

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

FILE COPY

Number 2081
March 28, 1954
Five cents

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

Loyal to our Testimony

1. The Bible is Inspired
2. There is One True God
3. Salvation is Through Christ
4. Healing is God's Provision
5. Christ is Coming Again
6. The Church is the Body of Christ
7. Believers are Empowered for Service

1954 - and Always



PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Religion on "The Voice"

The Voice of America has increased its number of religious programs. T. C. Streibert, director of the U. S. Information Agency, reports that between seven and eight per cent of Voice of America programming is devoted to religious subjects. He says that the Voice is carrying six times as many religious programs as are domestic networks in the U. S.

Army Respects Religious Liberty

Four American soldiers in Alaska who had been court-martialed for refusing to perform routine duty on Saturday, their Sabbath, were released from prison after serving only three weeks of a six-month sentence. Church leaders hailed their release as a victory for religious liberty.

In future, the men will be excused from duty on Saturday, "except in special cases," and will draw regular duty on Sunday instead. They are serving in non-combatant positions in the Medical Corps.

Prayer for the Oppressed

The U. S. Senate unanimously adopted a resolution calling upon all churches and synagogues of the nation to offer special prayers on Sunday, April 18, "for the deliverance of all those behind the Iron Curtain" who are denied freedom of worship. The resolution mentioned the imprisonment of Protestant ministers in Bulgaria, besides the oppression of other Protestants, Catholics, and Jews in various Communist lands.

April 18 was selected as the day for special prayers because both Easter Sunday and the first day of Passover fall on that day this year.

"Crusade for Children"

A labor union in Chicago has called on churches of all denominations to join in a crusade "to drive completely from American homes the education in crime being given our children through the medium of radio and television." The appeal was made in a pamphlet, "Crusade for Children," published by the Amalgamated Meat Cutters and Butcher Workmen of North America (AFL).

"On coast-to-coast radio and television networks, millions of dollars are spent to bring into American homes, 365 days of the year, every known trick of the criminal—methods of finesse in robbing, highjacking, burglarizing and killing. These abominable crime stories viewed by our nation's youngsters serve as a crime educational center for the youthful mind."

Calling for boycott of such programs, the pamphlet said that "you cannot teach crime and the Bible at the same time; you cannot make a hero of the devil and have children accept the teachings of the Saviour."

Beer and Baseball

Senator Edwin C. Johnson, of Colorado, introduced a bill in Congress that would make it unlawful for any beer company to own a professional baseball club. He insisted that any alliance between brewers and baseball has "an unhealthy influence upon the youngsters of America."

It Pays to Advertise

The Knights of Columbus have found that it pays to advertise. Since the inception of their program of newspaper advertising in 1948 they have had 1,296,000 inquiries concerning the teachings of the Roman Catholic Church, and 117,282 persons have enrolled for Catholic instruction by mail. So successful has the venture been in the U. S. that the Catholic Missionary Society of London is going to run a series of similar advertisements in secular newspapers throughout Britain.

Chicks Flown to Egypt

A shipment of 35,000 baby chicks left New York in February by plane for Egypt under the auspices of the Heifer Project, a relief agency in which eight church groups co-operate. In addition, 65,000 chicks were flown to Iran. During March the Heifer Project is sending a number of heifers to refugee farmers in Western Germany, and is shipping bees, goats and rabbits to Korea. Early in April a shipment of breeding cattle will be prepared for Thailand (Siam).

These churches believe it is not enough to send spiritual help to these foreign lands, though that is of prime importance. They need material help, too. Jesus said, "Man shall not live by bread alone..." but he cannot live without it either.

News From Israel

The death penalty was abolished in Israel last month. Four convicted murderers, who had been condemned to death, had their sentences changed to life imprisonment.

The Israel Government has decided to restrict the breeding of pigs to specific areas of the country (such as Nazareth) where the Christian population is concentrated.

Two hundred Seventh-day Adventists in Oregon have asked Israel for permission to settle there. They say they find it too difficult to keep Saturday as the Sabbath in the United States.

The Soviet scheme to fill Israel with Communistic reading matter seems to have bogged down. The Israelis confiscated large stocks of Russian literature at the Haifa docks and impounded it there to gather mildew.

Newspapers are now printed on paper made in Israel. A multi-million-dollar paper mill on the Haifa-Tel Aviv highway

began operations in December, using pulp from Finland and Germany.

Leftists Win in South India

India faces the prospect of having her first leftist state government in Travancore-Cochin, a "Christian stronghold."

In the recent election Nehru's Congress party won only 45 out of the state's 117 seats. The Communists won 23 seats, the Praja-Socialists 19, and allied leftist parties 17.

If Communists and Socialists can agree on a cabinet, a leftist government is assured for India's southern state.

In view of these election results, considerable concern is being felt regarding the national elections scheduled two years hence.

More than one-fifth of India's nominal Christians reside in Travancore-Cochin whose inhabitants are 45% literate, as compared with an all-India literacy figure of 25%. Nearly one-third of the state's population of ten million is "Christian." Churches and missions there have more educational institutions under their control than does the state.

Roman Catholic bishops had actively backed the Congress party. Church leaders regard the election results largely as an expression of dissatisfaction by the people with economic conditions.

To Win the Working People

Widespread development of specialized ministries, and programs aimed at winning the working people, was urged by the Methodist Convocation on Urban Life. Some 1,300 Methodist clergymen and laymen from all parts of the country gathered at Columbus, Ohio, for the Convocation.

Labor, the Convocation stressed, is one of the most fruitful fields for an evangelistic revival. To effect this "revival" it specifically proposed strengthening of the industrial chaplaincy, recruitment of more ministers from the families of workers, and the organizing of institutes, seminars, and conferences on church-labor-management relations.

Committee reports said that because of the complexities of city life, clergymen should counsel personally with church members. They labeled pre-marital guidance a "must." Other recommendations included:

Preaching that is "more Biblically centered" yet relevant to modern city living.

Wider use of street preaching, storefront services, and gospel missions.

In the past, the older denominations rather looked down on the street preachers, the storefront churches, and the gospel missions. Now they would employ the methods they once despised, for they see that the working people prefer the humble places of worship rather than the more pretentious edifices. What the older denominations need to learn is that it takes more than a humble exterior to attract folk. There has to be something real on the inside. Their preachers had better be filled with the Holy Spirit if they hope to win the cities for Christ.



Forty Years Ago

As we approach the Fortieth Anniversary of the Founding of the General Council, C. C. Burnett Recounts Some of the Events Leading Up to That Historic Event

APRIL 2-12, 1954, MARKS THE FORTIETH anniversary of the founding of the General Council of The Assemblies of God. Very few of the initial 300 friends who gathered that year in Hot Springs, Arkansas, are still with us. Were they so, they would realize that their prayers and dreams have been more than fulfilled in the growth of their embryonic group to a powerful, aggressive, Christ-honoring, Spirit-filled body of Christians better than 370,000 strong who are still carrying out one of the original purposes by spreading the Word at home and abroad.

We Pentecostals of today, conscious of our present position in a day of increasing recognition of the need for the Holy Spirit's ministry, should remind ourselves again of the humble, God-fearing origins from which we sprang.

In spite of opinion to the contrary, the Pentecostal testimony is not something of the very recent past. History records its presence from the days of the early church through almost every century until now. Reliable records indicate that the Holy Spirit fell, among other places, in New England as early as 1854; in the Cumberland Mountains in 1877; on an Arkansas Holiness preacher, W. Jethro Walthal, in 1879; on a Daniel Awrey in Delaware, Ohio, in 1890; and on a preacher named C. M. Hanson of Dalton, Minnesota, in 1899. Then on January 1, 1901, God poured out His Spirit in Bethel Bible College, Topeka, Kansas, where Miss Agnes Ozman became

the first of millions in the Twentieth Century to experience the Pentecostal baptism.

Although many religious leaders opposed it, this glorious effusion of God's glory and power could not be kept under a bushel but spread across Kansas, into Missouri, down into Texas and finally to the West Coast, where its holy fire broke out anew in 1906 in the Azusa Street Mission, Los Angeles. Here in the early days many of God's choice servants experienced the Pentecostal visitation—among them a Mrs. Rachel Sizelove who would later bring the news to Springfield, Missouri; Elder C. H. Mason, co-founder of the colored Church of God in Christ; Pastor Durham of the old North Avenue Mission in Chicago who a few years later was to spearhead the great doctrinal discussion of "the finished work of Christ" which definitely affected the doctrinal position of the entire Pentecostal Movement; G. B. Cashwell of Dunn, N. C., who was to be instrumental in bringing the message to North Carolina, Tennessee, Georgia, and the southeastern United



The author is pastor of the First Christian Assembly of God, Cincinnati, Ohio. He has done extensive research in the history of the Assemblies of God and this is the first of three articles on the subject.

States; and Elmer Fischer, founder of the Upper Room Mission in Los Angeles and eventually the father-in-law of the late Wesley R. Steelberg.

To trace the stream of Pentecostal history in every direction from this point becomes virtually impossible, so rapidly and almost universally did it spread. Spontaneously in 1906-07, the revival broke out among students at a Christian and Missionary Alliance ministerial training school at Nyack, N. Y., and four of our present Assemblies of God leaders received the Holy Spirit: David McDowell, Frank M. Boyd, G. F. Bender, and W. I. Evans. Pastor D. W. Kerr accepted the message at Beulah Park Camp ground near Cleveland, Ohio in 1907. Miss Marie Burgess, later the wife of Robert A. Brown, carried the message from Zion, Illinois, to New York City in 1908 where she and her husband founded Glad Tidings Tabernacle, presently the strongest missionary church in our fellowship. A revival was held in Indianapolis by Glen A. Cook in January, 1907, where J. Roswell Flower, now General Secretary of the Assemblies of God, was converted and Mrs. Flower received the baptism of the Holy Spirit. Giving up the study of law, Brother Flower, assisted by his fiancée, then Miss Alice Reynolds, sponsored a camp meeting in Indianapolis two years later, at which time he, too, was filled with the Spirit. Two school teachers came to Elder

(Continued on page twelve)



Tithing Today

Wilfred A. Brown
General Treasurer, Assemblies of God

THE NEW TESTAMENT DEALS WITH tithing! Some overlook this fact. They suppose that teaching on tithing is confined to the Old Testament, but the tithe is mentioned in the New Testament at least three times, and in each instance in a very interesting connection.

The tithe is mentioned first in Matthew 23. In chapter 23, verse 23, we find Jesus telling the scribes and Pharisees that they ought to tithe. He said that judgment, mercy, faith and love (see also Luke 11:42) were the weightier matters of the law, as compared with tithing, but He added, "These ought ye to have done, and not to leave the other undone." Jesus thus endorsed the practice of paying tithes into the treasury of the Lord.

The word "ought" carries with it the thought of conscientious and moral responsibility; that is, it should give us a sense that it is a real spiritual necessity to honor God and His service by regular and systematic giving. We cannot say that we are so free from the law that our conscience need no longer function as regards this Scriptural precept and principle endorsed by the Lord Jesus Himself.

To the truly born-again Christian: the giving of tithes and offerings is a reasonable and acceptable basis of financing the program of the Church. It need not be considered a burdensome responsibility. It is written, "God loveth a cheerful giver," or, as one translator has it, "a hilarious giver" (2 Cor. 9:7). The hilariously rich happiness of consistent "tithers" gives the lie to any burden involved in this glorious service of love.

Another New Testament passage dealing with tithing is Hebrews 7. The writer of this epistle speaks of Abraham paying the tenth of the spoils to the great priest Melchisedec (7:4, 6). He goes on to speak of the tithe which the children of Israel paid to the Levites who gave their full time to religious duties. Reading these verses with 1 Corinthians 9:13, we note that the principle that applied among the Jews in this matter of tithing applies among the Christian believers of the Church Age; for in this letter to the Corinthians the apostle says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" As God, by means of the tithe, provided for

the needs of the Old Testament priests and Levites who served Him, so He provides for the needs of His ministers today through the gifts of the worshipers. This is clearly stated in 1 Cor. 9:14—"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

It is to the everlasting credit of Full Gospel Christians that they support their ministers, both at home and abroad, as they do. They constantly amaze the rest of the religious world by showing how so few people can do so much. The answer is startlingly simple. They simply practice the giving of tithes and offerings. God's program could never be carried on without their faithful, regular financial support. God bless them!

Returning to Matthew 23 we detect a very serious trend of thought. Jesus taught that it is possible to be very liberal with God and at the same time be far from Him at heart. This truth must bear in upon us. Tithing can never be a substitute for spiritual life and Christian conduct.

The Pharisees tithed their mint, anise and cummin (Matt. 23:25; Luke 11:42). Some say that these herbs were all that they tithed. It is likely, however, that they paid tithes of all they possessed including even these little plants that grew in their gardens. They scrupulously and meticulously paid their monetary debt to God, but neglected their greater spiritual obligations—to show judgment, mercy, faith, and the love of God. They could boast of paying tithes, but they failed to practice justice in dealing with their fellow men and women. Their tithe account was always up to date—perhaps even a little ahead—but they were devoid of mercy toward the poor. They could boast of supporting God's house and yet they were utterly barren of the love of God which can only be shed abroad in our hearts by the Holy Spirit. They supported the temple and yet they failed to receive the very blessing which God's worship and work were designed to give them. Busy for God, but empty of God!

Does this convict our hearts? Making money, giving money, expecting a reward—can it still be that we are unaware that the first thing we must seek is the kingdom of God and His righteousness? May we always remember that it is possible to tithe without being spiritual.

And tithing without personal godliness is vain.

One day a Pharisee and a publican went up to the temple to pray. The Pharisee spent his time telling God what a fine man he was. He informed the Lord that among other things he gave tithes of all that he possessed (Luke 18:12). Surely, thought he, God would be pleased with all this and would consider him a just man. But no, it was the man next to him, the publican, a hell-deserving but penitent sinner, who was justified in God's sight.

Friend, it is not possible to buy salvation. It is not possible to merit eternal life by paying tithes or giving donations to the Church. Your offerings may support God's house and may spread the gospel so that others may hear the gospel, but they cannot do a thing toward saving your soul. Only true repentance and renouncing of your sin, plus faith in the Saviour, can bring the joy of sins forgiven. We must trust in what Another did at a place called Calvary. We dare not trust in any good works or merit of our own, even tithing. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Let us hear the conclusion of the whole matter. Only faith in Christ can save our

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souls. But once we are saved we ought to embark on a liberal, systematic plan of regular, proportionate giving to the servants and service of Christ. Try tith-

ing, for a beginning. You will be richly rewarded. "Give," said Jesus, and in return "it shall be given unto you; good measure, pressed down and shaken to-

gether, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"SPIRITS IN PRISON"

C. M. WARD on "REVIVALTIME"

THE MINISTRY OF JESUS IS A MINISTRY of deliverance. He said in the synagogue at Nazareth, "The Spirit of the Lord is upon me... He hath sent me... to preach deliverance to the captives..."

Was this what Jesus was doing in those silent hours between Good Friday and Easter, when heaven and earth seemed hushed and in suspense?

We know where His body lay. It was there in the rock tomb of Joseph. But what was the spirit of Jesus doing? Where was He? We are told that He was "crucified, dead and buried." Must He not have followed the course of all the sons of men? Paul records the fact that Christ "descended first into the lower parts of the earth," and that "He that descended is the same also that ascended up far above all heavens." Peter tells us that Christ was "put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison."

Oh, I would like to ask with you, "What was Christ's mission? What news did He bring to the place of the departed dead? What message did He proclaim? What story of Calvary did He tell? Did a voice of thunder cry out against this underworld fortress—

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in?"

And can we imagine that the keepers of Sheol trembled at the cry; and that, as the bolts and bars which held fast the doors began to give way, they inquired—

"Who is this King of glory?"

And that the whole domain of darkness shook, and the gates went crashing, as there arose and echoed and re-echoed the cry—

"The Lord of hosts, He is the King of Glory."

Can we imagine that scene? Can we picture this visit of the Victor of Calvary in the abode of departed spirits?

I ask with you again, "What deliverance did Christ bring that week-end to the spirits in prison?" Here is a secret that awaits the day when we stand around the throne of God. The entire mystery of all that happened that Easter week-end will be revealed to us that day.

But what of today? What is Jesus doing now? The answer is this: He is still descending to a world where spirits are in prison. He is still preaching deliverance to captives. Jesus Christ is the same yesterday and today and forever.

Here is my message to you. Everywhere around us there are people that are bound—"spirits in prison." See it as it is written



Even in this "land of the free" there are millions languishing in the prison-house of worry, fear, and guilt. Your REVIVALTIME radio speaker, C. M. Ward, points to the way out.

on their faces. Look at this world's prison-house and listen to the cry of the tormented—"Who can deliver us? Who can lift these 'everlasting doors' and set us free?" And then believe with me now that Jesus can do it—that God has sent Him to bring deliverance to the captives.

I ask with you now, "What are some of the great imprisoning forces of life to which Jesus holds the key of deliverance?"

First, there is the prison-house of drudgery. Look at the empty lives around you! Their dreams are shattered and all that is left is a dull resentment. They are like a caged bird. Life is monotonous and

dull. Their nerves are shrieking, and slowly they are being driven to the precipice of an overdose of sleeping pills. Who can reach these "spirits in prison"? The answer is, Jesus can. It's in that testimony-hymn that you will hear thousands of Assemblies of God people sing as they give voice to their own experience:

"What a wonderful change in my life has been wrought
Since Jesus came into my heart;
I have light in my soul for which long I had sought,
Since Jesus came into my heart."

—and then this verse:

"I'm possessed of a hope that is steadfast and sure,
Since Jesus came into my heart;
And no dark clouds of doubt now my pathway obscure,
Since Jesus came into my heart."

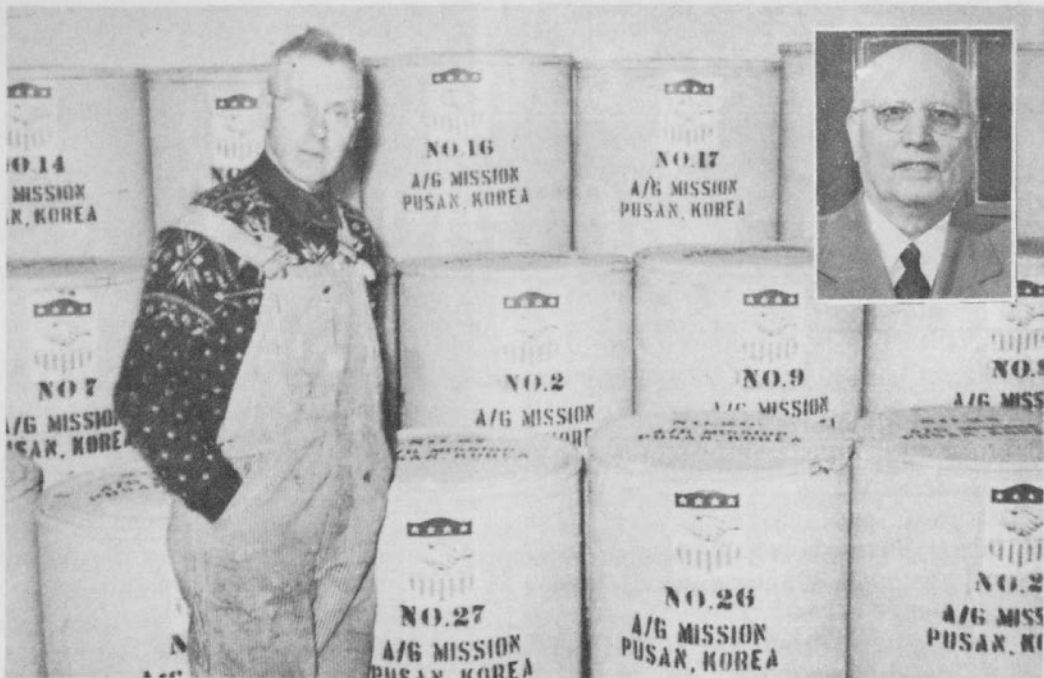
That's more than a song, friend. That's a fact based on a million testimonies. Christ has brought a purpose to living. Christ has filled that void and cast out a devil that would say, "What's the use anyway?" I like the way that Paul, the apostle, speaks of it when he describes Jesus as "...the fulness of Him that filleth all in all." Paul never got through testifying about what Jesus had done for him. He strove as few men have ever striven to find the answer to life. He sought it in a pursuit of knowledge. He sought it in strict religious observances. He sought it in family pride. He sought it in murder and bodily injury. Later on, in testifying about his early life, he said he had been "a blasphemer, and a persecutor, and injurious." But there was an empty place in Paul's life until he found Jesus. Jesus filled that place and kept it filled. And you will never find the answer to your heart's longing until you find it in Jesus. He will take the "hurt" away. He will take the restlessness away. He will take that lonely feeling away and give you peace.

Now I want to speak of a second imprisoning force from which Jesus can deliver—the imprisoning force of the pressure of this world. What a paradox! Everywhere people imagine they are free when all the time they are being held captive—captive to the spirit of this age that says, "Stop worrying about morals, about religion, about judgment day. Eat, drink

(Continued on page nine)

The Oriental Relief
Agency of the Assemblies of
God urges you to—

HELP FEED AND CLOTHE THE KOREAN ORPHANS



Shipper J. K. Peterson stands in front of Shipment for Korean orphans.
B. M. Kvamme, Manager of Oriental Relief Agency, is seen in inset.

You can help restore thousands of children to health and strength by making possible the sending of rolled oats and barley from the Oriental Relief Agency of the Assemblies of God in Tacoma, Washington.

A recent letter from A. B. Chesnut, our missionary in Seol, Korea, expresses thanks to the friends in America who forward supplies to that needy country. Brother Chesnut mentions in his letter that the need for whole milk powder was met and at the present time the U.N. is carrying on the distribution of the same. However, there is a great need for many other supplies. To those who wish to help Korean orphans by making possible the sending of rolled oats and barley from the Tacoma office may we suggest that your contribution be marked Korean Relief, and sent to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

* * *

From Tacoma, Washington, Brother B. M. Kvamme reports that all shipments to Korea are being received and distributed by our own Assemblies of God missionaries in that land. Along with the distribution of food and clothing to the

millions of destitute war refugees, the full gospel message of God's great salvation is being preached. Results from this method of doing relief work are simply marvelous. More than twenty new assemblies have been established during the past two years. A fine Bible school, missions headquarters, and a receiving and distributing center have been established. Among the more than 1000 members of our Assemblies of God churches in South Korea more than 20 pastors and teachers report a mighty outpouring of the Holy Spirit. A large percentage of these Christians have received the Baptism in the Holy Spirit.

It might be interesting for our readers to know that during the month of January 1954 the first shipment to Korea weighed 10,845 pounds. This constituted food and clothing and at present it is on the high seas destined to help the thousands of Korean orphans and refugees. You may well understand that expenses are high and funds are needed when we say that this one shipment alone cost \$893.67 including ocean freight, local transportation and shipping containers.

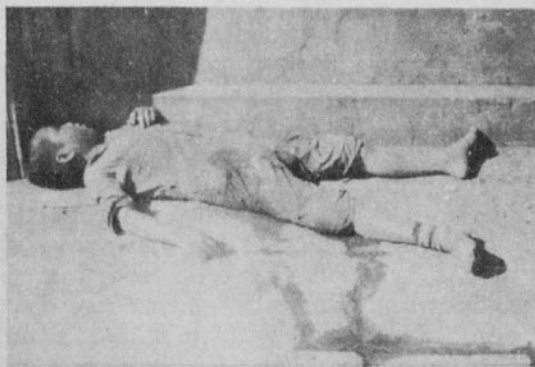
During the year 1953 the Assemblies of God Oriental Relief Agency shipped

more than 100,000 pounds of food and clothing to South Korea for distribution. All this was made possible by the kind contributions of the Assemblies of God Christians. Without this help we would never be able to forward such large amounts of relief goods and food. Therefore, we make this urgent appeal that you continue to send your contributions to help your own Assemblies of God Christians, workers, and missionaries in that needy land of Korea.

Christianity is more than a slogan, a battle cry or a dream in the sky. It is God's life-line of salvation and freedom, and we should wake up to that fact and grasp the line before it is too late.

Flash!

An urgent appeal has just been received for winter clothing such as suits, trousers, sweaters, skirts, dresses, etc. for adults, children's clothing, and blankets or comforters.



Children and young people die of starvation on the streets of Korea today.

Wonderful Building Opportunities in Korea

The Korean government offers free building materials for the erection of two Assemblies of God churches, IF our missionaries can raise the small sum of \$2,500.

BROTHER CHESNUT INFORMS US THAT two churches can be built immediately in the cities of Pusan and Taegu, Korea, practically free of cost if only the small sum of \$2,500 (U. S. currency) were available.

May we explain that the government of Korea will supply the construction materials for these churches free of charge if our missionaries can raise the initial sum of \$2,500 necessary to cover the cost of labor in constructing the churches. This is a marvelous offer and ought not to go unheeded.

Christians in America! It would be an easy thing for our Assemblies of God constituency to raise this amount of money and dispatch it immediately to Brother Chesnut in Korea. If ever there was an opportunity to build for God, this is certainly a providential one. We quote from Brother Chesnut's recent letter:

"I went down to Taegu and Pusan to look into the matter of building in those cities. I talked with the necessary officials regarding the building program and, praise God, they have offered us free material assistance in erecting the church buildings. But, in each case we are faced with the same problem: even though we only have to pay the cost of labor (amounting to about \$2,500, US) we do not have this amount and cannot start construction. We are anxiously awaiting help from the Assemblies of God

people in America concerning this problem. What can you do? What will you do?

"We have gone ahead in faith and made application for construction of the church buildings. Future steps will depend upon whether we receive the money to cover the cost of labor in construction. We will certainly be missing a very great asset and a wonderful gift from the Korean government if we pass this by."

Dear friends, we have placed before you this open door of opportunity. All we are asking is \$2,500 in order to build two churches in Korea: one in Taegu, the other in Pusan. Each of these church buildings will seat upwards of 700 people. Already the crowds attending the make-shift services have reached that figure. These cities are crying for the gospel. There is a spirit of revival among our Assemblies of God churches in Korea.

This is the hour of our opportunity! Help us meet this urgent appeal now! We are counting on you!

Send all contributions, marked "Taegu or Pusan church buildings," c/o Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

The Spirit of Christ is the spirit of missions.



A place of worship is difficult to find since many buildings were bombed out beyond repair like those pictured above.

Send all foreign missionary offerings to:
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

MISSIONARY News Notes



Word has been received from Herbert Felton stating that he and his family have safely arrived in Lima, Peru.

* * *

Marcella Dorff has a new address: Kasin Kulon No. 4, Malang, Java, Indonesia.

* * *

Mr. and Mrs. Einar G. Peterson have recently changed their address. They are now located at 4011 N. 11th St., Tacoma, Washington.

* * *

From Brazil, Andrew Hargrave writes: "In 1953 over 2,000,000 pieces of gospel literature came off our presses, 876,000 copies of our paper (Mendagerio da Paz), 192,000 Sunday School quarterlies, 40,000 children's papers, 50,000 songbooks, over 1,000,000 tracts, besides thousands of books. But the cry is for more. Pray for us and the Word as it goes forth."



Shown above are members of the Constitution Committee of the Korean Assemblies of God. Left to right: Huk Hong, Kim Sang Pil, Kim Sung Whan, Yuen Song Tok, Kim To Yun, Yuen Sang Yul, Pai Pao Kun, Kwak Pong Cho, Sister Pak Kwie Im, Pak Bo Whan, Sister Kim Mai Cha, and our missionary, Arthur Chesnut.

SUNDAY'S LESSON

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

THE TRIAL OF JESUS

Lesson for April 4

Mark 14:53-64

Jesus was betrayed by a kiss from Judas; then as the mob took Him, the disciples "all forsook him, and fled." Before forsaking Jesus, the disciples had put up a brief resistance. Peter had cut off the ear of a servant of the high priest. But Jesus had a forgiving spirit; He "touched his ear, and healed him" (Luke 22:51). When the excitement had subsided, Jesus with self-possession asked, "Are ye come out, as against a thief, with swords and with staves to take me?" It was then that the seriousness of the hour settled over the disciples and they made their retreat.

Peter had an impulsive nature. People often do desperate things in excitement who under normal circumstances are very timid. Our zeal for God should not be like that. True martyrdom is not the result of rash actions during excitement; it is a deliberate decision to go all the way with the Lord. A true consecration is not a sudden experience in a time of great religious excitement; it is a deliberate counting of the cost and a decision to live for God. We must not have an uneven experience of strong emotions followed by coolness of spirit. God wants us to be whole-heartedly consecrated to Him, determined to walk with Him whatever the cost.

1. FALSE WITNESSES USED

a. *The Court.* Jesus was led before the high priest, all the chief priests, the elders, and scribes (Mark 14:53). They were members of the Sanhedrin, the supreme council of the Jews. It had its beginning with the seventy elders whom Moses was directed to assemble with him in the government of Israel (Ex. 24:1, 9).

Determined to have a conviction against Jesus, this religious court "sought false witnesses." They seemed to know that they could find no valid cause for the death of Jesus; therefore, they bribed unscrupulous persons to testify against Him. This, it appears, was a common practice, for it was repeated in the prosecution of Stephen (Acts 6:11).

b. *The Witnesses.* Since the council could find no true witnesses against Jesus, "there arose certain which bare false witness against him." Even so, these witnesses "agreed not together"; their testimony was contradictory. One would think that the false witnesses would have consulted one another before they testified. But probably God did not permit it, in order

that He might prove that those who condemned His Son were guilty of His life and blood.

The testimony of these false witnesses was, "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." But Jesus had never made this statement. He had actually said, "Destroy this temple, and in three days I will raise it up." He was talking about His physical body. These false witnesses distorted the truth and turned it into error.

2. JESUS INTERROGATED

a. *Jesus Makes No Defense.* Jesus did not defend Himself against the accusations of these false witnesses; He would not say whether they were telling the truth. It is wonderful when a person can avoid being drawn into a controversy. There are times when silence is the wisest answer. There are other times when a proper statement of facts is wise, but to defend ourselves in an unchristian spirit is never right. Jesus was not only using wisdom, but fulfilling Scripture as well, in making no defense. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," it was prophesied of Him (Isa. 53:7).

b. *Jesus Confesses That He Is Christ.* When the high priest asked Him, "Art thou the Christ?" Jesus answered, "I am: and ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." No statement could have been clearer—Jesus was professing to be the Messiah promised through the prophets! But how different Jesus was from what the Jewish leaders expected. The only open sign which He had given concerning His Messiahship was His triumphant entry into Jerusalem (Zech. 9:9; Matt. 21:5).

3. JESUS ACCUSED OF BLASPHEMY

a. *A Violation of Law.* When Jesus confessed Himself to be Messiah, those present in the court felt that He had blasphemed God. In order to show his indignation, the high priest "rent his clothes." This was an act specifically forbidden in the law: "And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes" (Lev. 21:10.) However much

the high priest might have wished to show his contempt, he ought not to have violated God's commandment.

b. *The Charge.* Without further testimony, the high priest charged Jesus with blasphemy. Among the Jews blasphemy consisted of cursing or reviling God or the king. When Jesus said, "I am [the Christ]," they considered this to be the deepest indignity toward God—He, a mere man (as they thought), claiming to be equal with God!

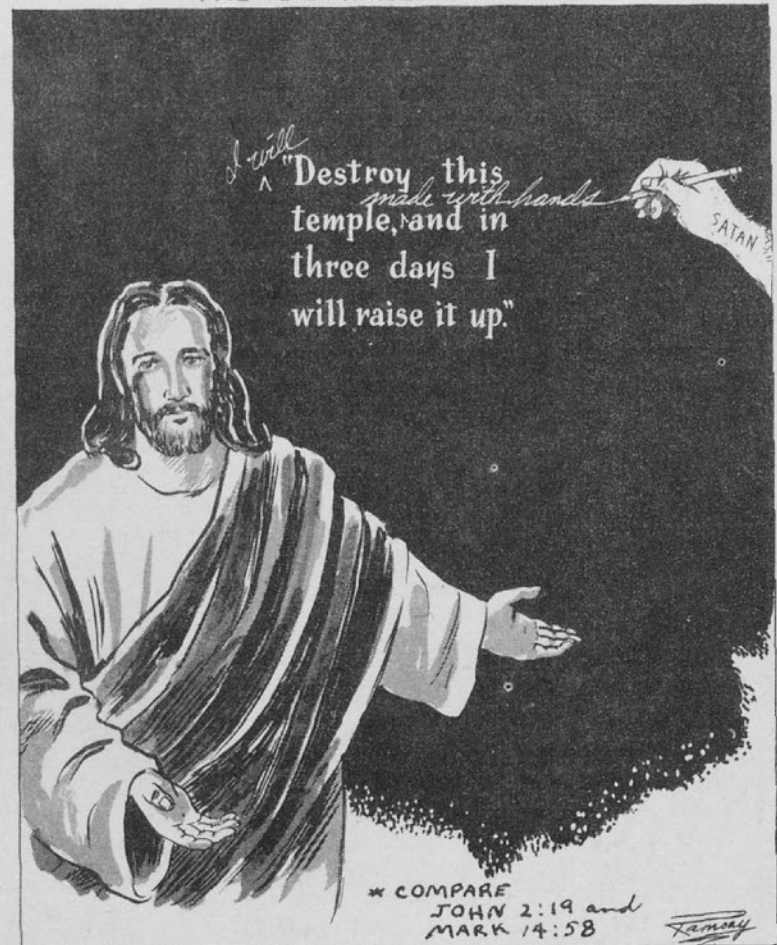
c. *The Sentence.* When Jesus had spoken, the members of the Sanhedrin felt relieved. Their witnesses had not agreed. In spite of all their efforts to condemn Jesus, their case had appeared to be falling apart. Now that Jesus had spoken, they readily seized upon His words—"What further need have we of witnesses?" they said (Matt. 26:65). And they all agreed that He should be put to death.

THIS WEEK'S LESSON

Jesus Betrayed (lesson for Sunday, March 28). Lesson text: Mark 14:10, 11, 18-21, 43-45.

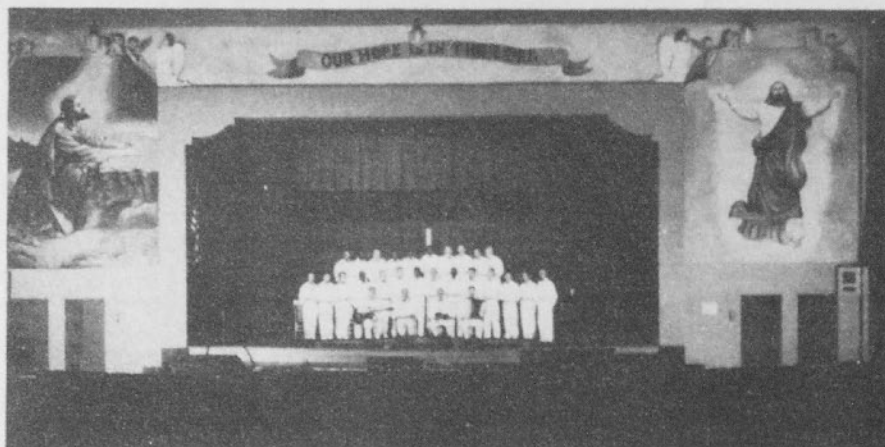
When a sorrow comes upon you, meet the dreadful hour with prayer. Cast your care on God; claim Him as your Father; and the paralyzing, embittering effects of pain and sorrow will pass away. A stream of sanctifying thought will pour into your soul, and that which might have wrought your fall will but work in you the peaceable fruits of righteousness.—Stafford Brooke.

THE "DEVILIZED" VERSION *



MEN at the CROSSROADS

CHAPLAIN ROBERT RUDELL
Nebraska State Penitentiary



The above photograph shows the newly organized choir at Nebraska State Penitentiary, standing on the platform in the chapel. The paintings seen around the platform were done by an inmate who wanted, as he put it, to "use my talent with a brush to say my prayer." Shall we not offer a prayer for him also, and for the many other men there?

ON SEPTEMBER 1, 1953, I TOOK UP occupational residence here in the Nebraska State Penitentiary. I enjoy my work very much and consider it a direct challenge from God. Many here are at the crossroads of life. I consider that to have a part in their finding a true sense of direction is a great responsibility and privilege.



Robt. Rudell

One day while sitting at my desk I heard the words, "Here is another fish." Looking up, I saw a young man pass by my door. It was then I learned that in Penitentiary language a "fish" is a new inmate.

During the last year 438 men have been sentenced to serve time behind the walls of Nebraska State Penitentiary. I have learned in personal interviews and by studying their case histories that there are four main reasons contributing either directly or indirectly to their present status.

First, there was a lack of discipline in the home. In this present complex world it is well to follow the teaching of the scripture which says, "Present your body a living sacrifice." The trend today is away from any sort of discipline. People find it easier to seek out the path of least resistance. Parents have a great responsibility in molding the will and desires of their child. In a study of juvenile delinquency some years ago I learned that "As the twig is bent, so is the tree inclined." I see how true that is here.

Second, we find a lack of religious education and experience. Of the 438 men that entered in 1953 a very small percentage had an appreciable amount of religious instruction. The Sunday School is a very important force for God today. Let me impress you with the thought that a child should be reached for God while he is still young.

The third contributing force is alcohol. I have heard the story many times, "I was drunk and wrote a check, smashed

a window, stole a car, etc." Solomon talks about giving himself to wine and strong drink in order to find peace, joy and happiness. Our generation is turning also to strong drink to relieve an aching conscience and a sin-sick heart. Jesus said, "My peace I give unto you, not as the world gives give I unto you. Let not your heart be troubled, neither let it be afraid."

Fourth, there is bad company. The crowd on the corner, the unsupervised gang in the park, are poor stimulants to clean Christian living. Many a boy got his start in crime by being in the wrong company. Parents have an obligation to God and society to know the friends with whom their child associates and to make their home one where he may find enjoyment, entertainment and encouragement to do right. Above all, today's home should be building into tomorrow's men and women a deep sense that right is right and wrong is wrong, and that we must all answer to God for the way we live.

As for the men who are already in trouble, remember that every man who enters a state or federal penal institution was first in a county or city jail. I believe strongly in the program of contacting

these men for Christ before they come here. I would recommend that our pastors visit the police chief, probation officers, county attorneys, and other interested agencies and let them know that they are available at all times for spiritual counseling purposes.

In many cases I believe that the local police chief would be happy to arrange for a spiritual couple or the pastor to call at the home where the night before they have had a Domestic Relations call. There is work for us all to do if we will keep our eyes open for the opportunities.

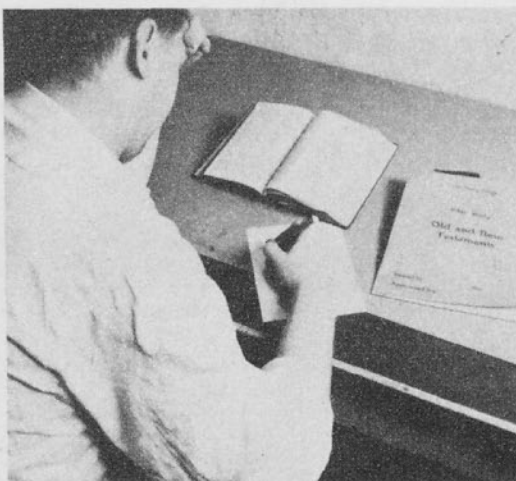
* * *

Several men in the Nebraska State Penitentiary are taking Bible Correspondence Courses provided through offerings sent by our readers to the National Home Missions Department. We are now planning to print additional literature for use in prisons and in local jail services. Offerings are needed for the continuation and expansion of these ministries.

Please designate your offering for "Prison Work" if you want it to go into our general prison fund, or for "Prison Correspondence Courses" if you wish it to be used for that purpose. Offerings should be sent to National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

"Spirits in Prison"

(Continued from page five)



An inmate of Nebraska State Penitentiary is seen studying a Basic Bible Study Course prepared by Arvid Ohnell, National Prison Representative, and Chaplain Robert Rudell.

and be merry because when you're dead you stay dead for a long time." Friend, let me tell you that such talk is the foolish thinking of a world that is whistling in the dark to give itself courage. But men are being bound by such philosophy today. It's at the very root of our juvenile delinquency problem. It sends a generation pell-mell to seek a freedom that is only a mirage—a freedom from the laws of God. And as a generation runs from God their slavery becomes more wretched and the heart-cry coming from

our boys and girls in America's prisons today becomes all the more anguished. I know, because letters of that kind pass over my desk every day.

What is the answer? Let me tell you this: "The answer is not in a stilted, cynical, bloodless, Christless religious philosophy preached in a lifeless fashion." This generation has turned thumbs down on that. Witness the thousands of darkened churches on a Sunday night. The key that Jesus Christ holds in His hand to unlock this prison is the key of the supernatural. Men thirst for the supernatural. They want to know that Jesus and the Bible are real—that there is something they can believe. They want a taste of heaven. They have fed too long on earthy stuff. There is a "thirst" in this generation that only Jesus can quench.

Another imprisoning force of which I must speak is the tyranny of sin. Oh! the prison-house of a dark conscience—of an overpowering sense of guilt! After you are through blaming heredity, environment, social conditions, and unemployment you find you have yourself to blame. You stand guilty! The plain fact is that we have done things we ought not to have done and have left undone things we ought to have done. And our trespasses have left a mark on us. We cannot change by stern resolving. Our strongest oaths and covenants will not help us. We need something beyond self-reformation.

Who can let us out of this prison-house? The answer is, Jesus can! And what is the key in His hand to unlock this prison? The answer is, the forgiveness of God. Listen, friend! Just as Jesus once stood in front of Lazarus' grave and cried with a voice that rang right down into the depths, "Lazarus, come forth!" so He stands now in front of your prison—in front of the grave of all your hopes and aspirations—with resurrection power at His command. God is at peace with us. Nothing need hinder, nothing need separate us from Him. Freedom is God's gift to us through Jesus Christ. Paul calls it "the glorious liberty of the children of God."

Christ's pierced hand is on the door of your prison-house. It awaits your faith. If I had not believed twenty-eight years ago that God for Christ's sake had freely forgiven my sins, I might still have been in the prison-house of my guilt today.

And finally, there is the imprisoning force of the fear of death. Christ's gospel includes deliverance from this—He came to "deliver them who through fear of death were all their lifetime subject to bondage." Have you ever heard full gospel Christians sing:

"Death hath no terrors for the Blood-bought one,
Oh, glory, hallelujah to the Lamb!
The boasted victory of the grave is gone,
Oh, glory, hallelujah to the Lamb!"

—and this verse:

"We seek a city far beyond this vale,
Oh, glory, hallelujah to the Lamb!
Where joys celestial never, never fail,
Oh, glory, hallelujah to the Lamb!"

I have come to believe that folk don't fear death as a physical thing, so much as they fear that death ends it all and that life has been a huge mockery. Let me point you in this closing moment to the experience of the apostle John, imprisoned on the Isle of Patmos—the rocky Alcatraz of his day. He is praying and he hears a Voice crying amid the barrenness of that prison:

"Fear not! I am He that liveth, and was dead; and, behold, I am alive forevermore . . . and have the keys of death and of Hades."

In the hand of Christ is the key of immortality. The New Testament says that Jesus Christ our Saviour has "abolished death, and hath brought life and immortality to light through the gospel." Death does not end it all. Death cannot destroy love. It is stronger than the grave. Death cannot erase man's work. The contribution you and I have made will always be a part of God's ultimate—a part of His eternal purpose. Death cannot eliminate you or me. "Thanks be to God, who giveth us the victory through our

Mrs. Crosby was in a pitiable condition until recently, when God miraculously healed her.

Lord Jesus Christ." That victory belongs to me and not to death!

Are you afraid? Are you being tormented by a guilty conscience? Are you being harassed? Are your nerves on edge? Are you engulfed in a sense of "What's the use anyway?" Are you tempted to say, "Nothing really matters any more"? Then listen to our text, "He went and preached unto the spirits in prison." Jesus Christ is still doing that. Neighbor, there is release for you. Jesus is your Saviour as well as He is mine. His victory at Calvary is for you as well as it is for me. It all awaits your acceptance. Paul the man who found that Jesus was the answer to all his life's longing, wrote many years after his own conversion, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into this world to save sinners; of whom I am chief." The late Gypsy Smith used to sing it so tenderly and wonderfully, as he traveled up and down this earth telling folk about Jesus—

"From sinking sand He lifted me,
With tender hand He lifted me:
From shades of night to planes of light,
Oh, praise His name, He lifted me."

That, my friend, is the gospel of Jesus Christ to you at this hour. Believe it and you will experience it.

Defending the Lentils

Alma Ware Crosby, Beaumont, Texas

AMONG DAVID'S MIGHTY MEN WAS Shammah. He is noted for his bravery in defending "a piece of ground full of lentils" against the Philistines (2 Sam. 23:11, 12). Even after God had enabled His people to cross the Red Sea and had fought their battles for them, the Israelites were fleeing and were willing to let the enemy take their lentils. But Shammah stood on the ground and defended it. That day "the Lord wrought a great victory."

Lentils are so delicious and nutritious that they are greatly prized in the East. They are found on the tables of kings and poor people alike. Esau even sold his birthright for a bowl of appetizing lentils.

God's people today have some precious "lentils" which He has provided for us. In Isaiah 53:5 the Holy Spirit has recorded this wonderful provision: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

In my early life I knew of no Shammah who would defend the lentils of divine healing, although I was reared in a religious atmosphere. When I was injured in an accident twenty-nine years ago, I tried to reach out to the Lord for help, for I read in the Bible about the wonderful healing ministry of Jesus; but the ministers who visited me only chatted and encouraged me to hurry up and get well. So I decided sadly that the days of miracles were over, and I continued to suffer much pain. The doctors tried in vain to relieve my suffering.

About this time a modern "Shammah," in the person of Evangelist Raymond T. Richey, came to our city to conduct a revival. At the suggestion of a friend, I attended one of his meetings. He preached about the Cross and the Blood with more passion and power than I had ever heard. Someone gave me a tract which so raised my faith that I was instantly healed.

How glad I was to find this new treasure! How precious the lentil of divine

healing had become to me! Through the years I have enjoyed, practiced, and preached it; and God has blessed my work, confirming His Word with signs and wonders.

I remember a prominent doctor who had become so weary of life that he had yielded gradually to dope. His life was a complete ruin. First, we brought him to our home for a few days of prayer and Bible study. Then we took him to church where he was completely delivered of the desire for dope. God saved him and baptized him with the Holy Spirit.

On another occasion a girl from the slums of Beaumont was brought into the church where I was pastor. She was in a weak and helpless condition, with one side completely paralyzed. Before I had finished preaching, the girl was smiling and her twisted mouth had straightened. We then told her to rise and walk. Immediately she arose, and within fifteen minutes she was dancing in the Spirit, praising God in a beautiful heavenly language, and rejoicing in a complete healing.

I could relate many such healings. But my purpose at this time is to tell of the miraculous way God healed my own body a few short months ago.

The trouble began a little over eight years ago, through overwork. In my nervousness I kept myself so busy that I neglected my rest, prayer, and Bible study. The devil decided to take advantage of my run-down condition to rob me of my lentil of health. Before long I had a bad case of nervous exhaustion. My head began to draw to one side, pulling with a great strain. My condition grew worse and worse for seven years, until I could not stay out of bed long without lying down or leaning against a wall for a while. Otherwise my head would twist my whole body so that my feet would come out from under me. One shoulder was much higher than the other, and one of my legs was short.

What hurt me most of all was that I could no longer work my best for Jesus, especially at the last when I had to sit down and brace my head against a high-back chair when I tried to preach. Oh, how embarrassing to preach the glorious gospel of the Lord Jesus Christ in such a way! It seemed that the devil had me completely whipped. I had flu almost constantly and shingles several times. With my head drawn and my body twisted I felt like a laughingstock for the devil. What a situation for one who had testified through the years that Jesus heals today! When I ate, I had to hold my head with one hand.

God wonderfully comforted my heart during my affliction, and I refused to be bed-ridden. I even traveled as an invalid to our General Council and other meet-

ings, resting for hours at the hotel and remaining at the great meetings as long as I could stay up. I would linger around the hotel lobby, braced most of the time in a high-back chair, in order to have fellowship with God's people. Oh, the refreshing it gave me!

Finally, however, I was in a helpless condition and was not expected to live much longer. But one day I heard a broadcast from our First Assembly of God in Port Arthur, about twenty miles away. I asked my husband to take me to the revival which was in progress there. And he did. I was placed in a chair where I could brace my head against the wall, but still I sat in great misery and discomfort during the service.

Evangelist Kenneth E. Hagin of Garland, Texas, was the preacher. That night his text was, "Resist the devil, and he will flee from you" (James 4:7). Somehow the Word became life to me as he preached. He said that God had already defeated Satan, and that now it is our responsibility to resist him. He drew my picture exactly when he said that some people request prayer and if they do not feel different immediately they say in disappointment, "Well, I didn't get my healing; maybe I will next time." Instead, he said, they should stand on God's Word and accept the promise, "I am the Lord that healeth thee." They should resist the devil with all his doubts and symptoms.

Brother Hagin prayed for me that night. Though there was no immediate change in my feelings at this time, I resisted the devil in the name of Jesus, pleaded His blood, and stood on the Word of God. Many truths that Brother Hagin had brought from the Scriptures helped



SOUTHERN MISSOURI LEADS IN TOTAL GIVING

REVIVALTIME has met with an enthusiastic response throughout the Southern Missouri District since going on the ABC Network last December.

During October and November, the Assistant District Superintendent, V. L. Hertweck, spoke on behalf of REVIVALTIME at each of the eleven Fall Ministers' Institutes.

The Southern Missouri District stands at the top in giving to this radio ministry during January. The amount given was \$2,265.02.

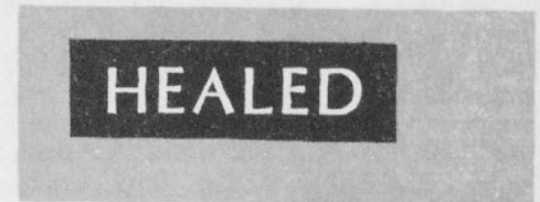


SOUTHERN MISSOURI DISTRICT OFFICERS
Left to right: V. L. Hertweck, Assistant District Superintendent; K. H. Lawson, District Superintendent; and N. Cleo Tapp, District Secretary.

me to resist Satan. And as I practiced faith, I experienced healing! Thank God, it worked!

From that night on, I began to improve rapidly. Though I had grown worse and worse for seven years, in a few weeks my body was completely rebuilt. My shoulders and limbs became straight, my spine and head were erect, and strength came back into my body. Today I am well! My recovery is a marvel to all who know me. Thank God, the goodly lentil of my testimony that Jesus heals today is defended, and God has wrought a great victory.

I am so glad for Jesus' words, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Truly, I am now enjoying this super-abundant life, rejoicing that I am able to use my strength again to be a good Shammah, helping to defend the ground full of lentils which God has provided for us today.



If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

CROSSED EYES

Our little girl, Linda, had crossed eyes for over a year. I took her to the doctor, and he put a patch over her left eye for about four months hoping to straighten it, as it was crossed more than the other. But the patching did not do any good.

On August 12, 1953, the doctor operated on her right eye. After the operation, the eye was not completely straight; so I kept taking her back to the doctor, and he put some kind of drops in her eyes.

When I took her back for a check up in November, the doctor said that if her eyes were no better by January, he would have to operate on both eyes. The left eye was becoming worse all the time.

I forgot to take her back for her appointment on January 4, but surely this was providential. Soon after that we began a meeting in our church, the Assembly of God Tabernacle, with Evangelist B. D. Bennett. On Friday night, January 15, 1954, I took Linda for prayer. Her left eye was turned in so far that only a portion of the dark part of the eye was visible. Brother Bennett prayed that God would heal Linda's eyes.

The next day she came to me and said, "Mamma, my eyes hurt." I looked at her

eyes and they were straight! I said, "Honey, Jesus has straightened your eyes." I thank God for His healing power.—Mrs. R. E. Deatherage, Lamont, Calif.

(Endorsed by Pastor Johnnie Smith, Lamont, Calif.)

BROKEN WRIST

On November 13, 1953, I fell from a tall ladder to the floor. While lying there it seemed I was broken and bruised all over. I was taken to the hospital where X rays showed a broken right wrist, fractured right forearm, and a fractured toe.



Mrs. Baker

As I am a professional violinist, playing tenth chair in the first section of the Wichita Symphony, this accident meant tragedy to me in several ways. I cried to the Lord, knowing He never leaves nor forsakes His children. He gave me the assurance that He would heal me.

I was dismissed from the hospital November 15, and I went to church that night. On the fourth day after the accident, Brother Robert Morrison, my pastor, and Evangelist and Mrs. J. E. Inlow prayed for me, and I knew then that God healed me.

The next day I went to the doctor. He took two X rays and there was no sign of a break. However, since he was the associate doctor and not my regular doctor, he refused to take off my cast. I removed it myself after I went home, with the help of my husband and a can opener.

I played my violin on the sixth day after the cast was removed. I played a solo in church the third week, and I practiced every day.

Four weeks later my regular doctor took three more X rays and said, "It is perfect." Since that time I have played in my place in the Wichita Symphony Orchestra. All praise and glory be to God for His miraculous healing power.—Mrs. Delora Baker, 228 N. Elizabeth St., Wichita, Kans.

(Pastor Robert Morrison has endorsed this testimony and states that the entire church (First Assembly) was stirred by this healing. He says that Mrs. Baker has the X-ray pictures to prove her testimony.)

ALLERGY

I want to thank the Lord for healing me of an allergy I have had since I was a small child. I am now sixteen. My parents took me to doctors who gave me shots, diets, etc., but these did not help me.

We had a four-week meeting in our church with the Kinslow and Jones Evan-

gelistic Party. During this meeting, Brother Kinslow prayed for me and the Lord healed me.

It has been two months since I was healed, and I can even eat citrus fruit without a rash breaking out on my body. I could not do this before I was healed. I also thank the Lord for the spiritual blessing I received during this meeting.—Joyce Conner, Yucaipa, Calif.

(Endorsed by Leona E. Bradshaw and Elsie M. Watson, Co-Pastors, Mentone, Calif.)

Forty Years Ago

(Continued from page three)

Cossum's Zionist Church in Cincinnati, Ohio, in 1907. The entire church accepted the Pentecostal testimony. Known today as the First Christian Assembly of God, its pastor is the author of this present article. And so it continued—this dynamic soul-stirring move of the Holy Ghost—making men everywhere conscious of their own unworthiness and of His glorious grace. In short, "a revival had come from God."

And with the revival came many concomitant effects. New converts, blessed beyond measure and eager for every morsel of truth, became unwary victims of those who preyed on the unsuspecting. Doctrinal issues arose to confuse them. Religious leaders with few restrictions and less inhibitions led many astray. Others found themselves cast out of the so-called orthodox churches. Congregations without pastors had no one to whom they could turn. Missionary efforts were hampered because the congregations and their leaders had little or no knowledge of the foreign fields. From many sides, from clergy and laity alike, came recognition of the need for some semblance of organization—at least for fellowship and the furtherance of the missionary cause. Organization had been frowned upon, for the most part. With the exception of two small Pentecostal bodies in the Southeastern states there was little semblance of organization anywhere.

As early as April 14, 1906, many had banded together at Orchard, Texas, to found the Apostolic Faith Movement. Under the leadership of such men as H. A. Goss, W. F. Carothers, and (at a later date) Arch P. Collins and E. N. Bell, it had progressed into a strong Pentecostal nucleus in the southwestern states. E. N. Bell, formerly a Baptist preacher in Fort Worth, had received the Holy Spirit in Pastor Durham's old North Avenue Mission in 1908 and soon after became the editor of *The Apostolic Faith*. Another of these early leaders was D. C. O. Opperman who conducted scores of six-

week Bible Schools in the midwestern states. Other Bible schools of more permanent nature had been established in other parts of the country. One of these, established at Plainfield, Indiana, by D. Wesley Myland was attended by Flem Van Meter, Fred Vogler and J. Roswell Flower. In another, at Hattiesburg, Miss. in 1909, Ralph M. Riggs, presently General Superintendent of the Assemblies of God, and his mother received the light of the Pentecostal testimony.

In the meantime, at the request of a school teacher named L. P. Adams, Brother Cashwell came to Memphis in 1907. Here H. G. Rodgers of Alabama received the Holy Spirit. Likewise, M. M. Pinson, editor of the *Word and Witness*, accepted the truth. Rodgers, Pinson, and a convert of the latter, D. J. Dubose, evangelized the deep south while Cashwell took the message to the groups now comprising the Church of God and the Pentecostal Holiness Church. Pinson and Rodgers carried the message to Alabama where the first Pentecostal church in the state was founded in 1910 at New Brockton.

Sometime later, Rodgers sent out a call to the ministers in the area for a three-day convention at Slocomb, Alabama. On February 11, 1911, about twenty ministers, calling themselves the Church of God (with no reference or connection to the group in Tennessee) met at Providence, near Slocomb. They elected H. G. Rodgers as chairman and J. W. Ledbetter as secretary, ordained four men, licensed seven, and issued Home Missionary certificates to two women. The next day over one hundred participated in a glorious communion service; and having agreed to issue a further call for an October meeting in Montgomery, they adjourned. Brother Rodgers wrote of those days:

"Up to that time we had never been in conference and knew nothing of parliamentary law. We had no committees—no resolution committee—we did not need one. All of us were living a life of faith and preaching a gospel of love. It was inspiring to hear them give their reports. They had slept on the ground and in stock barns. They had preached under trees in front yards and in brush arbors. They had lived on sardines and vienna sausages . . . had done without food for days to get a meeting started . . . but God was with us. Several times we knelt around our table without a bite of food for wife and the children . . . never one word of complaint out of them about something to eat or to wear . . . God supplied our needs. . . ."

Shortly after this initial meeting in 1911, this group changed its name to the Church of God in Christ, in agreement with the leaders of the colored church with the same name and testimony. That fall they met in Dothan, Alabama, in-

stead of in Montgomery. About this time a merger was effected between this group and the Apostolic Faith movement. Although no record of any official business meeting has been found between the fall of 1911 and summer of 1913, several factors point to this union. For example, ordination credentials issued to J. W. Welch on June 4, 1912, are signed by E. N. Bell, H. A. Goss, W. T. Gaston, Arch P. Collins and D. C. Opperman, all leaders in the Apostolic Faith group. But the credential is issued in the name of "The Church of God in Christ and in unity with the Apostolic Faith movement." Another ordination certificate issued to Bright Haggard on August 20, 1912, carries the dual name. The *Word and Witness* of January 20, 1913, urges attendance of ministers of both groups at a meeting at Dothan, Alabama, in February 1913.

The Church of God in Christ met in Meridian, Mississippi, in June of 1913. By this time the process of merger seems to have been complete, for in a subsequent ministerial list assembled by the credentials committee of this convention, the names of the 352 members show the leadership of both groups within the one church. Arch P. Collins of Fort Worth, E. N. Bell of Malvern, H. A. Goss of Hot Springs, and D. C. Opperman constituted the new credentials committee. Brother Collins had the honor of administering the ordinance of water baptism to R. M. Riggs.

During the summer of 1913 while attending the Interstate Camp Meeting at Eureka Springs, Arkansas, M. M. Pinson, editor of *Word and Witness*, and E. N. Bell, editor of *Apostolic Faith*, decided to join forces. Taking the name of the former and the format of the latter, Brother Bell began publishing the *Word and Witness* at Malvern, Arkansas. Subsequent issues speak of the Church of God in Christ and gradually omit reference to the Apostolic Faith group. An advertisement in the October 20, 1913, issue urges all ministers of "The Churches of God in Christ" to report their ordination papers so as to be included in the official list for clergy certificates. Thus, it would appear that by late 1913 this organization had taken definite shape. The same issue announced the establishing of a "Bureau of Information" for the purpose of supplying authentic information from the field. The Bureau, headed by E. N. Bell, consisted of Robert Brown, New York City, Mrs. William Piper (*Latter Rain Evangel*) of Chicago, B. B. Studd, Los Angeles, and A. H. Argue of Long Beach.

To list the entire membership of 352 in this early Pentecostal organization would be impossible in our allotted space, but perhaps a few names of men familiar to us still will serve to indicate its in-

fluence on our own Assemblies of God: Clyde Bailey, "Mother" Mary Barnes, Harry Bowley, Herbert Buffum, Hugh Cadwalder, A. B. Cox, W. T. Gaston, John Gobon, C. A. Lasater, Agnes Ozman LaBerg, B. F. Lawrence, Fred Lohman, Burt McCafferty, Jacob Miller, M. M. Pinson, L. E. Riley, J. W. Welch, R. E. Winsett.

And so 1913 came to a close. Only one important event of the year was yet to occur. On December 20, 1913, the *Word and Witness* was to issue the now-famous call for a general council of Pentecostal ministers to convene in Hot Springs in the spring of 1914—the call that culminated in the founding of the Assemblies of God. Next week's article will deal with this call and the formation of The Assemblies of God.

(To be continued)

AMONG THE ASSEMBLIES

HARTFORD, ALA.—We have just closed a meeting with Evangelist Nelson E. White of Fort Myers, Fla. Thirteen were saved and the church was greatly blessed.—T. C. Earnest, Pastor, First Assembly of God.

MASON CITY, ILL.—The glory of God was manifested each night during the meeting with Evangelist Jim A. Snodgrass of Gillespie, Ill. Souls were saved, several reclaimed, and a number were healed.—Kenneth C. Wallace, Pastor.

KANSAS CITY, MO.—We had a successful meeting with Evangelist Richard Guffey from our local church. The meeting continued for four weeks. Eight were saved, and six received the baptism of the Holy Spirit. The revival spirit continues in the regular services; souls are being saved and the sick are healed.—Robert Oney, Pastor, Fairmount Assembly of God.

MACON, GA.—We have just closed a successful three-week meeting with Evangelist Sammy Mizell. Attendance was good, and a number were saved or reclaimed. Eight received the baptism of the Holy Ghost. The Sunday School attendance averaged more than 200 during the meeting and we set a new record of 233.—Earl Crawford, Pastor.

MARYVILLE, MO.—Evangelist and Mrs. James B. Booth of Chillicothe, Mo. were with us for three weeks recently. The attendance was good throughout. Souls were saved and believers filled with the Holy Spirit. Many reported miraculous healings by the power of God. One woman received sight in a blind eye. The church has been edified and the revival fires continue to burn.—Wesley E. Butler, Pastor.

CLEVELAND, TEX.—We are happy to report a successful meeting with the Kenneth Berry Evangelistic Party. During the two-week campaign, many were blessed by the anointed sermons of Brother Berry and the inspirational songs by the Berry party. Many were saved and a number received the baptism of the Holy Ghost according to Acts 2:4. The attendance was very good; the church was filled to capacity almost every night. We are looking forward to the return of the Berry party at a later date.—Odean Miller, Secretary-Treasurer. (W. W. Blakely is Pastor.)

FORT MORGAN, COLO.—Evangelist Paul McNeece of Greeley, Colo. was with us, and God richly blessed his ministry. Thirty came to the altar for salvation, and several received the baptism of the Holy Ghost. Many others were refilled. People were healed of various sicknesses and afflictions, including arthritis, deafness, and blindness.

At present (Feb. 19) we are in the first week of a meeting with Evangelist Richard Colson. To date, five have received the baptism of the Holy Spirit. We are expecting great things from God.—S. R. Stewart, Pastor.

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ARKOMA, OKLA.—Recently David Burris of Hot Springs, Ark. conducted a series of eight prophetic lessons from the Book of Revelation. We enjoyed these informative lessons. The services were well attended and proved to be a great blessing to the church.—Ed Williamson, Pastor.

ADA, OKLA.—We have just closed a successful ten-day meeting with Evangelist Carl Alcorn of Fort Worth, Tex. One night the church was filled to capacity. Many came to Christ. We are looking forward to the time when Brother Alcorn can be with us again.—Billy Keen, Pastor.

HANSEN, IDAHO.—We had a profitable two-week meeting with Evangelist and Mrs. Dick Colson of Hillsboro, Ore. The Spirit of God was poured out upon us in a precious way. Seven came to the altar for salvation, and nine received the baptism of the Holy Spirit. Many were revived and refilled with the Spirit.—M. J. Morehouse, Pastor.

NORTH LITTLE ROCK, ARK.—For five weeks we enjoyed the Spirit-anointed ministry of Evangelist and Mrs. Bob McCutchen. Many souls were saved, and many were filled or refilled with the Holy Spirit. A number testified to bodily healing. Seventeen followed the Lord in water baptism. J. S. McMahan, Pastor, Bethel Assembly of God.

STRONG, ARK.—In January God gave us a successful meeting with Evangelist Erling Saxelid of Ceres, Calif. Souls were saved and believers filled with the Holy Spirit. The church and Sunday School attendance increased. Funds were raised during the meeting to move the church to a better location.—Raymond Rowland, Pastor.

CONSHOHOCKEN, PA.—Evangelist Robert Wallace of Portland, Me. was with us for two weeks. Souls were saved, sick bodies healed, and four received the baptism of the Holy Spirit. Many strangers attended, and some heard the message of Pentecost for the first time. Sister Wallace's testimony of her miraculous healing was a great inspiration of faith to the people.—James Donald, Pastor.

BAKERSFIELD, CALIF.—Our church was greatly helped by a three-week meeting in January with Evangelist Oran E. Duncan of Delta, Colo. Souls were saved, and some received the baptism of the Holy Ghost. Brother Duncan's good musical numbers on the piano, Hawaiian and steel guitars, trumpet, and trombone were added blessings to the children and adults alike.—Lawrence D. Krause, Pastor, Gospel Gleaners Assembly of God.

MARINETTE, WIS.—Joybells are ringing in the hearts of the people of our Assembly. In January we had a gracious meeting with Evangelist and Mrs. John McDuff of Texas City, Tex. Over 20 sought God for salvation, and 12 were filled with the Holy Spirit. The meeting closed with 26 being baptized in water. A spirit of revival remains in our midst.—James T. Hamann, Pastor.

CLOVERDALE, CALIF., Feb. 15—We are in the second week of a meeting with Evangelist C. R. McQueary from Arizona. God is blessing, and six were saved in the Sunday services—two young couples and two young men. The church is only three years old, and within four weeks the Sunday School has increased from 64 to 97. We are expecting great things from God during this meeting.—J. L. Jeffrey, Pastor.

GLENDON, WYO.—On January 17 we began a meeting with Evangelist Edgar Engquist of Glenrock, Wyo.; it continued for 17 nights. Several new families attended the meeting. We enjoyed the preaching and singing of Brother Engquist and his family. People were healed of various afflictions, and three were filled with the Holy Spirit.—Jessie C. Engelking and Edna Finney, Pastors, Full Gospel Mission.

GOODWAY, ALA.—Revival fires began to burn as Evangelist and Mrs. Wilbur O. Stephens of Shawnee, Okla. preached the Word in sermon, story, and song. God blessed this meeting. Forty were saved and 25 were baptized with the Holy Spirit. The key to the revival was fasting and daily prayer—and the children's services. When people pray, God sends revival.—Edgar Bush, Pastor, Goodway Assembly of God.

EIGHT MILE, ALA.—For three weeks Evangelist and Mrs. Frank Fortier of Elkhart, Ind. were with us for a meeting. Seventeen accepted the Lord as their personal Saviour. Most of these were folk for whom the church had been praying for a long time. One young lady who had attended church for eight years was wonderfully saved. Two received the baptism of the Holy Spirit, and a number received bodily healing. Each evening before the service the Fortiers conducted a children's service.—W. W. Vaughan, Pastor.

RICHLAND, WASH.—We recently enjoyed ten glorious nights of revival with Evangelist and Mrs. Christian Hild of Fargo, N. Dak. God met with us in an unusual way. At least 60 knelt for salvation, including entire families. A number of men surrendered their lives to God, amid scenes of great rejoicing on the part of their wives and children. Many nights extra chairs and benches were brought in, and still people had to stand. The Sunday School attendance record was broken with 347 present the last Sunday. Thirteen followed the Lord in water baptism. We thank the Lord for sending the Hilds our way.—W. A. Buck, Pastor.

LAMONT, CALIF.—We have just concluded three glorious weeks of meetings with Evangelist B. D. Bennett and family of Rosemead, Calif. From the very first service, God was in our midst to save, heal, and baptize with the Holy Spirit. Around 30 were saved. Each night the power of conviction was very strong, and it was wonderful to see the people come to the altar, surrendering their lives to the Lord.

Many testified that God had delivered them from various infirmities. A lady brought a six-year-old girl for prayer. The child's eyes were badly crossed, but the Lord straightened them. She stood on the platform so the entire congregation could see what God had done.

A prominent business man's daughter came for prayer. She had a severe stomach disorder and had not been able to keep food in her stomach for seven months. The doctors had done all they could, but were unable to help her. God delivered her instantly, and she has been eating heartily and gaining weight steadily ever since.

The last night of the meeting Brother Bennett raised \$1500 to build additional Sunday School rooms. The closing Sunday of the meeting we had 376 in Sunday School.—Johnnie Smith, 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.

TOMAHAWK, WIS.—Assembly of God, Mar. 23—Apr. 4; Evangelist Ivor H. Hugh. (T. O. Grams is Pastor.)

GRIFFIN, GA.—Assembly of God, Apr. 4—18; Evangelists Dave and Gwen Wilkerson. (John Moore is Pastor.)

ISHPEMING, MICH.—Faith Gospel Church, Apr. 18—May 2; Evangelist Joel and Esther Palmer of Florida.—by Thomas B. Hodge, Pastor.

BRODHEAD, WIS.—Assembly of God, Apr. 5—16; Evangelists Joel and Esther Palmer of Florida. (William H. Johnson is Pastor.)

VAN, TEX.—Assembly of God, Apr. 11—25; Evangelist and Mrs. Carl Schmidt, Dallas, Tex.—by Frank M. Jones, Pastor.

QUAKERTOWN, PA.—Assembly of God, N. 4th St., Apr. 4—18; Evangelist and Mrs. Samuel Clutter, East Liverpool, Ohio.—by John Wesley Clark, Pastor.

DILLEY, TEX.—Assembly of God, Mar. 28—; Evangelist Kenneth Berry and Party, Houston, Tex. (I. H. Ridge is Pastor.)

TRIBUNE, KANS.—Mar. 30—Apr. 11; Musical Bibles, Fresno, Calif. (R. F. McMinimy is Pastor.)

INDIANA, PA.—First Assembly of God, 1455 Church St., Mar. 23—Apr. 4; Evangelist Eva Hagans, Stoystown, Pa.—by R. J. Barriss, Pastor.

CRAIG, COLO.—Assembly of God, Mar. 23—; Evangelist and Mrs. E. H. Sherratt, Oakland, Calif. (William Mitchell is Pastor.)

BUFFALO, N. Y.—South Buffalo Tabernacle, Mar. 23—Apr. 4; Jimmy Adams Evangelistic Party. (John E. Brown is Pastor.)

PERRY, FLA.—Apr. 4—18; Sunday School Revival, Evangelists Charles and Dorothy Raley and Shelby Reeder.—by Houston Miles, Pastor.

WOOD RIVER, ILL.—Assembly of God, Apr. 4—18; Evangelists Fred and Gladys Voight, Durant, Fla.—by M. M. Brewer, Pastor.

ELGIN, ILL.—Assembly of God, Apr. 4—; Evangelist and Mrs. Harry E. Hodge.—by C. Merrill Johnson, Pastor.

DUNKIRK, OHIO—Deeper Life Revival, Mar. 28—Apr. 18; Evangelist Leon Frank, Eaton, Ohio.—by Joseph A. Silva, Pastor.

NOCONA, TEX.—Assembly of God, Mar. 22—; Evangelist and Mrs. L. L. Ammons, Dallas, Tex. (Paul Everett is Pastor.)

KEWANEE, ILL.—Kewanee Gospel Church, Apr. 4—8 or longer; Evangelist Alma Meyer, Springfield, Mo.—by Lorna L. Matter, Pastor.

CLARENDON, TEX.—Assembly of God, Apr. 4—18 or longer; Evangelist Glen H. Lester, Briscoe, Tex.—by Thomas E. Gibson, Pastor.

TRENTON, N. J.—Salvation-healing campaign, War Memorial Building, Stacy Park, Apr. 8—25; Evangelist Richard Vinyard, Overland Park, Kans.—by Ernest Morgan, Chairman.

NEW MEXICO DISTRICT COUNCIL—First Methodist Church, Carlsbad, N. Mex. Apr. 6—8; Wilfred A. Brown, General Treasurer, guest speaker.—by Lawrence Green, District Secretary.

ZANESVILLE, OHIO—First Assembly of God, Pine and Bexley Sts., Apr. 18—May 9; Evangelist L. C. Robie, Union Springs, N. Y.—by A. B. George, Pastor.

PERTH, ONT., CANADA—Pentecostal Assembly, Mar. 30—, for two weeks; Evangelist and Mrs. Douglas L. Hoke, Palestine, Tex. (S. S. O'Brien is Pastor.)

SAN ANTONIO, TEX.—First Assembly of God, 215 Pleasanton Rd., Mar. 28—Apr. 18; Byron Lee Wright, evangelist, and Paul Myers, musician.—by F. D. Davis, Pastor.

WICHITA, KANS.—Glad Tidings Assembly of God, 1557 Park Pl., Apr. 4—18; Evangelists Bertha May Blair and Norma Garland.—by Floyd L. Dennis, Pastor.

NATIONAL SUNDAY SCHOOL CONVENTION—Kiel Auditorium, St. Louis, Mo., Mar. 30—Apr. 2, beginning Tuesday night. Outstanding speakers in morning and evenings; 33 group conferences in afternoon. Separate children's meetings.

MODESTO, CALIF.—South Side Assembly, Apr. 4—18 or longer; Evangelist J. B. Hosier, Des Moines, Iowa.—by J. W. Sandlin, Pastor.

CHICAGO, ILL.—Bethel Temple, 5000 W. George St., Apr. 4—18; Evangelist and Mrs. Philip A. Megna of California. (W. L. Williams is Pastor.)

LITTLEFIELD, TEX.—Apr. 7—; two weeks or longer; Evangelist Vernon E. Wilson, Fort Worth, Tex. (M. A. McDonald is Pastor.)

MOOSIC, PA.—Full Gospel Tabernacle, Apr. 4—; Evangelists Frank and Gladys Lummer. (Chester Jenkins is Pastor.)

AKRON, COLO.—Pentecostal Assembly of God, Apr. 6—; Evangelist Billie O. Hall, Sullivan, Mo.—by Robert G. Chaffin, Pastor.

MUNCIE, IND.—Glad Tidings Church, Apr. 4—18; Evangelists Lyman and Helen Jollay, Flint, Mich.—by David H. Hogan, Pastor.

LODI, CALIF.—First Assembly of God, Apr. 6—; Evangelist and Mrs. James F. Pepper, Findlay, Ohio. (Kelsey C. Prinzing is Pastor.)

KNOXVILLE, IOWA—Assembly of God, Apr. 4—; Evangelists Joe and Betty Calabrese, Kansas City, Mo.—by J. O. Howard, Pastor.

CORSICANA, TEX.—First Assembly of God, Apr. 4—18; Evangelist John Sullivan.—by Guy Phillips, Pastor.

INDEPENDENCE, MO.—Englewood Assembly, Apr. 1—; Evangelist A. L. Todd, Joplin, Mo. (John R. Waldron is Pastor.)

ROBINSON, ILL.—Assembly of God, Apr. 4—18 or longer; Evangelist Abraham Solomon, St. Louis, Mo.—by H. E. Murray, Pastor.

LARAMIE, WYO.—First Assembly of God, Apr. 4—18; Evangelist and Mrs. Gaylord A. Kindschy, Denver, Colo.—by L. C. Sloan, Pastor.

LEE MONT, VA.—Faith Assembly of God, Apr. 6—18; Evangelist and Mrs. Robert Wallace.—by Paul E. Boyce, Pastor.

FAIRVIEW, MONT.—Assembly of God, Apr. 4—18; Harry Walker, Coeur d'Alene, Idaho. (Clyde Gibbs is Pastor.)

ROBINSON, ILL.—American Legion Auditorium, Apr. 4—11; Velmer Gardner and Party. (Walter Batman Pastor.)

LE CLAIRE, IOWA—Full Gospel Tabernacle, Apr. 4—; Evangelist and Mrs. A. F. DiMusto, Detroit, Mich.—by K. E. Matschulat, Pastor.

DAYTON, OHIO—Bethel Temple, Apr. 6—18; Evangelists Lee and Bonnie Krupnick.—by Paul J. Emery, Pastor.

GREGORY, S. DAK.—Assembly of God, Mar. 28—Apr. 11; Evangelist and Mrs. C. A. Beebe and Dean, Nampa, Idaho. (Wilbur Rudnik is Pastor.)

SPRINGFIELD, ILL.—Glad Tidings Assembly of God, Apr. 4—; Evangelist and Mrs. Kenneth Marshall and son, Billy Joe, Granite City, Ill.—by Edwin F. Weber, Pastor.

LOUISVILLE, OHIO—First Assembly of God, Mar. 30—Apr. 4; "Christ for All" Crusade with Paul Hild Party, Minneapolis, Minn.—by Arthur Sholtis, Pastor.

LINDEN, N. J.—Linden Assembly of God, Mar. 30—, two weeks or longer; Evangelists Merrill and Ruby Rayner, Lonaconing, Md. (Fred D. Drake is Pastor.)

BRISTOL, PA.—Bristol Pentecostal Church, Wood and Walnut Sts., Mar. 23—Apr. 4; Evangelist Robert Wallace, Old Orchard, Me.—by Anthony A. Marinacci, Pastor.

MICHIGAN DISTRICT COUNCIL—Church of the Four Fold Gospel, 303 Capitol Ave. N. E., Battle Creek, Mich., Apr. 19—22; A. A. Wilson, Kansas City, Mo., guest speaker. Opening Monday at 7:30 p.m. with C. A. Rally. District Presbyters meet Monday at 1 p.m. in pre-Council session. District Superintendent Chas. W. H. Scott, Chairman.—by Everett D. Cooley, District Secretary.

TULARE, CALIF.—Assembly of God, Mar. 28—Apr. 18; Evangelist Al Silvera, Fresno, Calif. (Dan Fleming is Pastor.)

MARYVILLE, ILL.—Assembly of God, Apr. 4, ten days or longer; Evangelist D. C. Ogden, Memphis, Tenn.—by George Ankarlo, Pastor.

BUFFALO, N. Y.—Riverside Full Gospel Tabernacle, 688 Tonawanda St., Apr. 6—18; Evangelists Gladys I. Buchwalter and Dorothy Brosey.—by Paul R. Buchwalter, Pastor.

NEBRASKA DISTRICT COUNCIL—Scottsbluff, Nebr. Apr. 19—22; T. E. Gannon, Superintendent of West Central District, speaker.—by Lester W. Dickinson, Superintendent.

NORTH DAKOTA DISTRICT COUNCIL—Lakewood Park, near Devils Lake, Apr. 5—7. Opening service on Monday, 7:30 p.m.—by R. L. Brandt, District Superintendent.

FORT WORTH, TEX.—Opening services in new auditorium of Riverside Assembly of God. Cor. Maurice and Eagle Dr. (new location), Easter Sunday, Apr. 18. Revival campaign with Evangelists Ronnie and Betty Wiseman, Apr. 18—May 2.—by Elbert Wilkinson, Pastor.

MILWAUKEE, WIS.—Milwaukee Gospel Tabernacle, North 56th at W. Burlingame, dedication of new church, Apr. 4, 2:30 p.m.; C. M. Ward, Revivaltime speaker. Brother Ward will also speak nightly Apr. 5—8 at 7:45 p.m.—by Harvey L. Flaherty, Pastor.

SOUTH DAKOTA DISTRICT COUNCIL—Clark, S. Dak., Apr. 19—22; Edgar J. Robison, main speaker; Fred Burke, missionary speaker. Applicants for ordination or renewal of papers must meet Credentials Committee on or before April 20.—by Silas S. Rexcoat, District Superintendent.

CORRECTION

Through an error the Assembly of God at Warsaw, Illinois (of which Henry H. Logan was pastor) was listed in the February 14 issue (page 11) as a new work. This church is not new, having been set in order in 1939.



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ty years old when he
dim, nor his natural
8 ¶ And the childr
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And Mō'ses said unto Kō'rah, had made an end of speaking all these
hou and all thy company before words, that the ground clave asunder
LORD, thou, and they, and Aār'on, that was under them:

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8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.
9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have

5 And is witness
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