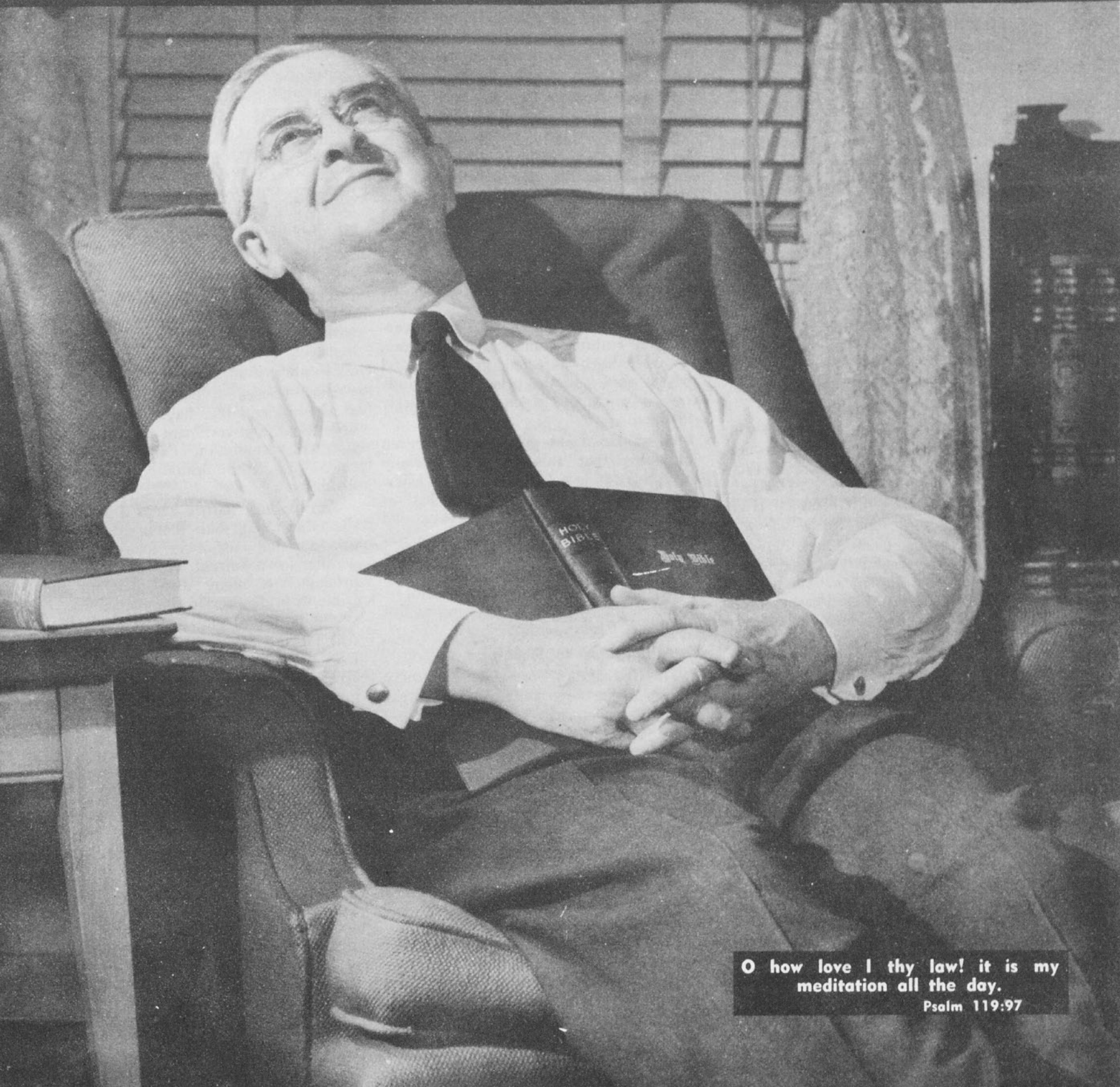


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The Pentecostal **Evangel**

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



**O how love I thy law! it is my
meditation all the day.**

Psalm 119:97

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Broadcasting in Berlin

For the first time in German radio history, religious minority groups are to go on the air. The Pentecostals and eighteen other denominations will take turns broadcasting Sunday morning programs over RIAS, the American-sponsored radio station in West Berlin.

A Message From Korea

General Matthew B. Ridgeway sent a cable message to the United Church Men, meeting in Cincinnati. He declared that the best-equipped armies are doomed to failure without hidden resources of spiritual values, and he expressed thanks to all who pray for his men.

New Catholic Radio Station

The President of the Republic of Panama officially dedicated a new radio station in Panama City recently. Station HOLY, owned and operated by the Panama Roman Catholic diocese, plans a sixteen-hour schedule. It goes into competition with Station HOXO, a radio station operated by a private group of Protestants in Panama City which sends out seven gospel programs daily.

A Secret of Our Growth

Town Meeting of the Air had for its subject on Dec. 4, 1951, the question, "Are Our Protestant Churches Reaching the Hearts and Minds of Men?" One of the speakers was Stanley High, Roving Editor of *The Reader's Digest*.

A lady asked, "Dr. High, why do groups like the Assembly of God appeal to the masses while the so-called orthodox denominations, like Presbyterians, fail to reach them?"

Dr. High replied, "Well, I wouldn't want to join in your implied indictment of the Presbyterians. Why single us out? But it's because in my opinion the people who are reached by the Assembly of God have certain specific problems for which they want plain and simple and, if I may say so, absolute answers. And one of the difficulties of churches in other brackets—social, economic, or what have you—is that we have almost completely stored away our absolutes, and everything is something which is two-sided. Well, that's not the kind of religion which was vital in the first century. It didn't have two sides—it had one side. And one of these days Protestantism is going to rediscover its absolutes, and on that day, believe me, we'll be going places."

Preaching to the Prisoners

The Inter-Church Prison Evangelistic Association has been formed at Topeka, Kansas, to take the gospel to city and county jails. Groups representing Wesleyan Methodist, Nazarene, Assembly of God, and Baptist churches have joined in a program to conduct meetings at the various jails, to distribute Bibles and religious literature, and to enroll interested prisoners in Bible correspondence courses.

Prisoners Accept Christ

Seventy of eighty-six long-term felons in Halifax County Prison Camp in North Carolina have professed Christ since a Methodist group, led by a layman, began visiting the camp, and the seventy converts are doing their best to win the sixteen others.

Walter Anderson, State Director of Prisons, is himself a professing Christian and since he came to office last summer he has encouraged evangelism in North Carolina prisons. The conversions at Halifax County Prison Camp, he said, have affected prisoners and guards alike and the prisoners' attitude toward work and discipline is entirely different.

He said that one prisoner has written his mother that "this isn't a prison camp any more. It is a Christian camp." The letter, which the prisoner described as the first "decent letter" he ever had written his mother, added: "I love you and everyone else in the world. I used to hate everybody. Never again will I do wrong, and from now on you can be proud of me, because I am going to live for Jesus Christ."

Developments in Israel

The British and Foreign Bible Society has opened a new center in Haifa, the first Bible Depot in Israel.

In 1950 Israel's national income was \$935,000,000 and there were 460,000 gainfully employed, topping the 1950 goals of the country's Four-Year Development Plan by 10% on national income and by 4% on employment.

No business within the State of Israel within the past two years has gone bankrupt. Of the 10,000 loans made by H. A. I. S. in Israel in that period, not one has been defaulted.

There were 7,188 immigrants in August and 8,639 in September. The Government is beginning to restrict immigration to Israel due to the difficulty

it is having in absorbing the aged and unfit into the economy of the country. The door will remain open for all to enter who wish to enter, but in offering free transportation to Israel it is going to give preference to the physically fit.

Sir Leon Simon, recently resigned chancellor of the Hebrew University in Jerusalem, is proposing that the Latin alphabet be adopted for modern Hebrew instead of the difficult Hebrew alphabet which is without vowels.

Only 11% of the people of Israel voted for the four religious parties in the recent general elections, but this does not mean that the other 89% are irreligious. Actually, including the new immigration, anywhere from 25 to 50% of Israel's Jews attend synagogue on the Sabbath. An overwhelming majority of the population registered for Kosher meat.

Two new labor laws are now in force in Israel. The first lays down a working week of forty-seven hours, with a weekly continuous rest of thirty-six hours. The other grants all hired workers an annual fourteen-day vacation with pay.

News in Brief

The Federal Bureau of Prisons reports that the adult population of the nation's penal institutions reached a new high of 167,173 in 1950. This was 2,046 more than the previous year.

Both houses of parliament in Iran, a Moslem country, have passed a bill ordering the government to enforce nation-wide prohibition of the preparation, sale, and consumption of alcoholic drinks.

A Pittsburg barber keeps a Bible on the table along with the usual periodicals for his customers to read while waiting for a haircut. He says it is surprising how many men pick up the Bible in preference to the magazines.

Thousands of churches next October will engage in a simultaneous "Christ For Everyone" evangelistic campaign. Horace Dean, leader of the interdenominational project, is urging every pastor to engage an evangelist for that month or to preach himself each night in a mighty effort to reach the unreached.

One dollar out of every sixty that was spent on construction in 1951 went to new church buildings. A new record was set with the starting of \$429,000,000 worth of new churches.

The Baptist General Convention of Texas has given up its attempt to operate its own FM radio station. It announces that KYBS (Dallas) has gone off the air permanently, after operating for two years and losing from \$25,000 to \$30,000 a year.

From Crime to Christ

Dorothy C. Haskin

JIM VAUS stared at the stocky, well-tailored man, who held several hundred-dollar bills toward him. The man was Mickey Cohen, called by *Time* "The undisputed boss of Los Angeles gangdom" and dubbed "Hollywood's Gambling Haberdasher" by other national magazines and daily papers. He had just asked Vaus to work for him.

Vaus shook his head. "No. You know I'm working for the police department."

However, he took the bills and stuffed them into his pocket. They were his payment for removing a microphone that had been planted in Mickey Cohen's home.

In a low, even voice, Cohen explained exactly what he wanted Vaus to do and how much it would mean to him financially. The money 'burned' in Vaus' pocket and his nimble mind thought of more ways to spend the money than there are churches in California. Slowly, he nodded Yes.

For eight months or so, Vaus lived a double life, working simultaneously for the law-enforcement agencies and for Mickey Cohen. But all too often the calls were too close. As Vaus relished spending the money he got from Cohen, he became "too busy" to go on a case with the police department.

He was on his way down, with the same skill and knowledge that once had put him on his way up. Vaus' one consuming interest in life had always been electronics. Of course, when he was in high school that meant radio. He built his own ham radio station. When he was in the army, radar knowledge gained him promotion to captain, and after his discharge he opened his own business as "Electronic Engineering Consultant."

Then he began working for the police department as a wire-tapper, which is legal in only two states in the union. When the Los Angeles Police Department had lined up a criminal on whom they could not get sufficient legal evidence, they called in Vaus. He would tap the crook's line, much to the distress of the telephone company, and secure the evidence needed by the police.

The pay was far too low to suit luxury-loving Vaus, so when the opportunity came, the preacher's son became, as *Life* dubbed him, "a henchman of

Mickey Cohen." The boy trained in theology became the companion of gamblers and 'bookies.' If you ask him why, he will tell you, "My actions proved that my dad's teachings were right. Man is a sinner, and being brought up in a Christian home is no substitute for conversion."

Jim Vaus is a big man weighing around three hundred pounds. His long, full placid face often does not express his depth of feeling. It would be easy to think that he is not greatly moved; but within he is always clicking, adding up facts faster than an electrical brain.

Perhaps it was because he was so keen-minded that he got so deep into sin. How young he was when he first dabbled with sin is not known, but the first public record occurred when he attended the Bible Institute of Los Angeles. Vaus was given charge of the money collected for the Annual. When the fund was not large enough to print it, Vaus decided he might as well spend the money for a trip to Florida.

The school was shocked by his disappearance but the grim assurance by his father that young Vaus would return shows how well he knew his son.

And father was right. Even though Vaus was not a Christian, his conscience had been trained in a Christian home. He could not enjoy lying on the bench in the Florida sunshine on stolen money. He returned to Los Angeles, arranged to return the money, and was promptly expelled.

Soon Vaus, chafing under the lack of money, took his father's old gun and, though it would not work, used it for a holdup. Unfortunately (or fortunately for Vaus, according to the way you look at it) at the scene of the crime he dropped a piece of paper, on which was his name and the store for which he worked.

This slip resulted in Vaus' being caught and sentenced to jail. His father's congregation was completely shocked. The Bible, however, does not exempt preachers' sons when speaking of sinners.

When he began working for Mickey Cohen, it was with a sense of relief that he quit attending church. At last he could murmur, "I'm too busy," and mean it.



Not all condemned men are behind the bars. The Bible says, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

But Evangelist Billy Graham came to Los Angeles to hold revival meetings in October 1949. Vaus read about the meetings in the local papers, in *Life* and in *Time*. The conversion of Louis Zamperini, World War II hero, of Stuart Hamblen, radio singer and of Harvey Fritts, of TV fame, made headlines. Vaus claims, "Curiosity and nothing else drew me to those meetings."

That Christian-trained conscience began to bother him again. He admits that he could certainly spend money as fast as he made it. He had a car dolled up with every possible accessory, and a house loaded with modern gadgets. But inside he had a restless, nagging feeling.

When a gospel invitation was given, Vaus stood up with the others to sing, still defiant. The evangelist pleaded, "There's a man in this audience tonight who has heard this story many times before and who knows this is the decision he should make. Tonight, as often in the past, he is saying No to God. Yet, this may be the last opportunity God will give him to decide for Christ."

Something inside Vaus broke. He walked down the sawdust trail, and into the prayer tent. He knelt and prayed, "Lord, I believe this time from the bottom of my heart. I mean business with You, but You've got to mean business with Jim Vaus for the road ahead is a rough one. If You'll straighten out this tangled life of mine, I'll turn it over to You—all of it!"

The road ahead was a tough one for Jim Vaus. Tight-lipped, with a prayer in his heart, he went from place to place confessing the wrongs he had done. He

knew that by his own admission, since he had acquired electronic equipment with phony purchase orders, he faced years with the view spoiled by steel bars. But no one signed a complaint against him and he made over \$15,000 restitution, losing bank roll, home and car.

He even talked for hours with Mickey Cohen about the Lord—but Cohen did not make a decision for Christ and is now serving a five-year sentence for income tax evasion.

Meantime Vaus began giving his testimony in churches. Then he began holding meetings in some of the suburbs around Los Angeles. In time, the knowledge of electronics, which he had once used for law-enforcement agencies and for Mickey Cohen, he began using for God. He uses the marvels of electronics to illustrate spiritual truths.

If, when he preaches, he stresses that head belief in Christ is not enough but that one has to love the Lord and obey Him, it is because Vaus had head knowledge for many years and that knowledge did not save him. He did not become a Christian until he was ready to forsake sin and live completely for Christ. —Reprinted from *Young Life*.

Rest in Christ

The sweetest part, if one may speak of one part being sweeter than another, is the rest which full identification with Christ brings. I am no longer anxious about anything as I realize this; for He, I know, is able to carry out His will, and His will is mine. It makes no matter where He places me or how. That is rather for Him to consider than for me; for in the easiest positions He must give me His grace, and in the most difficult His grace is sufficient.

It matters little to my servant whether I send him to buy a few pennies' worth of things, or the most expensive articles. In either case he looks to me for the money. So if God places me in great perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? And His resources are mine, for He is mine and is with me and dwells in me.—J. Hudson Taylor.

It is safe to trust God's methods and to go by His clock.—S. D. Gordon.

Destiny is determined by choice, not by chance.

DOES PRISON WORK PAY?

The following remarkable account of the deliverance of a confessed murderer from the bondage of sin has recently come to our attention. Because it illustrates so well what the Lord Jesus can do for the neediest of souls in prison when Christians pray and witness faithfully, we are passing it on to our readers:

Last summer Johnny Allison, 27, tavern operator and used car dealer of Frankford, Mo., shot and killed his father-in-law, wounded his estranged wife, then attempted suicide.

After ten days in the hospital, he was taken to jail at Palmyra. The young people of the Palmyra Mennonite church and the Hannibal Mission church hold monthly meetings in the jail. Immediately they became interested in young Allison and began praying for him.

Allison again attempted suicide, this time in the jail, and shortly afterward Harold and Roy Kreider went to visit him. Meanwhile a group of Christians went to prayer for Allison's conversion.

The Kreiders came back and reported Allison had been converted in a remarkable manner. Immediately he gave up his cigarettes, destroyed a large quantity of evil records, pocket novels, etc.

The change in his life was so drastic that his mother and lawyers insisted that he had lost his mind, and on October 20 a public sanity hearing was held. At the close of the trial the judge pronounced him sane, saying he was a man of unusually high intelligence, and a man of conviction.

Back in the jail he kept himself busy reading his Bible, memorizing Scripture, and witnessing for the Lord. He led two other prisoners to Christ. When the murder trial was held, the jury's verdict was first degree murder, life imprisonment.

Some tears were shed by friends, but Allison remained calm. "Don't cry for me, friends," he said. "Just pray for me that as I go to prison I can witness for Christ there. This is all in His plan for my life. I expected the gas chamber, but this is God's will."

What if these young people had not cared enough to witness and pray for that lost soul in their local jail? Would he ever have been reached with the gospel?

Arvid Ohrnell, our national prison representative, asks: "Are there jails in your city or township where services are not conducted? Then please, take

these as your field and speak with the Sheriff or Chief of Police about arranging a service. Take a few good singers with you; sing and play only well-known sacred songs. Then testify about what Christ is able to do—how Jesus, the Son of God, is able to save from sin and the power of the world. If there should be only one prisoner, remember that Christ died for that soul—is it not then worth your testimony and effort?"

The Home Missions Department would be happy to receive reports of what the Lord is doing through the efforts of local Assembly of God churches in reaching souls for Christ behind prison bars. Address your letter to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific, Springfield 1, Missouri.

F. B. Meyer's Experience

"Won't you tell me a little about your experience of full consecration, Mr. Meyer?" I said.

"Most gladly," he replied. "It is the one thing in my life that is worth talking about, if anything is. I had accomplished some good, I believe, before this experience, and was not altogether a failure as a minister; but I had not the power with men or with God that I desired. There was one stumbling block in the way, one thing I had to yield, one affection that I had to root out of my heart; but when the surrender was fully made, and I gave up absolutely everything to God, the way became clear and bright. I do not mean that everything was revealed to me suddenly. New apartments of the riches of God's grace are constantly being opened to me, but since I received the key that opened the outer door, all the other doors swing inward as I come to them."

"But do you always have an abiding peace and joy and confidence?" I said. "Are there no ups and downs in your religious experience?"

"Well," he replied, "I am not a man of ecstasies, or of exalted heights or abysmal depths. I do not think much about my emotions or my feelings, but simply try to do what God would have me do, and there is satisfaction and peace in my life which passes understanding."—Francis E. Clark in *Fellow Travelers*.

I have so much trouble with myself that I never have time to find fault with the other fellow.—D. L. Moody.

His Converts Are in Jail

Carl R. Garrett

"CHAPLAIN, I am sixteen years old and have been a criminal since I was six. Do you think this religion can help me?" There was eagerness in the voice of the youthful inmate of Washington State Reformatory.

The chaplain took a New Testament from his pocket and told the boy to read it through twice and then come back. One week later, at the regular Sunday service, the young man reported that he had done what the chaplain told him. He said that on the previous Friday, while he was reading the Bible, "an element came into my soul that I was not acquainted with."

Because of his changed life the young man was soon taken out of the cell block of hardened criminals and given the job of passing out tracts among the other prisoners. Through this ministry he was soon able to lead other young men to Christ.

This is the story of one among hundreds of conversions witnessed by Arvid Ohrnell in his sixteen years as prison chaplain in the State of Washington. His work has taken him into several penal institutions; however, most of his ministry has been in two. He began his chaplaincy at Washington State Prison at Walla Walla. In 1942, he transferred his "headquarters" from Walla Walla to the Washington State Reformatory at Monroe.

Brother Ohrnell, an ordained minister of the Assemblies of God, says, "I wish every Assemblies of God church would catch the vision of jail work. Just think; in almost every town of any size, and especially where there is a county jail, there are 125 to 150 persons who don't have opportunity to hear the gospel."

Although he has always been interested in rescue work and helping the "down and outer," it was in 1927, in Chicago, that Brother Ohrnell first became really active in jail work. The church he was pastoring there held jail services and he joined with the group. Later, when pastoring the Philadelphia Church in Seattle and engaging in extensive jail and prison work at the same time, he found the load becoming too heavy to carry. It soon became apparent to him that he would have to devote all his time to one field or the other. When the opportunity was given him to be-

come a full-time prison chaplain, he accepted. That was in 1935; he has been a prison chaplain ever since.

Every man coming to Washington State Reformatory passes through the chaplain's office for an interview. Says Brother Ohrnell concerning his method of handling this responsibility, "I just let each man tell me his story; as he talked I took notes on a piece of paper and then later wrote out a summary of his life." Thus, whenever a man wanted to see him, the chaplain had before him a picture of that man's life.

There were three regular services a week at the Washington State Reformatory while Arvid Ohrnell was chaplain there—a Sunday service when all who wished were allowed to come, and prayer and testimony services on Tuesday and Thursday. Only those who could testify to the saving grace of Jesus and pray were allowed to attend these last two.

About 48 per cent of the men were found at the Sunday services. Chaplain Ohrnell points with pastoral pride to the fact that there were thirty men who sang regularly in the choir, and twenty-four who played in the band. "That would be an imposing sight in any church!"

In addition to his regular duties, and personal talks with the men, Brother Ohrnell conducted a weekly Bible class. This course was recognized by the State Board of Education and was allowed two credits to apply on their high school diplomas. The men were required to enroll for it as for their other classes and could not drop the course.

Brother Ohrnell has accompanied thirty-two men to the death chamber, and has witnessed many other executions as an observer. One man in particular who had been befriended by Brother Ohrnell and had received from him food and clothing, confessed to him his crime of murder, and subsequently confessed in court. The man was sentenced to death by hanging. It so happened that Brother Ohrnell was planning a trip to Europe and would be gone at the time of the execution. The prisoner, who by this time had been led to the Lord by the chaplain, asked that the date of his execution be moved up



INTRODUCING OUR NATIONAL PRISON REPRESENTATIVE

Our national prison work, carried on under the direction of the Home Missions Department, now has its own representative. Arvid Ohrnell, a prison chaplain for sixteen years, has come to Springfield to take up his duties as National Prison Representative.

Brother Ohrnell's appointment has been sanctioned by the Executive Presbyters. He will be working full time, promoting and directing our national prison work as a division of the Home Missions Department.

thirty days so that Brother Ohrnell could attend him at the execution to comfort him in his last hours. He said, "Thirty extra days of life aren't important to me. I want to have my friend to be with me to the last." The request was granted and the execution was performed thirty days ahead of time.

Says Brother Ohrnell, "Every man, almost without exception, when he makes a final statement issues a warning to others to avoid a life of crime, and urges parents to send their children to Sunday School."

But prison ministry is not entirely composed of attending executions. He has been able to help the innocent who were imprisoned by mistake. One "lifer" who was imprisoned for murder continually protested his innocence. Brother Ohrnell became interested in his case, began his own investigation, proved the man's innocence, and even found the guilty person. Because of this investigation and report the man was later released and returned to useful society.

There are many of the men who have been saved and released who are now preaching the gospel. One such man had been in prison for nine years and had established a very bad record while there. Brother Ohrnell met this man's mother at an Assemblies of God service. She asked him to talk to her son and give him her greetings. He did,

and began telling the man about salvation. A month later the man confessed Christ as his Saviour and his life was changed.

Two and a half years later he was released and he and his wife started attending an Assemblies of God church. His wife was soon saved and they entered the ministry. God has blessed their efforts and they are being used of Him today.

Brother Ohrnell has always had a sympathetic attitude toward the men and takes an interest in their welfare. His enthusiasm has influenced the people of the Northwest District of the Assemblies of God.

It became apparent to him soon after taking office in the prison at Walla Walla, Washington, in 1935, that many of the men would receive nothing for Christmas. So he put a note in the Northwest District paper appealing for cakes. He instructed that they be sent to the prison in care of him. Over a thousand cakes came in from the people of the district.

"Every man who didn't receive anything

from outside received a cake from the Assemblies of God people," he says with a smile. "Then we cut the rest of the cakes and gave every man in the prison a piece." There were enough cakes for both the prison at Walla Walla and the Monroe reformatory.

In December, 1949, the warden at Monroe wanted to have a Christmas program and distribute small bags of confections to the men, but funds were not available to buy the needed items. Businessmen of the area did not respond to an appeal made by the warden, so Brother Ohrnell placed a few well-chosen calls to various Assemblies of God churches in the district.

Christmas week the warden gave permission to Brother Ohrnell to take a panel truck and a "trustee," to drive out and pick up the promised foods. From one church they received four hundred pounds of candy, from another one hundred pounds of assorted nuts. Another church of the district donated four crates of oranges. A Pentecostal man who owned an orchard in Yakima, Washington,

gave a thousand pounds of packed apples, while six other churches together gave three hundred cakes. They returned to the prison at two o'clock in the morning two days before Christmas, tired and sleepy, but with the mission accomplished.

Recently, because of illness resulting from an automobile accident, Brother Ohrnell found he would have to give up prison work for an extended period. So he offered his resignation to the warden. This was the response:

"I know the work you're doing, and how so many of the men come to you. Take your rest and when you're well, come back."

Brother Ohrnell's present plans include the publication of a national prison paper to be sent out to prison inmates all over the nation. He will need our prayers as he takes up his new duties here at Springfield.

Extra funds will also be needed for the maintenance of this new division. Send your offerings to "Prison Fund," Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

Zephaniah, the Prophet of Wrath

Frank M. Boyd

FOLLOWING the ministry of Isaiah and Micah, there was an interval of at least fifty years when no prophetic voice was heard in Judah, as far as we know. Then came Jeremiah and Zephaniah calling the nation back to God.

During the interval the nation had reverted to heathenism. The worship of Jehovah was banished. Vile, immoral Baalism had made a powerful resurgence and the Chemarim, the order of black-robed idolatrous priests of Baal, had been appointed by some of the wicked kings to conduct the worship in the high places (2 Kings 23:5).

Worship of the vile god Malcham (Molech) was revived. Of Manasseh it is said that "he caused his children to pass through the fire" (2 Chron. 33:6), which means that he sacrificed them to Molech.

The princes of Judah were so corrupt that justice was impossible. Injustice, oppression, and violence flamed out from the court and swallowed up the people like a flood. "In Zephaniah's indictment of Jerusalem he pictures the people as unteachable, the rulers as predatory, the courts as merciless, the prophets as traitors, and the priests as profane. It was a dark day for God's land."—Yates.

Then Josiah came to the throne, and while repairs upon the desecrated temple were in progress a copy of part of the Pentateuch was found. This discovery greatly stirred the king and the people. As a result, Josiah undertook vigorous reforms. He purged the land of the high places and of varied kinds

of images. He despoiled the idol groves and burned the bones of the wicked priests upon their heathen altars. His activities overflowed across the borders into several of the tribes of Israel, even north to Naphtali.

Josiah's reform did much for Judah. As in the days of Hezekiah, the work was only a repression, it is true. It was merely external and it did not reach the hearts and lives of the people. But who is to withhold commendation from the zealous young king?

The ministry of Zephaniah and Jeremiah probably began about the thirteenth year of Josiah's reign and undoubtedly encouraged the king in his noble effort. It is a safe presumption that Zephaniah's prophecy was uttered in the early days of the reformation, and that he himself was a prime mover in it.

Zephaniah, the Man

Unlike Micah, the prophet from the villages, or Amos, the sheep herder, Zephaniah was a product of the king's court. He traces his ancestry back to Hezekiah. (Hizkiah, 1:1, is Hezekiah in the A.S.V.) The comparison of the birthplaces and environment of these different prophets establishes the principle that God has a place for all types of men. Zephaniah's royal lineage must have given him social standing at least with the princes and nobles as he stood forth to denounce the nation's sins. He was well acquainted with Jerusalem and court life. His name means, "Whom the Lord shelters."

"His grim, austere, sober nature has gained for him the name of 'puritan' or 'protestant.' He seemed obsessed with a terrible conception of the doom that was coming upon the wicked world about him. No hope was in sight, for the certain doom was rightly deserved and must come on friend and foe alike."—Yates.

Zephaniah's Prophecy

One who reads the prophecy in the English Bible might get the impression that Zephaniah sat down and wrote the book in three chapters, but the fact is that it is a series of brief oracles, undoubtedly given at different times in the early days of Josiah's preparation for the reformation. When we remember the conditions of the land, as outlined above, we can well understand the reason for the scathing language with which he announces the nearness of "the great day of the Lord," "a day of trouble and distress," "a day of wrath . . ." (1:14, 15) for all who have "turned back from the Lord" (1:6).

The book may appropriately be divided as follows: (1) An Impending Day of Wrath for Judah. 1:1—2:3. (2) A Day of Wrath for the Nations. 2:4-15. (3) A Day of Wrath for Jerusalem. 3:1-8. (4) A Day of a Pure Language. 3:9-20.

Day of Wrath for Judah. 1:1—2:3

Verses 2 and 3 are a prelude announcing widespread judgment upon the whole land. Jeremiah uses a similar expression in 8:13 meaning literally, "Taking away I will make an end." The prophet begins abruptly with this announcement of universal judgment before he warns Judah in particular of the punishment that awaits her. The "all things" of v. 2 are defined in the following verse. There is a mysterious connection between man and the lower creation, which suffers under the primal curse for man's sin. cf. Gen. 3:17; Rom. 8:22.

Zephaniah pronounces certain doom on:

1. The idol worshipers—the adherents of Baal and the black-robed priests. v. 4
2. The worshipers of the heavenly bodies. cf. Deut. 4:19. v. 5.
3. The deluded worshipers of the vile God Malcham (Molech). v. 5.
4. All who have deserted Jehovah, the apostates. v. 6

In vv. 7-13 the judgment is described which will fall upon various classes; namely, the princes of the royal family, the traders, the irreligious, and the profligates. Every class of sinner will be searched out as with

This is the eighth in a series of studies on the Minor Prophets. All quotations by Kyle M. Yates have been taken from his excellent book, "Preaching From the Prophets," and are used here by permission of the publishers, Harper and Brothers, New York.

candles (v. 12). In verse 9, "those that leap on (or over) the threshold" and the retainers of the princes, who, carrying out their masters' wishes, violently invade the houses of others and pillage them of their contents. "The expression, 'To leap over the threshold', seems to have been the common term for burglary and stealing with violence"—*Pulpit Commentary*. The wealth in which they trusted would become a prey of the enemy, and thus they would learn that God rules in the affairs of men.

In verses 14 to 18 the prophet describes the near approach and the terrible nature of the coming judgment of "the great day of the Lord." Even "the mighty man," the hero on the battlefield, is panic-stricken and cries out for fear (v. 14). "The day of the Lord" is indeed a terrible day and the prophet gathers together all available expressions of terror and calamity (v. 15). It is "a day of the trumpet and alarm." "Alarm" means "the sound of alarm" when the signal for battle and the approach of an enemy is given (Jer. 4:5, 19; Ezek. 33:4). Here it is the signal of destruction (v. 16). The strongest fortresses shall be powerless against the irresistible attack (v. 6); men shall be driven to the utmost straits, walking like blind men; the bloodshed shall be terrific (v. 17). God's jealous wrath like a blast of fire is about to fall upon "the whole land" and there is no escape (v. 18).

The first three verses of chapter two are an exhortation to repentance on the part of the wicked before the day of the Lord should come, and to perseverance on the part of the righteous in order that they may be safe in the judgment.

The call to "gather together" (v. 1) is to an assemblage in order to take mutual counsel or to make general supplication and confession to God, before the divine fiat comes to execution. "This is thrice repeated in substance to show the certainty and speed of its arrival" (v. 2).

In 2:3 the prophet addresses especially the pious among the people urging them to perseverance in the way of the Lord. The humble, the peaceable, the righteous are seen in direct contrast to the proud, self-sufficient infidels mentioned above. Even the righteous may not too confidently expect physical preservation in a time when God's judgments are in the earth, but they shall certainly be "hid" from eternal destruction. This hiding recalls the prophet's name—"whom the Lord shelters (or hides)."

Day of Wrath for the Nations. 2:4-15

Reason enough for Judah to tremble is seen when the nations around her, such as the turbulent and powerful Philistines, are to fall before an invading army. That this type of judgment is in the picture is clearly seen in the expression "they shall drive out." Four of the five great cities of the Philistines are mentioned (vv. 4, 5) as denoting the whole territory of the Cherethites (Philistia). Zephaniah calls the Philistines by this name for the sake of a play on the word, *Cherethites*; it means "cutters-off" and they, in turn, were destined to be "cut off." Where the Philistine cities lay, the seacoast will be later a place for flocks of Judah's sheep (vv. 6, 7).

Moab and Ammon, east of the Jordan, will

fall under severe judgment. These two nations had their beginning in incest (Gen. 30:30-38). They proved to be bitter enemies of the Jews. They carried themselves haughtily and showed their overweening pride by violating the territory of the Israelites. Their idolatrous practices were vile and smelled to high heaven. Their judgment is to be one of complete obliteration. These lands still lie waste and desolate today and scarcely give any evidence of former occupation by powerful peoples (vv. 8-11).

The Ethiopians or Cushites, the most remote inhabitants of the south with which the Israelites were acquainted, are to be slain by the sword of the Lord. The "sword of the Lord" means the instrument which He uses to effect His purpose of punishment (Isa. 27:1; 34:5). In one instance the king of Babylon is the one who wields that sword of judgment (Ezek. 30:25) against Egypt. It was this very nation that the Lord used to overthrow Ethiopia, Egypt, and Assyria (v. 13) with its proud capital, Nineveh. In twenty years from the prophet's time all these nations lay desolate under the power of Babylon (vv. 12-15).

Day of Wrath for Jerusalem. 3:1-8

Jerusalem, the capital city of Judah, is brought under further indictment for obstinacy and rebellion. The prophet warns her that if God punishes the heathen, He will not spare the hardened sinners in Judah. Woe to her! Why?

1. Because she is rebellious (marginal reading in place of "filthy"), polluted by her many sins, and oppressive, acting unjustly and cruelly to the weak and poor (v. 1). She heard not the voice of God, took not to heart the chastisements sent upon her, and did not profit by them. When danger threatened, she relied on human aid, made alliances with the heathen, and prayed to false gods for help. She had no intercourse with the Lord in prayer and worship (v. 2).

2. Because her princes which ought to protect the people are ready to tear them to pieces and devour them. cf. Prov. 28:15. Probably the violence and arrogance of the chiefs had increased during Josiah's boyhood. This must have been written before the reformation under his leadership (v. 3).

3. Because her "judges, whose duty it was to administer justice and to set an example of equity and virtue, are themselves most cruel and rapacious." They were like "evening wolves," that prowl for food in the evening and are then fiercest. They are so greedy that they eat up their prey at once and leave nothing till the morning (v. 3).

4. Because her prophets (the professional prophets) are "light," possibly frivolous or empty boasters, and men of treacheries, "who uttered their own fancies as if they were commissioned by God, and so really opposed to Him whom they professed to represent" (v. 4; cf. Jer. 23:32).

5. Because her priests have polluted not the temple only, but all that had to do with God's service, worship, rites, and sacrifices. They made no distinction between the sacred and the profane (Ezek. 22:26). They distorted the meaning of the law, and neither observed it themselves nor taught others to keep it (v. 4).

"In the midst of this congregation of sin-

IS AMERICA FALLING?

Almost two hundred years ago Edward Gibbon, the great English historian, wrote his monumental work on "The Rise and Fall of the Roman Empire." In that history Gibbon points out five reasons for the destruction of that empire:

1. Rapid increase of divorce with the undermining of the sanctity of the home, which is the basis of society.

2. Higher and higher taxes and the spending of public moneys for bread and celebrations.

3. The mad craze for pleasure, and sports becoming every year more exciting and more brutal.

4. The building of gigantic armaments when the real enemy was within—the decadence of the people.

5. The decay of religion—faith fading into mere form, losing touch with life and becoming more impotent to guide it.

Is America falling? These reasons for the fall of the great Roman Empire should make every American stop and think, for every one of the five is evident in our modern society. History may be repeating itself!

No democracy of history has lasted longer than 200 years. America is now 175 years old. The next twenty-five years will tell the story. Our only hope is in Him who said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

—Hillsboro Christian.

ners God is continually manifesting His righteousness; He leaves not Himself without witness; and therefore their iniquities are without excuse. His presence was associated with the temple; His moral government was always being manifested. He would not be just, if He left sinners unpunished."—*Pulpit Commentary*.

Obdurate and blinded as nations are, the extreme measures that God must take are the only way by which He can secure salvation for Israel and for the whole world. When God's judgments are in the earth then will the inhabitants thereof learn righteousness (Isa. 26:9).

Day of a "Pure Language." 3:9-20

In commenting on ch. 3, especially the latter portion, G. Campbell Morgan says:

"A modern expositor has said that it is perfectly patent that this last chapter was not written by Zephaniah because the contrast is too great between the picture of the awful, sweeping, irrevocable judgment and that of the restoration. No one can imagine, he declares, that the same man wrote them both. All of which is the result of the expositor's blindness. The last picture is that of the enthroned Jehovah, the picture of a new order; songs instead of selfishness, solidarity instead of scattering. That is the intent of judgment. . . . The very contrast demonstrates the unity of the authorship."

This section of Zephaniah is like the quiet calm after a tremendous storm. When God's judgments have done their work, God will bring Israel and the nations to a knowledge of

(Continued on page nine)

SUNDAY'S LESSON

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

BAPTISM

Lesson for February 10

Matthew 28:18, 19; Acts 16:25-34; Romans 6:3,4

When John the Baptist came preaching it was with "the baptism of repentance for the remission of sins" (Luke 3:3). We may well believe that John's baptism was by immersion since believers "were baptized of him in Jordan confessing their sins" (Matt. 3:6). Jesus, we may well believe, continued the same mode of baptism. cf. John 3:22, 23.

We believe baptism by immersion to be the Scriptural method, but we must not attach such importance to baptism as to substitute it for the redemptive work which only the Holy Spirit can apply; for baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21).

1. Infant Baptism

Many believe that baptism in the Christian church has taken the place of circumcision in Israel, and that by means of infant baptism the babe is brought within the covenant of God. This suggests a good thought. When a Jewish child was eight days old he was circumcised, signifying that he was a child of the covenant, which God had made with Abraham (Gen. 17:1-14). Since Christians are now under the New Covenant, why should they not recognize their little ones as being heirs with them of the covenant? Ought we not to recognize this fact in the dedication of children?

The error of infant baptism is that it esteems baptism as a saving ordinance without which the child would be lost. Should children die, they are not lost whether they are baptized or not, unless they have reached what is called "the age of accountability." Were we to set an arbitrary age as was done in Israel for the time when a son was considered "a son of the commandment," or "a son of the law," and came under the obligation of obeying its precepts, we would set the age at twelve. But we believe no such arbitrary age can be set. Some grasp moral truth and responsibility earlier than others. "Where no law is there is no transgression" (Romans 4:15). Until conscience is awakened and right and wrong are clearly grasped we believe a child is safe by the provision of Christ's atonement.

2. Triune Immersion

Far be it from us to quarrel with godly believers who believe that in baptism a person ought to be dipped three times. "Let every man be fully persuaded in his own mind." We raise a question, however, concerning triune immersion. What does Christian baptism signify? In Romans we read, "Therefore we are buried with Him by baptism into

death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). This teaches that in baptism we are identified with our Lord Jesus in His death and in His resurrection. Jesus died only once, therefore single baptism signifies our identification with Him. The Father did not die to save us, neither did the Holy Spirit.

3. The Authority, Ground, and Object of Baptism

If it were only a matter of the ordinance of water baptism itself (being "baptized into His death"—Rom. 6:3) there probably would be no issue over the words used as a formula. It is when those who are baptized "in His name" (the name of Jesus) deny the Father and the Holy Spirit that we must disagree. To teach that "the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19) is the Lord Jesus Christ, is to teach error. The title "Lord Jesus Christ" is the title of the Son and never of the Father or the Holy Spirit (Rom. 1:3; 2 Cor. 13:14; 2 John 3).

It is well that God looks upon our hearts and sometimes overlooks the errors of our minds. He knows how limited we are in knowledge. Under "Synonymous Words" in the Newberry Bible we learn that two prepositions are used in connection with baptism, each translated "in." When Peter commanded the household of Cornelius to be baptized he did it on the authority of our Lord Jesus (Acts 10:48). When he commanded repentance and baptism in Acts 2:38 he used a term which signified the ground on which they were to be baptized. They had rejected Jesus; they must now be baptized in His name. In Matt. 28:19 a different word is used which signifies that the object or result of baptism was to be a new relationship—a relation to the Father, to the Son, and to the Holy Ghost.

4. The Time for Baptism

Baptism as a declaration of one's faith in Christ as personal Saviour ought to take place as early as possible. Jesus said, "Go ye therefore, and teach (disciple) all nations, baptizing them" (Matt. 28:19). This is confirmed in Mark—"He that believeth and is baptized shall be saved" (Mark 16:16). At Pentecost Peter connected baptism with repentance (Acts 2:38). At Samaria "when they believed Philip preaching the things concerning the kingdom of God . . . they were baptized, both men and women" (Acts 8:12). Paul was baptized immediately upon his conversion (Acts 22:16). Baptism of the Philippian jailor and his household was immediately up-

on accepting Christ (Acts 16:31-33).

Let the convert be taught that he has now accepted Christ as his Saviour and in baptism he is entering into a covenant with his Lord that he will indeed "walk in newness of life." Many foreign missionaries, however, have decided through experience that it is not wise to hasten converts into baptism. They know their converts better than we do—their former life in idolatry, and their heathen sinful practices. We believe young converts ought to be carefully instructed in the truths of God. However, Jesus indicated that the instruction ought to come after baptism rather than before it—"Teaching them to observe all things whatsoever I have commanded you."

5. The Meaning of Baptism

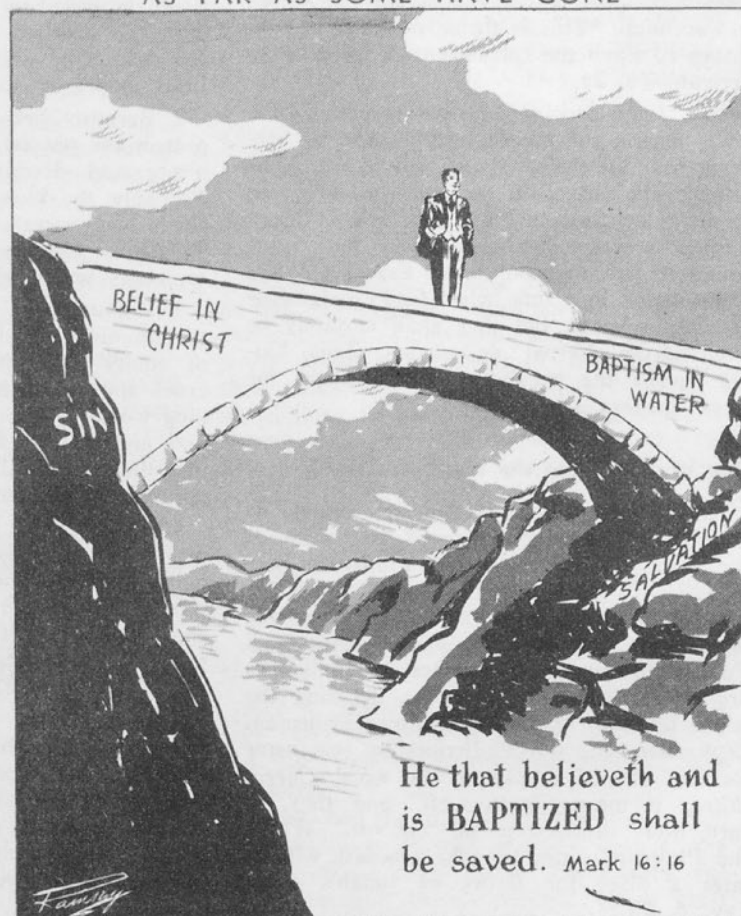
Baptism is identification of ourselves with Christ in His death, burial, and resurrection. In baptism we declare ourselves dead with Christ to the spirit and aims of this present evil world; dead to sin and dead to selfish desire. We declare also that we are risen with Christ to live above sin and the attractions of this present evil world. Instead of living for the world and self, we covenant in baptism that we will henceforth live not unto ourselves, but unto Him who died for us and rose again (2 Cor. 5:15).

THIS WEEK'S LESSON

Confession (lesson for Sunday, February 3). Lesson text: Romans 10:8-10; Acts 6:8, 10-12; 7:55-60.

"There is never a thought you think today,
Though it passed without expression,
But leaves on your soul forevermore
A good or bad impression."

AS FAR AS SOME HAVE GONE



He that believeth and
is BAPTIZED shall
be saved. Mark 16:16

ZEPHANIAH, THE PROPHET OF WRATH

(Continued from page seven)

Himself. He will "turn to the people a pure language" (literally, "lip"). He will purify their lips which have been polluted with the names of idols and worship to false gods (cf. Hosea 2:17). Whether or not this promise has reference to unity of language again, as before Babel, it certainly does mean that there will be unity of worship of peoples and all shall speak the language of faith in one God. This points unquestionably to Messianic times (v. 9).

This section of Zephaniah is a message of assurance of God's preservation of a faith remnant, and His protecting care for them. Three times in the book the salvation of this remnant is spoken of, once having to do with a day near the prophet's time (2:3, 7) and the other in the last days (3:12, 13). Twice, in the same chronological order, there is reference to a return from captivity (2:7 and 3:20).

"Jehovah will purge from Israel those who reposed in a self-righteous pride of their covenant privileges; and purged from these sinners, Israel will be a humble, trustful, and holy nation" (vv. 11-13; cf. Ezek. 20:33-38).

That this passage of Zephaniah relates to Israel's final restoration at the end of this age is seen in such phrases as, "Thou shalt not see evil any more" (v. 15); "in that day it shall be said to Jerusalem, Fear thou not" (v. 16); "at that time I will undo all that afflict thee . . . I will get them praise and fame in every land where they have been put to shame" (v. 19); "I will make you a name and a praise among all people of the earth" (v. 20). These conditions have never yet been realized by the nation of Israel nor fulfilled in and through them.

The marvelous grace and lovingkindness toward His people, even though they err and fail Him, is seen in 3:17:

*Yakweh thy God in the midst of thee
As a mighty One*

Will save,

Will be glad over thee with rejoicing,

*Will be silent ("renew thee," Septuagint)
in his love,*

Will exult over thee with shouts of triumph.

None the less may we, His spiritual people, rejoice in this glorious revelation of the divine love, and experience its reality in our lives.

Let us glean a few of the practical lessons from Zephaniah:

1. The judgment of God upon sin is inexorable. As the poet has said:

*"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."*

2. God's indictment of sin, while severe, is never unjust.

3. God's judgments are always remedial in purpose, never vengeful. He desires to be gracious and to turn men to repentance.

4. Those who humbly seek the Lord are assured of preservation in the day of wrath.

5. God yearns over His people with a tender love.

6. The Lord rejoices in fellowship with a redeemed people, and His infinite heart is gladdened by their response to His love.

GNARLED BY THE WINDS

"They have stood there," the guide said, "for four thousand years. They have been buffeted by the storms of centuries, and their strength comes through withstanding."

We were camped in the Sequoia National Park in a clump of the sequoias, gigantic fellows twenty and thirty feet through. They were gnarled old trees, the oldest living things in the world. But they were strong because they had gone through tempests and had overcome.

So the building of Christian strength comes through being buffeted by winds, flailed by tribulations. We are strong by withstanding. When a trial arises, let us not run away from it, but face it. With Jesus by our side there is no wind that can topple us. He faced the world, but He overcame. And through His strength we can outstride character's worst storms.—Selected.

MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners
Jews . . . American Indians . . . Alaska
Foreign Language Groups in U.S.A.

"DELIVERANCE TO THE CAPTIVES"

Thousands of men and women are imprisoned in the penal institutions of our nation. In addition to the physical confinement afforded by stone walls and iron bars, many of these know an even worse captivity—the bondage of the soul to Satan himself.

But the same Lord Jesus who was anointed by the Spirit to preach deliverance to the captives, still delivers from sin all those who come to God by Him.

A Chaplain Reports

One of our Assemblies of God prison chaplains, Edgar G. Meissner of Fort Pillow, Tenn., told us:

"We are praising the Lord for the faithfulness of the Holy Spirit in convicting men and making them aware of their need of a personal Saviour who is the answer to their every problem. Eleven men prayed through to an experience with God during our altar services last month. Please pray that they will continue to trust and serve the Lord, for they do receive much persecution from ungodly inmates."

Thanks For Good Literature

An inmate of Idaho State Penitentiary wrote us recently: "I would like to express the joy and blessings we of the Idaho State Prison receive from your EVANGEL and other Christian literature. I believe if our reading table was kept stacked with good Christian material, souls might be saved and others brought closer to the Lord Jesus."

A Prisoner's Request

Here is an excerpt from the letter of another prisoner:

"I am an inmate in the California Institution for Men. . . . Through the interests of

Attention Pastors, Sunday School Officers, Teachers and Parents!

Don't forget that this Sunday, February 3, has been declared Boys and Girls Missionary Crusade Day for the fellowship. Encourage your boys and girls under the age of thirteen to give a special offering for the Boys and Girls Missionary Crusade. As most of you know, BGMC is devoted to the financing of the missionary literature program of the Assemblies of God. Your Sunday School need not be a member of the Crusade to take part in the activities of BGMC Day.

Offerings received from the children on National BGMC Day should be sent to the Foreign Missions Department, labeled "BGMC-Day Offering." They may be sent with regular church missionary offerings.

If your school does not have a Boys and Girls Missionary Crusade, what better time could you find for launching the program than the national day? An application for membership may be secured from the Sunday School Department, 434 West Pacific, Springfield, Missouri. Write today.

Christian friends, the chaplain, and the prayers of my Spirit-filled mother, I have surrendered my heart to God, and I am so happy in His service.

"Since my conversion I have dedicated my life to the ministry. However, I feel my need for further preparation and study of the Word of God. I understand that you have a Bible Course for home study that is sent out by the Home Missions Department to those prisoners not in the position to pay. We have a Christian Fellowship among the men who feel the need of a deeper experience with God. Would certainly appreciate it if you send us . . . tracts. Please put me on your subscription list to receive THE PENTECOSTAL EVANGEL. I am unable at this time to send any money to defray the cost of these items. . . ."

The EVANGEL is now being sent to this prisoner and he has been enrolled in one of our Bible Correspondence Courses. All this has been made possible through the contributions of our readers to our Home Missions "Prison Fund."

Four women inmates of the federal prison at Lansing, Kansas, have recently written us asking to be enrolled in Bible Correspondence Courses.

Prisoners all over the nation are asking for and receiving these correspondence courses free of charge to them. But this can continue only as long as our "Prison Fund" continues to be replenished by those who have a burden and vision for these needy souls. We need your gifts now in order to continue and expand this fruitful ministry. Offerings for "Prison Fund" should be so designated and sent to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield, Missouri.

Radio Project Under Way in Liberia

Robert J. Renfroe, Liberia

WE ARE LOOKING forward to having a missionary radio station in Liberia, West Africa. During the past year definite steps have been taken in that direction. Permission has been granted to us by the Liberian government to operate a religious station in the environs of Monrovia, a port city.

A friend of ours, a naval electronics expert, has shipped a pilot transmitter to us to use for experimental purposes in connection with the project. For several months he has been working on a 2,000-watt transmitter for our use as well. When the foundations for our station have been well established we hope to couple the transmitters and go on the air in earnest with the message of salvation.

We asked for and received permission to use a broadcasting company's plans for pre-tuned, battery-operated receivers. Their receivers have been used successfully under tropical conditions. The electronics expert also has been assembling the receivers, which are to be used in the hinterland towns and villages.

It is our hope to single out tribes and peoples least reached with the gospel, to plant our receivers in their key towns, and to preach the gospel to them in their own dialects. After using radio as an opening wedge, national evangelists can be sent into the areas to establish churches.

We have been hindered in our plans for the establishment of the station by lack of funds for transporting and building our equipment;

however, the waiting time has been used to advantage. Gospel messages have been recorded on tape to use when our radio station does get under way.

Already we have messages on tape in Ghandi, Mano, Bassa, Kru, Vai and Gola. We hope soon to have messages in Belli, and Busi, languages of two of the most neglected tribes.

Monrovia is an excellent spot from which to carry on our work. All the Liberian tribes are represented in Monrovia. We have found the tribespeople willing to translate the messages, even though unsaved themselves. By checking messages with several members of a tribe we are able to arrive at fairly accurate translations.

Besides messages in the native dialects we hope to broadcast in English for the benefit of English-speaking peoples of the West African coastal cities; therefore we can use sacred records and albums that friends might desire to send.

We feel that the Lord definitely has pushed us into this program. The way Satan is trying to hinder just now is only a confirmation to us. Pray for us as we continue toward the goal.

Note: Friends interested in the radio station project of Liberia may send offerings to the Foreign Missions Department, 434 W. Pacific Street, Springfield 1, Missouri, designated "Liberian Transmitters." Records and albums should be sent directly to Robert J. Renfroe.



Mr. and Mrs. John F. Hall (above) sailed in January for Upper Volta, French West Africa, to resume their work there.

Christmas at Uska Bazaar

Katherine Cooke, North India

AT 5:30 ON DECEMBER 24, the leper families of the Assemblies of God Leper Home of Uska Bazaar, North India, and all others connected with the Home, gathered in the compound church for a Christmas Eve service. The service began with singing of carols, first by the lepers and then by the *untainted* boys and girls. After prayer the Christmas tree was lighted.

The tree was not one such as you have in the States, but a man-made tree. Each branch was grooved to hold candles. The privilege of lighting a candle was given to those who quoted a Scripture verse. When Brother Bauerjee, our superintendent, asked who wanted to light the first candle, several men jumped to their feet, quoting their verse. One of the school boys stood ready to light the candles for the lepers who did not have any fingers. All joined in the Scripture shower and soon the entire tree was aglow.

Mr. and Mrs. A. Garrison, retired missionaries of the Christian and Missionary Alliance, were spending Christmas with us. After the tree had been lighted Mr. Garrison addressed the congregation. A program was presented after that by the boys and girls and then the gifts were distributed.

Each leper received cloth and a cup, and those with no fingers received a spoon. Ordinarily the people eat with their fingers. The boys received shirts and the girls were given dresses and *saris*. (The boys and men wear *ahotis* and the girls and women *saris*. The cloth was for these garments.) There were some toys for the little ones. Though the toys were crude, they were appreciated.

At four o'clock on Christmas morning the church bell rang for everyone to gather at the church again for the Christmas service. To you four o'clock may seem an early hour for a Christmas service, but it was the lepers' desire that we gather then. Since Christ came into the world to bring light they felt that we could not choose a more appropriate time for the service than dawn.

Mr. Garrison delivered a precious Christmas message. Many desired to testify after-



HAMADAN BELIEVERS AND WORKERS

Believers and workers present at the dedication of Bet-el Church in Hamadan, Iran, on November 18, 1951. Tooma Nasir, superintendent of our work in Iran, is seated fourth from the left on the front row.

Hamadan was the setting for the book of Esther. Esther's and Mordecai's graves are located about two blocks from the new church.

ward. It was eight o'clock when we returned to the house.

At noon everyone of the compound and the Christians of the village gathered on the grounds for a dinner. Curry, rice, and Indian sweets were served.

A GOOD CONVENTION IN NORTH INDIA

THE THIRTY-FIRST annual convention and conference of the North India District Council of the Assemblies of God was held at Lucknow, October 30 to November 7. Fifty-five voting members attended.

Morning sessions (except for November 5-7, when business meetings were held) were devoted to Bible studies. Afternoons were given to discussion of problems. Evening services were inspirational and evangelistic. A number of friends and associates joined in the meetings. An effort was made to attract the public for the last three nights. As a result of the meetings a young man from Ireland has received the Baptism of the Holy Spirit.

Sydney Law of the Elim Pentecostal Mission was the morning speaker; Alfred Cawston, principal of the Southern Asia Bible Institute at Bangalore, was the evening speaker.—by Mrs. Paul D. Schoonmaker, North India.

MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Mr. and Mrs. Eric M. Johnson are on their way to the States from the Gold Coast. They are stopping in Sweden for a short visit.

* * *

Mr. and Mrs. Arthur E. Lindvall of El Salvador are now in the States on furlough.

* * *

Word has been received that greater restrictions are being placed on the preaching of the Word in Czechoslovakia. One of the leading full-gospel ministers there has been forbidden to preach, to travel, or even to write. Let us pray for our fellow-believers in Czechoslovakia just as prayer was made for Peter in Acts 12:5.

* * *



Ethel McClendon

Ethel McClendon, who has been engaged in missionary work in Cuba, returned to the field the last of December.

* * *

Mrs. Raymond L. Zents sailed for France early in January to join her husband who has been studying French. Mr. Zents went to Europe the first of August. The Zents will be leaving France shortly to go to Africa to continue their missionary work in Upper Volta.



Mr. and Mrs. Henry I. Dahlberg (above) are on their way to Togo-Dahomey, French West Africa, to engage in missionary work. Mr. Dahlberg formerly was stationed in Upper Volta.

* * *



Mr. and Mrs. Verne A. Warner (above) have returned to the Dominican Republic field.

CONGO MISSIONARIES MEET AT BETONGWE STATION

THE ANNUAL Missionary Conference of the Belgian Congo field was held at Betongwe November 21 to 25. James Salter of England (of the Congo Evangelistic Mission) who has been visiting the Congo field, was the guest speaker. His rich ministry of the Word was a great spiritual blessing in the missionary services as well as in public services.

Hundreds of persons gathered for the closing days of the conference. There were twenty conversions. A number of persons were filled with the Holy Spirit. A fine new school building at the Betongwe station was dedicated during the conference. The building has been needed for some time for prayer services and conferences as well as for class work.—by David H. Peck, Belgian Congo.

THE COMPLAINT BOOK

A pastor had on his desk a notebook labeled, "Complaints of members against members."

When one of his people called to tell him the faults of another, he would say:

"Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take up the matter officially, I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect.

"Oh, no, I couldn't sign anything like that." And so no entry was made.

The minister said he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.

MONTHLY REPORT

Foreign Missions Department

December, 1951

MISSIONARY CONTRIBUTIONS

Alabama	\$ 1,256.27	New Hampshire	88.97
Arizona	1,282.17	New Jersey	6,754.76
Arkansas	3,221.91	New Mexico	770.08
California	34,293.29	New York	8,238.15
Colorado	2,686.92	North Carolina	225.75
Connecticut	1,049.39	North Dakota	4,406.33
Delaware	603.22	Ohio	16,439.28
D. C.	993.00	Oklahoma	8,313.79
Florida	4,692.99	Oregon	13,373.42
Georgia	1,625.67	Pennsylvania	9,558.59
German Br.	1,394.38	Polish Br.	16.00
Hungarian Br.	320.65	Rhode Island	321.59
Idaho	1,471.03	Russian Br.	83.00
Illinois	7,900.68	South Carolina	72.59
Indiana	5,089.87	South Dakota	1,799.35
Iowa	3,141.64	Tennessee	801.84
Italian Br.	1,023.70	Texas	23,242.85
Kansas	7,305.89	Ukrainian Br.	1,078.64
Kentucky	660.85	Utah	97.21
Latin Amer. Br.	135.94	Vermont	35.00
Louisiana	663.03	Virginia	1,699.99
Maine	307.87	Washington	20,701.82
Maryland	1,403.20	West Virginia	452.11
Massachusetts	1,261.77	Wisconsin	4,091.98
Michigan	6,881.12	Wyoming	842.94
Minnesota	7,799.42	Alaska	189.08
Mississippi	793.32	Canada	526.59
Missouri	8,345.97	Foreign	683.40
Montana	2,047.98	Legacies	7,145.46
Nebraska	3,063.57	Miscellaneous	3,287.40
Nevada	159.02		
Total Amount Reported			\$248,213.69
District Fund		\$10,201.49	
National Home Missions		1,902.79	
Office Expense Fund		6,730.28	
Literature Expense Fund		107.57	
Given Direct to Missionaries		49,343.30	68,281.43

Received for Council Foreign Missions \$179,928.26
 Received for Non-Council Foreign Missions 2,420.89
 Missionary Offerings not Allocated to any State 47,098.68

Total Receipts for Foreign Missions \$229,447.83

FOREIGN MISSIONS DISBURSEMENTS

Belgian Congo	\$ 3,585.04	Bolivia	2,027.59
Gold Coast	6,419.00	Brazil	4,162.88
Liberia	7,446.41	Chile	2,930.25
Nigeria	5,076.34	Colombia	337.00
Nyasaland	2,304.49	Paraguay	581.50
Sierra Leone	2,390.32	Peru	6,021.91
Togo-Dahomey	6,418.59	Uruguay	940.50
Union of S. Af.	5,432.54	Venezuela	4,416.90
Upper Volta	14,338.93	West Indies	15,105.00
China	5,099.82	Children's Educ. in U.S.	3,115.95
Fiji	1,035.23	Entertainment of missionaries	3,822.73
Formosa	2,041.50	BGMC Material and Shipping Exp.	786.26
Hawaii	2,897.74	Convention Exp.	716.10
Indonesia	4,291.05	Deputational Exp.	1,572.15
Japan	5,632.46	Field Secretaries	1,800.00
Malaya	962.33	Literature	2,612.28
Philippines	8,224.26	N. Y. Office Public Relations	860.00
Samoa, Amer.	370.50	Refunds and Trfrs to Other Depts.	4,368.74
Burma	369.00	Spanish Literature	5,087.57
Ceylon	2,033.64	Speed-the-Light, C. A. Dept.	2,220.98
India	28,392.49	Miscellaneous	823.25
Egypt	6,637.93	Retired Missionaries	2,331.08
Europe	11,799.98		
Iran	100.00		
Israel	320.50		
Syria	551.80		
Gen. Amer.	7,752.60		
Latin Amer. work in U. S.	442.03		
Mexico	1,635.78		
Argentina	1,392.57		

Total Distr to Council Foreign Missions \$212,035.49
 Non-Council Missionaries 3,523.83

Total Disbursements \$215,559.32
 Credited to Designated Accounts 13,888.51

TOTAL RECEIPTS \$229,447.83

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

HEALED

If God has healed you recently, will you not write out your testimony and let us publish it so that others who need healing will be encouraged to believe and receive the Lord's healing touch? Make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Mo.

HEART AILMENT

In August, 1951, I was healed of a heart ailment and high blood pressure. My heart beat was so fast I could not talk very well or move my arms very much. I had to walk slowly. Now I can walk as fast as I could 15 years ago. Thank God for saving my soul and healing my body.—Mamie Moore, Lompoc, Calif.

(Endorsed by Pastor Robert Turner, Lompoc, Calif.)

ASTHMA, HAY FEVER, AND DEAFNESS

During the fall and winter of each year I suffered severely from asthma and hay fever. I had difficulty breathing. I was also deaf in one ear. It was embarrassing to be unable to hear what people were saying to me.

In January, 1950, Evangelist W. V. Grant conducted a meeting in our church. Prayer was offered for me and I felt relief from the asthma and hay fever.

I did not realize that I had been healed of deafness, however, until the next night when a lady whispered in my ear and asked how I was. It was then I discovered I was hearing out of that ear for the first time in 45 years. Surely the Lord does exceeding abundantly above all that we ask or think.

During the 32 years that I lived for the Lord I was healed of cancer, blood poisoning, and other diseases, but I do not believe I had ever asked the Lord to heal my deafness. It thrills my soul to tell people what the Lord has done for me.—Ruth E. Harrison, Box 339, Camden, Ark.

(Endorsed by Pastor A. W. Tanner, Box 142, Camden, Ark.)

BROKEN NECK AND PINCHED NERVES

In August, 1941, I took a trip from our home in Fortuna, Calif. to Cloverdale, Calif. When we were five miles north of Cloverdale our car turned over and I was taken to Healdsburg, Calif. Dr. Oakleaf took X rays of my neck and found that the first and second cervical vertebrae and the fourth vertebra were completely severed.

I was in a serious condition for eleven days. The doctor said that only God kept me here. I believed so, but I was a backslider at the time, and I did not give God the glory.

After returning home I suffered great pain. Dr. Genotti of Scotia, Calif. cut the cast off and he told me the pain was caused by the nerves being pinched where my neck was broken.

I could not iron, wash, mop, or do any work without suffering great pain. I had such severe headaches that I could not remember anything. At times my brain seemed on fire.

Life seemed useless, but as I was the mother of five children I could not give up.

I went to Dr. Olsen in Fortuna, Calif. and asked him to break my neck over again and try to release the nerves. He would not do that and said that it was a miracle that I was even alive.

In November, 1950, we moved back to Whitesboro, Okla., my home town, where once I had been saved and had received the baptism of the Holy Ghost. God began to deal with me again and I rededicated my life to Him. He refilled me with the Holy Ghost. I believed in healing but I had not asked the Lord to heal my neck.

One night a lady in our church was healed, and the Lord spoke to me that now was the time. I asked them to pray for me and God wonderfully healed my neck. I have not had any pain in my neck or head. I have done all my work, and all last spring and summer I did a man's work. My husband and I are both living for God, and we are so happy.—Mrs. Luella Wilson, Talihina, Okla.

(Endorsed by Pastor E. T. Glaze of Whitesboro, Okla.)

IMPAIRED VISION

Some months ago I had an eye examination and the doctor advised me to be fitted with glasses, as I was afflicted with astigmatism. Later prayer was offered for me in a meeting in Wayne, Michigan, conducted by Evangelist Velmer Gardner (in August, 1951). The next day the vision in my left eye was greatly improved.

I decided to have another eye examination. My right eye had 20-30 vision and my left eye 20-35, with myopic astigmatism.

The next evening while I was sitting in the evangelistic meeting I felt a burning sensation come into my left eye and then my right eye. I believe the Lord finished healing my eyes at that moment.

Two days later I took a physical examination for West Point at Selfridge Field Air Force Base. The army doctors pronounced my vision perfect, saying I had 20-20 vision in each eye. Jesus Christ, the Great Physician, touched my eyes and made them every whit whole. Praise His wonderful name.—Ronald C. Hudgens, 1055 Earl Blvd., Ferndale 20, Mich.

(Endorsed by Clinton L. Hudgens, Ronald's father.)

FRACTURED SKULL

On September 30, 1950, my six-year-old boy fell from the roof of a corncrib which was 15 or more feet high. He struck his head on a large rock or log. Our family physician said he had fractured his skull and told me to take him to the hospital at once.

I was frightened, but I knew that Jesus had performed outstanding miracles of healing in my own body so I began to pray more earnestly. As I passed a store I saw Brother Gowans, our pastor, standing near the window. I stopped and told him about my little Stephen's condition and asked him to come out to the car. He laid his hands on him and prayed. Immediately Stephen gained consciousness and began to cry. He was instantly healed.

I had X rays taken according to the doctor's orders, but the pictures showed no fracture, much to his astonishment.—Mrs. Myrtle Custer, Oakland, Md.

(Endorsed by Pastor George Gowans, Cross, W. Va.)

CEREBRAL PALSY

My son had cerebral palsy caused from his skull not coming together. He had never walked. When he tried to walk he would drag his leg. The doctors said that if he ever picked up that leg it would be a miracle.

He has been walking ever since he was prayed for in the W. V. Grant meeting in Dallas, Texas, last April. He does not drag his leg. I took him back to the doctor, who said there had been a miraculous change.—Mrs. W. L. Henry, 5011 E. Bluebird Lane, Dallas, Tex.

(Endorsed by Pastor H. C. Noah of Dallas.)

BURST EARDRUM AND SPINAL TROUBLE

I had a burst eardrum for fifteen years. When I blew my nose, air came out my ear. I also had trouble with my spine, and I had lost my sense of balance. If I looked upward or sideways I would lose my balance, stagger and almost fall.

I attended a meeting in Dallas, Texas, in April, 1951, conducted by Evangelist W. V. Grant. I was prayed for and have had no symptoms of these afflictions since. My spine was healed, my sense of balance restored, and I can hear normally out of the ear that was deaf.—J. B. McDowell, 1031 Hendricks, Dallas, Texas.

(Endorsed by Pastor H. C. Noah, Dallas, Tex.)

The Pentecostal Evangel

WEEKLY VOICE OF THE
ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, Editor

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The Assemblies of God are an evangelical Christian body having several thousands of churches in the U.S.A. and several hundreds of missionaries in foreign lands.

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations.

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

BLIND RIGHT EYE

I praise God for healing my eleven-year-old son. Two doctors said that he would never see out of his right eye, and that it probably had been that way since birth.

Last May we attended a meeting in Vernon, Texas, which was conducted by Evangelist Velmer J. Gardner. The evangelist prayed for my son and the Lord instantly healed him, so that he could count the fingers on my hand. His vision is perfect—Mr. Charlie E. Winters, Box 314, Blair, Okla.

(Pastor W. U. Stephens of Blair, Okla., endorsed this testimony.)

GALL STONES AND BRONCHIAL ASTHMA

I was very sick with gall stones. After being on a strict diet for seven years I became very weak and had a very low blood count. I was troubled with swollen glands, and I had pains in my hands and fingers. I could not peel vegetables or write a letter without stopping. I would slap my hands and hold them down after every vegetable I peeled, to relieve the pain.

In November, 1950, some ladies asked me to go to a meeting in Stroudsburg, Pa. I went with them and after seeing the miracles of healing that took place, I was ready to seek the Lord myself. After Evangelist Wm. A. Caldwell prayed for me, the gall bladder pain was gone, and all the rest of my ailments too. I have not had any trouble since. I eat everything I want and I work without any pain.

My seven-year-old son had bronchial asthma shortly after birth. He had such bad spells that we had to give him medicine and burn powders to keep him breathing. After he was prayed for he could breathe through his nose for the first time since birth. Praise the Lord for His wonderful work!—Mrs. Clarence Kuhenbaker, Long Pond, Pa.

(Endorsed by Pastor Wm. H. Douglas, Paradise Valley, Pa.)

February 10 Will Be NATIONAL WMC DAY

First Annual Observance of Women's Missionary Council
Day Scheduled for Next Sunday

In thousands of our assemblies the excellent missionary work of our Women's Missionary Councils will be spotlighted next Sunday, and an offering will be received for the support of our national WMC office. Special badges will be worn by members and prospective members, bearing the national WMC motto—*We Minister as unto Christ*. An appropriate slogan for the day and preceding week has been adopted. "WMC—the heart of the church with missions at heart."

Thousands of pastors affirm that their Women's Missionary Council is the heart of the church, and hundreds of missionaries testify that their work has been expedited and their burdens lightened by the faithful services of WMC. The scope of WMC work is without limit, beginning at Jerusalem (the local church and community); extending to Judea and Samaria (neighboring pioneer churches and outlying areas of the district); and finally reaching out to the uttermost part of the earth (our foreign mission fields).

In each of these realms of service our WMC members have made substantial contributions to the success of the work through their earnest prayers and their practical endeavors in meeting material needs. Pastors know they can depend on their WMC members to assist in visitation, keep the commissary stocked, and render special service

to the church and parsonage when occasion arises, besides their faithful labor in prayer. Pioneer home missionary efforts have been established or greatly assisted by WMC groups. In Georgia several churches have been established on the pennies brought in by the women of the district. From our foreign missionaries there is a ceaseless flow of expressions of gratitude for the benefits they are receiving through the diligent work of WMC. For example, this incident is reported to us by Kenneth Short who recently returned from a survey of our Far Eastern mission fields:

"I have seen many WMC groups busy in America preparing barrels for missionary use in foreign lands. But it was a special thrill to see the result of those barrels during my recent visit to the Far East.

"North of the City of Manila in the Philippines is a great mountaneous area peopled by the most primitive tribes I have yet seen. Although the cold winds whip the mountain sides, the people have almost no clothing. The men generally wear a scanty G-string, and the women wrap only a small piece of hand-woven material around their hips. The children, of course, have nothing to wear. Thus they manage to exist.

"It is into such areas that our missionaries and national workers have gone with the gospel. Theirs is a practical ministry, caring for the bodies of the needy as well as their souls. Up in the cold mountains and down on the sweltering lowlands I have seen grateful Christians, clothed by the gifts of used apparel sent out by the W.M.C.

"In Tuding, a little community in the mountainous section of Northern Luzon, we held services for Mrs. Elva Vanderbout. There was a fine crowd, and a spirit of deep conviction rested upon the people all through the service. One of the many who responded to the altar invitation was a young blind man, led by a little boy. The man was not only blind; he was as filthy as he could be. His hair was long and matted. It was probably well inhabited, too. His body was of doubtful color, caked with mud and dirt. What little clothing clung to his body was in shreds. But he came in his rags to the Lord of Life, who put a robe of righteousness around his shoulders that night.

"The next night he came back to meeting, and I could hardly believe what I saw! Our Christian young people had bathed him thoroughly, cut his hair, and dressed him in new cloths from a WMC barrel. What a transformation! It didn't matter that his jacket was a lady's navy blue jacket. No one knew the difference. Even the child who led him was as neat and clean as an American schoolboy. The rotting remnant of what had once been a blanket was burned, and in its place he was given a clean, warm comforter.

STRENGTH FOR SERVICE To God and Country

You have sought for some practical remembrance to recognize and honor the young men who have joined the armed forces. Here's the perfect solution! A Book of Devotion that brings God into the daily lives, thoughts, and actions of soldier, sailor, and marine.

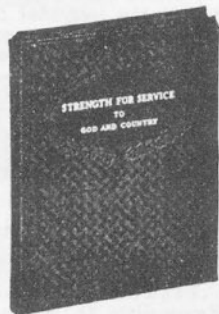
The mission of this book is to inspire closer communion between our fighting men and God. There is a page for every day in the year. Each page consists of a carefully chosen Bible selection for suggested reading; the topical theme for the day; the Scripture text; the meditation, in some 300 unaffected words, concluding with a simple, manly prayer.

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"I now come back to America once again to say: 'More power to the consecrated women of the WMC!'"

Mrs. Vanderbout, the missionary, also expresses her gratitude: "God bless the WMC's! I'll tell you frankly, if it were not for them I would not be able to keep the fourteen boys and girls that I have here at our mission station. The only clothing they have is what we receive from you precious women at home."

Thousands of dollars for missionaries' outfits, special equipment to expedite their work, needs of their mission stations or Bible Schools, and actually tons of canned and dried foods for missionary families and clothing for the poor are given annually by WMC groups. With our national WMC office now in operation to synchronize the work of the women with the needs of the missionaries, it is expected that the accomplishments of WMC will reach a new high in 1952.

CHRISTIAN COMPASSION

I am amazed how easily I become callous. We can never heal the need we do not feel. Tearless hearts can never be heralds of the passion. We must bleed if we would be ministers of the saving Blood.—J. H. Jowett.

NEWS

WITH CHRIST

LAWRENCE A. FORDHAM of Van Buren, Ark. went to be with the Lord recently, at the age of 64. Brother Fordham was ordained in 1927.

ARTHUR F. JOHNSON of Aransas Pass, Tex. went to his heavenly reward recently. Brother Johnson was 77 years of age. He was ordained in 1923 and retired several years ago. He did pioneer work in Texas in the early days.

AMONG THE ASSEMBLIES

KANSAS CITY, MO.—We had one of the greatest meetings our church has ever enjoyed under the ministry of Evangelist and Mrs. George Young. Brother Young has a Holy Ghost anointed ministry both in preaching the Word and in song. Souls were saved in almost every service. Many backsliders came back to God, sick bodies were healed, and a number received the baptism of the Holy Spirit. The church was built up in every way. Several came into the church, and a goodly number are awaiting water baptism.—Grace J. Clow, Pastor, Bethel Tabernacle.

GREENFIELD, MO.—We have been receiving many spiritual blessings at the Glad Tidings Assembly. Last August J. R. Vest was elected as pastor. The first Sunday night he was here, seven were saved. He started a revival the next Thursday night and souls were saved. Brother Vest's son, Julius, who is also a minister, is working with the young people. We now have a large group of C. A.'s of high-school age, and most of them are filled with the Holy Ghost.

Sister Vest is also a minister and she gave us a two-week Bible study which was very successful. God is really moving in our little church. Twenty-four have been saved and six filled with the Holy Ghost since Brother Vest came. Several have been healed. One little girl was miraculously healed of polio and a lady was healed of heart trouble.—Alice Spicer, Church Secretary.

MT. HOOD, OREG.—Evangelists Frederick and Sarah Byers were with us for ten nights. Seven were saved and 19 received the baptism of the Holy Ghost, including several high-school girls. The church was helped in every way by Sister Byers' messages from God's Word.—Earl Hollis, Pastor.

WACO, TEX.—We had a three week meeting with Evangelist Herbert H. Leonard last Fall. God blessed in a wonderful way. Souls were saved, some were filled with the Holy Ghost, and others were refilled. There were also a numbr of outstanding healings.

One young man had a broken neck from a car wreck. He was wearing a brace from his waist to his head. He was prayed for and the Lord healed him. The next day the doctor removed the brace and said he had a new bone in his neck and no longer needed the brace.

Another man whose feet and ankles were swollen and who was in pain was healed and the swelling left immediately. An elderly lady was healed of a swelling in her mouth after having it for some time. We are thankful to the Lord for the ministry of Brother Leonard.—W. A. Edwards, Calvary Assembly of God.

PERU, IND., Dec. 27—An old-time Holy Ghost revival has broken out in our church. Six have been saved and ten have received the baptism of the Holy Spirit. At the close of our Christmas program I gave a short message and an altar call. Two men and two women came to the altar and wept their way through to salvation.

The Pentecostal message had not been preached here until three years ago. Sister Stants and I came here and bought a building and remodeled it into a church and living quarters. God has been with us from the very first service. The Sunday School is now averaging around 75 and we are expecting to pass the hundred mark soon. We extend an invitation to all the brethren passing through.—Calvin Stants, Pastor.

LONGVIEW, TEX.—We had one of the best meetings in the history of the church with Evangelist and Mrs. J. E. Hart of Fort Worth, Tex. During the meeting we were having the Sunday School rooms remodeled and space was limited, but we broke all records in Sunday School attendance. We have held a higher average since then than we have ever had.

One of the carpenters on the building was saved. Later he was baptized in water, and he and his father, the contractor, came into the church.

Every department of our church carries on a full missionary program. We believe that Christ blesses us in order that we may send out His Word.

D. E. Ferguson has been our pastor for over eight years. Under his ministry we have paid off the original note on the church, bought a new parsonage, remodeled a six-room building into a sixteen-room Sunday School building, installed a new heating system, and added a baptistery.—Mrs. J. D. Parkerson, S.S. Secretary-Treasurer, First Assembly of God.

COMING MEETINGS

Notices must 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. Dates of meeting must be given. Meetings in progress will not be announced unless they continue beyond the date of publication.

ALTON, MO.—Assembly of God, Feb. 3—24; Evangelist O. E. Garner, Essex, Mo.—by R. C. Pickney, Pastor.

SIMCOE, ONT., CANADA—Jan. 29—Feb. 10; Evangelist and Mrs. F. R. Davidson, Brimson, Mo. (Lloyd H. Johnston is Pastor.)

PITTSBURG, KANS.—Meeting in progress; Evangelists O. E. and Hallie Gaddis, Arkansas City, Kans. (Charles Peak is Pastor.)

CORPUS CHRISTI, TEX.—First Assembly of God, Feb. 10—24; Evangelist George Hayes, Houston, Tex.—by Warren J. Piersol, Pastor.

RAPID CITY, S. DAK.—First Assembly of God, meeting in progress; Evangelist and Mrs. Harry Walker, Coeur d'Alene, Idaho. (Bernard Ridings is Pastor.)

OGDEN, UTAH—First Assembly of God, 469-29th St., Feb. 5—10; Jimmy Adams Evangelistic Party. (D. G. Lewis is Pastor.)

OCALA, FLA.—Jan. 29—; Evangelist Charles Harthern of England.—by Charles S. Brown, Pastor.

COLON, MICH.—Assembly of God, Jan. 27—; Evangelist Mel Jennings, former army chaplain.—by Argus L. Kent, Pastor.

JAL, N. MEX.—Assembly of God, Jan. 29—; Evangelist M. E. Parlotz, Quincy, Ill. (James H. Black is Pastor.)

REEDLEY, CALIF.—Full Gospel Tabernacle, 12th and E. St., Feb. 12—; Evangelist Irl J. Walker. (A. H. Drake is Pastor.)

ESCALON, CALIF.—Assembly of God, Feb. 3—; Evangelist Kathleen L. Belknap, Chinook, Wash.—by William H. Reeve, Pastor.

JOLIET, ILL.—Full Gospel Church, Feb. 5—17; Evangelist W. M. Stevens, Denver, Colo.—by Allan G. Snider, Pastor.

SALEM, N. J.—Pentecostal Church, 322 Grant St., Feb. 5—17 or longer; Evangelist C. C. Garrett.—by Parker B. Hayes, Pastor.

FORT SMITH, ARK.—First Assembly, Feb. 24—; Evangelist Velmer Gardner, Springfield, Mo. (B. Owen Oslin is Pastor.)

LOS ANGELES, CALIF.—Bethel Temple, 1250 Bellevue Ave., Feb. 10—24; Evangelist John W. Follette.—by Louis F. Turnbull, Pastor.

OROVILLE, WASH.—Assembly of God, meeting in progress; Evangelists James and Maurine Isaacs. (A. E. Lofdahl is Pastor.)

WICHITA, KANS.—First Assembly, meeting in progress; Evangelists Cordelia Donnell and Mildred Holler. (R. R. Morrison is Pastor.)

HAZLETON, PA.—Faith Assembly of God, Locust and 14th Sts., Feb. 3—; Evangelist Stanley Karol, Linden, N. J.—by William A. Caldwell, Pastor.

EUGENE, OREG.—Assembly of God, 710 13th Ave. W., Feb. 3—; Evangelist and Mrs. J. F. Pepper, Findlay, Ohio. (E. Elsworth Krogstad is Pastor.)

SYLACAUGA, ALA.—Sunday School Course and revival, Feb. 10—24; A. T. Hickman, teacher and evangelist. All Pentecostal churches co-operating.—by E. B. Carter, Pastor.

BRIDGETON, N. J.—Full Gospel Church Feb. 19—Mar. 2; Evangelist Earla McKinley, Kansas City, Mo. and Mrs. Lois McWilliams of Texas.—by Roy N. Jacobsen, Pastor.

HOBERT, OKLA.—Feb. 3—17 or longer; Evangelist and Mrs. R. E. Lister. (Frank T. Postelle is Pastor.)

INDEPENDENCE, KANS.—City-wide meeting, Memorial Hall, Jan. 28—Feb. 11; Evangelist Jack Coe.—by H. C. Humphrey, Pastor.

PANAMA CITY, FLA.—Millville Assembly, meeting in progress; Evangelist Fred Brand, St. Louis, Mo.—by Wiley T. Davis, Pastor.

ATLANTA, TEX.—First Assembly, 135 Taylor, Feb. 4—17 or longer; Evangelist Clifford Woodrick, Meridian, Miss.—by A. W. Walker, Pastor.

JOPLIN, MO.—Faith Assembly of God, meeting in progress; Evangelists Smith and Rogers, Granite City, Ill.—by A. L. Todd, Pastor.

TUOLUMNE, CALIF.—Bethel Tabernacle, Feb. 3—; youth meeting with Evangelist Austin Shelton.—by Leslie A. Lewis, Pastor.

NORTH TROY, N. Y.—Assembly of God, 736 Third Ave., meeting in progress; Evangelist Rudy Cerullo, Philadelphia Pa.—by David Garlock, Pastor.

MATTOON, ILL.—Assembly of God, 11th and Prairie Sts., meeting in progress; the Musical Vander Ploegs, Toledo, Ohio.—by M. R. Searles, Pastor.

AMERICAN FALLS, IDAHO—Assembly of God, meeting in progress; Evangelist Bennie R. Harris, Loveland, Colo. (Martin Dormier is Pastor.)

BROOKLYN, N. Y.—Pentecostal Church of Our Lord, 390 Belmont Ave., Jan. 27—Feb. 10; Evangelist and Mrs. Paul Graban.—by T. Holovanchuk, Pastor.

Honor the Risen Christ

EASTER SERVICES FOR EVERY CHURCH

The Easter Services we offer this year represent the best. Some require little practice; others are more difficult, meeting the requirements of larger churches. Whatever your need, your program committee will experience no difficulty in finding the program your church will enjoy. Stock on these Services is limited; we advise you to place your order early.

EASTER TREASURY NO. 55

This booklet contains recitations, exercises, dialogs, acrostics, drills, which have been divided into sections for the Primary, Junior, and senior.

30 EV 9954 35 cents

GLORIOUS EASTER

Written by Haldor Lillenas, this complete service will meet the needs of a large number of church schools for a beautiful easy program.

30 EV 9958 10c each; \$1.00 for 12

DARKNESS CAME BEFORE DAWN

A pageant for the Easter season portraying events surrounding the Crucifixion, such as Peter's denial, Pilate and the mob.

30 EV 9961 25 cents

THE DAY DIVINE

Something new in songs and recitations, exalting the true Easter message, for use by the whole school.

30 EV 9960 10c each; \$1.00 for 12

THE SONG OF VICTORY

A service with 11 new songs, recitations and acrostics for various children and a responsive reading for teacher and class.

30 EV 9955 12 cents

EASTER PROGRAM BOOK NO. 4

Brand-new Resurrection Day program materials—songs, Scripture readings, playlets, poems for adults, and miscellaneous recitations.

30 EV 9949 35 cents

EASTER PROGRAM BUILDER NO. 3

A 56-page program builder booklet which contains songs, recitations and exercises which have been divided into age groups for easy assignment.

30 EV 9947 35 cents

THE EASTER GARDEN

A new cantata-pageant calling for adult singers and children. Excellent for Seniors and Juniors or Adults and Sunday School children.

30 EV 9950 40 cents

GLORIOUS EASTER DAY

A lively service featuring ten new songs about the glorious Easter Day, with two recitations written about each song.

30 EV 9957 12 cents

EASTER TREASURY NO. 54

Songs, recitations, pageants, tableaux, drills, acrostics, pantomimes, and dialogs divided for Primaries, Juniors, Seniors.

30 EV 9953 35 cents

EASTER LIGHT

A new fifteen-page booklet that contains songs, recitations and exercises that will meet the need of church schools for a successful program.

30 EV 9951 12 cents

EASTER ALLELUIAS

Contains 10 songs, recitations, Scripture readings, and exercises which are both unusual and charming, with appeal for all ages.

30 EV 9964 15 cents

EASTER SUGGESTION BOOK NO. 11

32 pages of selected poems, exercises, drills, pantomimes, Easter alphabet, pageants, and several appropriate Easter songs.

30 EV 9948 35 cents

EASTER TREASURY NO. 53

A good selection of Easter songs, but composed mostly of motion exercises, drills, dialogs for children of all ages.

30 EV 9952 35 cents

EASTER BOOK NO. 3

A 32-page collection of interesting material for an impressive Easter service. Includes two easy-to-produce plays.

30 EV 9946 35 cents



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EASTER GREETING CARDS

With Scripture Texts

The beauty and reverence of these folders will please your friends. TEX lovely "Sunshine Line" Easter folders featuring decorative floral arrangements, crosses, and other Easter motifs. Four large size de luxe folders boast sparkling gold color metallic underlays or colorful matching ribbons. The friendly Christ-honoring sentiments are accompanied by appropriate Scripture texts. A real 70 cent value. With matching envelopes.

30 EV 9982

60 cents.

SOUTH FLORIDA DISTRICT COUNCIL—Lake Bonny Bible Camp Auditorium, Lakeland, Fla., Feb. 12—13; Bert Webb, guest speaker. (H. S. Bush is District Superintendent.)

WEST PALM BEACH, FLA.—Narcissus Ave. Auditorium, salvation and healing campaign, Feb. 10—24 or longer; Evangelist Dan Norton and party.—by D. J. Haidt, Pastor, West Gate Assembly.

WETUMKA, OKLA.—Sectional Council, Feb. 11—13; Raymond White, National S. S. Representative, to speak at special Sunday School service. (L. B. Keener is District S. S. Director.)

CORRECTION—Tennessee District Mid-winter Bible Conference—First Assembly, Dyersburg, Tenn., Feb. 5—7. Gayle F. Lewis, guest speaker (not Wilfred A. Brown as previously announced.) Day services for ministers and their wives; evangelistic services at night. Earl Weech is host pastor. Superintendent W. G. White in charge.—by H. E. Darnell, District Secretary-Treasurer.

GEORGIA DISTRICT SECTIONAL COUNCILS—Southeast Section, South Newport, Jan. 31—Feb. 1; South Central Section, Moultrie, Feb. 5—6; Southwest Section, Dawson, Feb. 7—8; East Central Section, Augusta (Lakeview), Feb. 12—13; Central Section, Macon (Houston), Feb. 14—15; West Central Section, Columbus (North Highland), Feb. 19—20; Northwest Section, Atlanta (Grant Park), Feb. 21—22.—by R. C. Jones, District Superintendent.

SOUTHERN CALIFORNIA DISTRICT COUNCIL—Full Gospel Tabernacle, Bakersfield, Calif., Feb. 6—8. Credentials Committee will meet 10 a.m. Tues, Feb. 5, and continue all day. There will be an election of officers. Evening speakers: K. M. Haystead, Arthur Arnold, and M. Luther Davidson. Convention will close with ordination service Fri., 2:30 p.m.; L. F. Turnbull, speaker. Superintendent F. C. Woodworth in charge. C. M. Ward, host pastor.

ROCKY MOUNTAIN DISTRICT SECTIONAL S. S. CONFERENCES—Feb. 4—15. H. Paul Holdridge, Albuquerque, N. Mex., main speaker. Services 2:30 and 7:30 p.m. at each conference.

Metropolitan Section, Denver, Feb. 4; North East Section, Sterling, Feb. 5; Northern Colorado Section, Fort Collins, Feb. 6; San Luis Section, Salida, Feb. 7; South Western Slope, Durango, Feb. 8; Utah Section, Provo, Feb. 11; Central Western Slope, Delta, Feb. 12; North Western Slope, Meeker, Feb. 13; Southern Colorado Section, Colorado Springs, Feb. 15.—by William W. Brandt, District S. S. Director.

OKLAHOMA SECTIONAL COUNCILS—Section 2, Feb. 4—6, Poteau; Section 3, Feb. 6—8, Wright City; Section 6, Feb. 11—13, Wetumka; Section 4, Feb. 13—15, Muskogee, First Assembly; Section 10, Feb. 18—20, Duncan, First Assembly; Section 7, Feb. 20—22, Ardmore, Lighthouse Assembly; Section 9, Mar. 3—5, Oklahoma City, Grace Assembly; Section 12, Mar. 5—7, Altus; Section 5, Mar. 10—12, Broken Arrow; Section 1, Mar. 12—14, Miami, First Assembly; Section 11, Apr. 7—9, Woodward; Section 8, Apr. 9—11, Enid, Gospel Tabernacle.

First service in each section, C. A. Rally, 7:30 p.m.; services second day at 9:30 a.m., 2 and 7:30 p.m.; third day at 9:30 a.m. and 2 p.m. Election of sectional officers in closing service. Murray Brown from Africa, missionary speaker in most sections.

Those applying for license or exhorter permit should meet District Board at any of the Sectional Councils. Licensed and exhorter must fill out renewal blank and turn in to their respective sections. For further information write V. H. Ray, District Secretary-Treasurer, or Robert E. Goggin, District Superintendent, P. O. Box 1341, Oklahoma City, Okla.



EASTER IS APRIL 13

This is your opportunity to earn extra money for your personal use or some church project. Many C. A. societies or Sunday School classes sell Easter greeting cards as a group project and use their profit to purchase a lovely gift for their church or pastor. If you are interested in the Agent price list, write the Sales Department, Gospel Publishing House.

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