

*The Pentecostal*  
**Evangel**

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



Ohio Camp Meeting  
Lakeland Beach Park  
Big Prairie, Ohio

CAMP MEETING ISSUE

# HEALED

## A Hopeless Ambulance Case



I am a nurse, so I have had the very best medical care for my condition. I was a cardiac; that is, I had heart trouble. (I will use only terms that a layman will understand.)

There was a block within the heart which prevented the flow of blood from one chamber of the heart to another in a normal manner. The heart enlarged to the point where it resembled a long-necked gourd, reaching from the ribs on the left to far beyond the midline on the right, and depressed the diaphragm. Instead of the regular rhythm of the heart I had "gallop rhythm" or irregular beating, so I was in pain most of the time. The pain extended down the left arm, through the chest, and up the left side of my neck.

My breathing was very labored. I also had cardiac asthma, which was from the heart. The lung tissues would fill with fluid which I had to cough or spit up. This condition made breathing almost impossible. Hypodermics to dehydrate the fluid were given and I was placed under oxygen as soon as each attack was over.

Along with the heart condition there had come the complication of nephritis, or Bright's Disease, which is a failing of kidney function. This produces decompensation or dropsy. I had only a 35% kidney function. The kidneys are the filter of the body, and when they fail to function poisons are retained in the system; so this gave me a severe case of arthritis. I was unable to walk, since the arthritis struck from the pelvis downward.

I was bedfast from August 3, 1950, until March 18, 1951. The physicians had given me up and said I was beyond all help from medication. They said I had only a short time left.

Then, praise God, a miracle happened. Evangelist Louise Nankivell came to our city to conduct gospel meetings. I was taken to the auditorium in an ambulance. My breathing was so labored I had to be fanned, and water was brought to me to drink in the hope of reviving me somewhat. This was on Palm Sunday, March 18, 1951. Sister Nankivell prayed for me, and within a few minutes my breathing became easier.

"Place your hands in those of your Saviour's," she said, "and if He tells you to walk, get up and walk."

I waited a few minutes. Then it seemed He said to me, "Rise and walk." Several ushers had to help me, at first, but before I realized what I was doing I was walking alone.

They told me that when I went into the building I had the gray pallor of death, and my eyes were sunken. Several of my former patients were there with me, and they said a

glow of radiance came over my face. The pallor left and a rosy hue took its place. I was overjoyed.

I am married and have two lovely children. I promised God that if He would heal me to rear my children, maintain my home and work for Him, I would most sincerely dedicate the remainder of my life to Him and His work.

I want to say, in closing, that if this testimony will bring renewed hope to anyone suffering from any disease, I will be very happy. Put your faith in Jesus Christ our Lord, for nothing is impossible with Him.

I was hospitalized four times in 1950, and I cannot recall exactly how many times in 1949. The hospital records, my EKG's or heart tracings, and chest X rays will substantiate my testimony. The heart condition had its origin seven years ago but gradually grew worse due to overwork.

Now I am walking everywhere. I have had no more trouble with the former conditions. I have been checked by my physician, who said, "It is wonderful indeed."—Ethyl (Mrs. Lloyd) Humphrey, 1933 Wank Avenue, St. Joseph, Mo.

(This testimony is endorsed by Pastor C. B. Roberts of the King Hill Assembly of God in St. Joseph, Mo.)

## AN INVITATION TO ATLANTA

for the General Council, August 16—23

WELCOME SOUTH, BROTHER! Just as the call letters of the South's oldest and most famous radio station, WSB, indicate a hearty welcome, so do we extend to you a hearty welcome to our deep Southland.

In 1837 a few scattered farm houses were the only evidence of the future great city of Atlanta. But to the trained eye of the engineer, Stephen Harrison Long, here was a spot designed by nature as the meeting place of railroads. And close by the spot which is now "Five Points," five of the most valuable corners in the world, he drove a stake marking the end of the rail line he was creating. Around it sprang up a trading center known first as Terminus, then as Marthasville, and finally Atlanta.

Today Atlanta, the capital of Georgia, is the commercial, industrial and financial dynamo of the Southeast. We take delight in our many beautiful schools and churches, among which are twelve Assemblies of God. These represent the great growth of the Assemblies of God organization since Ralph Byrd opened the first Assembly in Atlanta sixteen years ago.

You will meet friends of like precious faith from throughout the earth. Delegates will be here from the far corners of our country, from South America, Europe, Asia, Africa, and the isles of the sea. We will unite ourselves together, praying for peace on earth, for an outpouring of God's Spirit, and for the soon return of Jesus to this earth.

The Housing Committee is ready and anxious to help you. Hotel rooms are available at the following rates:

AIR CONDITIONED—single rooms, per day, \$4.00 to 7.00; double rooms, \$5.50 to 11.00; twin beds, \$7.00 to 12.00.

NOT AIR CONDITIONED—single rooms, per day, \$3.50 to 8.00; double rooms, \$4.00 to 10.00; twin beds, \$5.00 to 12.00.

ROLL-AWAY BED can be placed in room for \$1.50 per night.

SMALL HOTELS—rooms can be had in some clean small hotels at \$2.00 and up per day for single, \$3.00 and up for double.

MOTELS—all tourist courts are outside the city limits, approximately five miles from the auditorium. Prices are moderate.

For reservation write direct to the Housing Bureau, 380 Boulevard S. E., Atlanta, Georgia. Telephone Alpine 4303. Members of the Housing Committee are: Grover Langston (chairman), Ossie Jones (vice-chairman), Johnnie Robinson, and Mrs. Noveline DeVault.

Please call on us if we can serve you; and by all means, when you get to Atlanta, visit our Assemblies. We want this General Council to be the greatest gathering you have ever attended.—by Grover Langston.

## FOR WHOM DID CHRIST DIE?

Arthur T. Pierson once used this discriminating incident: "Twelve ship-wrecked men were laboring in heavy seas in an overloaded boat, when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for all mankind; but I know that it shines for me, and would shine tomorrow morning if not another should survive on the globe. So Christ loved me and gave Himself for me."

An infidel, on hearing of some of the horrors of the lost, exclaimed, "This is only figurative." The reply was, "If this be 'only figurative,' what must the reality be?"

## The Pentecostal Evangel

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# A Divine Cure for Heart Trouble

Wesley R. Steelberg on REVIVALTIME

MEDICAL AUTHORITIES tell us that *heart trouble* is one of the greatest killers of modern times. Many are doing research in an endeavor to cope with this dreadful malady that is taking the lives of so many people, some at an early age. But I know of a divine cure for heart trouble.

Oh, I do not mean coronary thrombosis, or endocarditis or one of those diseases which have been catalogued by medical authorities. Yet I am referring to a form of heart trouble that is just as deadly as any of those can ever be. There is one only cure for it, and that cure is found in God alone.

Away back in Old Testament days the prophet Samuel was searching out the Lord's choice to be king over Israel. He looked at the stature of some of those who came before him, and to himself he said: "My, they are handsome and physically perfect. They look as though they would be regal in every sense." But God said to Samuel, as He saw the inclination of the prophet's heart, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

How true that is. God is not ready to accept just our outward piety; nor does He look upon our good accomplishments alone, though they receive the appreciation and plaudits of our friends. But God is looking at the motives of our lives. He is deeply concerned with what goes on inside a man.

God's X-ray vision penetrated all the outward appearance of the individuals who stood before the prophet, and He saw that they were not worthy to have a royal crown placed upon their heads. God was looking for a man who had right motives. He wanted one who was sincere, humble, truthful, upright, wise, but first of all He was looking at the heart to see if it was right towards Him. For there are heart diseases that may be catalogued in spiritual terminology. Let me suggest a few to you as the Scripture reveals them.

There is such a thing as *deceitfulness of the heart*. In Jeremiah 17:9, 10 we read: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." The heart is deceitful, for within the man, from that inner source, from that seat of affection, motive, and purpose comes that which definitely indicates what type of person he is. The deceitful heart is just as deadly as the heart that has a leaky valve or some other impairment.

God speaks also of a *mad* heart. In Ecclesiastes 9:3 the wise man describes that condition. He says: "This is an evil among

all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Jesus was talking one day to a group of people who were listening eagerly to the words that fell from His lips. He was having a little debate with them. They were orthodox in their observance of certain religious forms. They were seeking to condemn certain individuals who had not observed certain rituals of their belief. Jesus said to them; "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21).

Now I have given you a Scriptural diagnosis of heart trouble, but what can be done for it? Oh, I'm happy to tell you that God in His infinite mercy and tender love has provided a definite cure for these things. In Ezekiel 36:26 He says: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Oh, what a wonderful operation! What marvelous, divine surgery that God can give to a person a new heart so that the very source of his or her being is pure, and clean, and undefiled, and without the taint of all these vicious things described in the Scriptures that I have just read to you.

It was the Psalmist David who prayed earnestly concerning this condition of the heart. He knew that the heart was deceitful, that it could be given to madness, that it was the fountainhead of all evil; consequently he was concerned for his spiritual welfare, and he did the very thing that every one of us ought to do. He cried out to God. The fervent prayer of his anxious soul is recorded in Psalm 51. He cried: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy Free Spirit."

I know that you who have often wondered why, under the influence of the moment and

## REVIVALTIME'S MINISTRY OF MUSIC

An important part of the ministry of REVIVALTIME is the excellent gospel music which warms the hearts of listeners everywhere. Here are shown a few of the singers and musicians who participate in this ministry of melody.

Top: Vernon McLellan, violinist.

Middle: Ladies' Trio—Deborah Selness, Betty van der Merwe, and Birdena Hussey.

Below: Gwen Jones, organist, wearing headset to listen to the overall balance of the radio choir in order to regulate the organ volume accordingly.



the impulse of the hour, you did certain things. You have afterwards regretted it. You have had remorse over it. You have wished in vain that you could undo it, and you have wondered how to account for the wrong impulse. Let me tell you that it was

from the evil heart within you. You have heart trouble that needs to be cured. Only God can cure it—but He can, and He will. Shall we not join with David even now and pray as he did that we might have within us clean, pure hearts created by God.

man. I cannot exalt Jesus Christ by minimizing "the old man" and its fruit "sin."

Sin is an objective reality, an attack upon God's rule. It is that heinous thing which God detests and which Christians must also detest. "Hate the sin but love the sinner." It will not do to make light of that which cost God so dearly. Using ameliorating words such as *mistake*, *error*, will not change its despicable character.

Until man is made to realize his unholy, sinful condition he will sense no need for a Saviour, will never cry, "Woe is me!" He must realize that he, in his present nature, is "alienated from the life of God"—"estranged and hostile in mind"—"following the prince of the power of the air, the spirit that is now at work in the sons of disobedience," subject to "the dominion of darkness," "corrupt through deceitful lusts," "darkened in understanding," "captive to the law of sin," "filled with all manner of wickedness, evil, and covetousness. Full of envy, murder, strife, deceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, and ruthless" (Romans 1:29-31). Then, and only then, will he cry out for a Saviour. "Dead in trespasses and sin," man needs a new, a different life.

John F. Dulles, in discussing the United Nations, makes the statement that "the Assembly can play as a place to which nations must bring their acts and policies to be judged by world public opinion." That is very true, but can one trust world public opinion? Can one trust the majority opinion of the USA? Can one trust any majority that holds not God in awe?

The gospel deals with men in the concrete and not with mankind in the abstract. Re-founding of society awaits the creation of a new kind of man and woman. We cannot defend ourselves against godlessness by being godless ourselves. An economic paradise will never still the tumult in man's heart—even could I bring it to pass.

So I must recognize sin, the slavery of man to the power of evil, if I am to exalt Christ, present Christ, preach Christ. "The cross was not erected in the Garden of Eden," Hom-rodka states, "but in the deepest depths of human depravity and despairing sorrow. The place where it stands is barren, God-forsaken, full of mockery, revolt, hopelessness, and yet there is where victory was won."

Nor can I exalt Christ by magnifying works. I must always withstand the attempt to magnify works at the expense of belief. The old, old suggestion that "it does not matter what a man believes as long as he does what is right," has long since been discarded by any thinking person. A man does what he believes. Unbelief and "Diabolus" are always found together. The man who does good is the one who believes in Christ, receives Christ, has faith in Christ, walks and talks with Christ. Ethic follows evangel. Bunyan understood this clearly. It is for that reason his "Holy War" is being revived and re-studied.

"Lord, increase our faith," pleaded the apostles.

Paul, writing to the Romans (1:8), said that by Christ "we have received grace and apostleship, for obedience to the faith." ]

# EXALT CHRIST!

Frederick Curtis Fowler

President of the National Association of Evangelicals

A SENSE OF URGENCY is abroad! "History has reached one of the great divides in the fortunes of mankind."

There are social disorders, economic disasters, domestic discontent, political uncertainty, criminal atrocities, moral irresponsibilities—and the end is not yet. Fear stalks abroad and the world seems helpless before it. It is not pessimism to face the fact that the world is driving, not drifting upon the rocks—and that this nation is in the vanguard.

This sense of urgency has so pressed itself upon Bible-believing Christians, true evangelicals, that we are organizing our forces to bear united and faithful witness to the end that hundreds, yea thousands, might be won to Christ. Where is the key that will unlock all the mystery which faces our nation and the world? What is the center around which all action must ever move? How are we to accomplish the magnificent task which the Lord has set before Christians as embodied in our National Association? What is our purpose?

In James Ullman's novel, *The White Tower*, Nicholas Radcliffe sums up our modern dilemma: "We must re-discover a purpose, a direction in our living. We must allow our—forgive the words—souls to catch up with the things our hands and brains have accomplished. To know a little less, and to understand a little more: that is what we need most. It may be faith I'm talking about, I'm not quite sure."

There lies our failure: "Not quite sure." We *must* be sure. The apostles were sure. "As many as received Him, to them gave He power to become the sons of God." Sons of God marching across the failures and sins of a weary world with buoyant step and a triumphant faith—that is Christianity. "These men who have turned the world upside down have come here also."

In one of his *Miscellanies* Thomas Carlyle asks, "How did Christianity arise and spread abroad among men?" He replies, "It arose in the mystic depths of man's soul and it spread abroad by the preaching of the Word . . . and then it flew like hallowed fire from heart to heart till all whom it touched were purified and illumined by its power."

What was that Word? What was the message that kindled the hearts of the first generation—those who turned the world up-

side down? Is it not well that we might also turn the world upside down?

The Word was not a treatise on the brotherhood of man; it was not an appeal for racial equality; it was not a condemnation of social wrongs; it was not a discussion of desirable virtues; it was not a description of an ideal society; it was not a dissertation on the moral, political, economic, and spiritual problems of the day. It was a testimony, a witness, a declaration. "That which we have seen and heard declare we unto you." It was the presentation of a PERSON. God had broken into history in the person of Christ and become a fellow traveler with the human race.

Peter said, "This MAN declare we unto you."

Paul wrote to the Romans, "I am coming to you with Christ."

He told the Corinthians, "I determined not to know anything among you save Jesus Christ." He informed the Philippians, "To me to live is Christ."

When Christ is no longer the theme of the Church, the day of the Church will have ended. The ONE thing that can justify the Church is a great passion for Christ. Alexander Whyte, describing his Saturday walks and talks with Marcus Dods, declared: "Whatever we started off with in our conversations, we soon made across country, somehow, to Jesus of Nazareth."

Here, then, is the key and the center around which we must move, our purpose: EXALT JESUS CHRIST. I am certain that no one can do this by minimizing sin; nor by magnifying works; nor by glorifying self or



This is the Presidential Address delivered at the ninth annual convention of the National Association of Evangelicals in Chicago, April 10, 1951.

thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the world." "The just shall live by faith" (not works). "Being justified by faith, we have peace with God through our Lord Jesus Christ."

New life comes from new birth, but there will never be any new births if I magnify things of the flesh. No appeal is present, no true idealism, when I speak of works as though they were more important than faith in Christ.

"What shall we do?" they asked Jesus, "that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28-29.

"This cut-flower civilization of ours that we enjoy," declared Dr. Sizoo, "is beautiful beyond description, but it will soon wither away, because it has no roots." Faith without works is dead, and works without faith are also dead.

Albert Schweitzer stated: "The second World War accelerated the process of the collapse of our civilization. . . . One hope involves, among other things, a faith in the possibility of progress for a mentality stripped of all true spirituality."

How black the future if that is our one hope!

"These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

Faith in Christ lifts up our weak, uncertain control and puts it into the hand of God.

Unless we believe God made us for Himself in Christ, has something for us to be and to do, knows what our life's way should be and has marked it for us—how can we go forward with cheerful confidence?

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

If I am to preach Christ, present Christ, exalt Christ, I will not minimize sin and thus keep men from feeling their need for a Saviour; nor will I magnify works at the expense of faith in Him, directing man's thoughts to deeds instead of looking unto Him that they might be saved.

Nor can I exalt Christ by glorifying self or man. Pride has no place in any Christian. Slavery of man to sin is manifested in his pride. The fundamental reason for confusion in the world today is the sin of human pride and egoism. "Men try to build themselves up to heaven. They strive by their own power to be prepared for any eventuality, making themselves Lord of history—when only God is Lord."

If there is anything that causes man to take his eye off Christ more quickly than "to think more highly of himself than he ought to think," I know not what it is. "Christianity is strange," said Pascal. "It bids man recognize that he is vile, even abominable, and bids him desire to be like God. Without such a counterpoise this dignity would make him horribly vain, or this humiliation terribly abject." Dignity and humility—two sides of Christian personality.

If I am to exalt Christ I must humble self and walk with Him. "Speak, Lord, Thy ser-

vant heareth." Not, "Speak, Lord, and I'll think it over."

What is there about which to boast among the nations today?—all brought about by man's best efforts to govern himself and produce a better world in which to live. God hates pride; and James says (4:6), "God resisteth the proud." How hopeless the case of one whom God resists!

What is it that aggravates Europeans in spite of all our American generosity? It is our arrogance, pride, self-sufficiency—the very seed which caused the disintegration and break down of the Roman Empire.

Toward the end of the seventeenth century Henry Winstanley built a lighthouse on the treacherous Eddystone rocks in England. He took such pride in it that he placed that boastful inscription upon it:

*Blow, O winds! Rise, O ocean!  
Break forth, ye elements,  
and try my works!*

One night, the howling winds foretold a coming storm. Winstanley withdrew to his supposed security. In the gray dawn of the next morning, the lighthouse and builder were gone. The breath of God will always bring to naught the pride of man.

I cannot preach Christ by glorifying self or man. I must turn the eyes of the unsaved off myself, off man, and upon Christ if a new birth is to occur and new life is to come.

"Christ's, I am Christ's, what other name suffice you,

Aye, for me, too, it surely hath sufficed:  
Lo, with no winning word would I entice you;

Paul has no honor and no friend but Christ. Through life and death, through sorrow and through sinning,

He shall suffice me as He hath sufficed.  
Christ is the end as Christ was the beginning,  
Christ the beginning for the end is Christ."

There is a preaching which is based on the Bible as the Word of God—and there is a preaching which is nothing more than experi-

#### AN URGENT NEED

Many wonderful testimonies have been coming in recently from those who have received salvation, healing, and other spiritual blessings as a result of the ministry of the Word over REVIVALTIME. The friends of this radio crusade who have enabled us by their prayers and financial support to remain on the air with our full-gospel message have surely been investing in a work that is paying eternal dividends, and we gratefully say, "God bless you."

June 30th marks the end of the current fiscal year for the Radio Department, and while God has supplied our needs in a remarkable manner throughout the past eleven months, we still need several thousand dollars to avoid a deficit. We feel sure that those who are interested in the national radio ministry will be happy to send a special offering this month to help us erase the deficit for God's glory, and to begin the new fiscal year with a clean slate.

Send all offerings to REVIVALTIME,  
P. O. Box 70, Springfield, Missouri.

ence, expression of human desires, or aspiration. The former can, if God so wills it, make men and cities repent; the latter never has and never can make a man or city repent. So I am determined to "preach Jesus Christ," to present Christ the personal Lord and Companion, to exalt Christ as the Bible reveals! This is done—

Not by minimizing sin,  
but by clarifying man's condition;  
Not by compromising with our adversary,  
but by crusading against him;  
Not by dealing with the superficial surface of man's being,  
but by probing the depths of his mystic soul;  
Not by magnifying things of the flesh,  
but by emphasizing things of the spirit;  
Not by indifference to truth and fact,  
but by zealous adherence thereto;  
Not by presenting social pronouncements of man's desires,  
but by preaching the Word with power;  
Not by mouthing a creed,  
but by blazing a trail from heart to heart;  
Not by doctrinal controversy,  
but by praise and persevering prayer;  
Not by making the good we do our God,  
but by having God direct us in doing good;  
Not by studying man's judgments and opinions,  
but by searching out God's revelation;  
Not by glorifying self,  
but by humbly seeking Christ's will;  
Not by elevating and looking at man,  
but by lifting up Christ and worshipping Christ;  
Not by being content with mediocrity,  
but by being aflame with love for Christ;  
Not by dealing with God as an idea,  
but by presenting Christ as a Person.

A man may go to heaven without health, wealth, fame, a great name, learning, big earning, culture, friends, a thousand other things (including good works), but he cannot go to heaven without Christ.

David Brainerd used to pray: "O that I were a flaming fire in the hands of my Lord!" He was just that and the love of Christ in his heart won the hearts of the Indians.

The full circle of Christian life contains many radii, denominations, but the center of that life, the hub of the circle around which all action must move, is Christ! The nearer Christians are to the center, the nearer they are to one another. We must stop building lives around some other self-imposed, self-chosen, self-created center, no matter how important it may be, and set our eyes on Him alone who was lifted up and who is the only one who can draw all men. Exalt Christ; not the Church, not some doctrine, not some program, not some form of ecclesiastical government, not some theory, but Christ—and in exalting Christ we please and honor God.

Can we not take as our own, the ancient battle-cry that fired the hearts of the Moravians? TO WIN FOR THE LAMB THAT WAS SLAIN THE REWARD OF HIS SUFFERING!  
—United Evangelical Action.

Happy we live, when God doth fill  
Our hands with work, our hearts with zeal;  
For every toil, if He enjoin,  
Becomes a sacrifice divine;  
And, like the blest spirits above,  
The more we serve, the more we love.  
—C. Wesley

# A Child Is Delivered; One in Shining Garments Appears

Winifred Currie, Belgian Congo

TWO NATIONAL WOMEN, who had volunteered to do personal work in the villages surrounding Gombari, entered one of the villages. Immediately their attention was attracted to a hut from which moans and cries were coming. They went to the hut and found that a young Pygmy was dying in the throes of childbirth. Relatives of the dying young woman, and the local witch doctor, were there. The relatives were bewailing the fate of their loved one; the witch doctor was experimenting with concoctions, attempting to "appease the tormenting spirits" so they would leave the woman.

The relatives recognized the two national workers as Christians, and asked them to pray.

"We will be glad to pray if you will remove the *dawa* (medicine) of Satan from the house," they said.

The witch doctor reluctantly removed his medicines and proceeded to watch what the workers would do for the dying woman.

The Christians knelt in simple faith and prayed. God heard. The woman was delivered of the child and strength began to enter her weakened body.

God's power once again had been manifested before the eyes of superstitious heathen.

\* \* \*

While trekking in Azandeland in the Ndeya area we were directed by the Holy Spirit to go into the byways. We had been reaching large crowds with the gospel at the cotton sales, but our impression was that we should search out souls in the villages that day.

Finding shade under a tree in one village we began a service. As I was speaking, using a picture roll to illustrate the message, I noticed unusual interest among some of the listeners. Many of the people understood the trade language I was using, but in order that all might understand clearly a young Christian school boy was interpreting the message into the tribal tongue.

Just the simple redemption story was told, but at the close of the message more than half of the listeners expressed a desire to accept Christ as Saviour.

After I had finished with the story, one elderly woman, scantily clad, began to speak in the Azande tongue. I perceived that she was deeply stirred. This is what she said: "Last night I had a dream. One in shining garments came to me and said, 'Tomorrow you will

hear about Me. The best news that you have ever heard will be brought to your village by My messengers. Hear, and believe.' Now I have heard and I believed. I saw Jesus last night; however, I did not know that it was He until God sent you to tell me about Him."

A village had heard the gospel message gladly, and hungry hearts had been turned from heathenism.

There had been no mistake about our day's course.

## MISSIONARY CONTRIBUTIONS

April, 1951

Alabama	1,307.66	Nevada	122.12
Arizona	928.83	New Hampshire	204.65
Arkansas	2,761.95	New Jersey	3,552.13
California	24,502.21	New Mexico	1,715.28
Colorado	2,715.49	New York	7,083.30
Connecticut	608.41	North Carolina	356.69
Delaware	326.95	North Dakota	1,669.99
D. C.	622.00	Ohio	8,402.58
Florida	4,363.87	Oklahoma	10,231.80
Georgia	1,163.71	Oregon	7,781.30
German Br.	106.56	Pennsylvania	10,674.52
Hungarian Br.	187.29	Polish Br.	11.50
Idaho	1,405.17	Rhode Island	239.95
Illinois	6,426.13	Russian Br.	38.14
Indiana	3,895.79	South Carolina	119.17
Iowa	3,293.22	South Dakota	855.42
Italian Br.	3,755.41	Tennessee	1,080.57
Kansas	4,844.84	Texas	11,874.51
Kentucky	614.87	Ukrainian Br.	295.71
Latin Amer. Br.	183.68	Utah	38.32
Louisiana	812.53	Vermont	5.00
Maine	171.62	Virginia	1,180.96
Maryland	1,597.27	Washington	13,472.50
Massachusetts	820.81	West Virginia	619.33
Michigan	7,035.14	Wisconsin	4,087.46
Minnesota	9,870.10	Wyoming	492.34
Mississippi	700.31	Alaska	204.85
Missouri	6,749.54	Canada	498.15
Montana	1,940.77	Foreign	408.91
Nebraska	2,308.65	Legacies	244.82
		Miscellaneous	27,596.75

Total Amount Reported	211,179.50
District Fund	11,640.50
National Home Missions	2,153.32
Office Expense Fund	6,426.42
Literature Expense Fund	88.76
Given direct to Missionaries	23,467.67
	43,776.67

Received for Council Foreign Missions	167,402.83
Received for Non-Council Foreign Missions	2,687.02

Total Receipts for Foreign Missions	170,089.85
Amount Received for Home Missions	8,607.25

## FOREIGN MISSIONS DISBURSEMENTS

April, 1951

Belgian Congo	3,359.71	Ceylon	2,158.47
Dahomey	7,190.51	India	30,160.73
Gold Coast	7,753.49	Egypt	4,426.49
Liberia	8,076.98	Europe	5,028.00
Nigeria	5,316.42	Iran	100.00
Nyasaland	875.00	Israel	65.24
Sierra Leone	942.93	Syria	240.08
Union of So. Af.	3,474.46	Cen. Amer.	6,809.21
Upper Volta	7,550.37	Mexican Work in U.S.	665.31
China	6,183.06	Mexico	2,170.94
Fiji	850.00	Argentina	1,472.00
Formosa	220.00	Bolivia	1,092.97
Hawaii	3,428.77	Brazil	3,344.26
Indonesia	3,009.91	Chile	1,813.85
Japan	5,425.31	Colombia	182.00
Malaya	925.58	Paraguay	291.50
Philippines	6,383.88	Peru	4,413.40
Samoa, Amer.	269.46	Uruguay	899.59
Burma	385.00		

Venezuela	2,000.90	Refunds and Trfrs. to other Departs.	1,620.69
West Indies	14,702.78	Spanish Literature	703.92
Entertainment of Missionaries	1,511.25	Speed-the-Light, C. A. Dept.	371.46
BGMC Material and Shipping Exp.	552.55	Gen. Trans.	962.10
Deputational Exp.	1,160.44	Retired Missionaries	1,863.46
Field Secretaries	2,200.00	Miscellaneous	398.22
Literature	1,447.96	Total Distr. to Council Foreign Missions	167,860.60
N. Y. Office and Shipping Dept.	1,410.00	Non-Council Missionaries	3,396.82

Total Disbursements	171,257.42
Charged from Hold Accounts	1,167.57

TOTAL RECEIPTS 170,089.85

## Famine in Brazil

Orla S. Boyer, Brazil

In 1932 thousands fell on the *pampas* of Northeast Brazil from famine caused by lack of rain, and resulting crop failure. Mrs. Boyer and I saw hundreds of families fill the hot, dusty trails leading to the faraway coast at that time. (See "Adventures in Brazil—1932" in the January 1951, issue of *The Missionary Challenge* for a full account.)

Dread famine again stalks Northeast Brazil. Conditions are even worse than they were nineteen years ago, or at any other time in the history of the country. In some sections every source of water supply has dried up in a way never known before.

Another big exodus is on. The roads are full of people. Entire families—including the aged and the young—are trying to get out of the region, traveling mostly on foot.

Thousands appear doomed to die within the next few months. Entire assemblies will be scattered for there are many Pentecostal people now in the region. And then there are those who have never learned about the Saviour.

The government is stirred to action, but relief is so slow when so many thousands are without food. The Brazilian churches are acting, but the need is vast.

Shall the King say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink. . . .?"

We shall be glad to see that tried and true Christian leaders get any offerings you desire to send us for distribution among these needy ones. Send your offerings at once to *Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Famine in Brazil."*

## NEWARK OFFERING

A special offering was taken in the Bethel Pentecostal Church, Fourth and Dickerson Streets, Newark, New Jersey, on April 1 toward the building of a pioneer mission station at Rothe in Basutoland, South Africa, where Margaret Anderson and Hilda Olsen are laboring. The offering, which far exceeded expectations, amounted to \$1,001.

The Bethel Sunday School decided unanimously to send another \$1,000 toward the same project. The pastor is F. D. Eide.

Send Foreign Missions offerings to  
**NOEL PERKIN, SECRETARY**  
**FOREIGN MISSIONS**  
**DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.

# A Tibetan Nun's Conversion

Grace L. Walther and Esther M. Fritz  
North India

JHINGA AWOKE with the haunting echo of a conch shell ringing in her ears. For a moment she looked around the familiar room, then she glanced out the tiny window to the massive white snow peaks. The rising sun was just touching their tips to flame. Slowly the flame moved down until the whole mountain was a lovely pink, then a dead white of full daylight. As Jhinga gazed she remembered that life was not as it had been every other morning she had known.

She relived her yesterday, or had it been only yesterday that her mother had called her with a weak voice? Going quickly to the pallet she had listened as, between gasps, her only relative had told her that she was soon going out into the darkness. A shadow had crossed the old woman's face as she had said, "I have had no son to give to the monastery, so who will atone for the sins of the family? We are cursed. First your father went and now I am going and our souls will wander about, tortured, seeking a rest we shall never find, unless, unless, . . ." and her voice faltered. "Will you, my daughter, renounce the world; give your body, soul, and spirit to the

lamas; and go on pilgrimages until you find a way of deliverance for our souls and yours? Oh, my daughter!" The voice faded away, and with a groan of fear, life ceased.

The rest of the day had been like a dream to Jhinga. Her mother's body had been put on a dead chair. (A Tibetan corpse is taken for burial sitting up.) Then there had been the burning of incense, and a weird procession through the streets, with the noise of drums, horns, and conch shells. After it was all over Jhinga had returned home and dropped on her bed, weary and heavy-hearted. She had fallen asleep and had slept through the long night. And now it was broad daylight again.

Putting the house in order Jhinga went immediately to talk to the head lama. She found him sitting in a dimly lighted room, decorated with embroidered hangings. As she talked to him, telling him her story, the light from a small high window streamed in and touched his shaven head. Only once did the lama look up, and then it seemed that he was measuring his victim.

"A great sin has been committed perhaps in

a former incarnation. The gods are angry and the demons have been let loose, so only by a great sacrifice will they be appeased. Your house, your land, your gold, your silver, yea, all your possessions, must be turned over to his most holy greatness, the chief lama of this monastery, and you must go to a distant nunnery in the fastness of the great ice mountain and give yourself to prayer, spinning your prayer wheel continuously until you have cut through one hundred strings of beads," was his decree. And, lest Jhinga lose her inspiration in delay, he added, "You must not even now return to your home. You must start from here. All will be taken care of. Just step into the shrine and your hair will be shaved before the presence and a nun's robe will be placed upon you."

Hardly realizing what was happening Jhinga went through the strange ceremony of initiation into the high Tibet Lamaistic order of nuns.

Her bed that night was a stone pallet in a cell behind the high wall of the monastery. and the very next day she started out on the long journey to the distant Buddhist convent. She had to cross high rock and ice passes and many streams. Her feet became sore from many days of rough travel. Throughout the journey she twirled her prayer wheel. At last she reached the convent. Everything about the place was bleak and dreary. She was assigned a cave-like cell.

After counting her beads Jhinga discovered that she had only half the number required for a complete rosary. Her heart rebelled within her, and questions that had haunted (Continued on page fourteen)

## ENVELOPES

If you do not have enough subscription envelopes for all who wish to subscribe, list the names and addresses, indicating amount paid by each and the salesman who should receive credit.

# CHALLENGE-GRAM

## RATE

On Sunday, June 3  
\$1.00 a year

Price Increase  
Effective July 1  
\$1.50 a year

The total amount for subscriptions received on June 3 should be sent by check or money order directly to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

SD RJ PD= SPRINGFIELD MO May 31 1951=

PASTOR ASSEMBLY OF GOD CHURCH

YOUR CITY=

SUNDAY JUNE 3 IS NATIONAL MISSIONARY CHALLENGE DAY. YOUR CHURCH WILL RECEIVE MISSIONARY CREDIT ON ALL ORDERS TAKEN JUNE 3. SEE MAY 27 EVANGEL. HELP SECURE SUBSCRIPTIONS BY PASSING OUT SUBSCRIPTION ENVELOPES. URGE IMMEDIATE ACTION. PRICE INCREASE BEGINS JULY 1. THIS IS LAST CHANCE TO SUBSCRIBE AT OLD RATE OF \$1.00 A YEAR. I AM DEPENDING ON YOU TO REPRESENT THE MISSIONARY CHALLENGE AND ITS WORLD WIDE PROGRAM BEFORE YOUR CONGREGATION  
THANK YOU FOR YOUR CO-OPERATION=

F WILDON COLBAUGH, EDITOR=

# SUNDAY'S LESSON

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

## PAUL IS SHIPWRECKED

Lesson for June 10

Acts 27:20-25, 33-36, 40-44

Our lesson chapter says, "The fast was now already past" (v. 9). This fast refers to "the great day of atonement" spoken of in Lev. 23:27, which was observed in the month of September at the time of the fall equinox. The Euroclydon of Acts 27:14 was a wind that might be compared to our hurricanes, or the typhoons of eastern seas. Among the Jews the time of the fall equinox was regarded as a period subject to severe storms. Paul therefore had the assistance of reason as well as of revelation when he warned against the ship sailing from The Fair Havens (27:8-10). Revelation may exceed reason, but it does not ignore reason.

### 1. Shining in Adverse Circumstances

To some extent we are all bound by circumstances. Paul was thus bound "when it was determined that we should sail into Italy" (27:1). He was a prisoner subject to the decision of authorities who, in earthly matters, were higher than he. While deprived of all personal choice of freedom, Paul nevertheless retained his faith in God and the courage which that faith afforded him. In the end we find that this faith bore him above bondage to circumstances and enabled him to shine before his fellow voyagers with the light of eternity.

With us also, when we cannot change circumstances, we may sanctify and brighten them by the grace of God that abides within us. Too often, however, this is not the case. Children of God sometimes yield to circumstances in a spirit of defeat, instead of facing them in a spirit of triumph. Paul's triumph began to show itself when he warned the masters of the ship that they ought not to loose from The Fair Havens (27:8-10).

### 2. Following the Wrong Advice

At The Fair Havens Paul had warned that they ought not to venture farther at that time. Weather conditions indicated that his judgment was good—the time of the year, the danger of the sea. But above these was the conviction from God that to launch forth would bring great harm, and possible damage to lives (27:9-10).

One can hardly blame the centurion for listening to the mariners, for they were men schooled in facing the sea, while Paul was only a prisoner, a preacher condemned by his own countrymen, now en route to Rome for further trial. It is quite easy for the natural man to depend on natural advice, since he does not know the Lord. Also it is easy for Christians to wonder whether

some advice given in the name of the Lord is truly of the Lord, since so often advice comes from human impressions or is given in keeping with desires which the adviser might have. Providences must be taken into account in connection with advice that is given. This the centurion had, in confirmation of advice given by Paul. They had already met with contrary winds (27:4); they knew the time of the year (v. 9); they had also struggled with the elements (vv. 7, 8). Let us remember that, in looking for guidance, we need more than advice, even though it be given "in the name of the Lord"; we need providential support of such guidance.

### 3. Trusting When the Way Is Dark

In thinking of tempestuous winds let us review a little. Paul had been to Jerusalem. On his way there he had been warned against going to that city (Acts 21:4, 11). Did Paul go to that city through love and zeal, out of the will of God, or did he do right? There are differences of opinion concerning this. We will not discuss it here. Whether his zeal got the better of his judgment or not, his heart was honest, his desires were pure, and God stood by him. He suffered from going, and that greatly. At Jerusalem he was evil treated. He then spent two full years a prisoner at Caesarea. Now he is on his way to Rome, a prisoner. Whether his zeal outstripped his wisdom, or whether the prophecies foretelling his sufferings were meant only as forewarnings, the precious truth is that God knew the heart of His servant and never forsook him.

What does this mean to us? Far be it from me to encourage rashness. Rashness always results in loss and heartache both to the rash and the others. God bless us with wisdom and prudence! Who of us is free from mistakes? Some have made serious mistakes even when their hearts were most sincere. Let us take courage. When God knows that our hearts are right, He will be with us even though we err. Our errors may bring suffering, and plenty of it, but God will not leave us. Let us therefore trust the Lord at all times. He knows and understands, whether others do or not.

### 4. Believing in the Midst of Trouble

Paul's advice had gone unheeded. The ship had set forth from The Fair Havens into the vastness of the sea. Nature for the moment seemed favorably disposed (v. 13). Then came the storm (vv. 14-20). All on board the ship became exceedingly concerned. We believe that Paul became concerned also, for the record is, "After long abstinence Paul stood forth" (v. 21). While

others labored in fear, he sought the Lord with fasting. Then Paul spoke, for God had spoken to him—"Sirs, ye should have hearkened unto me" (v. 21). There was still hope. God's angel had appeared to Paul, assuring him that he would get to Rome and that others would be saved also. Heavy waves were still surging; tempestuous winds whistled as they blew; but God was above the waves. Reader, the waves of life may mount high, winds of adversity may shriek as they blow; but if you are in the hand of God you can look up. He is Master of the storm.

### 5. Saving Himself and Others Too

When all on board were in panic through fear, when appetite took its flight from them, Paul came forth and said, "Be of good cheer." What inspired him? Not the sea, for it was raging. God had spoken, and Paul could say, "I believe God" (vv. 22-25).

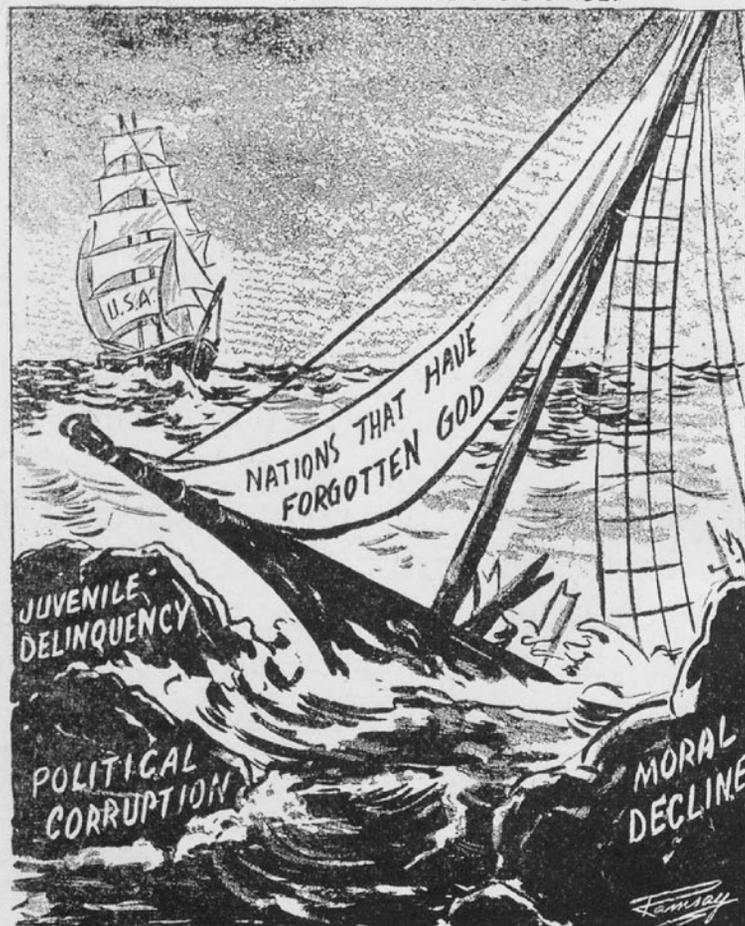
The sailors to save themselves would secretly take to the lifeboats, leaving the centurion and the prisoners to the fate of the sea. This also the Lord made known to Paul. When God starts something He sees it through. To show his faith, and knowing the physical weakness of those on board, Paul took bread, thanked God, and began to eat. This example of faith inspired others to courage. May God inspire us that we may be an inspiration to others!

### THIS WEEK'S LESSON

Paul Gives His Testimony (lesson for Sunday, June 3). Lesson text: Acts 26:1-28

"Oh, to reach up to the heights that He planned, though they be rough;  
Finding His smile, and the touch of His Hand, always enough."

### TIME TO CHANGE HER COURSE!



# Attend Camp Meeting This Summer

Examine this list of fifty-two Camps and make plans to attend the one that is nearest you.  
The Camps are arranged in order of date.

Camp Meetings have been seasons of blessings to thousands of people. What a privilege it is to drop the daily tasks for a week or two, and to go to some hallowed spot where you can give yourself wholly to the things of God.

You and your whole family can be renewed and refreshed in your spiritual life at Camp Meeting. There you will find the power of the Lord is present to heal sick bodies, and to fill thirsty hearts with the blessed Holy Spirit. There your missionary vision can be renewed. There the young people and the children meet with Christ and are taught in the Scriptures.

Make your plans now to go to Camp Meeting and spend your vacation with God. In this issue of the Evangel you will find most of our Assemblies of God Camps listed. Others may be announced in subsequent issues. Preserve this list and watch future Evangel for announcements of additional Camp Meetings.

## KENTUCKY DISTRICT CAMP

Stanton, Ky. Located in the Red River Valley at the foothills of the Cumberland Mountains, near two state parks—Natural Bridge and Sky Bridge.

June 12—21

Robert Fierro, Camp Speaker. Missionary service on Sunday afternoon.

For information write S. W. Brewer, District Superintendent, Box 211, Stanton, Ky.

## OZARK-LITHIA CAMP

Hot Springs, Ark. (5 miles north of city limits, on State Highway 7, on campus of South Central Bible College.)

June 13—20

J. O. Savell, morning speaker. A. N. Trotter, evening speaker.

For information write Curtis A. Price, Arkansas District Secretary, Box 436, Hot Springs, Ark.

## FRUITLAND CAMP

Fruitland, Wash. (75 miles northwest of Spokane, Wash, and 35 miles north of Davenport, Wash.)

June 20—July 4

(missionary service July 3)

R. E. Smith, Fergus Falls, Minn. and Ferdie C. Jay, camp speakers. W. W. Fleming, Sunnyside, Wash., missionary speaker.

Dormitories and some cabin space; place for house trailers and tents. Bring your own bedding. Meals served in the dining room.

For information write Edwin J. Torgerson, Camp Manager, Fruitland, Wash.

## LAKWOOD PARK CAMP

Devils Lake, N. Dak.

June 22—July 4

W. I. Evans, Bible teacher. Fox Evangelistic Party, camp evangelists. Mr. and Mrs. Morris Williams and Mr. and Mrs. Harry Pennington, missionary speakers.

Lovely auditorium seating 1200. Excellent cafeteria and store on grounds. Single and double cabins, and rooms in Bible School building.

For information write G. L. Riffe, North Dakota District Secretary, Lakewood Park, Devils Lake, N. Dak.

## INDIANA DISTRICT CAMP

Lake Placid, Hartford City, Ind.

June 23—July 4

The Fox Party of Canada, Willard Cantelion, and Tom Miller, speakers.

For accommodations write Indiana District Camp Meeting, P. O. Box 1020, Terre Haute, Ind.

## LAKE BONNY BIBLE CAMP

Lakeland, Fla. 940 Longfellow Blvd.

June 24—July 6

T. J. Jones, Minneapolis, Minn. and Arthur Arnold, Los Angeles, Calif., camp speakers.

For information write J. W. Collins, South Florida District Secretary, Box 428, Lakeland, Fla.

## BLACK HILLS BIBLE CAMP

Rapid City, S. Dak.

June 26—July 4

Howard Carter, morning speaker. Bert Webb, evening speaker.

For information write W. E. Cummings, South Dakota District Superintendent, 410 E. 6th Ave., Mitchell, S. Dak.

## WESTERN SLOPE SECTIONAL CAMP

Grand Junction, Colo. (one mile north and one mile west of Grand Junction)

June 26—July 4

Kenneth Schmidt of California, camp speaker.

For information write the local pastor, Ralph M. Hutchinson, 408 Grand Ave., Grand Junction, Colo.

## SOUTHERN IDAHO CAMP

Nampa, Idaho (five miles north of Franklin Road. Follow Highway 20 west out of Boise 18 miles, turn left at Wright's Mobile-gas Station for one mile).

June 26—July 5

R. A. McClure, morning and evening speaker.

Camp situated in five acres of shaded grounds. Large, cool tabernacle; deep-well water.

For information write Douglas Snider, 304 16th Ave. N., Nampa, Idaho; or W. B. Knee, Rt. 5, Nampa.

## GEORGIA DISTRICT CAMP

Jenkinsburg, Ga.

June 26—July 6

Gayle Lewis and Robert Fierro, camp speakers.

## OHIO STATE CAMP

Big Prairie, Ohio, (nine miles east of Londonville; 15 miles southwest of Wooster)

June 26—July 8

W. R. Steelberg, E. S. Williams, Bracy Greer, camp speakers.

For accommodations write C. W. Hahn, 1184 E. Third St., Salem, Ohio.

## NEBRASKA SECTIONAL CAMP

Ainsworth, Nebr.

June 27—July 4

Glenn Millard, Tulsa, Okla., camp speaker. For information write B. H. Armes, Ainsworth, Nebr.

## LAKE OF THE OZARKS CAMP

Near Eldon, Mo. (13 miles southwest of Eldon) on beautiful large lake.

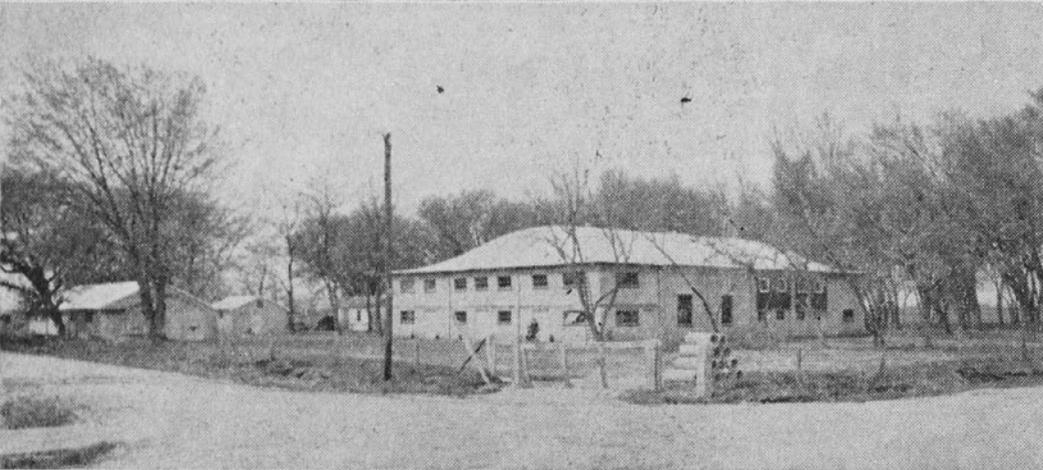
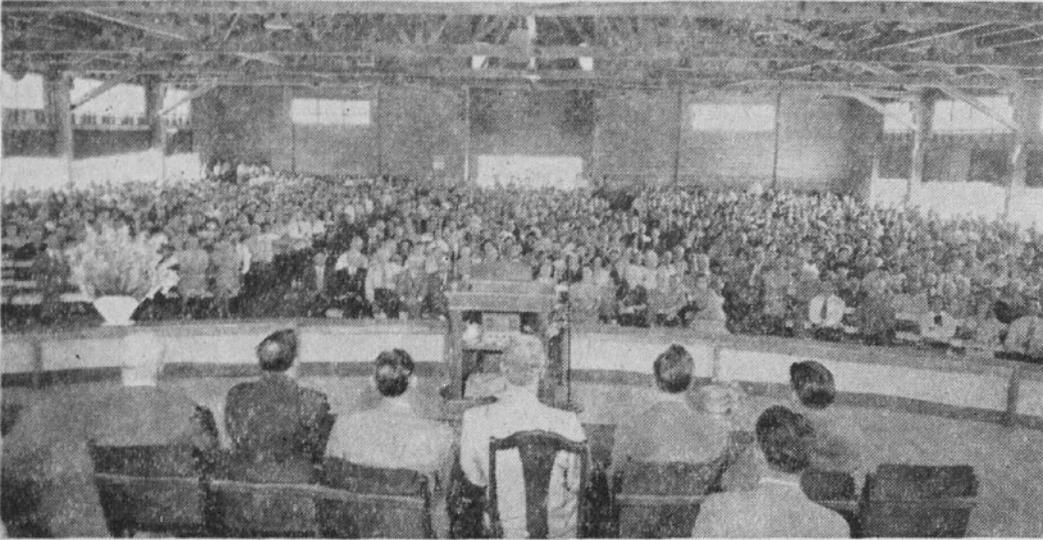
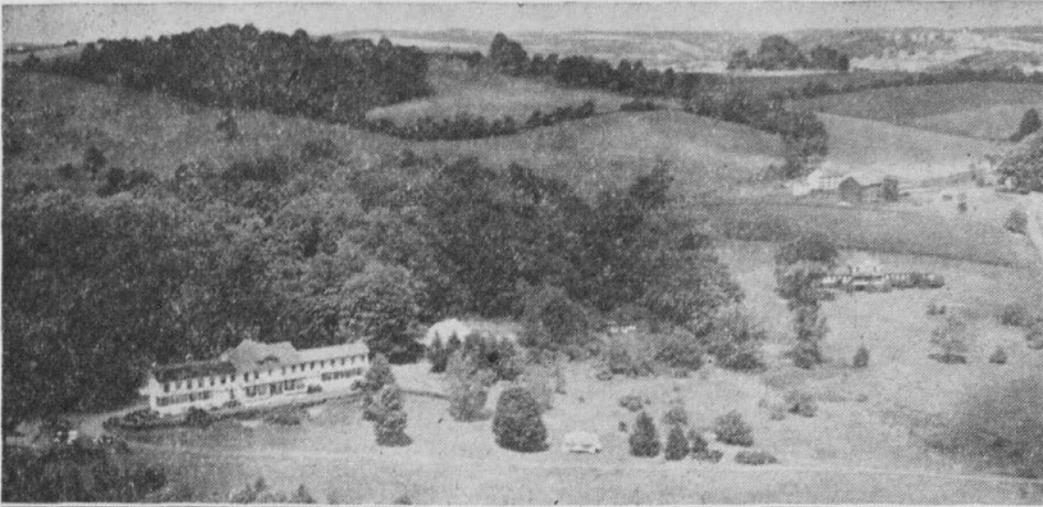
June 27—July 5

(opening with Fellowship Rally on June 26 at 7:30 p.m.)

Tom Johnstone, camp speaker.



Lake of the Ozarks Camp near Eldon, Missouri



For information write Southern Missouri District Council, 424 Woodruff Bldg., Springfield, Mo.

**LAKE GENEVA CAMP**

Alexandria, Minn. (Twenty-fifth Anniversary of Bible Camp).

**June 27—July 8**

W. A. Brown, E. E. Krogstad, and Glenn Horst, camp speakers.

For accommodations write H. R. Snyder, 910 Elliot Ave., Minneapolis, Minn.

Camp will be preceded by thirtieth annual District Council, Minnesota District, June 26—27.

**MT. HOPE SECTIONAL CAMP**

Mt. Hope, W. Va.

**June 29—July 8**

Robert L. Moore, S. E. B. I., Lakeland, Fla., camp speaker.

For information write W. Glenn West, Chairman, Dorothy, W. Va.

**GLACIER CAMP**

Hungry Horse, Mont. (twelve miles west of the west entrance to Glacier National Park, on U. S. Highway No. 2; large sign on highway indicates location of camp, ¼ mile north of Hungry Horse).

**June 30—July 8**

Arne Vick and A. N. Trotter, camp speakers.

For information write Lyle B. Spradley, Montana District Secretary, P. O. Box 1549, Great Falls, Mont. Address during camp will be Box 68, Hungry Horse, Mont.

**NORTHERN CALIFORNIA CAMP**

Bethany Park, Santa Cruz, Calif. (sponsored by Northern California and Nevada District).

**June 30—July 15**

R. M. Riggs and Dwight McLaughlin, camp speakers.

For accommodations write K. M. Haystead, Camp Manager, P. O. Box 961, Santa Cruz, Calif.

**SILVER LAKE BIBLE CAMP**

Everett, Wash. (west end of Silver Lake, six miles south of Everett, two miles east of U. S. 99).

**June 30—July 15**

Howard Rustoi and Arthur H. Graves, camp speakers.

For accommodations write Maynard S. Oss, 2532 Lombard Ave., Everett, Wash.

**WESTERN NORTH CAROLINA CAMP**

Cullasaja, N. C. (five miles from Franklin on U. S. 64)

**July 1—15**

Michael Mastro, Camp Speaker.

For accommodations write Fred Sorrells, Cullasaja, N. C.

**PICTURES, TOP TO BOTTOM:**

*Mountainview Gospel Camp at Sherburne, New York.*

*Fa-Ho-Lo Park Camp at Grass Lake, Michigan.*

*Southern Idaho District Camp at Nampa, Idaho.*

*Kentucky District Camp at Stanton, Kentucky.*

#### BETHEL GOSPEL PARK

Brooks, Oreg. (nine miles north of Salem on Highway 99—41 miles south of Portland on Highway 99).

**July 2—15**

A. A. Wilson and Bartlett Peterson, camp speakers.

For information write Lester C. Young, Bethel Gospel Park, Brooks, Oreg.

#### WICHITA CAMP

Augusta, Kans. (four miles west on Highway 54, 1½ miles north on Santa Fe Lake Road)

**July 3—12**

W. I. Evans, Bible teacher. Charles Blair, evangelist.

For information write Kansas District Council, 1009 S. Broadway, Wichita 11, Kans.

#### OKLAHOMA DISTRICT CAMP

Oklahoma City, Okla. (4½ miles north of Capitol Building on Highway 66 and 77)

**July 3—12**

E. B. Crump, morning speaker. A. C. Bates, night speaker.

For information write V. H. Ray, District Superintendent, P. O. Box 1341, Oklahoma City 1, Okla.

#### UTAH CAMP MEETING

Location to be announced later.

**July 6—15**

Wilbur Ogilvie, camp speaker.

For information write Sectional Presbyter, Guy M. Heath, 604 S. 5th East, Salt Lake City, Utah.

#### LOUISIANA DISTRICT CAMP

Alexandria, La. (Air Base Rd., across the road from Municipal Air Port)

**July 9—13**

James W. Van Meter, Superintendent of Ohio District, speaker.

For accommodations write F. C. Chamberlain, Route 1, Box 392, Alexandria, La.

#### WEST FLORIDA CAMP

Marianna, Fla. (two miles east on Highway 90)

**July 9—17**

George Hayes, Houston, Tex., camp speaker.

For information write G. H. Blair, District Secretary, P. O. Box 465, Marianna, Fla.

#### LATIN AMERICAN BRANCH CAMP

Chama, N. Mex.

**July 11—18**

Robert Espinoza and Elias Chamorro, camp speakers.

For information write Rubel Benavidez, 472 North Berquest Dr., Albuquerque, N. Mex.

#### AUSTIN SECTIONAL CAMP

Bastrop, Tex.

**July 11—20**

Speakers to be announced.

For information write Wayland Woodall, Box 422, Bastrop, Tex.

#### STORM LAKE BIBLE CAMP

Storm Lake, Iowa (West Central District Camp Grounds)

**July 11—22**

Arthur S. Arnold, camp speaker.

For accommodations write G. H. Millard, 1301 3rd Ave. S., Ft. Dodge, Iowa.



*Air View of Bethel Gospel Park, Brooks, Oregon*

#### BETHESDA CAMP

Greenbrier, Tenn. (twenty miles north of Nashville on Highway 31-W).

**July 13—22**

William McPherson, camp speaker. W. G. White, District Superintendent, Director.

For accommodations write J. B. McIntosh, 616 Shady Lane, Nashville, Tenn.

#### SOUTHERN CALIFORNIA CAMP

On Newport Avenue between Santa Ana and Costa Mesa, Calif. (campus of Southern California Bible College).

**July 13—22**

Wilfred A. Brown, camp speaker.

For information write W. J. Bullard, P. O. Box 1164, Santa Ana, Calif.; or Southern California Bible College, Costa Mesa, Calif.

#### POTOMAC PARK CAMP

Falling Waters, W. Va.

**July 13—Aug. 5**

W. I. Evans, Bible teacher. John W. Sullivan, evangelist.

For accommodations write Kelly Wigfield, 915 Decatur St., Norfolk 6, Va.

#### MARANATHA PARK

Green Lane, Pa.

**July 13—Aug. 12**

July 13—29: George B. Griffin, Toronto, Canada, morning Bible teacher; Fern G. Huffstutler, camp evangelist.

July 30—Aug. 12: Flem Van Meter, morning Bible teacher, C. Stanley Cook, camp evangelist.

For accommodations write Mrs. Homer Raymond, Green Lane, Pa.

#### FA-HO-LO PARK

Grass Lake, Mich. "Where God's best blends with Nature's finest."

**July 14—29**

E. S. Williams, morning Bible teacher. W. R. Steelberg, evening speaker.

For information write D. G. Foote, Michigan District Secretary, 209 N. Wallace Blvd., Ypsilanti, Mich.

#### WYOMING DISTRICT CAMP

Buffalo, Wyo. (City Park)

**July 17—26**

Starland Thomas, La Mesa, Calif., camp speaker.

For information write D. B. Arnold, Buffalo, Wyo.

#### MISSISSIPPI DISTRICT CAMP

Hurley, Miss. (Twenty-five miles north of Pascagoula, Miss.)

**July 18—27**

George Hayes, camp speaker.

Tents for rest. Bring your bedding. Meals served on the grounds. In process of building women's dormitory.

For information write Nolan D. Lee, Camp Chairman, 1323 Jefferson St., Laurel, Miss.; or Jeff Gibbs, District Superintendent, 130 Arbor Hill Dr., Jackson, Miss.

#### ILLINOIS DISTRICT CAMP

Petersburg, Ill. (Old Salem Chautauqua Grounds)

**July 20—29**

A. E. Gidman, Bible teacher; Lester Sumrall, evangelist; Paul Hild, C. A. speaker.

For accommodation write J. H. Crouch, 407 N. Kaskaskia, Nashville, Ill.

#### MOUNTAINVIEW GOSPEL CAMP

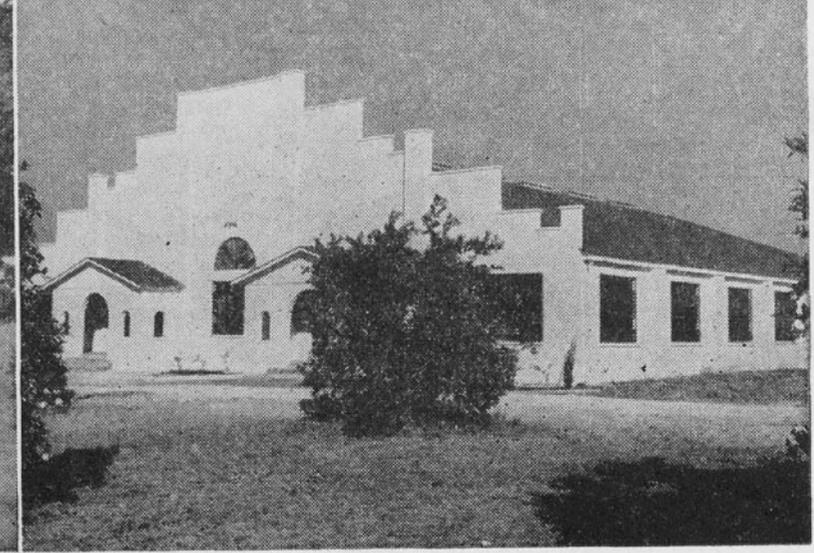
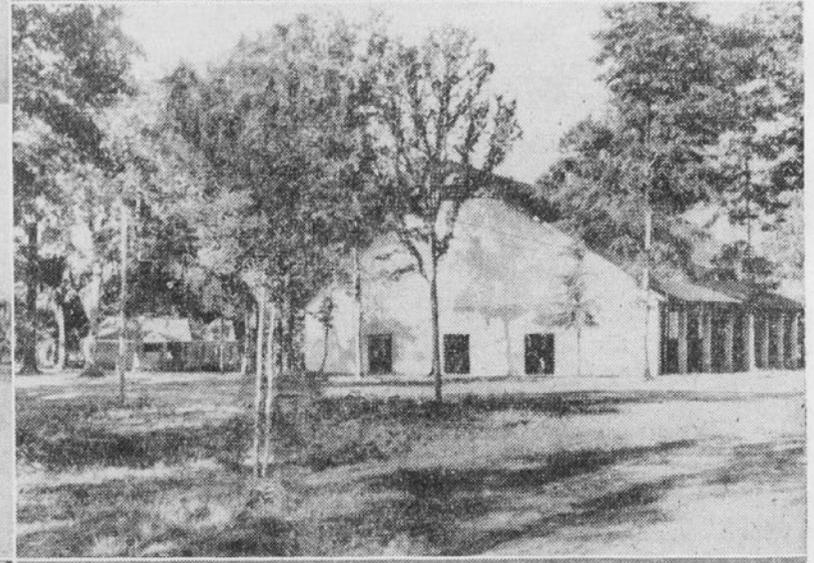
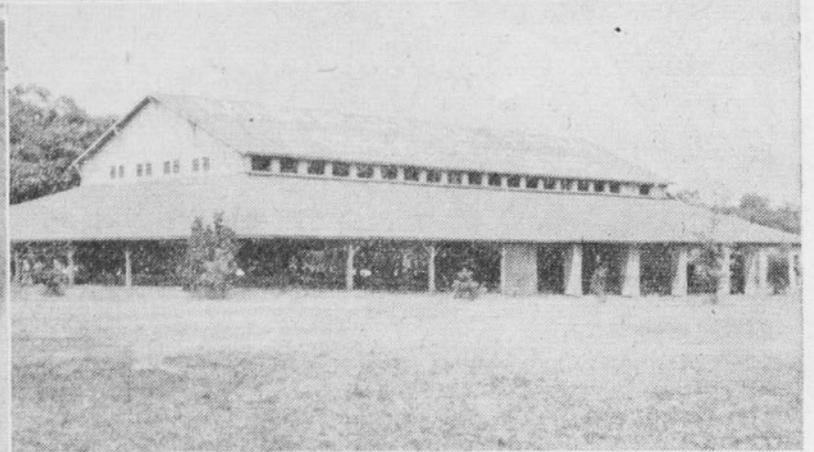
Sherburne, N. Y. (former Brookside Sanitarium)

**July 20—Aug. 5**

(Missionary Rally Aug. 5)

Walter H. Beuttler, Bible teacher. Richard Vinyard, evangelist. Thomas R. Brubaker and John Kellner, camp pastors. Choir and children's work under direction of Chester Jenkins and John Brown.

All campers bring own linen, pillows, blank-



**PICTURES ON LEFT, TOP TO BOTTOM:**

Lake Geneva Camp at Alexandria, Minnesota.

Nebraska District Camp at Lexington, Nebraska.

Indiana District Camp on Lake Placid, Hartford City, Indiana.

Bethany Park, Santa Cruz, California (campus of Glad Tidings Bible Institute).

**PICTURES ON RIGHT, TOP TO BOTTOM:**

Rocky Mountain District Camp at Littleton, Colorado.

Maranatha Camp at Green Lane, Pa.

West Florida District Camp at Marianna, Florida.

Lake Bonny Bible Camp at Lakeland, Florida.

ets, and necessary toilet articles. Store and cafeteria on grounds.

For information and room reservation write Mountainview Gospel Camp, Box 95, Sherburne, N. Y.

**LIVING WATERS CAMP**

near Cherry Tree, Pa.

**July 20—Aug. 5**

Milton T. Wells, morning Bible teacher; C. C. Burnett, evening evangelist.

Located in a grove of large shade trees, equipped with cool spring water piped to all parts of the grounds.

**STATE OF MAINE CAMP**

Steep Falls, Me. (on beautiful grounds of Camp Ambassador)

**July 21—29**

Joseph Payne, returned missionary from Mongolia, speaker both morning and evening.

For information write Robert Wallace, 41 Ocean Ave., Old Orchard Beach, Me.

**ROCKY MOUNTAIN DISTRICT CAMP**

Denver, Colo., 5700 S. Broadway

**July 24—Aug. 3**

J. O. Savell, morning speaker. B. Owen Oslin, evening speaker.

For information write R. G. Fulford, District Secretary-Treasurer, 5700 S. Broadway, Littleton, Colo.

**GRAND CANYON CAMP**

Prescott, Ariz. (One mile high—wonderful July and August weather.)

**July 24—Aug. 3**

Gayle F. Lewis and James Hamill, camp speakers.

For information write J. K. Gressett, Arizona District Superintendent, 1719 E. Verde Lane, Phoenix, Ariz.

**SPENCER LAKE BIBLE CAMP**

Waupaca, Wis. (five miles south on Highway E).

**July 25—Aug. 5**

Ernest Williams and A. N. Trotter, camp speakers.

For accommodations write B. E. Stroud, Waupaca, Wis.

**NEBRASKA DISTRICT CAMP**

Lexington, Nebr. (one mile west of Lexington).

**July 27—Aug. 5**

Jacob Filbert and Kenneth Short (Aug. 2—5), camp speakers.

For accommodations write J. W. Church, Lexington, Nebr.

**BETHEL PARK, GERMAN BRANCH**

Bridgman, Mich.

**July 26—Aug. 5**

Karl Stefiens, Huntington, N. Y., camp speaker.

Dedication of the newly built Faith Home, July 29.

For information write Alvin Sprecher, 15674, Rossini Dr., Detroit 5, Mich.

**APPALACHIAN DISTRICT CAMP**

Midway between Big Stone Gap and Gate City, Va., near Natural Tunnel.

**July 27—Aug. 5**

Harlie J. Ketner, Delhi, Calif., camp speaker.

For information write to W. W. Smith, Chairman, Big Stone Gap, Va.

**NEW MEXICO DISTRICT CAMP**

Mountainair, N. Mex.

**July 27—Aug. 5**

Pert Webb, camp speaker.

Cool climate, 6500 feet elevation. Nice place for a ten-day vacation.

For accommodations write Pastor A. R. Aman, Box 427, Mountainair, N. Mex.

**WEST TEXAS DISTRICT**

Lubbock Tex. (South Highway 87)

**July 31—Aug. 9**

Bracy Greer, morning and evening speaker.

For information write J. A. Thomas, District Superintendent, 4206 Ave. H., Lubbock, Tex.

**WOODSTON-ALTON CAMP**

Woodston, Kans. (three miles east on Highway 24)

**July 31—Aug. 9**

Arthur Graves, Bible teacher. Evening speaker to be announced later.

For information write Kansas District Council, 1009 South Broadway, Wichita 11, Kans.

**LAKEVIEW GOSPEL CAMP**

Troutburg, N. Y. (auto route 272)

**July 28—Aug. 12**

(Missionary Sunday July 29)

Allan A. Swift and William E. Long, camp speakers.

Situated on the shore of Lake Ontario in a pleasant grove. Equipped with a four-story hotel, two dormitories, all-steel tabernacle.

For accommodations write George H. Jordan, 45 Jones Ave., Rochester 6, N. Y.

**EASTERN NORTH CAROLINA CAMP**

Windsor, N. C. (one mile east on U. S. Highway 17—Ocean Highway)

**July 29—Aug. 13**

F. D. Davis, Wilmington, Calif., camp speaker.

Those who plan to combine vacation and Camp Meeting will be rewarded by a visit to this camp, which has many historical points of interest within a two-hour drive.

For information write Wallace P. Odum, Chairman, 716 Greenleaf St., Elizabeth City, N. C.; or G. B. Lawrence, Route 2, Colerain, N. C.

**NEW ENGLAND DISTRICT CAMP**

Framingham Centre, Mass. (U. S. Route No. 9. Located 17 miles from historic Boston on the Boston-Worcester pike.)

**Aug. 1—12**

Tom Johnstone, Bible teacher; Arthur S. Arnold, evangelist.

For accommodations write the Camp Committee, 7 Auburn St., Framingham, Mass.

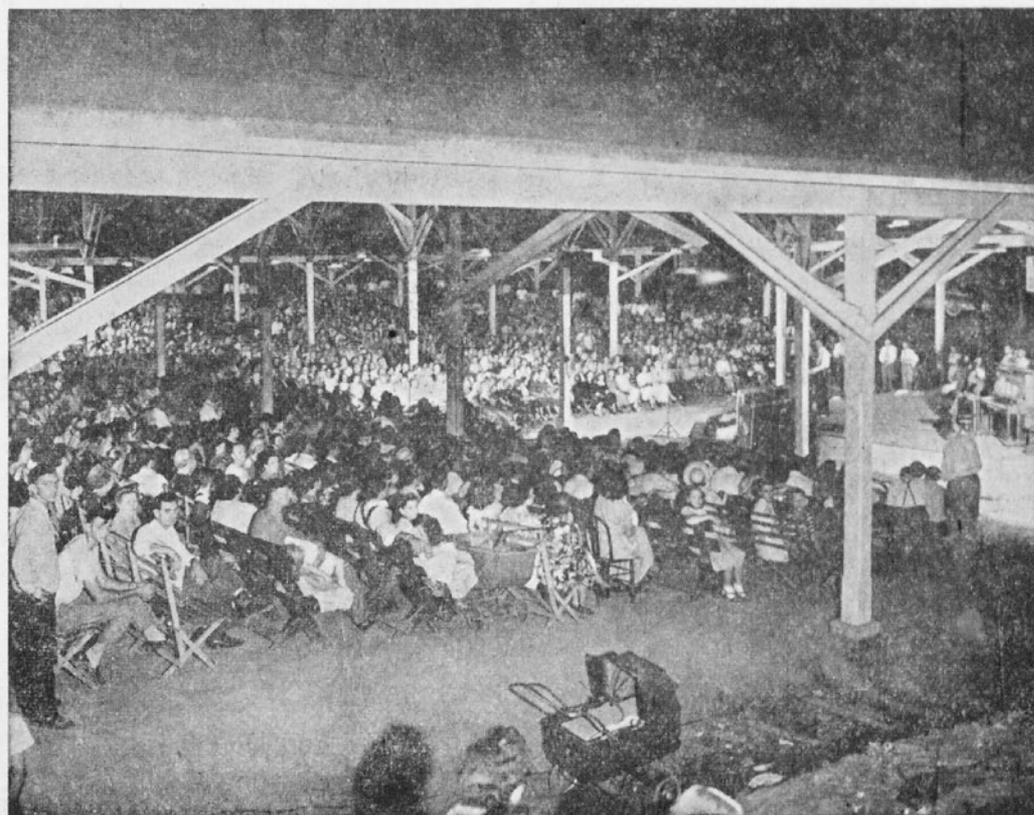
**NORTH TEXAS CAMP MEETING**

Woodlake Camp Grounds (between Denison and Sherman, Tex.)

**Aug. 3—12**

T. J. Jones, morning speaker; D. P. Holloway, evening speaker.

For information write E. A. Manley, General Chairman, 1109 W. Crawford St., Denison, Tex.



Illinois District Camp at Petersburg, Illinois

## A TIBETAN NUN'S CONVERSION

(Continued from page seven)

her all the way came to her mind again: "What is life? Where is salvation? What is the answer?" She prostrated herself on the bare floor, pleading, "Oh, Buddha, tell me! Oh, god of life, whoever you are, show me, give me the answer!"

Whether she slept or was in a trance, she did not know, but suddenly a form, which she could not clearly describe, appeared and said, "If you would know the way, go to the land of the south and you shall be given the words of life, and the news of salvation." When she was again conscious the dream or vision was vivid in her mind, and she determined that she would go. She would seek until she found the words of life and the news of salvation.

The mother superior was acquainted with her plan for going on the pilgrimage in search of peace, but the vision was not mentioned. With longing in her voice, permission was granted, "Go, daughter, and if you find, come and tell us also." So after tarrying a few days Jhinga set out again, traveling toward the rising sun, for the snow peaks forbade any access to the south. Someone told her that there would be a trail eventually. Traveling along the high plateau she came to the "Forbidden City" (Lhasa). There, hearing of a caravan of wool traders leaving for the south country, she joined herself to them. They traveled for days, stopping at points of shelter at night. Ridge after ridge was skirted and crossed until finally the pass, 14,500 feet above sea level, was reached and left behind. But the rocky path was slippery and Jhinga wrenched her foot. After that she had difficulty keeping up with the caravan. Every step was an effort. There came a day when she had to drop out of the company. Beneath a cold, rocky ledge she was sheltered that night, and the next morning she resumed the journey alone, after eating some cold grain. "Is it worth it—this going after a vision that might have been a dream?" she asked herself. "Would it not be better to slip into the river? Am I not caught and held in the wheel of fate?" But something kept her

plodding onward until at last one day she stumbled into a little border town. Exhausted and burning with fever she sank by the roadside with the beggar bowl, carried by all monks and nuns, in front of her. As she sat there, oblivious to all else, a voice, strange in intonation yet somehow making words that were familiar, beat in upon her. She looked up to see a little woman, the first white woman she had ever seen. These were the words the white woman was speaking, "Have you ever had the words of life that give the news of salvation?" A Book was being offered.

Jhinga was startled, for the message was the same as that of the vision. She tried to speak, but no sound came. Tears began to stream down her face, then she toppled over by the wayside, her hands grasping the feet of the foreigner.

The white woman's arms were tender as she lifted Jhinga and asked, "Are you so ill? Ah, yes, you have fever!"

Jhinga was led to the foreigner's house. For several days she was quite ill, but careful nursing brought back her strength.

One day while the white woman sat reading to her from the little book that was first offered to her, Jhinga asked, "What did you say to me that first day? Will you repeat those words?" She listened with tenseness for the reply, for she had to know whether the words were an illusion of her sickness. The foreigner sat for a moment thinking, realizing that her reply meant much to the young woman. Her lips moved in prayer. Then she said, "I think I said, 'Have you ever had the words of life that give the news of salvation?'"

A cry of joy came from Jhinga's lips. "Oh, it is true! You are the God-sent messenger! Tell me, O tell me, how can I find the way of life?"

After probing for the story behind the outburst the white woman told as simply as possible the life-giving story, and the hungry-hearted pilgrim drank it in and was born anew.

Days of teaching followed. Then one day Jhinga announced her intention to return to her land with the wonderful news, "for they have never heard it," she said. When the day arrived for her departure, the white woman,



TO THOSE WHO ARE LEFT, BY HART R. ARMSTRONG makes a timely appearance, as the Second Coming of Christ was never more imminent.

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## COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 15 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.

OGDEN, UTAH—June 3—10; Wayne Fagrestrom, speaker. (D. G. Lewis is Pastor.)

POTTSTOWN, PA.—Tent meeting, May 22—June 24; Evangelist Daniel Brubaker.—by Anton P. Jensen, Pastor.

VIRGINIA, ILL.—May 27—June 10 or longer; Evangelist Manuel Shoults.—by Helen Cox and Mabel Brown, Pastors.

MARSHALL, MINN.—Gospel Tabernacle, June 3—; Evangelist L. H. Bachellar of California.—by B. E. Galyen, Pastor.

CANEY, KANS.—May 27—June 10; Evangelist C. A. Waack of Tulsa, Okla. (W. C. Crowder is Pastor.)

EAST KANE, PA.—Assembly of God, meeting in progress; Evangelist Lillian Overstreet.—by Arthur E. Hardt, Pastor.

HATCH, N. MEX.—June 3—17 or longer; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Springs, Tex. (R. L. Franks is Pastor.)

BEAUMONT, TEX.—Glad Tidings Assembly, June 10—24; Evangelist and Mrs. Bobby Ray, Fort Smith, Ark. (A. G. Wilburn is Pastor.)

MILFORD, NEBR.—Assembly of God, June 10—; Evangelist and Mrs. Earl Hall, McLouth, Kans.—by George Acree, Pastor.

CLARK, MO.—June 12—24; Youth Revival with "Keynoters Trio." Paul W. Klinger, Shamokin, Pa., evangelist and children's worker. (O. Noll is Pastor.)

GRINNELL, IOWA—Assemblies of God Church meeting in progress; Evangelists Jimmie and Dorothy Adams and David Lummer. (T. W. Stark is Pastor.)

DOUGLAS, WYO.—May 27—June 10 or longer; Evangelist and Mrs. Harry Walker, Coeur d'Alene, Idaho. (Glen Burris is Pastor.)

DEVILS LAKE, N. DAK.—Central High School Auditorium, June 3—17; Evangelist Louise Nankivell, Chicago, Ill.—by Paul H. Liechty, Pastor.

SUMMERFIELD, LA.—Calvary Assembly of God, meeting in progress; Evangelist and Mrs. F. Howard Yates, Henderson, Tex. (S. E. Wreyford is Pastor.)

PORTLAND, OREG.—S. E. Assembly of God, S. E. 75th and Foster, June 3—10; Evangelist Charles Blair, Denver, Colo.—by N. L. Ballew, Pastor.

WILMINGTON, CALIF.—First Assembly of God, 1031 Fries Ave., meeting in progress; Evangelists Smith and Rogers of Granite City, Ill.—by James M. Pearson, Pastor.

SAN ANTONIO, TEX.—Trinity Assembly of God, 401 Porter, June 10—(not May 15 as previously announced); Evangelist and Mrs. Bob McCutchen.—by J. P. Billingsley, Pastor.

JUNEAU, ALASKA—June 16—18 and July 2; Watson Argue, Pastor of Calvary Temple, Seattle, Wash.—by Ralph E. Baker, Box 2901, Juneau, Alaska.

HARVEY, ILL.—Dedication of new church and parsonage at 153rd and Loomis Sts., June 10. Afternoon service at 3 p.m., Ralph M. Riggs, guest speaker.—by William J. Sawyers, Pastor.

NASHVILLE, TENN.—Tent meeting at Tennessee State Fair Grounds, June 1—17; Evangelist Oral Roberts. Sponsored by all Full Gospel churches in and around Nashville.—by J. B. McIntosh, Chairman for Local Committee.

SOUTH CAROLINA DISTRICT COUNCIL—First Assembly of God, Park and Gridley Sts., Greenville, S. C., June 18—21. Wesley R. Steelberg, guest speaker. For reservation write host pastor, G. E. Gould, 500 N Franklin Rd., Greenville, S. C.—by Walter G. Dixon, District Superintendent.

a missionary, with tears rolling down her faded, wrinkled cheeks, bade her young disciple farewell, and dropping on her knees prayed, "Lord, now let Thy servant depart in peace! For forty years have I prayed, labored and waited, believing that Thou wouldest open the door of the *closed land* that I might go in, but now Thou hast sent this one in my place. Father, I thank Thee!"

\* \* \*

The story of the Tibetan nun's conversion was told to us by an old Finnish Pentecostal missionary who had labored alone in a lonely Tibetan border town for many years. It is a true incident. We visited her station twice while the missionary was still carrying on the work, but she has now retired and returned to Finland and national Christians have continued the ministry. Some of the members of our Nepal church recently visited the little town. Pray for the national workers, also pray for Tibet and the printed witness there.—December, 1950, issue of *The Missionary Challenge*.

It is amazing what God will do with a soul, and through a soul, that will hold on with persistent patience and prayer, against a thousand seeming impossibilities.



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WATERBURY, CONN.—First Assembly of God, June 3—21; Evangelist and Mrs. Carl C. Garrett, Miami, Fla.—John B. Bergstrom, Pastor.

BILOXI, MISS.—Tent revival, June 3—; Evangelist G. B. McDowell, Dallas, Tex. (Douglas Carroll is Chairman.)

ELMIRA, N. Y.—Tent meeting at Miller and Falck Sts., June 10—July 8; Evangelist Richard R. Vinyard; Stanley Karol afternoon speaker. Pray for the sick each night. Area churches co-operating.—by John Bedzyk, Pastor, Pentecostal Tabernacle.

CLEVELAND, TEX.—Homecoming and church dedication, June 10. J. O. Savell, District Superintendent, and Lonnie Bowlen, Sectional Presbyter, speakers. Dinner served on the grounds.—by Roy B. Quillin, Pastor, Macedonia Assembly of God.

McKEESPORT, PA.—First Pentecostal Church, Soles and Beaver Sts., May 22—; Evangelist H. J. Keener, El Centro, Calif.—by Fred R. Diehl, Pastor.

CANANDAIGUA, N. Y.—Assembly of God, Pleasant and Niagara Sts., June 7—17; Evangelist David Leigh, Paterson, N. J. Central New York Section Fellowship Meeting, Mon. June 11. Sunday School Rally at 2:30 p.m. with Roy P. Nylin, Sectional S. S. Secretary, in charge.—by Frank M. Reynolds, Pastor.

NORTHWEST BIBLE COLLEGE, Seattle, Wash., Baccalaureate Service, Sunday, June 3, 3 p.m. in auditorium of Northwest Bible College. Pastor Maynard S. Oss ('37) of Bethany Temple, Everett, Wash., speaker. Class night service, school auditorium, Tuesday, June 5, 8 p.m. Commencement, Wednesday, June 6, 8 p.m. at auditorium of new Calvary Temple.—by A. D. Millard, Registrar.

### STANLEY H. CLARKE RESIGNS IN WEST CENTRAL DISTRICT

Stanley H. Clarke has resigned from the office of District Superintendent in the West Central District (Iowa and Northern Missouri) and has accepted a call to pastor the Brainerd Gospel Tabernacle in Brainerd, Minnesota.

Glenn Renick, the Assistant District Superintendent, is serving in Brother Clarke's place by virtue of his office and will fill out the District Superintendent's unexpired term. Brother Renick is Pastor at Hannibal, Missouri. He and Mrs. Renick have labored in Hannibal for twenty-three years and they will continue to reside there and to serve as Pastors. Sister Renick is an ordained minister, having served as a missionary to Brazil, South America, and she will assume the greater burden of the work in Hannibal.

It was at the District Council in Des Moines (April 16—19) that the change in leadership became effective. It was probably the largest gathering in the history of the District Council. C. C. Burnett, a teacher at Central Bible Institute, was the main speaker.

The District Council in session gave a love offering to Brother and Sister Clarke and their children, as an expression of gratitude for their faithful and sacrificial service during the past five years. The ministers' wives and the Women's Missionary Council also presented them with beautiful gifts.

A. M. Alber of Sioux City, Iowa, was elected to the position of Assistant District Superintendent. Brother Alber was formerly District Superintendent in Nebraska until he left that District to be Pastor in Sioux City, Iowa.

Representatives of the West Central District in the Presbytery of the General Council will be Glenn Renick, A. M. Alber, and Charles E. Long, the District Secretary-Treasurer.

### WITH CHRIST

Mrs. Ruth M. Cockman, St. Louis, Mo., went to be with Christ April 30, 1951 at the age of 59. She was ordained in the General Council in 1931.

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