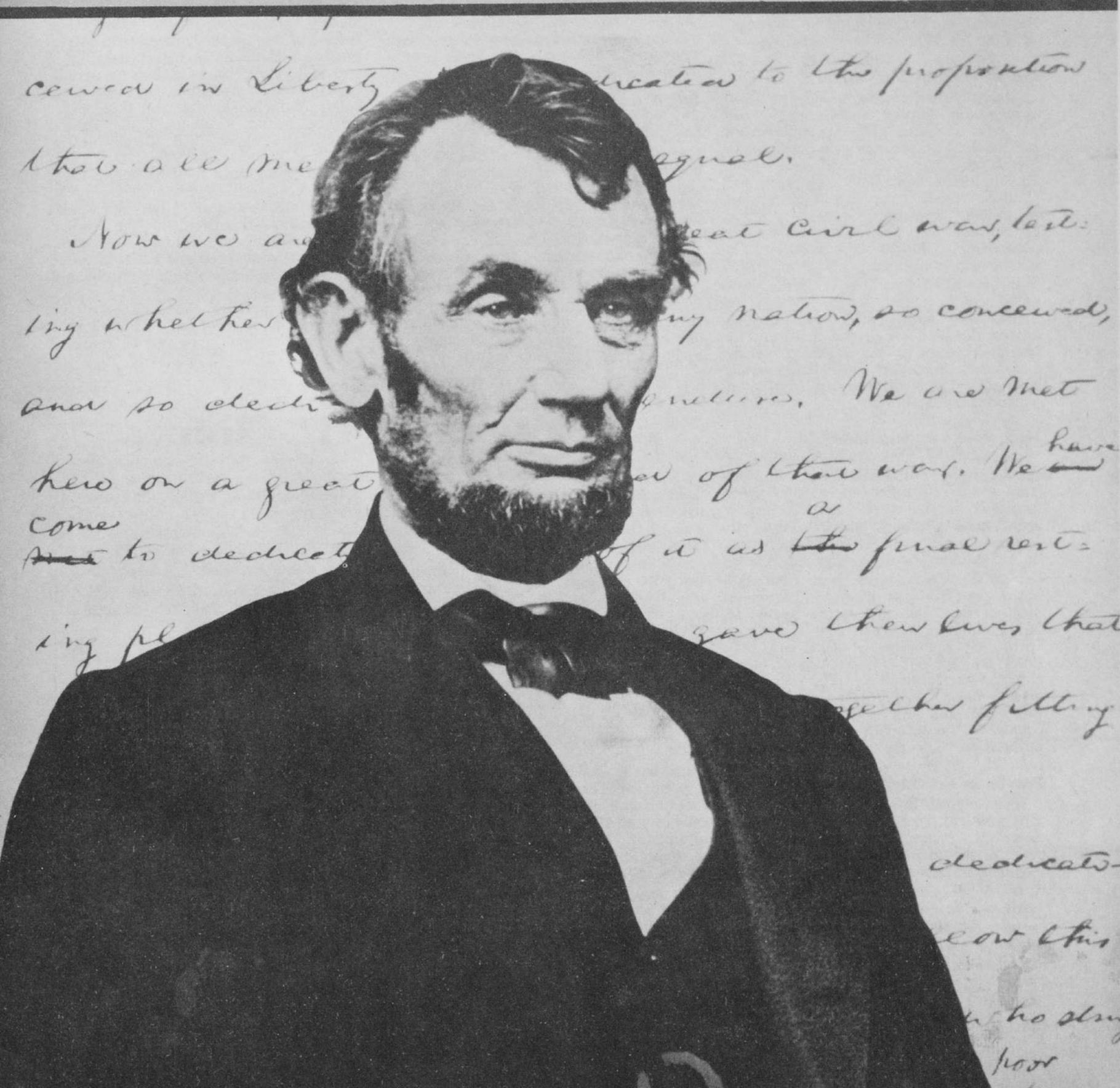


The Pentecostal Evangel

Weekly Voice of the Assemblies of God

Number 2075
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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Driving God From His Throne?

According to the *United Press*, the Communist government of Poland has ordered all newspapers to spell the word "God" with a small initial letter rather than a capital "G." They are still trying to drive God from His throne—but "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:1-5).

No Church in Stalinstadt

Stalinstadt, the new residential town being built in Eastern Germany, will not have a church. The town, described as "the first Socialist city of the German Democratic Republic," will have some 15,000 inhabitants. Both Protestant and Catholic leaders have done their utmost to obtain permission to erect a place of worship, but they cannot even get permission to hold church services in a schoolroom or in the city's "cultural hall."

Bishop Otto Dibelius, of Berlin, was scheduled to preach Christmas Eve in Stalinstadt's "cultural hall," but when he arrived the hall was denied to him. The bishop then went to a nearby village and preached in two dance halls, which were packed to overflowing with Lutheran workers from Stalinstadt.

New York—a Mission Field

According to Dale Cannon, editor of the *American Soul Clinic*, the city of New York is one of the neediest mission fields in the world. Half of its 8,000,000 people are Roman Catholic and one-third are Jewish. Out of its 500,000 Protestants only a fraction are born-again Christians.

New York has more Jews than the entire population of Israel. It has more Negroes than any city in the South. It has a million Russians, half a million Irish, half a million Germans, 412,000 Poles, and multiplied thousands of numerous other nationalities. The city is a cross-section of all the mission fields of the world, and only a handful of God's people are doing anything to win these millions for Christ.

Prayer in the Jury Room

It is a good thing for a jury serving at a murder trial to pray for divine guidance in reaching a just verdict—but perhaps the jury ought to do its own praying, and not call in a minister to do it for them.

A jury convicted a man in Polk County, Florida, of slaying a woman who was his business partner. After the jury returned its verdict the condemned man learned that the judge had permitted the jury to call in a Baptist minister to lead them in prayer. The clergyman had met with the jury in secret and not only

prayed with them but read the 37th Psalm, which emphasizes the fate of the wicked. Upon learning this, the condemned man asked for a new trial. This the judge refused, and the Supreme Court of Florida upheld his decision; so the case was taken to the U. S. Supreme Court last month to see whether the prisoner's rights had been violated.

The law forbids anyone talking with a jury while the trial of a capital case is in progress.

Boy Taught to Rob

A twelve-year-old boy robbed a post office in Corning, N. Y., all alone. He also stole a gun which he used to shoot off the lock of a store where he took some money. When police asked the boy where he got the idea, he said it was from a movie which he saw the day before.

Such is the power of suggestion wielded by the movies, television, and radio. And yet the U. S. Supreme Court has recently ruled that it is "unconstitutional" to censor these communication mediums on the basis of their moral standards or their tendency to teach crime!

Quite a Gift!

John D. Rockefeller Jr. has donated a million dollars' worth of securities toward revitalizing Harvard University's Divinity School.

World Good Will Book

A World Good Will Book will be compiled this year to commemorate the 150th anniversary of the beginning of Bible Society work. The first Bible Society was established in London, England, on March 7, 1804.

Details of the project were announced in New York by Dr. Robert T. Taylor, a general secretary of the American Bible Society. He described the Good Will Book as "one of the greatest mass statements of faith in human history." He said that people of more than 60 nations are expected to sign their names on pages 22 by 26 inches in size, and these pages will be bound together in the United States. The signers will thereby testify "to their love for the Bible, their faith in its teachings and their desires to share it with others."

The book, a project of the 24 national Bible groups associated in the United Bible Societies, will contain the names of all who contribute one dollar or more to send Scriptures to people throughout the world.

When completed, the volume will be displayed in each of the 24 countries. Plans for the book grew out of a similar Good Will Book for Japan in 1950.

An "Evangel" Club

The Assembly at American Fork, Utah, has a project that other churches might wish to adopt. It is a local "Evangel" Club, and here is how it works:

The pastor, Warren J. Campbell, has delegated the responsibility for the "Evangel" Club to Leo W. Weber. As Secretary of the "Evangel" Club, Brother Weber keeps a record of all gift subscriptions to people in the community. This system avoids overlapping.

Whenever a member of the Assembly decides he would like the "Evangel" to be sent to a certain person, he reports the name and address of that person to the Secretary of the "Evangel" Club, and turns in a dollar for an eight-month subscription. The Secretary knows whether that person is already receiving the "Evangel" or not. The Secretary enters certain information on his records and forwards the subscription to the Gospel Publishing House in Springfield, Missouri.

Occasionally the pastor asks the congregation for a special offering to enable the church to send the "Evangel" to a long list of names who may be on the prayer and prospect list of the church and Sunday School. These gift subscriptions are all handled by the "Evangel" Club Secretary.

The Secretary makes out a card for

each subscription, listing the following information:

EVANGEL CLUB	
Subscription _____ months	
NAME _____	DATE _____
ADDRESS _____	
AGE GROUP _____	CHURCH AFFILIATION _____
DATE SUB. ENTERED _____	
DATE IT EXPIRES _____	
NAME SUBMITTED BY _____	
COST DONATED BY _____	
SIGNATURE OF SECRETARY _____	
REMARKS: _____	

The "Evangel" Club Secretary keeps these cards in an alphabetical file.

The American Fork Assembly has been ordering gift subscriptions for a number of years. They find that the "Evangel" is an effective introduction to the church and its message, and creates a hunger after God in the homes it enters week by week.

February is a good time to begin an "Evangel" Club since a special offer is being extended for this month only. New subscriptions for five months each will be accepted at the very low rate of 50 cents, two for a dollar (see page 16). The offer will expire February 28.

Hasten the Harvest!

Fred Vogler

WHILE JESUS talked with the Samaritan woman at Jacob's well, His disciples were buying food in a nearby city. When they returned, Jesus spoke these immortal words: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:34-36).

These verses contain many facets of truth, but we shall consider only three of them: (1) The time is short. (2) The fields are white. (3) The harvest is precious.

The Lord Jesus had been as weary as His disciples when they first arrived at the edge of the city of Sychar in Samaria. He therefore had stopped to rest beside Jacob's well while the disciples went into the city to buy food. But when the woman of Samaria came to the well to draw water, Jesus was not so concerned about His own comfort and need of food as He was about her obvious need of spiritual life and understanding. Jesus guided the conversation to spiritual things, gradually leading her to a knowledge of her great need and His great provision.

If you have ever had the joy of leading

a lost soul to the knowledge of salvation and eternal life, then you know something of the uplifting of spirit and pure joy which Jesus must have experienced that day by the well in Samaria. Weariness forgotten, hunger gone, refreshed in His spirit, He longed to impart to His disciples that same compassion for souls and the urgency to win them while there was time.

I

The time is short. It was necessary for Him to impress the disciples that it would not always be possible for them to win souls. Evidently they were like many of God's people today, feeling that there is plenty of time to evangelize before Jesus comes. Even though the dark clouds of Communism and godlessness seem to be growing larger with each passing year, many of God's people have not yet become aware of the urgency of the situation. Here and there men and women are awakening to the fact that the time is short, but in general a kind of creeping paralysis seems to be engulfing the Church; and instead of being the "Church Militant" she is becoming the "Church Asleep" in this hour of crisis.

While men were counting the months that remained before the natural grain could be harvested, Jesus was looking at a spiritual harvest; He was looking through spiritual eyes. All too often we look at a field—some particular community that needs the gospel—and we say, "Well, the time is not ripe yet for that field to be entered. We must wait until conditions are more favorable." And while we wait for more favorable conditions, souls are dying without God. In this day when the coming of the Lord is so close at

◀ Fred Vogler (left) receiving a gift from Gayle F. Lewis upon his retirement from the Executive Presbytery, while Bert Webb and Noel Perkin look on approvingly. It was the expressed desire of the General Council, meeting in Milwaukee, that a gift be presented to Brother Vogler in recognition of the many years he served as National Director of the Home Missions Department. Brother and Sister Vogler hope to visit Australia this summer, and later to visit India, the Middle East, and Europe. At present they are residing at 612 Williams Street, Springfield, Missouri.



Our Task in Soul Winning

PITIFULLY look on the fields, for millions are passing into eternity without Christ.

PRAYERFULLY wait on God, for our expectation comes from Him, and from Him alone.

PRAISEFULLY delight yourself in the Lord, for prayer must be mixed with praise, as well as faith.

PURPOSEFULLY persist in prayer, for many grow weary in well-doing, and hence fail to reap.

PEACEFULLY rest in God's promises, "being fully persuaded that what He has promised, He is able also to perform."

POWERFULLY persuade men. The emphasis of the prayer life will make the message irresistible.

PLENTIFULLY expect a harvest, for a bountiful harvest may be expected as God's conditions are met.

—Selected.

hand, we must beware of procrastination. That danger is ever before us. Too often we have done too little and been too late!

II

Let us consider the second truth. *The fields are white—NOW.* "Lift up your eyes, and look on the fields; for they are white already to harvest." I am sure that Christ did not mean this only for the little band of disciples who stood before Him that day. This is a command for all of God's people, and especially in these last days should we take it to heart. The command here is to "look on the fields." Like a great picture unfolding in panorama, the harvest fields seemed to stand out ever before our Lord—a world of lost humanity. As He looked with spiritual discernment on the fields, they were literally white for harvesting. When grain is white, it is overripe, and the grain may be lost. The field is the world and the harvest represents the souls who need to be saved. Our generation is a whitened harvest field. This harvest field is already overripe; we must gather in the sheaves before the spiritual harvest is lost.

According to statistics the world has a completely new population every fifty years. That means that more than two billion graves will be dug in the next fifty years, if the Lord tarry. If these two billion people are not reached by Christians with a vision and a clear witness of the saving grace of God through Jesus Christ, they will be eternally lost!

Faithfulness Rewarded

A True Story by S. S. Scull

THE SCENE of this story, as told me by the son of the principal character, was laid in Illinois. Here a band of Scottish immigrants had colonized a whole township of Illinois; and whereas most Scots were godly people, these were an ungodly lot. They had no religion nor did they care for any. They were a hard-working, hard-drinking, hard-fighting crowd and they would allow no religious meetings to be held in their vicinity.

Yet "Father" Wally, as they called him, gained their respect and confidence to such an extent that he was permitted to conduct a Sunday School in the same township unmolested. For twenty-one long years he labored on without any visible results. Every spring he opened the school as soon as the winter "broke," and continued it until winter closed in again. The Sunday School was rather well attended by the young people, for it furnished an opportunity for social intercourse at a time when other distractions were few. They heard "Father" Wally read the Scriptures and pray, but they paid little attention to what he said. In all those years he did not have the satisfaction of seeing any converts. None ever changed his ungodly ways; none accepted Christ as Saviour. Apparently the old man's ministry was barren and fruitless. Yet he stuck to his post and faithfully plodded on.

Finally, "Father" Wally fell ill, and it was rumored that he would never get well again. "Big Joe" Mackey, a "tough" fellow and a ringleader in wickedness, became troubled; he feared that all good might disappear from the community with the death of "Father" Wally. He became so concerned about the situation that he could not sleep at night. He finally approached several men, whom he knew to be Christians, to see if one of them would take over the Sunday School work and carry on where "Father" Wally left off. But not one was willing to chance it.

Big Joe continued to worry. One night as he was tossing about on his bed, it seemed to him that God spoke and said, "Well, Big Joe Mackey, if you are so concerned, why don't you call the Sunday School together yourself?"

"Why, Lord, you know I have been a wicked man all my life, and I can't even read. I couldn't do that!" was his reply.

But Big Joe could not stop worrying, nor could he forget the voice that spoke to him. Finally, in desperation, he sent out a call for the Sunday School to con-

vene on a certain date. This was exciting news and brought a great response. People came from all over the township, packing the schoolhouse like a can of sardines.

Joe was having a hard time. He stood by the teacher's desk in front, mopping the sweat from his brow and gasping for breath. All eyes were fastened upon him.

"Sing something, you youngsters," he yelled. "Sing some of those songs 'Father' Wally taught you." So they sang a song, and when it was finished they all looked to Joe again for leadership.

"Sing another one," he bellowed, still mopping sweat from his brow and gasping for breath. They sang another song, and then they waited to see what Big Joe would do. It was his meeting. After a pause, he cried out, "We have to pray. 'Father' Wally always prayed. Get down on your knees." They were accustomed to following Big Joe's lead, and about half of them knelt down.

There were a few moments of painful silence—none of them knew how to pray. Then with a heart-wrenching sob Big Joe cried out, "O God, we don't know how to pray. We never learned. We just learned meanness and wickedness, and we don't know how to pray. O God, have mercy on me, a wicked sinner."

In a few minutes everybody was down on the floor, crying to God for mercy. A revival came to the schoolhouse that day that swept nearly the whole community into the Kingdom of God before ever a preacher could get to them. "Father" Wally lived to hear the wonderful news; then he slipped away to join in the celebration on the other side, where the angels were rejoicing over the sinners who repented in that settlement.

Remember this man who labored on for twenty-one years with no show of appreciation, no sign of reward, no encouragement. If you are discouraged and ready to faint because your labors are not rewarded or appreciated, consider the promise of God: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." And consider this man's reward for unfainting faithfulness, for God has declared that "they that turn many to righteousness [shall shine] as the stars for ever and ever."

"Nothing will induce me to form an impure church. 'Fifty added to the church' sounds well at home, but if only five of these are genuine, what will it profit in the Great Day?"—David Livingstone.

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UNCLAIMED BLESSINGS

Emil A. Balliet*

EVERYONE knows the story of the Prodigal Son. This son was guilty of the sins of desertion and dissipation. Ever since the days of Christ, wanderers from God have been encouraged by this story to return to our heavenly Father to find forgiveness and restoration.

As I read the story again the other day, I was struck with the words of the father to the son who stayed at home. When this Pharisaic elder brother complained that he had never been rewarded for his faithfulness, and poured scorn on his wayward brother, the father turned in amazement and replied, "Son, thou art ever with me, and all that I have is thine."

In the blazing light of those words it is clear that a wide gulf existed between the father and the elder brother. The elder brother lived in his father's house but evidently did not know his father. Evidently there were very few happy hours of fellowship that he had entered into with his father. The parable ends with the elder brother and the father facing each other. Is it possible that the elder brother stands there and realizes that it is his own fault that he has missed so much? Unclaimed blessings! Lost opportunities for fellowship and joy! The singing, the music, and the laughter celebrating his prodigal brother's return might have been his all of the time.

Who is this elder brother? Whom does he represent? He has not wandered from his father's house. He has not wasted his father's substance in riotous

living. He is represented by the ninety-nine sheep within the fold and by the nine coins which were not lost. Interpret the parable as you will, you must arrive at the conclusion that here is a man who failed to claim that which was rightfully his. The blessings of sonship, the blessings of fellowship, the multiplied gifts of his father—all were unclaimed. All were in a sort of spiritual dead-letter department as far as this elder brother was concerned. He had missed it all, either through lack of interest, or through failure to value these blessings as he ought, or through being absorbed in something else.

The elder brother is not the only one who has failed to claim that which was rightfully his. Think of the multitudes who fail to claim the blessings that God has stored for them in His Word. The Word of God is spiritual meat and drink for God's people. Feeding on this precious Book brings grace and strength. Yet, with ever so many it is a forgotten book. The Bible is like a mirror reflecting the beauty of Christ. God says that as we gaze on the beauty of Christ in His Word we are changed into the same image from glory to glory. What a wonderful Book. Words of Life. Words of power! But too often the Bible is the neglected book—the Book of unclaimed blessings.

Those who neglect the Bible are much like the Pennsylvania farmer who owned a farm with which he steadily grew discouraged. One day he sold the farm for \$1,000. The man who bought the farm began to dig in the soil and found a million-dollar coal mine. Just think—the first farmer had a million-dollar coal mine within his reach and didn't know it, just

because he never troubled himself to dig. The treasures of God's Word are within your grasp. Your heavenly Father says, "All that I have is thine." Grace, blessing, spiritual power are waiting for you. Every place that the sole of your foot shall tread upon, in the promised land of the Scriptures, God will give to you.

I think of the unclaimed blessings of the Spirit-filled life. The elder brother desperately needed deliverance from his sour, fault-finding spirit. He could have had a feast, too. The joy and strength of good fellowship were waiting for him, but he never claimed them. How many believers are like Lazarus when he was raised from the dead. They have life given to them by the command of Christ, but, like Lazarus, they are bound with graveclothes. They have never been loosed. They don't know what glorious victory and joy awaits them in the Spirit-baptized life. They have never tasted of the more abundant life which the Lord Jesus promised. And yet the words of the Father ring out—"All that I have is thine." The gifts and the power of the Holy Spirit are for you.

A visitor stood in awe, gazing upon Niagara Falls. He made a mental estimate of the potential power that could be generated by the falls, and then he thought of the hundreds of years that the water had been pouring over these falls, and he said aloud, "The greatest source of unused power in all the world is Niagara Falls." A Christian standing nearby thought of the needs of people the world around and of God's wonderful provisions to meet those needs, and he replied, "No, the greatest source of unused power lies in God."

What do you need? Peace, joy, the baptism in the Holy Spirit, divine healing, guidance? All of these blessings are yours in Christ. Our Heavenly Father says to you, "All that I have is thine." Let God's blessing be unclaimed no longer! In humility and faith receive from God that which He freely offers.

*Pastor, Assembly of God, North Hollywood, California.

"BREAD CAST UPON THE WATERS"

The Church of the Four Fold Gospel, located in Battle Creek, Michigan, recently proved the truthfulness of the Bible promise which says, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Or, as one quaint old saint used to put it, "Cast thy bread upon the waters: and it will come back buttered." In this case it was restored fourfold in the form of a \$2,000 check.

It seems that a number of years ago Andrew Crawford appealed to the members of the Church of the Four Fold Gospel for help in financing a Home for Aged Folk of the full-gospel faith. The members responded by giving what they could; and when the Home was sold a short time ago their offering was returned with a high rate of interest. God had seen their faithfulness and had rewarded them accordingly.

The picture shows E. A. Manley (right), the pastor of the Church of the Four Fold Gospel, and Melvin Allen, the Sunday School Superintendent (left), receiving a check for \$2,000 from Andrew Crawford (center). The money is being used to expand the facilities of the growing Sunday School. It is the second expansion program for this church within a few years.



The Spirit of the Cross

IN HIS youth King Uzziah sought God, and he prospered. But the day came when he began to desire material blessings more than God. He should have learned a lesson from Solomon. This king had multiplied cattle, vineyards, silver and gold; but when he looked on them all, he saw that they were nothing but vanity and vexation of spirit. Moreover, Solomon multiplied wives and idols, to his own undoing. At his death the people complained about excessive taxes and burdens and asked his son Rehoboam for some release from these. And because he rejected their request, they rejected his rule.

Uzziah did not learn the lesson of Solomon's failure; and so he began to build towers, dig wells, increase cattle, husbandmen, and vinedressers. He began to rally fighting men and officers, and store munitions of war. And then, instead of trusting in the Lord, he put his confidence in the magnificence of his great army, and became proud and presumptuous. How wise he would have been had he prayed that prayer of David, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psa. 19:12, 13).

When men become proud, they usually become presumptuous as well. God exalted Uzziah to a great office, the office of king. Uzziah had been anointed for this. But he presumed to enter into an office for which another had been anointed, the office of the priesthood. He took the censer and went into the house of God to perform the rites which God had given only to the priesthood. He was doing what he had no right to do. Korah, Dathan, and Abiram had presumptuously entered an office which God had not given them, and had been punished; now the king was doing likewise. The priest withstood him. God also withstood him and smote him—the mighty king became a leper, isolated and unclean.

In striking contrast there came to earth a lowly One, born of a virgin. His mother was allowed to see, in the Spirit, the purpose of God concerning the Son He was giving her. What would He do? He would scatter the proud in the imaginations of their hearts. He would put down the mighty from their seats. He would exalt those who were abased. He would provide for the humble, the lowly, the hungry, and they would have that which was good; but the rich He would send away empty. That One, born of a virgin—who was He? He was King of

kings and Lord of lords. He created heaven and earth. He was the very Son of God. But when He came, did He have multiplied comforts? Did He have many lands? Did He have numerous homes? He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

Solomon had many servants. But did the Son of God? No. He declared, "I am among you as he that serveth" (Luke 22:27). Solomon had much gold. Did the Son of God? No. When the taxes were due, there was nothing in the treasury, and a miracle had to be wrought to secure the money needed to pay the taxes. Even when He wanted a boat He had to borrow one. While Solomon made the yoke of the people grievous and their burdens heavy, to keep him in his selfish magnificence, this lowly One offered a yoke that is easy and a burden that is light. Because of this, He is the ideal King. And God, who puts down the mighty from their magnificent thrones, will exalt this lowly One, this utterly unselfish One, this humble One, to be King of the whole earth. If you would be exalted by this exalted One, know this—that you must seek to be of like nature, of like humility, of like poverty, of like mind. This King will gather to Himself men of like character.

Did the disciples have multiplied lands and money? No. When the man at the Beautiful Gate wanted alms, Peter said, "Silver and gold have I none." But he and John did have something of far greater value—a faith in the name of the One who has died at Calvary. They knew there was power in that name. They had the power of the lowly Christ with them, and Peter was able to say to that lame man, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). And in His name through faith in His name this man was made whole.

In the Scripture we have a picture of those who increased their wealth and trusted in things instead of in God. Solomon failed God, and he became an idolater. Uzziah, when he also failed God, was abased, and his son had to sit on his throne while he languished in a pesthouse. Contrast this with the Son of God who, though He was rich, for our sakes became poor! He did not have great numbers of horses as Solomon had, but had to borrow a colt on which to ride. But this One who was abased and abused by man has been exalted to the very throne of God. Those who share His abasement, His

poverty, His lowliness, shall be exalted to reign with Him. For everyone who leaves all for Him, denies himself, takes up his cross, and follows Him, there is a throne. Paul the apostle said, "I know how to be abased." It is good to be abased, for it is the abased ones whom God will exalt in His own time, in His own way, for His own glory.—Comforter

JEHOVAH REVEALED IN TWENTY-THIRD PSALM

The Twenty-third Psalm naturally divides itself into seven parts. "The Lord is my Shepherd, I shall not want" tells of JEHOVAH JIREH—"the Lord will provide." When Abraham offered up his son, and the intent was accepted as the act, then the Lord provided a ram in the thicket. "And Abraham built an altar and called it Jehovah-Jireh" (Gen. 22:14).

The second clause, telling of peace and plenty and of leading by "green pastures and still waters," suggests the JEHOVAH SHALOM of Gideon, where the angel appeared. Gideon built an altar and called it Jehovah Shalom—"the Lord send peace" (Judges 6:24).

The third thought, "He restoreth my soul," is the JEHOVAH ROPHEKA of Exodus. "I am the Lord that healeth thee" (Exod. 15:26).

The fourth, JEHOVAH TSIDKENU, of Jeremiah 23:6—"the Lord is my righteousness." "He leadeth me in the paths of righteousness."

The next thought is that of victory; the walking through the "valley of the shadow of death," fearing no evil, because the Mighty One is there with His numbering rod and His protecting staff. When Moses' hands were held up by Aaron and Hur, he proclaimed that JEHOVAH NISSI was his, "The Lord is my Banner" (Exod. 17:15).

The sixth thought is that of confidence and safety—a table spread in the presence of his enemies, his head anointed with oil and his cup running over—which tells of JEHOVAH JAH. "He is my Strength, and my Song; He also is become my Salvation" (Isa. 12:2). My strength, so I rest with confidence, not distressed by hostile and menacing foes; my Song, expressive of the joy of the soul, of which the anointing oil of joy is the symbol; my Salvation, typified by the overflowing cup of salvation from which he delighted himself and which he shared with others.

And, finally, JEHOVAH SHAMMAH—"the Lord is there" of Ezekiel 48:35—tells of a place of permanent abode, "house of the Lord," set forth by goodness and mercy following him "all the days of his life," and his dwelling in the "house of the Lord forever."—E.T.M. (selected).

WHY NOT SOONER?

An ancient question is repeated again and again by the aging heathen, while young Christians of today remain mutely unconcerned.

MANY CHRISTIANS will be overtaken with awful shame and loss at the judgment of believers when they find themselves excuseless for their past disobedience. Even in this life there comes to the missionary that inevitable and embarrassing moment, that moment of shame and pain, when natives begin to question the missionary after the manner of an old Mohammedan woman in Bengal. "How long is it since Jesus died for sinful people? Look at me, I am old; I have prayed, given alms, gone to holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

It was repeated in the white streets of Casablanca, North Africa. Said a Moor to a Bible seller, "Why have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

A noble pioneer, L. L. Legters, was once preaching the gospel to a group of Latin-American Indians from one of the many totally unevangelized tribes. As he told how the Son of God died on a cross of His own free will that they and all others might escape eternal punishment, one man, who had listened with intense interest, interrupted him: "Senor, when

did this One die for us of whom we have never heard? Was it as long as twenty-five years ago?" When the answer came, "It was two thousand years ago," he stepped back in blank amazement.

On another occasion, as Mr. Legters was talking to an old Indian chief in South America, the latter said, "White man, how long since you knew this Jesus way?" "Chief, it has been a long time." "How long since your father knew this way?" "Oh, it was a long time." "How long since his father knew this way?" Mr. Legters could only reply, "Oh, it was long ago." Finally, the old chief, folding his blanket about him, doubtfully concluded, "White man, you waited too long, you waited too long." The old Indian's reasoning was good. His father and his grandfather had died without hearing the gospel. "How do you expect us to believe this news, so good beyond all reckoning, when you have waited too long?"

"So you have come at last," said a Taoist priest as the missionary entered the Chinese temple. The latter had seen the priest listening attentively in the open-air service. The man had long been hungry to know the truth. In a vision he had been impressed that some day messengers would come from far-away lands. Was it necessary for him to have waited eighteen long years?

In "The Growth of a Soul" (published by the China Inland Mission) we find this reproaching witness against the church. In talking with Hudson Taylor, Mr. Nyi, a Chinese Christian, unexpectedly raised a question, the pain of which was not easily forgotten. "How long have you had the glad tidings in England?" he asked, all unsuspectingly. The young missionary was ashamed to tell him, and vaguely replied that it was several hundreds of years. "What!" exclaimed Mr. Nyi in astonishment, "several hundreds of years. Is it possible that you have known about Jesus so long, and only now have come to tell us? My father sought the truth for more than twenty years," he continued sadly, "and died without finding it. Oh, why did you not come sooner?"

◀ "What!" exclaimed the old man in astonishment. "Is it possible that you have known about Jesus so long, and only now have come to tell us? My father sought the truth for more than twenty years."

Glorious Convention in South Africa

Edgar D. Pettenger, South Africa

Having been invited by Brother Bhengu to be the speakers at his Christmas convention at New Brighton, Port Elizabeth, two days before Christmas Mrs. Pettenger, our son Vernon and myself found ourselves en route to the coast.

We arrived at Port Elizabeth on the afternoon of December 24, after 750 miles of weary motoring, the greater part of the journey being over gravel roads. Having already reserved accommodations in this great industrial city we were soon refreshed and ready for the services in New Brighton, a city of approximately 50,000 natives, six miles from Port Elizabeth.

The Assemblies of God church building at New Brighton accommodates 500 people. Because it was too small for the convention, a larger hall had to be secured. As we entered the building on Christmas morning, we found it already filled to capacity. People had to rise from the aisles to let us pass to the platform which was jammed with preachers and people. There remained only standing room for the speakers.

A marvelous sense of God's presence could be felt in the meeting. I thought we had heard Africans sing before but never quite like they sang at this convention. The sound of a thousand singing voices anointed by the Spirit lifted our hearts literally out of this world. Vernon said it was the nearest to heaven he expected to be until the rapture takes place.

There were three services each day, lasting from two to five hours. We realized then that we were among Africans and not white people. After working with the Africans thirty-two years we are used to their disregard of time. The convention was the most wonderful we have attended. During our many years here I have not witnessed such mighty spiritual power upon so many at one time.

We were conscious of God's hand upon us as we tried to feed the people from the Word of God. We felt it was a great privilege to have been asked to minister to those believers who were won to the Lord through the ministry of Nicholas Bhengu.

For over twenty-three years we have been associated with Brother Bhengu, the leader and founder of this work. He is an educated, consecrated, Spirit-filled Zulu, and has become a mighty force for God in this multi-racial land which presents so many problems both to governments and nationals alike. Brother Bhengu believes that the gospel is the great solution to these problems and he has proved it to be true.

God called him to Port Elizabeth several years ago and from that time forward he has had the greatest revival this continent has ever seen. Literally thousands have responded to the gospel of



Christ. Hundreds have been saved and formed into assemblies throughout the Port Elizabeth area. The work is practically indigenous, being carried on by Brother Bhengu and his staff of trained workers—part of our great Assemblies of God movement.

So great has been the revival that at East London, 200 miles north on the coast, the police records show that crime has decreased 30 per cent among the Africans. Our readers will remember reading that truck-loads of stolen property were handed over to the police by the new converts after confessing their sins. They knew it was wrong to steal from their own people but had thought it all right to steal from the white people for whom they worked.

Friends, that is real revival, and is a true report! God grant that it shall continue in South Africa. Brother Bhengu informed me that next Easter they expect to baptize 1,000 new converts. Intercede in prayer for this great work in South Africa. Pray that the revival shall continue unhindered under the blessing and guidance of God, causing many more hundreds of Africans to find the Saviour.



Left to right, standing: Brother Ayad, Bible School assistant to the director; Miss Lillian Marshall, British missionary; Brother Read, Assistant Superintendent; Brother Habib, Secretary-Treasurer; B. T. Bard, Bible School director; Joseph Brown, Superintendent of District Council, Assemblies of God; Florence Christie. Front Row: Hafeez, Samir, Nathan, Sabry, Makram and Silwanis (all students).

MISSIONARY News Notes



David Peck and family sailed on January 15 for the Belgian Congo for another term of service.

* * *

Mr. and Mrs. Dewey Hale are happy to announce the arrival of Steven Calvin born on December 26.

* * *

A cable has been received announcing the safe arrival of the R. B. Cavaness family in Singapore.

* * *

Mr. and Mrs. Paul Goodwin recently returned from Jamaica. Their address is: 4270 Grant Street, Gary, Indiana.

* * *

Mr. and Mrs. John W. Hurston and baby girl sailed for Liberia on January 6.

* * *

Gustav and Alice Bergstrom write, from Brazil:

"In the city of Paracadu three can-



Mr. and Mrs. John Hurston
Liberia, West Africa

didates were baptized in water recently, and again we have no worker for this section. Please pray for this need.

"Here in Sao Lourenco God saved a number of sinners recently. Our hall is always overcrowded on Sundays but we are saving money to build a temple later on. Friends in Oregon have contributed over \$500 for the church building here but because of the great need in another place we loaned the money temporarily. It was impossible for them to rent a hall in that city; therefore, they were forced to buy in order to have a meeting place.

"Here in the city of Sao Lourenco about \$2,000 is needed and we would like to make an appeal for help in this need. Never before has there been such wonderful opportunities for the gospel. The need of a new building is urgent."

Port Said, Egypt

Above is a picture of the faculty and workers connected with the Assemblies of God Bible School in Port Said, Egypt. At the initial opening of the Bible School each one gave his testimony and some individually prayed. The meeting hall echoed with shouts of praise and singing; and faces were bathed in tears of joy. Mr. Joseph Brown, Superintendent, and several executive members of the Egyptian

District Council were present and gave valuable advice to the young people regarding gospel service. Mr. B. T. Bard, the Director of the Bible School was most warmly welcomed by all, having recently arrived from America.

The Egyptian workers had dreamed of a Bible School for many, many years and suddenly the dream has come true! The greatest problem confronting the Egyptian field of labor is not a lack of hunger or appreciation of the gospel or of open doors but a lack of qualified workers. The District Council has 80 to 100 meetings in various stages of development throughout the area but only 35 workers! The work has been growing faster than they can provide workers. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

I will govern my life, and my thoughts, as if the whole world were to see the one, and to read the other.



Mr. and Mrs. David Peck
Belgian Congo

Send all foreign missionary offerings to:
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

SUNDAY'S LESSON

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

PERSISTENCE REWARDED

Lesson for February 21

Mark 7:24-30

From "the land of Gennesaret" Jesus was driven into the very "borders of Tyre and Sidon" by the ingratitude of His countrymen. "It is not quite clear whether our Lord actually passed into the land of the heathen, or merely was on the frontier. The usage of 'into the parts' in Matthew favors the former supposition."—Henry Alford. In search of rest Jesus often withdrew to a place of seclusion. On this occasion He traveled even into heathendom, but still He was known and sought after.

There a woman, "a Greek, a Syrophenician by nation," came to Him for help. It was common among the Jews to speak of all Gentiles as Greeks. The fact that she was a "Syrophenician by nation" may indicate that one of her parents was a Syrian and the other a Phoenician, or it could mean that she lived along the borders of the two nations. Being elsewhere spoken of as a woman of Canaan, it is probable that she was also a descendant of one of the tribes which possessed Canaan before the Israelites conquered the country. This would make her especially despised in the eyes of the Jews.

1. A WOMAN INTERCEDES FOR HER DAUGHTER

a. *Jesus Enters a Gentile Country.* Besides His pressing need of rest, Jesus probably had another motive in passing into heathen territory. No doubt He saw there a broken-hearted mother who needed His ministry. It is a consolation to think that Jesus knows all hearts. We need to remember that He knows us. If He would minister to this Gentile woman in Syria, He surely will not pass us by.

b. *Jesus Cannot Be Hid.* Wherever Jesus went His presence was soon known, and His influence felt. He went "into an house, and would have no man know it: but he could not be hid." Wherever Jesus went He took with Him blessing. If the members of His Church will follow His example, their influence will be felt more strongly. In Jesus' name they can do many mighty works, and as their light shines before men, the gracious life of Jesus will be manifest.

c. *A Gentile Seeks Help.* This woman probably had heard of the ministry of Jesus in His own land. Now that He had come to her country, she intended to ask Him to set her daughter free from an unclean spirit. Everywhere, people need the deliverance which only Christ

can bring. He wants to free them from the bondage of Satan.

2. JESUS STATES A CONDITION

a. *A Seeming Rebuff.* After a silence (Matt. 15:23) Jesus answered this woman with apparent harshness; "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." By *children* Jesus referred to the Jews. This woman knew that the Jews looked upon the Gentiles as *dogs*.

Jesus had a reason for responding in this way. Matthew 15:22 says that the woman came to Jesus saying, "Have mercy on me, O Lord, thou son of David." Since she was a Gentile she had no claim on Jesus as the "son of David," for the Davidic covenant was Jewish in nature. The answer given by Jesus was therefore a reminder that the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2:12). If the woman was to receive help from Jesus she must not seek it on Jewish ground.

b. *The Lesson for Us.* The way the Lord dealt with this woman was a foreshadowing of the coming age of the Church, when blessings were to be received, not on any ground of national worthiness, but entirely through the merit of Christ. Later, Paul made the full declaration that the Gentiles, while having no claim on Christ as a Jewish Messiah, have full claim to Him through redemption: "But now in Christ Jesus ye who sometimes [once] were afar off [referring to the Gentiles] are made nigh by the blood of Christ" (Eph. 2:13). Now, both Jews and Gentiles must come to God through the door of faith in Jesus Christ. Jesus was not unkind to the Syrophenician woman; He was quietly announcing the coming of a new age and a new approach to God.

3. THE WOMAN'S PETITION IS GRANTED

a. *The Woman's Humility.* Since her need was too great for resentment, this woman pressed nearer to Jesus in her anguish. She knew of no other to whom she might turn in her distress. Humbly, she acknowledged herself to be only a dog; she was willing to take that despised place. But she did not ask for all the blessings of Israel; all she desired was that she might share with ordinary dogs the crumbs which might fall from the Jewish table. If the centurion was a marvel of faith to Jesus, this

woman is a marvel of humility.

b. *The Disciples' Resentment.* The account in Matthew indicates that the disciples besought Jesus to send the woman away. They were annoyed by her incessant pleas in behalf of her daughter. The disciples, as Jews, still had a feeling of Jewish superiority.

c. *The Woman's Reward.* After the initial rebuff, she no longer worshiped Jesus as "the son of David," but addressed Him only as "Lord." As she humbled herself before Him as her Lord, she received what she had come for—"For this saying go thy way; the devil is gone out of thy daughter."

d. *The Lordship of Jesus.* We often make the way to the Lord too complicated. All that is necessary is to acknowledge Christ as our Lord and accept Him as our Master. Christ is Master in heaven and earth, for all power is given unto Him. He overpowered the devil in the daughter of this woman; He mastered the storm on Galilee; and He can control all the circumstances of life. But it is our duty to make Him Lord over our hearts and to allow Him to be sovereign in our lives.

THIS WEEK'S LESSON

Disastrous Revelry (Lesson for Sunday, February 14). Lesson text: Mark 6:16-28.

"Never think that God's delays are denials. Hold on; hold fast; hold out. If there is no enemy, there is no fight; if no fight, no victory; if no victory, no crown."

THE CHILDREN'S FARE



KNOW YOUR CHAPLAINS

A SERIES OF BRIEF SKETCHES INTRODUCING YOU TO THE ASSEMBLIES OF GOD CHAPLAINS WHO ARE MINISTERING TO THE MEMBERS OF THE ARMED SERVICES AROUND THE WORLD

Chaplain (Captain) John R. Elrod

Chaplain John R. Elrod's philosophy as a military pastor is well summed up in his own words: "In the Army you have the larger chapel attendance on Sunday mornings; therefore you may have to 'make hay while the sun shines' and give an altar call any time the Spirit leads." The chaplain's record of nine years of unbroken service as a minister in Uncle Sam's uniform backs up his own words and reveals him to be an outstanding soul-winner.

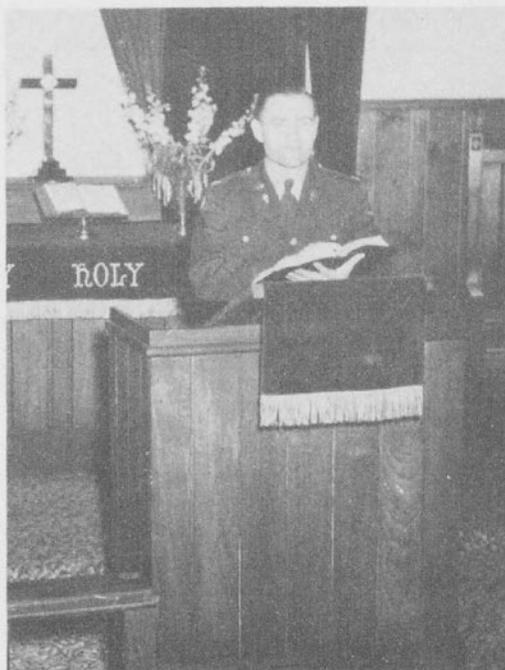
John Elrod put on Army uniform in June, 1945. His first assignment of consequence was with the troop transport *Marine Angel* operating between Seattle and Calcutta, India. On one trip he had the pleasure of meeting fellow-chaplain James H. Woods, who was stationed in India at the time. On the return journey six servicemen were saved and others reclaimed. Every night the chaplain held Bible study classes. Shortly after this the *Marine Angel* was decommissioned and Chaplain Elrod was transferred to the *Marine Fox*, a sister ship plying between San Francisco and the Far East. Altogether during his transport service days he saw thirty-seven men accept Christ on the transports, besides sailors whom he led to Christ when in port.

In the fall of 1946, Chaplain Elrod was assigned to the spiritual care of occupation troops in Chunchon, Korea. Things were quite different in that land in those pre-invasion days. The chaplain enjoyed months of blessed fellowship with Korean Christians, and in the spring of 1947 his wife and son came to join him. He and his family remained in Korea until the summer of 1948. Back in the States, the chaplain was at Camp Pickett, Virginia, for a while then moved to Camp Chaffee, Arkansas. Numbers of servicemen were saved as a result of his ministry here, too, in the chapel services and in Youth for Christ meetings which he directed. A revival broke out in the post stockade and seventeen prisoners accepted Christ within four weeks.

The next assignment was Fort Bliss, Texas. As he was driving down to his new station around New Year's Day, 1950, the chaplain picked up two hitchhikers, one of whom surrendered to Christ in the car before they parted. At Fort Bliss, as a result of Chaplain Elrod's efforts, chapel attendance that before had run around the even dozen mark increased to around sixty-five.

The North Korean attack on the southern republic in June, 1950, was destined to bring further changes for the chaplain.

In the fall of 1950 he was transferred to Korea to minister to troops on the front lines and in rear areas. Here too he had the joy of seeing numbers of our boys surrender to Christ. At one time sixteen



Chaplain John R. Elrod

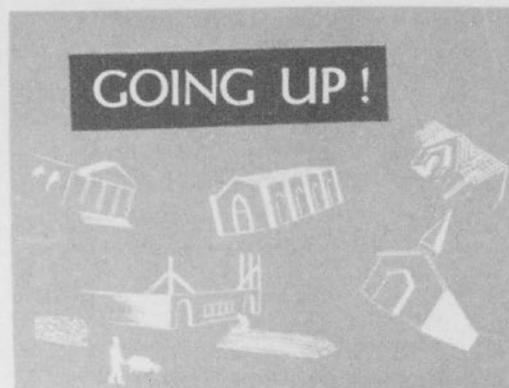
men came to the altar; thirteen of these were "rotatees" leaving the area of danger, but they were still seeking God.

Rotated back "Stateside," Chaplain Elrod found himself assigned to Fort Leonard Wood, Missouri, in the fall of 1951. His stay here proved to be one of his most fruitful periods of ministry with additional numbers of servicemen finding Christ, not only in chapel services but also during times of personal counseling.

In November, 1952, he received orders for overseas duty in France. He is now with the 7803rd Augmentation Detachment in Bordeaux. Wherever the chaplain goes he brings blessing and many boys find salvation through his ministry. We know Chaplain Elrod would appreciate a place in your prayers.

(Compiled by Ernest F. Kalapathy, Servicemen's Correspondence, C. A. Department, 434 W. Pacific St., Springfield 1, Mo.)

The WOMEN'S MISSIONARY COUNCIL has approximately 36,000 members, 3,400 local groups, and is organized in 41 of our 42 District Councils. NATIONAL WMC DAY IS FEBRUARY 14.



356 NEW CHURCHES IN 1953

It was with great rejoicing that the final reports of new Assemblies started during 1953 were received in the National Home Missions Department. There are 56 more since the December 20 listing. The total number of new Assemblies reported started in the two years of 1952 and 1953 now stands at 709!

If the keeping of records on new churches were only a matter of cold statistics, it would still be an interesting process. But it is much more than that, for back of every new church listed below are consecrated workers and redeemed souls. Each one presents another full gospel witness in some community which needed the light of the distinctive testimony of Pentecost.

Let us pray for our pioneer preachers. They are laboring hard and sacrificing greatly in some instances for the sake of the work. Men and women of vision are vital to our movement, for when we cease to evangelize new areas, we cease to fulfill the Great Commission.

Some of the churches listed below need a "Mother Church" to take an interest in them. Is one of them in your locality? IS YOUR CHURCH A MOTHER CHURCH?

ARIZONA—Alhambra; Cedar Creek (Indian Assembly, Dorothy Aishman and Pearl Foster); Phoenix (Glad Tidings Assembly); San Simon; Springerville (Ann Dudish); Tombstone.

EASTERN—Brownsville, Pa. (Gospel Lighthouse Mission, Raymond Taber); Ellwood City, Pa. (Reuben Hartwick); Kingston, Pa. (Louis Trotta); Red Lion, Pa. (R. V. McIntosh); Strasburg, Pa. (H. L. Steckbeck).

KANSAS—Wichita (Faith Assembly, Roy Tregenza).

KENTUCKY—Falmouth (Sisters Taylor and Mattox).

ILLINOIS—Warsaw (Henry H. Logan).

INDIANA—Jonesboro (Melvin Planck).

MICHIGAN—Standish (Mrs. Bernadine Swanson); St. Johns (Thomas Pace).

MONTANA—Superior (Bert Dick).

NEW ENGLAND—Rutland, Vt. (Harry M. Snook). Bridgeport, Conn., Readfield, Maine, and Thomaston, Maine, all formerly independent churches which

affiliated with this district in 1953.

NORTH CAROLINA—Peniel.

OHIO—Mentor (J. G. Cover); Struthers (Elvin Irwin); Strahsburg (Jack Stewart); Toronto (James Clutter).

ROCKY MOUNTAIN—Cedar City, Utah; Hugo, Colorado.

SOUTHERN CALIFORNIA—Centerville (Paul Z. Pettitt); Easton (Ralph R. Hall); Fowler (Walter Kornelson); Grover City (Mrs. Gladys Woods); Imperial (Mr. and Mrs. William Zornes); Murrieta (Union Church, Harry Myers); Ocean View (Community Assembly, Clyde C. Hawkins); Pacific Beach (R. L. Turner); Puente (Full Gospel Assembly, J. E. Crawford); Rosemead (Full Gospel Church, M. S. Patterson); South Pasadena (A. I. Haun).

SOUTHERN MISSOURI—Bloomfield (Sidney Razor); Bunker (J. F. Cannon); Cape Girardeau (Bethel Assembly, Ida Mae Keeton); Centerville (Carl Stroder); Climax Springs (Guy Jones); Garden City; Lincoln (Charles Fuller); Maulburo (Herman McFarland); St. Louis (Hope Assembly, Milborn Hammack); Washington (Joe Shultz).

TENNESSEE—Savannah; Tullahoma (C. W. Barnes).

WEST TEXAS—San Jacinto (Eben Burkhalter); Silvertown (Ola Yancy).

WISCONSIN-NORTH MICHIGAN—Cable, Wis. (R. B. Crocker).

WYOMING—Evanston (R. O. Shamp).

release of spiritual power there came in a few years the evangelistic ministries of such men as Dwight L. Moody. Out of it came such immensely useful agencies as the Christian Endeavor Societies, The Student Volunteer Movement, the Y. M. C. A., the Y. W. C. A. Out of it came the Sunday School movement, the International Uniform Lessons, and the Sunday School conventions. All of these movements were dynamic and tremendously useful in their early days.

It will soon be a hundred years since the so-called Great American Awakening. God, I am convinced, is ready to give us another one in this twentieth century. He is looking for people who will be the conductors of it, burdened spirits who, cleansed and inflamed in their own hearts, will be pioneers of revival.

Their fervent cry will be that of a fellow pioneer of long ago, the prophet Habakkuk: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 3:2.—Selected.

How Revival is Propagated

Paul S. Rees

President, National Association of Evangelicals

IN DEALING with the question of how we can be pioneers of revival we must face the facts; we must begin with ourselves and we must give God a sacrificial obedience and believe in the propagative power of revival.

One weakness of our salesmanship-minded culture is that we have substituted propaganda for propagation. Propaganda is something that you "put over" on somebody. It suggests a certain amount of cunning and of trickery. Propagation, on the other hand, is extension and multiplication by the release of inner forces—the force of truth and love and good will. It is not artificial; it is vital. It is life giving birth to life, as when we speak of propagating the species.

To borrow a very up-to-date figure, revival, once begun, has a way of expanding in a chain reaction, like the release of atomic energy. A handful of humble men and women in Jerusalem experienced revival on the day of Pentecost. There were only about a hundred and twenty of them. But what they had from God was self-propagating. It spread so amazingly through the Roman Empire that some historians give an estimate of ten million lives laid hold of by the Christian movement in the first century.

Usually revival starts with a meeting of a few minds and hearts in a fellowship of concern and a comradeship of confessing prayer. That is what happened in Clunney, France, at the close of the Dark Ages. A small company of men met for regular prayer and soul-searching. The movement spread far and broad, bringing new spiritual life to the people.

That is what happened in England in the eighteenth century. Wesley and Whitefield preached in the fields to as many as twenty thousand at a time. But that was only after the chain-reaction of spiritual power had reached the full explosion stage. It began with a little group of men at Oxford University who were burdened about revival in their own souls and in the life of Christians in Britain.

Edwin Orr says that the sanest revival in modern times was the one which swept over America in 1857. There was a minimum of wild fire and a maximum of sheer spiritual power. It began—at least so far as the United States was concerned—when a lone man, Jeremiah Lamphier, knelt in prayer in a Dutch Reformed Church on Fulton Street in New York City. A few others joined him. The nation was in a bad way. Crime was rife. Slavery was in full swing. "Free love" doctrines were spreading.

So it was time to pray and propagate revival. Before long, the little "cell" of prayer that started with one and grew to five had become a tremendous structure of intercessory prayer. Four thousand people were crowding into Jayne's Hall, New York, for noonday prayer meetings. Conversions began to occur. The whole country was stirred.

When the awakening was at its height, it was estimated that fifty thousand persons were converted weekly throughout the country. In the course of the awakening there were more than a million persons who were added to the churches of the land.

"Excitement," you say. Yes, but of a deep and durable sort. Out of that vast

AMONG THE ASSEMBLIES

LOUISVILLE, KY.—Evangelist and Mrs. Bob L. Sheran of California were with us for two weeks. Several were saved, and Brother Sheran's ministry was a blessing to the church.—Wiley G. Hinecker, Pastor, Bethel Assembly of God.

NACHES, WASH.—We recently concluded an old-fashioned revival with Evangelist Oran E. Duncan of Delta, Colo. Many were saved, and eight were filled with the Holy Ghost. Brother Duncan preached the gospel with youthful enthusiasm and Holy Spirit anointing. Our Assembly began the new year with renewed vision to win souls for the Lord.—John H. Clark, Pastor.

MINERAL WELLS, TEXAS—We had one of the best meetings in many months with Evangelist and Mrs. W. O. (Bill) Harrell of West Texas. The meeting was scheduled for only one week, but it continued for three weeks. Several were saved and filled with the Holy Ghost. In nearly every service someone was healed. The church enjoyed a time of refreshing from the Lord.—Leon C. Quillin, Pastor.

BLOOMSBURG, PA.—We praise the Lord for His rich blessing upon us during the three weeks Evangelist Robert Wallace of Portland, Me. was with us. Souls were saved, backsliders reclaimed, and some testified to bodily healing. Eight received the baptism of the Holy Spirit. The Sunday School record was broken, and a great number of people attended our Assembly for the first time.—George Butrin, Pastor, Glad Tidings Tabernacle.

SAN BERNARDINO, CALIF.—The Lorne Fox Evangelistic Party was with us for one week in January. The church was filled each night, and the Lord was present to save, fill with the Spirit, and heal. The ministry of Brother Fox was a great blessing to the church. A large number of visitors attended the meeting and many were converted.—L. H. Hauff, Pastor, First Assembly of God.

THREE RIVERS, MICH.—During the holidays Evangelist and Mrs. A. R. Vanderploeg (the Musical Vanns) of Toledo, Ohio were with us for a week-night service. They were so well liked we invited them to return for the weekend services. The Sunday night service was indeed blessed of the Lord. The conviction of sin was so great that ten sought the Lord for salvation. We are anticipating even more of God's copious showers when the "Musical Vanns" return for an extended meeting just as soon as possible.—Lawrence W. Malone, Pastor, Full Gospel Assembly.

Easter READING FOR CHRISTIANS in every walk of life

The Blood of Jesus Christ

By Robert G. Lee. Boldly proclaims the way of forgiveness and redemption.

3 EV 3368 25c

Seven Simple Sermons on the Saviour's Last Words

By W. Herschel Ford. "These are simple sermons which can be easily understood by laymen and preachers alike," says Dr. Ford. Seven compelling sermons on the well-known seven last words of the Saviour, excellent for Easter reading. Pastors, too, will find this collection of sermons an invaluable aid in sermon making.

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Calvary's Wondrous Cross

By F. J. Huegel. A clear, concise treatment of material on the Cross and the Church, should prove a wonderful addition to the library of anyone who wants a deep, sane evaluation of Biblical Truths.

3 EV 1180 \$1.50

Bone Of His Bone

By F. J. Huegel. The author seeks to emphasize the Christian's need of the power of the indwelling Christ—that is "Christ in you, the hope of Glory."

3 EV 1130 \$1.50

Rays of Messiah's Glory

By David Baron. Christ in the Old Testament. Traces the prophecies concerning the Messiah throughout the Old Testament. "I know of no writer today who could write on these prophetic themes with quite the quality, elegance and penetration that David Baron possesses." Wilbur M. Smith, Fuller Theological Seminary.

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By Charles J. Rolls. Examines the ministry of Jesus as it is pictured for us in Him. Many titles found throughout the Old and New Testaments. Dr. Rolls' discussion is based upon some 96 of these conspicuous titles, names and offices given to Christ in the whole Bible. Ideal devotional reading. Perfect gift book.

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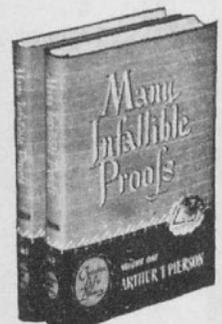
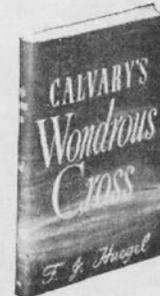
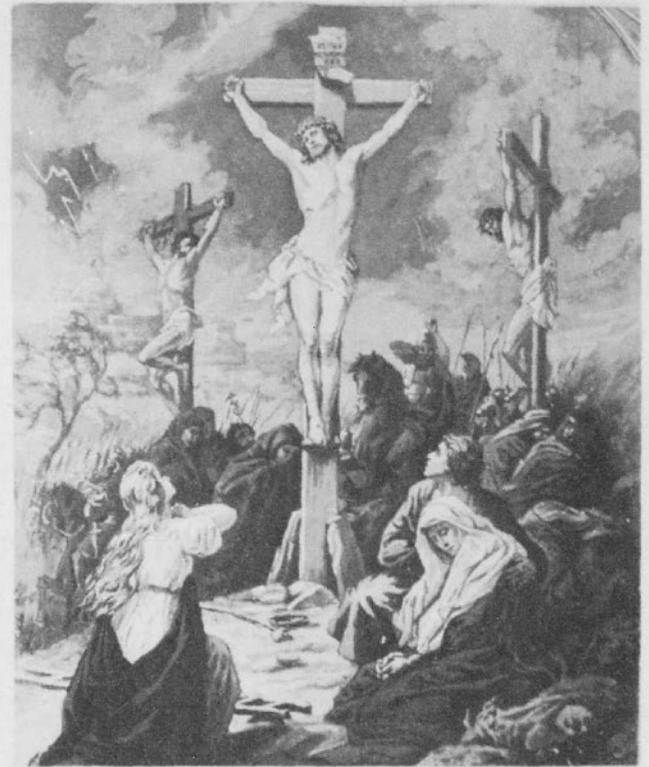
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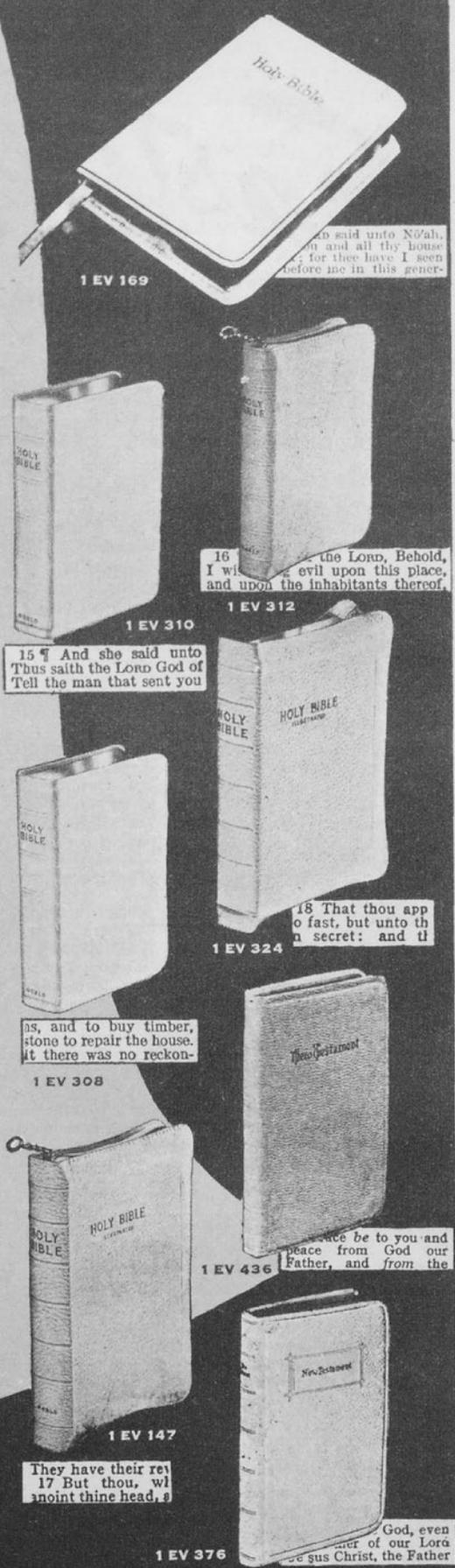
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(Near) LINCOLN, MO.—The Lord gave us a wonderful meeting with Evangelist Blanche Buttram of Galena, Kans. Six were saved, and seven were baptized with the Holy Spirit. Many were refilled with the Spirit, and we were all drawn closer to the Lord.

We have purchased a lot in Lincoln on which to build a new church.—Charles L. Fuller, Pastor, Lincoln Assembly of God.

HIALEAH, FLA.—We had a successful two-week meeting in December with Evangelist Roy Wasdin of Tampa, Fla. Several were saved, two were filled with the Holy Spirit, and many rededicated their lives to Christ. Several of our young people gave their lives for full-time service. The straightforward ministry of the Word by Brother Wasdin was refreshing, and the church benefited by it.—L. M. Kelly, Pastor, Hialeah Full Gospel Church.

CARTHAGE, N. Y.—A combined C. A. Rally and Fellowship Meeting of the North Central Section of New York was held on New Year's Day at Carthage, where William H. Dickinson is pastor. Gordon Mills, pastor of the Pentecostal Assembly in Kingston, Ont., Canada, was the speaker both afternoon and evening. The Spirit of the Lord was graciously poured out upon us. Two were saved and at least two were filled with the Holy Ghost. The ladies' trio, who came with Brother Mills, was a great blessing to us.—William H. Douglas, Sectional C. A. President.

CHETOPA, KANS.—We just concluded a meeting with Evangelist A. L. Todd of Joplin, Mo. One was saved and one filled with the Holy Spirit. There was a good crowd almost every night.

Recently we elected J. R. Vest as pastor. Under the leadership of our former pastor, Sister Blanche Buttram, the Sunday School grew to an average attendance of 141. Since Brother Vest has been here we have broken our record attendance with 206 present on December 20.

We have divided the C. A.'s into three groups—the Adult C. A.'s, Hi-C.A.'s, and Junior C. A.'s. There is a greater interest and attendance.—Gilbert A. Luman, Secretary.

MURCHISON, TEX.—On December 13 we closed a wonderful two-week meeting with Evangelists Inez Lee and Pauline Williams of El Campo, Tex. The Lord blessed us in an entirely different way each night. The last night was climaxed with a great deliverance service. Many testified to being refilled with the Spirit, reclaimed, or delivered from tobacco and other sinful habits. A middle-aged man of our church received the baptism of the Holy Spirit. Another man, a drunkard, was marvelously saved. He began to tell others to kneel before God and pray. We thank the Lord for the Pentecostal blessing He sent our way, and for the sincere preaching of Sister Lee and Sister Williams.—R. V. Luna, Pastor, Bartons Chapel.

KILGORE, TEX.—The Lord gave us wonderful results during a four-week meeting with Evangelist David Nunn of Dallas, Tex. The meeting was held in the Highland Park section of Kilgore in a 60 x 150 foot tent. Many people and pastors of various churches attended the meeting.

Hundreds came for salvation, healing, and for the baptism of the Holy Ghost. There were many outstanding healings. Blind eyes were made to see instantly as prayer was offered. A lady with a crippled leg came forward. As Brother Nunn prayed, God healed her instantly, and she began to run and shout. Another lady with a broken hip, who had to be helped into the tent, was also healed through the prayer of faith. A lovely Methodist couple who were totally deaf came on a Sunday afternoon. As prayer was offered for them, the Lord opened their ears. It was thrilling to watch this couple cling to each other and rejoice as a result of their healing. Many were healed of deafness during this meeting.

The church has reached an all-time high in Sunday School attendance as a result of this meeting. Other departments of the church have also benefited. Brother Nunn raised \$3,500.00 in cash and pledges for a new church. Since the close of the meeting, we purchased almost two acres in the Highland Park section of Kilgore. It is located on the corner of Henderson Blvd. (Highway 26) and Woodlawn St. (Highway 101). This will be an excellent location for the new church. Our church will now be known as the Highland Park Assembly instead of the Laird Hill Assembly.—Herbie E. Darnell, Pastor.

JERSEY CITY, N. J.—Evangelist Levi L. Stomms was with us for two weeks and God gave us an unusual meeting. It is wonderful how the Spirit has been sending us men of spiritual vision and fortitude to minister to the saints in this late hour. During these meetings the Holy Spirit was pre-eminent in each service. It was refreshing to see Pentecostal ritual laid aside. With few exceptions, the services were quiet and broken. As the entire congregation waited in the Lord's presence for great lengths of time, the Spirit wrought a work of depth hitherto unknown to us. Our church can never be the same again.—S. B. Turner, Pastor, Pentecostal Holiness Church.

PASADENA, TEX.—Evangelist Vernon Murray of Los Angeles, Calif. conducted the opening revival of the Southmore Assembly of God at 612 E. Houston St. One backslider was reclaimed, and the church was blessed and helped. Many testified that they were stirred to study God's Word more than ever before.

The revival closed November 22 with the dedication of the church and three acres of property. Those who had part in the dedication were J. B. Brumbelow, Presbyter of the Houston Section; Willis Berry, District Secretary; Kermit Reneau, District Superintendent; and J. O. Savell, Assistant General Superintendent, who brought the dedicatory message. Over 50 ministers from our section were present.—Winford C. Harding, Pastor.

FULLERTON, CALIF.—We are grateful to God for His blessings to us in the last 18 months. Souls have been saved, believers filled with the Spirit, and sick ones healed. We entered the "Christian Life" Sunday School Contest last October. The attendance reached 253 with an average of 196 for the six Sundays of the contest. This was an outstanding achievement for the school, as the former record was 175 and the yearly average only 116.

A number of evangelists have contributed to the spiritual and numerical growth of the church. E. L. Kopper of Bakersfield, Calif. gave us a good meeting in October, 1952. In February, 1953, Evangelist and Mrs. W. F. Garvin of Tulsa, Okla. were with us for two weeks. Their ministry was a real blessing and inspiration to the church, as they emphasized the necessity of the baptism of the Holy Spirit and the operation of the gifts of the Spirit.

Souls were saved and the church blessed during a meeting last June with Evangelist Johnnie Smith of Lamont, Calif. Then in October, Evangelist and Mrs. David Godwin of Dallas, Texas were with us for three weeks. Many came to the altar for salvation, and a number were healed of various afflictions.

We have enjoyed our ministry here; but we feel that God is calling us back into the evangelistic field, and we have resigned the pastorate.—Mr. and Mrs. John C. Poteet, Pastors, Glad Tidings Assembly.

NEWPORT NEWS, VA.—We praise the Lord for the wonderful way He is blessing us at the Gospel Tabernacle. The church is progressing both spiritually and materially. The attendance and membership in both church and Sunday School have reached an all-time high.

We had an old-fashioned revival with Evangelist and Mrs. Percy Benton of Driver, Va. God met us in a precious way each night as the Bentons sang and ministered the Word. Many were saved and seven received the baptism of the Holy Spirit. The presence of the Lord was so real that many prayed until midnight or 1 a.m. A Baptist lady was filled with the Spirit and her husband was saved. A few nights later he also received the baptism of the Holy Spirit. A Mennonite lady was gloriously filled with the Spirit! and her husband was reclaimed and later received the baptism. One young lady was reclaimed and filled with the Spirit and immediately felt she should go back to her home state and testify to her loved ones.

About a month before the meeting, a young man of 16 was saved. He continually prayed for his father, mother, and family to be saved. This young man was baptized with the Holy Spirit during the first week of the meeting. His two brothers, two sisters, and his mother were saved, and the last night of the meeting, his father prayed through to victory and the family circle was complete.

Recently we received ten new members into the church. The revival fires are still burning and we are seeking God for greater things this year.—V. M. Dullebaun, Pastor.

SOQUEL, CALIF.—Brother and Sister B. H. Givens of Live Oak, Calif. were with us from December 6 to 20. Ten came to the altar for salvation and three received the baptism of the Holy Ghost. Brother and Sister Givens both preached under the anointing of the Holy Spirit, and God blessed the Word to our hearts.—E. Mehringer Richardson, Pastor.

WHEELING, W. VA.—Hundreds attended our church for the first time during the meeting with Evangelist Morris Cerullo. The meeting began on Thursday night and by Sunday night we moved to the local school auditorium. The meetings continued for 2½ weeks and we moved twice to accommodate the crowds.

Brother Cerullo held two services each day. In the first service, which he called his "faith clinic," he ministered along the lines of faith. These messages were helpful and instructive. Various miracles of healing were reported including the opening of deaf ears, the healing of crossed eyes, and the healing of the lame.

Over 100 went forward for salvation. Several received the baptism of the Holy Spirit and others were refilled or reclaimed. The power of conviction was so evident and the anointing of the Spirit so strong, that many nights sinners came down the aisle before the preaching and knelt at the altar crying for salvation. We baptized 21 in water. We are still seeing an increase in our Sunday School and church attendance, and new people are attending our services.—Stephen J. Rech, 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.

WEST HELENA, ARK.—Assembly of God, Feb. 14—28; Evangelist James A. Villani, Wichita, Kans. (C. J. Evans is Pastor.)

HATTIESBURG, MISS.—First Assembly of God, Feb. 14—28; Evangelist Erling Saxelid, Ceres, Calif.—by David Pearce, Pastor.

LOUISVILLE, KY.—Calvary Assembly of God, Feb. 17—Mar. 7; Evangelist Don Carroll, Columbus, Ga. (W. Howard Roberson is Pastor.)

GIRARD, OHIO.—Summit Pentecostal Church, W. Liberty St., Feb. 14—; Evangelist and Mrs. Keith A. Smith.—by C. E. Nielsen, Pastor.

MARINETTE, WIS.—Assembly of God, Feb. 7—; Evangelist A. I. Siczko, Chicago, Ill.—by James T. Hamann, Pastor.

AVENAL, CALIF.—Assembly of God, Feb. 14—; Evangelist Oran E. Duncan, Delta, Colo.—by Vernon H. Ragsdale, Pastor.

SHINNSTON, W. VA.—First Assembly of God, Feb. 7—; Evangelist S. A. Dunham, Fairmont, W. Va.—by C. F. Sawyer, Pastor.

MOLINE, ILL.—Assembly of God, Feb. 7—21 or longer; Evangelist Anna C. Briney, Browning, ILL.—by Dale DeGarmo, Pastor.

MT. VERNON, MO.—Assembly of God, Feb. 21—; Evangelist and Mrs. Joe Calabrese, Kansas City, Mo. (Lee Roy Rogers is Pastor.)

DINUBA, CALIF.—Feb. 14—; Surratt Brothers Evangelistic Party. (Clyde S. O'Shields is Pastor.)

AUSTIN, TEX.—East Austin Assembly of God, Feb. 7—21; Evangelist Marlin Maddoux, Beaumont, Tex.—by J. Paul Joyner, Pastor.

GLOBE, ARIZ.—Full Gospel Village Church, Feb. 7—; Pete Winters Evangelistic Party.—by Paul B. Reagan, Pastor.

ATLANTA, TEX.—Jan. 24—; Evangelists Leslie C. and Oleta Eldridge of California. (Ansel Waller is Pastor.)

OTTAWA, KANS.—Assembly of God, Jan. 31—Feb. 21; Evangelist Paul Glover, Tulsa, Okla.—by Jonathan Harrel, Pastor.

PISMO BEACH, CALIF.—Assembly of God, Feb. 14—; Evangelist Jess L. Bowen, Bearden, Ark.—by Ted A. Masters, Pastor.

CLINTON, ILL.—Assembly of God, dedication of new church, Feb. 15, 7:30 p.m. W. R. Williamson, District Superintendent, and V. D. Gibson, Assistant Superintendent, speaking. All former friends and pastors invited.—by C. R. DePrenger, Pastor.

SPECIAL OFFER

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LAMPASAS, TEX.—Feb. 22—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (Odell Roberts is Pastor.)

HARVARD, ILL.—Assembly of God, Feb. 14—; Evangelist Walter Lascelle, Seattle, Wash.—by Cecil R. Liddle, Pastor.

MALTA, MONT.—Feb. 2—; Evangelist Dale V. Helle. (J. Z. Newby is Pastor.)

DEXTER, GA.—Feb. 14—; Evangelist Luther Tasker, Adams, Ill. (Buford Collins is Pastor.)

WAYNESBORO, PA.—Calvary Tabernacle, Feb. 7—28; Evangelist L. C. Robie, Union Springs, N. Y.—by Fleming Van Meter, Pastor.

FRESNO, CALIF.—Calvary Tabernacle, First and Nevada Sts., Feb. 21—Mar. 7; Grafner-White Party.—by Claude Weaver, Pastor.

ANN ARBOR, MICH.—Evangel Temple, Feb. 18—Mar. 7; Evangelists Lyman and Helen Jollay, Flint, Mich.—by George Moore, Pastor.

MIAMI, FLA.—Full Gospel Tabernacle, Feb. 14—; Evangelist Raymond T. Richey, Houston, Tex. (Russell Rexroat is Pastor.)

MARYSVILLE, WASH.—Assembly of God, Feb. 14—; Evangelist and Mrs. William Reed, Marblemount, Wash.—by John A. Westman, Pastor.

PRATT, KANS.—Assembly of God, Feb. 9—; Evangelist and Mrs. James Colburn, Houston, Tex. (Russell Rexroat is Pastor.)

GRAHAM, WASH.—Benston Assembly of God, Feb. 23—; Musical Fischers of Men Party, Grenora, N. Dak.—by Leo Lovin, Pastor.

SAN DIEGO, CALIF.—East San Diego Assembly, 38th and Wightman, Feb. 14—28; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by A. K. Moore, Pastor.

TOPEKA, KANS.—Assembly of God, 610 Lime St., Feb. 7—; Evangelists Percy and Dorothy King (King's Musical Messengers).—by Claude J. Utley, Pastor.

LANCASTER, PA.—Glad Tidings Tabernacle, Feb. 9—28; Evangelists Dorothy R. Brosey and Gladys I. Buchwalter, Lancaster, Pa.—by Herbert L. Jones, Pastor.

YOUNGSTOWN, OHIO—West Side Assembly of God, 79 N. Hartford St., Feb. 16—28; "Christ for All Crusade" with Evangelist and Mrs. Paul Hild, Minneapolis, Minn.—by E. C. Damiani, Pastor.

DALLAS, TEX.—Lakewood Memorial Assembly, 2707 Abrams Rd., Feb. 21—Mar. 7; Evangelist Vernon M. Murray, Los Angeles, Calif.—by E. M. Fjordbak, Pastor.

PORT HURON, MICH.—Assembly of God, River and 10th Ave., Feb. 16—28; Musical Vanderploegs, Toledo, Ohio.—by Roy J. Davidson, Pastor.

LUBBOCK, TEX.—First Assembly of God, Feb. 17—; Evangelist George Hayes.—by H. M. Sheats, Pastor.

SIDNEY, NEBR.—Feb. 14—28; Evangelist and Mrs. C. A. Beebe and Dean, Nampa, Idaho. (Clinton Thompson is Pastor.)

FREEHOLD, N. J.—Feb. 7—21; Evangelist Boston Turner, Lancaster, Pa.—by Walter C. Pierce, Pastor.

WICHITA FALLS, TEX.—Beverly Drive Assembly of God, Feb. 14—28 or longer; Evangelist William T. Holcomb, Denver, Colo.—by J. A. Hendrix, Pastor.

ST. PETERSBURG, FLA.—Glad Tidings Assembly of God, 532-33rd St. S., Feb. 21—Mar. 7; Evangelist and Mrs. Dan Kricorian, Boston, Mass.—by J. Bashford Bishop, Pastor.

PLAINVILLE, KANS.—Union meeting, City Hall, Feb. 10—21; Evangelist Bennie Harris and Party, Fort Collins, Colo. Radio Program over station KAYS, Hays, Kans., daily at 2:05 p.m.

CHRIST'S AMBASSADORS CRUSADE—Niagara Section of Western Ontario District, Niagara Falls, Ont., Feb. 9—14; covering churches in the section, Feb. 15—19; climaxing with a week in Fort Erie, Ont. Evangelist Oliver Johnson, Powers Lake N. Dak., speaker.—by Harold House, District C. A. Secretary.

NATIONAL SUNDAY SCHOOL CONVENTION—Kiel Auditorium, St. Louis, Mo., Mar. 30—Apr. 2, beginning Tuesday night. Outstanding speakers in mornings and evenings; 33 group conferences in afternoons. Separate children's meetings. For room reservations write the National S. S. Department, 434 W. Pacific, Springfield 1, Mo., or Reservation Bureau, Room 409, 911 Locust St., St. Louis, Mo. Send \$1.00 registration fee to your District S. S. Director or the National S. S. Department.

MISCELLANEOUS NOTICES

WANTED—Capable educational and music director for local church.—C. W. Quattlebaum, Pastor, Sheffield Assembly of God, 5614 East 12th St., Kansas City, Mo.

TELEVISION PROGRAM

FRESNO, CALIF.—Station KJEO-TV, Channel 47, Sunday 2:30 p.m.—Claude Weaver, Pastor, Calvary Tabernacle.

RADIO PROGRAMS

WAYNESBORO, PA.—"The Assembly of God Hour," station WARK, 1490 kc., Sunday 8:30 to 9 a.m.—Fleming Van Meter, Pastor, Calvary Tabernacle.

PUYALLUP, WASH.—"Gospel Cheer," station KPUY, 1450 kc., Sunday 2:30 to 3 p.m. Sponsored by Benston Assembly of God, Graham, Wash.—Leo Lovin, Pastor.

HOUSTON, TEX.—Station KLBS, 610 kc., daily at 6:45 p.m., Sundays at 6:15 and 10 p.m. Sponsored by Lindale Assembly of God.—James McKeegan, Pastor.

MIAMI, FLA.—"Full Gospel Time," station WMIE, 1140 kc., Sunday 7 to 7:30 a.m.—Orville Smith, Pastor, Full Gospel Tabernacle.

BRENHAM, TEX.—"Echoes of Calvary," station KWHI, Sunday 1 to 1:15 p.m.—Thomas F. Harrison, Pastor, First Assembly of God.

NEW CASTLE, IND.—"Worship Time," station WCTW-FM, 102.5 meg., Sunday 5:30 to 6 p.m.—G. Glenn Perkins, Pastor.

SPARTANBURG, S. C.—"First Assembly of God," station WJAN, 1400 kc., Sunday 9 to 9:30 a.m. Sponsored by Men's Fellowship.—K. L. Claycomb, Pastor.

MALVERN, ARK.—"The Central Assembly of God Hour," station KDAS, Sundays 1:15 p.m.—Dave E. Laughlin, Pastor.

DELTA, COLO.—Station KUBC, 1260 kc., Monday through Friday, 8:15 to 8:30 a.m. Direct from church auditorium.—Pastor and Mrs. Peter Pilot, Directors.

LEBANON, MO.—Station KLWT, 1230 kc., Sundays at 9:45 a.m.—A. W. Pettet, Pastor.