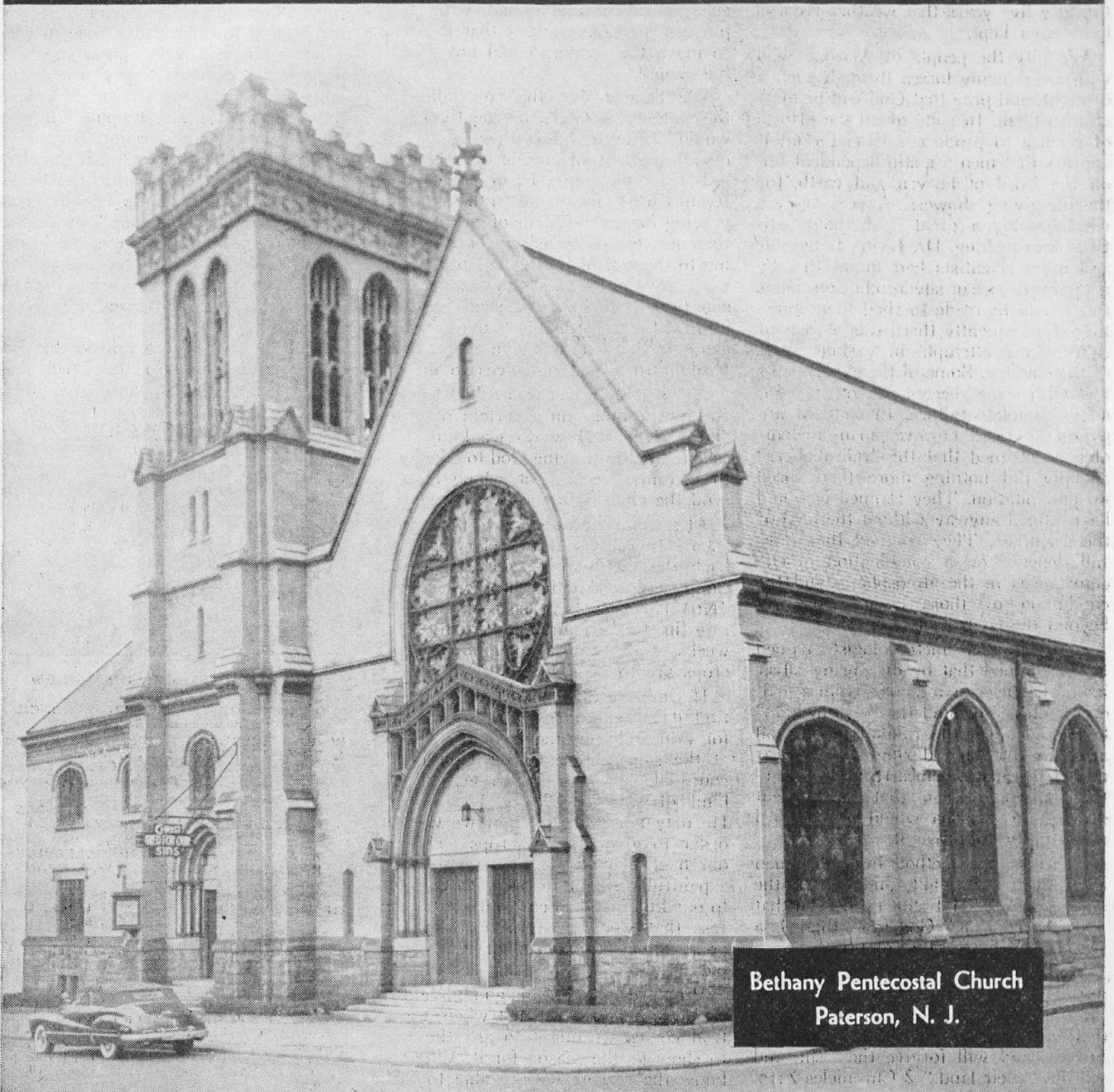


# The Pentecostal Evangel

Number 1929  
April 29, 1951  
Five cents

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



Bethany Pentecostal Church  
Paterson, N. J.

## EDITORIALLY

### Breaking the Drought

Arizona is dying of thirst. Nine months of drought threaten both cattle and crops in "the Sunset State." Cattle are being moved away from Arizona's browned, useless grazing lands to greener pastures in other states, and farmers who depend on irrigation face a drastic reduction in their crops. The drought is said to be the worst experienced during the fifty-five years that weather records have been kept.

We pity the people of Arizona who will suffer many losses through such a drought, and pray that God will be merciful to them. In spite of all the efforts of science to produce artificial rain, it appears that men are still dependent upon the Lord of heaven and earth for the life-giving showers. A year ago we were hearing a great deal about artificial rain-making. Dr. Irving Langmuir and other scientists had found that by dropping dry ice or silver iodide on clouds they could be made to shed their moisture. Consequently there was a rash of rain-making attempts in various parts of the country. Some of the experiments met with some success and others ended in complete failure. In spite of apparent successes, however, many meteorologists claimed that the "rain-makers" actually did nothing more than speed up precipitation. They claimed it would have rained anyway without the help of the scientists. They contend that rainfall depends on a combination of circumstances in the atmosphere, and the combining of those circumstances is beyond the control of man.

A celebrated meteorologist named Krick claimed that by dispensing silver iodide particles as a smoke from a generator on the ground the "rain-makers" had quadrupled the rainfall in a small area in Arizona during a two-year period. If such schemes really are practical it would seem that the present drought in Arizona would be an ideal opportunity to prove it.

There is one method by which men may break a drought, and that is the Bible method. "If I shut up heaven that there be no rain," God says, there is a reason, and here is the solution:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chronicles 7:14.

The Bible method always works. The

prayers of Elijah the prophet brought rain in the days of Israel's famine. The prayers of Finney the revivalist brought rain out of a clear sky during a time of drought in Kansas.

It worked in Monroe County in Arkansas in 1942. *Time Magazine* reported that when the drought was at its worst, Jack Blanton, editor of a Monroe County newspaper, ran the following streamer in large type on Page One: LORD, WE CONFESS OUR SINS, WE ASK FOR FORGIVENESS, WE PRAY FOR RAIN. An hour after the paper hit Main Street, said *Time*, the rains came. God showed the people that He could send rain in answer to prayer—but possibly there was not enough repentance mixed with their prayers, for *Time* added that it rained so much the farmers could not harvest the crops!

We believe that the controlling of the weather is God's prerogative. Men would be better off if they would not meddle with it by means of chemicals, lest they do more harm than good. Even Christians ought to be slow in praying for certain kinds of weather, lest their prayers be selfish and not according to the will of God. The Lord knows what weather is best for us, and we can pray that His will shall be done. Then if the weather upsets our plans we can pray that God will give us grace and wisdom to adjust ourselves to it.

A noted preacher was asked to pray for dry weather on a certain occasion, and refused. "How do we know," he asked, "that in praying God to take away these rains, we are not asking Him to send the cholera in the year to come?"

At a camp meeting one brother arose asking for prayer that God would hold back the threatening rains during the camp session. Another brother shouted, "No! No! We have been praying for rain in this community for five full weeks, and it must come now if our crops are to be saved."

If we were in God's place we would find it rather confusing when prayers for rain and sunshine ascend to heaven at the same moment. But God is not confused. He proceeds to give us the kind of weather that is best for us. He may not send the rain we want in order to give bumper crops and swell our bank account. He may send instead a painful drought in order to bring us to our knees and to constrain us to confess that we have forsaken Him and gone after false gods of riches and pleasure.

Whatever God does is good. We must not question this fact, but when a great trial comes we ought to ask the Lord to show us the reason for it. When we know the reason, we are able to make the necessary adjustments, and when we

have done our part the Lord will either remove the trial or He will give us such overcoming joy that we will look upon the trial as a blessing in disguise.

It would seem that God is trying to speak to the people of Arizona through this calamitous drought. Let us pray that they will hear His voice and humble themselves so that He can either break the drought or meet their needs in some other way. Yet Arizona is not more wicked than other parts of America. Judgment is impending for our entire nation, though possibly in other ways than drought, unless we return to God.

God can break a natural drought, and He can break a spiritual drought. If you are passing through a dry time in your spiritual life, ask God to show you why. We are living in the time of the Latter Rain. For fifty years God has been pouring out His Spirit upon His people. You need not question whether it is His will to baptize you with the Holy Ghost. He makes it clear in the Scriptures that this Baptism is for all. There are artificial "rain-makers" in the religious world, just as there are in the secular. Do not go to them. Go direct to God in prayer, and ask Him for that which He has promised. His Word says:

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zechariah 10:1.

## The Pentecostal Evangel

OFFICIAL ORGAN OF THE  
ASSEMBLIES OF GOD

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# The Sufficiency of Simple Trust in God

James Salter

JUST A VERSE or two from Mark's Gospel, chapter 5: "While He yet spake there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, *Be not afraid, only believe.*"

I want you to consider the sufficiency and simplicity of trust in God. I will use the word "trust" rather than "faith." Somehow we have made "faith" a theological term and it has blighted so many hopes. I want you to think about the trust and confidence that is characteristic of a child.

When our boy was quite young he had a tricycle which he outgrew. He said, "Mother, can't we sell this and get a bigger one?"

She said, "Yes," so they penciled a little note to pin on the door—"Tricycle for sale." Then they knelt down to pray and ask God to send someone to buy it.

As soon as they had finished praying, the boy said, "Mother, look—they are coming up the steps to buy it." Such is the confidence of a child. At one moment he may weep as though all the troubles in the world are heaped upon him. Then the mother presses his little head on her bosom, and a moment later the child is fast asleep, all his troubles forgotten. That is the confidence, the trust, that our Father God invites from each one of us.

Jesus came to Capernaum and set up the apostolic headquarters there in a big house, a house with a room in it large enough to accommodate all the "doctors" who might come from Galilee and Jerusalem. You remember how they were having a meeting in that room one day and it was pretty well packed. Four men wanted to get another man in. They could not get him through the door so they let him down through the roof. Jesus saved his soul and healed his body. That was the house. We still sing about it in that beautiful hymn:

*James Salter, a member of the Executive Council of the Assemblies of God in Great Britain, and Home Director of the Congo Evangelistic Mission, visited Springfield, Mo. in February and gave this message at Central Assembly on Sunday morning.*

At even, ere the sun was set,  
The sick, O Lord, around Thee lay:  
Oh, in what divers pains they met;  
Oh, with what joy they went away.

It was a wonderful house, not because it was apostolic headquarters, not because it was a big house, but because Jesus was there. Jesus turns a house into a home.

There was another house in the same city of Capernaum. In the bedroom a little girl twelve years of age, was rapidly leaving time for eternity. I picture the father and mother as they turn to each other, and the father says, "Sweet-heart, have we done all we possibly can do? Is there any thing we haven't tried, any physician that we haven't brought in?"

Hesitantly the wife thinks a moment; then she says, "Yes, Dear. I believe there is someone who can help us."

"Why didn't you say so sooner? Tell me quickly and I'll get him."

"Well, Dear, I'm not sure that you would agree."

"Who is he?"

"It is Jesus."

"Jesus? Never mention that name in my ears again. That heretic doesn't keep the Sabbath. He doesn't observe the law, and the people who don't obey the law are cursed."

"Well, I wasn't sure, Dear, whether you would be ready for my word or not; but remember He healed the son of our neighbor, the nobleman, just over there; and remember, Dear, He healed Peter's

wife's mother, and He has healed others. I thought He might help us."

It was a case of a man's creed against his desperate need, a battle between a woman's heart and a man's head. Why did he not want Jesus? It was because Jesus had been to the synagogue where Jairus was ruler. On the Sabbath day as He entered a man was there who had a withered arm. If there is one thing God hates in His house it is anything or anybody that is withered. Jesus came that we might have life and that we might have it more abundantly. Don't be a withered arm in God's house.

Jesus saw the man with the withered arm, and He said to the people, "Is it wrong to do well on the Sabbath, to help a donkey, to help an ox?" They were so convicted that they wouldn't reply, and the record says that He, who is love, was angry, really downright angry. So to the man He said, "Stand forth." He did. Then He said, "Stretch forth."

The man might have said, "I can't. Don't be ridiculous. I never have stretched that arm forth."

Nobody talks back to Jesus like that. All the words of Jesus are creative, and when He speaks they contain the power to put in action what He commands. The man stretched the arm forth and the Bible says it was whole as the other.

The ruler of the synagogue had called a meeting of the elder brethren immediately. "Let none of the elder brethren be absent. The business is urgent and important." The session convened. A motion was made, seconded, and carried, that the person who healed a withered arm on the Sabbath should die, because He made a man every whit whole on that day. And Jairus was in the meeting! Now you know why he hesitated to go to Jesus. But how often God corners us and our necessity drives us to Him when otherwise we wouldn't go.

"Dear, she is dying." Twelve years of age! Just when a daughter is queen of the home. Twelve years of age and sinking! The sun is going down. The light is going out.

"I'll go for Jesus."

"Do you know the way?"

"Yes," he said. It was a good thing

(Continued on page eleven)

## GOD'S UNCHANGING WORD

Though all my heart should feel  
condemned

For want of some sweet token,  
There is One greater than my heart  
Whose Word cannot be broken.

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the Word of God,  
Naught else is worth believing.

I'll trust in God's unchanging Word,  
Till soul and body sever:

For though all else shall pass away,  
His Word shall stand forever.

—Martin Luther.

# A Chinese "Cornelius"

A True Story by Glenn Horst



IT WAS during the rainy season, and we were traveling for the first time to Lo Ping Hsien. It was a miserable time to travel. Our clothes had gotten soaking wet, and for days and nights we had not known what it was to be dry. After three days of traveling like this it was suggested by our horsemen that we stop and take a day of rest.

Generally speaking, the rest days do not come so quickly, but all of this must have been in the providence of God. We stayed in an inn at a place named Si Tsong. Downstairs the water buffalo, the oxen, and all the other animals were housed. We were on the second floor; the pigeons were resting overhead; and coffins were round about the room, wherein lay the dead awaiting the "lucky" day for burial. Rats and fleas had infested the floor, and the roof was leaking. It was anything but a desirable place to stay.

We stayed there overnight, and the next morning we had just completed our devotions when a man came running up the steps. He was dressed in the poorer clothing, indicating that he was a village farmer. He stood in the doorway a moment; then he bowed courteously, saying in Chinese, "I wish you peace, Pastor Ho."

I replied, "I also wish you peace, Sir." Then I said, "How do you know my name?"

He said to me, "I met you before."

I replied, "Where did you meet me? Have you ever been to Kunming? Have you ever been to Lu Nan?"

"No, I have never been to those places," he said.

"If you have never been to any of those places, how did you meet me?"

"I'll tell you, Sir, how I met you, and where," he said. "Some years ago my mother came to this city to buy vegetables, food, etc., and while here she met

someone who sold her a Bible. Upon her little bound feet she trudged the four miles to our village. When she got home she said to me, 'Son, I have a Book here that will take us to God and show us the way to heaven.' I replied to my mother that I could not read. She said, 'This is one thing all-important; you must learn to read, for we must be sure that we get to heaven.'

Continuing his testimony, he said: "I went on the street and found a man who taught me how to read. As I read I became convicted of sin. The burden became heavy until it was too heavy to bear. I did not know how to pray for I had never heard a prayer. I did not know how to give my heart to the Lord for I did not have any instructions. I did not know how to worship for I had never been in a service. But I knelt and asked God to save me, if this Book was true. Suddenly, as I was praying, the burden of sin was gone, and great was my joy.

"Persecution set in right away. The soldiers of the city came and said that I must go to the village temple to worship the village gods again, but I told them I would not do that; for now, as a believer on the Lord Jesus Christ, I would worship Him and Him alone. They took me to the whipping post. They whipped me, but I still had Christ in my heart. Then as I prayed and waited before the Lord, the joy of the Lord was exceedingly great and precious.

"One day while I was praying, my room seemed to be filled with a strange and glorious power. The light was bright, and I suddenly found myself in my joyous worship of the Lord speaking in a language I had never studied before.

"Pastor," he said as he turned to me, "is that all right?"

I am glad that I met him before someone else who might have told him that "other tongues" were not for us today. I said, "Surely, that is all right. Go right ahead. What else?"

He said: "I did not know which day was worship day, so from that time on every day was worship day. I have only three rooms in my house. One is where my farm animals stay, and one is where we sleep. I have only one room left and that is the middle room, and that, Sir, I have made our chapel. Some

have believed and come to the Lord Jesus Christ.

"I began to pray that the Lord would lead someone my way to help us, teach us, and baptize us. While I was praying one day, God said to me, 'Chao, I have seen your tears, I have heard your prayers, and I have answered the cry of your heart. I am sending you someone to help you. When he comes, he will not be a Chinese but he will be a foreigner. His name will be Ho Yui Kwang.' Is that right?"

"That is right," I said, for that was my Chinese name. It means, "Peaceful Light from the clouds."

He continued, "I saw you then, Sir, dressed as you are now, with that brown sweater with the yellow stripe. From that day I have looked anxiously for you to come; and when I heard today that a foreigner was here, I came with great haste to see if it was my Pastor."

By that time my wife and I were weeping, and so was Wang I Hsioh—for here we had met a child of God who had never been in a service, who had never heard a prayer, who had never heard a song.

I said to him, "Would you like to have some tea? Would you like to have some hot water in which to wash your feet?" With contempt in his eye and almost a biting sarcasm he said, "Tea? Water with which to wash my feet? I can drink tea at home. I can wash my feet at home. I have never been taught how to worship, sir. Let's make some worship now."

By this time the man was seated, so my wife and I stood before him and began to sing a Chinese song, "Heaven Is My Home." As we did, a crowd began to gather. We sang it over again and tried to teach Brother Chao how to sing, but it was useless because for these many years he had been singing in the weird chant with which the Chinese sing. By that time the inn was filled; I do not know how many hundreds had come, but the place was jammed as was the court yard and away out on the street, so I took my Chinese Bible and preached to them.

Then we stood to pray. While we were praying, suddenly the Spirit of the Lord came upon Brother Chao and he trembled like the leaves of a tree. Then like a mighty Niagara bursting forth, he suddenly began to speak in a language which I could not understand, it was not the Chinese language nor was it the English language. It must have been heaven's language; for he was not speaking to me, but to God. Under the anointing of the Holy Ghost, praying as the Spirit gave utterance, this dear child of God who had never heard another

man pray carried us out of that old inn, out of China, and out of ourselves. We suddenly found ourselves in the throne room of God, on the wings of the prayer of a man whom God alone had taught to pray.

Now we knew why God had laid that section of China on our hearts; now we knew why we were going in that direction in spite of the fact that our visa did not state that we could go that far; now we knew why, in spite of robber bands and other barriers, we were going toward Lo Ping. Here was a Cornelius who had prayed until we, like Peter of old, had been led toward him. God had answered his cry and had sent him help. That help had come through human agency. We are His hands; we are His feet; we are His voice; He has none but ours.

On that day, as we stood before Chao, we realized that "God moves in a mysterious way His wonders to perform."

### God Our Vindicator

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing and leaving God to vindicate us. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force and public opinion. But the believer takes his case into a higher court and lays it before his God.—F. B. Meyer.

### The Silent Messenger

A brilliant young actor on the way to the theater was handed a tract by a humble old woman. He pushed it into his pocket and forgot all about it until he pulled it out at the hotel that night. He casually read it and then re-read it. It so arrested him that, the next morning, he paid a visit to a minister, who pointed him to the Saviour.

Five months later he gave up the stage and entered a theological college. That man became Dr. George C. Lorimer, famous pastor of Tremont Temple in Boston.—Selected.

The last thing the devil wants you to do is to win a soul definitely to Christ. If you don't believe it, try it. The devil will let you go to prayer meeting, he will let you talk on religious subjects and do "many mighty deeds," if only you will stop short of persuading men to accept Christ as Lord and openly confess Him before men.—Charles M. Alexander.

# "Until," or Christian Persistency

Elizabeth Sisson

MANY a mighty battle of God is lost because the Christian or the Christians do not press on "until" victory perches on their banner. Many a choice prize is won because a child of God held on "until" God came forth and the enemy was downed.

Witness Moses on the top of the hill—place of prayer and of faith in God (Ex. 17:8-13)—while Joshua fought in the valley below. "And it came to pass, when Moses held up his hand, Joshua and Israel prevailed; and when he let down his hand, Amalek prevailed." But Moses was exhausted, and the devil will see to it that you and I are exhausted when the battle presses hard if he can have his way. It was only as Moses tarried "until" that victory was sure. Oh, that blessed Christian persistency, or Spirit-persistency, that will not let us abate one jot "until" victory is insured.

For this God will always provide reinforcements, if we will only look to Him to maintain a persistent "until" within us. "But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the others on the other side; and his hands were steady *until* the going down of the sun. So Joshua discomfited Amalek and his people with the edge of the sword." The meaning of the word Amalek is "a people who lick up all," and it may well be a type of the world, the flesh, and devil. Satan stands ready to make our every battle a defeat. Nothing but a persistent tarrying "until" can rout him and give us the victory. God is with us to meet that "until"; God is with us to give that "until."

"Hold the fort, for I am coming!"

Jesus signals still;

Wave the answer back to heaven:

"By Thy grace, we will!"

Note 2 Kings 13:14-19. The old prophet Elisha is leaving earth for heaven, but his whole soul lingers over Israel's affairs like a mother over her child. The king of Israel comes to see him, and he would fain commit the church's interests into his hands. And Elisha said to him, "Take bow and arrows." And he said to the king of Israel, "Put thine hand upon the bow," and he put his hand upon it; and Elisha put his hands upon the king's hands. "Open the window eastward: shoot!" said Elisha. He shot. "The arrow of the Lord's deliverance, the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek *till* thou hast consumed them."

"And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote"—even twice, thrice, but lazily, drowsily, half-heartedly—"and stayed." And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria *till* thou hadst consumed it: whereas now thou shalt smite Syria but thrice." The plan of God defeated by the half-heartedness of one of His kings! The devil's dupe. Satan gassed him.

And now since 1901 our blessed Lord has been steadily working to bring world-wide revival on His original apostolic pattern, reviving upon, by His mighty workings, the old command, "Tarry ye at Jerusalem (at home) until ye be endued with power from on high." And oh, bless God! those who "tarry until" are everywhere receiving the exact blessing (Acts 2:4) which came on Peter and John and the rest of the hundred and twenty. And why not? We are told that the gifts and callings of God are without repentance. The pattern worked so well with the first disciples

The writings of Elizabeth Sisson appeared very often in the EVANGELS of twenty to thirty years ago. It is fitting therefore that this article of Nov. 1, 1924, be reprinted as one of our Golden Anniversary series.



and the early church of the first three centuries; why should not God like to bring it back?

But some of the best of His people have their backs up against it. They have received great blessings from God, and notable infillings from time to time. Then they have been so much used of God. Why should they humble themselves like new beginners and learners and "tarry until"? Surely when they have been so mightily blessed they have had the Baptism of the Holy Ghost. Peter and John must not point the index finger at "tarry until" and the record (Acts 2:4). The apostle must not teach them "to observe all things whatsoever I have commanded you" (Matt. 28:20). They fail to see that provisionally there is more in the Baptism of the Holy Ghost than a mighty filling. John the Baptist was filled with the Holy Ghost from his mother's womb! And yet Jesus said, "He that is least in the kingdom of heaven is greater than he." What was there in the Baptism of the Spirit, in the enduement of faith, power from on high that should come in obedience to Jesus' command, "Tarry ye until," that was more than the filling that John the Baptist had?—more than the ancient prophets had, when they were described at "holy men of old" who "spake as they were moved (Gr. *driven*) by the Holy Ghost"?

The Baptism in the Holy Ghost is the power of Christ's resurrection, as pointed out by Peter in the Spirit's masterly sermon on the day of Pentecost. Christ, "being by the right hand of God exalted, hath shed forth this which ye now see and hear" (Acts 2:33). And so marvelous was the provision of His ascension, exaltation, and sitting at the right hand of God the Father, that Paul, who served in the power of the mighty Baptism and spoke in tongues "more than they all," and in whom there were gifts and visions and revelations, and a catching away into the third heaven to such an extent that special buffetings had to be arranged of God for him—this Paul is heard late in life (Philippians 3) panting to know Him, Jesus, and the power of His resurrection! Paul was sensing that all he had received was but a tithe of his income in God, and he would press on in God "till he should seize *all* of that for which he had been seized of Christ Jesus."

Oh, to "tarry until," that the soul may not merely come into a blessed filling of the Spirit, but may know the full enduement, when, as it tarries, the mighty Baptism takes the soul down into the waters of death, and brings it up on the resurrection side—the side of His resurrection; and then, when the individual operated on is lost to self, sense, and

the world, the Spirit alone gives for a while utterance to the tongue. That "unruly member" ruled at last for a time from heaven! With all the Christian's hunger for more and more of God, the man, the human of that Christian, involuntarily shrinks from being lost in God, "drunk in the Spirit" (Eph. 5:18, Gr.), so Jesus must have a leeway in bringing the soul to the Baptism. Hence He says, "Tarry until." And how many are the shrinkings of the flesh, and the involuntary recoils, while He is taking it that way of the Cross and uniting it more dearly with Himself.

Alas for the high-brow that sets up his little way of thinking against the Master's plain instruction, "Tarry until." Sluggish flesh, drowsy powers, gases from Satan, "the angel of light"—everything combines to hold precious, blood-washed souls from pressing in to their full inheritance at this point. But the witless soul that is hungry enough to press on into full obedience to "tarry until" will escape them all! "The entrance of *Thy Word* giveth light; it giveth understanding unto the simple."

But there is another "until" that we baptized souls need well to look to. For if we are baptized for any commission, highest of all are we baptized to learn the great and holy mysteries of prayer in the Holy Spirit. "For we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And if this last, marvelous, world-wide revival walks by anything, it walks by prayer, and a place of prayer is shown us in Isa 62:6 that will come only to those baptized saints who have let the "tarry until" of Christian persistency be deeply wrought out in them. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord (ye that are the Lord's remembrancers) keep not silence, and give him no rest *till* he establish, and *till* he make Jerusalem a praise in the earth."

Some may object that this verse belongs to national Jerusalem and the millennial age. Thank God it does! But spiritual Jerusalem and spiritual Israel must have their innings and be caught away before tribulation events and the open coming of the Lord make way for millennial glory. Our spiritual inheritance precedes their literal inheritance, and "all the promises of God in Christ Jesus are Yea and Amen." And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Oh, beloved, there is an exceeding glory waiting to come upon the earth *now* in the fall of the "latter rain." "The river of God is full of water." There

are "rivers and floods and streams" reserved, and God says, "I have set watchmen" whose prayers are going to bring it to pass. "I have set." It is a work of sovereign grace, and if you are under the blood it belongs to you. Will you put in your claim? Will you yield yourself to have the persistency, the "until" wrought out in you? Then this glorious office is yours, and in answer to your prayer God in these last brief hours of this Gentile age will make spiritual Israel—His advancing Holy Ghost souls—a praise in the earth. The Bride shall be finished, the rapture shall come. In these last days God will "pour out of His Spirit on all flesh."

## ON THE COVER PAGE

The cover page of this week's EVANGEL features the newly acquired Bethany Pentecostal Church of Paterson, N. J. of which E. T. Quanabush is Pastor. After crowding out three former meeting places over a period of 38 years of Pentecostal testimony, their present place of worship was purchased from the Presbyterians. It is one of the largest preaching places in Eastern United States.

There are two auditoriums, one seating 1,000 and another seating 500, besides smaller class rooms which accommodate a further total of 500 people. The church has huge stained glass windows and the best pipe organ in the city. Though purchased very reasonably, the buildings could not be duplicated today for less than a million dollars, the Pastor says.

The Pentecostal message came to Paterson shortly after the initial outpouring in Los Angeles. A Pentecostal camp meeting was held in this city as early as 1912.

Bethany Pentecostal Assembly became affiliated with the General Council of the Assemblies of God in 1940. David Leigh pastored the congregation for seventeen years, and Warren C. Anthony for three years. Prior to the ministry of these men, the services were directed by the local elders.

Brother and Sister Quanabush were called to the pastorate early this year. They report that the Sunday School has reached an all-time high of 574 in attendance.

The new church building is located at the corner of Broadway and Summer Street, on U. S. Highway 4, which leads to the George Washington bridge going into New York City. Busses from local and inter-urban lines pick up and take on passengers from the church doors. The church is within walking distance of the local railroad stations, so visitors will find it easily accessible and they will enjoy a hearty welcome at all times.

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Korean Chaplains

For the first time in history, a Korean army will have chaplains. About 60 Korean clergymen will serve in the chaplains' corps of the South Korean army. There will be 10 Methodists, 20 Presbyterians and 30 Roman Catholics.

## No Funerals on Sunday

The ministers of seven Protestant denominations in Iowa City, Iowa, have decided against conducting funeral services or elaborate wedding ceremonies on Sunday. They deplore the fact that there has been an increasing number of these events, and that quite a number of people are required to work on Sunday as a result.

## The Church Bus

The average church bus brings 67 people to church each week. In a study made by Drew Seminary, it was found that the average church bus travels 89 miles per week and that 91% of its passengers are children who would not otherwise have a chance to attend Sunday School. An increasing number of churches are buying buses. Where the laymen of the church donate their time to operate the bus and keep it in repair, it costs the church one-third as much per mile as would be paid for a rented bus.

## Spurned Big Booze Bribe

Andrew C. Ivy, vice-president of the University of Illinois, could not be bought for \$100,000. Dr. Ivy, a medical doctor and famous scientist, was offered \$100,000 to write a series of articles on beer and vitamins, but turned it down. He did accept, however, the position of Chairman of the National Committee for the Prevention of Alcoholism. He explained: "I regard it as sheer intellectual dishonesty to discuss the food qualities of beer, including its vitamin content."

## Quakers Retain Ministry of Silence

Members of the Philadelphia Friends General Meeting, in annual session recently, went on record as favoring the 300-year-old custom of observing their "Ministry of Silence." They maintain, however, that silent worship must be augmented by a vocal ministry and a ministry of deeds in order to attain the abundant life. They hold that the vocal ministry should allow for both preparedness and spontaneity, the preparation being necessary for the minister rather than for the sermon.

## Church Casualties in Korea

The Methodist Church Board of Missions survey shows that 439 "full-time Christian workers" of all denominations have been "lost" since the outbreak of war in Korea. Thirty-two were foreign missionaries; the rest were Koreans, most of them pastors. The Presbyterians lost 136 pastors in South Korea and 111 in the North. Roman Catholics lost 80 Korean priests and nuns; Methodists, 55 pastors; Holiness Church, six pastors; Anglican Church, six priests; Salvation Army, four officers; YMCA, eight secretaries; YWCA, one secretary. A few may still be prisoners in Manchuria but most are believed dead.

## The Book That Saves

A hotel manager wrote to the Gideons, saying: "We have sixty-four rooms, but only about forty Bibles. Last Friday we found a mother, aged forty-one, silent, dead in bed. When we didn't get an answer on the phone, we investigated and found her. After cleaning the room thoroughly we found that there was no Bible in the room. Had there been one, she may not have done what she did—suicide. Would you be so kind as to send us some?"

The Gideons are doing a good work in placing the Scriptures in hotels and other public places, and they deserve our co-operation.

## Taverns Fear New Church

Bar owners in Sanger, Calif. were quite frank in saying that they fear the new Assembly of God Church in their neighborhood will interfere with their liquor business.

A petition objecting to the construction of the new church at the corner of Seventh and K Streets was presented to the city council recently. When Mayor Charles Day explained that the building permit was properly issued in a commercial zone, Mrs. Mary Vitucci spoke from the audience saying that she owned two bars in the area, one established in 1933 and the other in 1946, and the church would ruin the business. She said that the situation had been discussed with the minister (Pastor Frank Schie-man) and she was asked if she wanted to buy the church property. She told the council that she didn't want it for she had plenty of property already "to pay taxes on."

She said there was bound to be remarks from the church about the people

at the bars because "people go to a bar to drink, not to pray." She feared that members of the church might force the bars to close while there were activities at the church.

City Attorney T. S. Magee gave the opinion that the property belonging to Mrs. Vitucci was there before the church and therefore had a prior right of operation, but hinted that there might be trouble when the bar applied for a renewal of the license and was found to be across the street from a church building.

Mayor Day said that the city had no legal right to discriminate against anyone and that the church was being constructed within the proper zoning area.

## Religion in Baltic Lands

Churchgoers in the Communist-controlled lands of Estonia, Latvia and Lithuania are finding it increasingly difficult to hold worship services, according to a report from the National Lutheran Council. New indignities imposed by the government include: requirement of a \$2 permit for church attendance; a restriction limiting services to early morning hours in order "not to interfere with more important meetings"; an order closing churches less than seven miles apart; approval of hymns by Soviet censors; and an order forbidding rebuilding or repair work on church buildings by volunteers because "this might interfere with rebuilding of the state." Such is the Communist concept of "religious liberty."

## Irreparable Damage

A tavern owner in Union County, Illinois, was fined \$15,000 for selling intoxicants to a party of five teen-agers a few minutes before their stalled car was struck by a freight train. Three were killed—two boys sixteen and fourteen, and a girl of fourteen. Nurses from the hospital testified that the survivors showed evidence of intoxication.

The parents of the three dead were awarded the fine, split three ways, but no amount of reparations can restore these young people to their parents, or restore character to any of alcohol's many victims.

## The Monk Who Lived Again

Walter M. Montano, whose story was told in the book *The Monk Who Lived Again*, was installed as director of Christ's Mission at New York City last month. Dr. Montano, who will also edit *The Converted Catholic* magazine, was saved twenty-five years ago after having served seven years as a Dominican priest in Latin America. Christ's Mission is an undenominational work to assist Catholic laymen and priests who are groping for the truth.



## DEDICATION OF HACHIOJI CHURCH IN JAPAN

On January 22, this year, the new chapel in Hachioji, Japan, was dedicated. John J. Clement, field superintendent, delivered the dedicatory address. A number of missionaries, Japanese pastors, and national workers attended. The pastor of the church, Miss Sakamoto, has been in the ministry a number of years. Her 79-year-old father was saved during the dedicatory service.

—Picture by Jessie Wengler

## Word From Christian Community in Southwest China

*Editor's Note: The following letter, written on August 15, 1950, containing information regarding one of our outstanding Christian communities in Southwest China, was received a few days ago in Hong Kong by Howard C. Osgood, Field Secretary for East Asia. It was directed to Mr. and Mrs. Osgood and Mr. and Mrs. Leonard Bolton, and was written by a national evangelist and leader who worked with the Boltons for twenty years. The letter reached Hong Kong through Jarmila K. Wagner, now in Upper Burma. Mrs. Wagner formerly worked in Southwest China.*

"THIS YEAR (1950) during the fifth moon (May) I received letters from both your families. Thank you very much. Since the second moon of last year conditions have changed drastically in \_\_\_\_\_.

"On the twenty-fourth of the ninth moon last year (1949) the bandits came and remained in the city for half a moon. They burned down thirty houses. In six surrounding villages they burned more than 100 houses, and in two towns near here between 800 and 900 houses were burned. It was indeed a calamity! The total dead numbered about 200.

"Then on the sixth of the tenth moon, during the night, the Catholic church and our gospel hall were robbed. The bandits remained half the night. There were about fifty or sixty at the Catholic church and thirty came to our church. It was just about midnight when they broke down the door and entered. My wife took the children and fled by the back gate and I remained to encounter the bandits face to face. I was bound and scourged, but the Lord protected me so that what I suffered were only slight injuries.

"The belongings of Mrs. \_\_\_\_\_ (one of our missionaries, now on furlough), and my personal belongings were taken. Most of the

doors and windows, upstairs and down, were broken.

"The bandits were almost everywhere and we had no way of escape from them. My two sons and granddaughter were at one of our churches putting a group of young workers through special training for the Lord's work. I could not go to help because of the bandits. During the night of the ninth of the tenth moon more than twenty bandits went to rob the church where they were. The entire village fled but my sons and their group did not, and the life of one of my sons was sacrificed. He was butchered for about half an hour by the bandits and finally died, crying out to the Lord, as did Stephen, 'Lord Jesus, receive my spirit. . . Lay not this sin to their charge. . . .'

"Ever since my son had returned home from the outside he had served the Lord here day and night. Before his death he seemed to know that his time was drawing near. In the churches he visited he left the message: 'I shall soon be leaving you, but you must serve the Lord with zeal and enthusiasm; otherwise, you cannot see my face again.' To me he mentioned his departure as many as three times. He served the Lord faithfully from the beginning right through to the end, and although I have suffered, as has also my wife, we feel that our Lord is coming soon. When He comes we shall see our loved ones again.

"The other son was wounded, but he has recovered and is preaching. He has had strict discipline from the Lord. I also have given him personal training. He is zealous and apparently will make a good worker.

"Many places are open to us and a number of workers are going out. We have opened eight new places for preaching. New believers number more than 100.

"At one place twenty-two men and twelve women have been baptized; at another, seven

men and six women; at another, two men and four women; and still another, seven men and thirteen women. There are more than sixty others who have been baptized, but we have not had the opportunity to get their names recorded.

"Day after tomorrow we plan to go to preach again. We have sent out two teams of brethren. Our expenses are met by the believers in the villages or else we meet them ourselves. God always provides.

"Please pray much for us. We remember you to the Lord daily in prayer.

"Since the first moon this year (January, 1950), our church has been used by the local military forces. They come and go but they have not interfered with our work.

"This year we have had three big earthquakes. There were more than ten deaths. I have not had time to learn exactly how many. There was much property damage, too.

"Greetings to you and the friends in the Lord."

Elsie Marialke writes from Purulia: "Last month Brother and Sister Shahu came for a week of meetings. About forty persons responded to the altar calls. Ten young people were ready to follow the Lord in water baptism at the close of the meetings."

### MISSIONARY CONTRIBUTIONS

March, 1951

Alabama	\$ 1,431.73	New Hampshire	64.25
Arizona	1,170.47	New Jersey	2,354.58
Arkansas	2,722.03	New Mexico	804.82
California	23,349.56	New York	6,207.70
Colorado	2,674.39	North Carolina	709.13
Connecticut	869.82	North Dakota	1,097.48
Delaware	590.70	Ohio	8,303.88
D. C.	912.58	Oklahoma	10,026.32
Florida	5,345.14	Oregon	4,646.41
Georgia	1,083.78	Pennsylvania	10,497.45
German Br.	267.25	Polish Br.	115.25
Hungarian Br.	77.00	Rhode Island	208.79
Idaho	1,411.30	Russian Br.	22.61
Illinois	7,173.31	South Carolina	135.76
Indiana	2,456.70	South Dakota	773.56
Iowa	3,294.19	Tennessee	372.91
Italian Br.	2,589.53	Texas	15,867.77
Kansas	5,231.72	Ukrainian Br.	149.92
Kentucky	392.89	Utah	58.73
Latin Amer. Br.	166.20	Vermont	15.00
Louisiana	689.87	Virginia	1,729.28
Maine	228.59	Washington	12,793.59
Maryland	971.90	West Virginia	611.78
Massachusetts	569.72	Wisconsin	3,498.93
Michigan	7,859.85	Wyoming	343.52
Minnesota	6,313.05	Alaska	120.08
Mississippi	676.46	Canada	1,988.93
Missouri	7,915.77	Foreign	911.25
Montana	1,678.48	Legacies	191.86
Nebraska	3,412.44	Miscellaneous	25,009.57
Nevada	118.60		

Total Amount Reported	203,176.13
District Fund	10,990.98
National Home Missions	2,128.79
Office Expense Fund	5,955.36
Literature Expense Fund	150.52
Given Direct to Missionaries	21,435.13
	40,660.78

Received for Council Foreign Missions 162,515.35

Received for Non-Council Foreign Missions .....	15,313.44
Total Receipts for Foreign Missions .....	177,828.79
Amount Received for Home Missions .....	10,613.04

**FOREIGN MISSIONS DISBURSEMENTS**

March, 1951

Belgian Congo .....	2,455.51	Colombia .....	426.00
Dahomey .....	5,209.58	Paraguay .....	226.50
Gold Coast .....	7,543.90	Peru .....	5,746.59
Liberia .....	6,512.70	Uruguay .....	2,983.00
Nigeria .....	5,545.79	Venezuela .....	2,378.35
Nyasaland .....	3,646.00	West Indies .....	19,328.39
Sierra Leone .....	973.00	Entertainment of missionaries .....	3,754.99
Union of So. Af. .....	3,551.05	BGMC Material and Shipping .....	
Upper Volta .....	10,964.23	Exp. .....	228.40
China .....	6,520.80	Deputational .....	
Fiji .....	668.14	Exp. .....	1,337.11
Formosa .....	439.00	Field Secretaries .....	1,360.00
Hawaii .....	2,941.43	Literature .....	1,424.24
Indonesia .....	2,766.94	N. Y. Office and Shipping Dept. .....	1,410.00
Japan .....	4,395.45	Refunds and Trfrs. to other Departs. .....	618.72
Malaya .....	642.53	Spanish Lit. .....	724.20
Philippines .....	8,141.95	Speed-the-Light, C. A. Dept. .....	641.72
Samoa, Amer. .....	194.84	Gen. Trans. .....	591.09
Burma .....	600.60	Retired Missionaries .....	2,061.23
Ceylon .....	1,729.93	Miscellaneous .....	1,034.44
India .....	35,016.43	Total Distr. to Conc. For. Missions .....	192,817.17
Egypt .....	3,432.80	Non-Conc. Missionaries .....	3,530.64
Europe .....	13,673.79		
Iran .....	100.00		
Israel .....	210.85		
Syria .....	1,126.00		
Gen. Amer. .....	6,696.11		
Mexican work in U.S. .....	384.38		
Mexico .....	1,158.41		
Argentina .....	1,449.00		
Bolivia .....	1,184.21		
Brazil .....	4,978.67		
Chile .....	1,688.18		
Total Disbursements .....	196,347.81		
Charged from Hold Accounts .....	18,519.02		
<b>TOTAL RECEIPTS .....</b>	<b>177,828.79</b>		

**NEWS NOTES**

L. May Garner and Elsie Weber sailed for Nigeria on April 6 to resume their work there.

\* \* \*

Mr. and Mrs. Warren B. Denton, missionaries to the Philippines, advise that various groups still are sending packages to them at their old address, which was Duenas, Iloilo. Please note that their new address is San Jose, Antique, Philippine Islands. They can



**\$5,000 NEEDED FOR BUILDINGS AT PO, UPPER VOLTA**

God has blessed our work with the Kasena tribe in French West Africa. We began ministering to them at Corobie, Upper Volta, in 1946, and today we have a fine group of believers there. A second work among these people has been started at Po. We are trusting that our efforts there will be equally fruitful.

The temporary residence in which our missionaries have been living at Corobie is no longer suitable for the rainy season, which makes necessary the building of a permanent residence. Po has been selected as the site of a new missionary residence. The walls are now under construction.

A guest house, a church, a garage, and a warehouse also are to be erected in Po, which is the port of entry for Upper Volta missionaries. Frequently baggage has to wait for days and even weeks at that point before being released by customs officials. There has been no suitable place to store the baggage. The warehouse is to take care of that need.

At least \$5,000 will be needed for the buildings in Po. Offerings for the need are solicited. They should be sent to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Buildings at Po."

make use of used Sunday School papers. *Evangels*, and *C. A. Herald*s.

\* \* \*

Mr. and Mrs. Alfred Cawston sailed for South India on April 9. They had returned to Canada and the States at the death of Mrs. Cawston's father.

\* \* \*

Because of ill health it has been necessary for Raymond I. Sanders to return home. He and Mrs. Sanders arrived in the States a few days ago. He is hospitalized and critically ill. The Sanders were in Upper Volta, French West Africa.

\* \* \*

Mr. and Mrs. George G. Hemminger, missionaries to Sierra Leone, reached home for their furlough at the end of March.

\* \* \*

According to word received here William C. Stepp's father passed away a few days ago. Mr. Stepp was in interior Venezuela in special evangelistic meetings at the time. Severe tropical storms delayed the message so long he was unable to make the trip home for the funeral.

**Lepers Receiving Healing**

Florence J. Steidel, Liberia

DURING THIS past week we prayed for two of the lepers at New Hope Town and one of them, Peter, who had not been able to be up for six weeks, was completely delivered. He is now making a rice farm. The other, Thomas, was saved and has shown marked improvement. We believe that he, too, will be completely delivered from the disease. He

Send Foreign Mission offerings to  
**FOREIGN MISSIONS DEPARTMENT**  
434 W. Pacific St., Springfield 1, Mo.

is attending school so he can learn to read the Bible. Both cases had been considered hopeless.

Thomas' brother was healed two weeks ago, and is getting ready to carry the gospel to his tribe as soon as his wife receives healing. Pray for her.

A Catholic girl has just been saved. De-ETTA M. Butler is training her to help in the school in New Hope Town. There are sixty-five pupils in the school.

Amy Carmichael, founder and for more than 50 years head of the Dohnavur Fellowship in South India, died recently in her eighty-fourth year. Miss Carmichael wrote more than thirty books to stir Christians everywhere to accept their missionary responsibilities.

**TUDING BIBLE SCHOOL STUDENTS**

Bible School students of Bethel Bible Institute in Manila from Bethel Temple, Tuding, Itogon, Benguet, Mountain Province, Philippine Islands. Nine of the ten have received the Baptism in the Holy Spirit. Six of these students have no support, and have been able to earn very little toward their expenses.

—Picture by Elva L. Vanderbout

# SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

## THE ETHIOPIAN EUNUCH

### Lesson for May 6

Acts 8:26-40

Our lesson reveals that there are hungry hearts in all walks of life and that the Lord is deeply desirous of satisfying such. We make a mistake if we look only to one class of people as prospects for salvation. The eunuch was evidently a proselyte to the Jewish religion, devout and hungry of heart. He was a man of high trust, the lesson indicating that he was treasurer under Candace. Concerning Candace, there are differences of opinion; some think it to be the name of a woman ruler over a territory bordering Egypt; others suppose it to be the title of such a ruler, such as "queen."

#### 1. The Eunuch With a Hungry Heart

He had come far that he might worship at Jerusalem, and was returning home with a heart that was reaching out after God. In his search after truth he was reading the wonderful atonement chapter of the Old Testament, Isaiah 53, when he was overtaken by Philip. He had come far to find God. God would go far to find him.

#### 2. The Deacon With a Listening Heart

Beautiful lessons do we find here. In the guidance of Philip, we see the direct hand of God, or what we sometimes call direct guidance. "The angel of the Lord spake unto Philip" (v. 26). He was to go "toward the south unto the way that goeth down from Jerusalem unto Gaza." This is as far as Philip had light up to that moment. Whether the angel *appeared* to Philip or not, we do not know. The account says, "The angel of the Lord *spake* unto Philip."

Reason would have said, "Why leave such a revival as is now in progress at Samaria and go into the desert, not knowing why?" The word that came to Philip was so clear that he felt assured it was from the Lord. So he started. It reminds us of the promise, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5. If God speaks, we may not see all that is in His plan. Our duty is to follow *today* as much of His will as is revealed to us today. It was as Philip obeyed that the will of God unfolded.

#### 3. Guidance Through Providence

God spoke directly to His servant Philip, but not to the eunuch. The eunuch was led by what we call Providence. This is guidance from God as truly as if one heard God's voice. The eunuch was being guided by a willing heart and by the Scriptures. He had gone to Jerusalem to worship, because the Old Testament had commanded this. Exod. 23:14-17. He was reading the Word as he returned homeward. According to the light

which he had, he was walking in the path of obedience. It was while on this path that God met him.

Let us never think that divine guidance requires at all times visions, voices, or impressions. Those who love and serve God are constantly under their Father's guidance and care. Let him who loves the Lord Jesus believe himself in the will of God rather than out of the divine will, as long as he is not consciously disobeying God's Word. Providence had the eunuch traveling just at that time. Providence had him reading the right portion of the Word. It was all arranged by God, although the eunuch knew it not.

#### 4. Guidance Confirmed by Providence

Remember this: that if God has given you a call to duty, you will find Providence co-operating. It is a mistake for persons to say, "God has called me to do this or to do that," when Providence blocks their way. If God has spoken, He will provide. He may test our faith, but as we step forth we will find our guidance confirmed by the indications of God's provision.

When Philip arrived at the junction of the road, over which he went, with the one that led from Jerusalem, the eunuch came along. Direct guidance and Providence met. Then the Spirit told Philip why he had been called to go that way—"The Spirit said unto Philip, Go near, and join thyself to this chariot" (v. 29). Here Providence worked with Philip as well as with the eunuch. The Lord had the eunuch reading from Isaiah 53. What better text could be provided Philip from which to preach Jesus?

#### 5. Obedience Rewarded

Courtesy is shown in the contact. The place of meeting was desert, a lonely place. At the urge of the Spirit Philip *ran* to meet the chariot when it appeared. Courteously the eunuch invited him into the chariot. Here was Providence again. Without the invitation, how could Philip preach to him? How much are our lives and service guided by what we look upon as circumstances. Let us look for God's appointed opportunities in the contacts and circumstances which come to us.

Hearing the eunuch reading from the writings of Isaiah, Philip said, "Understandest thou what thou readest?" We see the darkness over the mind of the eunuch as he replied, "How can I, except some man should guide me?" The world needs God's servants with God's message that it might be spiritually enlightened.

#### 6. Vital Instruction Given

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

God's message is *Jesus*. Other things of value may be added, but never to the crowding out of the Lord himself. Man is lost and needs a Redeemer. Believers are burdened and need a Comforter. It is Jesus who saves. It is Jesus who gives peace and rest. It is Jesus who is the center of the Scriptures. Let us keep Him as the center of our theme.

As Philip explained the Word, and told of Jesus and His love, He also explained the plan of accepting and acknowledging Him. Do we not here find another providence in our lesson? "As they went on their way, they came unto a certain water." Philip had explained how we must repent and be baptized for the remission of sins, and as they came to where the water was the eunuch said, "See, here is water; what doth hinder me to be baptized?" He was eager to accept the opportunity. Then the condition on which baptism might be had was given—"If thou believest with all thine heart, thou mayest."

#### 7. The Sequel

The eunuch went his way rejoicing. We hear of him no more. Having accepted Christ, his course as a believer remained with him. Now his decisions in life had to be made. His faith would be tried. He must prove the help of God. Others may help us to God, but having found Him we must work out our own salvation. Many believe that the conversion of the Ethiopian eunuch marked the beginning of the church in North Africa.

#### THIS WEEK'S LESSON

In Prison for Christ's Sake (lesson for Sunday, April 29). Lesson text: Acts 5:17-32.

Share the EVANGEL with your friends.

#### WANTED—MORE PHILIPS TODAY



## THE SUFFICIENCY OF SIMPLE TRUST IN GOD

(Continued from page three)

he did not go sooner. Had he gone earlier he probably would have found the Lord absent from the house. He was away on one of His trips of mercy.

The Father had said, "Son, at the other end of the lake there is a creature that once was a man. The devil has captured him. Hurry." So Jesus and the disciples set out in a boat.

As they crossed the lake, He who had no where to lay His head had a nap in the back of the boat. The Master went to sleep—but not the devil. It says, "There arose a great storm." Ordinarily storms do not arise; they come from a point of the compass. But this was a supernatural storm; it came *up*. You know from where things come when they come *up*, don't you? If you don't, ask the spiritists. All their stuff comes *up*. Ours comes *down*. "Every good gift and every perfect gift is from above, and cometh *down* from the Father of lights." The storm came *up*, and it so frightened the crew that they went to the sleeping Christ and shook Him awake.

"Don't you care?" they said. "We are going to sink."

Had there been time, the Master might have said, "Who gives orders on this ship? Did I not say, Let us pass over *unto the other side*?" He never yet has brought anyone only half way.

A half-awake Jesus is more than a match for a fully-awake devil. He stood and spoke to the wind and waves separately. He never omits a detail. They were both in the trouble so He spoke to both of them. He rebuked the wind, and He said to the sea, "Peace, be still."

You say, "It seems silly to talk to wind and waves. Have they ears?" Well, decide for yourself. Whether they have ears or not, they obeyed; and where there had been a great storm there came a great calm. The storm always goes when Jesus speaks.

The disciples were amazed. "How does this Man have such power?" He is the Creator—that explains it.

Immediately the ship was at the land whither they had started—and this man whom Jesus came to help was a good example of the devil's work. The devil had taken his cash. He had also taken his clothes, and his character as well, and had made a doormat of them. If there is any boss against whom the people ought to go on strike it is the devil. We should all rise up and refuse to work for him.

Once this man was fine; now he was wrong mentally and he was wrong physically. He was cutting himself, and crying. He had gone to live in a cemetery before sliding into a grave.

The devil knew what Jesus was after. As soon as this man saw Jesus, ten thousand to fifteen thousand demons in him (Legion) said, "Send us into the swine." Jesus did so, and the swine committed suicide rather than house what had been in that man. They all ran into the sea. Twenty thousand pigs would not have what one man had entertained. What a capacity men have for good or evil!

Jesus said, "Come out of the man, thou

unclean spirit," and immediately the man was delivered, clothed, in his right mind, sitting at the feet of Jesus. He cried, "Master, let me go with you."

The Master said, "No, you are not ready for a world mission yet. I'm going to make you a home missionary first. Go and tell the people at home."

Jesus had just come back from that trip, and perhaps was having a snack of bread and fish, when there came a knock on the door. It was Jairus.

Peter recognized him, I imagine. "Master, it looks as though they had come to kill you already."

"No, he is not a killer any more, Peter. His little girl is sick and he is looking for help. His need has changed his creed."

Jairus said, "Master, it is my little daughter; she is at the point of death. Will you come and lay your hands upon her, that she may live?"

The Lord might have answered, "Are you not one of those who decided I ought to be destroyed because I healed the man with the withered arm on the Sabbath day?" But He didn't scold. He said, "I'll come." He is always more ready to answer our prayers than we are to pray.

As He went, many people followed Him. They thronged Him until He could not move any further. Whoever could have stopped Him? Was it some very powerful person? No, just an emaciated, anemic little woman who had been sick for twelve long years. I can picture her saying to the neighbors as she left home, "You know, I've tried everything the doctors prescribed and I am no better; but I believe Jesus of Nazareth can heal me if only I can get to Him."

She had taken gallons of medicine. She had been on almost every operating table in the city. Now she pressed through the crowd—weak, frail, but determined. "If I may touch but His clothes, I shall be whole," she said. She did what you do when you want electricity. She plugged in. When you plug in you get all the electricity there is coming through the wires. She plugged in on infinite resources, and the virtue of God went right through her body. A little faith brought a lot of feeling.

Jesus asked, "Who touched me?"

"Touched you? Why, Master, everybody is touching you."

"No, this was a touch that was different."

The little woman came trembling. He said, "Daughter, thy faith hath made thee whole." Oh, what a wonderful Jesus! He conquered the devil at sea, the demons in the cemetery, and now disease—no foe can resist the Christ of God.

And just when they were rejoicing at the good news there came a message calculated to spoil it all. Doesn't the devil time his messengers well? How timely were those in the Book of Job each time he sent one to say,

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"And I only am escaped alone to tell thee." It is like some visitors to the sick; all they can talk about is a funeral and flowers. I never knew anybody to get better on faithless talk like that.

The messenger said to Jairus, "Master, come home. It is not a doctor you need now. It is an undertaker. Your daughter is dead."

But Jesus overheard, and said, "Jairus, don't be troubled. Just trust me."

"But didn't you hear what they said? She is already dead."

"It doesn't matter." Jesus has only one

remedy. It does not matter whether it is a coffin or a cancer, a toothache or tuberculosis. He has only one remedy and it is enough. He said, "Be not afraid; only believe."

Probably Jairus had been escorting Jesus, but now Jesus had to escort Jairus. "Come on," He said.

"But she is dead!"  
"Trust me!"

And so, on they went toward the house. Yes, the crepe was on the doorknob. The mourners were there with their doleful music. Death was ruling the place.

"Go away with your noise," said Jesus. "The girl is not dead, but sleepeth." They laughed Him to scorn, but that did not matter. It is the last laugh that counts.

"Mr. and Mrs. Jairus, come inside. Peter, James, and John, come inside. Now shut that noise out."

They entered the death chamber, and there she was. You can dress up death as you like; you can give it white angel wings, and you can put lilies around it, but it is a grim enemy. I am glad God is going to do away with death. If you are in the funeral business you will be out of a job when you get to heaven. There will be no undertakers, no coffin makers, no grave diggers up there. Thank God, there will be no graves on the hillside of glory, for there we shall nevermore die.

Death is cruel. Death is merciless. It robs the home of its treasures, and parents of their joy. There lay their darling, her eyelids closed, the lovely carmine lips pale, the beautiful peach-like cheeks ashen.

Jesus has just dealt with the devil, and with the demons, and with disease, but what will He do with death? Well, He is death's master, too. One day, thank God, all that are in the grave shall hear His voice, and shall come forth, they that have done good to the resurrection of life: and they that have done evil to the resurrection of damnation.

He stands, and as He has talked to the wind and waves, as He has talked to the demons, and as He has talked to the diseased so He talks to death. "Damsel," He says.

"Shhhh! She's dead." It seems so out of place.

"Damsel! I say unto thee, Arise." The ashen cheeks take on their color. The lips again are carmine. The eyelids begin to move. And the hands are lifted! Oh, thank God, this Saviour of ours is the resurrection and the life.

"Mama! Mama! Where have I been?"

"Never mind where you have been, sweetheart. You're back with us now." So Jesus repeals death. He gives her back to her parents, a live child, but He says, "Go fix her something to eat." There are some things Jesus still leaves for you and me to do.

I have tried briefly and graphically to show you that there is not a single element—heavenly, earthly, or under the earth—that can master the Christ of God. I have tried to make it plain that "earth has no sorrow that heaven cannot heal." I have tried to make it clear that there is not a circumstance or condition to which humans are subject, of which He is not Master.

My application is this: As really as the Christ of God trod the streets of Capernaum, He is here today, more real than any other person. Mother, there is a balm in Gilead.

Father, there is a Great Physician. Whatever your need is, God is a refuge, a very present help in trouble. I could put personal experience behind this as one who was brought back from the dead six times in four years.

When everything else fails, Jesus never fails. Have you a need? "My God shall supply all your need." Have you a sorrow? He has balm for your broken heart. He is a comforter when your sons are away in Korea, or when you don't know where they are. If you are not well physically, mentally, domestically, financially, come to Him with your need. The Christ of God is bigger and better than all you've ever heard or known—and He is near you *now*. It is "pressing in" that does it. Do what the woman did. Press in and touch Christ by faith, and heaven's infinite resources will be at your disposal.

#### BILLY GRAHAM'S PRAYER

An incident occurred at a Bible Conference in Muskegon, Michigan, which may help to explain why God is using Evangelist Billy Graham to win so many souls to Christ. It was in August of 1949. S. Franklin Logsdon, Pastor of Moody Church in Chicago, relates the incident, as follows:

"I was in my room when Billy Graham called, requesting me to join him and another Bible teacher in praying on the lawn overlooking a beautiful lake. It was approximately 10:30 at night. I had just joined the company of these godly men when a strange light appeared in the dark, cloudy sky.

"Billy Graham exclaimed, 'It may be the

Lord Jesus stepping out of the clouds to call His people home.'

"Then he fell to his hands and knees, and with his face in the dewy grass he called out, 'I feel I have done so little for Thee; trust me to do something really worth while before the day of Thy coming.'"

Within a few weeks the newspapers across the country were headlining reports of the great crowds and the many conversions in Billy Graham's meetings, first in Los Angeles, then in Boston, and in other cities. Evidently the Lord took him at his word that night when he buried his face in the dewy grass and prayed, "Trust me to do something really worth while for Thee before the day of Thy coming."

The day of Christ's coming is much sooner now than it was in August, 1949. God is still looking for men with humble hearts and devoted lives who will point the multitudes to Calvary before it is forever too late.

(We are indebted to the new Pastor of D. L. Moody's great church for securing Billy Graham's permission to publish this incident in the EVANGEL. H. A. Ironside, the former pastor of Moody Church, passed away in January while on a Bible-teaching tour in New Zealand. The news reached Chicago the very day that Brother Logsdon was being installed as his successor.)

One of Isaiah's prophecies about Christ was that His name should be called, "The Prince of Peace." I have searched history and cannot find that there was one war while Christ was on earth.—by Nathanael Olson.

## "The Greatest of These . . ."

### A Word Study from the Hebrew Bible

by Stanley Horton, Instructor at Central Bible Institute

Two thousand years of faith, hope, and love, expressed through the history and in the language of the Hebrew people, found fulfillment at Calvary and were poured into that great Love Chapter, First Corinthians 13. We all know that our English word "charity" falls as far short of expressing that Divine Love as does the classic Greek word used there with its original meaning of "welcome" or "esteem." But the Hebrew had a word for it, a word little known because of the eleven different English words used to attempt to translate it, not one of which does it justice.

"Lovingkindness, mercy, kindness, goodness, godliness, godliness, good deeds, favor, beauty, piety, and goodwill" all fail really to translate the Hebrew word *hesed*. *Hesed* in the Hebrew Bible is represented as one of the most enduring qualities when found in God, and one of the most fleeting when found in man. Over and over the Psalmist tells us that God's *hesed* is from everlasting to everlasting, that divine *hesed* endureth forever. But Hosea tells us that man's *hesed* is liked a morning cloud, like the dew that soon passes away.

Oh, I know that we translate it in Psalms by "mercy" and in Hosea by "goodness," but both David and Hosea were talking about the same thing. Both had caught a vision of that great, self-giving love of God. The

*hesed* that David showed to cripple Mephibosheth for Jonathan's sake is the same *hesed* that God shows to poor broken sinners for Jesus' sake. The *hesed* of Hosea that bought his wife back from the slave-market of sin at the cost of a broken heart is the same *hesed* that we see in the broken heart of Calvary's Lamb.

The *hesed* that made Ahasuerus lift his scepter to save Esther from death is the *hesed* that all through the Hebrew Bible is tied to compassion, truth, loyalty, devotion, redemption, and revival. It is the *hesed* that Psalm 141 tells us makes even God's chastenings a kindness.

*Hesed* responds and calls for response. It was *hesed* that the spies had for Rahab when she saved their lives, and that the people had for Gideon when he delivered them from the Midianites, and that Ruth had for Naomi. It is that *hesed* of God that responds to thousands of them that love Him; that lead Abraham's servant in the way as he sought a bride for Isaac; that showed mercy to His anointed, to David.

It is the *hesed* of God that keeps His covenants, that establishes us, that upholds His throne. *Hesed* is the everlasting love of the everlasting God, that seeks to find expression and reflection in the lives of His children.

## QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

### Is the battle of Armageddon before the Millennium or after?

The battle of Armageddon (Rev. 16:13-16; Rev. 19:11-21) is clearly pre-millennial in time, for it is one of the events related to Christ's second coming, His appearing from the heavenlies with power and great glory. His second coming ushers in the earthly kingdom (Luke 1:31-33; Rev. 20:4).

### Is there any Scripture for teaching that the Roman Empire will be restored?

Yes, there is. In chapters 2 and 7 of Daniel the prophet predicts the rise and fall of four (and only four) world empires under the symbolisms of a great image (ch. 2) and of four beasts (ch. 7). The course of the last of these is brought to a sudden end by the setting up of the kingdom of God on earth when Christ shall return in power and great glory. Christ's return is symbolized by "a stone cut out of the mountain without hands," which smote the image on its feet" (ch. 2), and is foretold by direct statement in ch. 7:13, 14, 26, 27.

[Note—if the student of Old Testament prophecy can keep out of mind (at least from the foreground thereof) the church period, in which we now are and whose end we are nearing, he will save himself from hopeless confusion. Church truth is a revelation, as Paul says, "which in other ages was not made known to the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." Eph. 3:5. The prophets viewed future events leading to the final setting up of the Kingdom of God as one successive series of events, without taking into account any of the time gaps which we now recognize. This prophetic perspective must always be kept in mind.]

These four empires in sacred and secular history in fulfillment of Daniel's prophecies were Babylon, Medo-Persia, Graeco-Macedonia, and Rome. The constitution of the last one—Rome—is symbolized by "ten toes" (Dan. 2) and "ten horns" (ch. 7), indicating a ten-kingdomed confederacy. This is confirmed by Rev. 13:1, where the final world beast-empire is symbolized as having "ten horns," definitely explained to John (Rev. 17: 12, 13) as meaning "ten kings," whose rise was future to John's day.

Efforts have been made to identify ten such kingdoms as having arisen in the course of this present dispensation, but not with unanimity of opinion. Thus, we conclude that such a confederacy is still to arise in the Mediterranean political area. Mussolini's ambitious plan to revive the Roman Empire failed, but that is not to dismiss this alignment of nations as having no place in prophecy.

troubling her for some time. She happens to be working as a medical technologist at the Methodist Hospital in Fort Worth, and works with the best physicians all the time. They had examined her and had advised her to have an operation before the growth went into a cancer. When she was prayed for, she began to cough and soon had coughed the growth up. With great joy she testified to her healing.

A Methodist man came with an injured foot. The doctors were preparing to remove part of the foot and bone due to bone infection. After prayer was offered, he went back to the doctor and was pronounced healed without the operation. He came back to the meetings testifying to healing, and wearing his dress shoes on both feet.

Another man, who had suffered with polio thirty-five years ago and had walked on crutches ever since that time, was marvelously healed. He laid his crutches aside and went leaping for joy. His heart seemed to be literally afire with enthusiasm over what God had done. Several times during the meetings he came forward to give his testimony, almost running to the platform, and each time he seemed more exuberant than before. He happened to be a member of the Free Methodist Church.

The Lord seemed to be especially good to the Methodists. However, there were many other outstanding healings which made us realize that God is no respecter of persons. A number of bed patients, who had not walked for months, arose from beds in answer to prayer and walked all over the front of the church. A goodly number of Roman Catholic friends came to the church and went to the prayer room for salvation, as well as to the healing lines. It seemed that although their manner of worship and their religion is foreign to ours, they opened their hearts and were more ready to be saved in the old-fashioned way than we might think. Some prayed through in a glorious fashion.

We thank God for these meetings, and will be looking forward to Sister Nankivell's return to Fort Worth as the Lord may lead her. Our faith has been strengthened to a great degree and God is more real than He has ever been in our lives—by Leonard L. Norville, Pastor, First Assembly of God, Fort Worth, Texas.

## ISAAC J. BOLTON WITH CHRIST

Isaac J. Bolton, one of our veteran ministers, fell asleep in Jesus on Saturday, March 24, 1951, at the age of 71. The funeral services were held in Oak Park Assembly of God, Tampa, Fla., and burial was made in the Myrtle Hill Cemetery beside his wife who passed away last year.

Brother Bolton was a charter member of the South Florida District Council. He served two terms as District Superintendent and also served as Assistant Superintendent. He was the first pastor of the Oak Park Assembly in Tampa. He also pioneered the First Pentecostal Church in Miami, which is now known as Evangel Temple, and he founded the Glad Tidings Assembly in Tampa.

Brother Bolton began to preach the gospel over forty-five years ago. For five years he was a local preacher in the Wesleyan Methodist Church. He gave up a fine position as traveling engineer for the Pennsylvania Railroad and entered into full-time service, receiving the Baptism of the Holy Spirit and subsequently being ordained in 1920 at which time he became affiliated with the General Council of the Assemblies of God.

Another warrior of the Cross has gone home to receive his reward and to see the Master whom he loved and served.

## SWEDISH SOLOIST TO VISIT AMERICA THIS SUMMER

Sven Bjork, vocalist of the Filadelfia Church in Stockholm, Sweden, is expecting to visit America and remain here for a season. He is a composer, singer and musician of renown, and has high commendation from our Pentecostal brethren in Sweden.

We do not know the exact date on which Brother Bjork expects to arrive in the U.S.A. but we understand that he will be available for camp meeting engagements or as a singing associate with evangelists who desire such a ministry.

Friends wishing to contact this brother for services may write to him in care of Karl F. Leonard, 1244 Ninth St., Bremerton, Wash.

## AMONG THE ASSEMBLIES

ARCADIA, CALIF.—Sept. 3, 1950 marked the first service in the Live Oak Village Church. The Lord has blessed us and we have a Sunday School enrollment of 150. Easter Sunday we had a record attendance of 175, and about 150 attended the morning service. We thank the Lord for this speedy growth.—S. Paul Carlyss, Pastor.

SAN FRANCISCO, CALIF.—We had a blessed three-week meeting in February with Evangelist Claude O. Wood. Several were saved and filled with the Spirit, and many others were refilled. There were many testimonies of healing. The people are pressing into a deeper spiritual life as a result of these meetings.—Paul V. Belchar, Pastor, Sunset Assembly of God.

## SOMETHING NEW

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## NEWS

### MIRACLES OF HEALING AT FORT WORTH, TEXAS

For nearly three weeks in February we witnessed many wonderful works at the hand of our mighty Christ in saving the lost, delivering the bound, and healing the sick and afflicted.

We were privileged to have Evangelist Louise Nankivell with us for these meetings. The evening services were in the Paschal High School Auditorium here in Fort Worth. The week-night services were in our new auditorium at the First Assembly of God Church, since the high school was not available every night.

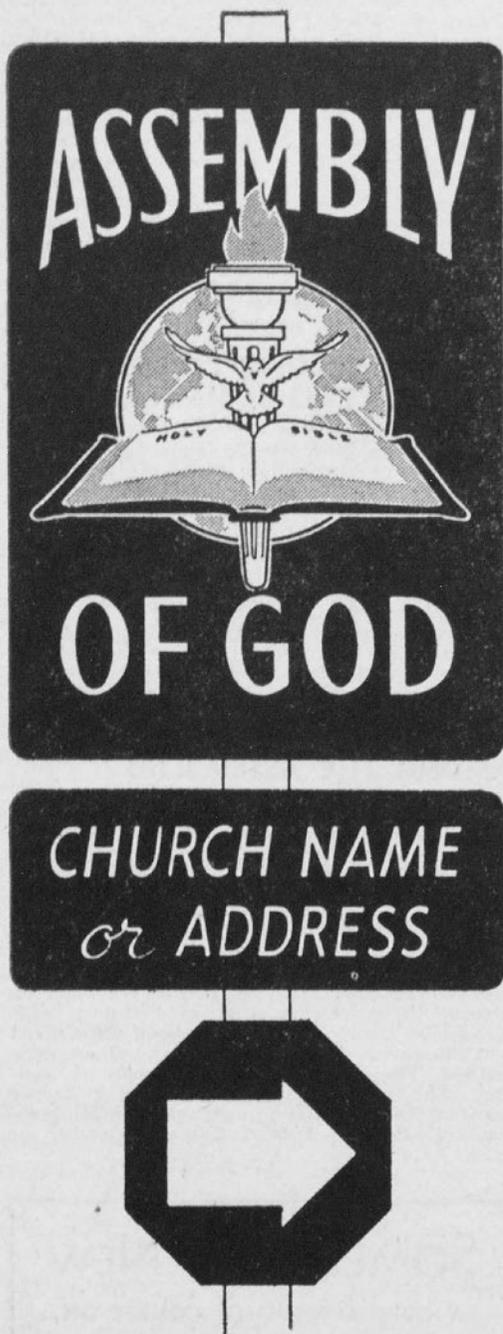
From the very first service the crowd was there, and the power of God was present. Many new friends were drawn to the meetings. Although our church was the sole sponsor of the campaign, we were happy to have a great number of other Fort Worth pastors and ministers from neighboring cities in attendance.

We cannot help but be thankful for such a humble and consecrated vessel as Sister Nankivell, who lives in the Spirit and seemingly is wholly yielded to God. She is always ready to step aside as the Spirit leads and let God have His way in the old-fashioned manner; yet there is a holy boldness in her manner of addressing the sick. Sometimes the Lord reveals to her that a certain sufferer is in the audience, and before proceeding with the message she calls for that one to come forward for prayer. Many have been wonderfully delivered in this manner. Also, as she encourages all who are sick to stand, worship God, and claim their healing by exercising faith in the power of Christ to bind their diseases, many are healed.

One lady came to the services with a tumorous growth in her throat that had been

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Let me ask you, "What deserves your commendation more than the church where you found Christ as your Saviour, and where you receive encouragement and blessing from God every time you attend?" Are you proud of your church; proud enough to invite others to come worship with you?

Your Gospel Publishing House is offering for sale a sign similar to the cut shown. This sign is made of long-wearing enamel and porcelain on metal base. The dimensions of the sign proper are 22 inches long and 15 inches wide. The middle plate is 6x15 inches and is delivered to you blank in order that you can letter in the name of your church or its location; the directional sign is 7½ x 7½ inches. The complete sign is made of 14 gauge metal; and the colors are blue gold and white.

Because of difficulty in shipping a long pole through the mail, we felt it wise to leave the purchase of a pole to the local group obtaining the sign. Proper display of the sign will require a pole approximately 10 feet long.

Much thought has been put into the designing of this sign, so we know its attractive appearance will please you. Some will want to place this sign on the highway approaching the town; others will arrange to place it at a strategic location within the town, indicating the direction to the church. If you have been looking for a sign for your church . . . here is a grand one.

Let us remind you again that the middle plate that is provided for the name of your church or its location does not come lettered. Just write if you want further information.

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TEXARKANA, TEX.—We had a two-week meeting with Evangelist C. I. Myers of Wesson, Ark. One lady was gloriously saved. The revival spirit is still in our midst and we are trusting God for greater things.—H. L. Pillow, Pastor, Calvary Assembly of God.

SPRINGFIELD, OREG.—Evangelist G. W. Hocker was with us for four weeks in February. Fourteen were filled with the Holy Spirit, and 15 were saved. We praise the Lord for the good work that was accomplished. Arthur Hyland is Pastor.—Mrs. Ethel Manning, Church Secretary.

NEW SHARON, IOWA—On March 18 we closed a meeting with Evangelist and Mrs. Earl Hall of McLouth, Kans. God gave us two wonderful weeks of revival. Though the weather was bad, the crowds were very good. Quite a number were saved and 16 received the Holy Ghost. We thank God for the former pastors and evangelists who have labored here and helped make this a strong work for the Lord.—O. H. Hamilton, Pastor.

BAPTISTOWN, N. J.—God wonderfully met us last month in a week's meeting with Evangelist Paul Graban of Vineland, N. J. This is the only Assembly of God in the county and folks from seven denominations attended. Five knelt at the altar for salvation and three experienced the mighty infilling of the Holy Spirit.

At present we are repairing and redecorating an abandoned stone church which is adjacent to the school house we are now using. By May we expect to occupy this church.—Steve Durasoff, Pastor.

MORDEN, MAN., CANADA—At the first of the year we saw the need of revival in our church. We had three weeks of prayer, and a deeper desire for more of God became evident among the luke-warm Christians. Prayer brought the Spirit into our midst. Confessions were made to God and man. One evening the Spirit swept us all into heavenly ecstasy. The power fell and five were filled with the Spirit according to Acts 2:4.

Following this we had a campaign with Brother and Sister J. G. Hall, pastors of the Assembly of God in Devil's Lake, N. Dak. The interest was keen, and the crowds ranged from 200 to 400 every night. Fifteen were saved and four more received the Baptism. Many sick were healed. The revival fires are still burning. Five more have been saved, many have been healed, and others have greater liberty in the Spirit.—W. L. Roset, Pastor.

MERCER, MO.—The Lord gave us a revival which continued for seven weeks. Fifty-one were wondrously saved and over 50 received the baptism of the Holy Ghost. Several young married couples were saved and received the baptism. Also five school teachers were filled and are making good workers for the Lord.

We did not have an evangelist. The people worked and prayed together and God poured out His Spirit. Night after night the men and women drove their tractors and cars over roads made almost impassable by the snow and mud. Some of them came 30 and 40 miles to the meetings. The Sunday School attendance record was broken three times, finally reaching 206.

Recently we had a one-night healing service with Brother Paul Hill of Carthage, Mo. About 250 were present. God met with us in a precious way. Several testified to healing. One woman, who had arthritis and was unable to lift her arms to comb her hair, was healed. Now she can lift her arms above her head.—George E. King, Pastor.

## COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the *Evangel* is made up 18 days before the date which appears upon it.

GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

INDEPENDENCE, IOWA—Assembly of God, dedication of new church building, Apr. 29—30; Bert Webb, guest speaker.—by A. D. Sturm, Pastor.

PORTALES, N. MEX.—Meeting in progress; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Springs, Tex.—by J. D. Bell, Pastor.

EVERETT, MASS.—Glad Tidings Tabernacle, Apr. 22—May 6; Evangelist and Mrs. William Dutton, Vancouver, Canada.—by W. C. Nelson, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple, Apr. 29—May 13; McColl-Girard Trio.—by Leland R. Keys, Pastor.

DAYTON, OHIO—Bethel Temple, 108 Buckeye St., May 6—20 or longer; Evangelist and Mrs. Dean E. Duncan.—By Paul J. Emery, Pastor.

RIDGEWAY, MO.—First Assembly of God, May 6—20; Evangelist and Mrs. James Black, Topeka, Kans.—By F. J. Shafer, Pastor.

TUNKHANNOCK, PA.—Pentecostal Gospel Tabernacle, Apr. 22—May 6; Evangelist Milton Richards, Long Branch, N. J.—by M. David Bowen, Pastor.

BETTENDORF, IOWA—Gospel Tabernacle, May 1—; Evangelist Dan Kricorian, Boston, Mass. (L. A. Messick is Pastor.)

WINNER, S. DAK.—Apr. 22—May 13 or longer; Evangelist L. H. Bachellor of Calif.—By W. A. Hawkins, Pastor.

COPALIS CROSSING, WASH.—Assembly of God, May 6—; Evangelist C. E. Thurmond, Mojave, Calif.—by G. P. Kendall, Pastor.

LA JOLLA, CALIF.—Assembly of God, Apr. 29—; Evangelist T. T. Ward, Buena Park, Calif.—by Gene Forrest, Pastor.

TULSA, OKLAHOMA—Capitol Hill Assembly, 705 N. Quaker, Apr. 29—May 13 or longer; Evangelist Robert G. Voight.—by M. D. Hartz, Pastor.

WASHINGTON, D. C.—Bethel Tabernacle, 230 12th St., S.W.; meeting in progress; Evangelist Charles E. Baggett, Plant City, Fla.—by Harry V. Schaeffer, Pastor.

HERRICK, S. DAK.—Assembly of God, Apr. 22—May 6; Evangelist Bonetta C. Rabe.—by Edwin Stroh, Pastor.

HARTFORD, ALA.—Section-wide meeting, May 10—27; Evangelist Roy A. Sherrill, Farmington, Mo.—by S. Ben Cotton, Pastor, First Assembly of God, Hartford.

SPENCER, IOWA—Assembly of God, meeting in progress; Evangelists Jimmie and Dorothy Adams and David Lummer, Gospel Music Makers. (C. B. Bell is Pastor.)

EL DORADO, ARK.—First Assembly of God, Annual Missionary Convention, May 2—6. Speakers, Mrs. George Carmichael, Near East; Mr. and Mrs. Ahlberg, China and Japan; and Miss Mollie Baird, India.—by C. C. Crace, Pastor.

PHILIPSBURG, PA.—Gospel Tabernacle, May 1—; Evangelist L. K. Dodge. Presenting "Gospel Echoes" each Sunday at 8:30 to 9 a.m. over WARD, 1490 kc.; WCPA, 900 kc.; WKVA, 920 kc.; WNCC, 950 kc.; and WMAJ, 1450 kc.—by H. A. Christopher, Pastor.

FARGO, N. DAK.—First Assemblies of God Church, Silver Anniversary Services, May 2 to 6. E. A. Miller, Valley City, N. Dak.; Ivan O. Miller, Minneapolis, Minn.; and Henry H. Ness, Seattle, Wash., special speakers.—by Milton Barfoot, Pastor.

SUNDAY SCHOOL CONVENTION for Greater Kansas City, Mo., at First Assembly of God, 3100 E. 31st St., May 9—11. Speakers, Paul Copeland and George and Billie Davis. First service Wed. night 7:45; Thurs. and Fri. 9:45 a.m., 1:30 and 7:45 p.m.—by Milton Beckett, Program Chairman.

CHANUTE KANS.—Southeast Section Fellowship Meeting, Friday, May 11. Speakers, A. M. Alber, Sioux City, Iowa, at 10:30 a.m. and 7:30 p.m., and V. G. Greisen, Kansas District Superintendent, at 2:30 p.m. Election of C. A. Secretary, 2 p.m.—by Everette Ewing, Sectional Presbyter.

# SPECIAL NOTICE!

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MASON CITY, ILL.—Meeting in progress; Evangelists Helen Early and Marjorie McCulloch.—by Kenneth C. Wallace, Pastor.

KANSAS CITY, KANS.—Victoria Tabernacle, 935 Scott Ave., Apr. 29—; Evangelist G. B. McDowell of Dallas. (Hershell Barnett is Pastor.)

CAMDEN, N. J.—Calvary Tabernacle, 570 Walnut St., Apr. 15—29; Evangelist Evelyn Olsen, Brooklyn, N. Y.—by Harold W. Barnes, Pastor.

SANTA CRUZ, CALIF.—First Assembly of God, May 13—27; Evangelist George Hayes. Commemorating 25th anniversary of church on May 28.—By Raymond P. Murray, Pastor.

ROCKY MOUNTAIN DISTRICT CONVENTION—District Camp Grounds, 5700 S. Broadway, Denver, Colo., Apr. 30—May 3. C. A. Rally Mon. 7:30 p.m. Wilfred A. Brown, General Treasurer, guest speaker.—by J. E. Austell, District Superintendent.

HUDSON FALLS, N. Y.—Gospel Light-house Church, North and LaCrosse Sts., May 15—27; Evangelist C. S. Tubby of Canada.—by R. A. Canterbury, Pastor.

STATE CONVENTION, Women's Missionary Council, May 8, at First Assembly of God, Pine Bluff, Ark. Services at 10:30 a.m., 2:30 and 7:30 p.m. Glenn Horst, night speaker.—by Mrs. Cora Jennings, State WMC President.

NORTHWEST DISTRICT COUNCIL, Glad Tidings Church, 2410 Grand Ave., Vancouver, Wash., Apr. 25—27. All missionaries and visiting ministers welcome.—by J. A. Bogue, Secretary-Treasurer

OHIO DISTRICT COUNCIL, Trinity Methodist Church, West Market and West Sts., Lima, Ohio, Apr. 30—May 3. Bond P. Bowman, Detroit, Mich., main speaker. For reservations write Earl E. Hart, 633 East Eureka St., Lima Ohio.—by T. E. Hartshorn, District Secretary.

INDIANA DISTRICT COUNCIL, new Calvary Tabernacle, Evansville, Ind., May 7—10. G. F. Lewis, main speaker. For reservation write host pastor, Hansel P. Vibbert, 11 W. Iowa St., Evansville, Ind.—by Roy H. Wead, District Superintendent.

EIGHTH ANNUAL COUNCIL of New York-New Jersey District, Faith Tabernacle, Conklin and High Sts., Binghamton, N. Y., May 7—10. Theme, "Mobilize for Advance." Evening speaker, H. S. Bush, Superintendent of South Florida District.—by Richard J. Bergstrom, District Secretary.

ILLINOIS DISTRICT COUNCIL, Assembly of God, Normal, Ill., May 1—3. Noel Perkin, Springfield, Mo., guest speaker. Credentials Committee meets Apr. 30, 3 p.m. at 917 Franklin Ave. For room reservation write host pastor, F. A. Mitchell, 1204 W. Locust St., Bloomington, Ill.—by W. R. Williamson, District Superintendent.

DISTRICT COUNCIL MOVED—Georgia District Council, May 8—10, will meet at North Highland Assembly of God in Columbus, instead of Savannah. Wilfred A. Brown, General Treasurer, main speaker. Committees meet Tues. noon. W.M.C. annual business session Tues. 2 p.m. Ordination service Thurs. night. For reservation write E. W. Bethany, host pastor, 3702 3rd Ave., Columbus, Ga.—by Keetah Jones, District Superintendent.

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