

The Pentecostal Evangel

Assemblies of God

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Five cents

GENERAL CONVENTION OF PENTECOSTAL SAINTS AND CHURCHES OF GOD IN CHRIST HOT SPRINGS, ARKANSAS, APRIL 2 TO 12, 1914.

BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

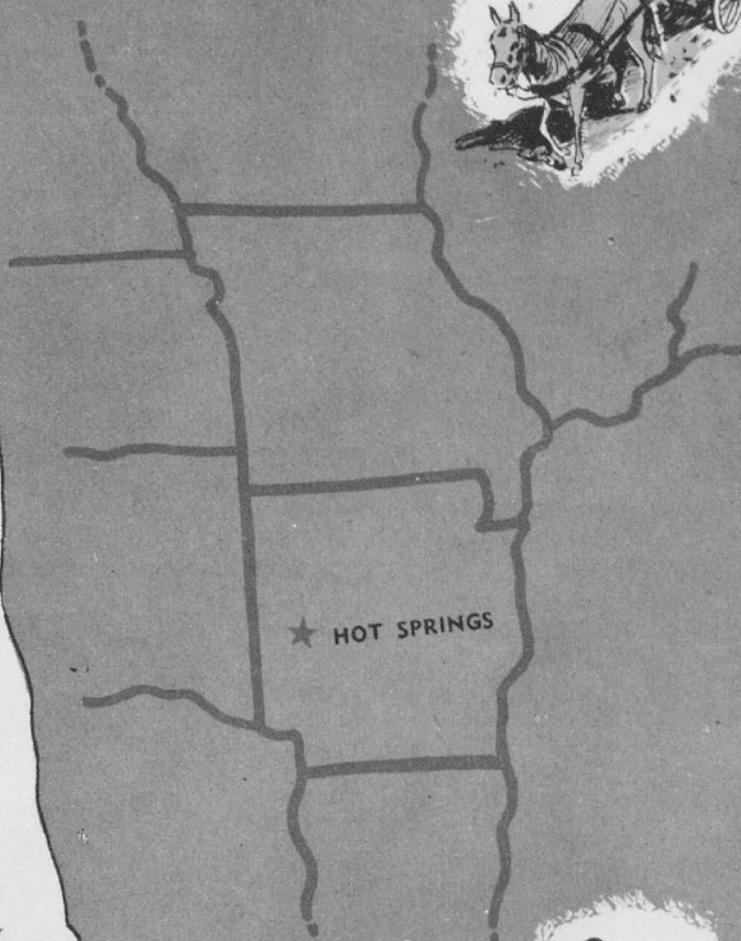
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We desire at this time to make this preliminary announcement of this general meeting so that workers far and near, at home and abroad, may sidetrack everything else and be present. Laymen as well as preachers are invited. Especially do we urge all elders, pastors, ministers, evangelists and missionaries to be present. This call is to all the churches of God in Christ, to all Pentecostal or Apostolic Faith Assemblies who desire with united purpose to co-operate in love and peace to push the interests of the kingdom of God everywhere. This is, however, only for saints who believe in the baptism with the Holy Ghost with the sings following, Acts 2:4; 10:46; 19:6; Mark 16:16-18; 1 Cor. 12:8-11. Neither is this meeting for any captious, contrary, divisive or contentious person. But we leave for the body itself to take up any subjects it desires more than what is herein afterwards mentioned.

PURPOSES.
First—We come together that we may set a better understanding of what God would have us teach, that we may do away with so many divisions, both in doctrines and in the various names under which our Pentecostal people are working and incorporating. Let us come together as in Acts 15, to study the Word, and pray with and give for each other—unity our chief aim.
Second—Again we come together that we know we may conserve the work, that—both in home and foreign lands.
Third—We come together for another reason, that we may get a better understanding of the needs of each foreign field, and may know how to place our money in such a way that one mission or missionary shall not suffer, while another not any more worthy, lives in luxuries. Also that we may discourage wasting money on those who are running here and there accomplishing nothing, and may concentrate our support on those who mean business for our King.
Fourth—Many of the saints have felt the need of chartering the churches of God in Christ, putting them on a legal basis, and thus obeying the laws of the land, as God says. See Rom. 13. We confess we have been "slothful in business" on this point, and because of this many assemblies have already chartered under different names as a local work, in both home and foreign lands. Why not charter under one Bible name, 2 Thes. 2:14. Thus eliminating another phase of division in Pentecostal work? For this purpose also let us come together.
Fifth—We may also have a proposition to lay before the body for a general Bible Training School with a literary department for our people. Now, brethren, as it is very important for all Pentecostal preachers to be present, you lay this before your people and get them to pay your fare to and fro. Winter tourist round trip tickets at cheap rates are on from nearly all over the country to Hot Springs up to April 30th, good to return up to June 1st, and you should buy these cheap round trip tickets. But if you fail in this, we want you to come anyhow, and if you have not faith to get home after you are here, then we will stand with you in trusting God for your return fare or to get out on the field. As we feel this General Assembly will do much good in spreading this glorious gospel around the world, we ask all the saints everywhere to send offerings to Financial Secretary H. A. Goss, Hot Springs, Ark., for the expenses of the meeting. In this way only can entertainment be provided. As far as possible let all come prepared to care for their own expenses.

The meeting will be held at Central Avenue, Hot Springs, Ark.
Many have expressed a desire for such a general meeting and it is with the encouragement of all these that we call this assembly. Only to get the matter before the brethren at once do the undersigned make the formal call. We expect to add the names of other brethren later. Let the leaders send their names to E. N. Bell, Malvern, Ark., to go on this list below.
The scope of the meeting may be enlarged as the Lord shall lead the brethren to do so. Meetings will go on day and night for the good of the saints.
Phoenix, Ariz.
M. M. _____
A. P. _____
H. A. _____
D. C. _____
Texas.
E. N. _____

Nashville, Tenn. _____
dates, and you will not have to write for them later. All are cordially invited to these meetings.—Earl W. Clark.



FORTY YEARS OF FELLOWSHIP

WOODWORTH-ETTER MEETINGS.
On November 30th we began a series of meetings in Memphis

The General Superintendent SPEAKS



THE LORD SAID TO ISRAEL: "I BROUGHT YOU UP FROM THE LAND OF EGYPT, AND LED YOU FORTY YEARS THROUGH THE WILDERNESS" (Amos 2:10). "Your fathers tested me, proved me and saw my works FORTY YEARS" (Hebrews 3:9).

The number "forty" in the Scriptures has real significance. It usually was a period of testing. In Noah's time, it rained FORTY days and FORTY nights. Moses was FORTY years on the back side of the desert in a great character school with the Lord. The children of Israel were FORTY years in the wilderness with God. Saul, David and Solomon each reigned FORTY years, representing stages through which the Jewish nation went at that time. Jesus was tested in the wilderness for FORTY days. The interim between the resurrection and the ascension was FORTY days.

And now, in the providence of God, FORTY YEARS have passed over the Assemblies of God. On April 2—12, 1914, our church was organized and came into being. It had "germinated" for a number of years previously, as God poured out His Spirit all over our land and in many foreign countries as well. But these individual workings of God came together and found cohesion at Hot Springs, Arkansas, a few months before the first world war broke out. It was a memorable event, not only for us who are component parts of that Pentecostal body, but for Evangelical Protestantism and, in some measure, for the world to which we have come as a witness. Without reflection upon other children of God whom He has called and whom He uses for His own purposes, we feel sincerely and humbly that there is a distinctive purpose for which He has raised us up in these last days.

God has called us out of our "Egypt" and He has a "Promised Land" for us as well. We frankly confess that these forty years have been years of testing for us. We have seen His glory and His mighty hand, in the "land of Ham," and through

our "Red Seas." We have walked under the Cloud and the Pillar of Fire. He has made water come out of the rock and sent us manna from heaven. Many of our Amaleks have been destroyed and we too have detoured some of our Edoms. It is not necessary for us to detail here His chidings with us, or to admit the ways in which we have disappointed Him. Suffice it to say, He is still with us. His mercy endureth forever. His banner floats over us, and He is leading our hosts. We shall indeed "remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:2, 3).

God Holds the Key

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather He unlocked the day,
And, as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand; I hear Him say,
"My help is sure."

I cannot read His future plans;
But this I know:
I have the smiling of His face,
And all the refuge of His grace
While here below.

Enough; this covers all my wants;
And so I rest!
For what I cannot, He can see,
And in His care I saved shall be
Forever blest.

—J. Parker

And now we face our Jordan and our Canaan. By His grace and His long discipline we are ready to go over and possess the land. Jerichos and giants are without doubt in our way, but they will only provide occasion for Him to display His mighty hand. The Captain of the Lord's hosts is for us and He will fight our battles in the heavenlies—for that is where the warfare lies. Our membership of 659,118 (at home and abroad) compares with the 603,550 of those who were "twenty years old and upward, that were able to go forth to war in Israel." Our twelve-man Executive board suggests the twelve divisions of the people of God in those days. Our "humanness" at least equals that of the Jews of old. But our God is the same, and great and powerful is His name! His grace is sufficient today as then. He is a wonder-working God and is always in the miracle business. We believe in the supernatural. We glory in the fact that God is in the midst of His people. We are jealous of that Presence, we are eager that nothing shall ever reduce, dissipate or replace that powerful conscious Presence. And so we pray, "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29, 30).

There are tens of millions to be contacted and won for Christ in America. There are a thousand million overseas who have little or no chance to be saved. "The field is the world." God loved and loves the world. The whole world is our target and our field of conquest. We now occupy fifty-five foreign countries, but barely occupy. The conquest is before us. We must strengthen our ranks. We must put away every idol that may be among us and be clean. We must arise and go up, not only to Bethel (the house of God) but to the task before us. We have the same Pentecostal power with which the early disciples penetrated their world so that "every creature which is under heaven" had the gospel preached unto them (Col. 1:23). We will use (but not depend upon) radio, airplanes, schools, printing presses and other modern media. Our faith is and MUST EVER BE in the wonderful convicting power of the Holy Ghost, and in the Lord's faithfulness to confirm the Word with signs following as we preach it. "When he is come he will convict THE WORLD." Nothing less is His objective and ours. In His Name and in His power we leave our forty years behind and GO FORWARD!

OUR FORTIETH ANNIVERSARY

J. HARVER GORTNER

THE SIGNIFICANCE OF NUMBERS IN Scripture is recognized by practically all Bible students. Take the numeral seven, for example. Where is the student who does not know that it represents completeness, perfection, dispensational fullness? It is stamped upon the revelation of God in nature as well as upon His revelation in the written Word.

The numeral forty is also significant. We have reached the fortieth anniversary of the organization of the Assemblies of God; so it seems to be in order for us to glance at the significance of this numeral. We are told by those who have made special study of the subject that the numeral forty is important, "both on account of the frequency of its occurrence and the uniformity of its association with a period of probation, trial and chastisement. It is the product of five and eight, and points to the action of grace (5),

leading to and ending in revival and renewal (8)." We are told also that it relates to enlarged or extended dominion, and does so by its factors four and ten—four being the number of earth, and ten being the number that signifies the perfection of divine order or ordinal perfection. There are, for instance, ten commandments and ten clauses in the Lord's Prayer; and the tithe of one's income that God requires for Himself is one-tenth of the whole.

This month we have reached the fortieth anniversary of the organization of the Assemblies of God. We have been on probation during these years. When I was a Methodist minister I followed the rule (until it was discontinued by action of the General Conference) that young converts were not to be received into the church "in full connection," as we used to say, but were to be kept

"on probation" for a period of six months. If at the end of that time the converts had proved themselves trustworthy by living consistent Christian lives in evidence that they had been genuinely converted, they were received "into full connection." Their names were then placed on the church register as full members, and they were henceforth entitled to the privilege of voting in all church elections and to all the other privileges of full membership.

How have we, as the Assemblies of God, been making use of our probationary period? What does God think of us, and what is our rating in the eyes of the Lord at the end of this forty-year period? Have we been making the best use of our opportunities? Have we walked softly and reverently before the Lord and circumspectly before the world? Have we

(Continued on page nineteen)



FIRST GENERAL COUNCIL MEETING, HELD AT HOT SPRINGS, ARKANSAS, 1914

FRONT ROW, READING FROM LEFT TO RIGHT: J. W. WELCH, M. M. PINSON, T. K. LEONARD, J. R. FLOWER, CYRUS FOCKLER, HOWARD GOSS, E. N. BELL, DANIEL OPPERMAN.

He took me up and, safe from all alarms,
He bore me where no foot but His hath
trod—

Within the Holiest, at home with God—
And bade me dwell in Him, rejoicing
there.

Oh, holy place! Oh, home divinely fair,
And I, God's little one, abiding there!"

Our movement has grown! It has grown
beyond the highest expectations of the
men who shed "blood, sweat and tears"

in laying its foundation. Now a mighty
superstructure is being reared. May the
foundation prove strong enough to bear
the weight. May the contribution which
the Pentecostal movement has already
made to the Kingdom of God be greatly
increased; and may all of us, preachers
and people alike, dwell deep in God's
love, abstaining from the very appearance
of evil, and ever cleaving to that which
is good, "until the day break, and the
shadows flee away."

HENCEFORTH—Hope in the Lord

"... Hope in the Lord henceforth and
for ever" (Psalm 131:3).

**Donald Gee Surveys the Present and Points to the Contribution God Wants
the Pentecostal Movement to Make to This Generation.**

ANNIVERSARIES HAVE THEIR USES AS
well as their abuses. When they breed
sentimentalism, they are a pest. But
if they brace us for further progress, they
are a blessing. When we look back over
the past of our movement we should be
encouraged by the Lord's faithfulness.
We should be inspired to "expect great
things from God" and to "attempt great
things for God."

It must now be recognized that the
Pentecostal movement is an established
fact. It has become world-wide and its
members are now numbered in the mil-
lions. Yet, the movement
is more a denomination
or the sum total of all
the various denomina-
tions commonly called
"Pentecostal." It is es-
sentially a *spiritual enti-
ty*. It stands for a cer-
tain religious experience
that binds all these
varied groups into a
recognizable *spiritual*
whole. This spiritual unity has made
it possible for Pentecostal churches to
hold World Conferences without having
a world organization. Remarkably, it has
been comparatively simple to know who
comes within the category of the Pente-
costals.



Donald Gee

Above all, the Pentecostal movement
is a "revival" movement, standing for a
return to the living elements of Chris-
tianity. In more popular usage of the term
"revival," it is full of fervor, zeal, en-
thusiasm, and spiritual life—both in evan-
gelism and in worship.

The special emphasis of this phenom-
enal movement is the important part the
Holy Spirit should fulfill in the Christian
and the Church. For that reason, the

baptism in the Holy Spirit is central
in its testimony. And from that personal
Baptism, experienced by its individual
members, springs all the fire and fervor of
the Movement. It is the attitude to that
Baptism, that really determines whether
one is "Pentecostal."

The peculiarly distinctive characteristic
of our movement is that we believe and
teach that the scriptural initial evidence
of the Baptism is speaking with other
tongues as the Spirit gives men utterance
(Acts 2:4). Growing out of that testimony
to "tongues" is a complementary emphasis
upon the other gifts and manifestations
of the Spirit, especially divine healing. As
a spiritual entity within the Church,
the movement is the body of witness to
the reality of the supernatural manifesta-
tions of the Spirit of God in the expe-
rience of Christians today.

Events have moved rapidly since the
historic convention in Hot Springs in
1914. The radio, television, automobile,
and other devices have helped make
our world far different from the one in
which the pioneers of Pentecost lived.
The present generation knows its own
bitterness and frustration after all the
great words of promise spoken by our
statesmen in the heat of conflict. Faith
has given place to fear. The shadow of
a mushroom-shaped cloud lies across
everybody's thinking and planning (or
lack of it).

But sentimental nostalgia for the "good
old days" and for "old-time Pentecost"
is futile unless it seizes upon the timeless
spiritual essentials of the past and dis-
dains puerile imitation of the incidentals.
Pentecost does have a message that will
meet the needs of this generation! The
tremendous spiritual needs of the present
generation are those which have always

Calling All Pastors!

A free copy of the new booklet,
"We Believe," by Ralph M. Riggs,
is offered for each Assemblies of God
youth graduating from high school in
1954.

We will also send a suggested plan
for a five-minute recognition service
to honor high-school graduates, to
each pastor who will send us the
names and addresses of the young
people in his church who are gradu-
ating from high school this year.

Pastor, kindly tell us the date when
you plan to make the presentation of
these booklets, and be sure to in-
clude the addresses of the young
people as well as their names. Send
this information immediately to:

THE EDUCATION
DEPARTMENT
Assemblies of God
434 West Pacific Street
Springfield 1, Missouri

been fundamental in the human heart.
The people of today need Faith, Hope,
and Love. The present generation needs
a sense of sin and a warning of inevitable
judgment upon immorality. Above all,
it needs to prepare to meet God. People
today deserve to be offered the Lord
Jesus Christ as Saviour and Lord, in
the power of the Holy Ghost sent down
from heaven.

Just there the Pentecostal movement
has its particular contribution to make.
The eternal Spirit is using other fruitful
forces at the present hour. In the realm
of pure thought there are theologians
with a true message for our own genera-
tion. In the realm of modern technique
there are great contributions being made
of up-to-date methods of presenting the
old, old gospel. But no message or method
can surpass the importance of preaching
Christ in the power of the Holy Spirit.
And that contribution is our responsibility!

The presentation of the Lord Jesus
Christ is the answer to the needs of the
present generation in this world. Christ's
own promise was that when the Com-
forter had come He would glorify the
world's Redeemer. It is a simple fact that
wherever the Pentecostal movement exists
in purity and power, it inspires a glorious
testimony to the person of the Son of
God; it lifts up Christ and sets hearts
afire with love for the Saviour. In
old-time, yet timeless power, Pentecostal
preachers portray JESUS as the sinner's
personal Saviour and Friend, the dis-
ciple's Lord, the Healer of the sick, the
Baptizer with power from on high, the
present Head of the Church, and the
Messiah and King who will return to
fulfill the longings of all the generations.

The manifestation of the Spirit clothes
this preaching of the Word of Christ with

attractiveness and authority. *The New Bible Commentary* says, concerning Mark 16:9-20: "The Gospel which pre-eminently sets forth the power and activity of the Son of God on earth closes with the revelation of the unfinished task of the Church on earth. That task still awaits completion, but the same Lord still works with those who obey His command, 'confirming the word with signs following.'" (The italics are the commentator's, not mine.) It is in its unswerving loyalty to the Great Commission of our Lord as contained in those hotly debated closing verses of Mark's Gospel (that in any case are fully exemplified in the Book of Acts) that the Pentecostal movement is making its finest contribution to the preaching of the Word in this generation. For that reason our testimony must remain full and unswerving. We serve all other sections of the Church best when we ourselves remain uncompromisingly Pentecostal.

We can continue to make such a contribution in the future if we rely upon God to help us. As Pentecostal people, we must devote more time to prayer and waiting upon God until the Spirit is poured upon us afresh from on high. The Pentecostal movement was born in waiting meetings—it will die without them. Prayer is as essential in 1954 as in 1914. To wait upon the Lord to renew our strength will never become outdated. It will be as necessary for our children as it was for our fathers. It is as up-to-date as the sunshine and remains unaffected by dispensations, fashions, fads, or fancies.

For us as a Pentecostal movement to withhold the power of heaven from our generation would be to fail God and man miserably. We have a charge to keep; it has been entrusted to us by the risen Christ. To cease to pray to be more and more truly "Pentecostal" is to cease to justify our existence as a movement. We shall deserve to be designated by future historians as a mere emotional effervescence on the fringe of the Church in the earlier decades of the twentieth century. God forbid! More than ever before, it is our duty to keep filled with the Spirit as this century advances. Our earlier battles have not been fought in vain. The impressive results of our ministerial labors in many lands are at last winning the recognition they deserve. Our comrades in Christ in other sections of the Church are welcoming us as never before. We serve them best within our one common loyalty to Christ by being loyal to our own Pentecostal testimony. There is no conflict. Our present generation needs to see the Word growing mightily and prevailing (Acts 19:20). It surely will, if we preach the Word in the power of the Spirit, the Lord Himself working with us and confirming it with SIGNS FOLLOWING.

There is no such thing as a stalemate in the Christian life. Failure to progress will result in Degeneration.

"TAKE HEED"

Ernest S. Williams

WE OFTEN TALK ABOUT REGENERATION and refer to the Scriptures concerning it. We have sought to identify regeneration with the new birth. The Bible lets us know that "except a man be born again, he cannot see the kingdom of God" (John 3:3). However, in this article I am not going to write about regeneration, but on the more unusual topic of DEGENERATION. Such a consideration is vital to all of us, for Christians at all levels and people in all walks of life may degenerate.

Degeneration even enters the ranks of the Christian ministry. There are those who started out with much promise; but, while they may not have degenerated spiritually, they certainly have degenerated in their intellects. Some aged workers feel that they are being laid aside and that younger men are being given their place in the ministry. We cannot ignore the fact that youth has vigor that age may have lost. But there is also the possibility that some are finding no place for their ministry because they have not continued to improve their minds. They may have reached a time when they go over the same ground that they have covered many times before. Through their failure to study and find new pasture for the flock of God, their ministry has degenerated.



ERNEST S. WILLIAMS
General Superintendent of the Assemblies
of God 1929 - 1949

God created man for progress and not for pleasure; for activity and not for laziness. When He created Adam and Eve, He put them in the garden to dress the trees. God gave all things in the vegetable, animal, and human kingdoms a good start—but it was only a start. The fact that God made man responsible to dress the trees of the garden, shows that He had given His creation qualities which might be developed—provided that man would apply proper effort and give careful attention to developing them.

Let me illustrate my point by some examples from gardening. We all know that in the growing of blackberries we can get much better fruitage by proper handling of the plants and by careful pruning of the surplus growth. By skillful cutting, grafting, and cultivation, man can enhance and advance the vegetation under his care. A plant left to itself without any cultivation will degenerate and revert to a wild form. So it is with strawberries. Man has developed many varieties of strawberries. One botanist has taken a plant and improved it; then another has developed it still further; and so on. But if the gardener fails to cultivate those strawberry plants, they begin to degenerate. This degeneration will not occur in a moment of time, of course; but gradually they will revert to type and become like the wild strawberries from which they were developed.

The Bible warns against negligence and slothfulness. Again and again it urges us to "take heed" to ourselves. Many lives are cursed with indolence. Neglect of one's work, studies, home life, or any other responsibility is pathetically costly. Any who has been guilty ought to purpose in his heart to be vigilant, careful, neat, and prayerful. He ought to determine to seek the face of God and maintain purpose in his heart and life. In this way, such a one will cease to degenerate and instead will develop, mature, and become all that God would have him to be.

If we fail to take proper care of our bodies, our bodies degenerate and weakness takes the place of strength. If we are to have strong, healthy bodies, we must cultivate healthful habits and discipline ourselves to physical exercise. We must bring our body into subjection to our will.

We need to take heed not only to

our physical needs, but also to our minds. We must devote ourselves to study of that which is edifying. We must pay no attention to things which are degrading. Let us be careful what we read. We do not have to confine ourselves to the Bible. If we are to be well developed we need to read widely in other good literature, too. But above all we should be students of the Bible. Studying the Scriptures will provide both food and exercise for the heart and mind. When we study diligently, there is within us an unconscious development. We may not be aware of this development, but others notice it.

This principle applies also to our conscience. If we pay no heed to conscience and its warnings, the conscience weakens. The result is a lack of respect for law, responsibility, and standards of integrity. Only by regarding moral development as of paramount importance, can people live at peace with their own conscience. Paul the apostle furnishes us a most fitting example. He says, "Our rejoicing is this; the testimony of our conscience, that in simplicity and godly sincerity... we have had our conversation in the world" (2 Cor. 1:12). And, "I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Happy is that person who has a clear conscience!

But the Bible also speaks of an evil conscience, and even of a seared conscience. Through neglect there comes a deafness to the voice of conscience; and finally, conscience becomes so smothered and seared that we feel free to do things which are drastically wrong. Pity anyone who can endorse sin and practice evil without any compunction of conscience!

Whatever the circumstances of life, let us purpose within our heart that by the

grace of God we will serve Him, do His will, and never degenerate physically, mentally, morally, or spiritually. If this be the attitude of all the believers in our fellowship, then our Movement will continue to be a movement for God. But we must continue to cultivate our spiritual life. There is danger in placing too much emphasis on intellectual abilities, organizational power, and man-made methods. We need to pray, "God, with all the means at our command we want to further Thy kingdom; but help us that these things may not eclipse our life of prayer, our communion with Thee, and our dependence upon the power of the Holy Spirit." Remember—there is no such thing as a stalemate in the Christian life. Failure to progress will result in degeneration.

May God help us to cultivate communion with Him as our highest calling. The Bible says, "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). We must walk with God if we would be ready for the Rapture. I am sure that Enoch did not go for five or six days without any time of prayer and waiting on God, and then suddenly start in and go like a thunderbolt, thinking that by waving his arms over his head and making a lot of noise for half an hour he was going to catch up. Believers just do not catch up that way. Christian growth is a steady, day-by-day process. It comes from constant communion with our heavenly Father and constant meditation in His Word.

What is true of the development of spiritual life is true of the development of character. Character, you know, is not made in a day or in spasmodic endeavors. Character is the accumulated result of the decisions we make hour by hour and day by day. When we are tempted to do

things which our conscience or intelligence tells us we ought not to do, we must refuse to satisfy the desires of the flesh. By disciplining ourselves and bringing every thought and action into subjection to the will of the Lord we develop Christian character. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

If we will do these things we will continue to advance. We will continue to enjoy the presence and the blessing of God through all the days of our earthly pilgrimage; and when the pearly gates swing open we will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

A Soldier of Christ

Controversy is never a very happy element for the child of God: he would far rather be in communion with his Lord than be engaged in defending the faith, or in attacking error. But the soldier of Christ knows no choice in his Master's commands. He may feel it to be better for him to lie upon the bed of rest than to stand covered with the sweat and dust of battle; but, as a soldier, he has learned to obey, and the rule of his obedience is not his personal comfort, but his Lord's absolute command. The servant of God must endeavor to maintain all the truth which his Master has revealed to him, because, as a Christian soldier, this is part of his duty. But while he does so, he accords to others the liberty which he himself enjoys.

—C. H. SPURGEON



Many voices...

compelling voices bid for your teen-ager's attention. Some are worthy. Many are not. There are subtle voices, seducing voices, loud voices, and soft. There are voices backed by law which command the young person's hearing and service.

Above the confusion and clamor, your National C. A. Department seeks to present the claims of Christ so clearly, so forcefully, that your teen-ager and thou-

sands more will heed His call. Its job is one no local group can handle. Its services are directed not only to the young person in the church and district, but beyond, to your C. A. in college or in military service.

Many voices appeal to you for support: various causes in behalf of your youngsters. There are clubs, associations, health organizations, schools, and educational societies. Some of these causes are worthy. Some are not.

Now if the National C. A. Department is engaged in presenting the highest claims—the claims of Christ—to your youth, certainly it is worthy of high claims upon your support. The National C. A. Department's services, and its needs, are placed before you only once a year, on C. A. Day. Give the Department a mighty voice for youth by giving a generous offering on C. A. Day.

C. A. DAY IS ONE-EIGHT DAY—APRIL 25.

Forty Years Ago

C. C. Burnett

THIS WEEK MARKS THE FORTIETH ANNIVERSARY of the founding of the Assemblies of God as a world-wide, Bible-loving, missionary-minded church. In last week's article we called attention to some of the ramifications which led to the merger of several Pentecostal groups into a loose organization known as the Churches of God in Christ. Several of the leaders within the framework of this fellowship, as well as some without, felt that the need for missionary solidarity and for some means of protecting local churches demanded a more definite organic tie between the various Pentecostal groups across the country.

Late in the fall of 1913, H. A. Goss, then pastor at Hot Springs, discussed the matter at length with E. N. Bell, editor of *Word and Witness*. Since Brother Goss had a lease on the Grand Opera House in Hot Springs, they decided to issue a call for a general council to meet there April 2-12, 1914. Carried on the front page of the December 20, 1913 issue of *Word and Witness*, the call was addressed to "The Pentecostal Saints and Churches of God in Christ" and was signed by M. M. Pinson, Phoenix, Arizona; A. P. Collins, Fort Worth, Texas; H. A. Goss, Hot Springs, Arkansas; D. C. O. Opperman, Houston, Texas; and E. N. Bell, Malvern, Arkansas (see cover page).

Although the authors went into much more detail, basically the purposes of the call were set forth as:

- (1) To achieve better understanding and unity of doctrine.
- (2) To know how to conserve God's work at home and abroad.
- (3) To consult on protection of funds for missionary endeavors.
- (4) To explore the possibility of chartering churches under a legal name.
- (5) To consider the establishment of a Bible and Literary Training School.

In spite of much violent opposition to organization over the years (such as that expressed more than once in the vitriolic editorials of Pastor Durham in his *Pentecostal Testimony*), the brethren came. Over 300 attended and 120 pastors and evangelists registered as delegates. While the Midwest had the best representation, twenty states and several foreign lands had delegations. The roster

of the convention reads like a Pentecostal *Who's Who* for those acquainted with past leadership. John G. Lake was there from Johannesburg, South Africa. Pastors E. N. Richey of Zion, Illinois, Erdman of Buffalo, N.Y., Pitcher of Baltimore, Maryland, S. A. Jamieson of Portland, Oregon, and B. F. Lawrence of Thayer, Missouri, were present. E. N. Bell, editor of the *Word and Witness* of Malvern, Arkansas, J. R. Flower, editor of the *Christian Evangel* of Plainfield, Indiana, J. W. Welch of Baxter Springs, Kansas (later to become general chairman), H. A. Goss, Hot Springs, Arkansas, T. K. Leonard, Findlay, Ohio, W. T. Gaston of Oklahoma, A. B. Cox of Maryland, R. L. Erickson of Chicago, and J. Crouch of Egypt—all men whose names are still known and honored today—were on hand.

Perhaps one of the youngest men present as an observer was our present General Superintendent, R. M. Riggs, who at the age of eighteen attended with his pastor, L. P. Adams.

The convention opened with three days of devotional services during which time there were many messages from the Word, manifestations of the Spirit, and much joyful singing unto the Lord. At one point in the sessions, an impromptu parade was staged down Central Avenue with practically the entire 300 participating. The city, however, seems to have taken little notice of the parade or the convention—at least, the local newspapers made no mention of it. In fact, the only news about the meetings at all were two

items in the *Sentinel Record* on April 4—one a very brief note to the effect that the "Saints" were meeting, and the other an advertisement announcing "The General Assembly of the Church of God in Christ."

M. M. Pinson brought the opening message of the convention from Acts 15, in which he discussed some of the current doctrinal matters and gave a justification for the call. The actual business began Monday, April 6, when E. N. Bell called the meeting to order. Shortly afterward he was elected temporary chairman, and J. R. Flower temporary secretary.

Brother Bell appointed a large committee representative of all sections to work on an agenda and to define the council roll. While they were doing so, a smaller group of men met surreptitiously that night and worked independently on a Preamble and Resolution. Among these men were T. K. Leonard, Jacob Miller, and J. R. Flower. Although there was much discussion and comment by all, the actual document was dictated by T. K. Leonard and taken down in shorthand by Brother Flower. The next morning the two committees compared notes and discovered that they had been thinking along the same line. The delegates, feeling that this was a marvelous indication of the Holy Spirit's guidance, adopted the Preamble and Resolution without a single dissenting vote. Among other things, it set forth the sovereignty of local churches within the framework of a General Council of Assemblies of God. It actually became the Constitution of the new church and remained so until 1917, when the brethren adopted a more adequate document.

The name, Assemblies of God, can probably be traced to T. K. Leonard, whose ordination papers show him to have first been ordained by the Christian Church in 1901, and then by "The Assembly of God, Findlay, Ohio," April 14, 1912, two years before this first General Council.



1914—the general store at Malvern, Ark., in the back part of which the publisher of the "Word and Witness" had his meager array of printing equipment

The emphasis here on the sovereignty of local churches has already been shown. At the same time the delegates, recognizing the need for a central governing body, elected an Executive Presbytery of twelve men "to act in all necessary matters on behalf of this General Council as a Home and Foreign Missionary and Executive Presbytery during the ensuing year, or until their successors are appointed." By motion from the floor, twelve men were to become members, including T. K. Leonard, E. N. Bell, J. R. Flower, H. A. Goss, J. W. Welch, M. M. Pinson, C. B. Fockler, and D. C. O. Opperman. These later elected A. P. Collins, R. L. Erickson,* and D. W. Kerr. Brothers Bell and Flower were elected "permanently"—at least, until the next Council.

A number of important resolutions embodied the following points: The fledgling fellowship should incorporate as the General Council of the Assemblies of God. (Fifty-eight men signed these incorporation papers October 13, 1914). They disapproved any extreme position with regard to eating or not eating meat. They encouraged local churches to set aside Thursday of each week, from 9 a.m. to 3 p.m., as a day of prayer. Local areas were asked to form district and state councils. All business of the Inter-State Camp at Eureka Springs, Ark., was transferred to the Executive Presbytery. Recognition was given to elders, ministers, evangelists and deacons as offices within the church. Women were to receive the rights of ministers and evangelists but not elders. The *Word and Witness*, with E. N. Bell as editor, became the official organ. He was instructed to publish the minutes of the Council in the May issue and give it "wide circulation." The divorce and re-marriage of Christians, especially the ministry, came in for strong

*A later issue of *Word and Witness* indicated that John Sinclair of Chicago would serve instead of R. L. Erickson. The remaining member was to be selected on a sectional basis at a later date.

disapproval. It is interesting to note that at least in essence most of these resolutions are still embodied in the official position of the Assemblies of God today.

One of the foremost reasons for calling the General Council had been the need for a strong educational program, as reflected in issue after issue of the *Word and Witness*. In fact, in the meeting at Meridian, Mississippi, in June 1913, of the Church of God in Christ, a strong recommendation had been made to its leadership to secure a permanent location for a "Bible and Literary School." The same issue that called for a General Council gave additional space to this need. No definite action on the matter was taken at Hot Springs, but special encouragement was given to the brethren to avail themselves of the facilities of present courses and schools. Special reference was given to "The Home Bible Study through the Gospel School Review by which they finish in one year a study of the entire Bible." This was sponsored by T. K. Leonard, as was the Gospel School at Findlay. A Literary School at Union, Mississippi, directed by R. B. Chisolm, also received special recognition. It remained for later Councils to crystallize the thinking in matters of education.

The Executive Presbytery having been empowered to issue a call for the next Council, the convention came to a close. And thus the General Council of the Assemblies of God was born. 1914 was a year of both national and international crises. The world was at war. Liberalism was increasing its hold on the pulpits of the land. Faith was languishing. Surely, in the words of Mordecai, the Assemblies had "come to the Kingdom for such a time as this."

(to be continued)

God usually guides by whispers, and those who would be guided by Him must keep near Him.



1954—the well-equipped printing plant of the Gospel Publishing House, Springfield, Mo., where the Assemblies of God literature is printed today.

HEALED

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

JAW INFECTION

In February I had a jaw infection for about eleven days. It was getting worse all the time and my jaw was quite swollen. My pastor, J. E. Tucker, and Evangelist C. M. Smitley anointed me with oil (James 5:14) and prayed for me, and the Lord healed me. What is even more wonderful to me is that I can wear my false teeth with comfort all the time. I have been trying to wear them for five years, but they always made me nervous and I could not wear them very long without being sick. This may seem trivial to some, but it means much to me.—Mrs. Walter Seaton, 414 N. Grand, Lyons, Kansas.

(Endorsed by Pastor J. E. Tucker, Lyons, Kans.)

CANCER

I had been having trouble with my side and on November 30, 1953, I went to the Marysville Clinic (Marysville, Calif.) for a check up. The doctor told me that I needed immediate surgery.

The surgeon operated on me December 3. After the clinical tests were made on the removed tumor, the doctor told my wife and my father that I had cancer in the worst stages, and that I had a very short time to live.

I went home from the hospital. On Monday, December 15, I had a very severe attack. The pain seemed unbearable. Pain shots and pills had very little effect. Brother J. A. Rogers, my pastor, and the people of the church gathered for prayer. The power of God fell, and I received His healing touch. I have been up and active ever since.

I praise the Lord for everything He has done for me. My determination is to work for Jesus so that others will be saved and blessed.—Glen E. Saunders, P. O. Box 553, Live Oak, Calif.

(Endorsed by Pastor J. A. Rogers, Live Oak, Calif.)

Consider the blessed environment of a child of God. Above him are the overshadowing Wings. Around him, the guardian angels. Underneath, the everlasting Arms. Within, perfect peace.

With all the love of the
early disciples, one lone
woman brings the gospel to—

THE LEPERS OF LIBERIA IN NEW HOPE TOWN

Three days' journey inland from Cape Palmas, Liberia, lies a strange new town known to the natives as New Hope Town. Over 500 people live there and to them it is like a place dropped down from heaven. It means what its name implies—new hope—for its inhabitants are lepers.

In 1935 Florence Steidel, a shy, self-effacing young woman arrived in Liberia from the United States with a burning desire to train African women in the ways of Christ. She worked at the district Girls' School and she soon saw fruit for her labors.

For eleven years this hard-working missionary carried a burden for the women of Liberia, but another burden also began to fasten itself on her heart and soul. During those eleven years Miss Steidel had been giving elementary help to lepers as the poor creatures would visit the compound. As early as 1935 the idea was born in her mind that some day she would like to build a town for these pitiful and unwanted souls who were without a ray of hope.

Not until 1946 did Miss Steidel realize her God-given ambition. Brother and Sister Hixenbaugh were sent out from the States to relieve her in the district Girls' School. About that time, by the direction of God, a wrinkled old leper wandered onto the compound. He was stubborn and refused to go home until he had a positive assurance that "Ma" Steidel would start a town for lepers right away. He pleaded with her, stating that he was willing to live in a simple brush building with other lepers if only the missionary would help. The old leper went away that day with her promise and soon returned to the compound bringing other lepers with him. Soon there were 68 of these poor creatures living in small brush houses. They were there for one purpose only—to receive help from the shy, yet loving missionary.

Miss Steidel recognized that God had opened this door of service, and soon set about improving living conditions for her beloved lepers. After the heavy rains the brush houses proved uninhabitable, and so she went to the chief people of the village and asked for help. They willingly offered her 350 acres for the purpose of building a brand-new town in the forest. She accepted the land by faith, knowing full well that there was no one to clear away the trees and brush, to build roads and erect the houses.

But God was with her. She appealed to the lepers themselves and they offered to do the work in spite of their stumps of fingers and crippled condition.

The task was slow and arduous but in due time the trees were removed and the ground was cleared, ready for buildings. Not a single native knew how to mix cement, or plane a door, or raise the framework of a house. Most of them had never worked before; but, nothing daunted, Miss Steidel taught them how to mix cement and go about the construction. Fortunately she had taken an elementary construction course back home in Springfield, Mo. She directed the work from the laying of the foundation forms to the details of interior finishing, and in 1947 the buildings were erected.

There are 50 buildings, eleven of which are permanent cement structures unlike the round huts usually seen in the villages of Liberia. They include houses, a church, a school, a laboratory, a clinic, a girls' house for the well children of afflicted parents, a caretaker's house, and a house for the missionary. These buildings face on well-ordered streets of which there are four in number, giving to the town a civilized, up-to-date appearance so rare in that region.

Although the lepers are greatly handicapped, Miss Steidel did not think it wise to allow them to be idle. The town completed, she went about the task of training them for all kinds of work. Under her direction over 500 people had to learn the intricate details of daily living in a community of their own.

Perceiving that lepers of all people are very receptive to the gospel, she instituted a religious program that has paid off with the conversion of many precious souls down through the years.

In reviewing her labors, Miss Steidel observes modestly that God has been gracious, providing all their needs. She says very little about finances but makes it clear that the building of New Hope Town was nothing but an act of God's grace in answer to the faith of His people.

Some 500 leprosy patients are treated daily. Their sores are dressed and they are sent back to their homes with new hope for a full recovery. Some of them must leave New Hope Town after treatment because the town is not large enough to house all of them.

In 1953 alone, 98 lepers were discharged from the clinic completely well. They have learned a trade and are now free to make a living for themselves as farmers, tailors, etc.

A new church was dedicated some time ago and "Ma Steidel" was present at the dedication. Looking out upon her beloved children she saw 614 lepers in the audience. Twenty-five were saved in that memorable service, sixteen received the Baptism in the Holy Spirit, and two testified to instant healing while they were under the mighty power of God. Twenty-seven tribes were represented and most of these people continue to worship in New Hope Town.

The Sunday School averages 350. There is a strong group of young people who go into the neighboring villages to preach the gospel and to win many for the Lord.

Every morning at six o'clock the Christians gather at the church to pray. It is a wonderful sight to "Ma" Steidel (as they call her) and deep in her quiet heart there must be a sense of joy to think that through her humble obedience to God, these unwanted forgotten people are finding new hope for this life and for the life to come. And all because they are privileged to live and worship in New Hope Town, Liberia, West Africa.

URGENT APPEAL!

Over the years, termites and weather cause the buildings to decay. At the present time there is an urgent need for new buildings to replace the old. Seven hundred dollars U. S. money will erect a new building in New Hope Town. The need is urgent. Will you help?

Funds are also needed for the current expenses and general maintenance of the town: food, equipment, supplies, etc. Send your contributions marked "Liberia Leper Colony," % Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo., U.S.A.



Patients outside clinic and laboratory



60 cured people ready to go home

A Word From Noel Perkin

"How should our missionary offerings be sent to the Foreign Missions Department?" is a question frequently asked.

It is recommended that offerings be sent designated for "World Missions." This means that, according to the recommendation of the General Council, such offerings will be used to meet missionary needs both at home and abroad. If the offering is not otherwise designated, a World Missions offering is divided so that seventy per cent goes to Foreign Missions; twenty per cent goes to the home district in which the contributing assembly is located, for Home Missions; five per cent is retained by the Home Missions Department at headquarters for advance work; and five per cent is kept by the Foreign Missions Department for its general expenses. Only offerings designated for "World Missions" are so divided.

"Can we designate any part of the World Missions offering for certain missionaries?" This is another common question. In reply we are glad to explain that up to seventy per cent of a World Missions offering may be specified for a missionary, or for a number of missionaries, but we advise against designating more than fifty per cent (so as to leave some balance for the general missionary needs).

Another question often asked is, "Do you advise designating a part of the offering for certain missionaries?" In reply we would explain that to assure regular support for our missionaries we do recommend that the necessary support of the missionary be provided by pledges from the assemblies. In this way the responsibility is shared and every assembly knows it has a definite part in the support of specific missionaries. To determine who is in need of help, simply contact the Foreign Missions Department and we will be pleased to give such information.

Again some have asked, "Do you not appeal for undesignated offerings?" Yes, we need both designated and undesignated offerings to meet all the needs. Even if all a missionary's personal needs were met by the offerings pledged to him (which is rarely, if ever, the case) there would still be innumerable needs such as furlough fares, buildings, native workers' support, emergency needs, etc. which must be met from the general missionary fund (or, as we call it, "the undesignated fund").

Thus, in planning your missionary offering, we hope you will give for "World Missions." Do not pledge more than fifty per cent of your offerings to any individual workers or projects, but support our Assemblies of God missionaries in conformity with advice given you by the Foreign Missions Department. The call of the Lord to His people is ever to advance. We can only do this effectively as we do it together.



M. L. Hodges

Introducing our

NEW FIELD SECRETARIES



E. L. Phillips

The work of the Latin-American Division of the Foreign Missions Department has been steadily expanding through the past years until now we have 154 missionaries on our list for South and Central America and the West Indies, and the largest number of Christians among all our divisions. This work has been capably supervised for the past eleven and a half years by H. C. Ball who, in addition to his other duties, has developed the publication of Sunday School literature and gospel papers in Spanish.

In view of this development the works have now been divided, and we have asked H. C. Ball to devote his entire time to the development of gospel literature, not only in Spanish but in other languages also as far as this may be possible.

The work of Field Superintendent for the Latin-American field is being taken over by Melvin L. Hodges who, together with his wife, has been engaged in missionary service since 1935. Brother Hodges has made a splendid contribution to the development of the indigenous church in Central America. He is also the author of the excellent new book entitled, "The Indigenous Church."

* * *

We are pleased to introduce Everett L. Phillips to any readers who do not know him. Brother Phillips has been appointed by the Executive Presbytery to serve in our African Division.

Brother Phillips has been a minister of the Assemblies of God for the past twenty-two years and with his wife has served for two full terms in West Africa. In the past two decades he has served in pastoral work and also as a district official and general presbyter of the Assemblies of God.

He is succeeding Brother H. B. Garlock who for the past ten years served as Field Secretary for Africa. During these ten years the work in Africa has shown a healthy growth. Brother Garlock's ministry has been deeply appreciated. He retired from office to pastor a church in Tampa, Florida.

MONTHLY REPORT

Foreign Missions Department

January, 1954

MISSIONARY CONTRIBUTIONS

Alabama	\$ 1,834.47	Ohio	8,983.83
Appalachian	434.14	Oklahoma	6,425.92
Arizona	1,070.70	Oregon	7,688.25
Arkansas	2,565.18	Polish Br.	120.15
Eastern	13,603.35	Potomac	7,608.74
Georgia	1,364.30	Rocky Mtn.	2,670.02
Greek Br.	96.85	Russian Br.	318.23
German Br.	2,267.08	So. Calif.	26,972.58
Hungarian Br. ..	510.98	South Carolina ..	207.99
Illinois	8,288.23	South Dakota ..	1,228.76
Indiana	3,682.86	South Florida ..	5,432.65
Italian Br.	105.00	South Idaho	197.56
Kansas	6,085.44	South Missouri ..	6,590.00
Kentucky	774.03	South Texas	5,341.32
Lat. Am. Br.	268.66	Tennessee	1,029.75
Louisiana	1,633.31	Texas	6,796.90
Michigan	9,070.54	Ukrainian Br.	188.64
Minnesota	7882.61	West Central	5,325.83
Mississippi	1,115.35	West Florida	1,742.89
Montana	2,307.73	West Texas	1,794.39
Nebraska	3,027.32	Wis.-N. Mich.	3,742.50
New England	2,843.76	Wyoming	421.25
New Mexico	922.36	Alaska	205.71
N. Y.-N. J.	11,487.48	Canada	747.30
No. Calif.-Nev. ..	8,968.89	Foreign	597.00
North Carolina ..	668.96	Misc.	1,175.00
North Dakota	2,134.25	Legacy	2,001.78
Northwest	19,535.81	Spanish Lit.	2,923.08

Total Amount Reported	\$223,026.41
District Fund	\$11,383.13
National Home Missions	2,413.38
Office Expense	3,624.63
Literature	86.25
Given Direct to Missionaries	29,605.09
	\$47,112.48

Received for Council Foreign Missions	\$175,913.93
Received for Non-Council Foreign Missions	2,197.11
Offerings not allocated to any state	22,219.81

\$200,330.85

DISBURSEMENTS

Basutoland	\$ 555.00	Mexico	2,675.38
Belgian Congo	10,120.22	Argentina	1,758.15
Dahomey	3,593.97	Bolivia	1,956.76
French Togo	2,116.76	Brazil	5,025.99
Gold Coast	11,318.65	Chile	1,899.81
Liberia	6,861.60	Colombia	1,674.44
Nigeria	4,880.07	Guiana, British ..	193.30
Nyasaland	4,699.66	Paraguay	477.00
Sierra Leone	853.50	Peru	3,169.55
Tanganyika	404.50	Uruguay	1,306.42
Union of S. Af.	5,809.34	Venezuela	4,903.83
Upper Volta	8,375.94	West Indies	15,684.67
China	51.00	Children's Educ. ..	
Fiji	600.00	in U.S.	1,676.63
Formosa	2,493.74	Entertainment of ..	
Hawaii	4,041.15	of Missionaries ..	626.64
Hong Kong	2,674.22	BGMC Mtl. &	
Indonesia	2,774.00	Ship. Exp.	994.19
Japan	6,856.03	Convention	
Korea	2,652.48	Exp.	1.61
Malaya	3,936.92	Deputational	
Philippines	7,719.06	Exp.	1,454.34
Samoa, Amer.	479.00	Fld. Secretaries ..	3,519.34
Burma	455.00	Literature	433.51
Ceylon	3,351.35	N. Y. Office	
North India	25,991.69	Export Div.	1,200.60
South India	11,478.83	N. Y. Office	
Pakistan	7,305.59	Public Relations ..	860.00
Egypt	5,295.83	Refunds and	
Greece	335.00	Transfers to	
Hashemite Jordan ..		Other Depts.	2,053.64
Iran	3,094.00	Spanish Lit.	1,370.94
Israel	412.63	Speed-the-Light, ..	
Lebanon	657.16	C. A. Dept.	11,280.89
Syria	113.00	Miscellaneous	3,289.03
Europe	55.00	Retired Missionaries ..	2,472.00
Gen. Amer.	6,722.57		
Lat. Amer.	8,627.53		
Work in U.S.	502.85		

Total Distr. to Council Foreign Missions	\$240,222.90
Non-Council Missionaries	3,957.67

Total Disbursements	\$244,180.57
Charged to Hold Accounts	43,849.72

Total Receipts



C.A.'s IN THE LOCAL CHURCH

Typical of some 4,487 groups over the nation is this fine unit in the Pentecostal Assembly of God, Anacortes, Washington.



C.A.'S CONSECRATING

Altar service at a rally in Bethel Temple, Los Angeles, where earnest young people surrendered their lives to God.



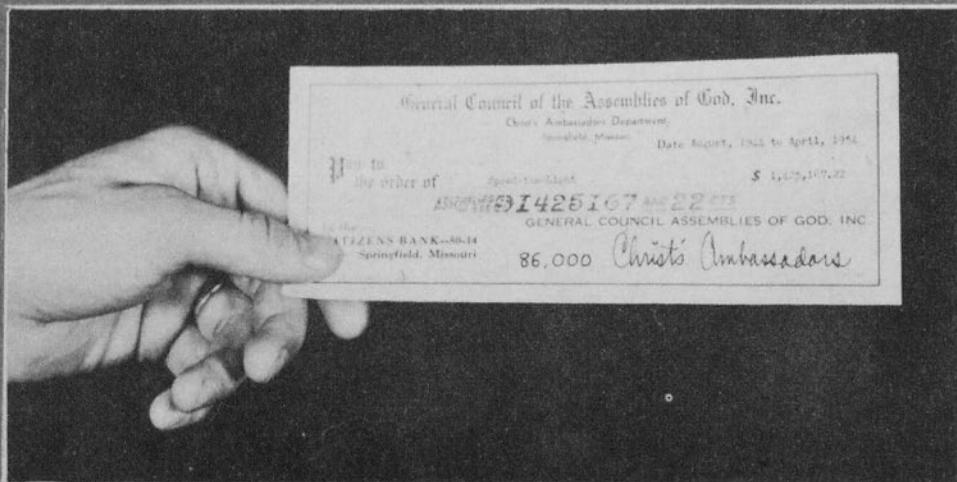
IN COLLEGE

Part of a Bible study group which meets weekly on the Wheaton College campus to discuss the Biblical basis for our Pentecostal doctrine.



SPIRITUAL LEADERSHIP

Our 43 district C. A. presidents meet themselves better for the responsibility of le



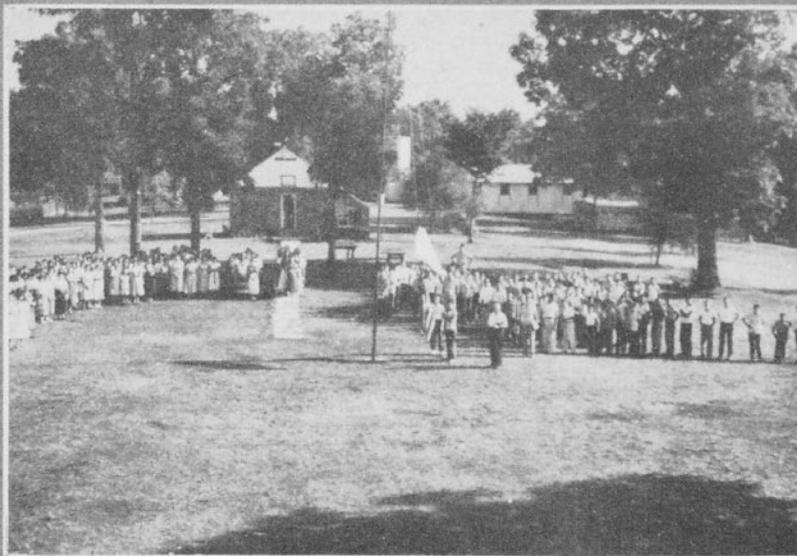
GIVING TO MISSIONS

In nine years, through Speed-the-Light, the C.A.'s have given almost a million and a half dollars to provide vital missionary equipment.



SERVING OUR COUNTRY

Assemblies of God chaplain, John Lindvall, salutes at left. We return the salute to you, Chaplain Lindvall, and to all our chaplains and the thousands of men to whom our Servicemen's Division is ministering



AT YOUTH CAMP

Youth campers in Southern Missouri, one of 60 such camps held last year: 918 were saved and 836 were baptized with the Holy Spirit.



presidents meet annually in Springfield to prepare their responsibility of leading our youth.



WITNESSING FOR CHRIST

Through the One-Eight Crusade to be launched on C. A. Day, April 25, our youth expect to distribute eight million gospel tracts by 1955.

To the
**THIRD and FOURTH
GENERATION...**

**A BLESSING NOW BEING
REAPED BY OUR
PENTECOSTAL PARENTS**

There is a law. When parents break it the sorrow of their sins is seen in their children. When parents keep it the fruit of their obedience is not limited to one generation. Pentecostal blessing starts at home. In these days of juvenile and parental delinquency it is a blessing to our Pentecostal parents and grandparents to see thousands of Assemblies of God C. A.'s filled with the Holy Spirit and serving God. Sons and grandsons of our early pioneers of this Movement are preaching the Full Gospel message somewhere around the world.

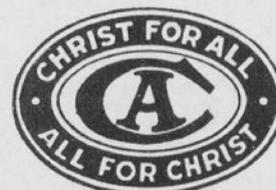
The Christ's Ambassadors today love the same blessed Baptism in the Holy Spirit that our parents experienced. Their summer youth camps ring with the praises of God, and altars at night are our first prayer room scenes all over again.

This is a great army of young people, now numbering nearly a hundred thousand, who are being bound more closely together each year in fellowship and objectives of Christian service. The leadership at the local, district and national levels has caught the vision of Christian service. They are determined to inspire every Christ's Ambassador with a single purpose in living and that is to be a soulwinner.

Every link to bind our young people to God must be strong. The C. A. executive in the Assembly will look to the parents. The pastor will count on his C. A. officers. They will depend upon the district president, and district presidents must find support in the national office. **AND ALL OF US TOGETHER ARE ABSOLUTELY DEPENDENT UPON THE POWER AND GUIDANCE OF THE HOLY SPIRIT.**

Let us give thanks for Christian young people, the offspring and joy of godly parents!

—C. M. Ward



SUNDAY'S LESSON

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

JESUS TAKES THE SINNER'S PLACE

Lesson for April 11

Mark 15:6, 7, 11-13, 15-20

As soon as the morning had come, the Sanhedrin bound Jesus, led Him away, "and delivered him to Pilate" (Mark 15:1). This discloses that the Jewish leaders had spent the night in their trial of Jesus. Judas and the mob had come out the night before to take Him, carrying "lanterns and torches" (John 18:3). This all-night trial of Jesus was illegal, for trials among the Jews were supposed to be held during the day. And instead of convicting Him through the testimony given by two or three reliable witnesses, they put every pressure upon Him to convict Himself. How they wished Him to say something that they might use against Him! "Answerest thou nothing? what is it which these witness against thee?" the excited high priest asked. "Again the high priest asked him . . . Art thou the Christ, the Son of the Blessed?" Notice how readily they snatched His reply, "I am."

1. PILATE QUESTIONS JESUS

a. *Pilate's First Question.* Jesus had been bound by the Jews and brought as a common criminal before Pilate. When the Jews tried Jesus, they brought religious charges against Him—did He claim to be the Son of God, the Messiah of Israel? But when they brought Him before Pilate, they made their charges political; they accused Him of setting Himself up as King in opposition to Caesar. This is revealed in Pilate's question, "Art thou the King of the Jews?" How loyal the Jewish leaders suddenly became to the Roman government, a government which they had always hated! Envy and hatred for Jesus had made friends of even the most bitter enemies and given them a temporary sense of unity.

b. *Jesus' Answer to Pilate.* When Pilate asked Jesus about His claim to kingship, He answered, "Thou sayest it." He did not say whether He was King or not. He was standing before a Roman court—let the court now secure its own evidence against Him.

c. *Pilate's Second Question.* Pilate finally said, referring to the many accusations of the Jews against Jesus, "Answerest thou nothing?" Certainly Pilate could not understand Jesus' behavior, for no other person had ever been brought before him without making an effort to clear himself. Seeing Jesus stand there in the

midst of calumny and falsehood without making any defense caused Pilate to marvel. The silence of Jesus in this situation was much more weighty than any words He might have said. Let us, as followers of Christ, take this to heart. We often try so hard to clear our names and in so doing we defile them instead. If we suffer wrongfully, it is much better to take it in the spirit of Jesus. It is not easy, but it is effective.

2. THE MOB SENTENCES JESUS

a. *The Choice of the Jews.* When Pilate saw the pressure being brought upon him, he probably felt he could avoid pronouncing any sentence by permitting the Jews to make the choice. There was a custom, the source of which is unknown, that at the Passover the Roman government would free any prisoner the Jews might choose. Pilate probably thought they would ask for the release of Jesus rather than the murderer, Barabbas. But he was mistaken; they chose Barabbas.

b. *The Release of Barabbas.* What a lesson the release of Barabbas teaches us! It shows us the very nature of redemption. Barabbas was guilty, unable to pay his debt of sin. He had been convicted and condemned to death. But Jesus, "holy, harmless, and undefiled," took the place of Barabbas, and died that he might go free. The same is true of us. "While we were yet sinners, Christ died for us." He took our place, "the just for the unjust, that he might bring us to God."

c. *The Sentence of Jesus.* Pilate knew that Jesus was innocent. When the accusers cried out for the release of Barabbas, Pilate asked what he should do then with Jesus. Immediately the excited mob cried out, "Crucify him."

3. JESUS RECEIVES A CROWN OF THORNS

In a sense, the whole world, both Jews and Gentiles, had a part in crucifying Christ. The sins of us all were laid upon Him; therefore, each of us through our sins had our part in bringing about His death.

a. *Jesus Mocked.* The Roman soldiers were delighted to find something to break the monotony of their lives, so they pretended that Jesus was a king of the despised Jews. Every king must have a crown, so they made him one of thorns; for a scepter they provided Him a reed; and for kingly garments they put a mock purple robe upon Him.

b. *Jesus Humiliated.* The humiliations Jesus

endured were shameful. And added to these were His physical sufferings. He had already agonized before God in the Garden of Gethsemane and had passed a sleepless night in His trial before the Sanhedrin. The next morning, at the command of Pilate, He had been scourged. This was a merciless beating with thongs which cut the flesh to the bone, and sometimes the victim would die. In addition to this laceration and the strain of all He had endured, He was taunted by the hardened soldiers. No wonder Isaiah said, "His visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). What sufferings Jesus endured, sufferings both of spirit and of body. And to think—that "for the transgression of my people was he stricken" (Isa. 53:8)!

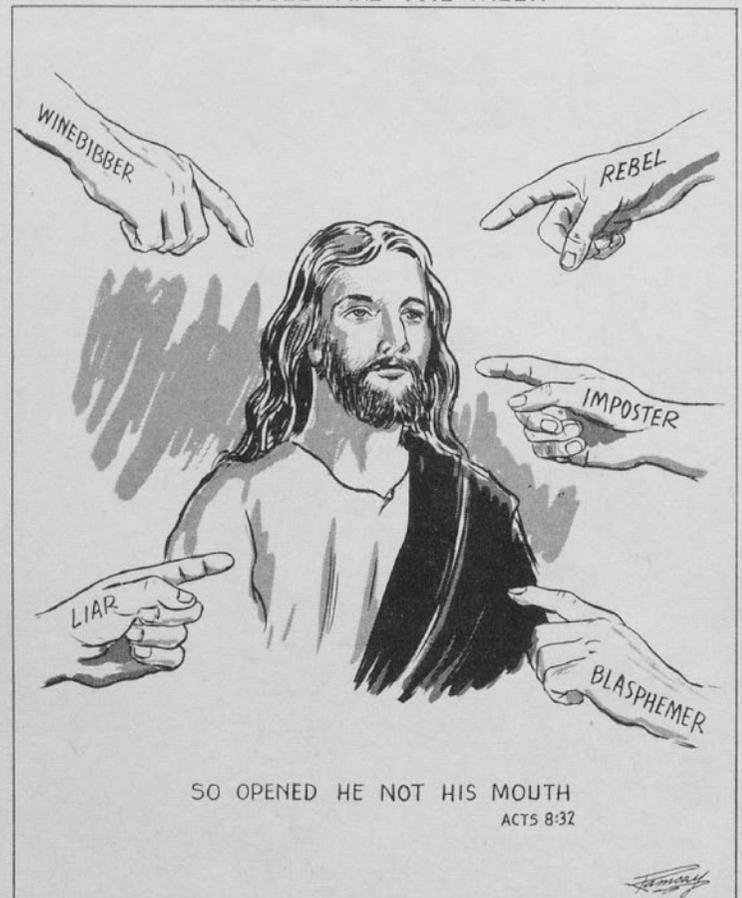
4. JESUS IS CRUCIFIED

When the soldiers tired of mocking the suffering Saviour, they put His own clothes back on Him "and led him out to crucify him." Jesus was scornfully crucified as "The King of the Jews," and identified with thieves in His death (v. 27). Dying on the cross, Jesus finally said, "It is finished." Nothing more could be added to make salvation complete. He had drunk the cup which the Father had given Him. God had laid upon Him the iniquity of us all (Isa. 53:6). On the basis of this complete atonement men may now come to the Christ of the cross and have their sins forgiven.

THIS WEEK'S LESSON

The Trial of Jesus (lesson for Sunday, April 4). Lesson text: Mark 14:53-64.

"BLESSED ARE THE MEEK"



Assembly of God

by B. F. Lawrence

(This article is reprinted from "The Word and Witness" exactly as it appeared in the issue of May 20, 1914. It explains the Scriptural organization of the New Testament Church as understood by the brethren who assembled for the first General Council of the Assemblies of God.)

THE MOST OF US KNOW THAT THE Greek word "ecclesia," translated "church" in our New Testament, means literally, "an assembly," a called-together body. So then, "Assembly of God" means "an assembly called of God, and belonging to God."

I

1. The Assembly of God is Christ's body (Eph. 1:22, 23).

2. The members of the assembly are brethren in Christ (Heb. 2:11, 12).

3. The members are therefore also called "sons and daughters of the Lord Almighty" (2 Cor. 6:17, 18).

II

Entrance into the Assembly is by:

1. Birth (John 3:1-8; Acts 2:47; 5:14; Heb. 12:23; James 1:18; Lu. 10:20; John 5:1).

2. Creation (Gal. 6:15; 2 Cor. 5:17).

3. Baptism; that is, baptism by the Holy Spirit into the death, burial and resurrection of Jesus Christ; or, concretely expressed, "into one body" (1 Cor. 12:12, 13; Rom. 6:3-6; Gal. 3:27). (Many Pentecostal preachers hold that 1 Cor. 12:13 refers to the baptism with the Holy Ghost.—E. N. Bell.)

III

The operation or organization of the assembly was at least twofold:

1. **GENERAL.** Called by various names, such as, "the church," "churches of God in Christ," "General assembly and church of the Firstborn," etc. Built upon the rock and foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Matt. 16:18; Eph. 2:20).

It embraces in its membership all those whose names are written in heaven (Heb. 12:23). It is permanent.

2. **LOCAL.** This embraces in its membership all those of the general assembly who live near each other (that is, in the same town or neighborhood). See 1 Cor. 1:1, 2; Gal. 1:1, 2; Phil. 1:1; Col. 1:1. It is permanent, at least as long as there are those in the community who are members of the general assembly and church of the Firstborn.

Besides those, one might mention the Occasional Councils, consisting of those doctrinally or locally interested (Acts 15). Also the Presbytery (1 Tim. 4:14).

IV

The Assembly, generally and locally, in its entirety is to be "the light and salt of the earth," "a habitation of God through the Spirit," "fellow laborers with God," "a spiritual house, an holy priesthood, to offer up spiritual sacrifices," "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light" (Matt. 5:13-16; Eph. 2:22; 2 Cor. 5:18-20; 1 Pet. 2:5-9).

V

While the above is true regarding the whole assembly, there are, by the will of God, certain men (and women) who are specially chosen to act for the assembly in discharging various parts of its service.

This brings us to the Ministers, or Servants of the Assembly.

1. GENERAL

(1) **APOSTLES.** They were personally commissioned by God (1 Cor. 1:1; 12:28; Gal. 1:1-16), by Christ (Matt. 10; Acts 20:24; Rom. 1:5), by the Holy Spirit (Acts 13:2-4).

They were eyewitnesses to the resurrection of Jesus Christ (Acts 1:21, 22; 1 Cor. 15:5-8) and were empowered to:

- a. Preach.
- b. Heal the sick.
- c. Cast out demons.
- d. Raise the dead.
- e. Cleanse lepers.
- f. Bring peace or judgment to families and communities.
- g. Represent Christ (Matt. 10).
- h. Make disciples.
- i. Baptize (Matt. 28:19, 20).
- j. Remit or retain sins (John 20:23).
- k. Bind and loose upon earth (Matt. 16:19; 18:18; 1 Tim. 1:20; 1 Cor. 5:5).

1. Rule and care for the Assembly (John 21:15-17; 2 Cor. 11:28 with Heb. 13:17; 1 Pet. 5:1-3).

m. Establish doctrine (Gal. 1:11, 12; 8:9; 1 Tim. 5:13; 2 Tim. 3:10).

n. Ordain ministers (Acts 6:1-6; 2 Tim. 1:6).

o. Obtain their support from the gospel (1 Cor. 9:14).

(2) **EVANGELISTS** (Acts 21:8; Eph. 4:11; 2 Tim. 4:5). They were authorized to:

- a. Preach, teach, establish and defend

the Word, teaching of doctrine already formulated by the Lord Jesus Christ and His apostles and prophets (Acts 8:5; 1 Tim. 1:3, 4; 1:18; the charge following in the rest of the letter; 4:11-16; 6:2, 13-17; 2 Tim. 2:2-14, 23-26; 3:14-17; 4:1, 2; Titus 2:1, 7, 8-15; 3:1-8).

b. Execute the rules of order and government established by the Lord Jesus and His apostles (1 Tim. 1:3; 3:14, 15, the whole chapter; 5:17-21; 2 Tim. 4:2-5; Titus 1:5-13; 3:1-11).

c. Ordain ministers (1 Tim. 3; Titus 1:5-9).

d. Heal the sick.

e. Cast out demons.

f. Work miracles (Mark 16:17-18; Acts 8:4-13).

g. Obtain their support from the gospel (1 Cor. 9:14).

(3) **PROPHETS.** There were, in the general assembly, prophets who journeyed from place to place. There were also local assemblies which had prophets among them. This term seemed to be applied to those who had the prophetic manifestation of the Spirit. The title did not carry any special executive authority with it; but was applied to many who held other specific offices in the assembly. Some of the prophets and teachers of Antioch (Acts 13:1-2) were officially elders (1 Tim. 4:14; 3:2; Titus 1:9). Silas, a prophet from Jerusalem, was really an evangelist, or bearer of good news (Acts 15:41; see also 1 Cor. 14:1, 5, 31, 32).

B. LOCAL

(1) **ELDERS, BISHOPS, PRESBYTERS.** All these terms, according to the best scholarship, refer to the same office (Acts 15:2, 6, 22; Phil. 1:1; 1 Tim. 3:1, 2; Titus 1:5; etc.).

a. *Moral qualifications for Elders.* They must be:

- blameless, without reproach
- a lover of good
- a husband of one wife
- not soon angry
- not a brawler
- not a striker
- not greedy of filthy lucre

b. *Mental qualifications of Elders.*

They must be:
self-controlled
sober-minded
just
able to exhort
apt to teach
able to convict gainsayers
orderly
able to rule their own house
hospitable
not self-willed
not contentious (1 Tim. 3; Titus 1).

They were also required to have a good report from them that were without.

c. *Duties of Elders:*

- Rule, teach and care for the assembly

(Acts 20:28; 1 Tim. 3:5; 5:17; Titus 1:9; Heb. 13:17; 1 Pet. 5:1-4). Thus, they were the pastors, or shepherds of the flock (Eph. 4:11). They were to live of the gospel (1 Cor. 9:7-14).

They were to be examples to the flock (1 Pet. 5:3).

They were empowered to ordain and assist in ordaining ministers (Acts 13:1-3; 1 Tim. 4:14).

d. *Behavior toward Elders.*

They were not to be rebuked, but exhorted.

Accusations against them were not to be received except in the presence of two or three witnesses (R. V. says, "at the mouth of two or three") 1 Tim. 5:1-19).

(2) **DEACONS** (1 Tim. 3:8-13; Acts 6:1-6).

a. *Moral qualifications of Deacons.* They must be:

The husband of one wife

Holders of the mystery of the faith in a pure conscience

Not double-tongued

Not given to much wine

Not greedy of filthy lucre

b. *Mental qualifications of Deacons.* They must be:

Grave

Possessors of wisdom

Able to rule their own children and houses well

c. *Duties of Deacons.*

They were to look after the temporal affairs of the assembly.

Some of them also preached.

Deacons were required to be of good report, and to be proved or tried before appointment. They were promised a good standing and great boldness in the faith that is in Jesus Christ, if they served well. (See passages cited above.)

The Greek word translated "deacon," in the above cited passages, is in other places translated "servant," and "minister." This helps somewhat to define the deacon's duties. (See Matt. 23:11; John 12:26; 1 Cor. 3:5; 1 Thess. 3:2).

The word was also applied to a woman, and seems to indicate an order of deaconesses. These, however, were without executive authority. See Rom. 16:1; 1 Tim. 3:11 (R.V.) and 2:12. Women were also spoken of as "helpers in the gospel." Paul spoke of one man and his wife as "fellow-laborers."

There were other men in the local assembly called, because of their particular ministry, "teachers" and "exhorters." These indeed might extend the scope of their ministrations beyond the confines of their local assembly, but were not written of as having executive power (Rom. 12:6-8; Eph. 4:11).

This resume of the Scriptures does not profess to be complete. It does, however, present the salient points in connection with each section of the subject as

presented. It is offered in the hope that when the people of God see how thoroughly, at what length, and in how many places God treats of these matters, they

will gain a clearer idea of their importance; and, so gaining, will arrive at a greater degree of unity as they conform themselves to the Scriptures.

Historical Highlights

A Brief Summary of Events During Forty Years of Assemblies of God History, as Gleaned from the "Evangel" Files

At this anniversary date we pause and glance back over the road we have traveled, in the hope that a summary of past events will be of interest to old and young alike. To the "old timers" the mere mention of certain events will bring a flood of sacred memories. To the "second generation" this relating of some of the highlights in the history of the Assemblies of God should provide a better understanding of their church and a deeper appreciation of their spiritual heritage.

1914

A year of beginnings. . . . Assemblies of God organized at Hot Springs, Ark. First executive presbytery chosen. E. N. Bell named first Chairman. J. R. Flower chosen to be first Secretary. . . . Numerous District Councils formed during the summer. . . . Front-page headline in the August 15 issue of "The Christian Evangel," Findlay, Ohio, proclaimed "War! War! War!" It said: "The nations of Europe battle and unconsciously prepare the way for the return of the Lord Jesus to establish His Kingdom upon earth." . . . On October 13 the General Council was incorporated under the laws of Arkansas, with headquarters at Hot Springs. . . . Second General Council held at Chicago, November 15—29, adopted a resolution authorizing the raising of \$5,000 for publishing equipment. Following officials were elected: A. P. Collins, Chairman; D. C. O. Opperman, Assistant Chairman; J. R. Flower, Secretary; B. F. Lawrence, Assistant Secretary.

1915

A year of testing. . . . Some division among the saints over the Oneness teaching. . . . War raged in Europe, as the headquarters office of the new Assemblies of God fellowship in Findlay, Ohio, sent out a call to the third General Council. Met in St. Louis, Mo., in October. Declared that we, as a body of Christians, while purposing to fulfill all the obligations of loyal citizenship, cannot conscientiously participate in war and armed resistance which involves the actual destruction of human life. . . . The General Council recommended that Bible schools be established; that the people be encouraged to pay tithes for the support of the ministry; that divorce and remarriage be discouraged, and that remarried divorcees be excluded from the ministry. Elected J. W. Welch as General Chairman, J. R. Flower as General Secretary.

1916

A year of expansion. . . . The Gospel Publishing House, a one-room concern owned and operated by the General Council of the Assemblies of God, moved from Findlay, Ohio, to St. Louis, Mo. . . . Monthly "Word and Witness" discontinued. "Weekly Evangel" became the official paper. . . . General Council incorporated under Missouri laws on November 1, with headquarters at St. Louis. Fourth General Council held in St. Louis in October. Statement of Fundamental Truths adopted. J. W. Welch elected as General Chairman, S. H. Frodsham as General Secretary.

1917

Various Bible schools conducted throughout the land. D. Wesley Myland had five-month school at Chicago (Ebenezer). A. L. Fraser conducted Mount Tabor Bible Training School at Stone Church, Chicago. D. C. O. Opperman had short-term school at Eureka Springs, Ark. . . . At the fifth General Council, held in St. Louis in September, a resolution was passed "that we encourage our people as a whole, and our young people especially, to attend faithfully to a diligent search of the Scriptures, and if possible to attend some properly and Scripturally accredited Bible Training School." . . . "Resolved, that we encourage 'ten-day Bible conferences' or 'itinerant Bible schools' to be held in different sections of a given district, in which due attention shall be given to evangelistic work for the unsaved, and solid Scriptural teaching for the saints." . . . Missionary offerings totaling \$10,223.98 were received between October 1916 and September 1917. A Foreign Missions Committee was set up to supervise the foreign work.

1918

Headquarters moved from St. Louis to Springfield, Mo. Two-story brick building (45 x 60) at 336 West Pacific Street purchased for \$3,000. Title of official paper changed from "Weekly Evangel" to "Christian Evangel" and published bi-weekly. E. N. Bell was named Editor and Manager, to work under the General Chairman's supervision. . . . Sixth General Council met in Springfield, Mo., in September, at which time it was reported that \$29,630.51 had been received and sent out to Pentecostal missionaries during the past year. At that time there were 728 ministers and 91 missionaries. (A report published Jan. 5, 1918, had listed

600 ordained preachers, 140 assemblies legally affiliated with the General Council, and 75,000 adherents directly connected "at a low estimate.") . . . Great thanksgiving when Armistice was signed on November 11 bringing World War to an end.

1919

Gospel Publishing House began to offer new periodicals. E. N. Bell prepared a Sunday School Quarterly for Adult and Intermediate classes. Mrs. J. R. Flower prepared the Junior and Primary Quarterly. . . . Elder Robert J. Craig announced that the Pacific Pentecostal Bible School would open in San Francisco, Calif., in October 1919, to be operated "in conjunction with the strongly evangelistic Glad Tidings Mission." Elder D. W. Kerr would teach Old and New Testament. . . . Seventh General Council met in Chicago in September. Elected J. W. Welch as General Chairman, E. N. Bell as General Secretary, J. T. Boddy as Editor. Voted to change the name of the official organ to "The Pentecostal Evangel." Chose J. R. Flower to be Secretary-Treasurer of the new Missionary Department. The year's offerings amounted to \$63,548.59. By this time there were 195 missionaries and 831 ordained ministers.

1920

Opening of Midwest Bible School at Auburn, Nebr. in January was announced by J. W. Welch, chairman of the Board of Directors. S. A. Jamieson to be Principal. However, the opening was delayed once by a coal strike, and later by an epidemic which caused the Mayor to quarantine the city. . . . Eighth General Council met in Springfield, Mo., in September and elected E. N. Bell as General Chairman, J. W. Welch as General Secretary. It was reported that the circulation of the "Evangel" had reached 16,000. The combined circulation of the Sunday School literature (picture cards, leaflets, and quarterlies) had increased to 26,000. It was recommended that a Sunday School paper and a songbook be

published. . . . New District Councils formed in Western Canada, Southern California, and New England. Southern California Bible School opened in Los Angeles.

1921

A. P. Collins died. . . . The first Pentecostal Sunday School paper, "Our Pentecostal Boys and Girls," was introduced July 1. . . . The following Pentecostal Bible Schools were recommended: Midwest Bible School, Auburn, Nebr.; Bethel Bible School, Newark, N. J.; Beulah Heights School, North Bergen, N. J.; Glad Tidings Assembly and Bible Training School, San Francisco; Elim School, Rochester, N. Y.; Southern California Bible School, Los Angeles. . . . Ninth General Council held at St. Louis in September. The following were elected: E. N. Bell, Chairman; J. W. Welch, Secretary; J. R. Flower, Missionary Secretary; S. H. Frodsham, Editor. . . . General Council decided to establish a Bible School of its own, due to the fact that it had only a small voice on the Board of the school at Auburn, Nebr.—two votes out of seven, not enough to guide or control its course.

1922

Central Bible Institute opened its first term October 2 in the basement of the Assembly of God, corner Campbell and Calhoun, in Springfield, Mo. Elder D. W. Kerr, Principal. "Enrollment about 50; others coming." "The first school ever under the full control of the General Council." . . . Citizens of Springfield purchased beautiful fifteen-acre plot (at a cost of \$5,500) and presented it to the General Council as a school site. . . . New Sunday School paper introduced, "Our Pentecostal Little Folks," for Primary children.

1923

"The Pentecostal Evangel" became a weekly again. . . . E. N. Bell fell asleep in Jesus. . . . Tenth General Council held at St. Louis, Mo. The following officers were elected: J. W. Welch, Chairman; D. H. McDowell, Assistant Chairman; J. R. Evans, General Secretary; Wm. Faux,

Missionary Secretary; J. R. Flower, Missionary Treasurer. . . . By this time there were 1,085 ministers in the General Council, and 222 missionaries. Missionary offerings for the two-year period ending Sept. 1, 1923, totaled \$247,367. The Gospel Publishing House was printing more than a million tracts a year.

1924

The Publishing House advertised "a complete line of Sunday School literature," consisting of two story papers and three pupils quarterlies. The Adult Quarterly was written by S. H. Frodsham, the Intermediate Quarterly by Walter H. Harris, and the Junior Quarterly by Mrs. Alta Wetmore. . . . The General Council brought out its first songbook, "Songs of Pentecostal Fellowship." . . . There was a special session of the General Presbyters and District Chairmen in May. After hearing a report from Frank M. Boyd, Principal of Central Bible Institute, and familiarizing themselves with the financial needs of the school, this body issued an appeal to the entire Assemblies of God fellowship for \$30,000 to complete and furnish the new school building, which was being erected on a pay-as-you-go basis. The people gave generously, and the building was ready for use in the Fall.

1925

By September, 1925, the "Evangel" circulation had increased to 20,758. In addition to gospel tracts and Sunday School literature, the Gospel Publishing House was now publishing a few of its own books by S. A. Jamieson, D. W. Kerr, E. N. Bell, A. G. Ward, Alice E. Luce, Smith Wigglesworth, and others. . . . Annual missionary giving up to \$321,422.88. . . . 21 District Councils now functioning in U.S.A., besides those in Canada and foreign lands. . . . Eleventh General Council held at Eureka Springs, Ark., abolished the office of Missionary Treasurer and elected the following officers: W. T. Gaston, Chairman; D. H. McDowell, Assistant Chairman; J. R. Evans, General Secretary; Wm. Faux, Missionary Secretary. . . . Myer Pearlman graduated from Central Bible Institute. . . . Charles E. Robinson named Associate Editor of "The Pentecostal Evangel." . . . First Women's Missionary Council organized at a church in Houston, Texas.

1926

By November, 1926, there were 270 foreign missionaries under General Council appointment. Noel Perkin was appointed Under-Secretary in the Missionary Department. . . . J. R. Evans, the General Secretary-Treasurer, was given the added title of Manager of the Gospel Publishing House. The Pentecostal Teachers' Quarterly, written by Milton Fish, was introduced. A new Sunday School paper for young people, called "Christ's Ambassadors," was started.

1927

D. W. Kerr died. . . . J. Z. Kamerer appointed to be Manager of the Gospel Publishing House. Under God's blessing the circulation was rising constantly and had reached nearly eight million pieces of

"THESE ALL DIED IN THE FAITH . . ."



E. N. BELL
General Chairman
1914 and 1920-23



J. W. WELCH
General Chairman
1915-20 and 1923-25



W. R. STEELBERG
General Superintendent
1949-52



Thomas R. Brubaker, District Superintendent, and Richard J. Bergstrom, District Secretary

700 CHURCHES IN NEW YORK AND NEW JERSEY DISPLAYING "REVIVALTIME" SIGNS

The New York-New Jersey District leads in the number of assemblies sponsoring REVIVALTIME. Seven hundred churches to date have pledged regular support for the new network broadcast.

The officials of this District are to be congratulated on the job of promotion they are doing. REVIVALTIME is released on thirteen stations in their District. Seven hundred churches are displaying the sign and doing all they can to tie in their church with our national radio program.

Richard J. Bergstrom, District Secretary, predicts that the Assemblies of God will double their membership in five years as a result of the added impetus given to the churches by the network broadcast. **What kind of goal have you set for your District?**

Let us pray that as people write to the Radio Department asking for the location of the Assemblies of God church in their community, God will so anoint the meetings they visit that they will take the Full Gospel way. We have the message the world needs. Let's give it to them.

Pentecostal literature per year. . . Work begun on 49 x 119 addition to the printing plant. . . Missionary Secretary reported that, "taking into consideration the financial depression all over the country, especially in the South and throughout the farming area, we should praise God for an increase of more than \$90,000 in missionary offerings for the two-year period." For the current fiscal year it was approximately \$300,000. . . Twelfth General Council held at Springfield, Mo. The following officers were elected: W. T. Gaston, General Superintendent (formerly called General Chairman); D. H. McDowell, Assistant Superintendent; J. R. Evans, General Secretary-Treasurer; Noel Perkin, Missionary Secretary. . . General Council passed a resolution concerning young people's societies. Young people could elect officers and appoint committees but they must work closely with their church and pastor. . . Southwestern Bible School founded by P. C. Nelson in Enid, Okla.

1928

Continued growth of Assemblies of God indicated by the following statistics: 1,353 Assemblies with reported membership of 72,143; approximately 1,500 ordained ministers; 40,000 copies of "Evangel" being printed each week; enough Sunday School literature being mailed out for 172,000; new churches being established every few days, either in U.S.A. or on foreign mission fields. . . "Christ's Ambassadors" Sunday School paper renamed "Gospel Gleaners." . . New magazine introduced called "Christ's Ambassadors Monthly" with Arthur H. Graves as Editor. . . Harold H. Moss appointed Field Missionary Secretary to assist Noel Perkin.

1929.

Following resignation of S. H. Frodsham, Harold H. Moss acted as Editor. . . Under the "Busy Bee" plan, home and foreign missionary offerings were combined. . . W. I. Evans became Principal of Central Bible Institute. . . Thirteenth General Council held at Wichita, Kansas: The following officers were chosen: Ernest S. Williams, General Superintendent; J. R. Evans, General Secretary; Harold H. Moss, Field Secretary. The following appointments were made: Noel Perkin, Missionary Secretary; Chas. E. Robinson, Treasurer; S. H. Frodsham, Editor. . . The Council recommended that the "Christ's Ambassadors" and the "Pentecostal Ambassadors for Christ" arrange a joint young people's convention in the interest of unity. The young people's work was growing rapidly and fast becoming a vital factor in the Assemblies of God, but it was divided under these two names. . . North Central Bible Institute opened in Minneapolis, Minn.

1930

Depression . . . unemployment . . . breadlines. Gloom settled down over many homes, but the children of God had light in their dwellings. The righteous were not forsaken, neither did their children have to beg for bread. . . Bad news came from Europe, where Germany and Italy were arming and a new Roman Caesar named Mussolini was threatening the world's peace. . . Bad news came from Russia, where the Communists had launched an open attack against religion. Pentecostal leaders in Russia were arrested and exiled to White Sea. Churches everywhere were praying for the believers in Russia. . . Meanwhile the "Evangel" continued to tell of hundreds being saved, hundreds being filled with the Spirit and healed in body, and of revival fires breaking out in many places, at home and abroad.

1931

God was very good to the Assemblies of God as they continued to promote His Kingdom. The circulation of the "Evangel" increased 26 per cent in two years, despite the economic depression. Missionary offerings in the depression year of 1930 (\$265,106) were practically the same as in the boom year of 1929 (\$265,757). . . Fourteenth General Council held in San Francisco. The fol-

lowing officers were elected: Ernest S. Williams, General Superintendent; J. R. Flower, Assistant Superintendent; J. R. Evans, General Secretary-Treasurer; Noel Perkin, Missionary Secretary; S. H. Frodsham, Editor. . . Statistical report told of 1,851 ordained ministers, 2,030 assemblies and 101,093 members. . . Council disapproved of private ownership of church buildings, schools, or other institutions supported by funds solicited for the work of God. It recommended that a corporation be formed in each case, and that the title to the property be vested therein.

1932

Latest religious census gave Assemblies of God 121,566 members, an increase of 30.7% in the past year, which was a larger percentage of increase than in any church except the eight bodies known as "Oriental Catholics" which counted every baby christened as a new member. . . Pentecostal Teachers' Quarterly was replaced by two new periodicals—Adult and Young People's Teachers' Quarterly, written by Myer Pearlman, and Intermediate and Junior Teachers' Quarterly, written by Alice E. Luce. . . There was a time when one worker could fill practically all the orders for Sunday School literature in one day. But by 1932 it was taking a busy line of laborers more than a month to send out all the supplies.

1933

The Antichrist was a favorite sermon topic, what with the NRA "blue eagle" in America, Mussolini in Italy, and an odd little man named Hitler who had come to power in Germany. . . Fifteenth General Council held at Philadelphia, Pa. All officers re-elected. . . Appeal made for more offerings to defray cost of operating the Missionary Department. Under existing policy all offerings went 100% for missionary work. It was suggested that each assembly add 5% to its missionary offerings, designating this 5% for office expense. . . Missionary offerings 13% less, due to continuing depression. . . Recommendation made that the General Council put a radio program on some strong station so that friends in various parts of the nation could listen. . . About 600 new Sunday Schools opened in past two years. Interest being shown in Teacher Training classes and in Vacation Bible Schools.

(To be continued)

COMING MEETINGS

Notices should reach us three weeks in advance due to the fact that the Evangel is made up 18 days before the date which appears upon it.

FLAT RIVER, MO.—Mar. 22—; Evangelist A. L. Todd, Joplin, Mo. (Emerson Jones is Pastor.)

BRANDON, MAN., CANADA—Apr. 4—18; Evangelists J. Lee and Myrtle Gorman. (E. C. Williams is Pastor.)

FRONT ROYAL, VA.—Apr. 4—; Evangelist W. M. Stevens.—by V. R. Jackson, Pastor.

WEST CENTRAL DISTRICT COUNCIL—39th annual Spring Convention, Capitol Hill Christian Church, East 12th and Des Moines Sts., Des Moines, Iowa, May 4—6; Edgar E. Bethany, guest speaker. All applicants for credentials should appear before credentials committee Tuesday morning, May 4.—by T. E. Gannon, District Superintendent.

CAMAS, WASH.—Assembly of God, Apr. 6—; Evangelist Ted Silva. (Ralph Cranston is Pastor.)

MODESTO, CALIF.—Apr. 11—; Evangelist Dewey L. Heath. (George E. Elrod is Pastor.)

SHERMAN, TEX.—Glad Tidings Assembly of God, Apr. 4—; Evangelist Floyd Reb.—by M. W. Putnam, Pastor.

CARLSBAD, CALIF.—Assembly of God, Apr. 13—18; children's revival and Easter rally, Evangelists Virgil and Edythe Warens. (Hiram A. Brooks Jr. is Pastor.)

BEAUMONT, TEX.—Glad Tidings Assembly, Apr. 11—25; Evangelist and Mrs. Edward Willis, Ft. Worth, Tex. (A. G. Wilburn is Pastor.)

MODESTO, CALIF.—Airport Assembly of God, 15th Homecoming, Apr. 4. All day meeting; fellowship dinner at noon.—by Ernest M. Adams, Pastor.

POTTSTOWN, PA.—Calvary Assembly of God, Apr. 6—; Evangelist Harvey Stöcker, Mount Morris, Pa. (Harry Sparks Jr. is Pastor.)

BRANSON, MO.—Assembly of God, Apr. 4—; Evangelist and Mrs. Frank Fortier, Elkhart, Ind.—by Warren E. Phifer, Pastor.

WARREN, ARK.—First Assembly of God, Apr. 4—18; Evangelist James O. Johnson, St. Louis, Mo.—by Basil Edwards, Pastor.

ST. JAMES, MO.—Assembly of God, Apr. 7—; Evangelist R. O. Jeffries, Lacona, Iowa.—by T. B. Conway, Pastor.

ROYAL OAK, MICH.—Area-wide Training School, Apr. 11—16; George H. Davis, National S. S. Representative, in charge.

VICTORIA DE LAS TUNAS, CUBA—Pentecostal Church, Apr. 14—; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Floyd Woodworth is Supply Pastor.)

LANCASTER, CALIF.—Apr. 11—; Evangelists R. H. and Louise Bishop, Denver, Colo. (Arthur K. Knowles is Pastor.)

BELLEVUE, MICH.—Calvary Pentecostal Tabernacle, Apr. 4—18; Evangelist Don Carroll, Columbus, Ga. (Carl Ausbury is Pastor.)

STATESVILLE, N. C.—For two weeks, beginning Mar. 30; Evangelist Luther Tasker, Adams, Ill. (Marvin Boyce is Pastor.)

FOND DU LAC, WIS.—Assembly of God, 3rd and Marr Sts., Apr. 11—25; Evangelist Ivor H. Hugh.—by O. W. Apple, Pastor.

OKLAHOMA CITY, OKLA.—Faith Tabernacle, 1110 N. W. Second, Apr. 4—18; Evangelist and Mrs. R. M. Hargis.—by S. J. Scott, Pastor.

MARION, OHIO—Assembly of God, Apr. 14—May 2; Evangelist Leon J. Frank, Eaton, Ohio.—by John W. Blair, Pastor.

DETROIT LAKES, MINN.—City-wide Workers' Training Course, Apr. 11—18; D. V. Hurst, Supervisor of Workers' Training, Springfield, Mo., in charge.

BUTLER, N. J.—The First Baptist Church (affiliated with the Assemblies of God), Apr. 4—; Evangelists Cordelia Donnell and Mildred Hoiler. (N. J. Kenyon is Pastor.)

FREEMPORT, PA.—Freemport Gospel Tabernacle, Apr. 6—18; Jimmy Adams Evangelistic Party. Dedicatorial revival in new church. (Charles Shaffer is Pastor.)

CAMBELLFORD, ONT., CANADA—Pentecostal Assembly, for two weeks beginning Apr. 13; Evangelist and Mrs. Douglas L. Hoke, Palestine, Tex. (George Leno is Pastor.)

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

KENTUCKY DISTRICT COUNCIL—Calvary Assembly of God, 2735 S. 4th St., Louisville, Ky., Apr. 19—22; C. M. Ward, Springfield, Mo., speaker. For reservations write W. G. Hinecker, 1724 Harold, Louisville, Ky.

MIAMI, FLA.—Union tent meeting at Flagler and LeJune Sts., Apr. 13—May 2; Velmer Gardner and Party, Springfield, Mo. Services every night except Sunday; services each Sunday at 2:30 p.m. Sponsored by Miami Full Gospel Fellowship. (R. S. Peterson, President of Miami Full Gospel Fellowship.)

OLATHE, KANS.—Apr. 4—; Evangelist and Mrs. James Black, Roswell, N. Mex. (David Richards is Pastor.)

TULSA, OKLA.—Bethel Temple, Mar. 30—Apr. 11; Grafner-White Evangelistic Party.—by G. A. Uldin, Pastor.

PALO ALTO, CALIF.—Gospel Lighthouse Church, Apr. 4—18; Evangelist George Hayes, Houston, Tex.—by Max W. Martindale, Pastor.

AUSTIN, TEX.—East Austin Assembly of God, Apr. 11—; Evangelist and Mrs. Leo Walker, Ft. Worth, Tex. (Paul Joyner is Pastor.)

EL CERRITO, CALIF.—First Assembly of God, Apr. 4—25; Evangelist B. D. Bennett and party, Rosemead, Calif. (E. William Anderson is Pastor.)

DETROIT, MICH.—Hungarian Christian Assembly, Apr. 11—25; Evangelist Ruth Specter, Los Angeles, Calif. (W. J. Meszaros is Pastor.)

ERIE, PA.—Glad Tidings Church, 1612 Sasafra St., Apr. 13; Revivaltime Rally with C. Morse Ward.—by C. Eugene Bell, Pastor.

PARRY SOUND, ONT., CANADA—Pentecostal Tabernacle, Mar. 30—Apr. 11; Evangelist Oliver Johnson of N. Dak. (J. G. McElhoes is Pastor.)

KANSAS CITY, MO.—Paseo Assembly of God, Apr. 4—18 or longer; Evangelist and Mrs. F. R. Davidson, Trenton, Mo. (L. R. Sturgis is Pastor.)

WAUKEGAN, ILL.—Calvary Temple, Apr. 4—May 2; Evangelist H. J. Keener, Delano, Calif. and artist Bob Williams, Richmond, Calif.—by Maurice E. Lamb, Pastor.

AKRON, OHIO—Bethel Assembly of God, 4th Ave. and Chittenden St., Mar. 30—Apr. 11; Evangelist H. B. Kelchner, Flintstone, Md.—by Ray S. Armstrong, Pastor.

KEWANEE, ILL.—Kewanee Gospel Church, Apr. 4—18 or longer (not Apr. 4—8 as previously announced); Evangelist Alma Meyer.—by Lorna L. Matter, Pastor.

BALTIMORE, MD.—Trinity Assembly of God, Harford Rd. and Parkside Dr., Mar. 29—, for two weeks or longer; Evangelist and Mrs. R. Von Kemp, Russellville, Ark. (Alexander H. Clattenburg is Pastor.)

FRESNO, CALIF.—Calvary Tabernacle, First and Nevada Sts., Apr. 4—18; John McPherson, Cherokee Indian Evangelist of Richmond, Calif.—by Claude Weaver, Pastor.

CLARINDA, IOWA—Assembly of God, Apr. 11—18; Passion Week Convention, C. M. Smitley, Springfield, Mo. Music by Psalmists Male Quartet, N.C.B.I., Minneapolis, Minn. Neighboring Assemblies invited to co-operate.—G. R. McHughy, Pastor.

DELANO, CALIF.—Assembly of God, Apr. 4—; Evangelist and Mrs. D. L. Bullock, Tulsa, Okla. Dedication of Sunday School annex, Sunday afternoon, Apr. 11; Mr. and Mrs. F. C. Woodworth, speakers.—by Lloyd J. Cagle, Pastor.

INDIANA DISTRICT MISSIONARY CONVENTION—708 National Ave., West Terre Haute, Ind., Apr. 12—13; Glen Horst, Lester Sumrall, Burdette Wiles, Edith Whipple, and others. Some free rooms available. Sponsored by District W.M.C.—by Mrs. Roy H. Wead, President. (Archie Brown is Host Pastor.)

EASTERN DISTRICT MINISTERS' INSTITUTE—Grace Pentecostal Church, Ash and Golde Sts., Johnstown, Pa., Apr. 20—21; James O. Savell and Thomas F. Zimmerman, guest speakers. Daily session at 9 a.m. and 2 p.m. for ministers and wives only. Evening services at 7:30 for general public. For accommodations write host pastor, Charles C. Eyer, 805 Penrod St., Johnstown, Pa.—by Adolphus T. Smith, District Secretary.

MISCELLANEOUS NOTICES

NEW ADDRESS—The Riverside Assembly of God moved into its new auditorium at the corner of Maurice and Eagle Dr., Fort Worth, Tex.—Elbert Wilkinson, Pastor.

NOTICE—We are starting a new assembly in Monterey, Calif. If you have friends in this vicinity, we would be glad to contact them.—C. Franklyn Murray, Pastor, Box 102, Monterey, Calif.

NOTICE—Have resigned as pastor of the Downey Assembly of God, Downey, Calif., and

for the immediate future will be free to engage in evangelistic meetings and Bible conferences.—John H. Bostrom, 311 Rosemont Blvd., San Gabriel, Calif.

RADIO PROGRAMS

MARYVILLE, MO.—"Assembly of God Hour," station KNIM, 1580 kc., Sundays at 9:15 a.m.—Wesley E. Butler, Pastor.

SAN JOSE, CALIF.—"Morning Evangel," station KEEN, Monday, Wednesday, and Friday at 9:05 a.m.—Edward R. Gomes, Pastor, First Assembly of God, Sunnyvale, Calif.

SISSETON, S. DAK.—"Gospel Melodies," Sundays 2:30 p.m., and "The Voice of Revival," Sundays 11 p.m. to 12, station KFGO, 790 kc.—B. C. Heinze, Director.

FORT WORTH, TEX.—Station KCNC, 870 kc., Sundays at 9:15 a.m.—Elbert Wilkinson, Pastor, Riverside Assembly of God.

TELEVISION PROGRAM

MOBILE, ALA.—"Meditation in Song," Sundays 5 to 5:30 p.m., and "Christianity Advancing," Fridays 8:45 to 9 p.m., over station WKAB-TV, channel 48.—D. V. Williams, Pastor, Crichton Assembly of God.

WITH CHRIST

J. D. KESLER, 78, of Cando, N. Dak. went to his heavenly reward February 6, 1954. Brother Kesler was ordained in 1910, and came into the General Council in 1936. He organized and pioneered the Assembly of God in Cando. He was one of our superannuated ministers.

GEORGE W. CLOPINE, 78, Chanute, Kans. went to his eternal reward March 5, 1954. Brother Clopine was ordained in 1915. He helped to organize the Nebraska District and served as chairman (superintendent for eight consecutive years).

MRS. MARY BERNICE FERGUSON, 80, Pueblo, Colo. went to be with the Lord, March 9, 1954. Sister Ferguson was ordained in 1909 and labored most of the time in the evangelistic field. She was one of our superannuated ministers.

EARL R. RADFORD, 54, Prineville, Oreg. suffered a heart attack on February 17 and went on to be with the Lord the next day. Brother Radford was ordained in 1936. He had pastored the church in Prineville for several years.

Our Fortieth Anniversary

(Continued from page three)

made full proof of our ministry? Have we had the revival spirit and the missionary vision that we should have had? That we have made much material progress, we all know. Yes, there has been a decided increase in membership, an increase so constant and so marked that some of the denominations have looked on with astonishment, and almost with envy. But has our spiritual progress kept pace with our material progress? Are we farther up the road spiritually than we were forty years ago? Our activities are more numerous and varied; and some of us are proud of these numerous activities, and of the fact that we are not being persecuted as we once were; in fact, in many places we have become quite popular. Is it possible that this pride is denominational pride? God hates all pride, including denominational pride.

As we come to the end of our probationary period it might be well for us to sit down and take inventory. Have we been, as an organization, all that God wanted us to be? And are we all that He



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wants us to be now? Have we fitted into His plan during this Church age—and are we fitting into His plan now—in such a way as to please Him highly and glorify His name?

It was not my privilege to be at Hot Springs in 1914 when the Assemblies of God came into being. I was then a Methodist pastor, a member of the Southern California Conference. I had been attending a Methodist camp meeting which had been put under my personal supervision. I was a bit weary physically, and I told my brethren I was going to slip away for a few days' rest. I went to Cazadero, where Sister Carrie Judd Montgomery had called a World-Wide Camp Meeting of the Pentecostal people. Pastor Boddy of Sunderland, England, and Smith Wigglesworth were there. A number of others from different parts of the world had come. It was a marvelous camp meeting. Many received the baptism in the Spirit, and many remarkable healings took place. On the morning of the last day, as I was all alone in my tent, the Spirit of God fell upon me. I laughed and shouted, I shook under the power of God from head to foot, and I spoke in tongues as the Spirit gave me utterance—I knew that I had received, like many others, the baptism in the Holy Spirit according to Acts 2:4. Not only was it the year in which the Assemblies of

God were organized, it was the year in which I personally received the baptism.

I remained with the church of my fathers until the fall of 1919; and then, feeling definitely led by the Lord to become affiliated with this new organization, I stepped out, like Abraham, not knowing just what was ahead of me, but assured in my soul that I was in the will of God.

I attended my first session of the General Council in the Stone Church in Chicago in 1919. Hardy W. Mitchell was then pastor of that church. After I had received the Baptism I became acquainted with Dr. G. N. Eldridge, pastor of Bethel Temple in Los Angeles. He, like myself, had been a Methodist minister for many years before receiving the baptism in the Spirit. He was building a beautiful edifice on Justicia Street in downtown Los Angeles, and he asked me to preach the dedicatory sermon when the structure was completed. The building was crowded to capacity, and I preached on the text, "And he called the name of that place Bethel" (Gen. 28:19). J. W. Welch, who was then Chairman of the General Council, was present, having been invited to be there for a Convention that was to follow the dedication of the Temple. Dr. Eldridge urged me to stay for the Convention and be the night speaker. I acceded to his request and preached each

evening that week, Brother Welch preaching at each of the afternoon services. So a friendship sprang up between us that was never broken.

Those were wonderful days. None of the people who had cast in their lot with the Pentecostal assemblies had done so for personal advantage of a mercenary sort. Brother Welch told us that at headquarters all the workers shared on a common basis. They all ate at the same table; none was given precedence over another; they fared alike. They followed the example of the disciples at the beginning concerning whom it is written, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). They were the followers, he said, of the Lord Jesus concerning whom we read that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He said that as Chairman he was allowed, in addition to room and board, two dollars a week for personal expenses.

We have gone a long way since then, and it would hardly do to say that we would like to go back to the methods and policies of those days. Yes, we have gone a long way, but I often wonder if we have always gone straight ahead, swerving

neither to the right nor to the left. We have made progress, but has it always been in the right direction? Forty years have passed by: our probationary period is coming to an end. It is a good time for us to sit down and take inventory. Are we still headed unswervingly toward the goal that we fixed our eyes upon at the beginning?

At the conclusion of the General Council session in Chicago I went to Cleveland, Ohio, having accepted an invitation of D. W. Kerr to minister, along with A. G. Ward of Canada, in a missionary convention in the Cleveland Church. We had wonderful missionary conventions in those days. Brother Kerr had been pastor there for eight years, but he was leaving immediately after the convention, having tendered his resignation to the church. Before the convention was over, I had received an invitation to become pastor. I hesitated to accept the invitation, since I had been a Methodist minister for twenty-eight years and wondered if I were fitted for the pastorate of this fine group of Pentecostal saints. I had bought a little home in Los Angeles, my wife and son were settled there, and I had planned to return to California to live. I remained at Cleveland for several weeks and ministered to the church. I became attached to the people, and they seemed to become attached to me. We concluded together that it was the will of the Lord for me to remain; so I wrote to my wife and asked her to sell the little home and come to Cleveland. This she did, and we spent five of the happiest and most fruitful years of my ministry in the Cleveland Church. What a church that was, and is! It was laying thousands of dollars every year upon the altar for the promulgation of the Gospel in heathen lands, and it has continued to do this through the years.

I received no salary while I served the Cleveland Church, but I was amply provided for—more amply than I had been in any Methodist pastorate I had ever served. Most of our ministers in Pentecost were living by faith in those days, and all who were in the will of God were cared for. Bishop Simpson once said to a group of Methodist ministers, "Do the will of the Lord; forget yourselves and think of others; remember that you are called to minister to souls in the name of Him who went about doing good and who gave not only His time but His life for the salvation of men; and God will not let you starve. You will be cared for as long as a raven has wings or a poor widow has a little meal left in the bottom of a barrel."

A Pentecostal minister said to me many years ago, "There is something simply wonderful about a life of faith. One learns so many lessons, and every one of them is so precious. And then, too, the one

who lives a life of faith has to do a lot of praying, and that is good for him. If he does not pray, the supplies do not come in. If his income does not depend upon faith he is likely to yield to the temptation to neglect prayer, and prayerless workers in the harvest field are not successful workers." I am not saying that those days were better than these, or that it would be advisable for us to go back to the old methods; but I am suggesting that we take inventory and see just where we are. And comparing those days with these days, and those methods with these methods, and results then with results now, will help us with our task. We have gone ahead, but have we gone straight ahead, or have we swerved to the right hand or to the left? And have we gone as far ahead in the right direction as we should have gone?

Less than forty years after the initial outpouring of the Spirit at Pentecost, the Book of Revelation was written. Read the second and third chapters of that Book and mark the declension that was in evidence in many of the assemblies. It is quite evident that they were not conscious of that declension, but the Lord recognized it and condemned it. The seven-fold message of our Lord to the Church as a whole was addressed to seven representative churches or assemblies. Only two received no censure whatsoever, but only commendation—the church in Smyrna and the church in Philadelphia. It was to the church in Philadelphia that our Lord gave the assurance, "Because thou hast kept the word of my patience, I also will keep thee from [literally, out of] the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

That we live in the Laodicean period of Church history we can be quite sure. Read the message to the church in Laodicea, noting particularly what that church is represented as saying: "I am rich, and increased with goods, and have need of nothing." Then mark the Lord's unerring discernment and keen insight into the real conditions that existed; He said, "[Thou] knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Mark also the counsel He gave: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Let us not forget that the seven churches were representative churches and that in the person of their successors they are all in existence in Christendom today. We who are Pentecostal people belong to the church in Philadelphia, if we are in the group we should be

in. But since the church in Philadelphia exists right alongside the church in Laodicea, we are likely to learn their ways, imitate their spirit, and imitate their activities. At the end of our probationary period of forty years is a good time, I repeat, for us to take inventory.

Thank God for all that has been done in the divine will, and for all the real progress that we have made. Thank God for all that we have learned from others, if indeed what we have learned has been for our good and for the glory of God. But may it not be possible, if we are not careful, that we shall find ourselves trying methods that some of the denominations have used for many years—denominations which while using them, have grown less and less spiritual? If these methods have not helped these great denominations to get closer to God and to render the service that truly spiritual churches ought to render, how can they help us? Nothing can be lost by sitting down and thinking this over. Paul said, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor.

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13:5). I am suggesting that in taking inventory we do this.

I have said that the numeral forty is associated in Scripture not only with probation, but also with the idea of enlarged or extended dominion. This is very interesting. We have now come to the place where God would have us heed the injunction of Isa. 54:2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." In other words, the time has now come for us to break all bounds—the bounds of self-seeking, self-pandering, self-congratulation, the bounds of hindering unbelief and sinful pride, the bounds of mere prudence and of fear of what others may say or think—all bounds, in a word, which tend to hinder God in the accomplishment in us and through us of His purpose.

It is said that Moody once heard someone remark that it remained to be seen what God could do with a man who was wholly yielded unto God. Moody said, "I am going to be that man." And we all know the result of that decision. Even though Moody was not an educated man in the modern sense of the word, even though there were times when he experienced difficulty in pronouncing some of the words in the Bible, this whole nation felt the impact of the revival that God sent to America through this humble, consecrated preacher of His Word. England and Scotland were shaken, too, and the reverberations went clear around the world. The results of his ministry have never ended.

It can be safely said that it remains to be seen what a single branch of the Christian Church, a single religious denomination of Christendom, can do in the interests of the kingdom of God on earth, if that denomination is wholly yielded unto God and has no desire or ambition except to glorify Him who came to seek and to save that which was lost. What Jesus said about individual discipleship, applies also to the Church: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Would that the Assemblies of God might be that branch of Christendom and that we might demonstrate to a lost world and to all denominations just what our Lord's ideal of a body of believers is! If to this end we will dedicate our lives and fortunes we shall indeed "break forth on the right hand and on the left." If we will get such a vision, all the forces marshaled under the leadership of Satan will not be able to hinder the accomplishment of the divine purpose in us and through us. Israel entered the Promised Land at the end of forty years spent in journeying from Egypt to Canaan. May God

grant that as we pass beyond the forty years spent in the service of our Lord, we may become the conquering host that shall march fearlessly up to the very gates of the enemy's stronghold and achieve notable victories! It is our duty to make ready, not only ourselves, but also a multitude of others for the hour of the approaching rapture!



Little Falls, Minn., Mar. 2, 1954

Thank you for the ministry of REVIVALTIME to our church. A young lady, after hearing the program for the first time, accepted the Lord as her Saviour and now is attending our church regularly and has been filled with the Holy Spirit.

Our church recognizes the arm of Evangelism that is extended through the broadcast and has pledged regular support. Enclosed is our first offering (\$28.11). God bless you.

—Delmar Kingsriter

* * *

Battle Creek, Mich., Feb. 12, 1954

I enjoy your program very much. I was a backslider, but have quit drinking and turned to God. I am a veteran of over thirty years' service. Were it not for the Supreme Being, I would never have returned from the South Pacific.

—O. I.

* * *

Watertown, Wis., Feb. 8, 1954

I am not a minister, but may I have a copy of your sermon to transcribe into Braille? I know it will prove a blessing to my blind readers.

—Mrs. E. W. Whitney

* * *

Collinsville, Illinois

Since hearing your REVIVALTIME broadcast for the first time about six weeks ago, I haven't missed one. I was born and raised a Lutheran; was active as a choir singer and musician. Because of my care for music and also because I made part of my living playing music professionally, I played for all public entertainment, including dancing. Because the church didn't approve and I chose to keep playing for dances, I dropped my church connections. I also have a desire to drink.

I have knelt by my radio and asked God to forgive my sins, but I seem to need

someone to tell me how to get through to God. Somehow I feel that this someone may be you. I want to be right with God. Will you speak to Him about me? I will appreciate any help you can offer to give me peace of mind.

—W. B.

* * *

Indianapolis, Ind., Feb. 17, 1954

We have been enjoying the broadcasts, and also seeing and reaping results in the Assembly directly from these broadcasts, for which we praise God. We pray that you will not only continue but increase this ministry in effectiveness and scope.

—Walter Knittel

* * *

Houston 12, Texas, Feb. 14, 1954

In returning home from work Sunday night, I turned on my car radio and yours was the first voice I picked up. I could not turn it away.

I am a deacon and in the past two years I have been groping to find the answer to our lack of power in prayer, and also to understand the lack of spiritual leadership and power of those that possess great learning in the Bible and years of past experience. From the part of your sermon I listened to about the Holy Spirit, that must be the answer. . . .

—G. E. M.

* * *

Bangor, Maine, Feb. 17, 1954

. . . A retired school teacher who attends our Assembly says, "I feel like John the Baptist has come back." A Baptist minister meets me each week and when he sees me he starts quoting part of your sermon. I want to congratulate you on preaching holiness.

—Clifford A. Crabtree

* * *

Long Island, N. Y.

I am a serviceman, backslidden and bound by Satan, and on my way to the place called Hell. I have heard of REVIVALTIME but tonight is the first time I've ever heard it over the air. I am disgusted and discouraged and tired of the life I live.

I was saved several years ago, but while in Korea last year I backslid. There are so many different churches with so many different theories of religion. I don't want religion, but salvation. Just what is right? I don't know which way to turn or what to do.

I will be discharged from service in April. I have a wife and two baby daughters in Florida to go home to. I want to raise my children to serve God. Last night I was drunk and I suffered from the effects of it all day. The devil is a hard task master. I am bound by the devil. I smoke and drink. I don't want to, but I'm bound. I need help.

The program is drawing to a close now, with the choir singing "Coming Home." I want to come home to God. I will be saved, God willing, when I know for sure which way to go. I earnestly desire your prayers.

—C. M.

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By R. M. RIGGS

This book written by the General Superintendent of the Assemblies of God is a valuable addition to the small number of books on the distinctive Pentecostal doctrine.

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By CARL BRUMBACK

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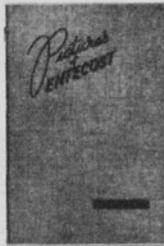
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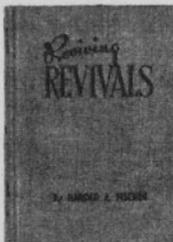


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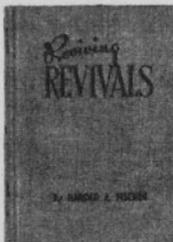


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