

The Pentecostal **Evangel**

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Five cents

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



From all points of the compass they gather for the Ninth National Sunday School Convention.

See page eight

EDITORIALY

Assemblies of God Chaplains in Active Service

Thirteen Assemblies of God ministers who served as Army Chaplains during World War II are in active service with the armed forces today, and three more have been alerted for recall in the very near future.

Eight of our chaplains are overseas. Dudley Q. Boyd, John R. Elrod, and Frank R. Grieppe are serving in Korea. John A. Lindvall and Arvid L. Veidmark are en route to Japan. James W. Hulme Jr. is stationed in Trieste. Joseph P. Lukowski and Frank W. Smith are in other parts of Europe.

The following chaplains are stationed in the United States: James A. Duguid, Fort Bliss, Texas; Walter Ptashnik, Air Force Base, Austin, Texas; Clarence P. Smales, Air Force Base, Hamilton, Calif.; Earl E. Waugh, Kirtland Air Force Base, New Mexico; James H. Woods, Fort Hood, Texas.

Chaplain Charles R. Chittim has been recalled to active service, and Cyril E. Homer and Grant A. Wacker expect to be back in uniform very soon. This will bring to sixteen the number of Assemblies of God chaplains serving in the armed forces. The Servicemen's Division of our C. A. Department at Springfield, Mo., is keeping in close touch with these chaplains and is supplying them with *Reveille*, tracts, and other supplies which they need. The chaplains make monthly reports of their activities and it is thrilling to read of their experiences in helping the Christian servicemen and in pointing the unsaved men to Christ. Let us stand behind every one of our chaplains in prayer. Whenever you pray for all our Assemblies of God boys in the armed forces, remember to pray also for our chaplains.

A REPORT FROM KOREA

The news from our chaplains in Korea is especially interesting. On March 1, Chaplain Grieppe reported that nine had been won to Christ in his ministry during the past month. He is distributing *Reveille* among the troops in Korea, and at the time of writing he was anxiously awaiting the arrival of *Reveille* Number Twenty which had just been published. For fifteen days his regiment was in constant combat in the push toward Seoul, he said. All services during that period were, of course, field services held wherever it was safe to bring a group

of men together. He had an average of seven or eight services a week, in addition to personal contacts and his many other duties.

His congregation at the fighting front is not always limited to the men he can see. One day while Chaplain Grieppe was holding a gospel service on one side of a ridge, a soldier was listening on the other side of the ridge, and while the service was in progress the man was hit by mortar fragments. The chaplain knew nothing about his unseen audience until one day he was visiting in the Aid tent, when this wounded man told him what a help the service had been to him at the time he was hit.

"The devastation, suffering and misery this war brings is indescribable," Chaplain Grieppe states. "The civilians move back and forth, out when we retreat, back when we advance. Through all sorts of weather they trudge, with a few belongings on their backs. But when they return many of the houses are in ashes, furniture broken and burned for firewood, food gone.

"One Sunday evening after a service at an outpost, I picked up a little Korean baby abandoned by refugees. Our medics gave her every attention but she died the next day of exposure.

"At an air drop of food the other day a little lad, boyishly curious, wandered into the drop zone and was killed by a box of C rations whose parachute failed to open. It was a gruesome sight, but worse was the task of trying to comfort his younger brother who saw it all. I wrapped the body in a white parachute and had it carried to a nearby home.

"One midnight, in order to have straw to put over the snow for us to sleep on, we took straw from a nearby rice straw stack. As it turned out it wasn't a stack at all, but merely covering for furniture and household goods hidden from the Communists. At dawn an old man was on the scene, trying to salvage his goods once more.

"Last night, upon returning from a little battle in which my jeep was hit by machine-gun fire, I picked up a family of refugees—two babies, two little girls, mother, and her brother. All of this, too, is war."

MINISTERING TO THE WOUNDED

Chaplain Boyd also has had the joy of seeing many soldiers give their hearts to Christ at the fighting front. He describes the scene at the forward Aid station while a battle was raging:

"About 1600 (4 p.m.) the wounded started coming in. We chaplains assisted the doctors in getting the casualties to the Aid stations, comforting and encourag-

ing the men, praying with them as opportunity was presented, helping to cut off blood-soaked clothing and apply bandages, and then get them on litter jeeps, ambulances, trucks, and our own jeeps in order to take them back to the collecting station.

"As I stood by a handsome young man with a shoulder wound as well as holes in both legs, I held his hand briefly. He looked at me with pleading eyes, as his whole body shivered with chills, and said, 'Your hand feels so warm; please hold my hand tight.' You can imagine the thoughts that raced through my mind—how many times we as God's children have looked to our heavenly Father, asking Him to hold our hands as we passed over the treacherous ways of life. A little later, just before we put him into the ambulance, he asked one of the medics to lay his hands on the toes of his left foot and warm them—they were so cold. I looked at his exposed foot covered with dry blood, and then at the expression on the young Aid man's face. Without hesitating he gently wrapped both hands around the weary battle-scarred foot until it was somewhat warmed. The expression of gratitude on the soldier's face was more than enough to repay.

"Yesterday was Sunday, but circumstances prevented our having a general service, so I just visited with
(Continued on page twelve)



**OFFICIAL ORGAN OF THE
ASSEMBLIES OF GOD**

ROBERT C. CUNNINGHAM, Editor

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Abandoned to the Holy Spirit

W. I. Evans

IF GOD is to make Himself known through His redeemed people, a tremendous necessity is laid upon them to obey the command in Ephesians 5:18—"Be not drunk with wine, wherein is excess; but be filled with the Spirit."

This does not mean, "Get the Baptism," for the Ephesian Epistle was addressed to people who had received the Baptism. It means, "Keep filled with the Spirit." The writer contrasts this experience with the conduct of ungodly men who become intoxicated with liquor. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Being drunk with wine leads to excess. Being filled with the Spirit leads to full freedom in Holy Ghost ministry. When people are filled with the Holy Ghost, they have some ministry, and through that ministry God is pleased to reveal Himself. That ministry is only by the power of the Holy Ghost.

The resultant condition reached both in being drunk and in being filled with the Spirit is abandonment. The nervous system of a man drunk with wine is so affected by the overcoming power of that devilish spirit that he is loosed and liberated; he even loses control of his faculties. The influence of liquor is such that it loosens all his joints, so to speak. No human being in the natural is as free as a drunken man, because through the effect of liquor he is totally abandoned. He is so abandoned that he needs all the effective means of civil and moral law to keep him from going over bounds.

Abandonment! As a drunk man is abandoned, likewise he that is filled with the Holy Ghost is abandoned as no other mortal can be abandoned to the power of God and the operation of the Holy Spirit. So from the divine point of view, no believer is absolutely normal until he is filled with the Holy Ghost, because up until that point of being filled with the Holy Ghost he suffers with inhibition. That is, his faculties under the control of his own mind keep him from going beyond that restraining self-consciousness that all people have. The natural man reaches high points of inspiration and exhilaration in which he experiences complete abandonment.

Sometimes a public speaker by a combination of circumstances feels complete abandonment and has flashes of what we call natural inspiration. He is normal then. At other times he suffers from limitations, natural restriction and inhibition. No believer is normal until he or she is filled with the Holy Ghost and is brought by the Spirit into that delightful, safe, wholesome, exhilarating abandonment that makes him absolutely at his best.

You have been told repeatedly that this command is expressed by the use of a verb in the present, continuous tense. The apostle is not saying, "Get the Baptism." He is saying, "Your responsibility is to *keep being filled* with the Holy Ghost." There is a difference between receiving the Baptism at one point in your experience—even getting all the rich, glorious benefit of that experience—there is a difference between that and *sustaining* a life in the fulness of the Spirit continuously. This is the human responsibility Paul is laying on us here.

How do you do it? I want to cite you two examples in Acts. The Acts is a record of what the Holy Ghost continued to do after Jesus left the disciples, and what is portrayed in the Acts is the precedent, the model, the pattern that we are supposed to reproduce.

In the fourth chapter of the Book of Acts we have the secret of how we are to obey this command. The disciples, after being threatened and censured by

the authorities, then being released, went to their own company and there began to pray. They prayed earnestly. The end of their prayer was having God stretch forth His hand to heal, that signs and wonders might be done in the name of the holy child Jesus. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." They had received the Baptism before this, but they came together under stress, under external pressure. Thank God for external pressure, if we need it to make us pray! "They were all filled with the Holy Ghost, and they spake the word of God with boldness." They entered into that state of abandonment in which the Holy Ghost could move in and through them with power and boldness. They reached that state of abandonment by coming together and praying.

Then in the thirteenth chapter of Acts we have the church represented by its leadership in Antioch coming together. This time it was not because of external pressure. A higher motive apparently actuated them. They came together to minister to the Lord. As they ministered to the Lord, and fasted, the Holy Ghost manifested Himself among them, the body of Christ resident in that locality, and initiated something that has carried on down through the ages in this world-wide missionary movement of which you and I by the grace of God find ourselves a vital part.

Now in Ephesians there is unmistakable evidence that being filled with the Holy Ghost day by day involves coming together. It says: "Be not drunk with wine, wherein is excess; but be filled with the Spirit," and the next verse literally rendered is, "Speaking among yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." They were to be *sustained* in the fulness of the Spirit by coming together. It is through the body that Jesus reveals Himself. He says that body is the fulness of Him, and the only way He can express Himself is through that instrumentality of His fulness—by our coming together.

This passage we have just read, verses 19 and 20, at the same time gives us the first result of being filled with the



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Spirit continually. We are Pentecostal people, and we have written right into our statement of doctrine that the initial physical evidence of the Baptism of the Holy Spirit as a supernatural experience is speaking in other tongues. Now Paul here is not writing about getting the Baptism with speaking in tongues as the physical evidence. He is writing about *sustaining* that fulness day by day in our experience. The immediate evidence of being filled with the Spirit, in the present up to the minute, is that we speak among ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. There is a spontaneity of worship that characterizes people that are filled *continuously* with the Holy Ghost.

There was a time in our Pentecostal fellowship when, in the simplicity and beauty of the Spirit, it was common for us to come together to worship the Lord and break forth as a whole congregation in singing that we never learned. There was not only four-part harmony but six-part and eight-part harmony. It was so soul edifying that people coming in would get caught in the stream of spiritual worship and would join in singing.

This maintenance of the fulness of the Holy Spirit is possible when the people of God pray together. There was a time when the procedure in the average Pentecostal Assembly was for people to go straight to the altar when they came together for a service. They came to the altar to pray that everyone might be *sustained* in the Spirit's fulness. We contribute to a meeting when we come together to seek God. We seek Him when we are concerned about the Holy Ghost coming upon the meeting, concerned to have God prevail and glorify His name in the meeting. Too many Pentecostal people are not *maintaining* the fulness of the Spirit. They have had the Baptism of the Holy Ghost but are not *sustaining* the fulness of the Spirit day by day by seeking God until they are abandoned to the Holy Ghost.

Leadership in the ranks of this Pentecostal fellowship has a tremendous, serious responsibility. It is not the responsibility to preach good sermons. It is not the responsibility to keep meetings going according to program. The responsibility is to see before God that we are obeying this command of Scripture that alone will make possible the revelation of God to men. It is our responsibility to lead our flock right to the feet of Jesus. It is the most important responsibility of the leadership and the most important responsibility of individuals in the body of Christ to get down to the feet of Jesus together until

the Holy Ghost actually controls us as the body of Christ.

If people would get the vision and see the tremendous importance of giving themselves to God earnestly, sincerely, to be filled with the Holy Ghost day by day, God would have instrumentality to turn whole assemblies upside down and to start Holy Ghost movings that would do more to hasten the coming of Jesus Christ than all our lectures and books and discussions on the suppression of evil in the world. God never gave us the job of suppressing evil. He gave us the job of touching Him in living faith and abandoning ourselves to the Holy Ghost so that God can reveal Himself. None of us knows much about the process of divine revelation. The Holy Ghost has the secret and He reveals it to babes. Babes are such helpless, clinging creatures that they are throwing themselves continually on the parents. The only way to keep filled with the Holy Ghost is to keep casting ourselves on God.

Every religious movement that has honored and welcomed the presence of

the Holy Ghost soon reaches the stage of development where normal procedures are not sufficient. People get a taste of real spiritual life by the Spirit of God when they attend the regular services of the church, but they discover that if they *prolong the seasons* in His presence they get more. So every spiritual movement that has ever existed has established gatherings that are beyond the regular. As long as we are spiritually alive we will want a place and time to get together to spend days in His presence, such as at camp meeting—drinking in His Word, feeding upon that heavenly loaf, and going out again refreshed.

Let us be careful we are not guilty of that most terrible crime committed in the world today—the crime of failing to be filled *day by day* with the Holy Ghost. By it God's hands are tied. God cannot do a thing to further His program and hasten the coming of Jesus, unless His people are responding in *maintaining* the fulness of the Holy Ghost.

The Keys of the Kingdom

C. C. Garrett

AS THE CHURCH AGE comes to a close, the old-fashioned doctrine of repentance is losing prominence and is not being stressed as it ought to be.

If faith is a master key to the kingdom, then repentance is surely the corresponding key. This combination of keys is somewhat on the order of the keys to a safe-deposit box. Neither the individual's key alone, nor the master key alone, will open the lock; both keys must be used together. "Without faith it is impossible to please God," but faith without the "works" of true repentance, brings little result.

Not only are keys used as means of access but they are also a badge of authority. In old-time jails, the man who carried the keys was the man of authority—the jailer. In Isa. 22:22 we read, "And the key of the house of David (the badge of authority) will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Undoubtedly this prophecy looks forward to the Christ, for in Rev. 3:7 we find the Lord saying, "These things saith he that is holy, he that is true, he that hath the *key* of David, he that openeth, and no man

shutteth; and shutteth and no man openeth." Again, Christ is shown (Rev. 1:18) as holding "the keys of hell (*hades*—the realm of departed spirits) and death."

This thought of "keys" being the insignia of authority, is evidently back of the Romish dogma that because Christ declared to Peter, "I will give unto thee the keys of the kingdom of heaven," no one but Peter and his supposed successors in the see of St. Peter have any authority to open the kingdom of heaven to mankind. Matt. 16:19.

At the first Christian council at Jerusalem, about A.D. 46, the apostolic fathers of the church were willing to admit that the way into the kingdom, both for Jew and Gentile, had been proclaimed by Peter (Acts 2:14; Acts 15:7), but it is going beyond that which is written to say that forever after those days *none* but Peter and his claimed successors should use the keys. Inspired Scripture plainly tells us (Gal. 2:9) that the early church recognized Paul and Barnabas as having authority to use the "keys of the kingdom" among the heathen, while James, Cephas and John should use them for the Jews.

As we look at the Bible, we can see very plainly that the conditions of the present day were faithfully foretold. In the days immediately preceding the return of Christ there was to be an ever-increasing lack of repentance among men. The messages to five of the seven churches cited in Revelation (chapters 2 and 3) close with an exhortation to *repent*. Not only do these wonderful keys of repentance and faith give us access to the kingdom, but they give us access to all the untold riches of divine grace therein. What is hindering many a professing Christian from enjoying the continuous, unbroken fellowship of the Spirit is just a little broken, contrite repentance. That hasty, unkind word, that unlovely little act that is so unbecoming to a child of God, calls for repentance. Some will loudly proclaim, "God knows my heart, He sees my motive," etc. and all the time they remain hard and dry-eyed. Brother, use the other key!

As we turn again to the Book of Revelation, we find that the hearts of men are to become increasingly hard. Revelation 6:15-17 shows us that under the opening of the sixth seal, men will have a *desire to pray*; they will fear God, but desire to hide from Him. There is *no desire to repent* (Rev. 9:6). During the period of the fifth trumpet, men have a *desire to die*, but *not to repent*. As the judgment day scene unfolds before the eye of faith, we see during the time of the sixth trumpet that men's hearts have grown so hard that they *refuse to repent* of their idolatries, murders, sorceries, fornications, and thefts.

One would think that surely, by the time the period of the fourth vial of wrath had come, men would be willing to repent (have a change of mind with regard to their thinking about God, sin and self) but no! We read, "And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues: and they *repented not* to give him glory." Rev. 16:9. In the next two verses, we note where men will "gnaw their tongues for pain" and "blaspheme the God of heaven," but *will not repent*. Small wonder that we find Paul writing as he does in Romans 2:3-5, "And thinkest thou this, O man . . . that thou shalt escape the judgment of God? Or de-

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spisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God *leadeth thee to repentance*? But after thy hardness and *impenitent* heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

If the keys of the kingdom are "repentance" and "faith," then we see Paul as well as Peter opening the kingdom to the souls of men. In his farewell to the Ephesian elders (Acts 20:21) we note Paul summing up his years of missionary effort among the Gentiles in these words: "Testifying both to the Jews and also to the Greeks, *repentance toward God and faith toward our Lord Jesus Christ.*"

True repentance is God-given. Before real faith in Christ as Saviour can spring up in our hearts, all of us must be brought to that place where we see that we *are* sinners, just as God says, and then we will see our need of repentance. Under the convicting power of the Holy Spirit we see ourselves as God sees us and we cry out, "O God, be merciful to me, a sinner"—while at the same time the Holy Spirit shows us the Lamb of God that takes away the sin of the world, and we believe.

It is the writer's firm conviction that

one of the reasons why so few of the thousands of professed converts from some of our present-day evangelism seem to have any joy or real assurance of Divine forgiveness, is because so few of our modern preachers stress the need of real repentance as well as faith. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" If the poor sinner never hears of his need of repentance, how shall he know what to do?

When we truly repent "toward God," the next step ("faith toward our Lord Jesus Christ") is natural and easy. After Peter, at Jerusalem, had explained to the complaining brethren why he had gone with the gospel to the uncircumcised Gentiles, and after he had told them of the glorious God-given results, those somewhat bigoted brethren exclaimed, "Then hath God also to the Gentiles *granted repentance unto life*" (Acts 11:18).

Isaiah, centuries before the church age, proclaimed these primal truths:

"Let the wicked forsake his way, and the unrighteous man his thoughts (repentance): and let him return unto the Lord (faith), and he will have mercy upon him; and to our God (faith), for he will abundantly pardon." Isa. 55:7.



♦ EAST LONDON, SOUTH AFRICA REVIVAL

Nicholas Bhengu, "the national evangelist faith healer," as the East London (South Africa) "Daily Dispatch" termed him, and one of the women healed during the East London Revival that started under Bhengu's ministry several months ago. The woman, a cripple for seven years, was demonstrating to the congregation how she used to hobble along before she was healed. Bhengu is an Assemblies of God minister of the Zulu tribe. The revival continues. Hundreds have been saved and healed. For complete report see "The Missionary CHALLENGE" for June 1951.

—Picture by Edgar D. Pettenger

Chinese Under Strain and Fear

HOWARD C. OSGOOD
Field Secretary for East Asia

THE NEW, STRONGER POLICY being followed by the United States makes the entire China situation more satisfactory. Improvement in the Korean War is reflected immediately throughout the whole East Asia area. Even the money exchange rate is influenced, and becomes a gauge of the actual state of affairs. According to that gauge, there has been a steady and favorable turn in the situation.

Hong Kong has been seriously hit by the United States embargo. Several thousand workers have been laid off because raw materials for manufacture of necessary goods cannot be imported. The government of Hong Kong is searching desperately in other markets in the hope of finding these materials; meanwhile, all of us are feeling the pinch of higher prices on everything, including food.

But outwardly life in Hong Kong goes on as usual. Only the Americans seem disturbed enough to send their women and children home. British women and children are still here, and the military continue to bring their wives and children to the colony though there is only a relatively small force of men to defend the place against possible attack from across the border of Communist China.

Observers seem to agree that the present conflict in Korea is a strain on the Chinese government. All her real strength must be hurled against the United Nations. This seems to have caused a lull in the fighting in Indo-China, also it has lessened the tension along the Hong Kong-China border; however, no one can deny the possibilities of a flare-up at any moment.

Commerce between Hong Kong and China is carried on without difficulty. Mail continues to reach us from the Christians in

China, and our letters are delivered to them. Merchants and their goods go back and forth between here and Canton, and between here and the port cities of Swatow, Shanghai, Tientsin, etc.

The new government in China is amazing in the way it has succeeded in reaching every inhabitant. Gambling and other forms of vice have been greatly reduced and brought under control. Railroads now operate everywhere and on time. All the people must co-operate in all of this. Everyone seems to be registered.

Two great errors in the Communistic way of government are definitely undermining its efforts: taxes and accusations. Reports come to us constantly of the rebellion of the people against paying the taxes even to the point of killing the Communist officials. The method of accusation is to encourage the poor to tell everything evil that they know about those who are richer than they. Along with others, missionaries have been accused and thrust in jail. Landlords have been testified against and fined heavily; but the method works both ways until now no one feels secure and every man is afraid of his neighbor. Even the Communists are afraid and constantly are being compelled to "liquidate" people. This makes the populace hate the Communists. A conservative estimate places the number "liquidated" at 1,000,000. There is every evidence that South China, at least, would welcome back and support the Generalissimo.

Christians in country areas are suffering keenly. One Christian young man was offered a small piece of land if he would deny Christ. "Sir," he replied, "I would rather lose my head." He is penniless but he has Christ. Many country churches have been forced to close. The government uses the buildings for meetings, holding them at the regular hours for church services. The

meetings are so frequent that the peasants hardly have time to till their fields.

Many of our ministers have been imprisoned. False charges are placed against them. The evidence is planted, of course, and they have no recourse. They go to jail for assisting the Nationalists when the real reason is that the government is finding an excuse for stopping their Christian witness; nevertheless, the work goes on. Reports of baptisms, miracles, and full churches are coming in all the time.

Christians are falling into two classes: those who will compromise, and try to please the new government; and those who are determined to remain true to Christ. Many of these last refuse to take part in the parades and demonstrations against capitalistic countries. Even non-Christians have long memories and recall the help America has given. Our missionaries tell how little children still hold up approving thumbs as they pass and call after them, "Mei guo ren ding hao!" (*The Americans are all right!*)

But it may be a long time before there is a great change for the better. The new government is clearly Russian controlled. Anyone who fails to show loyalty to Russia is purged at once. The Russians are everywhere—training armies, conducting special training courses, taking over educational institutions, sitting on committees. Some areas are less restricted than others, but everyone, Christians and non-Christians alike, is under strain and fear.

Eager for the Word

Elva Vanderbout, Philippine Islands

I HAVE JUST RETURNED from a two-week trip back in the mountains with a party of Christian workers.

We found the people hungry for the Word of God. Several nights our services lasted until past midnight. The people would have stayed even longer if we had not insisted that they go home for rest so that they might return for services the following day.

In two of the new places a desire was expressed for a church and a pastor though the people are not yet Christians.

To make the visits necessitated our walking over steep mountain trails and through rice paddies. We slept on the floor during the entire period.

Our last stop was at Big Basig, Suyoc. We were there for four days, instructing the Christians who do not have a pastor. The services were attended by a group of eight from a distant *barrio*. Seven of these visitors gave their hearts to the Lord, and one received the Baptism. They were of a cult whose leader claims to be Christ. The leader sent us a note inviting us to visit him, but our time was too limited. We do hope at a future date to do so. If we can win him to the Lord the entire *barrio* will be won.

Juan B. Soriano, who accompanied us, baptized twenty-four at Big Basig.

One man who heard us begged us to go with him to his community. He said that if

his people could hear the Word of God they would all believe and follow Christ. We hope to go to them soon. We were a day's journey from them.

The people were so anxious for us to visit them that they sent men to carry our baggage.

* * *

Last week a four-year-old boy, one of our Sunday School children, passed away. His death has brought his father to the Lord. The father had withheld support from his family because his wife came to our church.

I have taken another boy from the jail in Baguio City. He is twelve. Pray that we will be able to win him to Christ.

Your Prayers Answered

Kenneth L. Godbey, Nigeria

Sequel to the article, "Intercessors Needed," which appeared in the November 5 "Evangel."

SEVERAL MONTHS AGO we appealed to Christians in the homeland, and especially Christ's Ambassadors, to intercede in prayer in behalf of a lad some sixteen or seventeen years old named Friday Marcus Ikoroma, who was arrested and imprisoned, with many others, following the Kalabari-Okrika massacre of August 4, 1950.

Dozens of fishermen of the Okrika tribe were sought out, as they fished on the night of August 4, by their tribal enemy, the Kalabari, and slaughtered.

When the bodies were found, government officials and police began an attempt to bring the guilty ones to punishment. They went into Kalabari villages and made many arrests. Some innocent men were arrested as well as the guilty. Among the innocent ones apprehended was Friday Marcus Ikoroma, mentioned above, a Christ's Ambassador of one of our Kalabari River churches.

We endeavored to obtain the names of men of Friday's village who could testify that he was not with those who went out to kill, but it seemed unlikely that testimonies could be obtained from them as all the Kalabari people were frightened, and did not want to become involved. We knew that if Friday

were convicted it would mean death by hanging.

Our national pastor, Godwin Akwarandu, and I visited Friday frequently after he was moved from the Degema district prison to the Port Harcourt prison to await trial, and the Christians here have prayed for his release.

After some time as they prayed our Christians here received assurance from God that Friday would be released to His glory, yet the trial was put off time after time.

I am glad to be able to report now, however, that on Friday, March 2, after seven months imprisonment (in chains), Friday and a few others being held on the same charge were called to the court and told that they were free to go. No reason was given.

There has been great rejoicing on the part of the Christians here over the release, and I am sure you in the homeland will be happy to know of the victory. God heard the prayers of His people. He has answered! We praise Him and thank you for praying.

Send Foreign Missions offerings to
**FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.

Last Lap of Voyage to Indonesia

The *M. V. Evangel*, purchased with Speed-the-Light funds for the Indonesian field, arrived in Djakarta, Java, Indonesia, on January 1, after an eventful voyage from San Francisco. The following excerpt taken from a letter received recently from Ralph M. Devin, who made the voyage with the vessel, tells of the last days on the waters:

"Our trip from Kwajelien was very interesting. Four hundred miles out we stopped at Kusaie, a little dot on the Pacific. After preaching in the Congregational mission there we set sail again, running through to Finschhaven in the Mandated Territory of New Guinea. After extensive repairs, which we took care of ourselves, we sailed along the New Guinea coast, which was one of the roughest laps of our voyage.

"At Sorong, Brother Brougham and I had to go to the hospital with a form of malaria; however, we were able to continue on in a few days. We ran out of water above Ambon, so decided to go in there. We violated the blockade, yet we were in distress so they did not know what to do with us. After the top officials talked it over they decided to detain us, awaiting further instructions from Djakarta, but after two days sent us on our way."

NEWS NOTES

L. Virginia Carpenter returned to her field, Cuba, a few days ago.

Betty June Shackleton and Hilda L. Eichin, new nurse appointees, sailed for the Gold Coast on March 21, where they will be stationed.

Mr. and Mrs. Robert J. Renfroe, new missionary appointees to Liberia, recently sailed for the field.

Clyde V. Shields, who is engaged in missionary work in the Philippines, reports that Evangelists Robert D. Clark and Walter A. Boring of California are in the Philippines for ninety days. Hundreds are attending their revival services, and many have already been saved, healed, and baptized in the Holy Spirit. *Evangel* readers are requested to pray for the meetings.



Robert J. Renfroe
Liberia



Mrs. R. J. Renfroe
Liberia



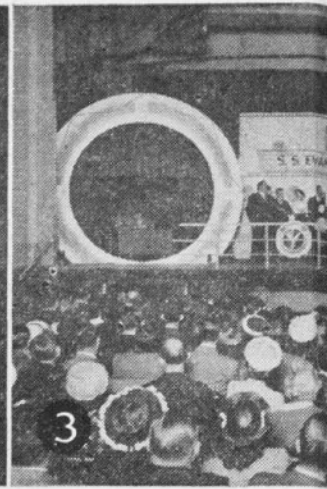
L. Virginia Carpenter
Cuba



Betty J. Shackleton
Gold Coast



Hilda L. Eichin
Gold Coast



CONVENTION

Even adverse weather conditions that almost paralyzed highway traffic did not stem the flood of visitors to Springfield, Missouri, for the nation's largest Sunday School convention, March 13 to 16.

Springfield's biggest auditorium, the Shrine Mosque, was far too small to hold the visitors. Overflow crowds spilled over into two of the city's churches. Top attendance for one evening reached 5,900.

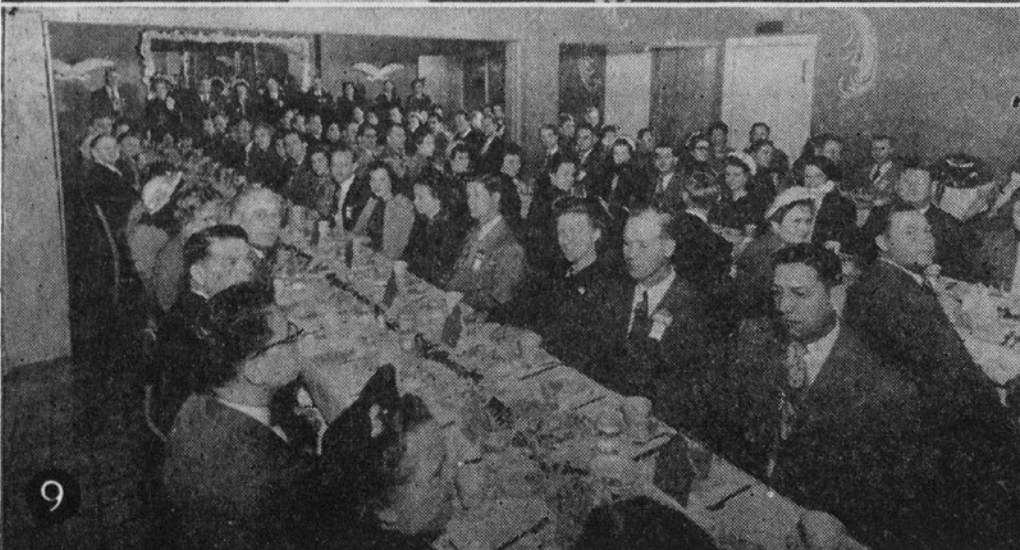
Exceeding all previous records, a registration figure of 6,521 was chalked up for the Assemblies of God Ninth National Sunday School Convention.

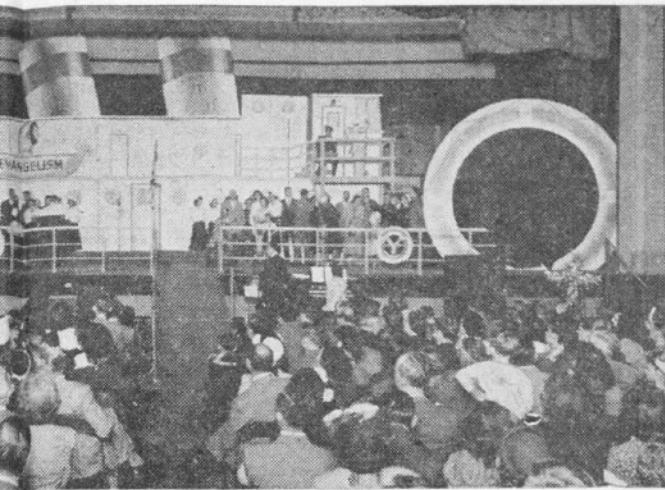
Representatives from at least 15 different denominations came to observe the Sunday School methods employed by the Assemblies of God. Besides inspirational services, 26 departmental conferences were held on three afternoons.

The lower level of the Mosque was transformed into a "Sunday School World's Fair" with 28 booths displaying model Sunday School rooms, visual aids, and other materials and literature.

CONVENTION PICTURES

1. Evening session in the Shrine Mosque.
2. Mayor Barbarick welcoming the convention to Springfield.
3. The Good Ship "Sunday School Evangelism" at the closing service.
4. A departmental conference at Central Assembly.
5. R. C. Jones, Georgia District Superintendent—one of the evening speakers.
6. Billie Davis at the "Sunday School Clinic."





HIGHLIGHTS

7. Radio broadcast from the Gold Crown Banquet, given in honor of 499 Sunday Schools which qualified for a Gold Crown Award. Goldie Runyon, representing the South Florida District, can be seen wearing the "gold crown" which went to the District having the largest percentage of Gold Crown Schools.

8. One side of the Exhibition Room.

9. District Sunday School Representatives, officials, and wives at luncheon fellowship.

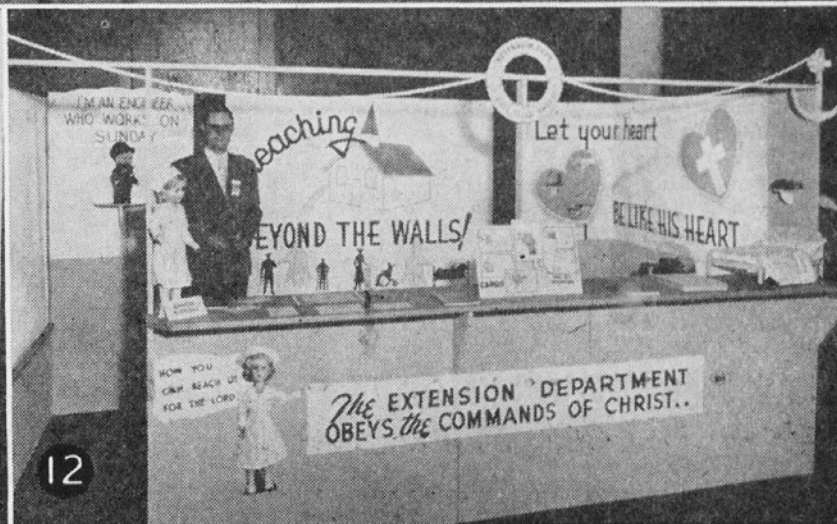
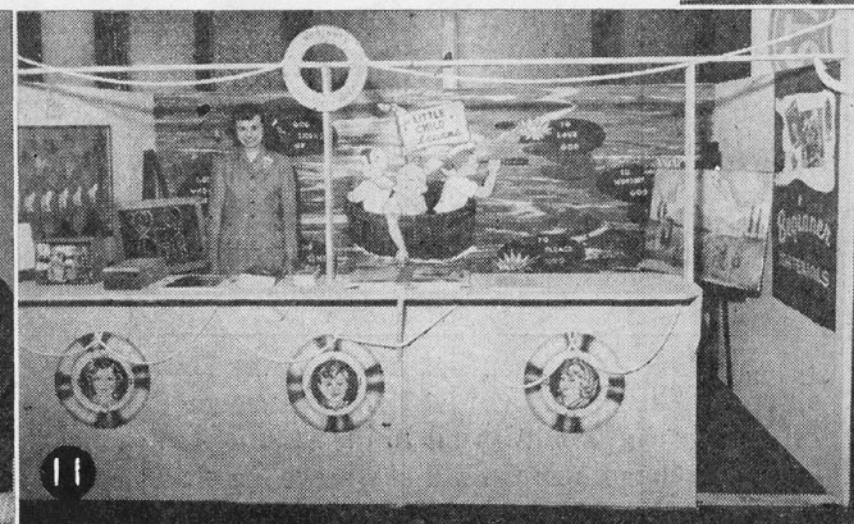
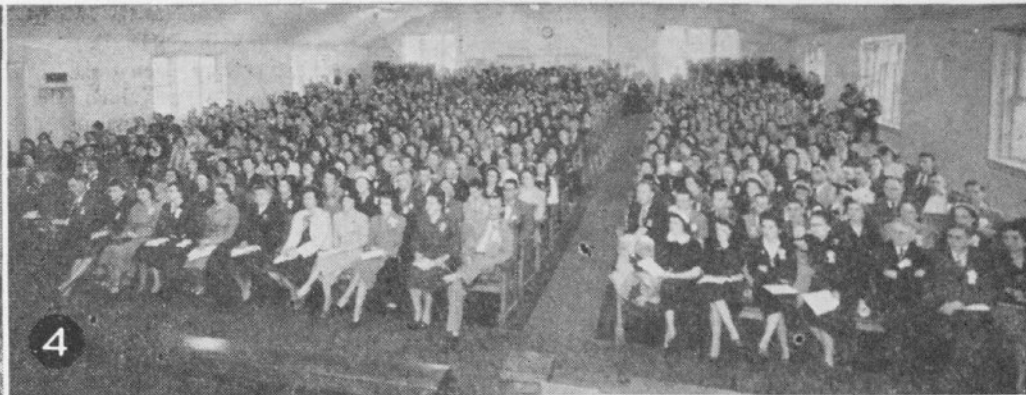
10. National Sunday School Representatives and the National Sunday School Director—Raymond White, Victor Trimmer, George Davis, Paul Copeland, and Charles Denton.

11. Ruth Eberhard at the Beginner display.

12. Ernest Aldridge at the Extension booth.

ON THE COVER PAGE: Representatives of the thousands that came from all directions to attend the convention. Left to right: L. W. Suter from the west (Northern California and Nevada District); Everett D. Cooley from the north (Michigan District); Paul Copeland, Convention Director; Goldie Runyon from the south (South Florida District); and Edwin C. Schmid from the east (Eastern District).

If you would like to have a detailed report of this convention, you may send in your order for a copy of "Convention Notes" and it will be sent to you as soon as they are off the press. This book contains all conference notes, a summary of all messages and conference discussions, and a review of the Exhibition Room. Send \$1.00 to "Convention Notes," Sunday School Department, 434 West Pacific, Springfield 1, Missouri.



SUNDAY'S LESSON

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

THE FIRST PERSECUTION

Lesson for April 22

Acts 4:7-20

It seems strange that such a miracle as healing the man who had never walked (Acts 3:2) should provoke such opposition as was met by the early Church. It shows however, the power of religious conviction, whether that conviction be based on truth or on error. The meaning of religion is "to bind." Pure religion binds the soul to God in the atmosphere of love for God and for our fellow men. Wrong religion, or perversion of truth, binds man to his prejudices, and this was the case in Israel.

1. A Great Conference

In verse 6 we learn that "Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." It would be easy to criticize these men, were we to judge according to personal prejudice and opinion, but let us remember that we may have prejudices as well as others. We believe in the Lord Jesus, therefore feel indignant as we read of injustice that was done toward the disciples of the Lord.

Peter understood the hearts of these leading men better than we do. The record says they were "grieved" that the disciples taught the people, and preached through Jesus the resurrection from the dead (Acts 4:2). As devout Jews, they believed a false religion had come among them, and—how were they to keep its errors from spreading? At a later time Paul revealed that he was honest and earnest when he sought to exterminate the religion of Christ (Acts 26:9-12). Knowing this to be true we ought to avoid denouncing those who may believe differently from us or oppose us. Instead, let us so live that they may take knowledge of us that we have been with Jesus.

2. The Apostles on Trial

The apostles had been put into jail (v. 3); now they were called to appear before the perplexed rulers in Israel who felt the burden upon them of protecting the people from error. The apostles were set in their midst, then asked, "By what power, or by what name, have ye done this?" (v. 7).

Peter answered, as spokesman for the disciples, but it was more than a human answer. "Then Peter, filled with the Holy Ghost, said unto them." As Christians we need the Holy Spirit to guide us in our speech.

Peter was courteous, as Christians always ought to be. Being a Jew, he understood Jewish prejudice and felt for those who were present as his accusers. We do not have to

compromise truth in order to be courteous. Peter made no compromise. He simply told of the good deed that had been done to the impotent man, and then explained that it was by the name of Jesus Christ of Nazareth, whom the rulers had had put to death, whom God had raised from the dead. From that point he proceeded to tell them that Jesus was the God-appointed Stone which they, as builders in Israel, had rejected, and said that in rejecting Him they had rejected the only name under heaven, given among men, whereby they might be saved (v. 12).

3. Convincing Evidence

At the trial, which was more an inquiry than a trial, the rulers were impressed and perplexed as they listened to Peter's Spirit-filled defense. They perceived, first of all, "the boldness of Peter and John." Nothing is more beautiful than a humble, simple, but noble holy boldness, which shows honor and respect for others yet exhibits firm convictions. People feel that the possessor of such characteristics knows where he is going and how to get there.

This boldness and eloquence was further enhanced as their judges "perceived that they were unlearned and ignorant men." It would be folly to ignore learning when it is set before us. Yet in spiritual things we must always rely more on the Holy Spirit than on natural learning. God can make the most unlearned brilliant, with a brilliance that consists not of excellency of speech alone, but of firm conviction and Spirit-endowed expression. That which came to the fore in the actions and words of the apostles was their Christian spirit. The rulers took knowledge of them that they had been with Jesus. Nothing else takes the place of a Christlike spirit. Oh, that men might see Christ in us!

A further proof of their message was the presence of the man upon whom the miracle had been performed—"And beholding the man which was healed standing with them, they could say nothing against it." Where healings are advertised the world expects to see some real demonstrations of healing power such as the deliverance of this lame man.

4. The Rulers Perplexed

The rulers did not know what to do after hearing the evidence brought before them. They knew Jesus of Nazareth had been crucified. They knew there were rumors that He had risen from the dead. Now they were faced by men who had no doubt concerning these facts. Also there was the living witness of healing power which the apostles declared was the result of faith in this Jesus who had so recently been

crucified. What should they do about it?

In their private conference they said: "What shall we do to these men? There is no question concerning the fact that a notable miracle has been performed. What shall we do to stop this new religion?" I wonder if present day opposition to Pentecostal people does not provoke some serious discussion when opponents get off to themselves? "What causes their work to grow? They exalt the Lord Jesus, they believe the entire Bible, they are zealous for missions. Look at their advance in Sunday School activities—what does it mean?" It means only that a simple people have sought God with all their hearts and been filled with the Spirit. God save us from ever allowing the mechanics of religion to crowd out the internal vitality of our faith, the power of the Holy Spirit, and our dependence on Him.

5. The Apostles Threatened

"The miracle is here," the rulers might say, "but in order that this doctrine spread no further among the people, let us straitly threaten them" (v. 17). To this Peter and John answered, "We cannot but speak the things which we have seen and heard." Thus the trial ended and the disciples "went to their own company."

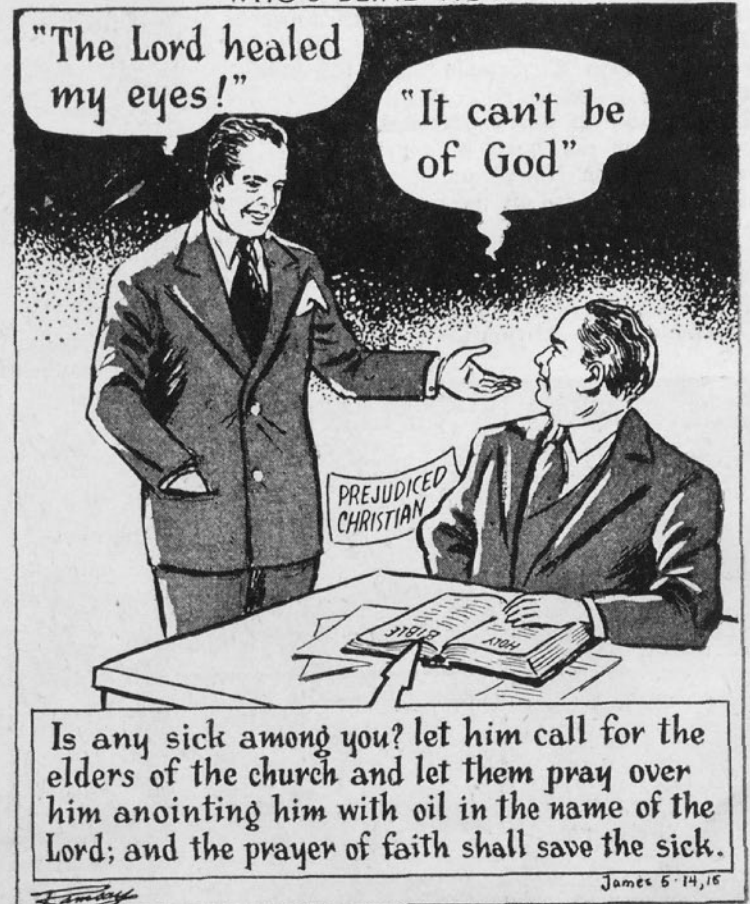
THIS WEEK'S LESSON

Peter's Sermon (lesson for Sunday, April 15). Lesson text: Acts 2:14-21, 36-41.

"No Way Out" Except God's Way

H. G. Wells is quoted as having said just before his death: "Man and his world have come to a place where there is no way out." Unknowingly he had quoted the literal meaning of Luke 21:25—"Upon the earth distress of nations with no way out."

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- Includes: "David and Goliath," "Be On Time," "Alphabet Song," "Jesus Loves Me."
- Includes: "The Fox Who Lost His Tail," "An Escape from Jail," "Days of the Week Song," "Jesus the Wonderful Friend."
- Includes: "The Story of a Postage Stamp," "The Shipwreck," "The Birds Upon the Tree Tops," "Oh, Be Careful."
- Includes: "The First Train Whistle," "Daniel and the Lions," "Why Worry When You Can Pray?" "Prayer Song."
- Includes: "How Old Are You?" "The Girl Who Came Alive," "This Little Light of Mine," "Jesus Bids Us Shine."

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VISION + CO-OPERATION = ACCOMPLISHMENT

"It was early in November, 1950," writes A. C. Bates, Home Missionary Secretary of the Texas District Council, "when two of our Mexican brethren of Waxahachie came to me and said, 'Brother Bates, we need a church. We have only a cold garage for our services. Is there anything that the District can do to help us?'"

Brother Bates states that the plea of these Mexican brethren put into operation plans for erecting a church for their congregation—one of the twenty-five new churches established in the Texas District last year.

Five weeks after the call for help went out over the District, there was enough money to start construction of the church. The lot was graded, volunteer workers appeared, and the resounding of the hammers, as nail after nail was driven by those who "had a mind to work," was as music to the Mexican congregation. With the Mexican brethren, visiting ministers, laymen, and students from the Bible Institute working together, the new church was completed in just *three days*, including one coat of paint.

"You may be sure there was much rejoicing when the first worship service was held, and the indebtedness on the new church was only \$218.00," Brother Bates relates. "When the Texas District organized thirty-five years ago, our first Superintendent caught a vision of missions, and each succeeding executive has done everything possible to promote missions. Throughout these years of consecrated leadership, our District has grown until it now numbers 580 churches, and this number does not include the West Texas District.

With the rapid expansion of the missionary program in the last decade, came the necessity for a full-time home missionary secretary, which office I have held since its creation in 1944. As a result of the increased interest, our World Missions giving, which was less than \$5,000 annually fifteen years ago, rose to \$200,000 last year."



Mexican Assembly of God, Waxahachie, Texas—erected in three days with assistance from neighboring churches and students of Southwestern Bible Institute.

Brother Bates explains that each of the sixteen sections of the Texas District is supervised by a missionary-minded presbyter who serves as a promoter of missionary spirit in his section. When a presbyter sends out word that a home missionary is ready to build, ministers and laymen respond with donated labor. When the district sponsors a new work, sufficient financial assistance is given to pay for the lots and make a substantial payment on the church. A loan is then secured, and regular payments are made by the congregation. When the infant church is organized, it immediately launches its own missionary program to perpetuate the missionary spirit.

Brother Bates continues: "Southwestern Bible Institute at Waxahachie is another asset to the World Missions program. It is here where many of our home and foreign missionaries caught the vision, and where others are now receiving training. The school gave \$14,500 in missionary offerings in 1950.

"We are thankful for the way God has blessed our work in the past, but we want to do more. Our goal is 'Double in 51.' We want to build fifty new works this year, and double our missionary giving. By working and praying together, we know it can be accomplished."

QUESTIONS

ANSWERED BY FRANK M. BOYD

If you have questions concerning the Scriptures, send them to Questions Department, The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri. Be sure to give your name and address, so that Brother Boyd may answer your question by letter if not in this column.

Why do writers and preachers use the term "Holy Spirit" when the Bible plainly says "Holy Ghost"? Jesus said, "Receive ye the Holy Ghost."

We must never forget that our English Bible, particularly the Authorized Version translated in the year 1611, is simply an English translation of the original New Testament Scriptures which were in Greek. The translators used the word "Ghost" to translate the Greek word "pneuma," because "ghost" was used in the same sense in those days as "spirit" is used today. The term "ghost" has come to mean an apparition or disembodied spirit of some sort which people sometimes claim that they see and which is frightening in the experience. Consequently, the term "spirit" seems to be a more appropriate one. Actually, however, both "Holy Spirit" and "Holy Ghost" mean the same thing.

Please explain Matthew 16:19 and John 20:23.

In the former passage the church, or kingdom, is conceived of as a house or household in which Peter is to be the steward bearing the keys. The terms "bind" and "loose" are used in a sense (common among the Jews) of "forbidding" or "allowing." Jesus is here employing technical language or terms which were in constant use in Rabbinic canon law.

Marvin Vincent gives an illustration of this when he points out that the rabbinical

school of Hillel "loosed" many things that the school of Schammai "bound."

The prerogative was given to all the disciples (cf. Matt. 18:18). Notice that in Matt. 18:18 Christ did not use the singular pronoun "thou" but the plural "ye." The right did not belong exclusively to Peter since he, as a spokesman, was merely the first among equals. The manner in which they would exercise the prerogative must be in accord with the teaching and mind of Christ. To teach that this power extended to the absolute forgiveness of sin is contrary to Scripture, for "who can forgive sins but God only?"

Edersheim said: "Even as Peter had been the first to utter the confession of the church, so was he also privileged to be the first to open the hitherto closed gates to the Gentiles (Acts 10) when God made choice of him, that through his mouth the Gentiles should first hear the words of the gospel and at his bidding first be baptized."

Robertson wrote: "Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ. The proclamation of these terms when accepted by faith in Christ has the sanction and approval of God the Father. The more personal we make these great words the nearer we come to the mind of Christ. The more ecclesiastical we make them the farther we drift away from Him."

Assemblies of God Chaplains

(Continued from page two)

groups along the line in their holes or on the back slope, read the Word of God aloud, and pray with them."

"THANKS FOR YOUR PRAYERS"

The report from Chaplain Elrod mentions the privations of the soldiers at the front. "Some sleep in pup tents, some in larger tents, some in deserted Korean homes, some in stables or barns, and some out of doors. Rarely does an enlisted man get to eat inside a shelter, but we have a brave lot of men and very few complaints are registered.

"Despite the attempt of newspapers and printed material by the Army, there are many who don't know *why* they are here in Korea. Yet these men carry out the orders given them and missions are accomplished. If we Christians would be as faithful to do God's bidding, even when we do not know *why*, we would get many more missions accomplished for His glory.

"God gives bright spots, however, where times are precious and the environment takes on a heavenly aspect. On a Wednesday evening of 6:05 p.m. a soldier in 'G' Company asked about Wednesday prayer meeting. He said it was prayer-meeting time at home, so 'Tonight ought to be a good time here, too.' I agreed. The word was spread and at seven that evening—only fifty-five minutes later—we met with twenty in attendance. Bible studies were continued on Friday, Sunday, Wednesday evenings and in eight meetings since, in my tent which serves as quarters and office. The average attendance has been nineteen with a maximum of twenty-three, in a small wall tent 8½ feet square. Five men have surrendered their lives to Christ. The Lord be praised. Thanks for your prayers in our behalf."

HEALED

If God has healed you recently, will you not write out your testimony and let us publish it so that others who need healing will be encouraged to believe and receive the Lord's healing touch? Make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 434 W. Pacific Street, Springfield 1, Missouri.

GROWTH ON FINGER

About a year ago a growth came on my finger. It grew steadily until I could not wear my wedding ring. In February, 1950, the doctor told me not to wait over a month before I had the growth removed by surgery.

We kept praying about it. Last August, after we had prayed one evening, the Lord touched my hand sometime during the night. The next morning the lump was gone. Praise His name! By that time the lump had grown to the size of a garden pea. At times my whole hand pained me until I could hardly stand it.—Mrs. Gladys Pryor, 12341 Carmenita, Norwalk, Calif.

(Mrs. Pryor's husband, Arthur L. Pryor is one of our ordained ministers.)

MISPLACED JOINTS IN BACK

Twenty-eight years ago before my child was born I had three joints pulled loose in my back. I went to a chiropractor many times. He was able to get one joint in place but was unable to put the other two in place.

In a revival at Hot Springs, Ark., 13 months ago, Evangelist W. V. Grant called for someone to come forward for prayer before he preached. I went forward and was healed instantly. The bones were replaced. I have had perfect soundness since. I appreciate it so much I want to recommend the Great Physician to others.—Mrs. A. L. Davis, 607 N. Hill St., Malvern, Ark.

(Pastor E. B. Jones of Hot Springs, Ark. endorses this healing.)

SILICOSIS AND T. B.

During the first week of January, 1950, I attended services at the Full Gospel Tabernacle, Lewistown, Pa. At the time I was unsaved and a very sick man. In one of these services I surrendered my life to God and He gloriously saved me.

I was suffering from silicosis and T. B. X-ray and fluoroscope tests showed my lungs to be in a very critical condition. I had lost considerable weight and continued to do so. I was unable to sleep without being in a sitting position. It seemed my days on earth were few.

In a prayer service the week after I was saved I asked the pastor, E. S. Opdenhoff, to pray for me. He anointed me with oil, and together with several of the brethren laid hands on me and prayed. See James 5:14. Suddenly a burning, searing pain went through my lungs, and in a moment it was followed by a cool, soothing touch. I knew I was healed.

More than a year has passed and I am still healed. X rays show my lungs to be clear of the disease. All last summer I ran a threshing outfit. I am now working in a steel

mill five nights a week, and sleep like a child. I have gained over 30 pounds. I praise God for the wonderful healing.—William A. Hines, R. D. #3, Lewistown, Pa.

(Pastor E. S. Opdenhoff states that God did a marvelous work for Brother Haines. He enjoys the best of health and is a faithful attendant at the services.)

ARTHRITIS AND DIABETES

I had been dieting and taking insulin for sugar diabetes for twelve months, and then I began suffering with arthritis in my right arm and shoulder. The pain was so severe that I could hardly raise my arm to get my dress on. The pain was so bad in my shoulder that I held my right arm with my left hand to keep the weight off my shoulder.

At a fellowship meeting I was meditating on the Lord's promise to forgive all our iniquities and heal ALL our diseases. Psalm 103:3. I knew there was nothing too hard for Him—not even my arthritis. Hallelujah, the work was done!

The next morning I could not get the needle with the insulin through the skin of my leg. I thought the needle was dull so I got another one. It just made a deep, red dent, but refused to go through the skin. It was then I realized that God was trying to tell me He had healed me of sugar diabetes also.

That was the first part of September and I am still feeling fine without the insulin. In January, 1951, my doctor made another test, and the result was no sugar and no evidence of diabetes. Praise His name forever!—Mrs. Cleeta Hillsabeck, 1906-14th Ave., Eldora, Iowa.

(This testimony is confirmed by Pastor W. L. Beasley, Eldora, Iowa.)

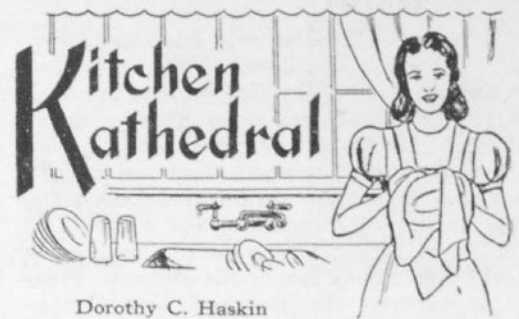
RHEUMATISM AND NEURITIS

For 35 years I had trouble with stiff knees, rheumatism, and neuritis. I was always so very tired. My knees would crack when I bent them, and at times I could scarcely bend them at all. For a long time there was a pressure and pain under my knee caps and they were swollen. It was impossible for me to rise if I got down on the floor or sat in a low chair. The small joints in my hands and feet were so painful, and some had bumps on them. It was almost impossible for me to go up and down stairs.

In August, 1950, we had a fellowship meeting at our church. In the evening service the minister in charge felt led to have a healing service. I went forward for prayer, and as I stood in line I kept repeating, "Every word of the Lord is truth." When I got up the next morning I never felt better in all my life. I could even run, and that is something I had not been able to do for years. I have not had any stiffness or pain since. I do all my house work and I can walk any place without fear of falling. Praise be to God for His wonderful works.—Mrs. Fred Dixon, P. O. Box 85, Clearwater, Minn.

(Pastor Eugene Welliver, Clearwater, Minn., states that he has known Mrs. Dixon for 10 years, and that this testimony is true.)

A devoted Christian, when dying, said: "My last act of faith shall be to take the blood of Jesus, as the high priest did when he entered behind the veil; and when I have passed the veil, I would appear with it before the Throne."



Dorothy C. Haskin

FAMILY WORSHIP

Margaret was a frequent visitor in the home of her school chum, Alice. Especially did Margaret delight in being there when the family had worship. She would listen as Alice's daddy read out of the big black Book and then prayed to God. Ofttimes the family sang a hymn together and Margaret joined with them.

One morning, when Margaret was present at the "family altar," Alice's mother asked, "Margaret, don't you pray at your home?"

"No," Margaret shook her head sadly and said, "you see, God doesn't live at our house like He does at yours."

How vital it is that God's presence be daily acknowledged in our homes! Our children should know that He is in our homes. Especially is it necessary in these days of moral looseness. It has been estimated that forty years ago, fifty per cent of the Christian people had family altars. Now it is estimated that only five per cent have family prayers. There is a definite connection between this forsaking of the family altar and the rising number of broken homes, with all their sorrow.

It does take patience and perseverance to maintain family worship. Mrs. Webster was a widow with five children to support and train. She had family worship each evening after supper when all the family were home. It was difficult for her to control her teen-age girls and her oldest son.

There were times when only she and the five-year-old boy prayed and read the Word of God together. But she prayed and kept on until, one by one, the older children decided they were not "too busy" to pray with Mother.

Mrs. Webster made a definite effort to keep the prayer time interesting. All the children owned their own Bibles and the verses were read in turn by first one and then another. That made every one watch to keep his place. She kept a dictionary on the table and trained the children to look up words they did not know how to pronounce, or of which they did not understand the meaning. She encouraged all the children to pray and even the youngest said his "Thank you, amen," to the Lord.

"Let the family altar become the center around which life revolves and we will regain the spiritual resources so badly needed," says Governor Luther Youngdahl of Minnesota. "My wife and I have always endeavored to rear our children in Christian surroundings. The unity of parents and children in prayer, the singing of favorite hymns, and the reading of the Word of God have been the richest phase of our home life."

SECRET PRAYER

Why does He insist upon this inner chamber and the closed door? The first reason is that the first quality God requires in prayer is reality. Hypocrites never pray in secret. Prayers that are a pretense require an audience. They are intended to be heard of men, and they have their reward in skill of praising, a show of earnestness, and a reputation for piety. These things do not count with God. They cannot live in His presence. Prayer is between the soul and God alone.—*Selected.*

"The mind is like the stomach. It is not how much you put into it that counts, but how much it digests."

"I wept because I had no shoes, until I met a man who had no feet."



AMONG THE ASSEMBLIES

COLORADO CITY, TEX.—Evangelist and Mrs. R. D. Jones of Texarkana, Ark. were with us for three weeks. Several were saved and filled with the Holy Ghost.—V. F. Love, Pastor.

SPRING GLEN, PA.—We had a two-week revival with Evangelist and Mrs. A. E. Davis, Shamokin, Pa. Two were saved and eight were baptized with the Holy Spirit. A number re-consecrated their lives to the Lord and His blessing continues to rest on our meetings.—Carlton Kellogg, Pastor.

BUFFALO, OKLA.—We are grateful for the moving of the Holy Ghost in a three-week meeting with Evangelist Norman Surratt of Thomas, Okla. Six came for salvation and five were filled with the Holy Spirit.—E. W. Moore, Pastor.

MERIDIAN, IDAHO—God gave us a wonderful meeting with Evangelist and Mrs. C. A. Beebe. Seven were baptized with the Holy Ghost, one was saved, and several were healed. One man was healed of a severe back injury. The church was filled to capacity each night.—C. A. Slaughter, Pastor.

SCOTTS BLUFF, NEBR.—The Wright-Myers Evangelistic Team of Cincinnati, Ohio was with us for three weeks. A goodly number were saved, baptized with the Holy Spirit, or re-filled. The attendance was good throughout the meeting. The Sunday School attendance record was broken. Several testified to healing.—C. J. Staudt, Pastor, Full Gospel Tabernacle.

LOS ANGELES, CALIF.—We had a three-week revival with Evangelist Willis Long of Minneapolis, Minn. Sinners came for salvation, believers were baptized with the Holy Ghost, and miracles of healing were wrought. Our Sunday School reached an all-time high of 123.—T. E. May, Pastor, Bethel Assembly of God.

DAWSON, GA.—We had two weeks of glorious meetings in February with Evangelists Bessie L. Fisher and Nell Gaines Cheek of Memphis, Tenn. Twenty-five were saved, 26 baptized with the Holy Spirit, many healed, and 22 affiliated with the church. The Sunday School attendance record was broken with 171 present. Several others have been saved since the meeting closed.—C. E. Collins, Pastor.

AVENAL, CALIF.—Evangelist Thomas B. Don Carlos led us in a wonderful three-week meeting. Between 20 and 25 received the baptism of the Holy Ghost and a large number were saved. Mrs. Don Carlos assisted in the meetings by painting pictures. The church was filled each night, many strangers and visitors from other churches coming to the meetings.—Gerald R. Furman, Pastor.

MONROE, WIS.—Evangelist Orrin Kingriter of Paynesville, Minn. was with us for 3½ weeks. God blessed in a remarkable way. Souls were saved, bodies healed, and believers filled with the Holy Spirit. The church was filled to capacity. The Sunday School broke all previous records.—L. E. Curtis, Pastor, Assembly of God Tabernacle.

WACO, TEX.—Evangelist W. V. Grant of Malvern, Ark. was with us for five weeks. Over 600 received the baptism of the Holy Ghost, including seven who were over 80 years old. Many came from nearby towns to attend the meeting and revivals have started in their churches as a result. A large number were healed of various diseases, and a great host were saved. On the last night of the meeting 30 were baptized in water.—A. C. Lane, Pastor, Faith Tabernacle.

MIAMI, FLA.—We had a gracious moving of the Spirit in a meeting with Evangelists Smith and Rogers of Granite City, Ill. Ten were saved, including a man who was a hopeless drunkard for years. Nine were filled with the Spirit, including a little boy of eight and two ladies over eighty. New people have been added to our assembly.—Orville C. Smith, Pastor, Full Gospel Tabernacle.

TOPPENISH, WASH.—We had old-fashioned Pentecostal services in a three-week campaign with Evangelist Irl J. Walker of Portland, Ore. Morning prayer meetings were conducted for three weeks before the meeting. Several were saved and 16 were baptized in the Holy Ghost. Many of the services continued until midnight and later. Two received the Baptism about 3 a.m. in their homes after returning from church.—Warren D. Combs, Pastor.

DALLAS, TEX.—In July 1949 we accepted the pastorate of Calvary Tabernacle. We have added two Sunday School rooms and a vestibule, and built a five-room parsonage next to the church. The Lord blessed us in meetings with Evangelists W. H. Marney, R. D. Nance, and Clarence G. Mitchell. Souls were saved and baptized with the Holy Spirit, and the Sunday School attendance increased.—H. D. Hobbs, Pastor.

PORTALES, N. MEX.—The "Rescue the Perishing" campaign with Evangelist Warren Litzman began on Feb. 18 and continued for four weeks. The building was packed out. On the first eight nights over 100 found God; after this it was impossible to keep a record. Someone was filled or refilled almost every night. The town was stirred and the denominational churches began co-operating.

Many miracles were performed by the hand of God. A lady who had a growth on her eye was healed and the growth disappeared. A young girl from Dora, N. Mex. was healed of crossed eyes. A six-year-old boy had a serious internal trouble, and the doctor said that he might never be normal, but God touched his little body. The parents testify that the child is healed and that the condition is corrected. All of these healings took place during the first week of the meeting and I have had opportunity to verify them.—James D. Bell, Pastor, First Assembly of God.

COMING MEETINGS

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

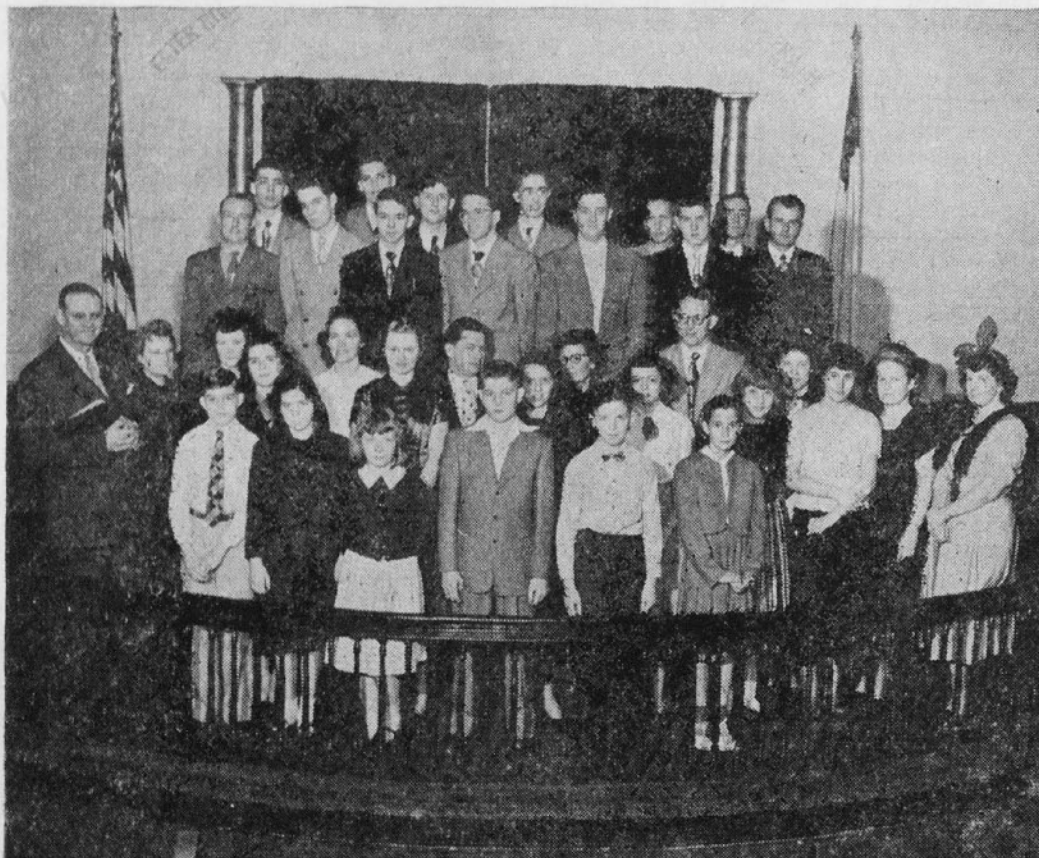
GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

HARVEY, ILL.—Apr. 15—29; Evangelist Anna Lock.—by William J. Sawyers, Pastor.

REEDLEY, CALIF.—Apr. 17—May 6; Evangelists Carl and Edna Goodwin, Pomona, Calif. (A. H. Drake is Pastor.)

CHICAGO, ILL.—Good Shepherd Bible Church, 745 N. Paulina St., Apr. 15—; Evangelist R. R. Vinyard and party.—by Alexander I. Siczko, Pastor.

BUFFALO, N. Y.—Full Gospel Tabernacle, Apr. 15—29 or longer; Evangelist C. C. Garrett, Miami, Fla.—by Paul R. Buchwalter, Pastor.



On Sunday, March 11, there were 37 baptized in water at Faith Tabernacle (Assemblies of God) in Binghamton, N. Y. The photo shows 34 of the candidates with Pastor R. D. E. Smith at the left holding a Bible.

BIG SPRING, TEX.—Apr. 10—22; Evangelist and Mrs. R. D. Jones, Texarkana, Ark. (Clarence Love is Pastor.)

GLASSPORT, PA.—Assembly of God, Apr. 1—; Evangelist H. J. Keener, El Centro, Calif.—by Howard Sproull, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple, 1451 Ellis St., Apr. 29—May 13; McColl-Gerard Trio. (Leland R. Keys is Pastor.)

TARKIO, MO.—Apr. 9—; Calabrese and Duncan Gospel Team, Kansas City, Mo.—by L. V. Coons, Pastor.

VANCOUVER, WASH.—Glad Tidings Church, meeting in progress; Evangelist Hattie Hammond.—by Paul G. Trulin, Pastor.

SHREVEPORT, LA.—First Assembly of God, meeting in progress; Evangelist Warren L. Litzman, Waco, Tex.—by S. A. Rice, Pastor.

FINDLAY, OHIO—First Assembly of God, May 6—; Evangelist Arthur S. Arnold, Los Angeles, Calif.—by J. F. Pepper, Pastor.

DALLAS, TEX.—Mt. Auburn Assembly, Apr. 29—; Evangelist Almata Benson.—by Lonnie R. Mullen, Pastor.

MINNEAPOLIS, MINN.—Peoples Church, meeting in progress; Evangelist Jo Ann Hernandes, Orange, Tex.—by Douglas Henderson, Pastor.

SOUTH SIOUX CITY, NEBR.—Apr. 8—; Evangelists Norman and Norma Correll, Alliance, Nebr. (C. A. Sailors is Pastor.)

FRANKFORT, ONT., CANADA—Full Gospel Tabernacle, Apr. 15—29; Evangelist and Mrs. J. Earl Douglass, Brookline, Mass. (R. P. Spurrell is Pastor.)

BOWLEGS, OKLA.—Evangelism and Sunday School Emphasis Campaign, Apr. 15—29; Evangelist N. B. Rayburn, Waynoka, Okla. (Cecil Thomas is Pastor.)

LORAIN, OHIO—Gospel Tabernacle, Apr. 15—29 or longer; The Musical Mandigos.—by Earl J. Hance, Pastor.

LAS VEGAS, NEV.—Assembly of God, Apr. 17—22; Children's Revival, Evangelists Virgil and Edythe Warens. (Thomas Sutton is Pastor.)

TYRONE, PA.—First Pentecostal Church, Apr. 3—22; Evangelists Gail Strasinger and Erla LaDow.—by H. E. Crosby, Pastor.

CARUTHERSVILLE, MO.—Apr. 1—15; Evangelist Harris E. Lidstrand, Seattle, Wash.—by Idama Keeton, Pastor.

SAULT STE. MARIE, CANADA—Elim Pentecostal Tabernacle, Apr. 17—May 6; Evangelist Fleming May, Seattle, Wash.—by Roswell R. Schwindt, Pastor.

ANDERSON, IND.—Apr. 3—; Evangelist A. M. Selness.—by G. D. Fischer, Pastor.

PITTSBURG, KANS.—Apr. 15—29 or longer; Evangelist C. A. Waack, Tulsa, Okla. (Charles E. Peak is Pastor.)

COLUMBUS, GA.—East Highland Assembly of God, Apr. 16—; Evangelist and Mrs. Bird Campbell.—by G. P. Hertweck, Pastor.

BEDFORD, OHIO—Missionary Convention, Apr. 15—22; Niels P. Thomsen, speaker.—by George G. Martin, Pastor.

BIRMINGHAM, ALA.—East Birmingham Assembly, Apr. 8—; Evangelist Dick Cobb, Houston, Tex. (Bert Weech is Pastor.)

SOUTHEASTERN JUBILEE, District Camp Ground, Marianna, Fla., Apr. 10—12.—by Robert C. Jones, Program Chairman.

GRAND ISLAND, NEBR.—Meeting in progress; Mathan Musical Evangelists, Kansas City, Mo. (H. D. Champlin is Pastor.)

LAKE CHARLES, LA.—Tent meeting, Hodges and 11th St., Apr. 12—; Evangelist Roy Sherrill and party. 10 a.m. services at First Assembly of God, Kirkman and Cleveland Sts. Meeting sponsored by Assemblies of God in Lake Charles, Westlake, and Sulphur.—by L. C. Ashbrook, Sectional Presbyter.

THREE RIVERS, MICH.—Full Gospel Assembly, meeting in progress; Evangelist and Mrs. Edwin P. Anderson, Providence, R. I.—by Delbert R. Bucher, Pastor.

SIOUX CITY, IOWA—Missionary Convention, First Assembly of God, W. 14th and Myrtle St., Apr. 12—15. Glenn Horst, Springfield, Mo., principal speaker.—A. M. Alber, Pastor.

HUNTSVILLE, ALA.—Lincoln Assembly of God, Apr. 18, two weeks or longer; Evangelist Robert Boddy, Columbus, Ga.—by Arthur L. Shell, Jr., Pastor.

KERMAN, CALIF.—Dedication of remodeled Grace and Truth Tabernacle, Apr. 23. W. T. Gaston, District Superintendent, and R. J. Thurmond, District Secretary-Treasurer, speakers.—by J. C. Snyder, Pastor.

CASSVILLE, MO.—Union meeting, American Legion Hall, Apr. 8—22; Evangelist Clifton Erickson. Prayer for the sick each night. Sponsored by Full Gospel churches of surrounding area. Willie Brannan is host pastor.—by Ray Garrison, Pastor, Assembly of God, Gateway, Ark.

SPRING CONVENTION of Wisconsin and North Michigan District, 725 Park Ave., Racine, Wis., Apr. 23—26; Bert Webb, Springfield, Mo., speaker. Apr. 26, District S. S. Convention with G. M. Hillestad, District S. S. Director, in charge.—by Lyle E. Curtis, District Secretary.

WEST TEXAS DISTRICT COUNCIL, City Auditorium, Big Spring, Tex., Apr. 23—26. Ralph M. Riggs, Assistant General Superintendent, guest speaker. District-wide C. A. Rally Mon. night, Apr. 23. For hotel and tourist court reservations write Pastor Clarence R. Love, Box 867, Big Spring, Tex.—by S. E. Eldridge, District Secretary-Treasurer.

MISCELLANEOUS NOTICES

NOTICE—Those interested in an Assembly of God church in Neodesha, Kans., please contact me.—by Walter Hochmuth, Leon, Kans.

NOTICE—If you have friends stationed at Sandia Base, Albuquerque, N. Mex., we will be glad to contact them.—by H. Paul Holdridge, P. O. Box 6222, Albuquerque, N. Mex.

RADIO PROGRAM—Station KOB, 770 kc., Albuquerque, N. Mex., Sundays 10:30 to 11 p.m. Sponsored by First Assembly of God.—by H. Paul Holdridge, Director.

RADIO PROGRAM—"Morning Meditations," station KFGO, 790 kc, Sundays 9 to 9:30 a.m. Sponsored by Assembly of God, Moorhead, Minn.—Alex Karmarkovic, Pastor.

POLISH RADIO PROGRAM, "Rock of Ages," station WHFC, 1450 kc., Sundays 7:30 p.m. Sponsored by Good Shepherd Bible Church.—Alexander I. Siczko, Pastor.

ASSEMBLY OF GOD at 114 S. Race St., Newhall, Calif., is completed and regular services are being held.—Charles T. Ward, Pastor.

NOTICE—If you have friends stationed with the Air Corps group or working at the Greater Pittsburgh Airport, I will be glad to contact them.—Pastor William T. Kroah, First Pentecostal Church, 1343 State Ave., Coraopolis, Pa.

NOTICE—If you have friends stationed at Fort Sill Army Post we would be glad to contact them.—Pastor C. H. Davis, 308 S. 12th, Lawton, Okla.

NOTICE—Lloyd Christiansen has been elected to succeed the late B. E. Mahan as pastor of the Full Gospel Tabernacle, 915 Massachusetts Ave. N.W., Washington, D. C.

NOTICE—If you have friends at the Edgewood Chemical Center, Edgewood, Md., we would be glad to contact them.—Pastor W. M. Hoard, Old Philadelphia Rd., Edgewood, Md.

NOTICE—I will be glad to contact those stationed or employed at the Redstone Arsenal near Huntsville, Ala.—Arthur L. Shell, Jr., Pastor, Lincoln Assembly of God, P. O. Box 851, Huntsville, Ala.

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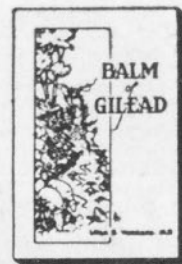
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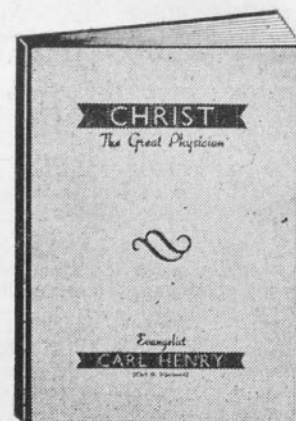
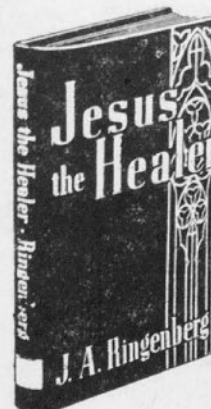
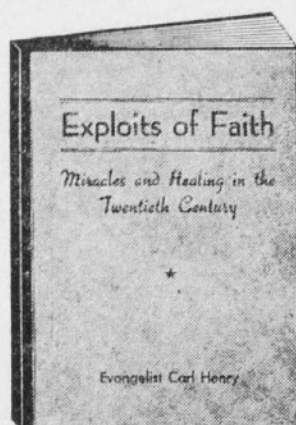
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