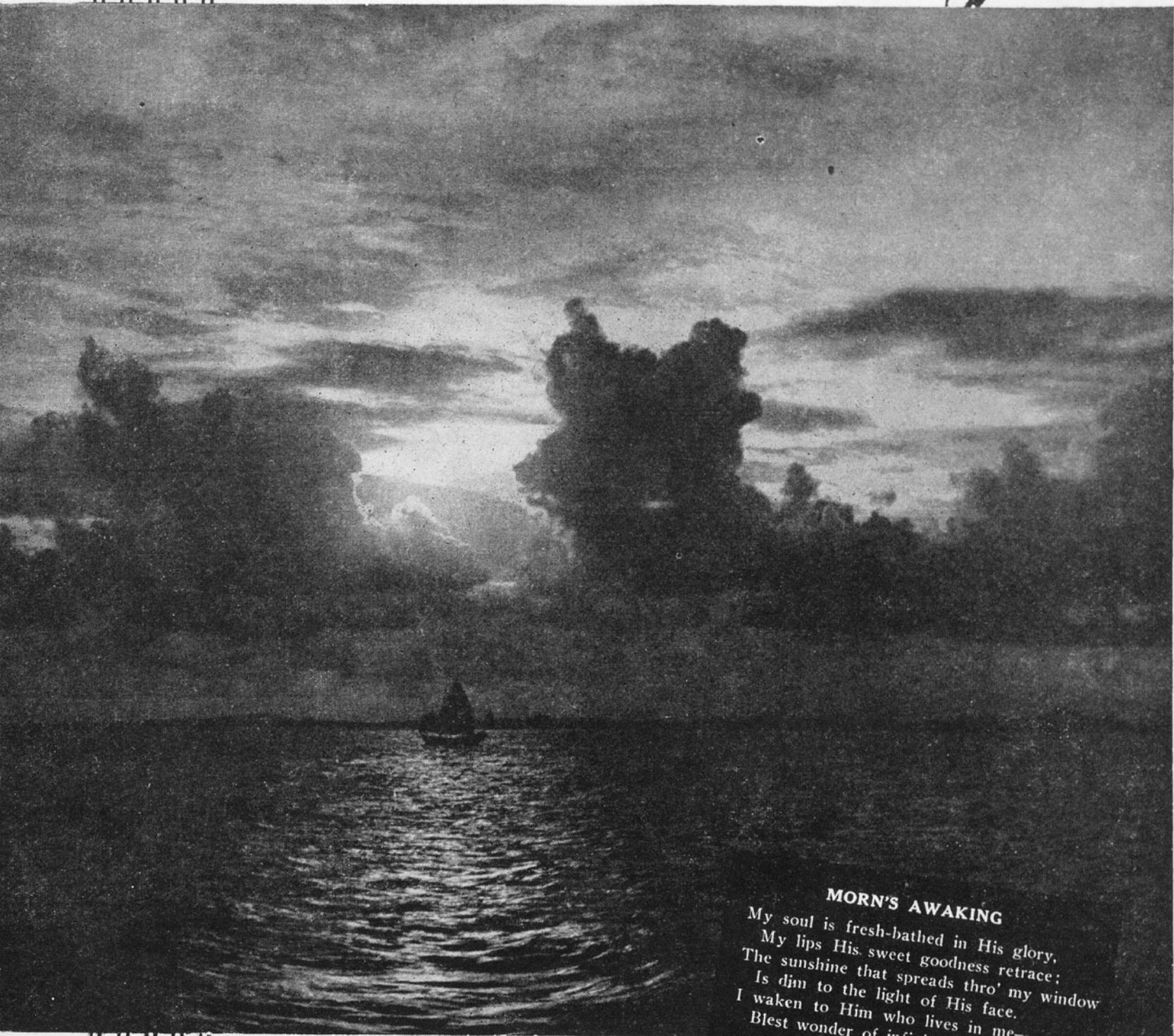


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

The PENTECOSTAL  
*Evangel*

• APRIL 9, 1949  
NUMBER 1822



**MORN'S AWAKING**

My soul is fresh-bathed in His glory,  
My lips His sweet goodness retrace:  
The sunshine that spreads thro' my window  
Is dim to the light of His face.  
I waken to Him who lives in me—  
Blest wonder of infinite grace.

The new day that opens before me,  
Unknown in its joy and its care,  
I enter with peace and assurance  
Thro' gates now unfastened by prayer.  
The love that enfolds me this moment  
Is pledge for the need of each hour.

—Alice Reynolds Flower

# ARE WE PENTECOSTAL?

ERNEST S. WILLIAMS

● IT MIGHT surprise some that an article would appear under the above heading, but do you know there are some who say we have ceased being Pentecostal? It may, therefore, be well for us to take inventory, for one of the worst things that could happen to us would be to become "at ease in Zion" and to let down in pressing toward the mark for the prize of the high calling of God in Christ Jesus.

It has been said that instead of our meetings being conducted according to the Pentecostal pattern, we have settled down to where the minister preaches and the people listen, whereas the Pentecostal pattern is that all the church should participate as moved by the Spirit. For our consideration it might be well to look into the fourteenth chapter of First Corinthians, and see if we measure up with the Bible; and if we come short, we should seek God that He may restore to us whatever we may have lost. We must avoid, however, straining to make ourselves Pentecostal, for a forced spirituality may bring forth manifestations of the flesh and become as harmful as formality.

Perhaps the fullest teaching concerning church worship is found in I Corinthians 14 where most of the instruction is corrective, given to guide the saints against dissipation of spiritual things. Concerning church order of worship, in verse 26 Paul writes, "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Some have believed that Paul here was correcting a situation in which the members were clamoring for place, one bringing forth a psalm, another a teaching, etc., all at once. The verse does have in it correction as is shown in the Emphatic Diaglott version, and various commentaries, but it also gives encouragement. The Twentieth Century Version reads, "What do I suggest, then, Brothers? Whenever you meet for worship, each of you comes, either with a hymn, or a lesson, or a revelation, or the gift of 'tongues,' or the interpretation of them; let everything be directed to the building up of faith." This translation is a challenge to us. It teaches that we ought to come together prayed up and expecting God to manifest Himself through us unto edifying.

The verse is corrective in that it teaches respect one for another and Christian order. Those who speak in tongues were not to monopolize the meeting since the speaking in tongues was general among

them (for this manifestation accompanies the Baptism with the Spirit); its possessors were to use proper self-control in the public service, speaking not more than two, or at the most three messages, and that one at a time; which messages ought to be interpreted. Verses 27. See also verse 23. If one was moved upon to prophesy and the Lord revealed to another that which enriched what the first speaker was saying, the first speaker was to give place to his brother. Prophecy also was not to be overdone. Verses 29 and 33. "Let all things be done decently and in order." Verse 40.

Now a word about prophecy. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Verse 3. The thought of the apostle throughout the chapter is edification, not personal direction. The predictive element in prophecy is shown in Agabus who "took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Acts 21:10-12. While affirming the predictive element in prophecy, we must keep in mind, if we are to avoid being misguided, that this is the exception and not the rule. The rule is utterance for "edification, and exhortation, and comfort." When the bestowment of gifts and callings by prophecy becomes the rule, we then may well beware: the human has gotten into the picture and is in the ascendancy.

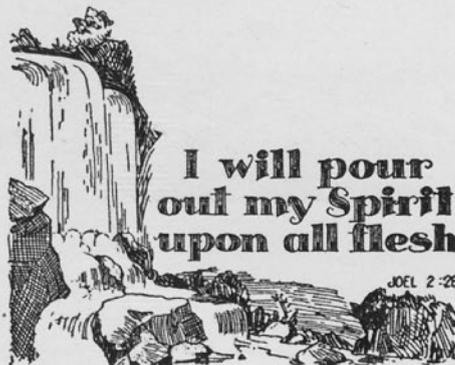
But to return to the order of worship in an apostolic church—I quote from the Weymouth translation: "What then, brethren? Whenever you assemble there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a view to the building up of faith and character." This indicates that there was an eagerness on

the part of the Corinthian believers to give forth a psalm, a message, a tongue, etc. At the same time it reveals that much of the worship in an apostolic church was congregational, and we believe worship services ought to provide opportunity for the Spirit to come forth through the saints. Those err, however, who think utterance gifts are for display, or for production of good feelings. Feelings are only the by-product and ought not to guide. We ought ever to keep clearly in mind that Christian worship is to result in quickening the faith and character of each other.

The Syriac Version reads as follows: "I therefore say to you, my brethren, that when ye assemble, whoever of you hath a psalm let him speak; and whoever hath a doctrine, and whoever hath a revelation, and whoever hath a tongue, and whoever hath an interpretation. Let them all be for edification." This verse approves congregational expression, adding the thought of orderliness and dignity. Read it again and see how clear-cut it reads. "Whoever of you hath a psalm, let him speak." You can almost sense a silence on the part of all others in such words. It carries with it the thought of reverent attention on the part of others. It teaches that there is a sense of reverent dignity that attends a properly conducted worship service. God help us that divine things may never become commonplace. Let us look to God that He may come forth by the Spirit in our midst, but let us not feel that this gives license for excesses or abuses.

In the early church some of the advantages that we have were not possessed. Paul was a missionary. He would preach Christ and a group of believers would result. He would then go to another field and labor for awhile. After this he would return and set the church in order. He had few pastors that he could send, so was dependent on local laborers for success of the work. Recently one said that Paul ordained elders "by prophecy and the laying on of hands." I question this. I find where Barnabas and Paul "returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14:21-23. The Newberry Bible shows that this ordaining, or appointment, of elders was "by show of hands." The Weymouth translation reads, "And in every church, after prayer and fasting, they selected elders by show of hands, and commended them to the Lord

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# "THEY CRUCIFIED HIM" Matthew 27:35

HAROLD HORTON

● "THEY CRUCIFIED HIM." These dramatic words occur in every one of the four Gospel records. *They—crucified—Him.* They—the superlative criminals. Crucified—the superlative crime. Him—the superlative victim.

THEY. Who are these superlative criminals? The Roman soldiers, told off to nail up the Victim to the tree? Yes, no doubt. For no man can ever exonerate himself from the blame of wrong-doing on the grounds that he was commanded to do it. The recent Nuremberg trial proved that. These callous men, as they rammed home the cruel spikes into hands and feet, imprecating and expectorating and shrieking out their hideous laughter, were among the guilty. But so were the high-ranking authorities of Rome, though they were not even present at the execution, and had never seen the Victim. You cannot look on impassively, even at a distance, and watch injustices being enacted, without blame.

Herod, too, the vile king of Judea, with his callous cruelties and blasphemies. And Pilate, the governor, who, though he had every proof of this Victim's innocence, gave Him over to the executioners. Caiaphas also, the high priest, who ought to have been leading the people to worship this blessed One they were now crucifying as a felon. The Jewish leaders too, with their evil incitements of the mob. The Jewish rabble, who shouted Him down and hounded an innocent man to execution. The religious representatives of the day who were responsible for the attitude of the people to this foul crime. "The leaders of the people caused them to err." All these were guilty.

But not only these chief actors in the drama, but the obscure men and women also, who passed by beholding this vile miscarriage of justice without a protest. And even the neutrals, who felt it was in any case no business of theirs. And those who looked upon themselves as positively innocent: the weeping women, following Him to the cross, simpering forth their exclamations of human sentimentality at the climax of this dramatic tragedy, bewailing and lamenting Him, claiming that in any case *they* had nothing to do with this business. The Lord brought home *their* sin to them, forbidding them to weep for Him—bidding them weep for themselves and their children, who all had part as sinners in the shame and blame of this sickening event. Their tears did not exonerate them from guilt,

nor minimize the pain of His suffering, nor augment one iota the plan of salvation.

You, too, now reading this message, with your sins unconfessed and unforgiven—you too are responsible for this dread tragedy. And I also, though many years ago in the days of my youth God for Christ's sake pardoned my sins, because I asked Him—as you may ask Him now. Yes, all are responsible for this dread scene enacted at Calvary so many years ago. So often we hear people claim they have not committed any particular sin. They have done no one any great wrong. But sinners, however respectable, have each and all committed the capital crime in crucifying the Lord of glory, the Prince of Life. Each has been sentenced by God to capital punishment for that crime. For the wages of sin is death. And each, if he does not come to this Lord for pardon, must bear that punishment and suffer eternally in the caverns of the lost. Yes, all are included in that word "They." All have sinned and come short of the glory of God. There is none righteous, no, not one.

They CRUCIFIED Him. The superlative crime. What is crucifixion? The most cruel method of putting a human being to death that has ever been conceived by the horror of fallen and depraved human mentality.

The torment of it! They rammed home those vile spikes into the loveliest hands and feet that ever ministered to the need of poor lost humanity. They tore the flesh apart with every stroke of the hammer. They fixed the nails subtly between the sinews and bones where they would occasion the maximum pain and cause the utmost agony.

The mockery of it! To submit such as this One to this shame, treating Him with the same indignity as those who had broken every law of the land and proved themselves the enemies of society. They executed Him who was guiltless. They murdered Him who had come to save even murderers. They slew Him who had come from heaven's deathless zone to bring life, and life more abundantly.

HIM. The superlative victim. Who was this One? He was and is the Son of God. Even the vilest, after His crucifixion, amid supernatural manifestations, had to admit that this was indeed the Son of God, according to His claim. He was the Messiah, the One who came to save the very people who were now doing Him so cruelly and unjustly to death. He was, as

CALVARY COVERS IT ALL



the inscription over His head proclaimed, their King, "The King of the Jews."

This was the gentle Jesus, who went about doing good. Who took little children in His arms and blessed them till they dimpled all over with heavenly smiles. Who spoke by the couch of the paralytic till he got up at His call, the lame man leaping as the hart. Who put His holy fingers on blinded eyes and into deafened ears and on dumb tongues, until they saw and heard and spoke. Who even commanded the dead to come forth, and at whose imperative voice death had to loose his prey.

Here was the mightiest Evangelist who ever visited earth with God's glad tidings of salvation. The mightiest Miracle-Worker who fed multitudes and rejoiced crowds, and loosed bodies and souls from Satan's bonds. Here was the only Innocent One who ever walked this earth, since Adam corrupted it by his disobedience. The Holy One who never *need* have died, for He had never through sin forfeited life. Here was the Deathless One, who *could not die*—for He was God—who therefore was divinely and supernaturally prepared for death by the provision of a human body that He *might* die for sinners.

Blessed Incarnation! The sinner's only Hope. The sinless Sacrifice. For the death of a million sinners could not save one guilty soul. The willing Victim, who was laying down His mighty life for us. He voluntarily laid it down, because that was the only way He could save those He loved. This One is our sufficient Sacrifice, our complete Substitute, our only Savior, because He was and ever is our heavenly Lover. He will be our Judge in that great day of His coming again. Mark that!

Your sins slew Him, dear friend. Will you not let His everlasting love save you? Ask Him—now. For whosoever shall call upon the name of the Lord shall be saved.

# The OFFENSE of the CROSS

● THERE WERE various times in the life of the Lord Jesus when those who were His enemies sought to destroy Him. At Nazareth He was a prophet without honor. Filled with wrath, they rose up against Him, and led Him to the brow of the hill on which the city was built, to thrust Him down headlong. But He passed through their midst, delivered by His God, because His time was not yet.

## The Cup

But a time came when He set His face steadfastly towards Jerusalem, knowing what awaited Him—that He would be mocked, scourged, crucified. He knew what that ordeal would mean, and He prayed, in great agony, "O My Father, if it be possible, let this cup pass from Me!" But He further prayed, "Nevertheless, not as I will, but as Thou wilt."

## The Unsheathed Sword

Was He delivered at Calvary? No. In the 22nd Psalm we are given by the Spirit a preview of Calvary. We hear the heart cry of those sacred lips, "My God, My God, why hast Thou forsaken Me?" We hear Him further pleading, "Our fathers trusted in Thee, they trusted and Thou didst deliver them." But here the Son was being smitten and there was none to deliver. The mockers cried, "He trusted on Jehovah that He would deliver Him! If He be the King of Israel, let Him come down from the cross and we will believe Him. He saved others, Himself He cannot save." Why? Because He was, for our sins, being brought into the dust of death. If God had delivered Him from the cross, the whole world would have been lost. God knew the cost. It was at an infinite cost to Him that He sent His Son, for He knew beforehand what Calvary would mean. But He knew the ultimate—what blessing Calvary would bring to the race. And so the decree went forth, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered." There was no deliverance for the Son of God. He entered into death and tasted death for every man.

## What the Shed Blood Brings

But that was not the end of the story.

The Son of God endured the cross, despising the shame, for there was a joy set before Him. This is the picture shown in the last part of the 22nd Psalm, the Son of God raised and in the Glory, in the midst of the congregation, praising His Father, leading the praise of heaven in adoration of Him who forsook Him at Calvary. In the early part of the Psalm the question had been put, "Why art Thou so far from helping Me, and from the words of My roaring?" The answer is here shown forth—God, knowing what Calvary would mean to the race, let His Son die there. And His Son, knowing what Calvary would mean to the race, leads the praise to His Father in the Glory. Now He had entered into the fullness of joy. Having been crucified, and glorified, He had received the gift of the Holy Ghost for His loved ones. The same Spirit that had dominated Him should now dominate them. The blood of the new covenant had been shed, and now the new covenant promises could be fulfilled—a new heart given to those who trusted in Him, a new spirit vouchsafed, the Holy Spirit given to them, and their sins and iniquities remembered no more.

## Conformed to His Death

John the Baptist was a great prophet. He had had a great revelation concerning the Lamb of God who was to be slain, who would bear away the sins of the world. Then he was taken into the fellowship of His sufferings—he was put into prison; the daughter of Herodias demanded his head upon a charger, and he was not delivered from death. He was able thus to enter into fullest fellowship with the Lamb of God. Do you think, when eternal years unfold, that John the Baptist will have a grudge against the God who called and anointed him, because he was not delivered? No. Like His Lord who was not delivered, he will give praise in the congregation; he will join the praise of Him who leads the praise—the Son of God. Stephen also was privileged to enter into like fellowship with the Lord of Glory, and there was no deliverance for him on this side of the veil.

## The Road to Eternal Joy

When speaking concerning the impris-

oned John, Jesus said, "Blessed are they who shall not be offended in Me." Seeing the deliverances of God in times past, those who are tested and tried, and have no apparent answer to their prayers, are tempted to be offended. The cross is always an offense. Men do not like the way of the cross. They resent it. But if you want to be like unto your Lord, you must consent to be conformed to His death. There was a joy set before Him, and there is a joy set before His own—an eternal joy.

It will be a great joy, an exceedingly great joy, to the Son to lead many into the Glory. With gladness and rejoicing shall His own be brought into the King's palace. The Spirit of God gave a picture beforehand in the 45th Psalm, showing *the ultimate*. Man is taken up with *the immediate*. Man sees those who are causing him pain, suffering, testing, and trial, and he resents their actions. But God would have us receive a vision of the ultimate, the joy set before us. The way of the cross is the way of separation for the joy ahead. Hail your suffering! Hail your shame! And be assured that these afflictions, which after all are but light compared with His, are but for a moment, and they are working for you a far more exceeding and eternal weight of glory, as you catch a vision of the things not seen, the things eternal.

## God's Perfect Way

The Bridegroom takes those who are like Him to be His own bride—those who have entered into the fellowship of His sufferings, who have been conformed to His death, those who trusted Him when there was apparently no deliverance, those who seemingly had no answer to their prayers but yet took the attitude, "Though He slay me, yet will I trust in Him." And there shall be deliverance for His own, ultimate deliverance, fullest deliverance. The body of their humiliation shall be transformed into the very image of the glorified Son of God. His own shall be like Him. As they enter into glory they shall be filled with joy; and as they look back they shall say, "As for God, His way indeed is perfect. He girded me with strength and made my way perfect." "Thou hast perfected that which concerns me. I did not understand, but I trusted Thee and Thou hast not failed."—S. H. F.

How glorious it is—and also how painful—to be an exception.—*de Musset*.

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# The CROSS and FRUITFULNESS

F. J. HUEGEL

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12:24-25.

In that last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John 7:37-39.

● FROM THE CHRISTIAN'S innermost being, rivers of living water flow forth to a world that sits in darkness and the shadow of death. This truth leaves one breathless with wonder and awe. The very thing all men seek so passionately, and sacrifice, only too often, all that is dear to attain—namely, abundant life—is promised to the Christian in a manner so stupendous that everything in the universe pales before the glory of such an inheritance.

The great souls of the church—Wesley, Hudson Taylor, George Fox and a host of others—were mighty fountains forever overflowing with rivers of living water. They watered and made fruitful entire continents of wasteland. They caused vast deserts to blossom like a rose. With them, it was not a question primarily of doing, but of *being*. The doing was the result of the being, being hid with Christ in God and thus constituting themselves channels through which the life of God might flow out to a dying world. In God is life, wondrous life such as man cannot conceive, even as light is in the sun, and they who live in God and are filled with His Spirit, filled to overflowing, are necessarily like geysers from which abundant waters spring forth, mighty aqueducts through which the life of God invades the world. Jesus our Lord, in this, as in all other things that have to do with the redemption of men, was the Perfect Example of fruitfulness. He could cry out and say, "Whosoever is athirst, let him come unto Me and drink."

But not all Christians possess the secret. Not all Christians are as fountains of living water. Many are dried-up

streams with barely any water. Thousands sigh because of barrenness, not finding enough of the Spirit to quench their own thirst, much less a mighty overflow in a life-giving ministry to others. Unnumbered multitudes of believers secretly weep in shame over a spiritual sterility that multiplied religious observances fail to dispell. When they bring their all-but-dried-up hearts, which should be pulsating with heaven's glow but which are imprisoned by a tyrannical self-life, before the Savior's stupendous ideal—rivers of living water flowing out to others—they are dumbfounded, and often, to protect their sterility and brand it as normal and right, cry down the ideal realized in others as fanaticism. They might not say it of the Savior's promise, but they would of those strange souls who fulfill it.

What is the matter? How are we to explain this vast discrepancy between our Lord's declaration as to the magnitude of a Christian's fecundity—rivers of living water flowing forth—and that which quite universally is the experience of believers—religiosity expressed in forms, a mere conformity at best to Christian ethics without a dynamic surging and outflow of the life of God? The answer takes us afresh to the Cross. Here, too, it is the great divine center to which we must be forever returning. Rivers of living water cannot flow from my innermost being except the Holy Spirit in answer to my faith makes me a profound participant of the Savior's Cross. The Cross must overthrow the great dykes of self-life which wall me up within myself; the Savior's death must be wrought into the structure of my being, levelling the great barriers of self-centeredness, the so-called "flesh" ere I can be a channel for the outflow of the life of God. These mighty Amazons of divine life cannot flow through my puny inverted cup—puny and inverted because of self. Only co-cruci-

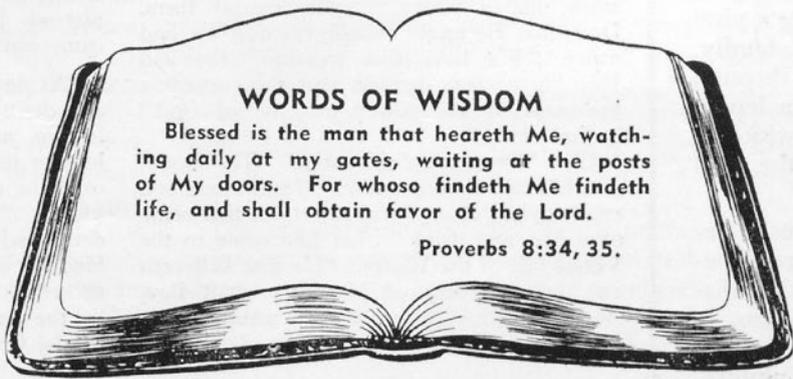
fixion can make, of little me, a glorious Mississippi of life-giving streams whose source is the throne of God and whose recipient ocean is humanity's pain and sin. When the soldier's spear pierced the Savior's breast, blood and water flowed forth. When we are pierced by a vital sharing of the Redeemer's Cross, life-giving streams flow forth.

No one understood the secret better than Paul, or entered more fully into its riches. He was forever dying that others might receive life. If you would get at the rich juice of a grape, you must break the outer shell. Paul entered into the Savior's death that perishing souls might find life. Paul, as we see in 2 Corinthians 4:7-12, was wont to interpret the great trials that came upon him as an apostle, in the light of the Cross: he interpreted them as the dying of Jesus reproduced in him that the life also of Jesus might be made manifest in his mortal flesh. He looked upon his persecution as a being delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in his mortal flesh. The great paradox of the gospel finds in him a flaming expression as he cries, "So then death worketh in us, but life in you." It was as if he had said, "You have found rivers of living water flowing into your life? I have died in Jesus to make it possible. Death worketh in me, but life in you."

In the experience and the epistles of the great apostle to the Gentiles, life and death run parallel. The magnitude and the richness of the former were ever determined by the depth of the latter. He does not speak of crucifixion without at the same time speaking of resurrection. Here is where Maybie gets his classic word about the "death-resurrection-mid-process." He is right in speaking of the "composite death—resurrection." The resurrection was in the death, and the death is in the resurrection. The life the Savior gives to the world comes out of His death; and in the resurrection life, which He imparts to the believer, is found the death. Indeed, Calvary and the empty tomb are reproduced in the experience of the fully surrendered believer and they run parallel. You cannot be a channel for a richer outflow of the life of God without a corresponding dying. The corn of wheat must fall into the ground and die, or it abideth alone; but if it die, it bears much fruit.

The life of man on a physical plane is an illustration of this fact. Man lives only as he dies. The more oxygen which consumes him, the more he lives. The oxygen he takes into his lungs is carried to

(Continued on page eighteen)



## WORDS OF WISDOM

Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favor of the Lord.

Proverbs 8:34, 35.

# A BIRD

*dipped in*

## BLOOD

D. M. PANTON

● THE FIRST ACT of the priest in handling leprosy is, by an extremely careful diagnosis, to determine whether the man is a leper. For as disease is not natural to the human body, so sin is an abnormal horror to the spirit. The spirit of a man is made for righteousness exactly as the body is made for health. Though both are born "germed," and so death-doomed, both put up some measure of resistance which varies greatly in different cases. Sin incubates, and so requires divine diagnosis.

"There are records of cases of leprosy," says Dr. Ernest Muir, "which apparently must have been infected upwards of thirty years before the symptoms developed. On the other hand, there are instances where the disease developed within a few weeks. The average incubation period is generally supposed to be about eight years."

Now the acid test of leprosy, according to the Levitical regulations, is that it is subcutaneous; that is, it is beneath the surface, and *inside* the man. There were "burning boils" (Lev. 13:23, 28) which were not leprosy, as there are infirmities, temperamental defects, honest mistakes, which look like sin but are not. But "if the appearance be *lower than the skin*, it is the plague of leprosy." Lev. 13:20. So our Lord says: "Out of the *heart* come forth evil thoughts, adulteries, fornications, thefts, false witness, railings: *these are the things which defile the man.*" Matt. 15:18.

The other proof is expansion. "If the scab be *spread* in the skin, it is leprosy." Lev. 13:8. Sin spreads over the man, and through the man, and at last strikes down into the vitals—leprosy usually kills suddenly and unexpectedly by striking a vital organ. It spreads through a family, through a nation, through a race, through a world. *One* sin made Miriam a leper: *one* sin sent out Gehazi "a leper white as snow." Its permeating horror is the vital fact of sin.

Our view of sin is so disastrously defective that no study could be more beneficial than a study of the leper. All disease, since it is merely death begun, is the fruit of sin. But leprosy is the peculiar product and parable of iniquity.

And the horrible mutilation and distortion of the exquisite body and its functions is the identical horror which sin works in the spirit of a man.

Mungo Park's description of leprosy among the negroes of Africa is a vivid picture of the awful nature of sin. "It first appears," he says, "in scurfy spots upon different parts of the body, which finally settle upon the hands and feet, when the skin becomes withered, and cracks. At length the ends of the fingers swell and ulcerate, the discharge is acrid and fetid, the nails drop off, the bones become carious, until the hands and feet rot off, and the patient dies."

Leprosy shows us visibly in the body exactly what sin does invisibly to the spirit. Here is the divine diagnosis of the sinner: "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways." Rom. 3:13. "The man who had leprosy in the *head* was accounted unclean in an especial degree (Lev. 13:43, 44): he was *utterly* unclean. Sin never assumes so dangerous a phase as when it appears in the form of a perverted judgment or a darkened conscience. When a man calls evil good, and good evil, he is in the last stage of moral decline and death is at hand."

"Leprosy," says a great physician, Maundrell, "is the extreme state of corruption of which a living body is capable." And sin is an equally desperate disease of the soul. Sin is the bitterest thing in life; the most mutilating; the most corrupting; the most God-angering and ruinous to all it touches. It is moral leprosy.

Also in the way it works leprosy reveals, in the physical realm, an amazingly accurate counterpart of the great malady in the spiritual realm. The sudden sight of a man who has ruined another by a deliberate business fraud, or the snake-like cheat, or the assassin, or the vilely unclean, is like coming suddenly on a leper with a face half rotted off, or hands lifted as stumps. The stench, the sores, the atrophy, the dropped-off limbs, the features run into one—such rotting characters, suddenly met in life, confront us with horror. Even so Aaron pleaded for his sister Miriam: "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." Num. 12:12. On the other hand, there are lepers who look perfectly whole and healthy, as there are sinners who appear quite free from moral rot.

"A leper may be a spreader of the disease," says Dr. Muir, "before he is aware that he suffers from it; and the public and the medical profession are so ignorant of the symptoms of early leprosy that the disease is often well advanced before it is diagnosed." Moreover, as leprosy ranges between total insensibility and acute agony, so the sinner can experience anything from complete total unconsciousness of sin to the very torments of hell in the conscience. "The onset in by far the greater number of cases," says Dr. Muir, "is at first slow and insidious. The attention of the patient may first be drawn to lack of sensation." Just as pain is nature's violent protest against the presence of disease, so is an agonized conscience a no-less-violent protest against the presence of sin. But both can pass. Sin consumes the fine nerves of conscience, and rots away moral

### THE LEPER'S CLEANSING

In Lev. 14:5 we read, concerning the ceremony for the leper's cleansing: "The priest shall command that one of the birds be killed in an earthen vessel over running water." Notice how beautifully this sets forth the sacrifice of Christ for us.

(1) "In an earthen vessel." Our Lord's body was moulded from dust; no iron framework, but a weary, fragile, mortal form. Dust, that He might redeem the dust He had made. "We have this treasure" (so had He) "in *earthen* vessels, that the exceeding greatness of the power may be of God." 2 Cor. 4:7.

(2) "Over running water." The vessel was full of running water. "Jesus stood and cried saying, If any man *thirst*, let him come unto Me, and drink." Let him come to the Vessel full of the Water. "He that believeth on Me . . . out of his belly shall flow rivers of living (or gushing) water. This spake He of the Spirit." John 7:38.

Jesus is an earthen Vessel full of the Holy Ghost. Instead of the dull, stagnant, infected flow of leprous life, He is full of the ever-vital, ever-pure, ever-moving life-force of the Spirit of God.

(3) Thus the vessel in which the bird was slain became a bowl full of blood and water. So "one of the soldiers with a spear pierced His side, and straightway there came out *blood and water.*" John 19:34.

"As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle . . ." Lev. 14:6. Here also are other details which speak of Calvary: Scarlet, the binding sin. Cedar, the cross (to which, according to the Mishna, the bird was bound by the scarlet threads). Hyssop, the drink of the Crucified.

sensation until the sinner is "past feeling" (Eph. 4:19), approximating to the pathology of demons—"cauterized in the conscience as with a hot iron." 1 Tim. 4:2.

Next the condemnation of God on sin could not be more wonderfully photographed. "The types of the Old Testament," says A. J. Gordon, "are as accurate as mathematics." When the Crusades had introduced leprosy into Western Europe, it was the custom to clothe the leper in a shroud, and to say over him the masses for the dead. Forbidden the temple, excommunicated from the camp (Lev. 13:46), expelled from the city (2 Kings 7:3), the sinner, cut off from God, is severed from all association with the holy, an exile from life. When the leper was purged, he was purged with the same ritual as a man who was purged from the dead: the rent clothes, the bared head, the jaw tied up as in a dead body—all are a picture of the sinner as a walking corpse. The temple sacrifices meant nothing to him. He was for ever shut out from the holy city. He was to warn off all others from him with the cry, *Unclean, unclean!* (The sinner comes to know himself for the horror that he is.) And so long as he remained leprous he was to "dwell alone." Here is the very secret of hell. "In all cases," says Dr. Muir, "the more effective isolation can be carried out the better." The moral integrity of the universe compels the sinner's total and final segregation at last.

We have seen the patient: now we see the cure, embodied in one of the simplest and loveliest of the types. A child of the skies, whose home is in the skies, and whose flight to and fro is the sole link between heaven and earth, appears; "a clean bird," whose early nest was the foulest village in Galilee, yet whose "wings are covered with silver, and her pinions with yellow gold." Psa. 68:13. "The priest shall command to take for him"—that is, in place of the leper—"two living birds; and the priest shall command to kill one of the birds." Sin is murderous: it either kills or is killed—that is, cured. Death falls, not on the leper, but on the bird, and the death of the bird is the cure of the leper.

"He shall sprinkle (the blood) upon him that is to be cleansed seven times, and shall pronounce him clean." "Pronounced clean" (14:7) in justification, and "made clean" (14:11) in sanctification, the process follows the experience of the apostolic church: (1) blood, conversion; (2) water, baptism; (3) oil, miraculous gifts: he enters the camp (the church) at once, but only after the seven days of our dispensation (14:8) may he enter the temple (God's presence on high) and his own home—one of the many mansions.

## GENERAL COUNCIL TO MEET IN SEATTLE, WASH.

Sept. 8—15, 1949

The General Council will convene in the Municipal Auditorium at Seattle, Wash., in September. It will open with a C. A. Rally on Thursday night, September 8, and the meetings will continue through Thursday, September 15. There will be a grand fellowship meeting on the closing night of the Council. For information concerning accommodations, write J. A. Bogue, Secretary of the Northwest District, 817 E. 82d St., Seattle 5, Wash.

An inherent defect in the types, deeply embedded in the nature of things, lay in the inability of a slain animal to picture resurrection. Nature finds it impossible even to utter that which is the crowning triumph of grace. So one bird alone could not exhaust the type. "As for the living bird, he shall take it, and shall dip the living bird in the blood of the bird that was killed, and shall let go the living bird into the open field."

Imputation of sin is an awful reality. Christ, after bearing sin, could only enter heaven covered by blood. The Bird was clean; yet it was dipped, for the leper's sin was upon both birds. "Who, through His own blood, entered in once for all into the holy place, having obtained eternal redemption." Heb. 9:12. God's Priest relaxes the holy grip of the Law from the sinless Bird. Dipped in its fellow's blood, the little Bird flashes upward, shaking the drops of salvation from its scarlet wings. The risen Lord looks down on a world sprinkled by the blood, and His heart bursts into song (Zeph. 3:17), like a lark poised in a flood of sunshine over a ripening cornfield. The Bird has been slain, and the Bird has been let fly, and we are saved: "who was delivered up for our trespasses"—the dead bird—"and was raised for our justification"—the living bird: "being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 4:24; 5:1.

A church should be like a maternity ward, rather than a funeral parlor; but many congregations would be greatly disturbed if the deathlike quiet and dignity of their church services were to be broken by the lively cry of a newborn babe in Christ.

The present circumstance, which presses so hard against you may be the best shaped tool in the Father's hand to chisel you for eternity. Chafe not, but trust in Him. Do not push away the instrument lest you lose its work.

## ETERNAL PUNISHMENT

Let others hold their peace about hell if they will—I dare not do so. I see it plainly in the Scripture, and I must speak of it. I fear that thousands are on the broad road that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbor's house in danger of being burned down and never raised the cry of "Fire"?

Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love, but not holy—a God who has a heaven for everybody, but a hell for none—a God who can allow good and bad to be side by side for time, but will make no distinction between good and bad in eternity. Such is not the God of the Bible, and beside the God of the Bible there is no God at all.

Reader, there is a hell! Take heed lest you find it out too late. You must take the Bible as it is. You must read it all and believe it all. Dare not to say, "I refuse that for I cannot reconcile it with my views." Nay, but, O man, who art thou that repliest against God?" Surely it were better to say over every chapter in the Word, "Speak, Lord, for Thy servant heareth." If men were to do this they would never throw overboard the doctrine of eternal punishment of the wicked. "And these shall go away into everlasting punishment: but the righteous into life eternal."—J. C. RYLE.

## SUFFERING FOR CHRIST

"When I was taken into the Chinese Temple," says a missionary in the Boxer Riots (who died under the treatment he received, but whose wife lived to relate what he had told her), "the Boxer general ordered me down on my knees. He had my hands bound behind my back, and I was bound to a block of wood. All the crowd began to kick and beat me. They heaped the most awful curses on the name of Jesus. When I asked them for a drink of water, they said, 'Ask your Jesus for water.' The thought of dying without one more sight of the dear face of my wife was too bitter, and I sobbed aloud. As I lay there bound to the block, they said jeeringly, 'Now ask your Jesus to deliver you.' I began fervently praying, 'Jesus, forgive them, for they know not what they do. But show forth Thy great power, that Thy name may be glorified.' Loss of blood soon made me feel faint: but I was so happy! The sweetness of His presence filled me as never before. Cutting and stabbing wire was nothing, and I felt no pain. To my inward vision heaven seemed open, and one step would take me there."

# LAYING UP WRATH

ERNEST S. WILLIAMS

on National Radio Hour, "Sermons in Song"

● IN ROMANS 2:5 we read, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

We are all laying up treasures. Some lay up for themselves treasures here on earth, where moth and rust corrupt and where thieves break through and steal. Others are laying up for themselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal.

There are those also who are laying up for themselves nothing but wrath to come. The Bible says, "Treasurest up unto thyself wrath." The matter is personal. "Treasurest up unto thyself." If you have been so living that you are laying up for yourself only wrath, God help you to give the matter thought. You have neglected your soul. You have refused to accept Christ as your Savior. You may have caused plenty of heartache to others. Remember, the reckoning day is coming. We reap what we sow and some are going to have a terrible harvest.

A day of wrath is coming. It is not yet revealed, although we are warned concerning it. John the Baptist cried, "Who hath warned you to flee from the wrath to come?" His message was heeded by multitudes who repented and turned from their sins as they were baptized in the River Jordan.

Paul warned, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." God's wrath is piling up against all ungodliness. The day of its full revelation may not yet be here, although it hasteneth greatly.

When the day of wrath and revelation of the righteous judgment of God fully arrives, "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7.

God's holy wrath against long-continued sin finally swept away the world before the Flood, and later destroyed sinful Sodom with the fire of judgment. Today men are shutting their hearts against the merciful gospel of Christ, taking their chances concerning eternity,

but of this be assured: the judgment of God will overtake them.

We bring this message to warn, and also to offer help. You may escape the wrath of God. You may turn from evil to Christ as your Savior. Listen to the Scripture: "God was in Christ reconciling the world unto Himself." Therefore, "Be ye reconciled to God." Don't put it off. If you are not already saved, ask God for forgiveness and grace.

There is coming a time of trouble such as there has never been before. When once the Master of the house hath risen up and shut to the door, it will then be too late to obtain pardon. Now is the day of salvation. God bless and help you. You must be reconciled to God if you are to escape the wrath to come. Will you not ask God to blot out all the past? Do it now. Say to Him, "God be merciful to me a sinner. Forgive all my sins. Give me strength to live as I ought; send Thy Holy Spirit into my heart to give me this power."

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

They say that if a rattlesnake is cornered, it will become so angry that it will bite itself. That is exactly what we do when we harbor hate and resentment against others—we bite ourselves. We think we are harming others in holding these spites and hates, but the deeper harm is to ourselves.

A little thing is a little thing; but faithfulness in little things is a very great thing.

# A Blood Donor Dresses For His Funeral

● A LITTLE, frail old man entered the Oakland (California) Red Cross Blood Donor Center. He stood patiently in line, waiting his turn at the reception desk.

He was immaculately dressed, his hands were clean and freshly manicured, his hair carefully combed, and his necktie was bright and new. And he was smiling.

As he told the receptionist he was 80 years old, she smiled, too. "I'm sorry," she said, "but you are too old to give a pint of blood."

The man's face fell, and when he turned away, convinced at last they could not accept what he came there to give, he said quietly:

"If you had accepted me, I was not going to tell you this. I knew that I would not survive a blood donation. I dressed"—he glanced down at his neat clothing, and the smile almost came back—"for my funeral. And I came, prepared to die. And I should have died happy, knowing my death might mean life for someone else."

The workers at the Center could not but admire the octogenarian's perfect and eager willingness to donate a pint of blood at the expense of his life.

## Rebuke to Unwilling

Neither could they help thinking of the powerful rebuke the incident administers to those who are unwilling to give a pint of their blood at the ordinary expense of a bit of time and inconvenience.

The Red Cross cannot be impugned for their refusal to accept blood from such an eagerly willing donor—for it is imperative that they take into consideration a person's age, as well as his physical condition, when the purpose of taking the blood is the saving of other lives. Blood to be used in such a noble way must meet all the requirements of medical science.

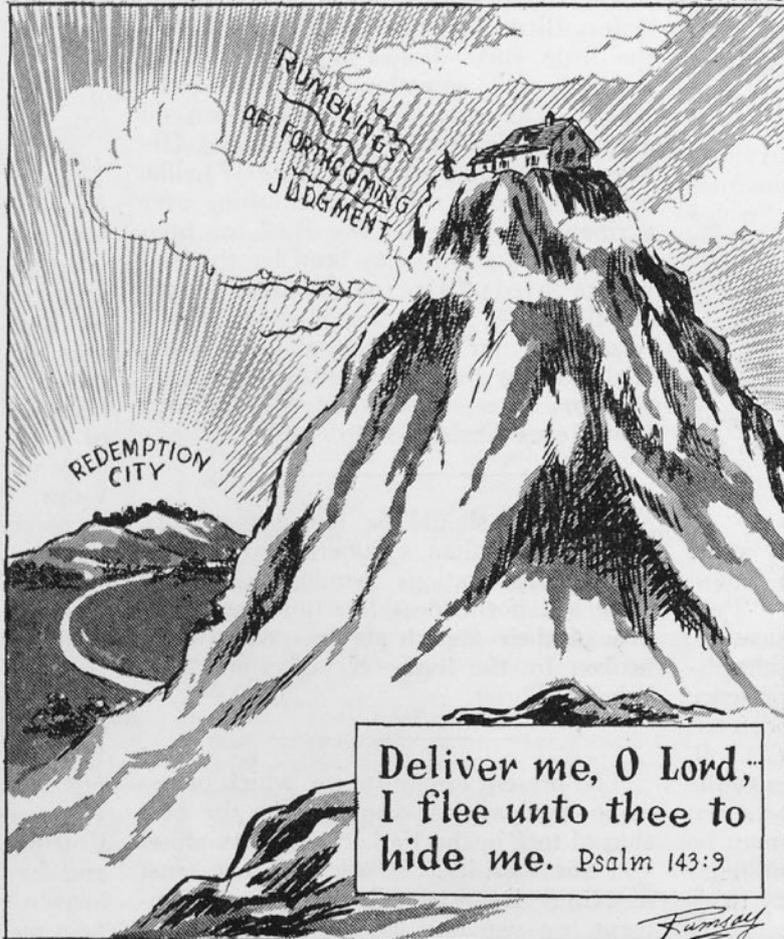
In the old economy, when the blood of animals was acceptable to make atonement for the offerer, it had to be blood from an animal without blemish and of the proper age.

In this new dispensation, the Lord Jesus Christ is the antitype of those sacrifices. The apostle Peter said Christ's blood was "precious blood . . . as of a lamb without blemish and without spot." 1 Peter 1:19.

The Lord Jesus was of acceptable age, as well as character—for He was in the prime of life and in the vigor of manhood. He met every requirement of divine justice.

His blood was not refused in that sense. The Scripture says: "The life of the flesh is in the blood." And the Lord Jesus can say: "I

## A VOLCANO IS NO PLACE TO BUILD



have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Leviticus 17:11.

### All May Benefit

All wounded by Satan and sin in the battle of life may now freely benefit by that "given" blood.

The apostle Paul wrote about having "redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7.

That which the apostle enjoyed is freely offered to all: "Whosoever believeth in Him

shall receive remission of sins" (Acts 10:43); because that precious blood was "shed for many for the remission of sins." Matthew 26:28.

The old gentleman in Oakland said: "I came prepared to die. And I should have died happy knowing that my death might mean life for someone else."

The Lord Jesus came prepared to die—and He did die for us—and it is impossible to gauge the infinite happiness of the risen Christ, knowing as He does that His death means life to all who are dying far from the heavenly home, if they put their faith in Him. Has His precious blood availed for you?—Tom M. Olson, in *Now*.

## CARRYING OUR CROSS

● A YOUNG MAN sat in church and listened as a beautiful song was sung:

*"Take up thy cross and follow Me,"  
I hear the blessed Savior call.  
How can I make a lesser sacrifice  
When Jesus gave His all?*

There was a response in his heart. Tears came to his eyes as he lifted his heart in grateful worship to Him who had given His all to save him from eternal destruction.

His lips did not move, but in his heart he said, "Thank You, Lord Jesus, for this great salvation. Your precious blood has cleansed me. Your loving grace has saved me. You are my Savior, and I am Your child. I love You. I want to take up my cross and follow You—but what does it mean? Will You show me, please?"

He had heard some speak as though every vexation that comes along, every disappointment, every trial, were a cross. He had heard some testify as though sickness were a cross that they must bear. But he had reasoned:

"If these things are crosses, surely we would be wrong in praying for the Lord to heal us, or in asking for grace so that vexations wouldn't vex us after all."

As he waited on God, the Spirit led him to the Word to learn what it meant to the Lord Jesus to bear His cross. Did He not willingly choose the way of the cross? Was it not a voluntary sacrifice? Christ deliberately chose to go to the cross because of His devotion to the Father's will and His love for lost humanity. It was not forced upon Him as trials, disappointments, and sickness often seem forced upon us.

Again he heard the call, "Come, take up the cross and follow Me." And as he responded, and as the truth was revealed to his heart, he saw that the cross, to the Savior, was

### The Way of Submission.

Christ willingly submitted to the cross because it represented God's will for Him. Has the Lord shown us what is His will for us? Is He calling us to pray more, to witness to certain friends, to surrender some personal ambition, to undertake a task for Him? Is there a conflict between that which we would like to do and the thing we believe God wants us to do? If so, let us say with the Lord Jesus, "Not my will, but Thine, be done," and in so doing we will be taking up our cross.

It need not be an unpleasant experience, unless we are rebellious. Instead, God's will proves to be a delight to those who love Him with all their heart.

To the Savior, the way of the cross was also

### The Way of Service.

It is written, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The flesh likes to be ministered unto—to be pampered, flattered, given its own way—but the way of the cross reverses the order. It means giving instead of getting, serving instead of being served. It means giving our lives, day by day, for the benefit of others. Are we willing to sacrifice our own likes and liberties, our own pleasures and plans, in order to be ministers—servants—as Jesus was?

The way of the cross was also

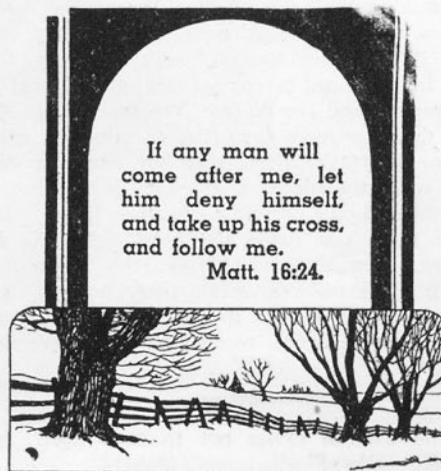
### The Way of Shame

to Christ. And it was the way of *suffering*. It was also the way of *separation* from loved ones. It may mean the same for us when we take up our cross and follow Him. But oh, what depths of joy and blessing it affords—for it brings us into heart-communion with Him who is altogether lovely, the Fairest of ten thousand, the One beyond compare.

Gladly, then, shall we go to Him that is outside the camp, bearing

### The Reproach of His Cross.

Willingly shall we suffer for His name, rejoicing that we are counted worthy. Even the



### National Sunday School Convention

Several thousand people attended the Seventh National Sunday School Convention in Springfield, Missouri, last month. Inspiration and Instruction joined hands in making this one of the greatest gatherings our Movement has ever known.

The story of the Convention—some of the messages, reports and many pictures—will be in forthcoming issues of *Our Sunday School COUNSELLOR*. Subscribe for this monthly magazine now, so you will not miss any of this interesting information. Price, \$1.00 a year; four or more to one address, 85c each a year.

A *COUNSELLOR* basket, which may be mounted in your church, is free upon request.—*Sunday School Department, Gospel Publishing House, Springfield 1, Missouri.*

breaking of fleshly ties for His sake will not seem too heavy a cross. We shall say with Samuel Rutherford, "Christ's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor."

Oh, let us carry the cross in our hearts—not in our lapels. Let us take up our cross daily, denying self, and follow Christ. They that are truly Christ's have crucified the flesh, with the affections and lusts thereof. Their prayer is:

"Dear Lord, remind me each day that I am crucified with Thee. As people look at me may they see not my old self, which is so full of pride, and greed, and carnality, and stubbornness; but may they see instead my Lord and Savior, who is without fault, living in me. May I be dead indeed unto sin and alive to the things of God alone. Thus may I be a follower of Jesus, ever glorying in the cross I bear for Him, knowing that it is the bond which binds me to His glad service and which pledges to me His great salvation."—R.C.C.

### OUR LORD LEFT—

His purse to Judas. John 12:4-6.

His body to Joseph of Arimathea. Isa. 53:9; Mark 15:43; Luke 23:51-53.

His mother to John, son of Zebedee. John 19:26, 27.

His spirit to His father. Luke 23:46.

His clothes to the soldiers. Psa. 22:18; Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24.

His peace to His disciples. John 14:27.

His supper to His followers. Luke 22:19.

His gospel for the world. Matt. 28:19.

His presence always, to the end of the world, to all who serve Him. Matt. 28:20.

"John Wesley's conversation is good," said Dr. Johnson, "but he is never at leisure. He is always obliged to go at a certain hour." John Wesley would not stay longer than one hour in any company unless there was fresh prayer at the end of the hour. He made it a practice to keep his soul whetted for God by prayer.

By the pathway of His choosing flows the river of His grace.



A gathering for a baptismal service near Encarnacion, Paraguay. Six believers were baptized. Raymond M. Stawinski, missionary to Paraguay, is tenth from the right. Some of the candidates are on his left.

## A Stir in the Camp!

Raymond M. Stawinski, Paraguay

● There is a real stir in the camp. Souls are being saved, others are interested, and the priests are furious. Last Sunday night one priest sent his sacristan on horseback to stand and watch in front of our meeting hall to see who attends our meetings, and to discourage the Paraguayans from entering the hall. The people ignored him.

Two weeks ago we had a water baptismal service. Six believers were baptized. Since then others have made known their desire to obey the command of the Lord concerning water

baptism. The priests did everything they could to hinder the baptismal service.

The people of Encarnacion and the surrounding communities are becoming hungry for the Baptism of the Holy Spirit. One night there was a knock at our door, and to our amazement a group of twelve Paraguayans stood outside with suitcases and bundles of bedding. Their leader told us that they had heard of the Baptism in the Holy Spirit, were hungry for it, and had left their farms to come to Encarnacion to work and learn more about what God had for them.

## "Neither Shall Any Plague Come Nigh"

E. Yngve Olson, Venezuela

● The first two weeks of the year prayer meetings were held here in Caracas. The Lord met us, baptizing about six in the Spirit. There were also healings. One woman had been suffering from a fish bone which had lodged in her esophagus. After we had prayed for her she was able to cough up the bone. She carries it around to show what the Lord has done for her. Another sister with pains in her back for weeks was healed. The unsaved who started attending the prayer services still are attending.

Last year the congregation here in Caracas distributed well over 100,000 tracts and papers besides selling and distributing several hundred Bibles, New Testaments, and Gospel portions. This ministry usually bears fruit in Venezuela. Pray for the silent messengers that have gone forth.

William C. Stepp and I returned Monday from a visit to Calabozo, a city two hundred and fifty miles south, in the center of the plains. We went in the Speed-the-Light car. Upon our arrival at Calabozo the national pastor, Dionisio Mendez, asked us to go with him to a service at a little village about ten

miles out in the jungles. The village, El Rastro, was in darkness as the electric plant was out of gasoline. Lighting a gasoline lantern we entered the home where the service was to be held only to learn that there were two sick persons in the home. I shook hands with one of them. The hand was lumpy so I asked what was wrong and we were told that the sick had chicken pox. Across the street was a man who was near death. We went over to pray for him although we were told that he was an enemy of the gospel. Here we learned that the disease was smallpox. (The man died the next day.) A certain fear came to our hearts at first when we came in contact with the dreaded disease, but then we remembered the promise in the Bible, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The two sick believers were recovering when we left Calabozo.

"The Church exists not to save itself, but to save others!"

## Busy in Egypt

Mr. and Mrs. Philip Crouch, Egypt

● During the past year we have met probably our most discouraging periods of service on the field. Even at best, work in this country is discouraging. There is an array of hindrances which we face daily here that is more formidable than we can describe. Foes without and within ever seek to deter the work. The country is almost constantly stirred with strife of one sort or another, and Christians are everywhere discriminated against.

During the past year the two of us have preached one hundred and forty times, or on an average of three times each week. Most of the preaching engagements have been in Cairo and in Assiut; however, a number of villages have also been touched. Then there have been committee meetings. We are a part of the Executive Committee of our District Council, the Bible School Committee, the Literature Committee of the Egypt Inter-Mission Council, the Laubach Literacy Campaign Committee, and the Assiut Orphanage Council. The various committees require much of our time. In addition we have taught a combined total of five hundred hours in Ministers' Institutes, at our Hostel, and at the Orphanage Primary School. So, you can see we have not been idle.

We are now beginning a Ministers' Institute. Eight of our village ministers have arrived in Cairo for a two-month period of study. These ministers have had no formal training—they have just felt the call of the Lord to service and stepped out. Training is quite necessary for them.

In March we shall be moving to the Assiut Orphanage for permanent work.

## News Notes

The AMBASSADOR left Bombay, India March 17 on its return flight to the United States, carrying twenty-five passengers. Those on board were: Thomas Stoddart; Alfred Cawston and two daughters; Walter Merian, son of Mr. and Mrs. Fred A. Merian; Cedric Boyce and Stanley Boyce, sons of Mr. and Mrs. James H. Boyce; Sydney S. Bryant, Gayle F. Lewis, Noel Perkin, and fifteen non-Council missionaries. Other passengers were to be added in West Africa, and possibly in Trinidad.

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Mr. and Mrs. Robert B. Tangen of Central China announce the birth of a son, Kenneth Lee, on March 7 in Seattle, Washington.

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Mr. and Mrs. T. E. Hollingsworth, missionaries to Costa Rica, returned to the States recently.

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Mr. and Mrs. Charles E. Greenaway's address in France is: 85 Boulevard Port Royal, Paris 13, France.

# Are the People Receptive to the Gospel?

Mr. and Mrs. George W. Clark, Guatemala

● We are often asked, "How do you find it in Guatemala? Are the people receptive to the gospel?" Well, brass bands do not come out to meet every new missionary who comes to these shores. Guatemala is a part of Catholic Latin America and those who bring the message of salvation by faith are widely resented, often mistreated, and usually misunderstood. It takes patience, and prayer, and the power of the Holy Spirit to break through centuries of darkness.

Within fifteen years God has rewarded the efforts of our missionaries by raising up more than thirty churches, and more than an equal number of outstations. The Pentecostal believers now number some fifteen hundred. One look at the number makes one feel elated, but a second look reveals the hundreds of thousands still unreached by the gospel. The immensity of the task before us is appalling.

But to answer more clearly the question as to whether our people here want the gos-

pel let us tell you of one little spot about twenty-five miles from Guatemala City. It's called San Raymundo. About four months ago a man in San Raymundo threw his home open to gospel services. It was not particularly a promising venture, but workers were sent and services begun. Good results were apparent at once. Souls were saved and entire families attracted to the services. This past Christmas season a new church building was dedicated in San Raymundo, several hundred filling the church for the dedicatory service. At the close of the service seven went forward to receive Christ as Savior.

Yes, Guatemala wants the gospel. Of course the people are not always aware of their desire. They may even fight against it, but they need and want the gospel. Their souls are crying out for something that will satisfy.

We have begun a radio program. This is a new venture for us here, and we need your prayers for its success.

## Trip to Mountain District

Mr. and Mrs. Earl L. Wilkie, Bolivia

● We have recently acquired a Power Wagon, and have made a trip to the mountains in it. More than a year ago we tried to make the same trip, but we had to turn back because of the steepness of the road. The trip this time would have been impossible without the Power Wagon. We are thankful for it. We covered the back and slept in the truck all while we were gone.

In one place along the way the end of a bridge was washed out, just leaving a space the width of the truck on which to cross. On the trip to the mountains we made it across the bridge all right, but on the return trip the bridge caved out from under one of the back wheels. With the four-wheel drive we were able to pull right on across.

We held services in two different towns that we visited in the mountains. Eight accepted the Lord. The afternoon following one of the services a woman came to us, and said that she wished she had known about the service the night before because she, too, wanted to be saved. We knelt with her and she was saved that afternoon. We were happy for God's seal of approval upon the trip, and we look forward to returning to the mountain district to establish a work there.

In just a few days we expect to open our Bible School in Cochabamba. Ten young people are planning to attend. A Bible School

is a *must* if the work is to go forward. Some of our young people will need assistance to stay in school; also, there will be considerable expense in operating the Bible School. If you would like to help the students, or with the Bible School expense it would be greatly appreciated. Offerings should be designated "Bible



Student body, Pentecostal Bible Institute of Peru at Lima, Peru.

A Special Offering is to be received in our churches on Sunday, April 24, for the American Bible Society.

School in Bolivia," and should be sent to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

## True to God

Victor G. Plymire, Northwest China

● Last night a young man in the city for twenty-four hours dropped in on our prayer service. We had baptized him in 1942 when he was just a boy, and recall that the boy was often taken from services by his father and beaten.

After the lad was baptized he was given work a day's journey west of Tsinghai. Later he was transferred to a place thirteen days' journey from here where he looks after public herds.

Last night we learned that the young man is the only Christian in the community where he works, but he is still happy in the Lord. Through the years he has distributed an occasional tract.

It was encouraging to us to discover that one of our converts has remained true though isolated from other Christians.

Our work is in a trade center where people come and go, and our Christian group is constantly changing. We have often been made to wonder just how many of them continue to serve the Lord after they leave here. We trust that others who have come under the sound of the gospel are continuing as steadfast as the young man.

# THE PASSING AND THE PERMANENT

Compiled by Robert C. Cunningham

## JEW'S FLEE FROM SHANGHAI

During the war, thousands of European Jews fled to Shanghai for refuge. Now the Communist push has caused many of them to turn toward Palestine. The Israeli government is arranging to remove them to the Jewish State.

## BLACK JEWS

A tribe of black Jews is said to exist in the heart of French West Africa, nearly 1,000 miles inland. They live naked in the heart of "ju-ju" country but observe orthodox Jewish rites and claim that they are "the lost people of Israel."

## THE SABBATH IN TEL AVIV

A large percentage of the Jews in the State of Israel are irreligious, but there is a measure of respect given to religion in the capital city of Tel Aviv. Municipal offices are closed on the Sabbath day, and no public vehicles run. Each Friday evening, before the sun has set, a shofar is blown to signal the closing of stores. However, no individual Jew is bound to observe the Sabbath; dissenters have personal freedom in this respect. The New Israel is a far cry from the old!

## HOW COMMUNISM WORKS

A Communist agitator rode his bicycle into Hyde Park, leaned it against a post, stepped up on a soap-box, and proceeded to tell the crowd: "If your family is hungry, raid a grocery store and take what food you need! If your wife hasn't a coat, pick the best fur coat you can find! Don't care what anyone says!" He kept up this harangue for some time, and then stepped down, only to exclaim, "What scoundrel stole my bicycle?" He had been robbed by the practice of his own theory.

## CHRISTIAN DAY SCHOOLS

The Supreme Court's decision to bar religious instruction from the public schools is affecting enrollment in Christian day schools. The enrollments are the largest in their history. To the American family, Christian day schools apparently are the answer to the irreligion prevailing in the public schools. The Assemblies of God have three elementary schools, two high schools, and two colleges.

## THE CURSE OF ATHEISM

Said Dr. Walter A. Maier in a radio address recently: "If you want to see how atheism can blight the lives of youngsters, read the report of an *American Weekly* reporter who visited an Illinois family prominent in the Supreme Court trial which removed released-time religious instruction from the schools! He relates that the boys and their father said, 'There have been at least sixteen saviors. The Bible is just fiction.' The reporter adds, 'If there was atheism in this home there was also obscenity'; and he describes the profanity used by the atheist father and the atheist children, asserting that even he, the reporter, who had heard such gutter expressions in bar rooms but never in a respectable home, was taken aback when the father roared and the children chuckled at his embarrassment."

## MONEY

A London newspaper offered a prize for the best definition of money. The prize-winning definition was: "Money is the universal passport for everywhere except heaven, and the universal provider for everything except happiness."

## STRANGE BEQUEST

In Buffalo, a gentleman by the name of Hopf, now deceased, left in his will the provision that none of his five heirs receive a cent until they have learned to speak, read and write the Lord's Prayer in German.

## COCKTAILS AND CONGRESSMEN

Senator Paul Douglas has complained that cocktail drinking among the members of Congress often extends to such proportions that it hampers the business of law-making. He wants Congress to limit the time of drinking to one hour each day. Drunken law-makers are nothing new in history. Remember Nineveh and Babylon—both of which were overthrown when their leaders were drinking too much!

## PASTOR ENTERS POLITICS

Pastor John Groh Simmons, of Minneapolis, Minn., has stated his intentions of running for mayor; and according to *Pathfinder*, he is likely to be elected. "I feel I can carry out the basic principles of Christianity in the mayor's office along the same lines I did as a pastor," he said. But others have tried it before—with very little success, if any.

## FOR CLEAN SPEECH

Edward L. Wertheim, an advertising man of New York City, is promoting a campaign against profanity. According to *Christian Action*, he has prepared a number of effective posters which churches and Sunday Schools are using to good advantage in their communities. A campaign against unclean speech is a good thing; but the best way to get a clean mouth is first to get a clean heart, "for out of the abundance of the heart the mouth speaketh." Matthew 12:34.

## ONE RULER

Says Wilbur Smith, in his book *The Atomic Age and the Word of God*:

"One world sooner or later must mean one ruler. One world, if united to enforce peace, must have a police system and a sovereign. If the discovery of atomic energy and its use in warfare for the destruction of nations demands one world, as our leading statesmen and philosophers are in a vast chorus insisting, then we are preparing a stage for the advent of one to rule the world.

"With the confusion and fears which made dictators welcome in Russia, Germany and Italy, deepened and more universally distributed through the common use of atomic energy, then the whole world will welcome a supreme ruler who can guarantee to them an enforced peace—a temporary security at least. That the advent of this atomic age means just this, many statesmen confess."

## THE "CONFESSIONS" IN BULGARIA

Dr. Louie D. Newton, prominent Baptist leader, has changed his mind about the Communists. As president of the Southern Baptists, Dr. Newton went to Russia in 1946 and was given a look behind the Iron Curtain. He returned to America and created quite a stir by reporting that there was complete religious freedom in the Soviet Union.

From 1946 until last summer, Dr. Newton received correspondence from a number of Russian Baptist ministers, but suddenly the communications stopped. He has heard nothing for more than six months. "It is entirely possible," he said, "that the friendship developing between me and those ministers has led them into trouble." *The Bible and the News* suggests that the favor shown for a few years by the Communists toward gospel workers was for the purpose of identifying those ministers who were true to Jesus Christ, so that they could be arrested later.

Even Dr. Newton now sees clearly the Communist menace to Christianity. He said that he joins "sincerely with Christians everywhere in deploring the injustices committed against Cardinal Mindzenty and against all other Christians and non-Christians subject to Communist persecution."

The Hungarian and Bulgarian charges against the Protestant church leaders, Dr. Newton said, "are all of the same stripe. It is the old pattern of accusing any man of sabotage if he expresses any view not obviously subservient to the Communist line."

Dr. Newton said that the Bulgarian Baptist leader, Nikala Mihailov, arrested by the Communists and quoted by them as "confessing" to espionage, sabotage and all sorts of things, is well known to him and is a strong, right-minded man of God. These "confessions," like that of Cardinal Mindzenty, are the product of some devilish system of torture, drugging and hypnosis which gains control of a man's mind, turning it to the ends desired by the Communists.

## ARAB BLESSES JEW

*Alliance Weekly* tells how Dr. Weizmann, Israel's President, paid his first official visit to Haifa in December. The Arab Vice-Mayor of the city met him with these words: "May Allah bless you in your efforts to bring back the Arabs who wish to return home to live peacefully with their fellow countrymen, as the Lord blessed you in gathering the Jews from the four corners of the earth and bringing them here." At a banquet later, Dr. Weizmann said there would be no discrimination against non-Jewish citizens at any time.

## JERUSALEM TO BE CAPITAL CITY

"The Israeli government will shortly sponsor an international contest for architects," reports *Young Judean*. "They will submit plans for a new capitol building and government offices, to be erected as soon as the times and the selection of a permanent site permit."

No doubt the chosen site will be in Jerusalem. Moves already have begun to make Jerusalem the capital city of Israel. According to *Jews in the News*, the first government department to be transferred from Tel Aviv to Jerusalem will be that of the Custodian for Enemy Property. The Ministry of Religion and several other government offices will be moved there later, said Dr. Bernard Joseph, the city's Military Governor.

GEORGE MULLER'S GREAT WORK OF FAITH STILL GOES ON

Many have read the thrilling story of George Muller, the man of faith, whom God used to establish the great orphanage at Bristol, England; but few have heard that the great work is still going on along the lines he laid down.

It was just a century ago, on June 18, 1849, that the first house was opened, with 300 orphans. Within about 20 years the orphanage family had grown to more than 2,000 children and their helpers. The way the funds came in, all in answer to prayer, makes an inspiring story. In his 50 years of orphanage work Muller prayed in about five million dollars, plus two million dollars for the missionary work which he directed in Britain and overseas.

On March 9, 1899, the work passed into the care of James Wright, Muller's son-in-law. He and his two successors carried on the work on the principles established by Mr. Muller. No individual has been asked for a single donation. All requests for funds have been made to God alone—yet it is reported that since the founder's death more than eight million dollars have been received, plus over a million dollars for missionary work. During 100 years more than 16 million dollars have been prayed in.

In the lifetime of Muller, over 10,000 orphans were provided for. Since his death a further 17,000 have been given a good start in life. Many of them are ministers and missionaries and full-time Christian workers in many lands. It is expected that the work will be continued and even expanded in the future as an enduring testimony that God hears and answers believing prayer.

COFFEE BUILDS A BIBLE HOUSE

On July 1, 1948 the Board of Managers of the American Bible Society approved of making a gift of ten tons of raw Brazilian coffee through the Finnish Committee on Christian Reconstruction to the Finnish Bible Society for a new Bible House in Turku-Abo. The former Bible House of the Finnish Bible Society in the city of Sortavala was completely destroyed in the war with Russia. Sortavala, in the Karelia peninsula, is now a part of Russia.

The Finnish Bible Society in June requested this gift of coffee, worth about \$4,500 that it might be roasted, packaged and sold under the name of "Agricola Coffee" on October 2, 1948 to celebrate the 400th Anniversary of the first printing of the Finnish New Testament translated by Bishop Michael Agricola. As the coffee was a free gift from the American Bible Society, it entered Finland duty-free and was sold with the full approval of the Finnish Government. A great service was held in the Cathedral at Turku-Abo at which the President of the Republic was present.

All the coffee was quickly sold, and after deducting all expenses, the Finnish Bible Society received 15,000,000 Finmarks for their Bible House. At the official rate of exchange, this is equal to more than \$100,000 multiplying almost 22 times the original gift of \$4,500.

A special building committee has been appointed to plan the new Bible House in Turku-Abo. It will be called the Michael Agricola Bible House in memory of the beloved Bishop who translated the first Finnish New Testament in 1548.

# FAMILY WORSHIP WORKS

RUTH LINDAL

● IN THESE days when a home is little more than a clothes closet and an icebox, and almost all economic pursuit, recreation, and education go on outside the home, any attempt to gather in the loose ends of family life seems as difficult as trying to knit a sweater with broomsticks.

But a family *can* be held together, and family worship can be made to work. In fact, it *must* be made effective if we are to fulfill in our homes the clear instruction of Scripture: "Train up a child in the way he should go. . . ."

Too many parents hide behind a convenient, but faulty, interpretation of Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They read into that verse that Christian automatically begets Christian. Apply that principle to another phase of life and see how foolish it sounds: "Go to School and thou shalt be literate, and thy house." We ought to understand it, "Believe on the Lord Jesus Christ and thou shalt be saved; and thy house believe on the Lord Jesus Christ, and they shall be saved."

Beginning Early

We must, we will readily agree, provide regular, daily spiritual instruction for our children. But as one Christian mother who has raised her three sons to godly manhood says, the very forces of darkness must be overcome if a home atmosphere is to be kept uplifting and if children are to be taught in the Scriptures.

If parents fail, it may mean the forfeiture of their children's salvation. Immanuel Kant was started on a path of doubt and unbelief by inconsistencies in the lives of his outwardly pious parents. The Bible tells of the sons of Eli who lost their lives under God's judgment because their father lacked the stability to discipline and instruct them.

The Word of God is to be the warp and woof of home atmosphere. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

Overcoming Obstacles

But parents encounter many obstacles when attempting to gather a family for daily worship and instruction. The biggest is time. A quiet quarter-hour or half-hour, free from interruptions, is not to be found in the usual household with its rush of business, its staggered hours for those who work and go to school, and the varying ages and habits of its members, from the young children on up to Mother and Dad. Time is not to be found; it must be taken.

The family should talk over its schedule, decide on a definite hour, and then hold to it. It may involve some inconveniences, some loss of sleep or time each day; but anything foregone in order to obey God will have its own rich reward. The sooner the habit is started, the easier it will be to stick by it.

Parents are not always clear on the exact purpose of family worship. Should it be simply for the discipline of Bible reading and group prayer, or should it serve as a time for doctrinal and practical instruction? Until the purpose is clearly decided and explained to every child, it will miss the mark. Take into consideration the ages of your children and their needs, and you'll have no trouble deciding what your family worship ought to accomplish.

Reverent fear of God is a basic spiritual need that should be inculcated from early childhood; hence, it should be basic in family devotions. "Be still, and know that I am God." Aim for a truly reverent, devotional (though not stuffy) atmosphere.

Knowledge is certainly a need—knowledge about the real issues of life, the way of salvation, and God's answer to the many complex problems that face young people as they are growing up. We face an unstable world, controlled by unbelieving forces for the most part, feverish with dishonest business, the gains of selfishness, and the wrecks of broken lives and marriages. Where should a child be forewarned and prepared if not at home? Family worship should give opportunity for the discussion and solution of the problems of life.

Here Dad and Mother should teach their children the truths of the Bible by explaining them; not by preaching, but by group discussion. Children who are taught to use their

## Check Your Own Record of Family Worship

Give yourself ten points for each "yes." A score of eighty is exceptionally good.

- |   | Yes                      | No                       |
|---|--------------------------|--------------------------|
| 1. Have you held it without missing a day this past month?          | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Do you read the Bible consecutively?                             | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Do you try to explain and apply the passage to your lives?       | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Does everyone get a chance to take some part?                    | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Have you memorized any Scripture during the past month?          | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Do you pray specifically for missionaries and Christian workers? | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Do the children seem to want it and look forward to it?          | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Does it draw your family closer together?                        | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Have you explained to the children why you have it?              | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Have you varied the procedure any during the past month?        | <input type="checkbox"/> | <input type="checkbox"/> |

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Paul's patience in ministry. Godly sorrow works repentance 2 CORINTHIANS, 6-8

CHAPTER 6  
WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of

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minds in studying the Word will grow stronger than those who are merely "spoon-fed."

Where there are very small children, some families have found it effective to read a Bible story from some good Bible story book one day, then on the following day to read the same story as it is told in the actual words of Scripture. This makes the story live for the children, but also makes them look forward eagerly to see how the Bible says it, and familiarizes them eventually with the words of Scripture.

Prayer is another basic need which must be met in the family circle. Young people should learn to pray at home. Something important is missed when they don't.

But should you teach young children to pray when they aren't yet saved? Doesn't it tend to make them think they're all right and not in need of salvation if they get on intimate terms with God from habitual training? Actually it doesn't work out that way. Many children's workers have discovered that children taught to pray and also taught their need of a Savior, in the very act of praying will often be brought to the conviction that their prayer is not real and that they are not in right relation to God. On the other hand, if they have not been taught to pray, the very thought of God does not confront them so forcibly.

Praise is a basic need. If there's any music in your family at all, sing together. Take the old hymns and do justice to each verse. Untold blessing will come from this exercise.

We have been considering basic needs. Now let's visit some Chicago area families who are trying to meet these needs in their family worship. As we lift the latch on each door and observe the family devotional life, let's remember that we tread on sacred ground. Let's be looking for ideas that will make our own family worship better.

## Seven Families

In Family A, Dad leaves for work very early, so he and Mother start the day's devotions before the children are up. They have read

the Bible through together each year for many years. After Dad has gone, and the children are ready for school, Mother gathers them in the living room, where they sing hymns, read from the Bible, and pray, each in his turn. At supper, they review the chapter they read, and work on memory verses.

In addition, the mother has gone through the whole Bible with each child individually (one boy, four girls), discussing a few verses each day. She is now reading with the youngest and has covered Genesis and most of Exodus in one and a half years. It's worth it, she says, because it's the best way to watch the spiritual growth of each child.

Worship at the dinner table is an enjoyable time for Family B. Mom and Dad and all four youngsters take part; that is, as much as they are able. It was quite a triumph when the oldest girl, a second grader, read a whole chapter alone. Even the four-year-old contributes his favorite when it comes time for saying memory verses: "Go to the ant, thou sluggard; consider her ways, and be wise." Frequently the parents discuss topics of current interest, such as the fulfillment of prophecy, the wickedness of commercializing Christmas, and so on. After a conversation about the atomic bomb, the six-year-old girl prayed, "Lord, I thank Thee that if a bomb hits us we would go right to heaven."

Fruits of missionary emphasis may be seen in Family C in the plans of the three oldest children for full-time Christian service. The other three are still quite young. The father sets the example by rising early for his own personal devotions, and the children are learning his habit.

After breakfast they gather in the living room to sing and listen to Father read from Hurlbut's *Story of the Bible*. Then he commits the family to God in prayer, and they join him in the "Lord's Prayer."

After supper he reads from the Bible. Letters from missionaries are read, and prayer centers around missionary work, a different group being remembered each night in rotation. More

than thirty countries are represented by the names of missionaries in their guest book.

The father in Family D travels a lot, so most of the responsibility rests on the mother. She and her three boys rise early enough to read unhurriedly after breakfast, Mother reading aloud and sons following in their own Bibles. They discuss the portions as they go. Although they usually read consecutively, now and then they take an excursion into some favorite portion. Then, after singing around the piano, they go out with a conscious effort to apply the lessons they have learned.

## No Bible, No Breakfast

Leland Wang's rule, "No Bible, no breakfast," has been profitably applied by Family E, where two boys and two girls have grown up and are now in active Christian service. Morning devotions usually began with the theme song, "We shall See Him in the Morning"; then another favorite hymn, Scripture reading and prayer requests. One member of the family would lead in prayer, rotating each day. At meals each would read aloud from his Bible, two or three verses at a time. Later, they used different modern versions of the Bible to compare them.

Mother and Dad still have devotions together early enough in the morning to beat the telephone and other interruptions. First they read the day's selection from *Daily Light*, then study a Psalm and sing its corresponding musical arrangement in an old hymnal. This helps them to remember the Scripture and renews their acquaintance with the well-loved hymns. After reviewing their prayer lists and special requests, they drop to their knees for prayer.

Mr. F. is a staunch young Christian who admits that the strict Dutch custom of reading a chapter and praying routinely at mealtime did not fill his needs as a boy. He plans that the devotional period, for the sake of reverence, will be held in the living room, each child using his own Bible. Definite topics, prepared beforehand, will be discussed and pertinent Scriptures read, after which each child will explain what it means to him. When the children grow older, he plans to encourage their

## When You're Married

A Book of Devotions

for Newly Married Couples

By William B. Ward

This attractive booklet contains devotional material for the first fifteen days of married life. Each day's devotion includes Scripture, an interpretation, and a prayer. The thoughts throughout are adapted to the experiences on the honeymoon. Bound into the booklet is a certificate of marriage. The minister presenting this booklet has an ideal opportunity to urge the establishment of the family altar on the day when the two are married. Gift edition on French-fold paper; two color cover with silk cord marker. With mailing envelope.

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own personal study as well as the family's devotions together.

He tries, in his own devotions, to read whole books at one sitting. He seeks messages, challenges, exhortations which apply to him; then looks for key phrases, and learns one or two verses in each chapter. This helps him remember the key points. His verses are kept on cards, filed in a box tabulated for each day of the week, so that he can review all his verses every seven days.

Hidden in the wilds of African life, missionary Family G produced sons who are today stirring the hearts of fellow Christians all over the world. One of the sons recalls that the family gathered every morning for twenty minutes, during which the father would test the boys on memory verses (one for each letter of the alphabet, Psalms, commandments, etc.), for which he would give periodic prizes. After reading a chapter, he would ask each member what he considered the most important verses and why, and then would explain his own choices, leading into a short devotional talk prepared ahead of time. Always the emphasis was on living the Word. The service, which began with a hymn, closed with prayer. On Sundays each member of the family prayed.

But now there is a family more important than any of these we have visited—your own family. How are things spiritually with you and the children? Do the children have a personal love for the Lord Jesus Christ? How do they act when they are loose from the apron strings?

When they were tiny babies you promised you would give them everything. Has "everything" materialized into only dollars and cents, the comforts of earth rather than the treasures of eternity? If you do have family worship, is it only a burdensome habit, or does it contribute to the growth and joy of each child, and is it wanted by them?

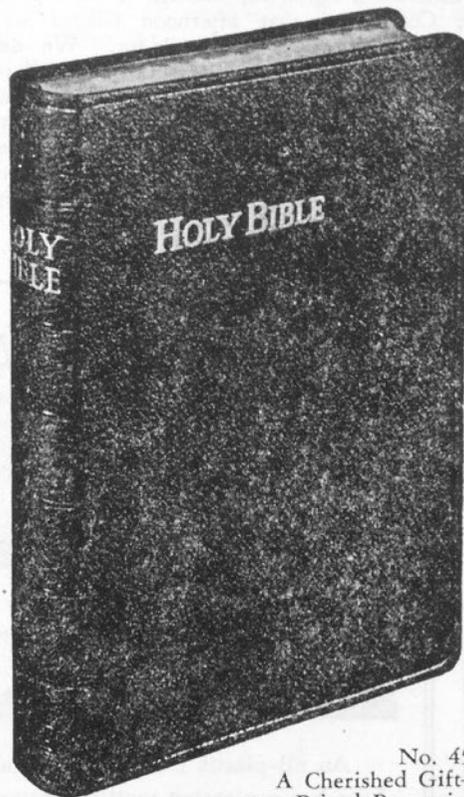
Family worship, and family life that is on a high spiritual plane, costs much in time and effort. No good thing is ever gained cheaply. If you follow the practical advice of your heavenly Father, "Train (not force, but train) up a child in the way he should go, and when he is old he will not depart from it," you will be insuring yourself an old age of happy consolation, and will make your greatest possible contribution to a spiritually depleted generation.—Reprinted from *Moody Monthly*. Used by permission.

#### THE MIRACLE OF ISRAEL

"The rebirth of Israel is one of the greatest miracles of history," says *The Watchman-Examiner*. "The peace settlement arrived at on the Island of Rhodes between the representatives of Israel and of Egypt is a forerunner of a final settlement with the other Arab nations. A year ago, the land of Israel was still a mandate of the British Empire. In about six months of intense warfare the Jews in Palestine have demonstrated their power to defeat enemies and to conquer territory. This is the method by which nations are born in this world. This little group of seven hundred thousand Jews have had arrayed against them over twenty-four million Arabs.

"What lies ahead for the new Israeli State is a large and complex subject. From the Christian point of view, we can only see the broad sweep of the prophecies which are just beginning their fulfillment."

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<p>[11] CHAPTER 11 <i>The Tower of Babel</i> <b>AND</b> the whole earth <sup>a</sup>was of one <sup>1</sup>language, and of <sup>2</sup>one speech. <b>2</b> And it came to pass, as they journeyed <sup>3</sup>from the east, that they found a plain in the land of <sup>b</sup>Shī'nār; and they dwelt there.</p>	<p>mLuke 3:36 n 1 Chr. 1:19 1 Heb. Itp 2 Or, few words 3 Or, eastward 2281→ 4 Or, come 5 Bake, rather</p>
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### THE HIGHEST CALLING

When William Carey's son entered the ministry, the father wrote to a friend, "My son, Felix, has been called to preach the gospel." Years later, when the son accepted an appointment of the Crown to be the British ambassador to the Court of Siam, William Carey, in disappointment and distress, wrote his friend, "Felix has shriveled into an ambassador!" Such is the sentiment of a man who was convinced that the ministry of Jesus Christ is the world's highest calling.

### THE CURSE OF LIQUOR

"I went down to Old Ladybill Penitentiary in Kentucky one afternoon," says Sam Morris, in the *Virginia Challenge*. "Nine men were in the death cells waiting to be electrocuted in the big old hot chair across the aisle. I put my hand through the bars in one cell, made myself acquainted with the next man, one by one. Eight out of the nine people who were electrocuted from those cells committed their crimes while they were under the influence of liquor."

# The Lord's Healing

## INFANT MIRACULOUSLY SPARED

When 2½ weeks old our baby, Paula Ann, was rushed to the hospital. She was seriously ill, and was turning blue. Doctors quickly administered oxygen but did not expect her to live. They took X-rays which showed she had a bowel obstruction, enlarged heart, and an enlarged cavity around the heart. The doctors said they could not help her.

Then we called our pastor, Brother Garver, to the hospital to pray for her, and we asked the prayer band of the First Assembly of God in Wichita to pray. Little Paula Ann suddenly began getting better and continued to improve. Two days after Brother Garver and the saints began praying for her, other X-rays were taken which revealed nothing wrong with the little girl at all. This amazed the doctors and they gave the credit to a Power higher than themselves. We do thank and praise Jesus for all He has done.—Mr. and Mrs. Paul F. Simmons, 2369 S. Main St., Wichita, Kansas.

(Pastor Floyd L. Garver has endorsed the above testimony, saying, "The little girl is about nine months old now, and the family attends our church.")

## DAUGHTER HEALED AFTER MISSING SCHOOL FOR A YEAR

In June, 1947, our youngest daughter Gladys, eleven years old, became very ill with a severe headache, fever, dizziness, and sore throat. Three doctors were called, and each prescribed different medicines.

As she did not show any improvement during the summer and fall, X-rays and blood tests were taken but the trouble could not be found. She kept losing weight, and was so cold that when others wore summer clothes she had to wear winter clothing. Her head ached so severely she could not bear to turn it. Her eyes had a dull stare. She was simply fading away. She slept 15 hours a day and still was tired. The only food she craved was salt.

Between June and January, 1948, she was examined by three specialists and seven other doctors, but none could determine what was wrong with her. They said she had the symptoms of either sleeping sickness or brain tumor, but told us that nothing could be done for her. She was out of school the whole school year (except for about 25 hours in December, when she tried to attend for short periods but found it too much). Finally she was taken off the roll. We were told to prepare for the worst.

We were advised to see just one more specialist in Hartford, and then to take her to the Lahey Clinic in Boston. But God began speaking to me about quitting all doctors and trusting Him alone for my daughter's healing. In myself I could not say, "Thy will be done," but after a communion service in March, God gave me the grace to say "Yes" to Him. From then on, every time we thought of another doctor God would clearly say, "Keep your hands off Gladys; she belongs to Me."

During this time our two other daughters took sick also; and some might have thought God had forsaken our family. But, thank the Lord, we belonged to an Assembly where

folk knew how to pray, and they kept bringing us to the Throne of Grace. The help of our friends meant so much to us during those trying days. Just when it seemed as if we would go under, someone would drop in to pray, or would telephone, or write to us. Several had visions of Gladys being healed.

Praise God, He undertook. On May 3, 1948, we attended a fellowship meeting in New London, Conn. and that afternoon Gladys was anointed with oil and prayed for. We did not notice any change in her until just before the evening service. She looked at me, and I noticed that both her eyes were so clear. I was startled, and I looked the second time. Then I realized that a change had taken place. From that moment on Gladys showed steady

improvement. At the end of the first week she had changed from winter clothes to summer ones. She began walking a little faster. By the end of the second week she was visiting her playmates. Her appetite came back, the soreness left her throat, and everyone that saw her asked what doctor we had for her, and what medicine we were giving her. It was wonderful to report that God alone was making her well. She kept improving all summer, and last September she was able to go back to school. The teachers marveled at the great change in her. Everyone who knew Gladys said that this surely was a miracle.

Gladys is now perfectly well, the picture of health, and we do thank God for healing her and our other daughters as well. He has done

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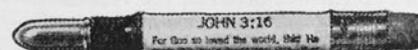
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the impossible in our family so many times. Our desire is to live for Him only, and to tell others of His saving grace and healing power.—Mrs. Alfred O. Chellman, 72 Coolidge St., Hartford 6, Conn.

(This testimony is verified by J. Robert Ashcroft, who was pastor of the Hartford assembly until about a year ago, and by Norman T. Spong, who is pastor at present.)

**FISHERMAN HEALED OF CANCER**

A little over a year ago, I noticed a sore inside my left cheek. It grew rapidly worse and spread to my throat and stomach. I went to a well-known X-ray doctor in a near-by city. He examined me and pronounced it cancer. He said it was one of the worst cases he had seen.

This doctor gave me seven treatments, but afterwards he said I was worse than ever. He said he could do nothing for me, and dismissed me. Can you imagine how I felt? Suffering, and no hope of recovery! A man with a big family, and not able to work! I am a fisherman by trade, but had been forced to lay boat and nets aside. I had lost forty pounds or more. I was so weak that when I went to the doctor I had to be helped in and out of the car.

There is a little group of Pentecostal people here in my home town who believe in God's healing power, so I asked them to pray for me. They wrote to others who had faith to join

in praying for me. They anointed me with oil, according to James 5:14, 15, and as the prayers and praises ascended to God He healed me.

On the third day I arose and said, like Peter, "I go fishing." From that glad day on I have continued at my trade. I gained back the forty pounds, and more. I am well, and can never praise God enough for taking me out of the jaws of death.—M. E. Booth, Cedar Key, Florida.

(Mrs. M. H. Hughes, Box 746, Cedar Key, Florida, writes: "I can vouch for this healing of Mr. Booth, as it occurred in my home. His healing has had a wonderful effect on his family. One son has been saved and called to preach.")

**A CHANGE AT THE NATIONAL CHILDREN'S HOME**

Miss Gladys Hinson, who has labored so faithfully in bringing the National Children's Home into being, has been seriously ill for some time. At the time of this writing she is in the Home, but very low. Miss Florence Elliott, who has been her faithful co-worker, is caring for her.

At a recent meeting of the Board of Directors it was seen that one to supervise the Home must be secured and Mrs. Letha Taylor, of Russellville, Arkansas, consented to take the responsibility, filling the position temporarily, or for a longer period, subject to the desire

of the Board of Directors. The willingness and spirit of Mrs. Taylor was much appreciated.

Correspondence with the Home should hereafter be addressed to Mrs. Letha Taylor, National Children's Home, P. O. Box 1017, Hot Springs, Arkansas.

We are glad to announce also that Mrs. Harriette F. Beaty, of Covington, Oklahoma, has consented to become a Field Representative for the Home. Mrs. Beaty was President of the Women's Missionary Council of the Oklahoma District for many years. Those who know her know of her ability. We take pleasure in recommending her to all who would like her to visit their Assemblies.—Ernest S. Williams, General Superintendent, Assemblies of God.

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The author traces speaking in tongues from Apostolic days, through the centuries to our own day. Here is an important book for the Pentecostal reader who wants to better prepare to give a reason for the hope within, **60c.**

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## A "SUCCESS" STORY

A few weeks ago in his syndicated column, "Pitching Horseshoes," Billy Rose said that in 1923 a group of the world's most successful financiers were gathered at Edgewater Beach Hotel in Chicago. Present were the president of the largest independent steel company, the president of the largest utility company, the greatest wheat speculator, the president of the New York Stock Exchange, a member of the cabinet of the President of the United States, the greatest "bear" in Wall Street, the president of the bank of International Settlements, and the head of the world's greatest monopoly. These eight men together controlled more wealth than the United States Treasury.

The "success" stories of these men had been featured in magazines and books for years, as illustrious examples for American youth. That was in 1923. Now, twenty-six years later, what is the sequel to those "success" stories?

Charles Schwab, president of the steel company, lived the last years of his life on borrowed money and died "broke." Arthur Cutten, the greatest wheat speculator, died abroad, insolvent. Richard Whitney, president of the New York Stock Exchange, served a term in Sing Sing prison. Albert Fall, member of the President's cabinet, was pardoned from prison to die at home. Jesse Livermore, the greatest "bear" in Wall Street, Leon Fraser, president of the Bank of International Settlements, and Ivan Krueger, head of the world's largest monopoly, all committed suicide.

Seven of the eight "successful" men ended their lives in tragedy and sorrow.

The surest way to have success, *The Missionary Worker* points out, is to "set your affection on things above and not on things on the earth."

## The CROSS and FRUITFULNESS

(Continued from page five)

cells throughout the body by blood currents; the oxygen strikes the cells and explodes them (kills them). The result of combustion (death) is life. When man ceases to die he ceases to live. His physical life springs from death. And so it is in the spiritual realm. At the Cross the believer breathes in the oxygen of heaven. It is here he dies to live, and to the degree in which he appropriates death does he live. Yea, he becomes life-giving streams—Amazons of divine life—to others as the Cross is wrought into the structure of his being by the Holy Spirit whose function it is to make believers the participants of Christ.

"*Me muero porque no muero,*" cried the great Teresa de Jesus. "I die because I do not die." The Christian mystics all understood. They were spiritual giants giving luster to their age because they were passionate lovers of the Cross. They realized that to live triumphantly as overflowing channels of the life of God—rivers of living water flowing out to dying souls—they must cry "Amen" to Calvary's Cross and enter into the mystery of the Savior's death.

Every victory the Christian experiences in whatever realm, as God's vessel to bring life to a world wrapped in the mantle of death because of sin, must be followed by a fresh appropriation of what has been called the "radium of the Cross." It must be a fresh coming back to the great divine Center; or else victory will be the occasion of defeat.

Self will raise its beastly head and life-giving streams will cease to flow.

Our jazz-intoxicated, glamor-infatuated age will gnash its teeth at such a doctrine. The pride of life, the lust of man, revolt and cry, "Away with such a message!" But so long as Self is king—he may even be king in the pulpit—life turns in upon itself and putrefies. But let Self be crucified with Christ according to Galatians 2:20, and at once something akin to the wonders recorded in the book of Acts takes place. Here is the much-needed revival

for which the church prays so earnestly. Here you have the fulfillment of the highest hopes that surge in the heart of man.

"Abide in Me, and I in you." John 15:4.

"He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:5.—From a new book, *Calvary's Wondrous Cross*. Copyright 1949 by Zondervan Publishing House. Used by permission. This book can be obtained from the Gospel Publishing House, Springfield 1, Mo.—\$1.50 postpaid.

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April 9, 1949

Page Nineteen

## ARE WE PENTECOSTAL?

(Continued from page two)

on whom their faith rested." This indicates that Paul, in setting the church in order, did it, not by prophecy, but by approval of the congregation. Let us not assume a spirituality out of which we may tear up our churches by setting them in order by our personally assumed spiritual authority when such is not supported by the examples set before us in the Word. We find also in the appointment of deacons after Pentecost that these men were chosen by the people. "Wherefore, brethren, look ye out among you seven men of honest report." They were then appointed by the apostles. "Whom we may appoint over this business." Acts 6:3. They were not put into their office by prophecy, but by the will of the assembly.

If we wish to remain Pentecostal, time must be provided for worship and provision must be given the saints for expression. May we seek God anew for the working of the Holy Ghost in our midst.

The preaching ministry must be continued. Paul advised Timothy, "Preach the Word." While encouraging the manifestations of the Spirit, the ministry of the Word must not be neglected. We believe there is a place in the service for waiting before God, looking for Him to come forth. There is also place for Christian preaching and teaching. We must "take heed unto the doctrine." No two services will be just alike if God has His way. There may be meetings in which no special manifestations will come forth. Let the minister be prepared to "feed the flock of God" through ministry of the Word. There will be times when God will come forth, but not to the exclusion of preaching; and on occasion, though not as a rule, it may be that entire meetings will be taken by the Holy Spirit to bring forth worship or edification through members of the congregation. If we are to have the best from God, we must walk softly and prayerfully.

Let this word be a challenge to us that we seek the Lord earnestly, welcome Him into our midst and honor Him when He comes forth, but let us not fear to kindly correct by the Word when there are un-Scriptural excesses.

### AVERTING A STRIKE

In his church bulletin Pastor Lloyd W. Nelson, of the Assembly of Mankato, Minn., tells a refreshing incident in the life of his uncle, Albert A. Nelson, who went to be with Christ a few weeks ago.

"Uncle Albert" was a full-time gospel preacher for most of his life, but during his semi-retirement he worked as a janitor-watchman in one of the huge manufacturing plants near Minneapolis. Not long ago a strike was being considered. When "Uncle Albert" learned that the union leaders and the plant managers were having a conference in a certain room, he felt a God-given urge. He went to the door of the conference room. With his hand on the door knob, he hesitated. His heart became a battlefield where God and Satan fought. But God won.

"Uncle Albert" opened the door. He asked permission to enter. Permission being granted, he closed the door behind him, stepped forward, and asked if he might pray. This too was granted. There in the conference room, in the presence of the union leaders and the plant

managers, he knelt and lifted his voice in prayer, asking that God's will should be done in the dispute. After praying he stood up, expressed his thanks for the opportunity to pray, and left the room.

The next morning the announcement was made that the labor differences had been settled. There was no strike. The public never was told of the part "Uncle Albert" had played as mediator—but months later "Uncle Albert" confided in one of his nephews what he had

done, for he wanted him to know that prayer is the way out of every trouble men may meet.

The Oriental shepherd was always ahead of his sheep. He was in front. Any attempt upon them had to take him into account. Now God is down in front. He is in our tomorrows. It is tomorrow that fills men with dread. But God is there already, and all tomorrows of our life have to pass Him before they can get to us. —F. B. Meyer.

## "WORDS OF LIFE" TEXT PLAQUES

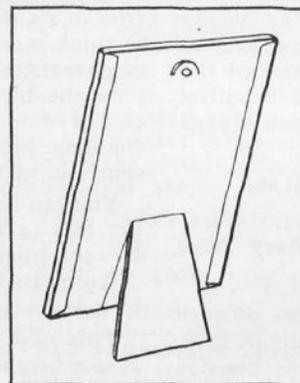
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THE PENTECOSTAL EVANGEL

# Among the Assemblies

PICKENS, OKLA.—Pastor Roy H. Robertson of the Pickens Assembly reports a revival meeting with Evangelist L. L. Ammons of Hugo. Twenty-seven were saved, and 7 received the Baptism in the Holy Spirit. The church was revived as never before.

DELTA, COLO.—We have just closed 11 grand nights of revival with Sisters Donnell and Holler; several were saved and filled with the Holy Spirit. Our Sunday School reached a new goal of 200.—H. R. and Mrs. Parish, Pastors.

MIAMI, FLA.—Just closed a very successful 3-week meeting with Evangelist Thomas B. Don Carlos of Petaluma, Calif. A number were saved and about 10 were filled with the Holy Spirit. The whole church was revived.—Orville C. Smith, Pastor, Central Assembly of God.

HAMILTON, MO.—We recently concluded a 3-week revival meeting with Evangelist C. B. Roberts of Tarkio. Four were saved and 5 received the Baptism in the Holy Spirit. Though this meeting was held through Christmas week, God moved in our midst, and our entire church has been revived by the evangelist's anointed preaching of the Word.—M. Burgund, Pastor.

ATLANTA, GA.—Just closed a 4-week revival meeting with Evangelist T. S. Singleton of Santa Paula, Calif. We saw the Sunday School record broken three times as it reached a high of 242. Fifteen persons were saved and 6 received the Baptism in the Holy Spirit. The church was blessed and built up in faith by the preaching of our brother.—Paul F. Cook, Pastor, Assembly of God Tabernacle.

YUMA, ARIZ.—We just closed a 3-weeks revival campaign with Evangelist J. L. Jeffrey of Sebastopol, Calif. Several miraculous healings took place, and the town was stirred by the working of God. Our church was greatly edified by our Brother Jeffrey's Spirit-anointed ministry.—C. R. McQueary, Pastor.

HAMBURG, PA.—We have just concluded a 3-weeks revival meeting with Evangelist and Mrs. Samuel G. Clutter of East Liverpool, Ohio. In addition to 23 being filled with the Holy Spirit, several souls were saved, a number reclaimed, and many testified to definite healings. The crowds in attendance surpassed all previous meetings. The evangelists are gone but the revival fires are still burning.—M. Mastro, Pastor.

GLOBE, ARIZ.—We have just completed a 3-weeks evangelistic meeting with W. C. Anderson, of Sacramento, Calif., as Evangelist. The meetings were especially profitable to the young people. A number were saved and filled with the Holy Spirit and the church revived as a whole. Brother Anderson is a man of God who preaches the Pentecostal message without fear or favor.—B. H. Russell, Pastor.

SILSBEE, TEXAS.—For the last eight years we have been in pastoral work. During that time a good thriving church was built and established in Silsbee, Texas. The latter part of those years (3½) we spent with the Glad Tidings Assembly in Beaumont, Texas. During this period a six-room parsonage was built, and the church remodeled and paid out of debt. Numbers were also added to the church. We leave the church with a splendid group to welcome their new pastors. We are now back on the evangelistic field.—F. C. Drake.

BROWNSVILLE, TENN.—We have had a 3-week meeting with Evangelist H. C. Meek of Union City. The Lord blessed from the start. Our group had been praying each afternoon for two or three weeks, but the powerful messages of Brother Meek were the turning point in the battle. Sister Meek's flannelcraft and eye-gate lessons were interesting to the grown-ups as well as to the children. In fact, she was prevailed upon to give one lesson to the entire congregation. Five received the Baptism, and 7 were saved in this campaign. These two consecrated young workers are really being used of the Lord.—T. L. Ward, Pastor.

FLORENCE, ALA.—We have just closed a 2-week, soul-stirring revival meeting with Evangelist Byron Lee Wright of "Greater Cincinnati." All who attended the services spoke of the wonderful presence of the Lord in our midst to such an extent as had never been in evidence before. On the closing night, we rejoiced greatly in seeing 8 precious souls come to Christ. Truly the Lord has done great things for us.—Wm. J. Hurst, Pastor.

LEBANON, ORE.—We just closed a 6-week series of revival meetings with Evangelist Ray Averitt and family of Ft. Worth, Texas. The power fell night after night, and folk were converted and healed. Twenty-seven received the Baptism in the Holy Spirit, and there were many manifestations of a heavenly visitation among us. This is a meeting that will continue to bring results. We thank God for the fearless preaching of this brother.—H. D. Robeson, Pastor.

WINDSOR, N. C.—We recently closed a successful 2-week revival with Louis Kaplan, Christian-Jewish Evangelist, of 22-50 49th St., Astoria, N. Y. God honored us with wonderful manifestations of the Holy Ghost, more than 10 persons being saved and 8 receiving the Holy Ghost Baptism. It was wonderful to see little children receiving the Baptism and speaking in tongues as the Spirit gave utterance.—Mrs. Percy Phelps, Secretary, Elizabeth Assembly of God.

DEL PASO, CALIF.—We have just concluded a 3-weeks meeting with Evangelist V. E. Christian. At least 8 were saved, and one received the infilling of the Spirit in a morning prayer service. The services were characterized by love and humility, and the presence of the Lord. Quite a number testified to God's healing power during the meetings. Our Sunday School attendance climbed to 79. To God we give all the credit.—John J. Piercy, Pastor, Victory Tabernacle.

COLORADO SPRINGS, COLO.—We have just concluded one of the greatest revivals in the history of the church. Evangelist and Mrs. Dean Duncan of Denver were with us for 3½ weeks. Approximately 50 knelt at the altars for salvation, including seven entire families. Our Sunday School reached an average of 283 for three Sundays, with 303 present the last Sunday. Night after night the auditorium was filled to capacity, which inspired us to plan to continue our building program. The entire assembly has been blessed and edified, with the spirit of revival continuing in every service.—Harvey J. Jackson, Pastor.

GARY, IND.—We just closed a 2-week meeting with Evangelist Hubert Entwisle of Sunderland, England, and are glad to report a mighty moving of God in our midst. A number of people were convicted of sin and got right with God. One young convert received the blessed Baptism of the Holy Spirit, singing and speaking in other tongues for 3 hours. This inspired others to tarry and wait upon God. As a result, many were refilled and quickened in their spiritual life, and some were healed. Our church is only 2 years old, but we are moving on in God.—Anthony Vigna, Pastor, Bethel Assembly of God, Glen Park, Gary.

CAMDEN, N. J.—We have just closed an 8-week soul-stirring revival with Evangelist L. K. Dodge of Williamson, N. Y. There were 74 filled with the Holy Ghost, 38 immersed in water, many saved and healed, and others restored both in body and soul.

On Feb. 19 we held a great Pentecostal Rally in a large Methodist Church. Our theme, "Is the Pentecostal Blessing For Us Today?" was ably expounded by O. Cope Budge, of Trenton, N. J., Wallace S. Bragg, of Philadelphia, Pa., and our evangelist, Brother Dodge. More than 1200 persons turned out.—Anthony A. Caprino, Pastor.

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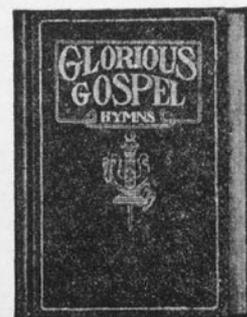
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WASHINGTON, D. C.—We report a recent revival in the Full Gospel Tabernacle, 915 Massachusetts Ave., N. W. Evangelist E. N. Stanley, Burlington, Vt., conducted this meeting, which was indeed blessed by the Lord. Quite a number were saved and approximately 90 were baptized in the Holy Ghost. The messages from the Word were a real blessing to the church, and the lessons on faith greatly strengthened the Christians. The attendance from night to night was very good, indicating that hearts are still hungry for the fulness of God's blessing.—B. E. Mahan, Pastor.

AUGUSTA, GA.—While home on furlough from the mission field, we pastored the Olive Road Assembly of God for one year, from February 1948 to February 1949. During this time, the Sunday School had a good increase, the membership doubled, over a score were saved, some 12 received the Baptism in the Holy Spirit, and there were several healings. Improvements were made on the parsonage and church, a new vestibule was built and paid for, debts totaling about \$400 were all paid, and the monthly note of \$38.10 was always met. In the last revival with W. S. Barham, 30 were filled with the Holy Spirit. T. D. Rachels is the new pastor, and we are making plans to leave for South America in June.—Louie W. Stokes and family.

WILLMAR, MINN.—It is now nearly 4½ years since Pastor and Mrs. O. E. Carter accepted the pastorate of the Willmar Gospel Tabernacle. The Lord has greatly blessed the work here through their labors, but their tasks have been heavy and Sister Carter's health has not been able to stand the strain. Last November it was necessary for her to take a complete rest and have a change of climate. The assembly granted them an extended leave of absence so they could spend some months at Tucson, Ariz. A Comfortable house trailer was purchased for them to live in during their absence.

Brother Carter came back January 20, for 3½ weeks. He returned with the promise from God that He would send a revival, and God did not fail; the revival proved to be most precious. As a result of a series of prayer meetings, more than 20 have been filled or refilled with the precious Holy Spirit. Thirteen were baptized in water, including two from the Granite Falls assembly. Six new members were added to the church. Our hearts go out to God in thanksgiving for His moving and His wonderful works in our midst, and for the victories won in the lives of those stepping out into this Full Gospel way. We are looking forward to having the Carters with us again, as God has blessed Sister Carter and her health is much improved.—By Sam Olson, Secretary.

GRANITE CITY, ILL.—We recently had a great Holy Ghost revival with Evangelist C. S. McGinness of Mattoon, Ill. Many were saved, healed, and filled with the Holy Spirit. The ministry of our brother was well received and many souls are still being saved in Tri-City Park Church. Our Sunday School is growing and we anticipate greater things from the Lord.—R. D. Shaw, Pastor.

ELVINS, MO.—Evangelist and Mrs. Joe Ragsdale have just concluded a most successful 4-weeks revival at the Elvins Assembly. A large number were saved and filled with the Holy Ghost. A healing service was held once each week and the power of the Lord was present to heal. The Ragsdales' outstanding musical ability was of great value in this revival effort.—Odis Cooper, Pastor.

TULSA, OKLA.—On March 13 we closed a glorious 4-weeks revival at the West Archer Assembly of God Church, with Evangelist Louie Schultz of Blytheville, Ark. Twenty-five were saved and 13 baptized in the Holy Spirit. Brother Schultz' ministry was helpful and uplifting. Every department of our church has been strengthened, and miracles of healing were witnessed.—R. F. Davis, Pastor.

MINNEAPOLIS, MINN.—We have enjoyed a precious revival with Evangelist Wesley Hurst Sr. A number of souls sought salvation and others were filled with the Spirit. A record attendance of 93 was reached in the Sunday School, and in a few minutes over \$5,000 was pledged for the new church building. Of special interest was the moving of the Spirit among the saints of God. Surely the Lord is getting His bride ready for the Rapture.—Wilson Katter, Pastor, City of Lakes Gospel Tabernacle, 4121 Ewing Ave. S.

SOUTH FORT SMITH, ARK.—We have just closed a very successful 2-weeks revival with Evangelist Mrs. Floyd Reeves and her co-worker, Alma Thurman. Sunday School attendance reached an all-time high of 118. There were 24 saved and 14 filled with the Holy Ghost. Previous to this we had 22 saved in our regular services since New Year's, making 46 saved in 1949. We have asked the Lord for 100 souls. We have our new church built and we thank the Lord for all His blessings.—Eddie Luna, Pastor.

WEST HARTFORD, CONN.—The recent Divine Healing Mission conducted by Evangelist Harvey McAlister at the Hartford Gospel Tabernacle proved to be a real blessing to all who attended the services night after night. Many times the church was crowded to capacity. People came from a great distance with their sick and afflicted ones to return home rejoicing. A number of Roman Catholics made their way to the tabernacle and God's great mercies ministered to their need. We are grateful for God's goodness to us.—N. T. Spong, Pastor.

WINDSOR, N. C.—Recently at the Elizabeth Assembly of God here, M. S. Van Noy of Fort Worth, Tex., was elected pastor. Bro. Van Noy has served as supply pastor since August. God has wonderfully blessed his work at Windsor and our Sunday School has grown from 15 or 20 to near 150.

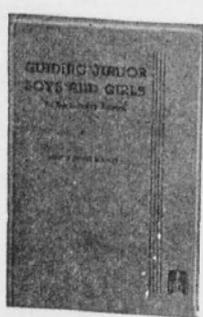
We have reorganized the C. A. group and we now have over 50 regularly attending. At present we are engaged in a Sunday School building program with six Sunday School rooms and a C. A. hall which will seat over 100. By summer we hope to have over 200 persons enrolled in Sunday School, and an increase in shut-in visitation work.—Mrs. Percy Phelps, Secretary.

SORENTO, ILL.—After months of prayer, tears, and heart preparation. God sent an old-time visitation to our church. There were 13 souls at the altar for salvation. 8 believers filled with the Spirit, a number of sick bodies healed, and the church was renewed in love and power. Edna Watson from Bettendorf, Ia., was our evangelist. Her meeting was a time of reaping, following the faithful ministry of those who came to sow the seed and to labor with us (among them, Mrs. Leona Newberry of Springfield, Mo., and George Mandel, of E. St. Louis, Ill.). Among those to receive the Holy Spirit according to Acts 2:4 was a man 70 years of age, and my youngest son, who is the last of 7 children to experience this New Testament blessing. We look to the future with joyful expectancy of an outpouring of rain in the time of the latter "rain."—G. A. Brewer, Sr., Pastor.

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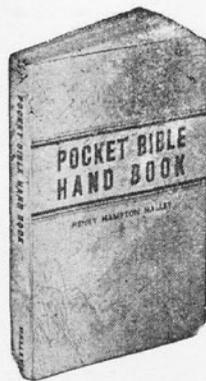
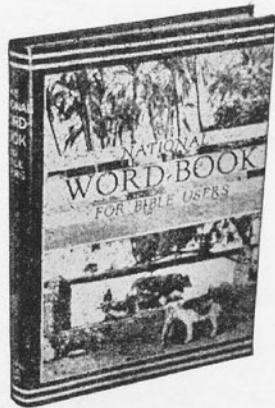
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**TULARE, CALIF.**—It was our privilege as a church to have Major Harold Herman of Glendale as our guest at the watch-night service at New Year's. Brother Herman was for 15 years a publicity agent in Hollywood, and then was appointed press photo chief on the staff of General MacArthur. He made the first color motion picture of Emperor Hirohito before the throne of Japan, and took pictures of the atom-bomb blast on Hiroshima. Because God had gloriously saved him, he came to us with a dynamic gospel message, which gripped the people so much that many people (the largest crowd at any annual watch-night service in the memory of the oldest members) stayed until midnight. Seekers prayed through at the altar in the old-fashioned way.—Paul B. Franklin, Pastor.

**SEATTLE, WASH.**—Hollywood Temple has changed its name. By ballot in a special membership meeting recently, this church was re-named Calvary Temple.

Hollywood Temple had its beginning more than 21 years ago when a small group of

Christians met together to worship in an American Legion hall in the north end of Seattle. The church was organized in 1927 with 38 members, under the title of Hollywood Temple Full Gospel Baptist Church. The name Hollywood was adopted because the church was situated near the Hollywood District, which later was re-named Roosevelt District. When the church was incorporated in 1928, the name was changed to Hollywood Temple Full Gospel Assembly. In 1934 it became affiliated with the Assemblies of God.

The church has grown in numbers, under the continued blessing of the Lord, until present facilities, including added Sunday School rooms and auditorium space, have become inadequate. Plans are going forward for a huge new edifice which will cost over \$300,000, and will accommodate a congregation of nearly 2000, and a Sunday School of 1000 members.

Watson Argue became pastor of the church last December, succeeding Henry H. Ness. Brother Argue came from Winnipeg, Manitoba where for 12 years he was leader of the largest Pentecostal Assembly in Canada.—G. R. Bean.

**LUCAS, IOWA**—We recently were blessed of God in having Brother and Sister Clarence Roberts of Tarkio, Mo., for a 3-week revival meeting here at the Norwood Assembly of God. People came for miles around. We wish to thank those of other churches who attended so faithfully. God manifested Himself in various ways in these unusual services. Seven were saved and 5 received the Baptism. The Spirit of God rested upon each service. Since the meetings closed, one was received the Baptism and our church still continues to feel the fire which was kindled and caused to flame through prayer and the anointed ministry of the evangelists.—Mildred M. Baker, Pastor.

## Coming Meetings

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

**NEW ORLEANS, LA.**—First Assembly of God, April 3—17; Evangelist and Mrs. Arthur Otteson, of Minneapolis, Minn.—David Pearce, Pastor.

**HOLTVILLE, CALIF.**—March 30—April 10; Virgil and Edythe Warens, Evangelists.—Paul Cooper, Pastor.

**FARGO, N. DAK.**—April 10, for 2 weeks; Evangelist and Mrs. Roy Traganzi, of Toronto, Can.—Milton Barfoot, Pastor.

**FINDLAY, O.**—First Assembly of God, 124 Ash Ave.; April 17—; Evangelist Floyd E. Heady.—F. Pepper, Pastor.

**STERLING, COLO.**—Assembly of God, April 3 for 2 weeks or longer; Evangelist W. A. Vanzant, of Price, Utah.—Herman M. Gibbons, Pastor.

**BINGHAMTON, N. Y.**—Faith Tabernacle, Conklin Ave. and High St.; April 3—17; H. E. Hardt, of York, Pa., Evangelist.—J. E. Jenkins, Pastor.

**FORT SCOTT, KANS.**—Assembly of God, Sixth and Lowman Sts.; April 10—; Larry and Gladys Bottroff, of San Diego, Evangelists.—Bill Popejoy, Pastor.

**BARTLESVILLE, OKLA.**—West 3rd and Virginia Sts.; April 10—24; John H. Bostrom, Evangelist. C. H. Asher is Pastor.—J. M. Triplett, Secretary.

**GREGGTON, TEX.**—Assembly of God; meeting in progress; Evangelist Mrs. Floyd Reeves and co-worker Alma Thurman of Shamrock, Tex.—T. M. Blue, Pastor.

**FREEMONT, ILL.**—Assembly of God, 509 W. American St.; March 27—April 10; Evangelist and Mrs. G. B. Holdaway, of Clovis, N. M.—Theodore Andrach, Pastor.

**DALLAS, TEX.**—Maple-Wood Church, 4502 Lake St.; April 12—May 1; Carl and Edna Goodwin, of Pomona, Calif., Evangelists.—Ray K. Soper, Pastor.

**TORONTO, CAN.**—Glad Tidings Tabernacle, 833 St. Clair Ave. W.; April 10, for 4 weeks or longer; Evangelist W. S. Barham, of Houston, Tex.—H. R. Pannabecker, Pastor.

**MONTGOMERY, ALA.**—First Assembly of God, 24 Polk St., Capitol Heights; April 3—17; Evangelist and Mrs. Johnnie Robinson, of Waxahachie, Tex.—Carl E. Perry, Pastor.

**MANKATO, MINN.**—Mankato Assembly of God, April 4—; nightly at 8 p.m. except Saturdays; Sundays at 7:30 p.m. J. Vernon Cardiff, Pastor of Hopkins Gospel Tabernacle, Evangelist.—Lloyd W. Nelson, Pastor.

## NORTH CAROLINA DISTRICT COUNCIL AND MINISTERS' INSTITUTE

**VALDESE, N. C.**—April 25—28; A. A. Wilson, of Kansas City, Mo., speaker. For reservations write L. B. Dickson Jr., Box 132, Valdese, N. C.—Andrew Stirling, District Superintendent.

## 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.

## NATIONAL ASSOCIATION OF EVANGELICALS

The Seventh Annual Convention of the National Association of Evangelicals will be held at Congress Hotel, 520 S. Michigan Blvd., Chicago, Ill. April 19—22. Room reservations should be made directly with the Congress Hotel, Chicago, Ill.

## 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.

Space for address or church announcement

LYONS, KANS.—April 5—; N. R. Dickerson, Evangelist.—Ray F. Robertson, Pastor.

TOLEDO, O.—Glad Tidings Tabernacle, Dorr St. at Lawrence Ave.; April 14—28; Milton Wells Richards, Long Branch, N. J., Evangelist.—W. J. Domm, Pastor.

COLUMBUS, GA.—Linwood Assembly of God, 14 S. Cherry Ave.; April 10—; Evangelist Lura Hatcher.—Joseph A. White, Pastor.

HAMLIN, PA.—First Pentecostal Church, April 3—17; Gay Benson, Lancaster, Pa., Evangelist.—George W. Clement, Pastor.

#### 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.

#### SECTIONAL SUNDAY SCHOOL RALLY

Quarterly Sunday School rally for Enid Section of Oklahoma District will meet at the Midway Assembly on U. S. Highway 60, 14 miles west of Fairview, Okla., Tues. afternoon, April 12. L. L. Osborn of Wetumka, Okla., guest speaker.—N. B. Rayburn, Sectional Representative.

#### 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.

#### 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.

#### 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.

#### 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.

#### EASTERN DISTRICT MINISTERS' INSTITUTE

Eastern District Ministers' Institute, Pentecostal Church of Delaware, 23d and Pine Sts., Wilmington, Del., April 26—28. Wesley R. Steelberg, Earl E. Bond and Wallace S. Bragg, guest speakers. 9:00 a.m. and 2:00 p.m. for ministers and their wives only; evening services 7:30 p.m. open to general public. Free rooms provided as far as possible. All expecting to attend write Pastor J. Heindrich, 3118 North Harrison St., Wilmington, Del.—Adolphus T. Smith, District Secretary.

#### ALABAMA DISTRICT SECTIONAL COUNCILS

Alabama District Sectional Councils: Northeast Section, East Gadsden Assembly, April 7—8. North Central Section, Temple Assembly, April 11—12. South Central Section, Luverne Assembly, April 14—15.

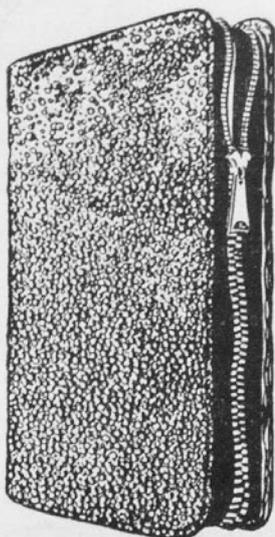
All those desiring credentials for the first time or renewal of credentials are requested to meet the Credentials Committee on the second day of their Sectional Council at 1:30 p.m. Each church is entitled to one delegate to help elect a Presbyter for its section.

For further information write Howard P. Trawick, District Secretary, P. O. Box 276, Slocumb, Ala.

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McCRACKEN, KANS.—Meeting in progress; Evangelist and Mrs. James Colburn, of Houston, Tex.—J. J. Krimmer, Pastor.

LINCOLN, CALIF.—Full Gospel Church, 6th and E. Streets; meeting in progress; Evangelist Floyd R. Hoole.—E. W. Knutson, Pastor.

#### 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.

#### TEXAS SPRING CONVENTIONS

Texas Spring Conventions: Two days, one night; first service 10:30 a.m. 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.

#### MISCELLANEOUS NOTICES

NEW ADDRESS—Evangelist and Mrs. Joe Ragsdale, 73 N.W. 39th St., Miami, Fla.

NEW ADDRESS—"After serving the Southern California District as C. A. President for nearly five years I have resigned to accept the pastorate of the Long Beach Assembly of God, 1200 Atlantic Ave., Long Beach 6, Calif."—L. B. Lewis.

NEW ADDRESS—"Am now pastoring the Assembly of God here. My papers are with the Texas District."—L. E. Thrasher, San Benito, Tex.

RADIO BROADCAST—"Assembly of God Hour," sponsored by Trinity Tabernacle, over Station KRCT, Baytown, Tex., each Sunday, 4:30 to 5 p.m.—Clyde C. Goree, Pastor.

NOTICE—"We will be in Jamaica, British West Indies, in evangelistic work for the next five months. Mail will reach us % C. C. Huckerby, 64—68 Cumberland Road, Spanish Town, Jamaica, B. W. I.—MacPherson-Ferguson Evangelistic Party.

NOTICE—"If you are interested in attending an Assembly of God church in Albany or desire us to contact friends in that area, write to Assembly of God, Box 561, Albany, N. Y."—Andrew Rahner, District Home Missions Secretary.

NOTICE—"My home address is Johnson Ave., Tice, Florida, but I am pastor of the First Assembly, 1714 Fowler in Fort Myers, Fla. Friends passing through Fort Myers may contact me by calling the church office, phone 949-R, Fort Myers, or Darwin White, phone 678, Fort Myers."—J. Bashford Bishop.

#### OPEN FOR CALLS

##### Pastoral

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##### Evangelistic or Pastoral

Virgil E. Christian, Route 5, Box 7104 B, Sacramento, Calif. "Seven years Full Gospel ministry; now full time."

H. S. McHugh, 143 W. Reed St., Apt. 4, San Jose, Calif. "Have had experience in all branches of the church. Also have done street and jail work. Am licensed with the Northern California and Nevada District. Reference, District Superintendent W. T. Gaston. Just wife and I."

"After pastoring the Central Assembly of God near Ripley, Tenn. for several years, I am resigning on April 1. Have had 10 years' experience in pastoral work and conducted revivals in several states. My wife plays the piano and we sing together. In fellowship with the General Council. Good references. Just wife and I. Will go anywhere the Lord leads." J. D. Bartlett, Box 296, Ripley, Tenn.