy materials. We would help them with funds from the Home Missions Department if we could. WILL YOU HELP?

We will send 100% for the help of these two Indian churches all funds sent to us designated "INDIAN CHURCH BUILDING." Send all offerings to the HOME MISSIONS DEPARTMENT, Fred Vogler, Director, 434 W. Pacific Street, Springfield 1, Missouri.

RUSSIAN BRANCH CONVENTION

The annual council of the Russian Branch convened May 13-15 in Philadelphia, Pa. Ministers from various parts of the country gathered three and four days before the time to discuss plans on how to further the gospel more expeditiously to the thousands of Russian-Slavic people in America not yet reached.

God was definitely in the midst of His people, leading the conference both in devotional and in the business periods. We were blessed by the ministry of Brother Fred Smolchuk, Superintendent of the Ukrainian Branch, and Brother A. A. Gouroff of San Francisco, who has come to the States recently from Shanghai, China.

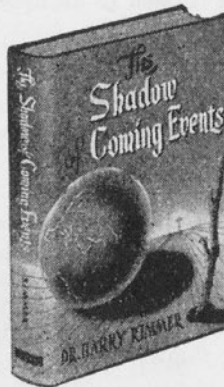
The following officers were elected: D. A. Matysuk, Superintendent; Paul Demetrus, Secretary; M. F. Svallya, Treasurer. T. G. Holovanchuck, S. J. Wasilenko, H. R. Shevchuk, and S. Malachuk are Branch Presbyters. S. J. Wasilenko is the Field Evangelist.

All ministers and laymen present felt strongly the increasing need for ministry among the Slavic people, both here and abroad. Among the hundreds of thousands of Russians in this country a great number have no understanding of the English language. Then there is a majority whose knowledge of the language is very limited. Our workers are few in number and we are praying that more young men and women will become burdened for these people.

We are indeed grateful to the Home Missions Department for their financial assistance these past years. Through their help we have been able to place a full-time evangelist on the field and to publish our magazine *Stranik* which is being used of the Lord as it goes to various places throughout the world.—Paul Demetrus, Secretary, Russian Branch of the Assemblies of God in U. S. A.

THE CHILDREN OF CHINA

Of the more than 76,000,000 children between the ages of 6 and 12 in China, only 18,000,000 are in school. Twelve million are either being educated privately or are suspended from school. Of the children in school, only 10% have normal health, and 50% suffer from malnutrition. Are you doing all you can to help meet the need of China's children? They need food; they need teaching; they need Christ. Your missionary offerings will help.



The Shadow of Coming Events

Dr. Harry Rimmer

This, indeed, is a challenging volume! It contains the four prophetic books of Dr. Rimmer, brought up to date after the termination of World War II and put into one book. The four books were titled as follows:

1. Palestine, the Coming Storm Center
2. The Coming War and the Rise of Russia
3. The Coming League and the Roman Dream
4. The Coming King

It is remarkable how close the prophetic writings of Dr. Rimmer squared with the actual events. Dr. Rimmer does not pose as a prophet. But it is noteworthy that much of what he wrote has either come to pass or is heading in that direction. In his characteristic style the author goes straight to the Scriptures for his interpretations.

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THE MUSIC OF LIFE, by G. Campbell Morgan

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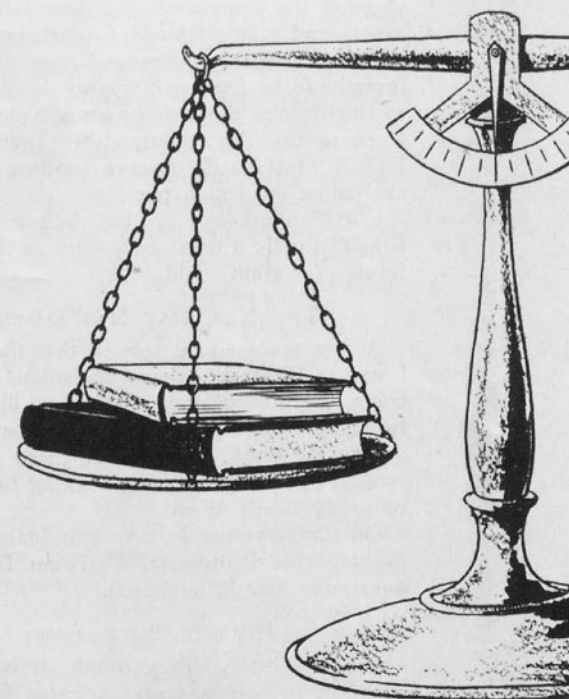
A valuable handbook on Bible lands, customs, and people. How often we misinterpret the Bible by reading into it our Western customs and inferences. Every lover of the Word should possess this book for the purpose of reference when studying the Bible. **\$2.00.**

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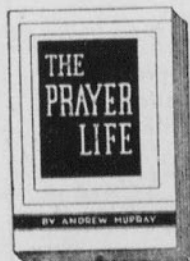
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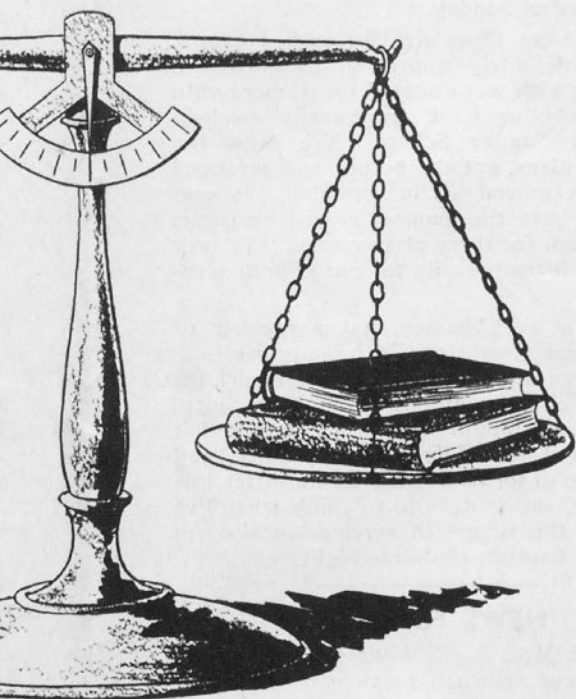
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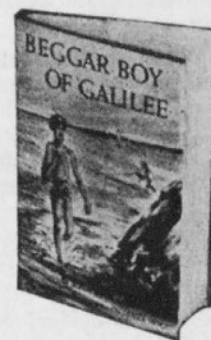
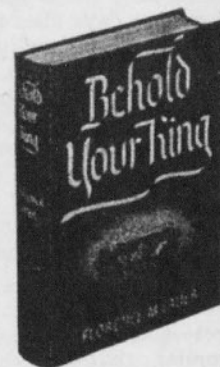
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A Fellowship Meeting

Mrs. Maurice Petersen, Belgian Congo

THIS year we decided to invite the bush people to the station a day ahead of the conference for a fellowship meeting. However, five days ahead of time, groups of folks began arriving, filing past the house with the usual loads on their backs and heads. They kept coming that day and the next until we were seriously wondering what to do with them all. Not only did we lack room, but as the mission always furnishes food for these fellowship meetings there was reason for serious concern. But we couldn't turn them away—not with those happy, expectant faces!

Among them was a group of lepers who hobbled painfully along on their stubs of feet—six miles they had traveled! Is it any wonder that a great lump comes in our throats as we see the desire for the things of God in the hearts of these poor outcasts from society?

We made the best of the crowded situation, and with the help of our visiting missionaries had a wonderful time of fellowship, preaching, praising and praying. On the last afternoon we climaxed the service with a baptismal service at which time twenty-six bush Christians followed the Lord in water baptism.

Our annual conference was held at the Gombari station. Three days of business sessions and three days of native services filled a splendid week. Here also, we had a bap-

tismal service and seventy-six people, representatives of all our stations, were baptized in water. I don't know what thrill could be greater than knowing that we've had some little part in winning that large group from heathendom to Christ!

Recently Maurice Petersen spent two weeks traveling from village to village in the bush. Part of the time he traveled through territory occupied by the Mangbeto tribe, an intelligent but hard-headed and hard-hearted people. They are known in our section for being the center of the leopard society whose murderous activities were curtailed in recent years by the government. Some of the leaders were executed. The natives insist that this society still exists and it is not hard to believe when you see their antagonism toward the white man and their unyieldedness to the gospel. God is able to give us a revival even among these people—and we covet your prayers to this end.

Nellie Meloon, our co-worker on Betongwe, Maurice Petersen and I held a service at our first bush church—dedicated about six months ago. This thriving place has been a source of much encouragement to us. Already the church building must be enlarged to hold the crowds that attend. Over 200 greeted us. We do praise God for what He has done in this place.

ing practiced today. Even after the folks are converted, it is hard to get them completely delivered from fear and superstition. After we read the Scriptures, pointed her to Christ and prayed for her, she arose with a shining face and said that she would trust Jesus and live for Him.

There are Japanese and Chinese folk here by the thousands who still cling to their idols. In fact, the last few weeks there has been a Buddhistic revival on in which an average of over 100 a week have been turning to that religion. Oh, the need of these benighted people for the light of Christ to shine into their hearts!

At last the walls of the basement are in and the steel beams are up for the balcony of the Main Church. We have had to hire a plumber and an electrician and must hire cement finishers, along with paying for the cement. These will be large cost items, but we believe God will meet every need. Please pray for us to this end.

Our Sunday School is continuing to grow, even though we have not had adequate nor ideal places to put all the classes. We had 229 on Easter Sunday.

After Easter when we had such a crowd, we were definitely impressed to move the quonset (which was donated to us) here onto the grounds, at least temporarily to help house our Sunday School. We drew the necessary plans, got the permit and arranged to have it moved all in one day. It cost \$200.00 to have the quonset moved, and it is large enough for three class rooms. We may move into it temporarily for our church services.

Hardly a week passes that a number of souls are not saved, for which we praise God. About three weeks ago a Japanese girl received the glorious infilling of the Holy Spirit. She had been taught in another church that you received the Holy Spirit by faith, and didn't have to speak in tongues, but after this experience, she said, "Oh, to think what I've missed all this time." A serviceman also received the Baptism the same night.

Honolulu Assembly Grows

Eldon Vincent, Honolulu

MANY folks that come to Honolulu from the mainland or hear about it do not consider it a mission field, because it appears to be a large modern city like many in the States. If they could only see the true life of these people, they would change their minds. The heathenism and superstition that these folks live in is appalling!

Yesterday, a Hawaiian lady who has just recently accepted Christ, brought her friend to us for help and prayer. This poor woman had one child by one husband and a small

baby by another man she had been staying with. She confessed she had misjudged the fidelity of her husband and falsely accused a girl. The parents of the girl had secured a "kahuna" doctor to put a "kahuna" upon her and her baby. A "kahuna" is a curse, and it is generally expected that the person or persons it is put upon will come to a most terrible end shortly, which often happens. There is no doubt but that this is one of Satan's works and is being carried down from the witchcraft of former days and is still be-

NEWS FLASHES

Mr. and Mrs. A. R. Mattson and Amelia Schewe have returned to their fields of labor in Jamaica.

* * *

Miss Olevia Boan has recently received appointment to the North India field and has already sailed for her first term there.

* * *

A cable from Mr. and Mrs. John Lindvall announces that Terrence Roy and Theresa Joy were born to them on June 15 at Basel, Switzerland.

Cuban Advances

Kenneth McIntyre, Cuba

THE boys' Bible School course is drawing to a close. It has been a profitable and happy six months. We feel that this has been our best year. We have not seen such spiritual zeal among the students before and practically all of them are seeking opportunities for Christian service.

During the months of December and January together with the students, we held street meetings in Cascajal, a town ten miles



Algot R. Mattson
Jamaica



Mrs. Algot R. Mattson
Jamaica



Amelia Schewe
Jamaica



Olevia Boan
North India

from here. The attention and attendance were very good. An interested listener helped us to secure a hall. We made eight ten-foot benches which would seat about sixty-five persons, but to date the average attendance has been about one hundred and twenty-five.

Last Sunday evening we enjoyed the visit of a Cuban minister from Havana. At the close of his message on blind Bartimaeus a group of about forty gathered around the front for prayer and expressed their desire to accept Christ as their Savior. We are praying that the Lord will do a definite work of saving grace in their hearts.

The work on the farm is progressing slowly but steadily. Carlos and Pedro, two of the students who have learned to drive the tractor, are keeping the orange orchard. Antonio, the school artist, has been busy making charts and signs for the school while Jose, the crippled student, is occupied every afternoon teaching our little orphan lad who at six years of age is now ready to start on his second-year school material.

Bolivian Bible School

Mr. and Mrs. Waldo Nicodemus, Bolivia

EVER since we arrived in Bolivia over two years ago, we have seen that the only solution to Bolivia's pathetic spiritual problems is indeed the indigenous plan. Hundreds of little villages housing from 300 to 3,000 people lie hidden among the Andes mountains. We need more missionaries but we MUST HAVE trained, Spirit-filled native workers to take the gospel to their own villages!

The Lord is meeting this need! May 17 was the opening day of the first year of our Assembly of God Bolivian Bible Institute!

Two prospective Bible students with our help have made fifteen canvas folding cots and four tables for the school. The arm chair study desks will be ready in a few weeks. Pray for the fifteen prospective students.

\$25.00 will pay for board, books and general expenses of a young man for one year of Bible School (a three month term).

Will you pray that God will call many young men into His service, bring them to Bible School, fill them with His Holy Spirit and send them into all Bolivia with the message of Salvation.

In January we went back to our outstation in Tiquipaya where the door was so definitely closed last June after the people stoned and threatened for a month! The people are still too cautious to attend the meetings. We feel that we are preaching the gospel on top of a live volcano, but the gospel of God's saving grace is once again going forth in Tiquipaya.

Under doctor's orders we had to insist that the young mother of our little Indian baby, Mike, take him from our home. A contagious blood disease broke out in open sores on his body—the wage of a sin distressingly common here.

On March 4 all further broadcasting of our weekly radio program was forbidden, as the results of an outburst of fanatical Catholic opposition.

Reaching the Bush Villages

Gladys Stock, Belgian Congo

WE left the station for a four-day trip during which time we conducted twenty-five services and reached 300 people with the gospel, covering a total distance of 135 miles by car. Of the 300 people, 31 were Christians that have recently believed, and we were thankful to the Lord to discover that they were going on with Him in spite of the fact that they are not able to hear the Word regularly due to our lack of a sufficient number of native teachers. Thirty-four new believers professed their faith in Jesus Christ for the first time after hearing the Word of God.

On February 9, we left for a twelve-day journey of over 108 miles into the bush. During the twelve days we had eighty-four services in fifty-four different villages and reached a total of 1,205 people, many of whom were pygmies. They are just beginning to lose their fear of the white man, and are manifesting an interest in God's Word.

We contacted several of the Christians of former trips, and also saw twenty-one more accept Christ as their Savior. The people here have varied reactions to the Word of God just like the folk at home. Some do not want to hear because the Word convicts them of sin, and they are reluctant to leave the path of Satan. However, we do praise God for the increased hunger for the things of God which seems to be manifested in many

villages here in our section of the vineyard.

During this last week-end we made another trip into another section and had thirteen services in eleven different villages contacting sixty of the new converts. Three more people believed this time.

A month ago, we visited one of these villages and found the head man sick. We said that we would like to see him, and one of the Christians led us to his hut. He was afraid to come out and said that he would surely die now. (They believe that any unusual happening during sickness is a bad omen and a sign of death.) After talking to him and telling him that we were bringing him not bad news but the best news in the world, he managed to come out of his hut, although he was very weak and had a large running sore on his thigh.

We told him the way of salvation and then said we would pray for him that the Lord might heal him. On our last visit to this village, we found the Christians rejoicing in the Lord who had rewarded their faith in Christ. They told us that two days after our praying for the headman his sore had healed and within a week he was up walking. We praise God that for another time the power of Satan and their superstitious fears had been defeated, and God's power had been manifested.

SPEED-THE-LIGHT

presents again

The Mission-Aires



Merwin Price, Earl Johnson, Kenneth Klefsaas, Joe Johnson

THROUGH a joint arrangement between the Foreign Missions and C. A. Departments, the Mission-Aires (quartet from North Central Bible Institute) will be traveling again this summer in the interests of Speed-the-Light.

In the Districts they visited last year, their ministry proved a real blessing and a boost to the Speed-the-Light program.

Besides their excellent vocal work, two of the group are instrumentalists. Earl Johnson is a trombone soloist and Joe Johnson a very able pianist.

When the quartet comes to your section, be sure to find out the schedule of rallies—and don't miss hearing THE MISSION-AIRES!

"HOPE FOR HARASSED HUMANITY"

(Continued from page five)

banks, and churches to the best of his ability. Then in his childish mind he fancied that his city should have a great, protective wall around it. That finished, he began to lay out the countryside: roads, farms, and houses. All through the afternoon he toiled on, too busily engaged to notice that the sun had gone down, that the clouds were swirling in the skies, that a cold wind was whipping the sea into a temper, and that the relentless tide was bearing down on his creation. But when the gale suddenly pushed a big wave up over his city, the walls crumbled, the buildings collapsed, the whole of his work all but vanished. In a moment he came to himself and was terrified because of the storm and the darkness. He ran under a little cliff nearby and stood crying and trembling with fright. In the meantime, the family had become anxious about the little fellow and had sent the older brother to find him and bring him home. The big brother had stood for some time watching the child, wondering how long it would be ere he realized his danger. Now he went to him and spoke comfortingly, allaying all his fears. The crying and trembling was over as soon as he saw his big brother. Hand in hand they hurried from the storm-lashed beach and toward Father's house and security. Father's house stood firm, though the storm raged. Father's house was warm, though it was cold and damp without. It was so good to be in Father's house. It was so wonderful to have a big brother.

So today the people of earth are building on the sands of time. Unconscious of the lengthening shadows, unmindful of the threatening tempest, unheeding God's handwriting on the wall, men labor on to complete their childish dreams. End-time signs of which Christ Himself speaks, wars and rumors of war, do not deter them; false Christs and religious apostasy are passed off with a shrug; famines, pestilences, and earthquakes pretend nothing to them; racial discrimination, religious persecution, and anti-Semitism do not appear to them as signs of the times. "We must make democracy work; we must build a permanent peace-structure; we must solve these problems somehow," they say. Such an attitude, naturally, is commendable and appreciated; though we know man's program has always failed in the past, and without Christ it will fail in the future. But when we look into God's Book our minds are set at ease, our questions are answered. Our Big Brother stands above us watching as the storm intensifies. He says, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

God's Bible informs us that in these end-times, "wicked men shall wax worse and worse." It says nothing about us mortals ushering in a new day of peace, prosperity, brotherly love, and kindness. It predicts the night of sinfulness and the oncoming storm of the Great Tribulation. To us who love Him, however, Christ speaks reassuringly: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you." Momentarily we anticipate the call: "Come, my people; enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place, to punish the in-

habitants of the earth for their iniquity."

Those who put their trust in Christ as their own Savior, shall surely sing through eternity that grand song of the redeemed: "There arose a great storm . . . and He arose. And He has redeemed us, and washed us from our sins in His own blood. Worthy, worthy is the Lamb."

BRAKPAN, TRVL., S. AFRICA

WHAT THE BIBLE TEACHES CONCERNING LONG FASTS

(Continued from page three)

available to be eaten in moderation. Can we imagine God in the Scripture laying upon us a fast of such length that we could possibly die of improper diet at its close, and not also leaving instructions as to how to break that fast without killing ourselves? Has not God in His Word provided sufficient revelation for us to successfully fulfill His will? If we wish to determine by experimentation any beneficial results of going without food for long periods of time, well and good; but let us not label such acts as a formula from the Word of God for obtaining spiritual power.

Furthermore, that we could attribute Christ's triumphant ministry of power to His forty-day fast is almost unthinkable to me. Who could doubt that the powerful ministry of the Son of God was a direct result of His having been anointed with the Holy Spirit, in conjunction with His sinless life and unwavering obedience to God the Father? Likewise is the power of the members of His spiritual body dependent primarily upon being filled with the Holy Ghost as a result of obedience to His whole Word, rather than on any chastisement of the physical body.

The only other character in Scripture whose experience could possibly lend any support to the popular idea of long fasting is Daniel. It is commonly believed that he fasted three weeks. This may have been so, but a close examination reveals no positive evidence of it. Two different chapters, Daniel 9 and 10, are sometimes loosely associated together to support the fasting idea. In Daniel 9:3 the prophet tells us of seeking God by prayer and fasting for his people, in the first year of Darius. This prayer and fast could quite possibly have lasted no longer than one day. The original prayer need not have occupied more than one day. The "evening" mentioned in verse 21 could well have been the evening of that one day. I do not insist that it was, but there is no ground for positive statements to the contrary. In chapter 10, some years after the experience of chapter 9, Daniel is seeking God for three weeks in mourning and self-chastisement. But nothing is said about fasting, if we understand fasting to mean doing without any food whatever. If he was fasting completely (and not on a greatly restricted diet, as I believe) why make particular mention of "flesh" and "wine"? He does not speak of "fasting" at this time, as he does in Dan. 9:3. But notice that he says, "I ate no pleasant bread." Dan. 10:3. It appears to me that in keeping with his mourning attitude he dispensed with all but certain subsistence rations. Possibly he had some thought of the "bread of affliction" referred to in Deut. 16:3. There is no question as to the fact that Daniel sought God often with fastings, but there is no positive ground here upon which to build a doctrine of lengthy fasting. There is no firm foundation for any teach-

ing of frequent, voluntary, lengthy fasts to "obtain power with God." Such teaching would lay a yoke on earnest Christians which God never intended they should bear, especially if they were taught that such a "yoke" was the only means of entrance into benefits of the gospel into which all believe it their privilege to enter.

I wish to repeat that I believe Scriptural fast-



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ing has its proper place and is blessed of God. The value of such fasting will become evident to anyone who proves the wisdom of God's Word along this line, "acquainting his heart with wisdom." But the Bible needs no overzealous bending of any of its passages to teach what is really truth, as I believe some of our good friends are doing, doubtless with the best of intentions. Let us consider several.

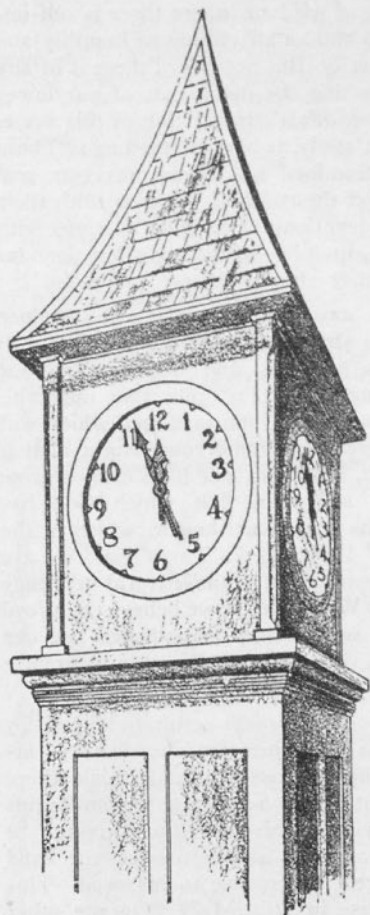
It is said that the early disciples were all fasting the whole ten days previous to Pentecost. That could have been so, of course, but it is pure speculation. The fact that they were in one accord with prayer and supplication does not presuppose that they were in a fast those ten days. On the contrary, such would seem highly improbable when we consider that they did not know definitely when the time would arrive for the endowment with power, and it is not logical to assume that they intended an unbroken fast until the outpouring came, however far away it was.

It has been contended by some zealous fasters that Peter probably was fasting when he received the vision on the housetop,*the argument being that people do not become "very hungry" as Peter did unless they have been fasting (an argument, however, which in itself is not true). It is possible that he had been fasting for a few meals. However, the only impression one would get from the account, if he had nothing else in mind, is that Peter went up on the housetop to pray while the people of the house "made ready," or were getting dinner. As it was about noon when he went up, naturally he would not pray long on his empty stomach before he became "very hungry." But according to the teaching itself of the long fast, if Peter had been fasting at all it could not have been for more than three or four days, else his hunger would have left! The evidence in this case, though, hardly warrants the assumption of any fast at all.

In the same class with the foregoing paragraph is the assumption that John was fasting when he received the Revelation on the Isle of Patmos. What bearing such hazy speculation can have on the truth is difficult to see.

In the case where the disciples could not cast out a demon, and Jesus told them it was because of their unbelief. He afterward said, "Howbeit this kind goeth not out but by prayer and fasting." Matt. 17:21. However, nothing is said in verse 21 as to the length of the fasting mentioned. Therefore I conclude that the reference is to the kind of fasts the disciples would have understood; it is the same kind as that about which the disciples of John and the Pharisees inquired, which was a fast of one day, and concerning which Jesus replied in reference to the future of His disciples, "Then shall they fast." These fasts of that time were, and still are, an outward evidence of an inner desire to put God ahead of every fleshly consideration, as well as effecting a temporary humiliation of the body. But we should not make the mistake of thinking that our works of fasting can ever do what the grace of God was manifested to accomplish in giving victory over sin.

Furthermore, any good thing can be overdone. Did not Jesus recognize that the people would "faint" if sent away fasting? See Matt. 15:32; Luke 8:3. And did not Paul tell the people on board ship to take some food for their "health," after being scared into fasting for fourteen days throughout a storm? Acts 27:33-35. Also notice that Paul is not careful to make



any recommendations about "breaking in" their stomachs after this two-week fast—if indeed he recognized or knew of such—but he takes bread, substantial and undiluted with anything (for it could be "broken"), and advises them to eat. I do not say that some of them may not have suffered some ill effects in this case; but the point is this: Paul gives no dietary advice, indicating that this was not a prime consideration with him in spite of his "fastings oft," which there is no reason to believe were more than from one to several days in duration, according to accepted fasting custom. Fasting that becomes a meticulous consideration of how, what and when to eat, or that genders physical conditions that require a knowledge of the proper application of hot baths or other remedies, seems foreign to the Scripture. And as a further thought in this connection, do the Scriptures anywhere recognize any physical value in fasting? I am not questioning the possible value to the body of fasting, but I do question whether that is a consideration of the Bible fast. Let us look and see.

As the teaching of the long fast is generally given forth, a major point is made of the difference between fasting and thirsting, the contention being that the Bible fast did not necessarily exclude the drinking of water. The drinking of pure water during the fast is enjoined as a necessary measure, in conjunction with the fast, for the proper elimination of body wastes. It is maintained that an important secondary value of fasting is the beneficial results to the physical body, which, admittedly, would require the drinking of much water. But it is difficult to believe that the Bible fast does take note of the physical value of fasting. When Esther and her maidens fasted three days they abstained not only from food but also *water*. Esther 4:16. And in the case of the repentant

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Ninevites, they not only refused to drink water themselves during their three-day fast, but also denied it to their animals in order to more fully express their humiliation before God.

Anyone who has searched the Scriptures through on the subject of fasting must agree that abstinence from drinking was closely associated with abstinence from eating, in a number of cases the two being expressly mentioned together. Indeed, there is some justification for the contention that even in the cases where it is not expressly stated that water was refused in the fast, it was so refused. **THERE IS NOT ONE POSITIVE STATEMENT ANYWHERE IN THE BIBLE THAT A PERSON FASTING DRANK ANYTHING.** But there are a number of definite statements that persons fasting **DRANK NOTHING.** The theory that Bible characters, who allegedly went on frequent lengthy fasts, drank only water, is based on the silence of the Scriptures, rather than on positive statements made in the Bible. It is "evidence" based on what the Bible does not say!

If the statement had not been expressly made that Moses drank no water during his forty days in the mount, some of our very dear, sincere brethren would have contended that he must have drunk water to have survived. But the Bible expressly states that he drank no water. This record of Moses, coupled with the fact that water is not always referred to in every mention of fasting, even when it is obvious that none was drunk would lead one to the conclusion that it was entirely *possible* that both Elijah and Jesus drank no water during their forty-day periods, though there is no reason to insist on this. In Acts 23:14 the band of men who intended to kill Paul said, "We will **EAT NOTHING** until we have slain Paul." But in verses 12 and 21 we learn that this oath also included not drinking anything, though that was not expressly mentioned by the men when they

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told the chief priests and elders of their oath. I repeat: there is not one mention made in the Bible that a person who was fasting drank anything. Therefore, if eating and drinking were included together in the minds of the Bible fasters, as they well may have been, then the lengthy fast, accompanied by water drinking and carried out voluntarily outside of any definite leading and overshadowing of the Holy Spirit, fades entirely from the Bible picture.

Another reason why I believe that overemphasis has been placed upon fasting among some of us is this: no amount of bodily chastisement beyond what is well defined in the Book can supersede God's appointed methods for the increase of faith. In John 15 Jesus conditions our fruitfulness on a life that is abiding in Him. Constant communion with Him by obedience and walking in the Spirit, exercising Scriptural moderation and temperance in all things, including eating, will fill our lives with whatever blessing and power is necessary if we continue therein. This will certainly include "keeping under our bodies," and the bringing into captivity of every thought and desire to the obedience of Christ. It will also include Scriptural fasting as needed, as well as every other means God has provided for our spiritual upbuilding.

There is a human tendency to attempt to merit more of God's favor by a voluntary subjection of our physical bodies to extremes of chastisement and discomfort, as witness the countless religious rites that lean in this direction. I believe we need to guard against the misguidance of trying to buy with the works of our hands what the free grace of God has already purchased if we will only believe. Relative to this thought, the passage in Col. 2:18-23 seems to be pertinent. "Let no man beguile you of your reward in a voluntary humility . . . (touch not; taste not; handle not; which all are to perish with the using) . . . which things have indeed a SHOW OF WISDOM IN WILL WORSHIP, AND HUMILITY, AND NEGLECTING OF THE BODY; not in any honor to the satisfying of the flesh." A clearer rendering of this last part, which is verse 23, is presented in Weymouth's Translation as follows, "These rules have indeed

an appearance of wisdom, where there is self-imposed worship and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures." But Moffatt's translation of this verse, in view of our study, is almost startling: "These rules are determined by human precepts and tenets; they get the name of 'wisdom' with their self-imposed devotions, with their fasting, with their rigorous discipline of the body, but they are of no value, they simply pamper the flesh!"

Fasting in any degree can never produce faith if we are stubborn and unwilling to launch out on God's promises and believe Him for the small things today, in order that our faith may be like the grain of mustard seed which will grow into a great tree tomorrow. Right fasting can do its part, it is true, but faith cannot grow in any other soil than that which God has ordained for its true nourishment, which is the soil of "trial." 1 Peter 1:7. This "trial" we are continually beset with is the natural tendency to doubt God's Word; but if we believe the Word and act on it, we become strengthened and our faith increases to grasp that Word with greater confidence.

Finally the question of results claimed by many who have engaged in long fasts is attracting considerable attention. I think there is no doubt but that whenever a person begins to seek God with all his heart, even though he may be overzealous or a little unwise, the hand of God is moved in response to his need. This is God's promise in Deut. 4:29. On the other hand, God desires that our zeal shall be tempered with wisdom and knowledge. Rom. 10:2; Prov. 8:14. Only thus can we hope to be led into the most fruitful life for God over a period of time.

I believe the reason for any spiritual benefits which follow protracted periods of fasting is the time and earnestness that is put into prayer and communion with God, rather than the actual fast itself. Is it not too often true that Christians *just will not* bring themselves to protracted seasons of waiting on God, unless a particular occasion draws them to it, as is the case in fasting? Some have laid great emphasis on the thought that if a person on a long fast will spend SEVERAL HOURS A DAY in prayer, there are great possibilities of receiving revelations, visions, and other blessings. Could anyone doubt it? May I ask, who could doubt that any earnest seeker after God could have every physical and spiritual need supplied for any particular time in his life who put forth such earnest effort before God over a considerable period of time even with regular eating, or mere occasional fasting?

To me this is a tremendous challenge for the people of God to awaken to their privileges in Christ and set aside long periods for prayer and meditation on the Word with renewed zeal. I believe the foundations of hell will shake before a people who will sincerely consecrate themselves to the joyful work of seeking the Lord by prayer and Bible study, and, stop playing at it!

Let us take heed not to be overbalanced in any direction. Fasting is a teaching of the Scriptures and has a proper place in the Christian life; but the Scripture also teaches that each of its doctrines and particular parts must be interpreted and taught in the light of the whole. 1 Cor. 2:13. Only thus can we be kept doctrinally balanced and preserved from going off on unprofitable

tangents. Let us endeavor to weed out our theories, and "receive with meekness the engrafted Word, which is able to save your souls."

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Among the Assemblies

HIGHLAND, CALIF.—Arthur L. Casey conducted a revival campaign in our church this spring. Brother Casey has a strong evangelistic message and an excellent ministry to the saints.—George D. and Sara L. Scott, Pastors.

BECKLEY, W. VA.—We have just closed a very successful 4-week revival meeting with Evangelist and Mrs. Alden A. Yates of Manassas, Va. In all, 30 were saved, 21 were baptized in water, and 23 were taken into church fellowship. The church was greatly encouraged and built up.—J. E. Rasnake, Pastor.

TRANQUILLITY, CALIF.—We just closed a 3-week revival meeting with our son, Roma Gaither. Twenty-four prayed through to salvation, a number received the Baptism in the Holy Ghost, and 13 followed the Lord in water baptism. We are enlarging our church and building new Sunday School rooms.—J. C. Gaither, Pastor.

PHOENIX, ARIZ.—The Spanish Assembly of God here has had a very gracious revival. The series of meetings lasted one week only, but in that short interval 28 received the Baptism in the Holy Spirit and about 10 were saved. As a result of the glorious outpouring of the Spirit, our entire church is on fire for God. It was glorious to hear some of these newly baptized saints testify on the last night of the meeting. Little children, young men and young women, and those advanced in years, shouted God's praises. Some were still so overcome by the power of God that they could not speak their own language, and the unutterable praises of their hearts found expression in other tongues. Joseph Giron of El Paso, Texas, was our evangelist.—Frank C. Romero, Pastor, 1406-B South 3rd Ave.

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HAWTHORN, PA.—We recently completed a 2-week revival meeting at the Mayport Church with Arthur Moore of Knox Dale as the evangelist. Five were at the altar for salvation and one received the Baptism in the Holy Spirit. God's presence was in every service. Many testified to having been healed, and the saints were stirred to a closer walk with God. This is a new work.—C. F. Miller, Pastor, Box 112.

PLEASANT GROVE (DALLAS), TEXAS—In July, 1944, we began a work here in a tent. We had the opening service in our new building April 4, of this year. We also began a revival meeting on that date, with Nonna Dee Childress of S.B.I. One was saved and two were filled with the Holy Ghost. May 5, the church was set in order with 16 members.—James H. Pruitt, Pastor, 1029 Carson St.

HAYS, KANSAS—The church here reports a very profitable revival meeting with Evangelist Bob McCutchen of Austin, Texas. Two were filled with the Holy Spirit and a family of seven was wonderfully saved. First, the mother was saved; then through her faithfulness in intercessory prayer her entire family found the Lord, one by one. A wonderful spirit of unity has prevailed since the meeting.—S. James Colburn, Pastor.

PHENIX CITY, ALA.—Evangelist G. L. McKinney of Siloam Springs, Ark., began a revival here March 21 which continued for 5 weeks. Many were saved and baptized in the Holy Ghost; the sick were prayed for and many testified to being healed. Brother McKinney has an anointed ministry, and his singing and music were appreciated.—Emory Andrews, Pastor, Girard Assembly of God.

CHICO, CALIF.—We have had a 3-week series of special meetings with the Cantelon Evangelistic Party of Winnipeg, Canada. A number were saved and the attendance during the week-nights held up consistently. We were host to the Sacramento District Missionary Convention, directed by District Superintendent W. T. Gaston, along with several fine missionaries. This convention was a real boost to the entire section. Also we were blessed by the ministries of Sven Bjork, soloist, and Carl Svendengaard, pianist, both of Stockholm, Sweden. The church recently voted to establish a building fund and to appoint a committee to seek a location where we can erect a new and larger church edifice for our growing congregation.—E. Wm. Anderson, Pastor.

BATTLE CREEK, MICH.—From March 21 to May 2, an inspiring series of special services was conducted here by Evangelist V. R. Jackson. Many were saved, some were baptized in the Spirit and healed, and the members of the church were greatly inspired. Large crowds attended throughout the six weeks, and people from other churches were deeply moved as Brother Jackson preached the Word from the pulpit and also each Saturday over the radio. The enriching influence of this revival is still with us.—Albert L. Hoy, Pastor.

GOODING, IDAHO—Report comes from Pastor R. H. Buck, as follows: "We recently concluded a very encouraging revival meeting with Evangelist and Mrs. Ted Silva. Brother Silva's deep prophetic messages were a real source of inspiration to the Christians and a great attraction to the outsiders. Our average attendance was nearly double that of any previous effort, with an average of approximately 150 a night. The Sunday School was also given a boost and broke the standing record with 162 present. We count this meeting a success, mainly because of the many new contacts."

WEST PRESTONSBURG and LANCER, KY.—We have recently closed two successful revival meetings, one in the church at West Prestonsburg and the other at Lancer, just a mile out of town. We baptized 15 converts. About 50 persons have been saved. There is a great revival spirit sweeping this country, and has been for a few months.

I was assisted in these meetings by my mother and by Arthur Ramey, another local minister. We shall soon begin another revival meeting here, with R. E. Jones of London, Ky., as evangelist. The work in general is looking good, the Sunday School is on the increase, and we are soon to start remodeling and enlarging our church edifice, and making new Sunday School rooms.—G. R. Fannin, Pastor.

SUNNYSIDE, UTAH.—Great blessing has come to our church through the revival meeting held here recently by Evangelist and Mrs. Bennie Harris of Ft. Morgan, Colo. Several were saved, and our hearts were brought closer to God and filled with love. The Harrises have a soul-inspiring ministry and can be a blessing to your church.—Lee Francis, Pastor.

FREEHOLD, N. J.—We have had 6 glorious revival services with Harvey McAlester as the evangelist. We had the great joy of seeing folk saved, healed, and filled with the Holy Spirit. I thank the Lord for healing me and many others. How good God has been to all of us! At our last meeting, Sunday night, Brother McAlester, upon learning of our need of an addition to the church, a Sunday School annex, appealed to the congregation for donations. More than \$1,200 was pledged.—Wesley E. Rowcroft, Treasurer, Church of Georgia.

TEXAS DISTRICT COUNCIL
The 33rd Annual Texas District Council convened in the First Baptist Church, Austin, Texas, June 1—4. General Superintendent Ernest S. Williams was the night speaker.

God was with us in a gracious way. The Governor of Texas attended our services and gave a short address during the council. All the District officials were re-elected, as follows: J. O. Savell, District Superintendent; M. B. Netzel, Assistant District Superintendent; E. B. Crump, Secretary-Treasurer; A. C. Bates, Home Missionary Secretary. James B. McKeehan was reappointed by the Board of Presbyters as Sunday School Director.

We had a very beautiful ordination service on Thursday night in which 60 ministers were ordained to the full gospel ministry.

A World Missionary offering was received in our missionary service, amounting to \$1,199.01.—E. B. Crump, District Secretary-Treasurer.

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AHŪ'MAI Son of Jahath, Judah (1 Chr. iv. 2).
AHŪ ZAM Ahuzzam. Son of Ashur, founder of Tekoa (1 Chr. iv. 6).
AHUZ/ZATH (*possession*). The "friend" or "favorite" who was with Abimelech II on his visit to Isaac (Gen. xxvi. 26). Some interpret the word

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SPRINGFIELD, MO.—We recently had Evangelist Roy Sherrill with us for a meeting at Glad Tidings Assembly, which lasted for about ten days. The power of the Lord was present to heal and the crowds were unusually large. The church was filled during most of the services. There were twelve saved, six baptized with the Holy Spirit, and many received outstanding healings. Some who had suffered for ten or twelve years were healed. One was healed of an affliction with which she had suffered for over thirty years. To God be the glory.—J. L. Schaffer, Pastor.

LA PORTE, TEXAS—We just closed a good revival with the Pannabeckers of Toronto, Canada. Brother Pannabecker's ministry seemed to place the capstone, so to speak, on our ministry here. The church is in better shape spiritually and every other way than perhaps ever before in its history.

After we came here, we moved the church from Carroll Avenue, which was about a mile from town, and placed it on four lots located one block from the main street in the city. About a year and a half ago, we built a 5-room parsonage. The church had not had one before. Just a few months ago, they bought and paid for a lovely 21-passenger bus for the church and Sunday School. Besides the material growth, the Lord has added such as would be saved.

Sunday, May 9 will be our last service in the church, as we have resigned to enter evangelistic work.—W. W. Wright, 707 Allston St., Houston 7, Texas.

SPOKANE, WASH.—We have just closed an outstanding revival with Evangelist G. B. McDowell and his song leader, Paul Glover, of Dallas, Texas. From the first service in the church, the power of God began falling. At the end of the first week, we moved to Revival Center Tabernacle, down town, which seats around 1,200. Our second move was to the Civic Auditorium. At the end of the third week we were in the Masonic Temple. The meetings continued for five weeks. At the end of the revival, we went to the National Guard Armory, seating over 3,000.

I have not witnessed such a revival for many years. Sinners were saved, and believers were baptized in the Holy Ghost. Many from other

churches came and were filled with the Spirit. Time after time, the power would fall in such a way that Brother McDowell would not be able to minister the word. Great was the number that received a healing touch from the Lord.—W. H. Boyles, Pastor.

(Near) MARIANNA, FLA.—Since our coming to the Pilgrim Rest Assembly on August 3, 1947, God has done great things for us. In the beginning we had about 10 Christians. I started off with a 2-week revival meeting; then followed several evangelistic campaigns, and there was a great harvest of souls. In November we had ceiled the church. We were living in Marianna. I have never felt that a pastor could be a better pastor to his flock if he lived with his congregation; and so, in December, we asked our folk about a parsonage. By the middle of January, we were in our 4-room concrete block parsonage, next to the church. Our Sunday School was growing and our WMC's were expanding. We now have an active class of about 25 CA's, our Sunday School attendance runs about 60 or 65, and we have about 50 good, well-established Christians. The work is still growing. We give God all the praise.—Jimmie Teuton, Pastor.

MORGANTON, N. C.—Our Assemblies of God work here is made up of a fine group of old-time Pentecostal and Holiness people, who, at first, upon hearing about the Baptism in the Holy Ghost were not affiliated with any church; now they are beginning to work together as an organized church, and God is greatly blessing. Our church has been in an excellent spiritual condition for the last several weeks, with the revival tide rising all the time. Evangelist Talmadge F. McNabb of Unicoi, Tenn., a young man who received the Baptism in the Holy Spirit while in the Army, and later was called to preach, has been with us for two weeks in a campaign in which God has greatly blessed. The power of God has fallen every night. Sinners have been crying out to God for salvation and believers filled with the Holy Spirit in almost every service. Crowds have been excellent every night; several nights the church was filled to capacity; some nights many were standing outside, unable to get in, or sitting in their cars, listening to the preaching and singing.

At times a spirit of weeping over lost souls would sweep over the people, as they would

pray for the lost round about; at other times the glory of God would come down and the presence of God be so real that it seemed the place was saturated with the power of God. Young and old would be shouting and praising Him. Some received visions pertaining to the soon coming of Jesus; others, when the power was falling, would see streaks like as of fire sweeping over the congregation.

Among those attending the meetings were pastors from other denominations nearby, as well as visitors from the towns of Lenoir, Marion, Shelby, Glen Alpine, Morganton vicinity, and other places.—J. Lewis Powell, Pastor.

HARLINGEN, TEXAS—Four years ago we came to this church and found a group of people sincerely working for the Lord. The good work of R. R. Taylor, our predecessor, was very evident. In these four years the church has made great progress in every way. Wonderful increase has been noted in missionary giving, the church having given \$1,640 in 1947 and having a goal of \$2,500 for 1948. The advance in the Sunday School has been steady. Credit for this growth is due to the earnest efforts of Superintendent V. C. Jacobson and his corps of faithful workers.

Several evangelists have made their contributions to the success of the work. Among them are Paul Chamless, Lummer Music Makers, Billy Keen, Curtis Carlin, Jenkins Woods, Hugh Cadwalder, Ernest Reb; and more recently Wm. Panos, whom God used in a great way. A number were filled with the Spirit and several were saved. The uncompromising ministry of Brother and Sister Panos was a great inspiration to all.

We have resigned, effective September 5, and are waiting on the Lord for His leading into another field of labor.—Hardie G. Weathers, Pastor.

REPORT FROM SOUTH AFRICA

Here, as in America, we can say: "Great is the Lord, and greatly to be praised!" After seven months of evangelistic effort on the "Dark Continent," we know more certainly than ever that Christ is the light of the world. The whole Gospel satisfies the whole man, the whole world around!

Here in Pretoria, the capital of the Union of South Africa, we are in the midst of what is reported to be the greatest revival in more than ten years. Our last engagement was with the Vandermerwes in Brakpan, where a work among the white people is being opened. The "Speed-the-Light" tent was up for several weeks, and in the final two weeks over 80 found the Lord as their Savior, and several were baptized in the Spirit right in the tent. Miraculous healings took place, and hundreds were aroused from their spiritual indifference. A Jewish surgeon, out of curiosity, stopped one night, and then came regularly every night with his wife and friends. Convinced that Christ is his Messiah, he has asked for a Bible to read the truth for himself.

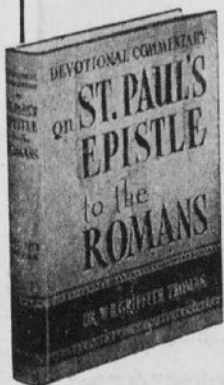
In July we hope to sail for Europe to have a few weeks of evangelistic work there, before returning to America the first of September.—D. Leroy Sanders, P. O. Box 239, Brakpan, Transvaal, S. Africa.

ILLINOIS DISTRICT COUNCIL

The 26th annual session of the Illinois District Council convened in the Assembly of God, Macomb, Ill., May 11-13, for three great days of fellowship and council together. The presence of the Lord was very real, even at the state-wide rally, Monday night, May 10. L. D. Doss of Chicago addressed the fellowship rally. District Superintendents Stanley Clark, Roy Wead, and Robert Spencer were the guest speakers on the three nights of the Council. The three District executives, W. R. Williamson, E. L. Phillips, and T. A. Kessel, were returned to office on the nominating ballot. Four presbyters were re-elected: E. C. Sumrall, F. A. Mitchell, G. H. Hollister, and H. A. Hamilton. Two new presbyters were elected to the board: A. A. Anderson and B. F. Goodin.

Missionaries from various fields addressed the sessions. Thos. F. Zimmerman was present to represent the Radio Department, and give a transcription of the New Gospel Rocket program.

Six candidates were granted ordination: E. F. Weber, Mrs. C. A. Briney, Rose Lackey, K. L. Marshall, Glen Willier, and Don E. Porter. Brother Spencer of Wisconsin preached the ordination sermon. The kindly visits of our neighboring District Superintendents and their warm and timely messages were deeply appreciated by all and will long be remembered.—T. A. Kessel, District Secretary.



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St. Paul's Epistle to the Romans
By W. H. Griffith Thomas

We quote Dr. David Brown's testimony concerning Romans: "Its texture is so firm, its every vein so full, its very fibres and ligatures so fine and yet strong, that it requires not only to be again and again surveyed as a whole, and mastered in its primary ideas, but to be dissected in detail, and with unwearying patience studied in its minutest features, before we can be said to have done it justice. Not only every sentence teems with thought, but every clause; while in some places every word may be said either to suggest some weighty thought, or to indicate some deep emotion."

This is not strictly a verse by verse commentary. Rather, the aim in its 461 pages is to furnish food for heart meditation in this profound book. This is done in logical sequence by means of outlines. Here is a book which when carefully studied will enrich the life and ministry of the servant of God.

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ATWATER, CALIF.—Shortly after the first of the year we began seeking the Lord together for an outpouring of His Spirit. The first indication that the Lord was beginning to answer came during a special meeting with Evangelist Jack White. There was a general breaking up among the saints and several young people were saved. This caused an even more intense seeking of the Lord for a greater work.

About a month later, Brother and Sister Eddy Washington of Providence, R. I., came to us for a meeting. At the end of the first week, in a Sunday night service, the first real break came. Conviction seemed to come mightily upon all the unsaved. About 15 were saved or reclaimed that night. From that night on through four weeks of evangelistic meetings, God moved in every service. About 45 were saved and 18 received the Holy Spirit Baptism. It was our privilege to baptize 39 in water, and 18 were received into the church. The Sunday School attendance reached an all-time high of 246.

The remarkable part in so many of these conversions was the way the seekers prayed through. Most of them would cry out in deep repentance for a long time, and then a flood of glory and joy would come as the assurance of sins forgiven came to their hearts. Many were instantly delivered from the tobacco habit. A man, 72 years old, was saved at home. He had chewed tobacco most of his life, but was delivered. Another elderly man was saved and went home to be with the Lord just one month later. The revival spirit is continuing and folk are being saved and filled.—R. C. Fulmer, Pastor.

Coming Meetings

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

NAMPA, IDAHO—June 29—: Evangelist and Mrs. Bennie Harris, Fort Morgan, Colo.—E. K. Ramsey, Pastor.

CAMDEN, ARK.—June 21, for 2 weeks or longer; Evangelist and Mrs. D. C. Ogden, Covington, Tenn.—A. W. Tanner, Pastor.

LITTLE ROCK, ARK.—William B. McCafferty of Southwestern Bible Institute will conduct a 2-week Bible School, July 25—Aug. 8, at Central Assembly of God, 904 Louisiana St.—Robert C. Sellers, Pastor.

PETALUMA, CALIF.—Full Gospel Assembly, Basset and Baker Sts.; July 6, for 2 weeks; Evangelist and Mrs. Stanley P. McPherson.—William Savidge, Pastor.

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

TRI-STATE CAMP MEETING

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

INDIANA C. A. RALLY

State-wide C. A. Rally, Indiana Camp Grounds, near Hartford City, on Highway 26, July 5. Services 10 a.m., 2 and 7 p.m. Thomas B. Don Carlos, speaker. Bring instruments and basket lunch.—Wm. Van Winkle, C. A. Secretary.

KINGSPORT, TENN.—Tent Revival, Maple and Brook Sts.; July 4, for 2 weeks; George Hayes, Evangelist.—H. E. Waddle, Pastor.

FLORA, ILL.—June 27, for 2 weeks or longer; Evangelist and Mrs. Norman F. Brewer, 829 Ewing St., Kansas City, Mo.—Catherine Schewe, Pastor.

PASADENA, TEXAS—207 S. Main St., July 11-25, or longer; G. L. Johnson of Beaumont, Evangelist.—John C. Cox, Pastor.

COFFEYVILLE, KANSAS—Home-coming, Assembly of God, 11th and Beech Sts., July 4—5. Former pastors, evangelists, and members urged to attend.—Warren Scofield, Secretary.

HUNTSVILLE, ALA.—Tent Meeting, Meridian and Parkway Drive, Lincoln Section, June 29—July 11; Evangelist Troy B. Helms and Family, Houston, Texas.—Arthur L. Shell, Jr., Pastor.

ARKANSAS DISTRICT CAMP MEETING

Arkansas District Camp Meeting, Ozark-Lithia Camp Ground, 9 miles from Hot Springs, on Highway 7, July 14—23; Loren B. Staats and Howard Carter, speakers. David Burris, District Superintendent.—H. E. Shaw, District Secretary, Box 436, Hot Springs, Ark.

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. Come down to the Rio Grande and be with us.—P. H. Barrett, Secretary, Valley Section.

SACRAMENTO VALLEY CAMP MEETING

Sacramento Valley Sectional Camp Meeting, near Stirling City, Calif., July 5—9. Three services daily. W. T. Gaston, District Superintendent, camp speaker and Bible teacher. Meals served on grounds; camping facilities available. For further information contact Albert Rowley, Presbyterian, Willows, Calif.—E. Wm. Anderson, Pastor, Chico, Calif.

LOUISIANA DISTRICT COUNCIL

12th Annual Louisiana District Council, High School Auditorium, Bossier City, La., July 27—29. General Superintendent Ernest S. Williams, night speaker. District Christ's Ambassadors Rally, same auditorium, night, July 26. For reservations or further information write Pastor E. W. Davis, Box 71, Bossier City, La.—L. O. Waldon, District Secretary.

OHIO STATE CAMPS

Ohio State Camp Meeting, Big Prairie, Ohio, June 29—July 11; Arthur H. Graves, morning and evening speaker. Kenneth M. Haystead, afternoon speaker. State-wide C. A. Rally, July 5.

Girls' Camp, July 13—20; Boys' Camp, July 20—27. Ohio Youth Conference, July 31—Aug. 7; Lester Sumrall, main speaker.

Write Paul J. Emery, District Secretary, 110 Buckeye St., Dayton 2, Ohio.

LAKE GENEVA CAMP MEETING

ALEXANDRIA, MINN.—Camp Meeting, June 23—July 5, on beautiful Lake Geneva. Special speakers: T. J. Jones, Bible Teacher; Alfred N. Trotter, Evangelist. 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.

GOOD SAMARITAN CAMP MEETING

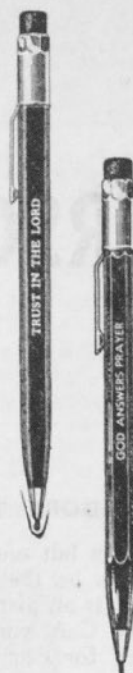
Good Samaritan Farm Camp Meeting, near Hammondsville and Bergholz, Ohio, July 21—Aug. 1. Take highway 164 out of Salineville, look for sign along country roads. H. C. McKinney, Camp Evangelist and Bible Teacher. Lillias Garrett in charge of children. Young People's service, 7 p.m., Carl Robey in charge. Cafeteria on grounds; some rooms, cottages, and tents for rent. For information write Mr. and Mrs. A. B. McCausland, Route 1, Hammondsville, Ohio.

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WESTERN SLOPE SECTIONAL CAMP

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

SOUTHERN CALIFORNIA CAMP MEETING

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

OKLAHOMA CAMP MEETING

Annual Oklahoma District Camp Meeting, Camp Grounds, 4 1/2 miles north of Oklahoma City, on Highways 66 and 77, July 13—22. First service, afternoon, July 13. G. F. Lewis, morning speaker; H. M. Fulfer, evening speaker. C.A.'s and S. S. in charge of services at 2:30 p.m. Meals served at 4 lunch stands on camp grounds. Nichols Hills bus service every hour of the day. For further information write R. E. Goggin, District Secretary-Treasurer, or V. H. Ray, District Superintendent, Box 1341, Oklahoma City 1, Okla.

POTOMAC DISTRICT COUNCIL AND CAMP MEETING

Potomac District Council, Potomac Park Camp Grounds, July 13—15. Fellowship Meeting, night, July 12.

Potomac Park Camp Meeting, 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. Park 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

13th annual Montana District Council and 1948 Camp Meeting, new Glacier Assemblies of God camp, Hungry Horse, Mont., July 1-11. District Council July 6—8. Camp Speakers: Wm. I. Evans, 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 Great Northern. For further information and reservations write W. Paul Jones, 411 Second Ave. W., Kalispell, Mont.—Lyle B. Spradley, Secretary.

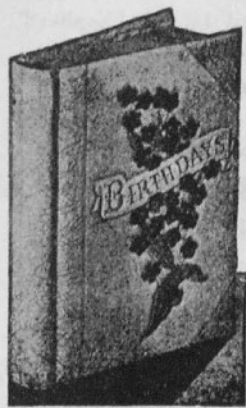
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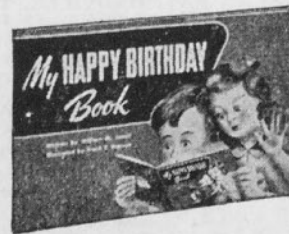


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NEW DECAL

The picture shows the clergy decal, but they are available for laymen also. This decal is very nicely designed in colors of gold, black, white and maroon. It is 3x4 inches. We suggest that every pastor order one for himself (Style C) and a supply for his congregation of Style L at the quantity prices below. Be sure to order your new decals by these styles. (The layman or plain decals bear only the wording "Assemblies of God.")



Assembly of God Decal, Style C for clergy

Assembly of God Decal, Style L for laymen

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STORM LAKE BIBLE CAMP

Annual West Central District Camp Meeting, Storm Lake, Iowa, July 7-18. T. J. Jones and Wesley R. Steiberg, special speakers. C. A. Vesper services, 6:30 p.m., C. A. President Gene Bell in charge.

For rooms and information write Gordon H. Millard, 1301 Third Ave. E., Fort Dodge, Iowa.—Stanley H. Clarke, Superintendent.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING

Tennessee District Council and Camp Meeting, District Camp Ground, 18 miles from Nashville, Tenn., on Highway 31-W, July 13-23. R. M. Riggs, Camp Speaker. For room reservations and further information write W. T. Garner, District Secretary, 2712 Blake-more Ave., Nashville, Tenn.—W. G. White, Superin-tendent.

SOUTHERN IDAHO CAMP MEETING

Southern Idaho District Camp Meeting, District Camp Grounds, July 13-22. Location 5 miles north of Nampa on Franklin Road; or 18 miles west on Boise to Caldwell Highway 20 to Wright's Service Station, and one mile south; paved road all the way. Speakers: Wm. E. Long and other visiting ministers and mis-sionaries. Children's meetings each afternoon. Three services daily. C. A. Rally, evening, July 17. Tents, cots, straw, cooking facilities and meals available at grounds. For information and accommodations write Southern Idaho District Council, 912 Belmont, Caldwell, Idaho.—J. E. Shaw, District Secretary.

ILLINOIS CAMP MEETING

Illinois District Camp Meeting, Old Salem Chau-tauqua Grounds, near Petersburg, Ill., July 23-August 1. Wm. E. Kirschke, Seattle, Wash., Camp Evangelist; T. J. Jones, Minneapolis, Minn., Camp Teacher. Vesper services daily, 6:30 p.m., under supervision of G. E. Mandel, C. A. President. GLBI Day, July 28; Chil-dren's Home Day, July 25; Missionary Sunday, Aug. 1.

K. L. Marshall, Carlinville, Ill., in charge of hotel and cottage accommodations. M. M. Brewer, 76 E. Jennings St., Wood River, Ill., Camp Manager. Requests for accommodations should be made early. Everyone taken care of, either on grounds or in Petersburg.—W. R. Williamson, Superintendent.

LONG ISLAND BIBLE CONFERENCE

Inaugural Long Island Bible Conference, Huntington Conference Grounds on Birchwood Drive, July 18-August 1. Wilfred A. Brown, General Treasurer, Evening Evangelist; Ralph M. Jeffrey, of Hagerstown, Md., and K. D. E. Smith, formerly of North Central Bible Institute, Bible Teachers. July 18, afternoon, Mission-ary Service conducted by Robt. T. McGlasson; S. S. Rally, afternoon, July 24, under direction of C. A. Denton; C. A. Rally, afternoon and evening, July 30; and MBI Day, afternoon, July 31.

For accommodations or further information write W. Colbert, Secretary, 115-47 Sutphin Blvd., Ja-maica 4, N. Y.

ALABAMA DISTRICT COUNCIL

Alabama District Council, City Auditorium, Mont-gomery, Ala., July 13-15. First service, Women's Mis-sionary Council Rally, Tuesday, 2 p.m. General Superintendent Ernest S. Williams, guest speaker for the Council. He will speak at the WMC meeting, also. Minister's 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, Slocomb, Ala.

LAKEVIEW GOSPEL CAMPS

TROUTBURG, N. Y.—Lakeview Gospel Camp, New York-New Jersey District summer schedule: Pente-costal Convention, July 3-5. Services 10 a.m., 3 and 7:30 p.m. Joseph Flower, Syracuse, N. Y., special speaker. Boys' and Girls' Camp, July 24-31; ages 8-13. C. W. Denton, Director.

17th Annual Pentecostal Camp Meeting, July 31-Aug. 15; A. H. Graves, Bible Teacher; Bert Webb, Evan-gelist. Opening rally, July 31, 8 p.m.; Missionary rally, Aug. 1, 2:30 p.m. Camp Junior Bible School for young people, ages 12-20. Daily vacation Bible School.

Concerning accommodations write N. J. Kenyon, 39 S. Grove St., East Aurora, N. Y. Concerning Junior Bible School and Boys' and Girls' Camp write C. W. Denton, Box 22, Dansville, N. Y.—Frederick D. Drake, Camp Committee Secretary.

EASTERN DISTRICT CAMP MEETING

29th Annual Eastern District Camp Meetings open at Green Lane, Pa., with two-day Prayer Conference, July 16-17; meetings continue through Aug. 15. First two weeks: Arthur Graves, Lakeland, Fla., Bible teacher; A. N. Trotter, Muskogee, Okla., evening speaker. Second two weeks: Milton Wells, Newark, N. J., Bible teacher; H. M. Strickland, Martinsburg, W. Va., evening speaker. First period C. A. meetings under direction of Arlene McQuillan and Marie Grif-fith of Ebsenburg; last two weeks, Mr. and Mrs. David Howe of Maryland. Camp Bible Schools and VBS di-rected by Hilda Simokat of Philadelphia. Home Mis-sions Sunday, Aug. 1, J. Clifford Hall of Reading, speaker. Foreign Missions Day, Aug. 8, John Horn in charge. EBI Day Aug. 7, 3 p.m.

A. Newton Chase, Camp Pastor. Byron D. Jones, Manager and Treasurer. Paid workers wanted, both men and women. Apply by mail to Manager. Write B. D. Jones, 79 Mary St., Ashley, Pa., for Camp Folder.

MICHIGAN DISTRICT CAMP MEETING

Michigan District Camp Meeting, Fa-Ho-Lo Park, Grass Lake, Mich., July 24-Aug. 8. W. L. Evans, of Central Bible Institute, morning Bible teacher; Arthur Arnold, Los Angeles, Calif., evening speaker. Cre-dentials Day, August 3.—D. G. Foote, District Secre-tary, 209 N. Wallace Blvd., Ypsilanti, Mich.

MICHIGAN CHILDREN'S CAMP

GRASS LAKE, MICH.—Fa-Ho-Lo Park. Boys' Camp, July 7-13; Girls' Camp, July 14-20. Ages, 10 through 14. Edwina Pollock and Lou Bina Stoner, Directors of Religious Instruction.—D. G. Foote, District Secretary, 209 N. Wallace Blvd., Ypsilanti, Mich.

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Space for address or church announcement

GRANITE CITY, ILL.—Meeting in progress; W. M. Stevens, Evangelist.—M. W. Wilson, Pastor.
PINE BLUFF, ARK.—Annual Home Coming, July 4. All-day service. All former pastors, evangelists, and members invited.—T. J. Gotcher, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 867, Big Spring, Texas. "I am taking over the church here."—Clarence Ray Love.
NEW ADDRESS—General Delivery, Northridge, Calif. "I have resigned the church in Overton, Texas, and have accepted the pastorate here."—O. T. Killion.
NEW ADDRESS—310 Enid St., Houston, Texas. "We have accepted the pastorate of Glad Tidings Assembly of God, Houston, Texas."—Lester P. Summers.
NEW ADDRESS—206 E. Fifth St., Trenton, Mo. "After 2½ years pastoring the church at Elmer, Mo., we are re-entering the evangelistic field."—Evangelist and Mrs. James A. Call.
BROADCAST—"The Assembly Hour," Station WBUY, Lexington, N. C., 1400 on dial, Saturdays, 1:00-1:30 p.m.—Donald Holcomb, Evangelist, 701 Junia Ave., Winston-Salem, N. C.

NEW ADDRESS—Box 1, Aberdeen, S. Dak. "I have resigned the pastorate of the Pender, Nebraska, Assembly of God and moved to Aberdeen, S. Dak., to serve as associate pastor with Silas Rexroat."—Virgil C. Dickinson.

CHANGE OF ADDRESS—The First Assembly, formerly at 1131 Knox St., Columbia, S. C., has moved to a new location, 1412 Richland St., only two blocks off Main Street, down town, Columbia.—J. C. Hunnicutt, Pastor.

NEW ADDRESS—Route 1, Box 104, Cleveland, Texas. "We have accepted a call to pastor the Macedonia Assembly, located 15 miles out of Cleveland, Texas. Council brethren coming our way will find a welcome."—Pastor and Mrs. Roy B. Quillin.

NEW ADDRESS—Route 2, Clinton, Mo. "We resigned the pastorate at Merville, Iowa, last October, and accepted the pastorate of the new work at Windsor, Mo. Church address: 202 W. Benton, Windsor, Mo. Ministers welcome."—Pastor and Mrs. Glen Hannan.

OPEN FOR CALLS

Evangelistic

Elmer E. Gore, 335 N. Ritchie St., Gainsville, Texas—"I am resigning the pastorate at Temple, Okla., and will be open for evangelistic calls. Have good public address system and plenty of good records in songs."
Vernon M. Murray, 1640 64th Ave., Oakland, Calif.—"Have resigned the church in San Francisco. Am available for revivals and camp meetings."
Mr. and Mrs. W. Ray Averitt, Boyd, Texas—"Open

for evangelistic calls. May consider pastorate. Both of us preach, play, and sing, with our children's accompaniment on piano, guitar, banjo, mandolin, etc. Reference: O. B. Braune, 2709 Azle Ave., Ft. Worth, Texas; J. O. Savell, E. B. Crump, and A. C. Bates of Waxahachie, Texas."

Evangelistic or Pastoral

LeRoy Duke, P. O. Box 341, Joplin, Mo.—"Open for evangelistic or pastoral calls in Wyoming, Idaho and Oregon. Have house-trailer and public address system. My wife plays accordin and piano; I play guitar."
Mr. and Mrs. Melvin Hart, 12 Spencer St., Lyons, N. Y.—"Have done evangelistic, pastoral, and mountain missionary work. We play electric guitars, piano and clarinet, and sing specials. Recommendations."

ARKANSAS DISTRICT COUNCIL TO OPEN A BIBLE COLLEGE

South Central Bible College is the name of the new school which has been organized by the Arkansas District Council, at Hot Springs, Arkansas. The school will have three departments: Bible School, Bible College, and Junior College. It will open September 7, 1948. For full information, write Ottie E. Gaugh, Executive Vice-President, Box 436, Hot Springs, Arkansas.

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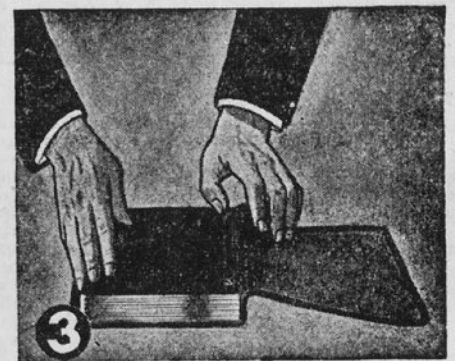
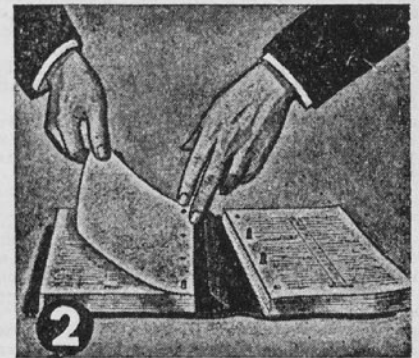
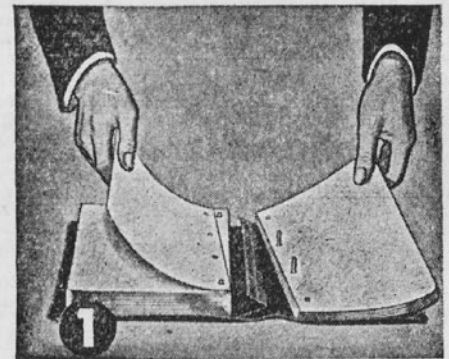
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