

The Pentecostal **Evangel**

Number 1949
September 16, 1951
Five Cents

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



Wesley R. Steelberg, General Superintendent,
with Mrs. Steelberg and their daughter Marvel

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Free Transportation to Church

Anyone boarding a bus in Hot Springs, Ark. on Sundays between 8 a.m. and 1 p.m. can have a free ride if they tell the driver they are going to or from church. Four local businessmen will pay the bill.

A Code of Ethics

Senator Fulbright of Arkansas said that our government employees need "moral stamina," and a Senate Committee went to work trying to draft an ethical code to guide them. They will find the best code of ethics within the covers of the Bible.

FM Broadcasting Permits Denied

The Federal Communications Commission has refused to grant churches permission to operate low-power FM radio broadcasting stations. Texas Baptists wanted to set up a large number of 10-watt stations to broadcast their services to shut-ins and other listeners within a radius of a few miles from each station, but the government agency claims there is not sufficient evidence that these broadcasting facilities are needed.

Protecting the 18-Year-Olds

A five-man commission is drawing up rules for the new Universal Military Training program for 18-year-old boys which Congress has authorized. A number of temperance leaders testified before the commission last month. They called for a rigid ban on alcoholic drinks at bases where the youth are trained. They suggested that distinctive uniforms be given the teen-age trainees so that bars and taverns will be forewarned not to serve them under penalty of law, and so that off-limits regulations can be enforced.

When the Bombs Fall

When bombs start falling, sing hymns—that is the advice of Prof. George Vetter of New York University. Speaking to 400 civil defense wardens in the congested downtown area of Manhattan, the professor said that hymns "are wonderful for calming crowds. It might be a good idea to practice a hymn these days, so you'll be prepared when the time comes."

Which reminds us of the sign which was displayed at a metropolitan church: "When the bombs start falling, this church will be open for prayer, but it may be too late then. Better come next Sunday."

"Sealed Fountain" Discovered

Two springs discovered in the grottoes of a Roman Catholic monastery near Bethlehem have been tentatively identified with the "sealed fountain" mentioned by Solomon in the Song of Songs 4:12—"A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Apparently the wells were walled up ever since the Assyrian invasion. The springs feed the so-called Pool of Solomon in the Valley of Artas.

General Election in India

The people of India will go to the polls during November or December to elect their representatives in the House of the People of the Central Government for the next five years. Never before has the world seen a national election on such a large scale. They expect to print over 500 million ballots and to construct about two million ballot boxes. The population is estimated at 356,506,624.

The people of India now have a Republic, but most of them are still without a Redeemer. Oh, that they would elect Jesus Christ as their Saviour and Lord, and know the spiritual liberty which He alone can give.

A MILLION CALLS FOR CHRIST

This year the Assemblies of God propose to make **A MILLION CALLS FOR CHRIST** during October, which is **Sunday School Enlargement Month**. This can have far-reaching effects for Christ in this momentous hour.

The National Sunday School Department recommends the use of our **PENTECOSTAL EVANGEL** in connection with this Enlargement Campaign. We consider this publication the outstanding periodical for most thoroughly declaring the message dear to our hearts.

You will want to order a generous quantity of the special "Get Acquainted" issue, available at only \$1.50 per hundred copies. It has been designed especially for the unreached. As we join together throughout October to ring a million doorbells for Christ, let's distribute **ONE MILLION COPIES** of this special October 7th issue of the **PENTECOSTAL EVANGEL!**

PAUL COPELAND

Director

Sunday School Department

An Honest Motorist

A motorist walked into the police station at Peoria, Illinois, and asked how much it cost to go through a red traffic light. When told that the fine was ten dollars, he extracted the required amount from his billfold and said: "I just ran through a red light. No one saw me do it, but I knew I had violated the law." He departed with an easy conscience—and with his ten-dollar bill.

Gain in Church Membership

During 1950, churches of all faiths in continental United States reported a total net gain of 2,950,987 which brought the total membership to 85,705,280. According to *Christian Herald*, which made the survey, there never has been such a large portion of church members in the nation's history. In 1900, organized religious bodies in the U. S. claimed the allegiance of only 34.7% of the population. Today 55.9% of the people are on church rolls—but we wonder how many of these names are written in the Lamb's Book of Life?

The Gospel on Television

People who wonder why there are not more gospel programs on television do not realize how expensive it is. Billy Graham and the "Hour of Decision" evangelistic team will be presented on 15 television stations for a period of 13 weeks. It will cost \$16,000 for each telecast, or a total of \$208,000 for 13 weeks. "It is little wonder that few have been able to enter the TV field," comments *Christian Conservative*. "Charles E. Fuller made an attempt and was forced to drop his program, 'Old-Fashioned Meeting,' because of the tremendous cost."

Revival in South Korea

A visitor in Pusan, South Korea, tells of being awakened every morning by church-bells ringing at five o'clock calling the Christians to prayer. There he found the church filled with believers beginning their two-hour daily prayer meeting. Spiritual things mean everything to these Korean Christians, who have suffered the loss of earthly things and have passed through the crucible of war.

In the prisoner-of-war camps in South Korea a spiritual revival is being seen. Prisoners are being won to Christ by the hundreds. Chaplain Harold Voelkel reports that 822 are taking a correspondence course of Bible study. Several Bible Institutes have been opened with a total enrollment of over 250 students. Six native congregations have been formed among the prisoners. A number of North Korean pastors, who were drafted into the Communist army and captured, are preaching the gospel in the POW camps.



The General Presbytery of the Assemblies of God, with Executive Presbyters and certain observers

Pentecost, the Calvary Road

Marie Brown at the General Council

AS I TARRIED before the Lord and asked if there was a message He would have me to bring to you, these words came so forcibly to my mind, and afterwards to my heart: "Pentecost, the Calvary Road!" And as I meditated on that Calvary road, I began to realize that it is really God's message for us today. We are at a crisis, and unless we have found our place on the Calvary road we are going to miss the glorious things that God has for us in these days.

I want to remind you of Paul's words in Galatians 6: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. . . . From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." The marks of Pentecost, the marks of the Cross, were branded on his body!

I wonder sometimes, as I think back on these forty-five years of Pentecost, why it is that we as Pentecostal people, baptized with the Holy Spirit, have missed the mark. I think it must be because we have turned a little from the Calvary road. We started well, as did Paul. When this disciple of the Master started out after being baptized with the Holy Ghost, the message that the Lord gave to him was not, "I will show thee what a great preacher you are going to be, and what miracles you'll perform." Ah, no. The message was, "I will show thee what great things thou shalt suffer for My Name's sake." But that didn't hinder Paul from taking his place on the Calvary road. Through all the years he never deviated from the road. At the end he could say, "I have finished my course."

We have lost the vision. What is the Pentecostal vision? you ask. It is simply to witness for Jesus. God has poured out His Spirit in order to give us power to witness for Him. We are to be witnesses unto Him, first in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Pentecost did not come to make us great preachers. It was not simply to give us great power. It was to make us witnesses.

We started on the Calvary road. We found it to be a lonely road. Many of our friends and loved ones, many of the churches and pastors, did not understand our coming into this wonderful way of the cross, this Calvary road. It has been a lonely walk and many couldn't stand the separation. They couldn't stand to be left alone, as it were, when the tests began to come.

Paul, you're such a strong, brave man. Tell us how you came to walk in this Calvary way. How is it that you stood true all the journey through? (Now you know what I'm going to read, don't you? Ah, yes, but we need to read it over and over, and commit it to heart, as well as to mind.) In Philippians 3 we have these marvelous words, the testimony of a Pentecostal preacher, of a Pentecostal disciple of the Master who had not lost the vision. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung."

Why, Paul, what do you mean? Do you mean that you have counted *everything* loss? You, who stood at the head of your nation? Paul, do you mean that

you would pass up all that respect? Look at all those degrees after your name, Paul. Are you going to lay them down? "Ah, I count it but loss, I count it as dung," he says, "for it doesn't bring to me the knowledge of my Lord Jesus Christ."

Paul could not be satisfied with the praises of men or the toys of this present evil world. His ambition was—"That I may know *Him*." Paul, don't you know Him? "Yes, but I want to know Him better, and it is only on the Calvary road that I can reach that intimate fellowship with Him for which I yearn." "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

Notice those words, "If by any means." It took many means in order for this disciple to enter into God's plan for his life. As we follow him down through his journey on the Calvary road we find what means were used. But did he ever turn from the path? No, tribulation did not turn him aside. He said, "I rejoice in tribulation." Imprisonment did not stop him. In jail he sang praises to God. He rejoiced in the Lord always.

"Not as though I had already attained," Paul said, "or have already been made perfect; but I follow after, I press on, that I might apprehend (or lay hold of) that for which I am apprehended (or laid hold upon) by Christ Jesus." What has God laid hold upon us Pentecostal people for? Why did He bring us from this place and that place,

(Continued on page twelve)

What Happened in Atlanta

Report of the General Council, August 16 to 21, 1951

Continued from last week

This account covers the morning and afternoon meetings. The C. A. vesper services and the evening evangelistic services are reported separately.

Sunday Morning, August 19

The day began with a communion and memorial service at 9:15 a.m. Louis Turnbull, pastor of Bethel Temple in Los Angeles, was the speaker. The congregation honored the memory of approximately eighty ordained ministers and nine missionaries who have gone to be with the Lord since the last General Council. Just before the communion was served by the executive and general presbyters, Marcus Gaston sang that wonderful song, "I See a Crimson Stream of Blood." A blessed spirit of worship was upon the people as they remembered the Lord's death together.

At the end of the communion service, the Stanley Bergs of New York City sang, "The Lights of Home," and Joseph P. Wannemacher of Milwaukee played his violin so beautifully. Then Ernest S. Williams brought a message of encouragement, speaking on the text, "Be not slothful, but followers of them who through faith and patience inherit the promises."

Brother Williams spoke of God's desire that we be faithful, and that we have victories within as well as without. He emphasized the blessed truth that we are kept, not by any power of our own, but by the power of God. He encouraged the people to live consistently, and to continue in well doing, so that through faith and *patience* (which he defined as *endurance*) we may reap the reward which God has promised to those who are not slothful.

Sunday Afternoon

Flags of scores of nations were hung around the balconies for the afternoon service, for it was the great Foreign Missionary Rally. A hundred missionaries marched in, wearing native costumes, and after a word of introduction by Brother Perkin they took their places on the platform. It was a moving sight and a stirring sound as all the missionaries stood and sang, "We'll Work Till Jesus Comes." Prayer was offered by Marguerite Flint of North India. The congregation sang, "Throw Out the Life Line," led by Glenn Horst. Then a

missionary couple, Brother and Sister Dewey Hale, dedicated their baby boy to the Lord.

Two district councils and two local churches were presented with banners for missionary giving during the calendar year of 1950. The Texas District gave \$164,211.37 which was more than any other district. The Minnesota District gave an average of \$22.39 per church member during the year, which was the highest per capita giving in our Fellowship. Glad Tidings Tabernacle in New York City was the banner church for total giving, having given \$45,231.25 during 1950. The little church of Union Gap, Washington, won the honors for per capita giving with an average of \$441.40 per member.

Daniel Marocco of North India sang, "Christ Is All," and A. C. Bates led in prayer. Then J. Philip Hogan, formerly a missionary in China and Formosa, brought the message of the afternoon. He emphasized four main points: (1) This world is a fallen world. (2) The gospel of Christ is the only remedy. (3) The present crisis demands a sacrifice such as we know little about. (4) We ought to be folk of a mighty faith.

The missionary offering amounted to \$10,357.00. In addition, a number of pastors volunteered (on behalf of their churches) to assume the support of three fine young couples who were approved for missionary service but who had not yet obtained their support. At the close of the service a great host of youth moved forward to consecrate their lives to the Master's service.

Monday Morning, August 20

At 8 a.m. another crowd filled the platform, and W. I. Evans exhorted them from Jeremiah 7:21-24 and James 1:22-25. "There is not the spirit of prayer in this Fellowship that originated it and sustained it in the past," he said. "It is hard for people to get into the spirit of prayer and stay there. We are tired of hearing the expression, 'A word of prayer.' We need a *burden* for prayer, a *continuation* of prayer, protracted seasons when we present ourselves before God and let Him have His way."

Harry Myers took charge of the devotional service that followed and Ted Vibbert led the singing. After prayer

by W. E. Cummings, there was a vocal solo by Paul Berg entitled, "Dying For Me." Then Sister Marie Brown, pastor of Glad Tidings Tabernacle in New York City, preached on the subject, "Pentecost, the Calvary Road."

The first order of business was the election of officers. The Council voted that if any candidate should receive two-thirds of the votes cast on the nominating ballot he should be considered elected without further balloting. This greatly expedited the voting, for the general desire of the ministers and delegates seemed to be to re-elect all of the twelve men who have served on the Executive Presbytery for the past two years.

Bernard L. Bresson, Chairman of the Roster Committee, reported that as of 10 a.m. Monday there were 1,110 ordained ministers registered, 129 missionaries, and 251 authorized delegates, making a total of 1,490 voting registrants. In addition there were 829 visitors registered, but it was evident that many hundreds of people attending the General Council failed to register.

In the election of a General Superintendent there were 799 votes cast, and Brother Steelberg received 671. Ballots were then cast for four Assistant General Superintendents.

The following resolution was passed:

Whereas there are great potentialities in the men's membership of our assemblies which are not at the present fully utilized for the kingdom of God,



ROBERT C. CUNNINGHAM, Editor

OFFICERS OF THE GENERAL COUNCIL
of the Assemblies of God in U.S.A.

W. R. STEELBERG . . . General Superintendent
J. ROSWELL FLOWER . . . General Secretary
WILFRED A. BROWN . . . General Treasurer
NOEL PERKIN . . . Foreign Missions Secretary

Assistant General Superintendents

GAYLE F. LEWIS RALPH M. RIGGS
FRED VOGLER BERT WEBB

Executive Presbyters

A. A. WILSON D. P. HOLLOWAY
BARTLETT PETERSON W. I. EVANS

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Be it resolved, that pastors encourage the formation of men's groups in local assemblies wherever practical for the purpose of acting as an auxiliary to the pastors in personal soul-winning, more united assistance in the business affairs of the church, gatherings for prayer, and for counsel in the home and foreign missionary interest of the assemblies; and that for the sake of uniformity each such local association be designed "Men's Fellowship."

A further resolution was passed to add the following clause to the foregoing provision for the Men's Fellowship:

Be it further resolved that in order to assist in the development of these associations our national headquarters be instructed to select a man who is qualified to provide the assemblies with helpful material in this phase of the work.

A male quartet sang two or three numbers, and an offering was received for the important work of the American Bible Society, following a speech by its representative, C. C. Burnett.

Monday Afternoon

The devotional service was conducted by the Women's Missionary Councils. Mrs. F. C. Woodworth called on Mrs. J. L. Schaffer to lead the singing, and asked Mrs. Louis Turnbull to read the Scripture and pray. Mrs. W. R. Steelberg spoke briefly, and two little Indian children from Arizona sang a duet which captured the hearts of the congregation.

Sister Woodworth related some of the activities of the ladies during the Council. She said that they had met for an hour each day, immediately following the noon hour, and that during these meetings some thrilling reports had been given concerning the work which the various Women's Missionary Councils were doing. One day the W. M. C. leaders had pledged a total of \$2,525 for a children's home in Alaska. The next day they had raised \$2,100 for the Assiut Orphanage in Egypt. Another day they received an offering of \$125 for an orphanage in Mexico.

A brief skit was presented to show what it means for a foreign missionary family to be without certain things they need, and how happy they are when a parcel from the W.M.C. arrives containing towels, combs, dish cloths, razor blades, and many other things that they lack. An offering was received, and a vocal solo was given by Vera Swartztrauber. Then Sister Marguerite Flint brought an appeal on behalf of the women of India, echoing the words of Christ who said, "Ought not this woman to be loosed?"

Curtis Ringness, Chairman of the Tellers Committee, reported that four Assistant General Superintendents had been elected on the nominating ballot. There were 837 votes cast. Gayle F. Lewis received 792, R. M. Riggs 728, Bert Webb 705, and Fred Vogler 682. Each of the brethren expressed gratitude for the confidence shown in them,



and said they were determined to serve faithfully and well.

Ballots were cast for the office of General Secretary. The report of the Educational Committee was read by Charles W. H. Scott, and received. Among other things it stated that the committee recognized the need of a liberal arts college within the Assemblies of God, and it recommended that a series of graded lessons be prepared for the Sunday Schools, beginning with the elementary departments and branching out to include all the other departments as soon as possible.

The election of a General Secretary was announced. Of 537 ballots cast, J. R. Flower received 510. In acknowledging the vote, Brother Flower remarked that when the General Council was organized at Hot Springs in 1914 he was elected to the office of General Secretary, and that he has counted it a privilege to serve in various capacities since that time.

Nominations were announced for the offices of General Treasurer and Foreign Missions Secretary. The Bylaws require the General Presbytery to nominate one man for each of these offices, and the names of W. A. Brown and Noel Perkin were presented. There were 619 votes cast for Foreign Missions Secretary, and Brother Perkin received 610. There were 615 votes for General Treasurer, and Brother Brown received 611.

Nominations were received from the floor for the offices of four additional Executive Presbyters. The following were nominated: W. I. Evans, Bartlett Peterson, D. P. Holloway, A. A. Wilson, J. O. Savell, W. T. Gaston, E. A. Balliet, Paul Copeland, Charles W. H. Scott, D. H. McLaughlin, Howard S. Bush, T. F. Zimmerman, Wallace Bragg, Ben Hardin, Atwood Foster, F. D. Davis, and V. G. Greisen.

On the first ballot there were 593 votes cast. W. I. Evans received 409 and was declared elected. Balloting continued on the remaining sixteen names.

The question of whether church members who have been divorced and remarried should be permitted to take any position of leadership in a local assembly proved to be an exceedingly controversial issue at this General Council. There are two paragraphs in the Bylaws dealing with "Divorce and Remarriage" (Section 5 under Article XIX, Doctrines and Practices Disapproved) and they read as follows:

"a. There are now among Christian people those who became entangled in their marriage relations in their former lives of sin, and who do not see how these matters can be adjusted. We recommend that these cases be left in the hands of the Lord, and that they walk in the light as God lets it shine on their souls.

"b. Low standards on marriage and divorce are very hurtful to individuals, to the family, and to the cause of Christ; therefore we discourage divorce by all lawful means and teaching. We positively disapprove of Christians getting divorce for any cause except for fornication and adultery (Matt. 19:9); and recommend the remaining single of all divorced Christians, and that they pray, God so to keep them in purity and peace." (See 1 Corinthians 7.)"

A resolution was introduced, proposing to add a third paragraph to the foregoing section of the Bylaws, to read as follows:

"c. Since it is generally accepted among us that such persons are not to serve in official capacities in our churches, we recommend that such a standard be upheld in all our assemblies."

Objection was voiced concerning the term "official capacities" and the request was made that this term be defined. A spokesman for the Resolutions Committee stated that the Committee had purposely used this term in order that a local assembly might be able to interpret it in whatever manner its case might require.

Debate continued on this question until the meeting was adjourned.

Tuesday Morning, August 21

Following the 8 o'clock prayer service, Loren Wooten led the congregation in a few songs, and there were some musical numbers, including a vocal duet by Brother and Sister Tom Waldron, an organ solo by Peter Van Woerden, and vocal solos by Hilton Griswold. The business session was then called to order, and J. O. Savell led in a prayer

for God's guidance and blessing.

A final report was given by the Roster Committee, as follows: 1,146 ordained ministers, 129 missionaries, 257 authorized delegates, making 1,532 voting registrants. There were 864 visitors, making a total registration of 2,396. A number of others registered later in the day.

Debate on the question of whether divorced and remarried persons should serve in "official capacities" in a local church was resumed. One minister said that to put the proposed clause in our Bylaws would be rather a harsh discrimination against those who had become entangled in their marriage relationships before their conversion. Another minister countered that even though it does cause some unfortunate hardships, a high standard for all leaders in the church ought to be

maintained. It was pointed out by one speaker that if it is right to restrict ordination on this account, and if it is right to restrict the selection of deacons, then it appears right to him to restrict all other positions of leadership, such as Sunday School teachers, Sunday School superintendents, and C. A. leaders.

A substitute motion was presented, stating that in view of the fact that the crowd had thinned out, and that the question was so important, the matter be referred to a committee for careful study, and that the findings of such committee be the first item of unfinished business at the next General Council. The substitute motion was lost.

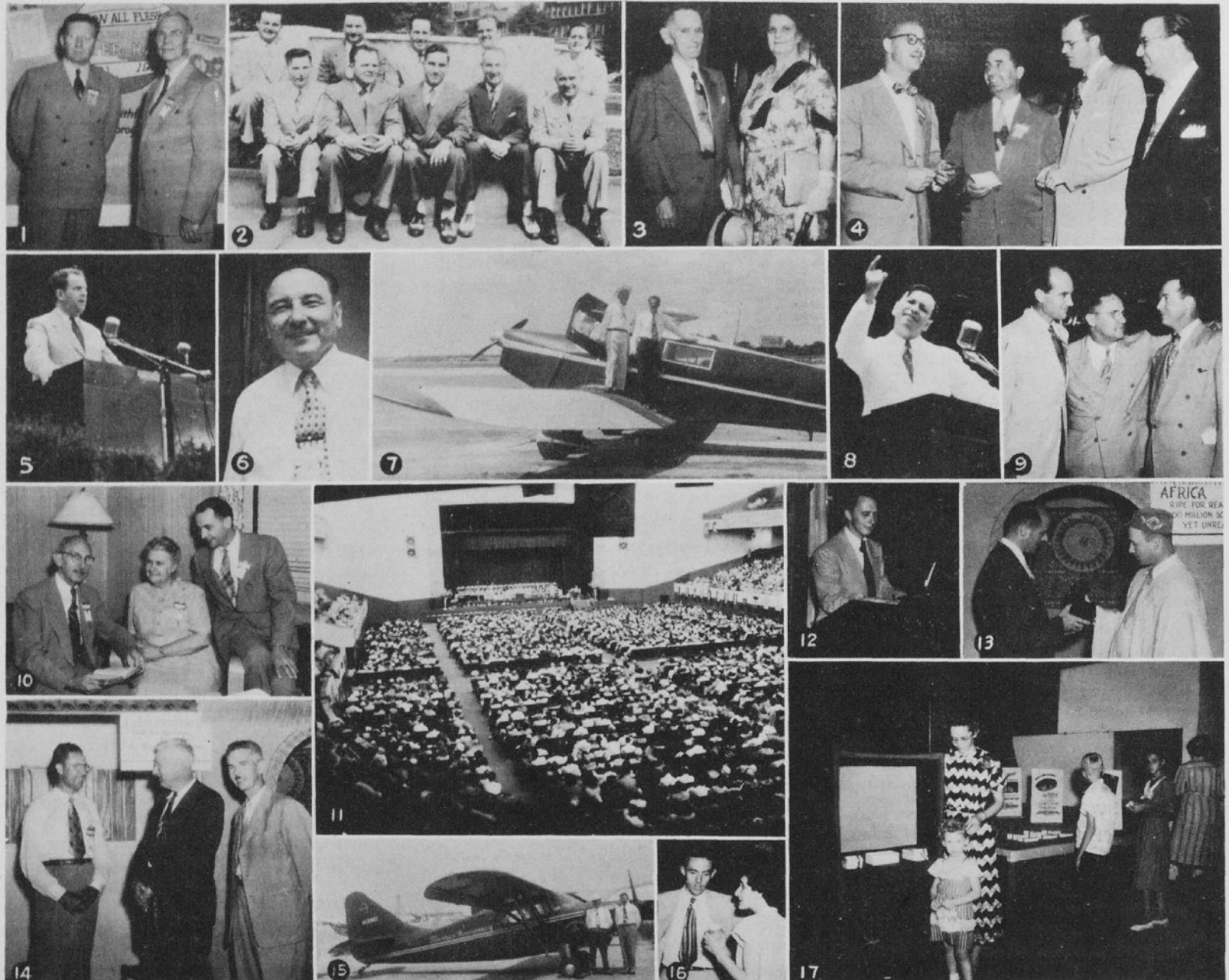
The voters called for the previous question, and voted to add the third paragraph to the Bylaws under Article XIX, Section 5.

A minister then proposed that, even though

the Council had voted to insert the controversial paragraph in the Bylaws, a committee should be appointed to review the whole question of divorce and remarriage in the light of all the Scriptures and bring back a report to the next General Council. He asked that such committee also bring a definition of the term "official capacities." This proposal was put into a resolution form, and the resolution carried.

The tellers reported that Two Executive Presbyters were elected on the third ballot. There were 367 votes cast and 246 were needed to elect. Bartlett Peterson and D. P. Holloway each received 254. On the fourth and fifth ballots, voting was limited to the three highest remaining names—A. A. Wilson, J. O. Savell, and W. T. Gaston. On the

(Continued on page thirteen)



THE GENERAL COUNCIL AS SEEN BY THE CANDID CAMERA

- 1. J. O. Harrell, newly-appointed General Manager of the Gospel Publishing House, with the former General Manager, J. Z. Kamerer.
- 2. Pastors of Assemblies of God churches in Atlanta, Georgia.
- 3. Ex-Congressman and Mrs. Willie D. Upshaw.
- 4. Debating in the lobby: Carl Brumback, Wm. Snow, Ivar Frick, and Alex Vance.
- 5. The General Treasurer in the pulpit.
- 6. Joseph P. Wannemacher of Milwaukee.

- 7. One of our missionary planes with the pilot, E. L. Mason, and a passenger, Elvis Davis.
- 8. Hon. Herman Talmadge, Governor of Georgia, giving address of welcome.
- 9. H. H. Sutton, George Hayes, and C. H. Asher.
- 10. The General Secretary with Mrs. Flower and their son David.
- 11. An evening service in progress.
- 12. Peter Van Woerden at the organ.
- 13. Warren Straton and Dewey Hale examin-

- ing African idol.
- 14. Paul J. Broyles at the Latin-American booth talking with H. C. Ball and Hugh Jeter.
- 15. Edward Badten and Homer Rugwell with the missionary plane in which they flew from Alaska to Atlanta.
- 16. Marcus Gaston and Gwen Jones.
- 17. Mrs. Raymond Joliff, Matron of the National Children's Home, with some young visitors at the Department of Benevolences exhibit.

The Evening Meetings

A Visitor at the General Council Writes a Letter

Dear Marian:

Atlanta gave us a warm welcome, but evidently there are a lot of people who don't mind hot weather. The Civic Auditorium here is certainly overflowing with Assembly of God folks, and everywhere you go on the streets you find people wearing convention badges. We're meeting a lot of old friends, and it is so good to see them. I wish you could be here.

* * *

The first night's service was a grand C. A. Rally, with Don Mallough in charge. You remember he is the National C. A. Secretary. It was especially nice to have Fred Henry at the piano, and Peter Van Woerden at the organ. They are a wonderful musical team. The C. B. I. Melodettes, a quartet of young ladies, really thrilled us by singing, "Who Is On the Lord's Side?"

Perhaps you'd like to know a little bit about the main auditorium. There is a huge platform, and the District C. A. Presidents and foreign missionaries almost filled it for the opening service. At the back of the platform was a large backdrop, with black letters on a yellow background. On it were the words: "WE WILL—A Million for Speed-the-Light." Paul Bruton, recently returned from the field, told of what Speed-the-Light funds have done for the missionaries in Africa, and Warren Hill from Southern California spoke of the million-dollar goal which is before the C.A.'s at the present time. It is thrilling to know that our young people have such a vision!

An outstanding feature of the evening was Brother Steelberg's introduction of an evangelistic team for Europe. The idea is for a musical team to continue for several months, to be joined by a different speaker every three months. For the first period Don Mallough and his wife and Peter Van Woerden, will constitute the team. The Malloughs will contribute music and Brother Mallough will be the speaker. An offering was received to help provide a station wagon for the venture.

Just before the message by Robert Fierro, Fred and Marjorie Leader sang, "On the Other Side, Treasures There Have I." It was beautiful. Brother Fierro spoke on John 14:12: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

* * *

The crowds increased overnight. By Thursday evening the main floor of the auditorium was completely filled and almost all of the first balcony. There was a wonderful spirit in the meeting, and the folks really responded under the direction of U. S. Grant, song leader. You should have heard them sing, "Amazing Grace." Brother Grant said that as far as he was concerned that is the greatest song that has ever been written, and that you have to know all four verses before you can be a member of his church! Most every-

body at the Council could qualify, for they really sang it from their hearts. The two musical features of the evening were numbers from the Sunshine Trio—trumpet, accordion, and bass viol—and Brother and Sister Mallough playing "Wonderful Grace of Jesus" on the bells.

Brother Balliet introduced a new book, written by Lester Sumrall, about the work of Lillian Trasher, of the Assiout Orphanage in Egypt. And continuing the missionary thought H. C. Ball spoke on Christ's words, "The harvest truly is plenteous but the laborers are few." He called everybody's attention to four huge signs hanging from the first balcony: "It's harvest time—The storm is coming—The night cometh—I must work."

The speaker for the service was Dwight McLaughlin, Superintendent of the Northwest District. It was one of the grandest messages I've ever heard on the Holy Spirit. The blessing of the Lord was very evidently upon him, and the congregation too, as he spoke.

* * *

The main feature of the Friday night service (aside from the message from the Word) was the message from the governor of Georgia, the Honorable Herman Talmadge. "Keetah" Jones introduced the governor and the members of his staff who were with him. Governor Talmadge said that from his study of history from Babylon down to the present British Empire he has discovered that before the downfall of any nation there comes first of all a decadence of the moral fiber of the people, and that when we lose that we have nothing solid on which to maintain the country. Brother Steelberg gave a fine response. Then the entire congregation stood and sang, "God Bless America," and Brother Riggs prayed for the governor and his staff.

Musical features for the evening were the Georgia Jubilee Choir singing, "Looking for a City," and Jack Holcomb singing, "Some Day the Silver Cord Will Break."

W. T. Gaston, Northern California District Superintendent, preached a wonderful sermon on "The Blessing of God." His text was, "I will bless thee, and thou shalt be a blessing." He said: "It is important that we let ourselves be blessed, and then get going with the blessing." He emphasized the truth that God's blessing is not for ourselves alone, but that the unblessed of the earth may be blessed. The climax of his message came when he referred to the time when the nations shall be gathered before the Lord Jesus, and to those on His right hand He will say, "Come, ye *blessed* of my Father," but to those on the left He will say, "Depart from me, ye *cursed*."

"In that day it will mean everything to be among the blessed," was Brother Gaston's closing plea, and the people came forward to seek God earnestly for His blessing.

* * *

Saturday evening was home missions night.

Various home missions workers were on the platform, and a group of Indian friends, in native costume, marched into the auditorium carrying the American and Christian flags. A quartet of Mexican brethren, dressed in typical Mexican style, played and sang in Spanish. Brother Vogler announced that there are 203 Spanish churches of the Assemblies of God organized in the United States.

He introduced representatives of the different foreign-language branches in this country, and we were quite charmed by the singing of two Indian children, aged 3 and 8. Instead of singing, "Everybody out to know who Jesus is," they interpreted it this way, "Every Indian ought to know who Jesus is!"

C. C. Burnett, an instructor at Central Bible Institute, brought a powerful message on the foundations on which our Pentecostal movement rests. His four main points were: (1) The infallibility of the human soul; (2) The infallibility of the Bible; (3) The irrefutability of Christ's deity; and (4) The incontestability of His resurrection. I wish all of our people could have heard this message, but no doubt it will be published in the EVANGEL.

* * *

There was a great Sunday evening service with the largest crowd of the convention gathered in the auditorium. Brother Nolan played, "The Love of God," on his violin, accompanied by his teen-age daughter. The Eskelin family—mother, father, son and daughter—played and sang, "It's Harvest Time." Later the Eskelin boy, twelve years old, played the sleigh bells, and just before the message Sven Bjork of Stockholm, Sweden, sang. Brother James Hamill, pastor of the First Assembly in Memphis, was the evening speaker. His subject was, "The New Testament Church—Yesterday and Today."

He had five points: preparation, power, prayer, preaching, passion. He showed how these five things played such an important part in the revival of the first century, and how necessary they are today if our Pentecostal revival is to continue. One of the interesting and thrilling parts of his message was when he spoke of how the early church preached Christ. He emphasized the fact that we can find Christ in every book in the Bible, and he proceeded to prove his point. One statement concerning prayer and this revival was: "No prayer means no power. Little prayer means little power. A great deal of prayer means a great deal of power." He concluded with the thought that reaching the whole world with the whole gospel was the passion of the New Testament church, and it should be our passion today.

* * *

In the Monday evening service "Keetah" Jones announced that the eight Southeastern Districts have joined together to pay the bill for the auditorium, the P. A. system, and the committee rooms. That will be a wonderful help. We had a treat when a trio and quartet from Atlanta sang several numbers, one of which was the southern spiritual, "Jesus Is a Waymaker."

The new book, "Lillian Trasher, Nile Mother," was presented again—this time by the author, Lester Sumrall. He said that in his travels all over the world the most interesting person he met was Miss Trasher. He told how God marvelously undertook in

(Continued on page fifteen)



BETHEL TEMPLE, TUDING, PHILIPPINE ISLANDS

Bethel Temple, our church in Tuding, Mt. Province, Philippine Islands, where Mrs. Elva L. Vanderbout is stationed. The building is two stories in the rear, and one in front. The parsonage and missionary living quarters are provided by the building. A number of children are being cared for by Mrs. Vanderbout. They also live in the building, so it serves several purposes.

Between the Stages

IMPOSSIBLE and DIFFICULT

Hilda C. Olsen and Margaret Anderson, Basutoland

IN OUR LAST communication we told of being asked by the second highest chieftainess of Basutoland to build a church in Rothe. The site offered to us already had been granted and surveyed, and papers were in our hands. We were living in a trailer at Rothe awaiting the completion of buildings.

When we took possession of our site at the end of last October it was just a grass veld—no trees, no flowers, no buildings, no water! The trailer was parked at one end of the tract and that was the humble beginning of the Assemblies of God Mission Station at Rothe.

The months since then have been full. We have been active and the enemy has been active. It has been a real battle to become established. Someone has said that in any endeavor for God there are three stages one must go through—the impossible, the difficult, and the done! Even now we are not certain whether we have slipped from the impossible stage into the difficult. But one thing we know, God is on our side. We are here in His will and in His service, and we are happy in our work and expecting great things from Him.

Just as soon as we had our little trailer in place the Basutos started coming for prayer, so worship services and Sunday School services were started. Children and adults

alike have been learning Scripture portions. We know that there is good material in them on which to build.

We have done hut-to-hut visitation and have been working in the village school. In addition doors have been opened to us in Maseru. We have been having services in the jails and hospitals there, and at a government camp. The people listen, join in singing, and accept the literature that we distribute.

A few weeks ago we had our first baptismal service for one of our outstations at Leribe. Eight were qualified for baptism, but when the day came for the service the families of four of the candidates refused to allow them to be baptized. The service for the other four was a lovely one. It was held at a government dam. Many witnessed the baptisms. It was the first time most of the people ever had attended such a service.

Our site has now been fenced, and several hundred trees have been planted. One building is half finished and the foundation for another has been poured.

We would like you to pray for the moving of the Spirit in all of our services. Also pray for the salvation of our chieftainess, Mamoahlalefi, who is sick at this time, and for her son, Mamoahlalefi. Continue to remember our need for buildings, especially a church.

MISSIONARY CONTRIBUTIONS

July, 1951

Alabama	\$ 1,133.23	Nevada	142.93
Arizona	911.19	New Hampshire	106.75
Arkansas	2,593.87	New Jersey	2,550.49
California	21,437.74	New Mexico	860.46
Colorado	2,671.84	New York	6,802.28
Connecticut	734.28	North Carolina	280.70
Delaware	616.90	North Dakota	5,426.58
D. C.	574.00	Ohio	9,441.38
Florida	4,485.52	Oklahoma	6,562.40
Georgia	991.84	Oregon	7,125.90
German Br.	206.92	Pennsylvania	9,079.31
Hungarian Br.	257.41	Polish Br.	191.75
Idaho	831.12	Rhode Island	212.25
Illinois	7,783.15	Russian Br.	461.00
Indiana	2,497.17	South Carolina	99.92
Iowa	2,353.49	South Dakota	1,405.88
Italian Br.	148.00	Tennessee	368.15
Kansas	7,687.40	Texas	12,972.25
Kentucky	1,046.48	Ukrainian Br.	205.68
Latin Amer. Br.	102.48	Utah	25.75
Louisiana	613.96	Vermont	46.60
Maine	221.39	Virginia	1,278.80
Maryland	1,161.28	Washington	13,363.87
Massachusetts	1,049.04	West Virginia	918.16
Michigan	8,287.15	Wisconsin	4,909.12
Minnesota	6,356.04	Wyoming	283.31
Mississippi	544.19	Alaska	150.59
Missouri	9,039.84	Canada	518.50
Montana	3,663.40	Foreign	547.54
Nebraska	2,856.96	Legacies	2,091.93
		Miscellaneous	3,392.04

Total Amount Reported	184,679.55
District Fund	9,153.71
National Home Missions	1,838.26
Office Expense Fund	6,299.85
Literature Expense Fund	101.19
Given Direct to Missionaries	37,770.42

Received for Council Foreign Missions	146,909.13
Received for Non-Council Foreign Missions	2,181.70
Missionary Offerings Not Allocated to Any State	25,368.49

Total Receipts for Foreign Missions	174,459.32
Amount Received for Home Missions	7,860.09

FOREIGN MISSIONS DISBURSEMENTS

July, 1951

Belgian Congo	\$ 2,561.29	Uruguay	859.00
Gold Coast	12,028.94	Venezuela	2,964.18
Liberia	6,850.34	West Indies	12,011.16
Nigeria	4,397.95	Children's	
Nyasaland	1,965.25	Educ. in U.S.	1,393.49
Sierra Leone	3,191.28	Entertainment	
Togo-Dahomey	9,031.27	of missionaries	4,479.76
Union of So Af.	5,622.98	BGMC Material	
Upper Volta	5,783.81	and Shipping	
China	4,817.06	Exp.	881.31
Fiji	777.00	Deputational	
Formosa	306.00	Exp.	1,500.00
Hawaii	4,940.01	Insurance Ad-	
Indonesia	2,871.80	justments	13.00
Japan	4,313.86	Field Secre-	
Malaya	2,141.77	taries	1,700.00
Philippines	6,433.73	Literature	986.27
Samoa, Amer.	316.27	N. Y. Office	
Burma	325.00	and Shipping	
Ceylon	2,496.84	Dept.	810.62
India	30,754.45	Refunds and	
Egypt	3,626.82	Trfrs. to	
Europe	6,547.05	Other Depts.	4,699.60
Iran	100.00	Spanish Lit-	
Israel	135.65	erature	3,147.53
Syria	276.50	Speed-the-	
Cen. Amer.	6,894.89	Light, C. A.	
Latin Amer.		Dept.	368.30
Work in U.S.	631.98	Gen. Trans.	2,382.34
Mexico	3,231.94	Miscellaneous	367.39
Argentina	1,726.00	Retired Mis-	
Bolivia	1,615.00	sionaries	2,604.50
Brazil	8,280.57		
Chile	1,527.60	Total Distr. to	
Colombia	183.00	Council For-	
Paraguay	289.50	eign Mis-	
Peru	6,613.36	sions	194,775.26
		Non-Council	
		Missionaries	3,170.12
		Total Disbursements	197,945.38
		Charged from Hold Accounts	23,486.06
		TOTAL RECEIPTS	174,459.32

Mr. and Mrs. James W. Nicholson's new address is: Max. Ramos 364, Camaguey, Camaguey, Cuba.

ROCKY MOUNTAIN CAMP

THE ROCKY MOUNTAIN District Camp, held at Littleton, Colorado, July 24 to August 3, set a new record in camp missionary giving.

The morning service on Friday, August 3, was not scheduled to be a missionary service. No one had planned on taking a missionary offering then, for one had been taken during the missionary service the night before. But just before J. O. Savell, the morning speaker, would have given the last morning message, he and Mrs. Savell sang reverently "Daughters of Jerusalem," and a spirit of spontaneous missionary giving came over the meeting. The message was never given.

In the audience was a minister who is beginning a new work in Denver, and who had received while at camp some money from friends for the rent on his church building. He had been distressed because the missionary offering of the night before had been small. As the Savells finished singing, the minister added enough money to the gifts he had received to make \$100, and took the money to the altar, weeping as he went. It stirred others. Another minister who had contributed \$50 to missions the night before contributed \$50 more, and before the service was over the Lord had so moved that he raised the amount to \$1,000. There were three \$1,000 checks. When the offering was counted there was 94c in coins and \$6,216 in currency.

During that morning session one minister gave a new rifle with a telescopic view, and a woman gave a new piano for which she had paid \$590. A second piano was then given, also a new Singer sewing machine.

The two camp speakers, J. O. Savell and B. Owen Oslin, contributed their entire love offering from the camp. The retiring C. A. president and the speaker for the Western Slope Youth Camp also contributed love offerings.

There was a fine spirit throughout the Friday afternoon missionary service. Ernest L. Friend, Assistant Field Secretary for Africa, was in charge of the missionary meetings. Other missionaries participating were Mr. and Mrs. Alva I. Walker of the Cuban

field, and Mr. and Mrs. Cyle G. Davis of the Chilean field. But Friday night wave after wave of blessings descended, and again the people were moved to give. The evening speaker, Brother Oslin, did not have an opportunity to speak. Around \$2,000 came in; also a pledge of \$1,000 was made by a woman who had contributed \$1,000 in the morning service.

The grand total given to missions from the Rocky Mountain District Camp was \$10,878.45. That included \$8,433.45 cash and \$2,445 in commodities and pledges.

(Editor's Note: The foregoing report is condensed from the August issue of *The Pentecostal Advocate*, the official publication of the Rocky Mountain District, and from an account sent in by Mrs. Alva I. Walker, who was present at the camp during some of the services. We understand that a Colorado woman who was not at the camp heard of the inspired giving and sent in an additional \$1,000 to be added to the offering.)

News Notes

According to a letter received on August 15 from Peter Funk, Harry W. Houghton, who has been engaged in missionary work at Kapaa, Kauai, Hawaii, has gone to be with the Lord. We understand that he suffered a heart attack. Funeral services were held on August 13. Brother Houghton was a faithful missionary.

Mr. and Mrs. Herbert B. Felton sailed for Peru on August 7.

Miss Joy McGinnis became the bride of Henry I. Dahlberg, missionary to Upper Volta, French West Africa, on July 31.

It has been called to our attention that Benjamin A. Baur, who wrote the excellent article "To Fill Japan's Spiritual Vacuum" which appeared in July 29 issue of the *EVANGEL*, had not actually visited the Japan-

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

ese field, as was mentioned in connection with the article. It was a misunderstanding on our part.

Mr. and Mrs. Ebon L. Mason, Mr. and Mrs. John W. Hurston, and Mrs. Lettie C. Lewis, all of Liberia, arrived home last month.

Gladys L. Knowles, who served as a missionary to Central China, recently was united in marriage to Frank Finkenbinder, Jr.

Roy L. Dalton is now in Spain engaged in missionary work. He formerly labored in Cuba.

Mr. and Mrs. Leonard M. McNutt of the Dahomey field and Raymond L. Zents of the Upper Volta field sailed for France on August 1 for a period of language study before going to Africa. Mrs. Zents will join her husband in Africa.

Mrs. Violet D. Schoonmaker, who has served many years on the North India mission field, has returned to the States.

A WARNING

We would urge friends who receive letters of appeal from other lands from people unknown, who ask for food or clothing and sometimes for books and Bibles, not to send to these individuals without checking with the Foreign Missions Department. It is felt safer to send such letters to our missionaries in these areas for investigation. It has been discovered that a large number of letters from Salonika begging for help were written by one man who was paid to write the letters. Appeals of a similar nature from other cities in Greece and from other lands are not always genuine, so in order to safeguard the investment of funds we would urge caution. There is a temptation for unscrupulous persons to take advantage of the generosity of our Pentecostal people in America.



Leonard M. McNutt
Dahomey



Mrs. L. M. McNutt
Dahomey



Herbert B. Felton
Peru



Mrs. H. B. Felton
Peru



Raymond L. Zents
Upper Volta



Mrs. R. L. Zents
Upper Volta

SUNDAY'S LESSON

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

GOD CALLS ELIJAH HOME

Lesson for September 23

2 Kings 2:1-13

The lesson for today begins with the calling of Elisha as recorded in 1 Kings, chapter 19. There we read of Elijah throwing his mantle over Elisha as he passed by. This act Elisha understood as a call from God for him to forsake secular pursuits for His service.

At the time Elisha must have been a man of considerable means, since the record mentions twelve yoke of oxen plowing, of which he was driving one yoke. This shows him to have had eleven yoke employed besides his own yoke in breaking up the ground in preparation for planting. It therefore cost Elisha something to wholly follow the Lord, but God amply rewarded him.

Elisha's love and respect for his parents is shown in his desire to return to the home and bid them farewell, which he did. Their devotion to God and appreciation of the call of the Lord on their son is shown in their putting no obstacle in his way. The call of God does not require dishonor to parents, neither should it be hindered through parental desire for material gain for their children.

1. The Faithfulness of Elisha

According to Bible chronology, fourteen years had passed since Elijah had thrown his mantle over the person of Elisha. During that time Elisha had been the faithful attendant of Elijah. This is a lesson for those who have felt the call of God upon their lives, who have not seen the way open as yet into active service as they would like. Let such be good ministers where they are. They can work in the church and Sunday School; they can do such things as come to hand. When they prove themselves faithful in such things the Lord will put them into fuller service in His good time. Obedience of heart is what God desires.

Now the time has come for the end of the ministry of Elijah. This meant the opening of the way of prophetic service for Elisha, to which he had been called. We find Elijah and Elisha at Gilgal, not far from the River Jordan. It seems that both Elijah and Elisha had the witness that Elijah was going to be taken away. It seems also that the sons of the prophets in the different "schools" had a similar witness.

2. Misguided Advice to Elisha

These schools of the prophets were institutions somewhat similar to our Bible schools. The sons of the prophets were young people who were studying the book of the law that they, in turn, might teach the same. There is no need of saying that they were dried-up institutions, for we find Elisha him-

self later on in life heading such a school. 2 Kings 6.

There was a desire in the heart of Elisha, however, that could not be satisfied at the schools of the prophets. Was this because of serious wrongs in the schools? We think not. There was a call that God had given to Elisha and to no one else. Not everyone can be an Elisha, but all may "study to show themselves approved unto God" that they might be prepared for their place in the Kingdom of God.

Elisha met both discouragement and entreaty when he purposed not to leave Elijah. At Gilgal, at Bethel, and at Jericho Elijah said to Elisha, "Tarry here, I pray thee," as Elijah moved on. To any not possessed of strong determination and faith, these words might have proved staggering blows. Unless Elisha had the power of pressing through, Elijah did not want him to continue following him.

Then came the sons of the prophets, those who were having their Bible training. They warned that Elijah, the master, was to be taken from him; why not settle down now among them? They were fine young people, devoting themselves to the study of the Word. Where could he do better, seeing he was to be bereft of his master that day?

3. The Determination of Elisha

Elisha had received something from God which was indelibly written in his heart. He remembered his call, received while he was plowing in the field. The consecration which he had made that day had never left him, neither had his vision concerning God's call become dim. For years now he had faithfully attended to the minor wants of Elijah. Was he now going to lose the prize by settling down too easily? Not he. When the sons of the prophets said, "Knowest thou that the Lord will take away thy master from thy head today?" Elisha answered, "Yea, I know it; hold ye your peace." In other words, "Keep still; I know what is going to happen, and I know what I want."

When Elijah would say, "Tarry here, I pray thee," Elisha's answer was, "As the Lord liveth, I will not leave thee." Nothing was going to shake him loose from the promise of God that had been his during these years.

4. Elisha's Request Beyond Jordan

When Elisha would not be deterred from following Elijah, they two went to Jordan where Elijah smote the waters with his mantle. On the other side of Jordan Elijah asked, "What I shall do for thee, before I be taken from thee?" The

answer was quick. "Let a double portion of thy spirit be upon me." In the law the double portion went to the first born. Deut 21:17. Elisha did not ask that everything should be centered in him alone, but he desired a worthy portion, equivalent to the New Testament promise, "Ask largely that thy joy may be full." The sons of the prophets could be content with comfortable surroundings. Elisha would have what the rugged, although lonely, prophet enjoyed.

Elijah's answer was, "Thou hast asked a hard thing." Did he say this because to bear his mantle meant not power only, but also suffering? Many would like to be "endued with power." They would like to see miracles fall from their hands. But too few are willing to share the sorrows that come with power. Jesus was the Man of sorrows. Paul at times found himself "pressed out of measure, above strength." Divine works of power are not the result of verbal expressions over one person by another. They are manifestations of God through those who are willing to pay the price.

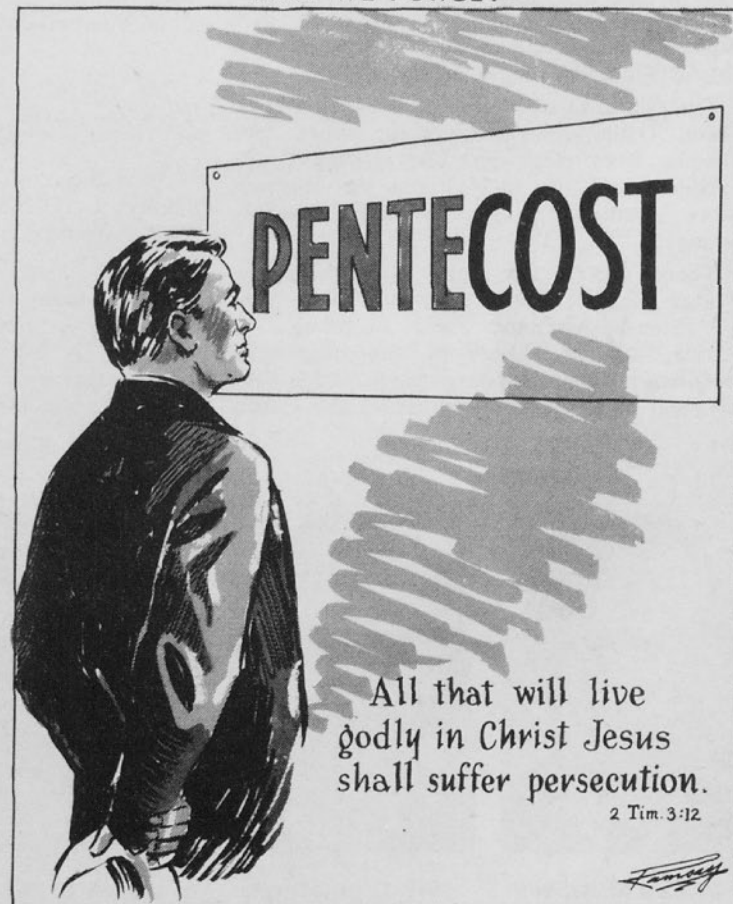
5. The Request Granted

As Elisha and Elijah conversed concerning the mantle and power, the Lord caught Elijah away. Seeing his master ascending, Elisha cried, "My father, my father," and then the mantle fell. The sons of the prophets were astonished, when Elisha came back to Jordan, to see the waters roll back as they were struck with the mantle just as they had when smitten by Elijah. The power of Elijah was upon Elisha.

THIS WEEK'S LESSON

Jehoshaphat's Great Victory (lesson for Sunday, September 16). Lesson text: 2 Chron. 20:1-4, 14-23, 29.

LEST WE FORGET—





The voice all Europe hears—

Radio Luxembourg, reaching 87% of Europe, counterpart of our great networks, speaks forth the Gospel through our own REVIVALTIME broadcast. It is one of the most vital links in our chain of eleven foreign stations carrying REVIVALTIME.

God has given us a rare opportunity. Even now, souls are being saved. Read these excerpts:

"I tuned in Radio Luxembourg. . . You have pointed to the true path; a path I shall do my utmost to follow."

Christ has revealed Himself to me through your letter and program, and I have accepted Him as my Lord and Saviour."

"I tuned in to Radio Luxembourg and I said to my husband, 'That's the religion and the sort of sermons and the manner of prayer which can make a good Christian of me.' He listens with me . . . and he avowed last

night after your wonderful sermon that he was ready to accept your religion. Could you send me some scriptures in French?"

Radio Luxembourg is an expensive station. Their letters tell us that our European friends are praying earnestly for the broadcast, yet because of world conditions, they cannot assist financially.

We desperately need 700 people who will give faithfully, regularly, and prayerfully, at least \$1 a month to keep REVIVALTIME on Radio Luxembourg.

Will you not respond today, lest we lose one of the greatest evangelistic opportunities of our time? Become a radio missionary by sending a contribution regularly. Start today!

Churches note: Offerings for REVIVALTIME receive Missionary Credit.

**Address your letter to
REVIVALTIME**

P. O. Box 70

Springfield, Missouri

C. A.'s at the General Council

Over two thousand souvenir bronze keys were given to those who visited the Christ's Ambassadors booth during the General Council in Atlanta. Young and old were delighted to have these little emblems attached to their registration badges. A mother requested a key for her son who was in the Navy, and a serviceman wished to have one for his fiancée.

The key, about an inch and a quarter long, was symbol of the theme of the C. A. activities at the General Council. The literature which was distributed and the vesper services led by outstanding C. A. leaders were "keys" to the future of our youth work.

Besides the great Speed-the-Light missionary rally on the opening night, the C.A.'s conducted vesper services every evening at 6:15. In each of these services special phases of the youth activities of the Assemblies of God were presented. For example, on the first evening, Wesley P. Steelberg told of the 1951 Youth Camp in Northern California. He reported that at the close of the six-day camp when the evangelist asked to see those who had been saved or filled with the Holy Spirit, fifty-eight stood! Youth camps have proved to be a vital part of our youth work. Other phases of C. A. activity were presented in each vesper service.

Robert Barrie, evangelist from Scotland gave the message in the first vesper service. He spoke from Mark 9:2 on the subject of "Ambassadors for Christ." He compared Spirit-filled young people, who represented Christ in the world, to ambassadors of such nations as England and the United States. He said, "No man has a right to speed the light until he has seen the light of the glory of God in the face of Jesus Christ."

In the second vesper service, Victor Trimmer, National Sunday School Representative, brought the message. His theme, "Abundant

Life," emphasized the way in which the gospel abundantly meets the needs of young people. He said, "To keep young people in the church you must keep them satisfied. The Lord Jesus Christ is the only One who can fully satisfy young people."

Paul Bruton, returned missionary from West Africa, preached in the third vesper service. His topic was taken from Obadiah 1, "An ambassador is sent among the heathen." He reported that one of the greatest thrills he had ever had was to stand in the steaming jungle before heathen Africans who had never heard the name of Jesus Christ and tell them how He died to save them. He told of a service in which over 137 accepted salvation and 38 received the Baptism of the Holy Spirit. He appealed to all young people to remember the 105 millions of souls in Africa who do not know the Lord Jesus Christ.

Pastor B. Owen Oslin, of Fort Smith, Arkansas, spoke in the fourth vesper service. He used the question found in Acts 4:7 for his text. "By what power . . . have ye done this?" He indicated that the same forces which caused this question to be asked of the early church leaders is causing it to be asked today. And our answer may be the same as the answer given by the early church; namely, the power is in the name of our Lord Jesus Christ.

Peter van Woerden, of Amsterdam, Holland (a member of the newly formed European Evangelistic Team) was the speaker at the fifth vesper service. "These that have turned the world upside down are come hither also." Acts 17:6 was his Scripture portion. He related his experience of being put into jail by the Nazis during their invasion of his country. He hid a number of sheets of his New Testament in his shoe; he later learned them

to be the first twelve chapters of the Acts of the Apostles. He has since learned from his Bible teachers that no one can be a successful preacher without reading Acts at least once each year. He said, "I believe that God wanted me to be soaked in this experience of the early church. It is God's pattern for worldwide revival." He challenged the young people to follow the example of the early church set forth in Acts 1:8: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Evangelist Ralph Wilkerson brought the last of the inspiring vesper messages to the young people at the General Council.

The little bronze key was also a symbol of the kit of literature which was given to each person visiting the C. A. booth. The kit contained folders, "Youth Camps, the Key to Youth's Relaxation," "Servicemen's Division, Key to Youth's Patriotism," "Speed-the-Light, Key to Youth's Sacrifice," "Looking Ahead, Key to 1952," and sample tracts for servicemen and other young people. For those who did not have the privilege of attending the Atlanta General Council a similar kit is available upon request to the C. A. Department. Personal counseling sessions were held with those who brought individual needs from local groups.

Many planned to take their souvenir keys home as a reminder of the inspiration, information, and guidance derived from participation in the General Council activities of the Christ's Ambassadors.—J. Robert Ashcroft.

Souls are not saved by "systems" but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the Biblical standards is as useless as are clouds without rain, until power comes from God.—Charles H. Spurgeon.

RECORD ATTENDANCE AT MISSISSIPPI CAMP

One of the best camp meetings in the history of the Mississippi District was concluded July 27. There was a record attendance and interest increased each night. Evangelist George Hayes' messages were inspiring and beneficial.—E. E. Noland, District Secretary-Treasurer.

WILLARD CANTELON PREACHING IN GERMANY

STUTTGART, GERMANY, Aug. 21—For the past two weeks we have been conducting tent meetings here in Stuttgart, a beautiful city with a population of 500,000. Over 70% of the major buildings of this city were destroyed by bombs, so it is almost impossible to secure a large auditorium, but God has graciously made it possible for us to minister in a fine tent. The crowds have been excellent, and the response to the altar calls has been most gratifying.

We are so happy that God has permitted us to visit Germany at this time where the spiritual need and hunger are so great. It was just a month ago last Friday when we were in the tent in Minneapolis with Lorne Fox at the time the tornado struck the city. I was carried approximately 100 feet through the air, and sustained broken ribs and broken collar bone, and injuries to my head and limbs. I was treated that night at the hospital, and the next day I suffered intense pain. I was scarcely able to move. I realized that unless God touched my body I would be unable to continue our schedule for overseas ministry. My wife and I had to drive to North Carolina for our baggage, then to New York to catch our boat, which was due to sail in one week's time.

On Saturday evening Brother and Sister Fox visited us, and after a time of prayer we decided to undertake our journey with faith in the Lord. As I entered the car on Sunday morning, I was suffering intense pain and was extremely weak, but the moment we began to drive the Lord graciously touched my body, and every trace of pain instantly vanished. New strength began to flow into my body. As a result, I am now ministering in Germany in perfect health and strength, and give God all the praise for His wonderful love and care.—Willard C. Cantelon.

AMONG THE ASSEMBLIES

FRESNO, CALIF.—In July we had a two-week meeting with the Collins Brothers of Texas. Several were saved and a number filled with the Holy Spirit. The church was blessed and a spirit of revival continues.—J. R. Duncan, Pastor.

YONCALLA, OREG.—We had a wonderful seven-week meeting with Evangelist G. W. Hocker of Cottage Grove, Oreg. God blessed from the very first service. A goodly number were saved and baptized with the Holy Spirit. We baptized 38 in water.—Harold E. Beaty, Pastor.

GREENWOOD, ARK.—We had a successful meeting with Evangelist and Mrs. Bobby Ray of Fort Smith, Ark. Thirteen were saved, and a number testified of receiving healing. We broke our Sunday School attendance record.—Everett Hogan, Pastor.

GREENWOOD, MISS.—We had a fine revival with the Eskelin Family. We began the meetings in the open beside the church, but after the first night the crowds were so large that we moved to the Fairgrounds Arena. The attendance averaged between 125 and 350 each night, which is very good during the extreme hot weather. Quite a number were saved, and many new people attended the meeting. On the last night Brother Eskelin raised \$500 in pledges for the foundation of a new church, which is to be located one block south of the new hospital.—Homer Thompson, Pastor.

SLOCOME, ALA.—We had a successful meeting with Evangelists Edna Glass and Louise Raley of Florida. The presence of the Lord was manifested in a gracious way. Over 20 were saved or reclaimed. Three received the baptism of the Holy Ghost, and a number were healed by the power of God.—C. C. Hidle, Pastor.

EUREKA SPRINGS, ARK.—In August we had a two-week meeting in the city auditorium with the Clifton Erickson Evangelistic Party. Large crowds attended and numbers were saved. We were privileged to witness the power of God in healing cancer, arthritis, goiters and many other afflictions. Brother Erickson and A. S. Teuber brought messages on faith and salvation that mightily moved the people.—H. E. Shaw, Pastor.

EAST KANE, PA.—We had a three-week tent meeting with Evangelist Arthur E. Davies of Shamokin, Pa. God's power and blessing were manifest throughout the meeting. Fifteen souls were saved or reclaimed, and a large number testified to definite healings. Quite a number of new people were reached by the anointed and positive ministry of the evangelist. The church was also edified.—Arthur E. Hardt, 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.

BELLEVUE, KY.—Glad Tidings Assembly, Sept. 13—23; Evangelist Joe Johnson, Jamestown, N. Dak.—by Irene Doepke, Pastor.

GREENVILLE, S. C.—First Assembly of God, Sept. 9—23; Evangelist Christian Hild.—by G. E. Gould, Pastor.

BIRMINGHAM, ALA.—Sayreton Assembly of God, 4008 24th St. N., Sept. 23—Oct. 7; Evangelist Marvin L. Smith.—by Robert Gowins, Pastor.

SHREVEPORT, LA.—Tent meeting (1,000 seats) Sept. 30—Oct. 22; Ogilvie Evangelistic Party. (C. H. Miller is Pastor.)

TRENTON, TENN.—Assembly of God, meeting in progress; Evangelist R. E. Gilliam, North Little Rock, Ark.—by Harvey C. Meek, Pastor.

IRWIN, PA.—Assembly of God, 5th and Oak Sts., Sept. 9—23; Evangelist and Mrs. J. Lee Gorman.—by Joseph L. Pittman, Pastor.

CAMDEN, N. J.—Calvary Tabernacle, 570 Walnut St., meeting in progress; Evangelist Eddie Anderson, Providence, R. I.—by H. W. Barnes, Pastor.

HOPE, ARK.—Gospel Tabernacle, Sept. 9—30 or longer; Evangelist Willie C. DeMerchant, Waxahachie, Tex. O. M. Montgomery is Pastor.—by S. Joseph Geno, Assistant.

MADRAS, OREG.—Assembly of God, Sept. 9—23; Evangelist Evelyn A. Molander.—by Don Trimmer, Pastor.

PENDER, NEBR.—Assembly of God, Sept. 9—; Evangelist Harry Walker, Cour d'Alene, Idaho.—by L. S. Nichols, Pastor.

WAVERLY, MASS.—Assembly of God, Sept. 9—; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Carl Lindberg is Pastor.)

MCDONALD, OHIO—Summit Pentecostal Church, meeting in progress; Evangelist Eva V. Hagans, Stoystown, Pa. (Oscar McWhirt is Pastor.)

ROSWELL, N. MEX.—Union tent meeting, Sept. 14—30; Evangelist William A. Ward. Full Gospel churches co-operating. For information write Paul Savage, Pastor, First Assembly of God.—by M. E. Parlotz, Business Manager.

SCRANTON, PA.—Annual Fall Prayer Conference of the Eastern District, Scranton Pentecostal Church, 825 Green Ridge St., Oct. 2—4. Services 9:30 a.m., 2:30 and 7:30 p.m. O. L. Harrup of Alexandria, Va., night speaker. For accommodations write Pastor F. F. Reidenbach, 825 Green Ridge St., Scranton, Pa.—by J. E. Jenkins, Prayer League Leader.

ALBUQUERQUE, N. MEX.—Valley Gospel Tabernacle, meeting in progress; Evangelist Norris Wright, Espanola, N. Mex.—by Everett Smith, Pastor.

SALISBURY CENTER, N. Y.—Full Gospel Church, Sept. 16—30; Evangelist L. C. Robie, Union Springs, N. Y.—by Joseph A. Falcone, Pastor.

ROSEBURG, OREG.—Assembly of God, meeting in progress; Evangelists Mark and Huldah Buntain of Canada. (Vernon Klemm is Pastor.)

GILLETT, WIS.—Assembly of God, Oct. 9—21; Evangelist A. M. Selness, Revere, N. Dak. Neighboring assemblies co-operating.—by John Timm, Pastor.

PHILADELPHIA, PA.—Highway Tabernacle, 19th and Green Sts., Sept. 16—Oct. 7, every night except Monday; Evangelist Howard Rus-thoi of California.—by Wallace S. Bragg, Pastor.

FREEPORT, PA.—Gospel Tabernacle, 214 High St., Sept. 16—30; Evangelist Lillian Rahn-ner, Plainfield, N. J.—by Charles Shaffer, Pastor.

MICHIGAN CITY, IND.—Meeting in progress; Evangelist and Mrs. R. J. Baggs, Savage, Md.—by David E. Garns, Pastor.

MOBERLY, MO.—Assembly of God, Sept. 9—30; Evangelist Joseph G. Garland, Huntsville, Mo.—by C. C. Truitt, Pastor.

ELGIN, TEX.—Meeting in progress; Evangelist and Mrs. B. M. McCutchen, Austin, Tex. (M. C. Rutherford is Pastor.)

PUEBLO, COLO.—First Assembly of God, Sept. 19—30; Evangelists Virgil and Edythe Warens. (Richard D. Emerson is Pastor.)

ST. LOUIS, MO.—Berea Temple, Sept. 9—23; Henry Family and Evangelist Victor Smith.—by J. D. Cockman, Pastor.

RIVER ROUGE, MICH.—Assembly of God, Sept. 20—23; Evangelist Fred Squire from England.—by Seth Balmer, Pastor.

JENNINGS, LA.—Assembly of God, Sept. 16—30 or longer; Evangelist S. E. Wreyford, El Dorado, Ark.—by William R. Blair, Pastor.

JOHNSON CITY, TENN.—Sept. 9—30; Evangelists Bessie L. Fisher and Nell Gaines Cheek, Memphis, Tenn. (Silas H. Jones is Pastor.)

HOUSTON, TEX.—Central Assembly of God, Cor. Quitman and Keene, Sept. 9—30; Evangelist F. C. Cornell, Tulsa, Okla.—by W. Austin Wilkerson, Pastor.

DISTRICT S. S. CONVENTION—Assembly of God, 7th and B Sts., Springfield, Oreg., Sept. 24—26. Speakers, Paul Copeland, Wayne Fagerstrom, and Paul Trulin. For information and accommodations write Pastor Arthur Hyland, 833 E. St., Springfield, Oreg.—by Robert W. Pirtle, Oregon Sunday School Director.

WITH CHRIST

MORENCY A. HAWKINS of Anadarko, Okla. went to be with Christ on June 29, 1951. Brother Hawkins was one of our supernuated ministers and was 74 years old.

PENTECOST, THE CALVARY ROAD

(Continued from page three)

this church and that church, this denomination and that, and bring us together into one body? Brother, sister, it was that we might not miss the glorious privilege and power to make known this message to the vast multitudes.

Unless you and I have a goal, we're not going to go forward. Paul said his goal was the prize of the high calling of God which is in Christ Jesus. He felt he had not yet entered into the fulness of that which God had for him, and he said, "I'm going to do something about it. I'm going to press. I'm going to stretch every muscle toward the goal."

Paul said, "Forgetting those things which are behind, and reaching forth unto those things which lie ahead, I press toward the mark for the prize in Christ Jesus." That's the prize! That's the goal! But that takes some pressing. Pressed out of measure; oh, yes, many a time. Pressing on, stretching forward, setting the goal before me. The prize is the greatest that heaven could offer to us; therefore let us lay aside every weight and press forward on the Calvary road.

Multitudes of us in Pentecost have not gone very far on the Calvary road. The Calvary road is the road of separation. The Calvary road is the road of sacrifice. The Calvary road is the road of the revelation of the Lord Jesus Christ. God has been dealing with us. We have wondered sometimes why the Lord has brought us to some of the tests, some of the trials, some of the disappointments, some of the hard places that we have met on the Calvary road.

You remember how Jacob clung to his Benjamin. He had lost everything else and he thought that was enough. Sometimes we have laid down this, and we have sacrificed that, and we've said, "That's enough. I want to keep this Benjamin. He belongs to me. I can't give him up. You can have everything else but don't take my Benjamin from me."

Perhaps Jacob wrestled and prayed over it many a time. Jacob, you mean? You don't mean Jacob, who became the prince of God in power and prayer! Yes, I mean him. He had a Benjamin. He prayed through that night long ago but now he could not give up his Benjamin. Many of us have had answers to prayers that have been so gracious and so marvelous that we have said, "Oh, I can keep my Benjamin. God answers my prayers. God blesses me. I'll keep my Benjamin, because, after all, I don't know what I would do without him." But you will have to give him up.

What did God do to Jacob to get his Benjamin? He nearly starved him to death. We wouldn't like that, would we? But I want to tell you that when God begins to reach out after your Benjamin it will mean something to you. It cost Jacob more now than it did at the brook Jabbok. It cost him more now to be separated from his Benjamin than all else he had gone through in his life. Day after day, week after week, month after month, God dealt with him through hunger, until finally it meant either death or Benjamin.

Not only was he himself being deprived, but all the others about him were being deprived too. When we do not give up our Benjamin, and when we hold on to something precious which God has put His finger on, we not only lose in our own experience, but we become so barren, and so fruitless, and so spineless, that others suffer too. The son begged the father and said, "If you had only given us Benjamin, we could have been there and returned with food. You are keeping the whole company famishing for the very lack of your consecration, of your yieldedness to God."

Many of us in Pentecost have lost the vision and have turned in the road which would bring to us honor, and give us a name, and bring to us a place among the churches, and now we're starving. We must either give up and surrender all and come back to the Calvary road, or we will lose what we have. God

is waiting now, patiently dealing with us in the most tender compassion, telling us that He has a deep desire that we might reach the goal. He has set before us a prize—oh, such a prize, such a high calling, and it's worth all the pressing, it's worth all that we can lay down, and all the Benjamins that we can sacrifice for that prize. Shall we miss it? No, I yield my Benjamin, Lord. And so Jacob finally came to the end of himself and said, "Well, if needs be, take him"—shedding lots of tears.

As Brother Tunmore used to say, "Lord, take it anyhow. If I bawl, take it. If I struggle, take it. Take it anyhow." So I say to Him lots of times, "Lord, don't pay any attention to my tears, because they are all from the old self-life. It has been wounded, and it's hurt." I've said many times that if I had all the tears that I've shed for poor Marie, pitying myself (oh, there would be buckets full, I'm sure) I would say, "Lord, take them and pour them out for the lost world, for sinners." For it takes tears to bring a heart in touch with the Master.

When our Lord came to Mount Olivet, His heart was moved with compassion as He looked upon that city and knew what was soon to happen, and He wept over Jerusalem. We need to stand in that place and catch the vision. We need to behold the needy world and see the need of missions. When God's children can weep for lost souls, the vision's there. Have you lost it? How long is it since you shed tears for a soul? I won't ask how many tears you have shed for yourself lately. But oh, on this Calvary road we find the richest and greatest blessings—the fellowship with Him, even in His sufferings. Oh, the joy of sitting at His feet, and the blessing that comes as He lays a burden of prayer upon our hearts for some needy soul, or for some missionary.

There was a garden in the place where He was crucified. Have you found your garden? If you are on this Calvary road you have taken your place with the apostle Paul who said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." The tests are so strong these days that I'm discouraged many a time. But there's a garden in the place of crucifixion. Where He was crucified there was a garden. Do you know what grows in that garden? The Rose of Sharon and the Lily of the Valley, they grow in that garden. You are never touched with a knife, you are never separated from something that cuts to the heart, but what you have the fragrance of the Lily.

I want to read a poem to you, and I would like for you to make a little consecration to the Master. This poem has meant much to me. I've had it for many years in my Bible, and I've changed it from one Bible to another. I've laid it on the floor before me, and I've read it on my knees. I've read it in the pulpit, I've read it on the radio, and I'm reading it to you today, for I want some of you who have slipped from the Calvary road to make a consecration to return. Great things are in store for us. "How deep shall the Cross go in your life?"

"How can I answer the question before me? How do I know what all it entails? How can I say just how deep in my being The place of the cross that once rent the veil?"

"All that I know is that deep down within me

Are longings for holiness, quivering there, Speechless and worthless, but living on always, Nothing but heart throbs. Thou knowest my prayer.

"Oh, wilt Thou cleanse me from all defilement?"

Oh, canst Thou meet such a sinner as I? Saved—yes, I know—yet daily defeated! Oh, mighty Saviour, help me or I die.

"Swift as an echo Thou camest before me, Lord, I can see Thee. Down in the dust Will I lay me still lower and lower: Give me the power of Thy Pentecost.

"Oh, for the power to win souls around me, Sincerely I ask Thee to answer today. Lord, I am baffled by conflict around me, About me, within me, blocking my way.

"Hark, hark, my soul, what is it thou hearest?"

'Stand on thy feet while I speak unto thee, The cross is the symbol, the sign of the conquest,

Choose now how deep in thy life it may be.

"I cannot, I cannot, I answer Him trembling; 'Thou knowest, Thou only, the great need in me.

Choose Thou, oh, my crucified, mighty Redeemer,

How far and how deep shall Thy cross go in me.'

"He answered, is answering, and oh, how I praise Him

That there is a place for mortals like me, Where victory is certain, and victory triumphant,

Where life is abundant and spirit is free.

"You ask where I found it? I found it in Jesus,

Defeated and baffled, no light did I see, Till I plunged self away, completely abandoned,

And simply said, Yes, to the cross life in me." PENTECOST—THE CALVARY ROAD!

WHAT HAPPENED IN ATLANTA

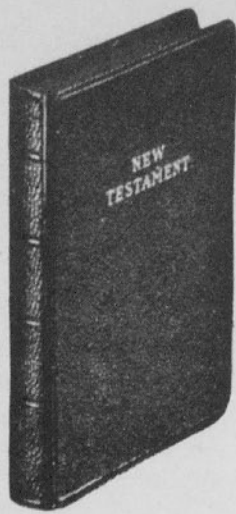
(Continued from page six)

fifth ballot A. A. Wilson was elected, receiving 362 out of 526 votes cast.

A resolution was passed concerning religious liberty in Italy. In view of the oppression of Pentecostal and other evangelical groups in Italy, the resolution appeals to the U. S. Department of State to see that these groups are fully protected in freedom of worship and propagation of the faith when revising the peace treaty and constitutional agreements with the Government of Italy.

Another resolution was passed which will permit District C. A. Presidents to remain in office through their thirty-eighth year, instead of resigning when they pass thirty-five. This does not apply to local C. A. leaders. The age limits for C.A.'s will remain thirteen to thirty-five.

A further resolution concerning the C. A. work had to do with Speed-the-Light offerings. It urged all local C. A. groups to take an offering for Speed-the-Light each month. It provided that all undesignated Speed-the-Light offerings, (group, sectional, and district) be apportioned as follows: 70% for Speed-



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206	ST. JOHN 13
11 For he knew who should betray him; therefore said he, Ye are not all clean.	<i>Judas noted as the traitor</i>
<i>Jesus warns of betrayal and rejection</i>	21 When Jē'sus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
12 So after he had washed their feet, and had taken his	

This Testament is a black letter edition, and is size 2 $\frac{3}{4}$ x4 $\frac{1}{4}$ x $\frac{1}{2}$ inches. It is bound in black Marvellum with limp covers, red edges, and gilt stamped cover.

1 EV 435 25 cents

ST. LUKE 23	[154]	<i>The crucifixion</i>
a great company of people, and of women, which also bewailed and lamented him.	ters of Greek and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	
28 But Jē'sus turning unto them said, Daughters of Jē-ry'sá-lēm, weep not for me, but weep for yourselves, and for your children.	39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.	

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the-Light foreign missions projects, 20% for District home missions, and up to 10% as needed for administration. The 20% for District home missions will be used exclusively for church buildings in the establishing of new assemblies. The resolution carried.

A final resolution was passed which will incorporate into the Bylaws a provision for the new Pension Plan for our ministers, which this General Council had authorized.

Tuesday Afternoon

During the devotional service, Dorothy Whitner of North India sang, "I Will Still Thy Pilot Be," and J. B. Davis preached a stirring sermon on "The Open Door of Service." Brother Steelberg then called Pastor and Mrs. Louis Turnbull of Los Angeles to the platform and announced that this was their fiftieth wedding anniversary. He said that since Brother and Sister Turnbull were veterans in the work of God, it was fitting that the General Council should pay them loving tribute on this occasion and that each of them should say a few words.

Mrs. Turnbull said that they had been very happy together throughout all these years. However, when someone wished her another fifty years of happy married life, she said she had replied, "I hope not: I hope to be in the glory land before another fifty years, but as long as we are here I want to give every ounce of my strength to the work of the Lord Jesus Christ."

Brother Turnbull told how they went to India as missionaries in November 1901, just three months after their wedding, and how good the Lord had been to them during their twenty years in India and their thirty years back in America. He said it was while serving in India that they learned of the Pentecostal blessing from some missionary friends. They became hungry for it and received their portion, and they have been Pentecostal ever since.

A resolution concerning Social Security and the Clergy was presented, as follows:

Whereas there is a rising movement to include the clergy in the provisions of the Social Security program; and,

Whereas we shall be totally unable to provide for our ministers in any way comparable to the Social Security provisions which, in addition to retirement, also include disability, child and widow survivorship, and unemployment benefits;

Be it resolved, that this General Council go on record to the Congress of the U.S.A. favoring the inclusion of the clergy under the benefits of the Social Security program at the earliest possible moment.

And be it further resolved that we instruct our District Officers to circulate a petition favoring such action from our constituency, both lay and ministerial, which when completed shall be forwarded to the Congress through the office of the General Secretary.

After some debate pro and con, the foregoing resolution was referred to a committee for further study.

The General Council adopted the report of the Committee of the Women's Missionary Councils and authorized the Executive Presbytery to put it in proper parliamentary form. The report was as follows:

Whereas, practically every District of our constituency (with the possible exceptions of three or four) has now organized a District Women's Missionary Council; and

Whereas, the work of the Women's Missionary Council has grown to the extent that for the benefit of the missionaries there is a dire need of regulation and unification of its activities from headquarters;

We the Committee on W. M. C. activities therefore request:

1. That the W.M.C. be recognized as a national

organization and an integral part of the Assemblies of God.

2. That a full-time national director be appointed to supervise and co-ordinate the activities of the organization. We suggest this office be supported as follows:

a. By annual offerings from each local W. M. C. organization taken on W. M. C. Day which shall be on or near February 14.

b. By offerings received on W. M. C. Days at missionary conventions throughout the constituency.

c. By regular offerings from District Women's Missionary Councils.

d. These offerings to be subsidized by funds from the Foreign and Home Missions Departments until the national W.M.C. Office can be self-supporting.

The W.M.C. has a four-fold program, as follows: (1) Foreign missions. (2) National Home Missions. (3) District Home Missions. (4) Needs of the local church.

Our goal for 1952 is: (1) A W.M.C. in every church. (2) Every W. M. C. member an intercessor. (3) Every member a soul winner. (4) Every missionary child sponsored by a local W. M. C. group. (5) Every child in our children's homes sponsored by a local W.M.C. group. (6) A subscription to all of our main periodicals for every public library in the U.S.A. (7) Every missionary remembered with a gift parcel at Christmas and on his or her birthday.

The General Council voted to designate the Chaplaincy Commission of the National Association of Evangelicals as the official agency to represent the Assemblies of God in the processing of all applications of Assemblies of God ministers for commissions in the chaplaincy of the armed forces of the U. S. A.

In view of the fact that many of our churches do not use the name "Assemblies of God," and since this leads to confusion, lack of recognition, and difficulty for visitors who are looking for one of our churches the General Council voted to recommend that all churches which find it possible and practical should change their name to "Assemblies of God Church." Should this be impractical at present, the words "Assemblies of God" should be incorporated on their church signs and advertisements.

The request of the Northwest District that Frank Gray be recognized as an honorary member of the General Presbytery was quickly granted.

An excellent report was given concerning Personal Evangelism and the Council voted to adopt it. The report recommended that an all-out effort be launched throughout every part of our Fellowship to win souls to Christ through personal witnessing. It suggested that a committee be set up to promote this effort, and that someone at headquarters be appointed to work with this committee and to co-ordinate its endeavors.

A lengthy report was received from the Radio Committee. It recommended: (1) That a Radio Representative be appointed in each District. (2) That the Foreign Missions Department devise means by which certain missionary funds could be used in sponsoring Revivaltime on foreign stations. (3) That because of the tremendous demands upon the office of the General Superintendent for time and ministry, a committee be appointed to explore the possibility of having a full-time speaker and director of Revivaltime.

The final resolution to be passed was a lengthy expression of gratitude to all the ministers, friends, civic officials, etc. whose kindness had helped to make the convention a success. The twenty-fourth biennial General Council adjourned at 4:10 p.m. on Tuesday, August 21.

THE EVENING MEETINGS

(Continued from page seven)

providing food and clothing for the children at the Assiut Orphanage during the war when many others in Egypt were starving. God has certainly honored the "Nile Mother's" faith. I am anxious to read the entire story. You will want to read it, too. The book can be ordered from the Gospel Publishing House. (Number 2 EV 543. Price \$2.00.)

It was worth coming to Atlanta to hear Mrs. Eileen Hummel from California sing "The Holy City." Later, at the request of her pastor, Arne Vick, she sang, "Home, Sweet Home." Brother Vick, the evening speaker, commented that Mrs. Hummel is a wonderful answer to the question, "Can anything good come out of Hollywood?"

His sermon on "The Ministry of Tears" was the most solemn of the convention, but God blessed it to our hearts in a wonderful way. Brother Vick's plea was for intercession for our own loved ones who are without Christ. He said: "The great victories of the church are not won in our board meetings, nor in our conventions, nor in our preaching services. The great victories of the church are wrought in solitary seclusion with a burden for the lost. In all of nature God has decreed that travail shall precede birth. In Pentecost today many are looking for shortcuts. We are snipping the cocoon, and the product that emerges is an evidence that we are wrong. If we do not pay the price we get an inferior product. The ministry of tears is the most neglected ministry in the church today." Brother Vick said that he is a product of the ministry of tears, and perhaps that is why he feels so strongly on the subject. Whatever the reason is, he surely feels his message and he was enabled by the power of the Spirit to help others to see the importance of "praying in the Holy Ghost" for those who are lost. There was a great response when the altar call was given.

* * *

Many out-of-town visitors went home after the Tuesday afternoon service, since the business sessions of the General Council had concluded, but there was still a good group out for the evening service. Brother and Sister Davis from the West Florida District sang, "When He Reached Down His Hand For Me." A former Georgia Congressman, Wm. D. Upshaw, gave a short testimony of how God healed him last February when he threw away his crutches that he had depended on for fifty-nine years. Last Friday night when the Governor spoke he referred to Brother Upshaw as an old friend, and he told of his amazement when he saw him walking without crutches. The Governor said, "He tells me that God did it. I know that only God could do it!"

Sister Rice from Southwestern Bible School played a violin solo, "The Holy City," as an offertory. Just before the message from the Word, Sister Eileen Hummel sang again by special request, "What Shall I Give Thee, Master?"

Ralph M. Riggs' thrilling message was on "Pentecost and Christ's Return." He spoke of the great mountain peaks in this world's history—Christ's birth, life, death and resurrection, and His second advent. The first part of his message was concerning the emotional

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Contains pictures of Patty, her mother, father, aunt and others who love her, and shows ways in which their love for her is expressed. All lead up to the greatest love of all, the love of Jesus which is thereby made more personal to the child. 24 pages, 11 four-color pictures.

8 EV 5557 75c



WE ARE HELPERS PATTIBOOK NO. 4

Contains pictures of children and examples of ways in which they are helping. The book is to be used to increase the child's scope of being helpful, and to teach him the true spirit of helping. 22 pages, 10 four-color pictures.

8 EV 5559 75c

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appeal of Christ's return—that it is a personal matter between us and Jesus, and that we are commanded to watch as a bride eagerly awaits her bridegroom. The second half of the message was concerned with the appeal to the intellect—that we can know for a surety, as well as feel, that Christ is coming soon.

Brother Riggs spoke of the signs of the times which Jesus told us we should discern, and he pointed out some of the most outstanding ones: (1) The return of the Jews to Palestine is one great sign. He said that in the last three and one-quarter years 548,000 Jews have returned to Palestine. They are returning at the rate of thirty thousand a month, or a thousand a day. The Jews are a nation for the first time in 2500 years. (2) The awakening and militant aggression of Russia is another sign that Jesus is coming soon. (3) The religions of the world indicate that we are approaching the end of the age. Shintoism, Confucianism, Llamaism are examples of the false religions of the world that are being bound together for the approaching worship of Antichrist. (4) The world government of the last days is to be found in embryo in the United Nations.

Two dangers were pointed out. One danger is in setting dates for His return, or feeling that we cannot launch out into intensified work for God because Jesus is coming soon. He said that this is "logic in reverse." Because Jesus is coming soon we should work more earnestly than ever, before the night falls when no man can work. The other danger is that we go to sleep and forget His coming. He closed with the appeal that if we love the Lord Jesus we must get out and work for Him, thus hastening His soon return.

It was wonderful to me that the closing note of the General Council should be on the second coming of Jesus. Perhaps, if Jesus tarries another two years, we shall meet in a General Council session again. If so, I hope you will be there. But should He come before that time we shall not need another General Council for we shall all be at home with the Lord and the redeemed forever.

Looking for that Blessed Hope, I remain,
Affectionately yours,
Dorothy

The reason why so many are against the Bible is because they know the Bible is against them.—G. B. Bowes.

STUDY THE BIBLE AT HOME

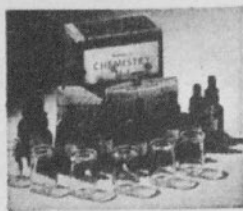
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SERMONS IN CHEMISTRY



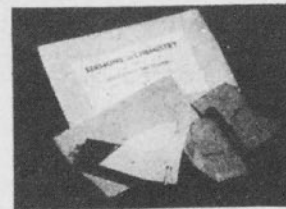
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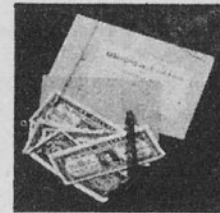
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