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



The Assembly of God in
Ontario, Oregon

EDITORIAL

The Situation in Italy

Our Italian brethren are concerned over the latest development in regard to religious freedom (or the lack of it) in Italy. When the United States and Italy signed a Treaty of Peace on Feb. 19, 1947, the following statement was included in Article 15:

"Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinions and public meeting."

The Assemblies of God in Italy have been able to appeal to the American Government on the basis of this statement in Article 15 of the Peace Treaty, whenever they were denied the right to assemble for worship. It appears, however, that this guarantee of religious liberty is now being withdrawn. On Dec. 8, 1951, the Italian Government proposed officially that Article 15 (and certain other clauses regarding military matters) had become superfluous, anomalous, and inconsistent with Italy's present position as an accepted member of the family of nations. Italy further stated that the spirit reflected in certain portions of the Treaty has been replaced by the spirit of the United Nations, of which she would have been a member but for the use of the "veto power."

On Dec. 21 our Government acknowledged the proposal of the Italian Government with a letter which stated that the United States "agrees that the spirit reflected by the preamble no longer exists and has been replaced by the spirit of the United Nations Charter; that the political clauses, Articles 15-18, are superfluous," etc. This development means that the non-Catholic churches in Italy will be denied this particular guarantee of religious liberty.

It is true that there is provision in the Italian Constitution for freedom of press, of assembly, of worship, but Evangelicals have found the Italian Government reluctant to enforce such provision. As for the provisions of the United Nations Charter, these would seem to be of very little help as long as Italy is not a member of the United Nations.

Meanwhile there are fresh outbreaks

of persecution and intolerance from time to time. On Dec. 16, 1951, the Italian police descended on sixteen Assemblies of God churches in Salerno province and closed the churches, forbidding the people to assemble for worship. Evangelicals are subject to arrest any time they gather in a religious service. Such conditions are not in harmony with the spirit of the United Nations which the Italian Government claims to have adopted. The situation calls for earnest prayer.

Religion in Greece Today

Those who preach the simple truth of the gospel in Greece today do not get any encouragement from the powers-that-be. The National Association of Evangelicals reports that a Greek missionary who is affiliated with an American mission board has been arrested for giving out gospel tracts. He is charged with "proselytizing."

This action is in keeping with the new Greek Constitution which has just gone into effect. The new Constitution prohibits proselytizing. It outlaws "any interference at the expense of the prevailing religion," which is that of the Eastern Orthodox Church.

The new Constitution also forbids the translation of the Bible into modern Greek without special approval by the Ecumenical Patriarchate of Istanbul, ruling body of Eastern Orthodoxy.

At present, the Bible is printed in classical Greek, not in the language of the people. Our missionaries and fellow-believers in Greece need our prayers.

On the Cover Page

The Assembly of God in Ontario, Oregon, was incorporated in 1932. In 1945 another property was purchased and the creation of a new building was begun. The new edifice was dedicated in 1948. It is 48 by 80 feet, constructed of brick, with full basement. It is valued at \$85,000 and was built by a congregation of sixty members.

The church is located at the corner of S. W. First Avenue and Second Street, a choice location in this city of 4,500 people. It was designed and built under the supervision of Pastor E. W. Bedwell.

H. G. Downey, the present Pastor, was called to the Assembly in June, 1949. Having adequate room to expand, the Assembly has promoted several Sunday School drives, and last year it made a gain of 26% with an average attendance of 210. Recently a new record attendance of 283 was reached.

During the past year the Ontario Assembly has had the joy of seeing 38 accept Christ as their personal Saviour

and 29 receive the Baptism of the Holy Spirit.

The church is contributing to the support of five missionaries, and the W. M. C. supports one national worker in India. The C.A.'s conduct shut-in services each Sunday and they recently sponsored a youth revival with the Jepson-Markham evangelistic team.

A radio broadcast each Saturday is sponsored by the church. Advertising through the local paper, church bulletins, contact files, and a close co-operation between all the members have contributed, under God, to the progress and growth of the Assembly.

The branch of the vine does not worry, and toil, and rush here to seek sunshine and there to find rain. No; it rests in union and communion with the vine; and at the right time, in the right way, the fruit is found on it. Let us so abide in the Lord Jesus.

It is usually not so much the greatness of our troubles as the littleness of our spirit which makes us complain.
--Jeremy Taylor.

Service is love in overalls.



ROBERT C. CUNNINGHAM, Editor

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

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

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



“... to the Jew first,
and also to the Greek.”

The Gospel to the Greeks

Lloyd Christiansen

THE APOSTLE declared: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Romans 1:16.

God decreed that the gospel be given first to the Jew, but He also included the Greek in His scheme of redemption. In this case, the word “Greek” refers to all non-Jews. Sometimes the word is used in the Scriptures to embrace all who are Gentiles, and sometimes it means only those who are Greek by nationality. There are many references to the Greeks in the Word of God.

A man named Javan was the first Greek to be mentioned in the Bible (Genesis 10:2, 4). Centuries later the prophet Joel wrote about some Jews being sold to Greeks on the slave market (Joel 3:6). Many of these Jews never saw their homeland again. Isaiah prophesied that many Greeks would be converted through the ministry of Jewish missionaries (Isaiah 66:19). The ministry of the great apostle Paul, the Jew who won so many Greeks to Christ, helped to fulfill this prophecy. Some of the finest churches that Paul established were in Greece. A number of his Epistles were written to the Greeks.

The country of Greece has filled a unique and important place in history. The prophet Daniel foretold the rise of the Greek empire and the exploits of Alexander the Great. He said that the brass belly and thighs of the great image represented Greece; that the leopard in the seventh chapter of his prophecy and the he-goat of the eighth chapter represented Greece and the emergence of Greece as a dominant world empire was a fulfillment of Daniel's prophecy.

The power of Greece gave way to the might of Rome, but the impression made upon human society by Greek culture and learning has never been erased. In the days of Christ and

the apostles Greek was still the universal language. The superscription on the Cross—“This is Jesus of Nazareth, the King of the Jews”—was written in Greek, as well as in Hebrew and Latin. Greek was included because there were many Greeks living in Palestine and visiting from nearby lands.

When Peter preached his memorable sermon on the day of Pentecost to that crowd of Jews from many nations, he probably spoke to them in Greek. He did not need to employ the gift of tongues in order to preach the gospel, for Greek was the universal language and all the people understood it. Practically all of the New Testament was written originally in the Greek tongue.

God caused the Gospel of Luke to be written especially for the Greeks; it presents Jesus as the Perfect Man, the One who measured up to all the human ideals of Greek culture and philosophy. While Matthew was led to write for the Jews, and Mark for the Romans, and John for the believers, Luke was inspired to write the story of the life of Christ in a way that was peculiarly suited to the Greeks. God loves the whole world and wants every nationality to have the message of salvation through His Son.

Let us notice what Christ did for certain Greeks when He was upon the earth. First there is the story of the Greek girl who was demon-possessed, as related in the seventh chapter of Mark. Her mother called upon Jesus for help—“Have mercy upon me, O Lord, thou Son of David.” It seems that, for a while, Jesus completely ignored her. It seems like a curt refusal. Actually, however, Jesus was but making a rigid test of her faith and humility. He did not want her to presume upon Him by her compliments. You may turn some people's heads with compliments and flatteries, but never Jesus. The Master was waiting for this woman to make a humble approach. She proved her humility by taking the low place, and by her willingness to class herself with the dogs in order to get the crumbs of blessing that would fall from the children's table.

Now this woman's daughter was in a desperate condition. She was demon-possessed. One of Satan's emissaries had entered this girl's body—not for a brief visit but as an inhabitant. This demon is described as an “unclean spirit.” An unclean personality was controlling her thinking and compelling her to nurture evil desires. There are many unclean spirits in the world today, but Jesus is still their Master. Christ hates all filth, impurity, and uncleanness and He wants to cast it out. Jesus complimented this woman's faith and cast out the demon by remote control. When the mother returned home she found her daughter completely delivered. Christ's offer of deliverance is “to the Jew first, and also to the Greek.”

During the closing days of our Lord's earthly ministry some Greeks came to Jerusalem for the Passover feast. Where they came from we do not know, but evidently they were proselytes or they would not have partaken of the Jewish feast. In some way they had heard about Jesus and they wanted to see Him. It is significant that they approached Philip, and that he in turn consulted Andrew. This was quite logical in view of the fact that Philip and Andrew were the only two of Jesus' disciples who had Greek names. They may have reasoned that these two disciples would be the most sympathetic.

The Greeks said, “Sir, we would see Jesus.” They wanted an interview with the Master. Jesus granted them an audience, for although He had come to the Jews first, He had come also for the benefit of the Greeks. Jesus explained to these Greeks that their salvation was dependent upon His death, and that through His death many would live. He invited them to become His followers—to take up their cross and follow Him—and I like to think that they accepted the invitation.

Paul preached the gospel both to Jews and to Greeks. He declared: “But we preach *Christ crucified*, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of

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God." Why was *Christ crucified* a stumbling-block to the Jews? Because for centuries they had been looking for a military Messiah who would defeat their captors and exalt their nation. The idea of a suffering and humiliated Messiah was distasteful to them. They wanted a literal kingdom, not a spiritual one. Furthermore, the cross itself was an emblem of shame to the Jews.

Why was *Christ crucified* foolishness to the Greeks? Because the Greeks were fond of learning and intellectual pursuits; they were lovers of philosophy and looked with contempt upon the idea of a cross. The Greek mind regarded the message of the cross as shallow and irrational. But the apostle said *Christ crucified* is "the power of God, and the wisdom of God." God's "foolishness" is wiser than the Greeks' wisdom. The cross is the great leveler. To the college professor and the most ignorant bootblack alike, there is only one way of salvation, and it is by the cross.

I like the pungent tone of Paul's words, "I am not ashamed of the gospel of Christ. . . ." He wasn't ashamed of the gospel before either Jews or Greeks. He had stood up boldly before his erstwhile Sanhedrin associates in Jerusalem, and had faced the Greek philosophers in cultured Athens. He had fearlessly proclaimed the truth at the headquarters of both nations, and he wouldn't be ashamed of the gospel in proud Rome either. He knew by personal experience that the gospel of Christ is the power of God unto salvation. It had worked in his own life and in the lives of countless others.

The gospel is "to the Jew first." Jesus first brought the message of eternal life to "the house of Israel." "He came unto His own, and His own received Him not." He was crucified in Palestine. The first Christian church was established in Jerusalem. For several years the apostles ministered exclusively to the Jews. Paul, on his missionary travels, always sought to enter the synagogue first upon entering a city. The twelve apostles of the Lamb were all Jewish. It is a historical fact that the gospel of Christ was given to the Jews first. It must be admitted that God has been very fair with them.

But the gospel is not to the Jew alone. It is "also to the Greek." I want to close by giving you very briefly the biographies of two great Greeks, possibly the greatest Greeks who ever lived.

One was Socrates. He was, indis-

putably, one of the greatest philosophers of all time. He imposed upon himself a very simple and frugal way of living. He never wrote a book; he never founded a school; and yet his philosophies color the works and writings of nearly every other philosopher.

Socrates was a great exponent of the art of self-knowledge. He was charged one day with refusing to worship the Greek national gods, and after a hasty trial was sentenced to death. However, he cheated his executioners by thirty days when he drank the poisonous cup of hemlock. Socrates died a suicide.

It is ironic that Socrates, the philosopher who talked so much of the need to "know thyself," actually knew so little about himself. Evidently he did not know that he had a never-dying soul. He did not know that, although suicide was an exit from time, it was only the entrance into eternity. He was not so wise after all.

The other great Greek was Luke. He too was an intellectual. He was a poet, philosopher, and physician; but when he caught a glimpse of Jesus one day he gladly surrendered himself to the Great Physician. Luke surrendered his talents to God and wrote two books in the New Testament—the Gospel of Luke and the Book of Acts. He became an intimate associate of the apostle Paul—possibly Paul's best friend. He died in active service for Christ, and I feel sure he will hear Jesus say to him, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Who made the better choice—Socrates or Luke? In whose place would you rather be? You must decide; for the gospel of Christ is the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek, and to you.

A German student, studying in Chicago, visited a "footwashing service" for the first time. Somewhat dazzled by our American luxuries, he remarked, "There is a certain inconsistency in coming to a footwashing service in a Cadillac."

Keep your lamp burning, and let God place it where He will.

"The greatest sorrow may be a small price to pay for an enlarged sympathy."

"Sympathy is two hearts tugging at the same load."

A NATION IS BORN

A small inconspicuous news item in the press recently may be of great prophetic significance.

A new nation has been born—the United Kingdom of Libya. On the sands of North Africa where the Caesars and the Ottomans once reigned, the long-forgotten and oft-buried country of Libya rose from the old history book and the pages of Sacred Writ to become (according to *Time*) "the first nation brought into being solely by the United Nations." Its independence is assured and its development and growth are fostered and furthered by a U. N. Commissioner and his staff of experts.

But wherein is the return of this old nation to the modern scene of Scriptural and prophetic significance? In Ezekiel 38:3-5 it is written: "Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back and all thine army. . . . all of them, . . . Persia, Ethiopia, and Libya with them."

Persia (now Iran) and Ethiopia are independent nations and are already in a position to ally themselves with "Gog" (Communist Russia).

But where was Libya? Until now she was not able to answer to her name in a roll call of the nations. But suddenly she has come into existence again.

Thus tick by tick God's clock tells His time and moves us all relentlessly nearer to the great hour when the cataclysm of the ages shall be upon us. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

—by Ralph M. Riggs.

Bible Study in Israel

The Digest of Press and Events, issued by the Jewish Agency, makes this astonishing statement:

"A countrywide census is at present being taken (in Israel) in connection with the plans for the organization of Bible study circles among the adult members of the Histadrut (General Federation of Jewish Labor). A detailed questionnaire has been sent out and from the replies received it will be possible to determine the scope of existing study circles and what the prospects are for their expansion in the immediate future. This is the first time that such a census has been held in the Histadrut. The replies received to date have been most encouraging."

Conduct in Crisis

Evangelist Louise Nankivell

WE ARE LIVING in one of the most crucial hours of all earth's history.

The very foundations of civilization are crumbling. Iniquity is abounding. Lawlessness is increasing. Violence is flaring. World communism is threatening. Apostasy is deepening. The possibility of the atomic bombing of our great cities is looming. World tensions are rising. International unrest is prevailing. Suspicion and distrust are gripping the nations. "Men's hearts" are "failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:26.

But this is no time for Christians to be perturbed. It is no time to become panicky. This is the moment for saints to be quiet, restful, confident. "In quietness and in confidence shall be your strength."

Someone has well said, "We don't know what the future holds but we know WHO holds the future."

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Psa. 46:1, 2.

Now what is God expecting of us at this critical hour? Are there any scriptures in the Bible pertinent to conduct in the exigency of this terrible day? Yes, there are many. But there are two crisp, curt exhortations in the Word of God which seem to be especially apropos for our need at this very moment; namely,

"WATCH!" "BE SOBER!"

In view of the coming of the Lord, Paul tells us in 1 Thess. 5:6, "Therefore let us not sleep as do others; but let us WATCH and BE SOBER." The context reveals the suddenness and unexpectedness of this great event. The thief comes in the night when people are asleep and unprepared; so likewise, when Christ comes, He will find the world unprepared, and His appearance will take most men by surprise.

"Watch ye therefore: for ye know not when the master of the house cometh . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH!"

Watch that you don't become indifferent to spiritual things. Watch lest you become careless about your spiritual life.

"And take heed to yourselves, lest

at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

How little do we know what a day will bring forth! Christ may come in this crisis. We should be ready for the coming of the Lord at any moment of any hour of any day.

"BE SOBER!"

"Let us who are of the day BE SOBER, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thess. 5:8.

"Be temperate in all things. Let your moderation be known unto all men. The Lord is at hand."

Be serious, sober, steady. Levity is harmful to spirituality. The great apostle classifies "foolish talking and jesting" with uncleanness and filthiness which are not to be once named among us as becometh saints. Eph. 5:3, 4. And our Lord Jesus lists "foolishness" with adulteries, murders, thefts and other evil things which come from within and defile the man. Mark 7:21, 22.

Let us be armed against all that is contrary to the desire of His divine heart. "He that hath this hope in him purifieth himself, even as He is pure."

"WATCH!" "BE SOBER!"

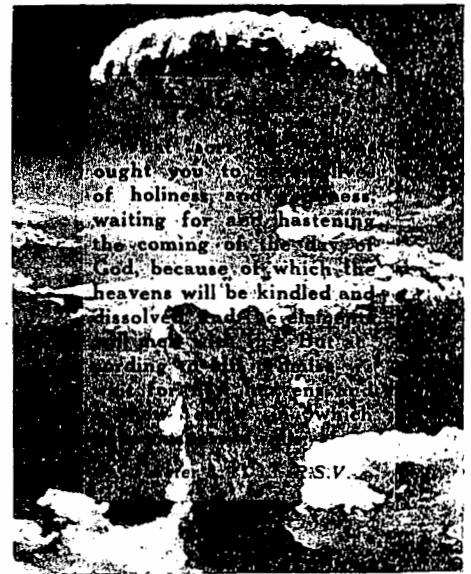
Peter tells us, "The end of all things is at hand: BE YE therefore SOBER, and WATCH unto prayer.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7, 8.

The end! Of ALL things! At hand! Something to think about, isn't it?

One day this very world order itself will be at an end. We are nearly two thousand years closer to that time than when these words were spoken.

Besides, there is an imminent end of life upon earth for every person. The end of all things—the struggles, opportunities, pursuits of life—is not too far off for every human being. Each new day brings an end to many lives.



One day we too shall be ushered into eternity. *Brethren, the time is short.* The end will be upon us sooner than we think.

And now the atomic bomb has come upon the scene to add to man's vexations and the question of survival. Surely it behooves every one of us to be living each day, in the light of eternity, as we would if it were to be our very last.

"Be ye therefore SOBER!"

Don't become intoxicated with earthly interests. Hold loosely to the world. "Seek those things which are above." The contemplation of our approaching end should be a driving incentive to live each day in sobriety. The very uncertainty of life should foster an irresistible urge to be serious and in earnest in our pursuit of spiritual things, and to "WATCH UNTO PRAYER" for our own souls and for the souls of others.

"WATCH!" "BE SOBER!"

Peter tells us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. We have an adversary more dangerous than the worst of men. The Scripture reveals the fact that he is walking about "as a roaring lion."

Do you know anything about lions? How would you like to meet a roaring lion on your path some day? Most of us have heard enough about lions to know they are ferocious, strong, cruel, greedy and to know that we wouldn't want to meet one on the road. Well, your adversary, the devil is always on the road tracking down victims. This is his business. And the devil never goes on a vacation. He is always on the job. No wonder we are told to

"BE SOBER." "BE VIGILANT!"

You can bank on it that your adversary is vigilant. He doesn't sleep. He

isn't caught napping. He is a constant watcher of individuals. He is familiar with our weaknesses. He knows just where and when and how to attack us. He waits to destroy your faith. He waits to devour your purity of heart, your peace of conscience. He waits to swallow up your courage of soul, your spirit of rejoicing. He waits to rob you of your honor, your reputation, your good name.

"Watch and pray," says Jesus, "that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Watch that you are not caught in the

meshes of sin. "Let him that thinketh he standeth take heed lest he fall." Watch your inner life. Watch your thoughts. Watch your words. Watch the very spirit you manifest in your dealings with others. Let us watch "lest Satan should get an advantage of us: for we are not ignorant of his devices."

"Whom resist steadfast in the faith." "Neither give place to the devil."

Guard your faith. If you lose your faith, you lose everything. Therefore, above all, take the shield of faith, where-with ye shall "QUENCH ALL THE FIERY DARTS OF THE WICKED."

This is a solemn hour. We are living in momentous days. A weary, war-wasted world is groping in darkness and confusion. What a tragedy if we, the children of light, should be so absorbed with the busy rush and toil of life that we would not behold the seriousness of the times and guard our own hearts.

Awake! Arise! Be on the alert! Never cease vigilance!

Watchfulness and sobriety are necessary at all times—how much more in these godless days when Satan and his cohorts are doing their best to wreck civilization and destroy the souls of men.

Habakkuk, the Perplexed Prophet

Frank M. Boyd

MEN TODAY are bewildered. The world's statesmen and intellectuals are finding it difficult to pierce the gloom of present world conditions and see any promise of a better day to come.

Why does God permit such devastating wars as almost engulfed the world in 1914-18 and 1939-45? Why do apparently innocent people like the Koreans have to suffer such devastation and privation as a nation? Why doesn't God kill the devil? Why do the wicked "flourish like the green bay tree"? These and many other questions fill the minds of many. Even God's own men, His ministers, are perplexed sometimes. Habakkuk, the prophet of God, was greatly perplexed.

His prophecy was given between 625 and 600 B.C. on the eve of Judah's captivity to Babylon. "The great day of the Lord," spoken of by his contemporary, Zephaniah, was about to break. The powerful empire of Assyria was fast disintegrating before the rising might of the second Babylonian Empire. Awful moral and religious conditions prevailed, as mentioned in our discussion of Zephaniah's prophecy.

Habakkuk was extremely sensitive to the wrongs of his day, and he had "great difficulty in harmonizing the rich promises and the dire threats of God with the actual happenings of his daily observation" (Yates). He has been called the "free thinker among the prophets" and "the father of Israel's doubt," but the evidence of his clear faith in God is plainly seen in the book. He found it difficult at first to square his beliefs with the tremendous facts of life, it is true; and he wondered at the apparent prosperity of the wicked; but he knew where to take his perplexities.

He went to the Lord, who quickly dispelled his questionings. The Lord "presented a solution to his problems summed up in a

statement which is the heart of the book—"The just shall live by faith" (2:4).

Little is known of the prophet personally. Many legends are current among the Jews concerning him, but they shed no light upon his career. He called himself "the prophet" and thus claimed divine inspiration and mission. From 3:1 and 3:19 we gather that he may have been a Levite participating in the music of the temple. His name signifies "embracing." In all his perplexity, true to his name he was embraced in the tender love of Jehovah, and clung tenaciously to God. He poured out his difficulties to God in prayer and waited for the divine explanation (2:1).

The book is a dramatic dialogue between the prophet and Jehovah.

I. THE TOPIC SENTENCE. 1:1

Note that Habakkuk entitles his prophecy, "The burden which Habakkuk the prophet did see." The Hebrew word for "burden" is *massa*, meaning a weight, a heavy load. The prophet was bearing a spiritual "burden" on his mind and heart—"a heavy load of divinely imposed concern."

Habakkuk refers to seeing this burden, a rather strange statement, when a burden is borne. But "it was the terrible things which Habakkuk saw that imposed the burden on his heart."

II. THE FIRST CONVERSATION. 1:2-4

A. HABAKKUK'S COMPLAINT. 1:2-4

With dramatic suddenness the prophet breaks out with an anguished cry of protest, "O Lord, how long (until when, literally) shall I cry (cry for help, literally) and thou wilt not hear?" He is perplexed that God has been silent concerning the moral depravity of Judah, when the prophet has been calling so long for help against it.

He is also perplexed at the Lord's seeming indifference to sin and suffering. The awfulness of the moral state of the nation had caused the prophet to "cry out" (v. 2), meaning literally "to scream," in the anguish of his sensitive soul. The Hebrew is vivid—"I scream, 'Violence,'" a term "which has

special reference to unjust aggression and assault." Habakkuk asks why God allows the wicked, lawless, murderous men of Judah to go unpunished. The prophet concludes wrongly that "because in his time he has not seen the wicked judged, judgment is never exercised." His attitude would seem to be over bold, if not presumptuous and audacious; but, as Dr. George Robinson points out, his complaint is not against God, but to God. He seeks an answer to a momentous question. Can we blame Habakkuk? Does not life bring almost insoluble problems to even the thoughtful Christian? Habakkuk was like the Lord's disciple, so often branded as "doubting Thomas." Thomas wanted solid ground under his feet. Someone has said that he doubted in order that we might never doubt. Habakkuk wanted the answer and the Lord gave it to him.

B. JEHOVAH'S FIRST ANSWER. 1:5-11

God bids the prophet to "look among the nations for those who shall punish the iniquities of which he complains. He states that His silence does not mean He is inattentive or inactive. The Hebrew of "I will work a work (v. 2) is stronger—"a work is being wrought." Even as the prophet prays, God is preparing for momentous events. He is about to bring punishment upon sinful Judah.

"Look beyond the borders of Judah," He challenges the prophet. Habakkuk must have been aware of some of the events transpiring in Nahum's great "day of the Lord." He knew of the death of the Assyrian Empire and of the rising power of Babylon. He knew that God could punish one nation by using another.

Jehovah's reply revealed that:

1. He was about to do something incredible. If they had heard of it happening elsewhere, they would not believe it. The punishment itself and its executors are both unexpected (v. 5).

2. He would use the Chaldeans to chastise Judah for her sin (v. 6). He describes the Chaldeans as "bitter and headlong" (Rotherham), irresistible, and covetous (v.

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

6). They are "terrible and dreadful" (exciting terror), and they make their own decisions as to where they shall attack (v. 7). They move with incredible swiftness, overwhelming all before them, as they fly and devour like the eagle (v. 8).

3. He has chosen the Chaldeans to deal violently with "violence," as His instrument of judgment upon Judah (v. 9). They move relentlessly forward—no retreat—and swallow up their captives as they advance. They make light of the power and persons of kings and nobles. The strongest fortress is no impediment to them. They raise a mound or embankment for the purpose of attacking a stronghold and taking it (v. 10).

But the Babylonians themselves offend. They become arrogant in spirit and full of pride, due to the ease and extent of their conquests. They incur the divine displeasure and will suffer for it, for he imputes his power to his heathen god and thus defies Jehovah (v. 11).

III. THE SECOND CONVERSATION. 1:12-2:1 A. HABAKKUK'S SECOND COMPLAINT. 1:12-17

Though Jehovah's answer solved one difficulty, it raised another, a difficult moral problem—how could God use the Chaldeans, a nation far worse than Judah, to chastise Judah?

The Lord's first answer poses a number of questions to the pious prophet to which he gives expression. He calls to mind God's immutability and His covenant with Israel. "Art not thou from everlasting, O Lord, my Holy One?" (v. 12). The answer must be affirmative. Therefore the chastisement of Judah would be corrective in nature. Jehovah is the covenant God, who had been in personal relation to Israel from the beginning of their history as a nation. They would be chastened, but not killed. God made the Chaldean strong in order to correct His people (v. 12).

But Lord, how can you use these evil men to afflict the holy seed? How can you, whose eyes cannot look complacently upon evil, use these Chaldeans to punish us, even though we are sinful, when they by comparison are more wicked? These questions were the expression of Habakkuk's perplexity (v. 13). How could Jehovah permit the Chaldeans to catch whole nations like fishes, dumb and helpless, in a great dragnet (vv. 14, 15), when they did not recognize Him but attributed their success to the means which they employed? Would God permit them to continue their cruel conquests? (vv. 16, 17).

B. AN IMPORTANT DECISION. 2:1

The prophet apparently did not receive an immediate answer to his second perplexity. The Lord subjected the prophet to the discipline of delay. Had he not boldly challenged God to defend His actions? How like the spirit of Job in questioning the divine dealings with him personally, and the overwhelming answer of Jehovah! cf. Job 38:1-4.

It looks very much as if Habakkuk had spoken presumptuously in 1:13. Now the Lord lets him wait. In his waiting we hear him speak with himself (2:1). As a watchman goes to a high place to see all around and to discern what is coming, the prophet retires apart from men, perhaps to some secluded height, in readiness to hear the voice of God.

C. JEHOVAH'S SECOND REPLY. 2:2-20

In due course Jehovah answers the prophet's

expostulations. He reveals that He is not un mindful of the wickedness of the Chaldeans. He declares that "they will perish by the very explosive power of evil" (Yates) within their own perverted hearts (v. 4a).

Jehovah instructs the prophet:

1. To write plainly and for permanent record what he is about to say, so that, when it comes to pass, the people may believe in the prophet's inspiration. The reference to "tables" is concerning "tablets" or placards placed in public places like the modern sign board. Isaiah was instructed to do this same thing with a "scroll" (better, "great tablet") posted in a conspicuous place, bearing the name of his soon-to-be-born son, Maher-shalal-hashbaz, which had prophetic significance (Isaiah 8:1). This action was for the purpose of making the message readily discernible. The Hebrew of "he may run that readeth it," means that every one may read it quickly and easily. v. 2.

2. That the divine purpose is moving inexorably to certain fulfillment. "The present situation requires patience. God does not feel any need for hurry."—Yates (2:3). We quote again those significant words of the poet Longfellow:

"Though the mills of God grind slowly,
Yet they grind exceeding small:

Though with patience He stands waiting,
With exactness grinds He all."

The author of the epistle to the Hebrews (10:37) quotes the Old Testament Septuagint (Greek) version of this clause applying it to the second coming of Messiah. The realization of Israel's final destiny, after the fires of judgment have purged the nation, is to be in that event, so that this verse has an application, while not the primary one, to that day.

3. That righteousness must triumph. Verse 4a is a delineation of the character of one who is proud, presumptuous, and who is not upright before God. He shall not live, as is gathered by contrast from 4b. On the other hand, the righteous shall live and be saved through his faith and trust in God.

"This famous sentence, which St. Paul has used as the basis of his great argument (Rom. 1:17; Gal. 3:11; cf. Heb. 10:38), in its literal and contextual application implies that the righteous man will have perfect trust in God's promises, and will be rewarded by being safe in the day of tribulation, with reference to the coming trouble at the hands of the Chaldeans. When the proud, greedy kingdom shall have sunk in ruin, the faithful people shall live secure. But the application is not confined to this circumstance. The promise looks beyond the temporal future of the Chaldeans and Israelites, and unto a reward that is eternal. We see how naturally the principle here enunciated is applied by the apostle to teach the doctrine of justification by faith in Christ."—*Pulpit Commentary*.

4. That He is pronouncing a series of woes upon the Chaldeans, five of them:

a. For drunkenness, haughtiness, arrogance, greed, and sadism—a terrific indictment (2:5-8).

b. For covetousness and greed for land and possessions. This lust will meet with just retribution (2:9-11).

c. For oppression and murder that destroys

(Continued on page eleven)



Dorothy C. Haskin

John 3:16 and Beyond

A popular quartet was singing at the church that evening. When testimony time came, the minister asked, "Will you boys give us your favorite verse?"

One by one the boys stood up and quoted a verse until it was Jim's turn. He had the physique of a football player, a shock of blond hair, and the best voice in the quartet. Obviously nervous, he repeated John 3:16.

The congregation smiled approval. They thought it "dear" for John 3:16 to be his favorite verse. But within a year, Jim had gone completely back into the world!

It was not "dear" for Jim to be singing in a gospel quartet and yet know only one verse of Scripture. He was an example of one of the greatest tragedies in the Christian church today—the Christian who does not go beyond John 3:16. Christians must grow and spiritual growth follows the same laws as physical growth.

A child *wants* to grow. He yearns to grow. The first requirement for Christian growth is a *desire* to grow. He must want to grow spiritually more than anything else on earth, and then he *will* grow.

A child grows by eating. Most of them eat all they can at meals and between meals. A Christian grows by *feeding* on "the sincere milk of the Word." His regular meals are the church services and his quiet times. And in between times he can carry cards with Scripture verses written on them and memorize them. Whenever he has a spare minute, he nibbles at the Scripture as a child would a piece of candy.

A child grows by *drinking*. In the Bible, water is a symbol of the Spirit. Jesus said, "He that believeth on me . . . out of him shall flow rivers of living water," and then the Scripture explains, "This spake he of the Spirit." One must be Spirit-taught. The two believers on the road to Emmaus knew what the Scriptures said but did not understand them until the Lord Jesus explained the prophecies to them.

A child grows by *exercise*. He runs, jumps and plays games. A Christian grows by doing things for the Lord; testifying, singing in the choir, going with the gospel team to jail services, being an usher at church, etc.

A child grows when he is *asleep*, and a Christian also grows when he rests in the Lord. He believes what he has read and permits the Spirit to make it a part of him.

The giant Sequoia trees are estimated to be between 2000 and 3000 years old. They grow as high as 325 feet and are often thirty feet across. How big can a tree grow? How big can a Christian grow? There is no limit!

MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Mr. and Mrs. Herman Engelgau sailed for France a few days ago for a period of language study. They were met by the Raymond L. Zeuts. Mr. and Mrs. Engelgau are new appointees to Upper Volta.

Mr. and Mrs. W. Franklin McCorkle sailed for Gold Coast, West Africa, on January 25 to resume their work on that field.

Mr. and Mr. Vernon H. Metz sailed for the Togo-Dahomey field the last of January.

Mr. and Mrs. Julius O. Olson left New Orleans on January 28 by boat for Brazil.

Mr. and Mrs. Glen F. Emberson, who returned to Hawaii a short time ago, have been busy since their arrival trying to find a place where they can hold services in the Pearl City-Aiea area of Oahu. They report that they have found it more difficult to secure property on the island of Oahu than on the islands of Maui and Hawaii. Mrs. Emberson has been conducting children's services in a home. Cottage meetings were being started.

From "The Informant," the monthly bulletin of the Southern California District Council, we now have a complete report on ten missionary conventions held by two missionary teams in Southern California during January. A partial report on one team was given in the February 17 issue of the *Evangelist*:

"During this past month ten churches sponsored conventions. Two groups of teams covered them. One team comprised of Kenneth L. Godbey, Africa; I. Evelyn Hatchett, China and Philippine Islands; M. Marguerite Flint, India; and Everett E. Divine, South America, ministered at Bellflower (E. W. Odell, pastor), Wilmington (James Pearson, pastor), Long Beach (L. B. Lewis, pastor), and West Compton (W. H. Robertson, pastor).

"The second team comprised of J. Paul Bruton, Africa; Mr. and Mrs. David L. Kinsinger, Central America; Daniel C. Marocco, India; Mr. and Mrs. Ralph E. Cobb, Africa; R. B. Cavaness, Indonesia; John Franklin, Central America; Lula Bell Hough, China; and Alta M. Washburn, American Indian work, ministered at Bakersfield (C. M. Ward, pastor), West Los Angeles (T. C. Cunningham, pastor), Covina (R. L. Davis, pastor), North Hollywood (E. J. Robison, pastor), San Diego (E. Gene Martin, pastor), and San Bernardino (L. H. Hauff, pastor).

"Encouraging reports of spiritual blessing followed the meetings. Some of the pastors said their convention brought a real revival spirit to their church.

"The following in round figures, listed under pastors, were the offerings as reported to the district office: C. M. Ward, \$13,000;

E. Gene Martin, \$11,800; E. J. Robison, \$7,600; L. H. Hauff, \$6,100; W. H. Robertson, \$5,143; T. C. Cunningham, \$3,700; James Pearson, \$3,500; E. W. Odell, \$3,400; L. B. Lewis, \$3,400; and R. L. Davis, \$3,300. Total \$61,043. About two thirds of the amount was cash; the rest was pledges. This is more than twice the amount given last year during the January missionary conventions in Southern California. Praise God!"

Mrs. Paul H. Pipkin and children from the Philippine Islands arrived in the States on January 27. Mr. Pipkin expects to join them early in April.

Glenna L. Lillibridge writes from Station Road, Jessore, East Pakistan: "We are rejoicing in what the Lord has done in East Bengal during the past year. There have been many disappointments, but the Lord has moved and answered prayer so many times! Only last Sunday the mother, middle brother and sister of a Hindu boy converted some time ago made a public confession of faith in the Lord at Dakatia. A twelve-year-old boy also was saved. The Spirit of the Lord had moved upon the service. Our hearts are rejoicing in Him for His faithfulness in all things."

Seventeen students have enrolled in our Bible School at Stuttgart, Germany. The term started the middle of November in the permanent building acquired during this past year. There was some delay occasioned by having to repair and redecorate. Students arriving early helped with the work. Fresh paper and paint now covers the walls and ceilings. Mrs. B. T. Bard writes, "We are thankful to see the growing hunger in the hearts of the students." She told of one young man's riding a bicycle five days to reach the school. He was so eager to enroll, he had failed to secure a recommendation from his pastor.

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

BURGLAR TAKES VALUABLE ARTICLES

MISSES Rachel Van Meter and Glenna L. Lillibridge, two of our missionaries stationed at Jessore, East Pakistan, recently suffered losses amounting to several hundred dollars through burglary. While they slept an intruder prowled around in their room, taking many articles and leaving clothes dumped on the floor.

The missionaries had been to Khulna. They had arrived home late and were so weary the activities of the prowler failed to awaken them, which was fortunate. An outcry no doubt would have meant bodily injury or their lives.

Miss Van Meter's radio was taken from a spot within three feet of where her purse had been placed, but the purse was not touched. The purse contained all of her money and her valuable papers. Miss Lillibridge's purse also was overlooked. "How we thanked God for the things that he did not take," the missionaries have written.

Miss Van Meter suffered the greater loss, but for Miss Lillibridge it was the second loss at the hands of thieves. Not long ago her wardrobe was depleted by the hand of a person or persons unknown.

Friends desiring to help to replace the personal items and equipment lost by the missionaries should send their offerings to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, marked "For Miss Van Meter's and Miss Lillibridge's loss."



Herman Engelgau
Upper Volta



Mrs. Herman Engelgau
Upper Volta



W. Franklin McCorkle
Gold Coast



Mrs. W. F. McCorkle
Gold Coast



Julius O. Olson
Brazil



Mrs. J. O. Olson
Brazil



Vernon H. Metz
Togo-Dahomey



Mrs. Vernon H. Metz
Togo-Dahomey



Students of Instituto Biblico Central in Barquisimeto, Venezuela, singing during a convention at Coro, Venezuela, late in 1951. Mrs. Herbert A. Sims is directing the group; Herbert A. Sims can be seen at the organ. Other missionaries are on the platform. Close to one thousand persons attended the evening services. Chapel capacity had been estimated at four hundred.

ALONE AT AN INTERIOR STATION BUT SHE DOES NOT MIND

Laura R. Pape, Liberia

THIS PAST YEAR has been a busy one for me at Feloka, Liberia. Since the middle of October I have been alone at our mission. Louise J. Davis left the field in June and the James G. Kings in October for furloughs. At first I dreaded being alone, a day's walk from our nearest mission station and two days' walk from Cape Palmas, but with our mission plane coming once each week, bringing supplies and news of the outside world, and with so much to do I do not mind.

There are fifteen houses at our mission town, and 108 houses in the surrounding settlement. Feloka has one store which carries some cloth and a few other articles.

During the farming season many persons are brought to us with serious injuries. Just a few nights ago after sundown I saw a man approaching the mission, carrying another man on his back. It meant a serious injury. The injured man was deposited on the veranda. We found upon examination that an artery had been cut in the man's foot. While some of the boys we have trained worked on the foot, others prayed. A crowd had gathered. After the wound was bandaged the man was carried to a bench in the office. He was suffering from shock, and was weak from loss of blood and from being out in the jungle all day. After an hour he was able to be carried to his home.

We heard wailing just beyond the mission fence during one of our morning church services recently. A one-year-old child had passed away. When I visited the family I was asked for planks for a coffin. Planks

had been planed for school benches the day before so they were used for a coffin. The boys trained to do carpenter work were away, and there was no one else who knew how to make a coffin, so I spent the afternoon supervising the making of the box! The child was the sixth lost by the family.

The first of November, two weeks before our school term ended, our three national teachers and our students decided that they would like to reroof the school building. Each boy was to bring mats. Large boys were to bring as many as twenty-five. It meant going to the bush jungle, getting tie-tie and bamboo leaves and making mats from them.

At five o'clock in the morning on November 16 the boys were called to work by the school drum. By six o'clock all of them were busy. What an interesting sight it was to see thirty boys on the roof, cutting off the old thatch and tying on the new mats. Some assisted on the ground by sewing additional mats and cleaning tie-tie. Another crew worked on the school yard. By ten o'clock the entire roof, 30 x 70, was on and the yard cleaned. It really was a load off my shoulders, as it badly needed to be done.

The day after the school building was re-roofed the 220 students, dressed in blue and white uniforms, assembled for drill, then marched into Feloka to escort the chiefs, elders, and other invited guests to the last-day-of-school picnic. Each student had contributed a pint of rice and a little money toward the picnic dinner. Palm nuts and meat had been provided. The boys cooked

the palm butter and the girls cooked the rice and made banana-rice cakes. They had a fine picnic.

I am now preparing for another term of school, and carrying on the regular work of the station.

MONTHLY REPORT

Foreign Missions Department

January, 1952

MISSIONARY CONTRIBUTIONS

Alabama	\$ 1,892.17	New Hampshire	56.04
Arizona	846.08	New Jersey	2,612.54
Arkansas	3,653.01	New Mexico	1,886.47
California	45,438.79	New York	8,031.15
Colorado	3,486.46	North Carolina	396.30
Connecticut	703.89	North Dakota	3,222.19
Delaware	978.65	Ohio	9,164.43
D. C.	517.00	Oklahoma	10,092.95
Florida	4,273.54	Oregon	9,291.25
Georgia	1,687.21	Pennsylvania	15,115.17
German Br.	858.25	Polish Br.	47.90
Hungarian Br.	293.08	Rhode Island	121.38
Idaho	1,622.97	Russian Br.	143.00
Illinois	7,649.38	South Carolina	206.14
Indiana	3,746.10	South Dakota	1,216.67
Iowa	3,148.95	Tennessee	1,308.72
Italian Br.	1,393.00	Texas	24,502.30
Kansas	7,084.06	Ukrainian Br.	212.50
Kentucky	834.86	Utah	14.81
Latin Amer. Br.	160.09	Vermont	53.42
Louisiana	832.39	Virginia	1,092.90
Maine	265.39	Washington	21,580.16
Maryland	1,651.76	West Virginia	590.41
Massachusetts	5,022.99	Wisconsin	5,361.12
Michigan	11,677.57	Wyoming	699.80
Minnesota	2,173.90	Alaska	174.13
Mississippi	1,107.90	Canada	618.00
Missouri	6,782.70	Foreign	842.11
Montana	2,624.02	Legacies	2,466.04
Nebraska	3,486.46	Miscellaneous	3,009.95
Nevada	61.29		
Total Amount Reported			\$255,518.27
District Fund		\$12,361.76	
National Home Missions		4,176.89	
Office Expense Fund		7,496.06	
Literature Expense Fund		82.41	
Given Direct to Missionaries		40,305.85	64,422.97

Received for Council Foreign Missions \$191,095.30
 Received for Non-Council Foreign Missions 3,791.41
 Missionary Offerings not Allocated to
 Any State 55,387.26

Total Receipts for Foreign Missions \$250,273.97

FOREIGN MISSIONS DISBURSEMENTS

Belgian Congo	\$ 5,421.85	Chile	3,405.50
Gold Coast	6,361.67	Colombia	264.00
Liberia	6,169.14	Paraguay	321.50
Nigeria	7,353.07	Peru	4,165.34
Nyasaland	5,211.96	Uruguay	967.00
Sierra Leone	837.25	Venezuela	1,897.66
Togo-Dahomey	14,350.99	West Indies	15,833.69
Union of S. Af.	5,820.01	Children's Educ.	
Upper Volta	9,755.73	in U.S.	406.30
China	4,215.40	Entertainment of	
Fiji	877.35	Missionaries	2,373.85
Formosa	774.43	RGMC Material	
Hawaii	4,685.74	and Shipping	
Indonesia	3,221.43	Exp.	266.37
Japan	5,045.51	Convention Exp.	105.50
Malaya	1,366.17	Deputational	
Philippines	4,781.69	Exp.	1,255.72
Samoa, Amer.	258.00	Field Secretaries	1,440.00
Burma	1,647.41	Literature	1,493.10
Ceylon	2,342.43	N. Y. Office	
India	32,274.34	Public Rela-	
Egypt	4,986.50	tions	860.60
Europe	4,818.63	Refunds and	
Iran	100.00	Trfs. to	
Israel	50.50	Other Depts.	4,112.36
Syria	289.79	Spanish Liter-	
Gen. Amer.	6,350.68	ature	3,610.21
Latin Amer.		Speed-the-Light,	
Work in U.S.	598.54	C. A. Dept.	2,634.62
Mexico	3,285.03	Miscellaneous	451.60
Argentina	1,062.21	Retired Mis-	
Bolivia	1,319.22	sionaries	2,206.98
Brazil	7,261.10		
Total Distr. to Council Foreign Missions			\$200,987.17
Non-Council Missionaries			5,337.59

Total Disbursements \$206,324.76
 Credited to Designated Accounts 43,949.21
TOTAL RECEIPTS \$250,273.97

SUNDAY'S LESSON

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

THE GRACE OF GIVING

Lesson for March 9

Exodus 36:2-7; Malachi 3:7-10; 1 Cor. 16:1, 2; 2 Cor. 9:6-8

The Scriptures provided for today's lesson cover a large field in the grace of giving. There is the record of free-will giving for the purpose of erecting the tabernacle, the tithing that was to provide living for the Levites, and Christian giving for poor saints.

1. The Motive for Giving

Giving is a grace. Neither forced giving, nor giving that might be seen of men, is commended of God. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1). How often Jesus emphasized that the only reward for those who give to be seen, was the present praise of being seen; whereas that which is given in secret is seen by God and will bring a reward from Him.

When materials were needed for the building of the tabernacle, the Lord said to Moses, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25:2). Without any pressure upon them "the children of Israel had brought for the work of the service of the sanctuary, to make it withall" (Ex. 36:3). "The people bring much more than enough for the service of the work, which the Lord commanded to make," was the complaint of the men who were supervising the work (v. 5). So freely did they give that Moses had to stop them in their giving (v. 6).

We have seen this same spirit of giving in our own day. I was called to a church where trouble had come. My heart was moved as men and women testified to their love for that house of God. Women told how they had nailed lathes for the plaster and done other manual labor. Men and women, after finishing their daily toil in the business world, gave large portions of their nights in labor to build that house of worship. They gave of their substance, then gave of their time, as Israel did in the wilderness. Such is the spirit of true Christian giving.

2. The Loss for Not Giving

The Lord gave Malachi a stern message—"Ye are cursed with a curse: for ye have robbed me, even this whole nation" (ch. 3:9). These words are inserted after reminding the people that they had robbed God in tithes and offerings (v. 8). Read the entire book of Malachi and you will find that their failure in financial matters was only a part of their evils. The offerings which they brought for sacrifice were culls of the flock (ch. 1:8).

The Priests were corrupt (ch. 2). The whole picture is that of sordid spiritual decline. The people were failing to give offerings for the ministry, and the ministry was not worthy of the offerings. God through Malachi called for a soul-cleansing revival that would restore purity, reverence, and consistency in both priesthood and laity.

God's plan for Israel was that the eleven tribes who were largely agricultural in occupation, should support the tribe of Levi which God had separated to the service of the sanctuary (Num. 3:6). This support was to be brought to the storehouse, which was the place of the sanctuary, and distributed among the Levites on a basis of equality—a very fine system. As long as Israel obeyed this order, and the priesthood labored faithfully, Israel prospered.

3. The Blessing of Giving

While God pronounced His curse upon Israel for their disobedience, He also promised blessing if they would obey—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts" (v. 10). God then promised abundance of blessing, removal of the devourer which was destroying their crops, and His own spiritual blessing (vv. 10-21).

Could it be properly worked out, would not a tithing system be ideal for maintaining of the Church, by which every minister would receive equal provision? But this has never been the system in New Testament times. The Christian minister comes more under the order of a prophet than under the order of a priesthood. The minister preaches the Word. He does not offer sacrifices for sin. Jesus has done that.

Tithing, however, for the support of the work of God and for the care of God's needy (Deut. 12:17-19; 14:22-27), when given as a service for God, is approved in the New Testament. Jesus put His approval on tithing (Matt. 23:23). Paul taught that "they which preach the gospel should live of the gospel" (1 Cor. 9:14). He wrote, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (v. 11). Surely the ministry ought to be cared for on a basis equal to the average living of those of his congregation.

4. A Worthy System for Giving

Paul wrote, "Upon the first day of the week let every one of you lay by him in store . . . that there be no gatherings when I come" (1 Cor. 16:2). The offerings which he had in mind at the time were for the poor saints at Jerusalem (v. 3). Whether

the saints at Jerusalem were suffering from lack of harvest, or from ostracism because of their faith in Christ, their need was great and the apostle sought to induce liberality in the believers in Corinth.

Specifying the first day of the week as the fitting time for setting their donations apart indicates, as do other scriptures, that the early churches observed Sunday as their day for coming together for Christian worship.

We also find Sunday a fitting time for bringing to the house of God our offerings for support of the ministry and the work of God, including Missions and other causes.

5. Reward for Giving

See the spirit of the Corinthian believers—"I boast of you . . . that Achaia was ready a year ago; and your zeal hath provoked very many" (2 Cor. 9:2). That which we do cheerfully from our hearts becomes a contagion. Happy people of God, glad to give for the advancement of the Kingdom, inspire a similar spirit in others.

Paul desired that none of this zeal should cool; therefore he urged that they make his boasting concerning them effective. How easy it is to cool off. Some give only when fervently moved; when emotional influences are gone they forget promises they have made. This trait of human nature should inspire us to make our giving a system grounded in principle. When you receive your income, set God's portion apart for Him.

THIS WEEK'S LESSON

Seeking the Lost (lesson for Sunday, March 2). Lesson text: Luke 15:3-10; Romans 10:8-15.

NEW TESTAMENT GIVING



A Word From the New General Manager

Brother Kamerer, who served as General Manager of the Gospel Publishing House for twenty-five years, retired from that position on December 31, 1951, having reached retirement age. The Executive Presbyters, Department Heads, and their wives observed the occasion by meeting together to honor Brother and Sister Kamerer. Brother Lewis was the Master of Ceremonies. Brother Williams paid tribute to the many years of happy association he enjoyed with Brother Kamerer, and mentioned the remarkable growth which the Publishing House has seen under his management. Starting out as a small print shop, it has developed into one of the largest religious publishing concerns in the land.

Brother Steelberg presented a gift to Brother Kamerer as a token of the loving appreciation and respect in which he is held by the entire fellowship. Brother Kamerer expressed his thanks and mentioned how much the friendship and co-operation of all the brethren, including the executives, the staff members, and all our customers, has meant to him.

We are happy to announce that, although Brother Kamerer has laid aside the General Manager's responsibilities, he has consented to give us the benefit of his continued services in a more limited capacity, insofar as his health and strength will permit. He is now serving as Credit Manager. We are sure all our friends will be glad to know that Brother Kamerer is still with us and that the Gospel Publishing House shall continue to benefit from his many years of experience.

Up until now there has been no Credit Department in our organization, but the need of a more efficient policy in regard to our accounts has long been felt. By consenting to take charge of the Credit Department Brother Kamerer is filling a real need.

Beginning January 1, the following policies have gone into effect:

1. *No orders will be mailed C. O. D.* Requests for C. O. D. shipments have always caused extra work and needless expense, both to the Gospel Publishing House and to our customers, and sometimes have resulted in unfortunate misunderstandings. The practice of sending orders C. O. D. has therefore been discontinued.

2. *We are requesting that cash accompany all orders amounting to \$5.00 or less.* This new policy is effecting a considerable saving to the Lord's work, inasmuch as the book-keeping costs on small orders are prohibitive.

3. *Credit will gladly be extended* to our customers on orders amounting to more than \$5.00 PROVIDED they have established credit with us. In most cases a letter introducing yourself and giving certain business references will be sufficient to do this.



Photo courtesy Springfield Newspapers, Inc.

FORMER GENERAL MANAGER BECOMES CREDIT MANAGER

J. O. Harrell (standing) is the new General Manager of the Gospel Publishing House. Brother Harrell has been with the Publishing House for 26 years and for the past several years has served as Superintendent of Production.

J. Z. Kamerer (seated) has retired from the position of General Manager after holding that position for the past 25 years. Brother Kamerer has been named Manager Emeritus and has consented to remain at the Publishing House in the capacity of Credit Manager, a newly-created post.

4. *All accounts to be payable within 30 days.* We shall be grateful if all our friends will remember this. If credit has been granted to you, kindly pay all bills within 30 days after date of invoice in order to maintain a good credit standing. Longer periods of credit will be allowed only by special arrangement.

To all our customers we wish to say a sincere "Thank you" for your patronage in the past and for the many ways in which you have co-operated with us. It is with genuine joy that the entire staff of the Gospel Publishing House looks forward to the privilege of serving you in the days ahead.

J. O. HARRELL, General Manager

HABAKKUK, THE PERPLEXED PROPHET

(Continued from page seven)

cities and builds them with blood. They used the riches gained by the murder of conquered nations in enlarging and beautifying their own city (2:12-13). The captives and deported inhabitants of conquered countries were used as slaves in these public works. How like the recent Nazi regime in Germany and the cruel policy of the Politburo of Russia!

[The ultimate purpose of God, despite the woes and injustices of earth, is to fill all the world with His glory (v. 14).]

d. For their godless revelries, where God is dishonored in drunkenness and as a result

with terrific judgment (2:15-17). (Compare Belshazzar's feast; Daniel 5.)

e. For the folly of idol worship. This is utterly irrational and must meet with condemnation from a true and holy God (2:18-20).

IV. HABAKKUK'S HYMN AND DOXOLOGY. Ch. 3.

In recognition of its magnificence, Habakkuk's poem or psalm, in Hebrew, has been called "Habakkuk's Pindaric Ode." Pindar was a great Greek lyric poet of the fourth century B.C. He was noted for the exquisite beauty and grandeur of his style.

The Revised Version, for "upon Shigionoth," reads "set to Shigionoth," best explained to mean, "in an impassioned or triumphal strain, with rapid change of emotion." Shigionoth is probably the name of a tune of lyric character. The reference in 3:19b seems to indicate that Habakkuk's poem was set to music and sung.

"Thy speech," or "the report of thee," refers to the declaration made by God in the previous chapters concerning the punishment of Judah and the destruction of the Chaldeans. The revelation of God's interposition makes the prophet tremble. He breaks out with a cry for God to work again in behalf of His people as of old. "In wrath remember mercy" — "when Thine anger is displayed by sending the Chaldeans against us, remember mercy, and make a speedy end of our misery, and mitigate our enemies' cruelty" (3:2).

Habakkuk's fervent prayer is rewarded by a revelation of God Himself. If all the details were known, his experience would doubtless be similar to Job's (Job 42:4-6). God's majesty and power are unfolded to him in 3:3-16.

1. The Divine Revelation. 3:3-16

"In this episode Habakkuk takes his imagery from the accounts of God's dealings with His people in old time, in Egypt, at the Red Sea, at Sinai, at the Jordan, in Canaan; he echoes the songs of Moses and Deborah and the psalmist; and he looks on all these mighty deeds as anticipative of God's great work, the overthrow of all that opposes and the establishment of the kingdom of Messiah." — *Pulpit Commentary*.

"God came from Teman"—these words are connected with Moses' description of the Lord's appearance at Sinai (Deut. 33:2; cf. Judges 5:4). "As He then came in glory to make a covenant with His people, so will He appear again in majesty to deliver them from the power of evil and to execute judgment."

In the verses which follow, Habakkuk sees and understands the import of God's resistless onward march through the centuries as He sometimes uses the forces of nature to accomplish His purposes. He understands more clearly that God is in active control of—

a. All things great and small. He controls the rain (1 Kings 18:1; Job 36:27; Psa. 135:7); the snow (Job 37:6; Psa. 147:16); the wind (Gen. 8:1; Ex. 15:10); the heavenly bodies (v. 11); the mountains and the floods (v. 10); the sea (v. 15).

b. All the nations in their restless surging (vv. 12, 14, 16).

2. A Sublime Picture of Faith. 3:17-19

"The prophet depicts the effects of the hostile invasion, which are such as to make



Mrs. Alta Washburn, one of our Assemblies of God missionaries to the Apache Indians in Arizona, is shown with some of the Indians who attend the Indian Assembly in Phoenix.

the natural heart despair." Although the invasion of the enemy leaves the country stripped (the Chaldeans like the Assyrians and Egyptians cut down and burned the fruit-bearing trees of the countries they invaded); though the yield of the olive disappoint all expectation; though the grain fields produce no crop; though the flocks and herds perish for lack of food, "yet I will rejoice in the Lord," exclaims the prophet.

His perplexities resolved, "the prophet, representing the faithful Israelite, expresses his unbounded joy at the prospect of salvation which opens to him beyond the present affliction." The God who judges the nations will procure the final salvation of His people.

Jehovah, the Lord (Master), is the strength of His people, making them active and swift-footed as the gazelle to mount up to the vantage point of the high places for outlook and for defence. May this implicit confidence be ours!

The last phrase, answering to the heading in v. 1, "implies that the ode is committed to the conductor of the temple music, to be by him adopted for the public service to the accompaniment of stringed instruments."

PRACTICAL TRUTHS

1. God has an answer for the perplexities of the honest seeking soul.
2. "Wit's-end corner" can become the place of revelation and victory to the troubled heart.
3. "When faith is swept off its feet, it finds it has wings" (Yates).
4. The revelation of the holiness and power of God causes the human to quail.
5. But He is sympathetic toward human frailty, and of lovingkindness and tender mercy.
6. Renewed strength for every emergency arises from the heart that rejoices in the Lord. cf. Phil. 4:4.



AMONG THE IROQUOIS INDIANS

"We praise God for the opportunity of bringing the gospel to the more than four thousand Mohawk Iroquois Indians on the St. Regis (New York) reservation," are the opening words of a letter from a full-blooded Indian brother.

Our brother drives nearly 300 miles to the reservation every four to six weeks and conducts services there. God is blessing his ministry and sacrifice, but obviously his ministry is limited by his distance from the reservation. He says the total population on all the Iroquois reserves is about 26,000. Six of these reserves are in New York State.

These Indians have a great and colorful past. Many are still bound by witchcraft and the traditions of their ancient forms of worship. The "Long House" is still the center of worship for many of them. The Roman Catholics have been very active among the Iroquois while Protestants have for the most part neglected them.

But God has given this brother a vision and a burden for his own people, and he is having the joy of winning souls on the St. Regis reservation.

"A nine-year-old Indian girl was killed instantly by a truck on the reservation, and was refused burial services by another denomination. However, we felt God's lead-

ing to take charge of the services and did so. This afforded us a splendid opportunity to present the gospel to the scores of Indians who, according to their custom, attended the two or three all-night 'wakes.' As a result, the whole family has accepted Christ as well as a number of relatives!

"Recently an urgent letter was received from a neighboring reserve. An Indian sister requested me to come as soon as possible to her sick husband, Simion Woodman. The weather was most discouraging—more than 20 below zero, and the road into the reserve was closed due to enormous snow banks. The thought came that maybe tomorrow would afford better traveling. However, realizing the urgency of the need I left by bus immediately, which took me within six miles of the home. Walking and wading waist deep in snow, I made it! We ministered to our brother, encouraging him and praying with him. Five hours after my arrival he went to be with the Lord."

This Indian brother's heart is burning for his own people. He has been saved, filled with the Spirit, and trained in the Word to minister. It is his desire to build a church on the St. Regis reservation where he and his family can minister constantly to the great spiritual needs of these people. As soon as weather permits he would like to take a tent in and hold a meeting for three or four weeks. We would like to provide him with a tent if sufficient funds come in for the purchase of it. This tent revival effort would spearhead the establishment of an Assemblies of God church on the reservation.

Our brother states that the government will provide lumber for the church at a discount, and that the Indians themselves will build it, so it will not be an expensive project. However, it will require some funds. A full-gospel witness is desperately needed on this large reservation. If you desire to help toward making it a reality, please designate a special offering this month for the "Iroquois Fund."

ONE MORE LIGHTHOUSE FOR THE APACHES!

Another lighthouse for Jesus is going up by faith (and willing sacrifice) among the Apaches! The growing village of Bylas on the San Carlos reservation in Arizona is a strategic location for a full gospel work.

The Lord looked down and saw it. He saw the many open Indian hearts that needed Him. He saw the 1½ acre ball park on U.S. highway 70 which could be obtained for missionary purposes under the land-grant system.

But that wasn't enough. God needed a man to step into this open door, and He found him! A former railroad engineer and pioneer gospel worker answered the call of God to the Apaches. Brother L. Stellrecht and his family went into the village of Bylas six months ago, trusting God to bless them and make them a blessing in carrying the gospel to the Apaches. And He has!

Shortly after they went to Bylas, Brothred Stellrecht wrote us. "We have been going from house to house (or I guess I should say, from wick-i-up to wick-i-up) and holding meetings. Sister Stellrecht plays her accordion and our ten-year-old boy thumps on a guitar while we sing. Just a simple song of the Cross, and then the Indians gather

around. The children and the mothers, the grandmothers, the great-grandmothers and the great-great-grandmothers, and the old men and the old-old men—even the young bucks too—they all listen attentively while we tell them the story of the Cross, and tell them about the 'Man with the nail-prints in His hands.'

"It is surprising to see how readily they accept all of this. And it might surprise some folks, too, to know that even among the toughest and most hard-boiled Apaches are found tender hearts. Not long ago one of the toughest old bucks on the reservation came up, took my hand and said, 'Friend, Ugh.' (That is really all one word, and to an Apache that one word means a lot.)

"Everybody asks me now (even until I dread to go and see them), 'When are you going to start your church?'

"'Well, I don't know,' I answer, 'but just keep looking up that way.' And I point to the sky."

It hasn't all been easy. It took weeks of prayer and "dickering" before they could get the land-grant. But finally it was secured, and in November Brother Stellrecht took a step of faith and began the building program. With small offerings from some California churches and one Arizona church, he bought cement. Mixing the concrete entirely by hand, he poured a floor 27 by 28 feet for the church he so longs to build.

"It was a big job," he writes. "Sometimes I had to get up before daylight. The sand and gravel were free, so the whole thing only cost \$36.00. The Lord is good to us indeed."

The Stellrechts were happy over the extra Christmas check they received from the Home Missions Department. "We did need it, but we put it all into our building fund. We hope you won't object," they wrote.

Now they are looking to the Lord for funds to complete the building.

God is moving among the Apaches. Now is the time for us to enter this open door. It is not enough that we have this consecrated family there, witnessing, sacrificing, and laboring. We must send funds for the erection of a gospel lighthouse in Bylas at once. Already false cults have entered, backed by sufficient funds to make their power felt. Can we let our own workers down?

We must evangelize the Apaches now if ever!

Your offerings for the erection of an Assembly of God church in this strategic location should be designated for the "Bylas Building Fund" and sent at once to the Home Missions Department (Fred Vogler, Director), 434 West Pacific, Springfield 1, Missouri.



PENTECOSTAL FELLOWSHIP ENJOYED IN MIAMI VALLEY, OHIO

DAYTON, OHIO—We are enjoying some fine quarterly Pentecostal Rallies in this area. Some forty Pentecostal churches of various groups are taking part in them.

The rallies are in charge of the Miami Valley Pentecostal Fellowship of Montgomery County, Ohio. L. E. Welshons, Open Bible, is chairman of the Fellowship. Other officers are Verle Vaughn, Vice-Chairman (Independent; L. H. Ruppert, Sec. Treasure. (Assemblies of God); Russell Huff (Church of God) and Wm. Mourer (Foursquare), Executive Committee members.

God has been blessing in an unusual way, and we praise the Lord for the fine spirit of fellowship and Christian unity demonstrated in our meetings. They represent a local application of the policies of the Pentecostal Fellowship of North America. At our last rally, held in the Church of God on January 20, people were standing and many others were turned away. The committee hopes to have a larger auditorium for the next rally on April 20.—by L. H. Ruppert, Sec.-Treas.

OUTSTANDING SPEAKERS TO BE HEARD IN CONVENTION EACH NIGHT

For the first time in the history of the Assemblies of God national Sunday School conventions, delegates will have an opportunity each night to choose between three inspiring services and hear addresses on whichever subjects they care most to know about. Two of the services will be for adults, and the third will be a children's service conducted by J. Raymond Ton.

Wesley R. Steelberg, General Superintendent of the Assemblies of God, will address the convention audience each morning for a short period—a special address

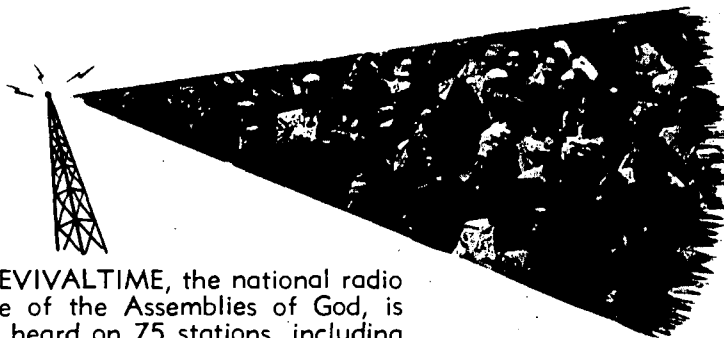


W. R. Steelberg

entitled, "What the Assemblies of God Have to Offer the World." Additional speakers will also be featured, and at least one visual demonstration has been prepared for each service. Each morning of the convention, while the regular morning service is in progress, the largest afternoon conference for that day (determined from past records) will be duplicated. Convention officials hope that by presenting the largest conferences twice, hundreds of delegates will be able to attend an extra afternoon conference which they ordinarily would not be able to attend.

Emphasis of the convention will be upon the ministry of teaching. The theme, "Christian Teachers—in every community, in every nation," reveals the world-wide aspect of the convention. Sub-themes for the night services to be held in the Southwest Missouri State College Fieldhouse will be:

MARCH IS RADIO EXPANSION MONTH



REVIVALTIME, the national radio voice of the Assemblies of God, is now heard on 75 stations, including eleven foreign outlets. Each month the mail response increases. Daily people ask how to be saved, or write to say they have found the Saviour through Brother Steelberg's ministry.

Yes, many are hearing the true gospel—some for the first time. But five more stations now open to Revivaltime would bring five million more listeners within our span. (Some prominent stations have given us preference even though they have discontinued all, or nearly all, other religious broadcasts.)

After much prayer, the Revivaltime staff feels we should launch out on these five stations!

You have stood by us in a remarkable way as we have taken steps of faith. There was WCFL, the 50,000 watt station in Chicago; powerful WNAX in Yankton, South Dakota; and 100,000 watt shortwave Radio Ceylon sweeping Africa, Europe, and most of Asia and the Far

REACHING OUT for 5,000,000 new listeners

East. God has rewarded your faith, for new millions now hear Revivaltime.

Yet to take this new step to reach these millions of new listeners we must interest thousands of new partners in the great work of broadcasting the full gospel.

Revivaltime needs friends who will faithfully send \$1.00 a month. It needs businessmen who will invest \$500 or \$1,000 in souls. (Five hundred dollars will carry the message to 2,000,000 homes!) Revivaltime needs your prayer! Write today to **REVIVALTIME, P. O. Box 70, Springfield, Missouri.**

**TEACHING TO BRING THEM IN
TEACHING TO GET THEM SAVED
TEACHING TO DEVELOP THEM
TEACHING TO SEND THEM FORTH**

Themes for evening services to be held in the Shrine Mosque will be:

**THE TEACHER'S CALLING
THE TEACHER'S QUALIFICATIONS
THE TEACHER'S MINISTRY
THE TEACHER'S REWARD**

Ernest S. Williams, for many years General Superintendent of the Assemblies of God and now an instructor at Central Bible Institute, will be speaking on the subject, **TEACHING TO DEVELOP THEM**. As a pioneer and leader in the Pentecostal movement he has had many years of practical experience and his ministry is known throughout the nation. He writes the comments on the Sunday School lesson which appear each week in the *Evangelist*.

Ralph M. Riggs, another well-known speaker and pioneer in the Sunday School field, will be speaking on **THE TEACHER'S MINISTRY**. Brother Riggs is the author of "A Successful Sunday School," one of the first books written for Pentecostal Sunday Schools. It is now an official textbook of the Workers' Training Division of the National Sunday School Department.

William Kirschke, well-known as a Sunday School speaker and worker, not only among Assemblies of God people, but in many evangelical circles, will be speaking on **TEACHING TO BRING THEM IN**. Brother Kirschke served for two terms as Executive Secretary of the interdenominational National Sunday School Association, which called him "America's outstanding Sunday School evangelist." At present he pastors the First Assembly of God in Tacoma, Washington.

Don Mallough is known especially to the youth of the Assemblies of God as the National Secretary of the Christ's Ambassadors. Brother Mallough will be speaking on the subject, **TEACHING TO GET THEM SAVED**. On Wednesday, March 26, the evening when Brother Mallough speaks, a special Speed-the-Light offering will be taken to help buy a printing press for a missionary endeavor. Brother Mallough recently returned from a special evangelistic crusade in Europe. He is an inspiring speaker with a practical understanding of the world's need for God's Word.

Victor Trimmer, a National Sunday School Representative for the Assemblies of God, will be speaking on the subject, **THE TEACHER'S CALLING**. A popular convention speaker, he travels extensively to minister in Sunday School rallies, camp meetings, youth conferences, and to conduct church and city-wide workers' training schools. Before joining the National Sunday School Department, he did outstanding work as Sunday School Director and Christ's Ambassadors President for the Oregon District.

J. E. Neely, District Superintendent of the Wyoming Assemblies of God, will be speaking on the subject, **THE TEACHER'S REWARD**. Wyoming is a very young District. Since accepting the position of District Superintendent, Brother Neely has organized the Sunday School work of the district in a remarkably short time and with good results. He is a dynamic speaker. He traveled for several years as an evangelist.

B. Owen Oslin, pastor of the First Assemblies of God church in Fort Smith, Arkansas, will be speaking on the subject, **THE TEACHER'S QUALIFICATIONS**. Since Brother Oslin accepted the pastorate in Fort Smith, the church has erected a new building with well-equipped Sunday School classrooms and facilities. Each

year the Sunday School attendance has made amazing gains.

Philip Hogan, former missionary to China and Formosa, will be speaking on the subject, **TEACHING TO SEND THEM FORTH**. Brother Hogan has traveled widely in bringing the gospel message to towns and villages in China and Formosa, and is an eye-witness of the influence Communism has in that area. Since returning to the United States he has spoken at numerous missionary conventions throughout the country. At the recent General Council of the Assemblies of God held at Atlanta, Georgia, he brought a stirring message in the huge Sunday afternoon missionary rally, when over ten thousand dollars were given for missionary work.

Speaker for the children's services will be J. Raymond Ton, who has had years of experience in Sunday School work and child evangelism. His meetings at the Sunday School convention last year were packed with enthusiastic children and adults as well. This year these unusual meetings will be in the Senior High School auditorium which seats 1,500.

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.

WINFIELD, KANS.—Feb. 17—; Evangelist and Mrs. William D. Saunders, Kansas City, Kans. (Fred Greve is Pastor.)

KEYSER, W. VA.—Feb. 24—; Evangelist Fred Paalanen (chalk artist), Ironwood, Mich.—by Herman W. Fry, Pastor.

PENSACOLA, FLA.—First Assembly of God, Garden and "M" Sts., Mar. 9—; Evangelist Anna B. Lock.—by W. J. Cox, Pastor.

FRESNO, CALIF.—Glad Tidings Temple, Mar. 9—; Evangelist Eugene Smith, Cheyenne, Wyo. (J. R. Duncan is Pastor.)

PHILADELPHIA, PA.—Highway Mission Tabernacle, Mar. 16—Apr. 6; McColl-Gerard Trio.—by Wallace S. Bragg, Pastor.

CANTON, OHIO—Bethel Temple, Feb. 20—; Evangelist and Mrs. Ernest Berquist, Youngstown, Ohio.—by Ivar A. Frick Jr., Pastor.

CUT BANK, MONT.—Assembly of God, Feb. 17—Mar. 9; Evangelist Ferdie C. Jay, Wenatchee, Wash. (William R. McNutt is Pastor.)

TEXAS DISTRICT SPRING CONVENTIONS—Two days and one night, first service 10:30 a.m.

Austin Section, Mar. 18—19, First Assembly, Austin.

Waco Section, Mar. 20—21, 18th and Pine Assembly, Waco.

Beaumont Section, Apr. 1—2, Magnolia Park Assembly, Beaumont.

Houston Section, Apr. 3—4, South Side Assembly, Houston.

Those desiring exhorter, license or ordination certificates should fill out application and appear before committee in your section. To renew exhorter or license, fill out application sheet. All ordained ministers must fill out questionnaire and hand it to Presbyter. All application blanks furnished at time of convention. For information write your Sectional Presbyter or the District Council office.—by J. O. Savell, District Superintendent.

WORLD CONFERENCE of Pentecostal Churches, Westminster Central Hall, London, England, June 27—July 6. For accommodations write E. J. Phillips, 20 Clarence Avenue, Clapham Park, London, S. W. 4, England. For other information write David J. du Plessis, P. O. Box 342, Glenbrook, Conn., U.S.A.

BURWELL, NEBR.—Mar. 6—; Evangelist and Mrs. Orrin Kingsriter.—by F. L. Sobotka, Pastor.

EDINA, MO.—Feb. 24—Mar. 9 or longer; Evangelist William Andrews.—by Merle J. White, Pastor.

MARIANNA, ARK.—Meeting in progress; Evangelist C. E. Barr, Granite City, Ill. (Jesse Nichols is Pastor.)

MARLOW, OKLA.—Mar. 2—; Evangelist C. M. Patterson, McAlester, Okla.—by J. Floyd Schaeffer, Pastor.

BUTLER, MO.—Mar. 3—; Evangelist Darlene Cribbs, Bolivar, Mo.—by Earl Cornelison, Pastor.

WELLSBORO, PA.—Mar. 4—19; Evangelist H. H. Leonard, Waco, Tex. (Peter Bedzyk is Pastor.)

CARNEGIE, PA.—Masonic Building, Mar. 2—16; Evangelist Eva V. Hagans, Stoystown, Pa. (C. L. Fox is Pastor.)

BARNSDALL, OKLA.—Workers' Training Classes, Mar. 9—; N. B. Rayburn, Henryetta, Okla., instructor. (E. R. Roberts is Pastor.)

LEWISTON, IDAHO—First Assembly, meeting in progress; Evangelist Christian Hild.—by Norman L. Gardner, Pastor.

WATERLOO, IOWA—First Assembly of God, 701 W. 5th, Mar. 5—; Evangelist M. E. Parlotz. (Russell L. Thompson is Pastor.)

WENATCHEE, WASH.—Assembly of God, Mar. 4—; Evangelists Fulton and Lorraine Buntain. (Howard May is Pastor.)

DUNN, N. C.—Glad Tidings Church, Mar. 2—; Evangelists Fred and Marjorie Leader.—by A. A. Amerine, Pastor.

WADSWORTH, OHIO—Full Gospel Church, Feb. 27—Mar. 16 or longer; Evangelist W. F. Garvin, Tulsa, Okla.—by William L. Rhyand, Pastor.

FORT SCOTT, KANS.—Assembly of God, Mar. 2—; Evangelist Gerald Eden, Coffeyville, Kans. (Ray P. Roosa is Pastor.)

VIRGINIA, ILL.—Meeting in progress; Evangelist James O. Johnson, St. Louis, Mo.—by Helen Cox and Mabel Brown, Pastors.

MANSFIELD, OHIO—Glad Tidings Tabernacle, 259 Glessner Ave., Mar. 4—23; Evangelist Willie Stevens, Denver, Colo.—by A. J. Jensen, Pastor.

MONTGOMERY CITY, MO.—Assembly of God, Mar. 2—16 or longer; Evangelist L. V. Coons, Chariton, Iowa.—by Maurice Burgund, Pastor.

PONTIAC, MICH.—First Assembly of God, 19 Melbourne Pl., Mar. 4—16; Evangelist and Mrs. Wiley G. Hinecker, Louisville, Ky.—by Wesley Wibley, Pastor.

HENRYETTA, OKLA.—Mar. 5—; Evangelist and Mrs. James A. Call, Trenton, Mo. (Oscar Bolen is Pastor.)

SANTA ROSA, CALIF.—Assembly of God, 800 S. Davis St., Mar. 2—; Evangelist and Mrs. J. F. Pepper, Findlay, Ohio. (L. R. Anderson is Pastor.)



E. S. Williams R. M. Riggs Wm. Kirschke Don Mallough Victor Trimmer J. E. Neely B. Owen Oslin J. Philip Hogan

Pictured above are the speakers for the evening services of the Tenth National Sunday School Convention to be held in Springfield, Missouri, March 25-28. This year there will be three simultaneous services each evening, one of which will be a special children's meeting with J. Raymond Ton as speaker. The other two services will be mass rallies held in the Southwest Missouri State College Fieldhouse, and the Shrine Mosque.

CHILDREN'S SONG BOOKS

• Action Songs

SALVATION SONGS FOR CHILDREN, No. 1

For the teacher. 100 Favorites; many having suitable motions. Includes both songs and choruses.

5 EV 4974 With music 40c

SALVATION SONGS FOR CHILDREN, No. 1

5 EV 4975 Without music 30c

SALVATION SONGS FOR CHILDREN, No. 2

A lovely new song book containing 106 new songs. This book contains no song found in the above Salvation Songs for Children No. 1.

5 EV 4976 With music 60c

SALVATION SONGS FOR CHILDREN, No. 2

5 EV 4977 Without music 30c

SALVATION SONGS FOR CHILDREN, No. 3

Entirely different songs from those in the two preceding books. Many motion songs included.

5 EV 4978 With music 60c

SALVATION SONGS FOR CHILDREN, No. 4

Entirely different songs from those in the three preceding books. With music.

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ACTION CHORUSES

By Alfred B. Smith

A series of songs and choruses which have proved popular with children and children's workers.

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• Motion Songs

THE CALL TO PRAISE

A Hymnal

For Children's Division

THE CALL TO PRAISE will surely appeal to, and receive the approval of, those interested in the spiritual growth and development of the young.

It is the result of prolonged research; it represents the combined effort and best judgment of capable teachers of the young; it is a hymnal for constant use and not for reference.

Its object is to prepare children for entrance into their church so that they may join heartily in the singing of the hymns and take an active part in worship.

Each hymn is assigned to a division. The letter under the title—B—for Beginner, P—for Primary, and J—for Junior—serves as a suggestion only, and not a restriction.

Each of the 210 selections is designed for popular usage: songs for action, those showing God's love and care, worship songs, songs for special days, etc. Cloth bound.

5 EV 4830 .. 95c each; \$75.00 per 100

HAPPY TIME SONGS

There is nothing more enjoyable and inspiring than a group of boys and girls singing.

HAPPY TIME is a collection of 75 old and new children's favorites which should make for added enjoyment and inspiration to the little singers, as well as to the listeners. Compiled by Alfred B. Smith.

5 EV 4874 50c

• Choruses

SINGING STORIES

By Lena Seley Lawrence. The primary purpose of this book of songs is to provide a tuneful means for the conveyance of both Old and New Testament truths into the heart of those who sing—children especially. Each song covers some Bible story in words that also present a gospel truth. Songs feature the beginning, the ark, Babel, the passover, Joseph, Jericho, Samson, Daniel, Elijah, David, Naaman, Christ's first coming, stories of Jesus, plus a number of songs for special occasions—75 in all. Illustrations throughout brighten the whole arrangement.

5 EV 4992 \$1.00

PRIMARIES SING

These carefully chosen numbers make singing fun. Contains 64 pages of songs written for six-, seven- and eight-year-old children, is practical for Sunday School, Vacation School, Home and other Church use. Space is provided for adding new songs. Spiral wire binding so pages open flat. Two-color cover.

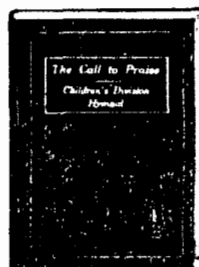
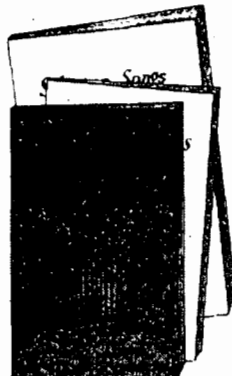
5 EV 4948 60c

BEGINNERS SING

Guaranteed to put new life in your Beginner song sessions. Contains 64 pages of songs written for four- and five-year-old children, is suitable for Sunday School, Vacation School, Home and other church meetings. Space is provided for adding new songs. Spiral wire binding so pages open flat. Two-color cover.

5 EV 4819 60c

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 Pastor Robert A. Peters, 210 S. Wabash, Glendora, Calif.
 M. M. Johnson, Rt. 4, Bowling Green, Ky.
 Evangelist and Mrs. William D. Saunders, Jr., 1343 Cleveland St., Kansas City, Kans.

OPEN FOR CALLS

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 W. B. Weston, 2317 Shelby Ave., Mattoon, Ill.
EVANGELISTIC
 Eston and Rhoda Pack, Box 451, Menteca, Calif. "Have house trailer."
 Loren West, 1462 N. Lafayette, Springfield, Mo.
 C. B. Wilson, Bronson, Kans.
 Allen W. Dean, Box 162, Orange, Tex.
 Hermes Broadhead, 3324-7th St., Meridian, Miss.

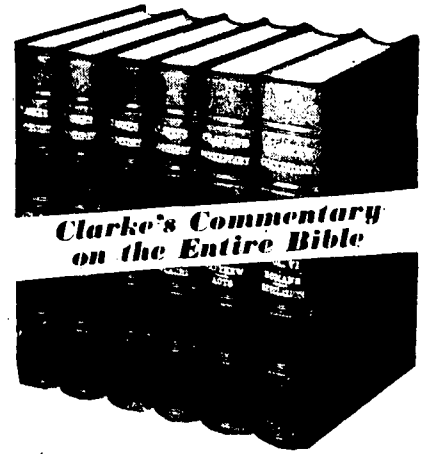
MISCELLANEOUS NOTICES

RADIO PROGRAM—"Pentecostal Echoes," station WLAN, Lancaster, Pa., 1390 kc., Sundays 9 a.m.—by Paul B. Franklin, Pastor, First Pentecostal Church.

CORRECTION—Since making the announcement of the new time for the release of REVIVALTIME over Radio Station WCFL, Chicago (1000 on the dial) three weeks ago, we have been able to secure an earlier hour. The broadcast is being heard at 10 p.m. each Sunday night.

NAME CHANGED—The name of the First Assembly in Naval Base, S. C. has been changed to Glad Tidings Assembly of God. Located corner of Orange Ave. and Carver St., three blocks from the main navy yard gate. The first service in the new church auditorium was held Sunday, Feb. 3.—by Frank and Mary S. Cottingham, Pastors.

NOTICE—On Jan. 13 the Pentecostal Church at Coalhurst, where we were pastors, was completely destroyed by fire. We lost everything and it is imperative that we leave. If any assembly in the U.S.A. would want us for evangelistic meetings, our address is Box 227, Coalhurst, Alberta, Canada. We preach, sing, and play piano and accordion.—Norman F. and Mrs. Peace.



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LONE WOLF, OKLA.—Assembly of God, Feb. 24—Mar. 9 or longer; Evangelist Erling Saxelid, Ceres, Calif.—by Lee Gleason, Pastor.

OKMULGEE, OKLA.—First Assembly of God, 5th and Seminole, Mar. 2—; Evangelist Walter E. Larson, Modesto, Calif.—by William L. Devereaux, Pastor.

NEW ADDRESSES

Marvin L. Smith, 3004 Taliaferro Ave., Tampa, Fla. "Pastoring Glad Tidings Assembly."

Pastor George S. Erickson, Washburn, Wis.
 Peter Bedzyk, 39 Nichols St., Wellsboro, Pa.

Pastor and Mrs. Burton L. Pearson, Box 63, Aloha, Oreg.

Elmer R. Burry, 320 E. Brundage St., Sheridan Wyo.

Pastor and Mrs. Gene Forrest, 8809 La Mesa Blvd., La Mesa, Calif.

Pastor Claude Bratvold, 711-5th St., Two Harbors, Minn.

Charles L. Elmes, 524 Bell St., Reno, Nev. "Pastoring Glad Tidings."

J. L. Whittaker, Box 531, Panama City, Fla. "Pastoring Dirego Park Assembly."

William Caldwell, 5 Park Circle, Conyngham, Pa. "Continuing to pastor Faith Assembly in Hazleton, Pa."

R. H. Marshall, Box 96, Indio, Calif. "Pastoring Bethel Assembly."

Pastor Lee Roy Rogers, 310 W. Division, Mt. Vernon, Mo.

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