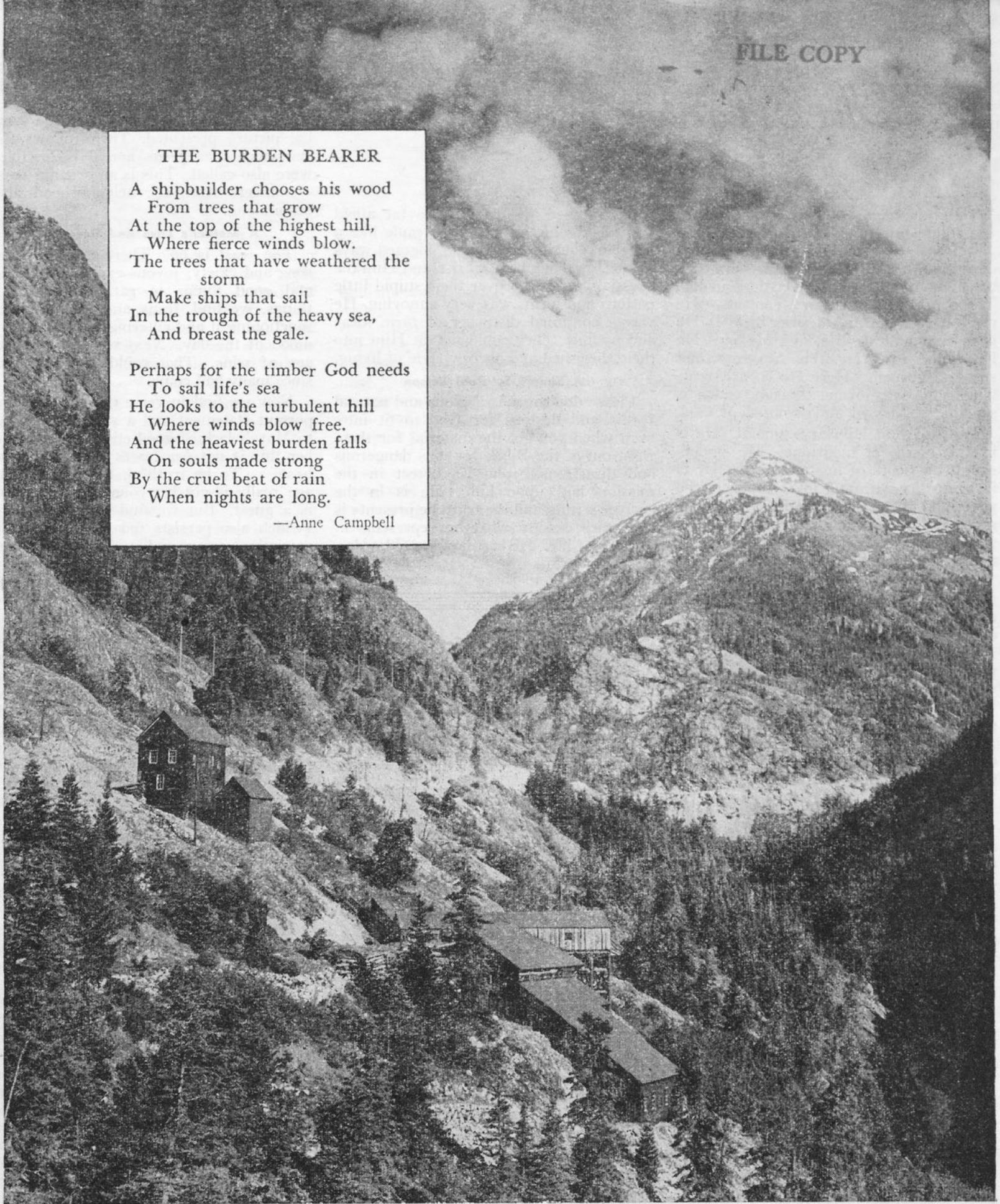


THE BURDEN BEARER

A shipbuilder chooses his wood  
From trees that grow  
At the top of the highest hill,  
Where fierce winds blow.  
The trees that have weathered the  
storm  
Make ships that sail  
In the trough of the heavy sea,  
And breast the gale.

Perhaps for the timber God needs  
To sail life's sea  
He looks to the turbulent hill  
Where winds blow free.  
And the heaviest burden falls  
On souls made strong  
By the cruel beat of rain  
When nights are long.

—Anne Campbell



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

# The Marriage in Cana

John Wright Follette

THE marriage in Cana is one of the interesting incidents in the life of Jesus. Note in the Gospels how wonderful and beautiful His contacts are with the human and everyday relations in life. These are His necessary contacts. He must have them and desires them if He is to communicate life, and He says He has come to bring this heavenly and spiritual element. Here He is at a wedding, a festive, joyous occasion which is sanctioned, blessed and honored of God.

We also find Him at a funeral. He is in the house of mourning. He understands the depth of loss and death. He is in sympathy with and loves the sick, the poor, and the needy. He feeds the hungry. He understands the needs of the people. He knows that Peter needs tax money and sees that he gets it.

He loves the little children and takes them up into His loving arms and blesses them. He knows all about the things of commonplace life: shops, houses, boats, farmers, merchants, flowers, fruit trees, plows, fish, the natural elements, and the very prosaic and common interests of life. He has time for all these things, even though there is a burden upon His heart and a most tragic life before Him. crowded with features of the most intense and striking character.

## In Contrast With John

Here we find Christ fresh and strong as He comes into the first stages of His ministry and with the vision of His tragic accomplishment ever growing upon Him, yet He has time to attend a wedding. I am so glad that He went. Aren't you? He thus becomes a rebuke to the stern asceticism of John. What a striking contrast! And yet both are in divine order and fall into divine patterns of life.

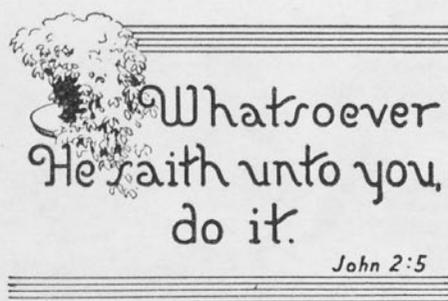
We do not condemn John because he is an ascetic. He is the last of a line of Old Testament prophets. He can condemn, but he never creates. He can hew down, but he has nothing constructive to offer. That is right. He is true to his vocation and we love him in his mood and ministry. One cannot feature John at a wedding feast. He belongs in the perfect habitat he is in—the desert. Please leave him there with all others who serve in that mood. God needs the Johns in a desert and the Christ in the human relationships. God's economy covers great acreage and includes some very interesting personalities.

The Old Testament interpretation of life from the religious side had become

very cramped and narrow, so far afield from God's ideas that Christ came like a terrible rebuke to the selfish, bigoted ways of the Jews. To have Christ, and Him the Messiah, dare step over their stupid little pattern and forms was very annoying. He was a continual disturber of their ideas and notions. They could not fit Him into their cherished and narrow style of living.

## A Simple Spiritual Lesson

Please don't make religious and natural forms and designs for God to fit into, even when you get the material for them right out of the Bible, for it is dangerous and disastrous. John is correct in the mission laid upon him. He is in the correct setting and the truth he presents is in nature exactly what he represents in manner of life. He is still of the old order.



But here we find Christ very daring to do the unusual. I love Him in these daring moods—He is thoroughly refreshing. In all His processes of life and manner of accomplishing the will of God, He is a demonstration of the truth told by Isaiah long before Him. Had man been able, no doubt he would have planned, a global campaign, involving all the higher authorities in the religious, political, educational and economic world. To the natural man such a gigantic feat as the redemption of the world would, of course, take in all these very human features (and how very human, too). I can imagine, and so can you, how wonderfully well organized the whole thing could have been and would have been if only some wise organizer or promoter could have "put it over."

Man cannot seem to learn a simple lesson—a spiritual lesson of untold value—that a highly spiritual inflow and impact such as God occasionally brings to us, does not need the wisdom and the technique of even a religious group to manage it. A purpose or a plan born of the Spirit must be executed in the Spirit and by the Spirit.

Now let us turn more directly to the

story. Did you ever notice the first person mentioned in this incident? Of course, it is Mary, the mother of Jesus. She is to play a leading part in the dramatic symbol picture presented. Then follows the statement that Jesus and His disciples were also called. This is an oriental feast—numbers from the neighborhood also came along.

## A Mother's Love and Devotion

The feast is on. There is music and song and gaiety, joyous exchange of talk, and good things to eat. And, of all things, we find Jesus and His disciples sanctioning it and entering into the happy mood of the day. Next we find a shortage of wine. That could very well be, since many had come.

Now we find in verse three a very important statement and a sad discovery as to Mary's lack of good etiquette. Remember this is not her feast. She is not the hostess. To be truthful, the wine shortage really is not her concern at all. She is a guest. But we find something here (which also persists today). Mary is a patriotic woman and a devoted mother. For these long years she has borne bravely the reproach and the misunderstanding caused by her faithful yielding to God to bring forth His Son.

Luke tells us that people supposed Him to be the son of Joseph. Luke 3:23. No one would believe him to be God's Son, the Messiah. But Mary had pondered this revelation and truth in her heart all these years. And now that He has come so wonderfully through the baptism and testing and is standing on the threshold of His ministry, what could possibly be a more opportune time for Him to declare Himself? Surely He must want to prove His identification and manifest Himself as the longed-for and much-desired Deliverer. This is a fine illustration of the natural, zealous, religious ambition trying to execute a spiritual matter.

How the wedding festivities and even the miracle fade and take form in the shape of a wonderful frame, a setting. And now in this frame we find a symbol picture of such deep spiritual proportions. Listen to the conversation—it is highly symbolic and of fundamental importance.

Here is a thoughtful, ambitious and loving mother anxious for the vindication of her loyal and beautiful Son. She no doubt justifies her venture on the ground that the revelation given her was from heaven, therefore divine, and that He is in truth the Messiah. All this is very true. The difficulty is not there; it is in the method and the time for vindication and manifestation. Here we have zeal (a truly complimentary quality, but without knowledge).

## Long-Range Vision

Her vision does not carry far enough. She would have the thing already con-

ceived in the Spirit and planned of God brought forth in the flesh now and thus form an abortion. It would be born out of season and forced. She would crowd "His hour," which was a long, long way down a tragic and painful road, into a present short cut.

She sees in this wine shortage just a grand opportunity for her Son to work a miracle and *prove* Himself and *win* His place as a Messiah. So she ventures her remark. Anyone knows by the reply which Jesus gives that He discerned her real purpose. Words are not always needed; understanding hearts do not need clumsy words. He knows very well what she desires. He knows *our* thoughts too.

He knows very well that this is not the time for such an accomplishment. This is not the hour for which He has been born. The accomplishment and the *victory* will rest upon something more than this miracle. He will perform many of them before He reaches, by God's clock, the majestic will of God, *the hour* for which He has come into the world. His vision is long; it has true perspective and penetration.

Listen to His answer: "Woman, what have I to do with thee? mine hour is not yet come." John 2:4. Please note that in this rebuke He does not condemn her for her *hope*—that is God-given. He does not rebuke her for believing God's Word concerning a Messiah and His final victory. He does not condemn—He *corrects*. The hope was Spirit-born; the vision she had was truly of heaven; the dream she holds of her Son being God's Son and the Messiah is all true and divine. Jesus knows that and does not rebuke her for it.

But what He does see *is* the natural man, flesh, the broken human effort trying to execute and bring into materialization a spiritual feat. Therefore, He turns this dramatic scene and conversation into one of the most sublime symbol pictures to portray an eternal truth which He continues to proclaim all through His ministry.

#### Spiritual Accomplishment

Do you notice that He does not address her as "Mother"? No, not now. She is truly His mother from the human relationship. She gave Him the body He wears. But the point is not now concerning that. The term *woman* becomes the symbol of nature, flesh, the natural order, the human. And so since He is *in* the Spirit, living *in* the Spirit, ministering *in* the Spirit, and has a *spiritual* mission and work to accomplish, as well as a prophecy breathed by the Spirit to be fulfilled, *what* in the world would He have to do with flesh, nature, the human, to accomplish it?

So from the realm of the Spirit, holding all in true spiritual proportion and perspective, He looks at the poor human, natural effort and desire of the flesh, and ad-

resses *that* as the woman, and asks what He could possibly have to do with that. In other words, He is saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. That which is born of the Spirit, such as a life, a purpose, a design, a plan, an act or a feat, if truly born of the Spirit must be carried out, executed, and accomplished by the Spirit. One must *wait* God's time and hour.

O friends, what a powerful and very fundamental lesson is set before us! Do we need God to bring to naught and confusion many more of the lovely things He has given birth to in the Spirit and which the religious, zealous activity of the human has ruined and brought to such a narrow end? Remember, dear ones, that in a desire to bring to pass a vision, a dream, a purpose, some ideal or a spiritual matter which God intimates in the Spirit or shows us in the Spirit, the method of expression and the process of accomplishment *must* partake of the same essentials. The means of putting it forth *must* be spiritual (no highly efficient flesh can do it); it *must* wait God's appointed hour. "He that believeth shall not make haste." Isa. 28:16. Faith can afford to stand and wait. Flesh *works* while faith rests and rejoices and waits.

#### His Hour

Let us look again. Is this really an hour for Him? Let us look at these texts: John 12:23, 27; 13:1; 17:1. In the hour darkened by the shadows of a cross towering over Him, at a time when the life of victory and triumph is to be offered in supreme sacrifice, *that* is God's hour, that is *His* hour. How patiently He waited for it! See John 7:30 and 8:20.

And note in John 19:26, when *His* hour had come, He again uses the term *woman*. What a quiet, suggestive means of prompting gentle Mary's mind! Does she not very well remember when He addressed her before as woman? Surely she does, and *now* there dawns upon her tired, troubled, believing heart the revelation of a truth she so little understood in the early days when she *longed* to see His hour. He is telling, as in a conversation or a dialogue, in picture form, a sublime message.

Some may ask, "Did not He perform a miracle?" Yes, indeed. But that was not *all* Mary wanted. That is *why* He answers her as He does, "*Mine* hour is not yet come." He knew that she wanted the hour of triumph and victory. But He could give that *only* in

God's prescribed, ordained and prophesied fashion by way of an obedient life and a victorious *death*. So He could perform the miracle—that was beautiful—but Mary had to *wait His* hour.

She must have understood something of the significance of the answer, for immediately she says, "whatsoever he saith unto you, do it" (John 2:5), trusting Him with *all* authority and wisdom. Quietly she submits to His *way* and subjects her wish and will to His.

How beautiful that He can use a wedding feast as an occasion for such rich spiritual teaching! No one knows *who* got married, the length of the bride's veil, fingertip length or what not. No one knows about the details usually crowding the mind of a person interested in framework. The wine has long been drunk, the gaiety has died away, the guests long since have passed on; but what a beautiful *frame* they made.

#### The Picture

Have you found the *real* picture in the frame? Or are you of the class which forever is looking at frames? Many frames are lovely, full of detail and cunning work, but, alas! where is the picture? This whole affair—the wedding, the feasting, the joyous festivity, the guests, the miracle—make *only* a frame. Christ and Mary and the dynamic and wonderfully arranged dialogue make the *real picture*. Look at it! Study it! Let its truth grip the heart. Let it sink into the deeper recesses of our spiritual nature the absolute, terrifying and freeing truth.

Ask God for courage to lay aside the human mechanics which you have so cleverly

(Continued on page twenty)

## Peerless Worth

Hast thou heard Him, seen Him, known Him?  
Is not thine a raptured heart?  
Chief among ten thousand own Him,  
Gladly choose the better part.

What has stripped the seeming beauty  
From the idols of the earth?  
Not the sense of right or duty,  
But the sight of peerless worth.

Not the crushing of those idols,  
With its bitter void and smart;  
But the beaming of His beauty,  
The unveiling of His heart.

'Tis the look that melted Peter,  
'Tis the face that Stephen saw,  
'Tis the heart that wept with Mary,  
Can alone from idols draw—

Draw and win and fill completely,  
Till the cup o'erflow the brim;  
What have we to do with idols,  
Who have companied with Him?

—Author Unknown.

# "Be Ye Separate, Saith the Lord"

THERE were some kings in Judah whose stories, as recorded in the Word, are extremely illuminating. One of these was Jehoshaphat, whose reign started well when he "strengthened himself against Israel." Since the days of Jeroboam, Israel had become extremely idolatrous, and Jehoshaphat wanted neither part nor lot with Israel and her evil kings. He purposed also that his people should be one with him in his separation.

## The Deceitfulness of Riches

But later we read of Jehoshaphat that he "had riches and honor in abundance." How many who walk humbly before the Lord when poor and despised, become proud and worldly, careless and self-indulgent, when they become wealthy and receive the world's honors. Christ warns us of the deceitfulness of riches. They choke the Word in our hearts, and we become unfruitful. A salesman came to Pastor Salmon of Toronto and tried to sell him some stock in a gold mine. He said the pastor would be certain to become a rich man if he invested. "No, no," answered the pastor; "when I was a lad in Scotland, I learned to offer a very wholesome prayer that I found in the thirtieth chapter of Proverbs, 'Give me neither poverty nor riches.' I have offered that prayer so often that I know the dear Lord will not allow me to be damned with wealth; for riches have surely been a terrible snare to many. So I'll not be buying any of your stock, thank you."

## Worldly Alliances

The next thing we read about Jehoshaphat is that he "joined affinity with Ahab," the ungodly king of Israel. Rotherham translates this verse, "It came to pass, when Jehoshaphat had riches and honor in abundance, he contracted by marriage affinity with Ahab." This rendering is confirmed by the Masoretic text. In 2 Chron. 21:6 we learn that Jehoshaphat's son Jehoram married Ahab's daughter. Evil communications corrupt, and so Jehoram followed the way of his abominable father-in-law, and did evil in the sight of the Lord, murdering all his brothers at the very start of his reign. Jehoshaphat doubtless did not

foresee such a calamity when he made "affinity with Ahab," and we do not foresee all the evil ahead of us when we make a worldly alliance.

## Friendship with the World

After a while Jehoshaphat made a friendly call on Ahab in Samaria. Ahab slew sheep and oxen in abundance for him and for the people that were with him. It is written, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats." Prov. 23:6. When the world invites you to a banquet, look out for barbed wire entanglements.

After this Ahab persuaded Jehoshaphat to join him in what seemed like a worthy cause. Ramoth-gilead was one of the cities of refuge, appointed so by God; today it was in the hands of the Syrians. Surely it would be a magnificent crusade to wrest this holy city from the Syrians' hands! Jehoshaphat agreed and said, "I am as thou art, and my



people as thy people; and we will be with thee in war." The people of Judah would say to one another, "If a good man like Jehoshaphat is going with Ahab on this expedition, it surely will be all right for us." And men argue today, "If such a good man as Brother So-and-So goes to that place of amusement, surely there is no harm in my going." There is a good prayer for us all in Psalm 27:11, "Teach me Thy way, O Lord, and lead me in a plain path, *because of those which observe me.*" (marginal rendering).

## Ahab's Downfall

Jehoshaphat appears to have had some inward qualms of conscience, so he suggested that before they go to the battle they first inquire of the Lord. Most certainly. Ahab had four hundred prophets,

all well experienced in prophesying smooth things. These prophets, who all had a lying spirit, bade him "go up to Ramoth-gilead and prosper, for the Lord shall deliver it into the king's hand." And yet, Jehoshaphat was not satisfied, and questioned, "Is there not here a prophet of the Lord besides?" Ahab admitted, "There is one man, . . . but I hate him." The world is always at enmity with the true prophets of God.

Michaiah was brought, and his prophetic message was so repugnant to Ahab that he gave instructions, "Put this fellow in the prison, and feed him with bread of affliction." Jehoshaphat stood by and made no defense against this unjust treatment of the prophet of Jehovah. Then Ahab said slyly to Jehoshaphat "I will disguise myself, and will go to the battle; but put thou on thy robes." Jehoshaphat meekly obeyed. The Syrian king gave instructions to his commanders to make their attack on the king of Israel, and they mistook Jehoshaphat for Ahab when they saw him in kingly robes. Jehoshaphat surely would have been slain had he not called on the Lord and received His help. But despite his disguise Ahab was slain in battle, according to the word of the Lord through the prophet he had put in prison.

## Repentance and Victory

God was not pleased with Jehoshaphat's becoming unequally yoked with one like Ahab, and sent His prophet to him with the word, "*Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.*" Let us take notice. If we become unequally yoked with unbelievers, we can expect nothing but the wrath of God. His word is clear to all His children, "Come out from among them (the unbelievers), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Almighty." 2 Cor. 6:14-18.

Jehoshaphat gave heed to this word, and we read of him, "He went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers." After this, when he was in a beautifully humble spirit, Jehoshaphat gained a marvelous victory over the Moabites, Ammonites and the inhabitants of Mt. Seir.

(Continued on page nineteen)

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# New Hope Town

As told to Robert C. Cunningham

FLORENCE Steidel saw her future home in Africa before ever she left the shores of America—and it wasn't by television, either! It was in a dream—a God-given dream, such as the prophet Joel said God would give in the last days.

It was in 1924 that the dream was given. She says she saw the house in Africa as clearly then as she did nine years later, when she actually set foot on the Palipo mission station in Liberia and entered her future home. Outside, inside, upstairs and down, even to the woven mats on the floor, the house was just as she had seen it in the vision. "It was thrilling," she exclaimed. "It made me more certain than ever that God had called me to be a missionary."

Miss Steidel was in Springfield recently, having arrived by plane on furlough, and she told us her story. It is a thrilling story, a miraculous story—not only in regard to her call, but in her work among the lepers.

"It happened one evening while I was praying," she began. "Suddenly I seemed to be in a strange place with throngs of poor, helpless people before me. They were fainting, falling by the wayside, and dying—not only suffering with physical diseases, but dying of sin as well. Impulsively I thought, 'Why don't people do something? Why don't they try to help them?' Then it was made plain to me that there was no one to help them. I said, 'I will offer myself to do something.' Then I realized I had made no preparation—I needed nurse's training and Bible training."

Preparation along both lines was promptly made. Miss Steidel went into training as a nurse and graduated from the Missouri Baptist Hospital in St. Louis in 1927. Then she entered the Baptist Theological Seminary in Louisville, Kentucky, and graduated from there in 1932.

But about the house she said she saw in the vision—

"That came a few hours later," she explained. "Perhaps it was more of a dream than a vision—but it was very real to me. That same night, knowing that the Lord had called me to be a missionary, I fell asleep and dreamed about the house in which I would live in Africa. I saw the woven mats on the floor.

I saw the arrangement of the rooms. I saw a stairway and went up into an attic.

"When I reached Liberia, I was sent to the Palipo mission station where Ada Gollan was carrying on alone. Miss Gollan said to me, 'This is our house; you will live here with me.' I said, 'Why, I have seen this before.' 'No,' she said, 'how could you?' 'Yes,' I said, 'I saw it in a vision or dream nine years ago. There is an attic in the house, isn't there? I have been up there.' 'Yes,' she said, in great surprise. So we went inside and I found everything to be just as God had revealed to me."

Amazing? Yes, indeed; but the missionary hastened to relate another strange fact in the case. She said she would never have reached that house had she remained a Baptist—for that house was in Liberia, and the Baptists were not sending missionaries to that part of Africa!

She said that she went to New York City in 1932 with another young Baptist missionary-to-be, fully intending to go from there to the Belgian Congo. In looking for a place to stay while in New York they were directed to the Mizpeh Missionary Rest Home. They registered at the Mizpeh Home, not knowing what church organization it belonged to, and found to their amazement that all the missionaries stopping there were affiliated with the Assemblies of God. At first they felt a bit strange, she said, but soon she felt quite at home—and, to make a long story short, she received the Baptism and became an Assemblies of God missionary.

Her fellow missionary-to-be went on to the Congo as a Baptist missionary, but Miss Steidel stayed in New York until the following year and then sailed for Africa—bound, not for the Congo, but for Liberia. "God stopped me in New York, and led me into Pentecost, so that my vision would be fulfilled," she said. "Wasn't that wonderful?"

"Did you engage in medical work in Africa?" we asked. "Didn't you teach the people that they could be healed by faith?"

"The answer is Yes to both questions,"

was the smiling reply. "God heals the Africans when they have faith. But before they can trust Him for healing they must hear the gospel and be converted—and we found that our work of binding up their sores and treating their diseases was a good way to win their confidence and get an opportunity to win them for Christ."

We questioned her about a leper colony that she had founded in Liberia.

"We do not call it a colony," she said. "We call it New Hope Town, for it truly is a source of new hope for the poor, homeless lepers. When I left last month there were 300 people living in New Hope Town."

"The Town is not yet eighteen months old," she explained. Her interest in the lepers, however, dates from the very beginning of her missionary work. There are many lepers in Africa—no one knows how many. Where she was stationed there were fifteen tribes in that area, comprising several thousands of people, and there was no medical help within two days' journey, (fifty miles) except that which she could give. As many as four hundred poor sufferers would come to her in a single day. Fully one-fifth of them would be lepers. With her own hands she dressed their wounds.

At first she took them as they came. Later she arranged a separate clinic for the lepers, so that the other sick folk would not be exposed to leprosy. "How wonderful it would be," she thought, "if the lepers could have a town of their own near the mission station—a town from which, unlike all the other towns, they could not be driven out." But she had no time to build homes for them.

One day in January, 1947, an old leper named Jacob Freeman came and begged Miss Steidel to keep him at the mission station. She told him she had no place for him, but said that if he would build himself a little bush house and stay in it she would be glad to dress his sore and do all she could for him.

Jacob put up a crude little shelter and slept in it. That was the beginning of the leper town. When other lepers heard what Jacob had done, they asked permission to do the same. The missionaries turned no one away. Soon lepers who were strong were building shelters for those who were too sick to build for themselves. Within a few weeks there was a little bush house on the mission station, with 68 lepers living in it.

As the rainy season approached, Miss Steidel knew that something more must be done. The sick people must have more



Florence J. Steidel

protection from the rain and cold, so she announced, "We must build." On April 24, 1947, they started the first house. When it was completed, all 68 moved into it in one day! But more lepers kept coming, and so they continued to build. John Gwa, a native pastor who had contracted leprosy, supervised the construction work. Today there are 270 lepers living in New Hope Town, and about 30 well people, adults and children, living with their leprous companions or parents.

One thing over which the missionary is deeply concerned is the future of these untainted children. She does not want them to remain with their leprous parents. She is hoping and praying that a home can be provided outside the leper town where the children can grow up without contracting the loathsome disease.

New Hope Town now contains fifteen substantial buildings, including a church which seats over 200 people. The lepers did all the construction work themselves. The women and children helped. Even those who were so sick they could hardly walk, found some little way to help, so eager were they to get a place of their own. With their own hands and feet the lepers built a good motor road a mile and a half long, connecting their town with the mission station.

"Is there any other leper colony in Liberia?" we asked.

"There is one at Monrovia, operated by the Methodists," Miss Steidel replied, "but that is 350 miles away. That is much too far for the natives in our section to go, for all their traveling is done by foot."

"Where do the lepers get their food supplies?"

"From the mission station. At present the food situation is critical. Crops were poor this year, and we are having to ask the Liberian Government to help. But the lepers have sown rice, and have planted many fruit-bearing trees, and in a few years we expect New Hope Town to be self-supporting."

"I heard that some of your lepers have been cured. How many?"

Miss Steidel hesitated a moment before replying. "I could name several who have been healed recently," she said, "but I will just mention four cases which are outstanding.

"One is Peter. He came to our mission station in 1937 covered with leprosy. I said, 'I can't do anything to help you. All your people say there is no cure for this 'red devil sickness,' and I don't know

any cure for it either; but I can dress your sores and keep them clean, and we can pray, and God can heal you.'

"He found a place to live near by, and came to me regularly to have his sores dressed. 'I believe God can heal me,' he said. So I kept reminding him to keep believing, and taught him from the Scriptures, and his sores began to disappear. Within three months there was not a trace of leprosy left on his body.

"Then there was Nettie Goe, a little girl seven years of age. She had been sick for some time, and eventually I sent her to the hospital at the coast for a diagnosis. The doctor at the hospital wrote back to me saying, 'The case is so far advanced

"I have already mentioned John Gwa, haven't I?" she asked. "John was one of our native preachers. One day in 1945 he came and showed me his hands. 'What are these sores?' he asked. I replied, 'Oh, John, I am so sorry. You have that kujo (red devil sickness).' I encouraged him to trust God for healing, but many months passed and he did not get well.

"When New Hope Town was being started, John asked God whether he ought to cast his lot with the other lepers. God definitely showed him he ought to do so; and so John, with his wife and three small children, moved into New Hope Town. He began preaching the gospel to the lepers. Not only that, but he began administering the chaulmoogra oil treatment for their sores, and he supervised their work in constructing the buildings. John Gwa was my right-hand man.

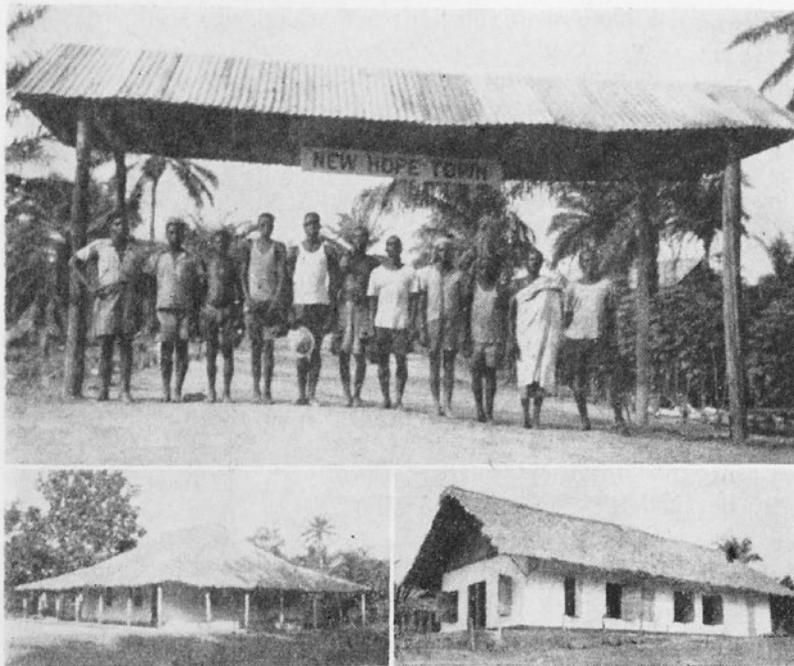
"I am glad to say that after he moved into New Hope Town, John was completely healed of his leprosy. But he still lives with the lepers and serves as pastor of their church. Another child has been born to him and his wife since he moved to New Hope Town. But we took his oldest child to the mission station to live with us; we were afraid she might take leprosy if she continued to live in the leper town.

"And there is one more case I must tell you about before you go," said the missionary. "It is the case of Mrs. Rachel Goe, Nettie's mother. Mrs. Goe became a leper in 1925. In 1947 the Lord healed her. She did not live in New

Hope Town, but she had a conviction that God wanted her to go there to the leper church and tell the people what He had done for her. Being of a very timid nature she shrank from speaking in public, and for many months she put off the visit. But a few weeks ago we had a revival campaign in New Hope Town, and on the last night of the meetings Mrs. Goe came.

"She stood and gave the sweetest testimony. 'You look at me today,' she said, 'and you can see I have no spots of leprosy. For twenty-two years I had sores all over my body. I used to go about with a cloth draped over the side of my face, so no one would see my sores. I always felt that nobody wanted me around. I always stood back from a crowd. But now you see me: I feel free to come to church; I feel free to be with people. The Lord Jesus Christ has healed

(Continued on page nineteen)



TOP: Some of the lepers standing at the entrance to their town. John Gwa, pastor in New Hope Town, is the short man in the white T-shirt in the middle of the picture.

LEFT, at bottom: John Gwa's home in New Hope Town.

RIGHT, at bottom: The Assembly of God Church in New Hope Town.

there is no hope for her, so I am sending her back to you again.' At once we called a special prayer meeting. Forty or fifty girls from the Girls' School joined us in prayer, and we begged God to heal the girl. Two weeks later she was completely well.

"I took a section of dead bone, an inch and a half long from her arm with my forceps, and bandaged it up. It was the main bone of her upper arm. Within that two-week period the two parts of the bone, above and below the spot where the dead bone had been, knit together, and the only trace of her sickness is in the fact that one arm is slightly shorter than the other.

"That was ten years ago. Today Nettie is entirely well and free from leprosy, and just before I left Liberia this summer this beautiful Christian girl was married to a fine Christian young man from our Liberia Bible School.

# Abandonment to the Holy Spirit

## A Refreshing Study in Ezekiel — in Three Parts

### PART ONE

IN EZEKIEL'S story we see how God prepares His children so that they may be pliable and obedient to the Spirit of God. When the Holy Spirit bade him go to the plain, he went to the plain (chap. 3:22, 23), finding there the "glory of the Lord" so that he fell on his face, and the Spirit entered into him. There was an influx of the Spirit (as with Peter in Acts 4:8) enabling him to rise to his feet, ready to fulfill the commands from God. Now comes the word: "Go, shut thyself within thine house" (chap. 3:24), and he is then told of suffering which he would have to endure at the hands of others, without a word of reproof, until once more God would give him the message which, when it came, had no reference to the indignities the messenger had endured. Chap. 3:25-27. This is true self-abnegation and absolute obedience to the will of God.

It is important to point out, in connection with this implicit obedience of Ezekiel to the commands of God, that there are passages in the book of Ezekiel showing that he did not fulfill these directions of the Holy Spirit as a *passive automaton* (e.g., chap. 4:14, 11:13). It is clear all through that Ezekiel had all his mental faculties in operation, enabling him to *know the will of God for him* in the matters referred to, and obey intelligently and deliberately. It is necessary to remember this, lest we conceive of Ezekiel's obedience as that of a subject obeying a mesmerizer. No soul can be fully used of God unless he becomes *intelligently* and volitionally obedient to the will of God. Note that Ezekiel had to act of himself in the sense that when the Spirit of God bade him "Go to the plain," he had to exercise his personal volition and go. It is necessary to remember this aspect of Ezekiel's obedience, lest we imagine he had no intelligent part to play in acting as he was bidden.

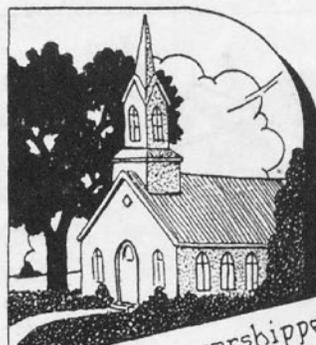
And this is not all the testing God led Ezekiel into, so as to prove him in his surrender to the will of God, even as he proved Abraham. By sore experience Ezekiel had to prove that he was utterly yielded, even in family relationships, for when at the time of his wife's death (chap. 24:16) he was told not to weep, "he did as he was commanded." *Thus did he show also that he had learned self-control* in the most difficult realm of all—the realm of the affections. Oh, what it means to be obedient to God!

Again, in the giving of the message of God, Ezekiel had to be willing for the consequences to be according to the purposes of God, not the judgment of man. Once when he was speaking, a man died (chap. 11:13), and the heart-broken messenger fell upon his face, "and cried with a loud voice. . . Ah, Lord God! wilt Thou make a full end of the remnant of Israel?" How painful to be a messenger of judgment. He felt as if he could speak no more, but the Lord sent him forth again.

It may be that we who speak of "full surrender to God" are too little prepared for giving up ourselves in reality to God, to be under the hand of the Holy Spirit. We are too rigid, whereas He must have us pliable. We are so fettered by our machinery, and say, "I cannot do my work unless I do it this way!" and so He has to deal with us to get us out of our ruts. There is no freedom for the Spirit of God in cast-iron machinery. Let us not try to make others do exactly as we do, but help them to be what God can make of them individually. We should not like to see all our pots cast into the same mold, or a garden of flowers all of one hue. God gives every tree freedom to grow. May God keep us from hindering the work of the Holy Ghost in any of His children who are serving Him.

Are we willing to yield ourselves to the Holy Ghost? Do we realize that we are not ready for service till we have met with God so really that we know we have received our commission from Him?

There is, alas, a vast amount of so-called "Christian work" today that is not



The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. John 4:23

God's work—that is, work carried on by God Himself through human vessels. "They made me the keeper of the vineyards; but mine own vineyard have I not kept." S. S. 1:6. Take care that God sends you, and then whatever the apparent results are, it will be all right.

Let us look again at chapter 3:22-24. Ezekiel said, "The hand of the Lord was there upon me; and He said unto me, Arise. . . I arose, and went forth, . . . and, behold, the glory of the Lord stood there. . . I fell on my face. Then the Spirit entered into me . . . and said . . ."

God was able to work in Ezekiel so mightily because he was pliable and instantly obedient to the Holy Spirit of God. See all through the story, from this chapter onwards, that there is *not* the smallest resistance to the revealed will of God, or hesitation in obedience. God could count upon him to fulfill His will. What a blessed picture of a surrendered life!

How few of us are willing for this utter surrender, this absolute abandonment. But the apostles knew it at Pentecost (see Acts 2:44-47), and if we are to know the real power of Pentecost it can only be upon these conditions—all *private interests* and personal considerations must be utterly merged in the interests of God and of His Kingdom.

If God, in order to test our surrender and obedience, has turned His hand upon us in circumstances we do not understand, let us obey and trust Him implicitly.

### How God Used Ezekiel

1. AS A SIGN. Chap. 4:3. The first three chapters of the book of Ezekiel are taken up with the revelation of God to Ezekiel, and then His preparation of him for service. The Spirit of God entered into him, to work within him in accordance with the purposes of God. We read that the Holy Spirit "took him up," taking him first to this place and then to the other, all to test and teach him how to be obedient to the Spirit of God. All that Ezekiel did was to trust and obey the Spirit of God without questioning, or hesitating. From chapter 4 on to the end we have the story of God's work *through Ezekiel*.

Let us look at him now as a *sign*. See how implicitly he obeyed God. A *sign* is always *speaking* even unknowingly to itself. Are we "signs and wonders"? Pentecost is always followed by "signs and wonders." David knew more about being a "sign and wonder" than many children of God now; he said, "I am a wonder unto many." Again, see Zech. 3:8 (margin), "They are men of wonder," and again, Isa. 8:18, "Behold, I and the children whom the Lord hath given me are for signs and wonders."

Ezekiel was a *sign* to Israel as he showed—  
(Continued on page nine)

# Europe Today

Watson Argue

**W**ORLD War II is still very real to the people in most of the twelve European countries we visited this summer. Wreckage and debris are scattered over much of Europe.

In the British Isles it is common for people to eat horse meat and whale meat. Destruction of war is still in evidence on all sides and the people are generally undernourished and poorly clad. A Glasgow pastor told me there had been no cream on his table for eight years. Each individual is limited to thirty-six eggs per year—when these are available; and if one orders eggs in a restaurant they will likely be served in powdered form. Severe rationing is maintained on clothing as well as on cloth fabric. Bedding and even dish-towels and handkerchiefs require clothing coupons for purchase due to the extremely short supply.

Though there is great evidence of physical need in Britain, the spiritual need seemed even more staggering. Good authorities claim that only five per cent of the people in the British Isles ever attend church, and not more than one per cent of the young people. However, wherever I met with our Pentecostal people I found evidence of real spiritual life. In Scotland it was my privilege to speak in Glasgow and Kilsyth. Kilsyth is where the power of the Holy Spirit first fell in the "latter rain" outpouring in Scotland. In England meetings were held in Leeds, Manchester, Birmingham and London. Everywhere I found remarkable testimonies of the preserving power of the Lord during the war. Some of our church buildings were destroyed but without loss of life.

The Pentecostal church in Cardiff, Wales, was struck by a bomb which demolished the roof. No one was in the building at the time. Unable to secure materials to repair the damage for some time, the pastor ministered the Word in each service under the open heavens, using an umbrella in case of rain. The people also brought umbrellas in case of a downpour.

The Clapham church in London also suffered a direct hit by a bomb, and the baptistry, with part of a connecting wall, is all that stands today. Here again there were no lives lost. Another church in London was not so fortunate. Struck by a bomb during a meeting, five hundred people, mostly members of the armed forces, were killed in the explosion.

Up 8,000 feet in the clouds, as we flew from London to Oslo, Norway, I had the privilege of leading the Norwegian stewardess to the Lord.

Both in Norway and Sweden I was delighted to find that large percentages of the population are Pentecostal believers. The largest church of any denomination in Norway is our Pentecostal church in Oslo. It seats 2,100 and has a membership of 2,600 believers. A five-story hotel is operated by our people in connection with the church there. In addition to this main church there are other Pentecostal works in Oslo. During the Nazi occupation of Norway the large church building was taken over by the Nazis in which to store their

ammunition. Deprived of their meeting place, the Christians met together for special prayer for God to move the Nazis out. A short time later an unexploded bomb was found just outside the building! Nazi officers, fearing an attempt had been made to blow up their ammunition, ordered a swift evacuation, and the next Sunday the building again rang with the joyous songs and praises of Pentecostal services!

Some of the towns in Sweden are nearly one hundred per cent Pentecostal. The largest auditorium of any kind there belongs to the Pentecostal church of Stockholm. This work has a membership of 6,300 believers, and requires a staff of 130 full-time employees to carry on its activities. What a joy it was to minister in this great church.

In beautiful Switzerland, meetings were held in Geneva and in Basel and several days were spent at the World Conference of Youth for Christ leaders in Beatenberg.

Holland suffered much during the war. We ministered in Rotterdam, Holland's second city, where much of the business section was destroyed by bombs.

One of the greatest thrills of the trip was with our Pentecostal brethren in Italy. The Pentecostal people have endured much persecution. U. N. Gorietti, Superintendent of the Assemblies of God in Italy, has suffered imprisonment seventeen times for preaching the Gospel. Pastor R. Bracco, of the Assembly in Rome, has been imprisoned seven times for preaching. As soon as these ministers are released they immediately carry on their preaching. Brother Gorietti in some places holds meetings in the public squares where thousands gather.

Arrangements were made to preach in Brother Bracco's assembly in Rome. We were led down a dark stairway into an underground assembly room. It was packed and many were standing. The first sounds to reach our ears were the strains of the familiar hymn, "There Is a Fountain Filled with Blood."

This they followed enthusiastically with the "Hallelujah Chorus." The women, with their heads veiled, sat on one side and the men on the other. Coming out of the superstition and darkness of Romanism, they appreciate the living gospel, and listened with rapt attention and hunger for the Word. They wept and shouted—and when the invitation was given, many came for salvation.

The Pentecostal churches in Italy manifest such fire that they comprise by far the leading Protestant group in the country. We were told that over one hundred Roman Catholic priests have contacted our brethren in Italy, stating their convictions and offering themselves for ministry with the Assemblies.

Though the Pentecostal work in France is only sixteen years old, it looks as though it will sweep the country. In Paris we had a three-day conference with the Pentecostal youth of northern France. Their Sunday services packed out a large theatre. To announce their meetings, hundreds of these Christian young people marched the streets of Paris singing their songs and choruses. The first night of the meetings God's power fell during the sermon. We stopped preaching for a few minutes while a young woman received the Baptism of the Spirit. Two more received the infilling later that night. The young people spent two out of the three nights in all-night prayer meetings. After the services I would see these young people eating their dark bread. A number of young men slept in a room where the floor was covered with straw. They have known privation, danger and sorrow as they have seen war and cruelty in the Nazi occupation.

In France we learned of the suffering of the Jews under the Nazi occupation. During the first year after the Nazis came, all Jews were ordered to wear a yellow star. This was required for all, from the youngest babe to the oldest person. A common sign on restaurant doors read, "NO DOGS OR JEWS ALLOWED." In the second year of the occupation the Jews just disappeared.

In Germany our hearts were melted in pity for the plight of the people, and especially did we have compassion for our own brothers and sisters in the Lord. The devastation by bombing was so complete that it is estimated it will take twenty-two more years merely to remove the debris. City after city lies in ruins, and thousands of bodies still lie be-

(Continued on page seventeen)



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# The Bible, God's Word of Comfort

Wilfred A. Brown

on National Radio Hour, "Sermons in Song"

THE Holy Scriptures are the source of true spiritual learning. Without their knowledge the race flounders in a stormy sea of doubt and confusion, which leads to increased turmoil and chaos. On the other hand, when the Bible is studied, it yields truth, which imparts life to the believer and gives him a set of principles to enlighten and guide him in his path. This Book of books teaches us of two worlds: it tells how to best live and succeed in this present world; and it shows us the way to heaven and happiness in the future eternity. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

Paul once exhorted Timothy to "endure hardness as a good soldier of Jesus Christ." The apostle knew that life has its discipline, its bitter disappointments, its long hours of discouragement. Adverse winds often blow in everybody's experiences. Tragic events happen, and the soul is sometimes tempted to doubt and question God.

It is then that the *Scriptures* fortify the troubled one. In the dark night the blessed Spirit of God sheds His light on God's promises, and the heart of man is strengthened to *patiently* keep his trust in the Word of God, until the light of deliverance breaks upon him.

And while he waits for the hour of full release, these same words of God bring him unspeakable comfort and encouragement. His inner life is warmed and vitalized by their truth. The trial may still be severe, the expected blessing long in coming; but joy fills the soul, and the fragrance of God's presence enables the trusting one to find a deep and satisfying peace.

It is the work of patience and comfort to produce hope. And this is in the face of man's enormous hopelessness. How ingeniously we have argued God and ancient spiritual truths out of present-day thinking! And how hopeless we have become! Simple and foolish though it may seem, God still performs the miracle of giving steadfast courage which keeps the heart filled with hope. Not the false hope of materialism, but the living hope in everlasting *Reality*, which nothing can destroy.

What is it that gives the Bible its wonderful power? What makes this Book different from all other books? My friend, it is because this Book from its beginning to its ending tells the story of Christ the Savior. Read the story for yourself. Ask God to bless its glor-

ious message to you. Place your trust in the promises which He has given for your salvation and blessing. Above all, open your heart to accept *Christ* and His gracious forgiveness and life. He promises you, you individually, "Him that cometh to Me I will in no wise cast out."

Jesus promised that when the Holy Spirit filled His people, He would convict the world of its sin and its need of accepting Christ as Savior. Often the Spirit has spoken to you in words like these: "Son—Daughter—give over to Christ; give Him your heart." He speaks to you now. Yield to Him. Draw to God in humility and confession. Trust the Lord Jesus to bring His salvation, and His living hope to your life. While we breathe a closing prayer to the Lord, won't you make this the moment when you surrender to Him?

## ABANDONMENT TO THE HOLY SPIRIT

(Continued from page seven)

ed his willingness to suffer for his Lord. He was a *sign* in showing that his household goods belonged to God. He was a *sign*, and is a *sign* to us, in the way he ate his food. How many of God's children are in bondage here. Surely we become a *sign* of grace, when there is no grumble over these matters in daily life, because the body is manifestly under control.

God dealt with Ezekiel on every point; loos-

ing him from his religious prejudices (chap. 4:8-17), and from bondage regarding food. Chap. 4:9-11. His body was evidently not his master, or it would have been hard to eat "by measure." He was loosed from pride of appearance (5:1); his property was at God's disposal (5:1); when God told him to prepare stuff for removing (12:3), he did not say, "I like this place best." We say, "Such a nice church and Christian fellowship!" or "I cannot move at an hour's notice!" How comfortable we make our nests, and think, like Job, that we shall die in them!

Again look at him in chapter 21, as a melted soul. The word of the Lord came to Ezekiel saying, "Sigh therefore. . . with the breaking of thy loins; and with bitterness sigh before their eyes." Verse 6. "Cry and howl, son of man. . . smite therefore upon thy thigh." Verse 12. How ashamed people are of a tear! How reserved and unapproachable many of God's children are. Transparency comes after contact with God. If a past experience will help to remove another's difficulties, when utterly yielded to God we shall not mind being laid bare at the keenest point of our heart-life, to give that help. The devil hates testimony; he will keep our mouths closed if he can, and hearts will remain untouched around us. The Lord must break us. He must pour us out if souls are to be blessed. Jesus wept. His tears flowed forth for Jerusalem and for the sins of His people Israel. He wept with the sorrowing ones at Bethany. We need melted hearts, hearts that will sigh and cry over the burdens and sins of others.

Ezekiel was a *sign* when God took away the "desire of his eyes" at a stroke. God knew the sorrow, yet He bade him neither weep nor mourn. This teaches us that only when we take things which are painful to the natural man in a way contrary to that of the world, by the power of the resurrection life, shall we become a *sign*. Death of the body is not *death* to the child of God, who has learned the death fellowship with Christ in His cross and His grave. Paul says it is simply "sleep." 1 Thess. 4:14.

2. AS A PROPHET. Chap. 6: 1,2. Look now at Ezekiel as a prophet—that is, one who makes known the will of God to the people. See him sent out with his message of judgment to the "blind leaders" and to the "princes" of Israel. See how God bore witness to the Word with "signs following." Chap. 11:13. God seems to have used him alternately as a *sign* and then as a messenger, while Ezekiel was obedient to His will; obedient, whether told to be dumb or to speak, to be used just as the Lord desired, in judgment or blessing. May all the Lord's children learn what it means to be wholly given up to God for His will, for *this is the normal life in God set before us in the New Testament*.

Ezekiel's path was abnormal in the days in which he lived; but described in the language of the

### "YOU'VE DROPPED SOMETHING, UNCLE!"

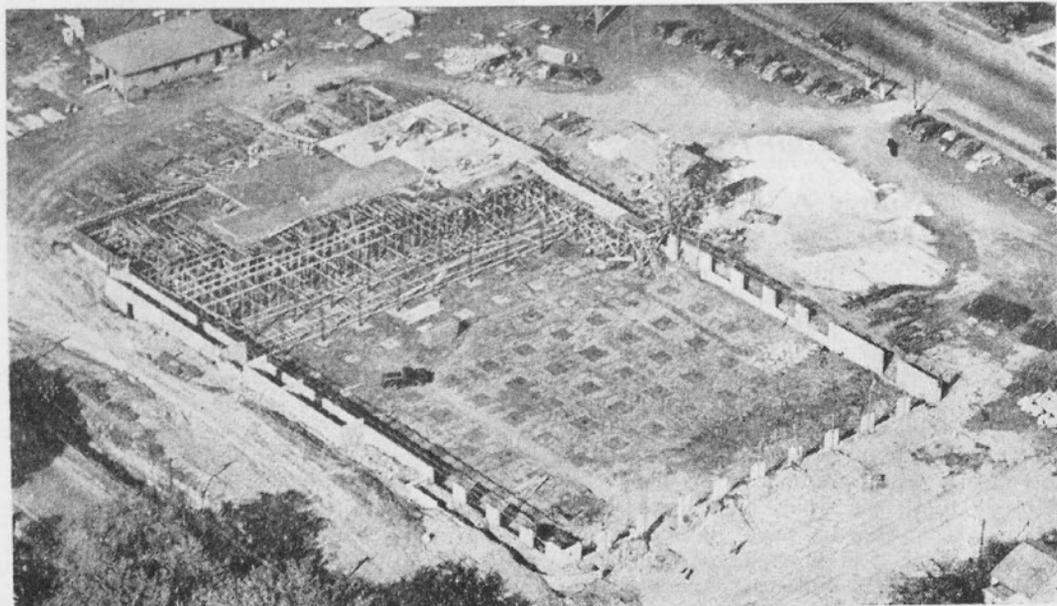


## EXTRA FUNDS

During pre-Christmas season many Sunday Schools, C. A. groups, and individuals earn extra money by selling Scripture Text Calendars. They are fast selling, for practically every home is a prospect for these attractive Calendars. This should be an exceptionally good selling season. The future is dark with uncertainty, and the Scripture Text Calendar does its part by bearing a testimony in both Christian and un-Christian homes.

Beautiful Scripture Text Christmas Folders also are available at quantity rates which allow for a nice profit. Confidential price sheets will be sent upon request for either one or both of these items.

**GOSPEL PUBLISHING HOUSE**  
Springfield 1, Missouri



epistles of Paul, and set before us in the life of our Lord when He walked on earth, we see that Ezekiel's obedience to God contains in germ the principles of the life every redeemed soul is called to live. For absolute obedience to the known will of God is a fundamental necessity if we are to be used by Him.

For this we are bidden (Rom. 12:1, 2) to present our bodies as a living sacrifice, and not to be "conformed to this world." "Transformed" by the renewing of the mind, it is possible for us, as well as Ezekiel, to prove what is that "good and acceptable and perfect will of God" for each of our lives individually. The outworking of this obedience we can trace in the principles of the early Church. They were not bidden to become *signs* in the same manner as Ezekiel, but they were *signs* to the people of Jerusalem that the Christ they had crucified still lived. So with us today. We too may be *signs* of the reality of Christ in a way which God desires for this unbelieving generation. We, too, must be content to be used by God as *silent* witnesses (1 Peter 3:1), or as messengers "holding forth the word of life"; in either case "unto God a sweet savor of Christ," both "in them that are saved" and "in them that perish." 2 Cor. 2:15, 16. (J. P. L.)

(To be continued)

## BUILDING THE GOSPEL PUBLISHING HOUSE

Hart R. Armstrong

Several weeks ago a photographer from the local newspaper took a number of pictures of big buildings and other points of interest in the city, from a low-flying airplane. Among them was a shot of the new printing plant of the Gospel Publishing House. When we saw it we knew it was just the picture we've been wanting, to show you what the building project looks like.

Notice that one section of the concrete floor has already hardened, the one at the highest corner of the building, which shows white in the picture. Next to it is the dark area of newly

poured concrete. It is being worked on; perhaps you can see the concrete smoothing machine being run by two men. Other men are on their knees with their trowels, finishing off the wet concrete.

Since this picture was taken, additional sections of concrete floor have been poured, so that it is now half finished. Practically all the space which in the picture is covered by the scaffolding is now set into concrete. Over to the right are the big piles of sand and gravel—regular mountains, they are. All the mixing is done by large machinery, and a hoist is used to lift the molten concrete up the tower which you can see at the center of the building.

The small square sections that can be seen in the closer part of the building are the foundations for the pillars. They are nearly eight feet square and go down deep into the ground to secure a firm footing.

The street which runs across the upper right-hand corner of the picture is Boonville Avenue, the main street of Springfield. The new building is well located and will occupy the site of the old White City Ball Park. At a later date the space between the building now being erected and Boonville Avenue will be the ground upon which the office building will be constructed to house the editorial workers, and various departments of the Gospel Publishing House and the General Council. Workers that are now crowded beyond endurance will then have space to work and to carry on the tasks that are being done for the glory of God and for the extension of His kingdom.

Calls for gospel literature are continually increasing, and the present facilities of the Gospel Publishing House are being taxed more than they should be. It is truly in the plan of God that this new building was begun, for in a very short time the old presses that are grinding away twenty-four hours a day will be wearing out, and the present building will be so crowded that the work will suffer. We can only pray that the workmen will hurry and that the new building will be ready very soon. We are looking to our friends throughout the world to stand with us in prayer and to support this program with their liberal and sacrificial offerings. The building will make possible a great increase in the sending forth of full gospel literature. It is important and vital to

everyone who reads this. Do not fail to hear the prompting of the Spirit and to send in the offering that He asks from you. Write to Wilfred A. Brown, Treasurer, 434 W. Pacific Street, Springfield 1, Mo.

## ATTENTION—WOMEN'S MISSIONARY COUNCILS!

A brand new project is coming up. It is a BIG one, and we need your help. It is necessary that the General Council open a National home for aged ministers and missionaries just as soon as funds and equipment can be made available. The location for such a home has not been definitely determined, but we are looking to the Lord for direction in making the selection.

A large quantity of bedding and household linens will be required to equip the home, and for this need we turn to the faithful women of our fellowship. Many necessary articles can be made by the women's groups; and other equipment will have to be purchased, such as bed sheets, blankets, curtains, etc.

A clean, dry storage room has been secured where supplies for the retirement home can be kept until the home is ready for them. Send all packages of supplies and all offerings for the home to the DEPARTMENT OF BENEVOLENCES, Fred Vogler, Director, 434 W. Pacific, Springfield 1, Missouri.

## REMEMBER THE RETIREMENT HOME

Needed for elderly ministers and missionaries. To be opened as soon as funds are available. Contributions should be sent to the

DEPARTMENT OF BENEVOLENCES  
Fred Vogler, Director

# The Passing and the Permanent

Compiled by Robert C. Cunningham

## NEW ISRAELI RAILROAD

Israeli engineers reportedly are working on plans for an underground railroad from Tel Aviv to Haifa, fifty miles. It will reduce travel time between these places from two hours to forty-five minutes.

## FREEDOM OF CONVERSION

The government of Israel and the United Nations officials talk about guaranteeing religious freedom in Palestine—but does this mean freedom of conversion? The Anglican Bishop of Jerusalem says: "The religion of the Moslems encourages conversion to Islam, and the religion of the Jews allows conversion to Judaism; but both alike attach civil penalties—disinheritance, denationalization, and even, in theory, death—to conversion to Christianity."

## A THANK-OFFERING FOR LIBERATION

Brother Tollefsen, the Norwegian Missionary Secretary, writes a glowing report of Pentecost in Norway for the September issue of Donald Gee's excellent magazine *Pentecost*. "Since the war our missionary staff has increased about 100 per cent, and the Pentecostal Movement is today the second largest missionary group in Norway," he writes.

"During the war our missionary friends hid away nearly one million crowns of the missionary funds. The Germans were very eager to get hold of such money, but it was very well hidden away and came to the front when the war was closed.

"The Pentecostal people in Norway have given more than seventy new missionaries to the foreign field as a small token of thanks to the Lord for liberating our country from the hard and cruel Nazi rule during the war."

## PENTECOST NOT REPEATED

Pentecost was *not* repeated at Amsterdam, Holland, during the widely heralded meeting of the World Council of Churches. *Time* magazine, in the issue of September 13, says:

"The watching Protestant world had hoped, in its dim and sentimental way, for something better. It had perhaps even hoped for another Pentecost. At Pentecost, there were tongues of fire from heaven, and human beings like ready lamps, waiting to be lit. At Amsterdam, there were committees, agenda, resolutions, debates, and trilingual earphones. The men of Amsterdam did not expect and did not receive flames from heaven. They had not met to be inspired but to 'get something done.' They were moved, not by tongues of fire, but by reasonable anxiety, cautious good will, Protestant practicality."

"The world wanted to be saved—but, like the rich young man, it wanted to save its possessions too. In their more informed, more professional way, the delegates at Amsterdam represented that ambiguous desire."

God gives the Holy Ghost to them that *ask* Him, not to those who put pomp and program ahead of penitence and prayer.

## COMIC BOOKS OUTLAWED

Los Angeles County, like the municipalities of Detroit, Indianapolis, and other cities, has outlawed the sale of so-called "comic books" because of their dangerous influence on children. It has passed a law to levy a \$500.00 fine, or pass sentence of six months in jail, on anyone selling the books to boys and girls under eighteen years of age.

## THE POWER OF PRAYER

J. Edgar Hoover, Director of the F.B.I., says: "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Invoking by prayer the mercy and might of God is our most efficacious means of guaranteeing peace and security for the harassed and helpless peoples of the earth."

## RELIGION IN NEW ENGLAND

Spiritual paralysis and death has gripped the cradle of American Protestantism. According to a recent open letter to the evangelicals of the New England states, a thousand church buildings stand deserted or have been converted to secular purposes since the turn of the century. Of 1,400,000 children in primary and secondary schools, more than 1,100,000 are without religious instruction. In one state 21% of all towns have no church services. False religions and sects are making serious inroads. Rome is in the ascendancy, with hardly a city over 50,000 claiming a Protestant majority. Let us pray for our Pentecostal brethren in the New England District, that God may strengthen and bless their efforts to spread the full gospel in that part of our land.

## SHOULD TELEVISION BE PERMITTED IN A CHRISTIAN HOME?

A reader has written a lovely letter in regard to Television. On this page we have mentioned two or three cases where gospel services have been Televised, and he warns that we may be leading our people into a dangerous trap. "If we Televised the gospel, our people will buy a Television set to see it," he says.

His letter is so thoughtful and timely that we shall quote most of it. He writes:

"Recently I asked one of our well-known Assemblies of God evangelists, 'Should a Christian have a Television set in his home?' and this was his answer, which I think is a very good one. He said, 'I can see no good reason for a Christian owning a Television set, as he would not be interested in the world's sports or shows. And as for Televising the gospel, what would there be to see—the color of the preacher's eyes or hair, or what the choir looks like, or how they dress? No, there is no value in it. The radio is all we need. In fact, there is a great danger to our people in that although they will not go to a movie, they may sit at home and see them in their own parlor. In the

near future, the Hollywood movie stars will be on Television, and later on I'm sure the devil will have burlesque shows.'

"Let us think of our Pentecostal boys and girls, and safeguard their future. It is very hard right now to keep the worldly radio programs away from our children; a great many parents have not succeeded, and the children hear worldly programs continually. How much harder it would be to keep them away from the 'movie in the parlor.'

"Please pray earnestly about this, and sound out a warning through the Evangel, before our people buy Television sets. Publish this letter, if you care to."—Signed, "Your Brother in Christ, William E. Harman, 13604 Emily Ave., E. Cleveland 12, Ohio."

There is another side of the matter, of course. Those who televise Youth for Christ rallies and other gospel services do so in order to reach worldly people, and not Christians. They believe that by means of Television they can reach many sinners who will not attend the services in person but who might be watching their Television sets.

But the dangers of which Brother Harman has faithfully warned in his letter are grave, and God's people will do well to heed his warning, and to pray much for our children who are growing up in a wicked and adulterous day.

## THE GOSPEL IN JAPAN

Writing from Japan, D. E. Davies and his wife, British Pentecostal missionaries, report that this is the day of opportunity for the gospel in Japan. "Sunday schools are thriving," they write. "The number of young people drawn to the gospel is most encouraging. An elderly missionary said to us the other day that he never has seen anything like it.

"The three American Pentecostal works in Tokyo and Yokohama are in much blessing. They have their own buildings which were preserved during the war. Good reports come through from the Pentecostal work in Osaka; it is entirely self-supporting and the people are hungry for God. Some of the American G.I.'s have been a real blessing to the work here. We have had several street-meetings with the Takinogawa Pentecostal believers."

## MISSIONARY EXPANSION

The major Protestant denominations, comprising 108 mission boards, are launching a great drive toward the raising of \$150,000,000 in five years for the expansion of foreign mission work. This would practically double their present scale of missionary giving. Inasmuch as the church bodies involved are, for the most part, those on which we look as being Modernistic, their effort ought to be a strong challenge to evangelical churches. Let us enlarge our vision and make a new advance in prayer and consecration to the task of proclaiming the whole gospel to the whole world.

## RUSSIA'S REVOLT AGAINST RELIGION

The official Soviet army newspaper, *Red Star*, contained an article in its August 18 issue written by a Russian professor, who declared that the survival of religious faith in Russia was "hampering the triumphal progress toward Communism," and that this must be stamped out by "systematic, scientific, antireligious propaganda." The Russian revolt against religion, which subsided during the war, is again in evidence.

# Cuzco Assembly Is Growing

Richard W. Palmer, Peru

OUR Sunday School in Cuzco is quite different at the end of the first six months from what it was at the start. God's Word is the reason. It is changing not only the lives of the boys and girls, but the lives of the adults as well. Their conduct now is praiseworthy and conducive to real worship. At the beginning, the children acted like barbarians and displayed their worst manners. They would stampede in and out, be boisterous, whistle, wear their caps, bang the prayer-room window, and throw firecrackers and water through the cracks of the unused door. But now many new people are attending the services and seeking Him for salvation, for they feel that God is in the humble place.

Since January our average Sunday School attendance has been fifty-three. The children especially like flannelgraph Bible teaching, and the sand-table visual objects hold attention too! If we had some Bible slides, I'm sure that the adults would find them helpful, if used occasionally in our Sunday evening messages.

In August we had two baptismal services, one in Cuzco and the other in the small town of San Pedro. We baptized our five candidates in the same place that Dr. Walter Montano (author of "The Monk Who Lived Again") was baptized in after his very excit-

ing escape from Cuzco's "Santo Domingo" convent.

In San Pedro there were six ready for this sacred rite. After we baptized them in a thermal spring, and after the candidates were again fully dressed, the governor of the village got them together, took off his hat and gave them a very fine congratulation speech! This was indeed an unusual occurrence in Peru. It was so different from the treatment received in the town of San Sebastian, where we hold meetings every Sunday afternoon. The village priest and governor there march up and down the streets defying people to attend our meetings!

We were happy to send Modesto, a fine young man in our church, to Bible School this fall. We rejoiced to hear that the very first week that he was in Lima he looked up his brother and took him to church, and the wayward boy gave his heart to Jesus! The boy's father, more than seventy years old, was one of the six who were baptized in San Pedro. He was at one time a singer in the Roman Catholic Church, but is now a devout follower of our Lord. He was heartbroken over his wayward son, because it had been more than a year since his boy left home and in that time he had not written once! I know that when Modesto writes to the dear old mother and dad, out there in their desert home, they will have joy unspeakable and full of glory!

What joy and peace came into this home upon their acceptance of Christ as their Savior. What a radiance shone forth from this young student's face, as he told of grace divine."

What channel was used to get the message to this student, who passed it on to his family? A young boy reared in our orphanage. The students are telling the message to others of their classmates. Only eternity will be able to tell the interest realized in the investment in this young orphan boy. Timothy is a very effective speaker. We are praying that the Lord will call him into His service.



TIMOTHY

There are many orphans in China just like this boy, who can be taken in and trained to do the Master's work. If you think the interest realized is worth the capital invested, INVEST NOW FOR GOD AND PRECIOUS SOULS by sending your offering, designated for the Stephany Orphanage, to the Foreign Missions Department, 434 W. Pacific Street, Springfield 1, Missouri. At present it takes about \$12.00 a month to support one child.

## Opening New Stations

Mrs. Alberta Daniels, Peru

MEETINGS continue to be held in Ica every Wednesday night. A few have accepted the Lord, but others continue to listen without surrendering. Just two weeks ago the woman of the house where we hold services, whom we had never met, came in and listened to the whole meeting. Last Sunday night the young man who permits us to hold the meetings there, and another young man who is faithful in attending, were present at the meeting. Pray that God will break down the rebellion in the hearts of the people.

In LaVenta there lives a Christian family who have opened their home for the preaching of the gospel. They come to town on Sundays, but transportation is very poor. For a number of weeks the pastor and another young man have been conducting meetings there. They report that last week there was more interest than usual. Several have bought Bibles and want to follow the Lord.

Just one month ago the work was begun in Chinchá. We had meetings every night for two weeks with the house filled at every service. The young people and children from two neighboring families are faithful to attend, and one of these has already testified in public to having begun to follow the Lord.

During the day we canvassed the city, giving out handbills and tracts, and selling Bibles and Testaments. To date, 49 Bibles have been sold and over 100 Testaments, besides many Gospels and other booklets.



• The Cuzco Assembly of God Sunday School at the end of its first six months of services.

## TIMOTHY, A Witness

Marie Stephany, China

TIMOTHY is one of the boys reared in the Stephany Orphanage in Shansi, North China. His mother died when he was quite young. His father was a dope fiend, so the little fellow was left destitute. No one was interested enough in him to give him a home. He finally was brought to the Orphanage when he was about four or five years old. I named him Timothy because I had great hopes for him. He has grown to be a very precious boy, and he is now about seventeen years old and in high school. His consecrated life has had a marked effect upon the other students.

The following testimony was sent to me by Miss Stewart, my co-worker:

"In one of the testimony meetings here at Tai Yuan Fu, one of the high-school students told how Timothy, a classmate of his, brought him to the Lord. This student went home for the winter vacation, and opened up daily meetings in his own home, singing, testifying and praying all by himself. The result of this was that his whole family, except his father, turned to the Lord. One day they were all ill, but this young convert prayed for them. The Lord heard his cry, and healed them all by His wonderful power.

As the people there are not too well warned against us, we had marvelous opportunities to enter many homes and explain the Word of God. For the present we are alternating—one week the national pastor and his wife go to Chinchá, and the next week we go. This promises to be a good work.

The literature work thrills us the most. The people are so happy to receive something to read. The other day on our way to Chinchá we were able to give out many tracts from the truck window. Even the driver took some in his hand and gave them out on his side to the people walking along the road. One man got down from his horse to come over and receive a tract. In one place where we stopped, we were able to give literature to a truckload of men who were on their way to the mountains.

In the month of January, when we were in Chinchá for a few days getting the hall fixed up, we happened to pass a young man who was sweeping the streets. Since we didn't have a stamp for our literature as yet, we were not giving any out, but we felt led to give this man a tract stamped with our Ica address. Immediately he took it to an invalid cousin who is a Protestant. She had been converted by personal workers of the Pentecostal church in Lima some years ago, but was unable to attend any services. On receiving the tract, she told the street sweeper that this was the true religion. He began to listen and left his former religion. The next time we went to Chinchá to open the meetings we found him again and invited him to the hall. Now he attends the services faithfully with his wife, and both have given their lives to God. Last week he testified for the first time. In a certain store that he cleans, the storekeeper always gave him a drink for his work. But since his conversion he has refused the drink. Praise God for changed lives!

## NEWS FLASHES

Mr. and Mrs. Richard W. Palmer announce the birth of a daughter, Phyllis Jean, on October 4, in Peru. Congratulations, and may God bless their home.

\* \* \*

George H. Bull, British Guiana, South America, expresses his thanks for all the good literature that has been sent to him for free distribution.

\* \* \*

A missionary would like to secure an E-flat Alto Saxophone, either as a contribution or at a reasonable price.

\* \* \*

A missionary on furlough desires the use of a small house trailer for six to eight months. It is to be used in deputational work in the Midwest, and a trailer already located in that section would be preferred. Please send information regarding the instrument and the trailer to the Foreign Missions Department, 434 W. Pacific St., Springfield 1, Mo.

Send your offering for the  
"Christmas Fund" NOW

# Reaching Hong Kong's Children

Mrs. H. A. Park, South China

OUR latest effort among the children here in the Hong Kong Tabernacle was a Daily Vacation Bible School. Although this is the first time it has been tried here in Hong Kong, it was a success.

Ida Stuart assisted, and we are grateful for her hours of work. We were especially pleased also at the way those who volunteered to teach and help carried out their tasks. They were all quite young, the majority from my English Sunday School Class.

The students were enthusiastic from the very start and their interest grew as the days went by. Each class, of which there were eight, seemed to try to excel the others. It was not long until we began to pick the outstanding pupils and became acquainted with their histories and backgrounds. One was a little girl who came from across the city, taking two buses to get to the church. She was only eight years of age and her parents aren't Christians as yet, but she was especially interested.

Two hundred were enrolled in the School, but the average attendance was cut down because Hong Kong unfortunately was struck by a typhoon during this time. Heavy winds and rains came for three days, but even so, the day the typhoon struck there were sixty-two in attendance. A number arrived soaking wet. The children of one family

that day were especially unhappy. The mother would not let the little sister go with her two larger brothers because of the heavy wind. As the little girl put up such a fuss, none of them were permitted to come.

The closing exercises were especially inspiring. A large crowd of parents and friends attended. Handwork was on display. Songs learned in the school were sung. Some songs were illustrated as one group sang while another group made motions depicting the meaning of the song. Each class recited its memory chapter of the Bible. At this time prizes were given out. Thirty-seven received perfect attendance awards, and twelve had perfect scores in memory work.

Among the children is a boy we have named Samuel. He is about fourteen years old and we hope he will be a preacher when he grows up. He delivered an illustrated talk with the flannelgraph board at the closing exercises. He is enthusiastic about it, and we do covet your prayers that he will continue in the way he has started.

The School was such a success that both teachers and students already are looking forward to next summer and Daily Vacation Bible School. Pray for these children who have come in contact with the Word this summer.

● *Volunteers from the English Sunday School Class at the Hong Kong Tabernacle who helped teach in the Daily Vacation Bible School.*

● *Attendants at the Daily Vacation Bible School held by the Hong Kong Tabernacle. Two hundred students were enrolled in the School.*





Front row, left to right: Leonard Steiner and Karl Schneider, Swiss Pentecostal Mission; Eugen Edel, Otto Muller, Emil Humburg, Christian Fellowship Association; C. W. Loenser, Assemblies of God, U.S.A.; David du Plessis, International Pentecostal Churches; G. Kinderman, A. of G.

Second and third rows, left to right: Herman Schober and Fritz Mohn, C.F.A.; Henrich Lavier, United Missionfriends; Erwin Matthia, C.F.A.; Jakob Forster, Fellowship of Free Christian Assemblies; Adolf Hodann, C.F.A.; Gerhard Kruger, F. of F.C.A.; Georg Breuninger, Free Pentecostal Association; Karl Fix, International People's Mission; Paul Rabe, Oskar Lardon and Erwin Lorenz, Elim Assemblies; Paula Gassner, I.P.M.; Hermann Holz and Arthur Bergholz, F. of F.C.A.; Otto Karrenberg, U. M.

## Pentecostal Unity in Germany

Gustav Kinderman

THE days of August 10 to 13, 1948, will remain very memorable to all who had the privilege of attending the Pentecostal Conference in Vaihingen near Stuttgart, Germany.

Brethren representing the five largest Pentecostal organizations in Germany, and several visitors from abroad, gathered for prayer and fellowship in the Lord. Each morning, when considerable time was spent in waiting before the Lord on our knees, His presence was always very near, and God would speak then through a vision, revelation, or prophecy. Not just an alliance but real unity and "oneness" was the aim of all who gathered for the occasion.

Some efforts to bring about a possible fusion of all Pentecostal churches and groups in Germany have been made repeatedly ever since 1934. However, during Hitler's rule practically all of the free Pentecostal churches were closed and many members and several preachers were led to unite with the Baptists or other evangelical churches; this, of course, effected the very opposite for which all had always been aiming, and therefore the separation among the Pentecostal groups became still greater.

With the close of the war, praise God, there came a change; liberty to worship God was again the privilege of every religious organization. It was, therefore, very natural that believers who had once had a real taste of the Pentecostal Baptism in the Holy Ghost should seek fellowship with those having a like experience; it was rather difficult to remain satisfied with mere formalities, when the real blessing could again be enjoyed without fear that the Gestapo (Secret Service) would come to close the meeting or arrest those present. It took but a short period for Pentecostal believers and friends to find each other, and before long many of the old assemblies revived and new ones came into being.

Preparatory conferences had been held with individual groups during the past two years, with unity in view. Rather than to continue in small independent groups which, for lack of funds, would find it very difficult to publish religious literature and periodicals, or to secure other essentials, and to obtain due recognition from the authorities, the brethren felt that the time had finally come to call a united conference of the various Pentecostal groups:

- Christlicher Gemeinschaftsverband Mulheim-Ruhr  
(Christian Fellowship Association)
- Elim Gemeinden  
(Elim Assemblies)
- Internationale Volksmission  
(International People's Mission)
- Vereinigung Freier Christengemeinden  
(Fellowship of Free Christian Assemblies)
- Vereinigte Missionsfreunde  
(United Missionfriends)
- Freier Pfingstverein  
(Free Pentecostal Association)

This gathering will be very memorable to all who attended; every brother manifested greater interest in closer co-operation, which finally led to the signing of a significant declaration which reads as follows:

**We the undersigned representatives of seven Pentecostal Missionary Groups in Germany have met in conference in Stuttgart, in the presence of God, from August 10th to 13th, 1948, together with representatives of the Swiss Pentecostal Mission, the Assemblies of God (U.S.A.), and the International Pentecostal Churches.**

**"We confessed with sorrow and shame the lack of unity among the Pentecostal people, and we humbled ourselves in deep re-**

pentance over it. In prayer and meditating on the Word of God, confirmed through the ministry of spiritual gifts, we were led to acknowledge that it is the will of the Lord of His Church that we belong together and form a unity; and further, that we need one another for the completion of our ministry.

"We declare ourselves ready to sincerely honor one another as brethren and servants of the same Lord, and in future to respect in our ministry the unity of the Body of Christ especially within our Pentecostal Movement.

"We recommend to our groups and churches to seek in earnest prayer a way of co-operative fellowship which is pleasing to God, and we ask Him to show us how He wishes us in the future to demonstrate this unity before the public.

"It is our heartfelt desire with longsuffering to forbear one another in love and to endeavor to keep the unity of the Spirit in the bond of peace, according to Ephesians 4:2, 3."

\* \* \*

Since receiving the above report, we have a later report from Leonard Steiner, of Basel, Switzerland, who writes:

"Another unity conference will be held (D.V.) early in 1949, to which a larger number of representative brethren will be invited. In order to prepare the ground for this, the leaders of the Elim Pentecostal Fellowship (one of the groups represented in Stuttgart) invited all ministering brethren of the free Pentecostal church in Germany to a separate conference which took place in Hamburg, September 21 to 26. Brothers Loenser, Kinderman, Lindvall, Schneider, and myself were present.

"On the opening night there was a public service at which about 900 were present.

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by William Ward Ayer

What Goes On Here!

This fine book is suitable for both Christian and unsaved. The prominent truths of prophecy are simply presented making it well within the grasp of young or old. It is a stirring book, sounding loudly the call for spiritual preparedness in these days just preceding His appearing. Some of the chapters are:



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*Will Russian Atheism Conquer Europe?*  
*Palestine—for Jew or Arab?*  
*The Mystery of the Bride of Christ*

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GOSPEL PUBLISHING HOUSE  
Springfield 1, Missouri

Over the week-end a larger building was used and at least 1,500 crowded in to hear the Word.

"About fifty Pentecostal ministers attended this conference. One pastor from Berlin and two from the Russian zone of Germany had succeeded in crossing the border, not without facing great dangers. One of them disclosed that he had to walk through deep water carrying his clothes on his head. Another had to walk about twenty miles by foot. Among the visitors from abroad were Pastors Gustavsson from Goteborg, Bertil Forsgren, and other brethren from Sweden. The discussions at the conference were saturated by a spirit of prayer, and led to the formation of a co-operative fellowship.

"Now our German brethren look forward to the big Unity Conference planned for next year. Let us pray with them that the mind of God concerning the Pentecostal work in Germany may be fully revealed, and a sound foundation laid on which all can work together in real love and mutual understanding. As dark war clouds have again gathered over the poverty-stricken nations of Europe, let us pray that clouds of blessing may burst in showers in Pentecostal Latter Rain, and that Germany may get her full portion of it."

#### BROTHER DU PLESSIS REQUESTS PRAYER

David J. du Plessis and Paul H. Walker were severely injured on October 8, and were taken to the Raleigh General Hospital at Beckley, W. Va. Robert T. McGlasson visited them the next day, and Brother du Plessis asked him

if a request for prayer for his quick recovery might be placed in the *Evangel* columns. This

we are doing without delay, for we know that many will regret to learn of the accident and will want to pray that God will heal these brethren. Brother McGlasson writes:

"Brother du Plessis, together with Brother Walker (who is chairman of the Missionary Committee of the Church of God, at Cleveland, Tenn.) were returning from a service in the northern part of Virginia. As they neared Beckley, which is Brother Walker's home city, the car struck the locomotive of a train which had stopped so as to block the road. The accident occurred in the darkness during a heavy fog which made visibility very poor. The car was completely demolished and both men were severely hurt. Brother du Plessis sustained a serious fracture of his left leg. At first the physicians feared that amputation would be necessary, but now it appears that his limb will be spared. The bones are broken in six places above his knee and one below. In addition he has multiple cuts and bruises, as well as shock.

"Brother Walker appears to be more seriously injured. He was in a critical condition when I visited him, but I believe he will recover. He suffered the loss of a knee cap and severe chest injuries.

"Brother du Plessis is deeply distressed because this will interfere with his itinerary. He is praying that the Lord will perform a miracle and heal him very quickly."

C. H. Spurgeon reckoned as the highest compliment ever paid him the words of an open enemy, who said: "Here is a man who has not moved an inch forward in all his ministry, and at the close of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."

## Putting CHRIST into Christmas



**Sermons in Song**  
ASSEMBLIES OF GOD RADIO HOUR

Seals are red and green, size of postage stamps

In a time such as this, when commercialism to such a great extent is crowding from our thinking the true meaning of God's great love gift to a lost and dying world, we need to use every means available to witness for Christ. No present-day medium can so effectively reach the multitudes as radio. Most significantly radio can be God's means at this holiday season in proclaiming that glad message heralded by the multitude of the heavenly host in the day of our Savior's birth when they exclaimed, "Glory to God in the highest, and on earth peace, good will toward men." We take up their song today and waft its hope-inspiring message to a world ensnared by sin and despair.

You can share in spreading this gospel message by sending a special gift to help carry on the radio ministry which includes SERMONS IN SONG, the Assemblies of God Radio Hour, and THE GOSPEL ROCKET, the new children's broadcast which is meeting a real need in reaching boys and girls with the gospel. To all who send an offering of one dollar or more for this work we will send 98 beautiful two-color Christmas seals (as shown) appropriate for use with your holiday mailing. Each seal will bear its Christian message. Send for your supply of seals immediately. Not only will you share in getting the gospel message to the ends of the earth by radio, but you will proclaim the hope of Christ on every piece of mail to which you attach one of these colorful seals.

Direct all contributions and mail to:  
Assemblies of God Radio Department, P. O. Box 70, Springfield, Missouri.



## Send Us Their Names



To: Christ's Ambassadors Department  
434 West Pacific Street  
Springfield 1, Missouri

Please place the following servicemen on your mailing list and send them REVEILLE:

Name, rank and serial number .....

Military address .....

Home address .....

A Christian? .....

Name, rank and serial number .....

Military address .....

Home address .....

A Christian? .....

My relation to these servicemen .....

Informant's name and address

(Other names may be written on a separate sheet)

# The Lord's Healing

## A DEAF EAR OPENED

In December, 1945, while going to work one morning, I read an article in the Evangel telling how a girl was healed of cancer. As I got off the street car I said to myself, "God works in a mysterious way His wonders to perform." Just then I felt my deaf ear open. When I got to work I borrowed a watch and found that the Lord had indeed healed my ear. We truly serve a wonderful Lord.—Otto Prevatil, 3433 E. 103rd Street, Cleveland, Ohio.

(This testimony is endorsed by Pastor D. P. Holloway, who writes: "I have heard Brother Prevatil testify in the past of this healing. I questioned our brother on October 7, 1948, and he told me the ear still is healed.")

## HEALED OF UNDULANT FEVER

After two months of happy married life I became ill in July, 1943. The first indication of illness was a terrible exhaustion which suddenly came upon me. Never before in my life had I experienced anything like this. My strength left me, and I was forced to give up all evening activities.

I struggled on for several months, managing through great effort to do my housework and to hold my Sunday School class, which I dearly loved, until the end of the year, when I had to stay in bed. I would suffer with headaches which would continue for three or four weeks at a time. Then I had shooting pains in various parts of my body. My nervous condition was alarming. I cried a great deal. I was unable to eat and sleep properly. What sleep I did have was broken by nightmares.

I became depressed and melancholy. Having been of a cheerful and optimistic nature since childhood, I could not understand what had come over me, much less could anyone else. I was unable to go to church. Satan took advantage of my weakness and began to oppress me. Often I was taken by a great fear which I could not explain. I kept it to myself, and what I suffered at times beggars description. I was near a complete nervous collapse in June, 1944, when the Lord answered prayer and definitely undertook for my nerves. The acute condition was relieved; however, I was far from well yet.

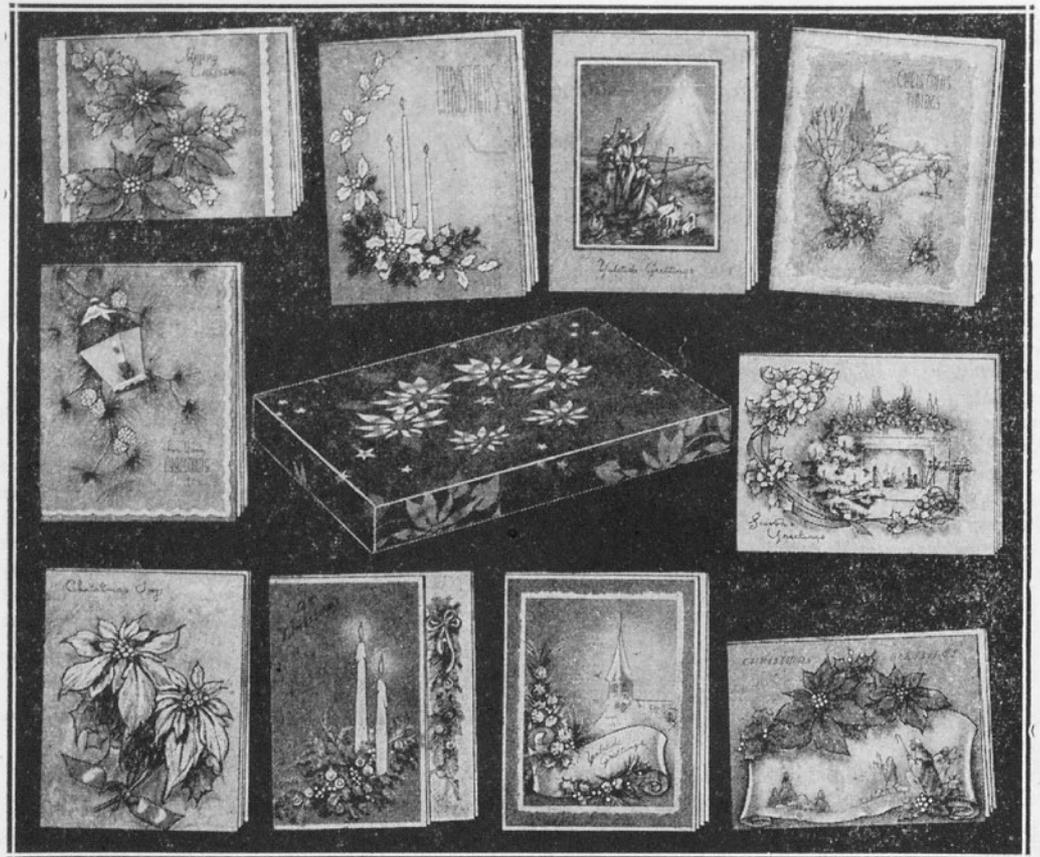
After having tried one doctor for a few months, and then another, and finding them unable to diagnose my case, I went to Dr. C. C. Quevli in Tacoma, Wash. That was on July 6, 1944. He sent me to the hospital for sixteen days, where I had two blood transfusions and tests which showed that I was suffering with sub-acute Brucellosis (or Undulant Fever, which is the more common name). I was sent home in a greatly weakened condition.

For more than two years I underwent serum treatment. Twice a week I was taken to the doctor's office for a shot. The treatment helped, but I was still so exhausted and weak that I was unable to do my housework or to attend church. I ran a temperature daily. My heart was so weak I could not walk more than a block at a time. The doctor now

said my case had become chronic and was practically incurable.

Then, in the spring of 1947, after nearly four years of suffering, I received a wonderful healing. There was a series of revival meetings in the Buckley Assembly. On April 9,

1947, I went to the Church and was prayed for by the evangelists, Brother and Sister Julius Erxleben. My faith had been mounting during the service, and when I went forward with others who were seeking healing the Lord came very close to me. Someone



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**Assortment No. 37**—With an appropriate Scripture text on each folder. **Assortment No. 370**—Omitting the Scriptures. Featuring friendly greetings.

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GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

struck up the chorus, "Jesus Is Passing This Way," and indeed I felt as though He were right by my side. The Lord so blessed me that I was unaware of the workers praying for me. With hands raised towards heaven for almost ten minutes, I praised the Lord

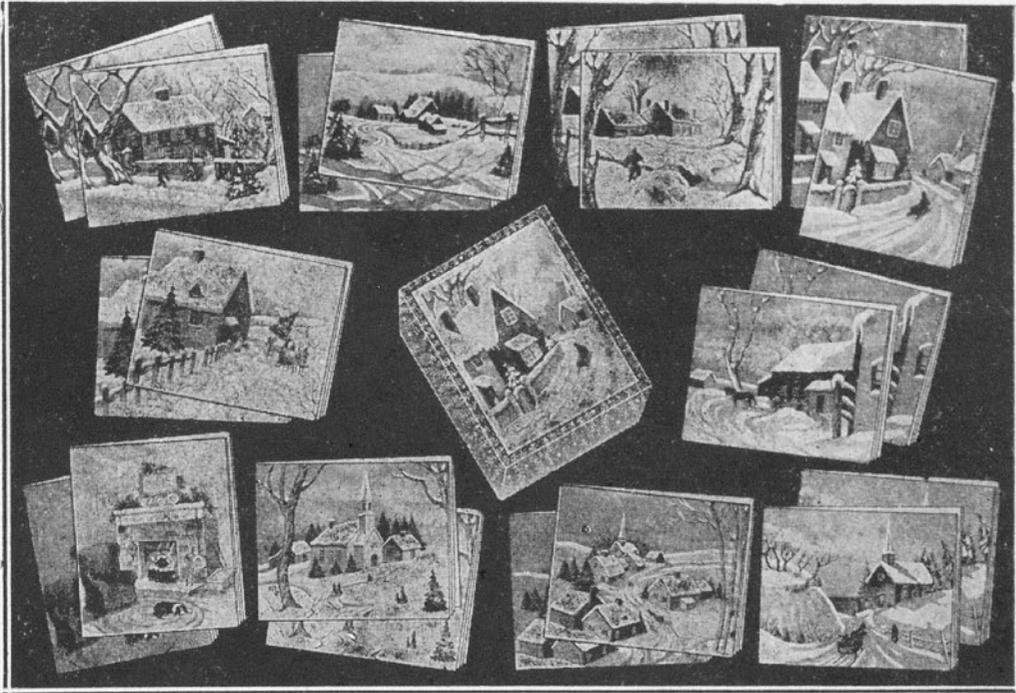
aloud, entirely oblivious to what was going on about me. The memory of it thrills my soul! The entire congregation was praising the Lord with me, for many prayers had gone up to God for me through the years from this group of faithful believers.

I went away from that service trusting the Lord, standing on His Word. I had a few testings in the days to come, but I was determined to keep believing, and by God's grace I stood firm. My faith grew daily. Strength began to flow into my body. The Lord enabled me to attend all but two of the services of the four remaining weeks in that revival campaign, and almost every night I stood in the meeting and praised the Lord for what He had done. It was so wonderful to be back in the house of the Lord again. That seemed as precious as health itself. By faith I let my hired help go, and stopped all use of medicines.

God has wonderfully honored His Word of promise. All symptoms of the disease have disappeared in my life, and in the past year I have gained about eight pounds.

I had not visited Dr. Quevli since March, 1947, until a few weeks ago, when I went to his office for an examination. I knew I was healed but I wanted medical testimony as corroboration. After all the tests were made that were continually made while I was ill, and after all the reports had been returned to the doctor, he pronounced me cured (or, in medical terms, to have an arrested case). Praise God from whom all blessings flow!—Hildur C. Anderson, Route 1, Box 71, Sumner, Wash.

(Sister Anderson's husband, A. R. Anderson, writes: "God has surely wrought a miracle in my wife's body. She has been in good health for over a year, and shows no symptoms whatever of her former trouble.")



"SUNSHINE LINE"

## CHRISTMAS ASSORTMENT No. 17

WITH SCRIPTURE TEXTS

**20 — SUPER-SIZE FOLDERS — \$1.00**

Here is an assortment of Christmas folders portraying "Americana" in the spirit and season of Christmas. You will recognize several bits of colonial artistry that have been handed down through the years to us.

Two each of ten different lovely designs featuring colorful American winter scenes. Each a realistic reproduction from the brush of an American artist, actually an art gallery Americana. Here is artistry that truly depicts the atmosphere of the season.



Expert lithography on high-quality paper. Each folder size 5 1/8 x 6 3/8. Envelopes furnished. Attractive box shows one of the outstanding scenes from the assortment. These twenty folders present superb value at a cost averaging only 5 cents each. You will want to select at least one box of these "Americana" cards—for variety's sake!

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No. 17—With friendship sentiments and Bible texts.

### A GOLDEN OPPORTUNITY

Sunday School classes or individuals wishing to earn extra funds by selling Greeting Folders may send for confidential price list. Quick sales at good profits will provide for the purchasing of that church library you have long needed. It is a means of spreading the gospel.

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### EUROPE TODAY

(Continued from page eight)

neath the twisted wreckage and heaps of rubble.

We made a trip by automobile through the French, American and British occupation zones of Germany, a distance of about 650 miles. The trip was made in a "Speed-the-Light" Chevrolet, a gift from the American Christ's Ambassadors, which G. Kinderman, European Field Secretary for the Assemblies of God, was driving.

There are still, throughout Germany, thousands of displaced persons who lost everything during the war and have no place to call home. One of these unfortunate individuals told me Christ was the first D. P. for He had no where to lay His head! In one place we saw two families, nine persons in all, living in a single room. In another place three hundred people make their home in a "bunker," or bomb shelter, built for protection from bombing during war. Here they have no light, and the air is very poor. One elderly woman had lived for three years in such a place, below the ground, where the dampness trickled down the walls and there was practically no provision for heating or cooking.

To add to the dilemma of housing, clothing and proper food are most difficult to obtain. Mrs. Argue and I had a meal in a German home where food parcels had just arrived from Canada. The children danced for joy when the parcels arrived. The week before, their diet had been as follows: for breakfast, two slices each of dark bread with a little jam on one slice—nothing else; at noon, a dish of potato soup—nothing else; for supper, potatoes and one slice of dark bread—nothing else!

We visited one woman who had seven chil-

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Make available such valuable volumes as  
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# GUIDANCE

for  
our

# Youth

## THE PROBLEMS OF YOUTH

By W. B. Riley

These sermons on youth's search have been a great help to the young people who have heard them and without doubt will be a guide in answering the questions of the young folk who read them. Dr. Riley is practical and at the same time frank and forceful. These chapters are written in an attractive, appealing manner. Young people and parents alike should read this book. **Price \$1.25.**

## ENEMIES OF YOUTH

By John Carrara

This is a powerful appeal and warning to youth against dancing, the movies, cigarettes, cards, and Marijuana. As the author says, "It will answer why 1,000,000 young people are living criminal lives; why 18,000,000 young people have never been inside a church building; why 20,000,000 young people have never heard a sermon; why the country is spending \$15,000,000,000 a year to try to check crime." **Price \$2.00.**



## WHEN BOYS ASK QUESTIONS

By Roscoe Gilmore Stott

Frank, but understanding, practical, yet encouraging. Dr. Stott answers over 100 questions that puzzled youth are asking: questions on morals, etiquette, religion, school, home, and street. A message directed to the heart. **Price 75c.**

## CHRISTIAN BOY'S PROBLEMS

By Bertrand Williams

There is a scarcity of sound, sane, carefully written material concerning the sex life of young boys from 10 to 16. This book, with its strong spiritual emphasis, should be placed in the hands of every lad. It may be the means of avoiding much heartache, grief, and regret. **Price \$1.00.**

## YOUTH'S PROBLEMS NO. 1, by Alfred L. Murray

This book is one for which earnest, inquiring young people have been searching. The author discusses youth's great problems and answers their questions in a sane and practical manner, with the Word of God as a basis for his counsel. **Price \$2.00.**

## CHRISTIAN GIRL'S PROBLEMS

By Bertrand Williams

Teen-age girls have many problems—problems which must be solved. In this heart-to-heart talk the author gives friendly advice which will help to prevent much future regret and heartaches. **Price \$1.00.**



## GIRLHOOD TODAY

By Helen Welshimer

Fifty-five short messages to girls on how to live graciously in a modern world, by one of America's foremost Christian writers. Miss Welshimer has a keen understanding of girls—their hopes, their faults, and fears. **Price \$1.35.**

## YOUTH'S COURTSHIP PROBLEMS

By Alfred L. Murray

This book will be a source of real help to everyone of high-school and college age. Some of the chapters are: How to Be Popular; What Is True Love?; Why They Quit; When Parents Object; Manners for Men and Women; Advice and Counsel. **Price \$2.00.**

## PATHS TO BEAUTIFUL WOMANHOOD and

## PATHS TO NOBLE MANHOOD

By Clayton F. Derstine

Multitudes of young men and women are ignorant of the perils to which their lack of wholesome knowledge and sex training expose them. Later they are the victims of "wild oats" sowing and reaping a frightful harvest of untold mental and physical agonies as the result of such ignorance. This book aims to create a desire for the things which are worth while. **Price \$1.25, each.**

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Springfield 1, Missouri

dren and whose husband was a prisoner in Russia. For shoes she wore rubbers tied around with string to hold them on. She wept and kissed my hand as we gave her a little food.

We had wondered how we would be received in Germany because of the war and

the present occupation, but there we found the most love. Evangelist Bertil Forsgren made arrangements for special services in a large Lutheran Church which was donated for our Pentecostal meetings in Hamburg. Brother Forsgren interpreted. At the close of our last meeting Mrs. Argue was presented with seven

bouquets of flowers! One German pastor said, "Thank God we lost the war! If Hitler had won, all evangelical preachers would have been put to death here and wherever he conquered." We were further given to understand that the present occupation by the Western powers represents the only real sense of security

the German people possess. Nineteen political parties seek to gain leadership. This, coupled with a fear of Communism, gives cause for unrest.

Out in the country we found many adults barefooted because they have no shoes to wear. Some supplies not available since before the war, are now beginning to appear in the shops, but prices are prohibitive. The average German laborer receives about thirty marks per week but it takes that much money to buy one pound of tea.

Our church (Calvary Temple in Winnipeg, Canada) has joined with many other Pentecostal churches in sending food parcels, clothing and Bibles to our needy brethren in Germany and other parts of Europe. Surely this is pleasing to God and in keeping with His Word, which tells us:

"If thine enemy hunger, feed him."

"Jonathan stripped himself of the robe that was upon him and gave it to David."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done

it unto Me."

"Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?"

(Offerings marked, "For European Relief," may be sent to our World Missions Department, 434 West Pacific Street, Springfield 1, Missouri.)

## "BE SEPARATE, SAITH THE LORD"

(Continued from page four)

The twentieth chapter of 2 Chronicles, which tells of this victory, is worthy of our most careful study.

### The Call to Absolute Separation

After we have had a great victory we have need of great watchfulness. Our only safeguard against the subtle and oft-repeated temptations of the enemy is close communion with our Lover Lord, who with every temptation will provide a way of escape.

After the marvelous victory Jehoshaphat had over his enemies, it seems as though he once more lapsed into carelessness, for we read: "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly; and he joined himself with him to make ships to go to Tarshish. . . . Then Eliezer . . . prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish."

Had Jehoshaphat forgotten the word of the Lord, "Shouldst thou help the ungodly, and love them that hate the Lord?" Apparently. And the word of our God comes to us, "My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee."

The call comes to us throughout the whole Word to keep ourselves unspotted from the world, to be utterly separate from the world and all its amusements, to keep unentangled from ungodly business connections. Every minister should be an example of holy living to his flock. 1 Peter 5:3. Let us ponder the following words and always keep them in our memory: "The friendship of the world is enmity with God; whosoever will be a friend of the world is the enemy of God." James 4:4. As children of Abraham, by faith in Christ Jesus, we are called as he was to a life of complete separation, and to become, like him, friends of God. But if we prefer the world, and refuse to be separate, remember this, we shall become *enemies of God*.—S. H. F.

## NEW HOPE TOWN

(Continued from page six)

me. I praise Him today for His healing power, and that He has the same "strong" to heal today as when He walked on the earth and healed the leper people long ago."

"There were tears in their eyes as those lepers listened," the missionary said (and her own eyes were not dry as she told it). "We are so thankful for those who have been healed of their leprosy. But during that revival meeting there were fifteen lepers really converted. Previously we had only three converts among them, but now there are eighteen born-again

## "SUNSHINE LINE"

# Baby Congratulation Folders

With Scripture Texts

These are the most delightful folders that ever greeted fond parents. You will find appropriate folders with carefully selected sentiments. Be sure to keep a good supply of these Baby Birth Congratulation cards on hand. Envelopes furnished. Order by number.



1712—5 cents



X288—5 cents



X296—5 cents



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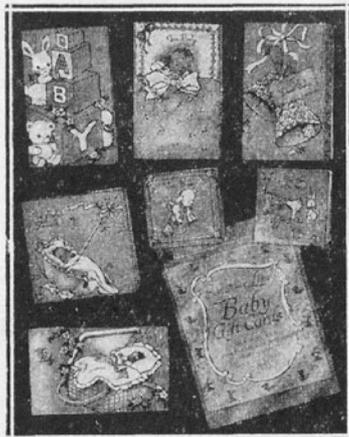
X1807—5 cents

# Baby Gift Cards

With Scripture Texts

Seven folders with envelopes—Price 30 cents

Enclosures of the cutest and cleverest sort to go along to the new baby with your own gift. Baby's mother and friends will appreciate your thoughtfulness and good taste when you use these brand-new gift folders provided by "Sunshine Line." Most of the seven folders have appropriate Scripture texts. Folders are dainty, small sizes—2x2, 2<sup>5</sup>/<sub>8</sub>x2<sup>5</sup>/<sub>8</sub>, and 2<sup>1</sup>/<sub>4</sub>x3<sup>1</sup>/<sub>2</sub>. No two alike. Order Package No. 60.



## Scripture-Text "Sunshine Line"

### BIRTH ANNOUNCEMENT FOLDERS

Box of 25 for \$1.00 or 5 cents each

Attractive, colorful Birth Announcements that you will enjoy sending to all your friends, and to the new baby's relatives. Three designs to choose from—all equally gay and charming with their artistic baby motifs.

Each has space for baby's name, weight, time of arrival and parents' names. Size 2<sup>5</sup>/<sub>8</sub>x2<sup>5</sup>/<sub>8</sub> and 2<sup>1</sup>/<sub>4</sub>x3<sup>1</sup>/<sub>2</sub>. Envelopes furnished. Buy them in quantities. Order by number. Boxes of 25 of a design.

Price \$1.00



No. 61—5 cents



No. 63—5 cents



No. 62—5 cents

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Springfield 1, Missouri

Christians in New Hope Town—and the salvation of their souls is more important than the healing of their bodies.”

We asked whether Miss Steidel plans to return to Africa.

“Yes, as soon as possible,” she answered hopefully. “I am very tired now—almost completely exhausted” (as one could plainly see by her pale face and weary voice), “but I hope to be stronger after a little rest, and I want to be back in New Hope Town within a year.”

As we said good-bye, we thought of that remarkable vision which the young Missouri girl had seen twenty-four years ago. “Throongs of poor, helpless people—fainting, falling by the wayside, dying. . . .” “Why don’t people do something?” she had wondered. “Why don’t they try to help them?”

Well, here was one heroic lady who *has* done something—who *has* tried to help—and has succeeded. For God has been with her.

## THE MARRIAGE IN CANA

(Continued from page three)

erly devised. He does not need them. They prove but a snare and in the end divert the real purpose of Gbd. Don’t try to justify your means and time by the fact of God’s promise, covenant or intimation of a spiritual purpose or a desire He has for you. The desire and the purpose of God for you no doubt may be Spirit-born, *but* do wait God’s hour and His method for fulfillment.

The *method* of God for Christ’s victory was *not* a miracle of water turned to wine, but a *cross*. His hour was not a hurried demonstration of flesh “to prove God,” but an hour tragic and profoundly magnificent, set like a jewel in a framework of the ages.

The Bible has numerous beautiful, spiritual, illuminating pictures, all veiled to the natural eye. I am finding them all most interestingly framed, and only as the Holy Spirit gives vision do we discern the beauty and the grace as they take form in the *very well-known* frames. *Frames* are interesting, fascinating, historically instructive, prophetically true, but *pictures* (the reality of truth) are abiding, endless, and forever triumphant.

## Among the Assemblies

ROSWELL, N. MEX.—We have just closed a 3-week meeting at the First Assembly of God, with Evangelist Louie Shultz. God moved in a remarkable way. About 10 were saved, others were renewed in the Lord, and 16 were filled with the Holy Ghost. The church is revived in every way.—Paul W. Savage, Pastor.

HOUSTON, TEXAS—We have just closed a 3-week meeting at the Manchester Assembly of God, with Evangelists Frances Moss and Margaret Vann of Sheridan, Ark. Souls were saved and an eight-year Sunday School record was broken. God blessed their inspiring messages to our hearts.—T. N. Alexander, Pastor.

ST. LOUIS, MO.—We closed a very good revival meeting with Evangelist Joseph Fiorino, whose address is: Box 62-A, Route 4, St. Louis 15, Mo. Fifteen were saved, 12 filled with the Holy Ghost, and 4 reclaimed. We had special Divine Healing services and many sick were healed. A two-year-old girl was healed of cancer on her right side.—Fred Wampler, Pastor, 3137 S. Broadway.

ROCHESTER, N. Y.—We have just closed a 6-day meeting with Evangelists G. B. McDowell and Paul Glover. God met us in a wonderful way; souls were saved and the church greatly helped. We are looking to the Lord, during the fall and winter months, for a precious ingathering, as this is the only Assembly of God in a city of over four hundred thousand.—Robert E. Le Mon, Pastor.

FINLEY, N. DAK.—Evangelist and Mrs. Martin Baxter, assisted by Peter Dahlberg, conducted a 6-week revival meeting in a portable tabernacle here. As a result, several were saved and many expressed their desire for salvation. Interest has been very good throughout the community. Since the Baxters and Brother Dahlberg have gone on into the evangelistic field, we have come here to carry on services throughout the winter months.—Roger Haas, Box 71.

WILMINGTON, CALIF.—October 3, we dedicated our new \$25,000 church building. F. C. Woodworth, Superintendent of the Southern California District was our speaker. The building had been erected almost entirely with donated labor. A total of 5,600 hours of donated labor in five months, from start to finish, was performed by members and friends of the church. The total indebtedness is less than \$5,000.—Wilmington Boulevard Assembly of God; Herbert W. Ezell, Pastor.

Need something new

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A Course in

### BIBLE DOCTRINE AND MISSIONS FOR JUNIORS

By Hilda I. Copley

The aim of this course is to acquaint the children with the chief doctrines as taught in the Scriptures; to give them a sympathetic understanding of the customs and conditions among children of other lands; to develop a gratitude for the Bible, and the civilization brought about by its teachings, with the supreme purpose of bringing the children to a saving knowledge of Christ. **Price 50c.**

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# Coming Meetings

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

**KENSINGTON, KANSAS**—October 31—; D. C. Branham, Evangelist.—Walter E. Ratch, Pastor.

**WOOD LAKE, NEBR.**—October 27—; Evangelist Bonnie Wheaton and Musician Ruth Lyon.

**LEXINGTON, NEBR.**—October 24—; R. G. McAllister, Evangelist.—L. E. Wilkins, Pastor.

**BARTLESVILLE, OKLA.**—November 9—; Cordelia Donnell and Mildred Holler, Evangelists.—C. Asher, Pastor.

**MEMPHIS, TENN.**—Oct. 31—Nov. 14; William F. McPherson, Evangelist.—James E. Hamill, Pastor.

**EMMETT, IDAHO**—Meeting in progress. Evangelist and Mrs. D. G. Lewis of Nampa.—Haskell Friend, Pastor.

**LONGMONT, COLO.**—Full Gospel Assembly of God, 8th and Bross., Nov. 7—28; Evangelist and Mrs. D. G. Lewis.—R. L. Sherman, Pastor.

**PANHANDLE, TEXAS**—Nov. 7, for 2 weeks or longer; Evangelist and Mrs. Walter Lane.—Raymond Jones, Pastor.

**HATTIESBURG, MISS.**—Nov. 10, for 2 weeks or longer; Evangelist and Mrs. D. C. Ogden, Covington, Tenn.—J. W. Gladney, Pastor.

**JOLIET, ILL.**—Full Gospel Church, Parks and Clay Sts., Nov. 2—14; Fred Numrick, Springfield, Ill., Evangelist.—W. E. Weides, Pastor.

**CHELSEA, MASS.**—First Pentecostal Church, 113 Hawthorn St., Nov. 7—21; R. L. Bartlett, Richards, Va., Evangelist.—C. C. Garrett, Pastor.

**FARMINGTON, MO.**—Nov. 16, for 2 weeks or longer; Fred Numrick, Evangelist.—J. W. Allen, Pastor.

**LANSING, MICH.**—English-Hungarian Assembly of God, 725 W. Mt. Hope, Nov. 2—14; Arnold Hashman, Flint, Mich., Evangelist.—Elsie H. Petro, Pastor.

**CHAPPELL, NEBR.**—Oct. 31—Nov. 21, or longer; C. E. Blodgett, Evangelist.—H. W. Thiemann, Pastor.

**MASON CITY, IOWA**—1615 Delaware, N.E., Nov. 14—28; Harvey L. Flaherty, Evangelist.—Louis L. Roggow, Pastor.

**LUMBER CITY, GA.**—Oct. 24, for 2 weeks or longer; David Speight of Columbus, Evangelist.—Hugh Kesler, Pastor.

**ST. AUGUSTINE, FLA.**—First Assembly of God, Oct. 31—Nov. 14; L. E. Blue, Wynona, Okla., Evangelist.—C. R. Inman, Pastor.

**ST. CLOUD, MINN.**—Gospel Tabernacle, Oct. 28—Nov. 7; Erickton-Seavert Party, Evangelists.—Fred Gottwald, Pastor.

**BAKER, ORE.**—Assembly of God Tabernacle, Third and Court Sts., Nov. 2—21; E. W. Fagerstrom, Evangelist.—Walter E. Smith, Pastor.

**OSKALOOSA, IOWA**—Full Gospel Tabernacle, 111 Eighth Ave. E., Nov. 16—; William A. Ward, Washington, D. C., Evangelist.—Max and Mae Johnson, Pastors.

**TOWANDA, PA.**—Assembly of God Tabernacle, S. Main St., Nov. 3—21; Carolyn Lindblad, Pasadena, Calif., Evangelist.—Pastor Peter and Jennie Bedzyk.

**WINDSOR, MO.**—Crusade for Christ Services, Assembly of God, Oct. 19—; Alvin Long and Olen Templeton, Evangelists. Also various other speakers.—Glen Hannan, Pastor.

**RIVERBANK, CALIF.**—Assembly of God Tabernacle, First and Stanislaus Sts., Nov. 16—; Evangelist and Mrs. Stanley P. McPherson.—Douglas H. Cooksey, Pastor.

**FARMINGTON, MO.**—Fellowship Meeting, Flat River Section, November 9. Services 10:30 a.m. and 2:30 p.m. Bring basket lunch.—J. W. Allen, Secretary-Treasurer.

**ENGLEWOOD, COLO.**—Assembly of God Tabernacle, Lincoln and Oxford Sts., Nov. 9—21; Carl and Edna Goodwin, Pomona, Calif., Evangelists.—Merle W. Roll, Pastor.

**CORPUS CHRISTI, TEXAS**—First Assembly of God, 1600 S. Brownlee Blvd.; Nov. 9, for 2 weeks or longer; Bracy I. Greer of Ft. Worth, Evangelist.—A. A. Allen, Pastor.

**KNOXVILLE, TENN.**—Old-fashioned Prayer Revival, Faith Chapel, Blount and St. Paul Sts., Nov. 2—14; W. M. Stevens, Denver, Colo., Evangelist.—G. R. Kelly, Pastor.

**HERMISTON, ORE.**—Section-wide Revival and Divine Healing Campaign, Nov. 1—7; Mr. and Mrs. Velmer Gardner, Wenatchee, Wash., Evangelists, accompanied by Wayne Conklin, Singer and Musician. Prayer for the sick each night, followed by old-fashioned tarrying service. All Full Gospel churches invited to take part.—H. E. Silvius, Presbyter, Box 1044, Hermiston, Ore.

**CHRIST'S AMBASSADORS RALLIES**  
Christ's Ambassadors Rallies, Highway Mission Tabernacle, 19th and Green Sts., Philadelphia, Pa.: Nov. 13, 7:45 p.m., Mal Kerr, Pottsville, Pa., speaker. Nov. 27, 7:45 p.m., D. Leroy Sanders, Jefferson City, Mo., speaker.  
Special music by Eastern Bible Institute students at all services.—Anthony A. Marinacci, Chairman.

**TORONTO, CANADA**—Glad Tidings Tabernacle, 833 St. Clair Ave. W.; Oct. 24, for 3 weeks; Nellie Thurmon, St. Louis, Mo., Evangelist.—H. R. Panabecker, Pastor.

**RICHMOND, VA.**—Bethel Full Gospel Church, Park Ave. at Meadow; Nov. 7, for 2 weeks or longer; Evangelist H. E. Hardt, Falling Waters, W. Va., speaker.—H. C. Wiles, Pastor.

**SUNDAY SCHOOL FELLOWSHIP MEETINGS**  
Montana District Sunday School Fellowship Meetings: Nov. 5, Polson; Nov. 9, Conrad; Nov. 11, Ophelm. Loine C. Honderick, National S. S. Representative, guest speaker, assisted by Montana District leaders and workers.—Claud L. Myers, Director of Christian Education.

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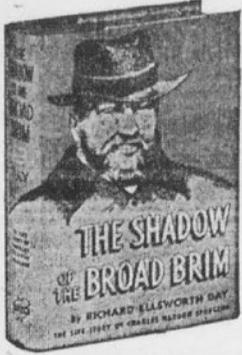
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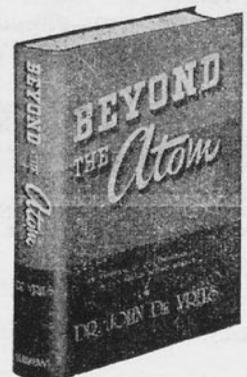
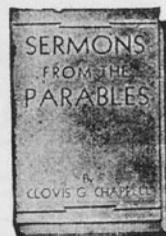
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SCRANTON, PA.—C. A. Rally, Asbury Methodist Church, Nov. 11. Services 2:30 and 7:30 p.m. George Gould, District C. A. President, speaker.—David A. Berquist, Sectional C. A. leader.

DALLAS, TEXAS—Oak Cliff Assembly of God. Oral Roberts Divine Healing Campaign, Rebel Stadium Parking Lot, Fleming and Colorado Sts., Oct. 23—Nov. 7. Near all bus and car stops. For more information write H. C. Noah, 919 Morrell Ave., Dallas 16, Texas.

CARTHAGE, MO.—Dedication of New Church, 10th and Lyon Sts., November 8. First service 10:30 a.m. Dinner served by church at noon. Afternoon service 2:30; evening, 7:30. Special speakers: Thomas F. Zimmerman, Ralph M. Riggs and District Superintendent Bert Webb. Come and enjoy the day with us.—J. A. Rogers, Pastor.

PLANT CITY, FLA.—City-wide Divine Healing Campaign under big tent; Nov. 14, for 2 weeks. All Full Gospel churches of this section co-operating. Tom B. Myers Party of California in charge. Preparatory service, 2:30 p.m.; Brother Myers' co-worker, instructor. Divine Healing service, 7:30 p.m., when Brother Myers will pray for the sick. For room reservations contact Pastor Maxwell Cloud, 208 Strickland St., Plant City, enclosing \$2.00 deposit on room. State kind of accommodation desired.—Maxwell Cloud, Pastor, First Assembly of God.

#### TEXAS C. A. CONVENTION

The 22nd annual Texas C. A. Thanksgiving Convention will convene in San Antonio, Texas, Nov. 23—25. First service, Nov. 23, 7:30 p.m., in First Baptist Church Auditorium. The other services will be held in the Municipal Auditorium, directly across the street from the First Baptist Church. Services on Wednesday and Thursday, 10 a.m., 2 p.m. and 7:30 p.m.

Speakers include: Klaude Kendrick, J. O. Savell, Bill McCann, Victor Smith, Homer Conner, and the Speed-the-Light Quartet from Springfield, Mo.—the Missionaires.

Address room reservations to J. R. Tuttle, Box 565, San Antonio, Texas.—Maurice Cadwalder, C. A. President.

#### TEXAS BIBLE CONFERENCES

Texas Fall Bible Conferences: Beaumont Section, Nov. 9—10, Liberty Assembly, 1825 Grand Ave. Houston Section, Nov. 11—12, Houston, Central Assembly, Keen and Quitman. Waco Section, Nov. 30—Dec. 1, Marlin Assembly, 811 Colman St. Austin Section, Dec. 2—3, East Austin Assembly, 218 N. Chalmers St. Corpus Christi Section, Dec. 7—8, Alice Assembly, W. Center St. Valley Section, Dec. 9—10, McAllen Assembly, 410 N. 17th Street.

Each Conference will run two days and one night. Services daily, 10:30 a.m., 2:30 and 7:30 p.m., with District officials speaking. Ministers and Christian workers urged to attend each service. For further information address the Presbyter of your Section or E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.—J. O. Savell, District Superintendent.



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This is really a wonderful book and should be in every home and library in America. Ten chapters cover several subjects such as Matter, Life, The Starry Universe, Water and Air, Plant Life, Animal Life, The Human Body, etc. "I highly and urgently recommend this to my friends and acquaintances, particularly the young people, upon every opportunity." **Price \$1.50.**

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OAKLAND, CALIF.—First Assemblies of God Church, 10th Ave. and E. 14th St.: Nov. 14, 7:30 p.m., Ernest S. Williams, General Superintendent, speaker; one service only. Nov. 16—28, Christian Hild, Evangelist.—E. Elsworth Krogstad, Pastor.

#### MISCELLANEOUS NOTICES

NEW ADDRESS—5132 Stratford Rd., Los Angeles 42, Calif. "I have resigned the pastorate at Bandon, Ore., to enter Jewish work."—H. Specter.

NEW ADDRESS—365 Mid Ave., Weston, W. Va. "I have accepted the call to pastor the Weston Assembly of God. Council ministers welcome at all times."—Mrs. Mary K. Murphy.

SPECIAL NOTICE—After having served as Superintendent of the Alabama District for 10 years, I have accepted the pastorate of the Central Assembly of God, Quitman and Keen Sts., Houston, Texas. Address at church parsonage: 2207 Chestnut St. Anyone having friends or relatives in Houston who are in need

of Pentecostal ministry, please notify me.—Marvin L. Smith (former address: 55 Chidester Ave., Mobile, Ala.).

NEW ADDRESS—Box 325, Clark, Mo. "After having pastored the church at Shelbina, Mo., for over 5 years, we have resigned and are now pastoring at Clark, Mo."—Pastor and Mrs. L. H. Buck.

NEW ADDRESS—Route 1, Box 279, Maumee, Ohio. "After a year and eight months at Marietta, Ohio, I have resigned and have accepted the pastorate of the Swan Creek Assembly of God, Maumee, Ohio. Council ministers passing through are invited to visit us."—John W. Blair.

NOTICE TO RADIO BROADCASTERS—The Radio Department is preparing an up-to-date list of all programs and broadcasters in our Assemblies of God fellowship. Please send name of broadcast, station, and sponsor, also day and time of release, to the Assemblies of God Radio Department, P. O. Box 70, Springfield, Missouri.

NEW ADDRESS—320 N. 33rd St., Milwaukee, Wis. "I am leaving the evangelistic field. Have accepted the pastorate of the American-Yugoslavian Assembly of God in Milwaukee, Wis."—Nick M. Gruck.

NEW ADDRESS—380 Riverside Drive, Apt. 1 FX, New York, N.Y. "I have resigned the pastorate at Asheville, N. C., and am now working with Mrs. R. A. Brown, Glad Tidings Tabernacle, 325 W. 33rd St.—R. Stanley Berg.

NEW ADDRESS—1216 S.W. 27th, Oklahoma City, Okla. "After serving the Oklahoma District as District S. S. Superintendent for 3 years, we have accepted the pastorate of Southside Faith Tabernacle, Oklahoma City."—Paul Copeland.

BROADCAST—"The Gospel Broadcast Hour," from auditorium of Assembly of God, Chico, Calif., Sundays, 6 p.m., Station KHSL, 1290 kilos., under direction of Pastor E. Wm. Anderson. Music directed by R. J. Ferguson, Assistant Pastor.—E. Wm. Anderson.

#### OPEN FOR CALLS Evangelistic or Pastoral

Sheridan Davis, 2154 Marathon St., Los Angeles 26, Calif.—"Ordained; in fellowship with Southern California District Council. Wife and grown daughter, Helen R. Davis, also ordained. Have done evangelistic, pioneer and pastoral work for the past 25 years."

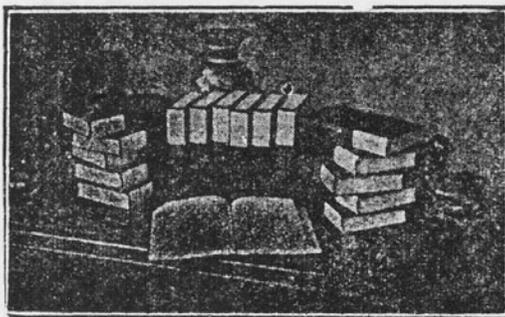
Evangelist and Mrs. Neil Sawrey, P. O. Box 592, Fayetteville, Ark.—"We have resigned the pastorate at Lamesa, Texas, and are open for evangelistic or pastoral calls. Ordained. Experienced Bible teacher and preacher. May be traveling toward West Coast after November 1; would appreciate some week-end or longer meetings en route. We travel alone."

#### Evangelistic

Lucious J. Keen, c/o Jesse Smith, 106 Montgomery Ave., Prichard, Ala.—"I have resigned the pastorate at Irvington, Ala., and am open for evangelistic calls. Am a member of the Alabama fellowship."

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**ARIZONA C. A. CONVENTION**

The Arizona Christ's Ambassadors Convention will convene at the First Assembly of God, 11th St. at Garfield, Phoenix, Arizona, Nov. 25-27. E. J. Robison, Oildale, Calif., Convention speaker. Opening rally, Thursday, 7:30 p. m. Gerald Fletcher, C. A. President. —Claude Wood, Hest Pastor.

**CAMDEN, N. J.—**Missionary Convention, 570-74 Walnut St., Nov. 18-21. Speakers: Mr. and Mrs. E. Pettenger, South Africa; Vera Swartztrauber, Palestine; Paul Finkenbinder, El Salvador; and Mary Martin, Liberia.—Harold W. Barnes, Pastor.

**TENNESSEE DISTRICT C. A. CONFERENCES**

Tennessee District C. A. Conferences: Nov. 3, Madison; Nov. 5, First Assembly, 219 Scott St., Knoxville. Harry M. Myers, National C. A. Secretary, special speaker.—C. W. Quattlebaum, State C. A. President.

**NORTHWEST C. A. CONVENTION**

The first District-wide C. A. Convention for Washington and Northern Idaho will be held at the First Methodist Church, Yakima, Wash., Nov. 25-26. First service Thursday, 2:30 p.m. Robert Fierro will speak evening and morning, and Ralph Harris in the afternoon.—Norman L. Gardner, District C. A. President, Route 1, Box 251, Ridgefield, Wash.

**MICHIGAN S. S. CONFERENCES**

Michigan Sunday School Conferences: Nov. 8, Bay City; Nov. 9, Gladwin; Nov. 10, Plainwell; Nov. 11, Jackson, Vandercook Lake Assembly; Nov. 12, Detroit, Southfield Assembly.

Sessions 2 and 7 p.m. Speakers: J. E. Wilson, St. Joseph, Mo.; Chas. W. H. Scott, District Superintendent; Mrs. Gertrude V. Scott, Michigan S. S. Representative, and others.—D. G. Foote, District Secretary.

**WEST CENTRAL DISTRICT FALL CONVENTION**

The Fall Convention and Fellowship Meeting of the West Central District Council will be held in Moberly, Mo., Nov. 8-11. Wilfred A. Brown, main speaker, speaking twice daily, 9:45 a.m. and 7:45 p.m. First service in new Assembly of God church, Monday, 7:45 p.m. Services after Nov. 8 in City Auditorium. Write Clifford Truitt, Host Pastor, 516 Hagood St., for room reservations.—Stanley H. Clarke, District Superintendent.

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