

The Pentecostal Evangel

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



C. A. DAY
APRIL 8



District C. A. Presidents in annual meeting receive 1951 C. A. Day buttons.

Left to right: Sammy Mizell, Alabama; Warren Hill, Southern California; Esther Pearlman; Charles Quinn, South Carolina.

EDITORIALY

Let's Help Them Win

This Sunday, April 8, is National C. A. Day, and our young people have adopted the slogan, "Win in '51." Let's help them win by supporting them with our love, our prayers, and our gifts.

The National Christ's Ambassadors Department at Springfield is rendering an important service to the young people of all our assemblies. By its publication work, and by correspondence, as well as by personal contact, it is encouraging all our young people to "fight the good fight of faith, and lay hold of eternal life."

The Department publishes an excellent quarterly called *The C. A. Guide* which is especially for the local leaders, in addition to the monthly *C. A. Herald*. Recently it brought out a new series of youth tracts, and it is constantly seeking to give the leaders the material they need to keep the young people busy in the Lord's work.

The accomplishments of the Speed-the-Light Campaign and the work of the Servicemen's Division are very well known. Both of these valuable projects are administered by the National C. A. Department. Not so well known, perhaps, is the work which is being done for C.A.'s in college. The Department endeavors to keep in close contact with each college student, sending a bi-monthly bulletin during the school year, as well as helpful tracts and material that will be of spiritual encouragement.

So whether the young person leaves home to attend college, or to serve his country, the Department seeks to keep in touch with him and minister to his spiritual needs. Another group of young people with special problems are the teen-agers, and a special program is being prepared at the present time which will help these teen-agers through that critical period of life.

A great deal of the Department's work is channeled to the C.A.'s through their District leaders. Last month the District C. A. Presidents had their annual conference in Springfield. They talked and prayed together concerning the work of the coming year, and they learned many things by sharing their ideas one with another. They went back to their Districts filled both with zeal and with knowledge. The National Office will keep in touch with them throughout the year, will give advice when problems arise, will assist them with their Youth Camps and other

activities, and furnish them with help in many ways.

April 8 has been set aside as the day on which to honor our 75,000 C.A.'s and to help them in their work. Last year 1771 churches observed National C. A. Day. Let's make it 100% this year! If every assembly will give an offering, be it large or small, we believe the expenses of the National C. A. Department will be fully met and there will be a shout of victory in the camp.

The Truth About Television

Last November an advertisement appeared in the newspapers that aroused a great deal of indignation. It implied that a child would be handicapped from an educational standpoint, his morale would suffer, and he would be humiliated socially unless there was a television set in his home. The protests were so vehement that the Federal Trade Commission began to institute legal proceedings against the television advertisers. However, 22 manufacturers of television sets and their advertising agency have given written assurance that in the future they will not resort to "child appeal" ads to sell TV sets, and so the FTC is not going to prosecute.

The truth of the matter is that a child is much better off if there is no television set in his home. "Television programs are running wild," said Rep. W. Thomas Lane of Massachusetts, in a speech before Congress recently. "They are abusing the hospitality of American homes with lewd images and suggestive language that—through eye and ear—excite those who are under-age and distress every decent adult."

The Congressman continued: "In the feverish rush to capture and monopolize attention, video has thrown all standards to the winds. Because it is utterly without self-discipline, it must be restrained. I believe, therefore, that Congress should pass legislation that will set up a censorship board within the Federal Communications Commission.

"Teachers and clergymen have been fighting a losing battle against the excesses of this one-way form of communication. At last, worried parents are joining with them to demand a clean-up of 'the juvenile delinquent called television' before it ruins itself and debases everybody with whom it has contact.

"We have got TB under control . . . (but) unless we do the same to TV, it will break down the moral resistance of our children and kill their characters."

"Before you flare up at the faults of another, take time to count to ten—ten of your own."

Noah Webster's Faith

"*The Bible and the Dictionary*" represents a fresh and unfamiliar trail which has been explored by J. S. Potter, who reports upon it in *The Presbyterian Tribune*. Noah Webster's great work was a monument to his Christian faith. Because he knew that his dictionary would be widely used by schools and colleges, and in homes where Christ and the Bible are revered, he chose, wherever possible, Scripture quotations to illustrate English usage and idiom.

In the Webster International of 1934, there are by actual count 2,025 Bible verses and Biblical references. In earlier editions the number was even greater. Every book of the Bible is represented, besides the Apocrypha.

Christian ideas are carefully defined. For example, there are nine separate comments on *faith*, and a long paragraph on *evangelical*, or *justifying*, or *saving faith*, summed up as "that firm belief of God's testimony and of the truth of the Gospel which influences the will, and leads to an entire reliance on Christ for salvation." Bible verses quoted are Romans 5:1; Hebrews 11:6; 2 Corinthians 5:7; Romans 10:10; Galatians 1:23; Romans 3:3; 14:22; Deuteronomy 32:20.

Writing to his daughter in 1835, Webster declares his faith in the truth of the Scriptures and his cheerful commitment to the Saviour, on whom he rests all his hope.

The Pentecostal Evangel

OFFICIAL ORGAN OF THE
ASSEMBLIES OF GOD

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Pentecostal Priorities

Donald Gee

VICTORY CAN easily be turned into defeat if we begin to put our priorities in the wrong place. Many people fail because they devote too much time to things of secondary importance and neglect the primaries.

Somebody wittily described a certain brother in a Conference as being "a big man on a little point, and a little man on a big point." He became quite unimportant simply because he had no sense of proportion. His priorities were wrong.

The foolish virgins in our Lord's parable probably fussed quite a bit about their garments and their lamps, and doubtless had all those things beautifully in order, but the one thing they lacked was oil—the supreme necessity. Martha was careful and troubled about many things, but lacked Mary's deeper appreciation of the supreme privilege of the hour. Christ taught His disciples that a besetting temptation is anxiety about what we shall eat or drink or wear until we cease to be sufficiently concerned about the Kingdom of God and His righteousness. His ringing "SEEK YE FIRST" established beyond controversy the principle that the victorious life is based upon putting our priorities in the right place. Some things must come absolutely first. The remainder can be "added" as being necessary in their place, but as secondaries. The virgins needed lamps; our Lord needed a simple meal; we all need food and clothing; but life never reaches its best when we attach too much significance to the passing and the subordinate.

PRIORITIES IN SPIRITUAL GIFTS

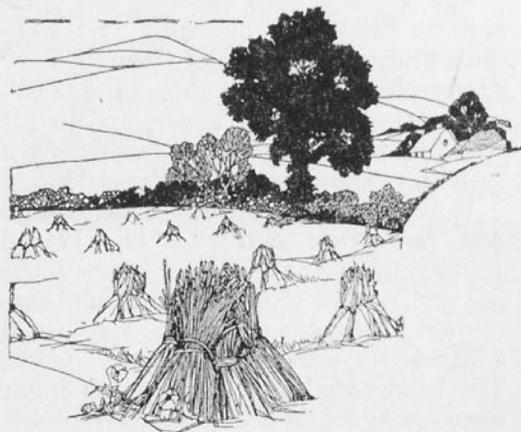
Paul deals with ignorance and disorder where the use of spiritual gifts at Corinth was concerned, by teaching them where to place their Pentecostal priorities. The trouble in that matter was not between right and wrong or between the divine and the devilish. It was immature lack of appreciation of relative values and consequent admiration of gifts that were showy, but lacking in a high content of profit to the assembly as a whole. Therefore he sums it all up in an exhortation to "covet earnestly the best (literally *better*) gifts," and incidentally showed that some spiritual gifts ARE better than others. In his own exercise of them he declared an over-

whelming preference when he said, "I had rather" (1 Cor. 14:19). Paul had very clear personal priorities in these things.

There is a legitimate and necessary place for over-emphasis when a truth has been neglected or opposed. For this reason the Pentecostal Revival has been justified in stressing the speaking with tongues, and the justification continues until the testimony has become established. But once a full-orbed doctrine and experience has been restored in either a person, or an assembly, or a locality, or a Movement, there arises a Scriptural necessity to return to a balance of truth. To fail to do so is suicidal. The reason why some little Pentecostal assemblies never grow is plain to see.

Their priorities are all wrong. They are not growing because they give no proper importance to the essentials for growth and "edification" or building up. They give a totally insufficient place to the great ministries of prophetic preaching and teaching with a full use of the understanding. It is mistakenly supposed that the initial emphasis upon signs and wonders that in the beginning was entirely in accord with the will of God to launch a testimony is also sufficient to continue a work of grace year after year.

Weak faith always cries out for the spectacular and insists upon being constantly surrounded by manifestations of the Spirit. God has a large and gracious place for this in His infinite mercy, but it is not the place we often suppose.



The Lord of the harvest delights in gathered sheaves—not in a display of the tools. He has entrusted to the laborers, be they ever so sharp and burnished.

"Blessed are those that have not seen, and yet have believed." . . . "We walk by faith and not by sight." We may all expect that sooner or later the Lord will withdraw the props we have leaned upon as spiritual children, and seek to wean us towards a closer walk with God that is sustained by communion with Himself in prayer and the Word. The believer must not demand that which is intended for the unbeliever and the un-instructed.

If we insist upon continuing with our misplaced over-emphasizing of manifestations of the supernatural in showy gifts and in signs and wonders, purely for our own sake, then the inevitable decay sets in. The very things we place such weight upon cease to impress; that which was intended to be wonderful becomes commonplace; and at last our boasted Pentecostal testimony becomes jaded, empty, and vain. The explanation is that we have put our priorities in the wrong order. It is the reason why some good people find themselves disappointed in their Pentecostal experience after a few years. The pity of it is that, instead of getting right in the light of the Word of God, they run off seeking some new kind of thrill elsewhere, perhaps a "new revival," or some "new light." They only evade the plan of God for their lives, and go around in circles instead of progressing. The old mistake starts again under cover of a new excitement. Tongues and such like are put before knowledge; miracles before wisdom; and gifts before love. The true purpose of Pentecost becomes frustrated.

It is a misguided loyalty to Pentecostal truth that seeks an evasion of the perfectly plain meaning of 1 Cor. 12:31 to 13:2—"Yet show I unto you a more excellent way . . . (though I have) all knowledge, and though I have all faith, so that I could move mountains, and have not love, I am nothing." This is not to despise spiritual gifts, for we are to follow after love and desire them (14:1), but it is an unmistakable charge to have right Pentecostal priorities. A church manifesting all the gifts of the Spirit has not because of that arrived at its true goal; it has shown only its possession of grace to reach that goal. It still can miserably fail if it puts prophesyings and healings and wonderful

works before doing the will of our Father which is in heaven. The ultimate aim is the building of Christian character, and the gifts of the Spirit only find their proper place when they are ministering to that end. The Lord of the harvest delights in gathered sheaves, not in a display of the tools He has entrusted to the laborers, be they ever so sharp and burnished. If those with a lesser divine equipment accomplish more, then they will have the greater reward. They have at least put their priority right.

THE SOUL MORE THAN THE BODY

It is an integral part of the Pentecostal testimony that there should be a preaching of our Lord's power to heal the sick in body. It is both Scriptural and apostolic that multitudes should be drawn to give heed to the gospel because they see the miracles which Christ's servants perform in the name of Jesus (Acts 8:6). At the present time we are seeing a tremendous recrudescence of divine-healing evangelism attracting tens of thousands to mammoth meetings, and some mighty miracles are taking place. In all this we should rejoice, and particularly for those who are finding Christ as the Saviour from all sin, and as the mighty Baptizer in the Holy Spirit and fire.

Yet even in such attractive evangelistic methods we must never lose our firm grasp upon the true priorities. We must never put the body before the soul, sickness before sin, or healing before holiness. A timely testimony to the sign-gifts is one thing, but a deliberate cult of them is another. No amount of immediate success can prevent the dry-rot setting in upon a failure to keep our emphasis in the right place. Decline can be severe.

The crowds thronged our Lord during His Galilean ministry, and on some occasions He "healed them all." He never refused those who begged Him to help them in their physical infirmities. But on the other hand He never went out of His way to offer them healing. They came to Him in that matter—He did not go to them. In His preaching and teaching His continual emphasis was upon the Kingdom of God, aptly defined later as "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). He came "to seek and to save that which was lost," not to heal the sick. The healings were incidental to His chief work. It was the crowd, not Christ, that emphasized them. Sometimes He even tried to impose silence upon those He had delivered from their infirmities. He gave His disciples power to heal the sick as part of their commission, but when they returned with joy

because of their taste of such divine power, He swiftly corrected their misplaced emphasis and charged them to "rather rejoice, because your names are written in heaven" (Luke 10:20). The priority here is powerful and striking.

In the end Jesus upbraided the cities "wherein most of His mighty works were done because they repented not." The sign-gifts failed to achieve the supreme aim of the preaching. Men were glad to get all they could without repenting of their sin. They still are. The physically sick multitude will rush us off our feet if they discern that we have the power to minister to them divine healing. It is easy to become intoxicated with great crowds, and begin to talk thickly about "revival." There is no revival until men begin to come face to face with their sins and their God.

The climax of Peter's classic Pentecostal sermon was not even an altar-call. It was the Holy Ghost convicted crowd that started the cry, "What shall we do?" "Repent," said Peter. There are striking cases of divine healing in the Acts of the Apostles, but nothing was

ever allowed to make them swerve from the impressive call to repentance from sin. If the crowd got excited about some outstanding miracle the preachers soon brought them back to their sins and their God. The Pentecostal priority never wavered.

The inspired written Word of God has been given to be a lamp unto our feet and a light unto our path. We shall gravely err if we place our emphasis where the Word of God does not place it. It is more than merely saying that such and such a thing is "in the Scriptures." There are many things in the Scriptures, and all have their God-given place and purpose. We need to give them their place as it has been revealed in the Scriptures. The heart of the Gospel is that God's love in Christ seeks that men should not perish but have everlasting life. Many gracious and powerful operations of the Holy Spirit are divine means to that end, but the end may never be achieved at all if we place an entirely unbalanced stress upon the means. Only by keeping our priorities where Christ placed them shall we be truly Pentecostal.

Jonah—The Disobedient Prophet

Frank M. Boyd

THE BOOK of Jonah contains some profound truths—doctrinal, typical, and practical—yet many people miss all these simply because they can think of nothing but the so-called "whale." They wonder whether it could or actually did swallow Jonah.

We might as well clear up this question at the outset by citing two well-authenticated instances of "a great fish" (remember that the creature of the book was not necessarily a *whale*, and that it was "prepared" by God) swallowing a man and of his survival of the ordeal.

In *Coronet* (December 1938) there was an article entitled, "He Played Jonah," by Irving Wallace. James Bartley was lost in 1891 from the ship *Star of the East* when a whale overturned a boat in the waters of Falkland Islands. The whale was killed. A day and night were consumed in removing the blubber. When the stomach was opened Bartley was found unconscious inside. For about three weeks he raved, calling upon heaven to "save him from the furnace" in which

he imagined he was being consumed. In the fourth week he resumed his duties on the boat.

As recorded in one book, Bartley said, in answer to the question as to what his reactions were:

"I remember from the moment that I felt my feet strike some soft substance. I looked up and saw a big canopy of pink and white descending; and the next moment I felt myself drawn downward feet first, and realized that I was being swallowed by a whale. I was drawn lower and lower, a wall of flesh hemmed me in, yet the pressure was not painful, and the flesh gave way before my slightest movement. . . . Suddenly I found myself in a sack much larger than my body, completely dark. I tried to rise, to cry out, but all action was now impossible; yet my brain seemed abnormally clear, and with full comprehension of my fate I lost consciousness."

Several years ago in the English Channel a man was swallowed by a Rhinodon shark. This shark was killed

some forty-eight hours later and the man was found alive. He was exhibited in a London Museum as the Jonah of the twentieth century. According to *Twentieth Century Christian*, Dr. Harry Rimmer met this very man who had lived for two days and nights in a "great fish." Why should it be thought impossible that under God's stated care and protection a man should remain a day and a night longer in a sea monster?

If we believe in the God of the Bible we will have no difficulty with the historicity of the book. Four times we read of the divine activity: "The Lord prepared a great fish" (1:17); "God prepared a gourd" (4:6); "God prepared a worm" (4:7); and "God prepared a vehement (sultry) east wind" (4:8).

THE PROPHET AND HIS TIMES

That Jonah was a historical character is authenticated by 2 Kings 14:23-25. To doubt this is to put the lie on the words of our Lord Himself (Matt. 12:39-41). His name means "dove" and his father's name (Amittai) means "the truth of God." Jonah was a Gath-hepher, near Nazareth, and began his prophetic career as Elisha closed his. With the possible exception of Joel he was probably the first of all the prophets chronologically, whether "major" or "minor." It is the opinion of some Jewish authorities that Jonah was the widow's son of Zarephath, whom Elisha raised from the dead.

Jonah lived in the days of Jeroboam II of Israel, a very successful and prosperous king (2 Kings 14:23-25). This king extended his borders from Hamath to the Dead Sea. The Syrians, Israel's immediate neighbors to the north, were pushed back to their own land. Other neighbors were weakened. Uzziah was just as strong a contemporary king in Judah. Side by side these two kingdoms flourished.

The Assyrian Empire to the northeast was rising to power. Adad-nirari (810-782 B.C.) had moved west three times "to keep his provinces in line, but he did not molest Jeroboam."

"It was in a day of unparalleled success and luxury that Jonah did his preaching in Israel. The people of Israel were not disposed to think in friendly terms of any of their neighbors. An ugly, narrow, selfish nationalism had developed in their hearts and they had fought bitter wars with all these neighbors. Not a single nation was exempt. Certainly no one in Israel had any love for the people of Nineveh."—Yates.



THE BOOK ITSELF

The Book is not strictly a prophetic utterance; it is a prophetic story *about* Jonah rather than *by* him. It is considered by one great literary authority, Charles Read, as "the most beautiful story ever written in so small a compass." Farley (quoted by Dr. Yates) says:

"The Book of Jonah, then, like so many other parts of the Old Testament, is a parable, perhaps the greatest of Old Testament parables, that which comes nearest to the teaching of the greatest of all the parables of Jesus—the parable of the son who lost himself and was found." The book is literal history, but in the form of a parabolic story.

The great German scholar Cornill says: "I cannot take up this marvelous book, or even speak of it, without tears rising in my eyes." He says further: "This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to everyone that approaches it, 'Take off thy shoes, for the place whereon thou standest is holy ground.' In this book Israelitish prophecy quits the scene of battle as victor, and as victor in its severest struggle—that against itself."

The book of Jonah is readily divisible into outline form and the narrative easily understandable, so we will give a brief outline and then devote our attention mainly to some of the problems of the book.

1. Commission. Ch. 1:1, 2
2. Disobedience. Ch. 1:3-17
3. Prayer. Ch. 2
4. Re-commission. Ch. 3:1-3
5. Success. Ch. 3:4-10
6. Reapproval. Ch. 4

Jonah was commissioned to go to Nineveh, the great capital city of the Assyrian Empire, and to preach a message of impending judgment. Was his refusal to carry out this task due to cowardice on Jonah's part? We believe not. He desired to escape this responsibility because he knew that if Nineveh repented, judgment would not fall upon it; and the one thing for which he was anxious was that Nineveh should be destroyed.

That Jonah was not a coward is clearly seen in his asking the seamen to throw him overboard (1:12). Undoubtedly there was in Jonah that Hebrew prejudice against a Gentile nation and that bigoted exclusiveness, never intended by God, which characterized the

Hebrew race. Consequently he was out of sympathy with a foreign missions project and especially one which involved Assyria. He was motivated by a false patriotism. Hating Assyria as he did, he sought escape from his mission by rebelling against God. He was *not* a coward, but a willful, strong, impulsive prophet, who, as he figured it out, could not afford to let God make a mistake like the sparing of Nineveh, if they should repent. You remember that he later sulked when this came to pass (4:1).

THE ASSYRIANS

No clearer presentation of the fundamental reason behind Jonah's rebellion can be found than John Urquhart's description of Assyrian tyranny in his *Biblical Guide*. We give some of the facts from his commentary:

"Assyria had been laying her hand for some generations upon the nations on the Mediterranean coast, and it was the hand of a fierce and ferocious mastery. No considerations of pity were permitted to stand in the way of Assyrian policy. It could not afford to garrison its conquests, and it practiced a plan which largely dispensed with the necessity for leaving garrisons behind the Assyrian armies. There was unsparing slaughter to begin with. The kings seem to gloat in their inscriptions over the spectacle presented by the field of battle. They describe how it was covered with the corpses of the vanquished. This carnage was followed up by fiendish inflictions upon individual cities. The leading men, as at Lachish when Sennacherib had conquered that city, were led forth, seized by the executioners, and subjected to various punishments, all of them filled to the brim with horror. . . .

"No man in Israel was ignorant of these things. Jonah may have witnessed them. Without doubt, too, Jonah knew that Assyria, this spoiler of the nations, was the appointed executioner of God's vengeance upon the ten tribes. . . . Hosea predicts clearly that Israel shall be rooted up and 'eat unclean things in Assyria.' Now, say that this counsel of Jehovah had been revealed to Jonah, can we not understand his action?

JONAH'S DECISION

"The word of the Lord came: 'Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me' (1:2). Nineveh's cup, then, was full. The Judge had ascended the tribunal. The cause had been placed before Him. Sentence was about to be pronounced. Gladder news than this, Jonah's ears had never heard. If Nineveh perished, Israel was saved! This fearful scourge would be tossed into the fire, before it had time to fall upon

This is the second of a series of studies on the Minor Prophets. The first one (Joel, the Pentecostal Prophet) appeared on March 11 and others will be published from time to time.

poor Israel's already bleeding shoulders. "There was only one thing to be feared: God's mercy might arrest the smiting of God's justice. Jonah knew that He was a merciful God, and that, if even Nineveh cried to Him, Assyria might be saved, and then Israel would perish. But what if Nineveh were left without warning? What if she and her princes were now abandoned to reap the reward of their fearful atrocities?"

"It was a choice between vengeance on him, a rebellious prophet, and vengeance on his people. He would sacrifice himself, let Nineveh perish, and so save Israel! That seems to have been Jonah's purpose and the reason of his sorrow at Nineveh's escape. Paul said he was willing even to be accursed—cast out from God's presence—if by that means Israel could be saved. It was Christ's resolve when He saved us; for He was made a curse for us. The Lord has told us that Jonah was a type of Himself. The type may have begun there.

"The expression that Jonah 'fled from the presence of the Lord' is repeated in 1:10. It is this fact which makes the mightiest impression upon his fellow-voyagers. 'Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.' And it will be noticed that Jonah, though he confesses to these men, makes no confession to God. When he is cast overboard, there is no prayer, no cry to the Lord, from the prophet's lips. He has counted the cost. He has put himself outside God's mercy. He has made himself a curse for his people's sake; and, in the calmness of that eternal sacrifice, he resigns himself to his fate. The time has come to pay the price; and he pays it!"

TYPOLGY

It seems evident, then, that Jonah was a type of Christ in more ways than one. Not only do his "three days and three nights in the whale's belly" correspond to Christ's "three days and three nights in the heart of the earth" (Matt. 12:39, 40), but notice also his vicarious sacrifice of himself to save his people, as he thought, from the cruel oppressor, Assyria.

The type lies deeper, too, than in the mere correspondence of the time element of "three days," for in the account of Jonah's prayer (ch. 2:2) he "cried out of the belly of *hell*" (Hebrew, *sheol*). (Note also 4:6—"Brought up my life from corruption.") This word "sheol" was the place of departed spirits, the realm of death, the underworld (cf. Eph. 4:9) to which the spirit of

Christ went that He "might fill all things" and possess authority over "things (or persons) under the earth" (Rev. 1:18—"keys of *hades* and of death"). So it would seem clear that Jonah actually died and was resurrected and returned to earth *via* the vehical (the whale's body) by which he perished. This fact makes the type all the more striking.

Jonah was typical not only of the Lord, but of Israel. Jonah was God's ambassador to represent the true God and to preach repentance to the Gentiles. So was Israel—"Ye are my witnesses." Notice how "the stranger" is to be blessed and incorporated into Israel, when he also seeks the living God. But Jonah objects to the Gentiles being thus blessed and he flees from the unpleasant task (cf. Peter in Acts 10). He is visited by a divinely sent storm, and is thrown into the sea. So Israel is now cast into the sea of the nations; but like Jonah is not lost, for eventually Israel will take her appointed place among the nations, upon her repentance, and will become ambassadors of Jehovah and conveyors of blessing to the Gentiles.

PRACTICAL LESSONS

1. God's mercy extends even to great cities with their teeming populations, generally terribly wicked and sink holes of iniquity. God rebuked Jonah's petulance (4:10, 11) by saying, "And should I not spare Nineveh, that great city?" Nineveh was, indeed, a great city, judging from 4:11—"One hundred twenty thousand persons that cannot discern between their right hand and their left hand," that is, children—the population being a million or more souls.

Jonah and his nation had no pity for Nineveh, but God had. God does pity wicked cities. God would have mercy upon them, if they repented. Our com-

mission is to take the message of salvation to them.

2. Human conditions to affect God. He is not impassive, despite the theologian of great ability who wrote a volume entitled *The Impassive God*. His arguments were all to show that God is not really affected by emotion in any form. Dr. G. Campbell Morgan, when he read it, exclaimed: "Thank God, that is not *my* God."

3. Jonah's experience presents the obvious lesson that the path of self-will and disobedience is always *downward*. As Jonah fled from God he went *down* to Joppa, *down* into the ship, *down* to sleep, *down* into the sea, *down* to the bottoms of the mountains, even to death.

4. It is folly to resist the will of God. He loves us so much that He will chasten us to bring about repentance and restored fellowship.

5. God is a God of love and mercy and seeks the salvation of all people.

6. The task which God has given to His people is to proclaim His message of mercy, salvation, and grace irrespective of race or color. cf. Matt. 28:19.

7. One cannot escape from God. Jonah thought he could do so by flight to Tarshish. The Psalmist vividly presents that great truth in Psalm 139:1-12.

8. God has a purpose dispensationally for the Gentiles. (This lesson is particularly applicable to the Jew.) cf. Isaiah 60; Acts 15:14-17.

The Great Dispute

A preacher delivered a faithful message concerning the doom of the wicked. One who objected called next morning and said, "I believe there is a small dispute between you and me."

"What is it?" said the preacher.

"Why," replied the objector, "you said the woe of the impenitent will be eternal, and I dispute it."

"Oh, if that is all," quietly answered the preacher, "there is no dispute between you and me. If you turn to Matthew 25:46 you will find the dispute is between you and the Lord Jesus Christ, and I would advise you immediately to go and settle it with Him."—H. P.

In the beginning of time when Adam fell—and God came down into the Garden in the cool of the day, calling, "Adam, where art thou?" the first missionary enterprise began. God came seeking man who had turned away from his Creator, and all down through the ages God has been seeking to bring man back to Himself.—Noel Perkin.

"The devil's biggest desire is not to break up the church, but to have a hand in running it."

SOMETHING NEW

A CORRESPONDENCE COURSE ON THE BOOK OF THE REVELATION

This course will round out a full Bible coverage for our Correspondence School, with the exception of the Book of Acts, for which a course is in preparation. Eight other courses are available, as follows:

<i>Old Testament</i>	<i>Life of Christ</i>
<i>Divine Healing</i>	<i>Pentecostal Truth</i>
<i>Pauline Epistles</i>	<i>Prophetic Light</i>
<i>Hebrews and the General Epistles</i>	
<i>Dispensational Studies</i>	

For information write to
CORRESPONDENCE SCHOOL
434 W. Pacific St., Springfield 1, Mo.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Prayer in Washington

Prayer meetings are held in the House and Senate at Washington each week. Ten to eighteen Senators attend on Wednesday, and up to sixty or seventy members of the House meet on Thursday, it is reported.

YFC in 63 Countries

Youth for Christ now exists in 63 countries, says Robert A. Cook of Chicago, International president. The 63rd country is the Saar, declared to be a nation on January 1 of this year.

Testaments for Korea

At the request of a Chaplain in Tokyo, the American Bible Society recently sent a shipment of soldier's pocket Testaments in nine different languages for the United Nations forces in Korea. The Testaments were in English, French, Turkish, Spanish, Tagalog (Filipino), Korean, Chinese, Portuguese, and Siamese.

Community Prays for Peace

The sound of church bells every noon-hour brings virtually the entire population of Pottstown, Pa. (25,000 people) to a halt. For two minutes the shopkeepers, their customers, and practically everyone on the streets, including school children on their way home for lunch, pause in a silent prayer for peace. The practice has grown in favor and has spread to neighboring villages.

Parents of young men in Korea are especially grateful to the Pottstown Ministerial Association; they are so happy to be able to tell their sons that the whole community, back home, is praying for peace.

Schools Refuse Testaments

The laws of Pennsylvania state that the Bible must be read in public schools. And yet, when the Gideons asked permission to give New Testaments to the pupils in the public schools of Reading, Pa., their request was denied on the grounds that the little books contained statements concerning the Gideons Society and therefore they were "sectarian." Then the Gideons presented a new request to distribute books without the controversial material, but the school board, acting on a solicitor's advice, again refused. The solicitor's excuse as the recent U. S. Supreme Court decision applying the Constitutional separation of Church and State to the public schools.

Organized Gambling

The Senate Crime Investigating Committee estimates that organized gambling is taking \$20 billion a year from U. S. citizens. This compares with \$19.4 billion for clothing and shoes, \$4.5 billion for tobacco, and \$62.1 billion for food and drink, including liquor, wine, and beer.

The Movie Stars Pray

More than 100 members of the entertainment industry held a prayer meeting in Hollywood recently, in which a number of prominent movie stars participated. Dale Evans, wife of Roy Rogers, is said to be working hard to get film people to pray regularly for peace. It is always good news when worldly people begin to pray. However, as one editor puts it, "Hollywood's movie colony cannot truly pray until it has repented, and the day it repents there will be no more movie colony."

"War Is the Great Tragedy"

A county draft board in Montana resigned recently in protest against deferring young men in Hutterite colonies. The Hutterites are a small branch of the Mennonite denomination who follow a communal plan of living and who are unalterably opposed to war.

A bill was introduced in the Montana legislature to make it a crime to refuse to serve in the armed forces. Church leaders fought vigorously against the bill, but finally it passed the House and was sent to the Montana Senate. If the bill becomes law, it will make conscientious objectors in Montana subject to a stiff fine or a prison term of one to five years.

But war may be God's judgment which objectors cannot stop. "The people of Hiroshima have accepted the atomic bomb as God's judgment upon them," according to a Japanese preacher visiting the United States. He is pastor of a church in Hiroshima where the atomic bomb was dropped. Addressing government officials at a luncheon in Washington, the visitor said that the people of Hiroshima do not bear ill will against the United States for using the atomic bomb, because "the Christian character of the occupation policy has convinced them that America is a friend of Japan."

He said: "There is no bitterness in their hearts, because they realize that war itself is the great tragedy."

Shintoism in Japan

There is a revival of Shinto worship in Japan. Though State Shinto was suppressed by General MacArthur, there has been a revival in "sect" Shinto, the simpler forms not enforced by the State. There are 83,199,637 people in Japan. The Ministry of Education reports that 42,384,000 are Shinto worshippers and only 370,817 are Christians. The fact that only one out of 225 people in Japan professes to follow Christ should move us to pray earnestly for the gospel work that our own Assemblies of God missionaries and others are doing in that land. It is still true that the people's hearts are open, but the 15,000 Shinto priests are making a desperate effort to draw everyone back to the country's 109,000-odd shrines.

A-Bomb Shelters

A man is offering plans for an A-bomb shelter which can be built for eight dollars. It is really nothing more than an old-fashioned storm cellar, such as farmers in certain sections have built for shelter from tornadoes, but it will protect a family from the A-bomb if they rush into it in time.

"These man-made refuges from the tornado and the A-bomb are not to be despised," comments *Herald of Holiness*. "However, there is a Refuge which is better and surer. He will be a very present help in trouble." Read Psalm 46:1-7.

Largest Mid-Week Meeting?

The Wednesday night meetings at the denominational Church of the Open Door in Los Angeles may be the largest regular mid-week meetings in the country. Around 2,000 people gather every Wednesday night to spend an hour reading the Word of God together. They are following a plan to read the Bible through in a year. The church was founded in 1915 by R. A. Torrey. J. Vernon McGee is the present pastor.

Building Restrictions

The Government warns religious bodies that they must apply to the National Production Authority for a permit before erecting any type of building other than an edifice designed exclusively for worship. No Sunday School additions or other "non-worship facilities," it states, should be erected without a permit, lest penalties be incurred. It adds, however, that it will give "sympathetic consideration" to all requests from religious groups.

Christian Village for Koreans

A Christian village is being built on Cheju Island, 45 miles southeast of Korea. It is estimated that over 10,000 Christians are among the Korean refugees who have been evacuated to the island.

Revival in El Salvador

Melvin L. Hodges, El Salvador

DURING FEBRUARY a two-week institute was conducted in Santa Ana for our ministers of El Salvador. Classes were held during the day and there were evangelistic services at night. The ministers testified to great blessings being received during the period. They have requested that something similar be held each year. About fifty-five were in attendance.

El Salvador Conference

The week following the institute, pastors and delegates were with us for what many expressed as being in some aspects the greatest conference in the twenty-one years of the Assemblies of God in El Salvador. The institute had prepared the hearts. Business was handled with wholehearted accord.

One morning, after a short message and before the opening of the business session, the glory of the Lord came down and three men received the Baptism in the Spirit.

One night we asked the believers to contribute toward the construction of a new kitchen for the Bible School. They responded with pledges and cash amounting to around \$200 (U. S. money). An unsaved man brought \$6 for the offering, saying that he wanted to give not only the money but his heart to Christ.

God permitted us to enjoy a most fruitful

revival during the three weeks. Stanley MacPherson came to us for the period and ministered each night. Around 150 accepted Christ as Saviour. Many were healed. The last night there were perhaps 200 persons who testified to having received definite healing during the meeting. News of the services spread and people came from great distances for prayer.

An Outstanding Conversion

This report would not be complete without mentioning an outstanding conversion which occurred during the revival.

On one of the first nights of the services a man under the influence of liquor passed by the church with a friend. They were going to get another drink. The man felt a strange pull to come into the service. Leaving his friend he asked an usher if he might enter the building in his condition. He came for prayer and afterwards asked to speak to us. He was dirty and ragged and reeked with the odor of alcohol. He said that he had been drinking steadily for thirty days and had sold his clothing for drink.

We were amazed to learn that we were talking with a man of some education. He was a graduate in engineering of the University of Mexico, had been a captain in the army, and had traveled in many parts of the world.

His was a pitiful story. He had taken to drinking when his wife died some twenty

years ago. He told of trying to commit suicide three times while in Chicago a few years ago. When he could not bring himself to take poison or to shoot himself he decided to drink himself to death. He locked himself in his room with cases of rum and drank until he went blind and deaf. Friends found him unconscious and took him to a hospital. He was in the hospital sixty-six days.

He said, "I have been by many churches in many parts of the world, but I have never felt what I feel tonight."

We explained the way of salvation to him, and prayed with him. He prayed earnestly and promised to return the next night. He kept his word.

Within two days he had clean clothes. At the end of four days he said, "Do you realize that this is the first time in twenty years that I have passed more than three days sober?" Now at the end of nineteen days the convert has gained twenty-one pounds. He has been employed as a draftsman with a construction company.

"If you think it is wonderful, how do you think I feel?" he asked.

And so it goes—there are new victories daily. The seven months that have passed since our return to the field have been marvelous.

The revival spirit is still with us and we believe that greater things are ahead.

Save Your Sunday

School Literature

Don't waste your Sunday School literature. It can be used in Jamaica.

Now that the first quarter of 1951 has ended, what are you going to do with the Sunday School literature that you have left over?

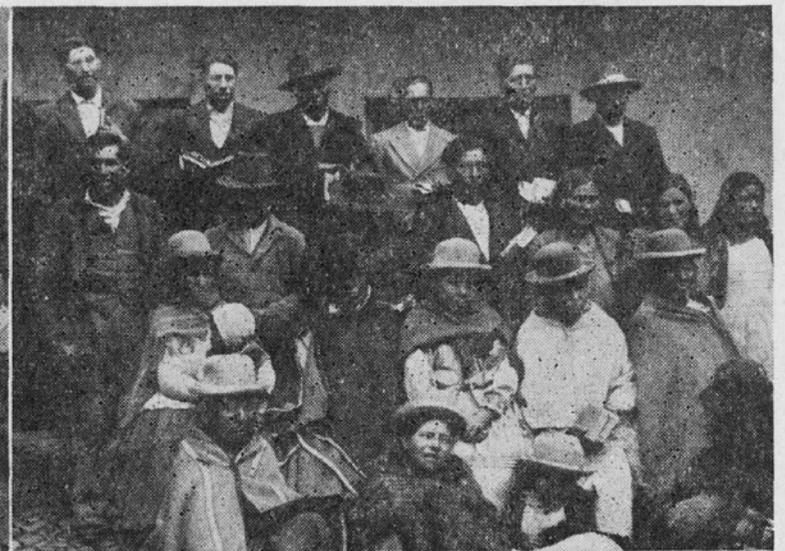
If you would send it to Jamaica our missionaries would see that it is put to good use in the English-speaking Sunday Schools there.

There are forty-four English-speaking Sunday Schools in Jamaica which are supervised by our Assemblies of God missionaries. These Sunday Schools do not have an adequate supply of literature. When Goldie Runyon of the South Florida District, who

IN BOLIVIA, SOUTH AMERICA

Circle: Baptismal service at Corocoro. Lower Left: The Sunday School at La Paz. Right: The newly organized Aymara Indian church at Corocoro. Our missionaries, Pearl M. Estep and Flora L. Shafer, are stationed in La Paz, and are working among the people of the two places.

—Pictures by Pearl M. Estep, Flora L. Shafer.



has been appointed Sunday School Representative for the English-speaking assemblies in the Caribbean area, was in Jamaica last October she found that some of the Sunday Schools had only one quarterly for the entire school.

We would like to see all the Sunday Schools in Jamaica supplied with Sunday School literature that is a year old so that they can follow a proper course of study though they would be a year behind the course of study in the States. If your school would gather any quarterlies, story papers, picture rolls, visual aids, etc., that are not more than nine months old and mail them to Cyril Huckerby, Cross Roads Post Office, Jamaica, British West Indies, they will be welcome and useful.

Copies of the *Evangel* and of *Our Sunday School Counsellor*, as well as the quarterlies and other materials, would be welcome; also New Testaments and Gospel portions. Some of the teachers in the Jamaica Sunday Schools do not have a Bible.

Only literature that is reasonably clean is desired. The reason that we request that it be not more than nine months old is that nearly three months is required for the parcels to reach Jamaica and for their contents to be distributed.

Remember to send directly to Cyril Huckerby, our missionary, at the address given, and not to Springfield or to the Sunday School representative.

The family unit is quite strong among the Japanese. Several of the Christian young people have come to us and told us that they had asked their parents for permission to become Christians. The children, regardless of age, are expected to follow their parents' religion. If they want to change they feel that they must have permission to do so. This is especially true of the oldest son who is considered the heir of the family. One young man, at least twenty-three years old, a teacher, has told us upon several occasions that he wants to come to church, but that his father will not let him. The father has something else planned for him at service time.

We are trying to point out to the young people that, while they should have regard for their parents, Jesus Christ should be placed first in their lives. Some, regardless of the cost, have stepped out and declared themselves to be entirely for Christ.

One young man who has been a Christian for several months, while discussing church membership with us, realized that he could not continue to worship the gods of stone and wood on the family god-shelf in his home. He told us that if he did not worship them each morning he was not allowed to eat breakfast. We encouraged him to take his stand for Christ. After prayer he turned to us and said, "I am going to be a real Christian and I will tell my mother and father so."

Three days later I saw him and asked if the Lord had not helped him. He answered, "Yes, I had a long talk with my parents. We argued some, but they agreed with me that I had changed for the better since becoming a Christian. They finally said that I would not need to worship the gods at home." He then said that his father and mother, formerly strong Buddhists, would be coming to our services. They have come twice. Will you pray with us that these parents, Mr. and Mrs. Mandai, will also turn to the true and living God?

NEWS NOTES

Miss Rachel Maser, missionary to Cuba, arrived in the States early in March.

* * *

Books for the Christian Bookmobile in Hawaii, until further notice, should be sent to Glen F. Emberson at 426 Hyland Drive, Salinas, California. There is no one at the Hawaiian address at present to receive the packages.

* * *

Mr. and Mrs. Alva Walker, missionaries to Cuba, arrived in Springfield on March 9. They attended the National Sunday School Convention.

* * *

Send all Foreign Missionary offerings to Noel Perkin, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

* * *

Do you want a missionary convention at your church? Your District Missionary Representative will help you with arrangements. Mrs. George H. Carmichael, Deputational Secretary, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri will be able to give you any assistance needed from headquarters.

CHINA IS BEING SWEEPED BY AN OVERWHELMING POWER BUT

Thousands Remain True

James Baker, Hong Kong

CHINA HAS PUT a "big squeeze" on missionaries by restricting their public ministry and by taking over American-supported institutions.

The movement is not only anti-American, but, in general, antiforeign, so the missionaries who have held on have decided to get out of China. We understand that even the missionaries of the China Inland Mission—by far the largest number remaining in the country—have been instructed to withdraw.

Just to be perverse the Chinese Communists not only put pressure on the foreigner to get out, but also make it as hard as possible for him to get out. Some missionaries have been refused exit permits on one pretext or another, some have been imprisoned on various charges, and a few have disappeared altogether.

A favorite stunt is to plant something in a mission compound, such as a gun or silver, and then arrest the missionary for hiding unlawful things. One man (a missionary) was arrested for having removed a Communist poster from his church. He was escorted from Central China to the border of Hong Kong colony, and expelled. His wife and children are still upcountry trying to get out. Sometimes missionaries are given public trials and "condemned" to die; then the sentence is generously changed to a humiliating expulsion.

To be fair, though, we must say that most of the missionaries have no great difficulty getting out of China except for red tape, endless delays, frequent examinations, etc.; in fact, we are surprised at how courteous the Chinese are after all this violent anti-American program.

The Chinese Christians are the ones actually in difficulty. Caught in this great anti-foreign, patriotic surge, they get their politics and religion mixed. From morning until night, from every possible angle, they hear and see propaganda against the foreign countries, and then the church and the missionaries are dragged into the picture as being an imperialistic form of Christianity. They are told that it is all right to be Christian, but to

make it a *Chinese interpretation of theology*. They are told to burn and destroy all translations of Western theology, to renounce all Western church organization and methods, to eject the missionaries, and even to reject those Chinese who have been trained in foreign seminaries.

I suppose that what the government wants is some social gospel not opposed to its own Communist doctrines.

Christians are made to dislike foreign governments for real or fancied injustices, and then to dislike foreign Christians. What a trick of Satan!

This may all seem childish and foolish from the outside, but those who have been in the thick of it say there is an irresistible power that sweeps the masses and the intellectuals alike. Even our spiritual students and teachers here in Hong Kong are afraid to read Communist literature because of its gripping power; but, thank the Lord, there are still in China thousands of fine, spiritual Christians who are willing to die if necessary to remain true to the Lord. We hear encouraging reports of revivals and of many persons being raised up to lead the church.

Entirely for Christ

Mr. and Mrs. Leonard M. Nipper, Japan

WE HAVE NOW BEEN in Japan more than a year. It was on January 3, 1950, that we arrived in Kobe. Since our arrival we have been studying the language and endeavoring to start a new church. Six attended our first service. In recent services close to ninety have been crowding into the two rooms of the house used for a meeting place.

Each Wednesday when the weather permits we have been having a street meeting just one block away from our hall. Sometimes we have more than one hundred listeners. We have drawn some of these to our regular services.

SUNDAY'S LESSON

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

PETER'S SERMON

Lesson for April 15

Acts 2:14-21, 36-41

Peter began his Pentecostal sermon by reminding the scoffers, who accused the disciples of being "full of new wine," that it was as yet only the third hour of the day, therefore such accusation was entirely untrue. Commentators tell us that the Jews refrained from eating and drinking until after the morning hour of prayer, which was the third hour, or nine o'clock. Since the disciples, being devout souls, probably received the Baptism with the Spirit during such prayer period, it was a mistake to suppose they were under the influence of intoxicating liquors.

1. Sinai and Pentecost

God had given Israel several festivals, each of which was to have spiritual fulfillment. Among these was the Feast of Weeks, or Feast of Pentecost. Lev. 23:15-21. This feast was observed in the third month and celebrated the giving of the law in the third month after the people came out of Egypt (Ex. 19:1). A beautiful spiritual lesson is found here. The law demanded righteousness; Pentecost gave the answer. "By the law is the knowledge of sin" (Rom. 3:20). When Pentecost came the Holy Ghost took up His abode in the hearts of the believers "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). Where the law failed to produce righteousness, "grace did much more abound" (Rom. 5:20). Because of the inability of the law to beget righteousness, God, at Pentecost, introduced an entirely new covenant, "established upon better promises" (Heb. 8:6-13).

2. Strange Manifestations

When the Spirit fell at Pentecost there were manifestations not seen before in Israel. The disciples acted much like persons who had over indulged in intoxicating liquor. On-lookers were perplexed. On the one hand, they saw devout worship to God. On the other hand, they saw this strange behavior. The people heard the disciples magnifying the Lord, ejaculating in unknown tongues "the wonderful works of God." The speaking in unknown tongues did not involve messages of instruction and guidance as some suppose. It was in keeping with 1 Cor. 14:2: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God." To teach, therefore, that speaking in unknown tongues is for the purpose of world evangelization is a mistake. It was Peter's sermon in the Jewish tongue that gave explanation and instruction. They all could understand his words for they were all Jews or proselytes of Judaism.

While the Jews who had come from other lands to worship understood the words which the disciples spoke, resident Jews, not knowing any of the languages spoken "in other tongues," felt under obligation to explain the phenomenon. Without investigation, they glibly dismissed the matter with the explanation, "These men are full of new wine." While the same explanation may not be given today, its equivalent is. May those who hear and do not understand, carefully and honestly investigate.

3. Peter's Explanation

Peter began his message by directing his explanation to the Jews of Palestine—those who had charged the disciples with being filled with new wine—"Ye men of Judea, and all ye that dwell at Jerusalem." There was no need of explaining to the Jews who had come from afar; they understood what was said by the disciples. One disciple spoke in the language of those from Media, another in that of Mesopotamia, another in that of Egypt, and thus it proceeded. Only the unenlightened, who thought themselves enlightened, put an unholy interpretation on what was transpiring.

Peter explained that the disciples were not drunk with new wine, but that what was taking place was in fulfillment of the Word of God. Joel had said that in the last days God would pour out His Spirit on all flesh, with the result that sons and daughters would prophesy, the aged would dream dreams, the younger would have visions. The time had come for the fulfillment and God was now beginning to pour out His Spirit on all flesh (Joel 2:28, 29).

All flesh means *all* flesh. It means that God was beginning a work that would jump over the bounds of national prejudice and include Gentiles, and would not stop short of "whosoever shall call on the name of the Lord." In verse 39 we read [note the fullness of Peter's promise]—"The promise is unto you" (who are present), "to your children" (the following generation of Jews), "and to all that are afar off" (the Gentiles), "even as many as the Lord our God shall call" (the whole world).

4. Conditions for Receiving the Spirit

One condition for receiving is to earnestly ask God for the Spirit. "It shall come to pass that whosoever shall call on the name of the Lord shall be saved" (v. 21). God has salvation and the Baptism with the Holy Spirit for all, but He bestows these gifts only upon earnest, seeking hearts. To say that the Spirit automatically comes to us in His

fullness because we are living in the Holy Ghost dispensation is a mistake. The disciples sought God earnestly before the day of Pentecost came (Acts 1:14). Cornelius gave himself to earnest seeking before the Spirit fell (Acts 10).

A second condition is wholehearted faith in our Lord Jesus, the Saviour promised in Old Testament times, who suffered and died for our sins, who was raised from the dead (v. 32), and who now sits at the right hand of God (v. 33). Pentecost is God's testimony to man that our Lord Jesus died for our sins, that He is risen, and that His atonement is for all.

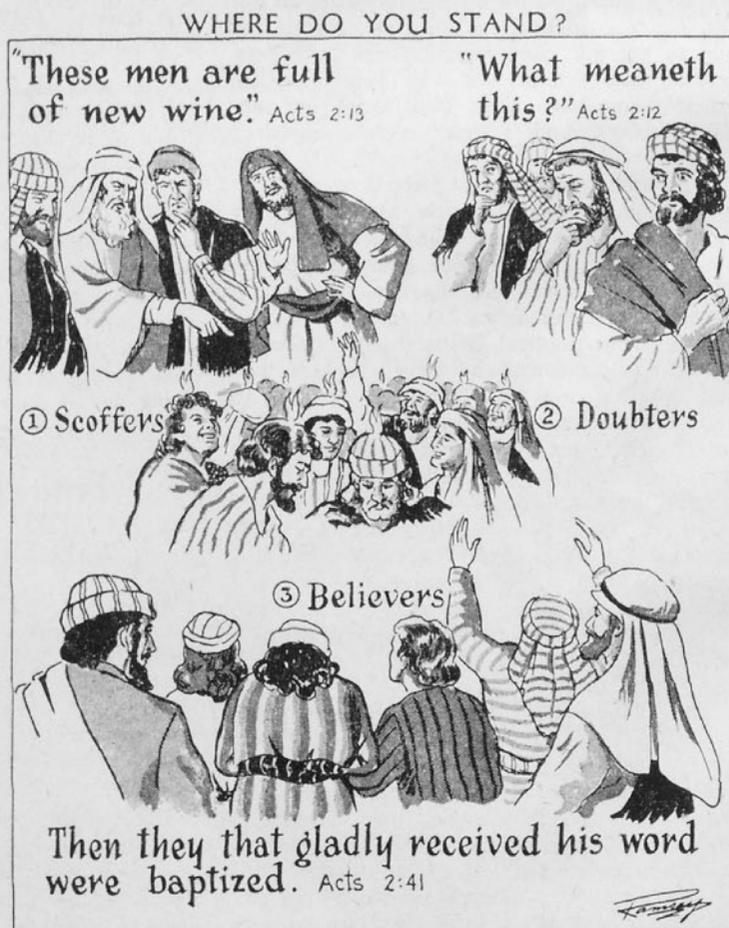
5. "What Must We Do?"

Christ has purchased the gift for us. The promise is sure. Our receiving depends on our desire to receive, and upon prayer and seeking. We must exercise faith in Him who made the gift of the Spirit possible through redeeming us by His blood. At Pentecost hearers, pricked to their hearts, cried out, "What must we do?" The answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Remember! It is a gift. We meet conditions; we seek; and by faith we receive.

THIS WEEK'S LESSON

Preparations for Pentecost (lesson for Sunday, April 8). Lesson text: Acts 1:12-15; 2:1-4.

If you find helpful reading in the Evangel, will you pass this copy to a potential subscriber, please?



THIS ONE THING I KNOW

Suppose I am dealing with an inquirer who has accepted Christ but has not the assurance which a believer should have. Do I ask him to kneel down and pray and pray until some happy feeling comes into his heart? If I do, I do not know how to lead a soul to Christ.

No, I take the Word and put it into his hands and say, "My friend, will you read John 3:36." "He that believeth on the Son (of God) hath everlasting life."

I say to him, "Who has everlasting life?"

"He that believeth on the Son of God."

"Do you believe on the Son of God?"

"I do!"

"Have you everlasting life?"

"No, I do not feel it."

I suggest that he read the verse again, and he reads, "He that believeth on the Son hath everlasting life."

I say, "Who has everlasting life?"

He looks at the Book and says, "He that believeth on the Son."

I say, "Do you believe on the Son?"

"I do!"

"What have you?"

"Why, I do not know that I have anything."

"What does the verse say that the one who believes on the Son has? How many of those who believe on the Son have everlasting life?"

"All of them!" he answers.

I ask, "How do you know it?" and he replies, "It says so!"

I try once again, "Do you believe on the Son of God?"

"I do!"

"What have you?"

"Everlasting life!"

"How do you know it?"

"Because God says so!"

God says it. I believe it. That settles it.

—R. A. Torrey.

Selective Service Act Governing Class IV-D

Because of the many inquiries concerning Class IV-D, a copy of the Regulations is reproduced here. We suggest that every pastor clip out this article and preserve it so that he will know what the Law says concerning gospel ministers and Bible School students.

SECTION 622.19 OF THE REGULATIONS OF THE SELECTIVE SERVICE ACT OF 1948

(PUBLIC LAW 759, 80th CONGRESS).
622.19 Class IV-D: Minister of Religion or Divinity Student.

(a) In Class IV-D shall be placed any registrant:

(1) Who is a regular minister of religion;

(2) Who is a duly ordained minister of religion;

(3) Who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school; or

(4) Who is a student preparing for the ministry under the direction of a recognized church or religious organization and who is satisfactorily pursuing a full-time course of instruction leading to

The Best Investment

entrance into a recognized theological or divinity school in which he has been pre-enrolled.

(b) Section 16 of title I of the Selective Service Act of 1948 contains in part the following provisions:

Sec. 16 when used in this title— * * *

(g) (1) the term "duly ordained minister of religion" means a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship, and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.

(2) The term "regular minister of religion" means one who as his customary vocation preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member, without having been formerly ordained as a minister of religion, and who is recognized by such church, sect or organization as a regular minister.

(3) The term "regular or duly ordained minister of religion" does not include a person who irregularly or incidentally preaches and teaches the principles of religion of a church, religious sect, or organization and does not include any person who may have been duly ordained a minister in accordance with the ceremonial, rite or discipline of a church, religious sect or organization, but who does not regularly, as a vocation, teach and preach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, sect, or organization.

THE PSALM AND THE SHEPHERD

Some years ago, at a drawing-room function, one of England's leading actors was asked to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like to hear. After a moment's pause, an aged minister arose and said, "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the great actor's face. He paused for a moment, and then said, "I can, and I will upon one condition; and that is that after I have recited it, you, my friend, will do the same." Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and, as he finished, a great burst of applause broke from the guests.

Then, as it died away, the aged minister arose and began to recite. His voice was

★ God has given us a **distinctive testimony**. We are charged with the dual responsibility of keeping it pure and of giving it to a needy world.

★ One of the most effective ways of discharging this responsibility is by training consecrated youth who will faithfully and capably carry the message.

★ **CENTRAL BIBLE INSTITUTE**, with a greatly enriched curriculum and an enlarged well-qualified faculty, offers this needed training.

★ To continue our work, and to pay for the cost of expansion, **gifts** are greatly needed. We are ever grateful for friends who help make this great work possible by their offerings. Others may help through **our Living Endowment Fellowship** and our **Annuity Plan**.

★ Since we are not endowed in the usual manner, a plan called the Living Endowment Fellowship has been set up. Anyone may participate by presenting his name for membership and giving any amount from one dollar up per year.

★ There are other friends who desire to give a gift to the Lord's work, but at the same time are dependent upon the money for an income for life. In such cases we recommend our **Annuities** which bear a high rate of interest. Money so invested is not returnable, but this is an excellent form of investment for older people who must have a steady and reliable income for life. This affords a golden opportunity for age to invest in youth with a message of life.

★ For full information please write **BARTLETT PETERSON**, President—

CENTRAL BIBLE INSTITUTE
3000 NORTH GRANT STREET
SPRINGFIELD, MISSOURI

not remarkable; his intonation was not faultless. When he finished, no sound of applause broke the silence, but there was not a dry eye in the room, and many heads and hearts were bowed in reverential awe!

The great actor rose to his feet again. His voice shook with uncontrollable emotion as he laid his hand upon the shoulder of the aged minister, and said to the audience, "I have reached your eyes and ears, my friends. This man has reached your hearts. The difference is just this: I know the Twenty-third Psalm, but he knows the Shepherd."—*The Civic Bulletin*.

VIEWS

—READERS WRITE

The Russian Pentecostal Refugees

The photo in the Evangel for March 11 of the group of Russian Pentecostal refugees brought tears to my eyes. No one who has not seen these dear Christians can ever feel as we do for them. Mrs. Plymire and I visited them in the very crowded living place in Lanchow, Kansu, when we were in China as missionaries. We ministered to their spiritual needs there. Then on several occasions I spoke to them, through an interpreter, during their Sunday services, and I never got through with dry eyes. How they took it all in as they sat there. Some wept, some rejoiced, and what fellowship we had with them.

Our Mary recognized several of the younger faces in this group. Then Mrs. Plymire picked out some others. And the man in the inset at the right is just so natural in expressing his appreciation. God bless these needy saints. How I wish we could meet them now.—V. G. Plymire, Springfield, Missouri.

"A Kitchen at Church"

Your editorial interests me very much. I am not a member of your church, but have recently come out of a modern church through the calling of the Holy Spirit. Galatians 5:1. This recent experience has made me keenly aware of things which are not necessary for the spreading of the gospel. Church kitchens eventually lead into a social program, and I do not believe they further the fellowship between Christians. A church near here let down the bars enough to serve a lunch between the young people's fellowship and the evening service. It now has a large number for refreshments and only six to eight attending the prayer circle before evening service. I beg of you, keep to your old standards. What we need in these days is more pure, unadulterated Christian living without the frills which attract the vain side of our nature.—D. Thompson, Davenport, Iowa.

The Stomach Versus the Soul

After reading the article, "A Kitchen at Church," we believe it our duty to express our views in this matter. We are afraid we are beginning to think more of our stomachs than of our souls. We belong to another denomination (not Pentecostal) but we do love you people as we do all of God's true children. We are subscribers to the Evangel and think it the best paper that comes to our home.

We have kitchens in a good many of our denomination's churches, and do we see our churches becoming more spiritual? Are they winning more souls to Christ? No. We have revival efforts often with little or no soul-winning. We have Holiness conventions in our churches and the big meals are one of the main features! Shame on us. If we were filled with the Holy Spirit we would not care so much about being filled with food.

When our wonderful Christ was on earth in person, the people followed Him for three days without anything to eat, in order to have their bodies healed and to hear the gospel. What we need is to fast and pray until God comes on the scene and saves souls, heals bodies, and gives people the baptism of the Holy Ghost. Then the world will see something in our lives that they will want.

God bless every one of you dear people at the Publishing House, and every one of your faithful pastors wherever they are. May the Lord help us not to cool off.—Charles E. Gibson, Beaver Dams, N. Y.

All One in Christ

For six months or so someone has been sending me The Pentecostal Evangel and I wish to thank you for many of the articles it has contained. It certainly appears that the church of Christ is one—that underneath a different outward garb and emphasis we are all alike. God bless and prosper your group in their work.—Pastor Byron C. Nelson, Trinity Lutheran Church, Spooner, Wis.

Assembly's Broadcast Highly Rated

I was interested to note in the Feb. 25th Evangel the paragraph about Billy Graham's "Hour of Decision" broadcast. According to the article, an audience rating for the program was 3.4.

Just last fall a "Hooper" survey gave our local Assemblies of God broadcast, "Glad Tidings," a 3.2 rating. The station manager informs me that it is no doubt even higher now. This rating topped all other religious broadcasts released in the area.

Station WDSM, which carries our broadcast, has increased its power to 5,000 watts. It is now heard in northern Michigan, northern Wisconsin, north and central Minnesota, and up into Canada. We are praising God for this greater coverage, and for the response which indicates that He is making it a blessing.

We invite Evangel readers in the area to tune in each Saturday at 11 to 11:30 a.m. C.S.T. 710 on the dial.—Martin H. Baxter, Pastor, Glad Tidings Tabernacle, Duluth, Minn.

"Popes" at the National Capitol

In the Evangel of March 4 you had an article (page 7) about the two Popes that are depicted in the new wall decorations in the House of Representatives at Washington. One of them, Innocent III, was the Pope who started the persecution against the Albigenses in southern France. These Protestants went down to death by the tens of thousands. "Kill all, God will know His own!" was the ferocious crusade cry. The other Pope, Gregory IX, was Innocent's nephew. He continued the crusade, his agents seizing Montsegur in 1245 and in one day burning 200 Protestants alive. It is strange how some Protestants are so eager to please the tyrants of the Tiber.—Leonardo Gualtieri, Burlingame, Calif.

National Sunday School Contest

In the Evangel of March 18, on page 7, you made mention of the Pentecostal Sunday Schools who were successful in winning prizes in the contest that was promoted by the magazine *Christian Life* for Sunday School attendance. This is a very interesting list of assemblies. I am sorry that our own assembly was simply listed as Broadway Tabernacle, instead of Broadway Pentecostal Tabernacle. No doubt that is why you did not include us. I am happy to say that we won 7th prize in Class A, so it would appear that in Class A, Pentecostal Sunday Schools came 1st, 4th, 7th, 8th, 9th, and 10th. I trust we will be able to keep up the good work.—Walter E. McAlister, Pastor, Broadway Tabernacle, Vancouver, B. C., Canada.

An Appeal to the President

Just a note to say how pleased I was when I opened my January 14th Evangel and read the telegram and letter sent to President Truman. I too had been feeling deeply that only prayer could save our nation. I thought of the times when certain kings of the Old Testament put on sackcloth and called the nation to prayer. I wanted to write to the President myself but did not know just how to go about it. I am so glad you took the step and I feel you spoke for Christians of many denominations.—Grace Sittler, Brooklyn, N. Y.

Letter-Writing Campaign Proposed

I heartily agree with the editorial in the Evangel of January 14, and I suggest that a letter-writing campaign be inaugurated. Get all the people who know the Lord to write to their Representatives and Senators in Washington, urging them to insist that our nation be called to a day (or a week) of prayer. Now is the time to do it. If America would seek God for a way out of this world crisis, we might not need to spend billions of dollars for defence. Who knows what would happen if America would really pray? The call should not be simply to pray for peace. It should be a call to return to God and His ways. When we do that, peace will come in God's own good time.—L. F. Martin, Tulsa, Okla.

Dislikes the Continuations

Please allow me to congratulate you on the new format of the EVANGEL. I find it a lot easier and more enjoyable to read the excellent pieces of spiritual literature which you print when I don't have to turn to the back pages to find out where it is continued.—Arne O. Salonen, Raymond, Wash.

NEWS

MANY SAVED, MANY HEALED IN UNION MEETINGS

LUFKIN, TEX.—We had a six-week revival campaign in December and January with Evangelist Warren L. Litzman of Waco, Tex. The pastors of the co-operating churches, the Sectional Presbyterian, and other visiting ministers spoke in the afternoon services. There was no way of telling exactly how many prayed through to salvation, but 70 would be a conservative estimate. A number were baptized with the Holy Ghost.

During the first week of the meeting I became desperately ill with acute indigestion. My breathing was almost cut off and I could not rest in any position. The deacons and the church prayed and I received relief, and the next day I was completely delivered. Later I

Silver Anniversary

IT'S THE HERALD . . .

This is the Silver Jubilee anniversary of the C. A. Herald. It has been well named "the Herald" for in its quarter-century of history it has been engaged in one principal task—proclaiming "the truth as it is in Jesus" to our Pentecostal youth.

. . . BUT IT NEEDS TO BE HERALDED

If the Herald is to continue its ministry of heralding full gospel truths to our young people, it in turn must be heralded among the young people. Its list of subscribers must be increased.

That is what the C. A. Herald Silver Jubilee Subscription Drive aims to do.

HERE'S HOW IT CAN BE DONE

There will be a race to see who can secure the largest number of new subscriptions to the Herald. The competition will be on an individual basis and will be open to all. Valuable prizes are being offered:

GRAND PRIZE—One year's tuition at Central Bible Institute.

SECOND PRIZE—A free, expense-paid trip to the 1951 General Council in Atlanta, Georgia.

But that's not all. Other achievement awards have been provided. Those procuring 50-99 subscriptions will receive a Falcon camera. The reward for 100-149 subscriptions will be a Parker pen. A Parker desk pen set will be awarded to any individual securing 150-199 subscriptions while the prize for 200 or more will be a table model radio.

YOU CAN BE ONE OF THE WINNERS

The contest will open on C. A. Day, April 8, and close on Memorial Day, May 30, 1951. No subscription entries postmarked before or after these dates will be counted. All interested in entering the drive may do so by writing for the special enrollment blanks. All communications should be addressed:

Christ's Ambassadors Department
434 West Pacific Street
Springfield 1, Missouri

was stricken with flu. When the evangelist and others prayed for me a warmth went through my body and into my lungs and I was completely healed.

One of the teachers apparently had a heart attack in the service one night. She seemed to be near death. Her hands were cold and stiff, her face was colorless, and her pulse was very weak. The evangelist and the saints prayed until God gave the victory. She didn't have to leave the service for the Great Physician healed her.

We have testimonies of people who were healed of almost every kind of ailment. Many were healed instantly when they were prayed for; others received healing while sitting in the audience.—D. M. Rice, Pastor, First Assembly of God.

AMONG THE ASSEMBLIES

PORT LAVACA, TEX.—We had a three-week meeting with Evangelist and Mrs. William Panos of Fort Worth, Tex. A great number were saved, and 40 were filled with the Holy Ghost including a Baptist minister and his wife.—L. E. Ivey, Pastor.

CANEY, KANS.—On March 4 we closed a five-week revival meeting with Evangelist and Mrs. Okra Gaddis. Ten were saved and a number received healing. The morning Bible studies and the night services were well attended. The Sunday School averaged 157 during the meeting.—W. C. Crowder, Pastor.

GREGORY, S. DAK.—We had a four-week revival meeting with Evangelist Bonnetta Rabe of Norwalk, Calif. Souls were saved, and some were filled with the Holy Ghost.—D. J. Geist, Pastor.

BUCKEYE, ARIZ.—Twenty were saved or reclaimed, 12 were filled with the Holy Ghost, and the entire church was greatly benefited in a recent meeting with Evangelist Park Reed of Canton, Okla. Brother Reed has a large chart on Dispensational Truths which was a real blessing. Several were gloriously healed, including a woman who had a serious heart attack. Our Sunday School has grown until it is necessary to expand our present facilities.—L. H. Gundlach, Pastor.

FORT MADISON, IOWA—The Lord gave us a gracious revival (Jan. 23 to Feb. 18) with Evangelist and Mrs. Earl Hall of Southern Missouri. Twenty-eight were saved, 19 were filled with the Holy Ghost, and 10 were reclaimed.—Mirko E. Parlotz, Pastor.

Near **WILMER, ALA.**—We had a great outpouring of God's Spirit during the anointed ministry of Sister E. G. McKnight of Mobile, Ala. The Sunday School broke its attendance record with 135.—Jack Fowler, Pastor, Tanner-Williams Assembly.

HOPE, ARK.—After pastoring here for six years we have resigned (as of March 4) to become pastor of the First Assembly of God in Albuquerque, N. Mex. We want to thank the Lord for His faithfulness to His people at the Hope Gospel Tabernacle. He has doubled the church membership, has more than doubled the average Sunday School attendance, and has enabled the church to improve the properties considerably.—H. Paul Holdridge, Pastor.

PASCAGOULA, MISS.—Evangelist Ernest R. Driver of Nashville, Tenn. was with us for two weeks. Many souls were saved, a number were filled with the Holy Ghost, and some were healed. The Methodist church dismissed their services and came to the meetings. Our church and Sunday School are growing. We are in a building program. The church is completed on the inside and the C. A.'s are working on two Sunday School rooms which they will complete soon.—R. C. Wales, Pastor.

CARTHAGE, MO.—We had a campaign (Feb. 19—Mar. 4) in the Memorial Hall with Evangelist Jack Coe and party of Dallas, Tex. Many were healed of different afflictions. The revival awakened this community to what God can do. The crowds increased and a thousand extra chairs were put in the auditorium which normally seats 1,600. The prayer rooms and the platform were filled with those seeking God for salvation and for the Baptism. We were unable to keep count of those who were saved and filled, but as many as 40 were counted in one night. Since the meeting we have been going into the homes and praying for people. In one home three were saved when we went to pray for the sick.—J. A. Rogers, Pastor.

OVILLA, TEX.—We had a three-week meeting in February with Evangelist and Mrs. R. R. Gipson of Tulsa, Okla. The attendance was good and God moved in a wonderful way. Several were saved and healed. Recently we were able to add a four-room Sunday School annex to our church.—Dave and Gloria Laughlin, Pastors.

PARAMOUNT, CALIF.—Evangelist and Mrs. Eddie Smith and party of Lewiston, Idaho, were with us. About 16 were saved, 10 received the Baptism, many were refilled, and sick were healed. The inspiring ministry of these young people proved a real blessing to the community.—Ted S. Singleton, Pastor.

GRAND PRAIRIE, TEX.—Evangelist Elta Pope was with us for three weeks, and God met us in a wonderful way. I believe our church will never be the same again. The people were encouraged to go deeper with the Lord, and the revival spirit remains even though the evangelist has left. Jack and Elta Pope are both in evangelistic work now, having resigned the pastorate of the First Assembly in Dallas. Their address is 912 Valencia, Dallas 10, Tex.—Henry H. Price, Pastor, First Assembly, Grand Prairie.

MORRILTON, ARK.—In the early thirties a little band of saints began praying that God would give them a church in this town of 4,000 population. At times things seemed almost hopeless, but in 1937, under the leadership of Pastor J. J. Harris, the church was organized and set in order with nine members and 45 enrolled in the Sunday School.

Later C. J. Hartwick came to pastor the church. The first year the Sunday School grew to 75 and it has shown an increase each year. The average attendance for 1950 was 213. During the 11 years Brother Hartwick pastored the church, a parsonage and a two-story church were built. It has a seating capacity of approximately 500, ten Sunday School rooms, and a C. A. chapel in the basement. The membership is now 130. Recently Brother Hartwick resigned to take the pastorate in North Malvern, Ark., and my wife and I have accepted the pastorate here.—Paul J. Smith, Pastor.

MIAMI, FLA.—We had a successful tent campaign in February with M. Mastro of Pennsylvania. A number were saved and delivered from the oppression of the enemy.

Mrs. Chapman, who had a bad case of sugar diabetes, was healed. A doctor examined her and pronounced her absolutely free from sugar. A lady who had cancer testified to passing the cancer. Another lady was healed of a bad lung condition. X-ray showed that her lungs were in perfect condition after prayer. A little girl about nine years old had a growth inside her left ear. After prayer she could hear distinctly.

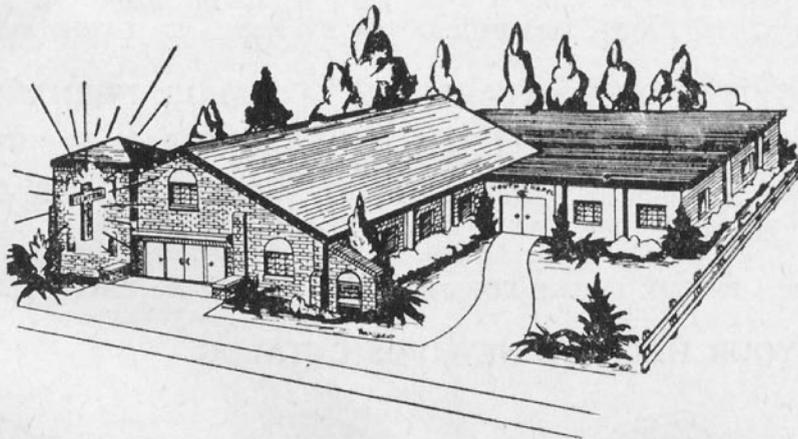
After the tent meeting Brother Mastro came into the co-operating churches to preach. This brought the people into direct contact with the pastors and their congregations.—Gaynor C. Blouin, Pastor of Revival Tabernacle, Chairman.

FIRTH, IDAHO.—We had a four-week meeting with Evangelists Vernon and Betty Griggs. Our people opened their hearts to the Lord, and made a new consecration, so that the Spirit was able to work. Many came from other towns, so it was hard to count the number who were saved, but seven definitely received the Baptism of the Holy Spirit.

One night a lady testified that the service had just begun when she was instantly healed of arthritis. A young man testified that during the meeting his throat, that was very sore, was instantly healed. A young man who lived 110 miles away and was sick in bed, felt that if he would get up and come to the meetings he would be healed. So by faith he received from the Lord.

About 25 miles from our little town there is a mission on an Indian reservation. Brother Griggs held meetings there each Saturday evening. It was an inspiration to see the hunger of the people and their faith in God for healing. During the week many of the Indians came to the meetings in Firth.

Written testimonies were given to us of people being healed of various afflictions and diseases. One man who had kidney stones was healed and passed them within 72 hours. This man gave his heart to the Lord. One man on my board of trustees, who has had stomach trouble so that he has not been able to eat meat for 16 years, was healed. Now he is able to eat any kind of meat.—W. R. Leisy, Pastor.



CENTRAL ASSEMBLY IN WICHITA, KANSAS

The people of the Central Assembly of God, at East Central and Spruce, in Wichita, Kansas, have been reaching out to win their community for Christ, and God has been rewarding their efforts. In 1948 they moved into a new church auditorium and during the past winter they built a new Sunday School annex, as shown in the drawing. J. Boyd Wolverton is Pastor.

It is seven years since Charles Peak opened services in a remodeled building at this location. The congregation that first day consisted of twelve people. Six months later they were organized as a church with twenty-one charter members. Later on, two more lots were added to the corner property, and a parsonage. Then plans were formed for the future: the old frame building was moved to the back of the lot, the trees were cleared, and preparations were made to build a new structure in 1946,

but construction had to be postponed due to government restrictions.

Brother Peak was called to be pastor at Pittsburg, Kansas, and Paul Greisen filled the pulpit. Then Brother Wolverton, the present pastor, was called in September, 1947. Ground was broken for the new building nine months later, and the congregation moved into their new auditorium on Nov. 14, 1948, with a record attendance of 165 in Sunday School. It is 50x80 feet, brick veneer, with a balcony, office, nursery and class rooms. It will seat 450 people.

The old building was used as a Sunday School annex, but they have built a new annex since that time. The new annex is similar to the main auditorium in structure, and is built with the thought of adding a second story which eventually will enable the church to accommodate 1,000 in Sunday School. The average Sunday School attendance in February was 280.

VACATION BIBLE SCHOOL SUPPLIES

These extra supplies will be very helpful in making your school a big success. Send your order early.

VBS BUTTONS

Attractive button printed in contrasting yellow, green and black, with an open Bible. Give a button to each child as he enrolls in your Vacation Bible School.

29 EV 9682 30c FOR 12; \$2.25 FOR 100

VBS BUTTONS

A colorful button showing children on the way to VBS. It is imprinted with "Tell Me Stories of Jesus—Vacation Bible School." Children will enjoy these.

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NEW... VBS BUTTON

In harmonious colors—yellow, blue and red. Every child in your vacation school will be proud to wear this button. Same size as illustration.

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VBS TAGS

Printed on the tag is a beautiful design in bright colors with the words "We are drumming up our VBS." An invitation has been printed on the reverse side.

29 EV 9688 25c FOR 12; \$1.50 FOR 100

ANNOUNCEMENT POSTER

Measures 24x18 inches and is printed in two colors, showing a boy and girl with the invitation "Come to VBS." A silent but effective advertising medium.

29 EV 9714 15c EACH; \$1.50 FOR 12

PLASTIC SCISSORS

These will cut paper very well, but they are designed so that they cannot cut clothing, hair, fingers, or effect bodily harm. Size is four inches; comes in assorted colors.

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HONOR SEAL

These beautifully embossed gold seals can be used in many ways. They will lend dignity and significance to certificates of honor. Illustration is the exact size of the seal.

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FELT EMBLEM

A felt emblem attractively designed in red on white felt. It is made of felt that is light enough to be sewed on a sweater or coat. Overall size is four inches.

29 EV 9712 12c EACH; \$1.25 FOR 12

LARGE PENNANT

An excellent pennant for classroom or department. Printed in same design as small pennant. Letters and design are in white on high quality felt. Size 8x18 inches.

29 EV 9708 25c EACH; \$2.50 FOR 12

INVITATION POSTCARD

These will increase VBS attendance. Lithographed in full color with an airplane flying over a VBS, with the wording "Make Our Vacation Bible School Your Landing Place."

29 EV 9698 20c FOR 12; \$1.35 FOR 100

NEW INVITATION POSTCARD

A blue and yellow postcard with little boy and girl, carrying a Bible inviting all to "Come to VBS." Use these to reach children who would not otherwise hear of your school.

29 EV 9700 20c FOR 12; \$1.35 FOR 100

SMALL PENNANT

Appropriate as an award or souvenir. Design of a small boy fishing, Bible and cross. In assorted colors of fine quality felt. Size 12 inches. Letters and design printed in white.

29 EV 9710 12c EACH; \$1.25 FOR 12

WRITE TODAY FOR YOUR HELPFUL NEW VBS CATALOG



Gospel Publishing House
SPRINGFIELD 1, MISSOURI

PECKVILLE, PA.—In February Evangelist R. R. Vinyard was with us for a three-week meeting. After the first week the assemblies in Carbondale, Clarks Summit and Dickson closed their services and joined with us, so we engaged the Blakely High School auditorium. Attendance ranged from 400 to 650. This was truly a Pentecostal revival. Over 50 came to Christ, 10 or 12 received the Baptism, and a large number testified to healing of various diseases.—by David A. Berquist, Pastor, First Pentecostal Tabernacle.

COMING MEETINGS

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

GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

JOHNSTOWN, PA.—Apr. 10—29; Evangelist Fred D. Drake.—by Charles C. Eyler, Pastor.

CLEVELAND, OHIO—Apr. 11—29; Evangelists Ernest and Virginia Berquist. (D. P. Holloway is Pastor.)

LODI, CALIF.—First Assembly of God, Apr. 15—; Evangelist George Hayes.—by Thomas J. Custock, Pastor.

FORT WORTH, TEX.—First Assembly of God, Apr. 4—; Evangelist Claire M. Brooks, Wichita, Kans.—by Leonard L. Norville, Pastor.

HUGHSON, CALIF.—Full Gospel Assembly, Apr. 15—29; Evangelist Walter Trumbo, Sacramento, Calif.—by Erling Saxelid, Pastor.

ST. LOUIS, MO.—Friendship Assembly, Apr. 1—; Evangelist Fred Brand.—by Fred Wampler, Pastor.

BARTLESVILLE, OKLA.—Tent meeting, Apr. 10—; Jack Coe Evangelistic Party.—by C. H. Asher, Pastor.

MYRTLE POINT, OREG.—Assembly of God, Apr. 8—; Evangelist James Durkin, Eureka, Calif.—by Richard Moehr, Pastor.

TUNKHANNOCK, PA.—Pentecostal Gospel Tabernacle, Apr. 6—8; Robert A. Krempels and E.B.I. students. E.B.I. Rally, Apr. 7, 7:45.—by M. David Bowen, Pastor.

HANCOCK, MD.—Full Gospel Church, Mar. 28—Apr. 15 or longer; Evangelist and Mrs. Fred Hunt of Alabama.—by W. C. Blewitt, Pastor.

BELLFLOWER CALIF.—Full Gospel Tabernacle, Apr. 10—15; Children's revival, Evangelists Virgil and Edythe Warens. (Clifford Andrews is Pastor.)

ANDREW, TEX.—Meeting in progress; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Springs, Tex. (J. B. Wharton is Pastor.)

GALLUP, N. MEX.—Assembly of God, Apr. 8—29; Evangelist Wesley Goodwin, Wellston, Okla.—by A. A. Price, Pastor.

WACO, TEX.—Assembly of God, 18th and Pine, Apr. 5—; Evangelist James W. Drush, Houston, Tex.—by Hardie G. Weathers, Pastor.

RENO, NEV.—Glad Tidings Church, Sectional Fellowship Meeting and Missionary Convention, Apr. 16—18.—by Walter E. Smith, Pastor.

MIAMI, FLA.—Tent meeting sponsored by Full Gospel Tabernacle, Mar. 23—Apr. 15; Evangelists Homer Peterson, Norfolk, Va. and Jonas E. Miller, Sarasota, Fla.—by Orville C. Smith, Pastor.

SUNDAY SCHOOL CONVENTION, Wisconsin-North Michigan District, at Racine, Wis., Apr. 26. Bert Webb, guest speaker. Sessions 10 a.m., 2, and 7:30 p.m. W. E. Wood is host pastor.—by G. M. Hillestad, District S. S. Director.

KANSAS C. A. RALLIES, Apr. 16—May 1, two rallies in each section. Rally theme, "This, Our Striking Hour!" Don Mallough, National C.A. Secretary, guest speaker. Loyalty Standard Awards will be made in each service.—by Paul Witten, District C. A. President.

NOTICE!!

If you have not as yet received a copy of the new 1951 catalog write to the Gospel Publishing House, Springfield 1, Missouri, for your copy today.

DISTRICT COUNCIL of North Carolina, and Ministers' Institute, at Pleasant View Assembly of God, near Reidsville, N. C., Apr. 10 and 11. State-wide Rally, Mon. night, Apr. 9. W. A. Brown, General Treasurer, guest speaker at each service. Andrew Stirling, District Superintendent, in charge. For reservations write host pastor, W. R. Pierce, Rt. 1, Reidsville, N. C.—by B. H. Conant, District Secretary.

KENTUCKY DISTRICT COUNCIL—Louisville, Ky., Apr. 17—19. Gayle Lewis, Assistant General Superintendent, guest speaker. Credentials Committee meeting Tuesday afternoon and service Tuesday night at Bethel Assembly of God. All other services at Church of the Open Door, South 2nd St. For information write W. G. Hinecker, 2115 Garland Ave., Louisville, Ky. or S. W. Brewer, District Superintendent, Box 210, Stanton, Ky.—by Carl E. Schmidt, District Secretary.

TEXAS SECTIONAL CONVENTIONS, two days and one night.

Greenville Section, Apr. 17—18, first service 7:30 p.m. Assembly of God, Farmersville.

Fort Worth Section, Apr. 19—20, first service at 10:30 a.m. Boulevard Assembly, Fort Worth.

San Angelo Section, Apr. 24—25, first service 7:30 p.m. First Assembly, Abilene.

Wichita Falls Section, Apr. 26—27, First service at 10:30 a.m., Assembly of God, Graham.

Those desiring exhorter, license or ordination certificates must fill out application and appear before committee in their section. Those renewing exhorter or license must fill out an application sheet. All ordained ministers required to fill out a questionnaire and hand to your Presbyter. All application blanks furnished at time of convention. For information write Sectional Presbyter or District Council office.—by J. O. Savell, District Superintendent, Waxahachie, Tex.

SOUTH DAKOTA DISTRICT COUNCIL, Aberdeen, S. Dak., Apr. 17—19. W. R. Steelberg, General Superintendent, guest speaker. Glenn Horst, missionary speaker. For rooms write Pastor S. S. Rexroat, Box 1, Aberdeen, S. Dak., or W. E. Cummings, District Superintendent, 410 E. 6th, Mitchell, S. Dak.

NORTHWEST DISTRICT C.A. AND S.S. RALLIES—Bert Webb, speaker. Services each day at 2:30 and 7 p.m. Apr. 10, Spokane, First Assembly; Apr. 11, Walla Walla; Apr. 12, Wapato; Apr. 13, Wenatchee; Apr. 16, Everett; Apr. 17, Seattle, Calvary Temple; Apr. 18, Olympia; Apr. 19, Longview.—by Vernon W. Skaggs, C. A. and S. S. Director.

NEW ADDRESSES

Norman L. Gardner, 302 N. Emerson St., Wenatchee, Wash. "Now traveling as field representative for Northwest Bible College, Seattle."

Pastor W. P. Rutledge, Box 491, Lordsburg, N. Mex.

Pastor Henry Greenwald, 317 Penn St., Sturgeon Bay, Wis.

Evangelist F. R. Lummer, 1831 W. 1st St., Davenport, Iowa.

Pastor Robert S. and Elmina A. Bubb, 1112 W. Pine, Deming, N. Mex.

Pastor Kenneth L. McKee, Box 491, Pacific Junction, Iowa.

Pastor W. Akridge, Box 447, Cuba, Ill.

Pastor Ben R. Harris, Sr., Imbler, Oreg.

Pastor Harold Crowell, 1207 Carter St., Carbondale, Ill.

Mrs. H. T. Smith, Sterlington, La. "Accepted pastorate of the Assembly in Mer Rouge, La."

Pastor H. Paul Holdridge, P. O. Box 6222, Albuquerque, N. Mex.

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Harold F. Richardson, R.R. No. 2, Alton, Ill.

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Forrest M. Lewis, Box 81, Edmond, Okla.

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Peter G. Johnson, 408 N. Lewis St., Harrison, Ark.

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J. L. Jeffrey, General Delivery, Walnut Creek, Calif.

Mack A. Cantwell, c/o M. G. Ryan, Pleasant Hill, Mo.

G. E. Strickland, 2 Irvin St., Walhalla, S. C.

Wilbur Weygandt, Box 252, Collinsville, Okla.

W. B. McKay, P. O. Box 1546, Orlando, Fla.

(Recently transferred into Assemblies of God. Has tent seating 2,000 fully equipped.)

SPECIAL NOTICE!

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10 to 24 copies	10%
25 to 49 copies	15%
50 or more copies	25%

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The operating of charge accounts is very expensive; therefore, it is impossible for us to allow the above discounts on charge orders. In order to receive these discounts, cash must accompany the order. No discounts are given on C. O. D. shipments.

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By Alice Reynolds Flower

The problems which are peculiar to a minister's wife are dealt with in this book. Running a parsonage brings complications all its own; how to manage home affairs and take active part in the church, entertain the frequent caller and maintain devotional life are dealt with. Cloth bound.

2 EV 484 \$1.75

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By Ralph M. Riggs

As the author points out in his preface, the ministers of the Pentecostal Movement have been so busy preaching, that not many writers have taken time to set down in systematic form "these things which are most surely believed among us." This new book is a valuable addition. Cloth bound.

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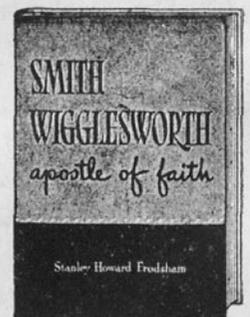
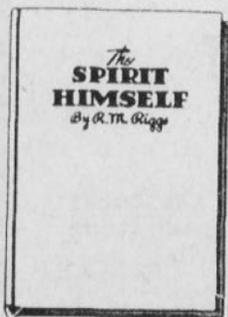
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