

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

Number 2033
April 26, 1953
Five cents

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



THE FIRST ASSEMBLY OF GOD
Spokane, Washington

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

One-Third Never Go to Church

There are approximately 105,000,000 adults in the U. S. A. Of these, approximately 35,000,000 go to church every week; 35,000,000 go to church occasionally; and 35,000,000 never (or seldom) go.

Protestant Missionaries Outnumbered

There are said to be more than 85,000 Roman Catholic missionaries. There are 27,000 Protestant missionaries in the world but only 22,000 are active in foreign lands at the present time.

Critical Shortage of Missionaries

According to a January survey of all denominations, made by the Evangelical Foreign Missions Association, there is only one missionary to every 21,000 population in Africa; 1 to 43,000 in Latin America; 1 to 70,000 in Japan; 1 to 96,000 in the Near East; 1 to 130,000 in India and Pakistan; and 1 to every 150,000 in Southeast Asia.

Cleaning up Georgia Newsstands

Governor Herman Talmadge has appointed a Baptist minister, a newspaper editor, and a theater owner to a three-member commission whose job will be to rid Georgia of obscene literature. Authorized by the State Legislature, it is the first state board of censorship on literature in the U.S.A.

Church Sued for Bingo Losses

Charging she had lost \$4,000 playing bingo at St. Nicholas Greek Orthodox Church in the past two years, Mrs. Irene Walhite has filed suit for that amount against the church. The suit was filed at Flint, Michigan, under a State law which permits the recovery of gambling losses.

When we read of Christ's wrath against the merchants in the Temple who had turned the house of prayer into a den of thieves, we wonder how He would act if He were to walk into a church during a game of bingo!

Worship at the Front Lines

Young men doing duty at the fighting front in Korea are not deprived of opportunities to worship God. Their chaplains are with them. Besides this, church services are now being broadcast directly to their frontline trenches each Sunday by the U. S. Armed Forces Network.

The Army's 17th Ordnance Medium Maintenance Company has built an underground chapel at the front line. Constructed of native timber and logs, which support the earth above it, the chapel is 40 feet long and 20 feet wide with seats for about 80 persons. The Americans and Koreans who built the bunker-type structure have dedicated it to two young soldiers who died last July.

Youth for Christ Expanding

Youth for Christ International is moving its headquarters offices from Chicago to a new building of its own in Wheaton, Illinois. According to Executive Director Ted Engstrom, 67 of the 105 cities in America having a population of 100,000 or more have thriving Youth for Christ rallies. The goal is to have a successful weekly rally in every city of 100,000 and every county in rural America. The movement has spread to 78 countries and colonies since its beginning in 1945.

Greeks Rebuilding Their Churches

In the past two years the Greeks have rebuilt 204 totally destroyed churches and have repaired 910 others damaged by bombs, shells, or fire during World War II. One third of the necessary funds was provided by impoverished villagers. Government officials reported that in every war-damaged community they surveyed, the residents invariably asked that the first reconstruction work undertaken be that of their local house of worship. They were eager to make virtually any sacrifice to reopen their church.

Pastors Arrested in East Germany

German Protestants on both sides of the Iron Curtain are angrily denouncing the Communists for their oppression of Protestant pastors. A report that 46 Evangelical pastors and church workers have been imprisoned, arrested or have "disappeared" in the Soviet Zone in recent weeks stirred leaders of the Old Prussian Union Church, at a meeting in Berlin, toward an open break with East German Communist authorities. They charged that an anti-Church campaign is in full swing in East Germany. Whether the new "peace policy" of the Kremlin will change the situation, remains to be seen.

Intolerance in Italy

The Italian Government has voted to use some eight billion lire (\$12,000,000) of tax funds to erect new Roman Catholic churches and parish houses in Italy. The ruling Christian Democratic (Roman Catholic) party pushed the measure through over the strong opposition of Social Democrats, Liberals, Republicans, Socialists, and Communists in the Italian parliament. It defeated several amendments which were offered, including one to set aside a small portion of the appropriation for building non-Catholic churches.

At the same time, the opposition to various Protestant sects (including the Assemblies of God) continues. A number of American citizens who are preaching the gospel in Italy are being forced to leave the country or else stop preaching. One of these is Anthony Caliendo, director of the Evangelical Biblical Institute at

Portici, near Naples, where former priests are being trained to proclaim the good news of God's grace. He has been ordered to leave but no reason has been given. It is reported that the new U. S. Ambassador to Italy, Mrs. Clare Booth Luce, may be asked to intervene on behalf of these American citizens.

Soon after Mrs. Luce was appointed to her new post, Rep. Omar Burleson of Texas interviewed her on behalf of the Church of Christ missionaries from Texas who have had difficulties with the police over holding religious services in Italy. He conferred with Mrs. Luce for an hour and a half and found her completely familiar with the situation. He said that Mrs. Luce promised to do all in her power to prevent conflicts between American Protestant groups and Italian authorities.

Aussies Approach TV Problems

A plea that advertising be excluded from TV programs on Sundays "and other sacred days" was made in Melbourne, Australia, at a hearing before a Royal Commission studying the possibility of instituting television in Australia. The recommendation came from Pastor A. Crichton Barr, who represented the Presbytery of Victoria.

"We believe," he said, "that on Sundays and the great occasions of the Christian year, such as Christmas Day, Good Friday and Easter, all inappropriate matter should be excised and worthy provision made for religious sessions, allocated to the various churches on the basis of the latest available census figures.

"Advertising should be excluded from national television programs. In commercial programs, if they are instituted, any advertising should be carefully scrutinized and, on Sundays and other days with sacred association, be excluded altogether."

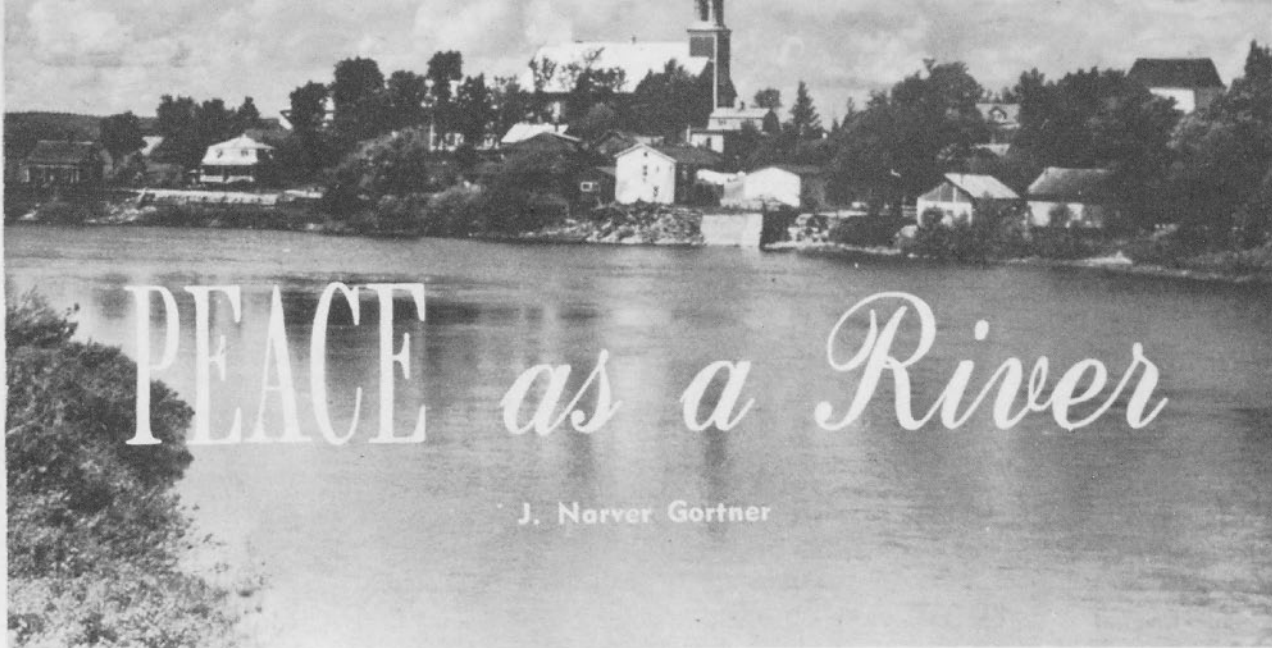
Such views offer a refreshing contrast to the American situation with regard to TV advertising.

World Federation Coming

Events may be moving faster than we think. The trend of the nations toward federation is leading toward the union over which the Antichrist shall reign. Robert G. Staines, former head of the education section, United Nations Department of Public Instructions, declares that the world faces even now the choice of a world community or a world catastrophe. He says that in entering the United Nations, America and other countries have already adopted a loyalty superseding that of national interest.

Across the ocean we see the formation of the European Assembly, which exercises supranational authority in order to carry out the Schuman Plan for coal and steel. Commenting on this development, the *New York Times* declared: "This revolution in the political structure of Western Europe is proceeding with the speed of a violent upheaval. It is made by men in a hurry to finish the job."

We too ought to be in a hurry to finish the job—the job of world evangelization. Have you heard His call? Answer today, and get to work while it is day. The shadows are lengthening over the earth; the night cometh when no man can work.



PEACE as a River

J. Narver Gortner

THE REASON there is so much restlessness in the world today is because there is such a lamentable lack of real godliness. Godliness is the foundation of peace, not only in human hearts, but also in national and international circles. There can be no real or lasting peace without it.

God said to Israel, "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season. . . . And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land" (Lev. 26:3-6). The promise was contingent upon Israel's obedience.

How different the history of Israel would have been if the nation had obeyed! Instead of internal strife, invasion from abroad, drought and famine, disaster upon disaster, until finally they were dispossessed of their inheritance and scattered among the nations, there would have been peace and prosperity.

Centuries passed after Israel entered Canaan. God did His best by various methods to persuade the nation to walk in those "ways of pleasantness" and in those "paths of peace," but Israel persisted in repeated disobedience and rebellion. How patient God was! Whenever the people repented and cried to Him in a time of distress, God came to the rescue and raised up a deliverer. But their repentance was only temporary, and the people turned again to folly. In Isaiah's day God said, "I am the Lord thy God, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened unto My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:17, 18).

"Peace as a river." What a figure of speech this is! How can peace be compared to a river? Perhaps it will help us to answer the question if we look at seven facts concerning a river.

1.

A RIVER HAS A SOURCE. This is a fact that needs no proof. It is self-evident that a river has a source, and it is essential that the source endure. There was a time when the source of the Nile was a mystery, simply because it had not yet been discovered, but no one had any doubt of its existence. Henry M. Stanley set out to discover the source; and after enduring great hardships and overcoming many difficulties, he succeeded. The peace of God has a source, and that source is "the God of peace." Outside of Him there is no real peace. No man can possibly become the recipient of the peace of God until he is connected in God's prescribed way with the source of that peace. Our Lord poured out His life upon the cross that He might make peace "through the blood of His cross" (Col. 1:29). And so it is apparent that an acceptance of His sacrifice is essential to individual peace, and an acceptance of Him as Sovereign and Lord is essential to world peace. As "Prince of Peace" He will some day reign, and then there will be peace, not only between the East and the West, but everywhere. "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

2.

A RIVER SPEAKS OF ABUNDANCE. Many of the great cities of the world have been built upon the banks of rivers. The city of Babylon was built by the river Euphrates, a part of the city on the east side and a part on the west side. A great bridge which was one of the wonders of its day spanned the river in the very center of the city. Babylon was built there because it was known that an abundance of water would be needed for its vast population and that the river provided a well-nigh inexhaustible supply. It mattered not how much water was taken from the river daily; there remained seemingly as much as ever. Similarly, how inexhaustible is the peace of God! What an abundance there

is of it! If we do not have peace it is not from lack of an adequate supply. God is infinite, and though His resources of peace have been tapped by men of faith through all the ages, there remains just as much now as ever.

3.

A RIVER QUENCHES THIRST. It will not quench thirst unless indeed the thirsty drink. But the water is there; and when the thirsty drink, their thirst is quenched. A river is the only water supply many a city has, and water is essential to the existence of human life. It has been said that one can live longer without food than without water.

What is the matter with the world today? Why is there so much restlessness, turmoil and strife? The reason is a lack of godliness. The God of peace has made His resources available through Jesus Christ, but those resources are being tapped by only a few. Christ is set at naught. The divine plan is rejected or ignored. Men are trying to make peace by their own powers or plans, whereas our Lord has already "made peace through the blood of His cross." He is waiting for men to accept that peace that has already been provided. There is only One who can still the tempest, and that One is He who said to the turbulent winds and to the tossing waves of Galilee, "Peace, be still." We read that immediately "there was a great calm." Oh, that troubled human hearts would appeal to Him today as did the disciples in the storm! For He lives, and He is "the same yesterday, and today, and forever."

Oh, come, thou Christ, who here on earth
Didst still the waves of Galilee.
Thou who art still the matchless Lord,
Thy peace impart to me.
Come Thou in all Thy matchless might,
And bid the strife and tumult cease,
Rebuke the waves that rock my bark,
And sweetly whisper, "Peace."

4.

A RIVER ENCOUNTERS OBSTACLES. But what does it do when it encounters an obstacle? Does it cease to flow? Does it cease to make progress? Does it surrender to the obstacle? No. It does one of two things: either it removes the obstacle, literally sweeping it out of the way, or it goes over it or around it. The river cannot be stopped in its onward progress by obstacles; if there is no way it will make a way; if the bed in which it has been flowing has been closed or blocked by a landslide or some convulsion of nature, it will pile itself up until it has accumulated sufficient power to force itself through or cut out a new channel. No river has ever traveled far without having encountered obstacles and having overcome them. And none of us, even though we have been the recipients of the peace of God, can expect to live in this world of trials and troubles, of sin and sickness, of strife and sorrow, without difficulties to encounter and overcome. But those difficulties need not frighten us. God will keep us in perfect peace if we will trust Him and keep our minds stayed upon Him. Look at the Lord Jesus. What difficulties He encountered! He endured the contradiction of sinners; He endured temptation; He endured the cross. But His peace prevailed, for it was the peace of God. And Jesus said, "Peace I leave with you; My peace I give unto you" (John 14:27).

O Lord, Thyself is what I need,
Thy rest, and joy, and hope, and peace;
In this dark world of restless greed,
Thou canst the longing soul release;
Thou canst the chains that bind me break,
And set my captive spirit free—
And so I pray, for Thine own sake,
Give Thou Thyself, my Lord, to me.

And when Thy peace encounters foes,
Or hindered is by Satan's wiles,
Or by aught else that would oppose—
For sin in many forms beguiles—
Grant that the peace that Thou hast given
May, like a mighty river, rise,
And onward flow till I in Heaven
Shall praise Thy name beyond the skies.

5.

A RIVER POSSESSES LIFE-SUSTAINING QUALITIES. Trees grow and vegetation flourishes on both sides of a river. John tells us concerning the river that he saw "proceeding out of the throne of God and of the Lamb," that "on either side of the river was there the tree of life, which bare

twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2). Ezekiel, in describing his vision of the millennial temple, tells us concerning the waters that he saw issuing eastward from under the threshold of the sanctuary, that "at the bank of the river were many trees on the one side and on the other." He was told, "These waters issue out toward the east country, and go down into the desert, and go into the sea; which, being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a great multitude of fish, because these waters shall come hither: for they shall be healed; and everything shall live whithersoever the river cometh" (Ezek. 47:7-9). The peace of God, like a river, possesses life-sustaining qualities. Where this peace is, there is life, spiritual life. The life tends to produce the peace and the peace tends to sustain the life. And all, of course, because it is "the peace of God."

How glad am I that Thou, my Lord,
Hast given peace on earth below,
Where truth has often been abhorred,
And everywhere are sin and woe!
My soul can hide itself in Thee,
Escape the turmoil and the strife,
And through Thy sovereign might made free,
Abide in truth, and peace, and life.

6.

A RIVER IS CAPABLE OF BEING POLLUTED. But the pollution always comes from an outside source. Many cities have turned their sewage into the rivers that have flowed by them or through them, and those rivers have thus been polluted. We are living in a world of sin. God has provided for every one of us His peace, and we may possess that peace if we will meet the conditions. But we must exercise care as we come in contact with a sinful world lest that peace which God has given be polluted. But the care we exercise must not be anxious care, but rather that diligence that Peter speaks of when he says, "Give diligence to make your calling and election sure: for if ye do these things ye shall never fall," or, according to the marginal rendering in the Newberry Bible, "ye shall by no means stumble at any time." Paul wrote, "Be anxious for nothing; but in

everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

7.

A RIVER HAS A DESTINATION. Its waters flow on until that destination is reached. They may reach it in a very short period of time, or they may be a long while on the way. But ultimately they are bound to reach it. And the destination of "the peace of God" is God Himself. It came from God, as did the Lord Jesus when He was here in the flesh, and it must return to Him. He who possesses it may have many trials and troubles as he passes through this wilderness of sin, even as did Israel while en route to the land of Canaan. Israel was looking forward to a destination, a "land flowing with milk and honey." And we are looking forward to a better destination than that, even to heaven itself, where God is, in whose "presence there is fullness of joy and at whose right hand there are pleasures forevermore." When the saintly Moody was dying, he said, "Earth is receding; Heaven is advancing." He was near his destination, and he soon passed through the gates that were opening to receive him. Someone told me recently of a distinguished preacher (I shall not name him) who had given more time to the lecture platform, furnishing amusement for great audiences all over the nation, than to his appointed task of preaching the gospel; and in his dying moments he lifted his arm heavenward, and peered upward, and said, "The gates will not open! The gates will not open!" They were his last words.

"Let me die the death of the righteous, and let my last end be like his." Our Lord said to the angel of the church in Smyrna, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

My Lord, may I be true to Thee,
And someday in Thy presence stand,
Thy glorious face in Heaven see,
Upheld by Thy strong hand.

Beware of a faultfinding spirit as you would of the most poisonous reptile. Learn to have patience with others' weaknesses and bear with them as you expect others to bear with you.

You will never bury the hatchet as long as you keep splitting hairs.

THE PENTECOSTAL EVANGEL IS THE OFFICIAL VOICE OF THE ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, EDITOR

Published weekly by the Gospel Publishing House, 434 West Pacific Street, Springfield 1, Missouri (J. O. Harrell, General Manager). Entered as second-class matter June 25, 1918, at the Post Office in Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103 of Oct. 3, 1917, authorized July 3, 1918.

Subscription rates: In U.S.A., \$1.00 for 8 months, \$1.50 for a year, \$3.00 for 2 years, \$5.00 for 4 years. Outside U.S.A., \$2.00 per year. Send cash with order. Single Copies: 5 cents each; 50 copies for \$1.50. In quarterly bundle orders, 4 or more weekly to one address, 3 cents per copy in U.S.A., 4 cents outside U.S.A. Printed in U.S.A.

GOD'S WORD OR MAN'S?

by J. LeRoy Kuhlmann *

THE LAST TWELVE verses of Mark's Gospel have been under attack by the modernists, Christ rejectors, and sometimes even by those who call themselves fundamentalists.

In all fairness to those who criticize it out of a sincere heart, may I say that they have been led astray by the subtle influences of the enemy, through accepting the opinion of a group, or an individual, or even a majority. But, remember, many times the majority has been wrong.

We accept the plenary verbal inspiration of the Scriptures which the historical church stood for: namely, that the Bible in the original autographs—whether Hebrew, Aramaic, or Greek—was correct as to two things: (1) every word is inspired of God—verbal; (2) the entire 66 books are completely inspired of God—plenary. Thus we have today in our King James Version substantially and to all practical purposes the Word of God. (See 2 Peter 1:20, 21 and 2 Timothy 3:16, 17 for declarations as to the inspiration of the Old Testament.)

Should we accept or reject that glorious passage found in Mark 16:9-20 which, as Pentecostal Bible-believing Christians, we hold so dear? The critics say that because two of the most important manuscripts (the Codices, Aleph and Vaticanus) stop at verse 8, the remaining twelve verses should be rejected.

I believe this to be a gross error. Right here I will say that the modernistic critics are famous for their arguments from silence. Because this passage is not found in the two cases aforementioned, they think they have a right to build a theory. And with this theory they would nullify

*Professor of Old and New Testaments, Southern California Bible College, Costa Mesa, Calif. Formerly a naval officer and Baptist minister; now an ordained minister in the Assemblies of God. Open for pastoral or evangelistic calls.

ST. MARK, 16.

they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jē'sus of Nāz'arēth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pē'tēr that he goeth before you into Gāl'i-lee: there shall ye see him as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

9 Now when Jē'sus was risen early the first day of the week, he appeared first to Mā'r'y Māg-da-lē'nē, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto

the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. A-mēn!

THE GOSPEL ACCORDING TO
SA

and set at naught these precious promises which have fired the hearts of thousands to do exploits for God to the saving of countless souls, to the healing of agonized bodies, and to the very invasion of the enemy's territory in the casting out of demons. Little wonder that the arch-enemy of our souls would have us abandon this portion of God's Holy Word. We say to the critics, therefore, that their flimsy proof does not persuade us to wantonly discard any portion of His word. Revelation 22:18, 19 condemns this. But let us walk humbly lest we displease our heavenly Father and our wonderful Lord Jesus Christ who bought us with His own precious blood.

For further evidence of the genuineness of this passage I quote the late Dr. Henry C. Thiessen, defender of the faith and Professor of New Testament Introduction at Wheaton College. He has written perhaps the best book of today on New Testament Biblical Introduction. I quote verbatim (p. 149, paragraph 10):

"Two endings for Mark have come down to us: a shorter one of one verse and a longer one, the one we have in our English translations. The shorter one occurs in minuscule 274 (in the margin to vs. 7) and in the Old Latin k. It also occurs, along with the longer ending, in four uncials (L, Psi, 099, 0112); but merely as an alternative, not as a substitute, for the longer ending. Aleph and B stop at vs. 8. The shorter ending can be dismissed at once as not genuine. The longer ending presents something of a problem.

"Burgon, Miller, Scrivener, Salmon, and a few others accept it as genuine. But the majority of New Testament scholars reject it, including such conservatives as Tregelles, Tischendorf, Warfield, Zahn, and A. T. Robertson. Yet few, if any, scholars hold that Mark originally ended at vs. 8; instead, all hold that there was another section after that verse, but that it was lost at an early date. Irenaeus plainly quotes vs. 19 as being found 'towards the conclusion' of Mark's gospel. It should be added, however, that many who regard the longer ending as not a part of the original Mark, yet regard it as a truthful passage. But in spite of the weakness of both the external and internal evidence, the conservative still asks, if these verses are not genuine, why did God in His providence so long allow them to pass for genuine?"

For further evidence I quote from A. J. Gordon's classic *The Ministry of Healing* (p. 245): "It is a grave consideration as to how much of questioning in regard to such texts the preacher or the writer is justified in raising. It seems to us that unless the evidence against them considerably preponderates, it is best to say nothing about the uncertainty. In this case, we believe that the evidence in favor of the genuineness of the passage vastly outweighs that against it. We have not room to set forth the grounds of this conviction, but would refer the reader to Olshausen's very strong and to us very conclusive defence of this side of the question. The fact that so early a writer

(Continued on page twelve)

Intolerance Unabated in Spain

H. C. Ball, Field Secretary for Latin America

SEVERAL YEARS ago Mr. and Mrs. Roman Perruc, national missionaries, went to the city of Ronda in southern Spain in an endeavor to re-establish the Pentecostal work there. Previously an English Pentecostal group had been in charge but during the Spanish Revolution the station was abandoned. This couple carried on the work there until the arrival of Roy Dalton a little over a year ago.

God is blessing the efforts of our people in Spain and we now have three main stations: Ronda, Barcelona and La Coruna. There are also several outstations.

Protestants number only 20,000 in this Catholic-dominated country of 29,000,000 people. There are very few Protestant churches. No sign is permitted to be placed outside a Protestant chapel or church, nor can services be publicly announced. Protestants are restricted not only in church proceedings but also in matters of education, employment and even in marriage. It is almost impossible to get married outside the Roman Catholic Church. Officially no Protestant wedding, funerals or baptisms are permitted in Spain.

The law forbids the selling or giving away of Bibles or Protestant literature. In short, all Protestant missionary work is carried on in this country under the shadow of constant police surveillance. Spain is today one of the world's most needy mission fields. Gospel work is exceedingly difficult because of these barriers of custom, superstition and organized religious domination. All missionary ac-

tivity must be carried on quietly without the aid of publicity.

The McIntyres and Ruth Weitkamp recently arrived in Spain. They are located in Barcelona, an important city on the Mediterranean coast. They hold meetings in the home of Mr. and Mrs. Porcell where services have been conducted for some years. Officially only 20 can meet at one time in a service held in a private home. An air of secrecy pervades these meetings. The doors are closed and barred. Any late comer must knock gently to gain admittance. There is hope of renting a hall soon, thus accommodating more people.

Early this year the first Sunday School Convention was held. This was followed by a teachers' training course. The results of both were very encouraging. In addition to the Sunday School and regular Sunday services, the people meet together during the week for Bible study and prayer.

In Ronda, the building (owned by Mrs. Perruc) is ideally arranged for meetings. The chapel is at the back, hidden from the street. The work is progressing nicely. Since Mr. Dalton arrived they have been able to hold two baptismal services at which 36 candidates were baptized. There are approximately 60 in Sunday School. In the near future they hope to build an addition to the chapel to meet the need of this growing congregation.

The Perraults from France and Ruth Weitkamp conducted a week of special meetings in Ronda recently and the chapel



A typical Spanish senora from Northwest Spain

was crowded night after night. There is real need for a Bible school. About 15 are already interested.

Brother Lamas, a national worker, is doing a good work in the large city of La Coruna.

PERUSALS!

Ruth A. Couchman, Peru

WHILE PERU went "all out" on February 16 and 17, in one of its wildest Carnival celebrations in years, about one thousand Assembly of God believers from the Lima area gathered each day at the Bible School for their annual "Retiro Espiritual" (Spiritual Retreat). It was a time of great blessing. The Word was given by both missionaries and nationals under the gracious anointings of the Holy Spirit. One hundred and two were baptized in water in an impressive ceremony. Special services were held for those desirous of receiving the Baptism in the Holy Spirit and 90 received this Pentecostal blessing.

We are trying to "fix up" the girls' dormitory and in so doing give these future workers and pastors' wives practical lessons in how to provide nice home furnishings at minimum cost. We have found some large packing boxes at a warehouse which, with a little carpentry, paint and cretonne, can be converted into attractive dressers at a cost of five dollars each. We also found some rustic chairs which, when we have them painted and cushioned, will come to about three dollars apiece. I feel sure some Sunday School class or W.M.C. group would like to have a part in this!

Thus far we have not been able to secure a second gospel hall for Callao's 100,000 population; nevertheless we have started a new Sunday School there. While looking for a hall and doing house-to-house visitation, two of our Bible School students testified to a woman who had lost the use of her arm and prayed for her. She was immediately able to move her arm freely. Gratefully the woman told our students that they might have the use



A group of believers in the Assembly in La Caruna, northwest Spain.

of her large courtyard. About 30 children are already attending the new Sunday School.

Figures are sometimes dull and uninteresting but we are thrilled by the report of our literature sales. For the period from October through February our Lima Bible School students have sold 325 Bibles, 429 New Testaments, 13,521 Gospels, 1601 salvation booklets, 4,872 copies of our monthly Assembly of God magazine and 183 hymn books. A grand total of 17,722 pieces of gospel literature were placed in the hands of the Peruvians eager to receive the message of Life. Our own Assembly of God print shop is working full time in order to meet the demands in our area.

Rebuilding After the Hurricane

Mrs. Alva Walker, Cuba

Editor's note: Readers of the Evangel will recall in the December 21 issue an account by Mr. and Mrs. Alva Walker of "Hurricane Fox" which did so much damage to the property of the Cuban Bible Institute. A chapel and classrooms were urgently needed and an appeal was made for funds to construct suitable buildings. We are happy to report that considerable progress has been made, according to this recent word from Mrs. Walker.

For a time our 43 students shivered in a tent on cold rainy days, and tried to avoid the drips as best they could! On hot days they sweltered! However, the situation has been remedied to a large extent and we are deeply grateful for all who have assisted us in making possible a new chapel with adequate classrooms.

We salvaged some material from the old chapel and have finished two little thatched-roof cottages in a lovely spot in the orange grove. A third has been started. Two more are needed to house the married couples who are applying for entrance. The new term begins June 22.

Meanwhile our new administration building (if we may call it that) consisting of a chapel, two classrooms and an office, has been erected, torn down, rebuilt and remodeled several times—all on paper, of course! However, the final plans and specifications will soon be completed and then with the offerings received we expect to start building right away. We now have \$3,185.03 in the building fund. Over one-fifth of this amount was contributed by the Cuban Christians. The building committee's rough estimate is that it will take \$10,000 to erect the proposed building. It will be large enough to accommodate 100 students. Please pray that this building will be completed before the spring rains start.

Thank you for supporting our Bible Institute students. It would have been impossible for many of them to attend without your assistance. Of the 43 who came, 26 were on work-scholarship basis. Now all but eight of the girls are "adopted." It costs \$10 a month to support each girl.



Mr. and Mrs. Walter Erickson
Lima, Peru



Mr. and Mrs. Andrew E. Spence
British Honduras

During the five years of Sunday School promotional work here in Cuba we have seen the number of schools increase from 41 to 410 while the average weekly attendance has climbed from 1,900 to 13,500. Last year our Sunday Schools reported 1,064 conversions.

The number of Vacation Bible Schools held in a year has grown from 8 to 87. At least 25 teachers' training courses are held each year. Of the conversions listed, not all those who make a profession of faith are counted, but only those who show evidence of transformed lives.

MISSIONARY News Notes



Melvin Hodges returned to the States March 12, on regular furlough from Central America.

* * *

Mr. and Mrs. Howard Hawkes and family arrived in the States March 17 from East Pakistan.

* * *

Mr. and Mrs. Anthony Giordano have had difficulty with their mail service. Ap-

parently some of their mail has been lost. Kindly note their correct address: Casilla 514, Asuncion, Paraguay.

* * *

Mr. and Mrs. Walter Erickson left the States March 27 for another term of service in Peru. They sailed on the SS. SANTA ELIANA.

* * *

Mr. and Mrs. Andrew E. Spence, new recruits, flew to British Honduras on March 18.

* * *

Laura Pape writes from Cape Palmas, Liberia: "We now have 291 enrolled in our school. On Wednesday afternoon we had the students' weekly prayer meeting. Two of them took charge of the service and God richly blessed in the after-meeting. At least ten were saved and one received the Baptism. Florence Steidel and I are scheduled to leave here for furlough on April 18."

Send Foreign Missionary offerings to
**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**

434 W. Pacific St., Springfield 1, Mo.

Quechua Indian seated on the granite outdoor throne of the ancient Incas. One of the lower ranges of the Andes Mountains (Peru) is seen in the background.



SUNDAY'S LESSON

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

THE FIRST DIVINE DELIVERANCE

Lesson for May 3

Acts 5:17-29

In this lesson we learn of the second arrest of the apostles for preaching Jesus. In the first arrest God permitted them to be held in custody overnight (Acts 4:3). In the second case He showed His hand and intervened; the prison was opened and the apostles set free. Let this remind us that God is sovereign. He rules and He can overrule when He sees fit. That which we need is devotion to the Lord and desire to do His will. We may then trust God to do that which pleases Him, and that which pleases Him ought to please us.

1. AN INDIGNANT PRIESTHOOD

a. *Great Miracles Performed.* The early Church was a power for God and a power against evil. After removing Ananias and Sapphira, the Lord gave special grace to the apostles so that by their hands "were many signs and wonders wrought among the people" (Acts 5:12). These wonders included marvelous healings; even the shadow of Peter seems to have wrought miracles by the power of God (v. 15). People came from everywhere bringing those who were sick or vexed with unclean spirits "and they were healed every one."

b. *Great Indignation Aroused.* The high priest and his associates "were filled with indignation," or, as the margin reads, "filled with jealousy." It appears from Acts 5:17 that the high priest was of the sect of the Sadducees. The proclamation of the resurrection of Christ was especially offensive to this sect of the Jews because they denied any angels or spirits (a spirit world) or any life to come. They were rank materialists. Yet many of these men had gotten into the priesthood. Religion and materialism make a dangerous mixture. Religion of the wrong sort is blind to every evidence that might prove it untenable.

c. *The Apostles Imprisoned.* From the reading of the chapter we gather that the day was now far spent. It was too late to give the apostles a hearing, so they shut them up for the night. This is further indicated in some Greek texts which carry the account and add, "And each of them went to his own house."

2. A MIGHTY MIRACLE

a. *The Deliverance.* The indignant priests went to their homes thinking they had the mouths of the apostles stopped, at least for a time. They had refused to be

convinced in spite of the testimony of the apostles and the miracles that had been wrought. They thought the doors of the jail could stop all this. But not so. Some time during the night the angel of the Lord went to the prison and brought the apostles out.

b. *The Commission From the Angel.* When the angel brought the apostles out, he said to them, "Go, stand and speak in the temple to the people all the words of this life." What life did he mean? Not everyday life—the people knew plenty about that. And he did not mean mere religious life. The Jews who went to the temple for the morning and evening prayers knew much concerning ritualistic religious life. But they knew nothing as yet concerning the blessing of spiritual life through redeeming grace which the New Testament reveals. It was the life in Christ Jesus about which God would have the apostles to speak. They were not to hesitate; they were not to compromise. They had a personal knowledge of Christ's grace and power. They were to communicate it to others, faithfully and fearlessly. And they were to go where the people would be.

c. *The Obedience of the Apostles.* The apostles did not hesitate to obey the angel. "They entered into the temple early in the morning, and taught." There must have been many devout people in Jerusalem. Were it not so, the temple would have been unoccupied until mid-morning, the time of morning prayers. But there were devout souls in the temple early in the morning and they needed instruction. The time of the Judaic order was at an end. That which it had foreshadowed had now come. The Sacrifice foreshadowed in the temple offerings was now made. Jesus had been sent, and He was "the end of the law for righteousness to every one that believeth." The Holy Spirit had been given, and a new spiritual worship had begun. This gospel the apostles began to tell, early in the morning.

3. A FRUSTRATED PRIESTHOOD

a. *The Empty Prison.* In the morning the priests returned to their offices expecting to hold court concerning the apostles. They planned to do this in a masterly manner. They "called the council together, and all the senate of the children of Israel" (v. 21). Then when all was in readiness they sent to the prison to have the apostles brought. Can you not picture this large and important body of men, sedately

waiting, conversing as to what should be done and how best to handle the matter! What chagrin they must have suffered when the officers returned with the news that the prisoners had vanished! The prison was found locked, the guards were at their places, and yet the prisoners were not within. The angel had opened the prison doors for the apostles (v. 19); but evidently he had locked them again behind them. How great is our God; truly His ways are past finding out! No wonder the high priest and the other Jewish leaders were filled with consternation.

b. *The Fearful Priests.* In the midst of their confusion, there came another messenger who said, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." The captain of the temple took officers and "brought them without violence: for they feared the people, lest they should have been stoned." The people had seen the miracles. They were convinced that the apostles had a message from heaven and they wanted it.

c. *The Fearless Apostles.* It was the high priest, rather than the apostles, who had to summon courage to meet the situation. He said to them: "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." To this Peter and the other apostles had a ready answer: "We ought to obey God rather than men."

THIS WEEK'S LESSON

The First Punishment of Sin (lesson for Sunday, April 26) Lesson text: Acts 5:1-11

—FOR PREACHING CHRIST



WHAT HAVE YOU SUFFERED?

Ye have not yet resisted unto blood striving against sin. Heb. 12:4

MISSIONS AT HOME

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

WINNING INDIANS FOR CHRIST

The National Home Missions Department has received some good reports from our missionaries among the Indians in Arizona. As you read these reports, please lift these workers to God in prayer.

AJO, ARIZONA

Brother and Sister Hershel Martin, who are ministering among the Indians at Ajo (pronounced Ah-ho) sent this brief note of encouragement:

"It is with joy that we write concerning the work here among the Indian people. We have been organized for eleven months. Several Indians have been saved, nine have been baptized in water, and two have received the Holy Spirit.

"The Indian people here know very little concerning the Word of God. A few of the Indian women with my wife have been going from house to house preaching the gospel and giving tracts and other literature on salvation. Many receive the Word gladly but there are those who refuse because they have been taught against us. There are approximately 160 families in this village. Most of the Indians attending our church were once Catholics but now they testify that they have found the 'true Way.'"

WHITERIVER, ARIZONA

Brother and Sister Theodore L. Johnson have recently taken over the work among the Apaches at Whiteriver. Great victories have been won. Here is a recent report:

"The services are so good, the people don't want to go home. Five have received the baptism (maybe more) and several have been saved or reclaimed. It thrills our hearts to see many of the old Christians returning to their first love for Christ.

"There will be quite a few Indians to be baptized in water when the mountain stream becomes warm enough. One of the men who is saved now had been in prison for murder. Now he is just a sun-beam in the church.

"We are having mud everywhere now. One woman testified and said, 'Today I'm saved and clean. Before, on a day like this, I would be drunk, with mud all over my face.' Everyone laughed, knowing how true that was. . . ."

"We are reaching four districts now in addition to Whiteriver: Canyon Day, East Fork, Seven Mile and Cedar Creek (Dorothy Aishman is laboring at Cedar Creek). We are trying to reach the folks nearby and get them to church. They are beginning to come. . . ."

LAVEEN, ARIZONA

Brother and Sister Robert D. Wheeler are ministering at Laveen on the Gila



TOP—Part of the Indian congregation at Ajo, Arizona.

BOTTOM (left)—New Indian church at Bylas, Arizona.

BOTTOM (right)—Brother and Sister Hershel Martin, missionaries to the Indians at Ajo, Arizona.

River Reservation among the Pima and Maracopa Indians. They write:

"We are rejoicing in the Lord and in His blessings on the Indians here. We have been praying that the Indians of our reservation would feel the stir of the Holy Spirit and we are beginning to see our prayers answered.

"A few weeks ago we baptized two of our precious Indian ladies. It is so wonderful to see the love of Jesus written on their faces after they have been obedient to the Lord in baptism.

"The Lord has helped us to get the foundation put in for our new church and we hope to start building. We are trusting Him to supply the finance. So far we have not gone into debt. Our Indians are asking the Lord in every service to send in the money with which to build.

"There is so much fear in the hearts of many of our Indians that they are afraid to come to our church. It is not fear of the evil spirits but it is fear of the elders of their formal church who make threats when their people attend our services. Please pray that this hindrance may be overcome."

BYLAS, ARIZONA

The L. Stellrechts, who are working among the Apaches at Bylas, have built a roomy church for their Indian people. Friends from as far away as California came and helped in the actual construction of the building. Offerings sent in response to articles concerning Bylas which appeared in THE PENTECOSTAL EVANGEL have been largely responsible for the building. But it is not yet finished; it has only temporary windows, and a dirt floor. Funds are needed for finishing it.

The church has only been in use a few weeks but already Brother Stellrecht reports that the new building sometimes is packed out with "a hundred men, besides women and children, standing outside, unable to come in."

Let us pray that the Stellrechts will have God's guidance and wisdom in carrying on this great work. They need Sunday School teachers from among their own Indian people, and are training them as they can. They also have urgent need of a bus, and a public address system would help greatly in their work. Perhaps someone who reads this has a public address system not in use. Why not put it to work for the Lord at Bylas?

Offerings for our Indian work are urgently needed. You may designate your offering to some particular missionary; or, better yet, mark it for "Indian Fund," and it will be disbursed according to the most urgent needs. Offerings should be sent to the National Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

STUDY THE BIBLE AT HOME

Eleven Courses Now Available

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

For information write to

CORRESPONDENCE SCHOOL
434 W. Pacific St., Springfield 1, Mo.

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.

COMMUNION BREAD

What would you say is the best practice concerning the kind of bread to be used in our communion service?

This is purely a matter of externals, and some churches simply use the ordinary salted cracker. The New Testament gives no specific instructions on the matter. We think, however, that there is some value in using the unleavened bread, or what is modernly known as "Matzoths." These are usually sold in large grocery establishments and can always be procured from any orthodox Jewish merchant who deals in foodstuffs. The use of unleavened bread would seem to be in line with 1 Corinthians 5:8 which gives the principle at least: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

TEARS IN HEAVEN

Will we shed any tears in heaven? Some say we will, but how does this conform to Revelation 21:4?

Revelation 21:4 says, "There shall be no more death, neither sorrow, nor crying." It also says, "God shall wipe away all tears." If there are tears to be wiped away by God in the heavenly city, they would logically be those shed at the judgment seat of Christ (Rom. 14:10; 2 Cor. 5:10) at which all the saints must appear—possibly tears of regret or shame (1 John 2:28) over things brought to light under His deeply penetrating eye (Rev. 1:14), things unconfessed or not recognized here on earth.

Paul clearly shows that even a child of God may "suffer loss" at that judgment seat (1 Cor. 3:14, 15). Such an experience surely would bring tears; but, thank the Lord, they will be finally and forever wiped away. When this takes place our eternal future will not be marred by further regret or remorse. "I [God] will remember their sin no more" (Jer. 31:34). If God can forget, we shall be able to forget also.

ANOINTED CLOTHS

What scriptural basis is there for anointing a cloth with oil and praying over it, then sending it to a sick person?

Very little. This practice is an adaptation of what is recorded in Acts 19:11, 12—"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." But notice that these miracles are designated as "special," which puts them

in a category of their own; unless they might be classed with the instance recorded in Acts 5:15 where it seems that the mere shadow of Peter passing by brought relief to the sick. Notice also that nothing is said about anointing these handkerchiefs or aprons with oil.

To build upon this account a modern practice of sending anointed cloths to the sick would seem to be pressing the authority for it entirely out of bounds. It would be unwise, if not presumptuous. There are other clearly defined methods of dealing with sickness which have scriptural ground.

However, we would not criticize harshly this practice for in some cases an anointed cloth has served as just the stimulus to faith which the sufferer needed—not faith in the cloth, or in the sender, but faith in the Healer Himself.

JUDGMENT OF THE NATIONS

Matthew 25:31-46 is often referred to as "the judgment of living nations." How can some nations be ushered en masse into the kingdom and others banished en masse into everlasting punishment?

Christ cannot judge nations en masse. He can blot out the identity of a nation, and can even permit the citizens of a nation to suffer to a limited extent for the sins of its leaders, but He cannot

consign all the individuals in a nation to "everlasting punishment" en masse. The "everlasting punishment" of Matthew 25:46 is the ultimate perdition of the individuals of ungodly Gentile nations pronounced at the Great White Throne judgment. See Revelation 20:11-14.

This passage in Matthew is in part a metaphor. Notice Christ's words, "As a shepherd divideth his sheep from the goats." This whole judgment scene is a representative, miniature one. While the time is given as at Christ's second coming, the place and procedure of this judgment are not given.

The clearest picture of the judgment of the nations as to time, occasion, place, procedure, and results is a prophetic one, found in Joel 3:9-17. The time is the end of this age ("the day of the Lord," v. 14), just prior to the setting up of the kingdom of Christ; the occasion is the mobilization of the nations against Palestine and Israel (vv. 9-11) (cf. Zech. 14:1-3); the place is "the valley of Jehoshaphat" (v. 12); the procedure is the physical destruction and judgment of those nations (vv. 12, 13, 16); and the results are the preservation of Israel from annihilation (vv. 16, 17), her final spiritual transformation, and her lasting freedom from exaction at the hands of Gentile nations (v. 17).

USELESS KINDS OF RELIGION

There are two ways by which a man may lose his own soul.

(1) He may lose his soul by living and dying without any religion at all. He may live and die like a beast, prayerless, godless, graceless, faithless. This is a sure way to hell.

(2) He may lose his soul by taking up some useless kind of religion. He may live and die contenting himself with a false Christianity, and resting on a baseless hope. This probably is the most common way to hell that there is today.

Let me tell you what I mean by useless kinds of religion.

A religion is entirely useless in which Jesus Christ is not the principal object, and does not fill the principal place. There are too many calling themselves Christians who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. They trust they are no worse than many others. They keep to their church. They try to do their duty. They do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins, and take them to heaven when they die. This is about the whole of their religion.

But what do these people know practically about Christ? Nothing—nothing at all! What experimental acquaintance have they with His office and work, His blood, His righteousness, His mediation, His priesthood, His intercession? None! Ask them about a saving faith; ask them about being born again of the Spirit; ask them

about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions, but they know no more about them experimentally than a Buddhist or a Turk. And yet this is the religion of hundreds and thousands of people who are called Christians all over the world.

If you are a man or woman of this kind, I warn you plainly that such Christianity will never take you to haven. It may do very well in the eyes of man. It may pass muster very decently at the church meeting, in the place of business, or in the streets. But it will never comfort you. It will never satisfy your conscience. It will never save your soul. Neither will it meet the approval of Almighty God.

I warn you plainly that all notions and theories about God being merciful apart from Christ, and except through Christ, are baseless delusions and empty fancies. Such theories are purely an idol of man's invention. They are all of the earth. They never came down from heaven. The God of heaven has sealed and appointed Christ as the only Saviour and way of life, and all who would be saved must be content to be saved by Him, or not at all.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Take notice and warning: a religion without Christ and His substitutionary sacrifice on the cross of Calvary will never save your soul.

—J. C. Ryle

Honor thy
Father...

FATHER'S DAY JUNE 21

Some Ideal GIFT Suggestions

OXFORD BIBLE

Another outstanding Oxford Bible with concordance, center column references, dictionary of Scripture proper names, subject index, and 12 colored maps with index. Size 6 $\frac{7}{8}$ x4 $\frac{3}{4}$ x $\frac{7}{8}$ inches. Leather, levant grain, zipper closure.

1 EV 192 \$10.00

"I BELIEVE IN ANGELS"

by John Linton

The author sets forth the teaching of Scripture concerning the angels in a series of propositions, each based on a clear statement from the Word of God, and discovers here for the reader what a practical matter it is to believe in a spirit world—which is both good and evil and to know of the infinite resources God has there for our guidance and protection.

3 EV 1755 \$1.00

ANSWERING GOD'S CALL

by Frank M. Kepner

The messages in this book, given as informal sermons, afford intimate glimpses of the speaker's earnest spirit and consuming purpose. They are an outpouring of appeal, prompted by a recognition of man's need for deliverance from sin and by an unshaken belief in the adequacy of the gospel of Christ to fill that need.

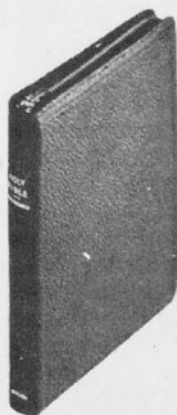
3 EV 1011 \$2.00

TREASURY OF STEWARDSHIP ILLUSTRATIONS

by Basil Miller

In this book, 164 such stories are found—stories that recount the experiences of men and women who recognized the claims of Christian stewardship in the fields of self, time, prayer, giving, money, and tithing.

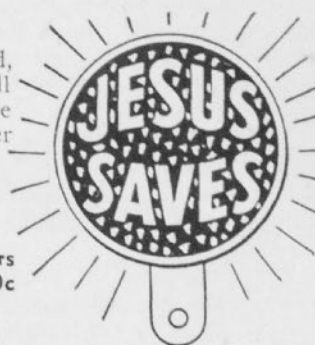
3 EV 2759 \$2.00



BRITELIGHT REFLECTORS

A reflector with red background, white letters. Shows up extremely well in daylight and will reflect itself in the dark. Size 3 inches in diameter. Order by the following four numbers:

17 EV 7347 Jesus Saves
17 EV 7348 Ye Must Be Born Again
17 EV 7349 Christ Died for Our Sins
17 EV 7350 Christ Came to Save Sinners
Each 40c



17 EV 7347

LICENSE PLATE INSIGNIAS

Victory thru Christ, a timely message any time—anywhere, taken from 1 Cor. 15:57. An outstanding testimony as to the source of Christian spiritual victory. The cross and radiating lines are red with the lettering and border in blue. The background is white. It's an all-metal text 10 $\frac{1}{2}$ x3 $\frac{1}{2}$ inches.

17 EV 7345 40c



17 EV 7345

MAN'S METAL KNIFE

One of the most unusual gift novelties is this man's knife which has a beautiful gold-plated case. It is a medium-sized pen knife for all-around use. The blade is made from high carbon cutlery steel. Comes wrapped in cellophane wrapping.

17 EV 7388 Each \$1.00

ASSEMBLIES OF GOD PIN

Here is something new that any father will like—a new pin designed especially for our Assemblies of God constituency. The pin is gold-plated and shows a world stamped in blue with the words "Assemblies of God" lettered in gold upon a white background. The pin for clergymen also bears the word "Clergy."

15 EV 7037 Clergy \$1.00

15 EV 7039 Laymen \$1.00



15 EV 7037



15 EV 7039

ORDER BY NUMBER AND TITLE



Gospel Publishing House
SPRINGFIELD 1, MISSOURI

ADD 5% FOR HANDLING AND POSTAGE

This Week's Cover

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.' 1 Samuel 7:12.

"The First Assembly of God, located on the northeast corner of Lincoln at Indiana in the city of Spokane, Washington, is a present-day Ebenezer. Each brick, each board, each nail bears testimony that 'hitherto hath the Lord helped us.' As He has helped us in the erection of this edifice, so may His divine help continue to the end that this place shall always be dedicated to the glory of God and the salvation of men."

With these words in their printed booklet Pastor R. J. Carlson and the members of Spokane's First Assembly dedicated their beautiful new church home on May 27, 1951.

The history of the church goes back to 1918 when an incorporation of believers known as the Pentecostal Assembly of God was formed, with Frank Gray, Thomas L. Nunn and William Rhoads as the original trustees. A church building was purchased and services were conducted by Charles C. Douglas and Frank Gray as co-pastors. Later D. W. Raines became pastor. A union was effected with an assembly in another part of the city, of which T. B. O'Reilly was pastor. It was agreed that the congregation formed by the union of these two groups should have J. E. Rasmussen as their pastor. Brother Rasmussen served the congregation faithfully from 1920 until 1944 when he retired from active pastoral ministry.

In November, 1944, R. J. Carlson became pastor and the following year the church officially changed its name to the First Assembly of God. The work was growing and it was decided that a suitable location should be found for a new and larger building. Accordingly four lots were purchased for \$2,200. The first step was to construct a garage at the new location to house the two Sunday School buses.

In January, 1948, the congregation at the annual business meeting voted to proceed with construction of the new church building. At that time there was less than \$7,000 allocated for building purposes but they went ahead in faith, believing that God was leading them. Today they have a beautiful modern building which represents an investment of approximately \$145,000 exclusive of the site and bus garage, standing as an Ebenezer testifying to God's gracious help.

The new building seats approximately 900 in the main auditorium. There is also a basement auditorium seating about 250 and a prayer room on the first floor which accommodates nearly 100. These facilities provide for the operation of a departmentalized Sunday School with six departments and 29 classes. Each department is equipped with loudspeakers so that all of the Sunday School may be addressed at once from a central point.

Under the blessing of God attendance

has been climbing steadily so that even the new building is none too large for this growing Sunday School. The average attendance for the year 1944, when it was a one-room Sunday School, was 127. Last year the average was 508 and on occasion the attendance has climbed as high as 854.

GOD'S WORD OR MAN'S?

(Continued from page five)

as Irenaeus quotes this passage as a part of Mark's Gospel, both Olshausen and Lange consider to be a powerful argument in its favor. When we consider that Irenaeus was only a step removed from the apostles, being a disciple of Polycarp who was the disciple of John, we shall see how important a consideration this is. The view of Olshausen that this part was accidental-

ly torn off from some ancient manuscript, and the loss perpetuated by the transcribers, is far more reasonable, it seems to us, than that it was an addition by a later hand. For a full and satisfactory discussion of the whole question we would refer the reader to the fresh and able Commentary of Morrison. His conclusion in regard to the matter is as follows: Speaking of the view that this passage is spurious, he says: "This notion has grown into a romance of criticism which has thrown a spell of doubt over spirits that have not the least sympathy with Biblical skepticism. But we have shown in a full discussion of the subject in the body of the Commentary that the romance has culminated. There would appear to be no good reason for questioning the authority of the passage."

Scofield says, "Some of the most ancient manuscripts have this passage in-



640 IS A LARGE FAMILY

Six hundred forty students from forty-three states and ten foreign countries are studying at Central Bible Institute. To train these prospective missionaries and Christian workers properly a new administration building with its additional space is urgently needed.

Over \$19,000 has been given by alumni, faculty, students and friends. A total of \$300,000 is needed to erect the proposed new administration building. Your gift of any amount will help greatly and will be deeply appreciated. Send your contribution today to:

Dept. P. R. O.
CENTRAL BIBLE INSTITUTE
Springfield, Missouri

cluded in them; however, with partial omissions and variations." Nevertheless, it is important to note that not only does Irenaeus quote this passage, but so does Hippolytus, another church father. These men lived in the second and third centuries.

In 1907 Charles Lang Freer, who was a salesman for Park Davis & Company of Detroit, was traveling in Egypt and ran across an old manuscript which now bears his name. He brought "The Freer Manuscript" to the University of Michigan at Ann Arbor. This manuscript goes back to the fourth or fifth century and contains all of the lost verses of the book of Mark as we have them in our Authorized Version. We understand that the original papyrus was sent to England, but an exact copy of it is still in the university library at Ann Arbor.

Dean John W. Burgon of Oriel College, Oxford, to whom Dr. Thiessen refers above, has masterfully vindicated the genuineness of these last twelve verses of Mark. He concludes his masterly monograph *The Last Twelve Verses of the Gospel According to St. Mark* in the following words—"that not a particle of doubt, that not an atom of suspicion, attaches to the last twelve verses of the Gospel according to Mark."

Dr. Samuel M. Zwemer, the great missionary statesman who recently passed to his reward, remarks in his book *Into All the World* that "the question [of the genuineness of Mark 16:9-20] is of comparatively recent date for Griesbach was the first (1745-1812) to insist that the concluding verses were spurious."

Dr. Zwemer then proceeds to summarize the arguments of Dean Burgon (we quote from Zwemer in part):

1. "The early Fathers, to the number of nineteen, including Papias, Justin Martyr and Irenaeus, witness to these verses in their writings. Some of these are fragmentary quotations, it is true, but others are complete. Ambrose cites verses 16-18 three times. Jerome gives all the twelve verses their place in the Vulgate. And these nineteen witnesses represent every part of the ancient Church, from Antioch to Rome and Carthage. Seven of them are of more ancient date than the oldest codex we possess.

2. "The early versions are also examined and found to yield unflinching testimony to the genuineness of these verses. The Peshito, the Vetus Itala, the Vulgate, and the Gothic and Egyptian Versions all contain the passage in question. The main contradictory testimony is the Armenian Version whose codices are of more recent date. "Thus," says Burgon, "we are in possession of the testimony of at least six independent witnesses of a date considerably anterior to the earliest extant codex of the Gospels. Their testimony to the genuineness of these verses is unflinching."

"Burgon deals with the alleged hostile witness of certain early Fathers, such as

New Gift FOR THE DESK PIC-TWO-CASE



- 21 EV 8510 Head of Christ and Follow Thou Me
- 21 EV 8511 Christ at Heart's Door and The Good Shepherd
- 21 EV 8512 Boy Christ and Jesus, The Children's Friend

**ADD 5% FOR
HANDLING
AND
POSTAGE
NO C.O.D. ORDERS**

You will be captivated by the simple beauty and good taste of this attractive picture combination. The ivory-colored plastic case folds to fit easily into the purse or vest pocket. There are three combinations of two each of Warner Sallman's famous paintings of Christ, each picture outlined with a beautifully molded plastic retainer and covered with a transparent, nonbreakable plastic face. The front cover is quietly inscribed with the Christian cross.

Over-all size, open, is 6 $\frac{1}{8}$ x3 $\frac{3}{8}$ inches. Closed, it measures 3 $\frac{7}{8}$ x3 $\frac{3}{8}$ inches. Carry it with you in purse, pocket, or traveling bag. Makes an ideal gift or prize. Individually packed in gift box.

75¢ EACH

Gospel Publishing House
SPRINGFIELD 1, MISSOURI

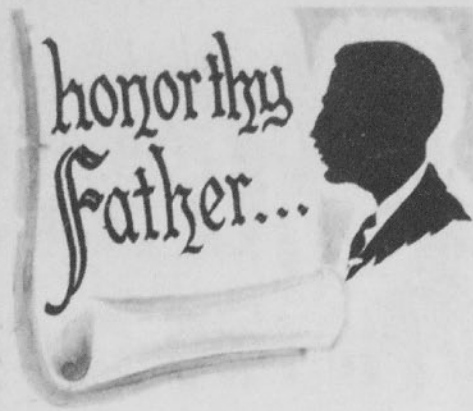
Eusebius, Gregory of Nyssa and Jerome. These are examined one by one in the most painstaking manner and we cannot escape the conclusion of Burgon: "Six Fathers of the Church have been examined who are commonly represented as bearing hostile testimony to the last twelve verses of St. Mark's Gospel; and they have been easily reduced to one. Three of them (Hesychius, Jerome, Victor) prove to be echoes, not voices. The remaining two (Gregory of Nyssa and Severus) are neither voices nor echoes, but merely names, Gregory of Nyssa having really no more to do with this discussion than Philip of Macedon; and Severus and Hesychius representing one and the same individual. Only by a critic seeking to mislead his reader will any one of these five Fathers be in future cited as witnessing against the genuineness of St. Mark 16:9-20. Eusebius is the solitary witness who survives the ordeal of exact inquiry. But Eusebius (as we have seen), instead of proclaiming his distrust of this portion of the Gospel, enters upon an elaborate proof that its contents are not inconsistent with what is found in the Gospels of St. Matthew and St. John."

In Burgon's work "the manuscript testimony is shown to be overwhelmingly in favor of these verses. They are contained in every important manuscript in the

world except two. However, either of these—Codex B. [Vaticanus] nor Codex Aleph [Sinaiticus]—is infallible but both contain omissions and interpolations. Eighteen uncials [Greek manuscripts with square capital letters] and six hundred cursives [Greek manuscripts with flowing strokes joined] of this Gospel contain the verses in question." The superstitious reverence for Codex B is unwarranted.

Dr. Zwemer then quotes directly from Burgon as follows:

"To say that in the Vatican Codex (B), which is unquestionably the oldest we possess, St. Mark's Gospel ends abruptly at the eighth verse of the sixteenth chapter, and that the customary subscription (Kata Markon) follows, is true; but it is far from being the whole truth. It requires to be stated in addition that the scribe, whose plan is found to have been to begin every fresh book of the Bible at the top of the next ensuing column to that which contains the concluding words of the preceding book, has at the close of St. Mark's Gospel deviated from his elsewhere invariable practice. He has left in this place one column entirely vacant. It is the only vacant column in the whole manuscript—a blank space abundantly sufficient to contain the twelve verses which he nevertheless withheld. Why did he leave that column vacant?



FATHER'S DAY BOOK NO. 2

By Louise M. Novotny

Here are dramatizations, readings and recitations, song parodies, games, short talks and toasts for banquets, and worship suggestions. Program committees will find just what they want in this new booklet for that celebration to honor the fathers in the Bible school as they have been honoring the mothers in the past.

30 EV 9910

35¢



What can have induced the scribe on this solitary occasion to depart from his established rule? The phenomenon (I believe I was the first to call distinct attention to it) is in the highest degree significant, and admits of only one interpretation. The older manuscript from which Codex B was copied must have infallibly contained the twelve verses in dispute. The copyist was instructed to leave them out—and he obeyed; but he prudently left a blank space in *memoriam rei* [in memory of the thing]. Never was blank more intelligible! Never was silence more eloquent! By this simple expedient, strange to relate, the Vatican Codex is made to *refute itself* even while it seems to be bearing testimony against the concluding verses of St. Mark's Gospel, by withholding them; for it forbids the inference which, under ordinary circumstances, must have been drawn from that omission. It does more. By leaving room for the verses it omits, it brings into prominent notice, at the end of fifteen centuries and a half, a *more ancient witness than itself.*"

Dean Burgon disposes with devastating thoroughness of the argument against these verses, that the style and phraseology of Mark are absent from them, as the critics say. He turns the tables against the critics and with fairness, but with marvelous skill, demonstrates that *all* of the instances given of style and language prove

exactly the opposite of what is intended.

Dr. Zwemer closes his chapter on the last twelve verses of the Gospel of Mark with these most significant words:

"We are content to turn to the text of the Authorized English Version, to scores of translations made by the Bible Societies into hundreds of languages, and rejoice to find in them no break and no mutilation of the Mark text. And as for 'the signs' that shall follow those who believe, all of which the critics reject as thaumaturgic [the performance of miracles or wonders] and fantastic (vs. 17), we are content with the miracles of missions, from the day when Paul shook off the viper at Melita to the experiences of David Livingstone in Africa, the exorcising of demons in China, and the providential deliverances among the head-hunters of Borneo in our own day. The Lord is still working with His apostles and 'confirming the word with signs following.' Amen."

Since there is good evidence to prove that the passage should be in the Bible, and as it has been the historical position of the Christian church, and particularly Bible translators, we should leave the passage in question in the Bible, by all means. Also, as Doctor Thiessen emphasizes over and over again in his outstanding classic, if the Holy Ghost is the author of the Bible, as we believe he is, then it is perfectly logical to believe that He not only superintended the writing of the original books, but also led as to what was to be preserved through the ages. All glory to His wonderful Name!

Yes, my brethren in the Lord, we can claim this glorious passage (Mark 16:9-20) for our very own today. Truly Jesus is the same yesterday, and today, and for-

ever. The same Lord who said in Mark 16:15, "Go ye into all the world and preach the gospel to every creature," is the One who works in the world today confirming the preaching of God-anointed ministers with signs and wonders following. You can cast out demons in His wonderful Name, that Name above every name both in this world and in the world to come. Finally, you can expect to speak with new tongues; and when you lay hands on the sick, they shall recover. Praise God forever and ever! Amen.

NEWS

PENTECOSTAL SUNDAY SCHOOLS GROWING ACROSS CANADA

HAMILTON, ONTARIO—There has been an increase of 300 per cent in the average attendance of the Sunday Schools of the Pentecostal Assemblies of Canada during the past twelve years. This remarkable report was given at the fifth National Sunday School Convention, held here last month in Central Tabernacle.

Sunday School enrollment has increased 400 per cent. In 1940 there were 10,000 pupils enrolled and in 1952 there were 40,000. The goal is to raise the total enrollment to 50,000 this year, said James Montgomery, National Sunday School Director.

Other goals for 1953: to increase missionary offerings from the Sunday Schools to \$45,000; to open 100 new Sunday Schools; and to obtain check-up reports from every Sunday School in the seven conference districts across Canada.

The growth reflected in these figures is also evident in the latest federal census. The 1941 census reported 57,000 Pentecostal adherents in Canada. The 1951 census listed 95,000, it was reported.

Brother Montgomery announced that in order to bring the convention benefits closer to Canada's scattered Sunday School workers there will be



BERT WEBB ADDRESSING SUNDAY SCHOOL CONVENTION IN CANADA

Bert Webb was the night speaker at the National Sunday School Convention sponsored by the Pentecostal Assemblies of Canada last month. Seated behind him are a number of Canadian ministers. Left to right: J. H. Blair, pastor of the host church in Hamilton, Ontario; Walter E. McAlister, General Superintendent of the Canadian Assemblies; James Montgomery, National Director of Sunday Schools; Dr. C. M. Wortman, General Secretary; George R. Upton, Missionary Secretary; and B. L. Embree, missionary under appointment to Hong Kong.

three regional conventions in 1954. They will be in London, Ontario; Regina, Sask.; and Vancouver, B. C.

The silver cup awarded for the greatest attendance gain during the year went to Broadway Tabernacle, Vancouver, B. C. which had an average Sunday School attendance exceeding 600, a gain of 11.8 per cent. The award was received by Walter E. McAlister, who was pastor of the Vancouver church until January 1953 when he assumed his new duties as General Superintendent of the Pentecostal Assemblies of Canada.

The mileage delegate banner was awarded to the Western Ontario District Conference. Twenty-six attendance award shields were also presented.

Bert Webb, Assistant General Superintendent of the Assemblies of God in the U. S. A., was the evening speaker throughout the six-day convention.

Highlights of the opening service included written greetings from the Prime Minister of Canada, the Governor-General of Ontario, and the Lieutenant-Governor. Hon. W. K. Warrender, Minister of Planning and Development of the Ontario Government, represented the Ontario Prime Minister. Hon. Lloyd Jackson, Mayor of Hamilton, brought the civic greetings of the host city. He emphasized the importance of character building in youth—the work of the home, the church, and the Sunday School.—by E. N. O. Kulbeck.

AMONG THE ASSEMBLIES

BOYERTOWN, PA.—Our assembly was abundantly blessed during a recent meeting with Evangelist and Mrs. Robert Wallace of Portland, Me. There were several decisions for Christ and a number testified to healing. We prayed for a 72-year-old lady who was almost totally blind. The next day she was able to cook and to bake a cake, and she could see the clock to tell the time.

Our Sunday School is less than a year old and we reached a new record of 46 during the meeting. Everyone enjoyed the rich ministry of Brother Wallace.—LeRoy W. Wiley, Pastor.

LISTOWEL, ONT., CANADA—The church here is two and a half years old. We felt led to call Evangelist Morris Cerullo of Newburgh, N. Y. for a meeting. From the first night of the meeting, the presence of the Lord was evident in our midst. We were thrilled as we listened to Brother Cerullo's testimony of his deliverance from Judaism.

The attendance was the greatest that we have experienced. The church was filled to capacity with the exception of two nights. On two occasions we rented a hall to properly accommodate the people.

When we opened the work here we were in a little hall on the second floor. Before long people responded to the Pentecostal message and last year the Lord helped us build a small tabernacle. J. H. Blair, our District Superintendent, spoke at the dedication.—E. S. Martin, Pastor.

SAN FRANCISCO, CALIF.—The Lord gave us a gracious outpouring of His Spirit during a four-week meeting with Evangelists Ross and Iverna Lamb. The first week the prayer room could not hold all who were seeking the Lord. Three were baptized with the Holy Spirit and more than 50 were refilled. In the following weeks, 20 were baptized with the Holy Spirit and a goodly number accepted Christ as their Saviour.

A lady 77½ years old was instantly healed of a stubborn and painful case of sciatica.

Another lady brought her Lutheran neighbor to a morning prayer meeting. The Lutheran lady suddenly beheld the Lord in a vision. When she returned home the Lord baptized her with the Holy Spirit.

During a Sunday night service, a quiet young woman had an awe-inspiring vision. She went into the prayer room and entered into a new and blessed experience with God.

Instead of preaching one Sunday morning, Brother Lamb asked the congregation to sit and worship God. While all responded to reverent and quiet praise to God, three people were baptized with the Holy Spirit.

The refreshing that came to us as we ministered to the Lord in prayer and praise has lifted a great load of care, and brought new vision, anointing, and joy.—Charles G. Weston, Pastor, Bethel Full Gospel Church.

MURDO, S. DAK.—We had a three-and-a-half-week meeting with Evangelist and Mrs. Robert Hanson of Minneapolis, Minn. Nineteen were saved and four received the baptism of the Holy Spirit. The community surely was stirred.—L. J. Ray, Pastor.

SAN JON, N. MEX.—A number were saved and several received the baptism of the Holy Spirit during a meeting with Evangelist and Mrs. M. W. Roll of Englewood, Colo. This has been one of the best meetings we have had for a number of years. There were several outstanding healings in answer to prayer. The last Sunday eight followed the Lord in water baptism. A spirit of revival prevails in our midst.—Norris N. Wright, Pastor.

WEST COLUMBIA, TEX.—Ten were saved, two filled with the Holy Ghost and almost every member testified to receiving a refilling in our recent meeting. Evangelist W. M. Dunn, who recently resigned as pastor of the First Assembly of God in San Angelo, Tex., was with us for three weeks. A new Sunday School record was set for four consecutive Sundays. A large number of Fundamental Baptist people sought the Lord with us around the altar in the good old-fashioned way. A number testified to healing. God's blessings were evident throughout the meeting.—Winford C. Harding, Pastor.

HOUSTON, TEX.—March 8 was the closing night of a nine-week meeting at the Glad Tidings Assembly. We witnessed a powerful moving of the Spirit. No plans had been made for this revival, but Sunday morning, January 4, Evangelist O. F. Capers visited our service and preached for us. The Holy Spirit hovered over us in such a precious manner that we felt urged to ask him to stay for a meeting. Each week the blessings of God increased.

A city fireman, who was a backslider, came back to God and was the first in the meeting to be filled with the Spirit. The Lord delivered him from the cigaret habit. A railroad engineer, whose wife had prayed for him for 38 years, saw his need of the Saviour and came to the altar. He is a brother-in-law to Evangelist George Hayes. He and the city fireman together with nine others placed their names on the church roll the last Sunday of the meeting. Eleven others have expressed their desire to become members at the next opportunity. Our young people made deep consecrations. Some of the saints who have been saved over 40 years testified that they had never seen such a moving of the Spirit. In each service there was a feeling of expectancy and we were never disappointed. The revival fires are still burning. Four were saved Sunday night.—G. Q. Manley, Pastor.

AKRON, OHIO—When we came to Bethel Assembly last October, the people were hungry for God and were praying for a Holy Ghost revival. God began to work among us and the interest and attendance have been increasing steadily.

On February 8 Evangelist L. C. Robie of Union Springs, N. Y. began a meeting with us. From the first night there was a pronounced presence of God in the services. People began to come for many miles to attend the meetings. Thirty-seven were saved and five received the baptism of the Holy Spirit. A great number were healed of all manner of diseases.

Among the many outstanding miracles of healing was that of an eight-year-old boy whose right side was paralyzed from cerebral palsy. His right leg was stiff and he walked with a pronounced limp. His right arm was paralyzed so that he could not raise it above his hip, and his fingers and hand were badly crippled. After we prayed for him he was immediately able to raise his hand over his head without difficulty, and he was able to move his hand and fingers freely. His leg also was healed and he ran up and down the aisle as the congregation rejoiced in the goodness of God. The following week he returned with his mother and she testified that he was steadily growing stronger.

Many were healed of deafness, heart trouble, arthritis, and tumors. The meeting continued for four weeks, and the attendance steadily increased until the church was filled during the week as well as on Sundays. We praise God for His wonder-working power that has rested upon us.—Ray S. Armstrong, Pastor.

IF YOU HAVE A SERVICEMAN STATIONED AT . . .

Ladd Field, Alaska
Marine Hospital, Mobile, Alabama
Eilson Air Base, Alaska
Camp Rucker, Alabama
Luke Field, Phoenix, Arizona
Slatter Camp, Alaska
Camp Chaffee, Arkansas
Big Delta Air Base, Alaska
Cold Weather Training Station, Bridgeport, California
Moffett Field, California
Camp Roberts, California
Camp Pendleton, California
Hamilton Air Force Base, California
U. S. Naval Training Center, San Diego, California
Red River Arsenal, Texarkana, Texas

. . . THEN YOU WILL BE HAPPY to learn that there is an Assemblies of God pastor or an Assemblies of God military chaplain at each of these locations (and dozens more) who has offered to make personal contact with young men stationed in his area.

SEND US the name and address of your serviceman. Not only will we inform the local pastor or chaplain about him, but we will place his name on our mailing list as well. There is no charge for this ministry; the Servicemen's Division is supported by free-will offerings.

WATCH THIS BOX for future listings of installations served by our pastors or chaplains. Or, better yet, mail in your serviceman's name and address without delay. Even if he cannot be reached personally by one of our pastors or chaplains he will be included in the fellowship of the Servicemen's Division.

SERVICEMEN'S DIVISION

C. A. Department
434 West Pacific Street
Springfield 1, Missouri

BAYTOWN, TEX.—The third annual Missionary Convention of the Central Assembly of God was held February 12-15. Speakers were Glenn Horst, representing the Foreign Missions Department, and Mr. and Mrs. Ted Vassar, missionaries recently returned from India. Every service was anointed by the Spirit of God, and as the needs of the foreign fields were presented the people responded with sacrificial giving. The total offering in cash and pledges was \$5,372.59 including nearly \$1,600 raised by our church workers two weeks previous to the Convention.

For some time after becoming pastor here, I felt the need of doing something special for the missionary program in addition to our monthly giving. At our first Missionary Convention in 1951 the total offering was \$300, and the next year the Convention offering was \$1,900. We find that these Conventions strengthen the spiritual life of our own church, as well as help spread the gospel in foreign lands.—C. G. Owen, Pastor.

PITTSBURGH, PA.—Last October and November Evangelist and Mrs. Thomas Don Carlos were with us for six weeks, and over 60 people received the baptism of the Holy Spirit. Some were saved and filled with the Spirit the same night. A number were saved during this meeting but it seemed definitely a time when people were open for the fullness of the Spirit.

On February 8 we closed a five-week meeting with Evangelists John and Olive Kellner. The blessing and presence of God enriched every service. Many were healed in their bodies. Some were healed as Sister Kellner prayed for them over the telephone and as anointed cloths were laid on them. A girl was miraculously healed of an eye disease. Later she testified that she was able to see with that eye. Many were healed of deafness, and some who were demon-possessed were delivered.

Many new people attended this meeting. Sister Kellner's old-fashioned sermons stirred the sinners and backsliders. There were 224 definite decisions for Christ.—R. F. Bender, Pastor, Evangelistic Temple.

CHILDREN'S DAY and Rally Day PROGRAMS

CHILDREN'S DAY AND RALLY DAY PROGRAM BUILDER NO. 2

Here is a combination program builder, with splendid program material for both Rally Days and for Children's Days. It is a new program book with material that has not been used before.

The material has been conveniently divided into age groups, so that the person who is planning the program may select within the age groups the material he wishes to use for his own program.

30 EV 9901 35c

CHILDREN'S DAY BOOK NO. 3

A book to assist you in planning a better Children's Day program. Contains appropriate recitations, poems, and helpful hints for programs.

30 EV 9902 35c



WAMPUM, PA.—First Pentecostal Church, Apr. 15—; Evangelist George Butrin, Canton, Ohio.—by W. C. Harper, Pastor.

LAMONT, CALIF.—First Assembly of God, May 1-17 or longer; Evangelist Walter Larson, Modesto, Calif.—by Johnnie Smith, Pastor.

PHILADELPHIA, PA.—Kensington Pentecostal Church, Apr. 28—May 10; Evangelist Harvey Stocker, Morgantown, W. Va.—by Samuel A. Benson, Pastor.

GENERAL COUNCIL

MILWAUKEE, WIS.—The biennial session of the General Council of the Assemblies of God will begin Wednesday night, August 26, with a great C. A. Rally, continuing until the following Tuesday or Wednesday. All meetings will be in the Milwaukee Auditorium. For accommodations write the Chairman of the Entertainment Committee, David M. Carlson, 2320 E. Park Place, Milwaukee 11, Wis., enclosing stamped envelope for reply.

CAMP FOR THE DEAF

WICHITA, KANS.—The first Assemblies of God Camp Meeting for the Deaf will be June 22-26, 1953, at the Santa Fe Lake Camp Grounds 15 miles east of Wichita, Kansas. The Camp is under the auspices of the Deaf Division, National Home Missions Department, and is open to deaf children ten years old and up, as well as Christian adult deaf. For information write S. Wayne Shaneyfelt, Camp Director, 11 "G" Street, Kansas City, Kansas.

MISCELLANEOUS NOTICES

CORRECTION—One of the new addresses listed in this column last month was incorrect. It should have read: Orville Grace, 815 Elm St., Chillicothe, Mo.

TENT FOR RENT—Complete with seat ends, wiring, song books and public address system; western states only. Write H. L. Adams, 1667 Sargent Pl., Los Angeles, Calif.

NEW ORLEANS, LA.—Victory Temple, May 5-17; Evangelists Lee and Bonnie Krupnick, Tulsa, Okla.—by E. G. Eskelin, Pastor.

GRAND ISLAND, NEBR.—Assembly of God, May 3-17; Evangelist and Mrs. Neale Sheneman.—by H. D. Champlin, Pastor.

PUNXSUTAWNEY, PA.—Pentecostal Tabernacle, May 3—; Evangelist J. B. Woolums, Carlisle, Pa. (Donald E. Berkey is pastor.)

HILL CITY, KANS.—April 19—; Evangelist Lloyd B. Wise, Wichita, Kans.—by H. E. Ockerman, Pastor.

ASHLAND, OREG.—Assembly of God, Apr. 21—May 3; Evangelist Stanley P. MacPherson. (Eric M. Johnson is Pastor.)

HOT SPRINGS, ARK.—First Assembly of God, Apr. 19—; Evangelist Roy Sapp and party. (J. W. Farrell is Pastor.)

MIDDLETOWN, OHIO—Apr. 28—May 10 or longer; Evangelists Merrill and Ruby Rayner, Lonaconing, Md. (C. W. Trenum is Pastor.)

AKRON, COLO.—Assembly of God, Apr. 19—; Evangelist and Mrs. A. D. Sturm, Fairmont, Minn.—by Robert G. Chaffin, Pastor.

DETROIT, MICH.—Evangel Assembly of God, Apr. 26—May 10; Evangelist George Tomko of Pennsylvania.—by Fred Smolchuck, Pastor.

AKRON, OHIO—Pentecostal Church, Apr. 19—May 3; Evangelists Byron Lee Wright and Paul Myers. (Tom Johnstone is Pastor.)

HUMBOLT, KANS.—Assembly of God, Apr. 28—May 10; Evangelist Erla Mae LaDow, Cleveland, Ohio.—by A. R. Nichols, Pastor.

BOZEMAN, MONT.—Assembly of God, Apr. 19—; Evangelist and Mrs. J. J. Wagner, Wilbur, Wash.—by W. A. Redmond, Pastor.

HATTIESBURG, MISS.—Union tent meeting on Highway 11, May 1-17; Velmer Gardner Evangelistic Party. (David Pearce is Chairman.)

COHOES, N. Y.—First Assembly of God, Apr. 28—May 10 or longer; Evangelist Guy Bongiovanni, Niagara Falls, N. Y.—by Robert L. Lafferty, Pastor.

DOROTHY, W. VA.—First Assembly of God, Apr. 26—May 10 or longer; Evangelist Max Cloud, Clewiston, Fla. (J. E. Winstead is pastor.)

OBERLIN, OHIO—Assembly of God, Youth Revival, Apr. 21—May 3; Evangelist and Mrs. L. Norman Pearsall, Plymouth, Mich.—by Delmar Ross, Pastor.

ABERDEEN, WASH.—Calvary Pentecostal Temple; Apr. 28—May 17; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Werner Uhlman is Pastor.)

COMING MEETINGS

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

NEENAH, WIS.—May 5-14; Ivor H. Hugh, Welsh Evangelist. (A. McKellips is Pastor.)

MACOMB, ILL.—May 5—; Evangelist Luther Tasker, Adams, Ill. (F. H. Toliver is Pastor.)

PITTSBURG, KANS.—Apr. 12—; Evangelist Derrel Friend.—by C. E. Peak, Pastor.

UNION, MO.—Apr. 12—; Evangelist J. M. Graham, St. Louis, Mo.—by Arthur O. Hall, Pastor.

SLATON, TEX.—Apr. 20—; Evangelist C. C. Robinson, Waxahachie, Tex.—by Clarence Glaze, Pastor.

CLINTON, ARK.—Apr. 14—; Evangelist and Mrs. Austin Shelton, Weed, Calif.—by Edwin P. Lack, Pastor.

TAFT, CALIF.—Apr. 26—May 10 or longer; Mathan Musical Evangelists, Kansas City, Mo. (Norman Field is Pastor.)

REED CITY, MICH.—Assembly of God, Apr. 26—May 10; Evangelist and Mrs. Cameron Stevenson, Canada—by T. B. Thodeson, Pastor.

OSAGE CITY, KANS.—Assembly of God, Apr. 28—May 10; Evangelist Bobby Hoskins, Bedford, Ind.—by Evan P. Richards, Pastor.

SAN JOSE, CALIF.—First Assembly of God, Apr. 28—May 12 or longer; Evangelist Arne Vick.—by George W. Southwick, Pastor.

GRAHAM, TEX.—Assembly of God, Apr. 22—May 3; Evangelist Edward Willis. (V. W. Marcotelli is Pastor.)

BOYD, TEX.—Apr. 26—May 10; Evangelist Claud Asher, Fort Worth, Tex.—by Billy Keen, Pastor.

GEORGIA DISTRICT COUNCIL—First Assembly of God, Griffin, Ga., May 5-7; J. O. Savell, guest speaker. For reservations write Superintendent Ernest P. Pruett, Box 423, Griffin, Ga.

WEST CENTRAL DISTRICT COUNCIL—El Bethel Assembly of God, 14th and Main St., Davenport, Iowa, May 4-7; G. F. Lewis, General Superintendent, main speaker. All applicants for credentials must appear before the Credentials Committee, Tuesday, May 5. For information write E. E. Gannon, District Superintendent, 1111-29th St., Des Moines, Iowa, or R. E. McCaulley, Host Pastor, 1410 Main St., Davenport, Iowa.

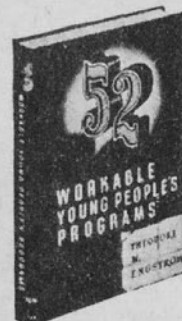
52 *Workable* YOUNG PEOPLE'S PROGRAMS

By THEODORE W. ENGSTROM

"Where can I get ideas and suggestions for our young people's society meetings?" What program planner has not been puzzled by this perplexing problem? Here is the practical answer: an appealing, useful, workable program for every week in the year, programs which will meet the needs of every young people's group. Cloth binding.

3 EV 1442 \$2.00

ORDER BY NUMBER AND TITLE



Add 5% for
HANDLING
AND
POSTAGE
NO C.O.D. ORDERS

Gospel Publishing House, Springfield 1, Mo.