

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

The Pentecostal Evangel

Weekly Voice of the Assemblies of God

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APRIL 3, 1955

Loyalty Campaign



Easter Sunday

April 10

to

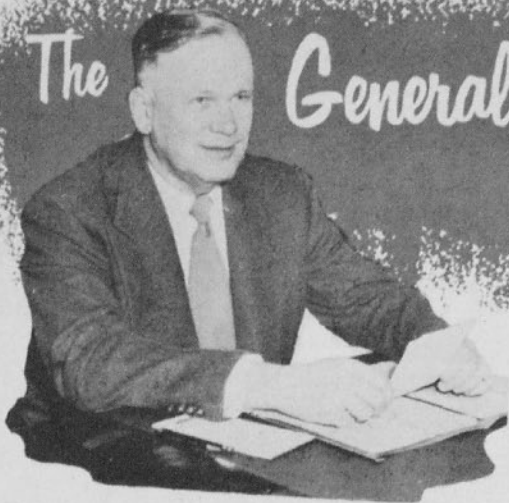
Pentecost Sunday

May 29



“Be Thou Faithful”

—Revelation 2:10



The General Superintendent SPEAKS

The Lord Reigneth

Jesus said, "I will build my church, and the gates of hell shall not prevail against it."

This is a day of confusion and conflict. Out from one's own fireside in ever-widening circles, the turmoil and strife increases in height and intensity. "The wicked are like the troubled sea, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

But, "in the fourth watch of the night, Jesus went unto them, walking on the sea." Or, we can say, our Lord stands as an eternal mighty rock upon which the waves and tides and strong floods have beat themselves in vain throughout the ages. This great Rock of Ages is the only sure and stable factor in the convulsions of this sick and dying world. There, in the security and majesty of His eternal Deity, He calmly pursues that eternal purpose to which He has set His hand.

Spiritually speaking, this old world is full of huts and shacks and sprawling edifices of "wood, hay and stubble." Heathen religions, false philosophies and human creations of various kinds are but flimsy structures built upon the sand. They are bound to fall. They cannot endure the testing to which they must inevitably be submitted. They are inherently weak and contain the elements of their own destruction.

Communism is the latest and possibly the most sprawling (wide-spread and far-reaching) of the devil's creations. It is a passing phenomenon. It cannot long endure. Recognizing no God, no Christ,

no morals, no ethics, no truth, no mercy, no justice, it is constructed of error and evil and falsehood. How certain is its complete collapse and utter demolition. No need for us to fear concerning its destiny. It cannot be otherwise. It is dangerous to live in or near it. Like a wounded wild beast with a few minutes to live, it must be given a wide berth. But its ultimate death and doom is determined and sure.

All such buildings shall fall. It is only a matter of time until "every wall shall fall to the ground" (Ezekiel 38:20), and the great cities of the nations shall fall (Revelation 16:19). The rubbish and the litter shall then be cleared away and God's kingdom shall be established on the earth. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27).

In the midst of the temporary and transitory buildings of this world our Lord is constructing a church that is flood-proof, fire-proof, earthquake-proof, cyclone-proof, decay-proof and judgment-proof. "Upon this rock," He said, "I will build my church, and the gates of hell shall not prevail against it." He Himself is building it. It is built upon Himself the only eternal One. He is the chief corner-stone; the apostles and prophets are the foundation; and we, His people, are the living stones which are fitly framed together into a holy temple in the Lord, to be an habitation of God through the Spirit. All over the world, pieces of spiritual material are being prepared—dug out, cut and sawed, measured and polished, made ready to fill an eternal place in the temple of God. One day the house will be assembled. "There shall be neither hammer nor axe

nor any tool of iron heard" on that day. Like the bones of Ezekiel's vision, the stones will all come together in a moment of time and we shall arise to meet our Lord who will dwell within us for evermore.

Here is a divine paradox. Christ is the Builder and yet the Church is built upon Him. Paul was a wise master-builder and yet, as an apostle, he was a part of the foundation. You and I are living stones in God's great temple and yet He has called us to "build thereon." While we are working for Him, He is working on us, in preparation for that day. He said, "I will build my church." How wonderful to know that He is doing the work on us and through us. Our sole responsibility, like that of a tool or a piece of stone, is to yield to the Great Builder. We are not responsible for drawing the plans. We are not even asked to act as consultants. Our whole duty is to abandon ourselves, our abilities, our all to His momentary and daily control and use. "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep" (Psalm 127:1, 2).

How wonderful and precious to know that the government is upon His shoulders. We have but to behold and admire His marvelous work with all confidence that He that hath begun a good work will perform it successfully and on His own schedule of time. We have but to trust Him, the Great Master Builder. We yield our all for Him to work on us and through us according to His will. We meet every issue, one at a time, in His strength and wisdom. We live a day at a time. We do each day's work as unto Him and with His enabling. And then, we lie down and sleep, casting all our care upon Him.

Hear C. M. Ward on REVIVALTIME . . .

NOT MANY FATHERS (1 Corinthians 4:15)

SERMON SUBJECT FOR APRIL 3

SUNDAY 10:30 P.M. ABC NETWORK



BIGGER!

A bigger EVANGEL is on the way.



WATCH FOR IT!

As thorns and thistles sprang with the curse, so thorns and thistles were driven down hard into the brow of the Man who accepted the curse for the race. As through a tree in Eden came the curse and the fall, so by a tree at Calvary came the blessing and the life.

The Cross—Earth's Badge of Shame

D. M. PANTON

IN THE ANCIENT WORLD A CROSS INVOLVED such shame and ignominy that at first it was a punishment inflicted only on slaves. Moreover, because it was the most lingering and painful form of death, this penalty was reserved for the worst crimes. Many forms of death have been used—fire, sword, axe, poison; but in so many cases these other forms have been associated with honor, that the cross alone stands forth, historically, as shameful and disreputable, combining the utmost severity with the utmost disgrace. That is why the Cross was a stumblingblock to Jews and foolishness to Greeks.

Shame—so far as it can be inflicted on a man from without—never sank lower than the cross. So to all seekers after pure reason, salvation by a dead Man on a cross is “foolishness.”

But there was something in the cross far more awful than its public shame. “Christ,” says Paul, “hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that *hangeth on a tree*” (Gal. 3:13).

There were two curses, two anathemas from God, which descended as a thunderbolt on sinful man: one, a curse for broken law—“Cursed is every one that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10); the second, a curse attached to a special form of death—hanging on a tree. The Jews sometimes hoisted a criminal up on a pole as a public spectacle; this was a curse which fell, therefore, as the extreme of ceremonial pollution.

Now the first curse from God, that resulting from broken law, could not fall on Christ, for He had obeyed the Law in full. But the second curse, crucifixion, actually and at once exposed our Lord to the full blast of the wrath of God: the Cross was not only a shame before man, but it exposed the Crucified to the legal anathema of the Most High.

Against all this background of

shame and curse we find Paul's startling and challenging utterance: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ” (Gal. 6:14). For Paul to say that he gloried in a cross was as startling to the ancient world as though we said that our joy is the hangman's rope and that we expect divine salvation through the gallows. Not only is the Cross something in which Paul glories, but it is the *only* thing—the most disgraceful has become the only glorious. The badge of deepest shame has become the symbol of earth's greatest glory.

How was this possible? All of us, having come short of the glory of God, were destined to the shame of the cross on earth and the punishment of hell in eternity. But “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” The thunderbolt of God's curse—all curses in one—crashed into the bosom of Jesus; and God never strikes twice for the same sin. Today the curse is abso-

lutely expiated because of the Cross. As thorns and thistles sprang with the curse, so thorns and thistles were driven down hard into the brow of the Man who accepted the curse for the race; and as through a tree in Eden came the curse and the fall, so by a tree at Calvary came the blessing and the life. If our Lord was to bear the curse for us, it could be only by crucifixion. The Cross is a vital part of the redemption: in no other way could the curse alight on Him, and so be lifted from us. Like the serpent in the wilderness, “so MUST the Son of man be lifted up.”

So it is that all Paul's glory centered in the Cross: not in the incarnation, though it brought God in touch with man; not in the Divine example, though it inspired him to obedience; not in the Second Advent, however comforting; not in his own labors, sufferings, and tears—with their promise of reward. The heart of all revelation beats forever on the outstretched arms of the Cross. So, amazingly, it is the Cross, itself the plan of God, which uniquely reveals Him as love—love stronger than hate, deeper than sin, and mightier than hell.

A Christianity robbed of the Cross is a Christianity robbed of its glory; for what the sun is to the solar system, what the needle is to the compass, what the keystone is to the arch, what the heart is to the body—that the Cross is to the redeemed soul.

Not only was Christ crucified for me, but when I have been identified with Him I find that I was crucified *with* Him. The cross lacerated *me* when it lacerated *Him*, for He was on it in my stead; when the nails rent His body, they rent mine. All this becomes actual in the moment of faith: “I am crucified with Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20). It is by the death of Christ alone that we are regenerated. This divine

(Continued on page ten)



Love's Triumph in Gethsemane

ROBERT W. CUMMINGS

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:2).

THE FIRST PART OF THIS VERSE describes the most terrible fact of human history and of the history of the universe. The holy Son of God, the One altogether lovely, in whom dwelt all the infinite perfection of the Father—God made Him to be sin.

Isaiah saw the marring of His visage, the wounding and bruising of His body, the chastisement and scourging of His naked back; and he knew that it was for the iniquity of us all. Men saw Him slapped and mocked and spat upon, crowned with thorns and sent out to die bearing His own cross, but they did not know that it was the Prince of Glory. Men and women looked upon His shameful crucifixion that marred His form more than the sons of men, and they esteemed Him "stricken, smitten of God, and afflicted." They did not know that they were gazing upon the Lord of lords and King of kings, the most beautiful of all the beautiful, the most adorable Son of the highest, holiest, Majesty. So none of those who were present at the marring of the visage and form of the Son of God had more than a dim conception of what they saw. Only the Father saw the Son being made sin.

We would not intrude upon that terrible scene in Gethsemane, even in imagination, if God had not told us what we could bear to hear, and revealed to us His desire that we might understand something of what happened there. In a sense, all of us were present when His soul was made an offering for sin, for it was by the transfer of our iniquity that He was made sin.

The Father was present to give to His Son the cup that would make Him to be sin. The Father knew from eternity the beauty, glory, and perfection of the Son of His delight. Even while Jesus had been a Man upon earth the Father had again and again borne testimony to Him, saying, "Thou art my beloved Son; in thee I am well pleased." He was the perfect image of the infinitely holy Father. It had pleased the Father that in Him should dwell all the fullness of

The author and his wife, Brother and Sister Cummings, are ministering in India. They plan to return to America this summer, arriving in New York about August 6.

the Godhead; so He was worthy of the pride and delight and love of His Father.

Moreover, the Father was the joy and delight of the Son. The Son delighted to do His Father's will; indeed it was the Son's "meat." He lived to please His Father. Who then could describe the blessedness of the fellowship and the perfection of love and harmony between the Father and the Son?

Then the hour came when the Father and the Son were to redeem us from all iniquity and make us the righteousness of God. Evil had made us to be sin. The poison of deceit was in our tongues, and the poison of asps in our lips. Our mouths were full of cursing and bitterness. Our feet were walking the ways of evil and misery. We had been brought to Gethsemane, the winepress of the wrath of God; yet so blind were we and so utterly deceived by the "serpent" that even there we went fast asleep. We had turned every one to our own way and had become utterly abominable.

Our poor minds cannot penetrate very far into that meeting in the Garden when the Father made His Son to be sin for

us. But a human illustration will help. Out in India we sometimes see men full of leprosy. Words utterly fail to convey the horror of their condition. Now suppose you had an only son in whom you delighted, one who was the very incarnation of all that you could want a son to be. Let us say that you and your son decide to save a certain leper who is full of leprosy. You go to his hovel, where he lives in all his uncleanness and filth. And there you realize that there is only one way by which the leper can become utterly clean—that horrible, loathsome disease must be transferred to your son, so that his incorruptible vitality and pure blood might get a chance to meet it in battle and destroy it.

Only then would you begin to get an inkling of what the Father suffered when He laid upon His Son the iniquity of us all, and made Him to be sin for us.

Not just the leprosy of one leper, not just the curse of one son of Adam, not just the iniquity of one degraded sinner, not just the sicknesses and diseases of one human life, but the sins of the whole world, the curse of all humanity, all our sicknesses and our infirmities were laid upon the spotless Son of the holy Father. And it was the part of the Father to lay that crushing weight upon His Son. No wonder that holy soul being made an offering for sin cried out in agony, "O my Father, if it be possible, let this cup pass from me. . . ."

Everything in the holy nature of the Father and of the Son must have recoiled in horror from that uttermost sacrifice. But Love triumphed, and the Father made Him who knew no sin to be sin for us, that we might be redeemed.

If the first part of our text describes the greatest tragedy that ever took place, the concluding part of that verse sets forth the mightiest victory and the most glorious triumph of the ages. Out of that tragedy we have become "the righteousness of God in HIM." The man full of "leprosy" has become so clean that he can be presented with exceeding joy, without spot or blemish, before the throne of God's holy glory. The sinner, who was filled with the poison of the serpent until he had lost all semblance of the image of God in which he had been created, and had become changed into the image of the serpent himself, now is transformed by the power of the great sacrifice of the Father and the Son so that He is being conformed to the perfect image of the glorious Son of God. Many sons are being brought into the heavenly glory of the righteousness of God. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"—this was Love's triumph in Gethsemane!

THE PENTECOSTAL EVANGEL

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“CHEAP CROSSES”

EDWIN RAYMOND ANDERSON

A GENTLEMAN OF MY ACQUAINTANCE had recently returned from a business trip through some of the Central American republics. As we met for dinner I asked him, “What made the greatest impression upon you?”

He arched a smile, pursed his lips in thought, and answered, “Well, I can tell you in just two words: cheap crosses.”

I stared in surprise. “Cheap crosses! What do you mean?”

Then he related this incident.

“I had reached this particular place upon one of their important religious festivals,” he said. “Everywhere I turned, everywhere I looked, I saw crosses—crosses of all kinds, of all sizes, all the way from the very expensive down to the crudest of home-made affairs. Later I learned that it was ‘required’ of the people either to carry or to display a cross upon that special day.

“Well, I shall never forget the moment of turning into a side street, and coming upon that small cart with its drowsy donkey and its equally drowsy peddler. He had only one kind of product for sale, and the cart was loaded with them. They were crosses, made of wood, poorly put together.

“What struck me was the sign atop that pile. It read, ‘CHEAP CROSSES.’ Obviously here was a religion of convenience, and he was doing his bit in meeting it. . . .”

“Cheap crosses.” I think that can be written over against a good deal of what passes for religious observance in this day! Men desire a belief which does not bind them to high cost, or press too sharply where the pocketbook is concerned. But it is always well to remember that what is without price is likewise without power, however attractive the purchase price may be.

Let us not be content to apply this principle to a lost world alone! The Holy Spirit would arouse the Christians with this same searching, uncomfortable, cutting truth. There is a personal price, a high cost connected with belief in Christ. In these last days it is more than necessary for each of His blood-bought own to enter more thoroughly into the heart-felt declaration of David, “Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing” (2 Sam. 24:24). Perhaps it required a long and drastic exercise of heart, and much prompting of the Holy

Spirit, ere David reached this pinnacle.

This is a day of ease, comfort, and carnal carelessness. The desire of people to get “something for nothing” is cursing us, causing many to seek delightful detours and smooth side paths rather than the clear, high line of Christian duty.

We need to look long and lovingly at Calvary, time after time, to learn that there simply cannot be any “cheap crosses.” We must catch a glimpse of the infinite cost of “so great salvation.” Behold the blessed One in the fierce battle of Gethsemane, sweating “as it were great drops of blood,” crying out to the Father, “Not my will, but thine, be done.” We need to go back to the portrait of the Saviour which Paul presented—“Christ Jesus . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” There at Calvary love reached its wonderful limit; there grace spanned the farthest extent of its glory, and mercy magnified itself beyond degree. When the Son submitted Himself to Calvary He was demonstrating the fathomless cost of redemption. And even now the Holy Spirit, who was present at that awesome occasion, presents the power of the Cross as a penetrating persuasion to win our complete consecrated and undivided allegiance.

We need to experience the power of the Cross in our lives continually. The privilege of walking with God must not be lightly esteemed. There is no natural desire in the heart of man to behold the agonies of the Cross or to take up one’s personal cross and follow the Saviour daily; but when we become overwhelmed with the price He paid to redeem us, we cry with Paul, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

The Spirit is continually dealing with us, cutting across the comfort and convenience and complacency of our lives, to make us willing to pay the price of carrying our cross. He who spared not His own Son, surely will not spare us the keenest sort of judgment if we spare ourselves in any way from making a full surrender. There are no “cheap crosses” for those who would walk with God on the highway of holiness.



No Birth Certificate

Fifty million people in the United States, it is stated on good authority, are unable to give satisfactory legal proof that they were born. Birth certificates are assuming importance increasingly. The fact that folk are physically present and alive seems insufficient evidence that they were born. The “cogito ergo sum” (I think therefore I am), posited by an eminent philosopher, was sufficient for him in establishing the fact of his being.

It is fortunate that in the realm of religion, the evidence of spiritual life is not a certificate or legal document. The beggar whom Jesus healed knew that whereas he was blind now he was able to see. Officials of the Jewish Church tried to convince him that he was legally blind, in spite of the fact that he could see. Spiritually, however, it is a fact that all are dead in trespasses and sins. Some may have the appearance of life without its potency. Some may be very active; they may abound in good works and be faultless in their morality; but even for such there is the possibility that the Judge will say, “I never knew you.”

We know that we have passed from death unto life by certain infallible proofs. The fruit of the Spirit is possibly the best evidence of spiritual life. Dead trees bear no fruit and it matters not when, where, under what circumstances, or by whom planted. By this same token also shall men know that we are Christ’s disciples.

—The United Evangelical

DOUBTS REMOVED—Luke 24:36-44

“Jesus himself stood in the midst of them” (v. 36).

On the evening of the first Easter, as the disciples met together, the Lord joined them. That gathering set a precedent for all Christian meetings that have followed. Until He came, their gathering was anything but an inspiration. Suddenly He appeared, and then all was changed.

Jesus came in spite of their unworthiness. He came at a time when they were unprepared. He came when they needed Him badly. He came when they were assembled together lamenting His absence. He came when they were filled with doubts and misgivings.

What a change took place at His coming! He quelled their troubled thoughts and calmed their fears. He gave substantial evidence of His resurrection. He removed their fear, and gave them joy instead. He dispelled their doubts and uncertainties, and gave them assurance that these things were a fulfillment of the Scriptures. John ends his account of this event by saying, “Then were the disciples glad, when they saw the Lord.”

The same Jesus will do for you today what He did for that dejected crowd in that day of long ago.

—DON MALLOWH

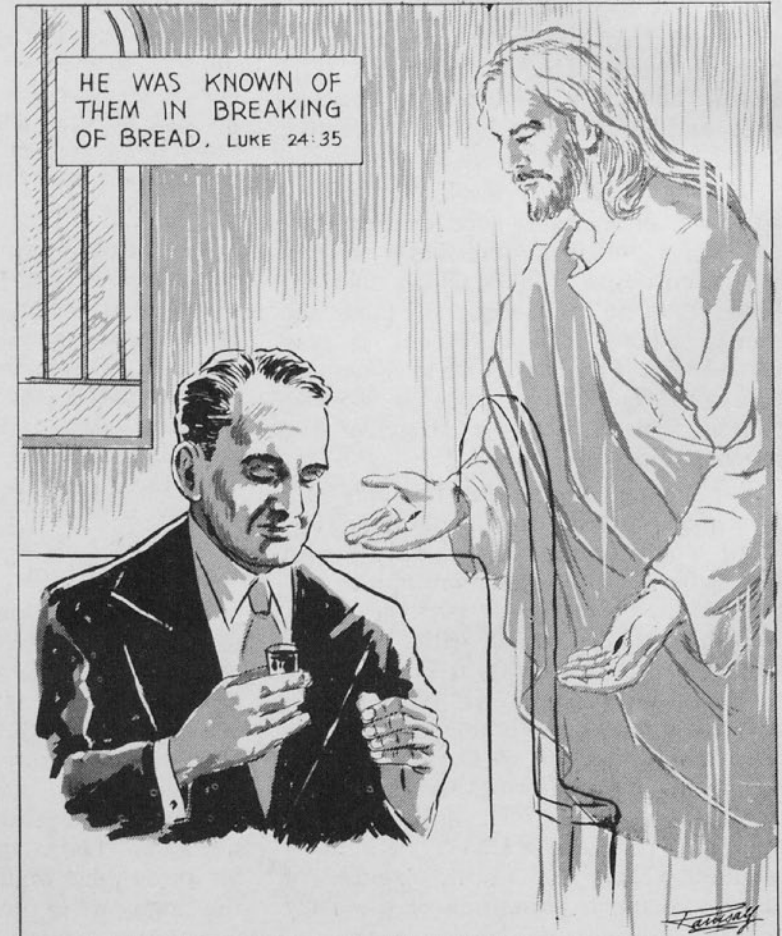
THURSDAY, April 7

COMMISSIONING HIS DISCIPLES—Luke 24:45-53

“And ye are witnesses of these things” (v. 48).

God has chosen to work through men and women to accomplish the task of gathering from all nations a people for His name. He cannot commit the task to angels, for they are restricted to ministering to the saints. He therefore depends on redeemed men to carry to fallen men the offer of salvation.

COMMUNION WITH THE RISEN CHRIST



Daily DEVOTIONS

BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

...they searched the Scriptures daily

MONDAY, April 4

FELLOWSHIP WITH THE RISEN CHRIST—Luke 24:13-27

“Jesus himself drew near, and went with them” (v. 15).

Who were these two men on the road to Emmaus? One was Cleopas (Alphaeus), and the other may have been his son James. Mary, the wife of Cleopas, had already been to the tomb of Jesus with other women in the early morning, had seen the risen Lord, and had taken back word quickly to the unbelieving men (Matt. 28:8-10).

Why did Mary not recognize Jesus when He entered her house? Mark 16:12 tells us that on this Emmaus walk He appeared in *another form*. She was probably busy in the kitchen when the men arrived, and Oriental hospitality would not permit her to take any notice of a stranger brought in to eat with them. But what a glorious surprise when Jesus broke the bread, revealed the scars on His hands, and manifested Himself!

Will you ask Jesus to draw near and walk with you through this day? You may have this revelation of Himself fresh every day. Each time you sit down to a meal, ask Him to make Himself known to you in the breaking of bread. He will open your understanding and deepen your love for His Word; then you will know moment by moment what it means to have a burning heart.

—ALICE E. LUCE

TUESDAY, April 5

JESUS RECOGNIZED—Luke 24:28-35

“And their eyes were opened, and they knew him” (v. 31).

Did you really believe that you walked life's journey alone? And that no one cared about your disappointments and shattered dreams? Jesus cared. He proved it by walking with these disappointed disciples. Tenderly He showed them from the Scriptures that Calvary was a part of God's plan. Their hearts burned within them as they listened. In the breaking of the bread their eyes were opened, and they recognized their divine Companion.

How pathetic it is that so often our eyes are blinded by unbelief, or by absorption in our own griefs, so that we fail to recognize Christ's presence with us. We walk weighted down with disappointments and blasted hopes, when all the while we might have been rejoicing over His companionship.

Just as Calvary was in the plan of God, so your present fiery trial is known to the Lord, and He will make it work out to His glory and to your good. He cares, and He walks unflinchingly by your side.

“Oh, yes, He cares, I know He cares,
His heart is touched with my grief.

When the path is weary, the long night dreary,
I know my Saviour cares.”

—EMIL A. BALLIET

We are His witnesses. The commission given to the disciples before the Ascension has been handed down to the disciples of every succeeding generation. "Ye are witnesses"—by words, by deeds, by every act of living. And the witness each child of God gives to the onlooking world will either exalt Christ or bring shame to the Saviour.

Our Lord is looking for witnesses. "Ye are witnesses"—witnesses of the truth that God is love, that sin can be forgiven, that God is willing and even longing to become a Heavenly Father to all who will receive His Son. The message will be silenced unless the children of God fulfill their commission to witness.

—M. K. MORRIS

FRIDAY, April 8

THE DOUBTER RESTORED—John 20:24-29

"But Thomas... was not with them when Jesus came" (v. 24).

Throughout the centuries Thomas has been criticized, sometimes unmercifully, for doubting at first the truth that Jesus had risen from the dead and had actually been seen by the other disciples. Possibly you too have used the saying in derision, "You're just a doubting Thomas!" Isn't it true that too often we criticize others instead of trying to understand them? How much heartache and ill will could be eliminated if people would try to put themselves in the place of the person they criticize!

The scripture portion for today helps explain why Thomas was a victim of doubt and uncertainty. A supernatural event had occurred that beggared imagination. It seemed incredible that such a thing could happen—it seemed too good to be true! Have you ever wondered why Thomas wasn't with the other disciples that eventful evening? Did he have a good excuse? Was he about doing good? Was he in good company? Or did he just feel "too tired" to "go to meeting" that night?

A last thought is one of warning to us all. Christians are eagerly anticipating that glorious day when Jesus will come back for those who are prepared and watching. In trying days such as these we must place a determined guard upon our lives, our thoughts, and our actions so that when He comes, those dreadful words will not be said of us, "But he was not with them when Jesus came."

—HARRY M. MYERS

SATURDAY, April 9

THE DENIER RECLAIMED—John 21:15-22

"What is that to thee? follow thou me" (v. 22).

After Jesus had lovingly restored Peter to His fellowship after his denial, and

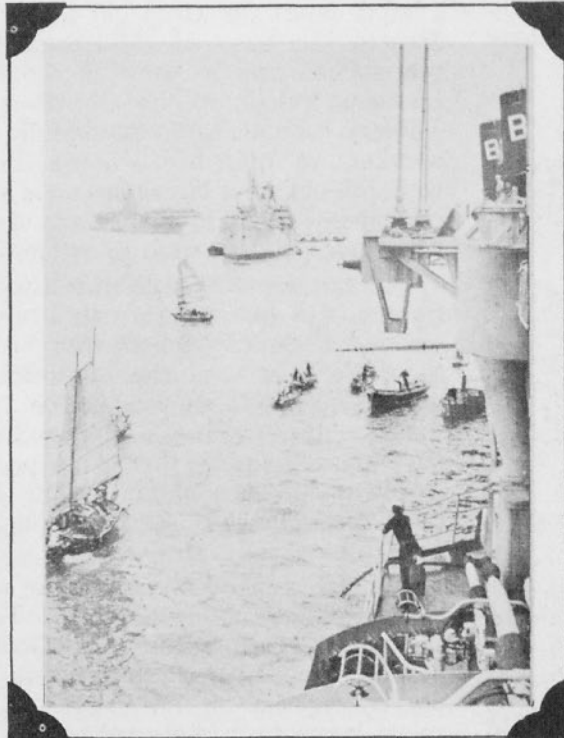
had recommissioned him for the task before him, He gave him a glimpse of future suffering, "signifying by what death he [Peter] should glorify God." Peter desired to know how his fellow apostle, John, was to fare. Jesus gently rebuked his attitude and told him that he was not to fasten his attention on others, but that he should concentrate on his own individual relationship with Him. "What is that to thee? follow thou me."

There is a profound lesson here for everyone who desires to follow Christ. We are not to stumble at the quick success of others, when we ourselves advance at a slower pace. Nor should we allow the problems of others to distress us so as to cause us to waver in our

course. The question often arises: Why does God permit good people to pass through difficult circumstances? We should remember that God deals individually with all His children. We can see the difficulties of others, but not the grace of God that sustains them.

Again, we are not to become faint-hearted over the failures of our fellow Christians. When a highly respected servant of God shows some fault unworthy of a child of God, the confidence of some weak brethren is shaken. This must not be! Christ calls us individually, "Follow thou me." As we follow Him, He will be true to us, and we shall one day see that He has done all things well.

—MELVIN L. HODGES



Yes,
Your
Brother
Is in
This
Picture

Yes, your own brother is in this picture. In fact, many of your brothers are in it—brothers in Christ, that is. The picture represents the Seventh Fleet, just off the coast of China, and attached to it there are hundreds of sailors from our own Assemblies.

We're proud of our brothers. Many of them have organized prayer groups and Bible studies and do extensive personal evangelism on their ships. While the threat of war hangs over Formosan waters and all the Far East, they are busy winning men for God!

We want to help our brothers. Many of them write to the Servicemen's Division for encouragement and help. They ask for Reveille, gospel tracts, and other material to help them in their work. We're pleased they write and express their needs.

We're responsible to our brothers. But sometimes when they request help the Servicemen's Division doesn't have funds with which to give it. Will we fail them and the other sailors throughout the Navy when they ask for aid? They certainly haven't failed us! **YOU AND YOUR GIFT TO THIS WORK CAN LEND THEM A HELPING HAND.**

Send your contribution today to the

SERVICEMEN'S DIVISION

434 West Pacific Street, Springfield 1, Missouri

Revival Among the Young People In Japan

Robert W. Frivold, Nagoya, Japan

Last Sunday afternoon (February 6) we started our Sunday School with a packed auditorium of boys and girls. Many older folk were standing at the back of the building and outside. There were about 180 children in attendance and only three of these had ever been in Sunday School before! This fact alone

presents a marvelous challenge to bring Christ to this needy area.

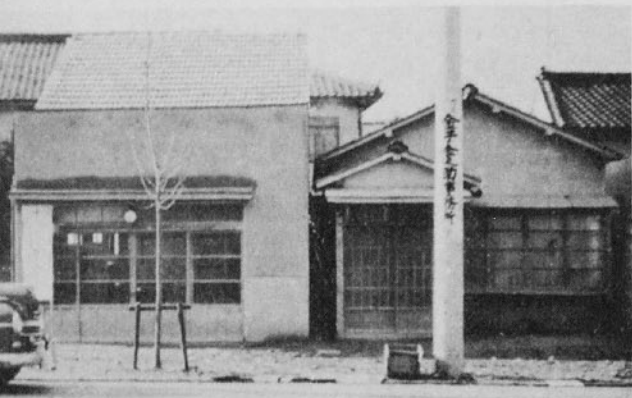
On Monday and Tuesday evenings of this same week, we followed up the Sunday School with special children's meetings. On Monday evening there was a heavy rainstorm which cut the attendance to 120, but each child presented a very eager desire to know all about this *kamisama* (God) of the Christians. On Tuesday evening, with wonderfully clear weather, we again had a house jammed with 260 children. Grownups were standing outside, trying to peer in and see just why these children were so interested!

We can see that with this congregation, it will be necessary to have two sessions of Sunday School, the first for the little folks, and the other for the older people. We are working on a plan to have the children's Sunday School on Sunday morning, the young people's in the afternoon, and the English Bible Class and Japanese service during the week.

We are assisted by two fine young ladies from the Bible School in Tokyo, and are glad to report that God has blessed our combined efforts as we have worked together in this project. These young ladies are consecrated to the Lord and we feel that God has favored us in sending them to us.

Improvements on the building are needed to make more room for the people. In all the churches of Japan there is a foyer or *genkan* where the people leave their shoes before entering the auditorium. Because this building was designed for a general store, this foyer was not included. It will have to be added. We have discovered that a room can be made in the attic which will give us a nice Sunday School room. The estimated cost of the foyer, the room upstairs, and a sidewalk from the building to the street is \$300, which is not expensive considering the value of these improvements. The purchase price of the building and lot is \$2100. The land in Japan is usually rented because the owners do not want to sell it, but in this case the building and land are sold together.

A very keen interest has prevailed throughout the neighborhood and we are thrilled to have this building.



Assembly of God, Nagoya, Japan.



Many children came on S.S. opening day.



Brother Frivold with workers and children.

URGENT NOTICE!

When sending relief clothing to the Oriental Relief Agency, it is important that you send it to the warehouse at 1119 S. "G" Street (rear), Tacoma, Washington.

All correspondence pertaining to relief goods should be sent to Walter Clifford, 4501 N. 9th Street, Tacoma 6, Washington.

MISSIONARY News Notes



Martha Jacobson returned to Nigeria, West Africa, on February 16 for another term of service.

* * *

Timothy Dean arrived at the home of Mr. and Mrs. John Gottschalk in Colombo, Ceylon, on February 12. Congratulations!

* * *

Anthony Giordano has returned from Paraguay, South America, on furlough to join his family at 604 Spring Street, Elizabeth 4, New Jersey.

* * *

Paul Goodwin and his family left recently for Jamaica to continue their missionary work there.

* * *

Jonathan Cary was born to Mr. and Mrs. J. C. Jackson of Chile on February 28. Congratulations!

* * *

Mr. and Mrs. Wesley Bjur announce the birth of Deborah Irene on February 22. Congratulations!

The service of Christ is the business of my life. The will of Christ is the law of my life. The presence of Christ is the joy of my life. The glory of Christ is the crown of my life.—Anonymous.



Mr. and Mrs. Paul Goodwin
Jamaica

WE HAD TO TURN AWAY TWELVE YOUNG MEN

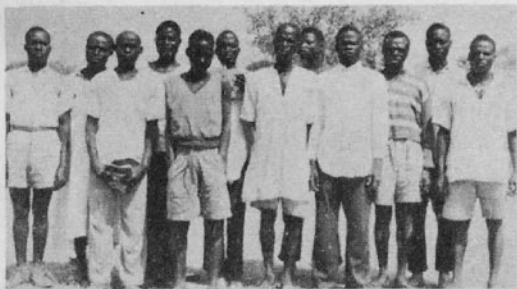
Ralph and Velma Cobb, Nigeria

No wonder they were disappointed. Some of them had traveled 150 miles to attend school!

Our Bible School here in Northern Nigeria started a new term at the first of the year with 35 enrolled.

Our hearts were saddened when we had to tell twelve of the fine young men who came to Bible School that there was no support or room for them and they must return home. Some of these boys had come over 150 miles; and if you could have seen the look of disappointment on their faces when they were told they would have to leave, it would have done something to you that you would never forget. May the Lord help us that we may never again have to turn away young men who have offered their lives for the Lord's service. Six dollars a month or eighteen dollars a semester will support a student. We are in need of another dormitory and chapel. Will you please pray that the Lord will supply this need.

During November and December we conducted women's meetings and classes in villages that never had them before. These were conducted by Minnie Ecklund and Lillian Bach. Not only were the women taught the Bible but there were classes in hygiene and sewing. We do thank God for the wonderful way He blessed in these classes and we wish you would remember us in prayer as we plan



The twelve young men who were turned away because there was no room or support for them.



Nigerian women holding their babies, and wearing the dresses they made in sewing class.

women's classes in other villages when this semester of Bible School is finished. The work among the women is very important and we need someone to give full time to it. We are praying that God will send someone for this work. Will you pray too?

ANOTHER BEGINNING IN KOREA

A. B. Chesnut

The Pentecostal ministers and workers of Korea held a ten-day conference to plan a church program that will meet the needs of that country for today.

Through the many years of strife and trouble in Korea, these men had continued to believe and trust God. They have all received the Baptism of the Holy Spirit and are willing to sacrifice for Christ. The weather had dropped to below zero and during the conference it was necessary for most of them to sleep in the church to keep warm.

Overflow crowds attended the night services and many of the local Christians were baptized in the Holy Ghost. Everyone present was encouraged to broaden his ministry to include all persons. The past two generations of Koreans have been deprived of education, and with the freedom they are now enjoying there has come an all-consuming passion for learning. The youth especially long for an education. We would therefore ask an interest in your prayers in behalf of our full gospel Bible School, that God will enable us to train many young men and women who will go forth to reap the ripened harvest.



A group of our Assemblies of God workers and some American servicemen at the Conference.

MONTHLY REPORT Foreign Missions Department

January, 1955

CONTRIBUTIONS

Alabama	\$ 2,151.94	North Dakota	2,649.12
Appalachian	549.64	Northwest	26,926.95
Arizona	1,253.01	Ohio	12,822.61
Arkansas	2,517.06	Oklahoma	10,030.28
Eastern	11,936.35	Oregon	12,589.28
Georgia	1,861.62	Polish Branch	17.12
German Br.	1,412.46	Potomac	5,389.76
Greek Br.	164.97	Rocky Mtn.	4,175.26
Hungarian Br.	210.88	Russian Br.	447.56
Illinois	9,234.04	So Calif.	34,593.23
Indiana	6,036.41	South Carolina	348.89
Italian Branch	200.00	South Dakota	1,386.30
Jugoslavian Br.	14.03	South Florida	4,333.18
Kansas	6,753.58	South Idaho	176.41
Kentucky	911.36	South Missouri	9,799.81
Lat. Am. Br.	110.00	South Texas	8,308.66
Louisiana	1,588.34	Tennessee	1,260.35
Michigan	11,360.56	Texas	10,616.59
Minnesota	10,312.80	Ukrainian Br.	81.52
Mississippi	906.11	West Central	5,958.83
Montana	4,377.99	West Florida	1,810.43
Nebraska	3,729.45	West Texas	3,802.89
New England	3,070.88	Wisc.-N. Mich.	4,318.95
New Jersey	4,629.49	Wyoming	463.62
New Mexico	1,965.99	Alaska	200.83
New York	8,254.19	Canada	820.50
No. Calif.-Nev.	13,416.62	Foreign	199.77
North Carolina	849.10	Miscellaneous	49.14
		Legacies	3,001.77

Total Amount Reported	\$276,038.48
District Funds	\$17,273.97
Nat'l Home Missions	3,980.17
Office Expense	5,592.13
Literature	
Given Direct to Foreign Missions	35,730.14 62,576.41

Received for Council Foreign Missions	\$213,462.07
Received For Non-Council Foreign Missions	2,858.89
Missionary Offerings Not Allocated to Any State	28,791.02

Total Receipts for Foreign Missions	\$245,111.98
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DISBURSEMENTS

Basutoland	\$ 476.56	Brit. Guiana	121.50
Belgian Congo	4,283.76	Paraguay	2,310.27
Gold Coast	8,235.63	Peru	3,472.41
Iberia	8,501.96	Uruguay	1,052.00
Nigeria	12,861.50	Venezuela	2,153.16
Nyasaland	2,205.90	Egypt	7,937.05
Sierra Leone	882.51	Greece	317.00
Tanganyika	568.52	Hash. Jordan Kingdom	583.82
Togo Dahomey	9,257.52	Iran	205.00
U. of S. Africa	4,691.16	Israel	5,216.90
Upper Volta	4,870.97	Lebanon	131.50
Europe	8,523.76	Syria	40.00
China	7,987.94	Burma	702.00
Fiji	480.66	Ceylon	3,084.72
Formosa	5,907.20	India	32,533.92
Hawaii	3,118.53	West Indies	14,995.54
Indonesia	8,233.09	Children's Education in U.S.	1,829.70
Japan	9,626.40	Deputation- al Expense	2,569.96
Korea	2,633.98	Fld. Secretaries	525.00
Malaya	4,184.67	Literature	316.64
Philippines	14,067.15	N. Y. Office Ship. Dept.	1,200.00
Samoa, Amer.	5,570.90	N. Y. Office Pub. Relations	860.00
Lat. Amer.		Refunds & Trans. to Other Depts.	2,276.96
Work in U.S.	596.72		
Cen. America	11,125.90		
Mexico	2,272.15		
Argentina	793.77		
Bolivia	2,738.68		
Brazil	6,312.79		
Chile	1,997.66		
Colombia	493.00		

Total Disbursements to Council Foreign Missionaries	\$237,935.09
Non-Council Missionaries	3,113.27

Total Disbursements	\$241,048.36
Charged to Hold Accounts	4,063.62

Total Receipts	\$245,111.98
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Send Foreign Missionary offerings to
**NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.

The Deaf: A Special Ministry of the Local Church

John R. Waldron



Shortly after assuming the pastorate of the Englewood Assembly of God in Independence, Missouri, I became deeply concerned about the Deaf in our area. There had been a class for the Deaf in the church, but it did not have a close relationship to the church. This became quite a burden on my heart. It seemed that I could do very little about this situation because of the lack of finances.

Finally after much prayer and meditation I asked Arla Beach of Elwood, Kansas, to take our Deaf Class. Sister Beach began driving to Independence each week-end. This proved to be a real help. The effective-



Arla Beach

ness of Sister Beach's ministry was limited since she lived so far from our area. In June of 1954 we asked her to move to Independence and give her full time to the work.

As a result, the Deaf are no longer a separate group but a part of the church—in spirit, in worship, in activity. The Deaf have their own classroom and their own literature. After their Sunday School class is finished, the Deaf meet with the rest of the school.

Each Tuesday evening the Deaf have their own service separate from the hearing. In these services they receive a background for understanding the Bible and the Christian way of life. On Thursday evening they meet with the regular congregation again and the entire service is interpreted into the sign language.

The Deaf have their own service on Sunday morning, as well, if their leader feels led to do so. Otherwise they assemble with the hearing congregation. Sister Beach interprets every part of the service into sign language. In this way the Deaf can understand and participate even in the singing which they follow in signs. The morning message is interpreted for them. The group always meets with the congregation on Sunday evening and participates in worship with the hearing people.

We want the Deaf to feel that they are an important part of Englewood Assembly in every way. Often the Deaf stand and give their testimony in the

sign language. Sister Beach interprets with her voice for the benefit of the hearing. The Deaf lift their hands in praise to the Lord along with the rest of the congregation.

During our building program the Deaf men were very co-operative, working with the other men of the church.

A number of the Deaf have come to the altar in our regular services to seek the Baptism in the Holy Spirit. They have manifested a real hunger to receive spiritual things.

I feel that we have been very fortunate in securing Sister Beach as a worker in our church. Not only does she work among the Deaf, but she acts as secretary to the pastor and assists in the young people's work. A large part of her spare time is spent visiting homes in the interests of the Sunday School.

In order to make it possible for Sister Beach to give full-time service, we set a minimum salary and furnished an apartment. The Deaf are encouraged to pay their tithes. The hearing people contribute toward the rental of the apartment. If necessary, the Sunday School contributes toward the salary. This plan of financing a full-time worker for the Deaf has been very satisfactory. I can recommend it to other pastors and churches.

Since we have formed a closer tie between the hearing and the Deaf, I can joyfully say that it has had a direct effect upon our local church. The hearing people have been encouraged to show friendliness and fellowship. One often sees hearing people visiting with the Deaf before and after services. Much of this fellowship is carried on with the aid of pencil and paper. However, a number of the hearing people have acquired the more simple expressions of greeting in the sign language.

Our Deaf friends manifest a very sincere and earnest Christian spirit. Many of them possess a jovial disposition which helps a great deal toward real Christian fellowship. There are sixteen in our Deaf group at the present time. There are several other Deaf friends who attend the services irregularly. Our group may be small, but we feel it is our responsibility to give them the gospel. We consider the Deaf and their children an integral part of our congregation. We encourage the men to join the Men's

Fellowship, and we urge the women to become a part of the Women's Missionary Council.

In recent months two hearing families have been led to the Lord as a direct result of the personal work of our Deaf members. These families attend our Sunday School and church services regularly. One of the men is now vice-president of the Men's Fellowship. In other words, the Deaf have not created a burden but instead they have gone out to win hearing people to Christ! We believe the Deaf can prove to be a valuable asset to any church or pastor who will catch the vision for work among the Deaf.

* * *

If you would like to have a class for the Deaf in your church, feel free to write to the National Home Missions Department for more information.

This summer Assemblies of God workers among the Deaf are planning four summer camps to reach the unsaved Deaf. You can help win lost Deaf to Christ by giving toward these Deaf camps. Send your gift for this united summer effort to the National Home Missions Department designated "Deaf Camps."

NATIONAL HOME MISSIONS DEPARTMENT
434 West Pacific Street
Springfield 1, Missouri

The Cross—Earth's Badge of Shame

(Continued from page three)

paradox—the Cross of Christ's shameful death—has become to us the Cross of life. We are born again on the outstretched arms of the Cross. Therefore "we preach Christ crucified... Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24). For we have found a power which can create a child of God, a wisdom which has compassed the regeneration of a universe, a love in which our wounded souls found life.

The Cross is not only a place of identification with Christ, but also one of separation from the world. It instantly puts undying enmity between the believer and the world. In the light of Calvary we begin to understand the world: it crucified the Son of God, and would do so again if it could. Therefore it is as good as dead to me; and not only dead but crucified (Gal. 6:14). There, in the light of the Cross, its vile character is exposed, its immoral tendency revealed, its horrible sin understood. It is now to me an enemy from which I flee with abhorrence and disdain.

And this startling enmity is mutual. The moment of my conversion the world casts me out. The child of God finds

himself bullied, threatened, and ridiculed; his actions and motives are misrepresented; his life is called puritanical and hypocritical; what he holds and teaches is "exploded" and belittled; and he himself is lost to society. The world sees at once that either Christianity will kill worldliness, or else worldliness must kill Christianity; it is a feud to the death: and so not only justification, but also sanctification, starts from the Cross; the child of God is not only regenerated, but also made holy, by the Cross.

The Cross reveals the holy holiness of Law. For only bearing sin, without ever having committed it, the Law of God struck the Son of God with its whole vengeance. What then will it do with the actual sinner! It reveals sin—for what has a cross to do with a humanity that has never sinned? If Jesus hung on the cross for all humanity, it was because all humanity has sinned. "The Lord hath laid on him the iniquity of us all."

Because Christ thus suffered, Christianity can reach down into the lowest hell of degradation and turn souls into the whiteness of heaven, changing the brute into the saint. So Paul, standing under the Cross, challenges the intellect of the world: "Where is the wise? where is the scribe? where is the disputer of this world?" The wise perish while they speculate, and the world's disputants go down into hell while accumulating vast stores of science. Let one stand forth and give a solitary example of sin cured, hearts regenerated, civilization created merely as a by-product, nations revolutionized, souls made holy—by some means other than the Cross. The crucifixion of the Son of God is a wisdom forged solely in the workshop of the Divine mind; and how could such an event occur without producing the salvation of the world? He who refuses the Cross, thwarts the plan drawn up by the Most High before the creation of the world, and defeats His secret purpose in the original creation of the race; whereas he who accepts the Cross finds the wisdom which God foreordained before the world for our good. He falls into place among the holy, partakers of God's secrets, is a conscious co-worker with God, becomes a companion of the Son of God, and is destined for eternal glory.

But millions have not accepted the Christ of the Cross. So God is holding Calvary before the eyes of a world that is mortally wounded, and upon which the last shadows are rapidly falling. Only the Cross can bring to man the light, life, holiness, and fellowship with God for which he was created.—Selected.

It was not the nails which held our Saviour to the cross, but our sins. Not the Roman soldiers, but His love for us, made Him suffer the penalty of our iniquities.

HEALED

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 24 W. Pacific St., Springfield 1, Mo.

HEART TROUBLE

For many years I was a conductor on the Rio Grande Railroad, but I developed severe heart trouble and had to be pensioned. For three and a half years I suffered terrible pain and could not do any kind of work.

In January 1954 my wife and I began to attend the First Assembly of God in Grand Junction. After we had gone to this church several times, deep conviction gripped me and I gave my heart to Christ.

Soon after this, I started seeking the baptism of the Holy Spirit. One night, while kneeling at the altar, I suffered a severe heart attack. The pain was so intense that my breath left me and I could not talk. My wife and some other Christians gathered around to pray. Pastor Kenneth R. Schmidt knelt beside me, placing

one hand over my heart and the other on my back. He said, "Brother Beard, you are having a serious heart attack, but God can heal you now!"

I nodded my head, still unable to speak; I was feeling weaker by the moment. The pastor then raised his hand and began talking to God, pleading for mercy. As he prayed I felt the pain leaving; immediately I received complete healing.

After this I made preparation to go back to work on the railroad. I told the officials how the Lord had healed my heart. They sent me to be examined by several surgeons and heart specialists; all of these doctors said my heart was all right and advised me to go back to work. One of them exclaimed, "The Lord did a wonderful job."

Now I am back at work, making my regular conductor runs. This has been the greatest year of my life. My wife and I have never been so happy, and our hearts ring with praises for our experience in the Lord.—C. F. Beard, 107 Grand Ave., Grand Junction, Colo.

(Endorsed by Kenneth R. Schmidt, Pastor, First Assembly of God, Grand Junction, Colo. He states, "I've checked into this testimony and found it to be authentic. Brother Beard's healing has stirred this whole section.")

C. A. DEPARTMENT MEMO

TO: C. A. Herald, Guide, Campus Ambassador, Speed-the-Light, Servicemen's Division, District services, and all auxiliary personnel
FROM: Dick Fulmer, National C. A. Secretary

I am directing this memo to each of our C. A. Department divisions. As you know, the functioning of our department, and the services which each of your divisions renders to our Assemblies of God constituency, depends entirely on the financial support our department receives from all our Assemblies in the annual offering on National C. A. Day—Sunday, April 24. Of course, we hope the returns will be generous so that all our services to young people can be continued and, if the Lord wills, even expanded in certain needy areas. In the meantime, we must continue to do the best possible job that can be done within the bounds of our limited budget. This means hard work and no waste. If we make every dollar count, I'm sure our churches will reward our faithful stewardship with their continued support.

DF:xy

Was It Good Friday?

INEZ STURGEON, OAKLAND, CALIF.

"GOD'S Friday," history called it!

"GOOD Friday," we have come to know it!

A day of contradictions... a day of mysteries... a day of jarring cross purposes!

Could it have been GOOD Friday when the great shining orb of the sun at its zenith pulled a mantle as "black as sackcloth of hair" over its face and left the world stumbling in inky darkness?

Could it have been GOOD Friday when He who was the Messiah of Israel wore a crown of thorns and held in His hand a broken reed as a scepter?

Could it have been GOOD Friday when the One of whom God said, "This is my beloved Son," stumbled beneath His own weapon of execution up "The Way of Sorrow" and there submitted to crucifixion? When He who is the Way, the Truth, the Light of Life was extinguished and obliterated by death?

Could it have been GOOD Friday when the representatives of the human race to whom "the inspiration of the Almighty giveth understanding" stood in gloating malevolence watching a man die an excruciating death as the result of their own lying and malediction?

Could it have been GOOD Friday when the earth which is "full of the goodness of the Lord" heaved and retched as in death throes?

Could it have been GOOD Friday when, agonizing on the central cross, was the One who was named, heralded and acclaimed "The Saviour of the World"?

This is what all nature felt!

This is what mankind saw!

These are the NATURAL, salient facts of the day we call GOOD Friday!

But could natural eyes and ears have been quickened to spiritual perceptions...

—They would have heard in that darkness which held the earth in stranglehold the words, "The people who sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

They would have gazed upon the One who claimed to be the Messiah of Israel ignominiously crucified but would have heard the victory trumpet proclaim: "The kingdoms of this world are become the kingdoms of his Christ—and he shall reign forever and ever."

They would have watched this Jesus of whom God said, "This is my beloved

Son," submitting to torture and pain, bearing the jeering of the mob ("if thou be the Christ, the chosen of God, come down from the cross") but would have heard the whisper of the Holy Spirit, "Yet it pleased the Lord to bruise him; he hath put him to grief: he shall see the travail of his soul, and shall be satisfied—for he shall bear their iniquities."

They would have perceived the rocks rending and the earth quaking, but would have known it was but a presage of the day when the whole creation "itself also shall be delivered from the bondage of the corruption into glorious liberty."

They would have seen the man named Jesus, the Saviour, bowing to death, but would have understood He was "made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man."

GOD'S Friday? GOOD Friday? Can we say it? Yes, for without it there would be no song which shall ring down the corridors of eternal ages saying,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, AND HAST REDEEMED US TO GOD BY THY BLOOD out of every kindred, and tongue, and people, and nation... AND WE SHALL REIGN ON THE EARTH!"

Southeastern WMC's To Meet at Nashville

The Lord is blessing the WMC gatherings at the regional conventions in a most unusual way. For fresh inspiration and renewed vision, plan to be on hand at Nashville, Tennessee, April 12 to 14, for the Southeast Regional Sunday School Convention and the following WMC meetings:

TUESDAY, April 12, 9:00 a.m.—WMC leadership conference at First Assembly of God, 11th and Boscobal, Nashville, for all district and sectional officers. Important planning and business.

WEDNESDAY, April 13, 7:45 a.m.—Fellowship breakfast at the Hermitage Hotel for all WMC members and friends. Interesting program planned. Write for reservation (until April 11) to Mrs. H. C. Meek, Box 394, Goodlettsville, Tennessee. Enclose \$1.50, and pick up ticket at

the General Council Booth (No. 17) in convention display hall.

THURSDAY, April 14, 2:00 p.m.—General WMC conference at the YMCA auditorium. Lillian Trasher of Egypt will be the featured speaker. Also a panel discussion (Gayle F. Lewis presiding).

NEWS

BGMC GOAL REACHED

The boys and girls of the Assemblies of God reached their goal on BGMC Day, February 6. The goal had been set at \$10,000. They went over the top with a total of \$10,034.01!

The money given by the children twelve years old and younger is used to supply Christian literature on foreign mission fields. The special offering taken on February 6 is to be used in the translation and printing of the "We Believe" books by R. M. Riggs. These will help our missionaries train national workers for greater service to their own people.

The five churches which had the largest BGMC Day offerings this year were:

Gospel Tabernacle, Hammond, In.\$230.84
Central Assembly, Springfield, Mo.\$200.00
Gospel Tabernacle, Minneapolis, Minn.\$126.30
Pentecostal Tabernacle, Elmira, N. Y.\$121.06
Gospel Tabernacle, Dearborn, Mich.\$107.20

The Boys and Girls Missionary Crusade was organized to supply the printed page to our missionaries in the languages of the people among whom they labor. The children collect their money in small wooden barrels which they bring to Sunday School once a month. The monthly offerings of the churches then are sent to the Foreign Missions Department at Springfield, Mo. where they are used for the printing of gospel literature for foreign lands.

AMONG THE ASSEMBLIES

ALTON, N. Y.—Evangelist Levi L. Storms of Sherburne, N. Y. was with us for a month. The anointed preaching of Brother Storms concerning the need of being sensitive to the moving of the Spirit brought us close to each other and to God.

The attendance and support was good, even though the winter weather made it difficult to get out some days. During the meeting, we took a step of faith and began a radio broadcast called "Gospel Light Radio Service." It is heard every Sunday afternoon at 3 p.m. over station WMBO, 1340 kc., Auburn, N. Y.—Stanton Virts, Pastor, Alton Gospel Tabernacle.

OYSTER, VA.—In January 1954, while pastoring a pioneer church in Exmore, Va., we had the opportunity to establish a new church in this small community located on the seaside of the Delmarva Peninsula. We began a meeting here which continued four weeks. During that meeting and the regular services which followed, 18 were saved. Several received the baptism of the Holy Ghost in their own homes. One man dreamed that he was speaking in other tongues and awakened to find himself being filled with the Holy Spirit according to Acts 2:4.

Last October Evangelist and Mrs. Percy Bentorf of Driver, Va. conducted a meeting in Exmore, which is located 25 miles north of Oyster. The folk of the Oyster church co-operated in this meeting. Ten were saved and five filled with the Spirit, including some from the Oyster church.

On January 18 Evangelist and Mrs. Robert Wallace of Portland, Me. came to Oyster for a 12-day meeting. Thirteen were gloriously saved, and 22 were filled with the Holy Spirit. Quite a number of those saved were also filled with the Spirit, including a Baptist Sunday School Superintendent and his entire family. Plans are now being made to set the new church in order.—Julian B. Goggin, Pastor.



NEHEMIAH 13:13 SAYS—

"THEY WERE COUNTED FAITHFUL"

Can Such a Report Be Given of Us?



**ENROLLMENT
PIN 15 EV 7021.**

25c for 12; \$1.75 for 100, net



**SIX MONTHS
AWARD PIN
15 EV 7022.**

25c each, net

Brightly burnished "Permalloy," with bronze lacquer finish.



**ANNUAL AWARD-
PINS ONLY
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Does the Sunday School hour always find you making your way up the church steps, Bible in hand, and on time; anxious to study God's Word? Can you be counted among the FAITHFUL?

Perhaps it hasn't been quite always in your case; perhaps it has been easy to be a few minutes late now and then. But you do want to do better; you do want to be counted among the faithful; and you determine anew, with the help of the Lord, to be a loyal Christian.

Now is the time to start. The Loyalty Campaign will be launched next Sunday in many of our Assemblies of God Sunday Schools, to continue through May 29. The main emphasis of the campaign will be consecutive attendance. Personal faithfulness counts in the eyes of the Lord!

In this day when so many things (even good and essential activities) are making a bid for our time, we need to check our lives to see that we are being faithful in the most important. Determine, with the help of the Lord, to be among those who are "counted faithful" in Sunday School attendance.

A Loyalty Award Pin System will be

introduced in many of our Sunday Schools on Easter Sunday. Each member will be given an Enrollment Pin which has the wording, "Be Thou Faithful," on it. This will introduce a pin system which will encourage each member of the Sunday School to continued faithfulness in attendance. At the end of six months, a bronze lacquer-finished pin will be given to those who qualify. This will be replaced at the end of twelve months by a permanent triple-gold-plated pin in which numbered discs may be inserted for each additional year of perfect attendance.

Perhaps there are some Sunday Schools which have not planned to start this system immediately. You can use the Sunday by Sunday emphasis of the Loyalty Campaign to advantage during the Loyalty Campaign even if you do not employ the pin system at present. "Be Thou Faithful" is the theme of the Loyalty Campaign this year. There is still time to write to the National Sunday School Department for further information.

Orders for the pins should be mailed IMMEDIATELY to the Gospel Publishing House, Springfield, Missouri.

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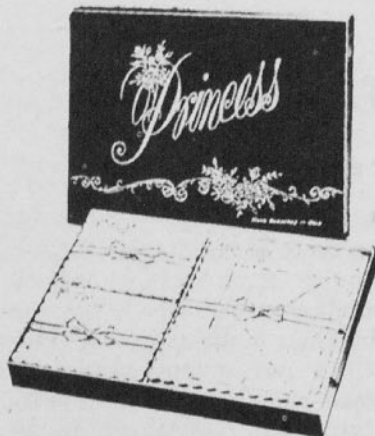
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PERRYTON, TEX.—On January 16, we closed a successful meeting with Evangelist Nick Golusin of Cincinnati, Ohio. Several were saved or filled with the Holy Spirit. We received blessing and help from the anointed messages of Brother Golusin.—R. F. Jones, Pastor.

TRIANGLE, VA.—On January 23 we closed a three-week meeting with Evangelist and Mrs. Alvin Kyle of Luke, Md. We thank God for the mighty outpouring of His Spirit. Six or seven were saved, backsliders were reclaimed, and several were filled with the Holy Ghost. Sick bodies were healed, and the Christians were revived. We enjoyed Brother and Sister Kyle's singing and music.—E. D. Penton, Pastor.

HUNTINGTON PARK, CALIF.—In July 1954 the Lord enabled us to open a new church in this city of 35,000. There were sixteen present at the first service. Evangelist Roxie Boone was with us for two weeks in October. The workers from our group went from house to house with the gospel. Several were saved, and a number testified to bodily healing. Recently at a Sunday night service a lady received the baptism of the Holy Spirit. The Sunday School averaged 80 the last quarter of 1954.—Pastor and Mrs. T. E. May.

OROVILLE, CALIF.—On January 9, Evangelist John C. Potet concluded a city-wide salvation and healing meeting. During the two weeks, God moved in our midst in a mighty way. Thirty or forty were saved or reclaimed.

A number testified to healing of various ailments from colds and sore throats to tumor, colitis, and cancer. One man with a broken foot left the platform carrying his crutches.

Many received the baptism of the Holy Spirit. A retired Baptist minister, who had been seeking the Baptism for almost four years, received a glorious infilling. He is a member of our congregation. Everyone is looking forward to the time when Brother Potet will return for another meeting.—Joe Sherrod, Pastor, Thermalito Full Gospel Church.

SPRINGFIELD, MO.—On January 23 we closed a successful meeting with Evangelist Johnnie Barnes of Fort Worth, Tex. Brother Barnes was a Methodist minister until he received the baptism of the Holy Spirit and came into the Pentecostal movement. One of the highlights of the meeting was the night he preached on "What Convinced Me of the Reality of the Baptism of the Holy Spirit." Three received the Baptism that night, and several others were filled with the Spirit during the meeting. Around 10 were saved or reclaimed. Two young men, who were saved on a Sunday night and filled with the Spirit the next night, have really worked to bring their friends to the Lord.

The last Sunday of the meeting we had 476 in Sunday School. Last Sunday night (Jan. 30) two young couples came to the altar to surrender their lives to the Lord.—Jack West, Pastor, South Side Assembly.

PITTSBURG, TEX.—On September 9, 1954, we were sent here by the presbyter. We purposed to trust God for support even though there was only one member left—a middle-aged lady with no regular income. The first Sunday my wife, eight-year-old son and I were the only people present for Sunday School. For the morning and evening services one other person came. The next week we prayed, visited, and invited folk. As a result, 14 were present for Sunday School and 16 for morning worship. Eighteen came for the first midweek service.

Unsaved neighbors and Christian friends loaned or gave us various things for housekeeping. When the first cold weather came, our boy was still barefooted. We prayed, and a total stranger drove into the church yard and gave me an offering, stating that he felt we had a need. It was exactly enough to buy a pair of shoes, a pair of socks, and pay the tithe. God has given us financial help from a variety of unexpected sources.

During these five months God has saved eight people, filled two with the Holy Ghost, called one to preach, and healed several of various afflictions. An alcoholic was saved and delivered, and another person was delivered from the cigarette habit.

The Sunday School attendance has been as high as 26, and we have five in a "shut-in class." We praise God for all He has done for us.—Pastor and Mrs. W. L. McClure.

ESSEX, ONT., CANADA—We had a glorious three-week meeting with the Sherratt-Mayfield Evangelistic Party of Oakland, Calif. Several were saved, healed, or filled with the Spirit. The old-time Pentecostal services were refreshing. To God be the glory; great things He has done!—W. H. Moody, Pastor, Essex Gospel Tabernacle.

MERCED, CALIF.—We have concluded a profitable three-week meeting with Evangelists Nola Stout and Norma Elliott of Springfield, Mo. We appreciated the consecrated musical talent and the anointed preaching. Many new people were brought in, and a number were saved. On the closing night, ten followed the Lord in water baptism. We have only been in our new building seven months, and the Lord is blessing and adding to our number.—J. C. Snyder, Pastor.

GOSHEN, OREG.—We felt that God wanted us to begin a work in this town, so we began holding services in a home. Later a man let us use a small house, rent free, for the services. The Lord blessed in this humble building. Souls were saved and believers filled with the Holy Spirit.

After we had been there five months, we felt that God wanted us to build a church. A lady donated \$600.00 and we bought a lot. God blessed in a wonderful way and we now have a church which is nearly completed. The building is valued at \$9,000. We held our first service in the new building on December 5 and partook of the Lord's Supper. We are trusting God for the money to complete the church. God is truly pouring out His Spirit in this "Land of Goshen."—Elizabeth Foster, Assistant Pastor. (Joe Dodson is Pastor.)

MUSKEGON, MICH.—About three months ago, we felt a special need for prayer and called a prayer meeting for Sunday afternoon. That night souls were saved. We have continued our Sunday afternoon prayer meetings and have seen a similar move for God every Sunday night since.

In January, Evangelist Byron Lee Wright and Musician Paul Myers were with us for three weeks. Many young people were saved and filled with the Spirit. About 25 people were saved during the meeting. On the last Sunday, in spite of a near blizzard, there were 475 in Sunday School, and that night people were seated in the overflow room.

From the time we had our first special prayer meeting, about 70 have been converted and 20 filled with the Spirit.—R. A. Rieben, Pastor, Central Assembly of God.

WALNUT CREEK, CALIF.—We have just closed a meeting with Jack Epperson of Van Nuys, Calif. Brother Epperson came for five nights to organize a Men's Fellowship in our church. As he began to tell us of the plan and potential of Men's Fellowship, our hearts were stirred. People began to feel a burden and responsibility for the lost and as a result sought God to make them "fishers of men." What we had expected to be a brief, businesslike meeting for the organization of the Men's Fellowship, burst into a Holy Ghost revival that swept the entire church. The meeting continued for two weeks instead of five nights. Thirteen came to the altar for salvation, 20 were refilled with the Holy Spirit, and five were definitely healed. We praise God for this gracious blessing and for the ministry of Brother Epperson.—William Vickery, Pastor, First Assembly of God.

FRESNO, CALIF.—During January, Evangelist David Nunn and party of Dallas, Tex. were with us in a successful meeting at the Calvary Tabernacle. God moved in a marvelous manner, confirming His Word with signs following. Scores were born into the kingdom of God as night after night sinners wept their way through to God. As many as eight or nine an evening were gloriously filled with the Holy Spirit. All manner of diseases were healed by the power of God. As the crowds continued to grow, we secured Memorial Auditorium in downtown Fresno for the Sunday night services. One of the highlights of the campaign was the raising of over ten thousand dollars toward building a new Calvary Tabernacle which will seat at least 1,000. On the closing Sunday morning, 44 persons joined the church.

The memory of this revival still thrills us and the impact of the meeting continues with us.—Claude Weaver, Pastor.

OWENSBORO, KY.—Over 18 were saved and three were baptized with the Holy Ghost during the two-week meeting with Evangelist Vernon D. Wright. Several testified to bodily healing. An elderly lady was healed of high blood pressure and severe dizzy spells. She attended the meeting every night. The attendance was good, and on week ends the church was filled to capacity. This was our first meeting in our new auditorium. The anointed ministry of Brother Wright was enjoyed by all who attended.—W. L. Rodgers, Pastor, First Assembly of God.

VALPARAISO, IND.—On December 12, we closed a wonderful three-week meeting with Brother and Sister Merle Edwards, from Denver, Colo. God's anointing and blessing rested mightily upon their ministry. The messages that Brother Edwards brought from Revelation made us realize how little time there is to work for God. The Spirit of God so moved over the congregation that many broke down and confessed ill feelings toward one another, and tears of repentance and joy flowed freely. Many were healed or filled with the Holy Spirit. Not since Bible school days have I witnessed such a mighty moving of the Spirit of the Lord.

It is needless to say that our church is stirred spiritually. Nearly everyone sees the need of personal evangelism, and we are determined to do greater things for God in 1955. We thank God for the spirit of revival that prevails in our services.—W. W. Shabaz, Pastor.

FREDERICK, MD.—We came here about four years ago to pastor the church. For about twenty years the church has been located at the edge of the city. Much discouragement had caused some of the members almost to despair; no souls had been saved for a number of years. We believed it was the will of the Lord to relocate the church, so we called a meeting of the members. After prayerful consideration they also caught the vision to re-locate. In the face of many obstacles we purchased a building on the main street downtown. After two years of labor, the building has been remodeled into a desirable house of worship. Regular services were started last fall. The Lord immediately confirmed the move by gloriously saving a young married couple and another person.

We began a meeting November 14 with Evangelist and Mrs. A. Alaimo (the Musical Alaimos) of New York which continued for three weeks. The Lord blessed the ministry in the Word and music. Each night souls found their way to God. Some were healed, and the church was edified. We thank God for the progress we are making.—Arthur Sengstack, Pastor.

CULLENDALE, ARK.—In February we had an outstanding revival meeting with Evangelist B. D. Bennett and party of Rosemead, California. Throughout the three weeks the presence of the Lord was very real in our midst. Our people were stirred by the anointed preaching of Brother Bennett. Also the music and singing of the Bennett party was a great blessing.

Souls were saved, the saints were revived, and many testified to gracious deliverances from sickness and afflictions. An elderly lady who broke her hip two years ago was made to walk. She had not walked without crutches or other support since her injury, but after prayer was offered for her healing she walked all about the church praising God for her deliverance. Another lady testified to being healed of cancer. Another said she was healed of chronic high blood pressure.

The weather was unfavorable but in spite of rain, sleet, and snow the crowds came. Night after night the seats were filled. The last day of the meeting we broke all our Sunday School attendance records. We invite the Bennett party back in God's will.—Howard L. Watkins, Pastor, Cullendale Assembly of God.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 19 days before the date which appears upon it.

SOUTHEAST REGIONAL Sunday School Convention, War Memorial Auditorium, Nashville, Tenn. beginning Tuesday night, April 12, and ending Thursday night, April 14.

SEATTLE, WASH.—Calvary Temple, Apr. 12—17; Evangelist Samuel Gorman, formerly president of the Elim Pentecostal Churches in Great Britain.—by Watson Argue, Pastor.

RICHMOND, MO.—Apr. 3—17 or longer; Evangelist E. J. Klaus, Corry, Pa. (Thomas Skoog is Pastor.)

PASADENA, MD.—Pentecostal Assembly of God, Cor. Pleasantview and Hopewell Sts., Apr. 5—17; Evangelist W. F. Voodre, Durant, Fla.—by Harold L. Zuch, Pastor.

REED CITY, MICH.—Begins Apr. 3; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. Sister Salter will conduct children's church. (T. B. Thodeson is Pastor.)

TOPEKA, KANS.—First Assembly of God, Mar. 29—Apr. 10; Anspaugh Chord Makers, Naponee, Nebr. (Claude Utley is Pastor.)

VAN, TEX.—Apr. 13—, for two weeks or longer; Evangelists Inez Lee and Pauline Williams, El Campo, Tex.—by Frank Jones, Pastor.

SANTA MARIA, CALIF.—Apr. 3—17 or longer; Evangelist Kenneth Berry and party, Houston, Tex.—by J. W. Dollins, Pastor.

PANA, ILL.—Assembly of God, Mar. 27—Apr. 10; Evangelist and Mrs. R. G. Hancock and Carol. (E. E. Austin is Pastor.)

ST. LOUIS, MO.—Bethel Temple, Palm at Jefferson, Mar. 30—Apr. 10; Evangelist and Mrs. Christian Hild, Fargo, N. Dak.—by Henry Hoar, Pastor.

LA CROSSE, WIS.—Assembly of God Tabernacle, 206 N. Seventh St., Apr. 12—24; Evangelists Joel and Esther Palmer. (D. H. Heuser is Pastor.)

SHERIDAN, ARK.—Hedden Chapel Assembly of God, Apr. 10—24 or longer; Evangelist and Mrs. Loyd Henson, Malvern, Ark.—by J. R. Adams, Pastor.

SPEARMAN, TEX.—Assembly of God, begins Apr. 24; Evangelist Glen H. Lester.—by W. V. and Aloha Bentley, Pastors.

SAN FERNANDO, CALIF.—Gospel Tabernacle, 3rd and Maclay, Apr. 3—17; Evangelist and Mrs. Hazen C. MacDonald. (George Branch is Pastor.)

EDNA, KANS.—Assembly of God, Mar. 22—Apr. 10; Evangelist David S. Sandall and family, Augusta, Kans. (Charles Boshell is Pastor.)

JACKSONVILLE, FLA.—Calvary Temple, 14th and Phoenix Sts., begins Apr. 10; Evangelist Earla McKinley.—by Hilliard Griffin, Pastor.

GLADWIN, MICH.—Assembly of God, begins Mar. 22; Evangelist V. L. Wells, Lima, Ohio. (Truman Lowell is Pastor.)

MOORHEAD, MINN.—Assembly of God, 4th Ave. and 11th St., Apr. 3—24; McColl-Gerard Trio of Canada.—by Alex Karmarkovic, Pastor.

HARRISON, ARK.—First Assembly of God, begins Mar. 29; Evangelist and Mrs. Carl E. Perry, Winter Haven, Fla.—by W. C. Land Pastor.

BOYNTON, OKLA.—Workers' Training Course, Apr. 4—10; N. B. Rayburn, instructor. (Frank Alexander is Pastor.)

MONTICELLO, ARK.—First Assembly of God, Mar. 27—Apr. 10; Evangelist James O. Johnson, St. Louis, Mo.—by O. B. Hubbard, Pastor.

PUEBLO, COLO.—Mar. 20—Apr. 10; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans. (Richard Emerson is Pastor.)

FORT WAYNE, IND.—Assembly of God, Apr. 13—May 1; Sunshine Evangelistic Party, Covington, Ky. (Paul Paino is Pastor.)

EAST ST. LOUIS, MO.—Washington Park Full Gospel Church, 5100 Forest Blvd., begins Apr. 10; Evangelist Walter Smith. (Louis Mattea is Pastor.)

NEWARK, OHIO—Newark Assembly of God, Apr. 12—30; Evangelist Stephen Bogdan, Philadelphia, Pa.—by Gene Z. Kulik, Pastor.

STATE COLLEGE, PA.—Assembly of God, begins Apr. 3; Evangelist T. T. Ward and Party.—by Jack Kylor, Pastor.

TAVARES, FLA.—Tavares Assembly of God, 104 Barrow Ave., Apr. 3—17; Evangelist Roy E. Wasdin, Tampa, Fla.—by C. B. Wasdin, Pastor.

KILLEEN, TEX.—First Assembly of God, Hall and 12th St., Apr. 11—17; Evangelist Bob Willis, Waxahachie, Tex.—by R. J. Miller, Pastor.

PLAN TO ATTEND THE GENERAL COUNCIL AT OKLAHOMA CITY

September 1-6

It is time to begin making definite plans to attend the biennial General Council of the Assemblies of God, which will be held in the Municipal Auditorium in Oklahoma City.

The opening rally will be on Thursday night, September 1. The young people will have charge of this service. Business sessions will begin on Friday morning, September 2.

Requests for room reservations should be addressed to the Housing Committee, in care of Douglas Friesen, Box 4, Bethany, Okla. Please send a stamped addressed envelope for reply.

The headquarters hotel during the Council will be the Biltmore.

PAMPA, TEX.—First Assembly of God, 500 S. Cuyler St., Apr. 10—24 or longer; Evangelist Paul W. Harrington.—by Joe Neely, Pastor.

WAVERLY, MO.—Begins Mar. 13; meeting conducted by Pastor Richard D. Guffey.

ONTARIO, OREG.—Begins Mar. 30; Evangelist and Mrs. Paul Hild.—by D. W. Phillips, Pastor.

KENNETT, MO.—Mar. 27—Apr. 10; Evangelist C. Struck.—by J. L. Schaffer, Pastor.

FRONT ROYAL, VA.—Full Gospel Church, Apr. 6—9; T. J. Jones, Minneapolis, Minn.—by V. R. Jackson, Pastor.

CASTLEFORD, IDAHO—Assembly of God, begins Apr. 3; Evangelist and Mrs. Ned Robey, Taft, Calif.—by Jack E. Little, Pastor.

LUZERNE, PA.—Assembly of God, 649 Bennett St., Apr. 5—17; Evangelist and Mrs. Robert Wallace, Old Orchard Beach, Me.—by Alfred Coletti, Pastor.

OKLAHOMA CITY, OKLA.—Putnam City Assembly of God, 5731 N. W. 41st St., begins Apr. 5; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (Douglas J. Friesen is Pastor.)

WINDBER, PA.—Pentecostal Assembly of God, 1305 Midway, begins Apr. 3; Evangelist and Mrs. Walter Kronberg, Lake Ariel, Pa. Prayer for the sick.—by Clifton Wilkins, Pastor.

COVINA, CALIF.—Assembly of God, begins Apr. 17; Evangelist Cecil Grice of Washington.—by Oliver L. Swaim, Minister of Youth and Music. (J. Lindsey is Pastor.)

RICHMOND, CALIF.—Central Assembly, Apr. 5—10; children's revival with Evangelists Virgil and Edythe Warens. (Russell E. Griffin is Pastor.)

MILWAUKEE, WIS.—First Anniversary of Milwaukee Gospel Tabernacle, 5511 W. Burleigh St., Wednesday Apr. 6, 7:30 p.m. with C. M. Ward, speaker for REVIVALTIME.—by H. L. Flaherty, Pastor.

NEBRASKA DISTRICT COUNCIL—First Assembly of God, 811 East "C", McCook, Nebr., Apr. 12—14. W. A. Brown, General Treasurer, speaker. C. A. Sailors is host pastor.—by Lester W. Dickinson, District Superintendent.

AMERICAN INDIAN FELLOWSHIP—Full Gospel Temple, 14th and Bissell Ave., Richmond, Calif., Apr. 19—21. Services each day at 10 a.m., 2:30 and 7:30 p.m. All American Indian missionaries invited to bring delegation and display for exhibit room. C. E. Persing is host pastor.—by George Effman, 407 Foss St., Healdsburg, Calif., Convention Chairman.

HANNIBAL, MO.—Assembly of God, Apr. 3—17; Evangelists Gale White and Lynn West, Bismarck, Mo.—by Glenn Renick, Pastor.

CLEVELAND, OHIO—West 50th Assembly of God, 2026 W. 50th St., Mar. 27—Apr. 10; Evangelist and Mrs. William R. Eccles. (C. L. Mooney is Pastor.)

BROKEN ARROW, OKLA.—Assembly of God, begins Apr. 10; Evangelist Bobby Hoskins.—by James C. Dodd, Pastor.

WOODBINE, IOWA—Assembly of God, begins Apr. 3; Evangelists Joyce Stovall and Ruth Knouse, Des Moines, Iowa.—by James B. Booth, Pastor.

SPIRIT LAKE, IOWA—Assembly of God, begins Apr. 3; Evangelist Lolita Thompson, Springfield, Mo.—by Mr. and Mrs. James S. Ryan, Pastors.

HOUSTON, TEX.—Sunnyland Assembly of God, begins Mar. 27; Evangelist Floyd A. Reb.—by O. L. Davidson, Pastor.

DRAKESBURG, OHIO—Assembly of God Church, Apr. 12—24; Evangelist and Mrs. Don E. Tanner, Willmar, Minn.—by Clark Grable, Pastor.

POCOMOKE CITY, MD.—Glad Tidings Tabernacle, Apr. 5—17; Evangelist and Mrs. Robert Wallace, Portland, Me.—by O. Kenneth Brann, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Apr. 3—17; Evangelist and Mrs. Stanley Cooke.—by F. D. Eide, Pastor.

ALTON, ILL.—Edwards Street Assembly of God, begins Apr. 10; Evangelist Christian Hild.—by J. C. Kofahl, Pastor.

LEAVENWORTH, WASH.—Apr. 3—10; Evangelist Ruth Specter, Los Angeles, Calif. (A. E. Lofdahl is Pastor.)

WYOMING DISTRICT COUNCIL—Worland, Wyo., Apr. 19—22. Walter Ventling is host pastor.—by R. G. McAllister, District Superintendent.

CHERRYVALE, KANS.—Assembly of God, begins Apr. 17; Evangelist C. A. Waack, Tulsa, Okla.—by Earl E. Fisher, Pastor.

DENISON, TEX.—First Assembly of God, Mar. 27—Apr. 10; Evangelist and Mrs. Marlin Maddoux, Beaumont, Tex.—by J. Paul Savell, Pastor.

BAD AXE, MICH.—Assembly of God, S. Port Crescent at Park St., April 12—May 3 or longer; Evangelist W. C. Robinson, Fond du Lac, Wis.—by Howard M. Burk, Pastor.

NORTH PLATTE, NEBR.—Assembly of God, 303 S. Dewey, Mar. 27—Apr. 10; Evangelist and Mrs. Milton L. Woods, Long Beach, Calif.—by Louis L. Roggow, Pastor.

CLEVELAND, OHIO—Glad Tidings Assembly of God, 3123 W. 43rd St., begins Apr. 5; Evangelist James F. Pepper, San Pedro, Calif. (Clyde I. Bowman is Pastor.)

SUNNYSIDE, WASH.—Neighboring Church of the Assemblies of God, Mar. 20—Apr. 10; Evangelist Hattie Hammond, Hagerstown, Md.—by Paul G. Trulin, Pastor.

PITTSBURGH, PA.—Evangelistic Temple, 609 Union Ave., Apr. 3—May 1; Morris Cerullo Evangelistic Party. Prayer for the sick. (Ralph Bender is Pastor.)

INGERSOLL, ONT., CANADA—Pentecostal Tabernacle, Thames St., Mar. 29—Apr. 10; Evangelist J. B. Woolums, Carlisle, Pa. (A. Morgan is Pastor.)

VALDOSTA, GA.—East Magnolia Assembly of God, Apr. 3—17; Evangelist and Mrs. Hollis E. Petersen (the Musical Petersens), of Texas.—by Milford T. Vaught, Pastor.

MONTANA DISTRICT COUNCIL—Assembly of God, 409 Custer Ave., Billings, Mont., Apr. 12—15; James O. Savell, Assistant General Superintendent, guest speaker. G. Raymond White is host pastor. For information write Owen S. Hodges, District Secretary, Box 1549, Great Falls, Mont.

MINNESOTA DISTRICT COUNCIL—Assemblies of God Church, Worthington, Minn., Apr. 11—14. H. H. Rohde is host pastor. For accommodations write Housing Committee, Assemblies of God Church, 1225 Fifth Ave., Worthington, Minn.—by G. Raymond Carlson, District Superintendent.

EASTERN DISTRICT MINISTERS' INSTITUTE—Shamokin Gospel Tabernacle, Market and Spruce Sts., Shamokin, Pa., Apr. 26—27. Gayle F. Lewis and D. V. Williams, guest speakers. For accommodations write host pastor, John T. Tubbs, 24 S. Fifth St., Shamokin, Pa.—by Adolphus T. Smith, District Sec.

RADIO PROGRAMS

PONTIAC, MICH.—“The Church of the Old Fashioned Gospel,” station WPON, 1460 kc., Sundays at 8 a.m.—Wesley Wibley, Pastor, First Assembly of God.

LATROBE, PA.—“Calvary Gospel Time,” station WAKU, 1570 kc., Tuesdays, Thursdays, Saturdays from 5 to 5:15 p.m. Sponsored by Calvary Temple Assembly of God.—F. J. Papiernik, Pastor.

FREEMONT, ILL.—“The Voice of Faith,” station WFRL, 1570 kc., Sundays at 12:45 p.m.—Theodore Andrach, Pastor, Freemont Assembly of God.

AMARILLO, TEX.—“Good News,” station KFDA, 1440 kc., Sundays at 7:30 a.m. Eddy Dufer, C. A. President, master of ceremonies.—Buster Barker, Program Director. (E. R. Foster is Pastor, First Assembly of God.)

BLACKWELL, OKLA.—Station KBWL, 1680 kc., Monday through Friday at 12:15 to 12:30 p.m.; Sundays from 12:30 to 1 p.m. Station WBBZ, 1230 kc., Sundays from 8 to 8:30 a.m.—J. B. Ssary, Pastor, Assembly of God.

MISCELLANEOUS NOTICES

NOTICE—Pentecostal Bible Study Group each Friday at 7 p.m., Recruit Training Command Bldg. 1113, Rm. 5, Great Lakes, Ill. Class taught by Arvid St. Clair Nordlund.

WANTED—Back numbers of EVANGELS for house-to-house distribution. Send postpaid to Irwin U. Salzman, 540 W. 6th St., San Pedro, Calif.

NOTICE—A new church is being opened in Hoboken, N. J. Please send names and addresses of friends in this city to Anthony Palma, 671 Summit Ave., Jersey City, N. J.

NEW CHURCH—We are starting a new church in the southeast part of Portland, Oreg., known as Sellwood Assembly of God, 8014 S. E. 16th.—Mr. and Mrs. M. A. Stockwell, Pastors.

MEETING CANCELLED—Meeting with Evangelist Harry Walker in Pender, Nebr., announced to begin March 20, has been cancelled.—by George Clarke, Pastor.

NOTICE—We have room for three more ladies in our home for the aged. The home is located in the same block as the Assemblies of God church.—Good Samaritan Home, Box 417, Pelican Rapids, Minn.

NOTICE—On December 14, 1954, Grady L. Fannin, District Superintendent came to Northfield, Vt. to set the church in order and to welcome the church into the New England District Fellowship of the Assemblies of God. There are 12 charter members, and the church is incorporated under the laws of the State of Vermont.—Jessie C. Cordick, Secretary. (Stanley A. Lyon is Pastor.)

WITH CHRIST

VERNON B. STINCHCOMB, 55, Orange, Va. went to be with the Lord February 19, 1955. Brother Stinchcomb was ordained in 1947. He was pastoring the church in Orange at the time of his death.

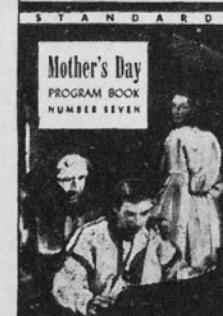
Mother's DAY

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