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The  
PENTECOSTAL  
*Evangel*

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

JUNE 11, 1949  
NUMBER 1831

Ask not how, but trust Him  
still;  
Ask not when, but wait His  
will;  
Simply on His word rely,  
"God shall all your need supply."  
—Frances R. Havergal.

H. Armstrong Roberts photo

# Trust and Obey

E. R. KELLY

I

● "THEN I PROCLAIMED a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for our substance. For *I was ashamed* to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. *So we fasted and besought our God for this; and He was intreated of us.* . . . Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." Ezra 8:21-23, 31.

Here is a short-short story of success that should inspire every Christian, and especially every Pentecostal Christian. It is time we were becoming ashamed. Not a very pleasant thought, is it—that of being ashamed? Not one that inspires one to be ambitious, or proud, or dignified, for shame is humbling. But it is the humbling things that mark our success with God.

Ezra, the priest and scribe, had a royal commission from king Artaxerxes of Persia to lead a fresh company of Jewish exiles to Palestine, to supplement those who had returned with Zerubbabel and Jeshua 80 years before. This new party consisted of about 1700 men, besides women and children, making a caravan of 5000 or 6000 souls altogether. The dangers in crossing the desert were as great then as now, and particularly to a caravan made up so largely of the young and weak.

It might naturally have been expected, therefore, that Ezra would request from the king a guard of royal soldiers, as was the custom, to see them safely to Jerusalem. How much we do look toward the natural, the worldly things and man-made means to build our churches, to entice the stranger to our meet-

ings, to persuade people of the reality of God and the truth of His Word. We need to be ashamed.

**Ezra Was Ashamed**

to ask the king for protection, for he had spoken to Artaxerxes of his God, and the royal protection from the sky. And the heathen monarch had believed every word of it—so much so, in fact, that he had given Ezra a donation from the treasury to help make provision for the regular and suitable worship of God in Jerusalem. Ezra didn't have the nerve, after all this, to ask for human help of any kind in crossing the bandit-filled wastes with his helpless band. So there was only one thing left for him to do, just as there is only one course open to us today, if we really want to see the glory of God in our churches and in our land—

**He Proclaimed a Fast**

The people afflicted themselves before God, fasting and beseeching Him to bring them through this danger safely by His own hand. And of course He was intreated of them. Our Lord is a jealous God; He tells us so, time and again, in His Word. He hasn't the slightest intention of playing second fiddle to the

little man-made safeguards of this earth, nor does He intend to act merely as surety or guarantor that our own faithless plans will be carried out as proposed. Ezra could have asked the king for a band of soldiers and then, assembling them all on the banks of the river, prayed: "Now, O God, we are starting out on this long and dangerous journey, taking about four months, and involving many risks. I am pretty sure, O Lord, that we've taken care of every contingency, and prepared for every emergency, and I believe this band of soldiers is strong enough to carry us through. But, Lord, in case they are not, just give them extra strength, that the king's army and Thou might be glorified."

But Ezra was ashamed to do that. He knew what you and I ought to know: that God's strength is best revealed in our weakness. How ashamed we are now of the way we have failed to lean wholly on our Holy God, and look to the name of Jesus and the efficacy of His precious blood to carry us through—not by might, nor by power, but by His Spirit alone. But often our shame comes too late. Herein is the secret of Ezra's success story—

**He Was Ashamed in Time!**

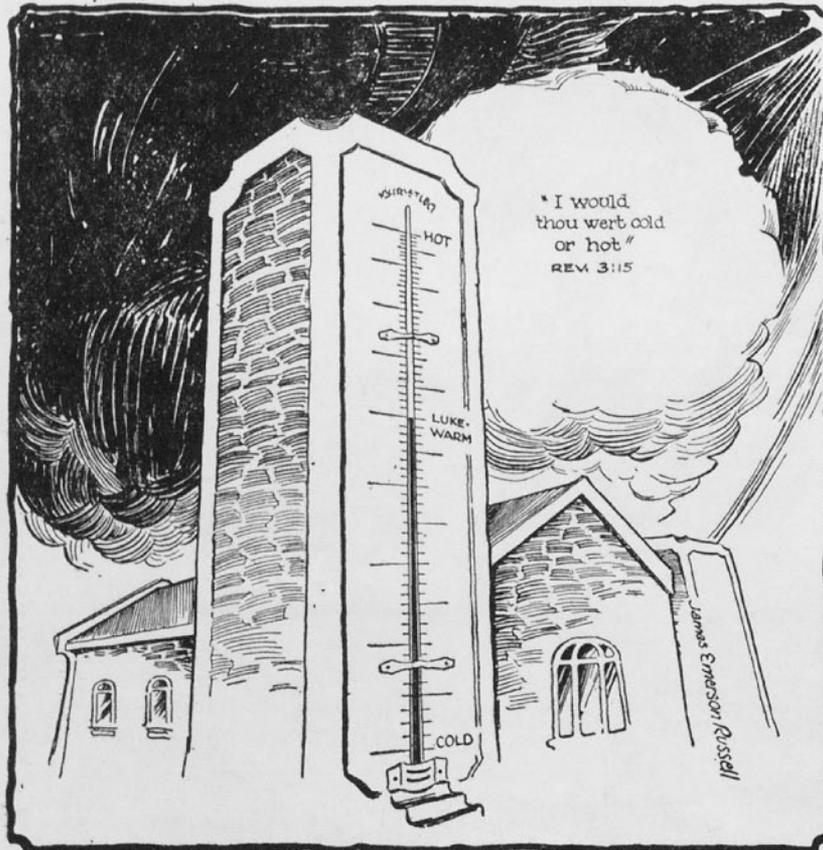
Many were the caravans made sure with a guard, that had crossed the desert from Babylon to the provinces beyond the Jordan with perfect safety. The peaceful passage of Ezra's faithful, God-leaning band was no different than the others in the respect that they arrived unharmed, and with all their goods intact. The hallelujah success of this story lies in the fact that the name of Jehovah was glorified all over the kingdom, from the palace in Babylon to the heathen governors of Samaria—yes, and the glory reached clear up to the angels in heaven, and clear down to the demons in hell. What other use has a Christian today than to glorify our God!

II

● "NOW WHEN EZRA had prayed and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah . . . said to Ezra, We have trespassed against our God . . . and all the people sat in the street of the house of God, trembling because of

(Continued on page 12)

HOW DOES YOUR THERMOMETER READ?



# Praying With One Accord

LESLIE R. CLEVENGER

● THE PEOPLE of God are in possession of a special right and privilege not granted to others generally. It is the privilege of expressing to God our Father the desire of the heart, with the assurance that He will answer prayer. Jesus has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19.

There is an expression used twelve times in the New Testament, eleven of the twelve being found in the book of Acts: It is the Greek word *homothumadon*, and it is always translated "with one accord." The disciples were "with one accord" on the day of Pentecost, in Acts 2. The unbelieving Jews were "with one accord" when they stoned Stephen to death, in Acts 7. The Ephesian worshippers of the goddess Diana were "with one accord" when they rushed into the amphitheatre to hear the false charges of Demetrius the silversmith against Paul. This one expression is used several times in referring to the people of God.

A clear understanding of what it means to be "with one accord" will greatly aid God's people in the matter of obtaining answers to prayer, either when two agree or when a whole congregation agrees. Literally the word means "like-minded." The Funk and Wagnalls College Standard Dictionary defines it "to bring heart to heart." Two people or two hundred people can be with one accord about a given matter, but if either one or all have differing desires they are not with one accord.

The word does not refer to doctrinal agreement, or an agreement of ideas, or to that blessed condition where no one has anything against another, but rather to that heart condition where each individual, be it two, twenty or two hundred, has the same burning passionate desire, almost to the complete exclusion of any other desire. God's heart is touched by this kind of agreement. It is like harmonious music to His ears.

So many times when the people of God meet together for prayer, one is praying about his own personal needs, another about a change of jobs, another that the work of the Sunday School may go forward, still another for an unsaved loved one. But if the one burning passionate desire of the whole group is for, say, a revival, or an outpouring of the Holy Spirit, what mighty results will follow.

Some years ago I had an experience which clearly illustrates the meaning of

praying with one accord. While pastoring in Colorado I drove one day into the mountains with my family for a little outing. Two high-school girl friends of my daughter were in the group. We drove somewhere above the timberline which in that latitude is near eleven thousand feet elevation. It was the eighteenth day of July.

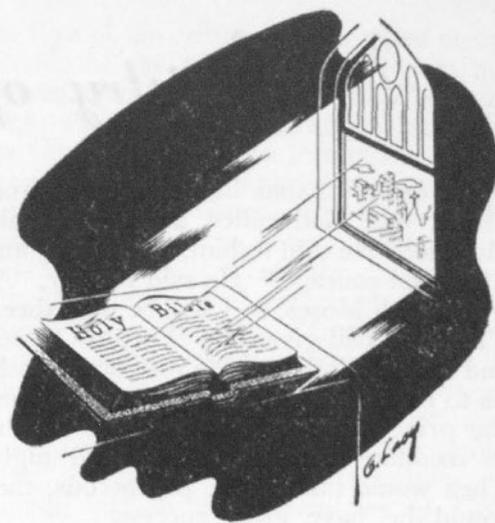
All during the roasting and eating of the weiners the girls had been rolling heavy rocks down a steep snow bank, and listening to them crash far below as they fell out of sight into the timber. After the meal I walked out into the snow bank to take some pictures, and my wife warned, "Come back Daddy; you might slip."

One of the girls, named Donna, also walked onto the hard packed snow, and had only taken a few steps when her feet slipped and she started sliding toward the cliff. I immediately made a long jump and landed beside her, grabbing her wrist as she slid by. But her momentum took us both sliding on our backs toward the steep cliff and a drop of several hundred feet.

As we slid together I kept saying, "Sock your heels in, Donna; sock your heels in." And far above, my wife and children and Maxine were calling out, "Stop them, Lord Jesus, Stop them, Jesus." Suddenly both of us stopped, not twenty feet from the cliff. We crawled on hands and knees, digging our heels in for footing, until we came to the edge of the glacier where we could rest in safety before making the long climb back up to the campfire.

Had it not been for the miraculous power of God to answer prayer, both of us would have plunged hundreds of feet to death. Do you see what praying "with one accord" is? My wife was not praying, "Stop them, Lord," while my daughters prayed, "Stop them, Lord, if it be Thy will," and Jimmy prayed, "Stop them, Lord, and grant me that trip back to Ohio to visit my friends this summer," and Maxine prayed, "Stop them, Lord, and give me that new dress I want." On the contrary, the one burning desire of each one was, "Stop them, Lord," and a miracle was wrought.

What a mighty pull is felt in the heart of God when He hears His people pray with one accord. It need not be many; the promise is "if two of you agree," but what mighty things are accomplished when a whole congregation prays that way. One praying alone is likened to



playing the melody of a beautiful song on the piano with one finger. A group of God's people praying with one accord is likened to playing the same composition with rich, full, harmonious chords, using many fingers of both hands. If the effectual fervent prayer of one righteous man avails much what must result when many hearts unite with one accord in fervent petition before the Throne!

Of course, individual Christians have the privilege of taking any personal matter to God alone in prayer. But the thought of this article is not of our getting alone with God, but of two or more agreeing together in prayer. The writer has witnessed mighty answers to believing prayer when two or more really learned the secret of how to agree together. Again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."—Matt. 18:19.

LOS ANGELES, CALIF.

## GUILTY SILENCE

In orthodox circles today there are some great subjects in the Word of God that are almost never talked about. Twenty-seven times the Apostle Paul, *e.g.*, mentions *good works* as something to be practised, but you and I can live in institutions of the reformed faith for fifty years and never hear good works mentioned. That is not "rightly dividing the word of truth." I fear in many circles today the New Testament teaching on sin is almost wholly ignored, and vital conviction concerning the wrath of God and a judgment to come is tragically omitted. If we are to teach the Word of God, we should teach it in its entirety."—Wilbur Smith.

Said Goethe: "In any controversy, the instant we feel angry we have already ceased striving for truth and begun striving for ourselves."

# A Ministry of the Miraculous

● A GREAT LEADER had been taken from Israel, and God called another to take his place. He said to him, "Be strong and of a good courage." He said further, "As I was with Moses, so I will be with thee." The Lord had given the Word to Moses, and it was this Word He instructed Joshua to receive. He was not to depart from the principles of the Word, but he was to meditate upon them day and night. Then would his way be prosperous, then would he have good success.

What wonderful miracles took place in the days of Moses! Those extraordinary signs and wonders in Egypt! Crossing the Red Sea as on dry land, the mighty waves being held back for the children of Israel to pass over! And these same waves coming down and overwhelming their enemies! The miraculous provision each morning of the manna! That smitten rock from whence a plentitude of water poured out even in the waste and howling wilderness! Could Joshua expect like signs and wonders?

The God of Moses' day was still living, and was still accompanying the hosts of Israel, and at a word from Joshua spoken in faith He showed His miraculous power. There was a crisis hour. It looked as though the day was drawing to a close and the victory that was necessary could not be accomplished, but Joshua remembered the word of the Lord, "As I was with Moses, so I will be with thee . . . only be thou strong and very courageous." And He spoke a word in faith, to the sun, "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon." Do you say that that was impudence? No, it was mighty faith. It was a faith in the God of the miraculous, and the God of miracles came forth and showed His power, changing the whole course of nature. He who wrought that miracle is still the same. He says, "I am the Lord, I change not."

It is written, "Behold, I will do a new thing; now it shall spring forth." Isa. 43:9. When? When, like Joshua, men receive from the Lord strength and courage to believe His Word. The God of the miraculous will always answer the prayer of faith.

Elijah, what's the use of praying for fire? Israel is backslidden. Since the days of Jereboam they have been worshipping calves. They go no longer up to the place of God's appointment for the feast of the Passover, for the feast of Pentecost, for the feast of Trumpets. Ahab has set aside all worship of Jehovah. Jezebel has elevated the priests of Baal. There is no one with you. You are a lone prophet on the mount.

But Elijah would not be discouraged. He believed in the God of Moses, the God who was with Joshua—and in response to his prayer of faith the fire fell. In response to his prayer there came an abundance of rain—a deluge on that famine-stricken land. A new thing! Fire coming down from heaven and consuming not only the sacrifice but the altar, and all the water around about the altar! Abundance of rain, and floods upon the dry ground!

God can do new things. Do not limit Him with unbelief. There is no limit to the power of God. See that one hundred and twenty in the upper room. They are waiting; the Master has bidden them wait. And God did a new thing. Tongues of fire, a mighty rushing wind! Every one of them filled with the Holy Spirit! And listen—they are speaking, in languages they have never learned, as the Spirit of God gives them utterance. A crowd soon assembled. What meaneth this? Ah, it is that which God had promised through the prophet Joel, "In the last days . . . I will pour out of My Spirit." He can repeat Pentecost!

The Master challenges the saints with the word, "The works that I do shall ye do also; and greater works than these shall ye do; because I go unto my Father." Unbelief says, "No. It cannot be." It is written that He could not do many mighty works in Nazareth "because of their unbelief." Unbelief limits His mighty power. But He will still respond to the prayer of faith.

See Peter. He comes to a home where there is bereavement. The poor show him the garments that Dorcas has made. That woman was so useful. She did help the poor so much, but now she is

no more. Peter walks into the death chamber. Had not the Master promised, "The works that I do shall ye do also?" Had Peter not seen Him raise the daughter of Jairus? Had he not seen the son of the widow of Nain raised from the dead? Had he not heard that word at the graveside, "Lazarus, come forth," when straightway Lazarus came forth from that tomb?

But Peter—how can you expect anything in your ministry? Don't you remember that you denied the Lord three times? Yes, but I know He has mercy and I know He has forgiven me. I am forgetting the things that are behind. I remember the word of the Lord, "The works that I do shall ye do also."

Putting out all the unbelievers, then kneeling down and praying, Peter turned to that dead body and said, "Tabitha, arise." She opened her eyes: and when she saw Peter, she sat up. He gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. Who must get the credit for this? *The Lord* working with them, confirming their word with signs following. Did He not say to His disciples, even as He had spoken before to Joshua, "Lo, I am with you always"? His presence was with His disciples and their word was confirmed by their Lord with mighty signs and wonders. That word given to Joshua, "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee," is now given to all the saints: "He hath said, I will never leave thee nor forsake thee. So that we may boldly say, *The Lord is my helper.*" Heb. 13:6.

Has He changed? No. Has His power waned? No. He is ready to do a new thing and ready for it to spring forth now. What hinders? Unbelief. Is His word true, "The works that I do shall ye do, and greater works than these?" Was He lying? Was He tantalizing His own when He said that? No. It is a living word for His disciples today as it was for His disciples of old.

How can these things be? Elijah prayed. The miraculous was the result. The apostles ceased from service that others could undertake, and gave themselves to prayer and to the Word. The result was a ministry of the miraculous, the accounts of which we read in the Acts. When men give themselves to prayer and to the Word, that Word that

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STANLEY HOWARD FRODSHAM  
Editor

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ROBERT C. CUNNINGHAM  
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quickens faith, the greater works will follow, for the glory of Him who gave the Word. For He Himself will be with those who pray, with those who give forth His Word in faith, to confirm

their word, to do all that He did in the days of His flesh, and greater works. It is the word of Him whose word cannot be broken. Believe His Word and expect the greater works.—S. H. F.

# The Early and the Latter Rain

J. R. FLOWER

● "ASK YE of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds (lightnings), and give them showers of rain, to every one grass in the field." Zech. 10:1.

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

The *Commentary on the Whole Bible*, by Jamieson, Fausset and Brown; was published during the nineteenth century and before the advent of the Pentecostal outpouring of the Holy Spirit; yet it had this comment on James 5:7. "The receiving of the early and latter rains is not to be understood as the object of his hope, but the harvest for which those rains are the necessary preliminary. The early rain fell at sowing-time, about November or December; the latter rain, about March or April, to mature the grain for harvest. The latter rain that shall precede the coming spiritual harvest, will probably be another Pentecostal-like effusion of the Holy Ghost." This commentary was in effect a prophecy, for with the turn of the century, and years after the commentary was written, there did come another Pentecostal-like effusion of the Holy Ghost, which has been termed the "Latter Rain" or "Pentecostal Movement."

## The Latter Rain a Spiritual Refreshing

This latter-day outpouring of the Holy Spirit came first to spiritually hungry born-again believers who immediately recognized its dispensational implications, and called it the "latter rain," in contrast to the "former rain" which fell on the day of Pentecost and which continued through the years of the first century. The former rain came at the seed-sowing time, in the beginning of the "last days" (Acts 2:17), whereas this Pentecostal-like effusion of the Holy Ghost had come in the end of the "last days,"

in the time of the spiritual harvest, and was recognized as the "latter rain." As a result, sermons were preached, articles published, and songs written emphasizing the conviction that THIS was indeed the "latter rain."

With the passing of the first phase of the latter-day outpouring of the Holy Spirit, a new generation was born within the ranks of the Pentecostal Movement. To this new generation, the truths proclaimed and the experiences received did not appeal as the "latter rain" as much as to the spiritually hungry who had first received. The message of the baptism in the Holy Ghost, in its second phase, was appealing to an entirely different class of people. Consequently, the term "latter rain" fell into more or less disuse. It is not surprising, therefore, that a revival of emphasis with the use of the term should result in a new acceptance of the truth of the dispensational outpouring of the Holy Spirit as the "latter rain." This does not change the fact, however, that we have been in the time of the (spiritual) "latter rain" since the turn of the century, and the conviction received in the beginning has been confirmed again and again that we are now in the end of the last days, in the time of the harvest, and that the coming of our Lord is rapidly drawing nigh.

## The Fruit of the Latter Rain

And what has this "latter-rain" outpouring of the Holy Spirit produced? During the past forty-nine years, since



GOD,  
EVEN OUR  
OWN GOD,  
SHALL BLESS  
Us Ps. 67:6

the turn of the century, the enrolled membership of the Assemblies of God in the United States has grown to 273,000 persons. Another 300,000 can be found in the Church of God, the Pentecostal Holiness Church, the International Church of the Foursquare Gospel, the Open Bible Standard Churches, the International Pentecostal Association, the Pentecostal Church of God of America, etc. In addition, there are many "free" Pentecostal assemblies and small organizations in the U.S.A. advocating the same doctrines as the larger groups, for which statistics are unavailable. There are thousands more in the Pentecostal Assemblies of Canada and in the Assemblies of God in Mexico.

The Pentecostal Movement has spread to every continent and to nearly every country on the face of the earth. In the month of May, there was held in Paris, France, a world conference of Pentecostal representatives. There are no less than 100,000 Pentecostals in Italy, and an equal number in the Scandinavian countries and in Germany. There are 200,000 Pentecostals in Brazil and 50,000 in Chile, South America. Nearly every country in Central and South America has its Pentecostal representatives. South Africa must have no less than 100,000 believers in four different Pentecostal organizations. The missions department of the Apostolic Faith Mission of South Africa alone reports no less than 52,000 baptized converts. The fruit of this "latter-rain" Pentecostal Movement can be conservatively estimated at well over 1,000,000 baptized persons, and the power of God is still falling. There is no corner on this end-time outpouring of the Holy Ghost which is preceding the return of our Lord and Savior Jesus Christ.

## The Place in the Movement Filled by the Assemblies of God

The Assemblies of God is only one section of the Pentecostal Movement, but it has exerted a tremendous influence upon the movement in a number of ways. When confusion threatened over doctrine, the Assemblies of God adopted a statement of fundamental truths which has had a stabilizing influence in the establishment of doctrine for the whole Movement. With slight variation, the truths approved and propagated by the Assemblies of God have been accepted by almost all branches of the Movement.

One of the primary reasons for forming the Assemblies of God as an association of Spirit-filled believers was the conviction that foreign mission work is the concern and duty of the church as a whole, rather than of individual churches. What the individual church could not do, an association of believers could most certainly do. The result of this conviction is well known to all. Over 640 missionaries and ministers are

now serving on more than fifty foreign mission fields, and the converts are numbered in the hundreds of thousands.

It is our conviction that a work of such magnitude would be a special target for the enemy, and he would destroy this great missionary movement by injecting dissension within the ranks of the Assemblies of God fellowship if at all possible. But we are not ignorant of his devices. We have the promise that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Let us guard our heritage with all diligence, praying with all prayer and supplication in the Spirit, that the purpose of God in this great Pentecostal fellowship shall not be frustrated or destroyed.

*Others May --*

## YOU CANNOT

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians; and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians, who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God in an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His alone, He will wrap you in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

# Man With the Battered Grip

J. ROBIN SIMKINS

● THE HEAD nurse in ward 33 at Cook County Hospital in Chicago is blazing mad. All visitors should have been out of the hospital long ago, yet in the corner of the ward a big Negro man is still at the bedside of a patient. By the light of a small lamp, he is clipping the hair of a haggard man, propped up in bed with an old sheet around him. The nurse, a heavy set Dutch woman, startles both the visitor and the patient:

"And what do you think you're doing?" she demands. "If you don't clear out in two minutes, I'll have a guard up here for you!" She turns on her heel and hurries out.

The Negro—all six feet and 220 pounds—is frightened. "Mister, I'll have to finish tomorrow. I gotta go now. That big Dutch woman probably could throw me out all by herself if she tried. Remember, just let Jesus come into your heart . . . Good-bye." He grabs his hat, coat and small battered grip and disappears. The patient scoots under the covers and the ward is dark, except for a bit of light from a dimly lit corridor. The nurse returns with a guard, clicks on the light, and standing over the man with half-a-haircut, asks:

"Who was that Negro and what was he doing here this late?"

"Him? Oh, just a fellow who promised to come and cut my hair, since I ain't got cash enough to pay barbers that come through here." He withdraws a thin hand from the covers and hands the Dutch nurse something. "Here's his clippers he forgot. He'll finish tomorrow; so save 'em for him."

"Hmmmph!" she snorts, turning out the lights. "Just another guy doin' penance. I'll tell him a thing or two when he comes tomorrow. . . ."

Next day the same Negro, again carrying a battered grip, returns to the huge charity hospital on Chicago's West Side. He visits his friend briefly, then seeks the nurse who has his clippers. When the hard-boiled nurse comes, she smiles and he bows ceremoniously. "Here are your clippers, Lilly. I've been waiting for you to come. Please forgive me for chasing you away last night; I thought you were here trying to do a good turn to clean up some sin you'd committed. But old staff members and patients—I'm rather new at the hospital—tell me a different story. . . ."

He takes the clippers and thanks her softly. A moment later he is finishing the haircut he started the night before.

Because he wants to tell the patients of Christ, Raymond Lilly has for 21 years performed such unglamorous tasks as cutting hair, shaving bewhiskered men, manicuring finger and toe nails, doctoring bunions and corns, and any other duty a nurse rarely finds time to cram into her busy day. Besides, he distributes free such articles as toothbrushes, razor blades, pencils, and combs, each with gospel material from his grip. He has led hundreds to the Lord; some while cutting hair, others while trimming long, tough toe nails. He has never accepted pay for any of his thousands of jobs over the two decades. As a tribute to his faithfulness, hospital authorities in 1946 recog-

nized him as an official chaplain, marking the first time a Negro has served in that capacity in the history of the 100-year-old institution. He is not a member of the paid staff, however.

Soon after becoming a full-fledged chaplain, Lilly invaded the women's ward for the first time. He manicured the finger nails of a dejected Italian woman whose only son had deserted her. Noticing her toes just protruding from a cast, he volunteered to trim her nails, which she admitted were uncomfortable when the covers pressed down upon them. She was embarrassed at first but soon forgot her nails when Lilly began singing, "God Will Take Care of You."

The chaplain's most unusual case was an 85-year-old Negro man whom he met in a dimly-lit hall one Saturday night. Hearing a peculiar clomping sound, he asked politely, "Pardon me, sir, but what makes that noise?" "It's my nails; I've had nobody to cut them for me," the old man said sheepishly, looking at his bare feet. At once Lilly was on his knees, holding one of the patient's feet in his hand for closer examination.

The nails were from two to three inches long, twisted and thick like goat horns. For 12 years until he came to the hospital the old man had lived alone, unable to reach his feet because of stiff limbs. During the last four



Raymond Lilly

years his only shoes had been rubbers, the ends stuffed with newspaper to protect his toes.

A social service worker had attempted to cut the nails that Saturday, but had given up in despair. Lilly completed the job in an hour. After talking to the old man regarding his soul's welfare and praying for him, he sterilized his clippers and returned them to his familiar little grip.

The nail clippers, which easily took care of the tough nails on the elderly man, came to him as a gift. A railroad engineer, for 47 years on the Grand Trunk Railroad, accepted the Savior through Lilly's testifying and, just before his death, presented the Negro with the clippers.

The Negro chaplain's many converts include a 57-year-old patient who out of a clear sky called to him and asked how to be saved. Lilly promptly read him Acts 16:1-35, emphasizing the conversion of the Philippian jailor and the condition of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Still the man couldn't be sure that he could be saved. Lilly then used a practical illustration from the surroundings. "You're a bed patient; what do you do when you want service from a nurse?"

"Why, I call for one . . ." he said simply.

"That's it!" Lilly said triumphantly. "Just like the Scriptures say for you to do to get the Lord to save you from your sins: 'For whosoever shall call upon the name of the Lord shall be saved'—that's from Romans 10:13." The patient's face brightened, and Lilly knew he understood. Every day afterward, he testified to those who came into the ward. When the man went home, Lilly followed him up and they prayed and read Scripture together.

An automobile accident sent a victim to ward 33, both legs broken and plenty disheartened with life. His girl friend had been killed and he feared he'd never use his legs again. Lilly came along one day and listened to his pitiful story. "After you've taken Christ as your Savior, we'll ask Him about your legs," he said. The man took Christ and Lilly prayed that God would let him walk. Later he visited the patient's home several times, massaged his legs, so that he might "use them for Jesus." The last time Lilly heard of the man, he was living for Christ, and working at a government job.

Raymond Lilly, born 55 years ago in Arkansas, the seventh of 12 children, was a trapeze rigging man in a circus in 1917, later joined a carnival, and was a steelfill hand when he was saved in 1922.

Living in Evanston, Illinois, he was invited to a small rescue mission. Lilly's wife was saved in the mission, but Lilly himself decided he hated the place. With a brick in his hand one day, he ran around the mission, looking for a window to hurl the brick through. A kindly fat woman from the mission noticed him, cornered him, and showed him salvation verses in the Bible. Lilly went into the mission, fought the Holy Spirit until 3 a.m., then yielded himself. Later, outside, he automatically put a cigarette in his mouth—an old habit in those days. But he suddenly found there was no taste for tobacco, and he hasn't smoked since!

In 1926 Lilly called at Cook County Hospital to visit his sister. An active person, he didn't linger long with her, but began a sight-seeing tour which took him to wards 33 and 34, where male fracture cases are handled. There he

noticed men with many weeks' growth of hair and beard. Suddenly an idea struck him. As a boy he trimmed the hair of his brothers; why not serve men who couldn't afford barber work, and give them the gospel while he worked on them?

Lilly began almost at once and found a wide-open field. Nurses and doctors as well as penniless patients, welcomed him. As he worked, he added various articles to his battered little grip. He bought combs, razor blades, toothbrushes and pencils—and began giving them to needy patients, each with a gospel tract or Scripture verse, as he still does today.

Until recently, Lilly had to work five or six months out of the year in order to make ends meet. But even while putting in a full week's work, he kept up his ministry at the hospital. Now the Midwest Area of the National Association of Evangelicals has been helping support him full time as chaplain.

When I watched Raymond Lilly in action at Cook County Hospital, he knocked off work about 8:30 p.m., and we strolled along a corridor to his small office, where he prepared to leave. But he began talking with two Christian white women who had come to visit patients, and next thing I knew he was praying. Lilly prayed for the contacts they would make, the many he had made, for patients who would undergo operations. "We praise Thee, Lord," he continued, "that when the saints go marching in, thousands will go up from old Cook County Hospital and the streets of Chicago because You let us talk to them about their souls. . . ."

A few minutes later he lifted his head and

## FULLNESS OF THE SPIRIT

In some wonderful way that I cannot attempt to explain, that mortal body of yours, composed of flesh and blood and bone, became a temple of the Holy Ghost the moment you believed. It is one thing, however, to be indwelt with the Spirit; it is another thing to be filled with the Spirit.

It is one thing to know that the Holy Spirit has come to live within me as Resident, but another thing to know Him as President. It is a wonderful thing for God to be in His temple; that is true of every believer. But it is another thing for the temple to be filled with His glory, every part manifesting His fullness. "Be filled with the Spirit" is the command.—*Reginald Wallis in Evangelical Christian.*

tears were trickling down his black cheeks. He listened to one of the women a moment, then faced me, his face beaming and his lips breaking into a smile, revealing lily-white teeth. "Well, praise the Lord!" he exclaimed.

Then we left his tiny office and headed for an exit. Lilly was at last calling it a day. But at the door he stopped. He had met a doctor's chauffeur and was taking advantage of another opportunity to present the gospel. It's full time business with Raymond Lilly, a missionary at home.—*Power.*

## Tom Paine's Last Hours

At last hope can lie buried in final movements whose history we shall never know on earth. The Thief on the Cross was saved actually in his death-hour; and we should never have known it had not his prayer to Christ, and our Lord's answer been revealed and recorded by divine inspiration. The death-hour of one of the greatest infidels of England will be a mystery unveiled only at the Great White Throne. Stephen Grellet, the eminent Quaker, tells of Tom Paine's last hours.

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state. For he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him that some days after my departure he sent for me and, on being told that I was gone from the house, he sent for another Friend.

"This induced a valuable young Friend, Mary Roscoe, who had resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid. Once when

she was there three of his deistical associates came to the door and, in loud, unfeeling manner, said, 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.'

"Once he asked if she had ever read any of his books, and, on being told that she had read but very little of them, he inquired what she thought of them, adding, 'From such as you I expect a correct answer.' She told him that, when very young, the 'Age of Reason' was put in her hands, but that the more she read in it, the more dark and distressed she felt and she threw the book into the fire. 'I wish all had done as you did,' he replied, 'for if the Devil has ever had any agency in any work, he has had it in writing that book.'

"When going to carry some refreshment, she repeatedly heard him uttering the language, 'O Lord, Lord God,' or 'Lord Jesus, have mercy upon me.'

"It is well known that during some weeks of his illness, when a little free from bodily pain he wrote a great deal. This his nurse told me, and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his deathbed to espouse their cause, would they not eagerly have published it? But not a word is said; there is total secrecy as to what has become of his writings."—*Dawn* (London).

# What Is a Christian?

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

● TODAY WE ARE going to consider together what constitutes a Bible Christian. We are sure you are interested in this, for surely we all want to be Christians.

Christianity has been reduced by some to but one of many religions, any of which they say is equally good. To others it is a rule of conduct resulting in right relations toward men, recognizing a universal brotherhood of men, and a universal Fatherhood of God.

If Christianity is reduced to these levels it has missed the purpose for which it was born. Christianity is the fruit of a divine work in the human heart, made possible through accepting Christ as personal Savior. Christianity is an individual matter. A Christian is "he that believeth and is baptized." Uniting with a church is not Christianity. Trying to do good is not. Creeds do not make a man a Christian. No one is a Christian who does not have the witness of the Spirit that he is a child of God.

It is the work of the Holy Spirit in the life of the believer that makes a person a Christian. Jesus did not come that He might found a religion. He came to "save His people from their sins." God is interested in man's personal salvation.

No other Founder of a religion ever made such promises as were made by Christ. When He knew that His crucifixion was near, He knew also that He would be raised from the dead, and He said so. He also said, "If I go away, I will send you another Comforter"—"the Comforter, which is the Holy Ghost." These are promises made by Jesus before His death.

After His resurrection, He reaffirmed this truth. Gathering His disciples about Him, He said, "And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49.

When the Day of Pentecost was fully come, the disciples "were all filled with the Holy Ghost." Acts 2. When the grace of God came to the household of Cornelius, again the Holy Ghost was given. Acts 10. I emphasize these truths that you might see that through acceptance of Christ the Spirit of God takes His abode in our hearts.

Speaking of the experience which was to be enjoyed through the atonement of Christ, Jesus said, "Except a man be born again he cannot see the kingdom of God." In Romans 8 we read, "His Spirit bears witness with our spirit that we are the sons of God." And now for an important statement: "If any man have not the Spirit of Christ, he is none of His." This means that unless you have the witness of the Spirit to your acceptance with God, you are lost.

Do you have this assurance in

your heart? Do you know you are accepted in the Beloved? We are dealing with things of vital and eternal consequence to us. If you do not have assurance from God that you are saved, let me urge upon you to seek God in prayer. Ask Him to give you the witness of the Spirit, assuring you that you are His child.

A Scotch minister called on an aged Highlander, now eighty years old, who lay dying. He had been converted at sixty. Said the minister, "Do you think you could tell me how you were converted?" "Oh, yes," said the Highlander, "when I was sixty years of age the Lord Jesus came along and said to me, 'Sandy, I'll exchange with you.'" "Exchange," said the minister, "What did you give Him?" Sandy replied, "I gave Him all my years of sin and my sinful heart, and He gave me in return His righteousness." That is just what Jesus will do for you, if you will let Him come into your heart. Open your heart to Him now.

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

F. B. Myer was once asked how one might surely recognize the will of God. He replied: "This question was answered for me once, as in a very dark night we were entering harbor. I asked the captain how he went about finding the narrow entrance to the harbor at night. He said to me, 'See yonder three lights? When these are in line, I am in the right channel.' So it is with the will of God. When the Word of God, the impulse of the Holy Spirit in my heart, and the outward circumstances are in harmony, then I am convinced that I am acting in accordance with the will of God."

# Times of Stress

One translation of "perilous times," in 2 Timothy 3:1 called a mark of the last days, is "times of stress." It surely seems that our day answers to that prophecy. There are tensions and a busy-ness that creates a stress beyond the endurance of many people.

Dr. William C. Menninger, head of Army psychiatry during World War II, is quoted as saying, "One out of eight men who came before the draft boards had to be rejected for mental illness. Sixty-two percent in the veterans' hospitals are psychiatric problems. Half of our hospital beds in America are devoted to mental illness. We have many, many evidences of a sick world."

The word and grace of God offers much help for the Christian in days of stress. Such help we find in Isaiah 30:15, "For thus saith the Lord Jehovah . . . in quietness and in confidence shall be your strength." Quietness is not generally thought of in connection with confidence and strength. Rather, vigorous activity and forceful personalities appeal to men. But for the Christian, true strength is marked by quietness and confidence.

It is not that a person becomes strong by being quiet—by making "quietism" a religious sect, as some do. Such periods of rest doubtless would be good for us all, but the Scripture means much more. It is quietness WITH CONFIDENCE, stillness AS A PART OF FAITH IN GOD that makes for strength. "God is our refuge and strength"; and it is the quiet trust in Him that channels almighty strength into our lives.

The Psalmists speak often of "waiting on God," a free translation of which has been given as "standing still under pressure." How similar that is to the word, "In quietness and confidence shall be your strength."

The natural response is to try to meet every need and cause for concern with some activity. There is a constant impulse to "do something" in any crisis. But in "times of stress," such natural strength breaks down. We need to learn how to stand quietly and trustfully before God. Sometimes God would have us "do something"; other times He would have us withhold and pray. But the control of God means that at the heart there is quietness and confidence.

"Looking off unto Jesus, my spirit is blest;  
In the world I have turmoil, in Him I have rest;  
The sea of my life all about me may roar;  
When I look unto Jesus I hear it no more."

—O.N.G. in *Evangelize*.

"It is to be feared that many Christians who seek a deeper life in the Lord have no idea of what that life consists—a yielding of their own will and a doing of the will of God alone."

## WHICH MAN ARE YOU?



# The Passing and the Permanent

Compiled by Robert C. Cunningham

## VETOED BY THE GOVERNOR

A bill that would have legalized houses of prostitution in Nevada has been vetoed by Governor Vail Pittman, who declared: "I conceive it to be the duty of our people and their public officials to protect the name of Nevada—to keep it synonymous with personal liberty but not with licentiousness."

## A WORRIED SENATOR

W. Lee O'Daniel, who retired as U.S. Senator from Texas because he saw little hope of saving the nation from going entirely socialistic or communistic, is quoted by *Prophecy* as saying: "There are less than a dozen men in the Senate who consistently vote to maintain the American form of government."

Cheer up! When human government crumbles, the God of heaven shall set up a kingdom, which shall never be destroyed. Daniel 2:44.

## PAYING WITH THEIR BLOOD

Members of a church in Minnesota are literally paying for the remodeling of their church with their own blood. According to *Gospel Herald*, these people have sold enough pints of blood to the Mayo Clinic in the past year to bring their church a net income of \$2,300.00. Human blood may buy a church building—but the Church herself has been bought with Blood far more precious than silver and gold. 1 Cor. 6:20.

## THE GOLDEN GATE

When the East Gate of Jerusalem was a popular entrance, Ezekiel prophesied that it would be shut, "because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince." Ezekiel 44:2. It was the gate of Christ's triumphal entry. Four hundred years ago Sultan Sulieman walled it up, and it is shut to this day. But the Jews are still looking for the Prince; they believe that when He comes, the Golden Gate will be re-opened.

## NUNS BARRED FROM PUBLIC SCHOOLS

In a written judgment, District Judge E. P. Hensley has barred 143 Roman Catholic nuns, brothers, and priests from teaching in public schools in New Mexico. The written judgment supplemented an oral decision pronounced earlier, in which he ruled that the State and national constitutions were being violated because "there is no separation of church and state" in some New Mexico public schools.

Other declaratory judgments are to the effect that: (1) State bus transportation shall not be provided free for students in parochial schools; (2) public funds shall not be used to purchase books for parochial schools; (3) no sectarian doctrines shall be taught in tax-supported schools; (4) public school classes shall not be held in rooms where religious or sectarian symbols are displayed; and (5) the State shall not pay persons who teach sectarian doctrines. These judgments are expected to correct a dangerous situation which had developed in a number of Roman Catholic communities in New Mexico.

## A CHRISTIAN HIGH SCHOOL

*Religious News Service* reports that 20 Protestant churches will sponsor a Christian high school in Spokane, Wash., next fall. Many believe that Christian schools are the only answer to the secularism and paganism that blight our public educational institutions.

## RELEASED-TIME CLASSES CONTINUE

Released-time religious instruction suffered none of the anticipated setbacks by the Supreme Court ruling, according to Erwin L. Shaver, director of week-day religious education for the International Council of Religious Education. Kansas was the only state to outlaw released-time, he says, but even there communities hold weekday religious classes. St. Louis and New Orleans are the only large cities where the released-time system has been abandoned. On the other hand, Milwaukee has started released-time classes since the ruling. Dr. Shaver claims that less than 10% of the two million public-school students enrolled in released-time classes in religion have dropped out since the ruling in the Champaign case.

## YOUR FAMILY ALTAR

Forty years ago, 50% of the Christian people had family devotions each day. Today, it is estimated, only about 5% of professing Christians have regular family worship. This 45% drop has done terrible things to the life and morals of America. For example, the divorce rate forty years ago was one in every 35 marriages. Now it is one in every three. The children were not so lawless. Fewer boys and girls grew up to be criminals.

Other factors may have helped to bring about this deterioration in family life, but the greatest factor has been the abandoning of the practice of gathering the whole family together each day for a few moments of Bible-reading and prayer.

## REVIVING THE "ROMAN EMPIRE"?

It is reported that Italy is ready to join the proposed Council of Europe, which will have its capital in the French city of Strasbourg on the upper Rhine 250 miles east of Paris. Nations now belonging to the Western European Union are Britain, France, Belgium, Holland, and Luxembourg. Other nations ready to join are Denmark, Sweden, and Ireland.

Thus we see nine nations ready to form a military alliance, to protect themselves from the "king of the north." Revelation 17:12, 13 indicates that eventually there will be ten nations, or groups of nations, in alliance. These ten will send their specially empowered "delegates" (the Greek is *basileis*, not "kings") to the last great World Committee meeting. At that conference they will have their minds "prepared" by Satan (Rev. 13:2; 17:13) and will yield their part of the world to the one man who will turn out to be the Antichrist.

Are we seeing today the formation of the prophesied revival of the Roman Empire? If so, it is becoming clear that America will have a part in it—for the Atlantic Pact recently entered by our Government definitely links

this land with the Council of Europe in a military alliance.

Said Ernest Bevin, British Foreign Secretary: "I am quite sure that before many years—I make this prophecy—you will find the defense ministers and finance ministers of the Western world sitting down discussing a common budget, common cost, and common method of defense."

## RABBI STEPHEN S. WISE

American Zionism mourns the death of its leader, Rabbi Stephen S. Wise, who probably more than any other American was responsible for the final setting up of the State of Israel. He was president of the American Jewish Congress and head of the World Jewish Congress.

Death came when he had hoped to visit the new national home of his people. Like Moses of old, he led his wandering people to the borders but was not permitted to enter the new State himself.

## CATHOLICS AND MINORITIES

According to *The Christian Century*, the following statement appeared recently in the Jesuit publication *La Civiltà Cattolica*, of Rome: "In a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs."

Where Roman Catholicism rules, it may be illegal to teach and preach the simple gospel of the grace of God in Christ, as it was in Jerusalem and all Judea in the days of the apostles. But thank God, there are still brave believers who in such circumstances have the grace to say, "We ought to obey God rather than men" (Acts 5:29), and to continue to witness boldly for Christ in spite of persecution and even martyrdom.

## TO DEVELOP THE JORDAN

According to *Revelation*, a public utilities corporation with full control of the Jordan River and its resources will soon come into being. The project has been approved and the engineers' report adopted by the Zionist headquarters in New York. The plan will be financed by a stock company, the shares to be sold in America. The changes which will result will be stupendous, and it will furnish power for industry and water for agriculture, making it possible for the population of Palestine to be quadrupled within the next few years.

It will take the engineers two or three years to harness the Jordan. God did it in a moment, in Joshua's day, when the ark of His presence rested in the waters! Joshua 3:13.

## ISRAEL'S STATE SEAL

On Feb. 10, 1949, when the state council of Israel approved a coat of arms for the new State, the design chosen was the seven-branched candelabra between the two olive branches—an exact copy of the design on the marble arch erected by Titus in Rome, 70 A.D., to commemorate his victory over Judea.

Thus Israel has taken the emblem of shame and made it a mark of victory. In like manner do we cherish the Old Rugged Cross, once the emblem of shame, and cry with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

# Birth of a Bible School

Maurice H. Luce, American Samoa

*Bible Schools usually are not born without birth pangs and anxiety. The same is true of almost any other major undertaking on mission fields; hence, the necessity for those in the homeland standing behind missionaries and missionary workers in prayer, that right choices may be made, that God's purposes may be accomplished. The following sequence of occurrences leading to the procuring of land for a Bible School in American Samoa is typical.*

● **SEPTEMBER, 1948:** We have just lost Sanerivi, an elderly Samoan, a faithful teacher in the Bible School at Vailima Fou in British Samoa. He faced death like a true soldier of the Cross. As I stood by his bed he spoke in a whisper, "This is my last day on earth. The next time we meet it will be in heaven." We buried him, according to his last request, near his beloved school at Vailima Fou.

October, 1948: It is evident that there is no one to take Sanerivi's place at the school in Vailima Fou. I have returned to American Samoa, and have spent much time in prayer about the matter. I have hoped that God would send us another teacher in order to carry on the work that Sanerivi had begun. Since no teacher has come I feel encouraged to make plans for opening a Bible School with more adequate facilities in American Samoa. The students at Vailima Fou can be moved to Tutuila, and the school building at Vailima Fou converted into living quarters for a missionary couple.

I have been to the naval officials in Tutuila and filed a request for the lease of a small piece of government land located on the shore of the Pago Pago Bay for a Bible School. The land is about halfway between the village of Pago Pago and Fagatogo, and is the only piece of flat land available between the two villages. The naval official in charge has shown considerable interest in our plans.

January, 1949: After waiting several weeks for our request to lease the land to go through we have been told that the land is not available. It has been a keen disappointment. There seems to be nothing else to do but to start looking elsewhere for land, or property. We have requested our people here to pray much about the matter. We need God's help.

February, 1949: We have investigated many proposed sites for our school, but with no success. A request has been sent to the homeland asking that the people join with us in prayer for the school.

A few weeks ago the captain of the navy yard gave me an old building to tear down. It has some material I think we can salvage for our school; however, I have had to ask the captain if I might wait a while to raze the building. We have no place to move the material. The captain is willing for me to wait. I have made the round again to see if I have missed any site that is available.

We have started Bible classes in the front room of our living quarters for teachers, workers, women, and high-school age pupils. We can see progress in all the classes, but we are exhausted from the continual strain. We

are continuing to pray that God will give us the land needed for a school with proper facilities.

April, 1949: A few days ago I had occasion to visit the naval officials again. During the conversation reference was made to the same piece of land we formerly requested for a school site. After some minutes the Governor who was present, said, "I believe, Mr. Luce, that we will lease that land to you for a school."

I was not prepared for the sudden turn of events. I felt like shouting my thanks to God and the Governor, too, but I suppressed my feelings, and calmly replied, "Governor, you may be certain your decision in this matter is greatly appreciated. We accept the offer."

While I was speaking to the Governor I seemed to hear the voice of the Lord saying, "God answers prayer! Prayer changes things!" Yes, prayer does change things.

The young men of Fagatogo began tearing down the building given us by the captain of the navy yard just as soon as the lease had gone through. The termites had ruined much of the lumber, but the corrugated roofing is still in good shape.

We are still in the process of moving the salvaged material, and we are looking to the Lord to supply cement, new lumber, plywood, and other necessary supplies to go with it to erect our building for the Samoan Bible School. We would like to be in the new building for classes in September.

A main road fronts our newly acquired land, and the beautiful Pago Pago Bay is the boundary on the back. Buildings will be easily accessible to water, and electricity. All property along the edge of Pago Pago Bay is government property and ordinarily reserved for the navy, so I know that you will agree with us that it took prayer and the Lord to change the minds of the officials concerned.

\* \* \*

The Luces can use old Sunday School picture cards, picture rolls, Gospel Gleaners, and Sunday School papers. They should be mailed directly to Maurice H. Luce, Pago Pago, Tutuila, American Samoa.

## Happy Under Adverse Conditions

V. G. Plymire, Northwest China

● **WE ARE HAPPY** to be still in China even under trying conditions. We trust that we will be able to remain at our post.

It was in December that we received our last Chinese money for support. I sent some of our drafts to Howard C. Osgood in Canton, but thus far they have not been received. Attempts to trace them have been futile. I also sent some drafts to Lanchow. The drafts are

In the past our churches have been given missionary credit for all offerings sent in for missionary work, even when such offerings have been designated for non-Council missionaries. For some time many have felt that our reports should only indicate what is being done to promote our General Council missionary activities. The General Presbytery, during its last session, decided that in the future missionary credit should be given only for offerings sent in for our General Council missionaries and missionary work, or for projects in which we have a definite interest such as the work of the Bible Societies. In accordance with this decision, as from June 30, missionary credit will be given only for those offerings thus approved. We shall continue to forward offerings designated for non-Council missionaries as we have in the past, but no credit can be given on our records for offerings so designated.

still in Lanchow, and the money, too, I presume.

You may wonder how we are getting along under such conditions. Well, we are getting along, but not as we would like. It is not easy, but when it is over we likely will not be any worse for these trying days. We cannot buy our coal supply now while it is cheap, and coal is quite an item. We also are unable to buy small vegetables. We just do without them. Fortunately we do have some potatoes and flour on hand, and we have our cow for our butter, and milk.

The past few days I have been attending a Tibetan fair. It was not the first fair I had ever attended at the particular monastery, but never before had there been such a crowd. We took the customary amount of Tibetan literature, but it was not enough.

Besides giving the printed Word we were able to speak to many of the Savior.

One evening in my room (We were guests of the head lama—"living Buddha"—of the monastery.) I questioned one man as to the destination of his soul. He replied that the lama said he would take it through. The man told me that his mind is so darkened that it is just about impossible for him to grasp the verities of our faith, and the God-way of life, and that the same thing is true of others. We talked to many of the lamas about the way of salvation, but to talk with them requires much patience. The story of the Cross must be repeated over and over, and still they do not grasp it.

There is another fair some distance away that we would like to attend, but we do not like to venture that far away limited as we are financially. We are waiting to know the mind of the Lord on the matter.

Souls are being saved at our regular services—Sunday School, morning worship, and afternoon. We are planning a baptismal service for the near future. We will know just how many are willing to take a public stand for the Lord by the number who are willing to be baptized. Baptism is a big step to these people.

# "There, Sir, Is Your Field"

Stanley P. MacPherson, Evangelist

*Stanley P. MacPherson, Evangelist, Sonora, California, presents some of the challenge of British Honduras.*

● BRITISH HONDURAS is located on the east coast of Central America, facing the Caribbean Sea. The country borders on Mexico and Guatemala and is six hundred miles from Jamaica, and eight hundred and sixty miles from New Orleans, Louisiana. Belize, a city of approximately 18,000, is the capital.

While we were in British Honduras it was our privilege to work with Malchus Bennett, the pastor of the Assemblies of God work in Belize. We worked out of Belize in evangelistic services, taking workers and the pastor with us.

One night a truck load of workers went to a community called Sand Hill for a service. It was a thrill to see the little building in Sand Hill packed to the door. I taught the people the chorus, "Lord Make Us One." How they enjoyed singing it! At the close of the service thirteen knelt at the altar to accept Christ as their Savior.

Another time we went to Corozal, one hundred miles north. Corozal has a population of seven thousand Spanish-speaking people, most of whom are Catholics. There is no Pentecostal work in Corozal.

We obtained permission to conduct a gospel service in the center of Corozal, right across the street from the Catholic Church. A fine crowd gathered to hear the Word of God. After the service was under way the Catholic priest requested the police to stop the meeting as it was disturbing his. The police sent word to him that they had given us permission to conduct the service, and that the town board had supplied us with lighting facilities.

A woman in Corozal has a new house for sale. She is anxious to sell in order that she can return to the States. The first floor is suitable for a church, and the second floor is suitable for living quarters. The building can be purchased for \$3500, which is less than its cost. What an opportunity for a Spanish-speaking worker or workers!

Another community we visited was Ships Stern. There are about three hundred persons living at Ships Stern, but no church has been established there as yet. It would be an ideal place for a young couple to go to start an Assembly of God work.

Mr. Bennett and I have just returned from Stann Creek, which is about thirty-six miles south of Belize. Stann Creek has a population of more than four thousand, descendants of the Carib Indians and African slaves. They speak what seems to be an African dialect with a strong admixture of French, Spanish, and English. The little building where we had our service in Stann Creek was packed with people. Many were standing on the outside besides. The children were quite noisy. It was interesting to watch a man keeping order with a stick. Although he was a Catholic he still wanted order in the house of the Lord. It

might interest you to know that the name of our assembly in Stann Creek is "St. Peters Assembly of God." About seventy-five per cent of the inhabitants are Catholics; nevertheless, we found them hungry for the truth of the full gospel. Mr. Bennett has sacrificed to get the work started in Stann Creek. He has slept on a crude bed while there, and has lived on mangoes for nearly a week at a time.

While we were in Stann Creek a Christian said, "I heard Pastor Bennett preaching on the street one night two years ago. It sounded so good! It was the first time in thirty-eight years that I had heard the voice of a full-

gospel minister." Think of it! Waiting thirty-eight years to hear a full-gospel message! It reminds one of the impotent man who waited thirty-eight years to be healed.

In writing to David Livingstone, Robert Moffatt said, "Do not sit down in lazy contentment. Do not choose an old station. Push on to the vast unoccupied district of the north. In that direction on a clear morning I have seen the smoke of a thousand villages. There, sir, is your field." May I say that to the SOUTH, sir is a wide-open field for many, many more workers?

## News From Purulia Orphanage

Mr. and Mrs. Howard B. Hawkes, North India

● About the middle of January one of the older girls of our Purulia Orphanage visited her mother, who is working with one of the missionaries in Calcutta. When the girl returned her face was covered with many small, red blotches. She thought that she had been bitten by mosquitoes en route home. Within two days we knew what the blotches were—CHICKEN POX. It has now been several weeks since the girl returned, and chicken pox still abound. We have thirteen girls stricken with it now. Some have been quite sick. We trust that the epidemic will soon be over, and the orphanage functioning normally again.

We were favored with a visit from Noel Perkin and Gayle F. Lewis during their stay in India. Seeing them was like a cup of cold water in a desert land. They visited a few other stations after being in Purulia, and then went on to Chapra where the annual conference

was held. The North India conference had been postponed from last November in order that Mr. Perkin and Mr. Lewis might be with us. As you no doubt have learned, the North India work was completely reorganized. Your prayers are needed that God's cause may be advanced in North India under the new organizations.

During the conference we were privileged to see the great missionary plane, the AMBASSADOR. Though it could not be landed in Chapra Mr. Perkin said that the plane might circle the compound on its way south so that we could see it. We eagerly awaited its coming. It is impossible to describe the various feelings we experienced as the plane circled the compound twice and then headed south. May God's hand ever guide and uphold the plane. It is a real blessing to those of us on the field.



During their visit to the Far East early in the year Noel Perkin, Foreign Missions Secretary, and Gayle F. Lewis, Assistant General Superintendent, visited the Purulia Orphanage in the Manbhum District of North India. The picture was taken during their visit at the orphanage, and shows the children, workers, and the executives. Mr. Perkin is at the extreme right, and Alfred Cawston, Mr. Lewis, and Howard B. Hawkes are near the end at the left.

# Do's and Dont's for Preachers

FREDERICK P. WOOD

## "DO'S"

*Be Yourself.* Never ape someone else. Let there be no pose or affectation. A man is never at his best unless he is at his ease.

*Be Informal.* Create a homely, friendly atmosphere with your hearers. Talk in a simple, frank, heart-to-heart way. This is the technique of the radio which modern youth expects today. Don't lecture, sermonize, or preach at your hearers, but talk with them. Let there be nothing rigid or stereotyped.

*Be Adaptable.* Study your audience. Note the average age, whether the majority are Christian or not, their educational standard, their social standing, etc., and adapt yourself accordingly.

*Be Original.* Beware not only of ritualism but also of rut-u-alism. Do the unusual. Vary your program. Use the element of surprise.

*Be Grammatical.* There are certain pitfalls into which many preachers fall. Remember the verb "to be" takes the same case after it as before. Don't say, "It's me," or "It was him." Be especially careful of "You and I." Don't say, "What sort of people ought you and me to be," or "This wonderful blessing is for you and I to receive," or "Between you and I."

## "DONT'S"

*Avoid Parsonic Appearance.* Dress in the customary style of the community. Dress neatly. Be careful not to have baggy trousers, unshaven face, dirty hands. Dress so that no one remembers what you wore; otherwise they may be more interested in your dress than in your address.

*Avoid Self-Advertisement.* The golden rule for a fisherman is "Keep out of sight." Don't talk a lot about yourself. Don't let all your illustrations be from your own life. But don't apologize for using a personal illustration; that only calls attention to its personal aspect.

*Avoid a Sanctimonious Style.* Don't put on false humility and mock modesty. Beware of a sanctimonious tone of voice. Don't use pious expressions like "beloved." Cut out all pietistic phrases. Avoid shibboleths; they sound like sheer cant. Don't adopt a "bedside manner."

*Avoid Mannerisms.* Don't drive your fingers through your hair. Don't play with your handkerchief or your watch chain, or your coat button. Don't put your hands in your pockets.

*Avoid Playing to the Gallery.* Don't try to be funny so as to entertain and attract attention to your wit. Humor should always be subservient to a spiritual objective.

## TRUST AND OBEY

(Continued from page two)

this matter . . . and Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do His pleasure: and separate yourselves from the people of the land and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do." Ezra 10.

Perhaps this doesn't match your conception of a success story at all, but that is what it is. This is the kind of success story you and I are going to have to go through before we can have another great revival. *Success lies in repenting, confessing, and putting away sin.* That will make a lot of Christians flinch, for there seems to be a general understanding among believers of all churches that there is never a need for general repentance and confession of sin in their church. There has been so much preaching on holy living (and so little practice of it by all of us) that it is thought a church making confession of its sins would probably be placed beyond the pale of recognition by other congregations and ministers of the town—that it would bring a hail of "told you so's" down upon it. But if we study the history of revivals in our own nation or any other, we must recognize that the storm of criticism will not last long. It will very shortly be followed by a cloudburst of conviction upon the other believers in the area, that will swell the flood of revival till it engulfs the place. It is terrible to indulge in sin, but

## It Is Worse to Cover Our Sin

for it hides us from God's blessings. Who are we that we should consider ourselves above the possibility of sin? Who are we that anybody else should consider us above the possibility of sin? Ezra's Jews had done what most of us have done today—had affiliated with the world. They had married women from among the heathen; we have married up with the pleasures and attractions of the heathen around us. Oh, no, we don't worship the heathens' idols—neither had Ezra's people, yet. But we partake of their jovialities, their popularities, their interests. We take home the concubines of self-strength and pious dignity. However, there is no need for me to attempt to name your strange wives further; better that each should name his own, and ask the Lord to show him all his sins, that he may confess them.

Yes, it can happen to Pentecostal churches, and if you belong to a church that does not have sin within it and does not need to repent and confess, then your church is having a tremendous revival right now. And if your church is not having a soul-stirring time that has the whole community aroused, it needs to repent. Remember the seven churches of Asia, in the second and third chapters of Revelation, were Pentecostal churches, too—but Christ found fault with most of them and called on them to repent.

## A Weeping Church Is a Winning Church

A missionary penetrated the depths of an African jungle and found a Christian group of natives converted through the efforts of a lady who, the natives reported, was a veri-

table saint. Describing the holiness of her living, they declared she was without sin.

The amazed missionary asked: "And does this lady claim to live without sin?"

"Oh, no, that is the astonishing part of it," they replied. "We often hear her praying and weeping and pleading with God to forgive her sins and give her grace to live closer to Him."

Jesus warned: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

Ezra's people sat in the street of the house of God, trembling because of this matter, and weeping very sore. Oh, that we might tremble and weep today because of our failure to glorify His holy name. Would that we might cast aside our lightheartedness, our good-natured joking, our selfish indulgence; and sit, trembling and weeping and confessing our sins, both of commission and of omission. How we need to realize that our God is a great and dreadful God, righteous and holy—to realize how great is His mercy toward us and how great is our debt toward Him. In America, England, China, Africa, India—wherever revivals have fallen, this has been the beginning of success: a body of weeping, trembling, repenting, confessing believers, on whom our Lord is able to pour out His Holy Spirit in fullness, His strength being made perfect in our weakness.

DELANO, CALIF.

## WE MUST PRAY MORE

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God; and going one day to a friend, he said, "I don't see how God can use me on the field; I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went.

In his room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To his home hungry souls would flock, drawn by irresistible power. In the morning hours some would call and say: "I have gone by your home and have longed to come in. Will you tell me how I can be saved?" or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: "If all who read these lines would thus lay hold upon God, with holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought, in place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: 'Call upon Me, and I will answer thee, and show thee great and mighty things which thou knowest not.'" Jer. 33:3. *We must pray more.*

# A Sugar Bowl and a Vinegar Cruet

ANNIE HAILLS McINTYRE

SEEING the need of gathering the neighborhood boys and girls together for Bible stories and memorizing the Word of God, three Christian women in Minneapolis, Minnesota, met for definite prayer—then action.

A class was begun and continued for several months. To increase the attendance, two other women offered their services. One whom we shall call "The Cook" made doughnuts which were served with cocoa at the church where this class was held every Thursday right after school.

A women's Bible class sponsored the refreshments. Outside gifts brought help and encouragement. With the serving of the lunch, attendance jumped from fourteen to forty-five, and then to seventy.

Shortly after they started to serve refreshments, the cook began to pray for means to buy a lighted sign to go up on the outside of the church telling of this "Boys' and Girls' Bible Club," as it was now called. She longed also that the gospel might be put up publicly to be read by those who passed this way.

For quite a number of months prayer for the sign was made in the name of our Lord and Savior Jesus Christ, yet there was no answer. So one day the cook asked God to show her why the answer was delayed. By an inaudible voice, calm and clear, came these words: "What hast thou in the house?" 2 Kings 4:2. Instantly calling to mind Elisha's question to the widow in need, the cook replied, "Not anything, Lord, save an old sugar bowl and a very old vinegar cruet."

The prayer was heard and the answer begun. To these two antiques other old pieces were added. A sale was put on in the cook's home, and by means of the proceeds, plus several cash gifts, sufficient means were realized to purchase and erect a large sign, four feet high and ten feet long, with two large electric lights over it, which are controlled by a time clock. The sign

reads, "Boys' and Girls' Bible Club—Every Thursday After School." To this were added two powerful texts from the Word of God: "Repent ye and believe the gospel. The blood of Jesus Christ . . . cleanseth us from all sin." Mark 1:15; 1 John 1:7.

Just a sugar bowl and a vinegar cruet—two small antiques—but when given to God they helped to meet an important need. Now the cook is collecting old buttons to help finance this ministry to the boys and girls. Old buttons, hidden away in drawers, in trunks, in attics, can be turned into cash for the Lord's work. There are folk who will pay a good price for antiques of various kinds—even buttons, if they are old, and especially if they are fancy.

Perhaps you, too, have heirlooms or ancient things of value, like the above, which could be sold for cash which could be used to spread the gospel in your own community or in a mission field. "What hast thou in the house?"

## Among the Assemblies

PORT ARTHUR, TEXAS—We have just closed one of the most blessed revival meetings we have had in a long time. Evangelist R. R. Fairchild has been here for the past three weeks; 7 were saved, and 4 were filled with the Holy Spirit. The quality of the meetings was most blessed, and the church was wonderfully built up. We surpassed our Sunday School record, and the condition of the church in my estimation is far better than in the past, as a result of Brother Fairchild's ministry.—C. L. Musgrove, Pastor.

ENTERPRISE, ALA.—Evangelist Leonard E. Page of Greenville, S. C., was with us in a 5-week revival meeting which closed March 13. This was one of the greatest campaigns ever held here. There were so many saved that we lost count. People came 100 and 200 miles to attend the services. Our church, which seats several hundred, could not accommodate the crowd. There were some of the most remarkable healings we have ever witnessed. We are still receiving testimonies from those who were healed. We are thankful to God for this great revival.—P. D. Creel, Pastor.

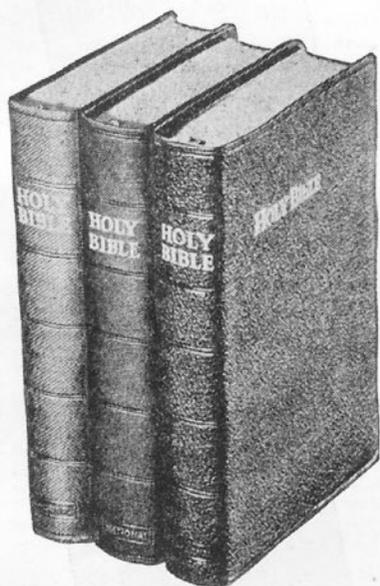
AUSTIN, MINN.—Under the ministry of Evangelist Oren Fuller, we are witnessing a new and great stirring in our assembly. A greater hunger for more of God is developing in our midst. Folk have been saved, healed, and reclaimed in this 2-week campaign, by the mighty power of the living Christ. A common experience of the saints of God here is their testimony of a new and ever increasing appetite for the wonderful Word of God. Some of the C. A.'s received the Baptism in the Holy Ghost according to Acts 2:4. The presence of a new spirit of love and unity in our midst is additional convincing proof that Jesus is coming very soon and that He is pouring out His Spirit abundantly upon all flesh, to present a "glorious church" without spot or wrinkle. William R. Kamppi is our pastor.—Bert Maine, Public Relations Director, Austin Assembly of God.

HURLEY, MISS.—From March 30 through April 17, our church was in a revival meeting with evangelists Mr. and Mrs. Jack Fowler. Souls had been finding God in the regular services prior to the meeting, so the Spirit-anointed messages of the evangelists fell upon good ground. A goodly number were saved, and three young women received the Baptism in the Holy Spirit. God came down in our midst in the person of the Holy Spirit, and there were times when no preaching was appropriate or necessary.

On April 10 we broke all former records with 153 in Sunday School, and since that time we have not fallen below 125. So the Lord gave us a real gain in this little scattered rural community. W. Grady Mizelle is our pastor.—Reported by Mildred Mizelle, for Magnolia Springs Assembly of God.

# Home Reference Bible

King James Version—Self-Pronouncing



Printed on "Thintext," a pure white, India-like paper, tissue-thin, but very opaque. Designed primarily for use in the home, where its remarkable, easy reading, large type is ideal for all ages. It is equally well adapted to use in the pulpit.

Luke 3:28  
1 Chr. 1:  
19  
Heb. ltp  
Or, few  
words  
Or, ea-  
ward

12 And Är-phäx'ad lived five and thirty years, and begat Sā'lah:  
13 And Är-phäx'ad lived after he begat Sā'lah four hundred and three years, and begat sons and daughters.

No. 450

Size 6½x9½x1¼ inches. Weight, 3 pounds. Black cloth binding, straight edges (not overlapping). Amber edges. Family register. Center references. Presentation page. Maps.

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GOSPEL PUBLISHING HOUSE

Springfield 1, Missouri

**HORSE SHOE BEND, IDAHO**—We recently closed a 3-week revival meeting at Horse Shoe Bend. Chas. B. Long from Springfield, Mo., was the speaker. We had very good interest shown. There was one remarkable healing, and the saints were built up in the faith.—G. S. Jones, Pastor.

**BEAUMONT, TEXAS**—We are enjoying the blessings of God at the Glad Tidings Assembly. We have just closed a revival meeting with Evangelist Wm. Panos of Fort Worth, in which 18 received the Baptism in the Holy Spirit and 8 were saved. Our church is moving on for God in a great way.—A. G. Wilburn, Pastor.

**JACKSON, MICH.**—On Easter Sunday we started a 4-week meeting with Evangelists Milus Bradley and Mitchell Cason from Louisiana. The Lord mightily blessed their ministry to us. We had over 25 saved, and around 30 received the Baptism in the Holy Spirit. There were many outstanding healings. The community was stirred as never before, as the hand of the Lord moved in the services.—Mrs. Bessie M. Wright, Pastor, Vandercook Community Church, 202 E. McDevitt St.

**DONNA, TEXAS**—The Lord has given us a 4-week revival meeting with Evangelist and Mrs. Jesse Arnold of Jet, Okla. They preached under the anointing of the Holy Ghost. Thirty-one were saved, 8 baptized with the Holy Ghost, and one was healed. We baptized 16 in water; and 12 joined our church. The Lord hath done great things for us, whereof we are glad. Our Sunday School is growing; we have been having an average attendance of 35 to 40 each month, but last month the average attendance was 52. We also received our Sectional Sunday School banner.

We took over the church on June 6, 1948. We have a good group of people, and God has blessed. All Council ministers coming this way will find a welcome.—P. H. Barrett, Pastor, Box 224.

**KELOWNA, B. C.**—We have just completed the greatest campaign in the history of the Assembly here with the Erickson Evangelistic Party of Wenatchee, Wash. The meetings were of short duration, lasting for two weeks, but eternity alone will reveal the tremendous amount of good accomplished. Night after night our new tabernacle was filled and on Sunday nights it was overflowing. The last Sunday over 1,000 were in the building, and scores outside unable to get in.

We saw mighty miracles as the sick were prayed for. The meetings were the talk of the town and people came from other denominations to see what God was doing. Skeptics were convinced, and every day God truly vindicated His Word. Our Sunday School record was 410. Around 450 came forward for salvation, restoration, and a closer walk with God.

We are now in the midst of meetings with R. E. McAlister, and are also having a Youth Conference during Easter week. The work in Kelowna is forging ahead, for which we praise God.—G. Greator, Pastor.

**MULBERRY, FLA.**—On June 12 we will celebrate, with a homecoming, our twelfth year in Mulberry. We came here June 15, 1937, and pitched the District tent. God blessed from the beginning, and saved, healed, and filled many with the Holy Spirit.

We purchased three lots from the city and began to build. After 12 years we can truly report victory. Though this is just a small town, we averaged 137 in Sunday School last month. We have added eight Sunday School rooms, an office, a large C. A. hall, and two rest rooms. Besides this, a nice six-room parsonage.

We extend a special invitation to everyone to come and join us in our homecoming. H. S. Bush, our District Superintendent, will be the morning speaker, and Sammy Mizell, one of our preachers who has gone out from our church, will be the afternoon speaker. L. T. Martin, another one of our preachers who is pastoring a work in Jacksonville, will be the evening speaker. Dinner will be served on the grounds. Bring your dinner and join us for a wonderful time in the Lord.—Winnie E. Wood, Pastor.

#### NORTH CAROLINA DISTRICT COUNCIL

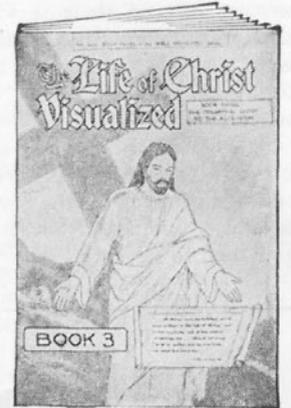
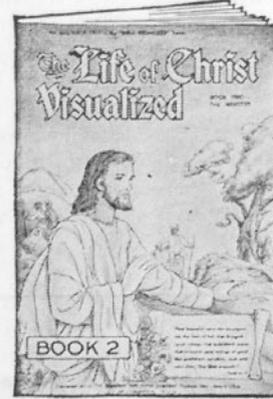
The Fifth Annual Council of the North Carolina District, held at Valdese, N. C., was conducted in the midst of a continual visitation of the presence of God. Business items became secondary in importance while everyone honored

the working of the Spirit. The ministry of A. A. Wilson of Kansas City, Jacob Filbert of Ft. Worth, and J. E. Miller of Sarasota, Fla., was a contributing factor in making this the best Council ever held in this State. During the day services ministers received a quickening to enable them to carry on in isolated pioneer fields. The night services saw believers being filled with the Spirit.

This past year has witnessed a number of revivals in our district, which has resulted in an

inflow of new believers, strengthening our ranks. Five new church buildings, five new parsonages, two church apartments, and a portable tabernacle are in the process of completion. The District Camp has added \$9,000 worth of improvements within the past two years, without any present indebtedness. For further information about the Assemblies of God work in North Carolina contact the District Secretary, B. H. Conant, Box 105, Statesville, N. C.—Andrew Stirling, District Superintendent.

## ● Bible Stories in Late Picture-Strip Form



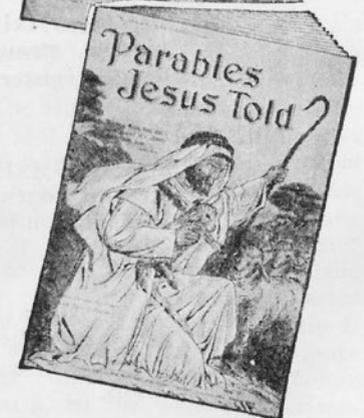
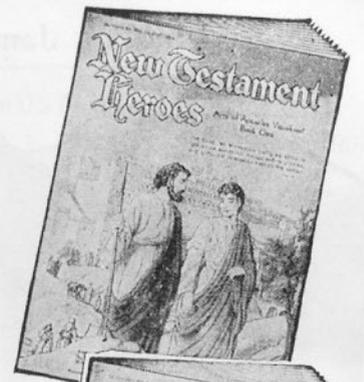
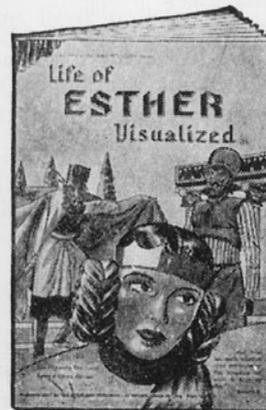
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# Coming Meetings

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

MILWAUKIE, ORE.—June 7—26; Guilford Mandigo, Evangelist.—D. E. Barstad, Pastor.

BAY MINETTE, ALA.—June 15—; Roy E. Gilliam, Little Rock, Ark., Evangelist.—Jack C. Smith, Pastor.

RAYMOND, WASH.—707 Commercial St., June 15—26; Evangelist and Mrs. Don Mallough of Seattle.—H. E. Roberson, Pastor.

GRAHAM, TEXAS—June 12—26; Tommy Ruth Zarnow and Eulma Lee Cunningham, Evangelists.—V. W. Marcontell, Pastor.

SIKESTON, MO.—June 5, for 2 weeks or longer; George Hayes, Evangelist.—Jesse S. Smith, Pastor.

MASSILLON, OHIO—Peniel Tabernacle, June 7—; Arthur Otteson, Evangelist. V. L. Wells is Pastor.

AVON, N. C.—Avon Assembly of God, June 12—; Evangelist and Mrs. David Howe, Westernport, Md.—D. Ward Loughlin, Pastor.

SCOBAY, MONT.—Assembly of God, 503 Main St., June 7—19; Evangelist and Mrs. Bennie Harris, Ft. Morgan, Colo.—Leon P. Mitchell, Pastor.

CLARKSBURG, W. VA.—Full Gospel Tabernacle, Ferry and Godfrey Sts.; May 31, for 2 weeks or longer; E. W. Welford, Evangelist.—Russell W. Harvey, Pastor.

FARGO, N. DAK.—City-wide Campaign, City Auditorium, May 29—June 26; "Jackie" Burris, Evangelist; all Evangelical churches co-operating. Neighboring churches invited.—Milton Barfoot, Secretary-Treasurer.

DAYTON, OHIO—El Bethel Assembly of God, 30 Oberlin Ave.; May 31, for 3 weeks; Allen C. Trimble, Evangelist.—Audrey V. Elikor, Pastor, Route 2, Germantown, Ohio.

TALLAHASSEE, FLA.—Vacation Bible School and Revival Meeting, June 12—26; Bessie L. Fisher and Nell Gaines Check, Memphis, Tenn., Evangelists. Carl C. Haas is Pastor.

AVON, N. C.—Fellowship Meeting and Homecoming Day, Avon Assembly of God, June 21. All former pastors, evangelists and friends invited. Services all day. Rooms and meals will be provided.—D. Ward Loughlin, Pastor.

WESTERN NORTH CAROLINA CAMP MEETING  
The Western North Carolina Camp Meeting will be held at Cullasaja, N. C., July 3—17. Thomas B. Don Carlos, evangelist; Andrew Stirling, Bible teacher; Ben Dickson in charge of C.A.'s, and Violet Bluhm in charge of children's services. Rooms in homes. Meals on camp grounds. For accommodations write Fred Sorrells, Cullasaja, N. C.

## POTOMAC PARK CAMP MEETING

Potomac Park Camp Meeting, July 24—August 14. Lester Sumrall, South Bend, Ind., Camp Evangelist. John Wright Follette, New Paltz, N. Y., Camp Bible Teacher. For further information or reservations, write: T. B. Pierce, 105 Grigg St., Petersburg, Va. O. L. Harrup, District Superintendent; E. O. Dickerson, Secretary-Treasurer.

## GENERAL COUNCIL

The General Council of the Assemblies of God will meet in the Civic Auditorium, Seattle, Wash., Sept. 8 to 15, 1949. It will open with a C. A. Rally on Thursday night, Sept. 8, and close with a grand fellowship meeting on Thursday night, Sept. 15. For information concerning accommodations, write R. F. Ashworth, Housing Committee Chairman, 648 West 80th St., Seattle 7, Wash.

## NORTH DAKOTA DISTRICT COUNCIL

The 14th Annual North Dakota District Council will convene on the Assemblies of God Camp Grounds, in Lakewood Park, near Devils Lake, N. Dak., Tuesday, June 21, 9:30 a. m. All members and delegates from affiliated assemblies urged to attend this important Council. Election of officers and usual business transacted. Credentials Committee will also meet with candidates for any degree of credentials.—Herman G. Johnson, District Superintendent.

LAKE GENEVA CAMP MEETING  
AND NORTH CENTRAL DISTRICT COUNCIL  
ALEXANDRIA, MINN.—North Central District Council, June 20. Camp Meeting, June 22—July 4. Special speakers: Tom Johnstone and W. E. Kirschke. Afternoon services given to special features: Missionary, Sunday School, C. A., N.C.B.I., Alumni, Home Missions. Ordination service, July 2, 10 a.m. Camp grounds and facilities have been enlarged and improved. For further information write H. R. Snyder, Treasurer, 910 Elliot Ave., Minneapolis 4, Minn.—G. Raymond Carlson, District Superintendent.

## NORTHERN CALIFORNIA AND NEVADA DISTRICT CAMP MEETING

The Northern California and Nevada District Camp Meeting will be held at Bethany Park, 7 miles north of Santa Cruz on the Los Gatos Highway, July 1—17. D. H. McLaughlin of Tacoma, Wash., camp

evangelist; W. I. Evans of C. B. I., Springfield, Mo., Bible teacher. Missionary Day, July 10. Missionaries will receive a cordial welcome and accommodations will be provided.—R. J. Thurmond, Secretary-Treasurer, 1475 Ellis St., San Francisco, Calif.

## ARKANSAS SECTIONAL COUNCILS

Sectional Councils for Arkansas District: Section 9, June 10, DeQueen. Section 13, June 13, El Dorado. Section 7, June 15, Searcy. Section 14, June 23, Monticello. Section 6, June 27, Morrilton. Section 2, June 30, Harrison. Section 5, June 30, Dodson Ave., Ft. Smith. Section 12, July 1, First Assembly, Texarkana. Section 4, July 6, Black Oak. Section 1, July 28, Rogers. Section 10, Aug. 1, Benton. Section 3, Aug. 8, Tuckerman. Section 8, Aug. 11, Parkin.—H. E. Shaw, District Secretary.

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#### UTAH CAMP MEETING

The Annual Utah State Camp Meeting will be held June 12-19, at the Daughters of Pioneers Auditorium, Provo, Utah. Evangelist W. M. Stevens of Denver, Colo., guest speaker.—J. E. Austell, District Superintendent.

#### ARKANSAS DISTRICT CAMP MEETING

The Arkansas District Camp Meeting will be held at Ozark-Lithia Camp Ground, 9 miles from Hot Springs, Ark., on Highway 7, July 13-22. Speakers: Evangelist Bracy I. Greer and Evangelist T. J. Jones. Three services each day. D.V.B.S. for the children.—H. E. Shaw, District Secretary.

#### SOUTH CAROLINA DISTRICT COUNCIL

The South Carolina District Council will convene June 27-29 at the First Assembly of God, 1412 Richard St., Columbia, S. C. Ernest S. Williams, General Superintendent, special speaker. Rooms furnished as far as possible. Hotel reservations made by request. For further information write Pastor J. C. Hunnicutt, 1414 Richard St., Columbia, S. C.—C. L. Duck, District Secretary.

#### WESTERN SLOPE SECTIONAL CAMP MEETING

The Sectional Camp Meeting for the Western Slope of Colorado will be held June 24-July 4, at the Sectional Camp site, one mile north and one mile west of Grand Junction, Colo. J. B. Lindsey, pastor at Russellville, Ark., special speaker. For room information write the local pastor, Ralph M. Hutchinson, 408 Grand Ave., Grand Junction, Colo.—J. E. Austell, District Superintendent.

**HUNTINGTON LAKE, CALIF.**—Family Camp, held at Lakeview Lodge, in High Sierras, 65 miles east of Fresno on Highway 168, July 2-9; L. R. Keys, San Francisco, speaker. Pastor H. Benson Miller and Mr. and Mrs. Ray Moyer of Fresno will assist. Bible study, rest and recreation for the entire family. For information and reservations address Lakeview Lodge, P. O. Box 7, Fresno, Calif.—Floyd L. Hawkins, Committee Chairman.

#### WEST FLORIDA DISTRICT CAMP AND COUNCIL

The West Florida District Camp Meeting will convene on our Blue Springs Camp Grounds, Marianna, Fla., July 25-Aug. 3, followed by the District Council August 4-5. Gayle F. Lewis, Springfield, Mo., and R. C. "Keetah" Jones, Atlanta, Ga., guest speakers. For further information write G. H. Blair, District Secretary, P. O. Box 465, Marianna, Fla.

#### EASTERN DISTRICT COUNCIL

The Thirty-third Annual Eastern District Council will convene in the First Pentecostal Church, West Orange and Concord Sts., Lancaster, Pa., June 7-9. Roy Smuland, Superintendent of the New England District, special speaker. Rooms provided for ministers, missionaries and delegates as far as possible. For information write Pastor Boston W. Turner, 809 State St., Lancaster, Pa.—Adolphus T. Smith, District Secretary.

#### SOUTH FLORIDA DISTRICT CAMP MEETING

The Sixth Annual Camp Meeting of the South Florida District will be held in the newly completed tabernacle on Lake Bonny Bible Camp Grounds, Lakeland, Fla., June 13-24. Our Camp Evangelist and Bible Teacher will be Philip J. Brauchler of Wollaston, Mass. Special afternoon Youth Rallies with Clifford T. Burkett of Oklahoma as special speaker. For further information or reservations write J. W. Collins, District Secretary, P.O. Box 428, Lakeland, Fla.

#### OLD-FASHIONED CAMP MEETING

(Near) FAIRFIELD, TEXAS—Old-fashioned Pentecostal Camp Meeting, beginning July 13, on grounds of Daniel Memorial Orphanage, about 15 miles east of Fairfield. Services morning, afternoon, and evening in 60x90 tent. Speakers to be selected by pulpit committee from the brethren attending. Tents, cots, and meals available but campers should bring linens, pillows and bed covers. For information write Daniel Memorial Orphanage, Fairfield, Texas.—J. B. Daniel, President.

#### BLACK HILLS CAMP MEETING AND BIBLE CONFERENCE

Black Hills Camp Meeting and Bible Conference, Assembly of God Camp Grounds, Canyon Lake Drive, Rapid City, S. Dak., June 24-July 4. J. B. McIntosh Camp evangelist. John Johnson, Camp Bible teacher and Missionary speaker. M. M. Brewer, C. A. speaker. Services daily, 9 and 10:30 a.m., 2:30, 6:45 and 8 p. m. Accommodations include dining hall, lunch stand, cabins and camping space. For further information write W. E. Cummings, District Superintendent, 410 East Sixth Ave., Mitchell, S. Dak., or R. C. Zink, Caretaker, Assembly Road, Rapid City, S. Dak.—W. E. Cummings, Superintendent.

#### NORTH DAKOTA DISTRICT COUNCIL

The 14th Annual North Dakota District Council will convene on the Assemblies of God Camp Grounds, in Lakewood Park, near Devils Lake, N. Dak., Tuesday, June 21, 9:30 a. m. All members and delegates from affiliated assemblies urged to attend this important Council. Election of officers and usual business transacted. Credentials Committee will also meet with candidates for any degree of credentials.—Herman G. Johnson, District Superintendent.

#### KENTUCKY DISTRICT CAMP MEETING AND COUNCIL

**STANTON, KY.**—Kentucky District Camp Meeting, June 21-30. Virgil Jackson, Camp evangelist. Harry Myers, afternoon C. A. Speaker. H. C. Ball, special speaker at Missionary Rally, Sunday, June 26. Fifteenth Annual Kentucky District Council, June 28-30. For reservations write E. F. Dana, Route 1, Winchester, Ky.—Carl E. Schmidt, District Secretary.

#### SOUTHERN IDAHO CAMP MEETING

The Fourth Annual Southern Idaho District Camp Meeting will be held June 28-July 7. U. S. Grant Kansas City, Kansas, morning and evening speaker. Robert Cummings, returned missionary from North India, afternoon speaker. Evangelist and Mrs. L. N. Pearsall will conduct children's meetings. Tents, cots, straw, groceries and meals may be obtained on camp grounds, located 18 miles west of Boise on Highway 20, one mile south of Wright's corner service station. All paved road. For further in-

formation write O. C. Arneson, District Superintendent, 524 E. Jefferson St., Boise, Idaho.—J. E. Shaw, District Secretary.

#### OPEN FOR CALLS Pastoral

D. V. Robinson, Des Arc, Ark.—"Open to consider pastoral work in Arkansas or adjoining states. Ordained in 1929; have pastored 20 years. Reference: H. A. Still, Presbyterian, Box 304, Heber Springs, Ark."

C. R. McGarragh, 208 Murray St., McKinney, Texas, Phone 1391 J—"Have resigned our pastorate in Edgewood, Texas, where we have been during the past year. Now open for calls as pastor. Will consider any place and go where the Lord leads. My wife does the singing. I am licensed with Texas District."

#### Evangelistic

C. R. Shirley, Route 1, Box 60, Kissimmee, Fla.—"Open for evangelistic calls. Travel alone. Can give reference."

#### Evangelistic or Pastoral

Thomas J. Helm, P. O. Box 1192, Ft. Worth, Texas—"Open for calls after June 1. Licensed with West Florida District. Play guitar and preach the old-fashioned gospel."

Mrs. Mary L. Bailey, Barnett, Mo.—"Have been preaching since 1929; in fellowship with Southern Missouri District Council. Will accept either pastoral or evangelistic calls. Willing to go to new works, old schoolhouses, or arbors. Anything to win souls for Christ."



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