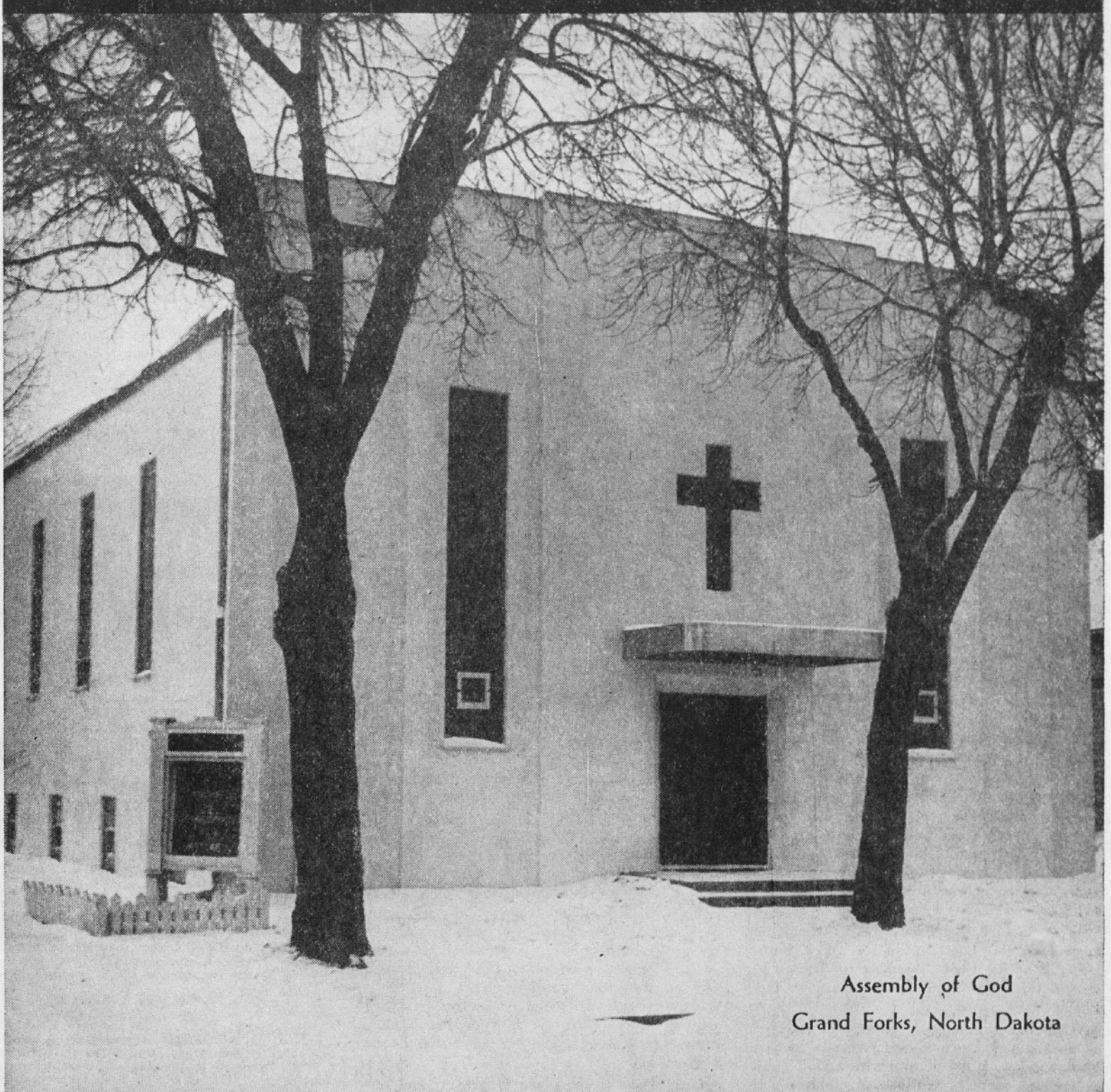


The Pentecostal **Evangel**

Number 1919
February 18, 1951
Five cents

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



Assembly of God
Grand Forks, North Dakota

EDITORIALY

ON THE COVER PAGE

For our cover picture this week we must put on our warmest coat and go to North Dakota to visit the university city of Grand Forks, situated on the Red River not so very far from Canada. The Pastor of the Assembly of God in that city is R. L. Brandt, who also serves as Presbyter of the Northeast Section of the North Dakota District.

It was in the summer of 1948 that the Grand Forks congregation, feeling led of God, dismantled their former tabernacle and began construction of the new church. The old building had become too small, due to an expanding Sunday School program. The Pastor directed the building operations, and the members of the church helped as much as they could. In February, 1949, the new building was dedicated.

The church is 40x70, frame construction, with stucco outside and plaster inside. There is room for 20 Sunday School rooms. The full basement is designed with an auditorium in the center and classrooms along each side. On the main floor is an auditorium seating approximately 300, a church office, Sunday School office, pastor's study, nursery, and two extra classrooms.

According to Pastor Brandt, the property is estimated to be worth between \$35,000 and \$50,000—but due to God's help and the fact that the greater part of the labor was donated it was completed for less than \$20,000.

A KITCHEN AT CHURCH

On January 7 we published a picture of the fine new building which the First Assembly in Tucson, Arizona, has built and dedicated to the Lord's service. In describing the building we stated that among other rooms on the main floor there is a "ladies' lounge," and that in addition to the classrooms and other facilities in the basement there is a "kitchen."

Some EVANGEL readers raised their eyebrows at the mention of a "ladies' lounge" and especially at a "kitchen." We received some protests, not against the saints in Tucson for having these facilities in their church but against the mentioning of the fact in the pages of the EVANGEL.

One thoughtful reader in Pennsylvania asked us what possible part a "ladies' lounge" might play in carrying out the plans and wishes of God for His Church. "I have been a member of the Assemblies of God for quite a few years, and have been in quite a few churches, but have never seen a ladies' lounge," he said.

We felt sure there must be a satisfactory answer to this question, so we asked Pastor Gilmore of the First Assembly in Tucson for information. Brother Gilmore makes the following explanation:

"Our ladies' lounge is located in the rear of the main auditorium, and has a large plate glass window. It is equipped with a loud speaker so that mothers with small children may sit in the lounge and both see and hear the

preacher. It is connected with the nursery, and is used only for mothers with young children. It is a great benefit to mothers. They feel free to bring their children to church, for if the children cry they can take them into the lounge and still enjoy the service."

No doubt every pastor would like very much to have a mother's room of this kind in his church. (Perhaps "mothers' room" would be a better name for it than "ladies' lounge.")

The reader in Pennsylvania took special exception to the "kitchen." He said: "I have seen prayer rooms in the basements of Assembly of God churches, but this is the first church that I have known to have a kitchen. I fear that we are letting down the bars. If kitchens are permitted in our churches, the next thing will be soup suppers, banquets, etc., and there will be more fire in the kitchen stove than there is in the pulpit."

"We go to church for spiritual food and blessing. We can get this in the main auditorium of the church and in the prayer room, if we are willing to pay the price. We do not need a kitchen at church. Let us keep the lounges and kitchens in our homes where they belong."

Brother Gilmore explains that the kitchen in the Tucson church is used only for warming the food and keeping it warm at sectional fellowship dinners. His explanation will be well understood by our assemblies in most parts of America, for it is the common custom for people from various cities in each section to meet together once a month for an all-day fellowship meeting, and to eat together at meal-time on such occasions.

"In our section of Arizona," says Brother Gilmore, "our nearest neighboring church is sixty miles away, and the most distant is over two hundred miles. We have a sectional fellowship meeting the first Tuesday of each month. When people love God and long for fellowship enough to drive that far, we feel that the least our church can do is to furnish a fellowship dinner."

"Our kitchen enables the ladies to arrange this dinner and to keep it warm until served. We have never cooked in the church. We have just a kitchen, not a dining room. It is never used for socials."

Thus the questions of our brother in Pennsylvania are answered, and in case other readers may have had similar questions in their minds we are glad he called forth this explanation. Pentecostal people are accumulating a great many accessories in their assemblies which they did not have in the early days. These accessories are good as long as they contribute to spiritual life, but they are dangerous if we lean on them instead of depending on the presence and power of God.

When a man buys a car he may get some accessories, such as a heater and a rear-view mirror. If he can afford it, he may also get a radio, seat covers, and others items which will add to his comfort and convenience. But when he goes on a long trip he depends on two things. First, he makes sure he has a good motor in the car, with plenty of oil and gasoline. Then he gets a reliable road map. He knows he can get along without the accessories if need be, but he cannot get along without a good motor and a good map.

Our motor is the place of prayer, and our map is the Bible. These two things have al-

ways been basic in the Pentecostal Movement. We cannot survive without times of prayer, whether it be at the altar or in a prayer room. We can get along without beautiful buildings, cushioned pews, and other accessories if need be, but we cannot remain Pentecostal and accomplish our mission without the power of God and the Word of God. Oh, brethren, let us honor the Holy Spirit. If we allow Him to control every service, He will illuminate the Word, He will perform His mighty acts, and He will make Christ gloriously real and precious to His people.

AUGUSTINE NEUSSER'S TESTIMONY

I know by experience that we cannot be justified by the blood of Christ, until we realize that all our righteousness and good works avail nothing toward our justification. Therefore what men call a good life is frequently the greatest of all hindrances to their coming to Christ. Being conscious as they are of their good works they cannot see that they are lost, undone sinners. If they do not see this they cannot come to Him.

I led a good life from childhood, and this was the great hindrance to my coming to Christ. For, abounding in good works, and diligently using all the means of grace, I persuaded myself for 13 or 14 years that all was well, and that I could not fail of salvation at the end. Yet I cannot say my soul was at rest, even before the time when God showed me clearly that my heart was as corrupt as that of any adulterer or murderer. Then my self-dependence withered away. I wanted a Savior and fled naked to Him. Then I found in Him true rest to my soul and was fully assured that all my sins were forgiven.

The Pentecostal Evangel

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ASSEMBLIES OF GOD

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The Treasures of the Snow

E. J. Pace

The microscope and camera shed light on one of the ancient questions that humbled Job—"Hast thou entered into the treasures of the snow?"

THAT PIONEER explorer of the wintry storm, the late Wilson A. Bentley of Jericho, Vermont, laid the world under a lasting debt of gratitude for his very remarkable achievements in the field of photomicrography. By means of an instrument of his own devising, a bit crude but very effective, Mr. Bentley succeeded in photographing through a microscope thousands of specimens of snow crystals over a period of more than a third of a century, and of those thousands of photographs he declared he never found two alike.

A few months before he died I had the privilege of visiting him on the old Bentley homestead a few miles out from the little village of Jericho. I had no difficulty in identifying the place, for snow crystal forms, carved out of wood by a scroll saw, adorned the barn, and the lattice work beneath the porch of his bachelor quarters.

I found him a sprightly little old man, whose twinkling blue eyes and merry countenance bespoke a boyish exuberance of spirits and enthusiasm that have been his, since, as a mere lad, for the first time he beheld with wonder the beauties of a snowflake under a magnifying glass. Most gladly would he show me his crystal gems, and explain how he made his pictures. Incidentally I noticed by the great array of rock specimens scattered about the porch his keen interest in the geology of the neighborhood.

And there they were, nearly a half-bushel of photographs of snowflakes, piled up in disarray upon his work table, many of them representing last winter's "crop." Out of that pile he took one after another of his favorites,

and eagerly pointed out the curious and fantastic forms the crystals had taken in their flutter from the clouds to the earth.

"See," said he, "here is my grandfather-clock crystal. Notice the resemblance to the face of a clock, the hours marked off in six pairs. And this one I call my horseshoe crystal."

Sure enough, there in the center of a pattern of exquisite beauty was an incomplete oval looking for all the world like a horseshoe; and as though to complete the ensemble, it was flanked by six loops looking ever so much like hoof-prints.

"Here is one of my rarest finds. I call it my drooping flower because its petals droop like the petals of the iris. Ah, look at this one. Doesn't it suggest the wings of a bat?" It did indeed. "And see the flight of six birds in this rare beauty."

And so on for an hour or more, a period all too short, he dilated upon the exquisite loveliness of his crystal treasures, not stopping until he had shown me also his photographs of hoarfrost and the sparkling necklaces of dew-drops on a spider's web, or on the down of a dandelion, or on saw-grass.

Glancing up at the wall I discovered a silent expression of his faith: a beautiful cross composed of greatly enlarged specimens and disc types of snow crystals, the most beautiful in all his collection. I made an attempt to copy his starry cross (see cut).

I asked Mr. Bentley if he had any theory to account for the almost invariable hexagonal or six-pointed symmetry that characterized his crystals.

"Of course, no one knows but God, but here is my own theory," said he. "As you know, snow crystals are formed from water-vapor at temperatures below freezing, and water is composed of three molecules, two of hydrogen combining with one of oxygen. Each molecule is charged with both positive and negative electricity, the tendency of which is to polarize at opposite sides. The number three, you see, enters the business at the start.

"But how may we account for all these curious dots, and loops, and graceful curves, these delicately chiseled, beveled edges, all of them arranged about the center in perfect symmetry?" I asked.

He shrugged his shoulders, and said: "Only the Artist who designed and fashioned them knows how it is done."

His remark about the "three at the start of the business" set me to thinking. May it not be that the triune God who fashions all the loveliness of creation has signed his "threeness" in these fragile stars of ice crystals as an artist signs his name to his masterpiece? The prevailing principle underlying the structure of the snowflake is that of the hexagon or six-sided figure, unique in all the realm of geometry in this respect, that the radius of the circumscrib-

"HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?"



BETTER YET: HAVE YOU ENTERED INTO THE "RICHES OF HIS GRACE"?

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ing circle is exactly the same length as each of the six sides of the hexagon. Thus we have six perfectly equilateral triangles gathered into a central nucleus, and all the angles are sixty degrees, one third of all the area on one side of a straight line. What a fitting symbol of the triune God the triangle is! Here we have unity, one triangle but three lines each essential to the integrity of the whole.

Curiosity now impelled me to examine the references in the Bible containing the word "snow," and I found to my delight this same "threeness" inhering there. For example, there are 21 (3x7) references containing the noun "snow" in the Old Testament, and 3 in the New Testament, 24 in all. Then I found 3 references speaking of "leprosy white as snow." Three times cleansing from sin is likened to snow. I found 3 more speaking of raiment being of the "whiteness of snow." Three times the Son of God in appearance is likened to snow.

What was my amazement to find the Hebrew word for "snow" is made up of *threes* entirely! It is a fact, even though not generally known, that having no numerals both Hebrews and Greeks used the letters of their alphabet as numbers. Only the casual glance of Hebrew at the word *sheleg* (Hebrew for "snow") would be needed to see that it reads 333 as well as "snow." The Hebrew for the first letter answering to our "sh" is 300, the second consonant "l" is 30, and the final one is our "g"—3. Add them and we have 333, three digits of three! Curious, isn't it? But why should we not expect mathematical exactness in a book plenarily inspired, and fully as wonderful as the world God has made?

Of God it is said: "Great things doeth He, which we cannot comprehend. For He saith to the snow, Fall thou on the earth." Job 37:5, 6, R. V. Here I have been two whole days trying to draw after his pattern six snow crystals with pen and ink, and I'm dreadfully fatigued. How easily He does it all! "He saith to the snow"—He speaks and it is done. Try to imagine how many millions of billions of snow crystals can fall upon an acre of ground in an hour's time, and imagine if you can the staggering fact that each crystal bears an individuality all its own, a design and pattern without a duplicate in this or any other storm. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Psalm 139:6. How can any thoughtful person, in the presence of such evidence of design, multiplied by countless variations, doubt the existence and the handiwork of a Designer, whose capabilities are measured only by infinity? A God who can do this,

can do anything, even fashion and mold our lives into creations of beauty and symmetry.

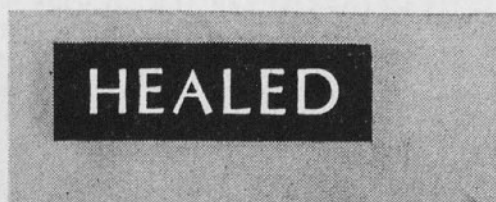
Which reminds me of another remark of our friend Bentley. Said he: "The most beautiful, the most intricate in their lovely design, are the snow crystals that form when the temperature is nearest *zero* (centigrade)." Oh, what an impact this made, as I thought how we are His handiwork! My soul, see to it that you hover close to zero, for the farther away you get from that place of self-effacement the poorer will be the result!

But lastly, the falling of the snow speaks of grace, so gentle, so pure, so little appreciated and understood. How the snow covers the dull drab of the landscape with its soft white covering, blotting from sight the ugliness of earth, softening every harsh line and jagged thing with its pure, holy whiteness, as the righteousness of God clothes the forbidding aspect of our unlovely lives.

It is to the reason of man the snow crystal pre-eminently appeals. God knowing this makes with infinite tenderness His appeal: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

"Lord Jesus, I long to be perfectly whole, I want Thee forever to live in my soul; Break down every idol, cast out ev'ry foe—Now wash me, and I shall be whiter than snow."

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EPILEPSY

I praise the Lord from the depths of my heart for healing me of an affliction that doctors had been unable to cure.

When I was seven years old I had my first convulsion. My parents took me to a specialist and after many careful examinations they said an operation would be of no avail. My seizures were getting much harder and I began to miss quite a bit of school. At twelve years of age I had to quit school altogether. For the next three years my health was worse and the doctors were unable to check my seizures. I was having them in groups every day.

When I was fifteen I was placed in an institution where they had studied these cases. As soon as my seizures were checked my parents would take me home, but not for long. In the past five years I have been in and out of this institution repeatedly. The last time I spent almost four months there and was released June 18, 1950.

On the 15th of August the Lord instantly healed me while in a revival service. Since then I have not taken any medicine at all. I have been drawn so much closer to the Lord through this healing.—Miss Ann Markin, 267 S. 5th St., Byesville, Ohio.

(Pastor J. G. Gott of Byesville, Ohio, states: "Miss Markin is enjoying the best of health, and after these many months since she was healed she hardly looks like the same person. No medicines of any kind have been taken since her healing, and no treatment of any nature has even been needed.")

CROSSED EYES

My nine-year-old girl's eyes were badly crossed. The pupils were drawn right into her nose. Her eyes became crossed when she was in the first grade of school. She had to wear very thick glasses which were uncomfortable as well as unattractive. The doctor said that an operation was the only thing that could straighten her eyes.

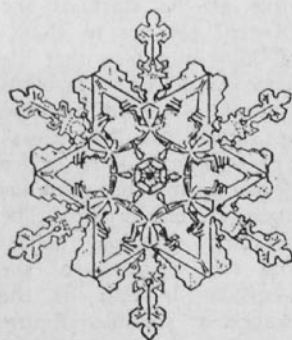
Brother J. S. Jamieson was conducting a revival in Burley, Idaho. On the night of August 11, 1950, prayer was offered for my daughter. The Lord healed her eyes. From that day to this (Jan. 6), she has not worn her glasses and her eyes are perfectly straight. The next morning after she was healed, she said, "Mama, I can see your eyes." She could always see a person's face but never before could she see his eyes. We are praising God for His mighty healing power.—Mrs. Vinnie Richards, 719 Miller Ave., Burley, Idaho.

(Pastor Elmer E. Richardson, Burley, Idaho, confirms this testimony.)

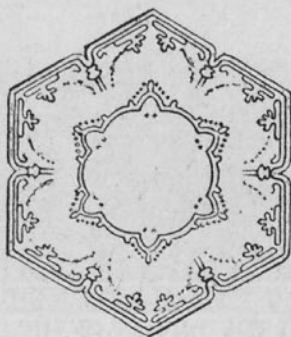
SCIATIC RHEUMATISM

Several months ago I was stricken down with sciatic rheumatism. I had to be turned over in bed with a sheet. Brother W. V. Grant was holding a revival at the Assembly of God church here. I didn't think I could sit up in church, but I went and I felt the pain and soreness begin to leave my body. When I was prayed for I was healed immediately. I am praising the Lord for this wonderful healing. This was in June, 1949, and I am still sound and well.—Mrs. M. D. Harris, 103 Runyon, Hot Springs, Ark.

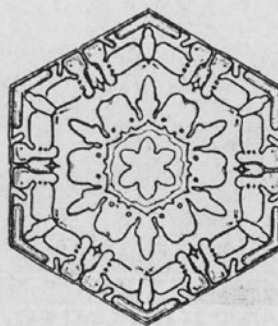
(Pastor E. B. Jones of Hot Springs has verified this testimony.)



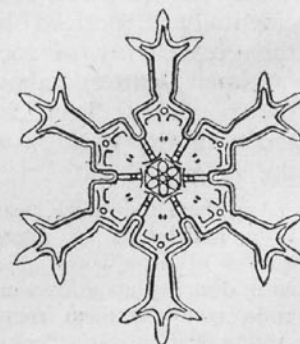
"Silver Queen"



"A Doily"



"Kewpie Heads"



"Frog's Feet"

The Law of the Nazirite

Alice E. Luce

IN CHAPTERS 3 and 4 of the Book of numbers we see the *separation* which God requires of His workers, as typified in the tribe of Levi. We find an even deeper and more drastic example of that separation in the laws made for those Israelites who desired to bind themselves with a special vow of consecration to God, either temporary or lifelong. Not only might any man or woman voluntarily take this Nazirite vow, but parents might make the consecration for an unborn child, and it would be binding on him or her for life. The way this subject is introduced in this chapter has made most commentators believe that it was a custom already prevalent among the Israelites, and that it is not laid down as a new law but rather to regulate a practice already established.

The name comes from the Hebrew *nazir*, used to describe a *devotee* or consecrated one. It has nothing to do with the word *Nazarene*; and the Gospels clearly show us that Jesus was *not* a Nazirite. (The word is spelled "Nazirite" in the King James Version, but "Nazirite" in the Revised.) For the believer, however, these laws given for the guidance of the separated ones provide much precious teaching as to the life and character of those who have been saved by the blood of Jesus, and thus separated from the world by virtue of being His blood-bought possession. We see here the results of being filled with the Spirit, and how that blessed Comforter *encloses* and *guards*, as well as guides, those of whom He has taken possession.

The only lifelong Nazirites whose names are recorded in the Bible are Samson, Samuel, and John the Baptist; and in each case the vow was made for them by parents before they were born. Jewish tradition adds the name of Absalom, because of his long hair; but this is by no means decisive. Some more modern commentators have added the name of Elijah (2 Kings 1:8), which seems more likely to be correct. The reference in Judges 5:2—"The people willingly offered themselves"—has been paraphrased to read: "Praise ye the Lord for the long-haired champions in Israel; and it is probable that in such a time of war many of the ardent young men did set themselves apart for the service under temporary Nazirite vows.

It is interesting to note that in the Mosaic Law, where the religious condition of *women* was so little considered, a marked exception

is found in the cases of prophets and Nazirites, both being open to women as well as men, and both sexes being treated equally. It is as if the Holy Spirit had given these two illustrations from past centuries of the absolute liberty and freedom of spiritual service which was to be granted under the dispensation of grace, where "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one in Christ Jesus*." Gal. 3:28.

1. The first part of the Nazirite's vow was a promise *not to drink wine*. So drastic were the Mosaic regulations, that he was not allowed even to eat anything that came from the vine tree, such as grapes or raisins, nor to drink unfermented grape juice. There was an interesting tradition among the ancients that the tree of knowledge of good and evil was a grape vine. We see how those who gave the Nazirites wine were doing the devil's work (Amos 2:11, 12; Hab. 2:15, 16); and the whole family of the Rechabites were commended for obeying down through the years the prohibition of their forefather Jonadab. Jeremiah 35.

What is the spiritual teaching for the Christian in this abstinence from wine? From other parts of the Bible we see the vine and all its products typifying the Holy Spirit of

Spend Time With God

It is only by waiting before that throne of grace that we become endued with the Holy Fire; but he who waits there long and believingly will imbibe that Fire, and come forth from his communion with God, bearing tokens of where he has been. For the individual believer, and, above all, for every laborer in the Lord's vineyard, the only way to gain spiritual power is by secret waiting at the throne of God for the Baptism.

If thou, then, wouldst have thy soul surcharged with the Fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that Fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world, which so swiftly steals thy Fire away. Enter into thy closet, and shut to thy door, and there, isolated, before the throne, await the Baptism; then the Fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labor not in thine own strength, but in demonstration of the Spirit, and of power.—Wm. Arthur.

God, especially in the Song of Songs. Eph. 5:18. Why therefore were His separated ones forbidden to touch it? There is an expression in Psa. 104:15 which may explain it—"wine that *maketh glad* the heart of man." Wine seemed to be associated with all social festivities; and so the Lord here taught His workers a lesson of separation as to their *joys*. He would have them look unto Him for the satisfaction of every soul hunger. Note the three fold mention of "my soul" in Psalm 63:1, 5, 8. "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips when I remember THEE." It is good to rejoice in God's gifts and in the work of His hands; but in the Nazirite vow we find a still deeper experience: that of rejoicing in God HIMSELF, even when deprived of all His good gifts. Hab. 3:17-19.

2. The second part of the Nazirite's vow was a promise *not to cut his hair*. If the first part of his vow represented a separation to God in regard to his pleasures and his social life, this wearing of long hair seems to typify a separation to God in respect of his intellectual life. Not only his bodily appetites, but also the higher power of intellect and reason, were to be wholly consecrated to God—led, controlled, and dominated by His Spirit. Long hair also seems to have been regarded as a type of great strength. "The whole fulness of the man's vitality was to be dedicated without any diminution to the Lord, as typified by the growth of his hair."

3. The third part of the Nazirite's vow was a promise *never to touch a dead body*. Death here represents *sin*, and the root meaning of this consecration to God which the Holy Spirit works in the believer is that he is to be entirely separated from sins of the world, the flesh, or the devil, and from the sinful principle in his own spirit, soul, and body. "Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:16-7:1.

Dr. Lightfoot, one of the most learned commentators of the last century, quoted a belief of some of the earlier Jewish rabbis that just as the ceremonial pollutions, by leprosy, contact with death, etc. represented the sinful state of fallen man after he had eaten of the forbidden tree in Paradise, and the vine represented the tree of knowledge of good and evil, so the order of Nazirites was appointed to represent man's original pure and perfect state in his innocence. Be that as it may, we know that for us, as Christians baptized with the Holy Spirit, it pictures the life of entire separation from sin and consecration to God which is only possible as we walk in the Spirit. Matthew Henry thus sums it up: "All the days of their separation they must be *holy to the Lord*. This was the meaning of those external observances, and without this they were of no account. The Nazirites must be devoted to God, employed for Him, and their minds intent on Him; they must keep themselves pure in heart and life, and be in everything conformable to the divine image and will; this is to be holy, this is to be a Nazirite indeed."

Miss Luce, founder of the Latin-American Bible Institute at Puente Calif., has been a Latin-American missionary for many years. Her writings have appeared often in the Evangel and Sunday School Quarterlies.



GRADUATION CLASS OF EL INSTITUTO BIBLICO CENTRAL

These young people were members of the second class to be graduated from El Instituto Biblico Central at Barquisimeto, Venezuela. The term ended in December.

NIGERIAN CHRISTIANS RECOGNIZING NEED OF MISSION WORK

Among Neglected Tribes

R. Rex Jackson, Nigeria

NIGERIA IS ONE of the youngest of the Assemblies of God mission fields. In the few years we have been working here remarkable progress has been made.

A little more than two years ago the Nigerian Christians were given greater responsibility for the expansion of their church. They are recognizing the need of supporting their own missionaries to unevangelized tribes in Nigeria. Amazing jumps ahead have been made by them in their missionary endeavors.

Late last summer during our ministers' institute an entire morning was given over to discussions of the subject, "Our Responsibility to Unevangelized Tribes." It started a new line of thought. Although most of the churches had been taking missionary offerings the amount contributed had never been large. Now the offerings are substantial. When we began the publication of our *Nigerian Evangel*, printed on our own press, we devoted one page to missions. The amount given by each church is printed. That has inspired a greater effort, too.

In the Port Harcourt Assembly last month God began to move during the missionary service and there were those who gave larger sums to missions than the entire church had given the month before. The total offering for that day was around \$15. You say that is not much but when one considers that the average monthly salary in Nigeria is between \$5 and \$10 he can see that the \$15 compares favorably with many church offerings in the States. Americans receive salaries 30 and 40 times as large as Nigerians. Membership of the Port Harcourt Assembly is only 61.

The national missionary work in Nigeria is carried on in the northern part of the colony, and just recently it was begun in the Ogoja Province in the northeast.

Not only is God working collectively but individually. An African nurse was converted while working in the European hospital at Port Harcourt. Some of our missionaries became acquainted with her there. Not long ago she was transferred to Victoria in the Cameroons. She had no choice in the transfer as she is a government employee. We regretted that she had to go since it meant that she would have no church to attend, but she wrote back that her heart was stirred by the need of the Cameroon people who as a whole hardly have been touched with the message of salvation. The nurse plans to resign her position to enter our Bible School to equip herself to serve the Cameroons not as a nurse but as a missionary. It seems likely that one of the young men in the Port Harcourt church will join her, as they are engaged. He has a position as clerk with a large trade establishment.

Six weeks ago a revival broke out in our Bible School. One of the first things about which the Lord began to deal with the students was the neglected tribes about them. There have been strong tribal prejudices through the years and great fear of other tribes. For students to volunteer to go among other tribes, especially among backward, uncivilized nationals, has to be of the Lord. Since the revival started six of the students have volunteered to do missionary work among the neglected peoples.

BROUGHT BACK TO CHRIST THROUGH REVIVALTIME

Dear REVIVALTIME Friends,

This is one soul who is receiving blessings through listening to the gospel message over REVIVALTIME each Tuesday evening. I will tell you my story as best I can:

I was saved at 15—I am now 51—and for about five years tried to live for Christ, but I regret to say that during the past 30 years I lived an awful life of sin and shame. My son, who is unsaved, told me about REVIVALTIME, and as I listened to the message recently, God spoke to my heart. I cried earnestly to Him for mercy, and He has lifted me up again. I am rejoicing in Him.

I do thank all of you for the privilege I enjoy of listening in to the "good news." May God bless you in the great work you are doing.

Mrs. J. C.

Aberdeenshire, England

The broadcast mentioned was our REVIVALTIME broadcast from Radio Luxembourg. Millions are being reached throughout the British Isles and the continent of Europe by the powerful station. To keep REVIVALTIME on Radio Luxembourg \$200 is needed each week. Have you given toward this fine radio-missionary endeavor? You can have a part in the evangelization of Europe by sending an offering to Foreign Missions Department, 434 West Pacific, Springfield 1, Missouri, designated "For Radio Luxembourg."

"Sent-Ones of Christ"

Herbert A. Sims, Venezuela

ON SUNDAY EVENING, December 10, the second class graduated from *El Instituto Biblico Central* in Barquisimeto, Venezuela. "Sent-ones of Christ" was the class name.

Half of the graduates had received calls to fields of service by the time commencement arrived.

After diplomas were presented, the graduates knelt at the altar for a prayer of consecration. In response to an invitation young people of the congregation joined them, presenting themselves to be used in God's work, too.

Bethel church was crowded to capacity for the occasion with visiting national ministers, Christians, and friends.

Send all foreign missionary offerings to
**FOREIGN MISSIONS
DEPARTMENT**

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



NORTHERN ZONE CONVENTION OF THE PENTECOSTAL FELLOWSHIP OF INDIA

National believers of North India and missionaries to India from the United States, England, Canada, Australia, Norway, Sweden, Denmark, Finland and Switzerland are shown above as they met in a convention

of the Northern Zone Pentecostal Fellowship of India on December 1-3. The gathering was held at Lucknow, United Provinces. Most of the Pentecostal churches and missions in North India were represented.

Discards Rosary

Verena M. Rich, North India

I ARRIVED in Bettiah, Champaran District, Bihar, India last February and have now grown accustomed to India, her people, and her customs again. Here, as at home, things change with the passing of time. While I was away India's government went through a drastic change. I am glad for some of the improvements, but especially happy that we can still tell the story here of the Christ who came to save.

There is a large family at our Assemblies of God Girls' School and Orphanage at Bettiah where I am stationed. Close to 200 girls are enrolled in the school. During the summer months we had quite a siege of whooping cough among them, but only one of the girls is coughing now. We trust that the epidemic is about over.

One little girl was brought to the school by her mother shortly after the term opened.

The mother is a Catholic but the father, not a Catholic, desired that the daughter receive training in our school. She was unhappy and gave considerable trouble at first, saying that she was a Catholic and did not want to stay. Just when it seemed that we would have to ask the parents to come to take the girl home she announced that she did not want to pray with her rosary any more, but wanted to learn to pray as the others girls did. There has been a decided change in her. She now has a New Testament, a gift from Miss Wagenknecht and is reading it every day. This is just one example of how God has been working among the girls.

The village work also has been blessed. Many have expressed an interest in the gospel.

NEWS NOTES

Mr. and Mrs. Ward Woods have arrived in France for their period of language study before going to the Upper Volta, French West African field, to which they have been assigned.

Word has been received that Kerry Lynn Brougham has arrived in the home of Mr. and Mrs. Robert Brougham. Mr. Brougham is Captain of the M. V. EVANGEL, our gospel ship in Indonesia.

Mr. and Mrs. Harold Carlblom arrived safely in Djakarta on January 16.

Born to Mr. and Mrs. Robert Leon Cobb, missionaries to Nigeria, on January 30, a daughter, named Lynette Gay.

Friends writing to Henrietta A. Tieleman and Alice F. Stewart should address all correspondence to them % H. A. Park, P.O. Box 1724, Kowloon, Hong Kong.

Akashi Builds Church

John J. Clement, Japan

THE NEW CHURCH at Akashi, Japan was dedicated a short time ago. Around 300 were present, including the mayor. Pastor Hajime Kawasaki was in charge of the dedicatory service.

Three years ago a Japanese war widow of Akashi, Mrs. Toyo Fujiwara, left with three small children, heard the gospel and was saved. Her savings of Y60,000.00 (\$168.00), left by her husband, were given in one offering toward the buying of the land. Other converts caught the vision and contributed toward the fund, and the site was purchased.

With the help of the Kohama church, and a thousand-dollar loan from our Japanese revolving building funds, the church building has been erected.

The whole area where the new church building now stands was leveled by bombs and fire in the last war.

As we thank God for the new building at Akashi and pray for the Christians there, let us also remember other cities in Japan where church buildings are needed.



Dedication day at Akashi, Japan. The crowd attending the dedicatory service is seen with the new church in the background. A Japanese war widow gave the first offering for the site.

SUNDAY'S LESSON

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

PILATE AND THE CHRIST

Lesson for February 25

Matthew 27:15-26

The heart of the lesson is, "What shall I do then with Jesus which is called Christ?" Matt. 27:22. This question was first asked by Pilate; it is being asked still. Eternal destiny depends on the answer given.

Jesus had just suffered an unjust trial before the Jewish Sanhedrin, the night having been spent in this procedure. Commenting on Isaiah 53:8—"He was taken from prison and from judgment"—the Pulpit Commentary says: "Rather, by oppression and a judgment was he taken away"—"by a violence which cloaked itself under the formalities of a legal process." And now, when the morning was come, they led Him away, and delivered Him to Pontius Pilate the governor. Matt. 27:1, 2.

1. Jesus Interviewed by Pilate

As Jesus stood before the governor, the governor asked Him, saying, "Art thou the King of the Jews?" (v. 11) Jesus at that time neither affirmed nor denied it, His answer being, "Thou sayest" (v. 11). Then began the vigorous accusations made by the chief priests and elders. To all of this Jesus "answered nothing" (v.12). Thus was fulfilled Isaiah 53:7—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Jesus put up no defense. As He had remained silent before His accusers, so, when Pilate said, "Hearest thou not how many things they witness against thee?" "He answered him to never a word; inasmuch that the governor marvelled greatly" (vv. 13, 14).

Here is a lesson for us, but how hard it is to learn. Even when we are wrong we incline to self-defence. When we are innocent it is specially hard to submit to misunderstanding or false accusation. There are times when proper explanation is right and wise. The wrong comes when self gets stirred, bitter resentment enters the heart and a determination "to clear our name" arises. Great is the victory when a person is able to suffer under misunderstanding or false accusations knowing his life and character are known of God to be free from the evils imputed to him. To be led as a lamb to the slaughter and with Jesus to "answer never a word" is the quality of the few, a quality that should be cultivated by the many.

2. Pilate, the Vacillating Governor

Pilate was a politician, and politicians are too largely swayed by pressure groups rather than by principle. They think of their job and court the favors of those who, they think, will keep them in office. True statesmen, unlike them, are men who are just and righteous and have the interests of their nation at heart; they are men who are willing to be sacrificed

or even to die for what they believe to be right.

Pilate showed some love for justice and right, but lacked the moral character necessary to stand for this when the pressure was on. He "knew that for envy they had delivered him," yet, because of pressure, he delivered Jesus to their will. He would weakly defend Jesus, saying to His accusers, "Why, what evil hath he done?" (v. 23). The influence of his wife, through concern for him, was on the side of his releasing Jesus—"Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (v. 19). And may we not say that even God put His influence against the delivering of Jesus, for who but He could have given the dream to the wife of Pilate?

Unfortunately for Pilate, the evil influences proved greater than the influences that were good. Fear for his position, desire for popularity with the crowd, love of the praise of man more than the praise of God prevailed. Pilate well represents weakness in high position. What did the surrender of principle bring to Pilate? Soon thereafter his position was taken from him. He who had condemned Christ was himself condemned to death, it is said; but he committed suicide. His body was weighted and sunk in the Tiber River. He had washed his hands as if innocent of the decision which he made concerning Jesus, but washing his hands could not wash his conscience of guilt. God help us to live where conscience can remain clear, for a clear conscience with little besides is worth more than a guilty conscience with the world at our feet.

3. Barabbas Chosen Instead of Jesus

When Pilate could not induce the Jews to consent to the release of Jesus, he sought to barter. He knew Barabbas was a notable prisoner, one "who had committed murder in the insurrection" (Mark 15:7). What a contrast between him and the gentle Jesus "who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). From this, let us remember that truth and right do not always prevail in this present evil world. If a person has only this life in view, expediency may at times succeed. If we are living with eternity in view, we know that only truth and right are of lasting value.

Some writers have said the full name of Barabbas was Jesus Barabbas. This you will find in different commentaries. The question then was, "Whom will ye that I release unto you? (Jesus) Barabbas, or Jesus which

is called Christ?" (v. 17). The answer—"They said, Barabbas" (v. 21). Asked by Pilate what he should then do with Jesus, they replied, "Let him be crucified" (v. 22).

Let us apply this to our age. Today it is either Christ or Antichrist. Barabbas was a mischievous person, a lawbreaker, the opposite of Jesus who came "to fulfill the law." The coming Antichrist will be the lawless one, the son of perdition (2 Thess. 2:3-10). The world is now making its choice. Some, like the disciples, are choosing Jesus of Nazareth; the many seem bent on choosing the false Christ. As certainly as we are here, the world is getting ready to receive and worship the Beast who will demand his mark in their hands or in their foreheads (Rev. 13:16).

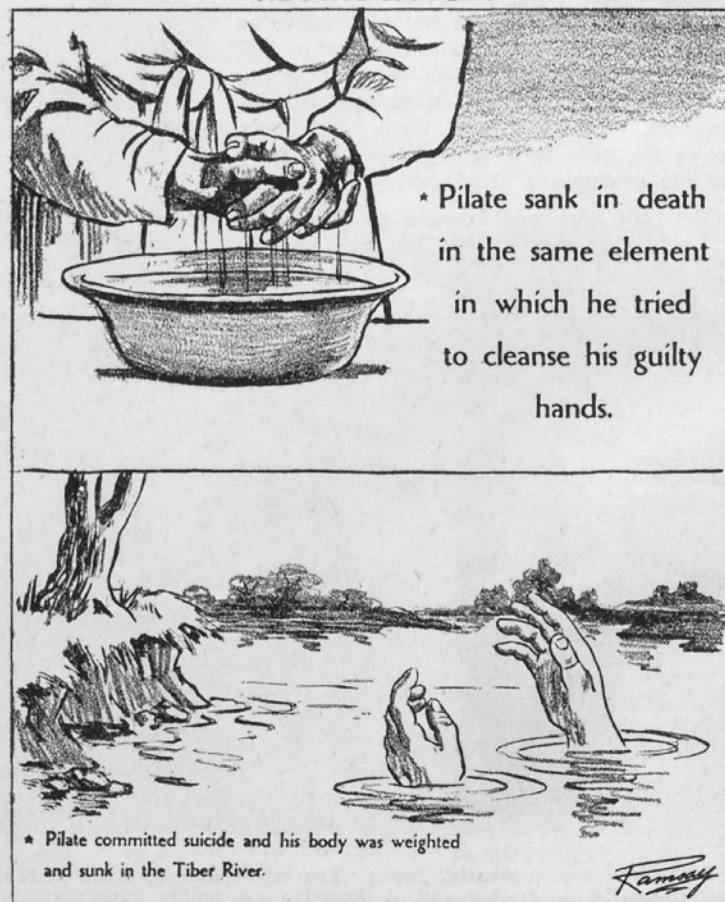
Let us briefly look at another side of our lesson. The release of Barabbas well sets forth the release of the sinner through the substitutionary death of our Savior. Had it not been for Jesus, Barabbas would likely have died for his sins. Jesus died in his place, making it possible for Barabbas to go free.

THIS WEEK'S LESSON

Jesus in Gethsemane (lesson for Sunday, February 18). Lesson text: Matthew 26:36-46.

Upon receiving an invitation to speak in a university chapel, a pastor felt some perplexity about his message. "If I speak on history," he thought, "a history professor surely will be present. Or if I speak on philosophy, the professor of philosophy is certain to be sitting in the front row." When the preacher's father learned of his son's dilemma, he advised him: "Speak on the Bible. None of them will know much about that."—*Prophetic Word*.

RETRIBUTION



* Pilate sank in death
in the same element
in which he tried
to cleanse his guilty
hands.

* Pilate committed suicide and his body was weighted
and sunk in the Tiber River.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Continuous Prayer for a Month

An unbroken, month-long prayer for peace was launched at Goldsboro, N. C., under the sponsorship of the Wayne County Ministerial Association. A prayer service was going on in some one of the thirty-one participating churches every minute of the month.

Pentecostal Holiness Church on the Air

A national radio broadcast under the auspices of the Pentecostal Holiness Church will be launched the first Sunday in October. The organization had its national headquarters at Franklin Springs, Ga., for many years, but last month the headquarters was moved to Memphis, Tenn.

CIM Workers Leave China

Hundreds of missionaries of the China Inland Mission are withdrawing from China. In December arrangements had been completed for ninety-three adults and fifty-two children to travel. Another 150 adults and seventy children were preparing for evacuation. All districts in China were affected by this withdrawal except the province of Kweichow.

"Hebrew Christian Front"

Six organizations were represented at a Hebrew Christian conference convened in Jerusalem in December for the creation of a new independent religious front. The conference was the first of its kind held in Israel. Officials hope to obtain government recognition of the proposed "Hebrew Christian Front" as a district group "maintaining its national Jewish aspect."

Prohibition Does Pay

The record of Melrose, Mass., is proof that Prohibition does pay in dollars and cents, to say nothing of moral and spiritual values which are vastly more important. Melrose is a prosperous city. It is reported that the city has now paid off its debt of \$1,790,000 and the fact was confirmed to us last month by the Secretary of the Melrose Chamber of Commerce. The city did not need liquor taxes to help pay off the debt. It simply enforced Prohibition and thereby it was saved the enormous expense and loss that liquor always entails, such as damage done by drunks, law enforcement, cost of drunken driving cases, etc.

"Children To Be Their Princes"

Some of the boners and foolish statements which top men in the U. S. Government have made recently remind us of that verse in Isaiah 3:4, "And I will give children to be their princes, and babes shall rule over them." America is called to repentance and soberness by the growing conflict with worldwide Communism and the threat of a terrible total war. It is also a judgment from God on us as a nation that, in this critical hour, when we need the very best in leadership, some of our top leaders seem as children facing a job that demands the intellect and character of top statesmen. May God help us as a nation!—*Evangelize*.

CPS Camps To Be Revived

Selective Service headquarters is preparing to revive the Civilian Public Service Camps which were provided for conscientious objectors during World War II. At present, conscientious objectors to military service who receive the 4-E classification are being deferred indefinitely. A. S. Curry, executive director of the National Service Board for Religious Objectors, said that his agency in Washington now has the names of 12,212 conscientious objectors in its files, and the list is growing rapidly.

Heavy Rains in Israel

A recent issue of *The Jerusalem Post* reported that great rains had fallen in various parts of Israel. Jaffa was flooded and many places registered a seasonal precipitation three or four times as great as last year. We are again reminded of the promise of Joel 2:23—"He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

In 1869-70 the rainfall in Palestine was only 12.5 inches. However, eight years later, when the Jews began to return to this land, the precipitation amounted to 42.95 inches. Was this only a coincidence?

Fruit Juice for Korea

The Women's Christian Temperance Union of Ohio is sending a truck load of fruit juice (\$3,000 worth) to Korea for free distribution among the servicemen there. They cannot afford to send 1,200,000 cans as the brewers are doing, for the women cannot charge it to advertising, but their truckload of juices will do much more good than the 1,200,000 cans of beer. Two breweries have offered 600,000 cans of beer each, and it is reported that the Army has accepted the gift with sincere thanks "in behalf of the servicemen in Korea."

Cry for a World Leader

One of the outstanding citizens of Belgium today is P. H. Spaak, former Premier. In an article in *Le Soir* (July 29, 1950) Spaak wrote concerning the Korean War and said:

"The truth is that the method of (international) committees has failed. What we need is a person; someone of the highest order, of great experience, of great authority, of wide influence, of great energy. Let him come and let him come quickly—either a civilian or a military man, no matter what his nationality—who will cut all the red tape, shove out of the way all the committees, wake up all peoples, and galvanize all governments into action. Let him come quickly, this man we need and for whom we wait, who will take charge of the defense of the West. Once more I say, it is not too late but it is high time."

The appointment of General Eisenhower to command all the armies of Western Europe may be a partial answer to that cry—but the rise of the Antichrist shall be the complete answer. The demand for such a world ruler as the Scriptures foretell (Daniel 8:23 and Revelation 13:4) is increasing.

More Vehicles to "Speed the Light"

During 1950 the Christ's Ambassadors, youth division of the Assemblies of God in the U.S.A., raised \$157,560.17 in their "Speed-the-Light" Campaign. During the year 55 more vehicles went into missionary service, as a result, making a total of 532 planes, boats, jeeps, automobiles, and other missionary vehicles purchased by the Christ's Ambassadors to date. The outstanding addition to the "Speed-the-Light" fleet in 1950 was the ocean-going ship, *M. V. Evangel*, which is now in gospel service in Indonesia.

We Need the Old-Time Religion

"America's Town Meeting of the Air" received a record number of unsolicited letters following the broadcast on, "Do We Need the Old-Time Religion?" Announcement by Town Hall, New York City, sponsor of the program, said 16,000 letters had been received. Speakers on the broadcast were J. Paul Douglas, Ralph Sockman and Billy Graham. A majority of the letters supported Evangelist Graham's plea for a "rebirth of religious consciousness throughout the nation—especially in big cities."

The Problem Is Spiritual

Commissioner Earl James McGrath, U. S. Office of Education, says: "The answers to the fundamental problems of this hour of history must be sought, not in the brilliant technological achievements of modern man, but rather in the quiet arena of man's relation to man. In the final analysis, these problems of human relations are essentially spiritual problems. Religious education which can enlighten and sensitize the conscience is therefore more needed than ever before."

Czech Salvationists Still in Prison

Although the Czech Government dissolved the Salvation Army in Czechoslovakia last June, the Czech Salvationists are still regarded "as a living part of the international body of The Salvation Army," according to General Albert Orsborn of the International Salvation Army in London.

London officials of the organization have had "no direct communication" from Salvation Army officers in Czechoslovakia, General Orsborn said, but they are "aware" that at least two officers are imprisoned, the rest have been forbidden to continue their work, and Salvation Army properties have been confiscated.

"Though our public work in Czechoslovakia must cease for the time being, The Salvation Army will not accept as final the authority of any secular government to forbid spiritual work," said General Orsborn. "Therefore we shall continue to think of our comrades in Czechoslovakia as Salvationists in spirit and purpose, and still regard them as a living part of the international body of the Salvation Army."

General Orsborn said that he is "aware that no word or deed of mine can prevent my comrade-Salvationists in Czechoslovakia from suffering the unwarranted restrictions imposed by this latest decree. I must, however, point out that by this order their government has brought to an untimely end the beneficent activities of a small but influential group of their own countrymen who for the past thirty-one years have labored solely to benefit their own land and people."

MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners
Jews . . . American Indians . . . Alaska
Foreign Language Groups in U.S.A.

INDIANS MEET IN CONFERENCE

EVERY INDIAN OUGHT TO KNOW!

This chorus seemed to be the prevailing theme of the Regional Indian Convention, which opened at Phoenix, Arizona, on Sunday afternoon, November 12 and continued through Thursday night, November 16. Fred Vogler, Home Missions Director, was in charge of the conference and W. R. Steelberg, our General Superintendent, was guest speaker. Indian workers were present from New Mexico, California, and all parts of Arizona. Our Indian Christian friends enjoying the fellowship of the convention represented 14 different tribes as follows: Apache, Pima, Seneca, Navajo, Maricopa, Walapie, Hopi, Mohave, Shawnee, Choctaw, Yurak, Cherokee, Mission, and Hoopa.

Services were held morning, afternoon, and evening, and the crowds grew daily. The new church in which the convention was held is made up of an all Indian congregation, and on the last night of the meeting, it was full and people were standing all around, even outside. The wonderful power of God was manifest with each service. Several were saved, six received the baptism of the Holy Spirit, and nine were baptized in water in a beautiful service conducted by T. L. Johnson, co-pastor of the Phoenix Indian Church. Fred Vogler dedicated several lovely little babies to the Lord.

Because of the temperament of the Indian, he is hard to reach with the gospel. It was brought out that the greatest sermon an Indian missionary can preach is not in the pulpit but through living the Word.

Several of our workers and some of the Indians themselves brought very interesting testimonies as to the saving and healing power of God. Brother Steele, formerly an Indian Medicine Man, related his experience as follows:

"I was very sick, but God's people came and kept coming and talking to me. My head not well and all wrapped up but I came to church that way. They prayed for me and it comes better and comes better till now I am well. I prayed and I saw the Lord and a book and they looked but couldn't find my name. When I came back, the Lord said 'I give life back and you are going back to stay on earth and be faithful.'" He gave up his Medicine Man's Kit and has been serving the Lord ever since.

One of the workers from Northern California told how her people are very scattered and one man walks five miles one way to church. An old Indian grandmother in her congregation had been very ill. She sent for the Indian Medicine Man and he stayed for two days but couldn't help her. Her son is a Christian and finally got her consent to

call the missionaries, who came just as the Indian doctor was leaving. This poor old grandmother's face was filled with pain. As the missionaries read Scriptures and prayed, the power of God came down and touched this needy woman in body and spirit. This evidence that the power of God far surpasses the power of the Indian doctor has caused a number to be saved.

Many who came to the convention stated it was the best one they had ever attended. God is moving among our American Indian friends, the harvest is ripe and now is the hour in which we must give them the gospel. The needs are great, but we have a great God in whom we have put our trust.

(If you would like to make a contribution to this work that is being done among the Indians, you may mail your offering to the Home Missions Department, 434 W. Pacific, Springfield 1, Missouri.)

SERVICEMEN WON FOR CHRIST WHILE SAILING TO KOREA

God is answering the many prayers that are ascending to Him on behalf of the young men in our nation's armed services. A letter from Korea, dated Dec. 30, 1950, tells of a great harvest of souls on a troop transport. The letter is from Private Clyde A. Falls, who states:

"On board ship on our way to Japan there was an old-fashioned revival. The Chaplain was a wonderful man of God. Salvation was really offered to everyone. We had service every morning at nine o'clock. It was supposed to last one hour but it usually was two hours or longer; then men would linger to ask questions.

"The men were given a chance to take part in the services just as we do at home. They testified to the goodness of God and told what He had done for them. The servicemen led the singing or led in prayer, and one or two were given the opportunity to preach a few minutes at each service. Then the Chaplain (H. R. Norwood) would preach.

"A large number of men were saved. Thirty-five men were baptized in water. The Chaplain had a large tank on the fan-tail of the ship that used to house a gun. He had it filled with water and this part of the ship was crowded. A Bible or Testament was available for everyone and most of the men took one.

"All day long we testified or told others about salvation. Men reported they never had heard any such preaching as they did on board that ship, the U.S.N.S. *General W. F. Hase*. Some asked, 'Why have I been deceived so long?' They never had heard salvation through the blood of Jesus preached without fear or favor as they did on this voyage.

"One could walk up and down the decks of the ship and see men reading their Bibles or discussing the Scriptures. The men testified that they really were saved and had a change of heart. To prove it they threw off the things of the world, such as cigarettes, etc. 'At the end of the voyage we had quite a number of Christians. Now we are all separated, and these new converts need much prayer. All with whom I have come in contact are still witnessing for the Lord. Pray for them, and pray that other Chaplains on ships and on land might see the broad field they have to reap for God.'

NEWS

TWENTY-NINE CHURCHES UNITE IN SEATTLE'S JUBILEE CRUSADE

The Pentecostal Jubilee Crusade of Seattle, Wash., will linger long in the memories of those who attended as an outstanding event in the Pentecostal history of this city. Twenty-nine full gospel churches of Greater Seattle co-operated in the city-wide evangelistic campaign. The meetings began January 2 at the Masonic Temple. They continued each night except Saturday, and on Sunday afternoons, ending January 14. The last four services were at the Civic Auditorium where the General Council met in 1949.

The attendance gradually increased until 2500 were present at the last service. By sending unusually mild weather, God answered many prayers offered in a large number of cottage prayer meetings which preceded the campaign.

Pastor William E. Kirschke, of Tacoma, Wash., was the speaker and the Lord used his anointed, dynamic messages to speak to the hearts of both sinners and saints. Many were saved and filled with the Spirit and many believers were revived. An unusual feature was the many backsliders who found their way back to God, among them a man who had been marvelously used of God in the early days of Pentecost in this city but had been backslidden for more than 20 years.

The musical phase of the meetings, under the leadership of Songmaster Hilding Halvarson, was outstanding. His inspiring song-leading and solos set a high spiritual tone for the rest of the meeting. Especially glorious was the singing of the union choir, which he organized and directed in special numbers each service. The choir numbered 200-250 on occasion.

Extensive preparations were made for the campaign, utilizing 24 billboards in various parts of the city. Posters, cards and the newspapers also publicized the meetings. It is the consensus of the pastors that not only did the meetings make an impact for Pentecost upon the community, but the churches benefited in a definite way. The revival spirit has continued in many of the churches. In one church seven people were saved at the first service following the Crusade. God's blessing upon this endeavor has increased the faith and anticipation of the people in a way that augurs well for good co-operation in future efforts.—Ralph W. Harris, Chairman, Full Gospel Fellowship.

OLD FASHIONED PENTECOSTAL REVIVAL COMES TO DENTON, TEXAS

In the fall of 1950, five churches of Denton County united in a revival campaign under a large tent. The meetings continued for 26 nights with marvellous results.

According to Pastor H. A. Johnson, of Denton, from 50 to 100 people went to the altar each night, and many of these prayed through to real salvation. Whole families were saved. Old people between 70 and 80 years of age were converted. On the last Sunday of the meeting the evangelist (W. V. Grant of Malvern, Ark.) baptized 145 people in water, and several more planned to be baptized later.

People from nearly all denominations came and prayed through to the Acts 2:4 experience. Some received who had been seeking many years. Nearly 500 received the Baptism, and about the same number received the Lord's healing touch in their bodies. Among those healed were people afflicted with goiters, crossed eyes, arthritis, dislocated bones, and other troubles.

Pastor Johnson sent us the personal testimonies of six people who received definite healings in these meetings. He investigated each case personally and reports that as of December 29 all of these people still have their healing. The testimonies follow:

"I was blind in one eye for more than 20 years. I was a backslider, but I was saved in this meeting and the Lord has healed my eye that was totally blind."—Jeff Griffith, Denton, Tex.

"I was totally blind in my left eye for 15 years. I had back trouble three years, and the doctor said I needed an operation. I suffered so much that I often had to go to bed. I was healed instantly."—Mrs. Earl Wilson, Aubrey, Tex.

"I had rheumatism and had to use a cane to get around. I was blind in my left eye, and my right eye was dim. I suffered terribly from a fallen kidney. I was saved, filled with the Holy Ghost, and healed of all three afflictions. I am 81 and feel fine in soul and body."—W. A. Norman, Aubrey, Tex.

"I had been afflicted four years from a disk in my back that would slip out of place, touch the spinal nerve, and cause my leg to become paralyzed. I was unable to lift anything heavy. The doctor said my leg was perishing away and that it would always bother me when I walked. They operated and drilled on it four times. The Lord has healed me of this affliction, and I am able to lift a hundred-pound sack of feed without any ill effects."—C. R. Brumby, Aubrey, Tex.

"I had been deaf in my right ear all my life. Brother Grant prayed for me in the meeting and I was instantly healed. The next day I could hear plainly."—Steve Norman, Jr., Denton, Tex. (age 20).

"Eight years ago I was working in a defense plant. The noise caused me to lose my hearing in both ears. I had a roaring in my head all the time. I was sitting in the meeting and Brother Grant was praying for the entire congregation. Suddenly I noticed that I could hear. The Lord had healed me. The next day I could hear a clock tick."—Jack Hilliard, Denton, Tex.

PLANS ARE ANNOUNCED FOR CONVENTION PROGRAM

Plans for the Ninth National Sunday School Convention of the Assemblies of God have been drawn up, speakers have been secured, and much prayer is going up for God's blessing to rest upon the meetings. Dates of the convention are March 13-16. Evening services will be held in the Shrine Mosque, largest building in southwest Missouri, and afternoon sessions will be held in various buildings throughout the city.

Theme of the convention is "FULL SPEED AHEAD," and each of the evening services of the convention has been centered around this theme. On Tuesday evening, March 13, the slogan will be *FULL SPEED AHEAD to awakened Sunday Schools!* on Wednesday night *FULL SPEED AHEAD to more Sunday Schools!* on Thursday night *FULL SPEED AHEAD to better Sunday Schools!* on Friday night *FULL SPEED AHEAD to aggressive Sunday Schools!*

Morning sessions of the convention will emphasize the Sunday School program of the Assemblies of God and will offer special helps to promote features of the National Sunday School Standard. Afternoon sessions will be "how-to-do-it" departmental conferences conducted by the Sunday School leaders from every part of the nation.

In the lower level of the convention building will be the "Sunday School World's Fair," the Exhibition Room where delegates will see for themselves how Sunday School classrooms should look, how visual-aids should be displayed, and will find thousands of original Sunday School ideas. Also in the Exhibition Room will be special "Meet the Writers" booths where delegates will be able to talk to the authors of the Sunday School quarterlies and papers.

On Tuesday night W. A. Brown, General Treasurer, will speak on the influence the Sunday School has upon the home, the church, the community and the nation. Wednesday night R. C. Jones, Georgia District Superintendent, will stress the need for more Sunday Schools, suggesting how branch Sunday Schools may be started. On Thursday evening Paul Copeland will speak about improving the quality of our Sunday Schools and will portray the importance of the National Sunday School Standard.

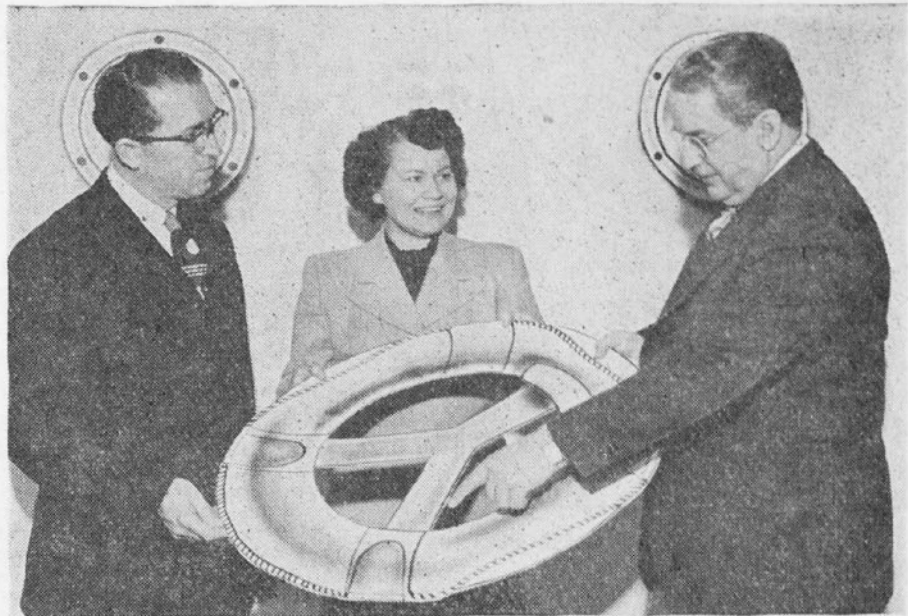
On the final night of the convention the visual demonstration, "The Good Ship Sunday

School Evangelism," will be given, surveying graphically the ministry of the Sunday School in evangelizing the unreached and in ministering to those who are unable to come to Sunday School.

Special features of the convention will be a welcome from Mayor Otis L. Barbarick, and the response by Wesley R. Steelberg, General Superintendent of the Assemblies of God. "The Way to Do It" will show the right way to make a visit to a Sunday School absentee or prospect. The feature "Unclaimed Territory" will reveal by means of an electrically lighted map the cities, of 10,000 or more where there are no Assemblies of God Sunday Schools.

"We Watched It Grow" will show the delegates the phenomenal growth of the Gospel Publishing House in the past twenty years. "We Earned a Gold Crown" will feature six pastors of Gold Crown schools who will tell how their school earned the Gold Crown award.

Last year some of the delegates were not able to get into the convention building for the evening meetings because of the huge crowd.



THE GOOD SHIP "SUNDAY SCHOOL EVANGELISM"

Here the steering committee of the Ninth National Sunday School Convention of the Assemblies of God is inspecting a piece of equipment to be used in the visual demonstration, "The Good Ship Sunday School Evangelism." Members of the committee are, left to right: Paul Copeland, Director of the National Sunday School Department; Edwina Pollock, office supervisor for the Department; Gayle F. Lewis, Assistant General Superintendent of the Assemblies of God.

This year seats will be reserved until 7:30 for registered delegates. The registration fee is \$1.00. For information, registration, or room reservations write Convention Committee L; 434 West Pacific Street; Springfield 1, Missouri.

AMONG THE ASSEMBLIES

WRIGHT CITY, OKLA.—We had a two-week meeting with Evangelist Gene Young of Leonard, Tex. Sixteen were saved and ten were filled with the Holy Ghost according to Acts 2:4. A. H. Barton is our Pastor.—Lee Adamson, Church Secretary.

WESTWOOD, CALIF.—We had a two-week revival with Evangelist H. J. Ketner. Forty received the Baptism of the Holy Ghost and 29 were baptized in water. During the closing period of the Sunday School the Spirit of God moved and the altar was filled with young and old seeking God. We are thankful for this gracious outpouring.—William C. Ross, Pastor.

MYRTLE POINT, OREG.—We accepted the pastorate here a year ago last November. We have had a steady growth spiritually as well as in numbers. The Sunday School has doubled; the average for last month was 103. God is moving in our midst in a wonderful way. We enlarged our basement making more Sunday School rooms. We have painted the church and made other repairs. We have a half hour radio program each Sunday evening.—Richard and Margaret Moehr, Pastors.

SPRAY, OREG.—We are reporting in the fourth week of meetings with Evangelist and Mrs. Harold E. Beaty of Brooks, Oreg. God has met us in a wonderful way. We have seen some outstanding healings. One night eight were at the altar for salvation. Brother Beaty preaches the whole Word of God without fear or favor. The church has been encouraged to press on for God.—James D. Billings, Pastor.

WILLOW SPRINGS, MO.—We came here to pastor the church over a year ago, and the Lord has blessed. The Sunday School has grown and we received a Blue Crown award for the first time. Thirteen have been saved and two have received the Holy Ghost. There has been a work here for over 20 years, but it was never in the Council until a few months ago.

We have repaired and painted the church, purchased new seats for the auditorium, and made some improvements on the parsonage. The church was in debt \$650 when we came, but now all debts have been paid. We praise God for all His goodness.—M. J. Boulware, Pastor.

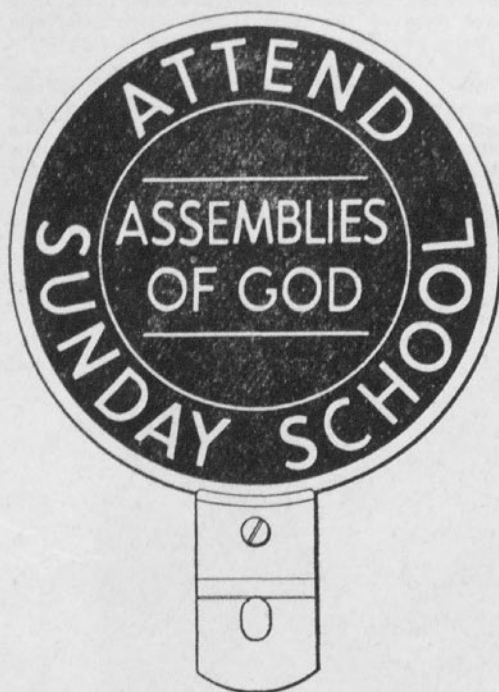
COLUMBIA, S. C.—We had a ten-night meeting with Evangelist Gayle Jackson, sponsored by the Full Gospel Fellowship of Columbia. All the meetings were held in the Township Auditorium except one which was held in the First Assembly of God.

More than 250 accepted Christ as their Savior. Many were healed of various diseases and afflictions by the power of God. Brother Jackson exhorted the people to put their faith in the Word of God and not in man. We have invited him to return for a longer meeting as soon as possible.—J. C. Hunnicutt, Chairman of the Fellowship (Pastor, First Assembly of God).

JAL, N. MEX.—About six months ago we accepted the pastorate here. God has given us some good revivals with Evangelists M. C. Cox, J. A. Bennett, and Edith Little. Several have been saved, 15 have been baptized in water, seven have received the Baptism of the Spirit, and nine have joined the church. Our Sunday School has increased from an average of 41 to an average of 94 for October.

Last summer the assembly had its first Vacation Bible School. We enrolled 125 and had an average attendance of 80. The people and their former pastor, Dan Grubbs, almost completed an auditorium 28x50 with a 5-room Sunday School annex. Since we came the Lord has enabled the church to do about \$1,500 worth of finishing work on the building.—Billy and Hilda Roberts, Pastors.

New Auto... REFLECTOR



We are glad to present this new blue and yellow Auto Reflector with the words, "Attend Assemblies of God Sunday School" that shows up exceptionally well in daylight and will reflect itself in the dark. The size is 4 1/8 inches in diameter.

Every one should have one of these reflectors to attach behind the license plate—Especially our friends who are planning to attend the 9th National Sunday School Convention.

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SPRINGFIELD 1, MO.

HERLONG, CALIF.—We had a good meeting with Evangelist H. J. Ketner of Delhi, Calif. Nineteen were filled with the Holy Ghost and 21 were baptized in water. We profited much by the afternoon Bible studies. To God be all the glory.—Mae Ninemire, Pastor.

SHADY POINT, OKLA.—We had a successful revival with Evangelist and Mrs. Bobby Ray of Fort Smith, Ark. Several were healed in answer to the prayer of faith, and 22 accepted Christ as their Savior. The attendance was excellent throughout the meeting.—L. V. Woods, Pastor.

GLEN JEAN, W. VA.—We recently closed a successful revival with Evangelist J. C. Braddock of Brooksville, Fla. Several were saved and a number healed, and all departments of the church were blessed. We appreciated Brother Braddock's work in the Sunday School and with the young people.—Charles Ash, Pastor.

MONTROSE, COLO.—We had a four-week revival with Evangelist and Mrs. Charles O. Green of Hollydale, Calif. A number were at the altar for salvation and some were filled with the Holy Ghost. The Holy Spirit was present in every service. The church was stirred and edified and the revival spirit is still in our midst.—R. H. Bishop, Pastor.

HOPE, ARK.—We have experienced a wonderful revival the past six weeks. The revival was the result of earnest prayer. After the meeting had been in progress for some time we felt it advisable to invite Evangelist Paul W. Harrington of Albuquerque, N. Mex. to be with us. During the two weeks he was here, souls were saved and believers filled with the Spirit every night but one. A good number were healed by the power of God. Our average attendance in Sunday School for December was 425, which is the highest since we came here six years ago.—H. Paul Holdridge, Pastor.

SUSANVILLE, CALIF.—We are thankful for the revival we had with Evangelist H. J. Ketner. In the two-week meeting there were many outstanding conversions, and 55 were filled with the Holy Ghost and spoke in other tongues as the Spirit gave them utterance. Several were delivered from liquor and tobacco habits. An anointed hankerchief was sent over a thousand miles for a person to be healed. He not only received healing but also received the baptism of the Holy Ghost for which he had been seeking for many years.

Since we came here a year and a half ago the church membership has more than trebled, and the Sunday School attendance has increased. The last three Sundays we have had water baptismal services, and 37 were buried in baptism.

The campaign is over, but people are being converted and filled with the Holy Spirit in the regular services.—Kenneth R. Carney, Pastor.

CHARLESTON, W. VA.—In September we began an Assembly of God work in this capital city of 80,000. In November we had a three-week meeting with Evangelist John Higginbotham of Cleveland, Ohio. God moved in a wonderful way. Several were healed by the power of God. The work is progressing, and several are tarrying for the Baptism of the Holy Ghost.—Elmer Shaw, Pastor.

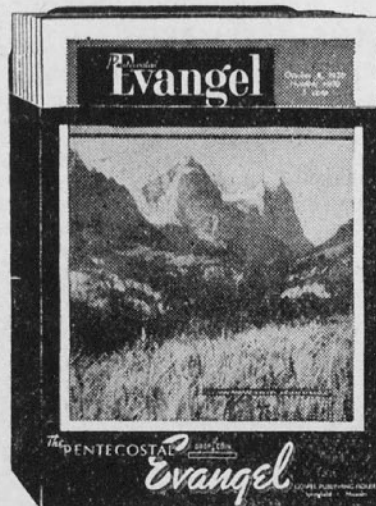
GRESHAM, OREG.—The past year has been the most fruitful that the Gresham Assembly has enjoyed since its beginning. We had revivals with Evangelists G. W. Hocker, Mark Buntain, and Fred and Sarah Byers. A large number were saved and filled with the Holy Spirit. The church was brought into greater love and unity. People were saved and filled with the Holy Ghost in their homes. To God be all the glory.—George A. Bullock, Pastor.

SARDIS, KY.—We accepted the pastorate of the pioneer work here in October, 1950. The Spirit of the Lord has been working in our midst in a precious way. Nearly every week someone is saved. Recently Evangelist N. Golin of Cincinnati, Ohio, was with us for a meeting. Each night the attendance increased until the building was packed. The glory of God came down in an unusual way. Many testified to healing, backsliders were reclaimed, and 15 were saved. The whole church was benefited.—Mr. and Mrs. Leroy Turner, Pastors.

TYRO, KANS.—We had a week's meeting with Richard D. Hill, a student of Southwestern Bible Institute. His heart-searching messages prepared the saints for the three-week meeting which followed with Evangelist Lloyd M. Long of Caney, Kans. Brother Long is a fearless preacher of the Word. The musical ministry of his wife and daughter was an inspiration. Three knelt at the altar for salvation, two received the baptism of the Holy Spirit, and one was refilled.—Harold E. Hill, Pastor.

CHILLICOTHE, MO.—We had a four and a half week revival with Evangelist Paul Hill of Carthage, Mo. Brother Hill preached under the anointing and he led the church into intercessory prayer. A goodly number were saved, several were reclaimed, and two were baptized in the Holy Spirit.

It was really three revivals in one—a church revival, a daily radio revival, and a Sunday School revival. God gave us a real move during the meeting. Our Sunday School record was broken twice, reaching an attendance of 148. Since the close of the revival the Sunday School still averages well above the old record. We have averaged a little over 106 for the Sunday School year. During the meeting we began a daily broadcast Tuesdays through Saturdays with a half hour on Sunday. We have continued these programs.—Carl W. Oney, Pastor.



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radio is high—until you consider the *cost per listener*. Then suddenly it becomes ridiculously small—a matter of fractions of a penny.

How to reach the most, the soonest, for the least? Radio is one solution!

Because it is an economical, effective means of reaching men and women whom we are not reaching otherwise, we are sure you are interested in seeing our national radio ministry continue and grow. The General Council feels it is best that each department pay its own way. This is why the Radio Department has to appeal to Evangel readers for support. We cannot go up the aisles of the airways collecting an offering each time we broadcast. And while interested friends outside our ranks sometimes contribute, it is really up to us as Assemblies of God people to meet the urgent and continuing needs of our own Pentecostal radio ministry.

Here are four of the most pressing needs:

Funds to erase the deficit resulting from increasing the length of our national broadcast to half an hour.

Funds to maintain our weekly broadcast on the powerful European station, Radio Luxembourg, and on other missionary stations.

Funds to purchase additional transcribing equipment, sorely needed to carry on our heavy transcription schedule.

Funds to place REVIVALTIME in needy areas in this country now requesting us to send them the broadcast.

Your offering may bring our radio service into the home of your neighbor, who never has gone to your assembly, or it may send the Word beyond the Iron and Bamboo curtains. However much you send, it will help reach *the most, the soonest, for the least*! Send all offerings to REVIVALTIME, P. O. Box 70, Springfield, Missouri.

FABENS, TEX.—We had a successful missionary meeting on January 14 with Gladys Knowles as our speaker. The Full Gospel Tabernacle united with us in the Week of Prayer and for the evening service. All offerings taken on this day went to the missionary work.—Lester W. Samples, Pastor, The Ark Tabernacle.

WEATHERFORD, OKLA.—We had a wonderful revival with Evangelist A. N. Burns of Oklahoma City, Okla. Seven were saved, several were healed by the power of God, and seven received the baptism of the Holy Ghost. The revival spirit continues in our regular services. The first Sunday night following the meeting one was filled with the Holy Ghost.—E. M. Thompson, Pastor.

MANILA, ARK.—We had a meeting at the Milligan Ridge Assembly with Brother I. M. Oxford of Blytheville, Ark. The power of God was manifested in a great way, and His presence was with us from night to night. Eighteen accepted Christ as their Savior, five were filled with the Holy Ghost, and seven were baptized in water. We are moving forward for God and trusting the Lord for greater things.—William Marshall, Pastor.

FALL CREEK, OREG.—We had a two-week revival with Mrs. J. P. Pedigo of Phoenix, Ariz., as evangelist. Eighteen were saved and 14 filled with the Holy Ghost. Sick bodies were healed and the saints were revived. The Sunday School reached a peak of 56 in attendance. Five families were added to our church.

One year ago we started this church in the old CCC camp. God has blessed us in a wonderful way.—Pastor and Mrs. Sherman Davis.

DE KALB, TEX.—On December 31 we closed a successful meeting with Evangelist David R. (Pete) Pulley of Trinidad, Tex. Brother Pulley's ministry was a real blessing to our church. The singing and musical numbers were inspirational and the messages were encouraging and heart-stirring. God met with us in a wonderful way. Many reconsecrated their lives to the Lord. Eight wept their way through to salvation and one received the baptism of the Holy Ghost. We do thank God for the way He is blessing our church.—B. O. Smith, Pastor.

WICKENBURG, ARIZ.—We would like to praise the Lord for the revival with Evangelist and Mrs. John Surface of Flint, Mich. The morning messages on faith stirred the saints, and God used the evangelistic messages to the salvation of the lost. Several were filled with the Holy Ghost and a number were healed. One night God especially moved upon our young people; several were saved and a few nights later they were filled with the Holy Ghost. A spirit of revival is still with us and we expect greater things as we seek God.—Alvin R. Booher, Pastor.

DAYTON, OHIO—God is working with us and we are moving forward in the Lord. Calvary Gospel Tabernacle was organized in March, 1950, and I was called to be the pastor in November. I feel it is a miracle the way the work has grown. The Sunday School is averaging 136 and we have an enrollment of 187. We are completing arrangements to purchase the East Fourth St. Baptist Church. The main auditorium seats 450. It is equipped with oak pews and a pipe organ. The Sunday School auditorium seats approximately 450.—Irwin Phillips, Pastor, 235½ Henry St., Dayton, Ohio.

STOCKTON, CALIF.—We had a three-week revival with Evangelist Walter Trumbo of Sacramento, Calif. We had good attendance every night. Several were saved, a number received the Holy Ghost, and five united with the church. We broke all records in Sunday School attendance. God is still blessing and our church is growing.—W. R. Turner, Pastor, Bethel Assembly of God.

CHARLESTON, MO.—We wish to thank God for the meetings we had with Evangelist Russell Thompson in October and with Evangelist and Mrs. Ralph Wilkerson in November. Both of these revivals benefited our church. Two weeks after our last revival closed we broke our Sunday School attendance record with 276 present. We are asking God for a Sunday School of 400 in this town.—E. E. (Ted) Smith, Pastor.

OKLAHOMA CITY, OKLA.—In September, 1949, Paul E. Riggs came to be our pastor. God has been gracious to us and every week someone has been saved or filled with the Holy Ghost. As many as 28 have been saved and 20 filled with the Holy Ghost in one Sunday night service.

There have been some outstanding healings. One child was hit by a car and dragged over the gravel street. The doctor said that skin would have to be grafted on her leg. She was prayed for and taken back to the hospital, and over night new skin had grown over the place. The doctor told the parents to take her home as she was all right.

We had a revival with Evangelist and Mrs. Murl Grayson of Ardmore, Okla. There were 20 saved and a number filled with the Spirit.

The past 14 months have been a time of continuous revival. Over 200 have been saved and about the same number filled with the Holy

Spirit. Forty have come into the church in the last three months. We have paid a debt of \$5,500 and have raised \$5,000 on our building fund.

We have a daily radio program over station KLPR at 9:15 to 9:30 a.m., Monday through Saturday, and at 9 to 9:30 a.m. on Sundays.

On October 1 we had 620 in Sunday School which broke all previous records. The average for the past year was the highest we have ever had.—Floyd C. Bulis, Church Secretary, Southside Faith Tabernacle.

(Near) FAIR GROVE, MO.—The November fellowship meeting for Springfield Section was held at the Sunnyside church. God gave us a grand day of fellowship. Just before the afternoon service the newly erected parsonage was dedicated. W. I. Evans, Dean of Central Bible Institute, gave a short message and offered the dedicatory prayer. The Lord's presence filled the house and He was made real to many. The parsonage is complete with built-ins, enclosed back porch, and a half basement. A wonderful day of fellowship was climaxed in the evening with a C. A. Rally held in the Fair Grove High School auditorium. The building was filled to capacity. We thank God for His continued blessing upon the church.—Mr. and Mrs. James E. Griggs, Pastors.

RUSSELLVILLE, ARK.—For the last three years the people of the First Assembly of God have met together each day at the church for prayer. Last November God sent us an outpouring of the Spirit. Hundreds went to the prayer rooms and at least 300 were filled with the Holy Spirit. Some had been seeking for 20 and 30 years. Scores were refilled.

The Sunday School averaged 500 in attendance. The last night 41 were baptized in water. Many prayed through that night and near midnight we baptized more people in water. There were many testimonies of healings from various diseases and afflictions. W. V. Grant was our evangelist during these meetings.—J. B. Lindsey, Pastor.

COLUMBUS, GA.—We recently had Evangelist Philip J. Brauchler of Lakeland, Fla. with us and his ministry in sermon and song was a source of inspiration and blessing to our assembly. Many were saved, healed, or baptized in the Spirit. Others were delivered from the tobacco habit. Our church has been greatly encouraged in the faith.—W. T. Johnson, Pastor.

AJO, ARIZ.—Last February, Evangelist H. E. Hardt of York, Pa. conducted a two-week meeting in our church. The church was so miraculously changed that we invited him for another meeting.

Recently we closed this second meeting, and it was one of the greatest revivals this city has ever witnessed. We were able to obtain the City Auditorium for five nights. Souls were saved and many were healed while sitting in their seats and standing in line.

The morning prayer meetings were well attended and proved to be of much benefit to the church. Brother Hardt gave a brief Bible study on faith and prayer each morning.—D. M. Graf, Pastor, Rock Church.

CANANDAIGUA, N. Y.—Last August we had a three-week meeting with Evangelist and Mrs. Lorne J. Case of Canada. The Lord used their ministry in song and in the Word of God to bring special blessing upon our assembly. Four were saved and the entire church was drawn closer to the Lord. The last night our new auditorium was completely filled.

Recently we concluded a three-week meeting with Evangelist Paul Graban of Vineland, N. J. Six were saved, one received the baptism of the Holy Spirit, several were refilled, and 15 backsliders were reclaimed. The Lord healed many who were sick.

This work was started about three years ago as a home missions project. At first, cottage prayer meetings were held twice a week and we joined with an assembly in a nearby city for Sunday services. Then we began to have Sunday School and worship services in the Pastor's home. After a few months the Lord enabled us to purchase a large building near the center of town. We now have a large, well-lighted auditorium, with Sunday School rooms, a C. A. room, and an apartment upstairs for

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SPRINGFIELD 1, MISSOURI

the pastor. The Sunday School has increased from 16 to 120 with an average of 95. Frank M. Reynolds is our Pastor.—Charles Bradley, Church Reporter.

POLSON, MONT.—We had a wonderful revival with Evangelist Peggy Bolam of White Rock, B. C. Sixteen were saved and 47 were filled with the Holy Ghost according to Acts 2:4. There were some reclaimed and a number healed. God blessed the church in a marvelous way.—Fred A. Dalton, Pastor.

MISCELLANEOUS NOTICES

RADIO PROGRAM—Station KCUL, Fort Worth, Tex., 1540 kc., Sundays 4:30 to 5 p.m. Riverside Assembly of God, 2819 E. Belknap, Fort Worth, Tex.—by Elbert Wilkinson, Pastor.

RADIO PROGRAM—"Assembly of God Hour," station WOBS, 1360 k.c., Mon. through Sat. at 5:30 p.m. Sun. at 7:45 a.m. and 4 p.m. Direct from church auditorium, Jacksonville, Fla.—by L. Wayne Pitts, Pastor.

NOTICE—If you have friends at the Jacksonville Naval Air Base, we would be glad to contact them. Send names and addresses to J. Bashford Bishop, 2240 Post St., Jacksonville, Fla. (Pastor, Riverside Assembly of God).

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COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 17 days before the date which appears upon it.

GENERAL COUNCIL—Atlanta, Georgia, August 16—23, preceded by C. A. Rally on Wednesday night, August 15.

NEWCASTLE, WYO.—Assembly of God, Feb. 18—Mar. 4; Eden Evangelistic Party, Coffeyville, Kans.—by W. Neil McDaniel, Pastor.

Near FAIR GROVE, MO.—Sunnyvale Assembly of God, meeting in progress; Southland's Singing Stephensons.—by James E. Griggs, Pastor.

ESSEX, ONT., CANADA—Pentecostal Assembly, Mar. 4—18; Evangelist C. S. Tubby.—by W. H. Moody, Pastor.

ROUNDUP, MONT.—Assembly of God, Feb. 11—; Evangelist and Mrs. Eugene Malvaney, Seattle, Wash.—by Thomas F. Johnston, Pastor.

TORRANCE, CALIF.—Assembly of God, 1317 Cravens Ave., Feb. 11—; Evangelist Mary Gray of N. Mex.—by Ida W. Sande, Pastor.

MACEDONIA, IOWA—Assembly of God, Feb. 18—Mar. 4 or longer; Evangelists Glenn and Katie McClure.—by Harvey C. Anderson, Pastor.

SCOTTSBLUFF, NEBR.—Full Gospel Tabernacle, 11th Ave. and 12th St., meeting in progress; Wright-Meyer Evangelistic Party.—C. J. Staudt, Pastor.

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SPRINGFIELD 1, MISSOURI

SOUTH GATE, CALIF.—Assembly of God, Feb. 13—Mar. 4; Evangelists Carl and Edna Goodwin, Pomona, Calif. (N. E. Gresham is Pastor.)

MINNEAPOLIS, MINN.—City of Lakes Gospel Tabernacle, meeting in progress; Evangelist and Mrs. Orrin Kingsriter, Paynesville, Minn. (Wilson A. Katter is Pastor.)

DARDANELLE, ARK.—Meeting in progress; Evangelist N. R. Dickerson, Pawhuska, Okla. (J. A. Villani is Pastor.)

YOUNGSTOWN, OHIO—Full Gospel Church, 2821 Hillman St., Feb. 25—Mar. 11 or longer; Evangelist H. E. Hardt, York, Pa.—by Howard R. Davidson, Pastor.

PHOENIX, ARIZ.—Assembly of God, Feb. 11—25 or longer; Evangelist Virgil F. Shores.—by V. Ernest Shores, Pastor.

SANTA MARIA, CALIF.—Assembly of God, 16th and Jewel Sts., Feb. 11—25; Evangelist Bobby Clark, Bakersfield, Calif.—by J. W. Dollins, Pastor.

BIRMINGHAM, ALA.—Norwood Assembly of God, 12th Ave. and N. 20th St., Feb. 11—25; Evangelist and Mrs. R. Von Kemp.—by D. Herbert Browne, Pastor.

FT. WORTH, TEX.—Rosen Heights Assembly of God, 2709 Azle Ave., Mar. 4—25 or longer; Evangelist Floyd McWhinney, San Diego, Calif. (O. B. Braune is Pastor.)

SORENTO, ILL.—Feb. 25—Mar. 11; Evangelist Carl C. Haas, Springfield, Mo. (David Plake is Pastor.)

CLARKSVILLE, ARK.—Feb. 25—Mar. 11; Evangelist and Mrs. D. C. Ogden, Memphis, Tenn.—by O. R. Ball, Pastor.

BAUXITE, ARK.—Feb. 12—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (Cecil Vaughan is Pastor.)

SHAMROCK, TEX.—Feb. 5—25; Evangelist and Mrs. G. J. Mandigo, Bismarck, N. Dak.—by A. J. Williams, Pastor.

HOLLIS, OKLA.—Assembly of God, Feb. 18—Mar. 4; Evangelist and Mrs. E. C. Lagmay, San Jose, Calif.—by J. E. Burkhalter, Pastor.

ORLANDO, FLA.—Assembly of God, 718 Atlanta Ave., Feb. 18—Mar. 4; Pastor and Mrs. R. S. Peterson, Brainerd, Minn. (J. Vernon Cardiff is Pastor.)

CLEWISTON, FLA.—South Clewiston Assembly of God, Feb. 16—Mar. 4 or longer; Evangelist Walter Smith of California—by Maxwell Cloud, Pastor.

GRANTS PASS, OREG.—Revival Center Tabernacle, N. E. "A" and Oregon Sts., Feb. 15—; Evangelist A. A. Allen, Services 2 and 7:30 p.m.—by Leon D. Hall, Pastor.

ST. AUGUSTINE, FLA.—First Assembly of God, 33 Masters Dr., Feb. 18; Evangelist O. A. Hart, Pacific Grove, Calif.—by Charles R. Inman, Pastor.

ROCHESTER, N. Y.—Bethel Full Gospel Church, N. Goodman and Ripley Sts., Feb. 18—25; Joseph Payne, missionary from Mongolia. Sponsored by Bethel young people.—by Warren B. Straton, Pastor.



Beautiful WORLD BIBLES IN *White* BINDINGS

WILKES BARRE, PA.—Church of the Lighted Cross, 280 Parrish St., Feb. 28—; Evangelist Lillian Overstreet. Special young people's meetings every Fri. night.—by Byron D. Jones, Pastor.

DAWSON, GA.—First Assembly of God, Stonewall St. and 9th Ave., Feb. 11—25 or longer; Evangelists Bessie L. Fisher and Nell Gaines Cheek, Memphis, Tenn.—by C. E. Collins, Pastor.

GLENDAL, CALIF.—Bethel Assembly of God, 130 S. Chevy Chase Dr., meeting in progress; Evangelists Mark and Huldah Buntain of Canada. (Arthur Slater is Pastor.)

SOUTHERN IDAHO DISTRICT COUNCIL—Aberdeen, Idaho, Feb. 21—23. J. R. Flower, General Secretary, principal speaker. Opening C. A. Rally Feb. 20. Ordination service Friday evening. For reservations write host pastor, F. L. Garrison, Box 251, Aberdeen, Idaho.—by J. E. Shaw, District Secretary.

MICHIGAN MINISTERS' INSTITUTE—First Assembly of God, 902 N. Cedar St., Lansing, Mich., Feb. 19—21. James D. Menzie, New Castle, Pa., guest speaker. Annual mid-winter Presbyters' meeting, Feb. 22.—by D. G. Foote, District Secretary.

NEW ADDRESSES

Lloyd Graetz, Box 138, Cornell, Wis. "Now pastoring here."

Fred P. Leonard, 610 S. Ivy, Monrovia, Calif.

A. P. Adams, Route 2, Windsor, N. C.

Arnold C. Mack, 1221 America Ave., Bemidji, Minn. "Have accepted pastorate of Gospel Tabernacle."

Edwin P. Anderson, 26 Summit St., East Providence, R. I. "Have re-entered evangelistic field."

Evangelist C. M. Smitley, 930 N. Campbell Ave., Springfield, Mo.

Charles B. Dobbins, 6118 East 14th St., Oakland, Calif. "Have pastorate of Calvary Temple."

Philip P. Wannenmacher, 1325 Marion St., Lincoln Park, Mich. "Pastoring Fort Gospel Tabernacle, Detroit."

H. J. Held, 327 Beaver Ave. N.E., New Philadelphia, Ohio. "Pastoring Glad Tidings Tabernacle."

L. Gillam Lyon, 17943 Martin Rd., Roseville, Mich. "Have accepted pastorate of Assembly of God in St. Clair Shores, Mich."

Ernie Reb, 123 N. Birmingham St., Tulsa, Okla. "Pastor of Bethel Temple, 12th and S. Boulder."

Herman and Velma Lebsack, 211 N VanEps, Madison, S. Dak. "Have pastorate here."

Wallace R. Porter, 214 Mulberry St., Carlisle, Ky. "Pastoring here."

OPEN FOR CALLS

PASTORAL

J. H. Beaird, 601 Champagnolle St., El Dorado, Ark.

Joseph A. Filardo, 117 Grant St., San Jose 10, Calif.

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William Panos, Box 7003, Fort Worth, Tex.

Mr. and Mrs. James Sawyers, Cyril, Okla.

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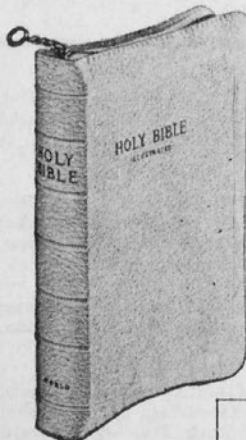
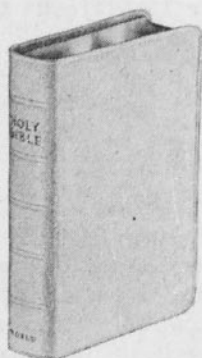
Clement H. Austin, 13 Columbus Ave., Bakersfield, Calif.

H. H. Merrill, 3928 Byron St., Houston 5, Tex.

Harold E. Beaty, Bethel Park, Brooks, Oreg.

B. D. Bennett Evangelistic Party, 9503 Bradwell St., Whittier, Calif.

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