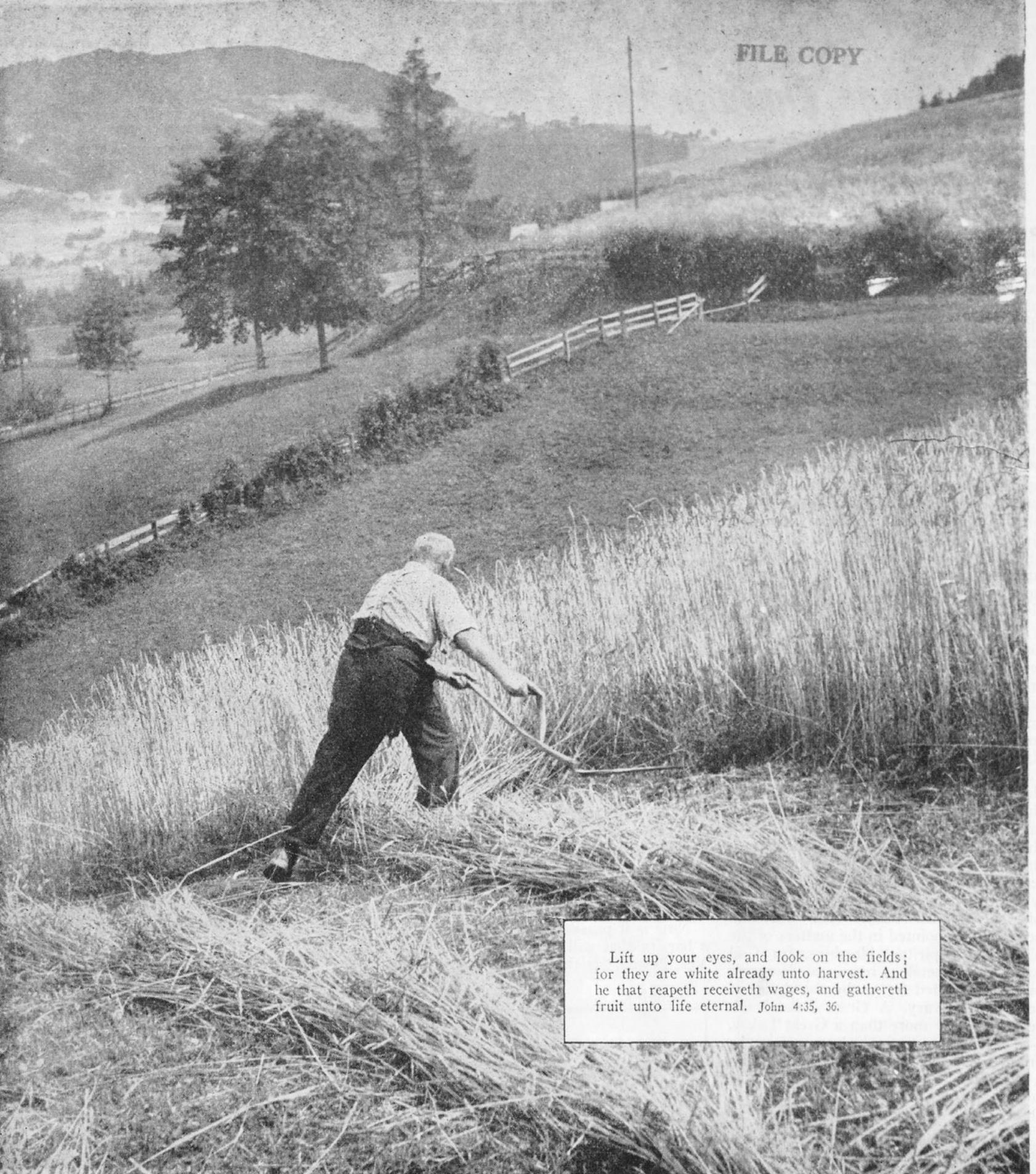


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Lift up your eyes, and look on the fields; for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. John 4:35, 36.

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

The **PENTECOSTAL EVANGEL**

JULY 30, 1949

Harvesting in Switzerland (photo by J. Gaberell, Thalwil)

NUMBER 1838

Pressing Through the Barriers

Emil A. Balliet

at Central Assembly, Springfield, Mo.

● IN MARK 2, we have the story of the paralytic who was borne of four. This man needed divine healing, and the account given us in Mark 2 is an emphasis of the human responsibility in obtaining divine healing. Now the chapter does not discuss the sovereignty of God. It does not necessarily go into the phase of God's promises regarding divine healing, but the story of the paralytic borne of four primarily emphasizes our human responsibility in receiving from God that which He has already provided for us. We cannot be passive or negative in our approach to God. To say simply, "God knows my address, and if He has a blessing for me, why, He knows where to deliver it," is only to take the negative and the passive viewpoint. You cannot get anything from God on the basis of negations, or passivity. We must be positive in our approach to God.

Now faith is the exit between supply and need. If you lived in Chicago you would enjoy with the Chicagoans the tremendous supply of water that is offered through the Great Lakes. Actually the resources are tremendous. All they need to do is to turn on the faucet, and behind that faucet lie the great resources of the Great Lakes themselves. No one need be thirsty in Chicago. No one need die of thirst. All that it takes is active faith, the faith that turns on the faucet, the faith that anticipates by putting a glass beneath that faucet, and receives from the boundless resources of the Great Lakes that which will supply and answer the thirst of the physical body. No Christian need be disappointed in the matters of the physical or spiritual blessings, for God has made tremendous resources, resources in value, created for us by the dying of Jesus on Calvary. A Great Lakes? Oh yes, but vastly more than a Great Lakes, —a boundless ocean which can never be drained or dried, an ocean of God's giving which does not impoverish the giver, for our God delights to meet men and women on the basis of active faith.

Now faith must not be passive. It must be active. As Smith Wigglesworth used to often delight to say, "Faith is an act." And faith is a fact. Don't forget the active part of faith. There is the factual side on which we base our faith, and then there is the active side, the appropriating from God, the activity by which we take God at His word.

Now this man in Mark 2 recognized

that God offered him healing, and he was determined to press through the barriers that he might receive that which God so freely offered. There were four barriers for which this man pressed, and I trust that in examining these four barriers you will be inspired to press through the barriers that stand between you, and that which God offers you so generously in the Lord Jesus.

First of all, there was the barrier of the sickness itself. This poor man was paralyzed with palsy. He was so helplessly crippled that he could not stand or walk. He had to be carried on a bed by his friends. The sickness itself was a barrier, for sickness, as you well know, paralyzes our will to win, and our will to press through to God. Sickness is a dreadful disease. It's a dreadful thing that afflicts, not only the body, but the volitional powers of man. But this man refused to yield to the claims of sickness. He refused to remain in the position of a patient. He had the inspiration to call his four colleagues and ask them to carry him into the presence of the Lord. Whose idea was it, may we ask, to call these four? I'm persuaded that it was the idea of the man himself, for later on we read that when he was carried into the presence of the Son of God, Jesus saw their faith, the faith of the four—yes, indeed, and the faith also of the five, including the man who inspired these four to carry him into the presence of the Son of God with the assurance that Christ would meet his physical and spiritual need.

Now is it possible that sickness will be a barrier that will keep men from God? Yes, indeed, for the Son of God did not

speak idly when He said to the man by the pool of Bethesda, "Wilt thou be made whole?" That man had to decide whether he wanted to be sick, or whether he wanted to be made well. It's possible that men sometimes choose to remain sick because they have languished in the shadow of self-pity. They have so appreciated and enjoyed the attention that their sickness has brought them they wonder whether they really want to be made well, and thus be obliged to bear the responsibilities and the burdens of healthy people. You know it has been said that some people enjoy delicate health, and you know what that means. To enjoy delicate health simply means that they luxuriate in the attentions that come to them because of their sickness. They become the center of attention, and they are loathe to part with that. Billy Sunday said, "Instead of drowning their troubles, some people take them out and give them swimming lessons," and there is an old proverb that says, "Troubles, like babies, grow bigger by nursing them." Oh, dear friends, you must turn on that sickness, even as this man did. He was not only sick with palsy, but he was sick of the palsy. He was determined that he was not to be crippled and bound by this thing any longer, and he pressed through the barrier of the affliction, and said, "You shall not have dominion over me, for the Son of God offers me healing." To get to God you must press through the barrier of sickness and of affliction.

There was a second barrier the man faced. It was the barrier of the crowd, and what a crowd it was! Read in Mark 2, and also in Luke 5. A crowd so filled the home of this man that the doorways were filled, the window areas were filled, the place and the space around the house was filled. It was a "standing room only" crowd, pressed and jammed into that house. Can you see now the paralytic borne by four as they drew near to the house, and they see this overflow crowd, filling the house, overflowing the yard, and the lawn? All the area around the house is taken. What a tremendous barrier it presented. How were they going to get through to Jesus? Here was the crowd. What a barrier this crowd represented! Then if you'll look in Luke 5:17, you will notice that the barrier is a little more complicated than just merely a physical crowd, for there were certain people in that crowd that in themselves constituted a further barrier. For Luke 5:17 tells us that there were Pharisees and doctors of the law from Jerusalem and Judea, and Samaria, present, and then Luke adds, I think rather whimsically, that the power of the Lord was present to heal them. Here were these critics. Their position in regard

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The Ominous Message of the Wind--

GET READY!

J. Narver Gortner

● "AND SUDDENLY THERE came a sound from heaven as of a rushing mighty wind. . . ." Again in the world there is the sound of a rushing mighty wind. It says, "Get ready."

That we are living in the last days of this dispensation of grace, and that the signs of the times indicate that the coming of the Lord draweth nigh, has been asserted and re-asserted so many times, and in so many different ways, that the truth has become trite, and (it is to be feared) no longer makes much of an impression upon many hearts. But it is just as true today, and even more true than it was when it was first said.

Edward Irving was a noted London preacher under whose ministry there was a mighty outpouring of the Spirit more than a hundred years ago, many of the members of his church being baptized in the Holy Ghost, tongues and interpretation characterizing the services of the church to such an extent that the adversary was mightily aroused (as he is always aroused when God works in a mighty way). More than a hundred years ago Edward Irving published his *Exposition of the Book of Revelation in a Series of Lectures*, and in the Preface, dated April 22, 1831, wrote:

"It is now five years since I published my first work on prophetic subjects, entitled *Babylon and Infidelity Foredoomed*, expository of the Prophecies of Daniel and John in respect to the nations and the world. Since that time there has been one continual series of events accomplishing the things therein laid down; and we seem at present to be standing upon the brink of a great crisis, both in Church and in State, which all men now begin to apprehend. This day, as I write, the Parliament of Great Britain is dissolved, in order to make way for another which may be more obsequious to the passions of the people; for it is an idle thing to talk now of any ruler in this nation but the popular voice, of which the Reformed Parliament will be the appropriate organ.

"A very short while will unfold very great events. The time is indeed at hand. * * * When the last infidel Antichrist shall arise—the eighth head which is also of the seven—there shall be ten kings, who will give their power unto him, in order to accomplish the destruc-

tion of the Whore of Babylon. * * * In all the churches, and especially in the churches of Ireland, I have heard the voice, 'Behold, the Bridegroom cometh.' Expositors of the Lord's coming have arisen on every side, and the land is filled with light. The doctrines of the Church begin to be more and more cleared in our sight; and with the light, life hath revived; and with the life, power; and with the power, gladness. This is to me by far the most hopeful sign of this land, that the Lord Himself hath returned to the midst of us, with the light of knowledge and with the voice of preaching. We have awakened as out of a deep sleep."

Irving firmly believed that the time was very near for the return of the Lord; it was his conviction that he might live to witness the glorious event, and be among those caught up to meet Jesus in the air, and he was desirous that the people to whom he ministered, and to whom he was devoted as every pastor ought to be devoted to the sheep of his flock, should be found ready in the day of the Lord's appearing, and not be left behind. He was misunderstood, and misrepresented, and bitterly persecuted by some of the ministers of his own Church, and by some of the members of his own flock, and was finally locked out of his church by his official board, but went with eight hundred of his flock to a

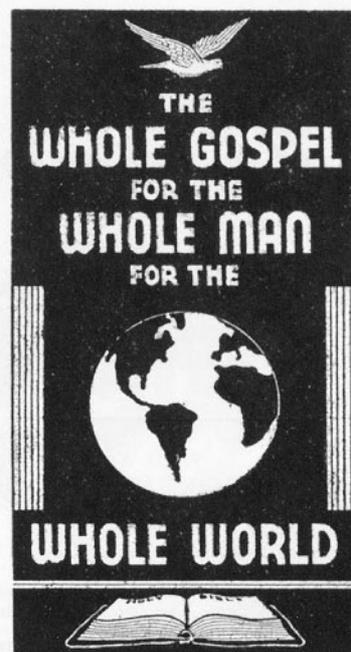
hired hall, where God continued to signally bless his ministry, manifesting the Divine Presence and displaying the Divine Glory.

Not only Irving, but many others, also, at that time, were looking for the coming of the Lord. Many voices were being raised with the announcement that the coming of the Lord was at the doors. Hearts were expectant. Many churches that had been empty, or well nigh empty, were thronged with worshipers; and the seekers of the Lord were numerous. Irving started a daily prayer meeting at six o'clock in the morning, and it increased in attendance until six hundred people were meeting each day at that early hour to call upon the name of the Lord, and ask for a gracious outpouring of the Spirit of God. Is it any wonder the outpouring came? Is it any wonder God blessed the ministry of Irving with a mighty revival, and that the gifts of the Spirit were soon in evidence among the people of the congregation? Let preachers preach anywhere as Irving preached, and people seek the face of God as people then sought the face of the Lord, and hearts be expectant as hearts were then expectant, and souls consecrate themselves, and their talents, and their time to the great Head of the Church, as souls then consecrated their all to the Lord of hosts, and there will be similar results.

It has been said repeatedly that similar causes produce similar effects. I have been impressed recently by the truth that God works in harmony with divine law; and a study of the great revivals of the Church from the time of the first great outpouring of the Spirit in the days of the apostle down to the present time is enough to convince anybody that if a church or a community does not have a revival, a real revival, an outpouring of the Spirit of God, it is not the fault of God, but the fault of the church or the community.

In the days of the early Christians all earnest disciples of the Lord Jesus were looking for the coming of the Lord. Before His departure He said He would return. He spoke much during His public ministry of His Second Advent. His followers had been exhorted to "occupy" until His return. He was the Nobleman who had gone "into a far country to receive for Himself a kingdom, and to return." Note the fact that He did not say that He, the Nobleman, would be gone a long time. Nothing was said about the length of the time of His absence, but the journey was spoken of as a journey "into a far country." Luke 19:12. Our Lord went from earth to heaven. How far it is to heaven we do not know, and speculation is useless. But it did not take

(Continued on page eleven)



Like Christ

● JACOB HAD DECEIVED his father. Isaac asked him, "Art thou my very son Esau?" and he answered with a lie, "I am." After this he became a fugitive, because of his brother's wrath. And yet as he lay down and slept, with a stone for his pillow, God met Jacob the fugitive, the liar, the deceiver; and he saw heaven open and angels ascending and descending. They were coming down from heaven and bestowing blessing, and ascending to heaven again. God brought down from heaven a circle of blessing—blessing without end.

God has provided for His people a circle of blessing. Christ came down to Bethlehem, He went to the cross, was buried, rose again, and ascended to glory. He comes again in Spirit. He is coming again in His own person to take up His saints into glory.

Why was the outcast, the fugitive Jacob favored? He was beloved for his fathers' sake, for Isaac's sake, for Abraham's sake. God remembered His oath, His covenant. You get your blessing not for what you are, for you are by nature a sinner, but because of Christ. God for Christ's sake has forgiven you and raised you up with Him, blessing you with all spiritual blessing in Christ Jesus.

The answer to the enigma of Jacob being blessed and seeing the vision was that God, for Abraham's sake, for His own oath's sake, blessed Jacob. And God, for Christ's sake, blesses us, though equally unworthy. He makes us partakers of His calling. Do not wait for any more fitness to make you a partaker of the heavenly calling. Heb. 3:1. It is all of grace, and we must learn to say with the apostle, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

"It doth not yet appear what we shall be." "Doth not yet appear"—the photograph is undeveloped, but the negative has been exposed. There is a process of continuous transformation. "But we all, with open face beholding as in a glass the

glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," or as Weymouth translates one phrase of this verse: "are being transformed . . . from one degree of radiant holiness to another." 2 Cor. 3:18.

A man working in the sun is unconsciously tanned. He has a rugged, vigorous, strong look. He acquired this unconsciously by simply being under the rays of the sun. We, beholding the Sun of righteousness, sometimes consciously but often unconsciously, are changed into His image. "Transformed into the same likeness, from one degree of radiant holiness to another."

In what state of glory are you? First, second, third, fourth, or fifth? Thank God for the degree of glory that you have attained, but thank Him also that it is still possible to reach a higher degree. Take the attitude of the one who declared, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Son of God can do for you what you yourself cannot do. The Son of God can make the seemingly impossible, possible. But there must be a constant abiding in Christ. We are exhorted, "Now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." And again, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."

Christ's desire and purpose is to perfect that which concerns His saints.

He Waits to Be Gracious

● YOUR LORD IS always the waiting One, waiting till you get quiet, waiting till you are no longer preoccupied with the things of earth, waiting till you can get still.

Has He not said, "Be still and know"?

You want to know Him? It is essential to be still. Study to be quiet, to enter into a place of quietness, and of confidence that He will speak. And He will speak peace. He will speak love. He will speak joy. And know this—His word is creative. He said "Let there be light!" and there was light.

He speaks peace—peace to the ruffled seas. He speaks joy, for His desire is that His own should share His joy, the joy that is now His. He speaks love—eternal love, everlasting love, love that was there before the world began and is not disturbed and not changed despite all the things that have happened through the ages. He speaks that love into His own so that they become possessors of His love, of His peace, of His joy. And moreover, He will share with His own His own faith.

"Sit thou at my right hand." That is not a place of strain. He is sitting. He knows that in God's own time when God's purposes are completed, every enemy will be subdued, will be destroyed. He will communicate to you His faith; and you will know of a certainty that there shall be no Canaanite in your Land, no enemy within your gates; the land will flow with milk and honey, and with everything else that divine love can think of.

"Thou preparest a table before me in the midst of mine enemies. Thou anointest my head with oil. My cup runneth over." The very oil of the Holy Spirit runneth over. You will have so much that you will always be running over. And as you wait on Him in quietness He will always cause your cup to overflow. The overflowings of love will overflow out to those who are His, and to those He purposes to bless.

The whole secret? Waiting at His gates where He waits for you so patiently. If you wait, and He waits, your sure and certain union with Him will be a matter of His communicating to you all that He has and all that He is.

"Remember," said R. M. McCheyne, "that the end of a sermon is the conversion of the people."

"The beginning of greatness is to be little, the increase of greatness is to be less, and the perfection of greatness is to be nothing," said Moody.

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STANLEY HOWARD FRODSHAM
Editor

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John Wesley on FASTING

Clippings from Wesley's Diary

● IT WOULD BE easy to show in how many respects Christians in general are deplorably wanting in the practice of self-denial. When I was at Oxford, the rule of every Methodist was (except when sick) to fast every Wednesday and Friday in the year, as did the Primitive Church, for which they had the highest respect. This practice of fasting was universally followed. 'Who does not know,' says Epiphanius, an ancient writer, 'that the fast of the 4th and 6th days of the week is observed by Christians throughout the world?'

"So it was by Methodists for several years, by them all without exception. But then some carried this to excess and fasted so as to impair their health and it was not long before others made this an excuse for not fasting at all. I fear there are now thousands who, following that bad example, have entirely left off fasting; who are so far from fasting twice in the week that they do not fast twice a month. Yea, are there not some of you who do not fast one day from the beginning of the year to the end? But what excuse can there be for this?"

"I say this for those who profess to believe the Scriptures to the Word of God since, according to this, the man who never fasts is no more in the way to Heaven than the man who never prays."

From Wesley's Journal, 1763

"There is something remarkable about the way in which God revived His work in these parts. A few months ago, the generality of the people in this circuit were exceedingly lifeless. Perceiving this, Samuel Meggot advised the people at Barnard Castle to observe every Friday with fasting and prayer. The very first Friday they met together thus, God broke in upon them in a wonderful way and His work has been increasing among them ever since. Neighboring churches heard of this, agreed to follow the same rule and soon experienced the same blessing.

"Is not the neglect of this plain duty of fasting (ranked by our Lord with alms-giving and prayer) one general occasion of deadness among Christians? Can anyone willingly neglect it and be guiltless?"

James Miller writes:

"I tried this system of fasting, watching my own experience and the outcome

in my meetings. Everything increased and intensified for good. I have met many criticisms from well-meaning people, but I am more convinced today than ever before that it is pleasing to God and that it pays to fast regularly.

"Many have asked me why those two days in the week and I can only answer that this was the practice of the Apostles and early Christians. I know not why they kept those two days but when I had to adopt some system of fasting, I concluded that this must be a good one, if it was good enough for them, it would be good enough for me. But I do not want to be understood to mean that the only way or time you should fast should be those two days of the week, for there are many times when it takes more than two days in a week.

"It pays well to get alone and still in the Presence of God, when fasting and praying, so that He can give us His mind and make known His will and way to us. On fast days we should set aside all the work we can as well as all pleasures and visiting that are legitimate at other times, so that we can give ourselves up wholly to seeking the Lord."

John Wesley Healed

● AN ILLUSTRIOUS example of constancy and power in prayer, we find in John Wesley: It is said that as a matter of habit and rule, John Wesley's ordinary private praying consumed two hours a day. At times he would gather his company and pray all night, or till the power of God came down. Nothing was considered by him too great or too small to take to the Lord in prayer.

On one occasion in the midst of his preaching he was seized with a pain so that he could not speak.

"I know my remedy," he said, and immediately kneeled down. In a moment the pain was gone, and the voice of the Lord cried aloud to sinners.

On another day, when he was preaching, he was again seized with a pain, fever and cough, so that he could scarcely speak; he records: "I called on Jesus aloud to increase my faith. While I was speaking my pain vanished away, my fever left me, and my bodily strength returned."

The Elements in Control

The elements as well as sickness were often in the way of John Wesley, but prayer always removed the hindrances. "Just as I began to preach," he declares, "the sun broke out and shone exceedingly hot on my head. I found if it continued I should not be able to speak long, and I lifted up my heart to God. In a minute or two it was covered with clouds which continued till the service was over." And he adds: "Let anyone who pleases call this chance, I call it answer to prayer."

On another occasion it was raining, and as the building was so crowded with people, Wesley decided to lead his congregation to the open-air, and the rain ceased the very moment they came out. He writes in regard to this incident: "How many proofs must we have that there is no petition too little, any more than too great for God to grant?"

Wesley moved things mightily, because he moved God mightily. He became the prince of Evangelists, because he was the prince of prayer. He stirred the world with the fire of his zeal because he stirred heaven by the fire of his prayers. His pleas had access to men's consciences, because they had access to God. If more men prayed as John Wesley prayed, there would be more of John Wesley's thoroughly spiritual work done."

RENEWING STRENGTH

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.—A. B. Simpson.

It would not in the least help a thief if he were to moan and sob for twenty years because he had stolen. "Steal no more" is the repentance for him. In the same way it is useless for an impure person to lament, if he make no change and no effort to become pure. To confess and forsake our sins is true repentance.—Dorothea Trudel.

"Do not be so busy with work for Christ that you have no strength left for praying. True prayer requires strength."—Hudson Taylor.



You Are a Temple

Ernest S. Williams

on National Radio Hour, "Sermons in Song"

● WHERE ARE WE to find a temple for God? The answer is given to us in 1 Cor. 3:16, which reads, "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you?"

My hearer, you are either the temple of God or the temple of the devil. If you are living sinfully you may be sure as to whom you belong. Paul speaks of the devil as "the prince of the power of the air," then says concerning him, "the spirit that now worketh in the children of disobedience." You would hate to think that the devil is working in you; but he is, if you are not the temple of God. Evidence that a person is the temple of the devil is in the fruit produced. This fruit is described as "fulfilling the lusts of the flesh and of the mind." If you have been a temple of Satan, God bless you and make you a temple of God.

The temple of God is the place where God resides. Wouldn't you like to have Him in all His love and fellowship live in your heart? By letting Him come into your heart you give Him the honor that is due to Him. And remember that when He comes into your heart, He comes not to be honored only, but in meekness that He might serve you. God serves us in saving us. He serves in keeping us, for in this world are many temptations and adversaries. None of us is strong enough to keep ourself.

Here is an illustration of the love of God. Before Jesus went back to heaven, He gathered His disciples about Him. Then He took a towel and a basin of water, and began to wash the feet of His disciples. This astonished them. Would He, their Lord and Master, wash their feet? Arising from the foot washing He said, "Know ye what I have done?" He was trying to teach them that He was in their midst to serve.

God serves us by keeping us pure, by sharing our burdens, by comforting our hearts, by the sweetness of His love and fellowship. Do you ever feel as though no one cares? All of us have had our lonely hours. What anguish some have suffered. If we are the temple of Satan, he only makes our burdens heavier, our sorrows deeper. When we turn to God, He casts out the devil and all his deeds; then He comes in to comfort and guide. As I speak, you may not love God, but God loves you. He loves you so deeply that He gave His only begotten Son as a Sacrifice that you might be saved. He waits to send the Holy Spirit into your hearts that He might bring with Him the fruit of the Spirit.

Here is what God brings to His temple: love. The richest

blessing in the world is love. This naturally is followed by joy. It is a glad day when the love of God is shed abroad in our hearts by the Holy Ghost. The third blessing flows from the first and the second; it is peace. What rest, what comfort! My hearer, we all need God. You may become the temple of God. You may know little now of joy and peace, but you can know. Get alone with God. Tell Him all about yourself. Ask Him to save you for Jesus' sake. Then trust for the comfort of the Holy Ghost.

Remember the Scripture, "For ye are the temple of God," the place where God resides, where He manifests Himself, where He meets and communes with His people. If God is not real to you, will you not seek Him in faith until He is made real to you?

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

WHAT IS HOME?

Eight hundred replies came to a London magazine which asked the question, "What Is Home?" Three of the best answers were: "Home—a world of strife shut out, a world of love shut in."

"Home—the father's kingdom, the mother's world, and the child's paradise."

"Home—the place where we grumble the most and are treated the best."

It takes the presence of Christ to make a home all that it should be. A great many families do not have a home—all they have is a house!

Ben and Rachel

A Story From Jewish Life

Agnes S. Kent

● BEN AND RACHEL were little Jewish twins, nine years old. When they were only six, father had left mother in California and brought them away to New York to live. They did not understand why at all; it seemed very dreadful to be taken away from mother, and when they were so little, too. Aunt Fannie was very kind to them, but oh, they did want mother so much! They could never speak about her to father though, because whenever they did, he either became very angry or else he cried. But on their tenth birthday father said they were old enough now to understand, and he wanted them to know just exactly why mother could not be home with them. And then he said a terrible thing had happened before they had left California—that their beautiful Jewish mother had become a Christian.

"What is a Christian, father?" asked Ben.

"A Christian," father replied, sadly, "is a person who turns away from the true God—the God of Abraham, Isaac and Jacob—and worships Jesus."

"Father, who is Jesus?" Rachel asked.

"He was a man who lived nearly two thousand years ago, who tried to make everybody believe he was the Messiah. But our great Jewish rulers knew that he was only a wicked man, and they had him put to death upon a cross. But there are a great many people who still believe in him. These people we call Christians because his name was Jesus Christ."

"And does mother believe he was the Messiah?" asked Ben in awed tones.

"Yes, Ben," father answered, with a big choke in his throat. "That was why I had to bring you away from her because she was teaching you about Jesus and was trying to turn you away from God, too. It broke my heart, but I did not dare to allow my children to grow up Christians."

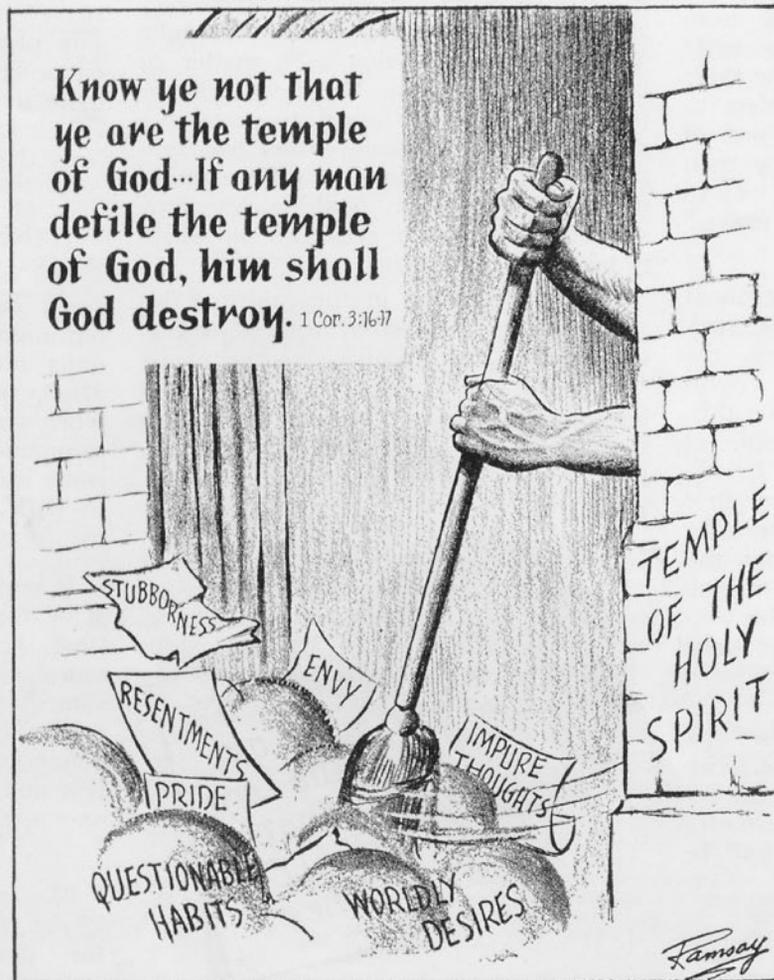
"Father, isn't mother ever coming home again?" asked Rachel.

"I hope she will, darling. Just as soon as she will give up this Jesus and will promise never to speak his name to you again, then I shall go at once and bring her home. But she always refuses to promise. She says she will never give him up and that she will never be happy until we are all Christians, too."

"Where is mother now, father?" asked Ben.

"Still in California, Ben, living with Christian friends. She is very, very poor, I am afraid, for she will never take any money I send her, and her own folks will not have anything to do with her. When they found out she was a Christian, they held a funeral ser-

SWEEP IT CLEAN!



vice for her just as if she had died. But even then she would not give Jesus up. We must never, never stop loving her, though, and every day, children, we must pray the God of Abraham that soon He will bring her back to us again, no longer a Christian but a true daughter of Israel, believing in the one true God."

That night the twins cried themselves to sleep. They were so homesick for mother—the beautiful little mother who had given up God to become a Christian.

They remembered her so well. She was so lovely with her great dark eyes and her wonderful smile. They could remember the beautiful songs she had sung them at bedtime. There was one about "Jesus loves me, this I know," and yes, now they could remember the lovely stories she had told them about Jesus. Oh! He was wonderful. Father surely must be mistaken about His being so wicked. And now they recalled also how every night before mother had tucked them in and kissed them, she had always knelt at their little cribs and had prayed that they might learn to know and to love Jesus as their own Messiah and Savior.

The next afternoon when father and Aunt Fannie were away, a lady called. She asked if they were the Izenberg twins and seemed glad to find them alone. She rested a little while, and then—what do you think she said?

"Ben and Rachel, you could never guess where I have come from just yesterday. California! And while I was there I saw your mother! I used to love her dearly years ago when we were schoolgirls; but when she became a Christian I would never see her any more, because I used to think it was a dreadful thing to be a Christian. But now I am a Christian, too, and it is the most beautiful thing in all the world. And do you know, children, it was your own dear mother who brought me to Jesus. And now I have a wonderful surprise for you. Look! A letter from your mother!"

Screaming with excitement, the twins seized the letter and read it eagerly. It was a wonderful letter, every word of it, the last part was the best of all:

"And now, my darlings," mother said, "I want you to promise me to pray every night to God that He will show you and father that Jesus is the true Messiah of Israel; and then you must all give your hearts to Him. And ask God to bring us all together again very soon in a beautiful new home where the Lord Jesus shall be honored and loved. It was because I loved Him so much that I had to give up all that was dearest on earth to me—father and you children and our beautiful home and my parents and brothers and all my friends. But He is more precious than all the world, and although I am often very lonely and sad and poor, yet Jesus is constantly with me to keep me strong and rejoicing. And I know that some day He is going to give me back all my treasures.

"Do not tell father about this letter, and don't speak to him yet about the Lord Jesus, for until he learns to love Him he might punish you. Just keep on praying faithfully every night and every morning. Aunt Helen will pray with you. That is what you must call the lady who gave you this letter—your Aunt Helen, because she is my own dear sister in Christ. I want you to see her as often as possible, for she will give you letters from me and she will teach you about the

Messiah. The dearest wish and prayer of my heart is that you and father will soon know and love Him.

"With fondest love, from

"Your devoted Mother."

* * *

The twins never forgot that afternoon. There were many more delightful visits with their new Aunt Helen, sometimes at her house and sometimes at their own. She taught them the New Testament stories about the Lord Jesus; and before very long the twins were perfectly sure that He was the true Messiah, and they gave Him their hearts. How glad they were when they were able to write mother all about it; and when mother's reply came, so full of love and thanksgiving and praise, they were happier than they had ever been in all their lives. Mother urged them to keep on praying for father; so they did every night and every morning more fervently than ever. And at last, after a long, long time, God answered their prayer in the most wonderful way in the world.

* * *

Another birthday came—the twins' eleventh. For a whole week before, the house was scrubbed and polished, delicious things were baked, and all kinds of mysterious preparations were made, such as had never been known for any birthday before. When the birthday finally came, the twins were whisked off to a friend's to spend the day. They were to come home at six o'clock for a great surprise father said he had for them. They thought the day would never end. At five o'clock they were brought in to bathe and dress in their best clothes which Aunt Fannie had brought over; and at last at six, home they started, running and jumping excitedly all the way. They rushed into the house crying eagerly, "Where is our surprise, father? We want our birthday surprise!"

Aunt Fannie led them into the dining room and there was the table all decorated with lovely flowers and candles and spread with good things to eat, and at the twins' places there were two piles of packages. Father stood at his place and Aunt Fannie at hers, and—why, there was Aunt Helen, too! How fine! Before they could puzzle out about the empty place next to father's—suddenly father drew back the curtains and there in the doorway stood—the surprise!

"Mother! Mother! Mother!" the twins screamed in wildest excitement. They rushed forward and threw themselves into her arms laughing and crying for joy. Yes, really and truly it was their own beautiful mother whom they had not seen for four years. But they remembered her perfectly. Her sweet face was a little older and thinner, and there was a sad look in her lovely eyes as if she had suffered a great deal. But it was certainly mother!

Then suddenly it all became very still for father was speaking. Listen!

"Children—Rachel, Ben—this is the surprise I promised for your birthday—mother—home, never, never to leave us again. But the reason why she is here is a surprise that is even more wonderful still. Listen, and father will tell you all about it."

The twins listened eagerly, and father continued in a quiet, reverent tone:

"For a long time, children, I have been studying the New Testament. Aunt Helen has been

helping me: yes, that is part of the surprise. And away out in California mother has been praying, and I know that some other people"—here he looked intently at Ben and Rachel—"have been praying too, and at last, just two weeks ago, on Christmas night, I found my true Messiah, Jesus Christ my Lord. I want now, before you all, to confess Him as my Savior and King and to give Him my heart in full surrender. And I want to ask Him to forgive me for my sin of rejecting Him, and for my terrible treatment of mother. I want to thank Him that He has kept her true to Himself, and that He has brought her safely home at last. And I thank God that you, Ben and Rachel, have found the Messiah, too. Yes, Aunt Helen has told me everything. Aunt Fannie has found Him also. At last we are a happy Christian family, all one in our faith in Jesus, the true Messiah of Israel."

And then something happened that had never been known before in that Jewish home. Father read aloud from the New Testament, and all the family knelt together in prayer before the God of Abraham, Isaac and Jacob, in the Name of His Son, Jesus Christ.

* * *

Such a wonderful, wonderful birthday it was! Afterwards came supper and then the presents, and later a delightful time with father, mother, Aunt Helen and Aunt Fannie.

But the best hour of all was the bed-time hour when mother, in the dear old way, just as she used to do, sang with them, "Jesus loves me, this I know," and told them stories of Jesus. Then she tucked them in and kissed first one and then the other tenderly as if she could never let them go again. At last, before she put out the light, she held them very close and prayed aloud:

"Father, I thank Thee, oh, I thank Thee for giving me my little lambs again; and oh, my Lord Jesus, I thank Thee that they are safe within Thy fold!"

TOO COSTLY FOR LINDY

Charles Lindbergh, after his return from China, was invited to a dinner at a hotel in New York City. When he learned that the dinner was to cost \$5 per plate, he declined the invitation, despite the fact that he was to have been the guest of honor. In giving his reason, he wrote:

"I have come directly from China. I learned there much about the prevailing famine. Thousands of people die daily of starvation. Contagious diseases rage violently. Of a large number of physicians who were sent to the stricken district, only seven came back alive. Medicine was needed with all haste, and I offered the use of my plane. When I reached my destination I was met by doctors and nurses who were to receive the medicine, but a mob of people pressed upon us in the hope of getting something to eat. They were so starved that some of them bit into the wings of the plane. . . .

"I must say that I left China a different man. Science is a good thing. . . . But we need at this time something more than science. What we need is a new spirit. Never again, as long as the wings of my plane bear the marks of teeth that hungered for bread, and as long as famine in the world is not alleviated, will I eat a five-dollar dinner."

Are you and I, whose Christ left all to make us rich, as conscientious as that?



Some of the thirty-five candidates for baptism at Hwangyuan, Tsinghai, China. Mrs. V. G. Plymire is at the extreme left in the picture. Postage on Mr. Plymire's last letter to the Foreign Missions Department cost G.Y. \$3,050, approximately 50c U.S. He says that he does not expect to write many letters at that rate, and requests that those contributing to his support bear with him if they do not hear from him.

NEWS BRIEFS FROM ABROAD

GOLD COAST

Pauline B. Smith and Adeline E. Wichman

We had two baptismal services recently. A total of twenty-seven were baptized. They were all from the northern territory, saved from heathen darkness. We are so thankful for them.

Four services are conducted at our church each week besides the Sunday School. In addition weekly services are conducted at eight surrounding villages, at a prison, and at a leper colony.

We are trying to prepare the best of materials for our Sunday Schools. The people have no Christian foundation whatsoever; therefore, it is not sufficient that they be taught to sing a chorus and learn a disconnected Bible verse. They must have solid training. Our Sunday School pupils give us a "wedge" into about one hundred heathen compounds. The hour we spend with them is very important.

VENEZUELA

Mr. and Mrs. Lowell Dowdy

Happy Bible school days are here again! How glad we were to see the young folk arriving—sixteen in all, ten boys and six girls—from the various Assemblies of God churches in Venezuela. Enrolled are two students named Mary, three named Peter, one Paul, one Christmas, and even one Angel—all quite common names here.

Last night in Bethel Assembly we had a welcome service for the students. Each student gave his testimony. God is laying it upon the hearts of the young people in Venezuela to spread the gospel. One lad testified that his call is to those who live far in the mountains, and who never have an opportunity to hear.

We trust that you will remember to pray for these young people who are sacrificing to prepare themselves to work in God's harvest field.

Christmas (Natividad) is one of our own Bethel girls. She received the Baptism in the Holy Spirit just before Easter. Since that time she has had a strong desire to attend Bible School. Her father was saved the night after she received her Baptism, and was willing that she enroll in school, but the mother would not consent to the separation. Monday we spent hours with the family trying to help the mother to come to a decision concerning the daughter's attending school. On Tuesday night we had a get-acquainted night for the students. At eight o'clock Christmas had not come, and we felt quite discouraged regarding her coming, but about 8:30 o'clock she arrived. The mother had been rebellious until about 7:30. The daughter told her that she would not attend school without her permission, but that if she were not willing for her to attend it was possible that the Lord would take her to be with Him. The thought stirred the mother and she immediately gave her consent. The father hurried the daughter off before the mother could change her mind.

NORTHWEST CHINA

Mr. and Mrs. George R. Wood

A new door has opened to us in the Tsinghai Province among high school students and teachers. On Sunday afternoon we have special services for youth. For four Sundays now more than two hundred and fifty students and teachers have attended. Our contact with them does not end there. Many are coming to us each day for personal help.

We have found the young people eager to learn of Christ. Most of them tell us that they

never heard of the gospel before. We have sold 114 Bibles, and 58 New Testaments to them.

One of the teachers is a Christian. He has started to teach of the birth of Christ in his classes. Later he expects to teach of Christ's life, then His death.

In the Hwang Chuan school there are more than four hundred students. We understand that we may have the opportunity to minister to them in the school once a week. A general invitation has already been extended.

In a few years these high school students will be taking part in governmental affairs. How important that they be won to Christ now.

We do not have any help in our work which makes our load quite heavy. Many stations have several ordained national ministers. We labor and pray on knowing that God has His man somewhere, and will send him to us in His good time.

The harvest will not come unless we pray. We fully realize this, and get up at five o'clock to have extra time to pray for the salvation of the students.

Our rent will be due again in a few months. Please pray that funds will begin to come through so we can meet it. Our money has not been reaching us through regular channels.

To date there is peace in our area.

Written April 23

Report From Greece

The following is a report from Greece designated for Evangel readers:

*Athens, Greece
June 22, 1949*

Our dear friends in the gospel:

We do praise God for all your prayers and the interest you have shown toward this field.

In spite of the continuous difficulties we face in this country of Greece God is still moving, and souls are getting saved. The hunger for the Word of God is increasing everywhere. Even Orthodox churches are opening their doors for the gospel. We believe that God is preparing the Greek people for a great revival. It has already started in many humble hearts.

Recently I visited again our small assemblies in Macedonia. At Thessalonica a fellow pastor and I visited a family, the father of which was ill but very hardhearted. As we were speaking to the family about the love of God the 12-year-old daughter interrupted us to tell us of a dream she had had the night before. She saw in her dream two persons visiting the home, and a serpent of many heads within her father. The two persons pulled the serpent from him. When the father heard his daughter's dream he fell on his knees seeking God's mercy and forgiveness.

Pray for this family and for many others who have heard the story of salvation; also, continue to pray for this field, and for our many needs and the protection of all the saints.

Yours in His love and service,

Harry Mamilas

Problem of Evangelizing Europe

Presented by Representative

Written June 24

● THE FOREIGN MISSIONS Department has recently been contacted in regard to the work of God in Europe by a representative of seven Assemblies of God pastors in French Switzerland, and one of Italian Switzerland. The representative wrote: "I know a number of brethren are writing fine articles and much is being said in America about Europe's spiritual needs, BUT WE LIVE IN IT, and know what yearnings after God lie in the hearts of those that are lingering in the darkness of a lifeless religion. Millions are groping in darkness. Those are not mere words, but indeed a very sad reality."

The eight pastors started a weekly Pentecostal radio broadcast on April 7, this year, over the Monte Carlo station. The broadcast has been advertised and supported to the present time by a French monthly, "L'Appel du Maitre," published by the pastors. The programs have been reaching Switzerland, France, Belgium, Italy, England, Sicily, Germany, Holland, Finland, Sweden, Algeria, and Morocco. As a result of the broadcasts hundreds of requests have been coming into the station from all over Western and Southern Europe for Bibles and New Testaments, and for prayer for salvation, and healing. The following request from a young woman in Holland was said to be typical of those coming in: "I am hopelessly ill. I wanted to put some music on and happened to turn the radio on Monte Carlo. I heard your message and realized that you were convinced of what you said. I am not frightened of death, but would like to have faith. Show me how."

When the names and addresses of listeners sending in requests are known pastors of their communities are notified besides the needy ones being contacted by mail.

The eight pastors believe that the most effective mediums for reaching the millions in Europe are radio, and the printed page. Monte Carlo has available time for religious broadcasts in other languages as do many other stations throughout Western Europe. To reach the many nationalities broadcasts should be released in several languages. Christian literature, written in the various languages, is needed to send to listeners applying to the sponsors of broadcasts for help; also, for general distribution.

In the representative's communication much anxiety was expressed for the Italian people. He wrote: "I expect Brother Perna has that you know about the fresh difficulties that are hindering the work in Italy. On June 7 some policemen went to the hall in Rome to close the service. Brother Goriotti resisted them, requesting that they go out of the hall to speak with him, which they did. The same thing happened in Sicily. A fresh wave of persecution seems to be at hand. The reason? Always the same—because the Assemblies of God in Italy are not yet recognized by the Italian government. A radio broadcast in Italian would help to evangelize the masses of Italy who cannot otherwise be reached because of the restriction on public services."

The pastors would like to broadcast in other languages, and over other stations but their paper, "L'Appel du Maitre" does not offer sufficient support.

We feel that the people of the fellowship should be acquainted with such grave problems facing the leaders in Europe. May we unite in prayer that God's will may be done toward the evangelization of Europe's millions.

Conditions in China

Sarah C. Johnston, South China

● CONDITIONS IN CHINA are gradually growing worse. City after city is falling to the Communists. Once a city has fallen the missionaries are more and more restricted until they are finally unable to leave their homes at all, or have any communication with their Chinese friends. Even the very presence of the missionaries, which ordinarily would be an encouragement to the believers, becomes the cause of added suffering and persecution as those who are known to have any association with them are accused of being unpatriotic, tools of capitalistic foreign enemies. Some missionaries have had to listen to the cries of their suffering Chinese friends, and even witness the death of those whose only crime was faithfulness to the missionaries. Under such circumstances it seems wise to work only so long in one place, then, when it seems inevitable that the Communists will come in, withdraw to another. With that thought in mind at the close of the school term we sent our trunks to Hong Kong. In a short time we followed them to await further development.

We do not know just yet what we will be able to do when it is time for school to open in the fall. It may be that we will remain in Hong Kong and open a school here rather than return to Canton; however, many are not too optimistic concerning the future of Hong King if Canton falls, which is quite likely. We must keep looking to the Lord for guidance for each step.

Before we left Canton we had the happy privilege of seeing twelve young persons take their stand for the Lord in baptism. To take such a step was an indication of real consecration for naturally it is not popular to be a Christian here at this time. I hope you will remember to pray for these and for all the Christians and workers who are having to face difficult days. Pray that the devil may be defeated in his plan to swing all of China into Communism. South China has not fallen yet, and perhaps even now its fall can be averted in answer to believing prayer. In the natural it does not seem possible, but with God all things are possible.

Pray that we may be led of the Lord in all our moves and decisions. God has called us

MISSIONARY CONTRIBUTIONS

June, 1949			
Alabama	990.80	Nebraska	2,286.08
Arizona	746.53	Nevada	104.47
Arkansas	2,158.06	New Hampshire	14.10
California	19,514.33	New Jersey	2,517.19
Colorado	1,755.76	New Mexico	544.71
Connecticut	676.08	New York	5,940.45
Delaware	396.67	North Carolina	214.62
District of Columbia	1,170.00	North Dakota	1,525.10
Florida	5,605.02	Ohio	7,559.10
Georgia	684.09	Oklahoma	5,872.76
German Branch	659.56	Oregon	5,073.94
Hungarian Branch	37.00	Pennsylvania	7,601.67
Idaho	849.14	Rhode Island	126.89
Illinois	7,601.11	South Carolina	95.55
Indiana	2,509.46	South Dakota	1,220.50
Iowa	2,268.04	Tennessee	510.94
Kansas	4,034.09	Texas	12,424.30
Kentucky	297.64	Ukrainian Branch	312.26
Latin American Branch	135.45	Utah	8.55
Louisiana	593.97	Vermont	55.00
Maine	91.85	Virginia	968.75
Maryland	619.08	Washington	11,150.07
Massachusetts	740.37	West Virginia	234.98
Michigan	5,535.83	Wisconsin	3,198.24
Minnesota	4,502.06	Wyoming	268.67
Mississippi	598.14	Alaska	106.23
Missouri	7,889.66	Canada	1,341.31
Montana	1,268.85	Foreign	160.83
		Legacies	402.01
		Miscellaneous	37,641.13
Total Amount Reported			183,409.04
District Fund	9,591.28		
National Home Missions	1,727.62		
Office Expense Fund	3,359.95		
Literature Expense Fund	83.00		
Given Direct to Missionaries	16,538.20		31,300.05
Amount Received for Foreign Missions		152,108.99	
Amount Received for Home Missions		9,650.52	

FOREIGN MISSIONS DISBURSEMENTS

For June, 1949			
Belgian Congo .. \$	5,713.50	Chile	1,619.94
Dahomey	1,762.04	Colombia	676.00
Egypt	4,552.83	Paraguay	203.00
French Togo	783.62	Peru	5,628.07
Gold Coast	7,728.81	Uruguay	538.55
Liberia	14,376.07	Venezuela	4,502.81
Nigeria	4,099.67	British West Indies	2,317.70
Nyasaland	1,289.50	Burma	468.87
Sierra Leone	928.15	Fiji Islands	596.55
Union of South Africa	3,496.51	Hawaiian Islands	1,132.37
Upper Volta	5,951.16	Japan	7,431.96
China	23,820.31	Malaya	693.67
Ceylon	4,803.45	Netherlands East Indies	3,156.50
India	28,218.72	Philippine Islands	5,261.10
Europe	2,923.04	Samoa	97.59
Palestine and Near East	2,137.70	Retired Missionaries	1,230.00
West Indies	7,727.01	Entertainment of missionaries	1,867.30
Mexican Work in U. S.	398.46	General Transportation	7,514.95
Mexico	2,454.62	Spanish Literature	102.12
Central America	6,074.42	Non-Council Missionaries	5,014.62
Argentina	1,708.87	Miscellaneous	8,827.04
Bolivia	1,764.00		
Brazil	3,279.20		
Total Disbursements		\$194,872.37	
Charged from Hold Accounts		42,763.38	
Total Receipts		\$152,108.99	

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

THE PASSING AND THE PERMANENT

Compiled by Robert C. Cunningham

DRINKING DRIVERS

The Governor of Oklahoma recently said, "So-called respectable people who take a drink and drive, cause half the loss of life on the state highways."

BELIEVERS IN PALESTINE

"There is a great awakening among the Jews, especially in Palestine," says *The Jewish Hope*. "One of our friends recently sent us a notice from a Jewish paper, in which it was stated that there are about 50,000 Jews in Palestine who believe on Jesus."

A FAMINE OF THE WORD

According to the statisticians, there are 2,231,716,000 people in the world. *Most of these do not know that the Word of God ever has been printed*, although some part of the Bible has been translated into the languages used by probably nine tenths of the world's people.

THE JEWS AND JESUS

Intelligence Digest, which has investigators all over Europe, reports that many Jewish theologians are convinced that the Messianic age is about to begin, and that the words of their ancient prophets are about to have fulfillment. The same writer predicts that Israel will adopt Christianity "within a measurable time."

THE URGENT CALL

Dr. Thomas Cochrane recently wrote in *World Dominion*: "A former Governor of Pennsylvania says, 'The world stands on the brink of destruction. Ninety per cent of Americans will be killed by atomic bombs within five years.' In a recent book, *No Place to Hide*, it is stated that there is no real defense against atomic bombs and no safeguards. Christ's second coming is at hand; therefore we must be at work day and night urging people to accept salvation."

IT PAYS TO ADVERTISE

Sears, Roebuck & Co. spent \$32,000,000 in advertising last year (including \$24,000,000 for newspaper ads) but found that it paid. "A graph of sales and a graph of dollar newspaper advertising would almost coincide," explained a company official. We wonder how much advertising the churches did last year? Newspaper advertising is not the only means, nor is it necessarily the best; the personal witnessing of the believers and their radiant Christian lives is a most effective means: but one thing is sure—it does pay to advertise.

A REPRESENTATIVE ASSEMBLY

The 108 men and 12 women making up the 120 member Israeli Parliament, of which 117 are Jews and 3 Arabs, represent a dozen professions. There are about 35 farmers, 19 trade union officials, 18 writers, 12 lawyers, 10 business men, 8 politicians, 5 rabbis, 5 manual laborers, 3 bank directors, 2 mayors, 2 teachers and 1 university professor. Less than 20 were born in Palestine; most of the others are European Jews who settled in Palestine before World War II. The average age is 49—4 years and 8 months younger than the average of United States Congressmen.

JEWS FROM THE LAND OF SINIM

There is a colony of Jews in Shanghai, who fled to China to escape Hitler's wrath. Altogether there are said to be 5,000 Jewish refugees from Europe, in China, and 4,000 Russian Jews. The new Israeli government announces that it has agreed to accept all Jewish refugees in China who desire to come to the land of Israel. This is in line with Isa. 49:12 which says, "Behold, these (meaning the dispersed of Israel) shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Sinim has been identified by scholars as China.

THE RISING GENERATION

The number of minors fingerprinted for drunkenness and other liquor and narcotic violations has doubled in the past four years. Drink and drug arrests among juveniles have jumped from 6,725 in 1944 to 12,670 in 1948. There were 8,659 boys and girls under 21 fingerprinted last year for drunkenness, 2,059 for drunken driving, 1,053 for other liquor law violations, and 899 for sale or use of narcotic drugs. Police can punish the young people for misdeeds, but they cannot correct them. Only positive measures on the part of law-makers, parents, and the Church can solve the problem.

HOW TO RUIN THE RUM BUSINESS

A missionary to Mexico, writing in *Covenant Witness*, tells of the influence of the gospel on the lives of the Indians there. He says: "Recently a prominent citizen living near Chapulhuacanito in the State of San Luis Potosi, where 300 persons have accepted the gospel, confessed that we had ruined his alcohol-making business. Once he could sell thousands of pesos worth of alcohol locally, but now he has to ship it to Mexico City. The Indians do not drink alcohol, because they have become Christians. He says we have just ruined his business—and we are glad of it."

"DON'T GAMBLE!"

James F. Dickason, once a wealthy contractor who built hundreds of mansions for movie stars, ended his life June 18 because he could not cure himself of gambling. The story is told in an *INS* dispatch from Culver City, Calif.

The 56-year-old contractor wrote a farewell note to his sister in which he said he had lost everything and was the victim of a "malignant disease." The letter read in part:

"I went to Las Vegas and began winning \$3,079. I thought I could win six times that much the next day, but I lost my shirt on \$400 and \$500 bets. Then I cashed two \$800 checks, then one for \$400 and another \$800. . . .

"I lost \$400,000 gambling. . . . Gambling is a malignant disease. Don't gamble; you can see what it leads to."

The words of the suicide note undoubtedly are true. Gambling is a "malignant disease," for it is a form of sin. No man can cure himself of sin's malignant disease, but only Jesus Christ, the Great Physician.

WAITING FOR MESSIAH

It is reported that when Dr. Chaim Weizmann arrived in Israel to assume the Presidency of the new republic, he was asked by newspapermen for a statement about the incorporation of Jerusalem as the capital of the new state.

"Don't hurry so," replied Dr. Weizmann. "Leave a few things for the Messiah to take care of."

That, of course, is precisely what Israel must do. Israel shall not "dwell safely" in the land until Messiah Himself "executes judgment and justice in the earth"! Jer. 23:3-8.

THE REVIVAL OF HEBREW

The revival of the Hebrew language is as great a miracle as the revival of the nation. At the first Zionist Congress only one Jew, Mordecai Hacogen, spoke Hebrew. Today Hebrew is the universal language throughout Palestine; and President Weizmann has called on all Jews throughout the world to study Hebrew in order to have a closer tie with Jewish cultural developments.

The American Hebrew says that "never before have so many Hebrew courses been offered, often with credit in high schools and colleges, as well as on a voluntary basis in innumerable groups who simply desire a knowledge of Hebrew."

PUTTING FORTH LEAVES

According to *The Jewish Record*, the Government of Israel is planning to construct synagogues throughout Israel. On the eve of the opening of the first Jewish Parliament, which took place on National Arbor Day (February 14), six million trees were planted throughout Israel. This figure of six million represented the number of Jews who were victims of the Nazis in Europe. Dr. Sale-Harrison rightly points out that when the "fig tree putteth forth leaves" (Matt. 24:32) we know that the age-end approaches. Jer. 24—he expounds to show that the fig-tree symbolizes Israel and Judah. "Leaves, the expression of life reviving, are not fruit," said Dr. Harrison. "That is coming after the season of sorrows, when they look upon Him who was pierced."

NO UNEMPLOYMENT IN ISRAEL

Speaking in Phoenix, the Israeli consul to the Western United States said that "America's baby state (Arizona) and the world's newest nation are as alike as 'two green peas in a pod.'"

In making the comparison, the consul said: "You have the same mountains, the same desert, and the same crops. Yes, and the same heat and water troubles!"

The greatest problem with which this new nation is confronted is the heavy influx of displaced persons. Said Mr. Dafni: "An average of 35,000 displaced persons stream into the country every month, and caring for them more than taxes the resources of the tiny nation." He predicted that "this unrestricted immigration flow will continue for another three or four years."

One bright outlook which prevails in the State of Israel is that everyone can find employment. He put it this way: "One ill which does not beset Israel is the bogey of unemployment. Not a single able-bodied man or woman ever is without work. In fact, there seems to be about ten times more work to be done than there are workers to do it."

Building the New Gospel Publishing House

Hart R. Armstrong

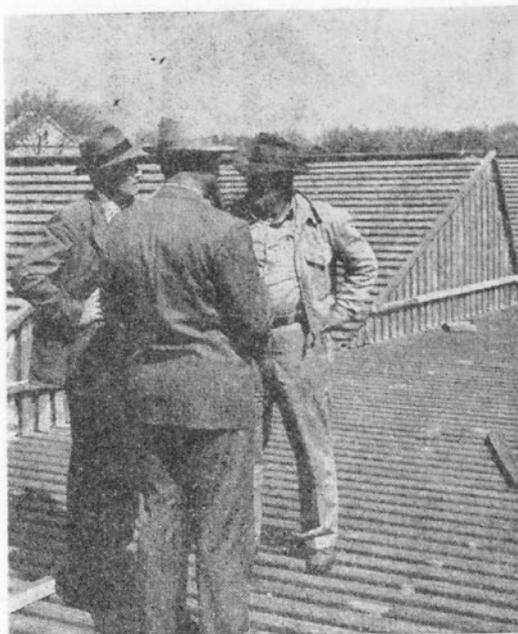
Getting up on top of the roof deck of the new printing unit of the Publishing House is quite a job. The only way to reach the top is to climb up a perpendicular ladder that is nailed alongside of the tower which is used to hoist the materials. The other day I was clambering up the ladder trying to keep my camera and camera bag safe and yet not lose my balance and fall over backwards, for I was wanting to get on top and take pictures of the sky lights and the "cue panels." Finally reaching the top and getting up on the deck with a big sigh of relief, I was surprised to see the three men who are the most directly responsible for the construction of the building. They were standing talking concerning details of the job, and were intent upon their conversation, so it was not hard to slip up behind them and take a shot with the camera. You will be interested in seeing the picture and knowing who the men are, so we are reproducing it to accompany this article.

Facing the camera, and at the right side of the group, is Mr. Norton, who is foreman of the entire building project. Mr. Norton is a Christian man, and has come to Springfield from Tulsa, Oklahoma. In view of the fact that the building of both units of the Publishing House will take several years, Mr. Norton has moved his residence to Springfield and is now a member of Central Assembly, being an earnest Pentecostal Christian. Doubtless when the construction work of the Publishing House is finished, Brother Norton will be moving to his next project, and no doubt he will move his family and his church membership right along. We feel it is a mighty fine thing for a brother to take this attitude and enter into the life and work of the church wherever he is found on his construction work.

With his back to the camera is Mr. DeWitt, the contractor of the building. You will be interested and happy to know that Mr. DeWitt is also a Pentecostal Christian, and is a member of our church in Tulsa, Oklahoma. He is a large scale contractor, being engaged constantly in numbers of jobs which include great buildings such as court houses, post offices, etc. Brother DeWitt is not here on the Springfield job constantly for other places demand his time, but it is always a pleasure to have him with us and to fellowship with him.

The other man in the picture is James Robinett, of the Johnson and Robinett Architect and Engineering Company of Springfield. Mr. Robinett has been responsible for the drawing of the plans for the new building, and this has necessitated hundreds of hours of painstaking work on his part. Drawings had to be made for every phase of the building, and every detail must appear on the plans so the workmen will know where to put things. This often means the most minute figuring and careful calculations as to the exact spot to put the various fixtures and equipment that go into the building. Accuracy must be down to the fraction of an inch.

I was interested in talking recently to one of the workmen—the head plumber—and he told me that the plans for the building had



been marvelously accurate. Everything seemed to go just exactly where it is called for, and the freedom from error has shown a most careful and painstaking job on the part of the architect.

It would be nice if we would have time and opportunity to introduce to you other workers who have taken an important part in this building. But such is not possible; however, the work of everyone is appreciated, and certainly God is going to reward those who have made this great building a possibility.

We know also that God is interested and appreciative of the sacrifices that our friends in many places throughout this country and in other lands have made. Quite frequently letters come to the General Treasurer with contributions from those who have been following the progress of the work and are anxious to do their part in getting the building ready for the work of the Publishing House. Such a vast project as the building of these new buildings requires many hands and many hearts to be carried forward. God has not seen fit to supply the needs by many large contributions from rich men. Rather, it has been the small and oftentimes sacrificial giving of God's people that has brought in most of the support for this work. We know that many are reading these articles who have felt the leading of God to do their part, but as yet have not gotten around to the actual writing of a check and the sending in of a letter for this project. We urge such a person to wait no longer, for we need your assistance now. Write immediately and send in your offering to Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield 1, Missouri.

GET READY!

(Continued from page three)

Jesus long to get to heaven after He started to ascend, and it will not take the saints a great while to make the journey at the time of

the rapture. We shall travel in that day faster than electricity, faster than light; we shall travel with the rapidity of thought. Our bodies will be spiritual bodies; they will leave earth, and the very next instant they will be in heaven, even though heaven may be located, geographically, multiplied billions of miles away. Do I understand it? No. But I learned a long time ago to believe a lot of things I do not understand. The real truth is that the world is so filled with mystery that very few of the things we believe we can understand.

Yes, the early Christians were looking for the return of their Lord. They believed what the "two men" attired in "white apparel" said to the disciples just after Jesus "was taken up, and a cloud received Him out of their sight,"—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And their faith in the soon coming of Jesus made it easy for them to face opposition, endure persecution, "take joyfully the spoiling of their goods," and "endure, as seeing Him who is invisible." It was when the believers got away from the doctrine of the Second Advent, and concluded that it would be a long time before the Lord would return, if indeed He would ever come as the early Christians had believed He would come, that the apostasy set in, and the rank and file of the people turned back—like Demas, who had been a fellow-worker of the apostle Paul, but who "loved this present world," giving more attention to the things of earth and less and less to the things of God.

Today almost everywhere we are hearing again the cry, "Behold, the Bridegroom cometh." It is one of the most hopeful signs of the times. Christ is coming soon. It is important that we get ready. Otherwise we shall not go up in the day of the rapture. He is coming for a prepared people. He has been busy for nearly two millenniums getting a place ready ("I go to prepare a place for you," He said) and only a prepared people can expect to enter a prepared place.

Recently the largest class in the history of the University of California graduated. There were between seven and eight thousand graduates. The President of the University, Dr. Robert Gordon Sproul, delivered the Commencement Address. His theme was, "Get Ready." He said:

"There is a great wind sweeping across the world, so great that no man knows whence it comes or whither it is going. Yet none but the deaf can fail to hear in the noise of its passing the ominous words, 'Get Ready.' Men differ in their answers as to what it means. Some think it means to get ready for World War III. It is a terrific and bloody wind if this be true. Some think it calls us to get ready for government-made security, with food and warmth and shelter within the regimented reach of every man. But those who thus read the wind never remind us that the cattle standing in their narrow stalls have all these things."

Dr. Sproul went on to say that he believes the wind is saying, "with all its violence and strength, 'Get ready to play your independent parts as free men should; get ready to use and not abuse the great gifts which science is pouring forth.'" And he added that he thinks the wind is saying, "Get ready to adjust your

economic, political, social and spiritual views to new conditions. But never forget that human nature remains basically the same."

Significant words! Educators and statesmen, politicians and business men, ministers and laymen—men, in fact, of all classes and all walks in life—are expectant these days. They are practically a unit in believing that a great change, a great crisis, or a great revolution,—they hardly know what to call it—is at hand, is, in fact, already at our door. Have you ever noticed that our Lord is called in the Prophetic Word, "THE DESIRE OF ALL NATIONS"? Hag. 2:7. In what sense of the word can it

be said that this is an appropriate title of Messiah? It would seem, as we look at the nations of the world today, that Christ is not included at all in their desires. Is it not true that when the United Nations, as an organization, came into being in San Francisco, Christ was given no place, and not even a Supreme Deity, or a deity of any kind, was recognized? In order to please a few atheists who represented an atheistic government that is doing its best to rule God out of His world, the nations that profess to be Christian nations consented, without even a mild protest, to ignore our Lord. No wonder the United Nations has been such a dismal failure and seems to be headed toward the same junk heap where the League of nations has been tossed.

But Christ is "THE DESIRE OF ALL NATIONS," even though the nations may not know it. Vested in Him, and in Him only, are all the good things the nations desire and are endeavoring, apart from God, and through their own wisdom and planning and efforts to acquire. These good things they can never possess themselves of. For, as Dr. Sproul said, "Never forget that human nature remains basically the same." And human nature is depraved, and Satan is "the god of this world." The good things the nations desire they will never possess until Christ shall come and take the reigns into His own hands. Then truth will triumph, righteousness will reign, and peace and prosperity will prevail.

The world is expectant today. Men know that we are on the verge of a great crisis, and that something is going to happen, and happen soon. They do not know just what it is, but the "great wind" that Dr. Sproul spoke of—"a great wind sweeping across the world, so great that no man knows whence it comes or whither it is going"—is a wind out of which God is speaking, and if men would but recognize God they would recognize His voice. Dr. Sproul said that "none but the deaf can fail to hear in the noise of its passing the ominous words, 'Get Ready.'"

As I read this "grimly prophetic statement," as a newspaper reporter has called it, I thought of the words seven times repeated in our Lord's last message to His Church in the second and third chapters of Revelation, "He that hath an ear, let him hear what the Spirit saith unto the churches." May we not be "deaf" and so "fail to hear."

PRESSING THROUGH THE BARRIERS

(Continued from page two)

to the Lord Jesus I think was well known. Why, they were His opponents. Quite likely they had freely circulated their ideas. "This man is a fanatic. His claims to offer divine healing are all nonsense. It's psychology. It's nothing but emotionalism. He's playing on the emotional life of men and women, and there is no true work of God being done in the bodies and the lives of men under His ministry." And the paralytic might well have said, "Do I have to get up in front of that crowd? Do I have to go before those critics and ask the Lord to heal me?" But do you know, he had to press through that barrier, if he was to get to God.

Dear friends, there comes a time in our spiritual experience when we must cease to be man-conscious. We must cease to be crowd-conscious, and we must become overwhelmingly

Christ-Conscious. We must forget what men will say, and what men will think. To be hindered now will be to lose everything, for this man will say, "I see Doctor So and So is there, and what would he think if I asked someone to lay hands on me and to pray for me? What would he say?" Oh, dear friends, you have to forget what men will say, and you have to recognize that the Son of God only is able to meet your need, and you must press through the barrier of the crowd in order to obtain God's answer to your physical and spiritual needs.

More than this, there was also the barrier of the filled house. Now I refer, not merely to the crowd, but to the actual physical obstruction of the house, for the four bearing this paralytic were a very ingenious group. This was the quartet actually that raised the roof, for they found a staircase that led to the roof top, and then they found the area immediately over the head of the Savior. They put their heads, perhaps, to that roof top and they said, "Yes, He's right underneath this area. I can hear Him speaking." But that wasn't close enough. There was a ceiling that lay between them and the Savior, and they said, "We're going to remove that last barrier. We're going to tear up this roof. God bless the man who owns the house. We haven't got time to ask him for permission. We're just going to have to dare to tear up this roof and let this paralytic friend of ours down before the Savior, and then we'll settle this thing up later with the owner of the house."

So they went to work. Oh, what a daring faith, a faith that flamed high in the face of a physical obstruction. The sickness was not able to stop them. The crowd was not able to stop them, and now the final barrier of the house was not able to stop them. Oh, what God will do in answer to the faith of men who will dare to believe, a violent faith, a daring faith, a desperation faith that launches out to meet with God. Oh how many would have been stopped long before this. How many would have been like the little girl who had been to Sunday School. She had gotten a motto, and on that motto were written the words, "Have faith in God." One the way home from the Sunday School, as she rode on the street car, a gust of wind took that piece of paper with the motto, "Faith in God," and blew it out through the open window. The little girl cried out to the conductor, "Conductor, stop this street car. I've lost my 'Faith in God.'" You know there are a lot of people that lose their faith in God when they face the serious affliction of sickness, when they face the barrier of the critical crowd, when they face physical obstruction such as this house that kept the paralytic from the very presence of the Son of God. They are ready to give up. They are ready to give in. But you know, *the quitter never wins, and the winner never quits.* Here was a man whose faith flamed high in the face of obstruction and of difficulty. He had a violent faith, a daring faith, a desperation faith that would not quit, they would not give up.

I have a good friend in Minneapolis, Minnesota, Ivan O. Miller, a preacher of the gospel, who at one time faced a terrible test in his body. He came back as a veteran of World War One. He had contracted tuberculosis and inflammatory rheumatism. From this came enlargement of the heart. His physical need was great. He began to do the will of God as best

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he knew how. He devoted his energy and his time to the preaching of the gospel, but finally his physical affliction was too great, and he had to go to bed, a terribly sick man. I remember hearing his own testimony. He tells how the doctor told him that he dare not get up. He had been on this bed of affliction for some time.

We had gone as a group of ministers to a fellowship to Brainerd, Minnesota, where he was the pastor, and as a group of ministers we had gone into his room. We had claimed the promise of God in prayer with him. We prayed that God's healing power would be his. There was no immediate response. We left the room, but as time went on, Brother Miller felt faith growing in his heart, and finally he announced the fact that on a following Sunday morning he was going down to his church, and he was going to preach. It had been a long time since he had preached the gospel. Oh, he felt that this barrier of sickness was going to keep him from God no longer, and by faith he was going to claim the promise of God.

The doctor told his wife privately, "Don't you let him get up. He'll fall over dead. He'll perhaps not even take a few paces, and then he'll drop dead. Don't let him get up!" But after the doctor was gone Brother Miller said, "Get my suit ready. Get all my things ready. I'm going to preach tomorrow morning." And when the morning came his deacons and his brethren gathered around him and they helped him. He walked into the church, and he said every step he took was a step of pain. Every step of pain brought weakness. It swept over him. He had not healing then, but he was claiming by naked faith the promise of God. And he tells that when he stood behind the pulpit he gripped that pulpit with his hands. He still had not gotten healing, but with a daring violent faith he was taking God at His Word. But as he began to preach, the mighty healing power of God swept over his body. Divine healing from our divine Lord became his real and personal possession. I wish you could see Brother Miller now. I saw him just a week or two ago at the commencement exercises at North Central Bible Institute. He is now the active vice-president of that great institute, giving full time, as he has for years past, in preaching and teaching the Word of God. He is the picture of health, not a trace of tuberculosis, no trace of inflammatory rheumatism, no trace of the enlargement of the heart. Here is a man healed by the mighty power of God, made whole in response to a daring faith that believed God, that dared to stand on the promise of God.

Oh, Brother and Sister, it's going to take that kind of faith if you are going to enter into the fulfillment in your body, and in your soul of the tremendous provision made for you by God in Christ.

There was a fourth barrier that this man had to press through, and that was the barrier of sin, for here was this man lowered into the presence of the Son of God. He lies there on that pallet. The Savior looks into his eyes. The Pharisees are looking too. The crowd is quiet. They're waiting to hear what is to be said next, and the Savior utters these words, "Son, thy sins be forgiven thee." Oh, the penetrating eye of the Son of God saw what lay at the root of this man's physical infirmity. It was sin. Sin was the cause of his sickness, as sin is the cause of all sickness. Sin is the

root of sickness, for the sickness that fastens itself upon our physical frame came to us either through the fall and we were born in shame and in sin, or it comes as the result of our actual indulgence in wickedness. It must be dealt with before God's healing can be brought to our bodies.

Dear Friends, sin harbored in the heart hinders God's answer, and it stops the flow of God's supply in your life, and you must, as Jesus did on that occasion, deal with the sin question first, and so He said, "Son." Really, it was a term of great tenderness. It was more than son. He was saying, "Child." It's a contraction, a form of endearment when the Savior said, "Child, be of good courage, thy sins are expunged. They are erased. They are forgiven."

Jesus recognized that sin lay at the root of this man's affliction. And so He dealt with the sin question, "Thy sins are forgiven." Oh, how wonderful to have our sins forgiven, to have freedom of access into the presence of God. "If our hearts condemn us not," John tells us, "then have we confidence," then have we boldness to come before God. And so the Lord solved the sin question. Ah how wonderful it was for this man. He had pressed through the barrier of the affliction. He had pressed through the barrier of the critical crowd. He had pressed through the barrier of physical obstruction of the house itself, and now the final barrier in his heart had been met and answered by the spoken word of forgiveness. And then comes the wonderful word of heal-

ing, "Take up thy bed, and walk." And the mighty enablement of God met that man. God will meet a man on the basis of his earnest desperate violent faith meeting God. If we draw nigh to God on the basis of an unshakeable faith in His written Word of promise, the God of all the universe has promised that He will meet with men right there and there. Oh, it's open for you. The path that this man walked into the presence of God is available. It's open for you. You may walk that same pathway into the presence of God.

Someone asked a woman, "Are you the woman of great faith?" She said, "No, I'm the woman of little faith in the great God." Oh, it isn't faith in our faith that counts. It's faith in the God of miracles, the God of all power, the God with whom nothing shall be impossible. Go to Him with earnestness and sincerity, and with desperation, and God will meet with you, and give you the desire of your heart.

At daybreak He is there
With healing in His wings;
And in the quiet midnight air
The balm of Gilead brings.

—Bickersteth.

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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.

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.

BASIN, WYO.—Tent Meeting, July 24—; Evangelist and Mrs. L. C. Sloan of Joplin, Mo.—R. W. Smith.

CAMAS, WASH.—Aug. 7-21; Evangelist and Mrs. Don Mallough.—Ralph I. Cranston, Pastor.

MOBERLY, MO.—Tent Revival in progress; E. E. Smith of Meridian, Miss., Evangelist.—C. C. Truitt, Pastor.

FARMINGTON, MINN.—Assembly of God; meeting in progress; Floyd Christiansen of Worthington, Evangelist.—David J. Schreppe, Pastor.

ST. LOUIS, MO.—Southside Assembly of God, 2300 Virginia, Aug. 7-21; Bernice Vandermerwe, Brakpan, Transvaal, S. Africa, Evangelist.—V. L. Hertweck, Pastor.

MT. CALM TEXAS—Tent Meeting, Aug. 7, for 2 weeks or longer; Griffin Evangelistic Party of Waco. All nearby assemblies invited.—D. G. Hutto, Pastor.

SAN JOSE, CALIF.—Upper Room Assembly of God, August 7—; Smith and Rogers, Evangelists.—F. T. Curry, Pastor.

CHARLESTON, MO.—Tent Meeting in progress; Evangelist and Mrs. Joe Ragsdale of Oklahoma City, Okla.—C. E. Garner, Pastor.

KANSAS CITY, MO.—Blenheim Assembly of God, 6943 S. Prospect Ave., July 24—Aug. 7; M. W. Wilson, Jackson, Miss., Evangelist. Milton Beckett is Pastor.

DALLAS, Texas—Mt. Auburn Assembly of God, 703 S. Beacon St., July 24—Aug. 7; Edmond L. Rey, Yuba City, Calif., Evangelist.—Lonnie R. Mullen, Pastor.

WEST FLORIDA DISTRICT CAMP AND COUNCIL

West Florida District Camp Meeting, Blue Springs Camp Grounds, Marianna, Fla., July 25—Aug. 3, followed by District Council August 4-5. Gayle F. Lewis and R. C. "Keetah" Jones, guest speakers. For information write G. H. Blair, District Secretary, Box 465, Mariana, Fla.

ARKANSAS SECTIONAL COUNCILS

Sectional Councils for Arkansas District. Section 10, Aug. 1, Benton. Section 3, Aug. 8, Tuckerman. Section 8, Aug. 11, Parkin.—H. E. Shaw, District Secretary.

OHIO STATE CAMP, BIG PRAIRIE, OHIO
Youth conference, July 30—Aug. 6. C. C. Burnett, Evening speaker. Make application to Ruth Ridgeway, 148 Grove St., Marysville, Ohio.—Paul J. Emery, District Secretary-Treasurer.

INDIANA DISTRICT CAMP MEETING

Indiana District Camp Meeting, Lake Placid, Hartford City, Ind., August 1-14. Arthur Arnold, A. M. Alber, and C. E. Homer, guest speakers. New dormitory, improved grounds and accommodations. For reservations or information write Camp Meeting, P. O. Box 1020, Terre Haute, Ind.—Roy H. Wead, District Superintendent.

SECTIONAL CAMP MEETING

Sectional Camp Meeting, at beautiful Lake Murray, 4 miles southeast of Ardmore, Okla., August 16-25. Carl Alcorn of Ft. Worth, Texas, principal speaker. District officials and visiting ministers will also speak. Tents and cots for rent. Plenty of shade. For further information write Paul E. Riggs, Box 191, Ardmore, Okla.—Floyd L. Poag, Sectional Presbyter.

ARIZONA CAMP MEETING

Arizona District Camp Meeting, Prescott, Arizona, July 26—August 7. Speakers: A. A. Wilson, W. E. Kirschke, John Hall, and Claude Kendrick. For information write H. K. Gressett, Box 1511, Prescott, Ariz.—J. K. Gressett, Superintendent.

NORTHERN CALIFORNIA CAMP

Northern California and Nevada District Boys' and Girls' Camp, Bethany Park, Santa Cruz, Calif., July 25-29. Ages 9 through 14. J. Raymond Ton, Camp Evangelist. I. W. Suter, Camp Director and District Representative, 1009 Fifth St., Vallejo, Calif.

MINISTERS' INSTITUTE AND FORUM

Ministers' Institute and Forum, 7 Auburn St., Framingham, Mass., July 28-29. General Superintendent Ernest S. Williams, chief speaker, followed by general discussion among ministers of questions involved. Meetings open only to ministers and wives. Meals at cost. Bring sheets, pillow cases and towels.—C. C. Garrett, Chairman of Committee.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

Annual Camp Meeting of the Rocky Mountain District, Camp Grounds near Denver, August 2-12. W. L. Evans, morning Bible teacher; B. Owen Oslin, evening evangelist. For reservation information write District Secretary, R. G. Fulford, 5700 S. Broadway, Littleton, Colo.—J. E. Austell, District Superintendent.

MICHIGAN MINISTERS' SEMINAR

FA-HO-LO PARK, GRASS LAKE, MICH.—Fourth Annual Michigan Ministers' Seminar, August 8-12 and 15-19. Faculty includes C. W. H. Scott, Principal; R. Elmer Baker, Arthur S. Graves, and C. P. Melvin. Cost \$12 per week or \$20 for entire time. Mail applications to Michigan District Council, 209 N. Wallace Blvd., Ypsilanti, Mich.—D. G. Foote, Secretary-Treasurer.

TENNESSEE DISTRICT CAMP MEETING AND COUNCIL

Tennessee District Camp Meeting, August 9-18. Bethesda Camp Grounds, near Nashville. Tennessee District Council will convene the last three days of the camp. Special days for C.A.'s and W. M. C.'s. Wesley R. Steelberg, guest speaker for Camp Meeting and Council. W. G. White, District Superintendent—H. E. Darnell, District Secretary, P. O. Box 385, Madison, Tenn.

MICHIGAN YOUTH CONFERENCE

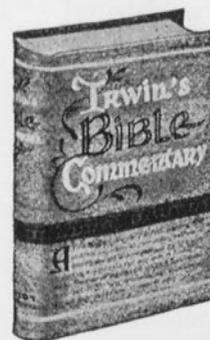
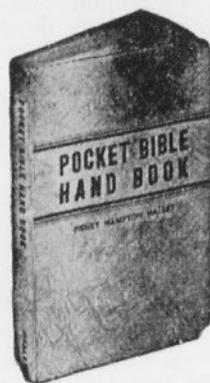
FA-HO-LO PARK, GRASS LAKE, MICH.—Fifth Annual Youth Conference, August 8-19, under direction of State C. A. President Arnold Q. Hashman. Evening speaker, Paul Hild. Other faculty members: R. E. Baker, C. P. Melvin, and Arthur S. Graves. Cost, \$22 for entire time; 5 days or more, \$2 per day. Mail application to Michigan District Council, 209 N. Wallace Blvd., Ypsilanti, Mich.—D. G. Foote, Secretary-Treasurer.

KANSAS DISTRICT CAMP MEETING

Kansas District Camp Meeting, 5 miles west of Alton, 3 miles east of Woodston, on Highway 24, August 2-11. Speakers: Harold Horton, morning; Wm. E. Kirschke, evening. Tents and cots for rent. Bring own bedding, etc. Tourist cabins in nearby towns. Dining hall and lunch stand on grounds.—Paul C. Samuelson, Secretary-Treasurer, 1009 S. Broadway, Wichita 11, Kansas.

SOUTHERN MISSOURI CAMP MEETING

Youth Conference, ages 15-35, Aug. 1-6. Cost \$10.00. Clyde Gunter in charge. Bernice Vandermerwe, night speaker. Southern Missouri District Camp Grounds, Lake of the Ozarks, near Eldon, Mo. For information write Assemblies of God District Office 424 Woodruff Bldg., Springfield, Mo.



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ROCKY MOUNTAIN DISTRICT C.A. CAMPS

CORRECTION—The July issue of C. A. Herald carries announcement of District C. A. Camp at Cedaredge, Colo., for August 24-27, which announcement was for last year's camp. The C. A. Youth Camps for 1949 are as follows:

GRAND MESA—17 miles north of Cedaredge, Colo., August 15-18, with Russell G. Fulford, District Secretary, morning teacher, and R. A. McClure, Assistant District Superintendent, evening evangelist.

RED FEATHER LAKES—45 miles northwest of Ft. Collins, Colo., August 22-26, with Russell G. Fulford, District Secretary, morning teacher. Guest speakers each evening.

Each Camp will open with a Campfire rally, Monday evening.—Milton Newman, District C. A. President.

INDIAN CAMP MEETING

Sixth Annual Indian Camp Meeting, Hoopa, Calif., Aug. 1-10; Robert Pruett of Texas, camp speaker. All welcome. Bring camping equipment and camp alongside beautiful Trinity River. Three meals served daily. For further information write Jack Colas, Pastor, P. O. Box 82, Hoopa, Calif.

NORTH TEXAS CAMP MEETING

North Texas Camp Meeting, Woodlake Camp Grounds, between Denison and Sherman, about 1½ miles east of Highway 75, August 5-14. Gayle Lewis, Assistant General Superintendent, morning Bible teacher. S. J. Scott of Muskogee, Okla., night camp evangelist. Visiting ministers will speak in the afternoons. Maurice Evans, Sectional Presbyter, in charge.—E. A. Manley, Secretary.

CONVENTION IN BRITISH HONDURAS

The Third Annual Convention of the Assemblies of God in British Honduras will be held in Belize August 4-11 (not September, as was published in "Evangel News," official organ of the Assemblies in British Honduras). Evangelist Harvey McAlister, guest speaker. Evangelistic service every night at 7:30.—Malchus B. Bennett, Pastor.

MONTANA DISTRICT YOUTH CAMPS

Montana District Youth Camps, **Beavercreek** Playground in Bearpaw Mountains, near Havre, July 28-Aug. 5. Paul and Myrtle Hild, evening speakers. **Lions Sunshine** Camp in heart of Rockies, near Helena, August 12-20. Ages for both camps, 9 through 18. Cost \$10. Fifty cents extra for ages 13 and up to cover cost of book for RWTC course to be given. For information write Paul Williscroft, Chairman, District Youth Camps Committee, Box 784, Conrad, Mont.

NEBRASKA STATE CAMP MEETING

Nebraska State Camp Meeting, Lexington, Nebr., Aug. 12-21. Arne Vick of North Hollywood, Calif., morning and evening speaker. For reservations write V. W. Weaver, Caretaker, Lexington, Nebr.—M. F. Brandt, Superintendent.

APPALACHIAN DISTRICT CAMP MEETING

Appalachian District Camp Meeting, District Camp Grounds, 2½ miles east of U. S. Routes 58 and 23 at Hortons Summit, Va., Aug. 5-14. Jonas Miller of Lakeland, Fla., camp speaker. Improvements being made: erection of men's dormitory, tabernacle, several cabins, new kitchen, and installation of water system. Bring your bedding. For further information write W. W. Smith, Box 224, Big Stone Gap, Va. A. H. Morrison is District Superintendent.—Camp Committee.

LAKEVIEW GOSPEL CAMP

TROUTBERG, N. Y.—Lakeview Gospel Camp. Boys' and Girls' Camp, July 25-30; C. W. Denton, Director. Junior Bible School, July 30-August 14. Camp Meeting, July 30-August 14. Robert Cummings, Springfield, Mo., Bible teacher; F. Huber, Elizabeth, N. J., camp evangelist. For further information and accommodation write N. J. Kenyon, 39 S. Grove St., East Aurora, N. Y.—Frederick D. Drake, Camp Secretary.

WEST TEXAS DISTRICT CAMP MEETING

Sixth Annual Camp Meeting of the West Texas District, Camp Tabernacle, just outside city limits of Lubbock, Texas, on U. S. Highway 87, August 9-18. First service, evening, August 9. T. J. Jones, morning Bible teacher. Kenneth R. Schmidt, evening evangelistic speaker. Special Junior camp for children. Special Missionary Day planned. Plenty of camping space for tents and trailers, but no cabins. Meals served at camp cafeteria at nominal charge. For further information or reservations in hotels or tourist courts, write District Superintendent H. M. Sheats, Box 825, Lubbock, Texas.—S. E. Eldridge, District Secretary-Treasurer.

NEW ENGLAND DISTRICT CAMP MEETING

District-wide Annual Camp Meeting, District Camp Grounds, on Route 9, Framingham Center, Mass., July 30-August 14. Ernest S. Williams, morning speaker, first week; Noel Perkin, second week. Charles E. Blair, evening speaker. Grand opening July 30. Youth Rallies each Saturday evening. Missionary Day, August 7. Sunday School Rally, August 13. Communion Sunday, August 14. Services 10 a.m., and 7:30 p.m. Special features each afternoon, 2 to 5 p.m. Accommodations include dining hall, lunch stand, rooms, tents. For further information write District Office, 7 Auburn St., Framingham, Mass.

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ERMA HOLINESS CAMP

Erma Holiness Camp, Erma, N. J. Aug. 26—Sept. 5. Workers: Paul E. Uhrig, Jack Bierce, and Miss Gail Kiser, Missionary. Write James Hess, R.D. 1, Cape May, N. J.—Milton Collins.

EASTERN NORTH CAROLINA CAMP

Eastern North Carolina Summer Camp, Windsor, N. C., Aug. 14—28. H. B. Kelchner, Bible teacher. For reservations write: Assemblies of God Summer Camp, Route 2, Windsor, N. C.—Andrew Stirling, District Superintendent.

REDWOOD SECTIONAL CAMP MEETING

Redwood Sectional Camp Meeting, Riverside Park, on the Van Dusen River, 14 miles from Fortuna, Calif. on Highway 36, August 15—29. J. E. Neely, Superintendent of Wyoming District, and R. J. Thurmond, Secretary of Northern California District, speakers.—Warren V. Pine, Secretary; N. R. Ingram, Presbyter.

CHICAGO, ILL.—Tent Revival, beginning July 23, with Chicagoland Pentecostal Youth Rally, Everett Phillips, speaker. July 24—Aug. 7, Christian Hild, speaker. Aug. 8—22, Dick Dobbins, speaker. Tent location, Austin and Higgins Sts. Neighboring churches co-operating.—D. H. Waltherman, Pastor; Arthur Hawkinson, Secretary, Lake View Gospel Church, 3142 N. Racine Ave.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 93, Bingen, Wash. "We have accepted the pastorate of the Assembly of God in Bingen, Wash."—Mr. and Mrs. Leo Lovin and family.

NOTICE—A new Servicemen's Center was opened July 15, at 208 N. Eighth St., Killeen, Texas, for men stationed at Camp Hood. Henry H. Price, Box 608, Killeen, Texas, is the Director.

NEW ADDRESS—The address of Nicholas Nikoloff, Secretary-Treasurer of the New York-New Jersey District, has been changed to P. O. Box 329, Suffern, N. Y. This is also the address of the District Office.

NOTICE—I have resigned the pastorate of the Columbia River Assembly, and have started a new Assembly of God at S.E. 123rd and Powell Court, Portland, Ore. Pentecostal families living near here will find a warm welcome and a place to work for God.—F. J. Huntley, 3624 N. E. Seventh St., Portland, Ore.

NOTICE—After having pastored the church at Arp, Texas, for the past year, Mrs. Yates and I have reentered the evangelistic field.—F. Howard Yates, P. O. Box 883, Henderson, Texas.

Evangelistic or Pastoral

Homer C. Cooper, 253 W. 13th St., R. 55, Elmira, N. Y.—"Open for evangelistic or pastoral calls. Reference: Oscar C. Arneson, Superintendent, Southern Idaho District, 524 E. Jefferson St., Boise, Idaho; or John E. Shaw, District Secretary, 912 Belmont St., Caldwell, Idaho. Was ordained in Southern Idaho District. Last church I pastored was at Sweet, Idaho."

Among the Assemblies

SCOBEY, MONT.—We are praising God for a very successful 3-week revival campaign conducted by Evangelist and Mrs. Bennie Harris of Fort Morgan, Colo. At least 15 were at the altar seeking salvation, backsliders were reclaimed, and some definite healings were wrought in the name of the Lord. Outside interest grew during the progress of the meetings. We praise God for the splendid ministry of Brother and Sister Harris.—Leon Mitchell, Pastor.

WILSON, OKLA.—Our church recently concluded a 5-week revival meeting with Brother and Sister Paul Everett of Ardmore. Thirty-six were saved, 25 received the Baptism in the Holy Ghost, many were baptized in water, and several united with the assembly.—Jesse Lyons, Church Secretary.

GLOBE, ARIZ.—We have concluded a very successful revival meeting with Evangelist Richard Jeffery of Sebastopol, Calif. Fifteen were saved, and many were healed. We thank God for the manifestation of His Spirit in the church.—B. H. Russell, Pastor.

ELLETSVILLE, IND.—We recently closed a revival meeting with E. J. Bruton of Bloomington as the evangelist. A number found the Lord as their Savior. The church was greatly helped by the anointed ministry of our brother. Our Sunday School attendance more than doubled during these meetings.—Edw. Helton, Pastor.

DEALE, MD.—We recently closed a successful revival meeting with Evangelist and Mrs. H. W. Reeser. Two were saved, and 2 received the Baptism with the Holy Spirit. In a week's meeting at Annapolis, Md., one was saved and one was definitely healed. The churches were revived, and we praise God for His presence.—Katherine E. Leonard, Pastor.

KANSAS CITY, MO.—The Swope Park Assembly of God, 5445 Cleveland Ave., has just closed a very successful 2-week revival meeting with Evangelist Donald Payne of Route 2, Excelsior Springs, Mo. Ten received the Baptism in the Holy Spirit and several were saved. The church was greatly stirred and blessed because of this revival. Brother Payne is a man anointed and blessed of God.—Joe Calabrese, Pastor; by Mrs. R. A. Kessler, Church Secretary.

NINNEKAH, OKLA.—We have just closed a successful revival meeting with a group of evangelists from Southwestern Bible Institute, Waxahachie, Texas, including Keith Loyd, Harold Poag, Otho Allen, Jimmy Phillips, and Deral Huff. The church was blessed by the singing, music, and preaching of these consecrated young men. Twenty-five were saved, and 35 received the Baptism in the Holy Spirit. The revival spirit and attitude of prayer continues to encourage and bless our church.—Harold J. Baker, Pastor.

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