

*The Pentecostal*  
**Evangel**  
Weekly Voice of the Assemblies of God

Number 1990  
June 29, 1952  
Five Cents

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



The Lord shall be unto thee an  
everlasting light, and thy God thy glory.  
Isaiah 60:19

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## New Way to Call a Pastor

A Presbyterian church in Verdun, Quebec, has called a minister to come from Scotland to be their pastor after the congregation listened to one of his sermons by tape recording.

## Another "Mink" Scandal

Thieves stole five mink coats, valued at \$15,000, from a church in Oak Park, Chicago. Comments *Gospel Herald*: "One wonders why any member of a church should own a coat worth \$3,000. There are several different kinds of thievery."

## Religion in Canada

Ninety-six per cent of Canada's 14,009,429 citizens are members or adherents of the ten largest religious denominations in the Dominion, the 1951 census reveals. Roman Catholics number 43.3%; United Church of Canada, 20.5%; Church of England in Canada, 15%; Presbyterian, 5.6%; Baptist, 3.7%; and Lutheran 3.2%.

## "Iron Curtain" Escapees

Despite a dangerous border planted with land mines and patrolled by armed Red sentries with police dogs or in watch towers, ten thousand refugees each month are streaming into Western Germany from Communist-dominated countries, reports a Lutheran official in Germany. Some lose their lives in the attempt. One out of every four persons in West Germany is a refugee, he says.

## God Found by Faith

"You can't find God by science, or by formula, but by faith," said President H. M. Wilson of Brown University, at its 150th anniversary. "Emotional experience is as valid and truthful in bringing knowledge to us as any intellectual experience. If you learn only through the intellectual process, your case is hopeless."

## Prayer Answered in Israel

A west wind saved the four-year-old State of Israel on April 28, 1952, from locust swarms which crossed into the country from Jordan in a week-long invasion. A day of general prayer had been proclaimed throughout Israel to plead for "divine intervention" in the face of the locust invasion. An official communique later reported that the wind had pushed the insect swarms back the way they came and Israel's crops were saved.

## Pennsylvania Ministers Sued

Nineteen Protestant ministers in Franklin, Pa. have been sued for \$5,000 each in a slander and libel action filed by the Police Chief. The ministers had charged that county and city officials were engaged in a "criminal conspiracy" to permit illegal slot machines, and other gambling, and the Police Chief charges damage to his reputation and financial position.

## British Youth for Christ

Under the auspices of Youth For Christ, a great evangelistic campaign was conducted recently in Liverpool, England, by Bob Pierce, Don DeVos, and Herman Voss. The Merseyside area was greatly stirred. Charles T. Cook, editor of *The Christian* (London), states: "It was my privilege to visit the campaign, and what I saw showed me that Dr. Pierce and his colleagues were becoming front-page news in Liverpool. There could have been no more convincing evidence of that than the response to the great afternoon rally for children in the boxing stadium, where 15,000 tried to crowd into a space for 5,000."

## A Presbyterian Protest

The Presbyterian Church, U. S. A., at its General Assembly last month, voiced a "vigorous protest" of the persecution of Protestants in Colombia, South America.

"We cannot keep silent," said the statement, "about the suffering of our brethren. They have been forced to attend mass, have had their homes ransacked or burned, their churches damaged or destroyed. The Evangelical Confederation of Churches in Colombia, representing 17 different Protestant mission groups, has issued three documented reports with details of 66 cases of persecution in Colombia between December 1, 1951, and April 30, 1952. (More than 400 more cases are in the process of documentation.)"

Copies of the resolution were directed to President Truman, the United Nations, and the Vatican, besides the Government of Colombia.

"The evidence in hand makes it clear that these acts are largely instigated by fanatical Roman Catholic priests, some of them Spaniards," the resolution said. "We know that many people in Colombia, including Roman Catholics, have repudiated this violent persecution and have expressed their disgust and indignation because of it."

## National Day of Prayer

President Truman signed into law a joint Congressional resolution calling for an annual national day of prayer. The resolution sprang from Billy Graham's campaign in Washington, D. C., in January. It required the President to set aside and proclaim a suitable day other than a Sunday as an occasion when the people of the United States might turn to God in prayer and meditation in churches and in groups and as individuals.

After consultation with religious leaders, the President proclaimed Memorial Day, May 30th, of each year as a Day of Prayer, recommending 11 a.m. as a suitable hour for nation-wide prayer.

## Court Rules on Church Name

A Church of God faction headed by Bishop Milton A. Tomlinson, which has world headquarters at Cleveland, Tenn., has changed its name to "Church of God of Prophecy." The new title was chosen to replace the name, "Church of God of which M. A. Tomlinson is General Overseer," in compliance with a recent State Supreme Court ruling which held that the faction had no right to use that name. By doing so, the high court said, it violated a 1929 chancery court decree and was in contempt of court. The decision settled a long-standing controversy between this Church of God faction and a rival group which also has its world headquarters in Cleveland and of which H. L. Chesser is overseer. In handing down its decision, the court gave the Chesser group the right to use the name, "Church of God."

## Hating Their Enemies

The Jews have not yet accepted the teaching of Him who said, "Love your enemies, bless them that curse you, do good to them that hate you." They take literally the teaching of Deuteronomy 25:19—"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it"—and the application of this principle is seen even in their national life.

Dr. Agnes Waldstein, in the magazine *Jerusalem*, has recently said: "The Jewish people are taught that they must not forget the evil deeds of their enemies. Hence Israel does not wish to have any official connection with Germany. Every Israel passport carries the stamp, 'Valid for all countries except Germany.' The German language is barred in all public places, even the German texts of classical songs at concert performances. However, there is also a minority of people who courageously and openly speak of the need for forgiveness also towards the Germans."



# When God's Clock Strikes the Hour

Zelma Argue

*Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. Psalm 102:13.*

THERE IS a set time for the events on God's timetable. A set time to favor. A set time to bless. Yes, a set time for God to arise. The Psalmist says, "The set time is come."

It appears that the set time to favor earthly Zion is at hand, if it has not already begun. What a miracle of God is unfolding in the new State of Israel as refugees by the hundreds stream back to that land of promise daily. They are returning from all parts of the earth, and the land that was desolate is blossoming as a rose. Agriculture expands by the reclamation of waste lands. New orchards, olive groves, and truck gardens spring up continually. Rain falls once more on areas long dry. Evidently God's favor is upon the land.

In industry, too, the new nation has a boom unequalled anywhere in the earth. New colonies of prefabricated houses keep multiplying to care for the rapidly growing population. New shoe and clothing industries, new factories and facilities of all kinds must continually emerge to supply the people's needs.

The Psalmist said, "When the Lord shall build up Zion, he shall appear in his glory." Psalm 102:16. Surely the time to favor Zion (in material restoration at least) has come, and His glorious appearing is at hand.

From this majestic unfolding of God's plan, may I turn your thoughts to a very personal interpretation of this most interesting Psalm. My purpose is to bring comfort and cheer to God's re-



I.S.I. Photo

There was great rejoicing in Israel last month as the Jews celebrated their fourth Independence Day, anniversary of the founding of the State of Israel. Here the young women in one of the settlements are engaging in a traditional folk dance, with little branches in their hands and on their garments.

Once the Jews languished and mourned in exile. Now they dance for the joy of the liberty they have found in their new home. We see a fulfillment of the words of Jeremiah 31:4—"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."

deemed people, many of whom are beset by trials that appear inexplicable and hard to understand. I would urge you to take your Bible, turn to Psalm 102, and read this Psalm which speaks of the set time to bless.

I learned something about "set times" quite early in life. When I was about eight my mother decided I was nearly out of the doll stage and determined to get me just one more—a good big doll—for my birthday. One evening I sensed the air of mystery as she returned from a shopping trip about dusk, and I decided to investigate. While Mother was busy in the kitchen I explored a closet under the stairway. Surely enough, I found a long narrow box, and jubilantly I called to my mother to come and see what I had "found." Very firmly she quieted down my excitement. She took the unopened box to some more secret spot than the one first used in her supper-time hurry. It was not until the "set time"—my birthday—that it appeared once more, this time to be opened and enjoyed to the full.

I was very, very eager to get what was in that gift box, and I did not want the discipline of waiting for the "set time." I think grown-ups are often just as impatient. We desire to rush

the blessing. We go exploring and try to open the promises ahead of God's time. But God, in His great wisdom, retains the blessing with a firm though loving Hand until the set time fully matures.

We all want God to arise and have mercy upon us. We want the time of His favor and blessing to be now—right now. But read the Psalm and notice what goes before the time of blessing that is promised in verse 13. The first eleven verses present a series of personal experiences that give rise to alarm and dread.

Consider this series. There are fourteen griefs in all: "In trouble." "Consumed." "Burned." "Smitten." "Withered." "Groaning." "Wilderness." "Desert." "Alone." "Reproach." "Against me." "Ashes." "Weeping." "Cast down." It is an array of fourteen unwanted, unpleasant experiences—but such are the experiences through which Job, Moses, Joseph, Jeremiah, Daniel, the other three Hebrew children, Paul, and Christ Himself had to pass. Can we expect to escape entirely?

But suddenly, quite suddenly, there comes an abrupt halt. After the final blow—"I am withered like grass"—the Psalmist suddenly turns his attention to One who is watching from above,

Zelma Argue and Jeannette Jones are co-pastors of Trinity Gospel Tabernacle (Assemblies of God) in Los Angeles, Calif.

One who endures for ever, One who pities His children and waits to bless them. "But thou, O Lord. . . ." I may be withered; my food may be "ashes;" my drink may be "weeping;" but God reigns. He is permitting this discipline, and what He permits is good.

Then, just as suddenly there comes another startling and joyous realization. "Thou shalt arise!" When God arises I can afford to step back and observe. "Thou shalt arise, and have mercy." After all the trials, after the long night of weeping, comes this sudden ray of sunshine. "For the time to favour her, yea, the set time, is come." What a reversal. What a complete *about-face*. It is God's time to surprise us. His time to favor. His time to bless.

I remember such times on the evangelistic field. My spirits were particularly low one January evening as I left Winnipeg on an evangelistic trip. It was the first trip after Mother's homegoing. For years she had cheerfully sent us away on our evangelistic tours. She had always been there to welcome us home again, and was ever so interested in the daily reports of our meetings—but now her unflinching interest had been removed from this earthly scene. The Lord had taken her home. So I had to leave without her parting kiss, and I could not look forward to the usual welcome on my return.

Somehow my heart failed me. I went through the motions of packing, getting my ticket, and boarding the train for the dreary, all-night ride, but I felt like a very poor evangelist. How could I enter into a revival campaign when I myself was engulfed in billows of grief! Enthusiasm was nil. A few tears of self-pity might have been detected in the old-fashioned railroad coach that night, had anyone cared to look. But no one did. In fact, the coach was mostly empty.

Superior, Wisconsin, was my destination, and when I arrived there were kind friends to meet me and show me to my room. We plunged into the meeting in a brand new tabernacle. Before long it became apparent that, after all the heartache, now God's set time had arrived. It was God's time to favor; God's time to bless. Soon the windows of heaven were open and God was shedding forth plenty to see and to hear. Night after night we saw the wonderful works of God. Real conversions. Mighty baptisms. A genuine visitation from on

## GLORY FOR YOU!

Shakespeare could take a few sheets of paper, write one of his plays on them, and each sheet could become worth a hundred times more than its weight in gold. Leonardo da Vinci could select a bare plaster wall, paint his *Last Supper* on it, and produce a priceless masterpiece which would not be sold for hundreds of thousands of dollars. Michelangelo could find a block of discarded marble and carve it into his world-renowned statue of *Moses* which would command a fabulous price. But Christ can take our decayed, decomposed, buried bodies and resurrect them into the most magnificent masterpieces, the priceless treasures, the divine miracles that all believers will be in eternity; for here is the everlasting assurance: the God who "shall raise up us also by Jesus . . . shall present us with you." We, as the eternally ransomed, are to be presented to Christ. Believe it, cherish it, hold tight to it! Come doubt, come temptation, come persecution, come death itself, cling to this triumphant truth! You, the quiet, unimportant people who look to Jesus; you, the sick, sorrowing and soul-burdened; you, the bereaved and broken-hearted; you, the opposed and the oppressed; you, the wan and the weak; you especially, but all who die in the Lord, shall have these glories.—Walter A. Maier.

---

high. My heart was made glad as I saw new people come to the meetings and surrender to Christ. Their lives were changed. New homes were reached.

In another northern city I was engaged in revival services which had been planned to coincide with the district conference which was to meet in that same church. The Lord met with us in the meetings prior to the conference, although nothing very outstanding occurred. Then came the time for the conference. Many ministers and delegates appeared in the city, including one of the leading brethren. Being young, and a lady worker, I felt the situation very keenly. In fact, I suffered greatly realizing the scrutiny my labors would be under. So I went to the Lord in desperation. Long hours I sought Him in seclusion, in fasting, in prayer.

When it came time for the evening meeting I emerged and delivered my soul before the people, and the result was overwhelming.

The people came pouring forward at the altar call, and passed to the left of the platform to the stairs leading down to the prayer room. To the left of the platform there was also a door that led out to a side street. Eventually, as we continued singing and holding on in faith, two more came. They were young men sixteen and seventeen years of age. As I watched them a conflict went on in my mind. The devil whispered, "They are coming forward to go through the side door to the street." The Lord whispered, "No, they are coming forward to go downstairs to seek God." I could only hope and pray.

After the benediction I slipped down to the prayer room and found the Lord was mightily blessing. Numbers were prostrated under the divine power while others were praying aloud. It was a night of great victory. Nine were filled with the Holy Spirit, and seven of these were men.

I looked for the two young men. There they were, praying earnestly. How thankful I was. One was both saved and filled with the Spirit that night. The other, who had known the Lord as a child but had wandered away, met God in a mighty way. Both are in the ministry at the present time, and one is doing much of the preaching in a party that is holding some of the largest meetings in the land.

This remarkable Psalm teaches us that he who is able to sustain great trials in a right attitude before God will eventually emerge from the darkness into a glorious dawn. Instead of great testing he will suddenly find himself in the midst of wonderful blessing. It will be the time when God arises, and has mercy. The time for Him to show favor. The set time to bless.

---

### Love Is Better Than Logic

One man with a glowing experience of the Lord is worth a library full of arguments. We are God's witnesses, not His lawyers. We have been apologetic when we should be apostolic. People do not usually find God at the end of an argument; Simon Peter usually comes to Jesus because Andrew goes after him with heavenly compassion and holy compulsion.—Vance Havner.

---

ROBERT C. CUNNINGHAM, EDITOR

THE PENTECOSTAL EVANGEL is published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri (J. O. Harrell, General Manager). Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918. Printed in U.S.A.

Subscription rates: In U.S.A., \$1.00 for 8 months, \$1.50 for a year, \$3.00 for 2 years, \$5.00 for 4 years. Outside U.S.A., \$2.00 per year. Send cash with order. Single Copies: 5 cents each; 50 copies for \$1.50. In quarterly bundle orders, 4 or more weekly to one address, 3 cents per copy in U.S.A., 4 cents outside U.S.A. Cover Photo by Philip Gendreau, N.Y.



# Malachi, Last Voice of the Old Covenant

Frank M. Boyd



WE DO NOT KNOW the exact date of this prophecy nor do we know much concerning Malachi himself, except what his book reveals. However, the internal evidence of the book shows that it came after the exile; although the exile is not mentioned in it.

More than fifty years earlier Nehemiah had begun the rebuilding of the walls of Jerusalem; then about 50,000 exiles had returned under the leadership of Zerubbabel and Joshua, the high priest, and had rebuilt the temple. About a year after the dedication of the temple Ezra had gone from Babylon to Jerusalem, having been appointed "Tirshatha," or governor, by the Persian Council of State. He had brought with him many rolls of Scripture, which were read publicly and explained to the people in Jerusalem.

Ezra had been greatly troubled by the evils which he found among his country men. They were already neglecting God's house. Idolatrous marriages had been contracted, the priesthood had become defiled, and the tithes were unpaid. Malachi comes on the scene some years later and he finds the people guilty of the same sins.

*This is the last of a series of articles on the Minor Prophets which have appeared from time to time during the past year. Quotations by Kyle M. Yates are from his excellent book "Preaching From the Prophets" and are used by permission of the publishers, Harper and Brothers, New York.*

Kyle M. Yates depicts the conditions as follows: "The priests were so corrupt and immoral that a spirit of skepticism pervaded the entire population. The people complained against God, bemoaned their sad plight, refused to pay their tithes and offerings, were guilty of social injustice, and had mixed themselves with the heathen people of the land. Divorce was common, Jehovah's covenant had been forgotten, and a low type of behavior was the common order of the day.

"Worship had degenerated into empty and indecent formalism. The nobles of the land, who wanted the profit from religion without being willing to pay the cost, caused the serious trouble. The example and conduct of the nobles and priests affected the whole community. Everybody was disposed to question the authority and the method of God. It was a serious situation that called for a fearless servant of God. Malachi was God's man for the crisis."

He denounced the very evils that existed in Nehemiah's time. Compare Neh. 13:10-12 with Mal. 3:8-10. Compare Neh. 13:29 with Mal. 2:4-8. Compare Neh. 13:13-27 with Mal. 2:10-16.

## THE PROPHET

The name Malachi is found nowhere else in Scripture. Probably it is contracted from Malachijah and means "Messenger of Jehovah." He was fearless and uncompromising in exposing

and denouncing the sinners of his day. His zeal for repentance and reform burned like a fire.

## THE BOOK

One great peculiarity of Malachi is its question-and-answer style. Dialogue is introduced between Jehovah and the people or priests. The questions or complaints of these objectors are "stated and amplified, and finally answered with withering scorn by the mouth of the prophet."

The book begins with a direct statement by the Lord through the prophet to Israel: "I have loved you." The answer of Israel is, in affect, a slap in God's face—"Wherein hast thou loved us?" Note the recurrence of the word "wherein" or "wherefore," showing the defiant attitude of the people. It is the key to the book.

G. Campbell Morgan observes: "That word 'wherein' . . . is a startling revelation of the attitude of the people. To every charge brought against them they replied by using that word. In other words, Malachi was speaking to people who protested against the charges he was making. The whole prophecy reveals a calloused people and a sensitive God."

The message is to the whole nation of Israel, for the people who returned from captivity consisted of members of all the tribes.

## CONTENTS OF THE BOOK

It falls naturally into two divisions: I—Messages to the Rebellious (1:1 to 3:15); and, II—Messages to the Faithful (3:16 to 4:6).

### I. Warning and Rebuke (1:1 to 3:15)

#### A. Message to the Whole Nation (1:1-5)

The opening statement of v. 2 is a tremendous admission and revelation on God's part—"I have loved you." The force of the Hebrew original is lost in the incomplete English translation. The Hebrew tense employed suggests more than "I have loved you"; it marks continuity—"I have loved you and *do* love you."

My Savior, 'tis of Thee,  
Great King of Liberty,  
Of Thee we sing.  
Long may Thy church be bright  
With holy gospel light,  
Her robes be spotless white,  
Her praises ring!

Help us to praise Thy name;  
Thy glorious Word proclaim—  
Our gracious King!  
Till every soul shall see  
The Way of Liberty  
And bow to worship Thee,  
Thy praises sing.

May all Thy saints join hand  
In one great, glorious band  
To conquer sin.  
Go forth in all Thy might,  
The hosts of Satan smite,  
Dispel the gloom of night,  
The victory win.

And when our work is done,  
When sets our evening sun,  
May we go home  
To praise Thy glorious name,  
Thy wondrous love proclaim,  
Till heaven's hills shall ring  
With one glad song!

—Silvert John Anderson

The people were insolently questioning God's love for them and exhibiting their base ingratitude. They failed to recognize that afflictions were the chastenings of the Lord to purify them. They apparently reasoned that if God loved them, He would pay no attention to their sins, but just continue to bless them, despite flagrant violations of His law.

As proof of His love to the nation, Jehovah points to the election in grace of their forefather Jacob and the rejection of Esau. "I loved Jacob, and I hated Esau" (v. 3). The word "hate" does not mean hatred as we know it. It means "lesser love." In comparison to God's love for Jacob, His favor to Esau seemed as if it were not love, yet God did bless and prosper Esau.

This distinction can be observed in the statement that Leah is called "hated" in Gen. 25:23. Jacob did not actually hate Leah. He simply preferred Rachel. Further illustration is seen in Luke 14:26 and Matt. 10:37, where the word "hate" means to love with lesser affection.

God gave both the Jews (Jacob's descendants) and Edom (Esau's descendants) to the Chaldeans for the punishment of sins, but He brought the Jews back and left Edom unrestored. After all, this whole matter of election here is not individual, but national, and in line with God's choice of a people to be His witnesses in the earth—"Ye are my witnesses, saith Jehovah" (Isa. 43:10). Note also that the restoration of Israel was through a remnant, who were disposed to repentance, and was purely of grace.

#### B. Message to the Priests (1:6 to 2:9)

##### 1. Irreverence (1:6)

A son, by the unwritten law of the heart, honors his father. If he does not, he is an unnatural son. Reverence was due to God as Father but the priests rendered it not. They exhibited a spirit of disrespect and insubordination when they challenged God: "wherein have we despised thy name?" (v. 6).

##### 2. Blemished Sacrifices (1:7, 8)

The prophet answers their hypocritical question and exposes their irreverence. He points out that they had deliberately broken the law of Jehovah by offering polluted bread or meal-offerings upon His altar, with blemished and imperfect animal sacrifices (v. 7). They had plenty of sacrificial animals by decree of the Persian king, Ezra 6:8-10. They had presented only the worst. They offered God what they would not have dared to offer to an official (v. 8). If a governor would not receive worthless gifts, much less would God do so.

The challenge of the prophet to the priests in v. 9 is not a serious call to repentance, but an ironical appeal—"Come now and ask the favor of God with your polluted sacrifices; intercede for the people, as is your duty; will He accept you? Will He be gracious to the people for your sakes?" The expression, "this hath been by your means," forms a parenthesis, implying that the priests were responsible for offering blemished sacrifices and they were answerable for the consequences.

Verse 10 indicates that the Lord is "so provoked by their illegal offerings and the spirit which actuated them, that He would gladly see His whole worship discontinued,"

the temple doors closed. In contrast with the sacrifices which Jehovah rejects, the prophet looks ahead to a day when true worshipers, not only in Jerusalem but in every place, will offer unto Him incense and a pure offering, and His name will be honored even among the Gentiles (v. 11). Unless we see a fulfillment of verse 11 in this present gospel dispensation, we must place it in the coming millennial age.

##### 3. Indifferent Worship (1:12-14).

The priests were not regarding the service at the altar as an honorable privilege. By their conduct they made both altar and offerings contemptible. They considered this priestly service as oppressive drudgery, as an irksome task.

##### 4. Breach of the Levitical Covenant (2:1-9).

###### a. Threatened Punishment (vv. 1-4)

The prophet pointedly addresses these unfaithful priests and, lest they suppose he was speaking out of his own heart, he voices, in the first person, Jehovah's "commandment" (v. 1). If they hearken not to lift the reproach from His name, He will send a curse upon them, and their priestly blessings, pronounced upon the people, will prove to be a curse; in fact He had already sent the curse (v. 2). He will mar the promise of their crops, according to our A.V. (but some Hebrew versions have, "I will rebuke your arm"; that is, I will take from you the power of performing your official duties). He will deliver them over to shameful treatment, which would cover them with contempt (v. 3). "The idea is derived from the filth left in the courts by the sacrificial victims. Dung of the sacrificial animals was carried out and buried outside the camp (Ex. 29:14; Lev. 4:12). These wretched priests shall be treated as filth and cast away into some foul spot, probably at the hands of foreign foes or perchance by unbelieving hotheads who see through their priestly hypocrisy (v. 3). This solemn judgment was to uphold the dignity and integrity of Jehovah's covenant made with the tribe of Levi (v. 4)."

###### b. Character of the True Priest (vv. 5-9)

The prophet reminds the priests of the holy honor and privilege of being Levites (v. 5). They were called to a close walk with the Lord and, like the ancient fathers (Ex. 32:25-29), should have had a zeal for righteousness and been able to interpret the law (vv. 6, 7). But the priesthood of Malachi's day was sadly lacking in these qualities; therefore Jehovah had made them contemptible in the eyes of the people (v. 9).

#### C. Messages to the People (2:10 to 3:15)

##### 1. Unlawful Divorce, and Heathen Wives (2:10-16)

Many Israelites had divorced their Israelitish wives to marry foreign woman. cf. Neh. 13:23-28. The prophet stigmatizes their unlawful divorce as an abomination (v. 11) and says no social class will be able to escape the judgment of the Lord (v. 12). The tears and weeping here described are possibly those of "a multitude of repudiated wives, coming to the temple with weeping and lamentation and laying their cause before the Lord" (v. 13). This cruel and wicked conduct on the part of the husbands raised a barrier between them and the Lord, so that He regarded no offering of theirs with favor.

Again the prophet voices their skeptical objection, as in 1:6, 7. The people will not acknowledge their guiltiness and hypocritically ask, "Why is God displeased with us? Why are our offerings not acceptable?" (v. 14) One answer is given (v. 14). The expression in v. 15, "Yet had he the residue of the spirit," needs clarification. The Hebrew may be translated better, "Not any one has done so, who has a remnant of the spirit." In other words, "No one acts as you have done who has in him any of that divine life, which God at first breathed into man"—"no man of conscience and virtue has ever thus divorced his wife."

Divorce is an abomination to the Lord (v. 16). "He hateth putting away."

##### 2. Skepticism (2:17 to 3:7)

Chapter 2:17 marks the beginning of a new subject and forms a transition to 3:1. The skeptics of Malachi's day were insinuating that God delighted in evil doers, because they seemed to prosper. "They complain that, though they are God's peculiar people, they are left in low estate, while the heathen men that 'do evil' are happy and prosperous. They choose to consider that the worldly prosperity of the heathen is a sign of God's special favor, or else that He acts unjustly. Why does God not perform His promises to Israel and execute vengeance on the enemy?"—Pulpit Commentary.

The answer to their skepticism and moral blindness is forthcoming in 3:1-6. God answers that He is coming to show Himself the God of judgment and justice. "Are they ready to meet Him and to bear His sentence?" The "messenger" of v. 1 is interpreted to be John the Baptist (Matt. 11:10; John 1:6) who preceded Messiah's first advent.

When you (Israel) ask, "Where is the God of judgment?" (2:17) "whom ye seek," or challenge (3:1), you will be taken unawares when He suddenly appears in His temple and visits judgment upon priest and people. How like His presentation in the temple (Lu. 2:22) and His subsequent cleansing of the temple courts (John 2:15; Luke 19:45-48)!

His coming is seen to be a refining process (vv. 2, 3), which will prepare a godly priestly seed, who will offer acceptable sacrifices as of old (vv. 3, 4). There is possibly a future national significance, as well as a present spiritual significance, to this prediction. As a result of Messiah's first advent a "great company of the priests were obedient to the faith" (Acts 6:17), and at His second advent the godly remnant of the last days will welcome Him to His temple (cf. Ezek. 43:1-7; Rev. 7:1-8).

The Jews had grown familiar with magical arts during the captivity; in fact, before that tragic event. The judgment of the Lord will be severe against these practices, against violators of the Decalogue, against the oppressors of the poor and the stranger (v. 5). The emphasis upon the unchangeableness of God is to show that He keeps His promises; and it effectually disposes of their charge, in 2:17, that He puts no difference between the evil and the good (v. 6. cf. Jas. 1:17). "The great principles of right and wrong never alter; they are as everlasting as He who gave them."

The conduct of Israel had caused the withholding of divine favor. From the early days



of the nation they had been persistently disobedient (v. 7a). Jehovah calls for their return to Him in fellowship, but their Pharisaical spirit (as in 1:6; 2:14, 17) again asserts itself. They take no blame upon themselves; they acknowledge no offense; they consider themselves righteous; they need no repentance (v. 7b).

### 3. Withheld Tithes (3:8-15)

The depth of Israel's moral turpitude and

their deliberate breach of the divine law is vividly revealed in this passage. They were not even keeping the outward observances of religion. They had defrauded the Lord in the tithe and the heave-offering (cf. Neh. 13:10-14; Lev. 27:30; Deut. 14:22). God had already punished them, and their continued disobedience had aggravated their guilt (v. 9).

(Continued next week)

communities where many children are reached with the gospel weekly.

The first story hour Miss Shindeldecker had in her charge was in Farnsworth, with 35 children. This year she added three more story hours; one in the Zion Mission, ministering to 30 children; one in a private home, reaching 15 children; and another on Saturdays.

Last summer Anna Belle had several splendid opportunities to work among children. She was a counselor at the Ohio State Girls' Camp. During Boys' Camp she helped in the kitchen and during adult camp she worked in the lunch stand. Anna Belle was also in charge of 75 children in a two-week V.B.S. in the Orrville Assembly of God church.

When last September rolled around Anna Belle was again confronted with the problem of the year's tuition. God miraculously answered her prayers and two weeks before school opened her first semester's tuition was supplied. A week later a middle-aged couple in her home church called her aside and gave her the second semester's tuition.

Anna Belle also participated in the other activities that G.L.B.I. offers. She was one of the twelve students who taught Sunday School at Farnsworth, an interdenominational work among the children of World War II veterans. She also enjoyed the weekly service at the Lake County General Hospital in Waukegan where the students minister to the sick in songs and testimonies. Occasionally she joined the jail squad, another field of service in which students may apply their Bible training in practical experiences.

The story of Anna Belle Shindeldecker is an example of the faithfulness of God to young people who dedicate their lives to the cause of Christ.

# Her March to Zion

## The Story of a Student at Great Lakes Bible Institute Who Went "Marching to Zion" by Faith

ZION, ILLINOIS, is the location of the Great Lakes Bible Institute. Anna Belle Shindeldecker heard Christ's call to Bible school and, although she did not have the necessary funds, she prepared to go "marching to Zion."

Had Christ not promised, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"? So Anna Belle did not worry. She felt it was God's will and so she began making plans to attend Bible school, trusting that God somehow would provide the funds.

Three weeks before school opened in the fall of 1950 she did not have the ten dollars needed for her room reservation. She was tempted to forget about Bible school; however, she decided to wait one more day for the Lord to supply her need. That night at a

C. A. Rally in Orrville, Ohio, her home town, a young couple called her aside and gave her the entire year's tuition.

Once situated at G.L.B.I. the need for school supplies and spending money arose and God proved faithful again. Her first thought was to look for a job to cover expenses, but that would mean giving up outstation work. On one occasion when Anna Belle had spent her last dime for a bar of soap someone sent her a dollar in a letter. During the year she received other offerings through the mail. Money was placed anonymously in her room and people often gave her money personally.

G.L.B.I. presents a variety of outstation activities for the students, among them the story hour work in which Anna Belle participated. The Bible school sends student workers to various homes in Zion and the adjoining



LEFT: A trombone trio at Great Lakes Bible Institute in Zion, Illinois. RIGHT: A class in session.

Great Lakes Bible Institute was founded in 1935 by the Christian Assembly of God Church and was known as the Shiloh Bible Institute. There were fifteen students enrolled that first year, eight of whom finished the three-year course. In 1938 the name was changed to Great Lakes Bible Institute. In 1944 the school property was deeded to the Illinois District Council of the Assemblies of God. W. R. Williamson, Superintendent of the District, became the president.

There was an enrollment of 82 during the past year. Hardy Steinberg is the Dean and executive director of the school.

Great Lakes Bible Institute offers a three-year course of training for prospective ministers, missionaries, and Christian workers. It is endorsed by the Educational Department of the General Council of the Assemblies of God, and is accredited by the Accrediting Association of Bible Institutes and Bible Colleges in the Intermediate Division.

Write to the Registrar, Great Lakes Bible Institute, Zion, Illinois, for a free catalog.

# Directing Our Day Schools in Nigeria

May Garner, Nigeria

In the year 1942 our missionaries in Nigeria opened two day schools to furnish training to children who attended Assemblies of God churches and Sunday Schools. When our churches were opened in Nigerian villages, Catholic missions frequently came in and opened schools near by, enrolled the children, and forbade their attending the services of any other mission. If it was learned that children attended our services they sometimes were punished severely by the Catholic teachers. Parents then would come to our missionaries and ask, "Where can we send our children to school?" The situation had constituted quite a problem.

Today the number of our Nigerian day schools has been increased to eleven, with a total enrollment of around 1,000. These day schools are serving a real need educationally and spiritually.

May Garner, stationed at Ewu in the Benin Province, is the supervisor of the eleven schools, and Elsie Weber, another missionary of the same station, is on the staff of one school.

Miss Garner gives here a description of the day schools, of her work and of some of the handicaps of the field.

MY DAY begins at six. Breakfast consists of a glass of orange juice; delicious pawpaws—not the kind that you know about; cereal, when in season; toast made on top of the stove; and coffee. Most of the time we may have eggs. They are about the size of pullet eggs. We pay one penny for three oranges.

My geography teacher did not tell me that it would be damp and cold at times in the tropics, but it is. During the rainy season to be comfortable at breakfast time I must wear a light wrap or build a fire in the fireplace. I nearly always sleep under a part-wool blanket.

After breakfast there is Bible reading and prayer with the household. Then comes the mad scramble to our various places of duty. Frequently at the last minute there is an interruption to give aid to injured or sick natives. Miss Weber is dropped off at her school and I go on to another school where I will observe and make suggestions.

At the school where I visit, a boy beats an African drum, made from a tree trunk or a piece of iron, at eight o'clock and the children come running, each with his books, a common pen and a bottle of ink on his head. They clutch the bottles as they speed into the schoolroom.

Most of our school buildings are made of mud. Wide spaces serve for windows. Roofs are thatched. When it storms the rain blows in through the windows. We have only two or three roofs that do not leak in at least a dozen places. Cockroaches and other insects eat the leaves of the thatching, leaving holes.

The children occupy long benches. The

only support for their backs is a four-inch board. They work on a board in front of them. Not all feet reach the floor. One sees some of the children almost bent double while they write; others seem to be all arms and legs. Teachers have tables and stools in the front of the rooms.

Roll is called as soon as the children are seated, then they file outside for inspection. Why they must go outside I have never been able to determine, for anyone could see on the inside that some of the shirts have not seen water for weeks and that some of the children have come to school unattired. Investigation regarding the latter usually reveals that clothes were wet and could not be worn. If I send the unclad children home the parents will send them to work on the farms, so—

In the classroom after inspection the pupils are seated and a teacher rings a hand bell for prayer. All eyes are closed until the bell is rung again. Choruses then are sung and the Bible read.

One day not long ago a little boy asked if more time could be spent in prayer that day as he felt that he needed to pray. The request was granted. Prayer lasted for some time and the little fellow received the Baptism in the Holy Spirit. Afterward the same boy testified that he knew God would answer his prayers and that he was going to pray for a cloth to wear at night for a covering. (Many of the children have no sleeping cloth of any kind.) In a few days he met a man

who gave him a sleeping cloth. One of the African teachers said concerning the incident, "I believe the man was pushed by God to give the boy the cloth."

I do not teach in the schools now. My responsibility is to supervise our eleven schools. Miss Weber is our only missionary teacher. Six of the schools are less than forty miles from our mission station. The other five are 200 miles away. I try to visit each school for several days every three months.

Each year one month is spent with the teachers, two weeks in each of the areas. Our missionary leaders bring inspirational messages during the teachers' meetings and I give helps on conducting services in the schools. Our teachers' meetings for this year are just past. Robert C. Cobb, Everett L. Phillips and two national ministers were the special speakers.

Most of our forty-three teachers are saved and some are Spirit-filled. The reason we have a few who are unsaved is that the government requires us to hire teachers with certain qualifications. As yet there are not enough qualified Christian teachers.

One of our *Grade One* teachers—here it is called *Infant One*—was saved during one of the recent teachers' meetings. He said that he never had realized until that time that he needed to be saved.

At the teachers' meeting for his area one of the teachers testified that the Lord had spoken to him and asked him to carry a big



Presbyters of the Nigeria District Council. All are capable, consecrated men. The photo was taken at the District Council at Umuahia by Henry B. Garlock, field secretary for Africa.



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

then I start the journey home if I am in the home area.

Traveling to and from the schools is not always easy. During the rainy season the roads are dangerous. Now and then there is trouble with the car. The mission station is forty miles from the nearest mechanic. When I have car trouble I must dig out the instruction book and start disassembling.

At home from the day's work I try to get some rest before dinner. A shower helps. Folk at home would laugh if they could see our shower, but it does the work. It is a milk can with a rubber hose connected. Drinking water comes from a cistern. It is strained through a cloth, boiled twenty minutes and then run through a filter which has a stone candle. I am glad for the process because I looked inside the cistern not long ago and saw five dead frogs, and a live snake. I was told that a dead rat also was present. There evidently is a hole around the top of the cistern.

Dinner is eaten with relish. In America I might not eat okra or pumpkin but I eat them here and enjoy them.

I have not told you about our house. It is large. There are two bedrooms, two washrooms, a living room and dining room combined, an office, a kitchen, a pantry and a storeroom. Walls are of mud blocks, 14 by 7 by 5 inches. The walls are finished with a thin coat of plaster. Our floors are cement. In most of the rooms the windows are at least five feet wide—no window glass, but screens. Wooden shutters may be closed to keep out the rain. We live on a hill. Old settlers tell us that we see thirty miles on clear days.

For lighting we use a kerosene lamp. The kerosene is hauled thirteen miles, from our nearest store, in 44-gallon drums. I do not mind the hauling, but it does hurt to pay about sixty cents a gallon for the oil. Besides the kerosene we can obtain matches, canned milk, oatmeal, salt, corned beef and sometimes flour at the store. If we need anything other than those items we must travel seventy miles.

We buy meat, vegetables and fruit at a market. The cattle often are butchered along the roadside. If an animal dies, someone may cut its throat and hack it into pieces for meat. The people do not waste anything. The other day a woman at the market offered to sell me a well-dried rat, *but I was not hungry for meat just then*. In the larger markets the meat is inspected.

Our closest white neighbors are thirteen miles away. We are 200 miles from any of our fellow missionaries.

We only have been able to scratch the surface because of all the handicaps, but there are great possibilities before us. Our primary aim is not to teach ABC's, so to speak, but to teach Christ. Our objective is to win the pupils, develop them in Christ, and then prepare them to work for Him. I feel that *my* responsibility is to make the teachers feel *their* responsibility. Then, as the Holy Spirit convicts, the children will be won to the Lord.

No revenge is so complete as forgiveness.

God loves a cheerful doer as well as a cheerful giver.

## MONTHLY REPORT

### Foreign Missions Department

#### MISSIONARY CONTRIBUTIONS

May, 1952

Alabama .....	\$ 1,457.72	New Jersey .....	2,672.50
Arizona .....	1,785.41	New Mexico .....	1,458.02
Arkansas .....	3,082.41	New York .....	8,511.40
California .....	30,648.37	North Carolina ..	484.26
Colorado .....	7,687.87	North Dakota .....	2,089.27
Connecticut .....	404.58	Ohio .....	11,317.30
Delaware .....	665.63	Oklahoma .....	7,169.55
D. C. ....	702.00	Oregon .....	7,294.63
Florida .....	5,254.60	Pennsylvania .....	9,825.81
Georgia .....	1,308.18	Polish Br. ....	28.00
German Br. ....	405.27	Rhode Island .....	227.44
Hungarian Br. ....	129.06	Russian Br. ....	415.85
Idaho .....	2,753.83	South Carolina ..	32.13
Illinois .....	5,739.21	South Dakota .....	3,988.79
Indiana .....	2,812.44	Tennessee .....	890.70
Iowa .....	2,357.36	Texas .....	20,047.36
Italian Br. ....	83.00	Ukrainian Br. ....	202.54
Kansas .....	6,198.31	Utah .....	15.35
Kentucky .....	636.85	Vermont .....	43.20
Latin Amer. Br. ....	383.56	Virginia .....	1,434.50
Louisiana .....	943.50	Washington .....	23,272.92
Maine .....	315.70	West Virginia .....	1,487.33
Maryland .....	2,700.23	Wisconsin .....	4,511.67
Massachusetts .....	951.19	Wyoming .....	370.50
Michigan .....	6,882.65	Alaska .....	145.57
Minnesota .....	8,595.69	Canada .....	455.25
Mississippi .....	819.51	Foreign .....	175.84
Missouri .....	11,776.23	Spanish Litera- ture .....	2,907.63
Montana .....	2,339.29	Legacies .....	1.61
Nebraska .....	3,075.92	Miscellaneous .....	5,660.60
Nevada .....	185.05		
New Hampshire .....	104.00		
Total Amount Reported .....			\$230,321.60
District Fund .....		\$11,577.29	
National Home Missions .....		2,312.56	
Office Expense Fund .....		9,224.89	
Literature Expense Fund .....		47.04	
Given Direct to Missionaries .....	55,460.10		78,621.88

Received for Council Foreign Missions .....\$151,699.72  
 Received for Non-Council Foreign Missions ..... 5,638.42  
 Missionary Offerings not Allocated  
 to Any State ..... 37,136.47

Total Receipts for Foreign Missions .....\$194,474.61

#### FOREIGN MISSIONS DISBURSEMENTS

May, 1952

Belgian Congo .....	\$ 1,914.85	Columbia .....	160.00
Gold Coast .....	5,405.88	Paraguay .....	316.50
Liberia .....	7,515.24	Peru .....	3,243.54
Nigeria .....	3,083.50	Uruguay .....	1,286.59
Nyasaland .....	1,347.79	Venezuela .....	2,394.27
Sierra Leone .....	760.00	West Indies .....	11,988.05
Togo-Dahomey .....	10,376.40	Children's Educ. in U.S. ....	1,388.02
Union of S. Af. ....	11,360.59	Entertainment of Missionaries .....	6,450.14
Upper Volta .....	6,578.46	BGM Material and Shipping Exp. ....	154.84
China .....	4,024.32	Convention Exp. ....	1,717.41
Fiji .....	1,712.98	Deputational Exp. ....	284.73
Formosa .....	849.00	Field Secretaries .....	3,808.28
Hawaii .....	4,077.46	Literature .....	1,549.50
Indonesia .....	3,056.08	N. Y. Office Pub- lic Relations .....	966.24
Japan .....	5,123.11	Refunds and Trfrs. to Other Depts. ....	2,929.98
Malaya .....	1,138.50	Spanish Litera- ture .....	9,473.52
Philippines .....	9,062.10	Speed-the- Light, C. A. Dept. ....	772.23
Samoa, Amer. ....	221.00	American Bible Society .....	842.75
Burma .....	1,176.80	Miscellaneous .....	431.07
Ceylon .....	2,450.18	Retired Mission- aries .....	2,099.70
India .....	30,734.01		
Egypt .....	3,602.01		
Europe .....	16,691.71		
Iran .....	100.00		
Israel .....	1,110.50		
Syria .....	1,683.00		
Cen. Amer. ....	6,080.22		
Latin Amer. Work in U.S. ....	382.47		
Mexico .....	3,411.12		
Argentina .....	1,529.63		
Bolivia .....	1,347.82		
Brazil .....	3,162.66		
Chile .....	1,671.50		
Total Distr. to Council Foreign Missions .....		\$205,085.25	
Non-Council Missionaries .....		4,855.94	

Total Disbursements .....\$209,941.19  
 Charged to Hold Accounts ..... 15,466.58

TOTAL RECEIPTS .....\$194,474.61

## THE LAND OF THE FREE

The Statue of Liberty was not built for beauty—but our missionaries, returning home from lonely foreign lands, tell us that when their eyes first catch sight of the huge figure at the approach to New York Harbor it appears to them to be the most beautiful statue on earth.

France gave the statue to the people of these United States in commemoration of the one hundredth anniversary of American independence. The figure stands approximately three hundred feet high. Elevators permit visitors to ascend high into her head. In her uplifted hand she holds a torch lighted from within. In her other hand she holds a tablet that reads merely, "July 4, 1776."

On the pedestal of the statue are these words:

*"Give me your tired, your poor,  
Your huddled masses yearning to  
breathe free,  
The wretched refuse of your teeming  
shore.  
Send these, the homeless, tempest-tost,  
to me;  
I lift my lamp beside the golden door!"*

This Independence Day is a time when all who love their liberties ought to do some serious thinking. The free world has been shrinking these past few years. In spite of a costly war in Europe, a large part of Europe is without freedom today. In spite of a terrible war in Asia, a large part of Asia is under the shadow of tyranny today. Communism, like a dreadful octopus, reaches far and wide, and we find its deadly tentacles even in American classrooms and pulpits. Other forces, under the cloak of religion, would like to destroy the liberty of all whom they term "heretics." We need to make a new assessment of our opportunities here in America and see whether we are making the most of them. If we despise our birthright we stand in danger of losing it.

American freedom did not evolve by chance. It is a gift from God and its roots are in the Bible. The late Samuel Zwemer has eloquently said:

"The great structure of our Federal and State governments was not put up by jerry-builders, who sought office, nor at haphazard. The ship of state had a Master builder. God's providence raised up men for the hour and the task: George Washington, Thomas Jefferson, Benjamin Franklin, Alexander

Hamilton, and their successors. They have had successors but no equals. Such a galaxy of stars came into conjunction only once under the blue dome of our national existence.

"The ship of state was indeed launched in dark days and on stormy seas, but the builders knew their task.

*"We know what master laid thy keel  
What workmen wrought thy ribs of  
steel,  
Who made each mast and sail and rope,  
What anvils rang, what hammers beat,  
In what a forge and what a heat  
Were shaped the anchors of thy hope."*

"Those builders we may believe were directed by God's Spirit. They were not mere politicians, or demagogues, or dictators, least of all time-serving office-holders; they were national leaders and sober statesmen, skilled in the science and the art of true democracy." May God give us leaders of that calibre today.

Zwemer quoted Isaiah 33:22—"The Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us"—and pointed out the fact that this text gives the very framework of our Constitution—a threefold division of government. "The very genius of the American Constitution is the clear-cut division between the Legislative, Judicial, and Executive functions of good government. Each is independent of the other, and all are mutually united to a common end—liberty and opportunity for all. That threefold division is expressed by Isaiah, in the words of our text, as ideal."

James Bryce, in his great study on the American Commonwealth, paid high tribute to our national government. "All the main features of the government may be deduced from two principles," he said. "One is the sovereignty of the people who alone can amend the Constitution. The second is that of distrust of the various organs and agents of government. Each organ of government—the executive, the legislative, and the judiciary—is made a jealous observer and restrainer of the others."

And then he went on to say: "The American Constitution is based on the theology of Calvin and the philosophy of Hobbes. It contains a hearty Puritanism. It is the work of men who believed in original sin and were resolved to leave open for transgressors no door which they could possibly shut."

Thank God for such a heritage. Thank God for a land of religious freedom. We can meet in church whenever we choose and observe whatever form of worship we prefer. We can gather children together in Sunday School

and teach them the Word of God. We can meet in a private home for prayer without being stoned or persecuted. We can stand on a street corner and preach the gospel without being dragged to jail. We can print and distribute all the Bibles, tracts, and gospel literature we will without opposition or censorship. We can speak freely of the things of Christ. We can even buy time from the radio and television stations and tell all the world exactly what we believe! These are marvellous privileges. We ought to take advantage of them more than we do. Christians behind the Iron Curtain and the Bamboo Curtain do not have such privileges. Evangelicals in Italy, Spain, and Colombia likewise are deprived of such opportunities.

Daniel Webster said: "If we abide by the principles of the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us."

Let us not find fault with America too hastily. If it is wicked the fault may lie with the preachers who have ceased to preach God's Word. If it is

## The *Pentecostal* Evangel

WEEKLY VOICE OF THE  
ASSEMBLIES OF GOD

### OFFICERS OF THE GENERAL COUNCIL of the Assemblies of God in U.S.A.

W. R. STEELBERG ..... General Superintendent  
J. ROSWELL FLOWER ..... General Secretary  
WILFRED A. BROWN ..... General Treasurer and  
Executive Administrator of Radio  
NOEL PERKIN ..... Foreign Missions Secretary

#### Assistant General Superintendents

GAYLE F. LEWIS ..... Secretary of Publications  
R. M. RIGGS ..... Secretary of Education  
BERT WEBB ..... National C. A. Director  
FRED VOGLER ..... National Director of Home  
Missions and Benevolences

#### Executive Presbyters

W. I. EVANS ..... Dean, Central Bible Institute  
BARTLETT PETERSON ..... President, C.B.I.  
D. P. HOLLOWAY Pastor, W. Palm Beach, Fla.  
A. A. WILSON ..... Pastor, Kansas City, Mo.

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.



indifferent to the gospel the fault may lie with the laymen who have ceased to pray and testify and show a concern for the souls of their friends and neighbors. If America is worldly the fault may lie with the Christians who have failed to set their own hearts on the things above. If there is atheism in the classroom and corruption in the government, these things are only symptoms of atheism and corruption in the populace at large.

We need to examine our own hearts and admit our personal responsibility. *We* are America. It is in our power to

co-operate with God in bringing a spiritual awakening that will grow to such proportions that the lives of the populace, and the character of our schools and our government, will be revolutionized. Let us take advantage of the golden opportunities that are ours, while America is still "the land of the free." Let us set ourselves to pray, to preach, to sing, to testify, to lift up the Blood-stained banner of salvation until the people of America shall truly put their trust in the Lord and our nation shall have a mighty influence for God throughout the earth.

## Revival News From Norway

Norway has been experiencing wonderful seasons of spiritual revival during recent months. God has visited one city after another. At the beginning of 1951 a revival began in Halden and since then other towns, such as Hamar, Stavanger, Skien, Drammen, Trondheim, and Aalesund, have had a heavenly visitation.

One of the men God has been using is the young evangelist, Emanuel Minos, son of the Missionary Secretary of the Pentecostal Revival in Norway, G. Tollefsen. He was saved while very young and became widely known in Scandinavia as a "boy preacher," but it is during the past year that God has been using him in a signal way. Emanuel Minos went through a crisis in which the whole of his Christian life and ministerial activity came under review. The Holy Spirit transformed his personal life and opened his eyes to the lack in his ministry. From that time his preaching has been with power.

He went to Halden and that place experienced the first revival that had taken place in any town in Norway for several years. More than two hundred unconverted people gave themselves to the Lord there.

Next he went to the Pentecostal convention at Hamar where hundreds of pastors were gathered together. Here the humble young evangelist was asked to tell how God had led him along this path to revival, and his testimony was the turning point in the convention. His address became the signal for settling up and confession among the numerous preachers, both men and women. He told them that Christianity had now come to a parting of the ways, where God's people must choose between either renewal or stagnation. He said that bad relationships within the ranks of the preachers was one thing which was hindering the working of God's Spirit. He specified particular things such as lust for power, personal ambition, loveless criticism, the formation of cliques, and jealousies.

Probably no one in Norway had ever spoken with such terrible earnestness of the tragedy of backbiting as Emanuel Minos did at that convention. He declared that there was backbiting among the preachers and among the church members as well, and said that Christian people, under the camouflage

of a high profession, could persecute one another in the most abominable way. His words struck deep and his listeners responded to the entreaty of the Holy Ghost. There was a beginning of reconciliation and renewal of love between the pastors in Norway, that resulted in a settling up of old disputes. Later on, Hamar experienced a mighty meeting when the fire of God fell exactly as on the day of Pentecost, and hundreds of pastors streamed out from that place over the land of Norway with the flames of brotherly love and Christian zeal burning in their breast.

Immediately after this Minos went to Stavanger, and that place reportedly was visited with the greatest revival that any city in Norway has ever known. It is calculated that more than seven hundred sinners gave themselves to Christ in the course of a few weeks, and a large number of backsliders and Christians who had grown slack were renewed besides.

Later on the young evangelist went to Skien where hundreds more gave their hearts to the Lord. The fire spread to a town called Drammen. The Pentecostal paper, *Korsets Seir*, gives an account of the meetings in Skien, from the pen of the pastor of the church, and we quote a few extracts:

"Our large hall was filled to capacity night after night. Many were enabled to listen to the services in the small hall, as well as, through the loudspeaker equipment. Aisles, stairways, every square inch was occupied an hour before the service began. And, best of all, souls were seeking God. Sometimes they came in small groups, at other times one by one.

### PRAY FOR WORLD-WIDE REVIVAL

**Pentecostal brethren from many lands are gathered in London for the World Pentecostal Conference, June 27—July 6. They are praying for an outpouring of God's Spirit in every land. Join them at the Throne of Grace each day and unite in world-wide prayer for world-wide revival.**

"With the friendly co-operation of the Skien church council, the parish priest, and the authorities concerned, we were allowed to have the last meeting with Emanuel Minos and the sisters Hansen and Stenbakk in the beautiful State Church in Skien. It was indeed a historic event when a Pentecostal assembly was allowed to hold a revival meeting in the large and beautiful 'cathedral of the Telemark.'

"That meeting was a unique experience for all. The great church was filled to capacity. People were there from every class of the community, and every organization. There was a wonderful spirit, and the Lord helped, through both song and testimony. The main address by Emanuel Minos was a call to revival, and it was an unforgettable sight to see the people making their way forward with tears or under strong emotion. The altar rail was quickly filled, and then a new circle was formed, and finally the whole of the chancel became one great penitent form.

"Not unto us, not unto us: but unto Thy Name give the glory."

Another issue of the same paper tells of a similar awakening in the northern city of Trondheim, and quotes from a local press report:

"Haakon Driveklepp first visited the Pentecostal Church in Trondheim. He continued in the Salvation Army and the Missionary Alliance. The largest halls of the city have been opened to him, including the Cathedral and the Church of Our Lady. At an evening service in the Cathedral there were more than 2,000 present." (Editor's note: Trondheim Cathedral is the leading church in Norway. It is there that the kings of Norway are crowned.)

"Driveklepp is now back in the Bethel Pentecostal Church. The church has engaged larger halls, such as that of the Students' Union, where there were over 1,000 present. Many have made decisions, and several healings have taken place.

"In one of the meetings Driveklepp told of a man who had cancer of the lung. The doctor said there was no hope. But God healed him, and he went back to the doctor and was X-rayed. The plate showed that he was healed. The doctor took it with him to a medical congress, and it was said, 'Someone must have been at work here who knows more than we do.'

"All the free churches of Trondheim are supporting the meetings, which are being held in the largest halls. There is a widespread expectation of a mighty revival in Trondheim."—From *The Revival Messenger* (adapted).

### LARGEST CROWD IN HISTORY

On Sunday night, June 1, the churches in Houston, Texas, cancelled their services to let their people go to Rice Stadium to hear Evangelist Billy Graham. As a result, the evangelist had the privilege of preaching to more than 60,000 persons. It is believed to be the largest crowd ever assembled in one place to listen to a gospel sermon. The evangelist urged the huge throng to abandon all sinful pursuits and put their trust in Christ in this day of grave danger to the United States. The newspapers reported that 2,000 persons walked out to accept Christ as their personal Saviour when the invitation was given.

# SUNDAY'S LESSON

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

## THE FIERY FURNACE

### Lesson for July 6

Daniel 3:13-25

The image of gold was sixty cubits high and six cubits wide, about 90 by 9 feet. Six is regarded as the number of man. Man was created on the sixth day. Six generations were given to Cain. The Flood came in the six hundredth year of Noah's life. The giant of Gath was six cubits and a span in height, about 10 feet. Six is to be identified with the Man of sin. "His number is six hundred three score and six." Rev. 13:18.

Concerning the image in our lesson, Scofield says, "The attempt of this great king of Babylon to unify the religions of his empire by self-deification will be repeated by the Beast, the last head of the Gentile world dominion," in the end of this age.

#### 1. The King's Decree

Having made the image, the king sent into all his domain calling the chief men of the provinces to the dedication of the image. These would lend influence and color to the occasion. The sheriffs also were to be present. The king was going to take no chance of having disorder or disobedience. When the herald cried aloud (v. 4) and the music began (v. 5), all people out of every nation or language were to "fall down and worship the golden image that Nebuchadnezzar the king (had) set up" (v. 5). To disobey meant being cast into the fiery furnace (v. 6). If this would not test a man's quality, what would! The intense influence of mob psychology would be sufficient pressure to cause most men to yield. Add to that the threat of destruction by burning, and the presence of such disdain as that gathering would radiate, and the influence to yield would be almost irresistible.

#### 2. The King's Decree Disregarded

Shadrach, Meshach, and Abed-nego had stood with Daniel in his refusal to eat the king's meat (ch. 1:11, 17). This determined stand to be obedient to God helped them when the crucial test came. Character is not made in a day. Neither is it made by admiring persons of character. It is made through standing each test of life as the test comes. Too many think their admiration of good qualities in others means that similar qualities are present in them. The tests tell.

When the crowd fell down before the image, the three Hebrews remained erect. That took courage. They knew what lay before them, but they would not dishonor God. Many might have said, "I will bow like the others, but in my heart I know there is but one God, and He knows my heart is not bowing in worship." Some missionaries followed this

principle in Korea, after the Japanese conquered that land and required all to show worship to the Emperor. Shadrach, Meshach, and Abed-nego took a different view. They stood in protest against idolatry. In these days when the trend is to unify all religions, and it is considered bigotry and intolerance not to go along, those who love our Lord Jesus Christ in sincerity need to examine themselves lest they be carried away on the wings of propaganda and lose their clear-cut testimony for God and truth.

#### 3. The King Courageously Answered

The king gave Shadrach, Meshach, and Abed-nego a second opportunity to worship. When he learned that they had refused to bow, he became very angry. He took it as a great insult to his pride and authority. Who were these Jews that would dare insult the majesty of the great king of Babylon? He would rather see them perish in the furnace than to see them refuse to bow in worship in accord with his will. Such is the pride of prestige. It will give anything rather than have selfish wishes frustrated.

It took courage, as much courage, to say "no" to the wishes of the king, and to face a scowling public opinion, as to contemplate the threatened fiery furnace, but the faithful few answered, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace . . . but if not . . . we will not serve thy gods, nor worship the golden image which thou hast set up" (vv. 17, 18).

Here was a testimony with world-wide influence. Representatives from every land subject to Babylon were there. The boldness and confidence of these men could not go disregarded. Their confidence in God was expressed. It became known that they were ready to die as witnesses to their faith in Him.

#### 4. The Faithful Preserved

This spectacle, this humiliating refusal before the multitude of his subjects, was more than the king could bear. In anger he ordered the furnace to be heated seven times more than usual, and commanded that the three who resisted his will be bound and cast into the flames. The multitude were still there. They were watching the vindication of the authority of the king and the punishment of those who refused to obey. The king was showing his authority. He would make an object lesson of the three Hebrews who dared to disobey him.

What was the astonishment of the king as he looked into the furnace to see, not three men, but four. None were bound. All were walking in the midst of the fire. He

could not control his astonishment—"Did not we cast three men bound into the midst of the fire?" "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt."

Concerning the fourth person in the fire, Nebuchadnezzar said, "The form of the fourth is like the son of God." The margin says, "A son of God." He recognized that this was a supernatural being, possibly the god of the Hebrews. No doubt it was the Son of God.

Suddenly all was changed with king Nebuchadnezzar. He lost sight of prestige and of the affront to his majesty. He had seen a vision that he had never seen before. An illustrious Being, greater than himself, had come to liberate the faithful three and to abide with them in fellowship even in the furnace of fire. He recognized the fourth to be God's angel, or messenger, who could deliver God's servants and change the king's word (v. 28). Instead of demanding worship, he now bestowed worship.

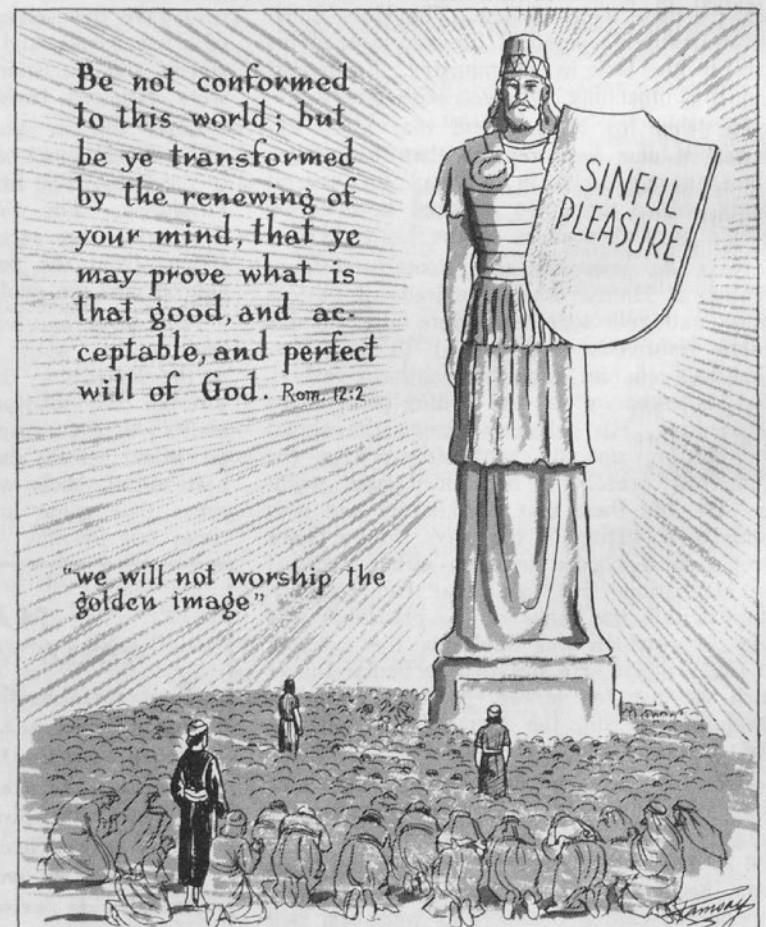
The king was filled with zeal for the God of Shadrach, Meshach, and Abed-nego, but he knew little of the spirit of this God. He would now force worship on all, and any who would disobey he would destroy. He did not know that God is love.

#### THIS WEEK'S LESSON

The Dream of Empires (lesson for Sunday, June 29). Lesson text: Daniel 2:36-46.

Nowhere on earth has the privilege of citizenship been more continuously sought after than in America. More than 6,500,000 persons of foreign birth have become naturalized citizens since 1906. The peak year was 1944 when half a million people were naturalized in the U.S.A.

#### DARE TO BE DIFFERENT





# W.M.C.

## "We Minister as unto Christ"

A new heating plant for a children's home in Alaska; a complete new outfit of household furnishings for a missionary rest house serving an entire field in Africa; a new building added to an orphanage in South India; new steel-framed furniture for an Africa receiving station and mission house; tons of canned food and valuable visual aid materials sent regularly to our missionaries—these are just a few past and present projects undertaken by the Women's Missionary Councils. Beautiful layettes for the new little missionaries are a specialty, and fifty-seven boys and girls are kept nicely clothed at our National Children's Home at Hot Springs, Arkansas, almost entirely by WMC groups.

Women's groups are undertaking the redecorating and beautifying of the rooms at our Pinellas Park Home in Florida, for our retired ministers and missionaries. Nearly \$1,000 was pledged this spring by various groups (and is being paid) for the landscaping of Mission Village—the village of attractive homes provided at Springfield, Missouri, for our missionaries on furlough. WMC's special achievement is the furnishing of these eleven cottages for the comfort of our missionaries. Attractive curtains and drapes, soft rugs, fluffy towels and new bed linens, pretty table linens, dishes and useful kitchen utensils—all provided by the Women's Missionary Council—are the delight of the missionaries who come to Springfield for a much-needed rest.

The National WMC Office is working toward the accomplishing of a seven-point goal:

1. Every Church with an active Women's Missionary Council.
2. Every WMC member an intercessor.
3. Every WMC member a soul winner.
4. Every missionary child adopted by a WMC group.
5. Every orphanage child sponsored by a WMC group.
6. Every missionary to receive a gift for Christmas and birthday.
7. Every public library in our land to be provided with our principal publications.

Since the national office was opened eight months ago, WMC work has grown rapidly. This acceleration necessitates the employing of a full-time assistant in the new department. Miss Martha McLean, for several years WMC President of the Southern California District, is assisting in the national office beginning this month. Additional financial support is needed to meet the increasing office expense. If you believe in missions and the great work the women of our fellowship are doing to help the missionaries, won't you please help by sending an offering for the support of this work?

Our missionaries express their gratitude enthusiastically for the benefits they are receiving from the WMC. We quote from a few letters:

"We surely appreciate our WMC's. The

work they are doing can be known and rewarded only by our blessed Master."

"Please do let the WMC's know I appreciate what they are doing."

"We are indeed grateful to you and our dear women of the WMC in the States for all they are doing to help us out on the mission fields. For instance, when we first came to the field I had to spend a great deal of time and energy in sewing for our three small children, my husband and myself, but in the last couple of years our dear friends at home have sent so many lovely things that I have had very little sewing to do, setting me free for important missionary work."

Offerings for the work of the WMC should be addressed to the National WMC Office (Edith Whipple, Secretary), 434 West Pacific Street, Springfield 1, Missouri. Full missionary credit will be given.

### A Note From Pinellas Park

Mrs. Carl Holifield, Matron at our Pinellas Park Retirement Home, writes:

"To the many friends of the Home, greetings! You have been so faithful in supplying the most essential needs of the Home for our dear ministers and missionaries. For these lovely gifts we are all very grateful.

"Even though we have the most essential things for the Home, your many kind letters of inquiry have encouraged our hearts to let you know of the immediate need of paint and material to redecorate the Home both inside and outside. Brother Holifield and Brother Harry Landis here in the Home will



### MAN RAISED FROM THE DEAD

The Chinese man in the center is Dae Sia Long, of Bangkok, Thailand. He died quite suddenly Dec. 20, 1951, after excessive drinking. His pastor was called but did not reach the home until two hours after the man died. Alarmed because the man had died without Christ, the pastor began desperately to pray that God would bring him back to life in order that he might be saved. God answered prayer and, after reviving, the man was gloriously saved.

The pastor is shown at the right. He is Lee Nygiap Sew, pastor of the Sapan Long Presbyterian Church in Bangkok. At the left is a Presbyterian missionary, Dr. C. E. Chaffee. (E/P Photo)

(For further details see Evangel of June 1, page 8.)

gladly do the work without charge if the materials can be furnished.

"One W.M.C. group from Wisconsin sent \$20.00 to redecorate Sister Julia Richardson's bedroom, and we find that this amount is sufficient to complete one bedroom very nicely. Of course, the long hallways will require more, because they must have new ceilings also.

"There are many bedrooms unfinished as yet, therefore it will take the kind cooperation of all our friends to meet this special need. Perhaps other W.M.C. groups would like to take the redecorating of a hall or bedroom as a special project."

We know that our EVANGEL friends are concerned about the upkeep of the Home. Kindly designate your special offering for "Redecoration of Pinellas Park Home," and send it to the Department of Benevolences, 434 W. Pacific St., Springfield 1, Missouri.

### Candidates Ask Religious Revival

Eight Presidential candidates have joined in calling for a rebirth of religious faith to see this nation through the difficult days ahead. The second annual Washington Pilgrimage of American Churchmen asked for and received from the eight political leaders statements on its theme, "This Nation Under God."

General Eisenhower (Republican) was quoted as saying that "religion has always been the most effective process of developing human character strong enough to forget the motivation of selfishness and to act on the larger concept of duty to God, to humanity and to country."

The nation needs a daily reaffirmation of faith "less in words than in deeds," Sen. Estes Kefauver (Democrat) of Tennessee told the pilgrimage.

Sen. Robert A. Taft (Republican) of Ohio said, "The time has come for a moral revival which will restore to our people a confidence in the integrity of government and in the principles of their leaders."

Sen. Robert S. Kerr (Democrat) of Oklahoma called for renewed emphasis on brotherhood and suggested that the U.S. become not only the arsenal of democracy but "the arsenal of the spiritual power of the new world."

Harold E. Stassen (Republican), former governor of Minnesota, said that the U.S. possesses in its religious and political heritage the philosophy needed to unify the world.

Sen. Richard B. Russell (Democrat) of Georgia told the churchmen that "the fruits of faith are all about us" and appealed for religious tolerance.

Gov. Adlai Stevenson (Democrat) of Illinois suggested that Americans follow the example of Washington who knelt in the snow at Valley Forge to pray for God's help. He warned that we "have abundant cause for humility" because we have fallen short of exemplifying the highest principles of true religion.

W. Averell Harriman (Democrat) stated that "abiding peace can only come when there is a mobilization of the deeper moral and spiritual forces throughout the world."—*Religious News Service.*

(Ed. NOTE: Stuart Hamblen, the Presidential candidate of the Prohibition Party, was not asked for a statement. Perhaps they feared he might seize the opportunity to testify for Christ, which would embarrass them!)

# SERMONS IN CHEMISTRY



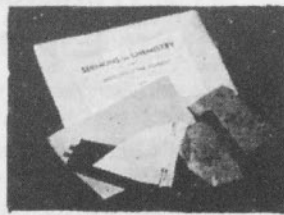
19 EV 7757



19 EV 7752



19 EV 7750



19 EV 7756

**"POWER IN THE BLOOD" KIT NO. 1**—Variety of 8 Chemical Sermonets. Supply of chemicals for 150 demonstrations. Special directions for mass meetings. Comes in paper or leatherette covered kits.

19 EV 7755 Paper Kit ..... \$3.50

**"DECISION" KIT NO. 2**—Variety of 5 Chemical Sermonets and supplies for at least 50 demonstrations. Comes in paper or leatherette covered kits.

19 EV 7752 Leatherette Kit ..... \$3.90

19 EV 7753 Paper Kit ..... 2.90

**"CHRISTIAN LIVING" KIT NO. 3**—Variety of 5 Chemical Sermonets and supplies for at least 25 demonstrations. 14 Chemical changes in single Sermonet. Combines color mysteries with other types of surprise action. Comes in paper or leatherette covered kits.

19 EV 7750 Leatherette Kit ..... \$3.90

19 EV 7751 Paper kit ..... 2.90

**"JESUS STILL THE TEMPEST" KIT NO. 4**—Calm water suddenly becomes a noisy tempest, the special sailboat nearly upsets. Suddenly all is calm again.

19 EV 7756 ..... \$1.00

**"SPONTANEOUS PRIDE BALLOON" KIT NO. 5**—A "peacock" colored balloon inflates itself by generating enough gas to put out the candle. Two additional Sermonets included.

19 EV 7757 ..... \$1.00

# SERMONS IN ACTION

**"SIN DISAPPEARS" PACK NO. A**—A black heart disappears and is mysteriously changed to white. Complete. Easy to do.

19 EV 7746 ..... 50 cents

**"SING-O-METER" PACK NO. B**—This "magic meter" registers voice and encourages singing. Children love it.

19 EV 7747 ..... 75 cents

**"SIN CORDS BROKEN" PACK NO. D**—Colored ribbons mysteriously fall from rope to which they are tied. Three other Sermonets included.

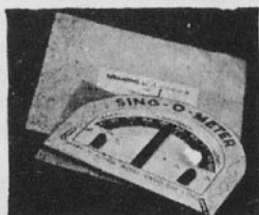
19 EV 7745 ..... \$1.00

**"TITHING MYSTERY" PACK NO. E**—After tithe is paid, money mysteriously buys more and multiplies. Three other illustrations included.

19 EV 7748 ..... \$1.25



19 EV 7746



19 EV 7747



19 EV 7745



19 EV 7748

When Ordering the Above Items Please Add 5% for Handling and Postage.

We No Longer Mail Orders C.O.D.—Please Remit by Money Order or Check.

ORDER BY NUMBER AND TITLE

**GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri**

# NEWS

## GOOD REPRESENTATION AT SOUTH DAKOTA COUNCIL

SIOUX FALLS, S. DAK.—A good representation of South Dakota ministers and laymen were present for the Council which convened April 21—24 at the Sioux Falls Tabernacle. J. E. Neely, Superintendent of Wyoming, was guest speaker.

Ministers and friends from neighboring states also visited the Council. Among them were R. L. Brandt, Superintendent from North Dakota, and G. Raymond Carlson, Superintendent from Minnesota. Brother Carlson brought the message one morning. Sister Anna Berg, District WMC President, gave an illustrated talk one afternoon.

Maynard Ketcham of Springfield, Mo. spoke at the Missionary Rally. Over \$400.00 was raised for missions. A number of young people came to the altar to consecrate their lives for service on the mission field or here in the homeland.

At the closing service two young men were ordained to the ministry. The Council was concluded with a communion service.

Officers of the South Dakota District are: Silas S. Rexroat, Superintendent; D. J. Geist, Asst. Supt. and Treasurer; and W. E. Cummings, Secretary. Sectional Presbyters are B. B. Ridings, L. P. Burger, D. H. Waggoner, D. J. Geist, and C. G. Tiahrt. SS and CA officers are S. H. Petersen and G. A. Weslander.

## AMONG THE ASSEMBLIES

FALL CREEK, OREG.—We had a three-week meeting with Evangelist and Mrs. Sherman Davis of Jasper, Oregon. Eight were won for Christ, and the church as a whole was stirred. The revival spirit still is burning in our souls.—J. Paul Pedigo, Pastor.

NEWTON, TEX.—Our community was blessed by the old-time gospel preaching of Evangelist F. D. Davis. A goodly number were saved and one received the baptism of the Holy Spirit. The Sunday School record attendance of 184 was broken.—R. C. Davis, Pastor.

LUCAS, IOWA—There was good interest in the meeting with Evangelists Ruth Knouse and Joyce Stovall of Des Moines, Iowa. One was saved, and one backslider was reclaimed and filled with the Holy Ghost. The meeting continued for three weeks.—Merlin N. Steen, Pastor.

HARLINGEN, TEX.—Evangelist Clarence Mitchell of Edinburg, Tex. was with us and his ministry was very helpful. A young couple were saved and are now attending our church regularly. (LeRoy Blackburn is our pastor.)—Mrs. Walter Iverson, Secretary, Trinity Assembly of God.

SPRINGFIELD, MO.—Central Assembly enjoyed two fine weeks of meetings with the Eskelin Family. A good spirit of prayer prevailed throughout the meeting. We sincerely appreciated the anointed ministry of this consecrated, talented family. The illustrated sermon was a highlight each week, as well as the musical night.—Victor Trimmer, Acting Pastor.

PRICHARD, ALA.—We had one of the greatest meetings in the history of our church, in co-operation with the Alabama United Youth Revival. The meeting was conducted by the Sunshine Evangelistic Party (Evangelist and Mrs. Bruce Thum and Charles Verness) of Covington, Ky. These consecrated, talented young people were greatly used of God in sermon, music and song. They play 15 different musical instruments.

The attendance was very good and some nights people were turned away. Seventy knelt at the altar for salvation, and 22 received the baptism of the Holy Spirit.—J. D. Stevens, Pastor.



QUINCY, ILL.—We had our largest attendance in Bethel Assembly's history during the meeting with the Musical Vanderploegs of Toledo, Ohio. Forty accepted Christ as their Saviour. Some of these had never been in our church before. The attendance increased from night to night until extra seats were brought in and still people were standing.—Harley M. Smith, Pastor.

### COMING MEETINGS

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

VALLEY GROVE, W. VA.—June 15—July 6; Evangelist Eva V. Hagans, Stoystown, Pa. (Howard Fritz is Pastor.)

MORRO BAY, CALIF.—Assembly of God, July 6—20; Evangelists James and Maurine Isaacs. Day services for children. (T. J. Stokes is Pastor.)

WINFIELD, MO.—July 13—27; Evangelist and Mrs. L. H. Clark, Gardena, Calif. (J. E. Willhite is Pastor.)

MONTANA DISTRICT COUNCIL—Glacier Bible Camp, Hungry Horse, Mont., July 1 and 2.—by Lyle B. Spradley, District Secretary.

FAYETTEVILLE, ARK.—Central Assembly, June 22—July 6 or longer; Evangelist and Mrs. Eston Pack, Manteca, Calif.—by H. L. Bayless, Pastor.

TOLEDO, OHIO—Union tent meeting, Anthony Wayne Trail at South Ave., June 18—July 6; Evangelist Velmer Gardner. (Edwin P. Anderson is Pastor.)

LOUISIANA S. S. TOUR—July 6—13; Raymond White, National S. S. Representative, speaking. (J. E. Ellen is District S. S. Director.)

WORKERS' TRAINING—Black Hills Bible Camp, Rapid City, S. Dak., June 29—July 6; Duane Hurst, Supervisor of Workers' Training Division, teacher.

CZECHOSLOVAK ASSEMBLIES OF GOD CONFERENCE—645 S. Broad St., Elizabeth, N. J., July 4—7. Various workers will minister the Word. V. Gajdos is host pastor.—by Ladislav Huba, Superintendent.

ARROYO GRANDE, CALIF.—North Coast Assembly of God Camp meeting, Old Time Methodist Camp Grounds, July 21—Aug. 1; Paul Boyer, Pasadena, Calif., main speaker. Robert Ward is Presbyter.—by M. E. Edmunson, Host Pastor.

WHITTIER, CALIF.—First Assembly of God, June 29—; Evangelist D. C. Ogden, Memphis, Tenn. (Paul J. McKeel is Pastor.)

LIBERTY, TEX.—Assembly of God, June 29—July 13 or longer; Evangelist Dave and Gloria Laughlin. (Paul Davidson is Pastor.)

SCOTT'SBLUFF, NEBR.—Full Gospel Tabernacle, June 18—; Evangelist Leonard Enloe.—by Edgar T. Moos, Pastor.

BEDFORD, PA.—Tent meeting, July 1—20; Evangelists Merrill and Ruby Rayner, Lonaconing, Md. (W. C. Burr is Pastor.)

FT. WALTON, FLA.—Tent meeting, June 19—July 6; Evangelist M. Mastro and party. (R. A. Turton is Chairman.)

GENEVA, N. Y.—Union tent meeting, Baldwin Showgrounds, June 26—July 20; Evangelist H. E. Hardt.—by George L. Hubbard, Pastor.

COLUMBIA, MO.—Tent meeting, Sexton Rd. and Banks Ave., July 6—27; Evangelist W. M. Stevens, Denver, Colo.—by Charles A. Parker, Pastor.

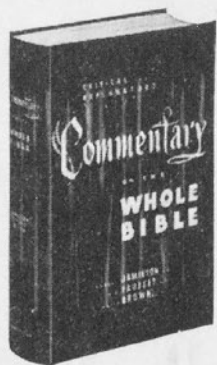
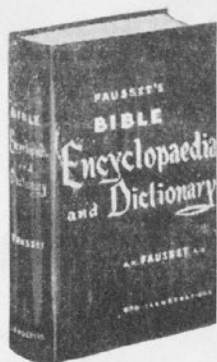
ILLINOIS YOUTH CAMP AND CONFERENCE—District Camp Grounds, Petersburg, Ill., June 30—July 12; Evangelist Paul Hild, evening speaker. Boys and girls, 10 through 18, may attend.—by G. E. Mandel, Caseyville, Ill., Director.

JUNIOR AND JUNIOR HIGH CAMPS—Santa Cruz, Calif., Junior Camp, ages 9 through 11, July 14—18. Junior High Camp, ages 12 through Junior High School, July 21—25. Harry Myers, Springfield, Mo., camp evangelist. For information write L. W. Suter, District Director, 153 Myrtle St., Santa Cruz, Calif.

## Ideal Companion

# BOOKS for CHRISTIAN WORKERS

FOR LIFETIME USE



### FAUSSET'S BIBLE ENCYCLOPEDIA AND DICTIONARY

A storehouse of Scriptural information on most subjects, events, sentences, characters and places referred to in the Bible.

"...a very useful Bible dictionary... bears the impress of the author's fine scholarship and his wide acquaintance with Biblical data... reflects Dr. Fausset's profound reverence for the Bible as the inspired Word of God."—Selected.

600 illustrations; large clear type; fine strong binding. Size 9 $\frac{3}{4}$ x7 inches.

3 EV 946 ..... \$5.45

### COMMENTARY ON THE WHOLE BIBLE

By Jamieson, Fausset & Brown

Complete—Four volumes in one

A Verse-by-Verse Commentary

This has been and is now regarded as one of the best one-volume Bible Commentaries. It is an invaluable aid to a better knowledge of the meaning and import of the Holy Scriptures for the pastor, lay-preacher, teacher, Bible student and Christian worker.

Its critical and explanatory notes, informative introductions and helpful subject index proved a help in need. 1347 pages, strongly reinforced cloth binding.

3 EV 866 Size 9 $\frac{7}{8}$ x7 inches ..... \$7.95

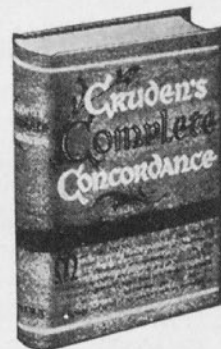
### CRUDEN'S COMPLETE CONCORDANCE

An entirely new edition, with large black-face type!

By Alexander Cruden

The most complete and accurate edition of Alexander Cruden's masterpiece published. More than 200,000 references to the Old and New Testaments. The only edition which includes references to the Revised Version, as well as to the King James or Authorized Version. Definitions and articles written by Cruden have been revised in accordance with modern scholarship, and the whole work has been set up in new, large, clear type, so conveniently arranged that it is a pleasure to consult it. Cloth bound. Size 8 $\frac{1}{2}$ x5 $\frac{3}{4}$  inches.

3 EV 908 ..... \$3.50

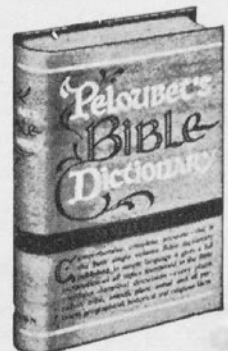


### PELOUBET'S BIBLE DICTIONARY

By F. N. Peloubet

In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal etc. It brings to the great body of teachers and intelligent Christian households a work fully abreast of the latest modern scholarship. Cloth bound. Size 8 $\frac{1}{2}$ x5 $\frac{3}{4}$  inches.

3 EV 931 ..... \$3.50



When Ordering the Above Items Please Add 5% for Handling and Postage

We No Longer Mail Orders C.O.D.—Please Remit by Money Order or Check.

ORDER BY NUMBER AND TITLE

GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri

# NEW! *Just in time for* CAMP MEETING

PAW PAW, MICH.—First Assembly of God, June 22—July 6; Evangelist Wilma Hamill, Detroit, Mich.—by Paul W. Klinger, Pastor.

ROCKAWAY, N. J.—Rockaway Pentecostal Tabernacle, June 19—July 10; Evangelist M. Spencer, Sanford, Me. ministering during absence of Pastor Samuel Caughey.—by Mrs. F. D. Baldwin, Secretary.

NORTHERN MISSOURI CAMP—One and a half miles from Excelsior Springs, Mo., Sept. 2—12; speakers to be announced. For accommodations write J. E. Wilson, Box 123, St. Joseph, Mo.

REDWOOD CAMP—Ferndale, Calif. (go through Carlotta, Calif. and look for signs along the road), Aug. 11—21; T. T. Ward, morning and evening speaker. For accommodations write W. L. Trumbo, P. O. Box 236, Rio Dell, Calif.

LIVING WATERS CAMP—Manitou Lake, Watrous, Sask., Canada, July 18—27; Stanley Horton, C.B.I. Instructor, evening speaker. For information write Pentecostal Assemblies of Canada, 816 Rusholme Rd., Saskatoon, Sask., Canada.

YOUTH CAMP—Camp DeLeon, two miles south of Thomaston, Tex. on U. S. 77, July 28—30. Sponsored by Yoakum Section C. A.'s. Over 12 years \$5.00; 4 to 12, \$3.00. Mail \$1.00 registration fee to Mrs. Root, Box 526, Ganado, Tex.—by Willis Berry, Camp Director.

GOOD SAMARITAN FARM—Summer revival and Camp Meeting, near Hammondsville, Ohio, on Route 164; Aug. 13—31; Evangelist and Mrs. Andrew Basell, main speakers. Three services daily; missionary service each Sunday 2:30 p.m. For information write A. B. McCausland, R. D. 1, Hammondsville, Ohio.

## RADIO BROADCASTS

SUNNYVALE, CALIF.—“Morning Evangels,” station KEEN, 1370 kc., Monday through Friday 9:05 a.m. Sponsored by First Assembly of God.—Mark A. Hinman, Pastor.

MANHATTAN, KANS.—The “Power Hour,” station KMAN, 1350 kc., Monday through Friday 7 a.m.—Fred J. Greve, Pastor.

MEMPHIS, TENN.—“Waves of Life,” station WHBQ, 560 kc., daily except Saturday, 9 to 9:30 a.m., Sunday 1 to 1:30 p.m. “Revivaltime,” same station, Sunday at 8 a.m.—James E. Hamill, Pastor.

DEL RIO, TEX.—Station XERF, 1570 kc., Saturday 9:45 p.m. CST.—W. L. Miles, Box 6408, Kansas City, Mo.

TULARE, CALIF.—“Gospel Melody Hour,” station KCOK, 1270 kc., Sunday 8 a.m.—Dan E. Flaming, Pastor, Full Gospel Tabernacle.

GRANITE CITY, ILL.—Station WIBV, Monday through Friday 2 p.m.—Hilliard Griffin, Pastor, First Assembly of God Tabernacle.

ENID, OKLA.—Station KCRC, 1390 kc., Sunday 4:30 p.m.—Ted Stephens, Pastor North Tenth Street Assembly.

NAME CHANGED—The First Pentecostal Church, 217 Fifth Avenue, Altoona, Pa. is now called the Bethel Assembly of God. Our radio broadcast is known as “Bethel Assembly of God Hour,” station WRTA, Saturdays 10 to 10:30 a.m.—by Richard B. Yunker, Pastor.

## IN SYMPATHY

Mrs. Howard Coffey, one of our Assemblies of God missionaries in Cuba, mourns the loss of her mother, Mrs. Jacob Fuerstein, who passed away on May 31. Sister Fuerstein labored in Venezuela as an independent missionary for twenty-six years. Her husband survives.

## WANTED

Experienced grocery store manager for Maranatha Camp at Green Lane, Pa. Also waitresses and young men attendants, over 16. Must be recommended by pastor or church leader. Write: Byron D. Jones, 79 Mary Street, Ashley, Pa.



This space  
for your Imprint.  
Free on orders of  
500 or more.

## A SONG BOOK PREPARED for

- SUNDAY SCHOOLS
- MEN'S FELLOWSHIPS
- EVANGELISTIC PARTIES
- CITY WIDE REVIVALS
- C. A. GROUPS
- WOMEN'S MISSIONARY COUNCIL

This song book, in its new attractive modern cover, will be ideal for your group singing—whether your group numbers in the hundreds or thousands.

A small book, making transportation light and easy, yet it contains 65 of the best songs. Among these songs you will find many old staunch favorites that you will love to sing. A complete index is listed below.

Are You Washed in the Blood  
Beluah Land  
Come to the Feast  
Deeper, Deeper  
Dig Deep  
Don't Turn Him Away  
Friendship with Jesus  
Go  
He Brought Me Out  
Hide You in the Blood  
His Way with Thee  
Hold the Fort  
Holy, Holy, Holy  
Honey in the Rock  
I Belong to the King  
I'll Go Where You Want Me to Go  
I Love My Jesus  
I Love Thee  
In Tenderness He sought Me  
In the City Where the Lamb is the Light  
In the Great Triumphant Morning

In the Twinkling of an Eye  
Is Thy Heart Right with God?  
Is Your all on the Altar  
It Is Mine  
It Is Truly Wonderful  
I've Believed the True Report  
I've Received an Invitation  
I Will Praise Him  
Jesus Is Passing this Way  
Joy Unspeakable  
Launch out  
Leaning on the Everlasting Arms  
Lift Me up Above the Shadows  
Like a Mighty Sea  
Love, Wonderful Love  
No, Not One!  
On the Cross of Calvary  
Our Lord's Return to Earth Again  
Praise Him! Praise Him!  
Roll off Your Burdens on Jesus  
Send the Fire  
Softly and Tenderly

Standing on the Promises  
Sunlight, Sunlight  
The Birds Upon the Tree Tops  
The Cross Is Not Greater  
The Great Physician  
The Hallelujah Side  
The Haven of Rest  
The Latter Rain  
The Lily of the Valley  
Throw Out the Life-Line  
Victory Ahead  
We Shall See the King  
What a Wonderful Savior  
What the World Needs Is Jesus  
When I See the Blood  
When Jesus Returns For His own  
When the Holy Ghost Abides  
When the Redeemed are Gathering In  
When They Ring the Golden Bells  
When We All Get to Heaven  
Yes, I Know!  
Yesterday, Today, Forever

Bound in Folding Bristol Covers, Size 5¾x8½ inches. There is space for your imprint as illustrated. On orders of 500 or more the imprint is free.

NOTE: We do not imprint orders for less than 500.

5 EV 4986 Sing Single copy ..... 25 cents  
25 or more ..... Each 15 cents

TRANSPORTATION CHARGES EXTRA

**GOSPEL PUBLISHING HOUSE, Springfield 1, Missouri**