



FILE COPY

FAITH'S SONG  
"I would be quiet, Lord,  
Not tease nor fret;  
Not one small need of mine  
Wilt Thou forget."

A farmhouse in Switzerland Photo by J. Gaberell, Thalwil

*The Pentecostal*

APRIL  
2  
1949

# Evangel

NUMBER  
1821

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

# The Salt and the Light of the World

*Ye are the salt of the earth . . . Ye are the light of the world. Matthew 5:13, 14.*

● OUR LORD regarded the world as a place that is corrupt and dark. The world is so corrupt it needs salt, and so dark it needs light. Let us hold fast the attitude of our Lord toward the world.

We must not let ourselves be deceived by the veneer of our civilization. The wonderful inventions of science, the beautiful things that surround us, the conveniences and the luxuries can deceive us, but surely the past nine years or more have taken the lid off everything and have revealed how shallow is the veneer that is upon our boasted civilization. One could turn over the whole of the pages of history and I doubt whether he would find things worse than men have done these past few years. Men have done things that the very brutes of the field wouldn't do to one another. Sometimes one blushes almost to feel he is a member of the human race! Christians must view the world as Christ viewed it. Let us not be deceived; it is corrupt and it is dark, and it needs salt and light in it.

Another thing I notice in this passage is that "God's methods are men." I think we should constantly remind ourselves of that. The Lord's method in this corrupt and dark world is to put in it men and women who themselves are the salt and the light. While we rejoice in all the benefits that come from our united efforts and our organization—for I believe in these—let us remember that God's methods ultimately are not in organizations and denominations and all that they represent; God's methods are men. God wants to get men and women who are cleansed in the precious blood of Jesus and then filled with the Holy Ghost. *Men* are His methods for meeting the desperate needs of the world all around.

Salt and light are both so quiet, if I may put it that way, and not at all self-conscious in their work. I am persuaded that our best usefulness is when we are the least self-conscious. Your best work is done when you are unconscious of it; when you are salt and you don't know it, but other people do; and when you're light and hardly know it, yet other people are thanking God for you. God save us from self-conscious righteousness and self-conscious holiness and self-conscious usefulness, and let us just be salt and light, doing the work and fulfilling the purpose that God has given us to do.

"Ye are the salt of the earth," our Lord says. Salt fails if it loses its distinctive

Donald Gee

at Central Assembly, Springfield, Mo.

flavor. Salt has a tang to it. Every Christian ought to have a tang. We ought to have a taste, a flavor. There should be something different about each of us.

A good many years ago it was my privilege to speak to the student body in a certain Bible School, and I was about to begin when I saw sitting in the back one of the faculty, a very learned individual. His presence made me a bit nervous. I wondered whatever he had come for, for I was quite sure that I could teach him nothing. He sat all through the message, and after the session he said, with a twinkle in his eye, "I suppose you wonder why I came in this morning, Brother Gee." I said, "Well, to tell you the truth, I did." He said, "I came to get your flavor; I wanted to know what you tasted like." He didn't tell me what I tasted like—though I'd rather like to know my flavor. He said, "I've read your books and I've heard about you, but I just came this morning to get your flavor."

What he meant, to put it in more familiar language, was that he came to try what manner of spirit I was of. I suppose we all understand that don't we? Two men may say exactly the same thing, but it may taste so different. The thing that makes the difference in the flavor of what a man says is something in himself. It's his personality. It's the vital thing. While we pray that God may give us correct doctrine and truth to utter, yet may God give us men and women who have such an aroma, such a beauty of Jesus about them, that we feel the very spirit of Christ.

When I read this verse I think of the Psalmist's words, "O taste and see that

the Lord is good. Blessed is the man that trusteth in Him." Those with whom you associate know what you taste like spiritually. All Christians, says our Lord, are the salt of the earth. There should be something in them which makes them a little different.

Sometimes I try to clothe with new meaning some of the great words of our doctrine. One of the greatest is the word "sanctification"—but it's quite difficult for our younger generation in England to understand what sanctification is. A lot of them get it mixed with sanctimoniousness. What a dreadful mistake! Sanctification is certainly not sanctimoniousness. To help them understand what sanctification is, I suggest separation and other such words; but ultimately I usually come to this and I find it really helps them! Not in any outward, repulsive way, but just in the beauty of holiness. "It's just something different in the way you speak, something different in your spirit, your attitude, your whole behavior."

If you're a Christian you don't need to tell people so, though I think you should. If they've been with you any time they know it, they feel it. You're salt and people can taste that there's something different about you. "Ye are the salt of the earth." But our Lord says, "If the salt has lost its savor." That is to say, we have to guard this flavor; we have to guard this subtle, yet very real, difference. We have to guard our sanctification with watchfulness. We must keep ourselves dry, because the one thing that makes salt lose its savor is to get wet. Now I know that to tell Pentecostal people to be dry sounds very strange. You say, "Brother Gee, we thought you were dry enough yourself, but fancy telling us to be the same!" I'm only telling you to be dry because we're thinking of ourselves as salt, and if salt isn't kept dry it loses its saltiness and its usefulness.

I live in a very old house in Lincolnshire, over in England. If some of you American housewives could see the old-fashioned kitchen my wife has, you'd pity her from the bottom of your heart. I do! I pitied myself the other day when she was away. While she was away I had to get some salt, for I was struggling to do a bit of cooking; and search as I might, I couldn't find the salt. I'll have to explain that our house is very damp, so that things soon get mildewed if we aren't very careful. Well, finally I found the salt. It was in the oven! I found that my wife keeps the salt in the oven, because it's the only place it remains dry and

  
**If any man bridleth  
not his tongue, this man's  
religion is vain.**

James 1:26

salty. I leave with you the thought the best place to keep is in the oven. Keep where the fire is burning. Keep dry in this sense. Keep salty. Guard your savor. To put it in another way, watch your atmosphere; because it is the atmosphere that affects salt.

I would like to say to the young people, and to the older folks as well, *Watch your friendships*. Watch your companions. I don't think we realize the tremendous power of the impact of other people upon us. Our friendships are tremendously vital. How they affect us all the time! As we watch some we see with sorrow and concern that they are beginning to lose their saltiness, that difference, that taste of a Christian and of Christ. The pastor and others watch with concern and they know the reason may be friendships that aren't helpful.

Watch the atmosphere you create in your own home. Our homes can have wonderful comforts but wrong kinds of atmosphere. We have the benefit of that wonderful invention of radio. It is fine and useful, but don't let the thing blare out all the time. As I stay in some homes, I wonder that they have enough strength left to twiddle the knob with the thing blaring out morning, noon and night! How easily it can fill a Christian home with atmosphere which isn't healthful to salt at all. Watch your atmosphere. Turn the radio on when it's good and turn it off quickly when it isn't.

When the radio is off and we are just chatting and laughing and having a good time at the table, we still have to watch the atmosphere. We all get happy and need to let off the exuberance of our hearts now and then. I always remember that wise word in James: "Is any merry? Let him sing songs." That is to say, let me express even my Christian merriment in the right way. There are right ways and wrong ways of letting out even holy spiritual joy, and it is possible to let the pure joy that God has given me by saving grace be expressed in ways that aren't healthful. I can spoil the atmosphere. I do want to keep in a good atmosphere. I believe that when, in the will of God, I am plunged into a harmful atmosphere, He will keep me. But when I am responsible for it, I am on my own. I must guard my friendships, my conversations, the music I listen to, the pictures I look at, the books I read, and everything. I must keep my soul in the right atmosphere lest the salt lose its savor.

"If the salt have lost its savor wherewith shall it be salted? It is good for nothing but to be cast out and to be trodden under foot of men." Oh, I pray God will save me from becoming insipid, from losing my flavor, from becoming tasteless. How easy it is in conversation to be insipid. How insipid some letters

are. How insipid some personalities seem to be. They have no ideas or opinions about anything. They just utter the usual phrases and they have no real taste. Oh, brother, do get a bit of flavor. Oh, sister, do have some convictions about something.

I remember an old story about an Irishman. They came to him and said, "Pat, what do you believe?" He said, "Sure, I believe what the church believes." Then, "Well, Patty, what does the church believe?" He said, "Sure, the church believes what I believe." "Well, then, Patty, what do you both believe?" "Sure," he said, "we both believe the same thing." And that's about as much as you can get from some people. Do believe something and know why you believe it. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Then our Master says, "Ye are the light of the world." Notice that the reason He suggests for the possible failure of the light is quite different from the reason for the possible failure of the salt. The failure with the salt is that it loses its flavor; it ceases to be salt. The failure with the light is not that it loses anything, for it keeps on being light; the trouble is that it's shining in the wrong place—under a bushel measure, instead of on a candlestick.

Some folk are satisfied so long as they "keep their testimony." By that I mean that what they once believed they still believe, and the testimony they once gave they still give. They are still there and they're still shining, but they're under a bushel. Nobody knows they're shining. You have to crawl underneath the bushel to see how they're getting on!

(Continued on page eight)

## The Meaning of Spirituality

Myer Pearlman

**T**HE New Testament presents three planes or degrees of spirituality as suggested by the way the word "spiritual" is used.

First, spiritual as opposed to natural. 1 Cor. 2:12-15. Science tells us of vegetable life, animal life and human life, and that is as far as it can go. The Scriptures assure us there is a higher life that comes from the spiritual world. When a person is born again he enters this spiritual world, and the natural man becomes spiritual.

Second, spiritual as opposed to carnal. 1 Cor. 3:1-3. Paul here indicates a difference among Christian people—namely, carnal believers and spiritual believers. Note some traits of spirituality: meekness, humility, compassion and charity. "Blessed are the meek for they shall inherit the earth." The strong possess the earth now, but the meek shall inherit it. If you are not meek, you are not a good Christian in the sight of God. Moses was meek but he controlled more temper in a week than most of us do in six months.

Third, spiritual as opposed to those who are not endowed with supernatural manifestations. 1 Cor. 14:37. The context here will show that among spiritual Christians there are those endowed with spiritual gifts and those lacking the same. This third phase has to do with the mighty, powerful, explosive operation of the Holy Spirit. The Spirit seizes, lays hold of the body and tongue with the result of supernatural expression. This

type of spirituality is peculiar to the Pentecostal movement. It results from the oncoming of the Holy Spirit with suddenness and in a manner that produces supernatural experiences and actions.

In 1 Corinthians 14 Paul teaches us the proper manner of reacting toward the Pentecostal blessing. It is very important to distinguish between manifestations of the Spirit and reactions to the Spirit. The burning light bulb is a manifestation of electricity; but to jump and cry "ouch!" when touching a live wire is a reaction to electricity. This will help us not to criticize the actions of people being blessed. Reactions are different. The main thing is to have manifestations of the Spirit of God. Wise teaching will take care of the reaction.

There is something to the art of Pentecostal worship and how to react so as to produce the greatest amount of good, and to teach people how to react when the Spirit falls upon them.

There is the law of continued devotion. One cannot live under the seizure of the Spirit all the time. Ecstasies come and go, and there is a tendency to have a let-down feeling and to become discouraged. But the disciples whose hearts were warmed when the Lord walked with them, asked Him to abide with them. You say, "I have the Holy Ghost"? It would be better to say, "The Holy Ghost has me." In other words, let us be very sure that we yield to the Spirit.

# The Promise Is Unto You

● CALEB GAVE to his daughter Achsah a beautiful south land. That was good. But in order to make the land fruitful she asked, "Give me also springs of water." And the record shows he "gave her the upper springs and the nether springs." Judges 1:15.

God gives to His own "a goodly heritage," but if there is to be fruitfulness there is a great need for springs of water. From whence shall these springs come? The Psalmist, addressing the Lord, said: "All my springs are in Thee." Psalm 87:7.

There came a time in the wilderness when there was no water. The people murmured. The Lord said to Moses, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth water."

Moses and Aaron gathered the congregation together before the rock. Then instead of speaking to the rock as he was told, Moses turned to the people and spoke to them. And he lashed them sore, saying, "Hear you, ye rebels; must we fetch you water out of this rock?"

If you want water for yourself and others, speak to the Rock Christ Jesus. Do not lash the poor and thirsty sheep and say, "There can never be a revival when you are like you are." Speak to the Rock and He will send the people the refreshing streams of His blessed Spirit and they will soon be revived, renewed and transformed. Your lashing them will not bring revival. But your speaking to the Rock, asking for an outpouring of His Spirit, will.

Look at the disciples. All striving to be first! Peter denying his Lord! They all forsook Him and fled! But despite all their weaknesses and shortcomings, out from the Rock that was smitten at Calvary there came rushing forth on the day of Pentecost the mighty transforming streams of the Spirit. God had promised to pour out His Spirit and He did so—despite all the shortcomings and failures of those to whom the promise was given. On the day of Pentecost Peter called to

those who had taken Jesus and by wicked hands had crucified Him, to repent and be baptized in the name of this One they had crucified, and He promised them that they too should receive the blessed Spirit that was then being outpoured. He declared to them, "The promise is unto you."

Are you bringing forth an abundance of fruit? If not, why not? Perhaps, like Achsah, you have a south land, but your great need is for the springs. Ask for them. Our Lord Jesus, who is the smitten Rock, invites you to ask. He says, "Ask, and it shall be given you." Look away to Him in whom are all the heavenly springs. Do not look at people around and say, "It is impossible to have a revival here." It will be impossible if you look at them in all their weaknesses. But speak to the Rock. He will send gushing streams that will refresh and revive.

God gave Abraham the promise of a son. Was the son born the following year? No. Did Abraham despair? No. He believed the promise God had given and gave Him glory. He praised God in faith, and patiently waited the time when God would fulfill His promise. And God would have His saints be followers of them who through *faith* and *patience* inherited the promises. He gives promise, not of a son, but of His Spirit—His Spirit poured out on all flesh. What should be our attitude? The Word shows us. "Fear not, O land; be glad and rejoice; for the Lord will do great things." Joel 2:21. Read the glorious promises that follow in the last part of this second chapter of Joel. Be glad and rejoice in the full assurance that God will not fail to fulfill His promise—the promise that is "unto you."

God gave a promise to the prophet Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Did the prophet believe the promise? Did he embrace it? He most assuredly did. God had promised, and that was enough to Isaiah, and so we find him saying in faith, when the bottom seemed to be dropping out of everything, and things were falling to pieces in the kingdom, "Unto us a child is born, unto

us a son is given: and the government shall be upon his shoulder." Faith counts on the promise of God, gives Him glory, and rejoices. The One who inspired the faith of Isaiah can also inspire our faith to fully embrace the promise that His Spirit will be poured forth upon all flesh.—S. H. F.

## MISSIONARY VISION

William Jessup, for fifty years a missionary in Syria, was discouraged because he could not win men to Christ. He decided the difficulty must be in him. He resolved to spend one week by himself with the Word of God. He had not read far when something dawned upon him he had never realized. He had never given God His place in the work of winning others. He had worked in his own strength. He thought of the fall of Jericho. He remembered that God did that so that no man could take credit. After this he took a sheet of paper and wrote down the names of eleven men whom he was seeking to bring to Christ and lifted them to God in prayer, asked God to do the work and use him if he was needed.

One Friday one of the young men came to him under a burden for his sins and was saved. In three weeks all of these men were won. "I will be a different missionary the rest of my life. I realize that it is God who worketh in us to will and to do."

## THE GRACE OF PATIENCE

There is nothing brilliant about patience, but there is no grace that fills a larger place in the real business of our practical and plodding life. Not only does it help us to bear the trials that come from God and the wrongs we suffer from our fellow men, but it is indispensable in the life of prayer, in the pursuit of godliness, and in the service of helping Christians and winning souls. It is the finishing touch of the great Artist in the portraiture of a complete life, and it generally comes to its perfection in the later chapters of our Christian life. It is the highest class in the school of Christ. Let us be proficient in it if we would graduate with honors and take the highest place in the coming kingdom. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—A. B. Simpson.

Subscription Rates in U.S.A.: \$1.00 for 8 months; \$1.50 for 12 months; \$3.00 for 2 years; \$5.00 for 4 years. Outside U.S.A., \$2.00 per year.

## THE PENTECOSTAL EVANGEL

Published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri, U.S.A.

STANLEY HOWARD FRODSHAM  
Editor

OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD IN U.S.A.

ROBERT C. CUNNINGHAM  
Associate Editor

Entered as second-class matter June 25, 1918 at post office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, Act of Oct. 3, 1917, authorized July 3, 1918. Printed in the U. S. A.

CHANGE OF ADDRESS: Two weeks' notice is required. Be sure to state your

old address, as well as your new one, when writing in; otherwise the change cannot be made. An address imprint torn from a recent issue is preferred. Put the name "Pentecostal Evangel" on your letter so that the Gospel Publishing House will know which magazine you are getting.

# Light at Last

Louise F. Boes, India

● NARYAN THE Marathi farmer was angry, *very* angry. Had not the gods put a hedge of thorns around his house and cut off his progeny? Had not Yama the god of death snatched away his eleven children while yet in their infancy? In the bitterness of his soul he reviled collectively the three hundred and thirty million gods of the Hindu Partheon. To whom should he turn in his distress?

Maybe the god of the Mohammedans could help him. Maybe Pir Sahib would grant him a son. Why should his wife not petition Pir Sahib?

Yes! Chandrabhaga would petition Pir Sahib, for she admired the dazzling bright green cloth which covered the entombed ashes of the departed saint. She knew the Mohammedans worshiped at the shrine; that there they made vows and presented offerings. She had often seen them kneeling at the tomb. She knew the spirit of the departed saint was Pir Sahib; they all called him that. Of course Pir Sahib was alive; they all said he was. Of this she felt assured. But would Pir Sahib be favorable to her, a Hindu woman? What offering would be likely to make him propitious? Surely, the promise of five goats. So she presented her petition: "Oh! Pir Sahib! Grant me this child, and all the days of his life he shall be as one dedicated, and to thee will I offer five goats as a sacrifice."

The child was born, but the five goats were never sacrificed.

This child of an unfilled vow opened his eyes in the darkness of a tiny windowless smoke-filled room. The fifth day came Sawtee, the goddess, and with her finger on the forehead she cyphered mysterious letters. Thus was the child's destiny fixed, for "destiny misses not and cannot be evaded."

Great were the fears that filled the mother's heart. What if the goddess Sawtee should carry him off. This child of her vow! This child of her heart's desire! She would appease the goddess. She set up a stone and daubed it with red paint; then clasping the babe tightly in her arms she bowed before the goddess begging her to accept the offering of a few stemless flowers and chunk of coconut.

Hot ashes were rubbed on

the child's tender brow, and the fear of Sawtee departed. But there were other fears, fears of the the demons, fear of gods, fears of the evil-eye. Life was made up of fears.

She named the child "Yaydoo," the foolish one, thinking thus to deceive the gods, and often she would murmur over him "my bitter lemon," "my little rubbish," in order to avert the influence of an evil eye.

The child lived on, but the father died. The gods never forgave him. Yama carried him off to Yampura—the abode of the dead—where he would be judged according to his deeds.

Yaydoo grew into a comely lad, straight as a palm tree in mind and body. He had wide-open questioning brown eyes, and was always enquiring about the true God. Nobody could answer him, for never had a light bearer set foot in that village.

Then there came a heathen Sadhoo, and he talked about Vitoba. "Vitoba," he said, was the creator, and the savior, and he lived at Pandharpur (a place of pilgrimage in the west of India). Yaydoo fell at the Sadhoo's feet and worshiped him.

"Take me with you to Pandharpur," he pleaded, "and put the sacred beads of the tulse tree around my neck, for to Vitoba would I be dedicated."

In vain his mother besought him. She who had never sacrificed the five goats had now to see her heart's desire, the child of her vow, depart. Dry eyed he went, burning with desire to know God. The rosary of Vitoba was placed around his neck, and daily a thousand times he repeated the name of "Vitoba."

He bore the idol marks on his brow; he bathed in the sacred river; he promised to fast every fifteenth day. Never again would he eat eggs or meat of

any kind, but live on cereals and vegetables. He would wear no sandals—the more the blisters, the more the merit. And all this for the black stone idol of Vitoba at Pandharpur.

He became a holy man, separate from wife and home, doomed to wander with a tin pot, dependent upon the charity of others, and eating all his food from paper or dried leaves. The day of brass dishes and well-scoured vessels was over, and all the brightness had gone out of his life. Humility must be inculcated, and all pride abased.

Thus he wandered for seven years. From *this* shrine to *that* shrine; from *this* river to *that* river. Fulfilled was his mother's vow, but all in vain his dedication—and then it came to pass that the Light, so long withheld, was granted.

The sun was at its midday brightness as Yaydoo traversed the trackless waste of land to his village. Tin pot in hand, rags for clothing, shaven head, wide staring eyes, thick idol-mark on forehead, beads around his neck—he was going home. No one had shown him the true way. So lonely he felt that day, so hopeless, tired of the fruitless search for peace and rest. He prayed while walking, "Oh God, if there be a true God, show me the way."

He lifted his eyes, and there in the distance was one approaching. As he passed, the stranger said "Salaam."

"Salaam," thought the wanderer. "Who is this that says, 'Salaam'? He is no Mohammedan, and if he had been a Hindoo he would have greeted me with 'Ram Ram.' Who can he be?"

He turned to see, and at that moment the stranger turned also. Drawn as by an invisible hand, they met and they sat together.

"Who are you?"

"I am a Christian."

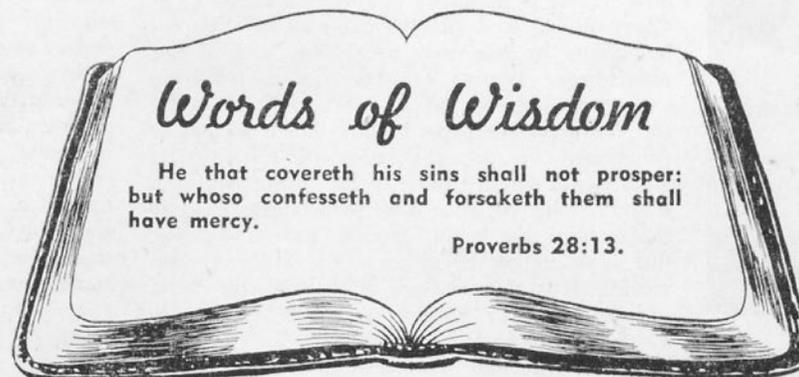
"A Christian; what is that?"

"A Christian is a follower of Jesus Christ, and a worshiper of the one true and Living God."

"Tell me more," pleaded Yaydoo. So the evangelist took the wanderer home and preached unto him "Jesus."

Thus did Yaydoo, after seven years of groping in darkness, find the way to the Light. For he found Him who is the Light—the Light of the World—and in whom dwelleth no darkness at all.

For we must share, if we would keep that good thing from above. Ceasing to give, we cease to have: such is the law of love.—  
R. C. Trench.



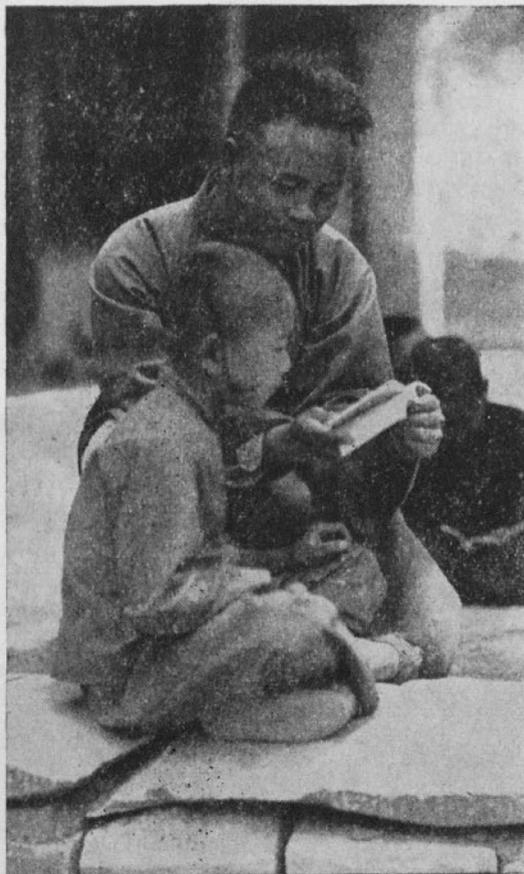
# Bibles for a Hungry World

C. C. Burnett

The author of this article is an Assemblies of God minister now serving as an instructor at Central Bible Institute. He also serves as a Field Secretary for the American Bible Society, working in close co-operation with the Foreign Missions Department, Assemblies of God.

● "THE WORLD was never so hungry. It is hungry for daily bread. It is hungry for clothing and shelter. In Europe, in China, Burma and Siam, in Russia, in Africa, in Japan, people are hungry. But they are hungry not only for the bread that perishes. They are hungry for hope. In their hearts, if not with their lips, they are asking: 'Why eat today, and again tomorrow and another tomorrow, only to die?' Languishing nations are grateful for America's shiploads of bounty that make their ports. Their empty stomachs must be fed, naked bodies clothed, homes rebuilt.

"But people want another kind of bread. They want to know how to face tomorrow. They want to know the way out of the labyrinth of hopelessness. They call across the waters, 'When is the end to suffering and where is the road to healing?' Food? Yes, but that is not enough; nor medicine, nor clothing, nor houses, nor all of these together.



A Christian worker reads to a village boy from an American Bible Society Gospel in a Chinese street.



Though these eleven Africans attend the same Sunday School, each speaks a different dialect. Yet each has a copy of the Scriptures in his own dialect, thanks to the American Bible Society.

Life is more than meat and the body more than raiment. Man does not live by bread alone. He really lives—although most of the world's hungry souls do not know it—by every word that proceedeth out of the mouth of God. Is there a God? Can He speak to a hungry soul? Can He speak a starving man's language?"

So began the annual report of the American Bible Society at the close of its 132d year of operation. But it does not leave man groping in his darkness and frustrated hope; rather, it triumphantly declares that God's Word—the Bible—is the unequivocal answer to his gropings. For in the Book itself, Jesus says, "I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst."

Through the years since its inception in 1816, the American Bible Society has ever had the vision of giving the Word to every person in the universe, regardless of his color, creed, or tongue. This has not always been easy; seemingly insurmountable barriers have often blocked the path. One of the greatest of these has been the necessity of translating the Book into the vernacular of the people to whom the gospel must go. When we realize that the Bible has been translated in whole or in part into 1191 different tongues, and that the whole Bible is now available in 186 dialects, it would appear that a large measure of success has been met in this particular area. But there are still hundreds of tribes for whom there still is no printed Scripture.

This work of translating has been accomplished largely by the consecrated missionary on the field to whom the Bible Society has rendered every help possible. The story of the translator's work is a romance that thrills every heart. It is the romance of Wycliffe putting the Word into the tongue of the common people of England in the 14th century; of Carey giving to India the Bible in 38 different languages by his own prodigious and almost unbelievable labors; of Morrison buried from the world in China for 13 years and translating the Word for the great empire which was to be penetrated by the thousands of missionaries who should succeed him; of Eli Smith, working with infinite patience and painstaking care to shape the wonderful Arabic letters so that the Book might be given to the Mohammedan world. It is the romance of Archdeacon Dean, of our own day, toiling on for a lifetime in Central Africa, to start at last for England with his precious manuscript, that it might be printed for his people, only to lose his life

in a torpedoed vessel, while his translation floated to the friendly shores of Wales. It is the romance of these and hundreds of like characters in the long and fascinating history of the translator's road.

Brother and Sister A. E. Wilson, veteran Assemblies of God missionaries to the Mossi people in French West Africa, are only two of the godly, self-sacrificing translators whose labor of love in co-operation with the American Bible Society has resulted in producing printed Scriptures for their native people.

And then, paradoxical as it may seem, the very demand for Scriptures has stood as an almost impassable obstruction in giving the Bible to a needy world. Especially is this true in the hour in which we live. If we were to forget completely the naked savage of the jungle, and the semi-civilized heathen of hitherto untouched mission fields (which we must not do), the hunger for the Book in countries devastated by World War II alone would tax our resources to satisfy. Korea, for example, is petitioning for a minimum of 200,000 New Testaments a year for five years, and a quarter million whole Korean Bibles immediately, plus 50,000 English Testaments.

The Philippines need at least 104,000 Bibles now. In the days of our beginnings the Bible was the textbook of American democracy. As the new Philippine commonwealth launches her ship of state, can we do less than give her the same start we had?

And what about the nation which for so long has had a diet of Nietzsche's superman doctrines and of *Mein Kampf*? Can we ignore Germany's impassioned appeal for millions of Bibles as she attempts a comeback into the family of nations? Can we ignore the desperate cry for the Scriptures from the Japanese who for centuries have worshiped their emperor as god—the cry of Japan concerning which General Douglas MacArthur has said its only hope for rehabilitation lies within the covers of the Word of God? And so we could continue with statistics, letters, stories—all pointing to but one great fact: the world's need for the Scriptures is so immense and appalling that its very magnitude presents a challenge almost beyond the scope of human attainment.

A third barrier, however, which we must surmount in this distribution of the Scriptures, is that of securing funds for printing the Word of God for the hungry multitudes who call for

spiritual bread. The American Bible Society cannot carry on its great task except with the financial co-operation of Christian people of every denomination. With a normal budget of approximately \$2,000,000 and an emergency need for a like amount in addition, it becomes imperative to appeal to the churches who have so faithfully responded in the past.

The Assemblies of God have a vital interest in the success of Bible publication and distribution. Our missionaries must have the printed Word if they are to successfully evangelize the world. In 1947 we gave a total of \$2,473 for this cause. This actually amounted to 6/10 of one cent per member or 27 cents per church. If we are to bear our proportionate load of the need in 1949 we must give \$10,000 which amounts to only four cents per member. Can we do less than this to help fulfill the commands of the Master?

In order to effect such a goal, the Foreign Missions Department of the Assemblies of God, working in conjunction with the Sunday School Department, has set aside

#### Sunday, April 24th

as a day for each Sunday School to make a contribution of some amount, whether large or small, to the American Bible Society, so that our combined offerings might easily reach or exceed the goal without causing hardship on any one church or Sunday School. All such offerings, for which full missionary credit will be granted, should be sent to the Foreign Missions Department, 434 W. Pacific St., Springfield 1, Missouri, plainly designated "For the American Bible Society." Faithfulness in this matter will help our own Assemblies of God missionaries answer once again the heart-cry of a hungry world.

#### NATIONAL ASSOCIATION OF EVANGELICALS

The Seventh Annual Convention of the National Association of Evangelicals will be held at the Congress Hotel, 520 S. Michigan Blvd., Chicago, Ill., April 19 to 22. The convention will open with a prayer service at 5 p.m. on Tuesday, April 19, followed by an evening service and three full days of meetings and work-study groups. It is hoped that many pastors and workers of the Assemblies of God will be present. Those desiring room reservations should write directly to the Congress Hotel, Chicago, Ill.

#### IS THERE FIXED TRUTH?

"The claim of educators that there is no absolute, fixed truth is the atom bomb that may soon explode to the annihilation of our entire ideology," claims the Economic Council with headquarters in New York City.

Comments Bob Shuler, Sr., in *The Methodist Challenge*: "This group of specialists is right. Truth is fixed. All truth is fixed. Finding it is our job. There may be a progressive revelation in the sense of discovery but never in the sense of fact. The law of gravity is fixed truth although we may discover something new about it any time. So is the moral law. So are God's laws in the spiritual universe. The truth of the Word of God is absolute and fixed. It has never changed and will never change. There is nothing flux in truth. It is stable and eternal. Our ability to discover is limited and we sometimes make the mistake of substituting human and temporal limitations for eternal verities."

# The Passing and the Permanent

Compiled by Robert C. Cunningham

#### TESTAMENTS FOR RUSSIA

The American Bible Society now is printing more than two million New Testaments in modern Russian. Will you help pray that these Testaments with their life-giving message will successfully pierce the Iron Curtain and find their way to those who are spiritually hungry in Russia?

#### TWO-THIRDS OF A NICKEL

"Two-thirds of a nickel is our daily offering to God the Giver of every good gift," reports the Golden Rule Foundation. In 1932 the American people were giving 5.3% of their total income to church and charity. In 1939 our giving declined to 2.56%. By 1946 it was down to 1.6% and now it is at an all-time low of 1%. As prosperity has increased we have given more and more to the Government in taxes, and less and less to God in tithes!

#### REDS TO REVISE THE BIBLE

Major J. Griffith Chapman, a Southern Baptist chaplain in Korea, reports in *Watchman-Examiner* that the premier of the communist government in North Korea recently appointed a communist as chairman of the Christian Federation of North Korea and ordered him to revise the Bible along communistic lines on the grounds that the teachings of the original Bible are pro-American. Many preachers and Christians who opposed the revision which would make the Bible conform to communist ideology are fleeing to South Korea.

#### AMERICA'S "SWEET TOOTH"

The nation has not lost its "sweet tooth," according to the Department of Commerce, which reports that sales of candy manufacturers last year amounted to more than a billion dollars (about \$1,050,000,000). The average American ate 18.8 pounds of candy during the year, setting a new record. No doubt many Christians ate this much or more—and their health is none the better for it. How much more they could give to Missions if only they would lay their "sweet tooth" on the altar—and how sweet they would find it is to sacrifice for Jesus!

#### WHAT NOTHING ELSE CAN DO

W. Graham Scroggie says: "Science has no gospel; it moves in the realm of natural phenomena, and has no glad tidings for failure of any sort.

"Philosophy has no gospel; it moves in the realm of things behind phenomena, and, at best, only guesses at truth; it cannot tell how a ruined race may be recovered.

"The religions of the world have no gospel. They postulate the need of men, display the yearning of men, and enjoin endless ways and means whereby men may find the ultimate good, but they cannot give peace to the troubled heart, or joy to the songless soul.

"The warrant, therefore, for evangelism is in the power of the gospel to do what nothing else can do."

#### MISSIONARY PLANES

While rejoicing over the C-46 plane, *The Ambassador*, which the Lord has given us to carry our missionaries to and from the foreign fields, we cannot but be sobered by the news that the Roman Catholic Church has just purchased ten big planes to carry her priests to the mission fields of the world.

#### ARMAGEDDON

No word is being used more loosely at the present time than "Armageddon," observes *The Prophetic News* (London). "Only recently one of the leading newspapers spoke of Armageddon as if it were in some way connected with the fall of Troy! Those who read their Bibles know that it means, literally, the Mountain of Megiddo, or, still more literally, the Mount of Slaughter. It is a plain in the north of Palestine known as the plain of Esdraelon, and it was the scene of four great battles. The first was the victory of Balak, King of Moab, over the Canaanites; the second, the victory of Gideon over the Midianites; the third, the fatal conflict in which Saul lost his kingdom and his life; and the fourth, the still more tragic one, when Josiah was defeated and slain by the King of Egypt.

"The plain of Esdraelon was the battleground of Saracens and Crusaders, and many other invaders through mediaeval history; but its supreme significance is in the sacred writings and prophecies, which associate it with the last conflict between good and evil in the closing days of this Christian dispensation."

#### THE PULL TOWARD BABYLON

Where will the world capital be? God says Jerusalem, but man's choice is New York and ultimately will be Babylon. Arnold J. Toynbee, the noted historian, sees a trend in the latter direction. In his new book *Civilization on Trial* he speaks of the awakening of the masses in Russia, China, and India and says that their gravitational pull may "draw the center-point of human affairs away from an Ultima Thule among the Isles of the Sea to some locus approximately equidistant from the western pole of the world's population in Europe and North America and its eastern pole in China and India, and this would indicate a site in the neighborhood of Babylon. . . ."

Toynbee further states that religion will be the rallying ground of the new unification of mankind.

How strikingly significant is such a trend in the light of the Apocalypse. While the Lord said through Isaiah that the city of Babylon should never be rebuilt on the same site (Isaiah 13:19-22), He did reveal to John that in the latter days there should be a political system called Babylon and a religious system called Babylon, both corrupt and anti-Christian (Revelation 17 and 18), and the logical center for the heading up of such systems would be the ancient land of Babylon. Human interest certainly is focusing on that part of the world at the present time—and a "one world" system is inevitable. But the doom of Babylon is already pronounced.

# Will You Believe?

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

● RECENTLY a prominent research professor said: "If you saw a traveler calling five redcaps to help him move a toy trunk the size of a cigarette package, you would be amused. But if you saw all six men were unable to budge the box, amusement would change to astonishment. Then, if the traveler opened the trunk and showed it empty except for a speck of matter, you would be dumbfounded. Finally, if that tiny particle were placed on scales and shown to weigh several tons you would probably rub your eyes in amazement and ask: 'Is this the earth that I have known?'"

This research professor declares the above would be true concerning matter if all the empty spaces were removed.

Then the writer comments: "The evidence of mathematical law of a high order which atomic researchers encounter at every step convinces them of the utter inadequacy of materialism as an explanation of their invisible world. One scientist reflected the mood of scientists generally when he said: 'Everyone who reflects at all believes, in one way or another, in God.'"

Teaching concerning God is forbidden in our schools, something which I am sure our founding fathers never anticipated. But the materialist has unhindered access to our children to undermine their faith. Thank God for men of scientific intellect who reassure us concerning God as Creator. And, if He is Creator, whose wise intelligence has brought this material world into being, are we to believe that all things have come from some accident, or accidents, that happened millions of years ago, from which we have finally evolved?

God is Creator, and in His love for man He has given him a revelation in the Bible, which reveals that man as well as the material world was created by God. It reveals that man was created upright, but that he fell, that, since the fall, he has sought out many inventions.

Divine revelation has pointed out our need of a Savior, and then provided a Savior in Christ who gave Himself a ransom for us. It also reveals that rejection of Christ means damnation, for the Savior said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Your eternal future depends on what you do with Jesus. It takes faith to believe the account concerning matter that we have quoted. It takes faith to believe that we are lost sinners on our way to hell. It takes faith to believe that God has provided a Savior in Christ Jesus. The only way my untutored mind can accept the account concerning the atom is by faith. The only way you can accept the teachings of the Bible and the atonement

of Christ is by faith. It is when you believe, turning from sin to God, that you receive assurance in your heart that you are saved. Here is the promise: "Believe on the Lord Jesus Christ and thou shalt be saved."

They tell me that nothing is lost in nature. All is preserved in one form or another. This is equally true concerning you and me. We will live forever. The question is: In what form? The rejecter of Christ will find his eternal home with the devil and his angels. They who believe in, our Lord Jesus and love Him will rejoice in God forever and ever. Which shall it be with you? Give serious thought to this matter. "What shall it profit a man, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Our only reason for being on the air is that we might be helpful. We wish to help all our hearers in their approach to God. We invite you to write to us.

(Letters and offerings toward the support of "Sermons in Song" should be addressed to the Radio Department, P. O. Box 70, Springfield, Missouri.)

## THE SALT AND THE LIGHT OF THE WORLD

(Continued from page three)

In my work in England I get into all kinds of strange, little "bushels." I go down in basements, climb up ladders, and go through passageways, and when I find the people they say with a strange kind of perverted pride,

"We're still shining!" My wife and I visited such a tiny place one warm summer's night. The leader took us from one of the little thoroughfares, through a yard, and down in a damp, evil-smelling little basement, lighted only by a few glass bricks in the pavement above. The air was horrible as we settled down for a little meeting. There were eleven of us, and I said, "How long have you been here, Brother?" "Eleven years," he said, "and Brother, we've kept the testimony." Kept the testimony? Eleven years and eleven people, and kept the testimony? Yes, they had kept the testimony—*kept it hidden!* They had kept their light under a bushel.

Of course, it isn't necessary to speak about that kind of thing in America. I admire the American assemblies for their aggressiveness. You don't get under bushels; thank God, you get on candlesticks. You have a saying, "He that whispers down a well about the goods he has to sell, will never make so many dollars as the chap that climbs the tree and hollers." And you're grand at climbing trees and hollering!

It's a joy to be in Central Assembly and see this fine hall, and especially your neon sign outside. What a joy it was to be in New York City the other night and to see that fine illuminated cross on 42d Street, outside Glad Tidings Tabernacle. God keep it shining. Don't put your lights under bushels, keep them shining on the candlesticks.

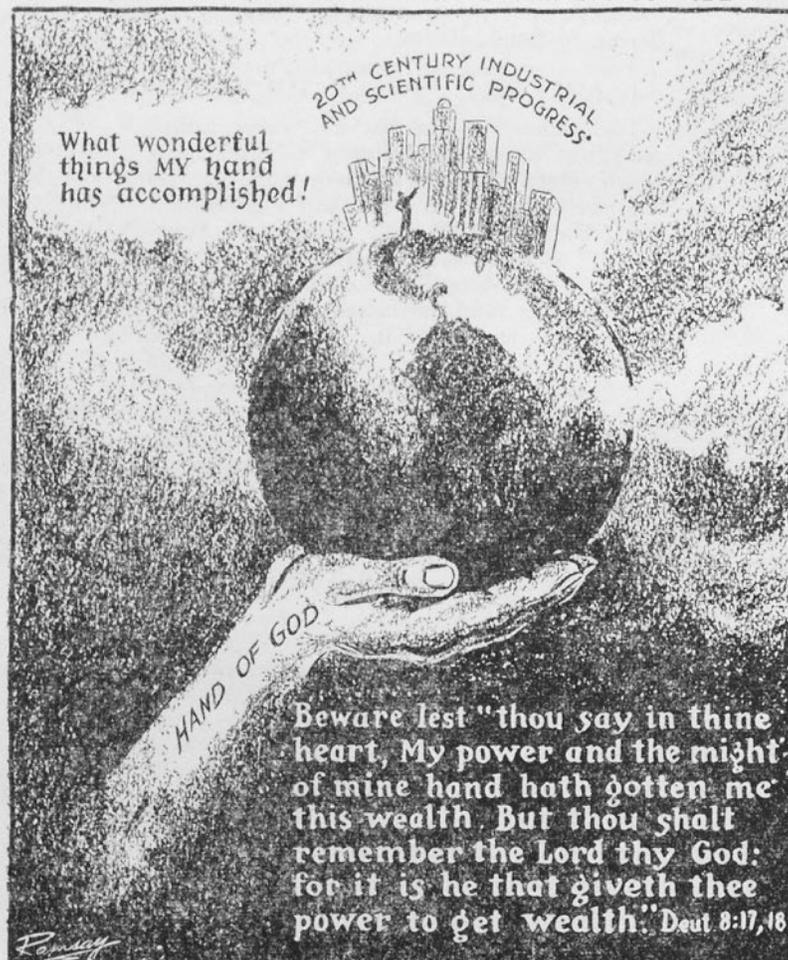
I'm thrilled by your great "Sermons in Song" radio ministry. We can't do it over in England, for radio is all under the British Broadcasting Corporation which is controlled by Parliament. We Pentecostal people haven't a look-in over there; but you have a wonderful opportunity in America and I'm glad you're using it. Although it may be very costly, I pray that your people may get the vision and may give for I think it is a wonderful ministry. May God keep you on the "radio candlestick." God has given you the message that's needed. Don't get under a bushel.

There is a personal application which is so obvious that surely I need hardly mention it; yet I feel obliged to say that we can, if we are not careful, hide our personal light under the bushel of fear, cowardice, and timidity. God help us every one to have our light on the candlestick, shining for God, where people know whose we are and whom we serve. Our Lord says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." I notice that He didn't say, "that they may hear your good words"; He said, "that they may see your good works."

There is a lovely final thought here: if I am really shining as I ought to, they don't see me; they don't think of me; they don't give me any praise or glory. They give all the glory to my dear, blessed, loving Father in heaven. Oh, the joy, the peace, the satisfaction we may have when God, our Father, is getting all the glory.

"Ye are the salt of the earth. . . ."

## FORGET NOT THE HAND BENEATH IT ALL



"Ye are the light of the world." Our Lord said it to His disciples with all their failures, shortcomings, and weaknesses. I believe He is looking at us with all our failures, shortcomings, and weaknesses, and saying the same thing. May God keep our flavor unimpaired. May God keep us salty. May our light be kept shining—not under a bushel, but on a candlestick.

## SAVED IN THREE MINUTES

A. J. Gordon

Some years ago a messenger met me hurriedly as I was going out of church one Sunday morning, and begged me to cross the street to see a man who was said to be dying. I crossed the street, entered the sick chamber, and drew near the bedside of the young man who, as a commercial traveler, had been passing through the city and was taken suddenly and seriously ill. I took him by the hand and said, "You are very ill."

"Yes," and with a pitiful look he added, "the physician says I have but a few hours to live."

I said, "Are you ready?"

"Oh, no, no; I wish I had three weeks, and I could be ready."

Said I, "My dear friend, let me show you that you need only three minutes in order to be ready, if you will do what God says." And I then opened the Scriptures and showed him how God had laid our sins upon Jesus; and I said, "Now, the word is, 'Behold the Lamb of God'; look unto Him, even with your dying eyes, and say, 'O Lamb of God, that taketh away the sin of the world, have mercy on me!' Cast your soul on Him." I asked, "Is not that plain?"

"But tell me how to do it."

So I turned to the tenth chapter of Romans and read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Now," I said, "do you receive Jesus Christ?"

"I do according to the best of my ability."

"Then just open your mouth and confess it, and God says you can be saved." It was all done in a few brief moments.

At six o'clock I returned, very anxious to hear from the young man. As I entered the house I met the landlady. I asked, "How is he?"

"He is gone; but," she added, "I wish you could have been here to see him die. I never witnessed such a triumphant death. It was amazing. After you went out, he sent for my husband, who had been for many years a backslider, and had not prayed. He said to him, 'I want you to kneel down by my bedside and praise God that He sent a man who told me how I could be saved in three minutes.'

"The poor man said, 'I do not know how to pray.'

"'But you must.' And there, in spite of his protestations, he compelled this backslider to get down on his knees to praise God that He saved him in three minutes. It was a new life for him, as well as for the other."

Five years afterwards, I was called to preach in a strange place, and went much against my will; for I was so busy, I did not see how I could go. In the course of my sermon I related the story of the young man who had been saved in three minutes.

On the Saturday following I was asked to attend the funeral of a man who had died; and as I drew near the corpse and looked into his face, I said, "I know that man; I knew him fifteen years ago when, week after week, his Christian wife used to rise in meeting and request prayers for her husband. For years I have not seen him; but here I am called to attend his funeral."

While I was talking, a young man stepped up to me and said: "I would like to see you a moment. I heard you preach last Sunday and tell the story about a man who was saved in three minutes. When I got home, I was so filled with it that I said, 'I will go in and tell this sick man.' I went in, sat down by his bedside, and just told the story as you told it, about the young man who was saved in three minutes; and the grey-headed man said, 'That is remarkable, is it not? I could do that.'"

He did just that same thing; he confessed Christ, sent for his family, and they gathered around his bed; and there, with his dying breath, he too confessed Jesus Christ, the Lamb of God. And so God used that word twice; and I have told it the third time now. Perchance some careless one or some serious one—perchance some worldly one, perchance some thoughtful one—may just believe as he or she reads this, and in the silence of this hour lift the eyes to Him who hung on the cross, and is now on the throne, and say, "O Lamb of God, I trust Thee, I take Thee!"—*God's Revivalist*.

## REACHING THE PUBLIC with our Pentecostal message

Pastor Ray S. Armstrong, of Calvary Tabernacle, Waynesboro, Penna. writes:

"At a recent meeting of our Church Council, one of the members suggested a plan for reaching the people of our community with the Pentecostal message. The plan which was presented to the church and heartily adopted was as follows:

"That an eight months' subscription to the *Pentecostal Evangel* be sent by the church to friends and neighbors of the members. Each church member was to submit the names and addresses of those to whom he wished the *Evangel* sent, and an offering was to be taken to help meet the cost. Then a letter was to be mailed to each of these friends telling them from whom the *Evangel* came, thus connecting the message of the *Evangel* with our church. Later we would follow up with other literature inviting them to the meetings.

"So far 130 names have been submitted, and I am sending these to the Gospel Publishing House together with our check for \$130 to pay for this number of subscriptions. We will be adding other names from time to time; but will not be renewing these subscriptions when they expire—it will be up to the individuals to renew if they so desire. Our purpose is to reach as many as possible with our testimony, hoping it may be the means of their salvation or of their entering upon a closer walk with God. (An offering was taken and considerably more than \$100 was received for this purpose.)"

Perhaps a similar plan could be followed in other assemblies. An eight-months subscription to the *Evangel* costs only \$1.00\*—so this is an inexpensive way of reaching new families with the glorious message of the full gospel.

\*Price in Canada, twelve months for \$2.00.



A number of interested friends, who visited the Christ's Ambassadors Department during the National Sunday School Convention last month, stopped at the desk of the Servicemen's Correspondent to inquire about our work among men in the armed forces. Some were surprised to learn the extent of our peacetime military ministry. The Servicemen's Division is very much alive and at the present time is growing. More than fourteen hundred names of men on active duty are now on our mailing list.

The current expansion in the armed forces has brought its claims for expansion within the Servicemen's Division. Isaiah 54:2 sums up our hopes: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." We can "lengthen the cords" of the gospel tent only as our friends stand by to "strengthen the stakes" with the contribution of their finances. To attempt the one without the other would mean that soon the Servicemen's Division would have to stop its work. The next move must be made by our interested friends, by the loved ones of those in the armed forces.

Since the close of World War II we have concentrated on correspondence, literature distribution, personal contacts in Veterans Administration hospitals, and service to chaplains. There is, however, another cord we feel must be lengthened, and that is ministry in Christian Service Centers. The pastor at Killeen, Texas, has requested aid in establishing such a center for men at Camp Hood, Texas.

Missionaries Harold and Lucille Headrick, located in Wahiawa on the Island of Oahu, Hawaii, have written that an average of 20 to 25 servicemen attend their Sunday services. A number of fellows come from Wheeler Field and the Schofield Army Barracks in the church Sunday School bus. Others come from Pearl Harbor and Hickam Field. Many of the men spend the week-end in Wahiawa with the Headricks; others stay only for Sunday. These missionaries have arranged beds for eight men and usually these are filled over week-ends. On Sundays the fellows have dinner and, at times, the evening meal with the Headricks. Their support as missionaries is not sufficient for them to carry this extra financial load. They also need blankets, pillows, and sheets, which may be purchased from army surplus stock. It would build up these young men in the faith if they could spend week-ends in a place affording Christian fellowship, with opportunity to pray and study the Word of God together.

May the Lord lay upon your heart a burden of prayer for this ministry. Both the addresses of servicemen and your financial contributions should be mailed to the Servicemen's Division, Christ's Ambassadors Department, 434 West Pacific St., Springfield 1, Missouri.

## Evangelistic Trip

Mr. and Mrs. Lowell Dowdy, Venezuela

● IN JANUARY we took an evangelistic trip into the mountains, visiting several points incidentally and one by appointment, El Blanco, a district situated high on the peaks of the mighty Andes, where an indigenous work sprang up fourteen years ago when a father purchased a Bible and his son read it.

Accompanied by one of our students we left Barquisimeto, where our Bible Institute is located, on Tuesday. At six o'clock that night in our Venezuelan San Francisco we caught a mountain Greyhound—a truck that makes two trips each week between Carora and San Pablo—for San Pablo. Our heavier baggage was left with the pastor of our church in San Francisco. We took with us an accordion, a trombone, and one suitcase among us to conserve space. The seats were planks placed crosswise in the truck.

It was two o'clock in the morning when we heard the welcome words *estamos llegando* (we are arriving) as the truck jolted to a halt in San Pablo. San Pablo is a village of perhaps a dozen houses and one general store, and is located on a mountain peak.

Hammocks were hung up for us for the rest of the night but, though we were still dressed, it was too cold to sleep. Shortly after dawn we were on our way toward El Blanco on mules. I must add that in San Pablo I saw my first Indian with filed teeth. The one I saw was only a lad. His teeth had been filed to a sharp point. That is a tribal custom and is supposed to prevent decay. Needless to say the process is exceedingly painful.

At noon, after traveling all morning on the mules, we caught our first glimpse of El Blanco, our destination. We were to stay at a ranch home. When we arrived food was waiting for us. It was most welcome.

That Wednesday afternoon there was a baptismal service. The evening service lasted until the midnight hour. The main service was not to be until the next day so everyone stayed the rest of the night in order to be present for it. The following morning the people were ready for the service to begin at an early hour. It lasted until two o'clock in the afternoon.

We did not take a revival along with us to El Blanco. The revival spirit was already there. Rough men cried like babies as God met with us. The people sat for five hours on rough hand-hewn planks, without any breakfast, to hear God's Word.

Thursday night we were in La Estrella for a service. Three souls found pardon for their sins, and the next morning the son and daughter-in-law of our host gave their hearts to the Lord.

Friday we started out again on mules and traveled for seven hours, arriving in Quebrada Arriba in time to catch a jeep truck back to San Francisco. How thankful we were to change our mode of travel! We were in San Francisco for a late service Friday night, and services throughout the day on both Saturday and Sunday.

In our last letter we asked that you pray that God would baptize all of our students



First graduating class of our Bible Institute at Barquisimeto, Venezuela. The teachers are seated in center of front row: Mr. and Mrs. Adolph Blattner, Roque F. Leal, and Lowell Dowdy.

here in our Barquisimeto Bible Institute before their graduation. We are happy to be able to tell you that our last boy, Pedro, received the promise according to Acts 2:4 at midnight one night about three weeks ago, and what a different lad now!

By the time this communication reaches you we will already have had our graduation service. Fifteen young men and women comprise the first graduating class of our Insti-

tute. One of our boys will go to Caracas to be associate pastor; another will go to Maracaibo to occupy the same position, and another will help in the work in Santa Barbara de Zulia. Julio, the student who accompanied us on our evangelistic trip, will be studying during vacation and, the Lord willing, will continue on at the Institute as a student-instructor. We are looking to God for his financial support. Pray for these young workers that they will not fail in the battle.

## Hawaiian Work Blessed

Mr. and Mrs. Eldon E. Vincent, Hawaii

● FOR MORE than a year we have been working on a new church building. It is to have a metal frame. A wooden frame building would be less difficult to construct, but when our building is finished the termites will not be able to eat it up.

How we wish that more workers might be supplied to complete the construction work so that we might be able to give our full time to the care of lost souls. The spiritual need is so great it is overwhelming—at least 100,000 Buddhists alone in Honolulu need Christ.

Our Sunday School is steadily growing with a present average of between 160 and 180. We have an additional surplus army bus which we will be licensing this year to pick up children for Sunday School and church. That will make four busses in all that we will be using. The license for each bus will cost \$47. We are still praying that the Lord will supply a piano for us. We need close to \$5,000, also, to meet the construction cost on the church. Should you feel led to help us with these needs it would indeed be appreciated.

The Lord has been graciously pouring out of His Spirit and performing miracles in our midst. A Hawaiian woman was healed of gall stones, and another of a tumor on the brain just before an almost hopeless operation was to have been performed. A blind woman called out to Christ as Bartimaeus must have, "Jesus, Jesus, heal me." Immediately she could see us moving about before her. That was on Monday night. By Friday night the woman was reading the fine print on a gospel tract.

I might mention also the Chinese Consul's wife who accepted the Lord and now wishes to carry the gospel back to her people. It was the woman healed of the gall stones, Mrs. Fountain, who interested her in the gospel.

The Consul's wife was afflicted with neuritis and as Mrs. Fountain visited with her she massaged her limbs, praying silently as she did so. The Consul's wife started improving and began to inquire why. Mrs. Fountain told her what she had done and the woman became interested. Mrs. Fountain arranged for us to meet the Consul's wife. Her heart was tender and receptive. Little effort was needed to persuade her to give her life to Christ.

An accomplished artist working in a studio here telephoned us recently to ask if we would pray for him. We took him to a cottage prayer meeting. We explained the way of salvation and he called on the Lord. Joy came into his heart and he began to pray for his wife who is a follower of a heathen religion. There were family difficulties which are now beginning to become untangled.

Only yesterday a Japanese woman telephoned for an appointment. She had attended our services three times and wished to become a Christian. We showed her the way to salvation and had the privilege of seeing the joy of the Lord fill her soul. How we rejoice for these souls who have given their hearts to the Lord.

We have been having our services in an open-air shelter. Tarpaulins have been stretched overhead between the trees, and we have arranged side walls made of woven coconut leaves. This has helped us to get by for the past few months, except when it rains, which is often. Then the folk have a time watching for the drips through the canvas so as to shift a few inches or feet to a dry spot at the opportune time. I feel certain we could not be blamed for praying for *dry* services; however, not as pertaining to the spiritual. We cannot get along without the spiritual showers of blessings.

# Pioneering in South India

Mr. and Mrs. R. W. Edwards, South India

● WE HAVE HAD many problems to solve, but God continues to bless in this pioneer field. We are happy to present the gospel to a people in India who know nothing of Christ.

Our first church is now being erected. There will be a main auditorium, and a room on the back for first-aid work. Heretofore we have had to give first-aid service under a thatched cow stable. The church will be suitable for convention use as it is centrally located.

One day, soon after our arrival here, a young man followed us from a street meeting to ask us to pray for him. We knelt by the side of the road to pray for his salvation. Weeks passed during which time we did not see the young man; however, we did hear that he was suffering persecution. Then finally one evening he came to us, and we prayed with him far into the night. The power of God came down upon him as we prayed. This new convert has recently been baptized in water.

We had to use two pairs of pliers to remove the ornaments from another one of our converts. The ornaments had been welded together. There were three sets of jewels in the ears, another set in the nose, heavy chains around the neck, and rings and bangles on the toes, arms, and ankles. The woman who wore the ornaments did not look like the same woman after they had been removed. She, too, was baptized in water, and is now quite happy in the Lord.

When we first arrived on this new field we just had street meetings, and offered first aid. Now, in addition to the centrally located church we are erecting, we have built one small mud hall, and we are renting two other buildings for the work in the different villages. We also have the use of a fifth building once a week.

The two rented buildings have rooms for services when the weather is bad, also each of them has a court which we use when the weather is nice. Reading classes are conducted in those two buildings.

The fifth building we mentioned houses a coffee shop of a young man who was saved last October. We had held many street meetings in his village, but there was so much noise and disturbance on the street that it seemed almost impossible to continue with them. Just when the difficulties seemed unbearable the brother offered his shop for services one day each week. The first service is a Bible class for children. When the class is over the children are sent away, though they do not want to go, and we have a service for men. By the time all the men have arrived at the building there is not even standing room. The coffee-shop building is long and narrow, and is void of windows. We have been thankful for the building, but we do look forward to the time when we can have a more suitable one.

## Progress

Mr. and Mrs. Cleo J. Crabaugh, Liberia

● WE HAVE completed three mission buildings during the past year, and are building on the fourth, which will be our permanent living quarters. We plan to build still a fifth building—a church. Looking back over a number of months we realize that God has blessed our efforts in many ways. We have much for which to praise Him.

We are thankful for the progress of our group of Christians. Many of them have been having severe trials, but God, who is rich in mercy, has brought them through, and strengthened their faith. It is not always easy for the national people to live a Christian life.

One of our Christian young men had two wives. Before the young man was saved we told him that would not be pleasing to God. He confessed that God had been dealing with him about the situation, and that he had felt that

it was wrong and would therefore send the last wife he had married back to her people. He did send her away, but she soon returned and begged to be taken back. The young man refused to have her.

The woman was angry and determined to bring suit against our young man. It is easy to sue here in Liberia—even for a few cents. The former wife went to the judge in Cape Palmas and brought a false charge against the young man. She told the judge that he had cursed her over a period of hours. In the trial that followed, false witnesses were brought in to testify for the woman. The witnesses were willing to testify against the defendant because he had spoken to them of their own sins.

When the young man was brought to the witness stand the judge asked him if it were true that he had cursed the woman. The defendant explained that he was a Christian and was trying to please God and that God's Word said that a husband should have only one companion. "I did not curse her. She has made up this story against me," he said.

As the former husband spoke those words the woman fainted, whereupon the case was dismissed. The judge declared that God had evidently judged the guilty one.

The Christians here have many customs and traditions to set aside, and often their people do not make things easy for them.

## In South China

Annie Bailie, South China

● GOD HAS BEEN very good to us during the past few months. We are especially thankful to Him for His protection.

Just recently one of our aged Christians has gone to be with the Lord. He longed to go home, and left word for friends not to grieve for him. It is wonderful to know that through missionary and other effort there are some Chinese who have the hope of heaven.

One of the young men of our church in Paak Nai got married a short time ago. The Chinese weddings are quite different from our American weddings. There are three days of feasting, one the day before the wedding, one the day of the wedding, and the last the day after the wedding. All the relatives gather for the feasts. We were glad that we could have services during the feasts. We were able to present the Word of God to many who otherwise would have no occasion to hear. The wedding was performed at the church. When time came for the ceremony there was such a large crowd gathered we had to have a guard to assist the bridal party through the crowd.

The work in Canton has kept us quite busy of late. There are some blessed times of waiting upon the Lord. We solicit your prayers especially for the girls of the Bible School that they may have a real desire to seek the infilling of the Holy Spirit.



Dedication of new temple and Sunday School annex at Varginha, Brazil.

Send all offerings to  
NOEL PERKIN, SECRETARY  
FOREIGN MISSIONS DEPARTMENT  
434 W. Pacific St., Springfield 1, Mo.

## Recommended Books

(Send all orders to the Gospel Publishing House, Springfield 1, Missouri)

### STUDIES IN DANIEL

by J. Narver Gortner

Cloth bound, 204 pages. Price \$1.50

Of the Book of Daniel, the author says: "It is superlatively important. This is true whether we look at the Book from the historical or from the prophetic standpoint. The history is important and the prophecy is important. Of course, the same thing is true of every other portion of the inspired Word. But there are some portions that are more important than others. John, for instance, is more important than Jonah, and Ephesians is more important than Ecclesiastes. In these last days when much that is recorded prophetically in Daniel is about to take place historically, we should regard this Book as among the most important in the whole Bible."

In his Studies the author, a scholar of note, gives many sketches of secular history, as well as Bible history, to show how minutely certain parts of Daniel's prophecy have come to pass already. Against this background of history he outlines the glorious story of the future, asserting that those parts of the Book which have not been fulfilled as yet will be fulfilled in their time as minutely as those parts which have been fulfilled.

There is a spirit of optimism in this book which is greatly needed in these catastrophic days. It is an optimism based on the Scriptural assurance that "our redemption draweth nigh"—that soon the people of the Lord shall be delivered from this present evil world, and shall rejoice in the righteous reign of the Glorious One whose kingdom is an everlasting kingdom.

### STUDIES IN REVELATION

by J. Narver Gortner

Cloth bound, 276 pages. Price \$1.75

The Books of Daniel and Revelation should be studied together. The author of "Studies in Revelation" says: "Each of these books sheds light upon the other. It is doubtless true that John, the author of Revelation, had been a devout student of Daniel, and we are sure that God let him see in his vision much of what Daniel had seen in his. There are places in Revelation where the inspired author makes use of almost the same language used by Daniel in his day. Each of these books is an *apokalypsis*, or unveiling (for that is the literal meaning of the Greek word.) A knowledge of each of these books is essential to a knowledge of the other."

The book, "Studies in Revelation," may be regarded as supplementing the earliest book, "Studies in Daniel." It covers the Book of Revelation chapter by chapter in a thorough manner. The fact that the author has spent much time in the prayerful study of the Word of God and related literature will be evident to the reader. His Studies contain a wealth of help for those who long for a clearer understanding of this important Book, of which it is written:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

## WHAT MEANETH THIS?

by Carl Brumback

Cloth bound, 348 pages. Price \$2.00

Here is an excellent book that is distinctly Pentecostal. The entire volume is on the subject of speaking with other tongues. Undoubtedly it is the most complete exposition of the Pentecostal teaching on this subject that has yet been published.

Since it came off the press 18 months ago the book has had an enthusiastic reception in Pentecostal circles throughout the English-speaking world. The leaders of other Pentecostal groups, as well as our own, have praised it highly, both in America and in Canada, and in lands across the sea.

The outstanding phenomenon on the day of Pentecost was the fact that the Hebrew Christians "began to speak with other tongues as the Spirit give them utterance." It was this strange, supernatural act that caused the spectators to ask, in amazement, "What meaneth this?" And it is the repetition of this same phenomenon in the world-wide Pentecostal Movement of this twentieth century that has awakened interest once more in the important subject of the glossolalia.

The author has made an exhaustive study of the many explanations of the Pentecostal phenomenon that have been offered in times past. He comments candidly on each of these, comparing them with the Scriptures; and then he attempts to give the Biblical explanation. Readers will enjoy the author's clarity of thought and simplicity of style. They will study this book with absorbing interest and great spiritual profit.—Robert C. Cunningham.

## Among the Assemblies

DELTA, COLO.—We have recently enjoyed the good ministry of Evangelist C. L. Walker, in a revival. Several were saved and the entire church experienced a deepening in God.—Pastor and Mrs. H. R. Parish, 762 Dodge St.

DELPHOS, O.—During the four recent weeks when Brother and Sister A. R. Vanderploeg were with us, 25 came to the altar for salvation and two received the Baptism in the Holy Ghost according to Acts 2:4. Quite a number were re-filled. The crowds were the largest in the history of the church and the revival fires are still burning.—C. L. Gruver, Pastor.

WINTERHAVEN, CALIF.—We accepted the church Jan. 20, 1947, and God has blessed the work during these two years. We have baptized 35 in water, and 19 were added to the church. There are now about 35 members and almost all have been baptized in the Holy Spirit.—N. L. Locke, P. O. Box 486, Matador, Texas.

ROODHOUSE, ILL.—In December M. D. Crump, of Aurora, Ill., came to us for a revival and God answered our prayers. Ten were saved and the church was strengthened by the soul-stirring messages from the Word. Roy Sherrill of Farmington stopped by for a few days of this meeting, Dec. 30-31. The Lord was glorified through healing the sick and moving the lost to seek Him. A precious spirit of revival is still in our midst.—K. Maynard, Pastor.

HOQUIAM, WASH.—We wish to give a word of praise to God for His marked blessings on our recent meetings conducted by the L. H. Sheets Evangelistic Party. Souls were saved, backsliders reclaimed, the sick and afflicted were healed, and many were re-filled with the Holy Ghost. God is using the ministry of these evangelists in a definite way for His glory.—Ingvald M. Henriksen, Pastor, 716 M. St.

DAYTON, TEXAS—Our church has just closed a 4-week revival meeting with Evangelist O. A. Franklin. God's power was manifested in every service. Some 45 persons came to the altar seeking salvation and 30 were filled or re-filled with the Holy Spirit. The church was built up and all the people were blessed by our brother's preaching and the good music and singing of the Franklin Evangelistic Party.

Three years ago we accepted the pastorate here. We now have a new building, on a new location, completed and paid for, with a growing Sunday School and congregation.—B. J. Mikulek, Pastor.

CULLEN, LA.—We thank God for the 5-weeks revival He gave us with Beatrice Hilton, Evangelist, of Little Rock, Ark. It began Jan. 23, and even through the snowy and bad weather the Lord kept the revival showers falling. Approximately 38 were saved, 14 baptized in the Holy Spirit, and a number were added to the church. When we came here about a year ago the Sunday School record stood at 106. It began increasing and now stands at 211. Since the revival the church is more deeply grounded in the Word, and new people have become interested in receiving greater light. We shall have to make more room for our Sunday School.—W. D. Taylor, Pastor, Box 144.

RISON, ARK.—The Lord has given us a very successful 2½-week revival meeting with Fay Wakefield of Dallas, Texas, as the evangelist. The night before the meetings closed, 7 received the Baptism in the Holy Spirit. The power fell during the song service and we did not have any preaching. Altogether, 19 were saved or reclaimed, and 18 were baptized in the Holy Spirit. Eleven names were added to the church roll, and there are 11 to be baptized in water. At the close of the revival, we organized a C. A. class with 14 members. We had a very nice group of young people saved and baptized with the Holy Spirit. We plan to start our new church in the near future. Already we have built a very nice 6-room parsonage. It is not quite finished, but we have been living in it since March, 1948.—J. F. Mhoon, Pastor.

BISMARCK, MO.—After raising up the Friendly Church in Kansas City, Mo., and pastoring it for 16 years, I resigned the work there on November 1, 1946, and came to pastor the church here. We found a faithful group of people and God has blessed our ministry. Since our coming here, the church has purchased a 6-room parsonage with bath and full basement for \$7,000. Now that the parsonage has been paid for, God has made it possible for our church to give \$100 or more to Missions each month.

We have had five revival meetings. The evangelists were: Nola Stout and Norma Elliot, Franklin Murray, Richard Orchard, the Brooks Family from Florida, and Glenn and Katy McClure. A great number of persons have been saved, many in our regular services.—J. L. O'Dell, Pastor.

TOPEKA, KANSAS—We have much for which to praise the Lord. The following evangelists labored faithfully here during the past year, and souls were saved and believers filled with the Holy Spirit. C. M. Smitley was with us the first of 1948. Willa J. Short conducted a wonderful Easter revival meeting. The Barrell Trio (consisting of Leland Barrell, Evangelist, Stanley Michael, Pianist, and Wm. Chambers, Soloist) came to us in August. The Lord met with us in a special way and the crowds were splendid. Five days of Bible teaching by T. J. Jones proved a great treat. Recently Evangelist Earla McKinley proved a great blessing to the people as the Word was preached. The Sunday School attendance has shown an increase, and the Missionary offering is the largest in the history of the church.—Claude J. Utley, Pastor, Assembly of God, 610 Lime St.

STOCKTON, CALIF.—Walter Larson of Los Angeles recently held a 2-week revival meeting at Calvary Tabernacle. As a result of the old-time power of God manifested in our midst, 10 came forward for salvation, 14 were baptized in the Holy Spirit, and many received spiritual refreshings. Shortly after becoming pastor three years ago, Earl F. Davis conducted a 2-week revival meeting for his people. The power of Pentecost was felt in our midst at that time, and a continuous revival spirit has been with the church ever since. Many outstanding evangelists have ministered to us during the past years, including T. B. Don Carlos, Hildreth Ethridge, Arthur

## For Your "Quiet Time"

# Morning and Evening

DAILY DEVOTIONS  
By Charles H. Spurgeon

Edited by DAVID OTIS FULLER

Two heart-warming, deeply spiritual, brief devotional messages for each day of the year. This incomparable classic is at the top in the field of devotional literature. 372 pages. \$2.50.



GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

Arnold, and F. C. Cornell, who conducted two revival meetings during 1948.

On January 3 of this year we dedicated our new \$58,000 building. As a result of a Sunday School drive, an all-time attendance record of 641 was attained on the opening Sunday. When Brother Davis first became pastor the Sunday School was running 60 and below, but we are now rejoicing in the fact that we have an average attendance of over 400.—Joyce Lyman, Calvary Tabernacle, 216 N. Stanislaus St.

MORGANTON, N. C.—The First Assembly of Morganton has been blessed greatly during the past three years of ministry by Brother and Sister R. O. Brown. We have had successful revival meetings with the following evangelists: Douglas Carroll of Montana, Mr. and Mrs. J. Edward Garns of Edenton, N. C., Andrew Stirling of Buxton, N. C., and Wilson Harmon of Mt. Hope, W. Va. We enjoyed the ministry of each of them. Our Sunday School attendance has increased in each department with the addition of new classes and three Sunday School rooms in the basement.

Evangelist T. C. Anderson of Jackson, Miss., conducted a revival meeting for us in October. Souls were saved, and all were drawn closer to the Lord. After the meetings closed, 7 were baptized in water.

In December Brother Reeves of Greer, S. C., held a 2-week meeting for us. Sick were healed. In our regular services we are having souls saved and believers baptized in the Holy Spirit. God is pouring out His Spirit in a mighty way. In the last two revival meetings 17 have come into the fellowship of the church. The C. A. group has increased quite a bit, and the C. A.'s have been drawn very close to the Lord.—Lucille Breedlove, First Assembly.

COLUMBIA, S. C.—A great Fellowship Meeting was held at the First Assembly of God, 1412 Richland St., February 14, with all Pentecostal churches in town co-operating. The meeting was a great success, with the largest crowd ever witnessed in this section for this type of service. H. W. Hampton, pastor of the Pacific Pentecostal Holiness Church, was the speaker, and the Lord blessed with waves of glory sweeping over the entire congregation.

For some time the Pentecostal pastors had been meeting for the purpose of organizing a fellowship among our people, feeling the need of a closer fellowship and a better understanding between the different Pentecostal bodies.

These fellowship meetings will be held at least once a month in our various Pentecostal churches in the city. The pastors have adopted the same constitution as the newly created Pentecostal Fellowship of North America, for local membership.

Clifford Jinkerson, pastor of the Church of God, was elected Chairman; J. C. Hunnicutt, of the Assembly of God, Vice Chairman; Jack O. Sharp, of the Pentecostal Holiness Church, Secretary-Treasurer. Churches already members: Assembly of God; Church of God, Cleveland, Tenn.; H. L. Chesser, General Overseer; Pentecostal Holiness; Freewill Baptist Pentecostal; and Open Bible Standard.—J. C. Hunnicutt.

TEXARKANA, ARK.—We have enjoyed a glorious 3-week meeting with Evangelist and Mrs. R. Von Kemp. Truly the Lord blessed in a gracious way. Night after night the altars were filled with people seeking old-time salvation. There were about 30 who came to be saved, and 25 received the Baptism in the Holy Spirit according to Acts 2:4. Many testified to the healing of their bodies. Every department of the church was revived. Each night before the main service, there was a special service for children, held by Mrs. Kemp. Some nights as many as 50 boys and girls attended, and enjoyed the illustrated songs, scriptures, and stories. Everyone enjoyed the Kemps' singing, as well as the beautiful music.—Charles Prince, Pastor, First Assembly.

WAXAHACHIE, TEXAS—We of the University Assembly of God and students of Southwestern Bible Institute have just witnessed one of the most wonderful outpourings of the Holy Spirit that it has been our privilege to see in a long time. The Lord began dealing with our H. C. A. group and it was there the power of God fell first. We began to feel the effects of it in every service of the church.

For many months, a number of women in our church have been having morning prayer meetings. We noted that many of the things for which they were praying began to happen. Among the things for which they prayed was an out-of-the-ordinary revival.

January 23 was the date set for the beginning of a revival meeting with Evangelist Neil W. Webb of Pryor, Okla. He was delayed two days in coming, so Charles C. Robinson was invited to fill in until the arrival of Brother Webb. God began to move in an unusual way. By the end of the first week the Holy Ghost had really taken over.

The revival definitely was not centered around any human personality. Many times the ones we expected to bring the power down with a testimony or special song were set aside, and some young man or young woman, almost unknown among us, but yielded to God, would stand to testify or sing or bring a message through the Spirit; it seemed that heaven would come down, and for hours wave after wave of His glory would sweep over the people. It was not unusual for people to remain until long after midnight. In fact, there were times when 4:30 o'clock in the morning would find people still receiving the Baptism and yielding their lives to the Lord.

We were not able to keep a record of the number that were saved or received the Baptism. Many people, long in Pentecost, were heard to remark that it was the greatest outpouring they had ever seen.

There were days at the school when no classes were held. On one of these days 13 students received the Baptism.

The University Church feels that it has been especially honored to have had the Holy Spirit present in such a marvelous way. We had just finished laying the rock on the outside of our church and it had been a difficult task. In fact, it was a real test of faith, but the Lord has already rewarded us.—Carl W. Barnes, Pastor, University Church.

## Coming Meetings

Due to the fact that the Evangel is made up 10 days before the date which appears upon it, all notices should reach us 18 days before that date.

CHICAGO, ILL.—Ebenezer Pentecostal Church, 1665 N. Mozart St., March 29 to April 1. Wesley Steelberg speaking each night.—James Clark, Pastor.

OCEAN BEACH, CALIF.—Meeting in progress; Bobby Clark, of Bakersfield, Evangelist.—L. Wayne Turner, Pastor.

CUBA, ILL.—Assembly of God, April 10—; Edith Swope, Roodhouse, Ill., Evangelist.—R. P. Poland, Pastor.

BROWNING, ILL.—Meeting in progress; C. S. McGinnis, of Mattoon, Ill., Evangelist.—D. Bernard Shaw, Pastor.

NEWARK, CALIF.—April 3, for 2 weeks. Henry Vancel is Pastor. Johnnie Smith, Evangelist.—By Evangelist.

LOS BANOS, CALIF.—Full Gospel Church, April 3, for 2 weeks; Evangelist and Mrs. J. K. Soper.—Paul E. Radley, Pastor.

SOUTH FORK, PA.—Pentecostal Assembly of God, March 24—; Evangelist Emma Dickerson, of Elizabeth, N. J.—Alfred Coletti, Pastor.

OROVILLE, CALIF.—Mar. 29—; Hans F. Bretschneider, of San Jose, Evangelist. W. T. Scott is Pastor.—By Evangelist.

HANCOCK, MD.—Full Gospel Assembly; April 3, for 2 weeks or longer; Etta Fleming, Petersburg, Va., Evangelist.—Herman W. Fry, Pastor.

DEFIANCE, O.—Assembly of God, 420 E. Hopkins St., April 3-17, June Cook, Evangelist.—C. W. Leininger, Pastor.

REDWOOD CITY, CALIF.—Full Gospel Church, April 10 for 2 weeks; Evangelist Robert Clark, of Bakersfield, Calif.—E. R. Gomes, Pastor.

ALTON, ILL.—Assembly of God; March 27—; Evangelist and Mrs. Dean E. Duncan, Denver, Colorado.—J. C. Kofahl, Pastor.

SOUTH NORFOLK, VA.—Bethel Assembly of God, March 29—; Wm. L. Devereaux, Evangelist.—Kelley Wigfield, Pastor.

WINTER HAVEN, FLA.—April 3, for 2 weeks; Evangelist and Mrs. R. L. Bartlett.—J. D. Courtney, Pastor.

RENTON, WASH.—Assembly of God, 65 Williams St., April 5-17; Guilford J. Mandigo and party, Evangelists.—E. J. Morgan, Pastor.

BAYTOWN, TEX.—Mar. 14—; Evangelist and Mrs. R. Van Kemp, Russellville, Ark.—C. G. Owen, Pastor.

YAZOO CITY, MISS.—Assembly of God, 1006 Grady Ave., Apr. 10, for 2 weeks or longer; R. C. Wales, of West Texas, Evangelist.—Joseph B. Bell, Pastor.

NEWBERG, ORE.—Meeting in progress; Evangelist Mark A. Hinman, of Sacramento, Calif.—Robert W. Pirtle, Pastor.

CHICAGO, ILL.—Bethesda Temple, March 20—April 17; Luis C. Gordiani, of San Francisco, Calif., Evangelist.—Alvaro Cruz, Presbyter.

CHANDLER, OKLA.—April 10, 2 weeks or longer; Evangelist and Mrs. Austin Wilkerson, of Tulsa, Okla.—C. E. Turner, Pastor.

CAMPBELL, MO.—First Assembly of God, April 18, for 2 weeks or longer; Ira Stanphill, Evangelist. Neighboring churches invited.—A. A. Bradley, Pastor.

GRIDLEY, CALIF.—Meeting in progress; Evangelist and Mrs. Ernest A. Reb, of Dallas, Tex.—Charles Elmes, Pastor.

REDDING, CALIF.—Meeting in progress; Evangelist and Mrs. Velmer Gardner, of Seattle, Wash.—Robert T. Doherty, Pastor.

NOWATA, OKLA.—Pryor Sectional Fellowship Meeting, Nowata, Okla. April 4. Services 10:00 a.m., 2:00 and 7:30 p.m. W. F. Gilchrist is Presbyter.—Leslie J. Moore, Secretary-Treasurer.

CUERO, TEXAS—March 16, for 3 weeks; Evangelists Bessie L. Fisher & Nell Gaines Cheek, of Memphis, Tenn. J. D. Ross is Pastor.—by Bessie L. Fisher.

DELANO, CALIF.—Full Gospel Assembly, Seventh and Jefferson; April 10-24; Evangelist George Hayes.—Paul J. McKeel, Pastor.

LONG BEACH, CALIF.—Assembly of God, 1200 Atlantic Ave. Easter Revival, beginning April 17, with Evangelists Smith and Rogers, of Granite City, Ill.—L. B. Lewis, Pastor.

### SOUTH NEW JERSEY RALLY

CAMDEN, N. J.—Calvary Tabernacle, 570 Walnut St. Great C. A. and South Jersey Area Rally, April 2, at 8 p.m. with the "Missionaries" of Springfield, Mo.—Harold W. Barnes, Pastor.

**Blessings . . .  
For Your Heart and Home**

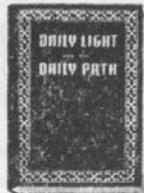
**DAILY LIGHT on the DAILY PATH**

The spiritual help afforded by this blessed little volume is strictly from heaven, for it is a compilation of Bible verses from various places in the Scriptures woven together to form daily readings. There is a full-page reading for each day of the year. God so definitely led in the blending of these readings that they are a constant source of heavenly blessing to the reader, furnishing comfort, guidance, wisdom, and exhortation for 365 days of the year.

Each C. A. would be happy to own this gracious little book. It is of pocket or purse size, 4 1/4 x 6 x 3/8 inches; attractively bound in blue cloth with jacket, and has silk ribbon marker.

**Price, only 75c**

**GOSPEL PUBLISHING HOUSE . . . Springfield 1, Missouri**



WAYNOKA, OKLA.—April 24—; James Frazee, of Gallup, N. Mex., Evangelist.—N. B. Rayburn, Pastor.

**MISCELLANEOUS NOTICES**

**NEW ADDRESS**—Odin, Ill., Box 305. "After 4 years of evangelism we have returned to pastoral work."—Howard and Florence Boucher.

**NEW ADDRESS**—Box 305, Odin, Ill. "After being on the evangelistic field 4 years, we have returned to the pastorate here."—Howard and Florence Boucher.

**NEW ADDRESS**—Box 372A, Tohoka, Texas. "We have resigned the pastorate at Briscoe, Texas, and have accepted the pastorate here."—H. C. Lonis.

**NEW ADDRESS**—161 Coram Avenue, Shelton, Conn. "We have accepted the pastorate of the Shelton Full Gospel Church."—Pastor and Mrs. Dwight Dale.

**NEW ADDRESS**—P. O. Box O, Bostonia, Calif. We have been chosen as pastors here. Pastor and Mrs. Clifford McAtteer.

**NEW ADDRESS**—"We have been called to pastor the Assembly of God here." Pastor and Mrs. R. V. Umphenour, 210 East Washington St., Blair, Nebr.

**NEW ADDRESS**—1505 Franklin Street, Port Townsend, Wash.—B. P. Birkeland.

**NEW ADDRESS**—Oscar McWhirt, Route 1, Box 211, McDonald, O. ("I am pastoring the Summit Pentecostal Mission in Girard, O., but my mail comes to McDonald.")

**OPEN FOR CALLS**

**Pastoral**

"We will be open for pastoral call after June 1."—Pastor and Mrs. Loyal A. Miller and three children, Dawson, Minn., Box 324.

"Am licensed by the New England District Council. Reference, Lyle W. Butler, District Secretary, 7 Auburn St., Framingham, Mass. Have wife and one child."—Robert E. Anderson, 44 Carlyle Road, Portland, Me.

Paul K. Derr and wife, 434 West Pacific Street, Springfield, Mo., wish to take a pastorate. "We have had 24 years' experience in the Pentecostal ministry, at home and in Africa. References: Noel Perkin, Missionary Secretary, 434 West Pacific, Springfield, Mo., and W. R. Williamson, Superintendent of Illinois District, 1615 S. 6th St., Springfield, Ill."

**Evangelistic**

F. C. Drake, General Delivery, Silsbee, Texas. "Calls from anywhere will be accepted."

Velma Duvall, 317 N. Blake, Olathe, Kans., and co-worker, Mrs. Ruth Ranis.—By Velma Duvall.

James Clint Thornton and wife, % S.B.I. Waxahachie, Texas, are open for evangelistic calls. "Licensed with Mississippi District and graduate of Southwestern Bible Institute, Waxahachie, Texas."

"Will answer calls for Youth Revivals in any church, small or large. Have been in active ministry 4 years. Licensed with Texas District."—Richard M. Cobb, 1519 Hendrix, Houston 16, Texas.

"Will go anywhere; prefer to work in southeast states. Will answer calls to small assemblies or pioneer fields, wherever help is needed. Am ordained in General Council."—Elmer E. Gore, 335 N. Ritchie St., Gainesville, Texas.

M. W. Wilson, 810 Summer St., Jackson, Miss.—"I have resigned the church in Granite City, Ill., and am now in evangelistic work. May be contacted for calls at the above address."

Gladys M. Lutke, 2900 Britton, Dallas, Texas.—"Open for Evangelistic Calls. Affiliated with Texas District. Good recommendations."

Mr. and Mrs. Willis E. Berry, R. 10, Box 500, Fort Worth, Texas.—"After serving as associate pastors at the Boulevard Assembly of God, Ft. Worth, Texas, for two years, we are resigning effective June 1 to enter the evangelistic field."

Philip J. Brauchler, 1311 King Ave., Lakeland, Fla.—"I am expecting to enter the evangelistic field beginning March 13."

**Evangelistic or Pastoral**

"Prefer calls from Tennessee, Alabama, or Arkansas, but will accept any call. 25 years' experience as an evangelist and pastor. Will furnish references."—Clarence Love, Ellsinore, Mo.

N. L. Locke, P. O. Box 486, Matador, Texas. "We have been pastoring the church at Wintehaven, Calif., and are now entering evangelistic work; would accept a pastorate."

Loren F. Willian and wife, P. O. Box 931, Oklahoma City 1 Okla.—"In fellowship with Oklahoma District, experienced in both branches of the ministry, 47 years of age. Will go anywhere God leads. Would like to hear from Oklahoma, Arkansas, Texas, or anywhere in the south."

CHAMBERSBURG, PA.—Bethel Pentecostal Church, 3rd and Washington Sts., Apr. 3—17; Evangelist and Mrs. J. Lee Gorman, Apollo, Pa.—Wilbur W. Hoak, Pastor.

SOUTH BEND, IND.—South Bend Gospel Tabernacle, 2315 S. Michigan St. Revival services, April 3—17. Wm. E. Long, Evangelist.—Lester F. Sumrall, Pastor.

SALEM, ORE.—Evangelistic Tabernacle, 13th and Ferry Sts., April 6—; Evangelist and Mrs. Velmer Gardner, of Seattle, Wash.—Walter S. Frederick, Pastor.

PORTLAND, ORE.—April 10, for 2 weeks, Assembly of God Tabernacle, Evangelists Mark, Hulda and Fulton Buntain, W. F. Hageman is pastor.—By Evangelists.

NEW HAVEN, CONN.—Gospel Tabernacle, Orange and Edwards Sts. City-wide Revival Mission, New Haven, Conn., April 14, 2 weeks or longer. Harvey McAlister, Evangelist.—Grady L. Fannin, Pastor.

AKRON, O.—Krumroy Pentecostal Church, cor. Krumroy and Massillon Roads. Pre-Easter revival, March 29—April 17. Ivar Frick, of Cleveland, O., Evangelist.—R. Emerson, Secretary.

OKEMAH, OKLA.—First Assembly of God, 222 North 6th Street; April 6, for 2 weeks or longer. James Bright, of Beggs, Okla., Evangelist; G. H. Lancaster is Pastor.—Mrs. Delilah Stone, Church Secretary.

GLORY HILL, MO.—Fellowship Meeting, Flat River Section, will convene at Glory Hill, Tuesday, April 12. Bring basket lunch and let us enjoy the day together. Services 10:30 a.m. and 2:30 p.m.—J. W. Allen, Secretary-Treasurer.

**UTAH STATE C. A. CONFERENCE**

SALT LAKE CITY, UTAH—April 19—21, Opening rally, 7:30 p.m., Tues. Apr. 19. 3 services daily. Richard D. Emerson, of Paonia, Colo., guest speaker.—Milton Newman, Rocky Mountain District C. A. President.

**KANSAS SECTIONAL C. A. CONFERENCES**

Kansas Sectional C. A. Conferences, April 6—18; Wesley R. Steelberg, National C. A. Director, speaker. Parsons, Apr. 6; Kansas City, Kans., Victoria Tabernacle, Apr. 8; Jewell, Apr. 11; Dresden, Apr. 13; Wichita, Glad Tidings, Apr. 15; Dodge City, Apr. 18.—Paul Witten, District C. A. President.

**APPALACHIAN DISTRICT COUNCIL**

The 30th Session of the Appalachian District Council will convene at St. Paul, April 26—28. District Fellowship Meeting, Monday night, Apr. 25. D. J. Vogler is host pastor. Fred Vogler, Assistant General Superintendent, guest speaker. All our ministers are urged to attend, also one delegate from each church which is set in order.—S. W. Sublett, District Secretary.

LITTLE ROCK, ARK.—Central Assembly of God, 902 Louisiana; April 10—17; Stanley H. Frodsham, Editor of Pentecostal Evangel, special speaker. Meeting each morning at 10:00, and each evening at 7:30, Saturday excepted.—Robert C. Sellars, Pastor.

SOUTH BEND, IND.—South Bend Gospel Tabernacle, 2315 S. Michigan St. Dedication of new church building, April 3. Speakers: Roy Wead, District Superintendent; Bond Bowman; Glenn Horst; Wm. E. Long. Services at 9:30 and 10:45 a.m., 2:30 and 7:45 p.m. All nearby pastors urged to attend.—Lester F. Sumrall, Pastor.

**MONTANA DISTRICT COUNCIL**

The Billings Gospel Tabernacle will be host church for the Montana District Council which convenes at Billings, Mont., April 5—7; opening service Monday evening, April 4. Russell Olson, Pastor of Fremont Tabernacle, Minneapolis, Minn., evening speaker. For reservations write Earl W. Goodman, Host Pastor, 840 1/2 Central, Billings, Mont.—Currell Muirhead, Superintendent; Lyle B. Spradley, Secretary-Treasurer.

**ALABAMA DISTRICT SECTIONAL COUNCILS**

Alabama District Sectional Councils: Southwest Central Section, Gilbertown Assembly, March 28—29. Northwest Section, Millport Assembly, March 31—April 1. Birmingham Section, Hicks Chapel Assembly, April 4—5. Northeast Section, East Gadsden Assembly, April 7—8. North Central Section, Temple Assembly, April 11—12. South Central Section, Luverne Assembly, April 14—15.

All those desiring credentials for the first time or renewal of credentials are requested to meet the Credentials Committee on the second day of their Sectional Council at 1:30 p.m. Each church is entitled to one delegate to help elect a Presbyter for its section. For further information write Howard P. Trawick, District Secretary, P. O. Box 276, Slocumb, Ala.

**TEXAS SPRING CONVENTIONS**

Texas Spring Conventions: Two days, one night; first service 10:30 a.m. Tyler Section, April 5—6. First Assembly, Tyler. Lufkin Section, April 7—8. First Assembly, Lufkin. Greenville Section, April 12—13, two nights, one day, first service 7:30 p.m., South Side Church, McKinney. Ft. Worth Section, April 14—15, two days, one night, first service 10:30 a.m., North Side Assembly, Ft. Worth. Wichita Falls Section, April 19—20, two days, one night, first service 10:30 a.m., Southside Assembly, Wichita Falls. San Angelo Section, April 21—22, two nights, one day, first service 7:30 p.m., Brownwood.

All our ministers are required to renew their fellowship with the District at this time, and we are requesting each one, whether exhorter, licensed or ordained, to attend the convention in his respective section. Those desiring ordination at the June Council must be present and make application and be examined at this time. For further information write your Sectional Presbyter or the District Office.—E. B. Crump, Secretary-Treasurer, 1200 Sycamore St., Waxahachie, Texas.

# The Very Choicest of Material for the 1949-VBS-Season

- All type of supplies
- For every departmental need

## Gospel Publishing House VBS Courses

The Ideal Vacation Bible School (handbook on organization and administration) .....	\$ .60
Beginner Teachers' Textbook, Book I .....	1.50
Primary Teachers' Textbook, Book I .....	1.50
Primary Pupils' Workbook, Book I .10 ea; 12 for .....	1.00
Junior Teachers' Textbook, Book I .....	1.50
Visual-Aid Figures for Junior Book I .....	.75
Junior Pupils' Notebook, Book I, .10 ea; 12 for .....	1.00
Intermediate Teachers' Textbook, Book I .....	1.50
Travelogue Charts for Intermediate Book I .....	1.25
Intermediate Pupils' Notebook, Book I .10 ea; 12 for .....	1.00

## Other VBS Supplies

VBS Registration Card .....	35c per 100
-----------------------------	-------------

VBS Daily Report Card .....	35c per 100
VBS Class Record Card .....	50c per 100
VBS Scholar's Report Card .....	50c per 100
VBS Certificate .....	40c for 12
VBS Diploma (for Intermediates completing the three-year course) ea. 12c	
VBS Announcement Poster, 25c each.	\$2.50 for 12
VBS Tags .....	\$1.50 for 100
VBS Button .....	ea., .02
Crayonex .....	10c per box
Construction Paper .....	any one color, 50c per pkg; assorted colors, 50c per pkg.
Colored Plastic Safety Scissors .....	10c ea.



## When to Use Departmental Textbooks

	1949
Beginner .....	Book I
Primary .....	Book I
Junior .....	Book I
Intermediate .....	Book I

## Pict-O-Graph Sets

No. 2181—Crucifixion and Resurrection, 75c.
No. 2182—Birth and Boyhood of Jesus, \$1.00.
No. 2183—The Fisher of Men, \$1.00.
No. 2184—The Great Physician, \$1.00.
No. 2185—The Forgiving Christ, \$1.00.
No. 2186—Missionary Pict-O-Graph Stories, \$1.00
No. 1030—The Life of Christ, \$1.50.
No. 1133—Joseph, Moses, David, \$2.50.

## Gospel Graph Lessons

Gospel Graph Kit No. 1—on sin, salvation, judgment, guidance, \$1.25.
Gospel Graph Kit No. 2—lessons on the Christian's two natures, \$2.25.
Gospel Graph Kit No. 3—lessons from lives of Saul and David, \$1.25.
Gospel Graph Kit No. 4—suitable for spring and summer, \$2.25.

## Bible Verses and Songs Visualized

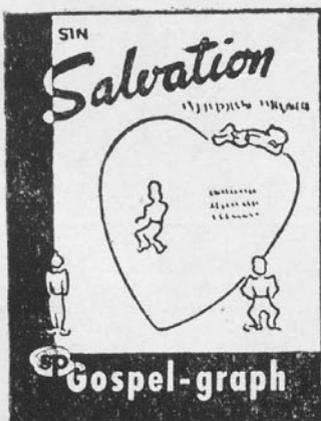
Bible Verses Visualized, No. 1—thirteen methods of teaching Bible memory work, and colored cut-outs to visualize thirteen verses, \$2.00.
Bible Verses Visualized, No. 2—colored cut-outs for thirty verses, \$2.50.
Bible Songs Visualized—words, music, and colored cut-outs for seven songs and choruses, \$2.00.

## Additional Aids

The House of Life—a VBS course complete with lessons, handwork ideas, memory work, schedules, songs, choruses, invitations, and teacher's memos, \$2.00.
Pupils' Activity Workbook—for use with The House of Life Course, 20c each.
More Stories for Junior Worship, \$1.50.
Object Lessons for Youth, \$1.50.
140 Stories for the Children's Hour, \$1.00.
Stories for Talks to Boys, \$2.50.
Make-It for Beginner-Primaries, 60c.
Make-It for Junior-Intermediate Girls, 60c.
Make-It for Junior-Intermediate Boys, 60c.
No. 1489 Handwork—Followers of Jesus Carrying on His Word, for ages 9-13, 20c.
No. 1490 Handwork—People Who Were Helped by Jesus, for ages 9-13, 20c.
No. 1667 Handwork—Followers of Jesus Carrying on His Work, for ages 9-13, 30c.
No. 1668 Handwork—People Who Were Helped by Jesus, for ages 9-13, 30c.

+ + +

*It would be impossible to over-emphasize the importance of the VBS in evangelism. We have therefore stocked heavily in excellent materials. If additional visual aid material is desired, a further list will be sent free on request.*



# VIDEO-GRAPHS

flannel backgrounds  
in brilliant color

Space for address or church announcement

## PENTECOSTAL WORLD CONFERENCE

Pentecostal World Conference, Paris, France, May 21-29. For hotel reservations, write Pastor Rene Fauvel, 26 Avenue Aubert, Vincennes, Seine, France. For other information, write David J. du Plessis, Edgewood Grove, Somerset, Pa.

## JAMAICA CONFERENCE AND CONVENTION

SPANISH TOWN, JAMAICA—Eleventh Annual Conference and Convention April 10-17; Evangelist and Mrs. Stanley McPherson, of California, guest speakers. Brother and Sister Ferguson will accompany them.—Cyril C. Huckerby, Superintendent, 64-68 Cumberland Road, Spanish Town, Jamaica.

## NEBRASKA DISTRICT COUNCIL

Nebraska District Council, 6th and Sycamore, Grand Island, Nebr., April 5-7. Fellowship rally, Monday, 7:45 p.m. H. D. Champlin, host pastor. Noel Perkin, Foreign Missions Secretary, guest speaker. For further information write M. F. Brandt, District Superintendent, 1704 W. Division, Grand Island, Nebr.

## NEW ENGLAND PRAYER CONFERENCE

New England District Prayer Conference, Hartford Gospel Tabernacle, West Hartford, Conn., April 4-8. Services 10 a.m., 2:30 and 7:30 p.m. Marie Brown of Glad Tidings Tabernacle, New York City, will minister the Word; also District Superintendent Roy Smuland and others will take part. Ministers and workers invited. Rooms provided. Write Pastor N. T. Spong, 16 Lockwood Terrace, West Hartford, Conn.

GULFPORT, MISS.—Southern Mississippi Sectional Fellowship Meeting, April 4-5; James E. Hamill, of Memphis, Tenn., speaker. District Superintendent Jeff Gibbs and District Secretary-Treasurer C. S. Craighead will also speak. D. J. McKinney is host pastor. Free rooms as far as possible.—Harvey L. Smith, Presbyter.

INDIANAPOLIS, IND.—Grace Assembly, 4402 E. Michigan St. Missionary Rally, April 1-3. Meetings Friday and Saturday at 7:45 p.m., Sunday at 3 and 7:45 p.m. H. B. Pencovic, converted Jew, will speak on Palestine. J. S. Richards of Africa and D. W. Murphy of India will also speak. All missionary-minded believers invited to attend this convention.—A. E. Gidman, Pastor.

## ILLINOIS DISTRICT COUNCIL

The 27th Annual Illinois District Council will be held in Bethel Temple, 1901 W. Washington Blvd., Chicago, Ill., May 3-5. W. I. Evans, Dean of Central Bible Institute, guest speaker. Those wanting rooms should write in advance to Miss Ruth Witt, Chairman of Rooms Committee, 3837 W. Polk St., Chicago, Ill., or phone Nevada 8-3057. State number in party and type of accommodation desired. Credentials Committee will meet May 2 at 3:00 p.m. at church. Guy Phillips, Host Pastor, can furnish any additional information.—W. R. Williamson, District Superintendent.

## NEW MEXICO DISTRICT COUNCIL

The Tenth Annual New Mexico District Council will convene in First Methodist Church, Seventh and Main Streets, Clovis, N. Mex., April 5, 6, 7. Gayle F. Lewis, Assistant General Superintendent, guest speaker. Opening fellowship meeting, Monday night, 7:30 p.m. For reservations write Roy H. Stewart, Box 709 Clovis, N. Mex. For further information write District Superintendent H. M. Fuller, Box 353, Mountainair, N. Mex.—Irvin E. Smith, District Secretary-Treasurer.

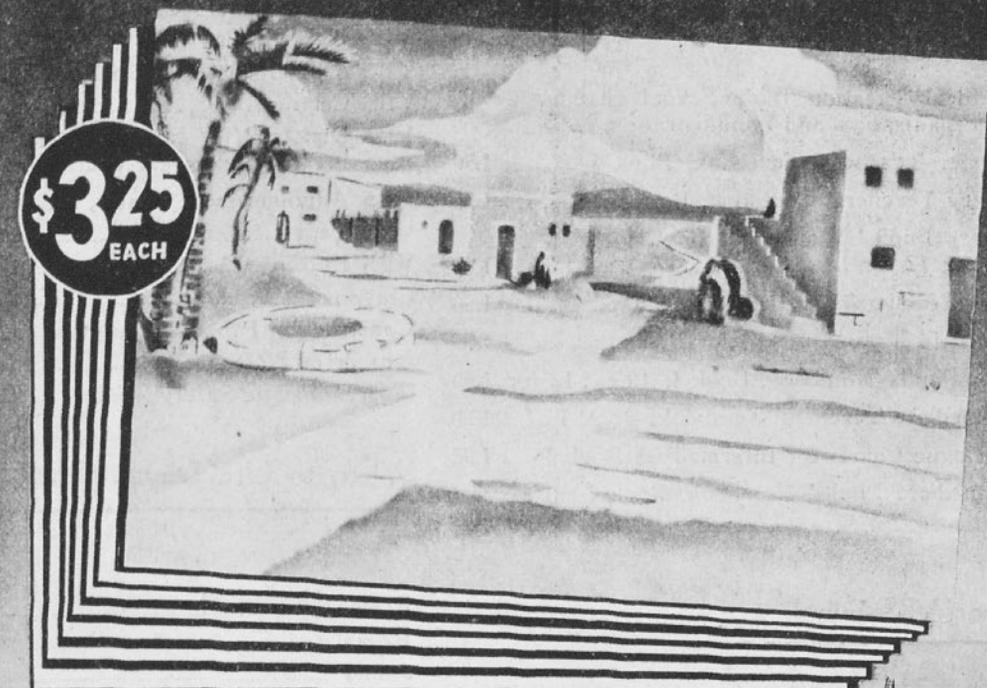
## SOUTH DAKOTA DISTRICT COUNCIL

The South Dakota District Council will convene in the Assembly of God Church, Vermillion, S. Dak., April 12-14. E. S. Williams, General Superintendent, will be guest speaker. Business sessions daily at 9:30 and 2:00. Special missionary services each evening at 7:00. Evening Service at 8:00. For room reservations contact C. A. Davenport, 25 Elm Street, Vermillion, S. Dak.—W. E. Cummings, District Superintendent.

## SOUTHEASTERN FELLOWSHIP MEETING

The Annual Fellowship Meeting of the Southeastern Districts sponsoring Southeastern Bible Institute will meet at the Crichton Assembly of God, 119 Mobile St., Mobile, Ala., April 19-21, 1949. First service Tuesday night, April 19, 7:30 p.m. Three services daily on the 20th and 21st. Superintendents of the Southeastern Districts will be the speakers. Arthur H. Graves, Principal of S.E.B.I., will speak Tuesday night. For reservations write: D. V. Williams, Host Pastor, P. O. Box 1622, Mobile, Ala. For further information write Howard P. Trawick, Alabama District Secretary, P. O. Box 276, Slocumb, Ala.

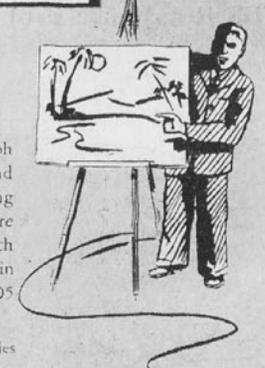
Now . . . FIFTEEN BEAUTIFUL SCENES!



### A COMPLETE LIBRARY OF BIBLELAND SETTINGS IN BRILLIANT COLOR. VISUAL EDUCATION AT ITS BEST!

Make Bible stories "come to life" in brilliant 3-dimensional effect—with Video-graph Flannel Backgrounds. Each of the fifteen colorful scenes is a faithful portrayal of a Bibleland setting. Their dramatic simplicity and versatility give a broader horizon to visual teaching of Old and New Testament. The soft, heavy flannel is pleasing to touch; its fine texture assures years of usefulness. Soft adhesive nap keeps figures from slipping or falling. Each background is 24 by 36 inches, sealed in cellophane. Make your stories "live" . . . teach in Technicolor—with Video-graphs, the finest in Flannel-backgrounds, Village, No. 905 (above), and 14 others.

- 901—Temple or Throne Room—For all temple stories, throne room or palace scenes.
- 902—Basic Outdoor—For practically all stories from Gospel of Matthew.
- 903—Room Interior—Suited for home scenes and other interior settings.
- 904—Grassy Slope River—A basic scene for Sermon on the Mount, feeding 5000, parables, etc.
- 905—Palestinian Village—Basic for all stories with village settings.
- 906—Seascape—Basic for marine scenes.
- 907—Mt. Sinai Desert—Basic for all desert scenes.
- 908—Night—For outdoor night scenes, the magi, shepherds, Nicodemus.
- 909—Village Street—A basic scene for all stories with a street setting.
- 910—Christmas—Suited to the nativity story.
- 911—Easter—Crucifixion and Resurrection.
- 912—Basic Outdoor—Road to Emmaus story and other rural roadway scenes as Good Samaritan, Elijah, etc.
- 913—Accessory Piece—To be cut apart and pieces used to modify other backgrounds.
- 914—Basic Outdoor with Lake—A general pastoral scene for many O.T. and N.T. stories whose setting is beside a lake.
- 915—Prison—All prison stories, as Joseph in prison, Daniel in den of lions, Paul and Silas, Peter, etc.



## GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

### MICHIGAN DISTRICT COUNCIL

The Fifth Annual Michigan District Council will convene at Church of the Four-Fold Gospel, 303 Capitol Ave., N. E., Battle Creek, Mich., April 18-21. Bartlett Peterson, President of Central Bible Institute, guest speaker. Applicants for ministerial recognition must meet the Credentials Committee Monday afternoon or evening. For reservations write A. L. Hoy, host pastor, at the church address.—D. G. Foote, District Secretary-Treasurer.

### WEST CENTRAL DISTRICT COUNCIL

The West Central District Council convenes April 18-21 at the Central Christian Church, Ninth and Pleasant Sts., Des Moines, Ia. C. Stanley Cooke, convention speaker. Services 9:30 a.m., 2:00 p.m., 6:45 (C. A. Vesper), 7:45 (evangelistic). Credentials committee meets April 19 and 20. For reservations write West Central District Office, Box 246, Des Moines 1, Ia.—Stanley H. Clarke, District Superintendent.