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The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



SENDAI CITY CELEBRATES EASTER
WITH B. G. M. C. SUPPLIES

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Six-Year Plan for Japan

A six-year evangelistic campaign aimed at doubling the number of Japanese Protestants will be conducted by the National Christian Council of Japan, beginning in April, as a prelude to celebration in 1959 of the centenary of Japanese Protestantism.

Churches to Promote UN

Churches throughout Connecticut were urged to "educate" their members about the aims, organization and achievements of the United Nations, in a resolution adopted by the Connecticut Council of Churches at its annual meeting in Hartford. "They do everything in some churches these days, it seems, but preach the gospel and teach the Word," comments *Alliance Weekly*.

Prison Garb Attracts Attention

Citizens of Missoula, Montana, were aroused to the importance of attending Sunday School when a man appeared on the streets of the business district dressed as a convict and carrying a sign: "J. Edgar Hoover says, 'Children brought up in Sunday School are seldom brought up in court.' *I didn't go to Sunday School. Better send your children to the Assembly of God Sunday School, 337 Stephens Avenue.*"

Wooden Churches for Germany

German Communists are taking advantage of the fact that some of Germany's beautiful church buildings were damaged in World War II. "See what the Americans did to your churches with their bombers!" they say. To counteract this Red propaganda, Richard A. Kinzer, head of a lumber mill in Burlington, Wisconsin, has organized a committee to build inexpensive but dignified wooden churches in Germany to take the place of the bombed churches.

Canadian TV and Religion

The government-owned Canadian Broadcasting Corporation has declined to telecast the program of Roman Catholic Bishop Fulton J. Sheen, originating in New York City. The decision is in line with established CBC radio policy against selling time for religious programs. A commercial firm sponsors Sheen.

The precedent probably means that the Canadian Broadcasting Corporation will make free TV time available to all religious groups, it is believed.

Cost of the Korean War

According to the *U. S. News and World Report*, the cost of the Korean war is estimated at fifteen billion dollars (\$15,000,000,000). Since the conflict began in June 1950 the Federal budget has been doubled.

Bible Burnings Outlawed

When an evangelist at Crestview, Florida, announced he would publicly burn the Revised Standard Version of the Bible in protest against certain changes it has made in the sacred text, the city council passed an ordinance prohibiting such Bible burnings. The ordinance prescribed a \$500 fine or 90 days in the city jail for offenders.

World Day of Prayer

Friday, February 20, will be observed in many churches as the World Day of Prayer. Last year there were prayer services in more than 17,000 communities of the United States and in 113 other nations on the World Day of Prayer, it is reported. The National Association of Evangelicals has prepared a program guide for pastors and leaders who desire help in planning for the Day of Prayer. Its theme is, "Kneeling to Conquer." For copies of the program booklet, write to the National Association of Evangelicals, 542 South Dearborn St., Chicago 5, Illinois.

Banning Beer Ads on TV

Station WFBM-TV in Indianapolis has complied with a request by the local Methodist Ministerial Association that it ban commercials showing announcers drinking beer. The ministers sent their complaint to the station, to its announcers, to its program director, and to the breweries which sponsor the commercials. In it they said that such "lip-smacking dramatization" does "our children harm that years cannot remove."

There is a mounting tide of criticism everywhere against beer advertising on radio and television. The Methodist ministers of Dallas, Tex. voted to ask the Federal Communications Commission to eliminate beer advertising on all radio and television stations throughout the country. If the stations do not voluntarily eliminate the offensive advertising, as WFBM-TV in Indianapolis has done, the Government ought to order them to do so, in order to protect our children.

Death of a Cult

You may recall seeing the advertisements of Psychiana which announced, in large letters, "I Talked With God—Yes, I Did—Actually and Literally." Well, according to *Our Hope* magazine, Psychiana is dead. Frank Robinson, the drugstore clerk of Moscow, Idaho, who founded the cult, died in 1948. His wife and son tried to carry on the work, but without the leadership of "Doctor" Robinson interest in the mail-order religion lagged. The Robinsons announced in December that, after January 1st, because of "increasing costs of materials and additional operating expenses," mailings of the Psychiana literature would be discontinued.

A Generous Gesture

To build goodwill, some church laymen in Buffalo, N. Y. are dropping nickels in parking meters for their fellow citizens. When a motorist returns to his car after his parking time has expired, he may find, instead of the familiar \$2 red parking tickets issued by the police, a free yellow ticket carrying the following message:

"To the owner or driver of this automobile: Your time had expired on this meter, but a member of Salem Evangelical and Reformed church inserted a coin for you. You are hereby invited to attend the service Sunday at 10:30 a.m., 413 Sherman St."

The favor often brings newcomers to the church services.

Graham Reports on Korea

Evangelist Billy Graham spent Christmas at the war front. During his 18-day tour of Korea he conducted revival meetings among U. N. troops and prisoners of war, and visited troops on battle stations and in hospitals.

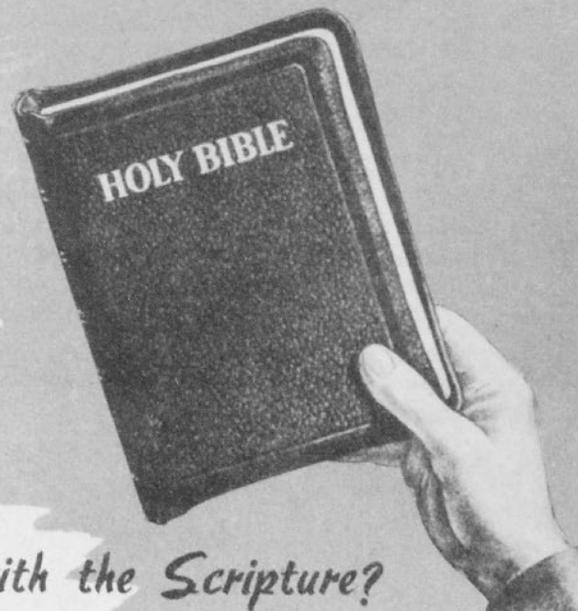
"American troops in Korea are morally and spiritually more fit than those at home," he said. "At the front lines I found the men more interested in evangelistic meetings than in theatrical shows. They want Bibles more than pin-ups."

Regarding the gospel work in the prison camps, he said that thousands of captured Chinese and North Koreans are being converted to Christianity in "the greatest indoctrination ever recorded." He added that "not one of the prisoner-converts" wants to return to Communist-controlled areas.

The evangelist gave much credit for the mass conversions to the work of the Bible schools, conducted by the chaplains. There are some 20 congregations and 14 Bible schools (with over 3,000 students) in the prison camps. Graham noted that the South Korean Army's new chaplain corps is "the first ever set up in an Oriental army."

by J. Narver Gortner

Can Eternal Life Be Lost?



What saith the Scripture?

Can eternal life be lost? The question has been answered in different ways. Some have affirmed most emphatically that it cannot be lost and others have been just as emphatic in their assertions that it is something the title to which can be forfeited, and of course to lose the title to it is like losing the title to a piece of real estate: he who loses the title to the estate loses the estate.

It might be well for us to inquire, What is eternal life? It is quite evident that there are vague notions as to its character. We have ideas as to the character of life, although life is involved in mystery, and we know that, at least so far as this world is concerned, it can cease. Death is the opposite of life, and we know that men die; every cemetery is bearing witness to this fact. "One generation passeth away, and another generation cometh." Life here upon earth has been followed by death in the case of every man and every woman who has lived and has passed out of the world with the two exceptions of Enoch and Elijah who were translated. But eternal life is life that does not cease; in other words, the life that is eternal is the life that is continuous, the life that lasts forever. It is not something that can be given in a moment, in a day, in a year, or in ten thousand years. It is something, rather, that God, who is the Giver of it, must continue to give as long as eternity shall last. If at any time during our sojourn upon this planet, or after our exit from it, God were to cease to give life the result would be death. I lived yesterday; it was necessary for me to breathe; had I ceased to breathe I should have ceased to live. I am living today; it is just as necessary for me to breathe today as it was yesterday, and if I am living tomorrow it will be necessary for me to breathe in order that life may continue.

Hezekiah was sick unto death; he

was told by the prophet that his days were numbered. "Set thine house in order, for thou shalt die and not live." With his face turned toward the wall and bathed with tears the sick king prayed, and his prayer was heard. Isaiah was sent back to assure him that God had heard his prayer and had seen his tears and that fifteen years were to be added to his life. He received a new lease on life, and, so far as I know, was the only man ever told by God just how long he was going to live. Let us suppose that Hezekiah, after having been assured that fifteen years were to be added to his life, had said, "I am now proof against death; I can do anything I want to. I can jump into the ocean: it cannot drown me. I can walk through the fire of the hottest furnace: it cannot burn me. I can drive a dagger into my heart: it cannot kill me. I can expose myself to any danger or to all dangers: for a period of fifteen years I am absolutely invulnerable. Fifteen years have been granted unto me; God has given them, and they cannot be taken away." Hezekiah was not foolish enough to talk like that. He knew that the fifteen years had been promised him conditionally, and that it was necessary for him to take care of his body and continue to breathe, and stand out of the way of death as the days should come and go, and to be receiving continuously the gift of life that *was being given* (not *had been given*) to him by God.

What I am trying to emphasize is that life, as long as it continues, must continue to be given; and life, in order that it may be eternal life, must be given and received throughout eternity. Provision has been made in the divine economy, not only for an initial cleansing, but for *continuous* cleansing from sin. The word rendered "cleanseth" in 1 John 1:7 means *continuously cleanseth*, and it will

be observed that the continuous cleansing is contingent upon our walking "in the light as He is in the light." We are in a world of sin and sinners, and God in His goodness has ordained this method whereby if we come into contact with the pollution of the world (and such contact it is practically impossible to avoid), we shall not be polluted by it. And just as cleansing is continuous as we walk in the light, eternal life is continuous as we maintain contact with the source of that life, which is Jesus Christ. Our Lord said, "This is life eternal, that they might know Thee (Gr. *hina ginoskosin se*; literally, 'that they might be knowing Thee'), the only true God, and Jesus Christ, whom Thou has sent" (John 17:3).

Recently I passed the seventy-eighth milestone of my earthly pilgrimage. God did not give me this length of life when I was born, but He has been giving it to me all through these seventy-eight years. I do not know how long I shall remain here. If the Lord tarries there is a possibility, but hardly a probability, that I shall live another decade. God is able to read the future, and He only knows. But as long as I live I must continue to receive my life from Him in whom I "live and move and have my being." If at any time I cease to do so, the result will be the cessation of life. It takes seven decades to give a man seventy years of life, and eight decades to give him eighty years, and it takes all eternity to give him *eternal* life. And so I am saying that it will help us to an understanding of the question, "Can eternal life be lost?" if we can get an adequate conception of what eternal life is.

I transcribe here for the benefit of my readers a very important notation from the introduction to the New Testament in the Newberry Bible:

"The Authorized Version of the Original Greek Scriptures of the New

Testament is admirable, as to correctness in translation, and soundness in doctrine. But the translators of both Old and New Testaments laboured under the disadvantage that Latin was then the medium for acquiring Greek and Hebrew. As the Latin has no article, and makes no distinction between the Greek aorist and the perfect tense, the beautiful precision of the Greek and Hebrew Scriptures as to the articles and tenses is in a great measure obscured."

On another page in the Newberry Bible occurs this note:

"In respect to the verb, the Greek is the most wonderfully precise of all languages, wrought out by Divine Providence for the purpose of being employed as the instrument of revelation in those portions of Scripture which require the nicest distinctions. In these portions especially, in order to clear understanding and sound theology, no distinction of tense must ever be overlooked."

Our friends who teach the distinctively Calvinistic doctrine of the indefectibility of the saints, or, as it is sometimes called, "once in grace always in grace," quote perhaps more often than any other passage the words found in John 10:27, 28—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We are told that here is absolute proof in the words of the Master Himself that it is impossible for any one of the sheep of Christ to perish; they have been given eternal life, and they cannot perish; Christ said, "They shall never perish."

It will help us to an understanding of this portion of the Word if we can be led to see that there is a precision of expression in the Greek text that is not conveyed to us in the translation in either the Authorized or Revised Version. Here is a literal rendering of the text as every good Greek scholar will concede: "My sheep are hearing my voice, and I am knowing them and they are following me: and I am giving unto them eternal life, and they should by no means be perishing, and no one shall be snatching them out of my hand."

It is utter folly to try to make this passage of Scripture, or any other passage teach the doctrine of the indefectibility of the saints. And by the indefectibility of the saints I mean the impossibility of their defection from the grace of God to the extent that they shall forfeit their title to an everlasting inheritance and ultimately perish.

The passage under consideration gives us a definition of Christ's sheep: His

sheep are they who are hearing His voice and who are following Him. Mark the fact that we are told that they *are hearing*, not *have heard*, His voice, and are following Him. And to follow Christ is to obey Him, to shape our lives in accordance with His will and His Word. Christ's sheep, then, are they who are doing this, not they who have done it but are not doing it now.

And just as long as the sheep of the good Shepherd continue to hear His voice and to follow Him, He will be knowing them as such. His knowledge of them as His sheep is based upon their continuing to hear His voice and to follow Him. And mark the fact that He says, "I am giving unto them eternal life." This giving is continuous giving as the Greek text makes very clear. Just as God gives continuously the air we breathe and ability so that our lungs can inhale and exhale that air, that we may continue to live in the body, He gives continuously eternal life as we continue to hear His voice and to follow Him that He may be knowing us as His sheep. And He says concerning His sheep that "they should by no means be perishing," and as His sheep they cannot perish. Before any one who has been of the sheep of the good Shepherd can perish he must cease to be a sheep, for concerning the sheep of Christ the Master says, "No one shall be snatching them out of My hand."

All that we can possibly have in this present evil age is the beginning of eternal life, and an experimental knowledge of sins forgiven is such a beginning "if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). In his Epistle to the Romans Paul tells us in unmistakable language that God will render in the day of final reckoning "to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:6, 7). Eternal life, then, is something that God is going to render or give to the faithful believer, and the condition upon which it is to be rendered or given is continuance—"patient continuance in well doing." This is in strict harmony with what we read in Hebrews 3:6 where we are told that we are of the household of Christ "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

There is a very significant passage in the Epistle to the Colossians that no believer whose sins have been forgiven and in whom the new nature has been implanted should overlook. There we read, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through

death, to present you holy and unblameable and unprovable in His sight: *if ye continue in the faith* grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:21, 22). This passage not only emphasizes the necessity of continuing "in the faith," but makes clear the fact that it is possible to fail to do so, for if it is impossible for one to fall away and so fail to be presented "holy and unblameable and unprovable in His sight," the warning appears to have been unnecessary and without meaning.

The Epistle to the Hebrews is a warning against apostasy. The inspired writer all the way through that remarkable treatise makes it very clear that it is not only important but necessary that we endure unto the end. They only are saved who thus endure. Salvation is a process. It will not be finished until we shall have been presented faultless before the presence of His glory with exceeding joy. Peter speaks of saints "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). And so we are exhorted to "go on unto perfection" (Gr. *teleioteeta*, which means, full growth or maturity"). Why should we be warned against apostasy if it is impossible to apostatize? But that



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it is possible to apostatize is so clearly set forth in the Word of God that it seems passing strange that any reader should ever have failed to see it.

There is a story told of a man who sold all he had and invested the money in a single diamond of great value. The authenticity of the story has been questioned, and some believe that, like the fable of Jotham in Judges 9:7-15, it was invented as a piece of fiction, or as a parable, to teach an important lesson or point a much-needed moral. In the story we are told that the man was on his way to this country, and amused himself and the passengers on the boat by tossing the gem up into the air and catching it as it came down. He was warned that this was dangerous: the gem might fall on the deck and roll off into the ocean. He laughed at the warning; he had no fears; He was an expert in catching it, and to show his skill and his fearlessness he walked to the side of the ship and tossed the diamond up, holding his hand out over the water. He caught the gem as it came down. This he did again and again. But he did it once too often; there was a gentle swell that every sea voyager understands, and the ship very slightly changed its position, and the gem came down beyond his reach. The man stretched his arm as far as he could stretch it, but just beyond the tip of his fingers the precious stone fell. There was a little splash in the water below, and it was gone forever. He had invested his all in that gem; it was his gem. He had bought it. So far as his worldly possessions were concerned it was his all. But he had refused to heed the warnings of his friends, and he lost it. It may be said that the gem was still his, but it was gone. It was at the bottom of the ocean, and he was never to see it again.

The man was financially ruined, and all through his own folly. Thus is it possible for one to throw away the hope of eternal life, and to throw away the hope of eternal life is to throw away eternal life itself, for the hope of eternal life and eternal life are inseparable in this world. Strictly speaking, that which we now have is the hope. That which we shall have hereafter if we endure unto the end is eternal life. And that, as already pointed out, we *shall be having* rather than *have*.

I answer the question, "Can eternal life be lost?" in the negative. It cannot be lost. But the hope of eternal life which is the beginning of eternal life, provided we "hold fast the beginning of our confidence steadfast unto the end," can be lost. It is possible for one to be genuinely converted, born of the Spirit, made a partaker of the divine na-

All Are Included

Donald Gee

"It's all right for your type of personality, but not for me." That remark, carrying a rather dubious compliment in its tone, was made as a reason why a fellow Christian should take no interest in the baptism in the Holy Spirit, and any matters classed under the heading of "Pentecostal."

His idea was that it involves a certain kind of emotionalism to which he prided himself as being foreign. He may not have been entirely to blame for his mistaken idea; perhaps in description we have stressed the emotional side a bit heavily. And admittedly some folk do go to extremes—even good ones. Of course, the truth is that in the very nature of the case the Baptism in the Holy Spirit must be for every Christian, quite irrespective of temperament, or upbringing, or culture, or any incident of personality. It is as universal as Salvation, of which, indeed, it is a vital part. A significantly recurrent word in the Bible story of Pentecost is "ALL." "They were *all* with one accord"—"They were *all* filled"—"The promise is unto *all*" (Acts 2:1, 4, 39). There were no exceptions.

The original "all" on the Day of Pentecost was composed of a varied enough company. There was Peter the impulsive; John the intense; Thomas the skeptical; Matthew the precise; Nathanael the guileless; Simon Zelotes the revolutionary; Andrew the practical; James the ambitious; Mary—and the other women. Enough samples of

humanity there to suit every type! But the striking historical fact is that on that day they all received an identical spiritual experience that was a "Baptism."

Later on there were despised Samaritan converts; Saul the educated Pharisee; Cornelius, an officer in the Roman Army; Apollos from the Alexandria schools; and citizens of Greek cities. The cosmopolitan nature of the Christians who received the Pentecostal experience identical with that bestowed "at the beginning" disproves any idea that it requires a certain type of personality favorable to a specialized kind of "religion."

It must be for all, because all need it. Rightly understood it involves something far more than anything temperamental, or denominational, or sectarian, or parochial. It cannot be otherwise, for it is the positive side of salvation. It is the "receiving" that complements the "remission." It is not sin going, but sanctification coming. Not emptying, but filling. It is God coming into the life in a fuller way. How can it be only for those who conform to a certain type of personality? Never! The body is compacted by that which every joint supplieth. All are necessary, therefore all have a share. Nothing but a foolish pride, though unrecognized as such, will cause men deliberately to hold aloof. The baptism in the Holy Spirit is for you, and for me, because—thank God, it is for ALL.

ture, a member of the family of God, and then apostatize. There are multitudes all over this world who have been saved, and some of them have had the blessed Baptism in the Holy Ghost, who have fallen from grace. Demas was such a one in the days when Paul lived. Paul wrote, "Demas hath forsaken me, having loved this present world." Demas had not been a church member merely. He had been "a fellow labourer in the gospel" (Philemon 5:24). It is evident that he was no ordinary man among his brethren. Paul had esteemed him highly, but in the hour of real testing he had fallen away. Had he died in the day when his lamp was trimmed and burning it had been well for him and well for the cause of Christ, but he lived to forsake his Lord and to turn his back upon the apostle with whom he had been

associated in the work of God in other days. Why was Paul inspired by the Holy Spirit to record the fact? Doubtless for the same reason that the failures of the Israelites who "were overthrown in the wilderness" have been recorded in God's Word: "to the intent we should not lust after evil things as they also lusted" (1 Cor. 10:6). Tradition tells us that Demas was never reclaimed, but that he went from bad to worse, that he sank from one depth of wickedness to another, until finally he closed his infamous career as priest in a heathen temple, offering sacrifices to gods that neither see nor hear. The tradition is doubtless a reliable tradition, for had Demas ever come back to God it is altogether likely that the fact would have been recorded by some one of the

(Continued on page nine)

Our Trip to the Orient

Evangelist Mark Buntain

"FASTEN YOUR SEAT BELTS, please, we are five minutes out of Honolulu." The pleasing voice of the airline stewardess reminded Bob Taitinger and me that the first lap of our journey to the Far East was almost over.

The first Sunday night we spent with Brother and Sister Eldon Vincent in their lovely new tabernacle in Honolulu. These folk have worked hard and our hearts thrilled to see how God is using their spiritual lighthouse in Honolulu, the capital city of Hawaii.

In America we think of the Hawaiian Islands as a great summer resort of blue skies and palm trees, not realizing that amid all this beauty there live 500,000 people of whom 75 per cent are Buddhist idolaters.

Wednesday night we again boarded a plane; this time a Philippine airliner. As we bade good-by, the missionaries and Christian friends who had come to see us off sang that grand old favorite, "He's Coming Soon," to the traditional Hawaiian melody.

Wake Island was our first stop during the night. While the plane was being refueled we had opportunity to change our cramped position and exercise our weary bodies. After a short stop we again soared high into the air and headed toward Guam. Our hearts beat faster as we flew over this ground that was hallowed by the blood of our own G.I.'s.

When we arrived in Manila we were met by Floyd Horst, a missionary whom we learned to love and appreciate as a true warrior

of the Cross. After our baggage was loaded into his Speed-the-Light Chevrolet, Brother Horst whisked us out of the dirty, crowded streets with their unfamiliar scents into the cleaner suburbs.

How delighted we were to catch, in passing, a glimpse of the Far East Broadcasting Company's gospel station with its lofty towers visible a long distance away. It was not long until we turned into a dusty lane and above the gate we read a welcome inscription, "Bethel Bible Institute." No words of mine can adequately describe this splendid school with its water tower and seven beautiful buildings. It is impossible to recount to others the toil and prayers of Brothers Arthur Ahlberg and Paul Davidson who have given unstintingly of their time and talents that these fine buildings might be erected for the glory of God and for the furtherance of the gospel.

The school term was almost over but we were thankful to our Heavenly Father that He permitted us to arrive in time for the closing days and to share in a heaven-sent revival.

Brother Horst, the Principal of the school, was eager for God to revive and quicken these 70 precious students before they dispersed to their homes on the various islands. God wonderfully answered prayer and for one whole week the glory and power of God was manifested in our midst. At this time many received the Baptism in the Holy Spirit.

We also itinerated in the provinces for special meetings. We traveled on a crowded

bus, up and up, around curve after curve, until we finally reached Mountain Province. Our first stop was high up in the mountains, about three miles from the city of Baguio. We were well rewarded for our wearisome and hazardous journey when we met our missionary, Sister Elva Vanderbout, who works among the Igorot tribespeople.

Five years ago, after Mrs. Vanderbout's husband was called Home, she felt the call of God to the Philippines. Brother Soriano, trained in the Northwest Bible College in Seattle, has ably assisted her.

First, with plenty of soap and an abundance of washcloths and towels, Mrs. Vanderbout began to win the confidence of the people by scrubbing their dirty and diseased children. Later, with the vision of the need for a place in which to worship and the assurance that God was leading her, Sister Vanderbout went into the city and ordered lumber, nails and other materials required for a church building. God honored her faith and laid it on a brother's heart to send her \$2,000. God has blessed the efforts of our sister; and today, if you were to stand on Baguio City's highest lookout point, you could see across the hills the lovely spire of Bethel Temple.

Perhaps God is speaking to someone today to send needed funds for some mission project. Do you have funds that you could give to foreign missions now? I have lived with our missionaries in their homes, traveled with them under tropical sun, on crowded streets and dusty roads, walked miles with them in burning heat on narrow mountain trails, and lived with them in native huts. In all the four lands of the Orient that we visited I did not see any extravagance or luxury; rather, many times I saw the missionaries stretching their allowances in order to meet the need of the field in which they labored.

Rudy Esperanza, District Superintendent of the Assemblies of God in the Philippines, invited us to speak at their annual convention. The Lord met us in a glorious way. Our hearts were touched as the national workers gave their reports of the goodness of the Lord in their various fields of service.

After the convention meetings were over, Brother Horst again piled the Speed-the-Light Jeep full of necessary equipment and off we went once more to live with the nationals in their bamboo houses, traveling from village to village, spreading the Good News wherever we could. Everywhere we found hearts hungry for the Word of God.

The time of fellowship with Brother and Sister Clyde Shields in Santa Maria, Ilocos Sur, will never be forgotten. There too, the Holy Spirit honored the Word and precious souls came to the Lord.

As we close this sketch of the first part of our crusade in the Orient, may we, on behalf of our faithful missionaries, national workers, and earnest Christians away out in the Philippine Islands, urge you to remember them daily in prayer?

* * *

EDITOR'S NOTE: Brother Buntain is an American evangelist who has been visiting some of our mission fields. He gives us first-hand impressions of missionary activity in these fields, as well as an account of his ministry there. He was accompanied by Brother Taitinger from the Pentecostal Tabernacle in Edmonton, Canada.





The above is a picture of the Assembly of God Sunday School in Valparaiso, Chile. The congregation until recently worshiped in a small hall with a seating capacity of only 125. The church has had a remarkable growth and the membership now numbers 1,000. It was necessary to purchase a larger building; hence, the one at the extreme right (only a part of which shows in the picture) was bought. There is still an indebtedness of \$5,000 on the property.

NEW BUILDING FOR VALPARAISO

H. C. Ball

HOW WOULD YOU like to attempt to accommodate a congregation of a thousand people in a hall that holds only 125? "Impossible!" you say. Exactly so. Therefore the three-story building at the extreme right of the picture was purchased for this congregation by the help of God's people.

In March of last year God graciously visited the Republic. Wonderful meetings were held in Valdivia, Valparaiso and Santiago under the leadership of Evangelist Clifton Erickson. As a result of his campaign in Valparaiso, Chile's great seaport, over a thousand people signed cards signifying their intention of becoming members of the Assembly of God.

What a problem faced our missionary, Cyle Davis, for the hall in use at that time had a seating capacity of only a little over a hundred!

When the present spacious building of concrete and reinforced steel was offered at so low a price, a special effort was made to purchase it. Before the final papers were signed frantic attempts were put forth by the opposition to take the building from us. By God's help we got full possession.

In August 1952 under the ministry of Brother Luis Otero of Puerto Rico, Valparaiso was again graciously visited by God. The meetings were held this time in the new church and over 1,000 people attended every service. There were many remarkable conversions.

One young man who belonged to a very prominent family had lost his good position through drink. He had difficulty earning a living and finally managed to eke out an existence through shining shoes. He came to the meetings and was gloriously saved. Many sick were healed and hundreds of "babes in Christ" from the previous campaign were "rooted and grounded" in Christ Jesus.

One interesting feature of the meetings was the participation of ministers of several evangelical congregations. One Presbyterian pastor testifies that several of his congregation have received the Baptism of the Holy Spirit and that his church is on fire for God.

The Valparaiso assembly is pressing on! They are faithfully contributing all that they can, but there is still a debt of \$5,000 on their church that must be paid off. We are trusting God to clear this indebtedness and to continue to bless these hundreds of souls that have so recently been born into His kingdom.

Contributions for this needy cause should be designated "Valparaiso Church Debt" and may be sent to Noel Perkin, 434 West Pacific Street, Springfield 1, Missouri.

God speed the day when those of every nation

"Glory to God" triumphantly shall sing;
Ransomed, redeemed, rejoicing in salvation,
Shout "Hallelujah, for the Lord is King!"

—J. McGranahan

MISSIONARY News Notes



The Leon Elliotts of North India arrived in New York on December 13. They are living at present at 25 Wilson Avenue, Presque Isle, Maine.

* * *

Mrs. Nettie Juergensen of Japan makes a request for song books: "I have been wondering if in some of your church cupboards or basements, or even in your homes, there are not some discarded song books that are still usable. Our young people love to learn English songs but it is hard to teach them without books. We can repair them here at a very moderate cost. If you have any such books we would be very grateful to have them. Kindly mark them 'Books' and mail them to our address, as follows: 7-3 Chome, Amatsuka, Nishi-Ku, Nagoya, Japan."

* * *

The G. A. Bergstroms arrived in Springfield on Tuesday, January 6. They will probably stay at Mission Village until they leave for Brazil, which will be some time in February.

* * *

The R. B. Cavaness family is still unable to sail for Indonesia. Their address for the present is: % Bank and Office Equipment Company, 609 Third Avenue, Seattle, Washington.

* * *

Lowell E. Dowdy, missionary to Chile, S. A., writes: "Ours is the only Assembly of God work south of the capital city of Santiago. The church here in Valdivia is four years old and we have a Sunday School of 170. There are many evangelical churches in Chile but none that preach the full gospel message except the Assemblies of God."

* * *

Miss Constance Eady of South India writes: "We do praise God for what He is doing in the villages. We had a splendid service at Thandakuppum. It was a nice night and we had our meeting outside. The Lord surely blessed us; at the close of the service two men and one young woman gave their hearts to the Lord. The girl's face was radiant and her joy at having found the Saviour was unbounded. While I was on furlough the people themselves carried on the Sunday School and church services in this village."

* * *

When the John Franklins returned from Guatemala they did not expect to return for some years. However, Brother Franklin is now going back to the field, and his wife and their five children will remain in Texas for a year or so.

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

SUNDAY'S LESSON

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

PRINCIPLES OF THE KINGDOM

Lesson for February 8

Matthew 5:33-48

There are devout children of God who believe that, because Jesus was a minister of the circumcision, to confirm the promises made unto the fathers (Rom. 15:8), the Sermon on the Mount merely sets forth the laws of the kingdom which will be set up when He comes to reign, and that it is a mistake to apply them as Christian truths for the guidance of the Church. With this position we can hardly agree. The apostles, who preached the Christian gospel, spoke of it as "the kingdom of God" (Acts 28:23; Rom. 14:17; 1 Cor. 4:20). At the coming of Christ the kingdom will be revealed openly; at present it is centered in the human heart, but nevertheless it is real.

In the Sermon on the Mount Jesus showed that being followers of God requires more than an external righteousness; it requires a correct state of the heart. He taught that if the state of the heart is right, the external expressions will be right also. We may well measure the quality of our Christian character by its conformity with the truths which were spoken by our Lord.

1. The Speech of a Christian. Matt. 5:33-37

a. Perverted Use of Oaths. The instruction given by Jesus, "Swear not at all, etc." means in simple language, "Speak always the truth, and let your speaking be reliable because of your honesty." In Matt. 23:16-22 Jesus rebuked a Jewish belief that if a person should swear by the temple his oath would not be binding, while if he swore by the gold of the temple he would be held responsible. Jesus denounced such hypocrisy and deception.

The Jews used the traditions of the elders and every conceivable means to circumvent God's purpose for them. God had said no man should carry a burden on the Sabbath day. To get around this, as they thought, without breaking the law, they would tie something to the burden and drag it! This was a complete violation of the purpose of God that they should rest from their labors on the Sabbath. Evidently it was similar with regard to taking oaths. That which in the beginning was godly and wholesome, had been corrupted to where it became a hiding-place for insincerity and untruth. Therefore Jesus taught against using this device. Instead of swearing by this or that, Jesus said, merely say Yes or No and let it be a word on which all men can depend.

b. Proper Use of Oaths. When the taking of oaths was instituted it was an evidence of honest purpose. When Abraham sent his servant to seek out a bride for Isaac, he required that the servant swear that he would not take a wife from among the

daughters of Canaan (Gen. 24:3). When Abraham refused the spoil from the king of Sodom, he affirmed, "I have lift up mine hand unto the Lord, the most high God," which was the equivalent of taking an oath (Gen. 14:22). Even God is described as taking an oath: "For when God made promise unto Abraham, because He could swear by no greater, He sware by Himself" (Heb. 6:15). If space permitted we could run through many other places in Scripture where oaths for confirmation of covenants, and assurances of speaking the truth, are recorded, for they are many.

c. Taking Oaths in Court. This leads us to consider whether or not a person who is required to testify in court should swear to tell the truth. An untruthful man will lie whether he swears to speak the truth or not; but, according to law, should he be caught in falsehood after taking an oath, he becomes legally responsible, which would not be the case had no oath or affirmation to tell the truth been given. For those who have conscientious objection to taking an oath in court, provision is made whereby they merely affirm, but the legal obligation of so doing becomes as binding as if they had taken the oath.

2. The Actions of a Christian. Matt. 5:38-42

a. What Moses Taught. The law said, "Eye for eye, tooth for tooth" (Ex. 21:24). Proper understanding of this is found if the context in Exodus is read. It is part of the law of judgments against injury to others which was instituted by God. A nation must have laws to govern the people. The account in Exodus sets forth the treatment that was to be meted out through proper process of law against those who would abuse others (see Ex. 21:12-36). Unfortunately the Jews would corrupt a good law and make it an excuse for retaliating with severity should they feel unfavorably disposed toward any. This Jesus would correct.

b. What Jesus Taught. Jesus taught that we should submit to evil, rather than to seek revenge or to entertain a spirit of bitterness. If smitten on one cheek, we should turn the other and let it be smitten. If we are sued at law and our coat is taken, we should let them have our cloak also. It is not likely, as a general rule, that a person would have to stand and be smitten on one cheek and then on the other, or that by law he would be stripped unjustly, but Christ would have us cultivate a spirit like His. He was reviled, but He did not revile in turn. Bringing it down to life, He would say: "If you are snubbed, do not snub in return; if you are stabbed in the back,

do not stab the knifer in return."

3. The Attitude of a Christian. Matt. 5:43-48

a. Love Is the Secret. This portion of our lesson, I believe, covers the whole. Love is the secret of being true in speech, patience, and forbearance of action. To show love is to be like God. We need the love of God shed abroad in our hearts by the Holy Ghost. When we receive God's love, we are able to love our enemies and to bless those who curse us. Most of us could stand before a sinner and accept his cursing without being upset, but if a brother in the church speaks against us we need divine love to maintain the proper attitude. When we learn that a brother has been untrue to us, the temptation comes to return evil for evil. This is a test of our Christianity, to show how deeply we are living in God.

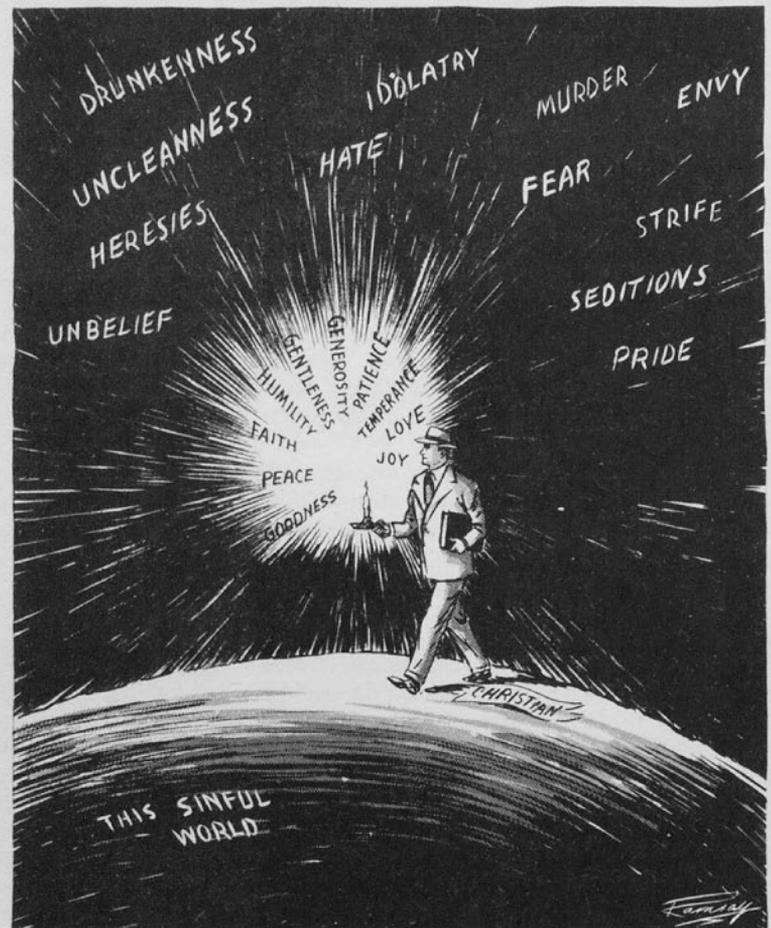
b. Love Must Rise Above Feeling. When unpleasant situations arise we may be tempted to be resentful. We must not yield to emotions, but remember the Word and the instruction which it gives. Acting upon the commandments of Jesus, moving in the way He has set before us, is the path of Christian victory. By God's grace we can put our feelings down and take the way the Lord has laid out for us.

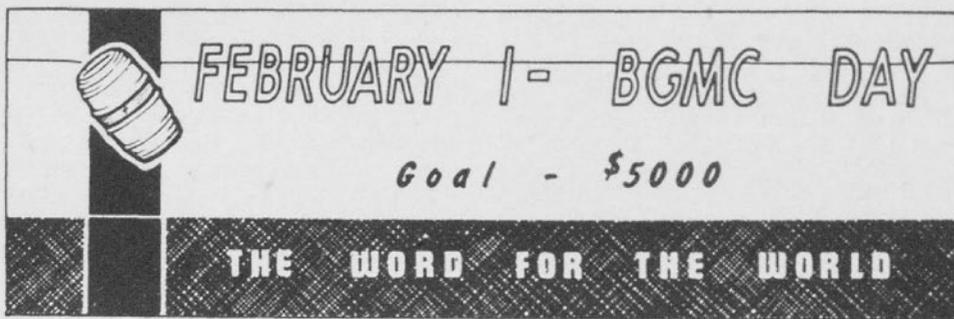
THIS WEEK'S LESSON

True Followers of the King (lesson for Sunday, February 1). Lesson text: Matthew 5:1-16.

Be sure to read the special offer on the back page. It applies to all new subscriptions. If you are not already receiving the EVANGEL through the mail you may include your own five-month subscription at this exceptionally low rate.

THE DARKER THE NIGHT, THE BRIGHTER THE LIGHT





This week's cover . . .

SENDAI CITY CELEBRATES EASTER WITH B. G. M. C. SUPPLIES

Sunday School literature and visual aid supplies from the Boys and Girls Missionary Crusade arrived at Sendai City, Japan, just before Easter. In the picture on the cover an outdoor Sunday School session can be seen. Miss Katsumats is telling the Easter story on the flannelboard. Seated at the organ is Margaret Carlow, missionary to Japan.

In this picture all of the boys and girls, except the kindergarten age group, are shown together. This was possible only because the Sunday School was held out-of-doors on that special day. The chapel cannot hold them all. Usually small groups meet at 8:00 a.m., 9:00 a.m., 1:00 p.m., 2:00 p.m., or 3:00 p.m. Junior High students and adults are not considered a part of the Sunday School. Missionaries have special classes for the Junior High students; the adults attend church services only.

Before she came home on furlough, Miss Carlow had four Sunday Schools in the vicinity of Sendai City—two in the country and two in the city. The attendance averaged 800 boys and girls in the sixth grade and below. On the rear of the lot in the picture there is now a small stucco missionary residence about 20 x 30 feet in which the Sunday School classes and other services are held. Japanese Christians are planning to erect a large building to accommodate the Sunday School and a kindergarten.

Why should our missionaries foster a kindergarten? The Japanese people are especially alert to grasp opportunities for education. Recently they have become interested in kindergartens. We lose our Sunday School children to Buddhism and other religions when the boys and girls attend their kindergartens during the week. Because of the kindergartens it is possible to conduct mothers' meetings which give the missionary an inroad into the Japanese homes.

The Boys and Girls Missionary Crusade has raised approximately \$65,000 during the three years since its inception. It was formed to supply missionaries with back-dated materials, as well as to translate gospel literature. One missionary in India wrote that the articles from the Boys and Girls Missionary Crusade were the first Sunday School materials she had received in nearly thirty-three years.

What is the Boys and Girls Missionary Crusade? It is the missionary program of the Sunday School, comparable to the Speed-the-Light projects of the C.A.'s. The Crusade endeavors to supply missionaries with Scripture portions, gospel literature, and back-dated supplies. It helps finance the transla-

tion of Sunday School quarterlies, workers' manuals, and other literature into foreign languages. Over 88,000 American boys and girls, twelve years of age and younger, representing 1,451 Sunday Schools, are members.

The demands upon the B.G.M.C. are growing. Now that literacy is increasing around the world, we face the tremendous task of providing the right kind of reading material. Perhaps the greatest challenge to Christianity today is that over 150 million people have learned to read during the past twenty-five years. In the past ten years at least a dozen Latin-American countries have started literacy campaigns. Each month one and a half million more people are added to the ranks of the literate.

Sunday, February 1, has been set aside as the Second Annual B.G.M.C. Day. Goal for the day is \$5,000. This money will be used for the translating of Sunday School quarterlies and manuals for Europe. Part of it (\$2,000) is designated for France. Italy needs help to print quarterlies. A Sunday School workers' course in Portuguese will cost around \$1,000. In addition to these financial goals, it is hoped that—because of the drive on February 1, at least five hundred more Sunday Schools will join the Boys and Girls Missionary Crusade.

If your Sunday School has not yet joined, you may obtain full information about the Crusade by sending a card to: Boys and Girls Missionary Crusade, 434 West Pacific Street, Springfield 1, Missouri.

CAN ETERNAL LIFE BE LOST?

(Continued from page five)

many writers in the early days of Christianity.

One of the damnable doctrines of these last days is that it is impossible for one who has been genuinely converted, who has experienced the forgiveness of his sins and the regeneration of his heart, to apostatize, to fall away and be finally lost. I know of a young woman who has been taught this doctrine by her father who has been a preacher, and she is living at this moment in sin, and recently said, "I know I am out of touch with God right now. I go to dances and to shows, and I live as the world lives. But I was saved and baptized in the Holy Ghost once, and my father has

taught me that no one who has ever been saved can ever be lost, and so I am sure that if Jesus were to come tonight He would take me up." I have referred to the doctrine as a damnable doctrine. It is said that A. B. Simpson once did the same thing, and some one reproved him for it, saying that the language was too strong and that it was unbecoming to a minister. He replied, "This doctrine damns souls, and the doctrine that damns souls is a damnable doctrine, and I have no apology to make for having used the word."

Against this damnable doctrine I lift my voice and wield my pen. It is possible to be saved and afterwards to be lost, and no passage in the Word of God rightly understood or interpreted teaches otherwise. If we are going to live eternally we must be eternally going on with God. Eternal life begins here, but it will never end; that which ends is not eternal. Eternal life is in Christ, and as long as we are in Christ we have access to the divine fulness that is in Him, but as soon as we are separated from Him we are separated from that fulness, and outside of Christ is death.

We are told that it is written in 1 John 5:11 "that God hath given to us eternal life," but mark the fact that it is definitely stated that "his life is in His Son," and then these words follow, "He that hath the Son"—not *has had* Him, but *hath* Him—"hath life; and he that hath not the Son of God hath not life." And the words that follow are significant: "These things have I written unto you that believe"—that is, *have* believed and *are* believing—"on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," that is, continue to believe and so continue to be the recipients of the eternal life which is necessarily continuous in its nature and that must be imparted continuously by Him who is its source.

It will be necessary for us to maintain our relation with God through fellowship with Christ throughout eternity. If in the infinite ages of the future, after having spent ten million years in the glory, we should apostatize, as the fallen angels apostatized, it is certain that as they were thrust out of the divine presence we too should be thrust out. God has not given us something that we can continue to possess and exhibit while at the same time we ignore our obligations to Him who gave it. Salvation from sin is an experience that God has designed shall be continuous, and salvation from sin and eternal life are vitally and inseparably linked together.

MISSIONARY CREDIT FOR BENEVOLENCE OFFERINGS

The General Presbyters have authorized the giving of full missionary credit for all offerings sent to the Department of Benevolences in Springfield, Mo. This includes offerings for the National Children's Home, Pinellas Park Retirement Home, Old Age Assistance, and Disaster Relief.

I have said that if at some time in the future, after we shall have reached the glory, we should apostatize, it is doubtless true that we should be shut out of heaven as the fallen angels were shut out. But there is little likelihood—in fact, I think, no likelihood at all—that we shall ever thus apostatize. There will be no temptation to sin in heaven; we shall have been delivered from every trace of the carnal nature, and there will be every reason that the mind can conceive of to love and serve God. And so it can be safely said that, having once entered the pearly gates, and having once looked upon the face of the glorified Christ, and having been given glorified bodies like His body, we shall be safe forever. *Then* we shall be eternally secure.

*Secure from every evil blast,
Safe in the fold of Christ at last,
Beyond of sin the faintest trace,
Where we shall dwell forevermore,
And look upon the Saviour's face,
On heaven's happy shore.*

And we are eternally secure *now* as long as we walk in the light, and keep the Blood upon the lintels and the door posts of our hearts. Read 2 Peter 1:5-11, and mark particularly the words in verse 10—"for if ye do these things ye shall never fall," implying, of course, the fact that if we fail to do them, it is not only possible that we shall fall, but we shall fall.

God has given us every inducement to endure, and we can endure; every incentive to keep eternally saved; and He has put, and is putting, every possible obstacle in the path of the Christian who is turning away from righteousness unto sin. So if he persists in going in the wrong way, and perishes at last, he will have no one to blame but himself.

The foregoing article is available in pamphlet form. The price is 25c for 12 copies; 50c for 25; 75c for 50; \$1.40 for 100; \$6.50 for 500. Ask for Tract No. 4469, "Can Eternal Life Be Lost?" by J. Narver Gortner. Order from the Gospel Publishing House, Springfield 1, Missouri. Kindly send cash with order.

MISSIONS AT HOME

New Works . . . Industrial Chaplaincy
Alaska . . . Jews . . . Deaf . . . Prisoners
Indians . . . Foreign-Language Groups

"THE PAY-OFF!"

Many of our readers have sent offerings, large and small, for the advancement of our prison work. One important phase of this work is that of providing Bible Study Courses from our Correspondence School which is under the direction of Frank M. Boyd.

Brother Boyd has received a number of inspiring letters from men and women in prison, telling of their gratitude for the Bible Study Courses, and for what the Lord has done for them through their contact with the Correspondence School.

A prisoner in Michigan writes: "I am terribly sorry about the delay in getting my lessons in, but a change of assignment (in the prison) has really kept me busy. I sincerely hope that this delay will not happen again, for I do wish to get on with my lessons; the deeper I get into the course the more wonderful it becomes. I shall always be truly grateful to those who sponsored this course for me, and I pray many times each day for guidance and strength to attain the goal I wish to reach, that of working for our Lord. Both the material and spiritual help I am deriving from this course, plus my daily prayers and Bible study, are helping me build a new life, a life with a true Christian outlook, a life of desire to help my fellow man, a life of helping others find the right road so they will never have to end up in a place of this kind. I want to prove worthy of serving the Lord."

A prisoner in Missouri wrote his testimony for us:

"I will try to fulfill your request for my testimony and pray it will be of some help to some lost soul. I suppose my conversion contained nothing out of the ordinary, except for the fact that it took place in a jail cell; that was on February 29, 1948. It is not a pleasant feeling to awaken from a drunken stupor and find you have the blood of a man on your hands, much less so if that man happens to be a close friend. That is what happened to me. My life before my conversion could be described as 'empty and meaningless.'

"I had no belief (claimed atheism), had never read the Bible at all, nor any literature of a Christian nature, and the few times in my life that I can recall being in a church I was there for some other reason than to hear the gospel of Jesus Christ.

"It is wonderful how the Almighty God provides ways and means of drawing our attention to Him. I say this particularly from an experience when I was in jail. When I awoke to the full realization of what I had done, I was so miserable and scared that if I'd had the means I suppose the devil would have driven me to suicide, but thank God, they had previously stripped me of

anything whereby I might harm myself. I tried to pacify my panicky mind by reading the scummy literature one will find in a jail cell; I had always read such, but I found it brought more anguish to my soul than it was already bearing. I cursed them and threw them into the corner; but, then I saw something else. As I raised up the mattress of the jail bunk I saw a 'Christian Digest' magazine. I picked it up and held it, hesitating a moment as to whether I should read it or not; then it occurred to me that I would like to know if there was anything to such anyhow.

"I started reading the book and grew so absorbed in its contents that I forgot my surroundings. When I finally regained my presence of mind the peace of God had settled over me and there were tears in my eyes. I immediately knew what was happening to me and what I should do, so I didn't hesitate but got down on my knees beside the bunk and confessed all my sins to God and asked Him to forgive me.

"Brother Boyd, I had never prayed in my life on my knees, but God put the words there and they kept coming until I felt the glory of God in my soul. He saved me, washed me in the blood of His Son, yes, forgave me of every sin I had ever committed. I arose from the floor a new creature in Christ Jesus. I know He put that little magazine in there for me, and I praise and thank Him for that and for all the other wonderful things He has done for me since then. I was tried in June 1948, and sentenced to fifteen years in the penitentiary.

"Since then the Lord has granted me to have active part in the Sunday School work here in the penitentiary, serving as superintendent of the school for quite some time, and I have been teaching a class for better than two and a half years now. I want to do more, for I love Him and want more souls to come to the knowledge of His saving grace."

A REPORT FROM OUR PRISON REPRESENTATIVE

Arvid Ohnell, our National Prison Representative, has just concluded an itinerary in Minnesota, North Dakota, Montana, and Washington. It was his privilege to preach the gospel in many penal institutions, dealing directly with the prisoners. He also ministered in about thirty Assemblies, and reports that he was greatly blessed by the good reception he was given in these churches, and by the great interest manifested in prison work wherever he went.

In each of the four states visited, District Prison Representatives have been appointed. These brethren are fine capable men, and have a burden and vision for prison work. We look forward to the time when each District will have its own prison representative.

The volume of correspondence concerning prison work is growing constantly, and Brother Ohnell is receiving letters from many local Assemblies which desire help in getting started in local jail services. Praise God for this increase in interest in the men and women in prison.

Some churches are now sending regular offerings designated for Prison Work. More regular contributors will help broaden the scope and effectiveness of this work. Please



LEFT: These three attractive Indian children were the first members of the Hogansburg Assembly of God Sunday School on the St. Regis Reservation in New York. Recently they moved away to another Indian Reserve, but on the very next Sunday four new children took their places in the growing Sunday School.

CENTER: The Hogansburg Sunday School in November, 1952. Mrs. Andrew Maracle is at the extreme left of the picture.

RIGHT: The building which was recently acquired at Hogansburg, N. Y. At present it serves as both chapel and parsonage.

designate your offerings for "Prison Fund," and send to the National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

NEWS FROM ST. REGIS (IROQUOIS) RESERVATION

A few months ago we announced the purchase of property on the St. Regis Reservation at Hogansburg, New York. Since that time we have received a number of good letters from Brother and Sister Andrew Maracle, our Indian missionaries there. The Maracles have a burden for the 4,000 Iroquois Indians on that reservation and are being used of God to win them. We would like to share the following excerpts from some of Brother Maracle's recent letters with you.

November 3—"We are still rejoicing and thanking God, and looking forward to getting moved into our new quarters. As for altering the house and remodeling it, that won't be necessary yet. We will use one of the large rooms, and should it prove too small we can push back the French doors for an overflow crowd. The house is in good condition (see pictures).

"We realize that your funds are almost depleted, and we do not expect any assistance in the remodeling of the barn which is to be used as a chapel. We gladly accept this responsibility; it is good for our people to have something to work toward. We had good services yesterday with thirty-one in Sunday School."

November 13—" . . . We moved into the building this week and how happy we are, also our people. They are standing by! Mr. C—— donated his truck to make this move, and his 'fee' was, 'Please remember me in prayer.'

"Today the women folk arrived with their mops and pails and cleaned the house thoroughly, rejoicing in making preparation for our first service to be held in our own little chapel on Sunday morning, November 16."

December 15—"We had a wonderful service on Sunday night recently. Truly we felt the presence of the Lord. A precious 'long-house' woman who has been a faithful attendant for about three months gave her heart to the Lord. She is also seeking deliverance

for her husband who is bound by liquor. May God grant her request!"

December 26—"Christ was precious to our hearts this Christmas, as we realized the goodness and mercy of God! We appreciate your prayers and know that we belong to a wonderful family. God grant that we shall win many Indians this coming year. It is our desire and purpose in life!

"Our little chapel was filled and overflowing on the night of our Christmas program. Now we are looking forward to New Year's Eve and expect a record attendance!

"A well-to-do Indian family who in the past have been much opposed and tried to persuade others not to attend our meetings have come inquiring, and promise to be with us New Year's Eve! Thank you for remembering us in prayer."

Offerings for the work of our Brother and Sister Maracle, or for our Indian work in general, should be so designated and sent directly to the National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

Our Missionaries Are Grateful

by Edith Whipple, National W.M.C. Secretary

Thrilling accounts are constantly coming to our National W.M.C. Office of special help given to our missionaries, related gratefully by the missionaries themselves, or reported enthusiastically by our local Women's Missionary Councils.

Miss Winifred Currie, missionary to the Belgian Congo, was recently honored at a farewell service when the Women's Missionary Council of the Assembly of God at Batavia, New York, presented her with many useful articles for her outfit. Included in the gifts were bedspread, rug, blanket, drapes, other household items, sewing materials, pencils and writing pads. The presence of the Lord was graciously manifest in the meeting. Report of the special service was sent in by Mrs. Carl Lowe, pastor's wife and W.M.C. President.

SOUTHERN CALIFORNIA ACTIVE

Mrs. T. E. May, Southern California District President, has sent an excellent report

covering W.M.C. work in that district. She stresses the spiritual ministry of the women, and also cites numerical growth. One hundred and forty-five organized W.M.C. groups with a combined membership of about 1,750, are working faithfully to help our missionaries.

A fine barracks building at the District Camp Ground at Costa Mesa has been given to the women of the District to house their commissary. "Here we store our linens, quilts, clothing, layettes, etc., which are brought in for the missionaries. We have helped to outfit many workers from this storehouse," Mrs. May writes. "Among our most precious memories are the exclamations of delight as the missionaries are shown through the display room and urged to select the things they need for their return to their mission fields."

One day of each camp meeting is given to the Women's Missionary Council, and it has often been considered one of the best days of the entire camp. A "retreat" in the mountains was also held for the W.M.C.'s during the summer, which proved to be a time of great spiritual refreshing. Some local councils paid the expenses for certain missionaries to attend, and their ministry was a rich blessing to all present. Groups of intercessors prayed each day between the regular services.

Each of Southern California's twelve sections has a Sectional W.M.C. Director, to assist in co-ordinating the work, and bi-



Pastor Carl Lowe of the Batavia Assembly is shown at right. Nearest him is Miss Winifred Currie, missionary, and in the center of the back row is Mrs. Lowe.

monthly rallies are held in each section. Missionary offerings are taken at these meetings, and support for several missionaries has been raised through these gatherings. In addition, many large items of missionary equipment have been provided.

"These rallies," writes Mrs. May, "bring to our women the finest and most challenging speakers. Some weeks ago we were blessed by the ministry of our Sister J. R. Flower of Springfield in two services." Most of the local W.M.C. groups have a missionary speaker once a month. Nearly all of these councils have "adopted" a missionary or missionary child as the recipient of their gifts for Christmas and birthdays.

A "Save-Your-Pennies" project is under way for the establishing of pioneer churches in the District.

NATIONAL W. M. C. DAY

Sunday, February 15, is our second annual National W.M.C. Day, when the good work of this missionary organization will be emphasized in our assemblies, and offerings received for the National W.M.C. Office. For missionary credit send offerings directly to the National W.M.C. Office (Edith Whipple, Secretary), 434 W. Pacific, Springfield 1, Missouri.

Saved From the "Red-Light" District

A Story of Redeeming Grace

I have seen mighty miracles of divine grace, and I would like to tell you about one of them.

It was in 1931 that I received the Baptism of the Holy Spirit. Soon after that, while I was in prayer, the Holy Spirit very graphically gave me a vision of my Saviour dying on the Cross. I was surprised at His appearance, for I was suddenly face to face with a handsome young Jew of strong build, nailed to a cross, suffering awful anguish. The blood was streaming from His body. Oh, the look of agony He gave me!

With that vision branded on my soul I went out to win the lost. God called me to work in Beaumont's red-light district. The love of Christ, through me, soon drew the girls to love me.

But there was one girl who never would look at me or talk to me. She was pretty, except for her bleached hair. She was a sot drunkard. Sometimes when I went down there I found her little room locked, and I would know that they had put her in jail until sober. She would soon be back again on the horrible job.

One day, out of a heart of love, I said, "Oh, Honey, why don't you love me like the other girls do? I am your friend."

She said, "Mrs. Crosby, I know that you really love us girls, and I will tell you why I don't want to talk to you. I am worried

enough already about going to hell, without some religious person talking to me about it."

I said, "Oh, but Dear, you don't have to go to hell. Jesus died for you."

She said she knew that, but added, "I have been here since I was eleven, supporting my old parents and a little orphan nephew. I don't even know how to do any honest work, and I'm an alcoholic now. I began drink to forget, and now no one would want me, and I'm hopeless. I must stay here in this horrible life until I die and go to hell forever. I can't let my parents down." I went to the prayer room and lifted her to the Lord. My heart was broken for her. And as I prayed, the precious Holy Spirit prayed through me with groanings that I could not utter. Strangely, a vision came before me of this girl—but she had beautiful, smooth, brown hair. I arose from my knees and said, "Well, Lord, I don't know how You will do it, but I know You will."

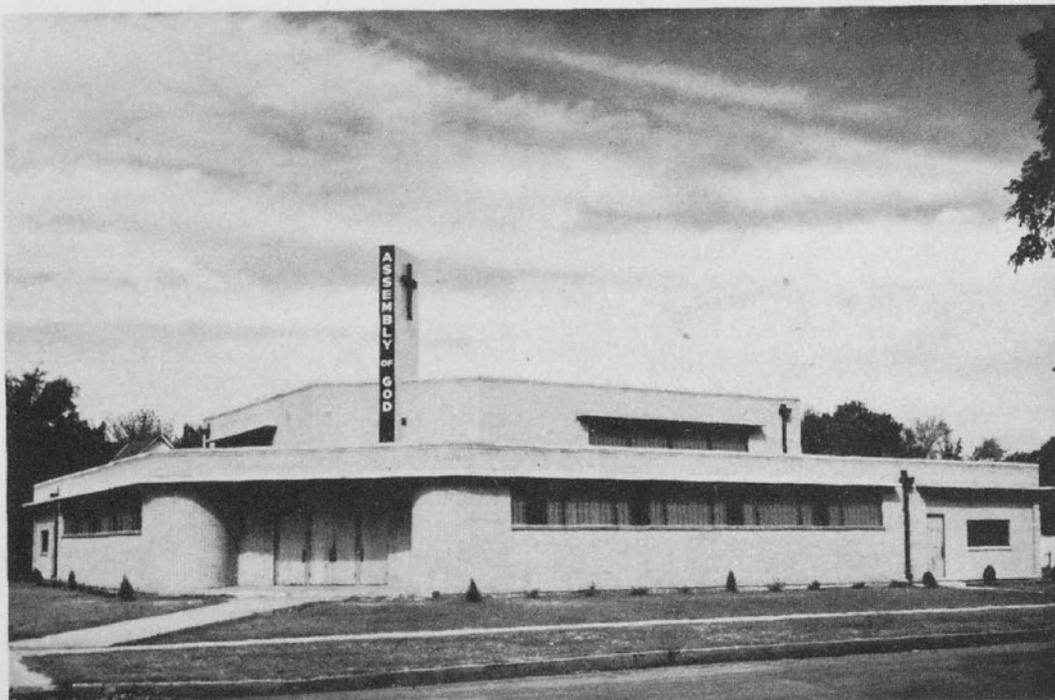
Soon after that, a skilled laborer fell in love with this girl and married her. Most of these girls die of insanity, or dope, or loathsome diseases, but God spared her such

a fate. On their honeymoon they went to a gospel tent meeting and both of them were converted.

Today this girl has the baptism of the Holy Spirit. She has lived a sweet Christian life for years. And now, too, she has the lovely smooth brown hair that I saw on her in my vision. She abhors liquor. Her very aged parents still live in a comfortable little home which the husband provided for them next to their own nice home. He now owns his own business also.

Surely no one is beyond help through God's redeeming grace. God's promise is true: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3).
—Alma Ware Crosby, Beaumont, Texas.

Anything that dims my vision for Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road.—J. Wilbur Chapman.



NEW MODERN BUILDING DEDICATED IN HUTCHINSON, KANSAS

The congregation of the First Assembly of God in Hutchinson, Kansas, formally dedicated the new modern house of worship on Friday, November 28. The buff brick building had been in use three years but lacked several finishing items. Last summer three porches were enclosed to provide two large Sunday School rooms and an extra office, and the big neon sign was installed. Nearly 6,000 square feet of the Sunday School building were ceiled, plastered and painted, and over 5,000 square feet of floor tile were laid, in order to ready the church for the dedication.

The church has glass brick windows for light, and an asphalt shale roof. The auditorium seats 700, including overflow rooms. The entire building is air-conditioned. The Sunday School is divided into six departments. The attendance in the past fifteen months averaged about 300 per Sunday.

The church was chartered in 1931 under the able ministry of the late P. C. Nelson, following a blessed revival in Convention Hall. B. H. Armes was pastor for six years, R. R. Morrison for six years, and Oria Bray for seven years. Brother Morrison began the building fund; then Brother Bray came and led in the erection of the building.

In September 1951 the church called J. L. Boulware to be pastor. He came with the determination to finish and dedicate the building. During his ministry the work has continued to grow. About 75 have been baptized in water; the Sunday School has nearly doubled. He credits the ministry of a number of evangelists with much of this progress—including U. S. Grant, E. L. Newby, Rosaltha Fisher, and the Eskelin Family. When the Eskelin Family was in Hutchinson the Sunday School reached a new attendance record of 460.

While thankful to God for what has been accomplished, Brother Boulware says: "We are making plans for a greater expansion. The missionary vision is increasing; more was given for Missions in the past three months than in all the previous year. We had to discontinue our daily broadcast but hope to return to it soon. At present our program 'Songs in the Night' is heard at 10:15 each Sunday night over Station KWBW, 1450 kc."



J. L. Boulware

NEWS

"ADVANCE" IS THEME FOR SIX REGIONAL S. S. CONVENTIONS

SPRINGFIELD, MO.—Workers in the National Sunday School Department at the Assemblies of God headquarters here are working hard these days, preparing for the Regional Sunday School Conventions. The first of the six conventions will be in the Will Rogers Auditorium, Fort Worth, Texas, February 17 to 19.

The theme for each convention is, "Sunday Schools—Advance." Each of the three evening messages and three visual demonstrations will be designed to present a different phase of advancement: first, advance in spirituality; second, in evangelism; third, in growth.

A highly trained team of fifteen selected workers from the national headquarters will participate in the convention, and will co-operate with District workers in directing it. These experts in the fields of child evangelism, Sunday School teaching, workers' training, organization, promotion, etc. will serve as speakers and counsellors in the morning sessions. In the afternoons they will teach the sixteen departmental group conferences and workshops, and will counsel in the exhibit rooms where there will be actual demonstrations of teaching techniques, and displays of teaching helps, literature, and other Sunday School materials.

Van type trucks will carry exhibits and equipment for visual demonstrations from Springfield. There will be a bookstore with displays of Christian literature and Sunday School materials.

A throng of pastors, Sunday School workers, and visitors from several south-central states are expected to assemble in Fort Worth for the convention, which will begin February 17. For room reservations in the Fort Worth area, write E. M. Putnam, 1012 Capps St., Marlin, Texas.

Other regional conventions will be: Fresno, Calif., March 3 to 5; Portland, Oregon, March 17 to 19; Cleveland, Ohio, March 31 to April 2; Mobile, Alabama, April 28 to 30; Minneapolis, Minnesota, May 20 to 22. You may register in

advance with your District S. S. Director, if you wish. The registration fee is \$1.00 for adults, 25 cents for students, children free.

MEN'S FELLOWSHIP ENDORSED BY KANSAS DISTRICT COUNCIL

COFFEYVILLE, KANSAS—The Kansas District Council, in annual session here, unanimously endorsed the plan for a national Men's Fellowship.

Gayle F. Lewis, General Superintendent of the Assemblies of God, was night speaker at the District Council. He spoke highly of the Men's Fellowship, pointing out that such an organization would give men an opportunity to participate more actively in the work of their churches and would acquaint them with their denomination's program.

Everette Ewing, host pastor, announced, that the possibility of forming a Men's Fellowship in the church at Coffeyville would be considered immediately. He said there are between 50 and 100 men in a Sunday School class, and these could be organized into a Men's Fellowship with officers and monthly meetings.

The number of local churches with Men's organizations is increasing steadily. Many of the 41 District Councils have approved the national fellowship plan to give men a larger part in church work.

V. G. Greisen, Kansas District Superintendent, reported that 12 new churches were established within the state during the past year. The Council passed a resolution to aid these new churches by supplying free Sunday School literature for a six-month period.

Officers of the Kansas District are: V. G. Greisen, Superintendent; U. S. Grant, Assistant Superintendent; and Paul C. Samuelson, Secretary-Treasurer.

Some 435 delegates, pastors and visitors registered for the convention. The local newspaper, the Coffeyville Journal, published a number of reports concerning the meetings. In an editorial on the day following the close of the Council it paid the visitors quite a compliment. We quote:

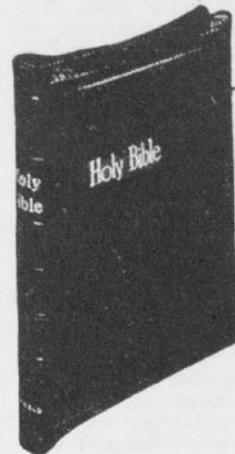
FINE VISITORS

"Delegates to the Kansas District Council of the Assembly of God made quite an impression on Coffeyville. Seldom have so many nice things been said about any visiting group.

"The council sessions were so arranged that the visitors got to meet more than the ordinary

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13 And the name of the hōn: the same is it that cor land of E-thi-ō'-pi-ā.

14 And the name of the dē-kēl: that is it which got of Ās-syr'-i-ā. And the fē phrā'-tēs.

15 And the LORD God t out him into the garden o

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These workers, who have been so active in the National Sunday School Conventions, will participate in the Regional Sunday School Conventions in six key cities across the nation during 1953. Left to right: Carlton Townsend, D. V. Hurst, Raymond White, George Davis, Lou Bina Townsend, Gail Strasinger, Eleanor Green, Lin Springer, Victor Trimmer, Charles Denton, J. O. Savell, and Paul Copeland.

In the background is the 28-foot van that will carry properties for the exhibits and visual demonstrations which will form an important part of each convention. The first of the six Regional Conventions will be in Fort Worth, Texas, February 17 to 19.

number of local people, and the impression left by the delegates has been universally fine.

"Any town welcomes conventions, if for no other reason than for the business they bring in. When this new commerce can be combined with the pleasant relationship enjoyed by our citizens and the Assembly of God folks it is a wonderful situation.

"We only hope that these delegates enjoyed being in Coffeyville as much as we enjoyed having them here."

AMONG THE ASSEMBLIES

AVA, MO.—We had a meeting with Evangelist Orville Jefferies of Lacona, Iowa. Ten were saved and 23 received the baptism of the Holy Ghost. Several testified to definite healing from the Lord.—C. W. Holeyfield, Pastor.

KNOX CITY, TEX.—Evangelists Mary Ruth Branham and Pauline Steele of Fayetteville, Ark. were with us for two weeks. Our people were blessed and drawn nearer to the Lord. Some were reclaimed.—F. W. Akers, Pastor.

SHELBY, MONT.—In October we had a three-week meeting with Evangelist and Mrs. Harry Walker of Couer d'Alene, Idaho. Although attendance was not large, one was saved and the church was built up spiritually.

From here Brother Walker went to Kevin, our outstation. There the Lord moved in a wonderful way. Six mothers and a number of young people received a definite experience of salvation. One night, as a mother saw her three children join others at the altar, she also went to the altar and was saved. Afterward she was responsible for bringing several others to the meeting and to the altar.

As a result of this meeting, we are now able to begin regular adult services with good attendance and a definite spiritual hunger for more of God.—Dennis Finch, Pastor.

HANFORD, CALIF.—The Lord gave us one of the most outstanding revivals in the history of Glad Tidings Church. Around 30 received the baptism of the Holy Ghost and many were healed of afflictions in their bodies. Evangelist Bobby Clark of Bakersfield, Calif. was the evangelist and Helen Osborn of Escalon, Calif. was in charge of the daily prayer meetings. Not only was the church edified, but the Sunday School reached an all-time record.—Coy Nicholson, Pastor.

ALTUS, OKLA.—God's blessing rested upon the services throughout the entire two-week meeting with Evangelists Norman and Hubert Surratt. Five young people were saved one night and one or two were filled with the Holy Ghost. Altogether there were eight or nine saved. There was also a definite revival among the saints of the church. We praise God for the ministry of the Surratt brothers and for the revival God sent in answer to prayer.—C. E. Turner, Pastor.

LA PORTE, IND.—For the past eight years we pastored the Pentecostal Assembly of God here. God has blessed in a wonderful way. Souls have been saved, healed, and baptized with the Holy Spirit in the regular services. A number of evangelists have been a blessing to the church. Recently we broke all Sunday School records with 204 present.

In July, 1951, we launched a radio program, called the "Healing Hour," over station WLOI each Saturday at 10:30 a.m. and each Sunday at 12:45 p.m. "Revivaltime" is also heard over this station at 3 p.m. Sundays. Both programs have proved to be a great blessing.

During the past year we completely remodeled the church and only a small debt remains.

We resigned in December and accepted the pastorate of the Assembly of God in Clay City, Ind. James West of Rosemont, W. Va. has been called to assume the leadership of the church in La Porte.—Roy and Anna Warner, Pastors.

SAN BERNARDINO, CALIF.—We concluded an old-time Pentecostal revival with Evangelist H. J. Ketner of Delhi, Calif. Several were saved, 20 were filled with the Holy Ghost, and 27 were baptized in water. There were many definite healings.—Ira Heath, Pastor, Central Assembly of God.

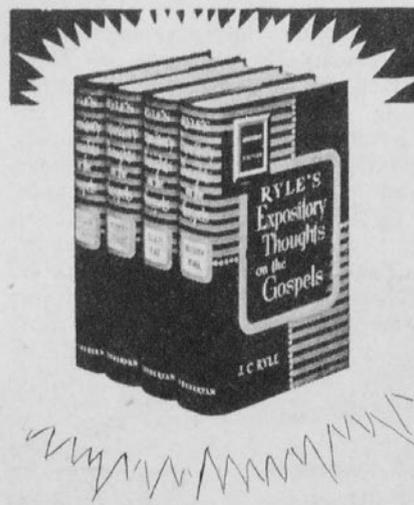
OZARK, MO.—We enjoyed a glorious three-week meeting with Evangelist Paul Hill of Carthage, Mo. A number were saved and nine were filled with the Holy Spirit. Testimonies were given to the healing power of the Lord. We broke all Sunday School attendance records with 122 present. The average attendance for December was 112. The church was blessed, instructed, and encouraged under the able ministry of Brother Hill.—Don B. Coleman, Pastor.

AUBURN, CALIF.—The Full Gospel Tabernacle is still rejoicing in the fruits of a glorious revival which God gave us during November under the ministry of Evangelist Walter H. Smith. The blessing of God was on the meeting from the first night in a marked way, and continued in every service.

Many received the baptism of the Holy Spirit. One young lady was saved and baptized the same night. A number were saved or reclaimed, including several men whose families had been praying for them for many months. There was a definite moving among the children, too. At least five children received the Baptism.

There were some definite healings also. Two were healed as they sat in their seats. One lady felt the Lord operate on her back. Another lady who had suffered great pain in her limb testified that it was suddenly pulled forward and she was instantly healed.

Many of the Christians were revived and refilled, and the blessing still remains. Douglas H. Cooksey is our pastor.—Elizabeth Bertenshaw, Secretary.



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"Climbin' Up De Mountain"
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"In the Garden"
"Life's Railway to Heaven"
"Alone"
"Shine for Jesus"
"The Old Rugged Cross"

G. BEVERLEY

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"I'd Rather Have Jesus"

Record No. 27 EV 9265 78 RPM

"Jesus Whispers Peace"
"Under His Wings"

Record No. 27 EV 9266 78 RPM

"Sunshine"
"The Ninety and Nine"

Record No. 27 EV 9267 78 RPM

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"Lead Me Gently Home"

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b. "Oh, Mary Don't You Weep?"
"Yes, He Did"

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"That One Lost Sheep"

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"Wait Till You See Me in My New Home"

Record No. 27 EV 19342 45 RPM

"I Will Pilot Thee"
"Beyond Tomorrow"

Record No. 27 EV 19343 45 RPM

"Mansion Over the Hilltop"
"The Love of God"

Record No. 27 EV 19344 45 RPM

"Oh, What a Day"
"Jesus and Me"

Record No. 27 EV 19345 45 RPM

"Peace in the Valley"
"There's Room at the Cross for You"

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"There's a Light Guiding Me"
"In the Garden"

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THIS OFFER WILL EXPIRE ON FEBRUARY 28, 1953.

DENTON, TEX.—Every night during the meeting with Evangelist W. V. Grant, people were saved and filled with the Holy Ghost. Some nights 20 or more received genuine experiences. Large crowds attended and people were turned away for lack of room. Many from other denominations and surrounding communities received the Baptism in their homes after the meeting closed.

Several Full Gospel churches co-operated with us in the meeting and received converts into their churches. People were healed of blindness, deafness, growths, goiters, and many other diseases. One night 46 people stood, testifying that they had been healed. At one week-night service, 34 stood indicating that they were filled with the Holy Ghost during Brother Grant's meeting here 2½ years ago.

A good spirit of revival and fellowship remains in the churches.—H. A. Johnson, Pastor, Faith Tabernacle.

RADIO PROGRAMS

LANCASTER, PA.—"Pentecostal Echoes," station WLAN, 1390 kc., Sundays 9 to 9:30 a.m.—Paul B. Franklin, Pastor.

FREEMONT, TEX.—"Morning Meditations," station KBRZ, 1460 kc., daily 8:15 to 8:30 a.m.—Richard D. Strahan, Pastor, First Assembly of God, Angleton, Tex.

FERGUS FALLS, MINN.—"Gospel Melodies," station KGDE, 1230 kc., Mondays through Saturdays 8:30 a.m.—Pastor and Mrs. B. C. Heinze, Sisseton, S. Dak.

FORT WORTH, TEX.—"Healing Revival Broadcast," station XEG, 1050, 1050 kc., Sundays 7 to 7:30 p.m.—Evangelist Louise Nankivell, Chicago, Ill.

PHILADELPHIA, PA.—"The Ukrainian Gospel Hour," station WTEL, 860 kc., Sundays 9 a.m. **POTTSVILLE, PA.**, station WPPA, 1360 kc., Sundays 9 a.m. **SYRACUSE, N. Y.**, station WAGE, 620 kc., Sundays 12:30 p.m.—John Haynych, Box 5775, Philadelphia 20, Pa.

SASKATOON, SASK., CANADA—"Wonderful Word Broadcast," station CFQC, 600 kc., Sundays 9:30 to 10 a.m.—D. H. Waggoner, Pastor and Director.

CAMBRIDGE, OHIO—"Revival Echoes," station WILE, 1570 kc., Sundays 7:45 a.m.—J. G. Gott, Pastor.

CARBONDALE, PA.—"Assembly of God Hour," station WCDL, 1230 kc., Thursdays 9 a.m.—Arthur R. Hontz, Pastor.

NEW ORLEANS, LA.—Station WDSU, 1240 kc., Saturdays 10 to 10:30 p.m. Station WWEZ, 690 kc., six days a week, 6:35 to 7 a.m.—E. G. Eskelin, Pastor.

TELEVISION PROGRAM

NEW ORLEANS, LA.—Station WDSU-TV, Channel 6, Thursdays 4:15 p.m.—E. G. Eskelin, Pastor.

COMING MEETINGS

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

MODESTO, CALIF.—Assembly of God Tabernacle, Jan. 25—; Evangelist and Mrs. G. O. Baker, Medford, Oreg. (Rayford Aderholt is Pastor.)

MT. STERLING, ILL.—Feb. 10—; Evangelist Luther Tasker, Adams, Ill. (Truman Smith is Pastor.)

REGIONAL SUNDAY SCHOOL CONVENTION, Will Rogers Auditorium, Fort Worth, Texas, Feb. 17—19. For room reservations write E. M. Putnam, 1012 Capps St., Marlin, Tex.

DALLAS, TEX.—Trinity Heights Assembly of God, Feb. 1—; Evangelist and Mrs. Dale Starling.—by F. R. Gibbs, Pastor.

YUCAIPA, CALIF.—Jan. 21—; Evangelists R. H. and Louise Bishop, Denver, Colo. (Charles O. Green is Pastor.)

HAINES CITY, FLA.—First Assembly of God, Feb. 2—15; Evangelist Robert Rogers, Talladega, Ala.—by Earl L. Frerking, Pastor.

AKRON, OHIO—Bethel Assembly of God, Feb. 8—; Evangelist L. C. Robie.—by Ray S. Armstrong, Pastor.

LANCASTER, PA.—First Pentecostal Church, Feb. 15—; Evangelist Starland W. Thomas, Englewood, Colo.—by Paul B. Franklin, Pastor.

CAMBRIDGE, OHIO—Hill Chapel Assembly of God, Feb. 3—15; Evangelist and Mrs. Richard Mohrman, Flint, Mich.—by Stephen Bogdan, Pastor.

YORK, PA.—Feb. 15—Mar. 1; Evangelist Lyman Jollay, Flint, Mich.—by E. O. Leeper, Pastor.

LA MESA, CALIF.—Gospel Tabernacle, Feb. 1—; Evangelist Ward Popejoy.—by Gene Forrest, Pastor.

CROWELL, TEX.—Feb. 1—15; Evangelist N. W. Brooks, Greggton, Tex.—by M. F. Hankins, Pastor.

THIEF RIVER FALLS, MINN.—Feb. 1—15; Evangelist Ivor H. Hugh. (Robert Abbott is Pastor.)

ANACONDA, MONT.—Jan. 25—; Evangelist Martin H. Baxter, Cuyahoga Falls, Ohio. (R. R. Nichols is Pastor.)

TYRONE, PA.—Pentecostal Church, Feb. 1—; Evangelists Trio of Canada.—by Harold E. Crosby, Pastor.

ANTHONY, N. MEX.—Assembly of God, Feb. 8—22 or longer; Evangelist and Mrs. Leo Walker, Fort Worth, Tex. (Paul Joyner is Pastor.)

CORAOPOLIS, PA.—Jan. 21—Feb. 8; Evangelist J. B. Woolums.—by J. F. Balliet, Pastor.

ELKHART, IND.—Bethel Assembly of God, Feb. 22—; Evangelist and Mrs. J. F. Pepper. (Leonard R. Nowell is Pastor.)

WARREN, ARK.—First Assembly of God, Feb. 8—22; Evangelist David Burris, Hot Springs, Ark.—by Basil Edwards, Pastor.

BURLINGAME, CALIF.—Feb. 1—15 or longer; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans. (Leonard S. Palmer is Pastor.)

DINUBA, CALIF.—Feb. 8—22 or longer; Evangelist Hildreth Ethridge, Tulsa, Okla.—by C. S. and Ruth O'Shields, Pastors.

FRESNO, CALIF.—Full Gospel Tabernacle, Feb. 8—; Evangelist and Mrs. Ernie Reb, Dallas, Tex. (Floyd Hawkins is Pastor.)

INDEPENDENCE, MO.—Englewood Assembly of God, Jan. 25—; Evangelist and Mrs. Neal Sheneman.—by John R. Waldron, Pastor.

VERNON, TEX.—First Assembly of God, Feb. 1—; Evangelist Lloyd Conditt, Fort Worth, Tex.—by Robert Pruett, Pastor.

PITTSBURG, KANS.—City Auditorium, Feb. 1—15; Evangelist Velmer Gardner and party, Springfield, Mo. Services each night and 2:30 Sunday afternoons. For information write Charles E. Peak (Pastor, Assembly of God), Box 55, Pittsburg, Kans.

MICHIGAN MINISTERS' INSTITUTE—First Assembly of God, Pontiac, Mich., Feb. 16—18. Obie Harrup, Alexandria, Va., and William Fitch, Windsor, Ont., Canada, speakers. Services 10 a.m. and 2:30 p.m. for ministers; public meetings at 7:30 p.m.

SOUTHERN CALIFORNIA DISTRICT COUNCIL—First Assembly of God, 863 Mountain View, San Bernardino, Calif., Feb. 3—6. F. C. Woodworth, District Superintendent, presiding. L. H. Hauff is host pastor.