

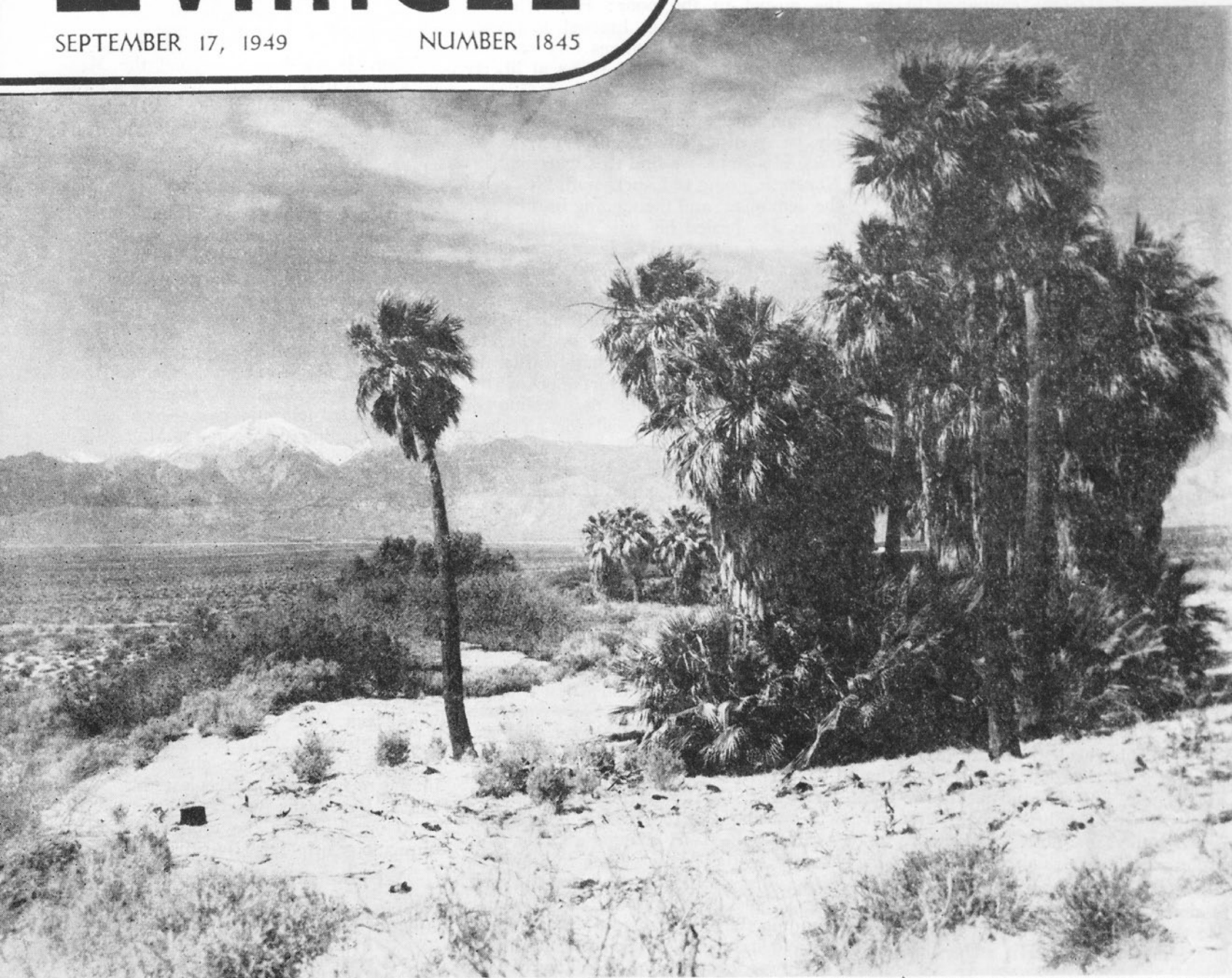
The Pentecostal EVANGEL

SEPTEMBER 17, 1949

NUMBER 1845

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



None other Lamb, none other Name,
None other hope in heaven or earth
or sea,

None other hiding place from guilt and
shame,

None beside Thee.

My faith burns low, my hope burns
low;

Only my heart's desire cries out in me
By the deep thunder of its want
and woe,

Cries out to Thee.

Lord, Thou art life, though I be dead;
Love's fire Thou art, however cold I be:
Nor heaven have I, nor place to lay my
head,

Nor home, but Thee.

—Christina Rosetti.

HEALING

AS TAUGHT IN THE BIBLE

• I WANT YOU to examine one of the most wonderful truths contained in the Scriptures, one that is as clearly taught by the Master as the New Birth, or any other of the fundamental doctrines of the Bible. That truth is "Divine Healing" for the children of the Lord—made possible through the atoning work of Christ upon the Cross. Healing for the sick has been left out of the church for so long, that it is an entirely new idea to many Christians—yet Jesus said in Mark 16, "These signs shall follow them that believe." And one of the signs that should accompany believers is, "They shall lay hands on the sick, and they shall recover." This statement carries two positive "shalls" that compel one to know Jesus meant just what He said.

It was a covenant promise made by the Lord to Israel, when He brought them out of Egypt, for we read in Exodus 15:26—

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

And David, writing of this great company of people, said there was not a sickly one among them. It is repeated in Psalm 103:3, "Who forgiveth all thine iniquities; who healeth all thy diseases." The Lord is the double cure for the double curse, i.e., sin and sickness. The silver-tongued prophet Isaiah sounded so clearly the same note, "double cure for double curse," in Isaiah 53:5—

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

As we read and study the ministry of Christ, we see this prophecy fulfilled in every way possible—for when He came out of the wilderness temptation in triumphant victory where the children of Israel failed, He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day and stood up to read. There was delivered unto Him the book of the prophet Isaiah; and when He had opened the book, he found the place where it was written—

"The Spirit of the Lord is upon Me,

because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

Some have attempted to make this apply to spiritual things only—yet, as we trace His steps, we find that when He left Nazareth, going to Capernaum, He healed the demoniac; and then, going into Peter's home, He healed his wife's mother, who lay sick of a fever. The fever immediately left her—she arose and ministered unto them.

This same ministry of healing was imparted to His followers, or believers, for the church age. Immediately after the day of Pentecost, the birthday of the church, we read about the healing of the lame man who asked for an alms. Turn to Acts 3:1-11. "Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

Some would maintain that this was for the apostles—yet when we turn to the 8th chapter of the Acts we are confronted with the ministry of a man who was not an apostle, but a member of the Official Board of the first church in Jerusalem. God confirmed his ministry with miracles, as recorded in Acts 8:5, 8. Again in the 13th chapter and the 28th chapter of the Acts, we see the ministry of healing as Paul prayed for the sick. The Divine Prescription for everyone is found in James, chapter 5, verses 14 to 16, and has been enjoyed by multitudes. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Preaching Divine Healing is no offense to the medical profession, for some of my most personal friends are doctors, and I have yet to talk to one who has not the greatest respect for prayer for the sick. One of the Mayo brothers made the statement, and it was carried by the *Associated Press*, that praying for the sick and Divine Healing are no longer exper-

iments, but that it is a reality that God will heal the sick in answer to prayer. Jesus healed while here upon earth, when medical men abounded, and He healed without exception all who came to Him. Sometimes the result was not apparent at once, but it was gradual, as we read in John 4:46-53. Generally, however, the healing took place instantly, as in Matthew 15:30, though He sometimes indicated healing being in the future, as in the blind man of John 9.

There is no disease beyond the Master's touch to deliver, for we have a clear record of His healing lunacy, epilepsy, palsy, fever, paralysis, blindness, deafness, withered hand and sword wound. He also healed people at a distance, not going to them—one person 16 miles away (nobleman's son). John 4:46-48. He healed illness associated with demons (a child). Luke 9:39-42. He healed by a touch—by others touching Him—by taking people by His hand—by command and by word.

Those who have diseases that would be termed of a chronic nature should encourage themselves and remember that Jesus healed chronic cases—one of 12 years' standing (a woman). Matt. 9:20. Another 18 years (a woman, issue of blood). Luke 13:10-16. Another 40 years' standing (crippled man). Acts 3. And so today one cannot say that the Lord Jesus has to be here in person to touch the sick, but through the medium of the Holy Spirit, He can send His Word to heal them as in the long ago.

Too many today are like Martha of old (John 11), whose brother Lazarus died; when Jesus came she said, "Master, if Thou hadst been here (past) my brother would not have died." Jesus answered, "Thy brother shall rise again." She said, "I know that he shall rise again in the resurrection at the last day" (future). But Jesus was anxious to erase from our thinking the thought that His miraculous help for His people was con-

(Continued on page twelve)



**"With His stripes
we are healed."**

Isa. 53:5

The Wrath of God

Howard C. Osgood
at Central Assembly, Springfield, Mo.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36, R. V.

He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5:12.

● I AM MUCH IMPRESSED with these verses. I believe they bring clearly to the fore two things which I want to say. First, it is absolutely necessary that we have one certain thing. Secondly, if we don't have it, the wrath of God is on us.

Indifference is perhaps man's greatest enemy. His decisions in life are often put off until it is too late to make any. I have been so impressed with this for the years that we have been in China that I cannot help but remark about it now. Indifference! Perhaps it's because men grow so very calloused to life as they meet it. They grow calloused because they feel, down deep in their hearts, that there is no help for things. They are conscious of a lack of power within themselves to change conditions. So why be greatly concerned about anything?

When we landed in Shanghai in 1946, we noticed how indifferent people tried to be toward the civil war then raging in Manchuria. Manchuria is northeast, even beyond that section known as North China, and the fighting seemed to be very, very far away. If you have lived in China you are acquainted with a common prayer of the Chinese, "O Heaven, there is bound somewhere to be a war, but let it be a long way from my door." Since the trouble was so very far north, most of the Chinese were hoping against hope that it would stay there.

Certainly there was no war in Shanghai. The rickshas and pedicabs were helping to congest the ever worsening traffic, just as in former years. The summer sun shone just as hot on that July 1 day when we arrived as it had in other summers. The merchants were just as busy, concerned only about making money, and the real trouble was with the constantly rising prices. It took a wise man in those days

to become concerned about the war.

I wish that we could be wise. On the contrary, however, it is too easy to be unconcerned, to feel that an impending crisis has nothing to do with us. During the last war, a Christian sailor had permission to hold Bible Classes aboard his vessel. As long as the ship sailed untroubled waters comparatively few attended, but when they were approaching the battle area, real crowds began to come, and those who remained away declared that the attendants were merely taking out fire insurance! A shrewd observation!

It would have been wisdom if, in those summer days of 1946, men could have become concerned about the war in Manchuria. Those who had eyes to see could discern that something terribly vital was happening there. In Manchuria were China's finest deposits of coal and iron. There, too, were some of her most fertile plains. If Manchuria should be lost, lost also would be China's only hope of ever becoming one of the great nations of the earth.

There were danger signals, if indifferent men had taken trouble to notice. Most important of these was that the Communists were almost always winning, and the Nationalists always retreating, coming down little by little into North China itself. But it was common to shrug

Coming Suddenly!

Suddenly God opened the clouds of heaven and broke up the fountains of the great deep, and the world, that then was, perished in a flood.

Suddenly He came down upon the builders of the tower of Babel and scattered them with confusion of language.

Suddenly He rained fire and brimstone on the wicked cities of Sodom and Gomorrah, and destroyed them.

Suddenly the angelic host announced the glad tidings of peace and good will on earth at the advent of the Savior.

Suddenly that peace and good will shall be taken from the earth at the second advent of that same Jesus. He whom men rejected and crucified, whom God raised from the dead and seated at His own right hand, shall come again.

Suddenly! like the lightning flash; as the twinkling of an eye; as the blast of a trumpet. For the trumpet shall sound and the dead shall be raised, and the living shall be changed.

Suddenly man's day of grace shall end. God's wrath shall be poured upon those who reject His Son and despise His salvation. Only those who have washed their robes and made them white in the blood of the Lamb shall escape. Will you be in that number?

it off by saying, "We have lots of good soldiers up there. Besides, there are foreign countries who are interested, and they won't let us down."

It reminds me of the way many people regard their own unvictorious lives these days. They shrug it off, too, with, "I'm pretty strong. There's nothing really wrong with me. I can handle the affairs of my life quite satisfactorily." Then when some unhappy event occurs to shake them, they still try to say, "Well, it's a small matter anyway. It's not touching the vitals of my life." Yet perhaps you, who talk in this way, have a battle going on in the inner recesses of your heart. No one can discern it, for as yet it has not caused any lines to appear on your face. You can still hold your shoulders erect and walk down the street with quite a show of confidence, even though you have lost the victory.

Very suddenly, it seemed, the scene of war shifted from Manchuria to North China. The Communists were sweeping down over whole sections there and everyone was wondering, "When is this thing going to be stopped?" All were sure that it would be stopped, but "When?" The fighting was getting to the place where it was annoying, and some were concerned for the safety of the cultural capital, Peking. Most folk were still confident. We had many points holding firm in Hwapei (North China) and even a corridor or two in Manchuria. If we lost the corridor, we could still hold a spot by flying planes in with men and supplies. Finally, Peking was like that.

I remember when Mrs. Osgood and I went by plane to Peking for conference with our North China pastors and workers. We flew over Communist-held territory, and landed safely. We were surprised at the indifference of the majority.

They were still going on with their merchandizing, though prices were very high, and coal almost out of sight. Everyone considered that Peking would never fall.

But Mrs. Osgood and I were glad when we could take another plane and fly back to Shanghai. There we saw something new: the coming in of the refugees. We would ask, "Why did you leave your home place?" And the answer would be, "We feared for our daughters," or, "We feared for our lives for we were land owners," or, "We feared persecution because we are Christians," and, "We had a little money and we could leave, so we came."

"Why, then, are you dressed
(Continued on page twelve)

The Song of The Cross

● THERE IS a prayer in one of Amy Carmichael's poems: "From all that dims Thy Calvary, O Lamb of God, deliver me." There is so much these days to dim our vision of Calvary that we need to be constantly in prayer that it may be always before us, and that day by day we may have an increasing revelation of the preciousness and power of the blood of the Cross.

In the 22nd Psalm the Spirit of God gives us a very clear etching of the sufferings of Christ and the glory that shall follow. Note the title of the Psalm, Aijelet Shabar—margin, "The hind of the morning." In the figure of the hind we have the picture of an innocent creature being chased by cruel hunters, and being mercilessly torn to pieces by dogs.

Delitzsch, the Jewish scholar, tells us, "Even the Synagogue, so far as it recognizes a suffering Messiah, hears Him speaking here, and takes the 'hind of the morning' as a name of the Shekinah (Israel's glory cloud) and as a symbol of the dawning redemption. The Targum recalls the lamb of the morning sacrifice, which was offered as soon as the watchman on the pinnacle of the temple cried out, 'The first rays of the morning burst forth.'"

As Christ was apprehended, He declared to those who took Him: "This is your hour, and the power of darkness." Luke 22:53. John tells us that "he (Judas) then having received the sop went immediately out: and it was night." John 13:30. At Calvary darkness covered the earth, and gross darkness the people, but as Christ sent out His triumphant cry, "It is finished," redemption's glorious dawn began.

The Suffering Substitute

The Psalm begins with Christ's agonizing cry of suffering: "My God, my God, why hast Thou forsaken Me?" He Himself answers the question in the statement that follows. It was at this dark hour that Jehovah laid upon Him the iniquity of us all. At that hour when He bore our sins in His own body on the tree, a holy God could have no fellowship with His Son. And the Son fully understood, for He cried, "Thou art holy." The Father was compelled by His

very holiness to turn away from the suffering Substitute who was now being "made sin" on our behalf. We deserved to be forsaken for our sins, but He took our place. He died for *our* sins and took in full the judgment due to us.

True Humility

Listen to the way the Son of God describes Himself: "I am a worm, and no man." A helpless, despised, trampled-upon, writhing, quivering mass of misery! "The Hebrew word for worm (tolaath) applies especially to the coccus from which the scarlet dye of the tabernacle was obtained, of course by its death: in that way, how significant of the One before us! The word is used (Isa. 1:18) for the color of sin and that of a heinous kind; and thus the application is still clearer: 'He was made sin for us, who knew no sin; that we might be made the righteousness of God in Him.' 2 Cor. 5:21." And the word of the prophet comes to us, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Old-time Methodist people were humble, and in their unique hymnology they constantly likened themselves to worms. They would sing with delight that hymn of Isaac Watts: "Alas, and did my Savior bleed? And did my Sov'reign die? Would He devote that sacred head for such a worm as I?"

A few years ago we read of the revi-



**Christ
died
for us.**

Rom. 5:8

sion of the British Methodist hymnal, and the facetious statement of a member of the revision committee: "We have been picking all the worms from our old hymns and getting rid of them." Alas, we no longer consider ourselves worms—we strut as peacocks. Lord, have mercy on us.

The Disposition of Christ

But the Spirit of God is calling us to a like humility to that of the lowly Lamb of Calvary, who spoke of Himself as "a worm." In Phil. 2:3-9, we read; "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him." If we seek to exalt ourselves we shall assuredly be abased; but if we will yield to the humbling Calvary that will assuredly come into our lives, in due time we shall be raised to reign with Him. In this respect, remember those weighty words of Amy Carmichael: "There were no cushions on His cross, and there will be none on yours and mine."

Challenged Faith

One outstanding thing in the life of Christ was His implicit trust in His Father. But this was the very thing challenged at Calvary: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, 'He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.'" Verses 7 and 8. God did not deliver Him *from* the cross. He was rather *delivered to* the cross by the determinate counsel and foreknowledge of God. Acts 2:23. He "*was delivered*" over to death for our offences. Rom. 4:25. If He had accepted the scoffers' challenge and come down from the cross, the whole race would have been eternally damned; but for our sake He stayed there.

An Expression of Confidence

But the cry of the next three verses

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indicates that Christ continued to pray in the words of the fullest confidence in His Father. We quote from Delitzsch's translation: "Yea, Thou art He that drew Me forth out of the womb, Thou didst inspire Me with trust upon My mother's breasts. Upon Thee have I been cast from My birth, from My mother's womb Thou art My God. Remain not far from Me, for trouble is near, for there is none to help." Verses 9-11.

The Further Prayer

Christ describes the demon forces, likened to the powerful bulls of Bashan, who gaped upon Him (verses 13, 14), and His own physical agonies (verses 14, 15), but He looked beyond all these to God, the first cause, as He declared: "Thou hast brought Me into the dust of death." It was because of God's infinite love for the world that He gave His only begotten Son up to death on Calvary, that whosoever believeth in Him should not perish but have eternal life.

Then came the final prayer. Again we quote from Delitzsch's translation: "And Thou, Jehovah, remain not Thou far off! My strength, haste Thee to help me! Deliver my soul from the sword, my only one from the paw of the dog. Save me from the lion's maw; yea, from the horns of the antelopes—Thou answerest

me." Verses 19-21. Note the end of this prayer, which according to the Hebrew text closes with the triumphant words, "Thou answerest Me." And from thenceforth the whole Psalm is an expression of praise and victory.

Triumphant Praise

In the following verse we are on the resurrection side of the cross. The first word we hear the Risen One say is set forth in verse 22: "I will declare Thy name unto My brethren." He is unashamed to call us ransomed sinners brethren. In the midst of the congregation of redeemed ones He will sing praise to His Father. And He throughout eternity will be the one who leads the song of praise to God whom He calls, "My Father and your Father, My God and your God."

Christ shall yet see of the travail of His soul, and be fully satisfied. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." Verse 27. Calvary shall be our theme of praise throughout eternity, and even now we can daily voice the song of the seer: "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."—S. H. F.

Oh, let us exercise godly jealousy over thoughts, words, and actions, over motives, manners and walk! Never, never let us fear being too strict. Never, never let us think we can watch too much.

NON-OBEDIENCE

There is a mental disease fairly familiar to all of us where the patient lives in a world wholly imaginary. It is a play-world, a world of make-believe, with no objective reality corresponding to it. Everyone knows this except the patient himself. He will argue for his world with all the logic of a sane man, and the pathetic thing is that he is utterly sincere. So we find Christians who have lived so long in the rarefied air of imagination that it seems next to impossible to relate them to reality.

Non-obedience has paralyzed their normal legs and dissolved their backbones; so they slump down in a spongy heap of religious theory, *believing everything ardently, but obeying nothing at all*. Indeed they are deeply shocked at the very mention of the word "obey." To them it smacks of heresy and selfrighteousness. —A. W. Tozer.

UNITY

The unity of the Church has never been shown by unity of organization, uniformity of usages, or by complete unanimity in doctrine, but by having and seeking to preserve the unity of the Spirit. The true Church is an organism and has various descriptions, such as living stones in a growing building, branches in the Vine, members of the Body, etc. The essential unity of the Church is in its Head: "All one in Christ Jesus." There is one Spirit and one hope of our calling; one Lord, one faith, one baptism, one God and Father of all. There is one Church composed of all who love our Lord Jesus Christ in sincerity, faith and truth, and vitally centered in Him.—Amittia.

THE TRUE SIGNS OF SUCCESS

"A good many of us have the idea that we are to be a success and that God expects this of us. Well, there is a sense in which this is true. But success in the ministry is not to be reckoned by the full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christly devotion to the interests of others, a more thorough knowledge of the Word—THESE are the true signs of success which the preacher may justly seek, even though he wear homespun and his people worship in a barn."

WATCH, THEREFORE!

J. C. Ryle

● WATCH AGAINST the leaven of false doctrine. Remember that Satan can transform himself into an angel of light. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error merely for the sake of a pound of truth. Do not tolerate a little false doctrine one bit more than you would tolerate a little sin. Watch and pray!

Watch against slothfulness about Bible study and private prayer. There is nothing so spiritual but we may at last do it formally. Most backslidings begin in the closet. When a tree is snapped in two by a high wind, we generally find there had been some hidden decay. Watch and pray!

Watch against bitterness and uncharitableness toward others. A little love is more valuable than many gifts. Be eagle-eyed in seeing the good that is in your brethren. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray!

Watch against pride and self-conceit. Peter said at first, "Though all deny

Thee, yet will not I." Presently he fell. Pride is the highway to a fall. Watch and pray!

Watch against the sins of Galatia, Ephesus and Laodicea. Believers may run well for a season and lose their first love and then become lukewarm. Watch and pray!

Watch not least against the sin of Jehu. A man may have great zeal to all appearance and yet have very bad motives. It is quite another thing to love the truth. Watch and pray.

Let us watch for the world's sake. We are the books they chiefly read. They mark our ways far more than we think. Let us aim to be living epistles of the Lord Jesus Christ.

Let us watch for our own sakes. As our walk is, so will be our peace.

Above all, let us watch for our Lord Jesus Christ's sake. Let us live as though His glory was concerned in our behavior. Let us live as though every slip and fall was a reflection on the honor of our Lord. Let us live as though every allowed sin was one more thorn in His head—one more nail in His feet.

Christ Gave Himself To Us

W. I. Evans
on "Sermons in Song"

● THE GOSPEL is good news—news from God concerning His Son, Christ—news about our salvation, God's gift to us. The gospel contains words expressive of God's attitude of love, desire, and beneficence toward us. May I invite you to a consideration of one significant word? It is the word "gave."

In speaking of Christ, the apostle Paul said, "He loved me and GAVE Himself for me." How did Christ give Himself for us? In the first place, in the divine counsels of eternity past He gave consent to become our Redeemer to bring us to God. Scripture presents Him as the Lamb slain before the foundation of the world. Then in His humiliation, assuming the guise of man He gave Himself. In order to redeem us He became one of us, though without sin, thus fully identifying Himself with us as human, in order to become our perfect High Priest before God. By this means too He left us a pattern of perfect righteousness.

The essential expression of His giving, however, was His sacrificial death on Calvary. Before we can follow the example of His righteous living we must have Him as a Savior to deliver us from sin. On Calvary as our sacrifice He was made sin for us and received the outpouring of God's wrath upon His sinless being, that must otherwise have fallen on us, sinking us to lowest hell. But that wonderful Redeemer who was willing to sink to unknowable death for me was raised again in mighty triumph over all my foes to give Himself for me, the risen, living Lord. He came to me in resurrection that I might live and have life more abundantly. He ascended to the Father's throne of authority that from thence He might shed forth His Holy Spirit upon my life, that I through the anointing of His Spirit might live righteously, witness and serve boldly, and overcome victoriously in the little while of life here below.

Now risen and exalted, Christ gives Himself as my effective intercessor. He ever lives to make intercession for me. Today I have a Savior who is pleading in Glory. This vision of Christ giving Himself for me does not stop with life on earth in the present. It reveals Him on out into the future glory of the endless eternity beyond. He has gone to prepare a place for me—a place of many mansions in the Father's abode, a place of endless, fadeless day, a place of ineffable joy, a place of inseparable fellowship with Christ in divine, holy employ.

He has given Himself as my perfect Bridegroom, and I as a

keen, alert bride listen and wait for His appearing. He is coming to take me into His everlasting Glory.

He longs to give Himself to you—NOW.

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

INTERESTED IN "PENTECOST"

A sister in Christ writes from Virginia: "Enclosed is one dollar for our renewal to the Pentecostal Evangel. This little magazine is truly a blessing in our home and we couldn't do without it. Next month we will put several of our loved ones on the mailing list and will pray the truths will win them to Christ. They have been reading our old copies and are interested in 'Pentecost.'"

No doubt you have many unsaved friends and loved ones on your prayer list. Why not send them the Evangel for eight months (\$1.00 will take it anywhere in the U. S. A. for eight months) and pray it will be the means of opening their eyes to spiritual realities?

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JESUS ONLY

A Man of sorrow—of toil and tears,
An outcast man and a lonely;
But He looked on me, and through endless years
Him must I love—Him only.
—Paul Gerhardt.

"AND THERE'S A CROSS FOR ME"



The Firebrand of Brazil

Part 2

The Remarkable Story of Solomon L. Ginsburg, Told in Three Parts.

● GINSBURG REACHED Rio de Janeiro June 10 1890. Eager to commence witnessing, he went to the Public Square on Sunday afternoon, stood up on a borrowed stool and began to sing: "There is a fountain filled with blood. . . ." He began to preach, and soon he had an audience of five thousand. And what was the theme of this, his first public testimony in Brazil? It is inferred in the shouted remark from a man in the crowd: "You talk only of Jesus; tell us something about the Virgin Mary." It is expressly stated that he preached "Christ and Him crucified" and that he urged his listeners to faith in His blood. He was convinced that faith in Mary was an egregious delusion but that faith in the blood of Jesus Christ was efficacious for the cleansing of all sin.

He supported himself by selling Bibles and other religious literature. One day he endeavored to sell a Bible to a shop owner, who became angry and kicked him out of his store. Picking up his books, the missionary returned to the store and said to the owner: "In treating me as you have and damaging my books, you have violated the law. If you do not buy this book, I shall call the police and tell them what you have done." The man bought the book!

For eight months he had his headquarters at Pernambuco, where he took charge of the mission activities of a Mr. Fanstone, a Canadian who had gone on furlough, and traveled widely through the district holding open-air services. One of his best helpers was George Nind, a Methodist missionary who supported himself by teaching music. He created a singular impression as he came each Sunday afternoon dressed in his tall hat and Prince Albert coat, and led the singing. One afternoon a group of drunken rowdies created a disturbance, assaulted the two missionaries and dragged them to prison. When they were released, they found the church hall crowded with praying Christians and sympathetic unbelievers. "The Lord gave us that night many souls," says Ginsburg. "It certainly was a great reward for the little we suffered." The trials and triumphs of the Book of Acts were being re-enacted!

In the lives of his converts he found the joy and inspiration he needed in the face of accumulated trials. One of these was a poor mail carrier. During his earlier life

THE PENTECOSTAL EVANGEL

as a slave his legs had been injured and he walked with difficulty. Nevertheless, he walked a distance of about seventy-five miles on each mail delivery. Soon after his conversion, which occurred when he was fifty years old, he begged to be taught to read. "Why do you want to learn to read?" asked Ginsburg. He replied: "First, I want to read with my own eyes the letter of my Father in Heaven; then also, as I walk along the road delivering mail from farm to farm, I want to be able to deliver my Father's letter to those who do not know Him yet." Great was his joy when he was able to read and explain the New Testament to groups of listeners on the farms along his route. Through the zealous seed-sowing of this humble believer many were led to the Redeemer and several congregations were started.

After contacting the Baptist stalwarts, Z. C. Taylor and W. B. Bagby, Ginsburg was baptized in Bahia in November, 1891, and thenceforward associated himself with the Southern Baptist Mission. It was in Bahia that the Baptists had purchased an old Jesuit prison, in which many men of God had suffered and died for conscience' sake, and had transformed it into a great center of spiritual light. It was used to house a thriving young church and a publishing concern.

It was a day of gladness when Ginsburg's fiancée, Miss Bishop, arrived from England to share his arduous, lonely life. But their joy was of short duration. Because of inadequate income, he had to take his bride into undesirable quarters in the old Jesuit prison. There she contracted yellow fever and, just five months after reaching Brazil, she breathed her last. During her last moments a wonderful smile played across her face and she whispered in her husband's ear, "Do not weep for me. I am happy, for I am going home."

Typical of many experiences in his life is the story of a *Bible* and a *song*. One day a singular delegation arrived from Amargosa, saying that the people of their city had expelled the local priest on account of his immoral life and were awaiting the coming of a missionary to explain to them the teachings of the Protestants. A few days later Ginsburg was on his way to Amargosa, traveling by boat and train. He occupied his time, as usual, selling Bibles, distributing tracts and telling individuals "about Jesus and His power to save." He felt a special concern for a young man to whom he had sold a Bible. That night the meeting was a pronounced success. It began at seven and lasted till three a.m. A large audience was present to hear him expound the Scriptures, answer their numerous questions and sing hymns. The following chorus, which he played on his little organ and taught the people to sing in Portuguese, was immensely popular:

"Oh, the blood of Jesus cleansed me.
Oh, the blood of Jesus cleansed me.
Happily will I sing praises to my King,
To my Lord Jesus, who saved me."

The young man who had bought a Bible was present and learned this song. Returning to his town he was afraid to keep the Bible in his possession, so he went to a brother of his, a baker, and said: "Marcellino, an American persuaded me to buy this book. But the priests strictly forbid us to read it, so I

suggest that you throw it into the fire." Encouraged by his older brother, the young fellow told how the missionary preached on "the blood of Jesus Christ that cleanses from all sin." He also sang the chorus he had learned at the meeting. Unknown to others, the baker was hungering for the Bread of Life. He was deeply sin-conscious and was longing for cleansing. He came to the Fountain of Blood and led a rich brother of his to the same Fountain. The two brothers spread abroad the message of "free grace and dying love," led hundreds to Christ, and established dozens of preaching places in the vast interior of Brazil.

The cleansing blood of Jesus was the theme of the missionary's sermon.

The cleansing blood of Jesus was the theme of the missionary's song.

The cleansing blood of Jesus was the efficacious message for needy hearts everywhere.

In 1893 Ginsburg was married to Miss Emma Morton. Shortly thereafter they commenced their missionary labors in Campos, where, at that time, there were thirty believers. That little handful of seed, through the blessing of God upon the indefatigable labors of the Ginsburgs and others, has multiplied until the Campos Mission (Southern Baptist) alone



reports over one hundred and thirty congregations and twice as many preaching places.

Ginsburg set his heart on building a church in Campos. But where was the money to come from? Certainly little could be expected from a few families of destitute Christians. He decided to put to use one of his missionary principles: *Ask the Lord and tell the people about the needs*. He began to tell the citizens of his desire to build a chapel but he did not ask for donations. A few days later a Jesuit priest published an article denouncing the Protestants in bitter terms and announcing that any person who helped the Protestants build a church would be excommunicated. That article built the church! Every day Ginsburg received a number of letters containing contributions and many of the donors specifically requested him to publish their names, inasmuch as they would count it an honor to be excommunicated.

The work in Campos was now in a flourishing state and Ginsburg turned prayerful efforts toward the lewd, worldly city of San Fidelis. As a matter of missionary principle, he believed that a *courageous, positive attack is the best approach*. Experience had demonstrated that where the people were indifferent, the work progressed very slowly, but that where the people were hostile and persecuted the gospel messengers, the work advanced rapidly.

Taking Mrs. Ginsburg and his inseparable folding organ, he went to San Fidelis. As he played and sang, a crowd of about a thousand assembled. Some of them threw stones and rubbish when he began to speak, others shouted indecent epithets, while others brandished dag-

gers and clubs to the accompaniment of dark threats. At length he was arrested by the Chief of Police and confined over night in a place reeking with rats and vermin. The next day the Chief offered to release him, if he would leave and never preach again in that town. Ginsburg was made of the same stuff as John Bunyan. Said Bunyan when offered a conditional pardon: "Release me today and I will preach tomorrow." Said Ginsburg: "If you release me, I will certainly continue my preaching."

Mrs. Ginsburg insisted on accompanying him when he was taken under heavy guard to Nictheroy, the Capital, although fierce fighting was going on there between government troops and a large number of revolutionists. Just as "Ann of Ava" defied frightful perils in her efforts to secure Judson's release from prison, so Mrs. Ginsburg, "brave as a lion," walked the streets of Nictheroy while the bombs were exploding over her head. Finally, she reached the ear of the Governor and secured favorable action. Soon after his release, the Firebrand of Brazil returned to San Fidelis to face the mob and stones, just as did Paul in returning to Lystra. The gospel gained signal triumphs in San Fidelis and soon a flourishing church was established.

Many attempts were made to end Ginsburg's life, but the Lord delivered him out of them all. On one occasion while he was enduring much persecution and many hazards in Macahe, the rumor spread abroad that he had been assassinated. One day he received the following telegram from a distressed acquaintance in Campos: "It is reported here that you have been assassinated. Please inform me if this is true." He replied: "Rumor rather exaggerated." A *sense of humor* was one of his many missionary qualifications.

His *energy* and his *vision* were amazing. One of his activities was the publication of a fortnightly paper, "The Good News." Through the medium of this paper, he learned of the work of a colporter named Nelson, who was laboring heroically in the Amazon Valley, preaching the gospel and supporting his family by selling books. On the basis of repeated invitations, he set out on a journey of several thousand miles to the Amazon region. He found Nelson and his family living in a dark, damp room, undergoing many hardships in trying to win souls. Both he and his wife had suffered a double siege of yellow fever, from which they had miraculously recovered. Ginsburg preached, Nelson played the fiddle and sang, and the Holy Spirit blessed the meetings. Nelson was formerly a cowboy and had a voice that was suitable to the wide open spaces. At a convention in Rio, Ginsburg once said: "The quickest way to evangelize South America is to put Brother Nelson on top of the Andes and let him preach!" Ginsburg was the first person to baptize converts in the Amazon River and to organize an evangelical church in that region.

(This is one of a number of excellent missionary stories to be found in a new book, entitled, "Blazing the Missionary Trail," written by E. Myers Harrison and published by Van Kampen Press. It is reproduced here by permission of the copyright holders. The book, "Blazing the Missionary Trail," may be ordered from the Gospel Publishing House, Springfield 1, Missouri. Price \$1.50 per copy.)

Ling Kuang Bible Institute

James E. Baker, Southwest China

● "I WILL NOT HAVE anything to do with your new religion," shouted the enraged father.

"But, Father," pleaded the boy, "knowing Jesus is so wonderful that just as soon as Bible school was over I got on a train and came immediately to you to tell you about it."

"Keep still, I will hear no more of it. I will have no son of mine believing that Jesus-teaching with which the foreigners try to blind the Chinese. Either you renounce the teaching or I will kill you with my own hands."

The father rushed to another room, seized a long, deadly knife and returned to the lad. "Now," he hissed, his arm upraised over the boy, "Do you or do you not promise to give up the Jesus-teaching?"

A moment of terror swept over the boy, but after that he lifted his face and replied, "Father, my life is in your hands. Do with me as you wish, but I can never deny Jesus, who has done so much for me."

Something kept the knife from plunging

downward. The man threw the knife down, but immediately picked up a wooden bench, and lifted it high over his head and shouted, "I will break every bone in your body, and drive you out of my home forever." Again something caused him not to hurt the boy. The bench was returned to the floor. Grimly the father looked at his son and said, "I cannot kill you for that would ruin my reputation in the village, but you and your mother, who sympathizes with you, must leave this house today and never return."

The mother and son were driven out.

The above happened only two weeks ago. We had just closed the year at our Bible school, and the young people had left for home, or for summer gospel work. Knowing that nearly all of our students came from heathen, antagonistic homes we had been praying the Lord to keep them brave and faithful. No doubt it was prayer that stayed the father's hand. Right after the young man and his mother were driven from home we were notified of what had transpired, and asked to pray for young P'an and his mother, and the evil father. Yesterday we had further news—the Lord had greatly moved upon the father's heart, and he has asked P'an and his mother to return home, but not only is he now interested in the Gospel, but many villagers, impressed by the son's testimony and faithfulness, are asking to be taught about Jesus.

Nearly all of the thirty students, who were with us this past year in school, are spending their summer in gospel work. We are praying earnestly for these babes in Christ who have dedicated themselves to the work of God, and

ask that you join with us. Many will be called upon to face trials we would never meet in America, but God is able to keep them true.

During the school year Saturdays were given to village work. The students were grouped into five evangelistic bands. They walked to the surrounding villages. Often the trips were long and hot, but the young people looked forward to the work. Two of the students were former Buddhist priests. They have led a number of fellow priests to the Lord. Two other students formerly were in the army. They seem to have a special ministry among servicemen. Three others were tribal boys and, though their homes were quite some distance from Kunming, they returned to their village to hold services. God blessed their efforts. The girls were used to work among village women, and to hold courtyard services at Kunming homes. None of these students are what we would call experienced ministers, but their testimonies and personal work have won many to Christ.

How glad we are that we opened school last year without waiting for our new buildings to be erected. It has meant that many have been led to the Lord who otherwise would, no doubt, never know Him. Our quarters were crowded, nevertheless, we were able to conduct classes. The schedule was a full one: breakfast at 6 o'clock; private and school devotions from 7:30 to 9 o'clock; classes from 9 o'clock until 12 noon; afternoon classes from 2 to 4 o'clock with an hour's recreation at a near-by park twice a week; evening meal; and supervised study between 7 and 9 o'clock. On Friday nights we had a school service which was given to testifying, singing, messages from visiting speakers, and prayer. A number of the students were filled with the Holy Spirit during the Friday night services.

Our new school buildings are about ready. We have already moved away from the old plant. In the old quarters we had only one classroom. It had just half enough windows and not even a board floor. Now we will have two fine classrooms, and a girls' dormitory in the administration building. The boys will live in a barrack-style building with good floors, and plenty of light. Behind the buildings is a two-acre garden. The grounds are surrounded by a high wall. We hope some time to introduce some kind of work through which the students can meet their expenses.

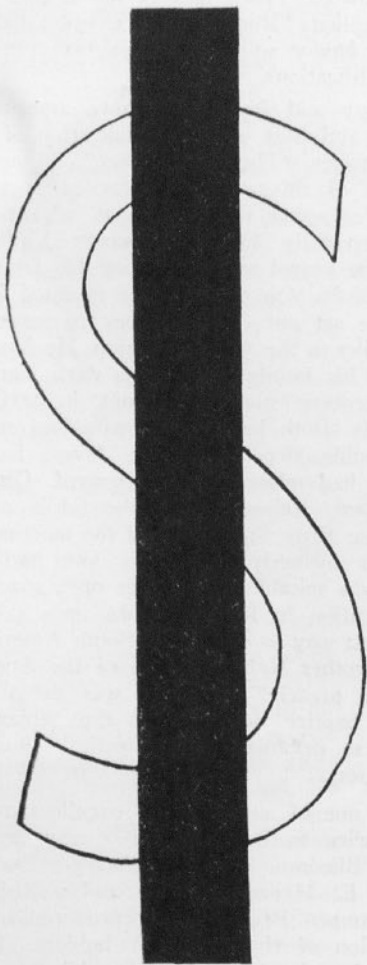
With regard to political conditions—we are still enjoying full liberty and are trying to make the most of our opportunities. The past year has brought us great joy and hope. We believe next year will bring even greater glory to God in this needy area. Our dean, Mr. Ku, is a fine man who came to us from North China, where his opportunities for service had been cut off by Communist occupation. Throughout the year he has carried a heavy load of responsibility, and his ministry has proven invaluable. Should we have to leave this area Mr. Ku would try to carry on the Bible school work. We trust that you will pray that we will not have to leave. Prayer is mighty.

* * *

EDITOR'S NOTE: The latest word, coming indirectly, is that James E. Baker, who has written so hopefully above, may have to leave Kunming. Other missionaries are reported to be on the way out.

GOAL FOR 1949

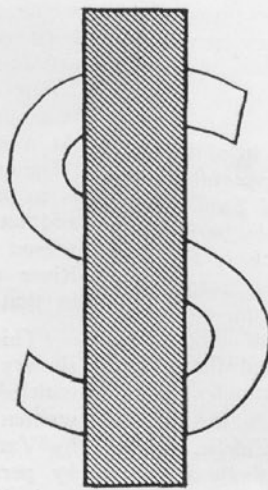
\$2,400,000



GOAL THROUGH

JULY 31,

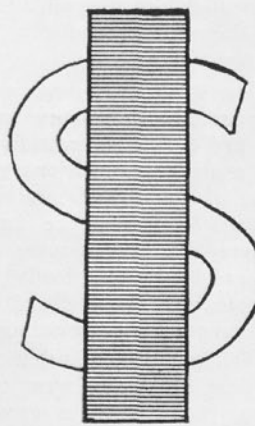
\$1,309,936



RECEIVED THROUGH

JULY 31,

\$1,107,769



The goal for the year was determined by the average of the actual giving for 1947 and 1948, plus 25% increase, which would care for increased personnel and cost for 1949. Receipts have been slightly in excess of those of 1948, yet short of the goal. It has meant a slowing down of missionary activity. Receipts and Goals for Foreign Missions are indicated in the graph above.

Ancient Disease Still Takes Toll

Anna E. Tomaseck, North India

●LEPROSY is one of the curses of India. On every hand one comes in contact with the devastating disease. Often it strikes close to home.

Two children of the Assemblies of God Nursery at Rupaidiha, Bahraich District, U. P., India recently have been stricken. It has made us realize to an even greater extent the awfulness of the curse. As people, who believe in the promises of God, we need to get hold of God and claim His promises for Christian lepers the world over.

About three years ago we took in two Nepali children at our Nursery. The older one, Dhankali, was three and a half years old, and her sister, Zamina, was two years old. The parents were lepers, and had left their home in Nepal, when they became afflicted, and gone to our leper home in Uska Bazaar. There the parents were saved, and baptized with the Holy Spirit. The children were taken from the parents and sent to us. Dhankali and Zamina were pets of the Nursery.

When the girls were dedicated to the Lord arrangements were made for the parents to see the ceremony. They stood on one side of the church while I stood with the girls at the front. Great tears flowed from the mother's eyes as she looked at her children. It seemed so cruel to deprive the parents of the touch of their children.

Last summer some brown spots appeared on Dhankali's body. The child was taken to

a hospital. We were assured that there was nothing about which to worry. The spots continued to grow though, so the child was taken to another hospital. The laboratory tests at the second hospital revealed that Dhankali was a leper. It was a crushing blow to us.

We kept Dhankali in the office until she could be taken to her parents at the leper home in Uska Bazaar. Each time I looked at the child there I wondered why things should turn out as they had for a child so lovely. But it is ours to trust, and not to question our Lord's dealings.

The mother wanted Zamina to join the family, too. She said that if she might have Zamina that the family would leave the home at Uska Bazaar. It would have meant living by the roadside, and begging daily bread, or returning to Nepal where it would have been difficult for the mother and father to remain true to God. Shortly after the mother requested that Zamina be sent to her the father died. He died in the faith. It is doubtful whether he would have been a Christian if he had not been a leper.

A short time ago little Zamina also began showing signs of leprosy. Examination determined that she had the disease. It was with a heavy heart that we sent her to her mother. The mother is left with the two small girls now, and all three are lepers. Please pray for them. We know that our God can heal, and somehow have glory out of this apparent calamity.

Idol Worship

Mr. and Mrs. Glen F. Emberson, Hawaii

●A FEW EVENINGS BACK we observed at a distance some heathen ceremonies in which, we are told, the participants chant, dance, offer incense, money, and prayer all through the night in an effort to appease evil spirits so their departed loved ones and ancestors will be less tortured in the spirit world. Thousands attend the affairs each week-end during one month of the year. As we look upon these, whose gods cannot answer, the command of Christ rings out again through every corridor of our souls, "Go ye. . . and lo, I am with you always. . ."

An invitation to a Chinese home recently brought us our first experience in refusing food dedicated to idols. We were a bit early so saw some of the festive preparation that was not intended for the eyes of the guests. As I approached the porch I first noticed candles flickering. Back of the candles was a roast pig. There were incense sticks, three sets of chop sticks, three cups of tea, and three cups of whiskey. A prayer, written on paper, was lighted by the candle fire and thrown into

the yard to burn; then the host used a number of firecrackers, intended to frighten the devil away. We had a fine opportunity to witness for the Lord, and God has since been doing a real work in the home. Pray that each member of the large family will be won to Christ.

A Chinese man, Mr. Chong, was saved about a week and a half ago. The day he was saved he threw away his idols and since then God has delivered him from smoking and drinking. You should see the joy of the Lord on his face as he listens to the Word!

One day in passing a temple in Labina we saw one of our Christian Chinese among the group attending a funeral. As the folk were bowing and praying to the idol for the dead we wondered if our Christian would also bow and pray. He knows but few words of English and we do not speak the Chinese language, so it is difficult to get the Gospel to him. We need not have worried. Mr. Wong did not bow or pray.

NEWS NOTES

We are glad to be able to report that word has at last been received from Miss Anna Ziese, who is behind the "bamboo curtain"

in China. Word came through Henrietta A. Tieleman, and Alice F. Stewart, who are also in Communist territory. We quote: "Recently we had a letter from Miss Anna Ziese. She writes that in the recent government turnover all she could do was to say 'Wonderful Jesus,' and that she had been living in the 91st Psalm; in fact, that during the fighting she saw it fulfilled before her eyes." This is the first news that has been received from Miss Ziese since early in March.

* * *

A daughter, Sharon Rose, was born to Mr. and Mrs. George W. Flattery, missionaries to Upper Volta, on August 29.

* * *

Mr. and Mrs. George R. Wood and family of Northwest China have returned to the United States.

* * *

Mr. and Mrs. Einar G. Peterson arrived in the States in August for a furlough.

Work in Peru

Mr. and Mrs. Herbert Felton, Peru

●THIRTEEN FRUITFUL YEARS of the Peruvian Pentecostal Bible School in Lima have now been completed. We thank God for the Bible school, and what it has meant to this field. Nearly all of the local congregations are now being pastored by Peruvians who have spent at least one year at the school. Five graduates have become part of the teaching staff of the Bible school, and three graduates are on the Executive Committee of the Assemblies of God in Peru, not to mention the many trained pastors and workers from the school scattered over the entire field. Even now we feel that the work of the Assemblies of God in Peru would go on should the need arise for all missionaries to leave the field. What great things the Lord hath done!

This spring forty-one students completed either one-year or two-year courses. Many of these are already out in the great harvest field. What about next year? We are asking for eighty students for the classes that will start in September. We are equipped to handle that number.

During the school term again this year the students will be doing gospel work around the city of Lima. This past year has seen the greatest results of any year from student evangelistic efforts.

We have received \$300 toward the support of needy students for the coming year. We trust that the Lord will put it on the hearts of others to send in money, for at least that much more is needed. The students are worthy of help. Each student needs about \$35 a year for board and carfare. It may seem a small amount to you, but to the students it is a large amount. Your offering toward the support of one of the students would mean that one, who already knows the language and the customs here, would in a few months be prepared to carry the Gospel to the unsaved of Peru.

Send all offerings toward the support of the students to **Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Peruvian Bible School Students."**

THE PASSING AND THE PERMANENT

Compiled by Robert C. Cunningham

CHURCHGOING IN TEXAS

In a recent survey made by the Texas Poll, 75% of those questioned said that they belonged to some church. However, only 45% claimed that they attended church with any regularity. With over half the people outside the Lord's "corral," Christian workers should realize that "it's round-up time in Texas."

THE SAMARITANS

We read in the Bible about the Samaritans, with whom the Jews would have no dealings. They have lived in Central Palestine for over 26 centuries. It is reported that there are only 200 Samaritans left. They live in Nablus, Palestine, and are faced with starvation and possible extinction as an aftermath of the recent Palestine conflict.

HOW RELIGIOUS?

Charles Clarke told a court in Birmingham, England, that he could not serve in the armed forces because of religious scruples. "How many commandments are there?" asked Judge Robert Norris. "Twelve," Clarke replied. The Judge looked at him thoughtfully; then he ordered Clarke's name knocked off the list of conscientious objectors.

SABBATHKEEPING IN ISRAEL

The rabbis are demanding that the people of Jerusalem should keep the Sabbath. Early in August, when the YMCA in Jerusalem showed films on Friday night, the rabbis protested, inasmuch as the Sabbath begins at sundown on Friday. But the town officials overruled the rabbis, declaring that only Jewish groups could be compelled to obey the Sabbath laws, and that the Y could do as it pleased. Furthermore, they said Jews were free to go to the Y theater if they wished.

RETURN TO ISRAEL

Theodor Herzl, the founder of Zionism, died in 1904 and was buried at Vienna, Austria. In August, after 45 years, his body was returned to Israel and buried in Jerusalem, amid elaborate ceremonies.

Israel's Prime Minister, David Ben-Gurion, said it was the second most important return of a dead hero in Jewish history. The most important, he said, occurred 3,300 years ago when the Jews carried Joseph's casket back to Palestine from their Egyptian exile.

THE GIDEONS, INTERNATIONAL

The Gideons, who have placed millions of Bibles in American hotels and public places, and have distributed millions of Testaments to servicemen and school children, are an international organization. There are Gideon camps in Canada, Iceland, China, India, and at least five European countries, as well as U.S.A. At their fiftieth annual convention in Milwaukee this summer they decided to push ahead with Gideon work in foreign lands. The convention voted whole-heartedly to support the work of Bernard E. Aldrich, international extension director, and to do all they can to place Bibles in Bible-hungry lands.

"HOMOGENIZED CHRISTIANS"

During the past few years, men have developed a new way of processing milk—homogenization. In homogenized milk the cream and the milk remain together. They do not separate. The cream does not rise.

Homogenized milk reminds us of many professing Christians who cannot be identified as being separate from the world. You cannot distinguish between them and their worldly friends. They are so mixed in with the world that they no longer manifest the cream of the glory of God and the power of God in their lives. "Be ye separate," saith the Lord.

THOSE FIRST EIGHT YEARS

How important are those first eight years in every child's life! Dr. Brock Chisholm, a Canadian psychologist, is executive secretary of the World Health Organization of the U. N. Recently he made this statement:

"We may accept, as a well-established fact, that character has all its main lines laid before an individual is eight years of age. The building of character and conscience is fairly well completed by that time."

What a responsibility this puts upon fathers and mothers, and all who have the task of molding little lives for Christ! A child is never too young to be taught the story of Jesus and the way of salvation.

BRING IN THE CHILDREN

According to *Christian Life*, there are 28,000,000 children in America who are not touched in any way with the gospel of our Lord Jesus Christ. There are not quite half a million enrolled in our Assemblies of God Sunday schools, including adults as well as children, so there are at least 56 children outside the fold for every member we have enrolled. What a tremendous challenge to every Sunday school worker. In October, which has been designated Enlargement Month, let us go out and get these children. Let us enroll them in Sunday school and win them for Christ.

(For information about the Enlargement Campaign, read Brother Copeland's article on the opposite page.)

TELEVISION'S LOW STANDARDS

A mother writes to us in great distress over the influence Television is having upon her children. They never attended the movies, but now Television has brought the movies right into her home. "Sundays there is a ball game during the afternoon, and the evening is filled with shows. Each evening there is a cowboy movie for the children, with plenty of killing. Then all the evening there are movies, vaudeville acts, vulgar dancing, and everything the devil can furnish for amusement."

The Christian Herald says: "We're wondering just how long the Government will let the Television boys get away with the bar-room programs they are putting on right now. They are not just an insult to the intelligent mind; they are even too smutty for some bar rooms!"

SEARCHING FOR NOAH'S ARK

The Turkish Embassy, which on July 15 said that permission could not be granted for a search for the remains of Noah's Ark, later reversed its decision. The expedition, headed by Dr. A. J. Smith of Greensboro, N. C., thereupon preceded on the journey, and reached the foot of Mount Ararat on August 27.

ON THE HOMEWARD TRAIL

From all parts of Europe, Jewish refugees are streaming into Israel. "Silently, sullenly, desperately, these miserable objects of Jew-hate can be seen trudging their way across the mountains, through the valleys, father, mother, a few children dragging in the rear, single file," says *The Chosen People*. "The father carries a huge sack over his shoulder. The mother carries some more of the family belongings. The children carry what they can. Single file they make their way from the hell-holes of Europe. . . .

"Almost half of them never reach their goal; they die on the way—but many arrive. And the joy of these returning ones knows no bounds. Five years of rigid austerity will be forced upon the people, they are warned. But when we read of the 250 million dollars that are promised by the wealthy Jews of the United States to help support these immigrants, the lot of Israel may not be as hard as has been feared, we think."

The journey is long, the way is hard, but the fact that the trail leads home makes such a difference. Christian pilgrims, we too are on the homeward trail. There are many difficulties, there are rigid tests, and some have fallen by the wayside in the long, hard journey. But our Savior says, "My grace is sufficient for thee." And how true are the words of the little chorus we love to sing:

"It will be worth it all
When we see Jesus,
Life's trials will seem so small
When we see Christ.
One glimpse of His dear face
All sorrows will erase,
So bravely run the race
Till we see Christ."

REMEMBER!

Our Pinellas Park Retirement Home and its family of elderly ministers and missionaries.

They have pioneered our movement at great sacrifice, and have served our fellowship faithfully with small remuneration. Out of gratitude and respect for them, we must provide the comforts of life for which they have no means.

Several elderly ministers and missionaries are now finding the best of care and fellowship at this retirement home in Florida, and applications are being received from time to time from others who are no longer able to care for themselves.

We need the help of our entire constituency to maintain the retirement home and assure these aging workers a comfortable home through their declining years.

Please send your contribution marked "Retirement Home" to the Department of Benevolences, General Council, Assemblies of God, Springfield 1, Missouri.

ENLARGING OUR BORDERS

Paul Copeland*

The Lord thy God shall enlarge thy border, as He hath promised thee. Deuteronomy 12:20.

● OCTOBER has been designated as NATIONAL SUNDAY SCHOOL ENLARGEMENT CAMPAIGN MONTH. The decision has the unanimous approval of the District Sunday School Representatives of our great fellowship. We feel that with proper prayer, planning and perseverance, the campaign not only can bring substantial numerical increase, but it can result in the salvation of a multitude of souls as well.

What results we can have with five thousand schools or more accepting the challenge! We can easily see an additional hundred thousand people enlisted in systematic Bible study within a single month. That is not all. If evangelism be our passion and soul-winning our main motive, we can witness through this effort a revival second to none in the history of our movement.

This matter of enlargement involves a great deal. Perhaps more vital matters are contingent upon our expansion program than some have realized. Let me give you five reasons why we should seek earnestly to enlarge our ranks—five outstanding benefits that can come out of an enlargement campaign.

Enlargement for Divine Approval

Are we aware of the fact that God expects us to grow? If we would continue to enjoy God's blessings to the full, we must have a passion for souls, and a far-reaching vision. No one can get close to Calvary without feeling a burning vision. No one can get close to Calvary without feeling a burning concern for lost neighbors and friends. When we throw open the windows of our souls to God's voice, we automatically will hear the cries of lost humanity. Concern for enlargement is just as essential to our individual and assembly life as are many doctrines we call fundamental.

Israel was chosen of God to be a MISSIONARY people. They were to be the means by which God would speak to the world. What happened when they drew back from this purpose? Is not their failure the reason why the Gentiles were grafted in? God yet knows how to cut out fruitless branches and graft into His program that which will be useful and bear fruit to His glory.

We place a very high value upon the presence of the Lord. We know full well that without His presence we are powerless. An essential in the maintenance of His glorious presence is explicit obedience to the command of Matthew 28:19-20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world." Look at the glorious promise, "And lo, I am with you alway." Look also at the condition attached to the promise. Who

can claim His presence but those who "Go . . . teaching"!

Enlargement for Security

It is not safe for us to be content with past attainments. While the growth of our Assemblies of God, during the past few years, is remarkable and phenomenal, yet there is danger in resting upon victories of the past. We must keep that which we have gained, and the best defense is a good offensive. The surest guarantee for the individual is to "grow in grace." God loves growing things, growing people, and a growing movement. Can we be a movement and not enjoy enlargement?

Enlargement for Revival

America needs a revival. I believe there is a general cry among us for a spiritual awakening. Cannot revival come out of Sunday school emphasis? The central activity of the Sunday school is the teaching of God's Word. Did the teaching of God's Word ever bring revival? See the statements of Acts 5:42; 6:7; and 19:20. "They ceased not to teach and preach Jesus Christ." "And the Word of God increased, and the number of disciples multiplied." "So mightily grew the Word of God and prevailed"! There are many other scriptures which show the strength of the Word in bringing revival. Why should there be a doubt about the power of His Word in the face of the fact that we are born again by the Word, made to grow by the Word, and mature by the Word? See 1 Peter 1:23-25; 2:2; Hebrews 5:12-14. You can be sure, dear friend, that when real, lasting revival comes, the Word of God will be a mighty factor.

The past and the present both bear witness to the power of the Sunday school to bring spiritual awakening.

Enlargement for Spiritual Development

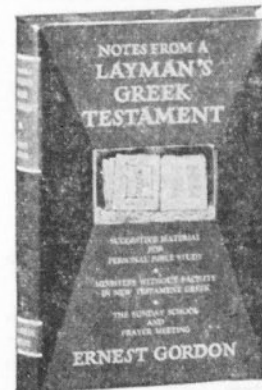
"We are saved to serve" is a familiar expression, and according to 1 Thess. 1:9 it is true. To leave off the element of service is to rob one's own life of spiritual development. There is a quality of joy for soul-winners that cannot be known to any persons other than soul-winners. As Christians we are expected to carry more weight than our own. Disappointing is the life that would live unto himself. We keep that which we have, by putting it into use. We develop in Christ by being actively engaged in His service. Idleness is dangerous, for it makes for rust and decay. Would you be a more complete Christian? Then volunteer immediately for the Master's service.

Enlargement for Needed Workers

Most of our churches need more workers. Often we hear the cry that there is a scarcity of prospective workers from which to choose Sunday school superintendents, deacons, teachers, C. A. presidents and others. The Sunday school enlargement campaign may bring you just the workers for whom you have longed. New people, led to make the proper consecration, and trained, are like a blood

NOTES from a LAYMAN'S GREEK TESTAMENT

By Ernest Gordon



This notebook on the Greek Testament is the work of a layman; that is, of one without more technical training than that of college Greek in the old days. It is the fruit of personal meditation in the morning watchtime. It is published for others' meditation

at the same hour, for help of Christian workers.

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transfusion to any church. Have you ever noticed what just a few new converts do for the entire assembly?

Why Enlargement Through the Sunday School?

But why seek enlargement of the church through the channel of the Sunday school? There is no rivalry between the Sunday school and any other function of the church. Let there be evangelistic meetings. Give stress to youth work, and Ladies' Missionary Councils. Do not neglect any department of the church. But in evaluating the power of the Sunday school for enlargement, remember that the church in this role is broad enough to reach all ages at the same time. No age need be neglected, from the tiny tot in the Nursery Class to the feeble Home Department shut-in. In no other way can the church organize so quickly to thoroughly reach its community. In Sunday school evangelism there is opportunity to give specific responsibilities to more people. It has been proved over and over that a growing Sunday school, properly watched, must produce a growing church.

Plan of Action

Let the pastor and his co-workers set aside a period of time ranging from one week to two weeks. Let this time be spent in a program of community canvassing to locate new prospects for Sunday school, a more earnest follow-up of absentees, a readjustment of Sunday school organization to accommodate and hold the increased attendance, and a training course.

The dates having been determined, the steps briefly are as follows:

1. Enlist workers.
2. Train them to take census.
3. Have a good prayer meeting.
4. Arrange publicity.
5. Launch the Campaign, somewhat as follows:

*Brother Copeland is the new Director of our Sunday School Promotional Department.

SUNDAY

9:45 a.m.—Sunday school

11 a.m.—Pastor brings message on soul-winning or Christian service.

1:30 p.m.—Community census begins.

MONDAY THROUGH FRIDAY

7 p.m. to 8:45 p.m.—Two periods of study on "Going with the Gospel" or some other text on personal evangelism.

SATURDAY

2 p.m.—Visitation of prospects (Nursery through Primary departments)

7 p.m.—Visitation of prospects (Junior through Adult departments)

SUNDAY

9:45 a.m.—Sunday School Rally

11 a.m.—Morning worship, with campaign reports.

If you can give two weeks to the campaign, the classes may be extended over the two-week period and more time given to visitation of prospects and absentees.

SUPPLIES

You will want the following supplies for your Enlargement Campaign:

Assignment Card and Section Map No. 31A . . . 15c per doz. or \$1.00 per hundred.

Census Assignment Envelopes No. 32A. . . . 20c per doz. or \$1.50 per hundred.

Church Family Census Cards No. 22A. . . . 75c per hundred.

Community Census Cards No. 23A. . . . 75c per hundred.

Prospect Cards No. 21A. . . . 50c per hundred.

Pentecostal Evangels. . . . \$1.00 per hundred copies (see note below).

Going with the Gospel (Manual on S. S. evangelism) Paper covers. . . . \$1.25 per copy.

Space does not permit too many details, but you may secure more complete information upon request from the Sunday School Department, Gospel Publishing House, Springfield 1, Missouri.

In taking your community census, be sure to leave some kind of printed matter in the hands of the people, preferably the Pentecostal Evangel. Be sure the name and address of your local church has been stamped on each copy.

May God bless us with His presence as we go out into the highways and byways, as we have been commanded by Him.

NOTE: Kindly order your Evangels three weeks in advance, if you desire the current issue. Otherwise there may not be enough copies printed, and in that event we will have to send copies of previous issues. No orders for less than a hundred copies at this special price, please. The rate of \$1.00 per hundred will apply only on single orders received during September and October for Evangels that will be given out during this Enlargement Campaign. It cannot apply on weekly bundle orders, or regular subscriptions.

SOUTH CENTRAL BIBLE COLLEGE OPENS SECOND YEAR

South Central Bible College will begin its second year, September 6, 1949, at Hot Springs National Park, Arkansas. Courses offered in Junior College, Bible College, and Bible School. S.C.B.C. is approved for veterans and credits earned are transferable.—Wayne E. Rowland, Executive Secretary-Treasurer.

HEALING AS TAUGHT IN THE BIBLE

(Continued from page two)

fined to apostolic times, or reserved until we get to heaven, and said to her, "I AM" (thank God, He is still the great "I AM") "the Lord that healeth today." The apostle Paul, writing of Him in Heb. 13:8, said, "Jesus Christ, the same yesterday, and today, and forever."

Healing has been the experience of many ministers all through the ages past and in this day in which we live. We will read in the illuminating notes of John Wesley on the New Testament, commenting on James 5:14, 15, as follows:

"Having anointed him with oil—This single, conspicuous gift which Christ committed to His apostles (Mark 13) remained in the Church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to remain always, and James directs the elders to administer it. This was the whole process of physic in the Christian Church, till it was lost by unbelief. . . .

"And the prayer offered in faith shall save the sick—from his sickness; and if any sin be the occasion of his sickness, it shall be forgiven him."

In his Journal, John Wesley records no less than two hundred and forty cases of divine healing in connection with his ministry. If this divine gift was lost through unbelief, it is reasonable to expect it to be restored through faith.

All through the centuries since the time of the apostles there have been individuals who had faith in God for the healing of their bodies, and where New Testament faith has been found, New Testament miracles have been wrought in the name of Jesus.

Near the end of the nineteenth century there were a few shining lights who witnessed to the healing grace of our Lord in our times, but it was not till the mighty outpouring of the Holy Spirit in this century that the number of witnesses became large enough to attract the attention of the general public. During the past decade Divine Healing has been brought into the limelight, and thousands believe in it now for every one who had the light fifty years ago.

One of my first experiences of this was as a young Christian, when I had neither heard nor read about Jesus healing. My wife was very sick. She had seemingly come to the place where death had laid hold upon her, and I saw the sad condition. I cried in desperation, "O God! If you can save a soul, I am confident you can heal the sick," and my wife, who had been confined to her bed for weeks, literally leaped to her feet, praising the Lord, and walked from room to room, gloriously healed.

Not many years later, my mother was stricken and her body wasting away, and at last the trouble was pronounced cancer of the stomach. All hope of getting her well had seemingly gone from the entire family, when my wife was given a vision of her condition and the sad hearts of the family, and Jesus let her see the words of John, chapter 11, and verse 4. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified." She made no mention to

us until she had seen the same on the second night. The next morning, when mention was made of my mother's condition—how long would she live—my wife remarked, "She will not die; God intends to heal her." And within a few days, my mother was gloriously touched by the divine hands of God's power and raised up to good health.

In the years of my ministry since in Kansas City, Missouri, I have stood by and watched God heal all manner of sickness. One lady leaving the Savannah (Missouri) Cancer Clinic, stopped on her way back to Oklahoma, and was prayed for in our church, and her written testimony gives the result—"gloriously healed." In camp meetings I have preached throughout the United States and Canada, and great healings have accompanied the ministry of God's Word. A Supervisor of Nurses from Ypsilanti, Michigan, came to the Braeside Camp in Canada, carried to the platform on a cot, in an indescribable condition internally; she had cancer and a terrible kidney disorder; she had eaten no solids for weeks. When prayer was offered, she was gloriously healed—instantly—and before leaving the camp a week later, I watched her as she ate a hearty meal; and the next year she came back to the camp the picture of health.

Time will not permit my making mention of others, but let me encourage you to place your trust in the Lord—who is willing, and abundantly able, to heal your every sickness.

THE WRATH OF GOD

(Continued from page three)

so poorly?" we would question further. "On the way we met with robbers or soldiers who took everything we had."

"Are you glad you are here?" "Yes, we're still glad to be here."

They felt safe in Shanghai! And toward the last refugees were pouring in at the rate of 6,000 a day until the streets of the city were flooded with them. Alongside its great and beautiful buildings there were little sheds erected, where refugees, who once had large fields, and were people of influence and power in the North, were taking shelter. Unbelievably crowded into emergency quarters, whether once rich or once poor, they all looked alike now. For they had mostly escaped with only their lives, and were now all wearing the coarse blue cotton clothes of China's poor.

Some of the refugees formed little churches there in Shanghai. I attended one, and it was worthwhile going there. Those folk had lost everything but Jesus! Yet they were happy in having found a little lean-to building where they could crowd in to hear a message from the Lord and to worship together. There were about 200 there that morning. And in that little refugee church you could hardly tell one refugee from another: all black-haired, brown-eyed, and wearing faded blue cotton.

Here in America, people who are outside of Christ look pretty much alike. Some of them are richer, some are poorer. Some are from here and some from there. But before God they are all one class and have one name. Not refugees. Sinners. And it is hard to tell them apart.

I have been asked why God allowed the Communists to come down as they have over

China. "Aren't the Chinese nice people?" "Of course, they are nice people. I love them." In spite of all their sorrows every Chinese can smile and really mean the smile. He is able to take life as he finds it. The poor refugees, though they had lost everything, were sobbing on nobody's shoulder. They were busy earning a living in Shanghai—perhaps as pedicab pushers. A pedicab is a three-wheeled bicycle. The driver pedals in front and there is a little cab over the two wheels behind where two passengers may sit. On level ground the driver can take them right along, but a rising grade is difficult. On one very busy bridge the refugees would stand waiting, and when a pedicab started up the incline of the bridge, one of them would walk alongside to push. When the high point was reached he would run at the side, holding out his hand for a bit of "kunshaw," as they call "thank-you" money, and that kunshaw was all he had to depend on for a living now that the fields, the wealth, and the friends in the North were left so far behind. But still they smile!

Why, then, did this curse of Communism come upon China? Friends, the Church needs to help the world to evaluate this curse. The world would probably call it bad luck. The Chinese expresses it better when they say, "T'ien ming. Muh yu ban fa!" (Heaven wills it, and there is nothing that can be done about it.) But the world needs some one to state clearly why the curse has come. Let us read again the words of the text: "He that hath the Son hath life. He that obeyeth not the Son hath not life, but the wrath of God abideth on him." That's it. The wrath of God! It has been abiding on the Chinese for twelve years now. I don't mean to say that it won't abide on America some day. I am sure that it will. God chooses His own time for punishment, but it is fitting that you and I should recognize a judgment for what it is—that we should know a punishment when it comes. The awful pity is that the people of China do not yet know that the coming of the Communist curse is a demonstration of the wrath of God.

A Chinese gentleman had just sold me an airplane ticket in the office at Hankow. Then he asked, "Mr. Osgood, we Chinese people are good people. Why do we have to suffer so?" I love the Chinese people, and did not feel like preaching to him of the awful sins of his countrymen. But though I know them well and love them dearly, I can say to you tonight that the punishment is well deserved. Perhaps nothing offends God more than to have a people constantly affirming their own goodness and refusing to consider the necessity for repentance, even after twelve years of suffering!

In those days people began to learn the importance of having a badge, a number, a passport, or some kind of identification. They were moving from place to place, and, lacking proper identification, they could be taken for the army or held for questioning. Many and many a young man would anxiously enroll in this school, or seek to be employed in that company, so that he could wear a badge on his coat, thus saving himself much embarrassment. People who came to call on me were always able to produce some kind of identification in order to introduce themselves. Something which would help them to say, "This is really I, and this is who I am, and this is where I'm from."

When there is danger, identification is very important. You, friend, are in danger of the wrath of God right now, unless you have the life that His Son gives. Have you any identification? Who are you, and to whom do you belong? Have you anything to prove it?

This little book, which I hold in my hand, is one of the most precious things I had in China. I carried it with me wherever I went. It wouldn't pay me to be separated from it. This, my friend, is a valid American passport. A missionary friend of mine found that he would need to have his passport visaed for Hongkong, so he sent it through the unreliable Chinese mails in order to have it properly stamped. Before the passport was returned he had to go to Hongkong, arriving, of course, without his proper identification. Before he could be released, it required the presence of the American consul, and one of the missionaries of our board, who would vouch for him. Said the passport official, "Never let go your passport. It is more important to have

it, than to have it stamped for Hongkong in particular, though the best way, of course, is to have everything in order."

A passport must be genuine, it must be up-to-date, and it must be visaed for the places you intend to visit. That makes a good spiritual lesson, doesn't it? My friend, is the passport you carry valid, and is it visaed for heaven? My Chinese acquaintances liked to look at my passport. It said that it was good for travel anywhere in China, but even so, if I wanted to leave one town and go to another I had to report to the officers at the police station. I must tell them my name, my passport number (it is 52111) and answer such questions as: "When did you get your passport, and where from, and for how long is it good?" (It is good until March 25, 1950.) They had to put their extra stamp in the passport, saying, "This man is traveling from such a place to such a place." Page after page is filled up with this man Osgood going from here to there and back again. When I arrived,

Teachers' Reference Bible

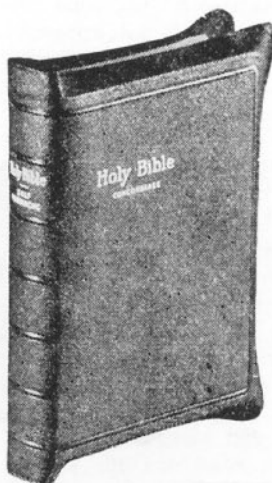
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e elect, in whom eth; ^c I have put m: he shall bring the Gën'tiles. ★ y, nor lift up, nor be heard in the ★	13: 53. 11. Matt. 12. 18, 19, 20. Phil. 2. 7. b Matt. 3. 17; 17. 5. Eph. 1. 6. c ch. 11. 2. John 3. 34.	14 I have long time holden my peace; I have been still, and re- frained myself: now will I cry like a travailing woman; I will destroy and ⁷ devour at once. 15 I will make waste mountains and hills, and dry up all their herbs;
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I had to report to the police station at the new place, and when I returned I had to go again to say, "I've come back." So if there is any place I know in all the towns where I have been, it's the police station!

Most of my friends were satisfied with identification which would permit their traveling anywhere in China. They never thought of leaving the country entirely. Driven from

Manchuria, they came into North China. Driven from North China they came to Shanghai. From there many fled to Central or even to West China.

So you would find the refugees far, far from their homes. But still their identification seemed to be good enough to satisfy them. I, on the other hand, was always pleased that my passport not only was good for travel

in China, but that, being an American passport, it was also good for entry into the United States.

The Communists, the scourge of God, began to press further and further south. Great areas of China were already under their control. The period of indifference passed. The time came when you could see grave concern manifest on every face, and in many

WITH CHRIST

Joseph W. Stephens, of Southport, Fla. went to be with the Lord on August 8, at the age of 73. Brother Stephens was an ordained minister in the General Council from 1937 to the time of his homegoing. He is survived by his wife.

cases genuine fear. This resulted in much confusion. In Hankow the sense of danger just seemed to fall all at once.

Brother Chen came over to my house. He was a fine Christian man. "What shall I do, Brother Osgood?" he cried. "I hear that you are leaving for Canton. I would like to send my family down with you, but we have no friends there. I cannot leave my work to go myself, but could they go when you go, and will you try to help them find a place to live?" I did take them with me and was glad to be of help in finding shelter for them. Yet in a few weeks they came to me to say, "We're going back to Hankow. We hear that the situation has eased up a bit." Then just after they had left on the train, a telegram from their father came for them, saying, "Don't come, the situation is worse again." But they had already gone. Tonight they are a united family, but under Communist rule in Hankow. Pray for these confused Christians, trying to make a living, and at the same time to escape being under the Communists! The question is, "Shall we flee, and where? and what shall we do for a living there?" or "Shall we stay with the land, and run the risk of persecution for our faith, maybe death?" Uncounted numbers of people are debating that question. Many are deciding to stay with the land.

Near Canton, in Happy Village, there lives a Christian man. He is a man of considerable means and has a beautiful home there where he has lived for 20 years. They were asking him, "Mr. Woo, what are you going to do when the Communists come?" He said, "I know what I'm going to do. I shall lay off these fine clothes and exchange them for a farmer's outfit. My family will do the same. We shall leave the house, my piano and all the rest of the furniture—everything. We have a small place in an inconspicuous country village. There I shall become a farmer and till the soil. I shall be little known and no questions will be asked." Many thousands of Christians, like him, will disappear. Great houses will be standing vacant and idle. Many fine homes are already standing empty in those parts of the country where the Communist hordes are coming down, down, relentlessly, relentlessly.

Among the refugees there are not only Christians, but the wealthy who are members of the Nationalist party and who are well known, who fear the Communists. They know what the Communists are really like and they desperately fear to be under their rule. It would be a good thing, you know, if those folk had a passport to some place besides China. Ever so many of them would like to escape from China, and those who have means are looking away, these days, looking away to the haven of rest: America! "If only we could get there!" they sigh. "If only we could escape the wrath that is coming over our country, and go to beautiful America!"

When I was in the consul's office in Hongkong I saw some of these people. Their faces

were full of concern and anxiety. They were beautifully dressed, spoke good English, but they did not feel safe. They were seeking a visa on their passports: permission from the consul to enter America. Passports to leave China they already had, for these are relatively easy to obtain, but it remained to get permission from the United States to enter this fair land. It is fairly easy, my friend, for anybody to leave this world, but it is necessary to have a proper permit from heaven before you can enter that glorious place! "He that hath the Son hath life. He that hath not the Son hath not life, but the wrath of God abideth on him."

It seems to me that many people are in just such a dilemma. Like the folk in the consul's office in Hongkong, they know they must leave the place where they are, but they haven't the thing that is required to get them into the place where they want to go! Are you one of them?

When I was in the consul's office, I merely handed my passport to him and said, "Will this be all right?" "Yes, Mr. Osgood," he replied, "there's nothing lacking here. You are a bona fide citizen of the United States, and your passport is up-to-date. You should have no trouble whatever in entering America." I'm wondering if what you have, my friend, is a passport sufficient to get you into heaven. You'll have to leave this world eventually. That's not too difficult. But the heaven of rest that you want to get to—the haven that lies over, there—have you got the proper visa on your passport so that when you arrive at that side they'll let you in? To me, that's tremendously important.

After our ship left Hongkong, we sailed up the China coast to Taku, then returned and decided to try to enter Shanghai. We sailed in under the red flag, and were there for three days. We were not allowed off the ship, but we were able to let some friends know by one means or another that we were there on the ship, and they got permission to come aboard to see us. Some of them were optimistic, some of them not so optimistic. Perhaps an American, who could look to America for funds (provided he could get his checks cashed) might have hopes of living on in the metropolis of China, but what of those who depended on the commerce of the seas as it came into port? Formerly from four to ten ships a day dropped anchor at Shanghai, but when we were there, our ship was but the fourth within a month!

I went out to watch the workmen as they loaded cargo into the hold. One of them, pleased that I could speak Chinese, turned to talk with me. He opened his conversation with an ominous sentence: "Shanghai boo hao" (Shanghai is no good). As we talked, I discovered that my fears were being confirmed. The great city of Shanghai is doomed unless she can have commerce with the outside world. With no ships coming or going, as is the condition now, three or four million people could easily perish there this coming winter.

Friend, the wrath of God is coming down. Only he that hath the Son hath life! You need a passport for heaven—the country where no scourge of Communism can ever come—you need to be sure that it is properly visaed for that Gloryland, and that it is up-to-date! Do you have it?

Among the Assemblies

TRENTON, TEXAS—A revival meeting was conducted here recently by Evangelist A. L. Hayes, 1123 Morrill Ave., Dallas, Texas. Twenty-three were saved, 29 were filled with the Holy Ghost according to Acts 2:4, and there were many outstanding healings. Six were baptized in water.—Gene Young, Pastor.

MOUNTAIN VIEW, ARK.—On July 23 we began a revival meeting at the Levicey Flat Assembly of God, with John Markin of Hoxie as the evangelist. Twelve were saved, and 4 received the Baptism in the Holy Ghost. The Lord blessed in a mighty way. Six were baptized in water, and the church was built up spiritually.—Elmo Jones, Pastor.

EAGLE BEND, MINN.—Sunday, August 14, we closed a 3-week meeting with Evangelists Wm. L. and Irene Andrews of Seattle, Wash. The Lord gave us a wonderful visitation from heaven. Many were saved, and many received healing. Twenty-eight were baptized in water, and 25 united with the church. We praise and thank God for His goodness.—D. D. Roehl, Pastor.

INOLA, OKLA.—July 31, we closed a 3-week revival meeting. God's outpouring was wonderful; 39 saved, 12 filled with the Holy Spirit, and 46 baptized in water. Our Sunday School attendance again broke all records, going from 79 to 190. Our evangelists were Bill Raeford, and Otho Allen and Reed Gibson from Waxahachie.—Mr. and Mrs. B. L. Sluder, Pastors.

NEWCASTLE, WYO.—We recently concluded a fine revival meeting with Mr. and Mrs. Carl E. Callihan of Ashland, Ky., as our evangelists. The entire church was revived by the good messages from God's Word and the presence of God in every service. Brother Callihan is accepting a position at the Southwestern Bible Institute, Waxahachie, Texas. We extend a cordial invitation to all tourists en route to Yellowstone to visit our Assembly. Services, Sunday, Tuesday, and Thursday.—Pastor and Mrs. W. Neil McDaniel.

MILTON, FLA.—We recently closed a 2-week revival meeting at the First Assembly of God here. Tommie A. Wynn of Alabama City, Ala., was the evangelist. God gave us service after service of greatest spiritual fervor, as the power of the Holy Ghost took charge of a number of services and no preaching was necessary. Twenty-three were saved and 5 received the Baptism in the Holy Ghost. Brother Wynn is talented in singing and playing the guitar, is a young man of prayer, and preaches the old-fashioned gospel.—Leon C. Hall, Pastor.

INDIANA CAMP MEETING

With Cy Homer of Florida as evening speaker one week, and Arthur Arnold another, while A. M. Albers taught the morning Bible lessons, God graciously blessed our camp at Lake Placid, Hartford City. Every night folk were baptized in the Holy Spirit. Our goal of \$7,000 in pledges was easily exceeded in only 4 nights when pledges were taken. Already, reservations with cash deposits for next year's camp, August 21—September 4, are making it necessary to increase our housing accommodations again.—Roy H. Wead, District Superintendent.

KANSAS CITY, MO.—We have just had one of the best revivals that Blenheim Assembly of God has seen in many years. Though the meeting was for only two weeks, it seemed that a veritable resurrection was felt in every heart. Crowds grew in number each night to hear our evangelist, M. W. Wilson, from Jackson, Miss. The church will rejoice for some time in the blessing derived from our brother's ministry. Interest was at its peak the last night. Conviction was seizing the hearts of newcomers. Five had been saved in just the last few nights.—Milton Beckett, Pastor.

HOUSTON, TEXAS—We have had two wonderful revival campaigns here in Bethel Temple in the past few months, and the church was wonderfully blessed. The first campaign was conducted by the Franklin Evangelistic Party. They

Space for address or church announcement

were with us for three weeks, the Lord wonderfully moved, and folks were saved and filled with the Holy Spirit. A goodly number of these are still going on with the Lord. A few weeks later the evangelistic party known as the Hymntime Trio, Ernie, Bernie, and Bob, from Southwestern Bible Institute, conducted a 3-week revival campaign here. We greatly enjoyed the ministry of these fine young men. They were a blessing to our church.—O. L. Davidson, Pastor.

Coming Meetings

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

BURWELL, NEBR.—Assembly of God, Sept. 18—; B. R. Harris of Ogallala, Evangelist.—F. L. Sobotka, Pastor.

DELANO, CALIF.—Sept. 18—; Bessie L. Fisher and Nell Gaines Check, Memphis, Tenn., Evangelists. Paul J. McKeel is Pastor.

FT. WORTH, TEXAS—Bethel Temple, 1800 E. Vickery Blvd.; meeting in progress; Evangelist and Mrs. R. Von Kemp.—Charles J. Jones, Pastor.

WENATCHEE, WASH.—Assembly of God, Spokane St. and S. Mission, Sept. 18—; Mark and Fulton Buntain, Evangelists. A. S. Teuber is Pastor.

SANDPOINT, IDAHO—Bethel Tabernacle, Church and Boyer Ave., Sept. 18—; Ruth Specter, Evangelist.—J. S. Kessler, Pastor.

LOS ANGELES, CALIF.—Full Gospel Assembly, 6330 S. Figueroa; Sept. 18, for 3 weeks; Evangelist and Mrs. Bird Campbell.—John Bunyan Lilley, Pastor.

TURTLE CREEK, PA.—Glad Tidings Tabernacle, Larimer Ave.; Sept. 25, for 2 weeks; J. Lee and Myrtle Gorman, Evangelists.—Kenneth Wilkerson is Pastor.

EL CAJON, CALIF.—Old-time "Amazing Grace" Revival and Awakening Rally, Assembly of God Tabernacle, 408 E. Washington St., Sept. 18—; Mr. and Mrs. Chas. O. Neece of Miami, Fla., Evangelists.—S. E. Linzey, Pastor.

WEST MONROE, LA.—Tent Meeting at Brown Paper Mill; Sept. 18, for 2 weeks or longer; Mr. and Mrs. R. E. Gilliam of North Little Rock, Ark., Evangelists. Neighboring assemblies invited to cooperate.—C. H. Reed, Pastor, 313 Bell Ave., Monroe, La.

MIDVALE, N. J.—Silver Anniversary for both Church and Pastor, Midvale Gospel Church, Cross St. and Ringwood Ave., Sept. 26—30; each night at 7:45. Special speakers include Allan A. Swift, David Leigh, Charles Shaffer, and others. Minister's Fellowship, Monday, Sept. 26. All nearby churches invited to attend.—Frederick D. Pettet, Pastor.

ANNUAL FELLOWSHIP RALLY PENTECOSTAL FELLOWSHIP OF NORTH AMERICA

Municipal Auditorium, Oklahoma City, Okla., October 18—20, 1949. Prominent speakers from the larger Pentecostal bodies for all services, beginning Tuesday night, October 18. For information send postage stamps to R. O. Corvin, Route 3, Box 692, Oklahoma City, Okla., or V. H. Ray, P. O. Box 1341, Oklahoma City 1, Okla.

ALABAMA DISTRICT COUNCIL

The Alabama District Council will convene at the District Camp Grounds, Montgomery, Ala., Oct. 4—6. Ralph M. Riggs, guest speaker. District Presbyters and Resolutions Committee will meet Tuesday, Oct. 4, 10 a.m. For reservations write Carl E. Perry, Host Pastor, 24 Polk St., Montgomery, Ala. For further information write T. H. Spence, District Superintendent, P. O. Box 2171, Montgomery, Ala., or Howard P. Trawick, District Secretary, P. O. Box 276, Slocumb, Ala.

HOUSTON, TEXAS—Magnolia Park Assembly, 79th and Baltimore Sts., Sept. 25—Oct. 9; Hattie Hammond, Evangelist.—E. M. Yeats, Pastor.

BLUE EARTH, MINN.—Sept. 18—Oct. 2; Evangelist and Mrs. Lloyd Christiansen of Minneapolis.—W. E. Band, Pastor.

CHEYENNE, WYO.—First Assembly of God, Sept. 18—; G. B. McDowell and Paul Glover of Dallas, Texas, Evangelists.—Joseph and Helen Dunets, Pastors.

SOUTH CAROLINA CAMP MEETING

The first South Carolina Camp meeting will convene Sept. 26—Oct. 6 on the grounds of HI-WAY Tabernacle, on Highway 6, 3 miles west of Lexington, S. C. Jonas Miller, Lakeland, Fla., camp speaker. Visiting ministers will speak in afternoon. Cots furnished for 25 cents a night; bring pillows and sheets. Meals on grounds. For further information write L. L. Whittaker, Route 2, Columbia, S. C., or H. T. Walker, District Superintendent, 1414 Richland St., Columbia, S. C.—J. C. Hunnicutt, Secretary.

OKLAHOMA DISTRICT COUNCIL

The Annual Meeting of the Oklahoma District Council will be held at the Camp Ground Auditorium, Oklahoma City, Okla., beginning night of Oct. 3, with C. A. Rally; L. B. Keener, C. A. President, speaker. Business session opens at 9:30 a.m., Tuesday, Oct. 4, and will continue through Thursday night, Oct. 6. Those desiring ordination, who have met the District requirements, will send for application blank to the District Secretary, P. O. Box 1341, Oklahoma City. For further information write Robert E. Goggin, District Secretary, or District Superintendent V. H. Ray, P. O. Box 1341, Oklahoma City 1, Okla. Camp Ground Auditorium is located 4½ miles north of Capitol Building, on Highway 66. Bus service to and from town. Meals served in dining hall at reasonable rates. There will be plenty of places to stay.—V. H. Ray, District Superintendent.

TEXAS DISTRICT FALL BIBLE CONFERENCES

Texas District Sectional Fall Bible Conferences: Austin Section, Sept. 29—30, South Side Assembly, Austin. Yoakum Section, Oct. 4—5, Port Lavaca Assembly. San Antonio Section, Oct. 6—7, Glad Tidings Assembly, San Antonio. San Angelo Section, Oct. 11—12, First Assembly, Abilene. Wichita Falls Section, Oct. 13—14, Jacksboro Assembly. Fort Worth Section, Oct. 18—19, First Assembly, Fort Worth. Dallas Section, Oct. 20—21, Lisbon Assembly, Dallas. Greenville Section, Oct. 25—26, Royce City Assembly. Paris Section, Oct. 27—28, Mt. Pleasant Assembly. Tyler Section, Nov. 1—2, First Assembly, Longview. Lufkin Section, Nov. 3—4, Crockett Assembly. Beaumont Section, Nov. 8—9, First Assembly, Port Arthur. Houston Section, Nov. 10—11, First Assembly, Houston. Waco Section, Nov. 29—30, Morrow Avenue, Waco. Corpus Christi Section, Dec. 6—7, First Assembly, Corpus Christi. Valley Section, Dec. 8—9, Assembly of God, Brownsville.

Services: 10:30 a.m., 2:30 and 7:30 p.m. first day; 10 a.m. and 2:30 p.m., second day.—E. B. Crump, District Secretary-Treasurer.

OPEN FOR CALLS Evangelistic

Lela B. Haycock, 809 Tandy, Columbia, Mo.—"Am ordained. Have been in gospel work for 17 years. Open for evangelistic calls; will go to any place. Good recommendations. Am unmarried, and travel alone."

W. F. Millay, Box 151, Ft. Laramie, Wyo.—"Open for full gospel meetings. Songs, old and new. Travel alone, or with wife. References: G. J. Bolger, Box 246, Torrington, Wyo.; J. L. Huff, 312 S. Seventh, Laramie, Wyo.; L. R. Sturgis, 3238 Paseo, Kansas City, Mo. In fellowship with Southern Missouri and Wyoming Districts."

The Magnuson Family, "Old-time Revivalists," Box 215, Compton, Calif.—"After completing 42 revival campaigns as independent evangelists, we are now open for calls as Council evangelists. Featured on program are Joy, teen-age preacher, and Fay 14-year-old evangelist. We play different instruments and compose songs. Write us personally or contact Southern California District Council, P. O. Box 503, Pasadena 1, Calif.—O. L. Magnuson.

Evangelistic or Pastoral

Oda Jones, 311 N. Winnebago St., Rockford, Ill.—"We have resigned the pastorate of the Nevada Christian Tabernacle, Nevada, Iowa, and are open for evangelistic or pastoral calls anywhere the Lord leads."

H. V. Foley, P. O. Box 35, Sumner, Mo.—"Open for calls. In ministry 24 years this Christmas. Will go anywhere in the U. S. A. Have had Bible School training. In fellowship with Illinois District Council. For reference write A. A. Wilson, E. 3100 31st St., Kansas City, Mo."

Pastoral

J. D. Bartlett, Box 296, Riply, Tenn.—"Have done pastoral work for several years. Have resigned the church here and wish to locate elsewhere. Wife plays piano and we sing together. Ordained; in fellowship with General Council. Good references."

MISCELLANEOUS NOTICES

NEW ADDRESS—601 E. Cherokee, Nowata, Okla. "On September 1st, will assume duties as pastor of the Nowata Assembly of God."—Earl L. Ayres.

TIME CHANGED—Daily Radio Broadcast, Monday through Friday, 9:15 a.m., and on Sunday at 9:05 a.m., Station KDSX, Denison, Texas, 1220 kc.—Pastor E. A. Manley.

NEW ADDRESS—P. O. Box 36, Gateway, Ark. "We have accepted the pastorate here. Visitors are invited to our services."—Pastor and Mrs. Ray Garrison and Sons.

NEW ADDRESS—P. O. Box 214, Paducah, Ky. "I have accepted the call to pastor the First Assembly of God, 6th and Clay Sts., Paducah, Ky. We invite all visitors to this area to visit the first Assembly. We also invite our ministerial brethren to stop with us."—J. A. Roberts.

NOTICE—W. S. Graham, for seven years pastor of the church at Luling, Texas, has accepted the pastorate of Trinity Tabernacle, Baytown, Texas. Pastor's address: Box 806, or 604 E. Defee, Baytown, Texas.—Ruth Magears, Church Secretary.

NEW ADDRESS—Cayce, Ky. "After pioneering in Mayfield, Ky., for the last year, we have resigned the work there and have accepted the pastorate at Cayce."—Charles E. and Nellie E. Jones.

NEW ADDRESS—P. O. Box 1254, Plant City, Fla. "After having been in evangelistic work for about 4 years, we have accepted the pastorate of the Full Gospel Assembly of God here."—Harry W. Snyder.

NEW ADDRESS—Box 991, Chico, Calif. "After traveling in evangelistic work in the Central States and on the West Coast for 3 years, we have accepted the pastorate here. Church address: 1518 Park Ave."—Mr. and Mrs. Richard Orchard.

NOTICE—Due to the fact that the name "London Gospel Tabernacle" tended to leave the public without proper information regarding its denominational affiliation, the church has voted to change its name. Hereafter this church in London, Ky., will be known as the Assembly of God.—Lyman A. Jollay, Minister; Mrs. Charles Daniels, Secretary.

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