

FILE COPY

*The Pentecostal*  
**Evangel**

Number 1948  
September 9, 1951  
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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



First Assembly of God  
Roswell, New Mexico

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## Buddhism in Portland

Lutherans in Portland, Oregon, sold a church to the Buddhists to become the Khoyasan Henjyoji temple. There are said to be about 200 Buddhist families in the city.

## Worse Than Communists!

According to President Truman, highway accidents are a much more serious threat to American security than the Communist forces in Korea. He recently placed the total American casualties in Korea at less than 80,000—"and that includes everything, sickness and death in jeep accidents, killed on the front, captured, and wounded." At the same time he reported that there were 1,035,000 deaths and injuries on American highways last year.

He added: "A highway accident does just as much damage to the defense effort as a deliberate act of sabotage by hostile agents." But what the President did not point out was that 55% of traffic accidents are caused by drinking. That is the report of the American Automobile Association. That makes the liquor industry a more deadly enemy of American security than Communism!

## Faithful Unto Death

In May, 1942, two hundred hoodlums surrounded a school in a little town of Southern Burma, commanding the seven occupants to come out and repudiate the Christian faith—or die. All the children had fled, but the teachers—all between the ages of seventeen and twenty-five—remained. The youngest of the seven collapsed. The rest fell on their knees in prayer: the headmistress then led them out, singing a Resurrection hymn—"He is risen."

They confronted the men. "Come on, kill!" shouted one of the men, and, drawing his weapon struck the head of one of the girls from her shoulders. The singing died away, as one by one the heads rolled on the ground, the last to die being the youngest. *Not one forsook her Lord.*

Three years afterwards a lawyer from the district, known widely as an opponent of the Christian faith, was converted and baptized. He was asked what argument as reasoning convinced him. "It wasn't argument or reasoning," he said. "I saw seven women die. They died for Christ. I think that a faith that could enable women to do that must have something real in it."

## Jews Opposed to Communism

The California Tenney Report says: "There are men who are using anti-Communism as a pretext for attacks on Jews." The findings of the committee are that "more than 99% of the Jews in the U. S. are opposed to Communism."

## Darwin's Theory Rejected

One of the most famous names in psychology is that of Dr. Mortimer J. Adler. In a recent lecture at Chicago he tossed a bombshell. Adler attacked the Darwinian hypothesis by stating that men and apes differ essentially in kind, not merely in degree.

Man and apes, said he, are as far apart as a square and a triangle. There can be no intermediates and there can be no common ancestor. Thus he completely rejected Darwin's hypothesis and he proposed these two alternatives: first, a theory of "emergent evolution" in which a higher species "evolves" from a lower with no intermediate forms; or second, the possibility of man's special creation by God in His own image.

## The Red Menace

Is the American government counting on the Pyrenees and the Caucasus Mountains as the main lines of defence for containing the Russian armies, once they begin to march? The recent dealings with Spain would indicate this. Military experts agree that the Reds could overrun all of Europe, except Spain, within sixty days, and could pour into Spain and Turkey in possibly ninety days as defences now stand. The Reds have fifty divisions poised on western borders, can have a hundred and fifty divisions in the field in thirty days, and can muster five hundred divisions within ninety days. Since 1945 the Soviet Union has taken 7,500,000 square miles of new territory and more than 500,000,000 people under its control.

Others see Israel, rather than Turkey, as the Near East line of defence against Communism. Quentin Reynolds, the well-known war correspondent, recently said: "Israel could well be the front line of defence in case of war. They could well be on our side. The whole country would make a natural airfield."

The thought of Palestine being the front line of defence for the free world is not at all new to students of Bible prophecy.

## Divorce and Remarriage

According to a newspaper report, a new marriage regulation has been adopted by the General Assembly of the Presbyterian Church in the U. S. A. Presbyterian ministers must not perform marriage for divorced persons, the report said, until a year after the divorce. We wonder what difference a year would make. The passage of time does not in itself alter the rightness or wrongness of the case.

## General MacArthur Honored

General Douglas MacArthur has been voted an honorary life membership in the American Bible Society "in recognition of his emphasis on the need of a new spiritual foundation in the Far East and his encouragement and support of the Bible societies to distribute the Holy Scriptures throughout the population of Japan and Korea."

## New Version Accepted

The American Bible Society, which circulates the King James Version, the English Revised Version, and the American Standard Version of the Scriptures, has decided to publish the Revised Standard Version also. Ever since the Revised Standard Version of the New Testament appeared in 1946, the Society has been studying the reaction of the churches. After five years of waiting it has decided the many denominations supporting the Society would overwhelmingly approve or would not object to the circulation of the new Version.

## On the Cover Page

Down in the southeast part of New Mexico is a busy little town called Roswell. Standing at the corner of East 4th and Garden streets is the stucco building shown on the cover page. It is the First Assembly of God—"the friendly church where revival never ends."

Paul W. Savage is pastor. Approximately 200 gather each Lord's Day for Sunday School. The church was founded in 1928 by "Daddy" Whitlock, now deceased. Brother Savage went to Roswell in 1945. The following year a new auditorium was built, and in 1947 it was completed.

The new auditorium is air-conditioned and equipped with cushioned opera-style chairs. The old auditorium has been converted into Sunday School rooms, nursery, and rest rooms.

The church has a thirty-minute broadcast each week. It has been on the same station at the same time each Sunday for a period of about nine years. Consequently it has gained a wide audience—and has made many friends for the church and pointed many souls to Calvary.

# Our Dual Spiritual Heritage in Pentecost

W. R. Steelberg at the General Council

*"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments." Psalm 78:1-7.*

I am sure that you can readily see in the reading of this Scripture the thought which the Spirit desires to impart is that the blessed testimony, the glorious message, the holy privilege, the divine provision which God made in His dealings with the fathers are to be also the privilege and the heritage of the children that are to follow. My text this morning, is found in Hebrews 13:7, "whose faith follow."

Assembled as we are for this great 24th Biennial General Council of the Assemblies of God, and standing on the threshold of the second half century of the outpouring of the Holy Spirit upon all flesh as God in His infinite mercy has privileged us to enjoy, we look back upon the days that are passed, and with humility and sincere thanksgiving to God we acknowledge that we are the recipients of a great spiritual heritage.

Our heritage may be divided into two legacies. The first one is our inheritance from divine sources, and the second is our inheritance from human sources.

We are all aware of what the glorious Holy Ghost outpouring means to our lives. But I am sometimes made to ponder the question: Are we as appreciative of the Holy Spirit and His presence in our individual lives, in our homes, in our business, in our churches, in our districts, in our great world-wide fellowship as we ought to be? It is easy for us, because of human inclination, to begin to treat lightly that which becomes familiar. But my heart's cry is that the Pentecostal people shall ever

reverence the stately steppings of the third person of the Trinity and that we shall give deference to and show respect unto the person of the Holy Spirit. That we shall be responsive to the touch, to the check, to the leadership, and to the impulse of the Holy Spirit, for it is the Divine Comforter alone that has made us what we are and can keep us what we ought to be.

The divine gift of God as we know it is an experience in one sense of the word. But the experience is only an entrance into an intimacy of communion and an association with the divine that is beyond the description of human tongue. To know, to believe, and to appreciate the indwelling of the Comforter from above is something that can only be fully appreciated when God opens our understanding and quickens our

ELECTED AT THE GENERAL COUNCIL	
To serve for two years beginning January 1, 1952.	
General Superintendent	..... Wesley R. Steelberg
Asst. Gen. Supt.	..... Gayle F. Lewis
" " "	..... Ralph M. Riggs
" " "	..... Fred Vogler
" " "	..... Bert Webb
General Secretary	..... J. Roswell Flower
General Treasurer	..... Wilfred A. Brown
Foreign Missions Secretary	..... Noel Perkin
Executive Presbyter	..... W. I. Evans
Executive Presbyter	..... D. P. Holloway
Executive Presbyter	..... Bartlett Peterson
Executive Presbyter	..... A. A. Wilson

being so that we respond to His divine leadership in our individual lives. He brings with Him as the paraclete of God the endowment of power from on high. We need this endowment of power much more today than we needed it when we first received the experience. You may not agree with that expression, but I say with the increase of iniquity, with the inclination toward apostasy, with the subtle snare of Satan that would turn us aside until we become victims who are following in a treadmill of religiosity instead of soaring on the wings of the Spirit, I say we need the endowment of power more today than we have in the past.

The demands of God are sacred and great. It is only through the glorious help of the Holy Spirit that we shall

ever be enabled to meet the demands of God and of this hour. The world is looking upon us as they looked upon the fathers of old and they are saying to us, "Where is your God?" If we would indeed be representatives, ambassadors of the most high God in the fullest sense of all that that involves, we must be Spirit-filled, Spirit-dominated, Spirit-controlled men and women continually. The enablings of the Holy Spirit are wonderful indeed, and the confirmation of the Holy Spirit is glorious beyond compare.

When a humble servant or hand-maiden of the Lord can kneel and pray, obedient to the divine command to lay hands on and pray for one another, and God confirms His Word, we are indeed a people who can say, "Surely the Lord is gracious beyond compare to the children of men." To know the unction of the Spirit in any effort that we make, whether it be to minister or to sing or to witness or to pray or to exercise any devotional effort in His name is glorious in the fullest sense.

What our fathers were as men of God, what the message was in days gone by, what the movement is and can be, we owe to the creative promotion of the Holy Spirit. The perpetuation of this testimony depends upon that Holy Spirit having access to our lives and every chamber of our being, quickening the thoughts of our mind, inspiring us, stirring us emotionally, using us as instruments upon which He can play a hymn of praise or through which He can pour a passion of prayer, or through whom He may sound out fearlessly the Word of the living God. It is not *we* who use Him; it is *He* who uses us. This, my brethren, is the gift of the Holy Ghost, and the holy and sacred manifestations attendant upon our Pentecostal worship should all be calculated to edify one another and to glorify God. There is no place for pride or pomp or display of the natural, but in all humility we say again that what we are, what we hope to be, what we desire to be, what God can make us, He does through the agency of the blessed Holy Spirit. This, my brethren and sisters, is a brief summary of the picture of the divine aspect of our spiritual heritage.

Recognizing indeed that we must make no allowance for the boasting of pride, we also recognize that we are

not terrified by our adversaries, for the enabling grace of the living God causes us to hold our heads erect, to lift our hands high, to sound our voices clear and strong in praise to God for Pentecost. May we never be ashamed of it, for it is not a denomination as such, nor a doctrine as such, nor an experience as such. It is indeed the person of the divine Holy Spirit Himself, who has brought forth doctrinally the truth of His ministries and granted us an experience and given us a message, a clear denominating truth that causes us to be a denomination. This, our spiritual heritage, is the distinct and accentuated supernatural manifestation of the eternal God. It is not the effort of an individual or a group of individuals to perform certain functions in traditional manner, but our lives have been transformed and possessed to such a degree that we are entirely altered in our thinking, in our acting, in our responding, in our serving.

If the Holy Spirit does anything, He intensifies everything that is pure, everything that is holy, everything that is sacred, everything that is beautiful to a major degree. We praise God that He has possessed us. I pray that we shall ever be possessed of God. Only then can our worship, our service, and our practices make the impression upon Christendom that we expect them to make. To simply become another in the long line of religious denominations is not what God intended for us.

I have a firm conviction in my heart, and I declare it without fear of contradiction, that we are called to be a people for a specific service in a specific hour. If we fail that, we cannot even take our places in evangelical Christianity with any degree of respect, for we do not fit in those normal spheres. We are made especially for a designed purpose to the glory of God. Until we as individuals recognize this and aim every avenue of our being toward the fulfillment of it, my brother, my sister, we are missing God's best. Our fathers felt it. The apostles felt it so keenly that they were willing to become martyrs, and the missionaries were willing to lay down their lives in the early days for the testimony of the Lord Jesus Christ.

Our latter day leaders received, and have left for us, a spiritual heritage. Let me say something that I hope will sink in. They have not left us a *tradition*. They have left us a *testimony*. There are many today who are simply the servants and slaves of tradition. I have lived in certain parts of the country where traditions played a tremendous part in the entire life of the residents of that area. They were so victimized, and so

held in the thrall of the traditions of the fathers that they dared not depart therefrom. But thank God, Pentecost is not a tradition. It is a testimony.

We read in the 11th chapter of Acts beginning with the 7th verse as follows: "And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come into the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."

There is the testimony, my friend. As we witness, as we testify of the testimony of our fathers, the Holy Ghost bears witness. And our esteemed Brother Peter concludes with this statement, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Hallelujah!

Oh, beloved friends, I believe that the testimony of the experiences of the fathers should be our testimony. The witness of the apostles was a witness to the ministry, the miracles, the manifestations of Christ. We also bear witness of Christ plus the perpetuation of the ministry of Christ as seen in the lives of the apostles and the fathers even in this hour.

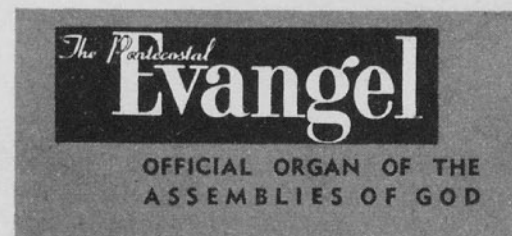
May I call your attention again to the Scripture which I read at the beginning, the 78th Psalm, the 5th through the 7th verses, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God."

God grant, dear friends, that every one of us may be able to pass on to every succeeding generation that shall rise until Jesus comes, *the fulness of the testimony*. Our fathers were determined.

They purposed in their hearts, they exemplified in their lives, this determination to answer "Yes" to the great question of Jesus. When He cometh will He find the faith? If you look in the original you will find exactly that term, "When He cometh will He find *the* faith?" Not *a* faith, not *some* faith, but *the* faith. We are called upon to earnestly contend for the faith once delivered to the saints. I believe that all the fulness of the experience that was the privilege of the 120 in the upper room on the day of Pentecost is our privilege. God has the same program. And I have already said it is not a gift, nor a doctrine, nor a tenacity of conviction, but a fulness of all that supernatural message, manifestation, and confirmation can mean. The Holy Spirit makes it so. This was what our fathers contended for. This is the legacy they have left to us.

Now the application of the test—"whose faith follow." Are we following the faith of our fathers? Oh, I know we sing all about the "faith of our fathers, holy faith, we will be true to thee till death." But God help us that it might not be just a song with words, but that it may be a reality, a foundation of fervent faith, a manifestation of humility, an operation of simplicity, a realization of utter dependence upon God, a motivation of divine compassion, an expectation of imminent realization. These are the factors of a possession

(Continued on page thirteen)



ROBERT C. CUNNINGHAM, Editor

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# What Happened in Atlanta

Report of the General Council in Atlanta, Georgia,  
August 16-23, 1951

Any work that is effective for God and of lasting value must be conceived in prayer, commenced in prayer, continued in prayer, and consummated in prayer. With a movement, as with an individual, prayer is our "vital breath."

The Assemblies of God have never lost sight of this fact. In 1914 the plan for a General Council was conceived in prayer. In 1951 the 24th biennial meeting of the General Council was commenced in prayer, and there was much prayer as the sessions continued from day to day.

## Thursday Morning, August 16

The platform was nearly filled with people on their knees before ever the opening service of the General Council began. Fred Vogler had charge of this prayer meeting. Before the people went to prayer, W. I. Evans brought a message from Acts 4, and it was sweet and fresh like manna from heaven.

The prayer meeting was followed by a devotional service with Marcus Gaston in charge. He called on Robert Willis, Texas District C. A. President, to lead the congregation in some well-known and well-loved songs. Pastor Albert Lazar, Chester, Pa., led in prayer. Then at Wesley R. Steelberg's suggestion the people sang, "All Hail the Power of Jesus' Name." Following the song, the congregation just stood in God's presence and lifted up their voices in united praise to the Lord. The sound was as the mighty rush of many waters.

Brother Steelberg asked the General Secretary, J. Roswell Flower, to introduce the members of the Executive Presbytery. Each member was present except Aaron A. Wilson, who sent a message of regret saying that he would be unable to attend this General Council. Ernest S. Williams, for twenty years the General Superintendent of the Assemblies of God, was also presented and the congregation gave hearty applause.

R. C. Jones, Georgia District Superintendent, introduced the Mayor of Atlanta, who welcomed the convention to the city. He apologized for the warm weather. He said it was one of the hottest spells the city has had in fifty years. "In the language of California," he said, "it is 'most unusual'."

Mayor William B. Hartsfield balanced his reference to the California weather by a humorous story about the "hot air" that sometimes "blows" from Texas. Then he told another story which

served to inform the people that he was a Baptist. He added, however, that he was glad to know that the Assemblies are growing rapidly. "You have thirteen churches in the city," he said, "and I understand you will soon catch up with the Baptists. I think it will be a good thing. We can't have too many of them."

R. M. Riggs, in his response, pointed out that the growth of the Assemblies in Atlanta (thirteen churches established since 1935) is typical of the growth all over the nation. There are Assemblies in every state of the union. Though it is only 37 years since the Assemblies of God were organized, today they are the twenty-third largest denomination in the U.S.A.

"We are turning the clock backward," said Brother Riggs, "bringing back the days of the old-fashioned gospel which the older denominations used to preach and practice. We are glad to be here in this part of the 'Bible belt' which is a stronghold of evangelical Christianity. We trust we shall be a blessing to the city and a blessing to the entire country."

Brother Jones introduced the Superintendents of the eight south-eastern District Councils which were joint hosts to the General Council, and mentioned the names of the local churches and their pastors. He said the East Side Assembly was only two weeks old.

Brother and Sister Fred Henry sang a duet, "The Radiance that Shines From Him." Then Gayle F. Lewis introduced the keynote speaker of the convention, Wesley R. Steelberg, whose address is reported in this issue of the EVANGEL.

## Thursday Afternoon

Gene Martin had charge of the devotional service and Wesley P. Steelberg led the singing. Prayer was offered by E. W. Mincey, Fullerton, Calif. Brother and Sister Ralph Wilkerson sang, "The Language of My Soul." The afternoon sermon was preached by J. Neely, District Superintendent of Wyoming.

Brother Neely said that God has called the Pentecostal people out of other denominations and the pitfalls that the devil used to rob those denominations of spiritual power and blessing will not work with us. He attacks us by desecrating our homes and destroying our prayer life, he said. He warned against allowing worldly music to enter our homes on the radio and worldly shows to enter

on television. He called for a family altar and a well-regulated godly life in every Pentecostal home.

Brother Steelberg presided over the business meeting and various Executive Presbyters gave a summary of their reports. A printed copy of the full reports was given to each delegate.

## Friday Morning, August 17

At 8 a.m. a good number gathered on the platform for prayer. Brother Evans gave another stirring message from Acts 4 before the people went to their knees.

Carl Perry took charge of the devotional service and William Land led the singing. Edwin Anderson sang, "I Bowed in the Shadow of the Cross." The morning sermon was preached by J. Roswell Flower. He traced the background of the Pentecostal Movement, showing how the truths of Divine Healing and the Second Coming had been emphasized earlier, and how the Holiness movement had stirred the people to seek God until the Spirit fell.

Brother Flower compared our Pentecostal experiences with those of the Irvingites over a century ago and warned of the danger of falling into some of the same errors. "What kind of Pentecostal Movement are we going to have in the future?" he asked. "Is it going to be a people who simply have spoken in tongues? Or is it going to be a people who have been filled with the Holy Ghost and Fire, and whose faith is founded in the Word of God, and who will have a burden for souls?"

Brother Steelberg opened the business meeting by telling of a wonderful session of the General Presbytery on Thursday evening. He said that E. B. Crump and W. T. Gaston had spoken to the Presbyters as they were moved by the Holy Ghost, and instead of transacting business the Presbyters had sat in the soul-searching light of the presence of God.

The Presbyters began their meetings on Tuesday morning, August 14, and met several times each day. In these sessions they were able to clarify a number of issues which later were presented to the General Council. Their preliminary work saved the larger body a great deal of time.

A new General Manager was appointed for the Gospel Publishing House. J. Z. Kamerer, who came to the Publishing House 32 years ago and served as General Manager for many years, has passed retirement age. The brethren have named him Manager Emeritus and have asked him to serve as Credit Manager. There were many warm expressions of appreciation for the efficient and faithful manner in which Brother Kamerer has managed

the Publishing House. The new General Manager will be J. O. Harrell, who joined the staff 26 years ago and who has been superintendent of production for some years.

After voting to ratify this appointment, the General Presbytery voted to approve a new method of handling church accounts at the Gospel Publishing House. Each church will be given an account number, and when ordering supplies it will be asked to mention this number. If all the supplies for a church or Sunday School were ordered in the name of the church, and if all the orders for that church were authorized by the same individual it would save the Business Office a great deal of confusion and would enable the Gospel Publishing House to handle the church accounts in a more efficient manner.

Two distinguished guests were introduced to the General Council. David J. du Plessis spoke a few words on be-

half of the World Pentecostal Fellowship, of which he is secretary; and Dr. C. M. Wortman, Executive Secretary of the Pentecostal Assemblies of Canada, brought greetings from the brethren in Canada.

The remainder of the morning was spent in the giving of departmental reports.

#### Friday Afternoon

The Sunday School Promotional Department had charge of the devotional period. Duane Hurst led the singing. Then a panel of speakers considered the question, "What can Sunday Schools do to perpetuate Pentecost?" Four different speakers spoke briefly in answer to this question. Victor Trimmer said the Sunday Schools can *train* people. Raymond White showed how Sunday School *conventions* can inspire people to remain true to Pentecost. George Davis pointed out that they can teach our people to be *loyal* to Pentecostal

*principles*. Charles Denton emphasized that through *VBS* and *summer camps* our children can be *indoctrinated* with Pentecostal truths. Victor Trimmer climaxed the panel discussion by saying that the Sunday Schools must go out to the lost and win men and women through personal work if Pentecost is to be perpetuated.

George Davis gave a visual presentation of the Sunday School calendar for 1952. January is Workers Training month. March is National Convention month. The period from Easter until Pentecost Sunday (June 1) will be used for the Loyalty Campaign. June is VBS month. October is Enlargement month.

A printed booklet was handed out which should be of great value to the Sunday School superintendents in planning ahead on their year's program. The booklet contains a calendar for each

(Continued on page eleven)



### THE GENERAL COUNCIL THROUGH THE EYE OF THE CANDID CAMERA

1. Visiting in the lobby of the auditorium: Frank Lindquist, David du Plessis, L. D. Wells, and J. B. Davis.
2. A friendly discussion at the Sunday School exhibit.
3. Three Sunday School men: Paul Copeland, Charles Denton, and Duane Hurst.
4. Robert Fierro (center) introducing D. Bazan, Superintendent of the Latin American work, to Thom. F. Zimmerman.
5. W. R. Williamson, Newton Chase, Ben Hardin, and T. M. Kimberlin.
6. Jimmie Mayo, aggressive Atlanta pastor, and his wife. Brother Mayo and his church have sponsored five new Sunday Schools in the city since last November.
7. R. M. Riggs telling the Council how happy he was to be back in the South. "I was born and raised (not reared) within 200 miles of Atlanta," he said.
8. Ray Soper chatting with the E. A. Balliets.
9. A group of ministers and delegates.
10. Not all the debate was confined to the business sessions. Here Arthur Graves and Arthur Berg give their undivided attention to Wiley Davis (center).
11. At the refreshment booth: E. T. Quanabush, Don Waggoner, William Kautz, and William Devereaux.
12. D. V. Williams and W. R. Steelberg.

# How to Be Healed and Stay Healed

**Evangelist W. V. Grant**

THE QUESTION in the mind of the sick and suffering is, "How can I obtain and retain my healing?"

First we must be convinced that health and healing is God's highest will for His children. When someone asks me whether it is God's will to heal us and to keep us healed, I ask them, "Is it God's will to keep us honest? Is it God's will to keep us truthful?"

The Bible says that God will heal all our diseases. "Who healeth *all* thy diseases." Psalm 103:3. He will heal all people. When they brought the sufferers to Jesus, it is written that He "healed *all* that were sick." Matthew 8:16. The Son of God was manifested "that He might destroy the works of the devil." 1 John 3:8. Jesus "went about doing good, and healing *all* that were oppressed of the devil." Acts 10:38.

A divine prescription is given in Psalm 37, verses 1 to 7. "Fret not," it says. Then it goes on to mention four particular things that we must do if we want the Lord to heal us and to keep us healed.

## 1. DELIGHT THYSELF IN THE LORD. v. 4.

It is against the religion of some folk to praise the Lord when they do not feel like doing it. But this verse says, "Delight thyself." It is a good thing to rejoice evermore—in everything to give thanks—and to be content with such things as you have.

To fear and fret will hinder digestion of food. Discontent hinders digestion. Grumbling and grudging will bring despair and disaster. A wrong spirit will give you indigestion.

I went to pray for a sister. I opened the Bible to James 3, and I asked if she had been discontented and dissatisfied, or if she had been finding fault. She answered, "Yes—why?" I told her that according to this chapter the tongue will defile the whole body. I told her she would be healthy if she would not grumble for six months!

After all, the physician usually asks to see your tongue. He knows just about what you have been eating when he looks at your tongue. God knows what you have been saying when He looks at your tongue. You must delight yourself in Him or you will be defiled.

Paul practiced what he preached. Not

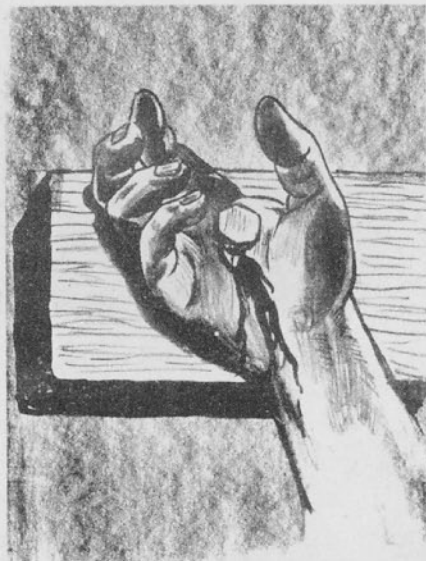
only did he tell others to be always rejoicing, but when put in prison he did it himself. He praised God and shouted for joy, instead of pouting and doubting. Some are poor and puny because they do not follow Paul's example. Some seem to be more concerned over their toothache than over the thousands perishing in sin.

## 2. COMMIT THY WAY UNTO THE LORD. v. 5.

Self will want to have his way. He will want to fuss and fume and find fault and never fast. Keep your body under. Your ways are not God's ways, and God's ways are not your ways. Old self will not give thanks in everything. He cannot see that everything works together for good to them that love God.

Obeys the laws of nature. Do not overeat, or overwork, or oversleep. God neither wants us to be lazy nor restless. Take time to pray, or you may take time to lie in a sick bed.

Remember the story of Naaman. He would not humble himself, and obey the prophet's prescription. He wanted it done *his* way. He would not commit his way unto the Lord. A lot of folk have Naaman's nature. They are stubborn and self-willed, and not until they bend and humble themselves in obedience to God can they get their healing. Again and again we read where Jesus would start to heal some stubborn person and He would ask the person to do something. Whatever He tells us to do, we



**FOR YOU**

had better obey if we desire health and happiness.

## 3. TRUST IN THE LORD. v. 3.

Some say they cannot trust the Lord! I could understand if they said they cannot trust the devil, but surely they can trust in God! You trust other things. You trust your car; you trust your chair; you do not lie awake worrying as to whether your bed might fall with you!

You step into an elevator and trust your life to the operator. If you can trust another person with your life, surely you can trust God with your body. Many people trust their doctors. One mistake, and they might die instantly; yet they trust a human physician. Why not trust the Great Physician who makes no mistakes?

Trust the One who is trustworthy. His Word is truthful. His promises are not as good as gold—they are better than gold. Take a lesson from the baby. It does not worry over what it will eat tomorrow. It does not fear that its mother will drop it. It exercises perfect trust, and God wants our faith to be as simple and as strong as a little child's.

If you are really trusting the One who is trustworthy, you can meet the next condition:

## 4. REST IN THE LORD. v. 7.

When you are resting you are not worrying. Worry causes ulcers, cancers, and goiters. Fear or anger will upset a person and ruin a strong constitution, but love will conquer both.

Quit complaining. Some of the people of Israel failed to enter into the promised rest because of unbelief (Hebrews 3:19). Paul said that the thing that happened to them was meant to be a warning to us. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Corinthians 10:10.

Where there is faith, there is no fear.

Faith is the opposite of fear. While the disciples were fearful and afraid, Jesus had His head on a pillow resting. He was trusting through the tempest, resting in the assurance that His life was not at the mercy of the waves but was held securely in His Father's hand.

Friend, you can be healed and stay healed if you will do these things which God requires. First you must be sure you are in the Lord. Then you must delight yourself in Him, yield your own way to Him, trust in Him, and rest confidently in Him. If you are sick, God wants to heal you. If you are well, God wants to keep you well. To the one who will meet the conditions, His promise is: "There shall no evil befall you, neither shall any plague come near your dwelling." Psalm 91:10.

# Famine in India

By Maynard L. Ketcham

THE ENTIRE WORLD has been stirred over the famine which holds sway in many sections of India, and threatens all of the land. The United States government has passed emergency legislation, making available to India food grains. Red Russia has helped. Even war-torn, impoverished China has dipped into her scanty store of rice to send aid to India. Why? No doubt some of the help has been prompted by humanitarian motives, but without question much has been given as an out-and-out bribe to win India's favor in the battle of ideologies.

Where do we Christians stand in this picture? What should be our attitude? What can and should we do to help? It is obvious that our resources would be as a drop in the bucket in comparison with India's great need. India has too many people to the amount of land. There are so many empty stomachs that we could not hope to fill all of them. Someone may ask then, "Why try?" In answer let me give a personal experience.

Before leaving India to return to the States it was my privilege to visit a town in the central part of India. I found an active Christian community of close to 1,000 persons. On Sunday I preached to an overflow congregation. I found a progressive Christian school, attended by most of the children of the town. There was a leper asylum, an industrial school, evangelistic work, outstation work—all evidences of wide-awake Christian development.

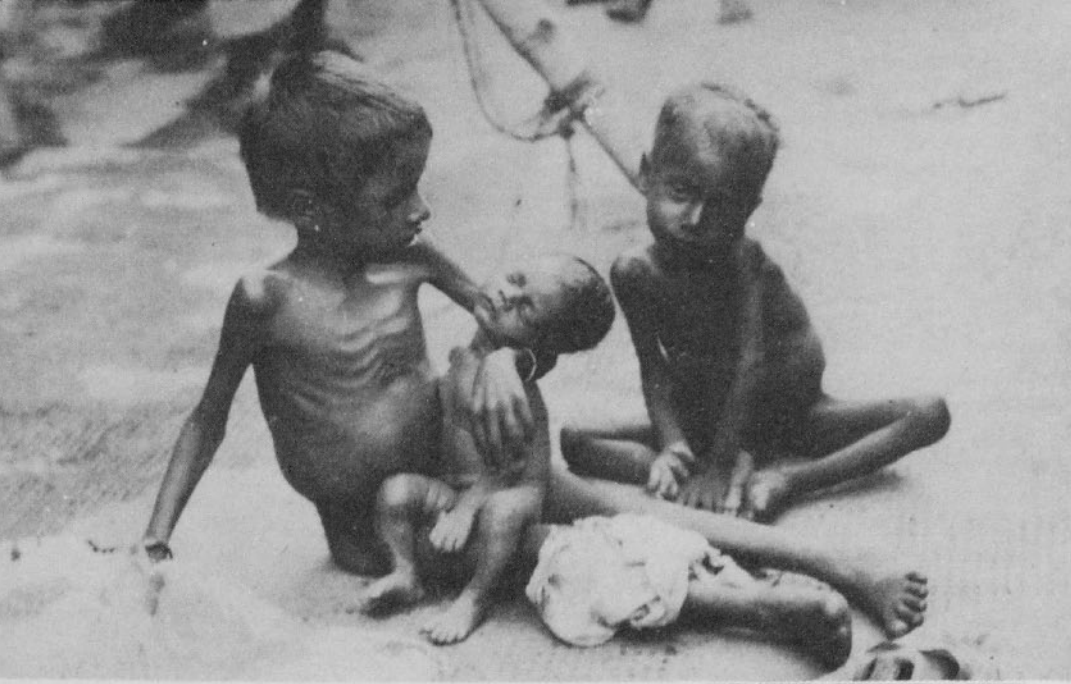
I asked the missionary in charge how the remarkable work had received its start. He told me of a famine that had struck the area years ago. The government gave aid, it is true, but corrupt officials pocketed most of the aid, gave the food to their closest friends, and let the poor villagers starve. Into the situation came missionaries with only a few hundred dollars' worth of rice. They could not feed everyone who was starving, but what food they did give was given carefully to the greatest sufferers, and was accompanied by true love and genuine sympathy. This caused an awakening—the community wanted to know the nature of the God worshiped by the missionaries. The door of opportunity was opened, the gospel message was preached, and many accepted Christ.

*Here again is such an opportunity!*

The Assemblies of God have more than eighty-five missionaries in active service in India at the present time. All of them are surrounded by suffering in varying degrees. Some of them know what it means daily to rub shoulders with famine sufferers as destitute as those shown in the pictures at the left. Our orphanages and other institutions are crowded. The hungry are knocking at our missionaries' doors. Many times a meal of rice will open hearts otherwise closed to the gospel. Your offerings not only will save lives, but be a means of spreading the gospel.

Send all offerings marked "India Famine Relief" to Noel Perkin, Foreign Missions Secretary, 434 West Pacific Street, Springfield 1, Missouri.

The pictures on this page tell the story at a glance of the suffering and need in the famine areas of India. We have other pictures of famine sufferers even more horrible. Lean bodies, and to the lean bodies belong lean souls! Can we, dare we withhold of our means and of our knowledge of the true God from these?





# Biennial Report of Foreign Missions Department

(Continued from last week)

By Noel Perkin, Foreign Missions Secretary

*Continuation of report on the Near East as given by George H. Carmichael, Field Secretary for that field:*

Throughout Greece we have thirteen national workers, 288 baptized believers and 260 non-baptized believers. The work in Greece is practically indigenous.

There is a steady growth in our work in the new state of Israel. The group of believers is rather small and the converts are hand-picked fruit. Many hours are spent by the workers in personal interviews with inquirers. There is a great hunger manifested among the immigrants for the Bible. We have encountered no opposition to our evangelistic efforts from the government since religious liberty is granted in Israel.

The doors are opening throughout the Near East field, and we are hoping that funds will be available so that we may take advantage of the opportunities afforded us to carry the gospel to these neglected Bible Lands.

## Europe

Our Field Secretary for Europe, Gustave Kinderman, writes:

The great uncertainty which has gripped the whole world and in particular, Europe, is resulting in tremendous activity in rearmament. This may mean that our days of service for Europe will be limited.

The need in Europe is for qualified national workers. Many are ready to give their entire time to gospel service, but there is a lack of funds to take care of workers. Help must be given from outside. Thousands of buildings were ruined during the war, depriving believers of their places of worship. Help is needed to restore such places even if it should be in the form of loans.

A great need in Europe is for Spirit-filled evangelism and for the development of Sunday Schools. Among the twelve million refugees in the Western and Russian zones of Germany are many Pentecostal believers who are still destitute. This still calls for food parcels and for the providing of relief in the form of clothing which may be sent to Assemblies of God, Kornstrasse 240, Bremen-Neustadt, Germany. Funds for relief should be channeled as usual through the Foreign Missions Department, Springfield, Missouri.

## Latin America

H. C. Ball, Field Secretary for Latin America, reports:

The Holy Spirit has wrought wonders in the hearts of Latin Americans during the past two years. Revivals have broken out in Argentina and Venezuela, in Peru and El-Salvador, with Cuba witnessing a revival that has aroused nationwide interest, such as no other revival in recent times. Thousands have stood for hours in the stadiums to hear the gospel, to accept Christ as their Saviour, and to be healed of their diseases. We are

trusting these revivals may reach other Latin-American lands shortly.

Evidently our enemy has been greatly incensed and has caused a wave of persecution in Colombia such as has not been witnessed anywhere in the past century. Large numbers have lost their lives as a testimony to their faith in Christ. Even Mexico, next door, has had her martyrs for Christ, with as many as nine Assemblies of God believers being murdered at one time.

Encouraging reports come from our pioneer fields, Chile, Bolivia, Uruguay and Paraguay. Satisfactory progress has been made in spite of comparatively few missionaries.

More than a thousand promising young people are attending our nineteen Bible institutes or taking the courses by correspondence. Just as in the homeland, news comes to us that for days at a time classes are suspended due to Pentecostal blessings, many of the students being filled with the Spirit during such visitations.

Our two publishing houses, located in Brazil and in Peru are turning out thousands of pieces of full-gospel literature yearly, and our own Spanish Department of the Gospel Publishing House in Springfield published a quarter of a million Sunday School quarterlies and other pieces of literature in the Spanish language last year.

The challenge to move forward for God in Latin America comes forcefully to us. Great congregations need adequate tabernacles. In the present cramped quarters several services are required to partially accommodate the believers. Uruguay, Paraguay, Bolivia and the Dominican Republic are calling for additional missionary personnel. A great harvest of

souls is now within our grasp if we were only prepared to improve the opportunities that are ours.

\* \* \*

A real need many of our missionary families have faced when returning home on furlough is the securing of a suitable place in which to locate so that the children may have opportunity to attend an American school for a year and enjoy home life rather than for the entire missionary family to be dependent upon the hospitality of friends and relatives. The cost of renting furnished apartments or houses in most cities has been almost prohibitive. With the co-operation of Central Bible Institute a thirteen-acre tract has been secured north of the Central Bible Institute campus for the missionaries. We have been able to obtain some government surplus buildings which have been converted into five-room bungalows for their use in a very delightful situation, close to a grade school and easily accessible to busses for junior high and high school. It gives the missionaries the privilege of attending chapel services and classes at Central Bible Institute. We have ten of these houses now available besides four other homes for missionaries in the city of Springfield. Some of these are occupied by our Field Secretaries who are necessarily resident for only a short time in the homeland, inasmuch as they spend half of their time on the mission field and half in the homeland. A nominal amount of rent is charged to the missionaries for the use of these homes and this amount is placed in a fund for the replacing of the capital investment, plus the defraying of maintenance expense. The homes north of Central Bible Institute are situated in a grove of trees, with small lakes, which makes a very pleasant environment, and we believe will prove very attractive to our missionaries in general.

The flights of our two *Ambassador* planes, the C-46 and B-17 have brought the Assemblies of God into world-wide prominence. We find that both in Washington and in the offices of many government agencies our organization has become known through the visits of the *Ambassador* to foreign airports.

(Continued on page thirteen)

## TWENTY-FIVE LEADING ASSEMBLIES IN MISSIONARY GIVING JULY 1, 1949—JUNE 30, 1951

1. New York, New York	Glad Tidings Tabernacle	\$86,179.95
2. Cleveland, Ohio	Pentecostal Church	47,965.03
3. Philadelphia, Pennsylvania	Highway Mission Tabernacle	38,004.01
4. Chicago, Illinois	Stone Church	33,937.63
5. Bakersfield, California	Full Gospel Tabernacle	30,524.38
6. Minneapolis, Minnesota	Gospel Tabernacle	29,469.04
7. Dayton, Ohio	Bethel Temple	28,977.38
8. Goose Creek, Texas	Trinity Tabernacle	27,423.11
9. Los Angeles, California	Bethel Temple	25,016.75
10. Houston, Texas	Magnolia Park Assembly of God	24,334.34
11. Fresno, California	Full Gospel Tabernacle	22,739.48
12. North Hollywood, California	Assembly of God	22,672.35
13. Minneapolis, Minnesota	Fremont Tabernacle	21,255.23
14. Akron, Ohio	Pentecostal Church	20,603.32
15. New Castle, Pennsylvania	First Pentecostal Church	20,116.44
16. Springfield, Missouri	Central Assembly of God	19,937.24
17. Battle Creek, Michigan	Church of the Four-Fold Gospel	18,998.71
18. Tulsa, Oklahoma	Full Gospel Tabernacle	18,338.43
19. Tacoma, Washington	First Assembly of God	18,293.09
20. Sacramento, California	Bethel Temple	18,171.43
21. Jersey City, New Jersey	Calvary Gospel Church	16,758.36
22. Topeka, Kansas	Assembly of God	15,642.41
23. Washington, D. C.	Full Gospel Tabernacle	15,612.64
24. Kansas City, Missouri	First Assembly of God	15,509.08
25. Union Gap, Washington	Assembly of God	15,369.77

# SUNDAY'S LESSON

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

## JEHOSHAPHAT'S GREAT VICTORY

### Lesson for September 16

2 Chron. 20:1-4, 14-23, 29

When the children of Israel were on their way from Egypt to the Promised Land, they were forbidden to make any attack upon the descendants of Esau (Deut. 2:1-7); neither were they to engage in battle against the Moabites (v. 9). As for the Ammonites, they were not to distress them because God had "given it (Ammon) unto the children of Lot for a possession." v. 19. In our lesson for today we have an example of returning "evil for good." 2 Chron. 20:10, 11. Jehoshaphat reminds the Lord of this in the fervency of his prayer.

#### 1. Pressure

Jehoshaphat was a good king, one of the best that Judah had, but he could not long reign without running into difficulties. In our lesson he meets one of the most formidable in his career. When informed that Moab, Ammon, and the people of Mount Seir had confederated to conquer Judah, his heart sank. Immediately he realized that the people of Judah were entirely unable to resist such forces in their own strength.

Let us now apply the lesson to ourselves. There is a peace which the Lord gives, peace with Him, and the peace of assurance that our lives meet His approval. But this peace by no means assures us of peace in the world. "In the world ye shall have tribulation," said Jesus; and tribulation is not peace. However godly we may live, we must be prepared for sudden and even unreasonable attacks from Satan.

#### 2. Prayer

Those who make prayer a rule of life naturally go to prayer when met with sudden troubles. Jehoshaphat was a godly man, one who took delight in seeking the face of God. When the overwhelming news came to him that neighboring countries planned invasion, "Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah." v. 3. God sometimes allows great and unexpected pressures for our good. We do not accuse Jehoshaphat, but if he were like many of us he was in danger of rejoicing in the comfort of conditions rather than in the Lord. All are in danger of this. Study the life of the apostle Paul. See how afflictions drove him nearer to God. See him on one occasion beginning to be exalted "through the abundance of revelations;" then see the Lord permitting Satan to give him "a thorn in the flesh." God knows that the best of men need times when in a special way they feel their need of God.

It has been said that the prayer of Jehoshaphat (vv. 6-13) is one of the most beautiful recorded in the Old Testament. That is not so important. Elegant words without the Spirit are vain. God hates empty words. On the other hand, when prayer grips the inmost soul of a man his prayer is always eloquent, not because of the way it is phrased, but because God is in it. God make us "fervent in spirit."

#### 3. Promise

God has promised that He is "a rewarder of them that diligently seek Him." Jehoshaphat is an example of this. When his spirit was torn within him, and when the darkness of despair could have engulfed him, he prayed. Then the Lord sent a messenger. How good God is! How well He can comfort and change the course of events! As the king and the people held together in prayer (v. 13) the Lord touched Jahaziel "in the midst of the congregation" (v. 14). It may be that Jahaziel was never used this way before. God is not bound to certain prophets, neither to others of His servants. He uses whom He will. Under the anointing of the Spirit Jahaziel said, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (v. 15). How refreshing such a message became to the king and to the trembling multitude who were gathered to seek the face of God.

#### 4. Providence

Those of Judah were to go forth to meet the enemy, but were assured that they would not have to do a bit of fighting. God, who answers prayer, would do it for them (vv. 16, 17). All He required of them was faith and obedience, and we know that faith always brings obedience. The next morning the men of Judah obediently went forth, the king encouraging them by saying, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (v. 20). God's people need leadership which is full of faith. Unbelief is contagious; but faith is equally contagious. God help us to be of good courage.

Now see the fulfillment of divine providence. When Judah took action in faith, God threw confusion into the camp of the enemy. Ammon and Moab "stood up against the inhabitants of mount Seir." And when those of Mount Seir had been destroyed, Moab and Ammon went on to destroy each other (v. 23). When God gives assurance we must step out on His word. As we obey He will go before. Victories will not come always in the same way. Each crisis is different. Each provides its own way of deliverance. It is our

duty to pray, to believe, to trust God to guide and enable us to triumph.

#### 5. Praise

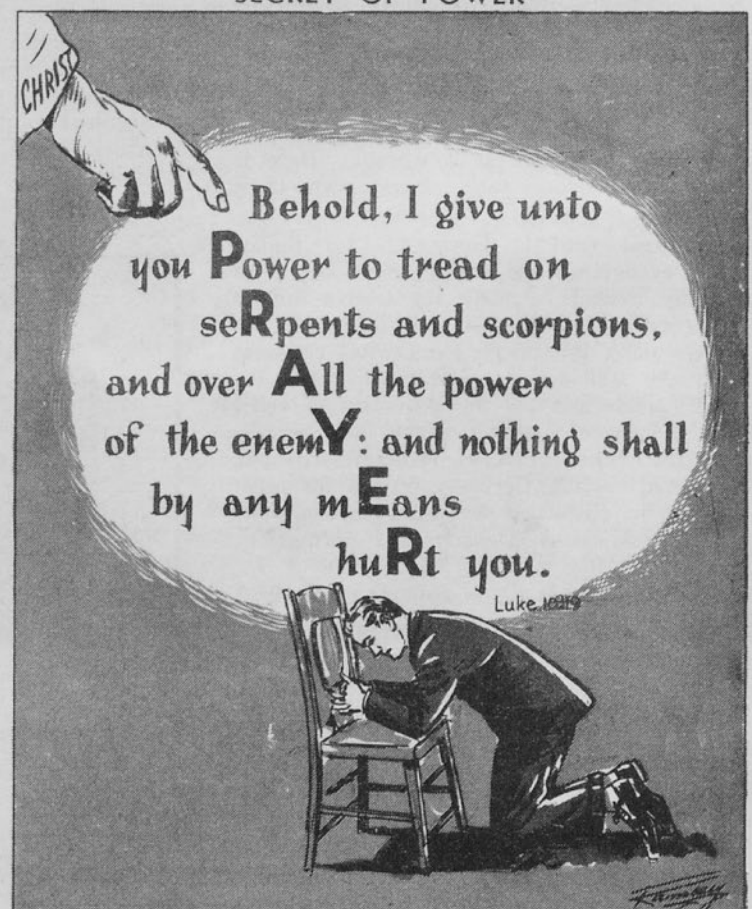
We would utterly fail to get the practical benefit from his lesson were we to leave it without mentioning the importance of praise. Prayer is an expression of our need. Faith is assurance that our need will be met. Where there is faith, praise is the result. Being exhorted to "believe in the Lord your God," the singers began to "praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth for ever" (v. 21). It was as they praised that the Lord set ambushments against the children of Ammon, Moab and Mount Seir (v. 22). Praise is perfected prayer; it is the voice of faith, the voice of triumph.

In the early days of this present outpouring of the Spirit, seekers were told to praise the Lord. They were shown the Scripture, "They were continually in the temple, praising and blessing God," before the Spirit fell. We were told that praise was not necessarily noisy. We were taught that our hearts ought to praise, our voice expressing the same. God delights in the praises of His people. More will be filled with the Spirit as they reverently praise and worship than in any other way. "Then believed they His words; they sang His praise." And praise keeps the soul in victory. We need to praise God when we go out to battle; we need to praise Him when things go wrong. Praise is comely for the upright.

#### THIS WEEK'S LESSON

Defeated Through Drunkenness (lesson for Sunday, September 9). Lesson Text: 1 Kings 20:1-12, 16, 17, 20.

#### SECRET OF POWER



## WHAT HAPPENED IN ATLANTA

(Continued from page six)

month of the year, and has many fine suggestions. (Write to the Sunday School Promotional Department, 434 W. Pacific St., Springfield 1, Missouri, for your free copy.)

The devotional service concluded with a challenging message by Paul Copeland, National Sunday School Director, on the theme of "Perpetuating Pentecost."

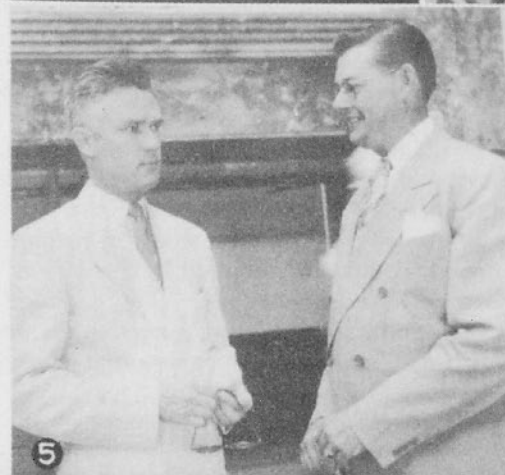
The Executive Presbyters presented the remainder of their reports, and the chairman then called for unfinished business. The Resolutions Committee reported that, in view of the instructions given by the General Council in Seattle in 1949 relating to the matter of education, it was their recommendation that Article 10, Paragraph C, of the Constitution be amended by adding the following:

"Any certain extent of academic education shall never be a requirement for credentials, but it shall be required of applicants that they take such reading courses and pass such examinations as may be prescribed by District Councils in agreement with the Credentials Committee of the General Council." The motion carried unanimously.

Two brethren from Europe were introduced. Robert Barrie of Scotland, formerly Editor of "Redemption Tidings," said a few words. Sven Bjork, who formerly was a leading soloist in the Filadelfia Church in Stockholm, Sweden, but who is now making his home in the U.S.A., was introduced and sang, "It Is No Secret."

### Saturday Morning, August 18

Following the prayer meeting, Austin Amerine led the congregational singing and Clifford Burkett led in prayer. Charles Jones sang, "The Lover of My Soul." Lawrence Borst, missionary to the Fiji Islands, directed a time of personal testimonies. On this as on other occasions throughout the Council the Holy Spirit moved on different individuals to prophesy or to bring a message in tongues or the interpretation



### MORE GLIMPSES OF THE COUNCIL

1. Paul Franklin, Bert Webb, and David du Plessis at the C. A. exhibit.
2. C. A. plans in the making: Gwen Jones, Robert Ashcroft, and Don Mallough.
3. Brother Steelberg presenting a new C. A. project—gospel teams for Europe.
4. The registration department was a busy place.
5. Joe R. Bell and J. Raymond Ton.
6. Raymond White, Walter Lane, and Noland Sluter.
7. Can you name this man?
8. The Melodettes from Central Bible Institute.
9. Prayer being offered during the Youth Rally on the opening night of Council.
10. Robert Ashcroft, Brother and Sister Noel Perkin, and F. Wildon Colbaugh.



thereof, and the presence of the Lord was very real.

J. A. Synan, Senior Bishop of the Pentecostal Holiness Church and Chairman of the Pentecostal Fellowship of North America, brought the morning sermon. He spoke about God's "therefores." He showed how often the devil has tried to write "The End" to God's work or God's people, but God has always taken His pen and added a new and glorious chapter, turning persecution into blessing.

The entire business session was taken up with a consideration of the proposed Pension Plan for ordained and licensed ministers. The plan is the result of four years' extensive study. After a good deal of discussion it was adopted by an overwhelming majority.

The plan is not on an insurance basis but is a self-administered plan. It will not take the place of our present Old Age Assistance Fund, but will simply augment it by providing a way for the younger ministers to lay aside a portion of their income for their old age. Ministers will be asked to contribute at least three percent of their income to the Pension Fund, and the churches will be asked to assist the ministers by contributing an additional three percent (or an additional six percent, if possible) which would be placed to their credit until they become sixty-five, should Jesus tarry. The plan is entirely voluntary. It was pointed out that only one-fourth of the churches are contributing to the Old Age Assistance Fund. Inasmuch as the number of elderly ministers needing help is growing rapidly, it is hoped that more churches will catch a vision of the need of these precious "fathers and mothers in Israel"

and will take part in this Christian benevolence.

#### Saturday Afternoon

The Educational Department directed the devotional service. Special songs were heard from the Central Bible Institute "Melodettes" and from an Eastern Bible Institute Alumni Quartet. Brother Riggs introduced the heads of the various schools.

There were three short addresses. R. L. Bennett spoke about the Bible Schools as the pastor looks at them. C. E. Butterfield told what our schools have meant to the Pentecostal Movement. Arthur H. Graves told what our schools now have to offer to the young people of our fellowship.

The afternoon business session was opened, and the Council voted to make the election of officers the first order of business on Monday morning.

Invitations were received for the 1953 General Council. Emma Taylor made a speech inviting the Council to come to Long Beach, Calif. Harry Myers gave a sales talk for St. Louis, Missouri. Stratford Anderson presented official invitations to come to Milwaukee, Wis. The decision as to the location of the next General Council will be made by the Executive Presbytery in due time.

Wallace S. Bragg presented the report of the Foreign Missions Committee. It incorporated many suggestions as to ways in which greater interest in foreign missions could be obtained in the various districts and churches. The Council adopted the report, and moved to have it printed in booklet form so that every pastor will receive a copy.

Glenn Renick gave the report of the

Committee on Benevolences. It appealed for more generous offerings for the Old Age Assistance Fund, and a more vigorous effort to obtain sufficient income for the National Children's Home.

It recommended that boarding guests be admitted to the Pinellas Park Home for Retired Ministers and Missionaries until such time as the Home is filled, and that small cottages be built around the Home to take care of additional numbers of elderly folk. It urged that district homes be built for aged members of the Assemblies of God, and that the Department of Benevolences should draw up a policy for the operation of such homes, so that all of them will have uniform standards. It was stated that with proper management these homes could be made self-supporting. The report was adopted.

The report of the Home Missions Committee was read by Atwood Foster. It reaffirmed the six-year program as adopted in 1949, with the goal of 10,000 churches by 1955. At present there are approximately 6,000. There are more than 13,000 ministers so it should not be difficult to have 10,000 churches.

(To be continued)

#### A Prophecy Made in 1836

Over a hundred years ago Hirsch Kalischer, Rabbi of Thorn, Germany, wrote to Anselm Mayer Rothschild explaining his belief in the Messiah, and made this statement:

"Let no one imagine that the Messiah will appear suddenly, and, amid miracles and wonders, lead the Israelites to their ancient inheritance. The beginning of the redemption will be in a natural way, by the desire of the Jews to settle in Palestine and the willingness of the nations to help them in this work. After many Jews have settled in Palestine, and Jerusalem has been rebuilt, the Temple re-established, and the 'sacrifices are for a sweet savour to the Lord,' then will God show them all the miracles in accordance with the description given by the prophets and sages. First a man will appear endowed with natural abilities, who will bring about, in a natural way, the settlement of Palestine by the Jews. Then God will send His prophet and His Anointed King."

This prophecy was made more than a hundred years ago. Today we see the Jews settled in Palestine, and Jerusalem is being rebuilt, all by natural means. The re-establishing of the Temple worship and the reappearance of the King of Israel, our Lord and Saviour, are yet future.

Meditation leads to conversation. It would be easier for us to "talk of His doings" if we thought more about them. —Hallock.

## CHRISTMAS SAMPLER

### BOX ASSORTMENT

14 Cards, with Envelopes

One of the loveliest new ideas in many a year! Exquisite miniature reproductions of old-fashioned "sampler" crosstitching—on genuine cloth panels, with each tiny, colored, raised stitch feeling exactly like embroidery worsted! Looks just like the handiwork of little ladies of generations ago. Simply charming and sure to delight those who love quaint, dainty cards!

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**GOSPEL PUBLISHING HOUSE**      **Springfield 1, Missouri**

## Biennial Report of Foreign Missions Department

(Continued from page nine)

At the time we first commenced overseas flights, transporting missionaries to their fields of labor and bringing others home on furlough we were faced with considerable difficulty in getting transportation by other agencies. At times we had a considerable number of missionaries waiting in New York for accommodation on ships going to West Africa, and we felt that since we were able to purchase these aircrafts at a very nominal price, it would be profitable to operate a service of our own. As time has passed, transportation facilities have become much better and now it is comparatively easy for missionaries to get transportation to West Africa which was formerly one of the most difficult fields to reach. We are finding it more and more convenient for missionaries now to send their baggage on ships where they also can accompany it rather than to travel by plane and have their baggage sent separately. Another thing that confronted us this past year was a rapid increase in insurance rates, which made the operation of our plane almost prohibitive.

It was therefore decided that the large aircrafts had probably served their purpose. The C-46 was sold some time ago. Recently the B-17 was sold for \$75,000.00 which was the original purchase price. There will be some adjustments of accounts to be made. A request has come from Africa that we reinvest a part of the balance in a smaller aircraft for use in ferrying missionaries and supplies to and from the West Coast of Africa to interior points under the command of our Ambassador pilot so perhaps the name and fame of the Ambassador may thus be perpetuated.

### Our Dual Spiritual Heritage in Pentecost

(Continued on page four)

that our fathers had. Our leaders accepted the legacy of a heritage. They have fulfilled their vows. They have passed on to us their heritage with a solemn admonition that we must pass it on to each succeeding generation till Jesus comes. Are we ready to meet the demand? Are we ready to obey the instructions? Are we ready to make the sacrifice?

Implicit faith! "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." God is a God of the absolute, not of the obsolete. Thank God! I am glad I don't have to read the Bible as history and say, "This is what our fathers possessed; this is what took place in the generations passed." I can say, "Jesus Christ the same yesterday, and today, and forever." Faith in God! The faith of God imparted to us—faith to believe that God will not only perform miracles and confirm His Word and bring conviction to the sinner, but faith to believe that God will supply every need. The God who fed the prophet of old by ravens, the God who led the prophet to the home of the widow, the God who sent manna from heaven to the Israelites, is our God. Though some may feel that they have become independent of God by reason of natural resources, I want to

say that every natural resource we have may be cut off in a moment of time.

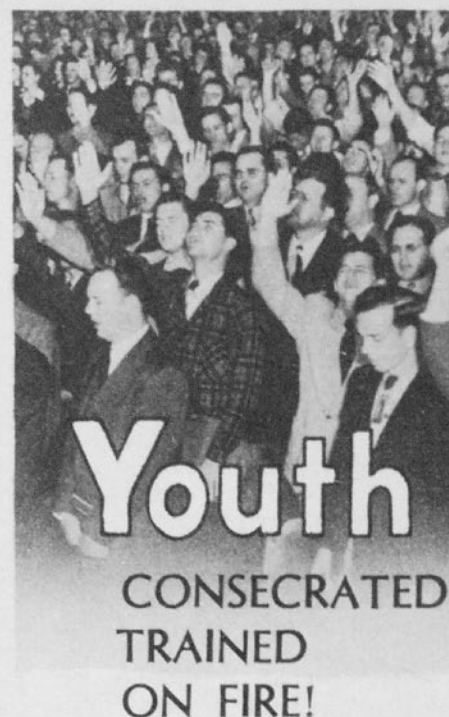
Not long ago we were in the midst of a great storm and all of the elements that we are so dependent upon were cut off. No electricity; no telephone service. I said to my wife, "We are most helpless because we have geared ourselves to depend upon a certain resource for physical comfort. When the electrical power went off we didn't have any light in the house, we didn't have any refrigeration, we didn't have any heat because the furnace was dependent upon an electric fuel pump. We didn't have any way to clean the house if we were going to use the vacuum cleaner. We couldn't do anything; we were helpless. I think you can understand when I say that when we get out of touch with the Holy Ghost, we likewise are absolutely helpless.

We stood in the middle of the floor and wished for the old lamp and the kerosene can and the stove where we could kindle the fire with some newspapers and wood. We wished that the old broom had been hanging in the broom closet. We became conscious of all these things when the power was cut off. We didn't have any communication because the telephone was out of order. I want to tell you something, friends. When the Holy Spirit is not in your individual life and the Holy Spirit is not in your meeting and the Holy Spirit is not in your efforts, you are as helpless as a person ever could be. You have no means of communication. You have no means of motivation. You have no inspiration. You have nothing at all. We are dependent upon the Holy Spirit.

Not only must we have an implicit faith in God, but the Holy Spirit keeps our vision undimmed. In a world that is filled with the smoke and fog of unbelief and where men are constantly bewildered by theories and false cults, we need a clear vision—first of all, of Calvary, and then of the whitened harvest fields. They go together. You can never get a real Holy Ghost vision of Calvary, without getting a vision of the whitened harvest fields. When we lose the Holy Spirit touch, we lose our missionary impetus, and we become self-centered. We become interested only in the development of our own immediate circle of operations.

Again, my friends, I say that the spirit of the Holy Ghost is a spirit of evangelism and missionary endeavor. Our fathers gave us in the legacy that they have handed down to us a glorious spiritual vision. Some of them went forth without any missionary board, without any visible means of support without any guarantee of funds, without anything but the knowledge that God had called them. Our God did not fail them, and He will not fail us today. We may have a little more machinery, but we still must have the Holy Spirit. Unless the Spirit of God calls men and urges them with a divine passion for the lost, they won't stay on the mission field very long.

A spirit of sacrifice is also embodied in this divine legacy, and God grant that in the midst of a dispensation of the greatest luxury that our great land has ever known we may not turn aside from our first love—the love of God—and become enamored of possessions of earth until we become victims of that terrible and horrible snare, the love of money which is the root of all evil. If



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there is anything I have prayed for for our great fellowship, and particularly for our precious ministry, it is that the call of God would be so above and beyond every other thing in their life that no man would take a pastorate for the salary, or for the parsonage, or for the automobile allowance, or for the prospects, but he would go because God sent him and stay because God put him there. Sacrifice is almost an extinct thing, but God can give us again the spirit of sacrifice.

Then summing it up, my friends, may I say that faithfulness and courage and holiness are a triumvirate, a trio of divine attributes in the life of the man of God who represents himself to be a Spirit-filled, Spirit-anointed, God-occupied vessel. Unfaithfulness seems to be a part of the dispensation in which we live, but the Word of God has expressly admonished us and we have received from our fathers the heritage of this thought that he who is faithful in that which is least is faithful also in much. The men and women who went to the small villages, to the outlying districts, to the pioneer places and stayed there until today flourishing churches are the monument of testimony to their lives, are a fitting example of the faithfulness that should characterize us and the legacy that is left to us.

God grant us the courage to be true to our convictions, to let nothing sway us from our purpose, and to let no subtle offer made by any enemy ever supplant the God-given call within our hearts. May we as Holy Spirit filled people be armed at the gates of the holiness that our fathers left us as a legacy. God grant, my friends, that the ministry and the laity alike of the Assemblies of God may not drift in the swift current of worldliness towards the precipice of apostasy, but that we may stand true to God, and when the trumpet sounds we may rise to meet Him—an uncontaminated, untarnished host who believe in all the fulness of the Pentecostal experience.

#### AMONG THE ASSEMBLIES

SHOSHONE, WYO.—We had a wonderful meeting in June with Evangelist and Mrs. L. C. Sloan. Two were saved, two received the baptism of the Holy Ghost, and many were healed. The saints were drawn closer to the Lord. Several new contacts were made.—L. F. Taylor, Pastor.

Near GENEVA, ALA.—We had a wonderful 2½-week meeting with Evangelist J. C. Braddock of Brooksville, Fla. Nine were saved, and the saints were drawn closer to the Lord. Brother Braddock was a great blessing to the church. He also conducted a week's Sunday School course.—John W. White, Pastor.

GIRARD, OHIO—We had a 2½-week meeting with Evangelist A. R. Vander Ploeg of Toledo, Ohio. By the fourth night capacity crowds made it necessary to move to the high school auditorium.

There were many victories in the healing of sick bodies and the salvation of souls. A number of those healed were beyond medical aid. We contacted many people through this meeting who had not attended our church before.

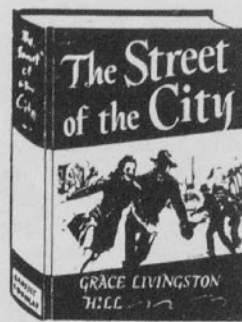
The last night of the meeting seemed to be the greatest. Brother Vander Ploeg preached on the soon return of Christ. There was a message in tongues and interpretation that confirmed this message. Conviction seized the sinners, and they came to the altar. It was difficult to know just how many came to the altar as the auditorium was crowded, but we know of 20 who were saved that night. This brought the total to 43 saved during the meeting.—M. A. Hart, Pastor.

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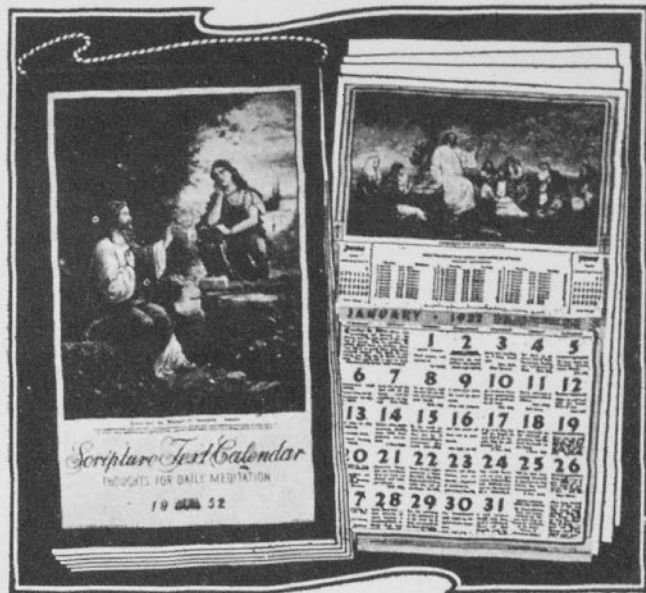
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MONROE, LA., Aug. 6—We thank God for the great revival that is sweeping our way. Evangelist and Mrs. L. H. Evans of San Antonio, Tex. are in the second week of the meeting. Souls are being saved and believers filled with the Holy Spirit, and the sick are being healed.—G. W. Reynolds, Pastor.

IMPERIAL BEACH, CALIF.—We had a glorious meeting with Evangelists Tom and Ruth Monte. Twenty-three were saved, 14 filled with the Holy Ghost, and 18 baptized in water. There were many outstanding healings. We broke the Sunday School attendance record with 139 present. The church was greatly benefited by this meeting.—Eva I. Bailey, Pastor, South Bay Assembly of God.

MIAMI, ARIZ.—We had a four-week meeting with Evangelist Guy Beason of Arkansas. We had an old-time revival spirit and Brother Beason preached the Word under the anointing of the Spirit. Many were stirred to a deeper walk in God. Several were saved, and 10 were baptized with the Holy Ghost.—Paul B. Reagan, Pastor.

PINELAND, TEX.—Evangelist Sara M. Sharp of Carthage, Tex. was with us for three weeks in an open-air meeting. Several were saved or reclaimed, a number were filled with the Holy Spirit, and several were healed. The attendance was very good. Twenty-three were added to our church as the result of this meeting.—Harlen J. Pate, Pastor.

DALLAS, TEX.—We had a wonderful meeting with Evangelist Wendell Mangrum of Texas, and his co-worker, Denver McCullough. About 15 or 16 were saved or reclaimed, and 15 received the baptism of the Holy Ghost.

Stephen W. Oates is now our pastor, as L. L. Ammons resigned to go into evangelistic work.—Mrs. Willie Ellason, Church Secretary, Love Field Assembly.

KALAMAZOO, MICH.—We praise the Lord for His goodness to us. We pastored the church here for nearly three years, and the Lord has given us many seasons of refreshing. A little over a year ago we dedicated a new church.

We have now accepted the pastorate of the Assembly of God in Mattoon, Ill. The church purchased a larger and more suitable parsonage at 1020 Charleston St.—Pastor Milton R. Searles.

ALTON, ILL.—Ten churches in the Alton area co-operated in a two-week meeting with Evangelist Robert Fierro. Many were brought out of spiritual darkness into the glorious light of salvation. Miraculous healings accompanied this meeting. One man who was totally blind in the right eye for ten years, suddenly received sight while standing in the congregation. We greatly appreciated the well-balanced ministry of Brother Fierro. Men and women of other denominations attended this meeting. Many of them came into the light of the full gospel.—Pastor J. C. Kofahl, Secretary.

SANTA MARIA, CALIF.—We had a meeting with Evangelist H. D. Starks of Whittier, Calif. We are thankful for the ones who were saved and for the many blessings that God gave us during this meeting. The Sunday School increased in attendance.—J. W. Dollins, 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. However, there will be no announcements of coming meetings in the issue of October 7. Notices of meetings which begin between October 1 and October 14 will appear in the issue of September 30, and therefore they must reach us by Monday, September 10.

EDINA, MO.—Sept. 16—; Joe Calabrese and Oran Duncan Gospel Team, Kansas City, Mo. (Merle J. White, Pastor)

SEATTLE, WASH.—Calvary Temple, E. 69th and 8th Ave. N. E., Sept. 9—23; Evangelist Robert Fierro.—by Watson Argue, Pastor.

BASTROP, LA.—Tent meeting (1,000 seats) Sept. 8—23; Ogilvie Evangelistic Party. (J. E. Allen is Pastor.)

WACO, TEX.—Tent meeting, Sept. 9—; Evangelist H. H. Leonard and party. Sponsored by Calvary Assembly of God and co-operating churches.—by W. A. Edwards, Pastor.

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DODGE CITY, KANS.—Assembly of God, Sept. 2—16 or longer; Evangelist C. A. Waack, Tulsa, Okla. (G. A. Gaddis is Pastor.)

OKLAHOMA CITY, OKLA.—South West Assembly of God, Sept. 16—30; Evangelist George Hardcastle, Sr.—by H. H. Palmer, Pastor.

BELLWOOD, PA.—Meeting in progress; Evangelist and Mrs. David M. Wellard. (Nora M. Verbonitz is Pastor.)

DETROIT, MICH.—Revival Tabernacle, Sept. 11—23 or longer; Evangelist and Mrs. D. Fred Leader.—by Orie L. Robinson, Pastor.

OCALA, FLA.—Meeting in progress; Evangelist Eugene Smith, Cheyenne, Wyo. (C. S. Brown is Pastor.)

LORAIN, OHIO—Gospel Tabernacle, Sept. 18—30; Evangelist and Mrs. David M. Wellard. (Earl J. Hance is Pastor.)

WATERTOWN, WIS.—Assembly of God, Sept. 2—; Evangelist Bonetta C. Rabe.—by Harvey Flaherty, Pastor.

LINDSAY, OKLA.—First Assembly of God, Meeting in progress; Evangelist Ruth Specter.—by Fred James, Pastor.

POUND, WIS.—Full Gospel Tabernacle, Aug. 26—Sept. 16; Evangelist Stanley Karol.—by Elmer L. Hoff, Pastor.

ANTHONY, N. MEX.—Assembly of God, meeting in progress; Evangelist Marrles Moore.—by Paul Joyner, Pastor.

McALISTER, OKLA.—First Assembly of God, Sept. 9—; Evangelist Jimmie Adams. (L. H. Arnold is Pastor.)

CHEWELAH, WASH.—Sept. 4—23. Evangelists Carl and Edna Goodwin, Pomona, Calif. (R. E. Miller is Pastor.)

ALFORDSVILLE, IND.—Meeting in progress; Evangelist and Mrs. Glen McClure, Denver, Colo.—by Walter H. Solmes, Pastor.

GARIBALDI, OREG.—Assembly of God, meeting in progress; Evangelist Mattie Howard.—by John Hoskins, Pastor.

LA CRESENTA, CALIF.—Assembly of God, meeting in progress; Evangelist Roy Sapp and party, Monroe, La. (Paul Flemming is Pastor.)

COLORADO SPRINGS, COLO.—Assembly of God, Walnut and West, Sept. 2—16; Evangelists Virgil and Edythe Warens. (M. A. Newman is Pastor.)

LINDEN, N. J.—Tent meeting at Stiles St. N. and Academy Terrace (1 block north of St. George's Ave.), meeting in progress; Evangelist Rudy Cerullo, Philadelphia, Pa. (C. H. Robertson is Pastor.)

CALDWELL, IDAHO—Sectional C. A. Rally, Assembly of God, 9th and Chicago, Sept. 10, at 8 p.m. Evangelist Dick Colson, Hillsboro, Oreg.—by Bennie R. Harris, Sectional C. A. Representative.

ELIZABETH, N. J.—Ebenezer Church, 856 E. Jersey St., Sept. 9—23; The Cantelon Party (Paul and Lucile Cantelon, Myrtle Hansen, and Nadine Grice) of Seattle, Wash. (Frederick H. Huber is Pastor.)

### MISCELLANEOUS NOTICES

NOTICE—W. B. Shows has accepted the pastorate of the Assembly of God in Rosenberg, Tex.—by Mrs. E. C. Soats, Church Secretary.

RADIO PROGRAM—"Assembly of God Hour," station KNED, 1150 kc., McAlester, Okla., Sundays 8 to 8:30 a.m.—by L. H. Arnold, Pastor, First Assembly.