

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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Five cents

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



Spend Your Vacation at Camp Meeting!
A list of old-fashioned Camp Meetings will be found
inside, beginning on page nine.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

World-wide Television Coming

When world-wide television arrives, it will be much easier for all the nations to be brought under the control of one ruler, as the Bible foretells concerning the reign of the Antichrist. World-wide TV will come within ten years, Neal McNaughton thinks. The engineering manager of the National Association of Radio and Television Broadcasters made the forecast at the recent convention of the NARTB in Los Angeles. He explained: "The answer to global television lies in a submarine cable that will use a transistor repeater unit, smaller than a cigarette, to augment microwave relays between the continents of the world."

Ask Release of Korean Pastors

A number of missionaries captured by North Korean troops and held prisoners for more than two years were released to Russian custody and now are free. Attention has been shifted to 180 South Korean pastors and evangelists who were arrested by the North Koreans in their invasion of South Korea.

The General Assembly of the Presbyterian Church in Korea, meeting at Pusan, asked President Eisenhower and the United Nations command to demand the release of these Korean ministers of the gospel. "The Christians whom North Korean Communist forces captured in the South were neither prisoners of war nor political criminals," the General Assembly said. "This action by the Communists was a clear persecution of religion."

J. Edgar Hoover's Choice

His record of honest, efficient administration has won for J. Edgar Hoover, director of the Federal Bureau of Investigation, the admiration and respect of law-abiding citizens everywhere. Recently Mr. Hoover accepted reappointment under the new Republican administration. In accepting reappointment he turned down an offer from the International Boxing Club that would have paid him \$100,000 a year for ten years. It is said that his salary as head of the F. B. I. is \$16,000 a year.

ROK Soldiers Converted

More than 44,000 soldiers in the Army of the Republic of Korea have been converted to Christianity through the efforts of the ROK Army Chaplains since the chaplaincy was established in that country in February 1951. The ROK Army has asked for an increase in the number of chaplains which would bring it up to 400. A few weeks ago the ROK Air Force inaugurated a Chaplains Corps of its own by appointing four Protestant ministers and two Roman Catholic priests to serve its airmen.

Frozen Liquor

The London Daily Mail states that alcoholic ice cream has gone on the market in the Midlands and the North of England. A factory at Tipton, in Staffordshire, is making it in a choice of three flavors: rum, whisky, and apricot brandy.

"Conquest of the Desert"

To mark the 3,000th anniversary of the establishment of Jerusalem as the City of David, the government of Israel will stage a great exhibition there from Sept. 22 to Oct. 14, 1953. Its theme will be, "Conquest of the Desert." Its symbol—a powerful green hand holding the rose of Sharon and thrusting its way through an arid desert terrain. The official slogan for the exhibition is taken from the prophecy of Isaiah: "And the desert shall blossom as the rose."

March of Freedom

The National Association of Evangelicals has planned a significant "March of Freedom" Campaign to bring the nation's attention to God and the Bible. It will be launched by a Prayer and Dedication Service at the foot of the Washington Monument in Washington, D. C., on July 4, 1953, in which evangelical leaders will participate and the President of the United States will be asked to direct the hearts of the nation to God in prayer for His guidance.

The "March of Freedom" will provide a document known as the Declaration of God's Seven Freedoms (Psalm 23). A Declaration of Dependence upon God through Christ will be presented to the President of the United States for his



The symbol of the March of Freedom has four significant elements: (1) a monument of memory symbolizing the blade of a sword; (2) the Word of God at the hilt symbolizing the foundation of faith; (3) a firm grip by men of faith and courage; (4) the flame of the Spirit of Almighty God.

signature on Independence Day. Thereafter facsimiles will be offered to every Congressman, every government official, every businessman, every housewife, every citizen in these United States for their signatures.

All churches and groups are asked to support this unique campaign and to pray that it may result in a greater spiritual awakening all over the land. Plan to be at the Washington monument July 4, 3 to 4:30 p.m. if possible.

If you are willing to be a prayer partner and to bring the campaign to the attention of your church, you may write for further information. The address is: National Association of Evangelicals, March of Freedom, 542 S. Dearborn St., Chicago 5, Illinois.

Liquorless Magazines

The *Farm and Ranch Magazine*, read by some five million people in the South, has announced that it will refuse to publish liquor advertising. Large advertising contracts have been refused on the basis that "the main purpose of the magazine is to help raise the standards of living and the moral standards of its readers."

The number of periodicals thus showing some moral principle is growing. According to a report of the American Business Men's Research Foundation, 2,068 weekly papers excluded liquor advertising from their pages last year. This was an increase of 317 papers over the previous year. In addition, 85 consumer magazines and 143 farm and home magazines excluded such advertising. Christian people ought to support periodicals that have some moral policy.

"Father Feeney" Excommunicated

"Father" Leonard J. Feeney, central figure in the stormy "Boston heresy case," has been excommunicated from the Roman Catholic Church by a decree of the Sacred Congregation of the Holy Office, according to Religious News Service.

"Father Feeney contends that there is no salvation outside the Catholic Church. He has maintained this position in the face of a 1949 ruling by the Holy Office that salvation is possible to persons not members of the Church if they are 'united to her by desire and longing'... (even) 'an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.'"

To Repeat "Christ For Everyone"

The "Christ For Everyone" Campaign of 1952 enlisted the enthusiastic cooperation of thousands of pastors and churches all over the United States and Canada. This neighborhood type of evangelism on the local church level accomplished much, and as a result of popular acclaim it will be repeated in 1953. Horace F. Dean of Chicago, who directed the simultaneous evangelistic campaign last year, announces that the dates recommended for this year will be October 4 through November 1.

Waiting for God

Walter H. Beuttler*

NO PRACTICE in Christian experience is more rewarding than that of waiting for God.

"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isaiah 64:4).

In writing to the Corinthians, Paul gives us somewhat of an interpretive quotation of this passage in Isaiah. He puts it thus: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9). Notice the difference. Isaiah says, "... what He hath prepared for Him that waiteth for Him." Paul quotes, "... which God hath prepared for them that love Him."

These diverse statements of a single promise are remarkable, and herein is contained one of the jewels of revelation. Isaiah notes the act of waiting, whereas Paul gives us the motive behind this waiting. In other words, this waiting is not the waiting of a selfish beggar, but the waiting of a yearning lover. It is the expression of a lover's longing for the One he loves, rather than his desire for mere personal advantage. All other blessings are secondary to the Christian in comparison to the Lord Himself.

Such a waiting denotes a preferential affection for God. This preference is well expressed in the Song of Solomon 1:2—"Let Him kiss me with the kisses of His mouth: for Thy love is better than wine." Herein lies the greatest single secret of effective waiting for God—the secret which, by its very nature, includes all the other essential qualities. The loving bride prefers the tokens of His affection for her to all earthly pleasures. She wants Him in preference to all others. The joy of His presence is to her the joy of joys.

The Heavenly Bridegroom has taken the initiative in this holy quest. He has demonstrated His love for humanity and He offers Himself to every man or woman who will qualify to be His spiritual Bride. "He that hath My commandments, and

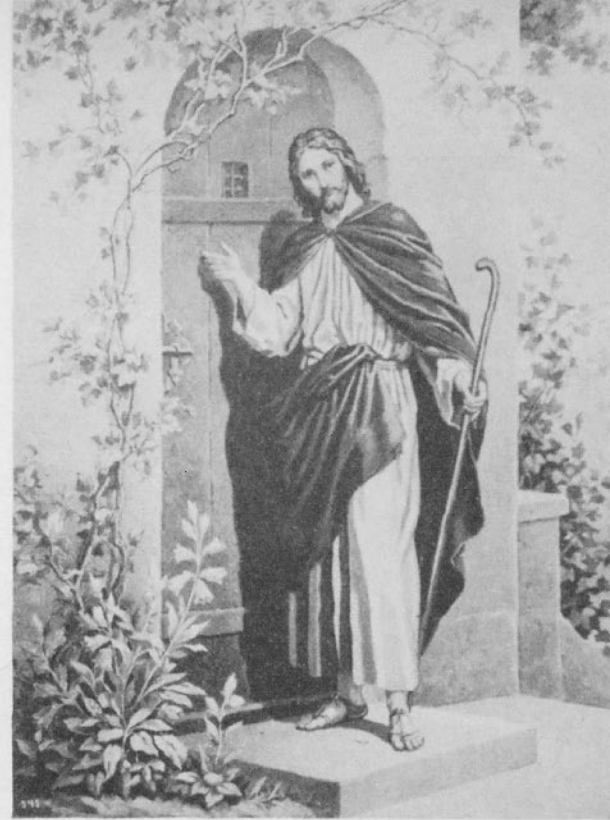
keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21). Here is the promise of a unique revelation to those who will qualify.

The Greek word translated "manifest" is pregnant with meaning. Vincent's *Word Studies of the New Testament* says that the term has to do with "manifestation to sight, as distinguished from making evident to the mind. A clear, conspicuous manifestation is indicated." Westcott says, "It conveys more than the disclosing of an undiscovered presence, or the manifestation of a hidden one." *The Pulpit Commentary* notes: "Who can the wondrous Being be who adds, as a climax of privilege and honor, as though it were more even than the love of the Father, 'I will love him, and will manifest myself to him'? Not merely 'disclose an undiscovered presence,' or make evident a hidden glory, but 'I will take special means to disclose my Person and nature and goodness to him.' Christ will do this to those who have and keep His commandments of self-forgetting love and perfect consecration."

Let no one think that such manifestations do not take place today in personal experience! Such revelations are indeed among the "Kisses of His mouth," the tokens of His tender affection for those who choose His love above all other loves, and prefer His approbation to that of men. They cannot be obtained by the sight of the eye, nor by the hearing of the ear—"neither have entered into the heart of man" by any other natural faculty or means—"but God hath revealed them unto us by His Spirit" (1 Cor. 2:10). These are some of the things which await those who wait for Him. These are the things which He has "prepared for them that love Him."

It is necessary to point out some important qualities which are inherent in this kind of waiting, for there is a so-called waiting which is but an impatient straining and yields nothing at all (unless it be nervous disorders).

REST. In Psalm 37:7 we read, "Rest in the Lord..." The Hebrew Bible reads, "Resign thyself unto the Lord..."



Standard Publishing Company

Christ knocks at the door of your heart, seeking admittance. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Will you let Him in?

The Septuagint says, "Submit thyself to the Lord..." Another version has it, "Be still before the Lord..." It is a call to relax from all strain, to abandon all fear, to simply give ourselves up to God and be quiet before Him.

The human spirit must learn to find rest—the rest which, in the final analysis, results from love. "Rest in the Lord, and wait patiently for Him." This waiting is neither a state of passive inaction nor of inert pious wishing. Rather, it is a state of objective rest with confident anticipation. As Scofield's margin puts it, "Be silent to the Lord." There is a surrender, an objectivity, and a motivation in this silence of spirit. Rotherham's translation brings this out in very helpful language: "Be resigned to Yahweh, yea, wait with longing for Him." This longing is the yearning of love. It will inevitably lead to numerous favors by which God's love and power will be displayed, yet the primary object of this waiting is God Himself. Not the blessing, but the Blesser. Not the gift, but the Giver. Not to want something from Him, but to want God Himself. Gifts and blessings will follow, but they will be incidental in comparison with the unspeakable joy of knowing the Lord Himself.

PATIENCE. David said, "I waited patiently for the Lord" (Psalm 40:1). Patience is both a fruit and an evidence of love. "Love is so patient," reads Williams' translation of 1 Cor. 13:4. Waiting for God involves quiet endurance which is often due to the necessity of first con-

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Wait Thou Only Upon God

My soul, wait thou only upon God (Psalm 62:5).

A God, which worketh for him that waiteth for Him (Isaiah 64:4, R. V.)

"Wait only upon God," my soul, be still
And let thy God unfold His perfect will;
Thou fain would'st follow Him throughout
this year,
Thou fain with listening heart His voice
would'st hear.
Thou fain would'st be a passive instrument
Possessed by God, and ever Spirit-sent
Upon His service sweet—then be thou still,
For only thus can He in thee fulfill
His heart's desire. Oh, hinder not His hand
From fashioning the vessel He hath planned.

"Be silent unto God," and thou shalt know
The quiet, holy calm He doth bestow
On those who wait on Him; so shalt thou bear
His presence, and His life and light e'en where
The night is darkest, and thine earthly days
Shall show His love, and sound His glorious
praise.
And He will work with hand unfettered, free,
His high and holy purposes through thee.

First on thee must that hand of power be
turned,

Till in His love's strong fire thy dross is
burned,
And thou come forth a vessel for thy Lord,
So frail and empty, yet since He hath poured
Into thine emptiness His life, His love,
Henceforth through thee the power of God
shall move
And He will work for thee. Stand still and see
The victories thy God will gain for thee;
So silent yet so irresistible,
Thy God shall do the thing impossible.

Oh, question not henceforth what thou canst
do;
Thou canst do naught. But He will carry
through
The work where human energy had failed
Where all thy best endeavors had availed
Thee nothing. Then, my soul, wait and be
still;
Thy God shall work for thee His perfect will.
If thou wilt take no less. His best shall be
Thy portion now and through Eternity.

—Freda Handbury.

ditioning our spirit for that which is to follow. The impatient restlessness of the human spirit is not easily subdued, yet it must be conformed to the deep calm of God's Spirit before God can manifest Himself. "To hurry God is to find fault with Him," said the Spirit once, after two days and nights of almost constant waiting.

We dare not shun the discipline of waiting, for the realization of the objective depends upon it. It was here that Saul made one of his tragic mistakes (1 Samuel 13:8-14). He would not wait in obedience to divine direction when he was under the pressure of a crisis. Saul rationalized himself into waiting no longer, and so he lost the kingdom, the very thing he was attempting to secure.

There are numerous incidents in the Bible which reveal how vital this quality of patience is. Moses, for instance, when called to the mount of God, waited there six days—"and the seventh day [God] called unto Moses out of the midst of the cloud" (Exodus 24:16). No doubt this waiting was a process of preparation for his near approach to God, and for the reception of the things God was going to communicate to him. Daniel waited twenty-one days for the answer to his prayer because of interference by the enemy (Dan. 10:13).

The Hebrew translation of the latter part of Isaiah 64:4 also sheds some light on the possible need for waiting—"A

God, which worketh for him that waiteth for Him." Here we see God setting the wheels of providence in motion in behalf of the one who is waiting for Him. God works while we wait.

CONSTANCY. Wisdom cries out, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors" (Proverbs 8:34). In order for our waiting upon the Lord to be effective, it must be constant. It must be a daily waiting. Of course, we cannot be on our knees constantly, neither can we spend all our time reading the Scriptures. Our attention must be given to the various duties of life; but we can keep our hearts and minds constantly in the direction of the Lord, and whenever we have spare time our thoughts and longings will turn instinctively toward Him.

Lovers are separated by the duties of life. They may not see each other all day long; possibly many days may pass before they see each other again, yet the bond of love remains and they think of one another repeatedly in the course of their activities. They seek one another's company at the earliest opportunity, and if the separation be prolonged they communicate with one another by mail or by telephone. Such is the relationship between Christ and His beloved Bride. The bond is not spasmodic; it does not come and go; it does not spring merely from transient emotional impulses or a shallow

sense of duty. It is a deep and abiding love. It springs from a deep spiritual hunger after Christ. It is a yearning after Him who alone can satisfy. The true lover is willing to wait indefinitely, if necessary, always confident of the other's integrity. Though the time involved may sometimes seem interminable, he quietly expects the realization of his hope.

CONFIDENT ANTICIPATION. This quiet endurance arises from confident anticipation which receives its strength from the assurances of the Word. "The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him" (Lam. 3:24, 25). Especially when we feel a special leading of the Spirit to wait for God we may expect much help from the Spirit. As the waiting continues, even though necessary activities may have to be performed as usual, the Spirit may give us an increasing hunger and an insatiable thirst for God until our yearning after Him becomes well-nigh unbearable. Such was the experience of David when he said, "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2). He compared the longing of his soul to the panting of the thirsty deer for the cool waterbrooks on a hot summer day. This panting of the soul after God is God-given. It is a form of intercession in which the Spirit is helping our infirmities. It is the Lord who creates this longing in our souls; and if we yield to it and respond in obedience to the Word in all things, we will assuredly reach a climactic spiritual experience. God will not disappoint the honest, earnest believer who waits for Him.

"Blessed are all they that wait for Him" (Isaiah 30:18).

"That old lady," said a newly converted man, pointing to an aged saint of God sitting in her pew, "did more to make me turn to God than any preacher's sermon. For years I have seen her pass my home each Wednesday evening on her way to the church prayer meeting. I always knew where she was going. Sometimes I felt downright uncomfortable just seeing her walk slowly by. Such faithfulness, I reasoned, proved that there is something in religion after all. Now I know there is. I thank God for her faithfulness."

THE PENTECOSTAL EVANGEL IS THE OFFICIAL VOICE OF THE ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, EDITOR

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Facing the WRONG WAY

Evangelist Billy Sunday said: "They accuse me of rubbing the fur the wrong way. I don't—let the cat turn around!" Billy Sunday was right. When God's servants declare the whole counsel of God, as did Paul the apostle, they will be accused of rubbing the fur the wrong way. The accusations will fall as plentifully as Niagara—and be just as noisy.

But when gospel truth rubs the fur the wrong way, people should not condemn the preacher. Let them turn around. To be converted means to make a right-about-face. The Bible declares: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. 5:7, 8). People who are sowing "wild oats" had better take warning. They are heading for everlasting damnation. They had better turn about, before it is too late, and start walking the highway of holiness that leads to everlasting life.

When fur is rubbed the wrong way, sparks fly. But if you have a faithful preacher who insists on pleasing God rather than pleasing the people, you should be thankful. Don't find fault with him. Find fault with yourself instead. You must face God's Word in the judgment. Why not face it now, and conform your life to it?

The world is facing the wrong way. The way of the crowd is not the way of the Cross. It is time for individuals to make a right-about-face, to face the facts of eternal life, to face Calvary. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Billy Sunday was right: "Let the cat turn around."

—Arthur H. Townsend.

The Judgment

A young minister was confronted with an able skeptic, Burt Olney. At the close of the service Olney said, "You did well; but you know, I don't believe in the infallibility of the Bible."

"It is appointed unto men once to die, but after this the judgment," was the young man's calm assertion.

"I can prove to you there is no such thing as a judgment after death," declared the skeptic.

"But men do die," the young pastor

declared, "for 'it is appointed unto men once to die, but after this the judgment.'"

"But that's no argument," the skeptic protested; "let's get down to business and discuss this matter in regular argument form."

The pastor shook his head: "I am here to preach the Word of God, and not to argue over it."

Olney, annoyed, turned away with the remark, "I don't believe you know enough about the Bible to argue about it."

"Perhaps you are right," was the calm rejoinder, "but please remember this—'It is appointed unto men once to die, but after this the judgment.'"

The very treetoads Olney heard on the way home sang the verse, and the stream he crossed; and the frogs seemed to croak, "Judgment, judgment, judgment."

The next morning he called at the parsonage: "I've come to see you about that verse of Scripture you gave me last night," he said. "I've spent a terrible night, with those words burning their way into me. I can't get rid of them. Tell me what I must do to be saved. I've got to get rid of this torture."

When he left, he was a child of God through faith in the finished work of Christ.

—The Pilot.

"When the perfect life of the Lord Jesus comes down from heaven into our hearts, it can assume no form but that which it had in Him—obedience."

The Big Question

"What shall I do then with Jesus which is called Christ?" Matt. 27:22.

Pilate little dreamed how often this question would echo through the coming ages. It was the voice of his destiny, as it is of every soul to whom Jesus ever comes. This may be called the irrepressible question.

Pilate tried to get away from it. "Have thou nothing to do with that just man," was the message of his wife, and Pilate tried his best to carry out her counsel. His policy was evasion. He wanted to throw off the responsibility. He sent Jesus to Herod, but He came back again. He referred the question to the choice of the people, but they made him choose. He vainly washed his hands and said, "I am innocent of the blood of this person," but the guilt of deicide still left its stain. And Jesus allowed him to do his worst. . . . But, oh, how different now!

And so Jesus still confronts men and women who hear the gospel, and demands their acceptance or denial. You cannot be neutral. Oh, how those figures, gathered around the cross, represent the men and women of every age! Which of them shall be our type? Shall we like Pilate evade Him and ultimately be guilty of His rejection? Shall we like Peter deny Him? Shall we like Judas betray Him; or shall we like Thomas cry, "My Lord and my God"?—by A. B. Simpson.



Wisconsin Avenue in Milwaukee, the city where the General Council of the Assemblies of God will meet August 26 to September 1, 1953

THE BIRTH OF A CHURCH

M. L. Ketcham, Field Secretary for the Middle East

THE EVANGELISTIC PARTY is standing by the roadside leading to the village. Distractions are many. Children recently released from the boredom of school chase a bawling calf up and down the dusty road. All right—it is quieter now, so we try another song. Halfway through there arises a still greater disturbance. A dozen creaking, lumbering carts, loaded sky high with straw are coming by. Drivers curse the oxen, poke their ribs, twist their tails—with little effect on the plodding beasts. Dust billows upward, settles again. Faces must be covered till the air clears.

Now another song. Just a little louder for the benefit of a group of women making their afternoon trip to the village well. Here they come—one with a gleaming water pot neatly balanced on her head, another with hers perched on her swaying hip—graceful, free-swinging, laughing, dallying, making the most of this opportunity to escape from the confines of windowless, smoky homes.

The women stop. The evangelist's wife addresses them, tells them of the true God, offers them some tracts.

"Tracts? What are they?" What village woman can read? Ah yes, there is one—wife of the local Brahmin, taught to read by her school-teacher father.

"Ma (mother), please take this piece of paper. See, there is a pretty picture on one side. You can read. You are intelligent. It won't hurt you." So the tract is tucked in the fold of a sari, taken home and glanced at perfunctorily while husband—the Brahmin zealot—is at prayers. Eventually it is hidden away out of sight and out of mind at the bottom of the tin box of saris. . . .

A year later, and our Brahmin wife lies sick, wasting away with chronic *bukhar* (fever). But who in the home knows what it is? She has no chills, so it must not be malaria. She does not die, so it can't be cholera. She doesn't get well, so evidently it isn't typhoid. Husband storms into the sick room.

"Who can live on the slop cooked by this *jhee* (servant)? Who wants a sick woman under foot? Come on. Get up. Go to Ganesh's temple. Take some flowers. Do something. Get well!" Painfully, wearily, our friend pulls on a clean sari, gathers some *gandhas* (marigolds), takes a little *ghee* (clarified butter), some copper coins and goes for a visit to Shree Ganesh.

Now Shree Ganesh is decidedly more benign than many of India's revolting gods. He really seems to radiate sunshine. His deep-set eyes twinkle. His elephant trunk curls in a friendly gesture. His wattle-and-mud body is resplendent in a fresh coat of yellow and green paint.

"O Ganesh, here's some *ghee* for your curry. Take away this burning fever. Help me to please the son's father [her husband] once more." Yes, Ganesh's eyes do twinkle, and his trunk does seem to curl in a kindly manner. But he does not answer. There is no help. The fever still burns.

Suddenly, as the suppliant continues in prayers, the figure of Ganesh recedes, growing fainter and fainter. And in his place stands a radiant cross, brightly illuminated by the candles which once stood before Ganesh.

"What is this?" she cries. "Ganesh, where are you?"

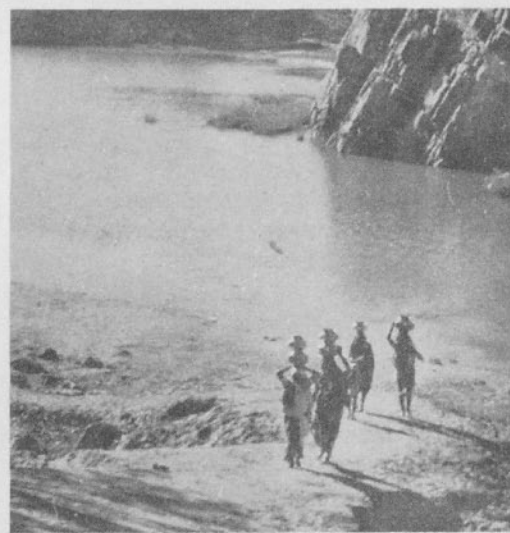
And there comes an answering voice, "In the cross is your salvation." The woman slumps to the floor in a dead faint.

Later. Our friend is home. She awakens to a strident clanging of cymbals and blattling of conch-shell horns. Her people are arousing the family idol, feeding him his evening meal of curry and rice. The tangled web of fevered thoughts begins to clear. . . .

"A cross! A cross! 'Your salvation!' What does it mean? What is a cross? Where did I hear the word?" Then she remembers. "Why, it was that paper given me by the Sahib's band. There was a cross on the front of it. And yes! a man was fastened to that cross. Strange, isn't it? Let's see, where is that paper? Yes, here it is, down in the bottom of the sari box."

She reads: "Jesus Christ bore the sickness and sin of mankind in His own body on the cross."

"Oh! so that is it. Here is a new god and it says that He knows all about my



The women of India carry water pots on their heads when they go to the village well or to some nearby river to draw water.

fever. And He let them hang Him on the cross and kill Him (just like the goats at Meenakshi's temple). And it says that He is alive today, and living in the land of the gods, and can hear me and heal my fever. . . .

"Oh, Jesus-god, I am so sick and I ache all over. I want to be well and please the son's father, and Ganesh can't help me. Please, please, if this paper is true, won't you help me?"

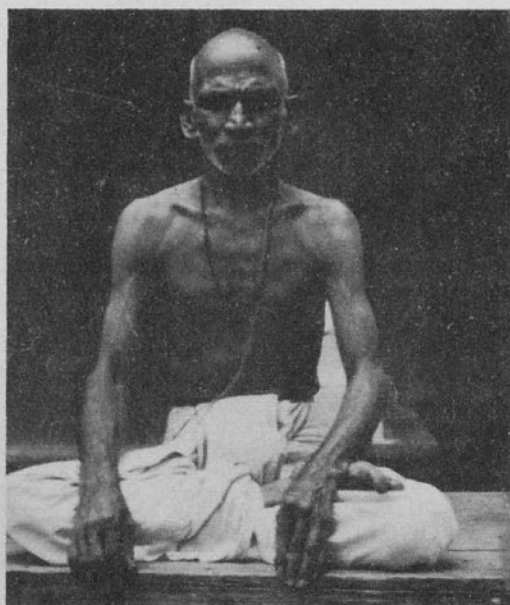
Jesus does hear and He does help. Our Brahmin woman sits up, forgetting her fever and her weakness. She bathes, changes her clothing, oils her hair and eats rice for the first time in many days. Husband is more than pleased. Sunshine has returned to the house again.

"Ganesh must have surpassed himself with his mercies," he says. The wife smiles knowingly and keeps her own counsel. But every day when friend husband is away, she locks her door, gets out the tract, sets it up in front of a miniature statue of Ganesh in the wall niche, lights a candle and worships.

Months pass. The little hand sewing machine in her home breaks down and Ma appears at the local *mistry* (fix-it) shop, asking for help. She enjoys the freedom, chats with the *mistry* about the ailments of the machine. She looks toward the wall.

"What is that? Where did you get that picture of a cross with a man on it? Why, that is my cross! That is the cross that healed my *bukhar*!" Questions and exclamations flowed out in a torrent of rolling Tamil. The *mistry* listened, puzzled.

"Why, Ma, don't you know about Yesu? They say He was God's son, and He lived in heaven, and He came to earth



A typical Brahmin (photo by Three Lions).

Send Foreign Missionary offerings to
**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.

as the Christian's *avitar* (incarnation). And they say people hung Him on a cross till He died. He is the Guru (teacher) of the Christians. They do *puja* (worship) to Him, and believe that He will answer their prayers and help them. I am not a Christian myself, but it is a pretty picture, and I let the *Padri* hang it on the wall to cover up some dirt."

Quickly the woman speaks again. "But tell me, *mistry ji*, where can I find out more about this Guru, and meet some of these Christians?"

"Well, the *Sahib* lives six miles away at Kanakkapillai Valasai and he always has a lot of people on his verandah in the evening. Why don't you go there?"

This requires finesse, for husband must be kept in the dark. But *Ma* is equal to the situation. Her father lives at K. V. and she can always visit him for a few days.

The following day *Ma* joins the group on the verandah. They listen—as Indians usually do—with a respect which is bovine in its stolidity. "Well, after all, the *Padri* gets paid five hundred rupees (\$100) a month, is given a car, two bicycles and a cow, not to mention the chickens and a dog. Why shouldn't he get excited and shed tears over his *dharma* (religion)! Old Rama, our priest, would put on just as good a show for lots less money!"

And so another meeting is about to close and the weary missionary turns to his wife. "Still no break, after all this preaching, months and months of it; I really felt that someone would be touched tonight."

But wait. Who is this? A woman beckons and commands attention. She is well-dressed and obviously the wife of an important man—a Brahmin's wife, perchance. "Yes, *Ma*, what is it?"

"That Guru of yours who is fastened to the cross. I know all about Him! I saw Him in Ganesh's temple when I was dying of *bukhar*. I did *puja* to Him. My *bukhar* left, and I have been strong as a ten-year-old girl ever since. I do *puja*

to a picture of the cross every day. Now I have new *adharma*, and I make the son's father happy."

The about-to-depart listeners awake from their lethargy. The missionaries are galvanized into attention. "Why, *Ma*, this is wonderful. Are you then a Christian? Tell us more. Does your husband know? Did you ever go to church? Are you baptized?"

So the story unfolds. The listeners hear the tale of a woman, all untaught by man, but moved by the Holy Spirit; a woman who has been healed by the cross of Christ and who firmly and devoutly believes on that Christ. The erstwhile disinterested audience stays half the night, asking pointed questions.

Finally, the listeners leave with a promise to return. And they do return! They are taught the way of salvation. And eventually fourteen of the company are baptized and become the nucleus of a church. A lovely church building is erected in K. V. and schools established. Now there is an active, healthy Christian movement in this whole area. Little outstations are springing up here and there.

But what of *Ma*, the touchstone of this glorious revival? Sad to relate, little more is known of her. Her Brahmin husband was informed of the scene created by his wife and he descended on the village of K. V. with great ire. He carried his wife home in a closed palanquin and she has never been seen in public since. According to the *jhee*, he locked her in a closed inner room and kept her incarcerated for a long period.

Even the *jhee* dare not tell what happens in those sacrosanct precincts. Inquiries are abortive, efforts fruitless. The wrath of a Brahmin is devastating. Who dares face it? We can only hope that *Ma* is well and alive. Truly she saw through a glass darkly, but that limited vision was enough to bring her salvation. Perhaps she now sees the Saviour "face to face."

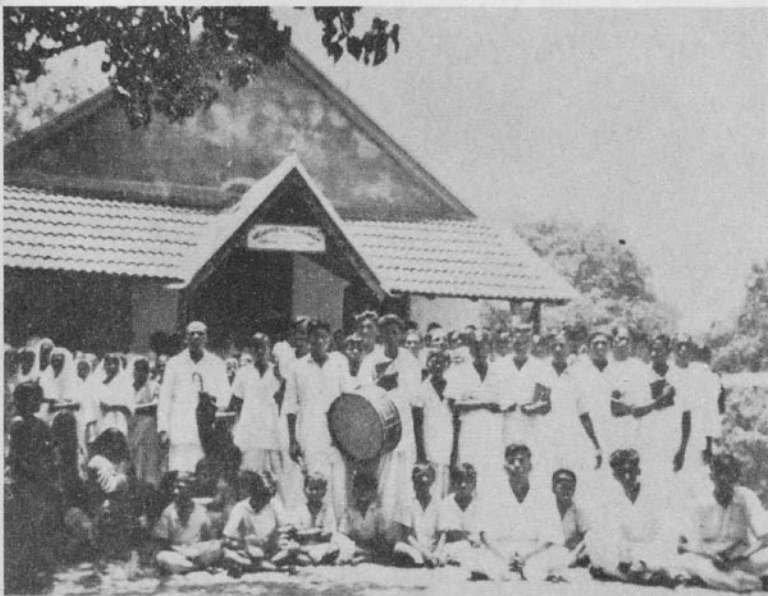
(Note: This, in substance, is the remark-



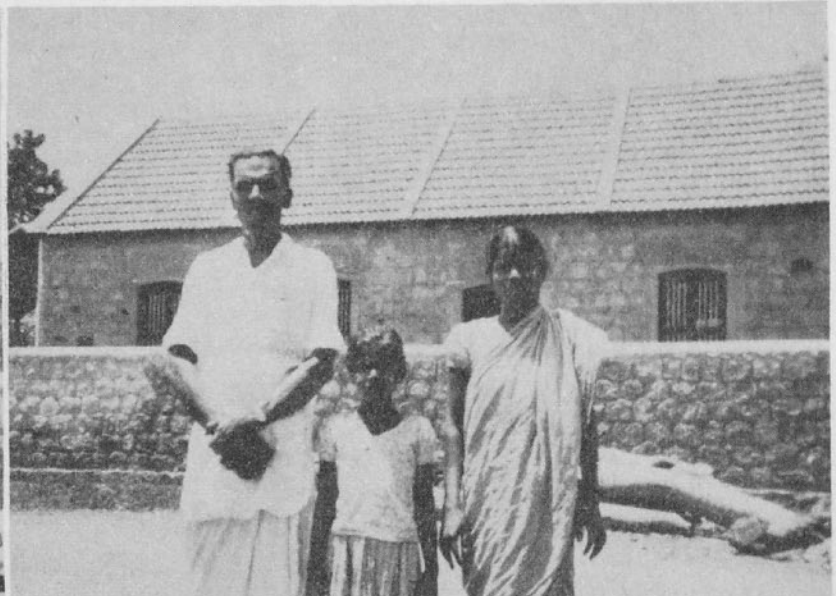
Brother Edwards conducts a simple dispensary near K. V. where he ministers to the sick and needy. Through this loving service many hearts have been won and doors have been opened to receive the gospel message.

able story of the inception of the fine mission work being done in the Tamil field near Shencottah, South India, by Mr. and Mrs. Robert Edwards. It was the privilege of the writer to participate recently in a great convention at K. V. The building was packed with hundreds of earnest Christians. Seventeen received the infilling of the Holy Spirit in two days of meetings and all of us were refreshed.)

C. H. Spurgeon, advocating personal work, said: "If you had a hundred empty bottles before you, and threw a pail of water over them, some would get a little in them, but most of the water would fall outside. If you wish to fill the bottles, the best way is to take each bottle separately and put a vessel full of water to the bottle's mouth. That is successful personal work."



The church and some of the congregation at K. V. The people like to use drums, cymbals, etc., in the services.



Converts from a high-caste Hindu family standing near the church. Through their testimony others have been saved.

SUNDAY'S LESSON

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

THE FIRST PERSECUTOR CONVERTED

Lesson for June 7

Acts 9:3-12, 17, 18

Saul of Tarsus lived in all good conscience before God (Acts 23:1) and he served Him with a pure conscience (2 Tim. 1:3). Yet we find him an outstanding persecutor of the Christians.

One who follows the record of Saul as a persecutor might readily arrive at the conclusion that he had blasphemed against the Holy Spirit. However, the record of Saul's conversion proves this was not the case. Saul explained his conduct by saying, "I did it ignorantly in unbelief" (1 Tim. 1:13). When Saul set out to exterminate the Christian religion he thought he was doing God a service. The experience of Saul should teach us not to form judgments as to who has or who has not blasphemed against the Holy Spirit. We should leave all judgment concerning such matters to the Lord.

1. SAUL'S MISTAKE

a. *He Thought He Was Right.* Saul was an intensely religious man from his early days. He began life under strict teaching, "a Hebrew of the Hebrews," and as to faithfulness to the law of his fathers he said he was blameless (Phil. 3:5, 6). Very few young men possessed such a zeal for God. Other Jews might tolerate this new Christian religion, but not he. Saul thought it blasphemy, and idolatry, to set up the worship of Christ as God when the Jews believed there was no God other than Jehovah. He felt he should honor Jehovah by wiping out this new religion. He well represents those of whom Jesus spoke when He said, "The time will come, that whosoever killeth you will think he doeth God service" (John 16:2). Nothing can be more cruel than wrongly directed religion.

b. *He Was Deeply in Earnest.* It was Saul's nature to give himself wholeheartedly to anything which he undertook. Such characters become giants for good when active in a right cause; they become giants for evil if their energies are wrongly directed. Saul had seen the radiant face of Stephen as the sentence of death was passed upon him, but it had not dimmed his zeal. He had held the garments of those who did the stoning (Acts 7:58). Now he was boiling over with hatred for the Christians and carrying letters of authority whereby he might arrest any at Damascus who professed Christ, whether they were men or women. Little cared

he for the rights of these Christians. What blindness religion can impose!

c. *He Was Fighting Against God.* He thought he was pursuing the enemies of God but actually he was opposing God's truth. He was fighting against the very Scriptures that he thought he was supporting. He was fighting against the Messiah in whom he believed. His zeal for forms and ceremonies blinded him to the marvelous promises in the sacred writings concerning the Saviour who was to come. He knew the Messiah had been promised, but he was not expecting Him to come as a "man of sorrows and acquainted with grief." His Messiah must be a glorious King. How many since his day have missed God's blessing and purpose for them through prejudice and misdirected religious energy.

2. SAUL'S VISION

a. *The Arrester Arrested.* Saul was nearing Damascus. Soon, he thought, he would have the Christians of this city in his grasp. But suddenly there came a surprise. One greater than he interposed. A light brighter than the sun smote him to the earth, and a voice spoke out of the light saying, "Saul, Saul, why persecutest thou Me?" From other scriptures we assume that Saul saw not only the light but also Him who is the Light. One of his testimonies in later life was, "Have I not seen Jesus Christ our Lord?" (1 Cor. 9:1). At another time He said, "And last of all He was seen of me also, as of one born out of due time" (1 Cor. 15:8). Jesus was in that light, and out of it He spoke. At first Saul did not recognize who the speaker was and inquired, "Who art Thou, Lord?" Readily came the answer, "I am Jesus whom thou persecutest."

b. *The Executioner Convicted.* Saul probably was having trouble with his conscience. He had seen Stephen die, and the way he died had never left his memory. It was still vivid in his mind years later when, standing in his own defense, he said, "And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death" (Acts 22:20). From the moment of Stephen's death he was under conviction. That is why the Lord could say to him, "It is hard for thee to kick against the pricks [kick against the goad]." Conscience said to Saul, "You are wrong," but his religious prejudice said, "You are right." Unfortunately Saul ignored his conscience.

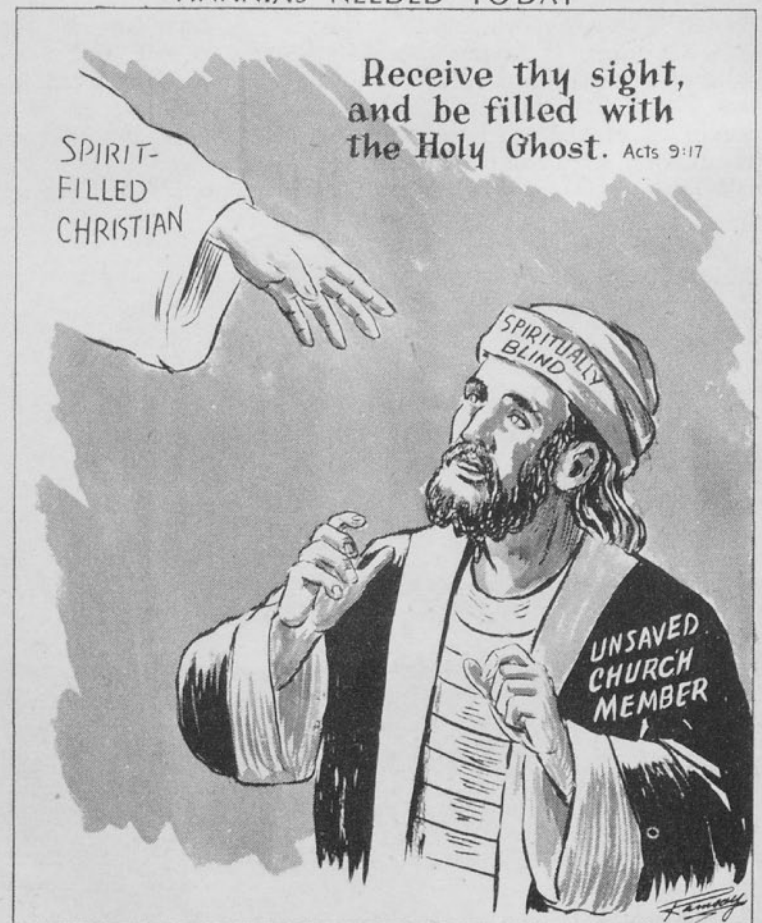
If you are fighting others and you feel uncomfortable and unhappy, be warned. You may be fighting against God. Listen to the voice of conscience. Had God not intervened in the life of Saul he might have continued fighting the Divine purpose and opposing his own best interests, and might have ended his life in remorse as Judas did.

3. SAUL'S CONVERSION

a. *His Surrender to Christ.* Salvation begins in surrender to the will of God. When Saul clearly knew what he ought to do he gladly did it. Seeing Jesus and hearing His voice, he became convinced that Jesus was the Christ of whom the law and the prophets spoke, and he said, "Lord, what wilt Thou have me to do?" Willingness to obey God is the sign of true repentance.

b. *His Submission to a Humble Christian.* Jesus could have told Saul what to do, but instead He merely said, "Arise, and go into the city, and it shall be told thee what thou must do" (v. 6). Saul was to get his instructions from one of those whom he had been determined to destroy. For three days Saul was blind. He neither ate nor drank. During these days of darkness and fasting in Damascus, Saul had time to meditate concerning his vision and the words of Christ. Then the Lord told Ananias, His disciple, to take needed instruction to the softened and repentant persecutor. Saul was prepared for the visit when it came, for the Lord had shown him as he prayed that a man named Ananias was to come and minister to him. With what perfection things work out when God is in them.

ANANIAS NEEDED TODAY



c. His Transformation from a Persecutor into a Preacher. When the Lord commissioned Ananias to go to Saul, He said, "He is a chosen vessel unto Me." The zeal with which he formerly fought the gospel of Christ was now to be turned to the spreading of that gospel. But before he could preach the gospel he needed

to be baptized with the Holy Ghost. Therefore Ananias prayed for him that he might receive his sight "and be filled with the Holy Ghost" (v. 17).

THIS WEEK'S LESSON

The First Missionary Convert (lesson for Sunday, May 31). Lesson text: Acts 8:26-39.



Maranatha Park Camp Meeting at Green Lane, Pa.

Spend Your Vacation at Camp Meeting

Why not spend your vacation at Camp Meeting this year? There you will be able to enjoy fresh air and sunshine while mingling with fellow-Christians. You will find spiritual refreshing as well as bodily relaxation. Abundant blessings will be yours in the prayer meetings, Bible studies, and other activities into which you can enter wholeheartedly, free from the pressure of everyday duties.

On this and succeeding pages you will find a listing of Assemblies of God camp meetings to be held this summer in various parts of the country. We invite you to look for the camp that is nearest you, then to write for full information as to the daily program, cabins, camping facilities, etc. You will be wise to make your reservations early.

ALABAMA DISTRICT

DISTRICT CAMP

Montgomery, Ala. (5 miles south of Montgomery on U.S. Hi-way 231).

June 23—July 3.

Arthur H. Graves, speaker.

For accommodations write C. C. Hidle, Box 2171, Montgomery, Ala.

APPALACHIAN DISTRICT

DISTRICT CAMP

Horton Summit, Va. (2½ miles off U. S. Hi-ways 23 and 58, half way between Big Stone Gap and Gate City, Va.)

June 27—July 5.

A. C. Bates, morning and evening speaker. Other speakers to be announced.

For accommodations write W. W. Smith, Box 224, Big Stone Gap, Va.

ARIZONA DISTRICT

GRAND CANYON CAMP

Prescott, Ariz. (3 miles northwest of Prescott).

July 28—Aug. 6.

Ernest S. Williams, morning speaker; C. Morse Ward, evening speaker.

For accommodations write J. K. Gressett, Route 1, Prescott, Ariz.

ARKANSAS DISTRICT

NORTHEAST CAMP

Newport, Ark., June 29—July 3. Speakers to be announced.

SOUTHEAST CAMP

Star City, Ark., July 6-10. Speakers to be announced.

SOUTHWEST CAMP

Hot Springs, Ark. (Ozark-Lithia Camp Grounds, 7 miles north of city on State Highway 7). July 13-17. Speakers to be announced.

NORTHWEST CAMP

Eureka Springs, Ark., July 20-24. Speakers to be announced.

(For further information concerning Arkansas District Camps write C. A. Price, District Secretary, Box 436, Hot Springs, Ark.)

EASTERN DISTRICT

LIVING WATERS CAMP

Cherry Tree, Pa. (between Cookport

and Cherry Tree on Route 843).

June 26—July 12.

Robert W. Cummings, morning speaker; John W. Sullivan, evening speaker.

For accommodations write Donald E. Berkey, 304 S. Main St., Punxsutawney, Pa.

MARANATHA PARK

Green Lane, Pa.

July 10—Aug. 9.

Ivan O. Miller, morning speaker; Marvin L. Smith, evening speaker (first two weeks). H. B. Kelchner, morning speaker; Tom Johnstone, evening speaker (second two weeks).

For accommodations write Mrs. Henry Smith, Maranatha Park, Green Lane, Pa. or Albert Lazar, 2603 McCarey St., Chester, Pa.

GEORGIA DISTRICT

DISTRICT CAMP

Jenkinsburg, Ga. (40 miles south of Atlanta on Hi-way 23).

June 29—July 5.

Ralph Byrd and Edgar Bethany, morning speakers; Ernest P. Pruett, B. W. Flanagan, Jesse Smith, evening speakers.

For accommodations write George Klarman, Box 4354, Atlanta, Ga.

ILLINOIS DISTRICT

DISTRICT CAMP

Near Petersburg, Ill.

July 17-26.

J. O. Savell, Bible teacher; Jay B. Oaks, evangelist; Robert J. Willis, C. A. speaker.

For accommodations write M. M. Brewer, 76 E. Jennings St., Wood River, Ill.

INDIANA DISTRICT

DISTRICT ASSEMBLIES OF GOD CAMP

Lake Placid, Hartford City, Ind.

Aug. 8-16.

Ralph M. Riggs, Bible teacher; Joseph E. Neely, evangelist.

Youth camp, June 29—July 4; Boys' camp, July 6-11; Girls' camp, July 13-18.

For accommodations write Assemblies of God, Inc., Box 5395, Indianapolis, Ind.

KANSAS DISTRICT

WICHITA CAMP

(4 miles west of Augusta on Hi-way 51, then 1¼ miles north—located on Santa Fe Lake Road).

July 14-23.

Edgar Bethany, Bible teacher; Paul Lowenberg, evangelist.

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

WOODSTON CAMP

(5 miles west of Alton, 3 miles east of Woodston, Hi-way 24).

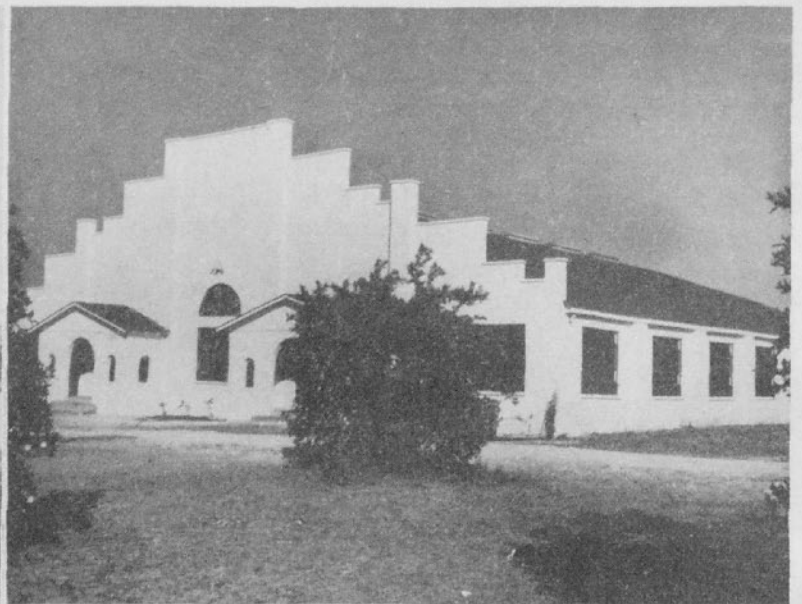
July 28—Aug. 6

J. O. Savell, Bible teacher; Paul Lowenberg, evangelist.

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



Lake Geneva Bible Camp, Alexandria, Minn.



Lake Bonny Bible Camp, Lakeland, Fla.

KENTUCKY DISTRICT

DISTRICT CAMP

(12 miles east of Louisville, Ky. on Route 22). New camp ground; 15 beautiful wooded acres.

June 27—July 5 (State C. A. Rally, June 27).

F. C. Cornell, evangelist; Howard C. Osgood, missionary speaker.

For accommodations write W. Howard Roberson, 2739 S. Fourth St., Louisville 8, Ky.

LOUISIANA DISTRICT

DISTRICT CAMP

Alexandria, La.

July 1-10.

D. P. Holloway, speaker.

District Council, July 8-10.

For accommodations write L. C. Ashbrook, Route 1, Box 392, Alexandria, La.

MICHIGAN DISTRICT

FA-HO-LO PARK

Grass Lake, Mich. (1½ miles north of Grass Lake on Mt. Hope Rd.—10 miles east of Jackson just off U. S. 12).

July 18—Aug. 2.

Dwight H. McLaughlin and William Kirschke, speakers.

For accommodations write Michigan District Council, 7041 Schaefer Rd., Dearborn 1, Mich.

MINNESOTA DISTRICT

LAKE GENEVA BIBLE CAMP

Alexandria, Minn. (on shores of Lake Geneva, ½ mile north of Hi-way 52, at east side of city, within city limits).

June 24—July 5.

J. E. Neely and R. A. McClure, speakers.

For accommodations write to H. R. Snyder, 910 Elliot Ave., Minneapolis 4, Minn.

MISSISSIPPI DISTRICT

MAGNOLIA SPRINGS CAMP

Hurley, Miss.

July 30—Aug. 6.

E. B. Crump, speaker.

For accommodations write W. G. Mizelle, Route 2, Pascagoula, Miss.

MONTANA DISTRICT

GLACIER BIBLE CAMP

Hungry Horse, Mont. (one-quarter mile north of Hi-way 2, near Kalispell).

July 9-19.

Ralph M. Riggs, Bible teacher, and E. Ellsworth Krogstad, evangelist.

For accommodations write Lyle B. Spradley, District Secretary, Box 1549, Great Falls, Mont.

NEBRASKA DISTRICT

STATE CAMP

Lexington, Nebr. (one mile west).

July 31—Aug. 9.

E. J. Robison and W. I. Evans, speakers.

Youth camp, June 8-12; Boys' and Girls' camp, June 15-19.

For accommodations write L. E. Wilkins, Lexington, Nebr.

NEW ENGLAND DISTRICT

DISTRICT CAMP

Framingham, Mass. (located half way

between Worcester and Boston on U. S. Route 9).

July 29—Aug. 9.

Robert W. Cummings and C. C. Burnett, speakers.

For accommodations write Camp Committee (A. D. Skymmer, Chairman), 7 Auburn St., Framingham, Mass.

NEW MEXICO DISTRICT

DISTRICT CAMP

Mountainair, N. Mex. (located just inside city limits. Cool mountain air, altitude 6,000 ft.)

July 21-30.

Ernest S. Williams, day speaker; Bracy I. Greer, evening speaker.

For accommodations write D. B. Chaney, Box 427, Mountainair, N. Mex.

NEW YORK-NEW JERSEY DISTRICT

MOUNTAINVIEW GOSPEL CAMP

Sherburne, N. Y. (1 mile north on Route 12B).

July 24—Aug. 9.

Walter H. Beuttler, Bible teacher; Richard Vinyard, evangelist.

Youth camp for Boys' and Girls' camp (all at same time), July 4-17.

For accommodations write D. V. Terry, 209 Elizabeth St., Vestal, N. Y. For youth camp write Mrs. L. L. Miles, 101 North St., Auburn, N. Y.

NORTH CAROLINA DISTRICT

WESTERN CAMP

Cullasaja, N. C. (on U. S. 64, 5 miles east of Franklin, N. C.)

July 5-19.

Paul Davidson, Bible teacher; Mark Buntain, evangelist.

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

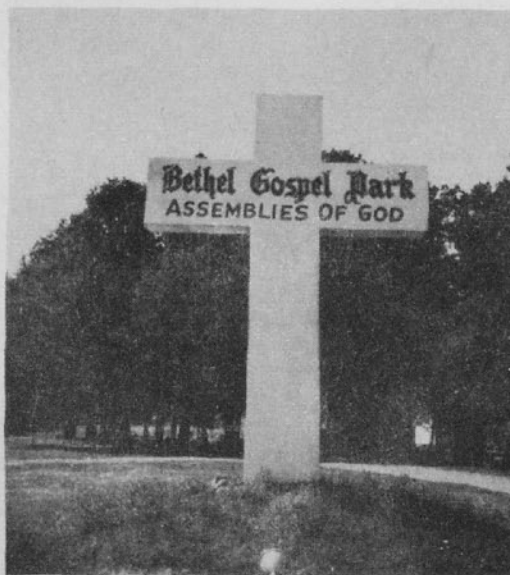
EASTERN CAMP

Windsor, N. C.

Aug. 22—Sept. 6.

John W. Sullivan, speaker.

For accommodations write John F. Slye, Camp Chairman, Route 2, Windsor, N. C.



Oregon District Camp Sign

NORTH DAKOTA DISTRICT

LAKEWOOD PARK BIBLE CAMP

Devils Lake, N. Dak. (5 miles southwest).

June 25—July 5.

J. R. Flower, Bible teacher; Bert Webb, evangelist.

For accommodations write G. L. Riffe, Devils Lake, N. Dak.

NORTHERN CALIFORNIA-NEVADA DISTRICT

BETHANY PARK

Santa Cruz, Calif. (6456 Los Gatos Hi-way, 7 miles from Santa Cruz in the beautiful Santa Cruz Mountains).

July 2-19.

Martin Luther Davidson and L. R. Keys, speakers.

For accommodations write K. M. Haystead, Box 961, Santa Cruz, Calif.

NORTHWEST DISTRICT

SILVER LAKE BIBLE CAMP

Everett, Wash. (between Everett and Seattle just off Hi-way 99).

June 27—July 12.

T. J. Jones and C. C. Burnett, speakers.

For accommodations write Silver Lake Bible Camp, Box 749, Everett, Wash.

OHIO DISTRICT

STATE CAMP

Big Prairie, Ohio.

June 29-July 12.

C. Morse Ward, Bible teacher; George Hayes, evangelist.

For accommodations write T. E. Hartshorn, Box 1956, Columbus 16, Ohio.

OKLAHOMA DISTRICT

DISTRICT CAMP

Oklahoma City, Okla. (4½ miles north of Capitol Building, Hi-way 66 and 77).

July 7-16.

Ernest S. Williams, morning speaker; W. G. White, evening speaker.

For accommodations write District Office, Box 1341, Oklahoma City, Okla.

OREGON DISTRICT

BETHEL GOSPEL PARK

Brooks, Oreg. (on Hi-way 99E, 9 miles north of Salem and 50 miles south of Portland).

June 29—July 12.



Camp Meeting at Fa-Ho-Lo Park, Grass Lake, Mich.

Arne Vick and John Kolenda, speakers.

For accommodations write Lester C. Young, District Treasurer, Box 36, Brooks, Oreg.

For information write Guy M. Heath, 604 South 5th E., Salt Lake City, Utah.

ROCKY MOUNTAIN DISTRICT CAMP

Littleton, Colo. (suburb of Denver—10 miles south of the State Capitol Bldg. on South Broadway).

Aug. 3-13.

Arthur Arnold, evangelist; Bible teacher to be announced.

For accommodations write William W. Brandt, 5700 S. Broadway, Littleton, Colo.

POTOMAC DISTRICT

POTOMAC PARK CAMP

Falling Waters, W. Va. (on route 11 between Martinsburg, W. Va. and Hagerstown, Md.)

July 11—Aug. 2.

U. S. Grant and T. J. Jones, speakers.

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

SOUTH DAKOTA DISTRICT

BLACK HILLS BIBLE CAMP

Canyon Lake Drive, Rapid City, S. Dak. (at edge of city in heart of scenic Black Hills area).

Aug. 4-14.

Dwight McLaughlin, speaker; Glenn Horst, missionary speaker.

For accommodations write Silas S. Rexroat, 410 East 6th, Mitchell, S. Dak. or B. B. Ridings, 730 Quincy St., Rapid City, S. Dak.

ROCKY MOUNTAIN DISTRICT

WESTERN SLOPE CAMP

Grand Junction, Colo. (1 mile west of city limits on Hi-way 50 and one-half mile north).

June 29—July 5.

Paul Riggs speaker.

For accommodations write Paul W. Clapper, Box 146, Fruita, Colo.

SOUTH FLORIDA DISTRICT

LAKE BONNY BIBLE CAMP

Lakeland, Fla. (940 Longfellow Blvd.—3 miles from center of city).

UTAH STATE CAMP

Location to be announced.

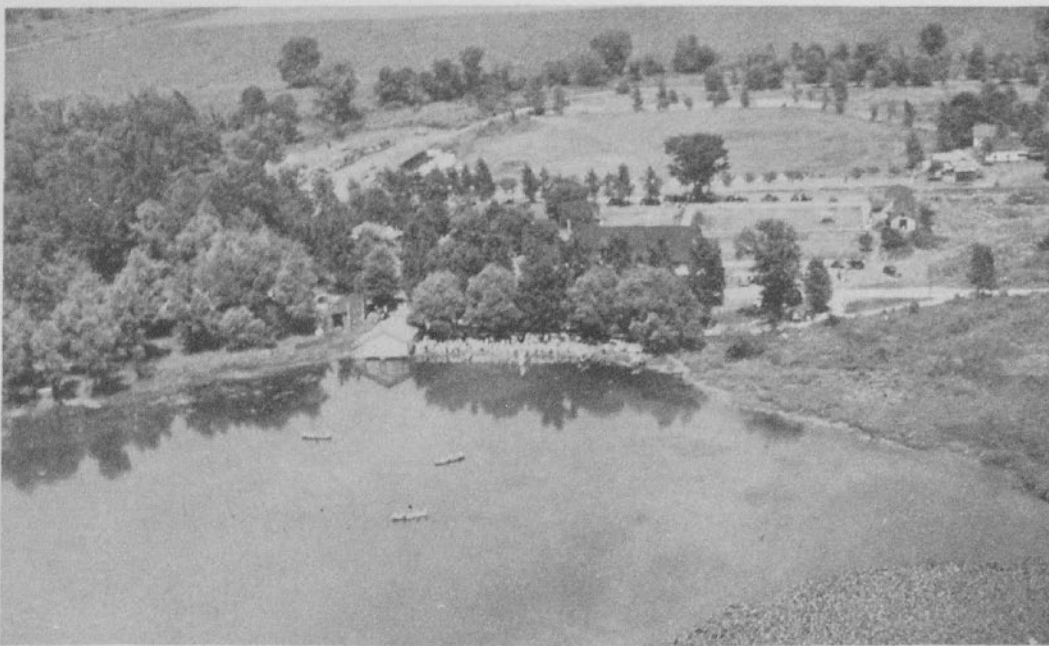
July 9-19.

Evangelist Gladys Pearson, speaker.



Left: Black Hills Bible Camp, Rapid City, S. D.

Right: Lake Placid Camp, Hartford City, Ind.



Air view of Ohio District Camp at Big Prairie, Ohio

June 8-19.
Ralph M. Riggs, Bible teacher; J. E. Neely, evangelist.
For accommodations write District Secretary, J. W. Collins, Box 428, Lakeland, Fla.

SOUTHERN CALIFORNIA DISTRICT

DISTRICT CAMP AND BIBLE CONFERENCE
Costa Mesa, Calif. (campus of Southern California Bible College).
July 31—Aug. 8.
Leland Keys, Bible teacher; Paul Pipkin, evangelist.
For accommodations write Southern California Bible College, Costa Mesa, Calif.

SOUTHERN IDAHO DISTRICT

DISTRICT CAMP
Nampa, Idaho (5 miles north on Franklin Lane).
June 30—July 9.
J. O. Savell, Bible teacher; E. J. Robison, evangelist.
For accommodations write D. E. Snider, 304 16th Ave. No., Nampa, Idaho.

SOUTHERN MISSOURI DISTRICT

ASSEMBLIES OF GOD CAMP
Near Eldon, Mo. (on beautiful Lake of the Ozarks).
July 1-9.
Owen B. Oslin and J. Robert Ashcroft, speakers.
For accommodations write Southern Missouri District, 1400 N. Campbell, Springfield, Mo.

TENNESSEE DISTRICT

BETHESDA CAMP
Greenbrier, Tenn. (20 miles north of Nashville on Highway 31-W).
The District Board has decided that there will be no camp meeting this year. Only the youth camps.
Boys' and Girls' camp, June 8-12;

Youth camp, June 15-19. Loren Wooten, speaker.
For information write Ernest R. Driver, Box 7072, Nashville 10, Tenn.

TEXAS DISTRICT

NORTH TEXAS CAMP MEETING
Woodlake Camp (located between Sherman and Denison, Tex. on Hi-way 75).
July 31—Aug. 7.
John H. Bostrom, morning speaker; J. B. Oaks, night evangelist.
For accommodations write O. W. Keys, Box 422, Sherman, Tex.

AUSTIN SECTIONAL CAMP
Camp Ben McCollough (20 miles from Austin, Tex. just off Fredericksburg Hi-way).
Aug. 4-14.
Speakers to be announced.
For accommodations write W. W. Cothran, Round Rock, Tex. or Paul Ansohn, 501 W. 37th St., Austin, Tex.

WEST CENTRAL DISTRICT

STORM LAKE BIBLE CAMP
Storm Lake, Iowa.
July 21—Aug. 2.
J. Robert Ashcroft, Bible teacher; B. Owen Oslin, evangelist; Howard C. Osgood, missionary speaker; Samuel H. Reeves, C. A. vesper speaker.
For accommodations write Loren A. Holman, 302 E. 11th St., Spencer, Iowa.

NORTHERN MISSOURI BIBLE CAMP
Chillicothe, Mo. (at Chillicothe Business College).
July 1-10.
Speakers to be announced.
For accommodations write Orville Grace, 815 Elm St., Chillicothe, Mo.

WEST FLORIDA DISTRICT

ASSEMBLIES OF GOD CAMP
Marianna, Fla. (2 miles east on Hi-way 90).
July 13-23 (Camp and Council).

Gayle F. Lewis, day speaker; Fred Brand, evening speaker.
For accommodations write G. H. Blair, Box 465, Marianna, Fla.

WEST TEXAS DISTRICT

DISTRICT CAMP
Lubbock, Tex. (4200 South Ave. H).
July 28—Aug. 6.
Joe Neely, morning and evening speaker.
For accommodations write J. A. Thomas, District Superintendent, 4206 Ave. H, Lubbock, Tex.

WISCONSIN-NORTHERN MICHIGAN DISTRICT

SPENCER LAKE BIBLE CAMP
Waupaca, Wis. (5 miles south on County Road E).
July 29—Aug. 9.
Arthur Graves, Bible teacher; James Van Meter, evangelist.
For accommodations write Robert Doorn, Box 223, Waupaca, Wis.

WYOMING DISTRICT

DISTRICT CAMP
Glenrock, Wyo. (approximately one-quarter mile east of Glenrock. Formerly known as Shady-Nook Auto Court).
July 1-9.
R. C. (Keetah) Jones, speaker.
For accommodations write A. I. Haun, Box 171, Glenrock, Wyo.

GERMAN BRANCH

BETHEL PARK
Bridgman, Mich.
July 23—Aug. 2.
John P. Kolenda, speaker.
For accommodations write Alvin Sprecher, 727 Thresher Ave., Benton Harbor, Mich.

ITALIAN BRANCH

PINE GROVE CAMP
Malaga, N. J. (Dutch Mill Road)
July 1—Aug. 9.
Speakers to be announced. Services in both Italian and English.
For accommodations write Pine Grove Camp, Malaga, N. J.

LATIN AMERICAN BRANCH

LATIN AMERICAN BRANCH
Chama, N. Mex. (2 miles south of Chama, via Tierra Amarilla Rd., on Hi-way 285).
July 7-14.
Speakers to be announced.
For accommodations write Genaro Velasquez, Box 2, Chama, N. Mex.

UKRAINIAN BRANCH

BRANCH CAMP
Lanesville, N. Y. (in the Catskill Mountains, 5 miles from Phoenicia, 30 miles west of Kingston).
July 19—Aug. 9.
Evangelist E. Potipco and others speaking.
For accommodations write Ukrainian Branch, Camp Department, Nine East 7th St., New York 3, N. Y.

INDEPENDENT

BIBLE CAMP

Fruitland, Washington; 70 miles from Spokane, 35 miles north from Davenport, Wash.

June 24—July 5.

Speakers: W. J. Howells from England and A. S. Ellis from Seattle. (Mrs. Trudy Hanson and Miss Lenora Michel will have charge of V.B.S. and Children's Church.)

For information write Edwin J. Torgerson, c/o Enterprise Assembly of God, Fruitland, Wash.

CANADA

LAKESHORE PENTECOSTAL CAMP

Cobourg, Ont., Canada (3 miles east).

July 19—Aug. 2.

E. V. Berquist, morning speaker; Fern Huffstutler, afternoon and evening speaker.

Youth camp, Aug. 3-9; Boys' and Girls' camp, July 9-16.

For accommodations write T. G. Mill, 37 Thomas St., Kingston, Ont., Canada.

BRAESIDE CAMP MEETING

Paris, Ontario, Canada.

July 1-19.

A. A. Wilson and W. I. Evans, speakers.

For information write J. H. Blair, 208 Wexford Ave. S., Hamilton, Ontario, Canada.

CAMP FOR THE DEAF

Wichita Campgrounds (near Wichita, Kans.)

June 22-26.

The camp is under the auspices of the Deaf Division, National Home Missions Department, and is open to Christian adult deaf and to deaf children ten years old through school age.

For further information write S. Wayne Shaneyfelt, Camp Director, 11 "G" St., Kansas City, Kans.

Salted Butter

I WAS thinking this morning, as I made butter, how well the process illustrates the making of a church.

You begin with the whole milk, which speaks to us of the community. The milk must be divided into two parts—cream and skim milk. Similarly the community must be divided into two groups—those who will accept the gospel and be saved, and those who will reject it and be damned. And so the gospel must be preached in the community.

The cream actually is made up of many tiny golden globules of butterfat floating around in milk, so a further separation has to be made in order to obtain butter. The action of the beaters is needed upon the cream. In this way these golden globules are agitated and stirred until they separate themselves from the buttermilk. This speaks to us of the action of the Word of God upon the converts. The

teaching of the Word agitates and stirs them to put off every habit that is carnal and worldly and to be consecrated fully to the Lord.

The continued action of the beaters causes all of the tiny golden globules to unite into one big golden lump of butter. Here we see an illustration of how the continuous working of the Spirit and of the Word brings the saints of God together in a united body so that a church is formed.

After the buttermilk is poured off the next step in butter-making is the washing. The butter must be washed in clean water, and this speaks of purity of life. It is not enough for people to confess their sins to God and to be cleansed in the precious Blood; they need that, but they also need to walk in holiness before the world. Customers will not buy unclean butter.

Now we have clean butter and a clean church—but one thing more is needed. Butter needs salt, both to make it tasty and to preserve it. The salt reminds us of the power of the Holy Spirit. The Baptism of the Spirit makes a born-again Christian useful and preserves him from sin and corruption. "Walk in the Spirit and ye shall not fulfill the lusts of the flesh."

Finally the butter is molded into the

desired shape, ready to fulfill its calling. All who have gone through this spiritual process are molded into the shape God desires, and then they are ready to fulfill His purpose for their lives. Let's all become like salted butter!

—by Mrs. Otto Hass.

AMONG THE ASSEMBLIES

ATKINS, ARK.—God blessed our church during a meeting with Evangelist Thomas Mooney of Russellville, Ark. A number were saved and healed, and some received the baptism of the Holy Ghost.—Lloyd Collins, Pastor, Wilson Assembly of God.

FREEPORT, PA.—The Fortier Party of Elkhart, Ind. recently concluded a meeting at the Freeport Gospel Tabernacle. Souls were saved and some testified to definite healing. We are in a building program at present. God is blessing and revival fires are still burning.—Charles Shaffer, Pastor.

ELIZABETH, N. J.—Recently we had a meeting with Evangelist John Smith of Houston, Texas. The straight preaching of the Word brought forth confessions, and restitutions were made. God's presence was manifest from night to night. We believe that the results of the meeting will be lasting.—E. W. Lindale, Pastor, First Assembly of God.

BIRMINGHAM, ALA.—Evangelist Fred H. Brand, Kansas City, Mo. was with us for three weeks at the Norwood Assembly of God. People were saved, filled with the Holy Ghost, and healed. Flood tides of blessing swept over the church, so that the usual order of service gave way to gracious seasons of praise and supplication.—Kate Caffee, Secretary. (D. Herbert Browne is pastor.)



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26 And say, Thus saith king, Put ^mthis fellow in prison, and feed him with bread of affliction and with water of affliction, until I return in peace.
27 And Mī-cā'iah said, If certainly I return in peace,

\$ 6.⁷⁵

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GROVES, TEX.—H. E. Darnell, pastor of the First Assembly in Chattanooga, Tenn., taught a Workers' Training Course for us. Twenty-six enrolled and several visitors enjoyed the course as well. Twenty-one took the examination and passed with a good grade.—C. A. McCrary, Pastor.

ALVIN, TEX.—We recently had a meeting with Evangelists Vera L. and James E. Inlow of Port Arthur, Tex. Night after night the power of God was manifested in the salvation of the lost and healing of the sick. Over 20 received the baptism of the Holy Spirit. Since the close of the meeting people are being saved and baptized in the Spirit in our regular services. Our people have a greater desire to work for the Lord.—R. V. Kemp, Pastor.

CHEYENNE, WYO.—We had an old-time Holy Ghost revival with Evangelist R. W. Culpepper of Los Angeles, Calif. A large number came forward to accept Christ as their Saviour and 10 received the baptism of the Holy Spirit. A number testified to definite bodily healing. We praise God for this time of heavenly refreshing from above.—Joseph and Helen Dunets, Pastors, First Assembly of God.

BROOKHAVEN, MISS.—On March 22, we closed a meeting with Evangelist Houston Brumit of Dallas, Tex. One lady was filled with the Holy Spirit and several were healed of various afflictions. The third Sunday of the meeting we broke our Sunday School attendance record. Brother Brumit's anointed ministry was a blessing to the church. Our people are stirred to do greater things for the Lord.—J. W. Grisbee, Pastor, First Assembly of God.

NEOSHO, MO.—Fourteen months ago we accepted the pastorate here and God has blessed us. The Sunday School has grown to an average attendance of 130 for the past month. An old debt of the church has been paid and we have made considerable improvements on the church property. We recently had a meeting with Evangelist and Mrs. C. O. Hobson. Eleven were saved, some reclaimed, and two filled with the Holy Spirit.—Don Cole, Pastor.

FRANKSTON, TEX.—Evangelist Claud Asher of Fort Worth, Texas, was with us in a meeting. Several were saved, filled with the Spirit, and healed. The anointed ministry inspired faith in the hearts of the people. Every department of the church was strengthened.—H. M. Wisenbaker, Pastor.

EAST ST. LOUIS, ILL.—God blessed in a marked way during the three-week meeting with Evangelist and Mrs. H. A. Hamilton of Alton, Ill. Several were saved and filled with the Holy Ghost, and others received healing.—Elbert R. Bucher, Pastor.

CHEWELAH, WASH.—We have enjoyed a rich outpouring of the Holy Spirit. Evangelist Cornelius Eylander of Everett, Wash. was with us for two weeks. Nineteen received the baptism of the Holy Spirit and several notable healings took place. A man over 70 years old, who had been blind in one eye for over 30 years, received sight in that eye. A lady was healed of a very serious case of varicose veins. They were so bad that the flesh had split and gangrene had set in. Both of these people were healed while they were tarrying for the baptism of the Holy Spirit.—W. L. Papan, Pastor.

CHATTANOOGA, TENN.—We have pastored the First Assembly of God for 2½ years. When we came there was only one Assembly in this "seemingly impossible city." It has been our joy to help two other assemblies get started here in Chattanooga since that time. Now we have three assemblies and one fine interdenominational church.

We thank God for the faithful people who have been such a blessing these past 2½ years. We have seen the Sunday School grow from an attendance of 29 to an average of 99 for the past Sunday School year. We have put opera chairs in the spacious auditorium and have completed six Sunday School rooms. The Lord has enabled us to buy a Hammond organ and a new piano.

We have resigned the pastorate here and have accepted a call to the Laird Hill Assembly in Kilgore, Texas.—H. E. Darnell, Pastor, Box 32, Kilgore, Tex.

GLOBE, ARIZ.—On July 6, 1952, we started the Central Heights church. We are one of the six new churches in Arizona for the past year. We had a record attendance of 148 in Sunday School on Easter. We are praising the Lord for His wonderful help.

Recently Evangelist Margaret Moehr of Prescott, Ariz. was with us for three weeks. Nine were filled with the Holy Spirit and several were saved.

We have built a lovely parsonage valued at \$2500. We plan to build a new church as we have been crowded out three times.

Several have been healed by the power of God. A lady who was deaf could hear the piano after we prayed for her. We went to pray for another lady who was given up by the doctors. She felt her time on earth was short, but after prayer she got out of bed and began to walk and praise God. She is faithful to attend church.

We have a radio program each Sunday afternoon at 4:30 which has proved a great blessing to the church.—Paul B. Reagan, Pastor.

ASHLAND, WIS.—On April 19 we closed a successful campaign with the Cerullo Evangelistic Party, composed of Morris and Mrs. Cerullo and R. B. Crocker. There were several outstanding healings. One was that of a young man with a broken leg which had been very slow in healing. He came into the meeting leaning heavily on a cane. After they prayed for him he was able to walk without the aid of the cane. The next day he could ride a bicycle.

Brother Crocker ministered the first week and his Bible studies were greatly appreciated. A deep work was done in the hearts of the saints. The last two weeks Brother Cerullo preached on salvation and healing. The tabernacle was well filled at most of the meetings. The last Sunday evening we moved to the American Legion Hall in order to accommodate the crowd.

We appreciated the splendid co-operation of the surrounding churches. Some of them closed their Sunday evening services to be with us. We are indebted to the Ashland Daily Press for its favorable editorial comments and advertising. The editor, Mr. John Chappel, accepted Christ as his personal Saviour during the meetings.—H. E. Rolfe, Pastor.

FOND DU LAC, WIS.—The presence of God was predominant in the two-week meeting with Evangelist Ivor Hugh of Jacksonville, Fla. About 30 were saved and one young lady was refilled with the Spirit. An unusual number of visitors attended each service. God certainly placed His approval on our first campaign in our newly acquired church.—O. W. Apple, Pastor.

(Near) UNION CITY, TENN.—We had a Workers' Training Course with Guy Mullins of Dyersburg as instructor. We studied the book, "You Should Know." In January we had a marvelous meeting in which many were healed and a number saved. God has blessed our Sunday School and church services, and we are looking forward to greater things from Him.—Hazel Hutchison, Sunday School Secretary, Old Republican Assembly of God. (A. H. Simpson is pastor.)

(Near) FAIRGROVE, MO.—Evangelist and Mrs. Stewart Robinson were with us for two weeks at the Sunnyside Assembly. There was an unusual moving of God's Spirit among the Christians and some testified to definite healing. The Sunday School attendance record was broken with 120 present on April 26.—Kenneth L. Turner, Pastor.

SANGER, CALIF.—After founding the Sanger Assembly of God Chapel and pastoring it for over six years, we have resigned effective April 26, 1953.

The church began in the Women's Club House in 1946, as a Home Missions project of the North San Joaquin Section of the Southern California District. The first Sunday there were 12 at Sunday School, the second 24, the third Sunday 48. Within two months the enrollment was 70, and the average for the first year was 72.

The church worshipped in the club house for a year, then obtained a building 20 x 48 in size. But when the attendance soared as high as 207 the church began making plans for larger premises.

A lot was purchased at the corner of 7th and K Streets. Persons operating bars in the area heard that a church was to be erected there and drew up a petition to the city council against it. They claimed that a church at this location would interfere with their liquor business. No one denied this. The Mayor said he could not grant the petition of protest, however, since the building permit was issued in a commercial zone, and so the construction went on.

The congregation paid for the church as it was built. There were three gifts of \$1,000 each, several of \$500, and many smaller gifts. On August 17, 1952, a year and a half after the construction began, the congregation moved into their new Chapel. The property is estimated to be worth \$30,000 and there is no mortgage against it.

—Frank J. Schieman, P. O. Box 183, Lompoc, Calif.

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.

TWO HARBORS, MINN.—June 9-21; Ivor H. Hugh, Welsh evangelist. (Claude Bratvold is Pastor.)

GRAPEVINE, TEX.—June 7—21; Evangelist and Mrs. Edward Willis. (C. O. Wiley is Pastor.)

GREENVILLE, S. C.—First Assembly of God, May 27—; Evangelists Cordelia Donnell and Mildred Holler. (G. E. Gould is Pastor.)

KINGSTON, WASH.—Kingston Tabernacle, May 31—; Evangelist D. Mark Buntain, Edmonton, Alberta, Canada.—by L. Ben Dickson, Pastor.

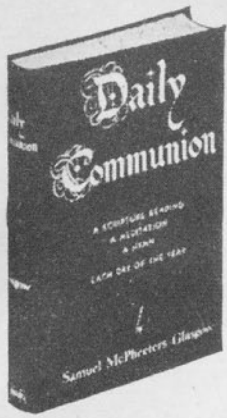
LAUREL, MISS.—Myrick Assembly of God, June 7-21; Evangelist and Mrs. Bill Lovick, Norfolk, Va.—by George McClamrock, Pastor.

LOUISVILLE, KY.—Bethel Assembly of God, May 31—; Evangelist and Mrs. Joe Calabrese, Kansas City, Mo. (W. G. Hinecker is Pastor.)

SHELBY, MICH.—May 31—June 14 or longer; Evangelist and Mrs. G. W. Hathcock, Portia, Ark.—by Donald Matthews, Pastor.

SHEFFIELD, ALA.—First Assembly of God, June 7—; Evangelist and Mrs. Dallas D. Bryant, Brundidge, Ala.—by J. M. Flowers, Pastor.

DAWSON, GA.—Assembly of God, June 7-21 or longer; Evangelist Virgil T. Smith.—by Jack Fowler, Pastor.



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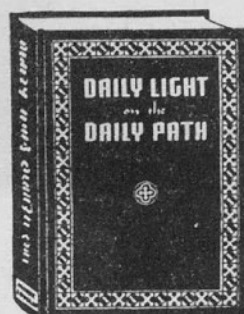
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Because You Care

CASPER, WYO.—First Assembly of God, May 31; Evangelist Verla Spencer, Brainerd, Minn.—by E. D. Beard, Pastor.

WILLIAMSTOWN, KANS.—Assembly of God, May 25—June 14; Evangelist and Mrs. James Black, Roswell, N. Mex. (G. B. Manning is Pastor.)

FRESNO, CALIF.—Calvary Tabernacle, May 17—; Evangelists Paul and Dorothy Cook, Modesto, Calif.—by Claude Weaver, Pastor.

BISMARCK, N. DAK.—Assembly of God, May 24—June 7; Evangelists Paul and Myrtle Hild, Fargo, N. Dak.—by Kenneth Olson, Pastor.

KEOKUK, IOWA—Faith Temple Assembly of God, May 31—June 14 or longer; Evangelist Walter Smith, Palo Alto, Calif.—by Fred E. Hoenes, Pastor.

GLASGOW, MONT.—Assembly of God, June 9-14; Children's revival, Evangelists Virgil and Edythe Warens, Fullerton, Calif. (Owen S. Hodges is Pastor.)

PORT ARTHUR, ONT., CANADA—Elim Pentecostal Assembly, May 24—June 7; "Good News Crusade," Evangelist Oliver Johnson.—by R. L. Donnelly, Pastor.

MONTICELLO, ARK.—Assembly of God, June 7—21; Evangelist L. C. Miller, Hot Springs, Ark.—by Cecil Janway, Pastor.

HARTLINE, WASH.—Assembly of God, June 3—14; Evangelist and Mrs. Christian Hild.—by W. J. Malvaney, Pastor.

HAWTHORNE, CALIF.—Assembly of God, May 31—; Evangelist Gene May, Wilmington, Calif.—by J. A. Ireland, Pastor.

JACINTO CITY, TEX.—Assembly of God, June 7—21; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (B. L. Farmer is Pastor.)

ADRIAN, MICH.—Bethany Assembly of God, June 7—21; Evangelist and Mrs. Lyman Jollay, Flint, Michigan.—by Leonora Annabel, Pastor.

WOLF POINT, MONT.—May 31—June 14; Evangelist and Mrs. Gaylord Kindschy, Denver, Colo. and Tom Gilliam of Joplin, Mo. (Currell Muirhead is Pastor.)

SAN MARCOS, TEX.—Assembly of God, June 7—21; Evangelist and Mrs. A. R. Kennedy, Austin, Tex.—by Tommy Ruth Zarnow and Eulma Lee Cunningham, Co-Pastors.

FRESNO, CALIF.—Calvary Tabernacle, First and Nevada Sts., June 1—5; Workers' Training Course, text book "Ye Shall Be Witnesses", James D. Rider, instructor.—by Claude Weaver, Pastor.

SPRINGFIELD, ILL.—Union meeting, May 29—; Evangelists Bob Bryson and Kenny Foreman, Beaumont, Tex.—by G. E. Mandel and E. F. Weber, Host Pastors.

PUEBLO, COLO.—Central Tabernacle, May 31—; Evangelist Glenn A. Reed.—by C. F. Ferguson, Pastor.

OGALLALA, NEBR.—Assembly of God, June 7—; Evangelist and Mrs. Harry Walker, Coeur d'Alene, Idaho. (Clyde Buck is Pastor.)

EAST ST. LOUIS, ILL.—Tent meeting, Washington Park, June 11—; Evangelist Roy Sherrill. (Sponsored by Washington Park Full Gospel Church. Louis Mattea is Pastor.)

CONNERSVILLE, IND.—Union meeting, Roberts Park (Fairground) Amphitheatre, May 31—June 10; Evangelist William Branham. Roy H. Willett, Chairman, 706 Western Ave., Connersville, Ind.

ITALIAN BRANCH ANNUAL CONVENTION—Christian Pentecostal Church, 1800 Broadway, Camden, N. J., June 4-6; Noel Perkin, Springfield, Mo., speaker. For reservations write A. A. Caprino, Host Pastor, 1800 Broadway, Camden, N. J.

Sunday, June 14, has been designated as National Children's Home Day. Last year your June offerings for our Assemblies of God National Children's Home at Hot Springs, Arkansas, helped pay the grocery bill. They met many of the ordinary everyday needs of our boys and girls. These offerings were an answer to prayer. So also have been the offerings sent faithfully throughout the year for our National Children's Home.

Every summer the Home is faced with a drop in offerings, but expenses go on in summer as well as in winter. For this reason the offerings your church or Sunday School gives on National Children's Home Day will mean a great deal to the Home. Personal offerings from interested friends will help too.

These children, entrusted to us by God for Christian love and training, must be cared for. Because our workers in the Home care for them, the children have the physical care they need. But

if it were not for our great constituency and its compassion for the helpless, we could never maintain the Home.

One of the biggest problems facing the Home at this time is the need for a Teen-age Cottage. There are twelve teenagers at present, and others are growing up. The Home is essentially a permanent home for many of the children, since they are placed in our care without any provision for their adoption. Therefore, we must provide for their changing needs as they grow up.

Our goal for National Children's Home Day offerings is \$15,000. If we reach this goal, we can erect the Teen-age Cottage and meet the current expenses during the low summer months!

GIVE—BECAUSE YOU CARE!

Kindly send your offerings designated for National Children's Home to Department of Benevolences (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

WYOMING DISTRICT YOUTH CAMP—Casper, Wyo., June 15-19; Evangelist Roy A. Hart-bern of England, speaker. For information or accommodations write Murray McLees, District C. A. President, Rawlins, Wyo.—by Alice Overstreet, C. A. Secretary-Treasurer.

NEW ENGLAND DISTRICT COUNCIL—Framingham, Mass., June 8-11; A. Newton Chase, Superintendent of the Eastern District, speaker. Convention Theme: "Greater Growth in 1953." Credentials Committee meeting Monday, June 8, at 2 p.m.—by Lyle W. Butler, District Secretary.

MISSISSIPPI DISTRICT COUNCIL—Meridian Junior College Auditorium, Meridian, June 9-10; J. O. Savell, Assistant General Superintendent, guest speaker. C. A. Rally, Monday night, June 8. Accommodations as far as possible.—by E. E. Noland, District Secretary-Treasurer.

EASTERN DISTRICT COUNCIL—First Pentecostal Church, Soles and Beaver Sts., McKeesport, Pa., June 2-4; J. O. Savell, guest speaker. C. A. Rally, Monday evening, June 1. For information write host pastor, Fred R. Diehl, 1208 Monongahela Blvd., McKeesport, Pa.—by Adolphus T. Smith, District Secretary.

GRADUATION EXERCISES, Northwest Bible College, Seattle, Wash., May 24—29. Baccalaureate 3 p.m. Sunday; Charles Slaughter, Idaho District Superintendent, speaker. Class service 8 p.m. Thursday. Commencement 8 p.m. Friday; Atwood Foster, Oregon District Superintendent, speaker.—by A. D. Millard, Registrar.

WITH CHRIST

MONA E. LONGDIN (Mrs. W. E.), 62, of Knoxville, Iowa, passed from this life in her sleep April 26, 1953. Sister Longdin was ordained in 1919 and labored for God a number of years in Iowa.

MRS. EMMA WEITZ, 77, of Piedmont, Calif. has gone to be with the Lord. Sister Weitz was ordained in 1925. She was one of our superannuated ministers.

MISCELLANEOUS

WANTED—Musical Director. Please state qualifications and other particulars. Write Pastor Lloyd Christiansen, Full Gospel Tabernacle, 915 Massachusetts Ave. N. W., Washington 1, D. C.

WANTED—Fifteen school teachers. A member of our Public School Board has asked for applications from Assemblies of God school teachers who

would be interested in coming to Sikeston this coming fall. Those wishing to apply should write me, stating qualifications and experience.—Loren Wooten, Pastor, First Assembly of God, 910 Lake Street, Sikeston, Missouri.

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