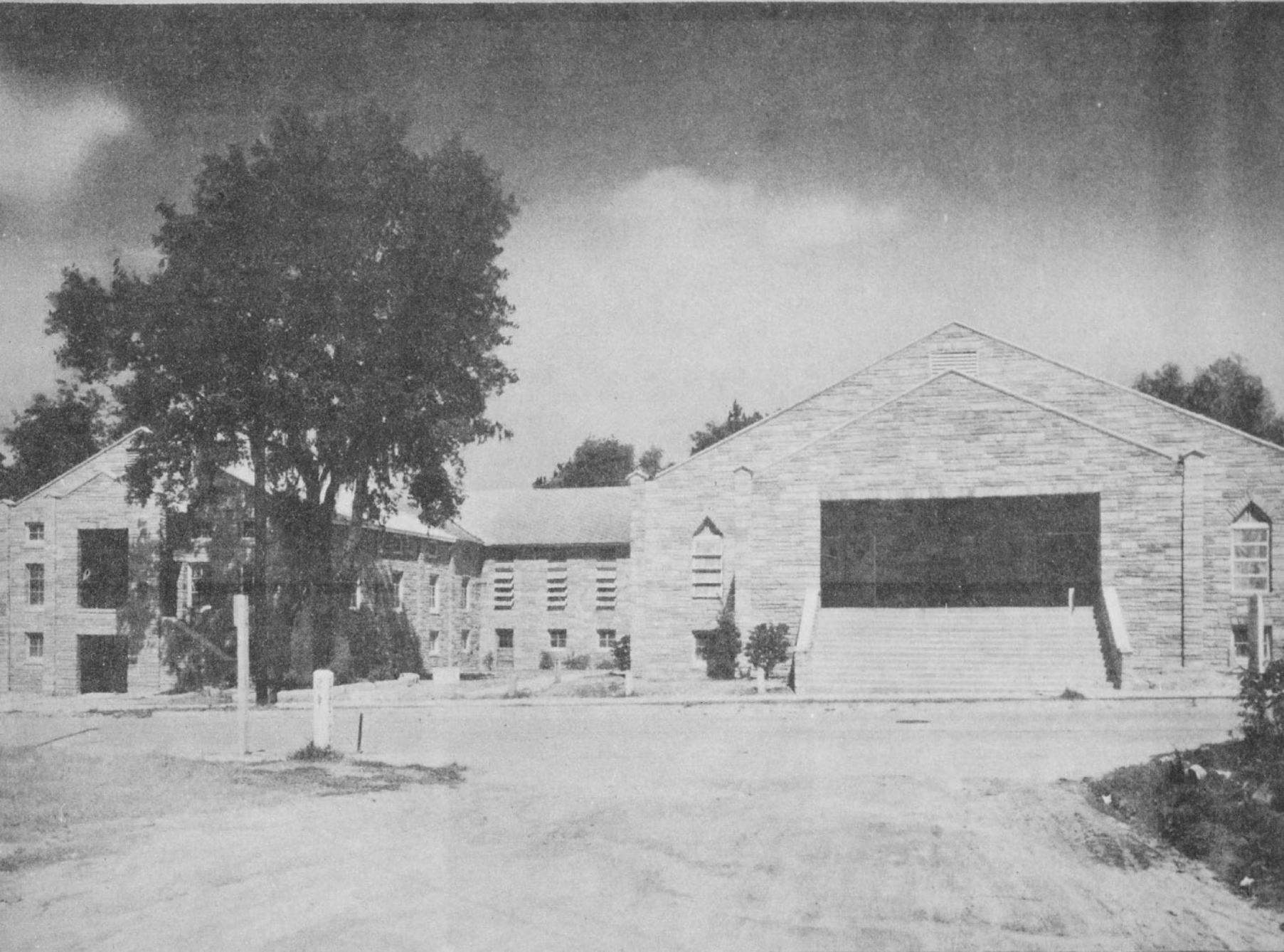


*The Pentecostal*  
**Evangel**  
Weekly Voice of the Assemblies of God

FILE COPY

Number 2083  
April 11, 1954  
Five cents

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



Home of the First Assembly of God, Panama City, Florida  
recently enlarged and remodeled

IN THIS ISSUE read  
\*A Visit to Apacheland  
\*Ceylon Shaken by Pentecostal Revival  
and articles by  
\*GAYLE F. LEWIS  
\*C. M. WARD  
\*C. C. BURNETT

# Pentecostal Symptoms

C. M. Ward, "Revivaltime" Speaker

"These are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel" (Acts 2:15, 16). "Paul, thou art beside thyself" (Acts 26:24).

DRUNK and MAD. These were the symptoms of the Pentecostal experience in the beginning. How long is it since we were accused of being either tipsy or deranged?

Let me ask for a moment, "What are the marks of a man who is DRUNK?" I do not mean dead-drunk and helpless, neither conscience-stricken and quarrelsome, but just normally and vulgarly drunk. Such a person has a tendency to be gay, exhilarated, genial, exuberant. He has "an immense sense of well being."

That's what some of the people in the streets of Jerusalem said about the hundred and twenty Christians who were baptized with the Holy Spirit on the day of Pentecost. They said, "These men are full of new wine. They have been drinking just a bit too much and it has given them an immense sense of well being." They made fun of the Christians. But those Christians were having a wonderful time. To hearts weary with forms and ceremonies, and shriveled by the tastelessness of ritualistic worship, this divine elixir that came tumbling out of heaven was a blessed experience.

There's no feeling like the Pentecostal feeling. Nature indicates a parallel. We see it demonstrated in a puppy that turns over and over for the sheer joy of being alive. We see it in the gambol of a lamb, and the gallop of a colt. We see it in healthy children who never walk when they can skip. It's that feeling of "life in every limb," an immense sense of well-being.

The world tries to produce this feeling in a synthetic way. The favorite means is alcohol. Man is led to believe that drink will submerge his troubles, make him expansive, and give him the shove he needs to overcome obstacles and self-consciousness. This falls so short of the real thing; it is such a miserable failure in producing desired results that Paul writes, saying, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God."

Observe how folk carry on when they get a touch of this heavenly anointing.

Notice their exuberance. Notice the all-embracing cordiality. Notice the infectious gaiety. Their Spirit-filled lives testify to the truthfulness of the scripture, "The joy of the Lord is your strength."

Ever since the birth of the Church nineteen hundred years ago there have been people who have enjoyed this "immense sense of well being." The first Franciscans had to be reprov'd for laughing in church, because they were so happy. The first Methodists borrowed some of their hymn-tunes from operas and set the songs of Zion to dance music in order to express their exuberant feelings. General Booth of the Salvation Army always told his followers that if they felt the Spirit move them they could leap for joy during a hymn or a prayer. So they leaped, and in a short time the Salvation Army had leaped around the earth.

Dr. Farmer, one of England's great music critics, once served as adjudicator at a great musical festival, and there for the first time he heard a Salvation Army band in action. His sense of music was offended by the drummer and the man with the French horn. He appealed to the drummer not to hit the drum so hard. The beaming bandsman replied, "Oh, sir, I'm so happy I could burst the blessed drum!"

And when Dr. Farmer turned with a similar appeal to the man with the French horn, the enthusiast held up the instrument and said, "But, sir, when I think of how Jesus saved me, I am so



Brother Ward at his radio pulpit

full of joy I want to blow this thing quite straight!"

The joy of the Lord is the strength of every revival. Exuberance of spirit and devotion to God belong together. We do not have New Testament Christianity until we are swept along by this "immense sense of well being," this heavenly drunkenness. Only when the fires of the individual heart (or of the denomination) are dying down does convention frown upon this "running over" experience. Only then do Christians develop an air of superiority toward those who cannot restrain this primitive joy.

This is God's tonic for sin-burdened men. Let's not apologize for it. Let's enjoy it and exhibit it and exhort others to receive it. In a world of assembly-line production, a world of increasing neurosis, fatigue, and lethargy, here is the divine answer. It is God's promise, "I will pour out My Spirit upon all flesh."

The second symptom is *madness*. What are the marks of a man who is MAD? Such a man may do strange things. His conduct is incapable of rational explanation. Quite often he has some deep obsession. Such is the story of the Christians of the New Testament. Certainly Paul was a man obsessed. Nothing could turn his mind. One day he said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8). Those were the words of a prominent Pentecostal "madman."

Many charges were hurled at Jesus Christ. The religious authorities said He was devil-possessed. Later they charged Him with sedition and brought Him before the Roman authorities to be crucified. We can imagine that many must have said He was mad, for He seldom did things in the religious fashion approved by the scribes and Pharisees. He was headline copy. One day He was feeding five thousand people from a boy's lunch. Another day He was walking on the waves. Now He was upsetting the tables of the money-changers in the Temple and driving them out with a whip. Then He was challenging the undertaker on the way to the graveyard, and raising the dead.

Christ could not be reduced to a form! He was God's "Madman" sent from heaven "to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind."

Mark records the day when a crowd melted away to let a stumbling leper through, a man who had determined to bundle up all his remaining strength for one last effort and thump his way on

(Continued on page fifteen)



# THE LORD HATH NEED

GAYLE F. LEWIS

Executive Director, National Home Missions Department

"SAY YE THAT THE LORD HATH need..." (Mark 11:3). These are strange words indeed to fall from the lips of the Son of God.

We are so taken up with our own needs—and, if we are reasonably unselfish, the needs of others—that we seldom take time to consider the needs of the One who so bountifully supplies all ours. Too rarely do we stop to ask ourselves, "Do I have anything He can use?" or to listen for His quiet whisper, "The Lord hath need..."

Friends, we may not feel that we have much, yet He can use us if we will place ourselves unreservedly at His disposal. These are days filled with expectancy, for the King is coming back, not to ride for one brief hour of transient triumph on a borrowed colt and then to be humiliated and crucified, but to reign forever and ever! John saw a vision of His coming majesty and recorded it in Revelation 19. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

I believe with all my heart that until the very moment the King returns in power and great glory, He is going to need something from every true Christian. Everyone of us can contribute something toward bringing back the King. You may be asking, "But what can He possibly need from me?" "How can I contribute anything?"

Our Heavenly Father must have a very strange but significant collection of treasures—things He has needed, asked for, and received from quite ordinary people who loved Him and trusted in Him. Perhaps among His treasures there is a broken alabaster box from which once spilled costly spikenard, perfuming a whole house in honor of the Lord Jesus. Mary, humble woman who knew the redemptive power of Jesus, loved Him and wanted to give Him some token of her love. She anointed Jesus' head and

feet, and in humility dried His feet with her hair. Then, as now, there was a place for selfless love and devotion to Jesus which shed forth a fragrance that attracted others to Him. Too much of our service is so deliberately measured and our expressions of devotion so well controlled that they fail to call the slightest attention of others to the King. He has need of those who will worship Him "in spirit and in truth."

On that first Palm Sunday so long ago, the disciples of Jesus began to give witness to the Son of God with a loud voice, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38). Some of the Pharisees (and they, too, called Jesus "Master") suggested that Jesus rebuke the disciples. But Jesus answered that if these should hold their peace, the stones would immediately cry out.

The Lord had need of witnesses then, and He has need of witnesses today when radio, television, and millions of pieces of literature force a veritable barrage of impressions upon the human mind through the eye and ear. At best they are only witnesses to the changing values of the material, and somewhere in all this confusion of voices there MUST sound forth a clear, distinct announcement as to who the King is and how to find Him. The Lord has need of witnesses.

In Ezekiel 22:30 we read that God "sought for a man . . . that should stand in the gap before me for the land . . ." and He couldn't find him. We have a great deal more equipment, education, and money with which to work than the early Christians had. But who among us can affirm that we have more power?

By some mysterious process the Lord has limited Himself to work with us as we reach up through prayer and faith and im-

portunity to appropriate His power. By so limiting Himself, God has said, "I need you, Intercessor." If God Himself feels the need so much that He seeks the intercessor diligently, then we cannot say too much for the Church's need for intercessors. If you have entered into the ministry of intercession and have seen the needs of the Church and of lost humanity from God's point of view, then let me urge you to stand true to Him in this ministry. The Lord hath need of you.

And there is room in the thinning ranks of real intercessors for many more. This ministry is not to be chosen as a last resort. There is no need to take an apologetic attitude when you say, "I can't do anything else, but at least I can pray." *If we do not pray, we cannot do anything else!* And the Church cannot accomplish its purpose for existence if it forgets how to pray.

Just as the Lord had need of the lowly colt, and of the garments spread along the way to cover the rough road into Jerusalem, so He still confines Himself to using what we have to give, to accomplish the advancement of His kingdom. What magnificent condescension that He should find a need for the material things with which He has blessed us! How marvelous that He should accept our gifts and actually make Himself dependent upon them for His work in the world! He who could say, "The silver is mine, and the gold is mine," limits Himself to need our material assistance and even our sacrifices to carry out His great program on earth.

Once, as He sat over against the treasury in the temple, He watched the people as they cast their offerings into the box provided. And when a poor widow gave two mites, He said that she gave more

ROBERT C. CUNNINGHAM, Editor

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Published weekly by the Gospel Publishing House,  
434 West Pacific Street, Springfield 1, Mo., U.S.A.

J. O. HARRELL, General Manager

SINGLE COPIES, 5 cents; 50 copies for \$1.50. In  
quarterly bundle orders, 4 or more copies to one  
address, 3 cents each in U.S.A., 4 cents outside.

By SUBSCRIPTION: In U.S.A., \$1.00 for 8 months,  
\$1.50 for a year, \$3.00 for 2 years, \$5.00 for  
4 years. Outside U.S.A., \$2.00 per year.

Entered as second-class matter June 25, 1918,  
at the Post Office in Springfield, Mo., under  
Act of March 3, 1879. Accepted for mailing at  
special rate provided in Sec. 1103 of Oct. 3, 1917,  
authorized July 3, 1918.

PRINTED IN THE U.S.A.

than them all. Perhaps these two mites are somewhere in God's collection of treasures. I wonder how many of us have ever given an offering so wholeheartedly and so sacrificially that it is among His treasures today.

There is a great challenge before us now as an Assemblies of God movement and as Pentecostal people, to possess much spiritual territory before Jesus comes. If we are to take this territory, then we must respond readily to the needs of the Master. Jesus was not disappointed in the unnamed owner of the colt. He had been so sure that this man would understand the significance and urgency of that hour and respond to His need that He told the disciples they would only have to say, "The Lord hath need of him," and "straightway he will send him hither." And it came to pass as Jesus had said.

If we believe truly that God has raised us up as a peculiar people to do His will and purpose in these last days, then great is our responsibility to respond to His need for wholehearted surrender of all we are and have. Let us search our hearts in the light of this incident of long ago. Can the Lord have the same confidence in us that He had in that man? Let us "straightway" place our all at His disposal.

## The Son of Abbas

Night had come again. Another day had gone, and all was still. But what matter—it was always night in the cold, clammy dungeon where Barabbas lay. The sun now and then did manage to penetrate the inky blackness that ever reigned beneath the surface of the ground. But even then it could not be called light—it was only less dark.

And yet there was a difference, for this particular night was the night of doom for the murderer who awaited the execution of his awful sentence. It was to be his last night on earth, and well he knew it. His career was ended, his last crime committed.

Back in the darkest corner he crouched, deep in thought. A few more hours, and all would be over. Ah, but would it? In



the morning he would hear the footfall of the death warden as he came along the corridor. Then for a moment it would cease as the warden paused before the door of his dungeon. The great key would clank in the lock, the bolt fly back, and the heavy door swing slowly open. And then he would be dragged out, led to the fatal spot, and nailed to a cross. And there for hours, it might be, he would suffer the most excruciating agony that Roman ingenuity could devise, exposed to the public gaze of an indifferent populace—for he must pay the penalty of his crimes.

In the morning he *did* hear the steps of the jailer as he came along the corridor. The key was placed in the lock. The bolt flew back, and in another moment the great door was opened. And Barabbas still crouched in the darkest corner as before. But that was as far as his surmises of the night were realized.

"Barabbas, have you heard the good news?" It was the warden's voice, jubilant and strong.

"What good news?" responded the condemned man in a bitter tone. "All I know is that this is the day of my execution and that you have come to lead me out

to be crucified for my crimes." And he shrank farther back against the cold, wet wall.

"Ah! but you don't know," replied the warden in the same triumphant tone. "Listen, Barabbas: *Somebody died for you!*"

"Somebody died for me! What do you mean?"

"Come with me, and I will show you, Barabbas."

Through the door, along the corridor, past numerous cells, into the street, and beyond the wall of Jerusalem, they made their way, the jailer forging ahead, hurrying his dazed prisoner along. At last they paused.

"Do you see yonder cross?" he inquired placing his hand on the shoulder of the other, and pointing to a hill some distance away.

The condemned man looked, but it was a few moments before he could clearly discern and comprehend the scene before him, so unaccustomed were his eyes to the light of day. But at last he saw and spoke: "Yes, I see. There are three, are there not?"

"But do you see the center one?"

"Yes."

"Well, Barabbas, that center cross was made for you, and you were to have died on it this morning."

Slowly the light dawned and broke on his beclouded mind.

"Then, then—that Man hanging on it is dying in my place, *for me!*"

"Yes, Barabbas, for you. Did I not tell you that *Somebody died for you?*"

"Can it be possible! *For me, dying for me, taking my place!* But, yes, that cross was made for me, and I should have been hanging there now. And yet He is dying in my *stead*. He has taken my place! I can't understand it. I don't know why He did it. But He did, and I can't help but believe it. He is really and truly dying for me."

"Yes, Barabbas, for you."

And for you, too, sinner friend. Jesus Christ the Son of God hung there that day for you as well as for Barabbas. *He took your place, died in your stead, became your Substitute, bore your sins, gave His life that you—a poor, lost, and guilty sinner—might live.*

Isn't that "Good News?" You deserve death, but you do not need to die. You ought to pay the penalty for your sins, but Another has paid it for you. Yes, *Somebody died for you*, and that *Somebody* was God's only begotten Son. Will you now accept Him as your Substitute?

—Oswald J. Smith

# Forty Years Ago

C. C. Burnett

## PART THREE

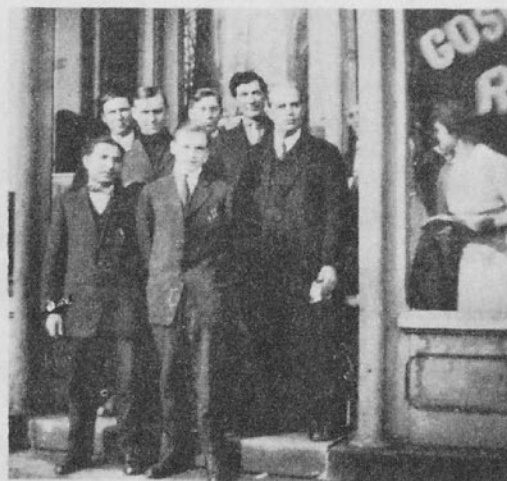
When the "Pentecostal saints" left Hot Springs, Arkansas, in April, 1914, it is not likely that any of them realized the significance of their history-making convention. They had met in fellowship—had found that they had common grounds of co-operation—had enjoyed the blessing of God—and had set up a small, trembling and inexperienced officary to whom they had entrusted the future. But few had any idea of the extent to which their new fellowship would grow.

If these early brethren had paid heed to their opposition, they themselves would have grown faint. Sharp, pungent words were spoken. Caustic editorials appeared in Pentecostal papers. Prophecies foretold of ruin coming upon these men "who had dared place restrictions on the moving of the Holy Spirit." Soon, however, some of these opponents recanted while other leaders praised the new church as a move from God. News of thanksgiving for the new move poured into the headquarters offices of the Assemblies of God from many of the Pentecostal centers across the country.

D. W. Kerr, then of Cleveland, Ohio, undoubtedly summed up the attitude of many brethren when he wrote, in a private letter to E. N. Bell: "I am glad steps are being taken, looking forward to a better understanding among all Pentecostal people. I have been notified through Brother Leonard of Findlay of my selection to act on the Council, which I have consented to do. . . . We should meet at the Council to go over the situation more thoroughly as a body and agree as to the methods of procedure in bringing this project clearly before the entire constituency. . . . CO-OPERATION WITHOUT ECCLESIASTICAL CENTRALIZATION has been the line of truth . . . which I have been advocating. . . . Organic co-operation and sympathetic relationship needs to be recognized and preached . . . between the members of the body of Christ and between assemblies of the same faith. One essential thing, in order to bring about this unity among Pentecostal saints, is the calling of conventions in different sections and districts of the States and Canada, and the picking up of the questions which were considered at the Hot Springs convention in April."

This latter suggestion of Brother Kerr's seems to have been on the minds of all, for in succeeding issues of the official organ many reports of the founding of state and district councils almost overnight are listed. This was well expressed and interpreted by J. Roswell Flower in the *Christian Evangel* of August 22, 1914, when, after announcing the establishment of the Texas District Council at Bertrum, Texas, on July 25, 1914, he added, "What does all this mean? It means that Pentecostal people as a whole are tired of individualism, and that they are rapidly coming to the place of recognizing the body of Christ, and are endeavoring to have real Bible order and to find their place in that body, that the whole body may build itself and strengthen itself according to the Scriptures. . . ."

Like any other infant organization, the Assemblies of God started on a small scale. In the seats of responsibility and authority were two men whose influence and direction of affairs are still being felt today. As chairman, the convention had selected a former Baptist minister. Endorus N. Bell had been born June 27, 1866. Although orphaned at two years by the death of his father, he succeeded in getting his education at the John B. Stetson College in Deland, Florida; the Baptist Seminary in Louisville, Kentucky; and three years at Chicago University through which, although late in life, he had earned a Bachelor of Divinity degree. He was ordained to the Baptist ministry. He received the Baptism in the Holy



T. K. Leonard and some of his students at the Gospel School in Findlay, Ohio, in 1914.

Spirit on July 18, 1908, at Pastor William Durham's old North Avenue Mission in Chicago. He remained a pastor of the Baptist Church in Fort Worth, Texas, for one more year and then took over the Pentecostal Church at Malvern, Arkansas, where he remained for five years. While there, in about 1910 he assumed the editorship of the *Apostolic Faith* which he later merged into the *Word and Witness* by which he had issued the call for the first General Council in 1914. To this sincere man of God had been entrusted the leadership of the new church.

Working hand in glove with him was a comparatively young man who, in the providence of God, is still in a place of vital leadership today—J. Roswell Flower. Born in Canada in June of 1888, he had moved with his family to Zion, Illinois, in 1902 and thence to Indianapolis. Glenn Cook brought the message of Pentecost to that city in 1907. Brother Flower accepted the message of salvation at that time and two years later was baptized in the Holy Spirit. Giving up the study of law, he was ordained by D. Wesley Myland and associates, and obtained ministerial credentials from the World's Faith Missionary Association. After this he was pastor of a small church in Indianapolis and at the same time editor of the *Christian Evangel*, a weekly paper published in Plainfield, Indiana. He, too, had come to Hot Springs and promotion had come to him from the Lord.

One of the first steps of the new administration was to solidify their immediate position. Credentials were issued to preachers of "Pentecostal or Apostolic Faith or Churches of God in Christ." For convenience, those in the West and in the South were to get their new credentials through Howard A. Goss at Hot Springs, Arkansas, and those in the North and in the East through T. K. Leonard of Findlay, Ohio. It seems that the only requirements were "to tell him what kind of work you are doing, whether pastor, evangelist, or missionary, and give your home post office." Applicants were also requested to give the name of someone who could recommend them. One hundred twenty-eight had signed the original roster at Hot Springs. By the close of the second General Council in November, 1914, the ministerial list had grown to 522, with 35 states, Canada, and six foreign lands represented.

Inadequate space and equipment both at Plainfield and at Malvern necessitated a move to Findlay, Ohio, that summer where Editors Bell and Flower carried on the publishing of both papers—the *Word and Witness* as a monthly, and the *Christian Evangel* as a weekly. Strange as it may seem, they discouraged anyone

(Continued on page ten)

# Ceylon Shaken by Pentecostal Revival

The mother of Ceylon's Prime Minister was healed along  
with hundreds of sick and suffering from every walk of life

"Ceylon has never seen a Holy Ghost revival such as we talk about. If the gospel is still the same, then it should be attended with the miraculous as in the Bible record." Such an opinion had often been heard before Evangelist A. C. Valdez, Jr. came from America to hold revival meetings.

Although missionaries had labored faithfully and lovingly for the work of God in Ceylon, still the island had never been visited with a mighty sweeping revival from God. This great island, a stronghold of Buddhism, had never embraced the truth of Christ. The missionaries knew it would require the working of the supernatural to pierce through the superstitious fatalism of the people in order to present the living gospel. Therefore, during the last two years prayer was especially intensified because the missionaries were serious about revival. Recently God answered those prayers!

According to reports, the entire salvation-healing campaign with A. C. Valdez, Jr. was ordered of the Lord. Carl Graves, Chairman of the Assemblies of God in Ceylon, received a cable from Brother Valdez in America stating that he was prepared to come to Ceylon immediately. He would pay his own expenses. God had heavily burdened his heart for Ceylon and he would make all necessary arrangements concerning his American campaigns so as to be free to serve overseas. The committee accepted the evangelist's offer

and in a short while he arrived in Colombo, Ceylon.

On the first night of the special meeting 600 people attended and of this number 175 came forward for salvation. When Brother Valdez prayed for the sick God began to answer with miracles. The first service was a wonderful beginning! The second night approximately twice as many attended, and in that service God wrought even more marvelous works before the eyes of the crowd. Each night the attendance increased until over 12,000 would be assembled for the services. The news spread abroad and soon people gathered from all parts of the island to throng the grounds many hours before the services began.

People from all walks of life were present: among them were professional people such as government leaders, school teachers, businessmen, doctors and lawyers, as well as the unlearned. Rich and poor came for one purpose—to hear the gospel and witness Christ's healing power.

After the first few nights of services thousands came forward for salvation in response to the evangelist's appeal. On one particular night between four and five thousand responded to the call for salvation. Many of these people were soundly converted.

There were innumerable physical healings in those services. Several hundred people gave testimonies of healing; and during the meetings many letters came in to the church office with glowing

reports of physical healing. In the space of one week, word concerning the revival spread like a forest fire throughout all Ceylon.

On the second Sunday morning of the campaign the newspapers printed biased reports of the meetings. They ignored the healing testimonies totally, and took the attitude that Brother Valdez claimed to be a miracle-worker, which, of course, was entirely untrue. However, God used this newspaper advertising to increase the crowds still more. After reading the press reports people came by the thousands to see for themselves, and God vindicated His servant in every service. Soon the whole city began to talk about what was happening at the gospel tent meetings.

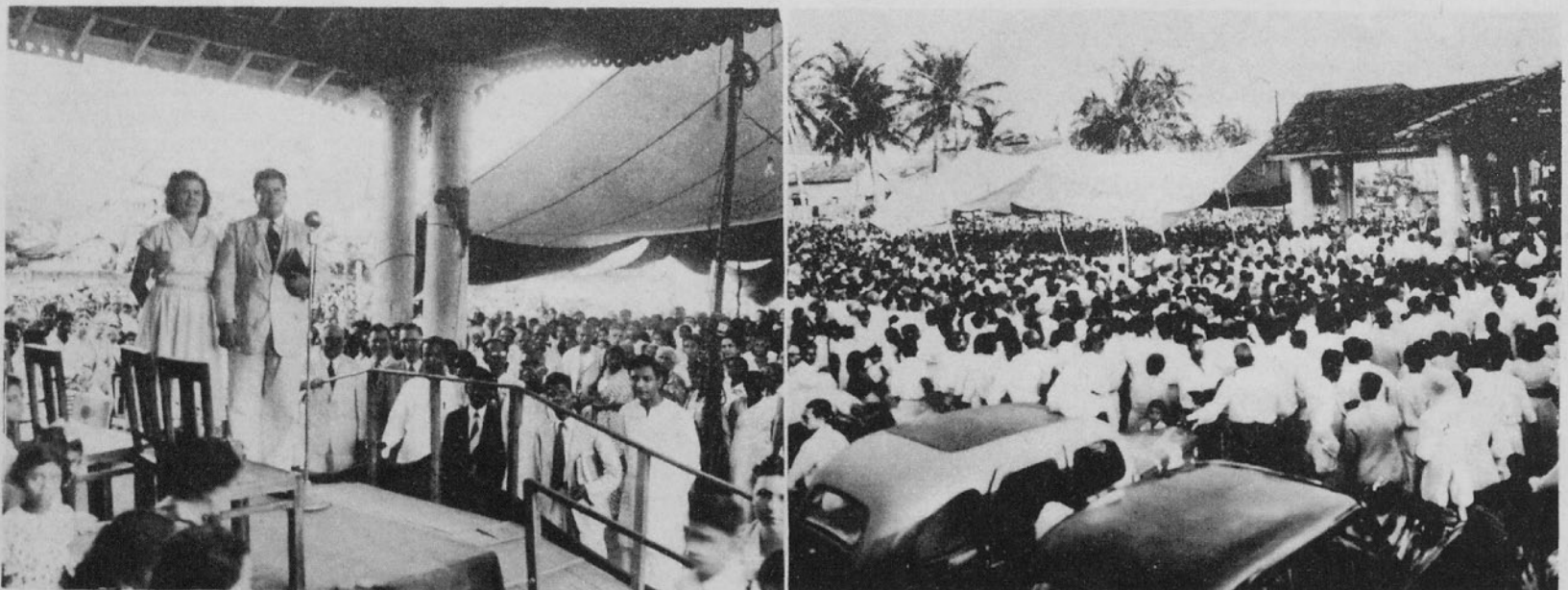
For many days letters pro and con appeared in the newspapers, thus giving the meeting several large pages of advertising and drawing still more people to hear the gospel of Jesus Christ.

Among the testimonies of healing were certified doctor's reports concerning healed eyes, fibroid tumors, deafness, heart disease and many other diseases.

At one glorious baptismal service 42 persons were immersed. (To follow the Lord in water baptism is a great step here, since it signifies a complete severance from the old religious rites and customs.)

Many people received the desire to seek for the Holy Ghost Baptism. Folk seemed to be awakened to what the

Brother A. C. Valdez Jr. stands with Mrs. Valdez on the porch platform where God's power healed hundreds in the great revival.



Bible actually states concerning the Holy Ghost Baptism, and for many believers it was the first time they had felt the power of God. That part of the gospel emphasizing the initial evidence of speaking in tongues was more favorably received than ever before.

The evangelist preached sound doctrine avoiding sensation, misinterpretation of truth, and fantastic claims. He and his wife refused all personal glory, giving the glory to Christ in whose name the miracles and healings were wrought. The missionaries, together with the vast audiences, rejoiced that a genuine revival in the will of God had come.

Words cannot express the magnitude of this mighty visitation from heaven. But one thing can be said: God has given the Assemblies of God favor with the people, and there is a wide open door for the full gospel message.

### Appeal for Help

Because of the revival the Gospel Tabernacle at Colombo cannot accommodate the crowd that now gathers. The building only seats 250 people and is woefully inadequate for the task of reaching the city's population. With this great visitation from heaven the missionaries believe now is the time to move on with God! A building is needed that will seat several thousand people.

Will you join with the missionaries in prayer that God will make this great Evangelistic Center a reality in the city of Colombo? At present the Colombo church has \$3000.00 in a building fund, but that is not enough. Who will help them? After so many years of praying for a revival on this mission field, now is the time to be practical and to work with God in keeping these thousands of interested people together by providing the city with a suitable place where the full gospel may be freely proclaimed. Ceylon needs this new building immediately. Will you pray about it? If you can send an offering, please mark it for Colombo Evangelistic Center and mail it to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.—*Harold Kohl*

\* \* \*

### Confirmation Report

Testimonies continue to pour in to headquarters in Colombo, Ceylon, concerning physical healings. Among those healed were Buddhists, Hindus, Moslems, and Roman Catholics. An outstanding testimony comes from the mother of the Prime Minister of Ceylon who received healing from God. Many other prominent government officials came through the healing line. It is impossible to describe the marvels of these meetings. It has truly been a visitation from God. We are all thrilled and refreshed in the Lord, though our physical bodies still are weary from the heavy work on the mission field. Our work is profiting by this great revival. All glory be to God! The doors are opening everywhere to preach the gospel! This is a true report! —by Carl Graves, chairman of the Assemblies of God in Ceylon.

## A FEW AUTHENTIC TESTIMONIES FROM THE CEYLON REVIVAL

Mrs. L. C. D. Ferdinanda, Carrington Group, Dankotuwa, writes: "I had a squint in my left eye from birth, catarrh for the last ten years, and fits during the last 16 years. Since attending the Healing Mission I am glad to state I am completely cured of my illnesses and I do not have the squint in my left eye any more."

\* \* \*

P. Samuel Canagasabapillay, 671 School Lane, Nawala Road, Rajagiriya, writes: "My son who is one and a half years old was unable to use his limbs, and in addition to that he had dreadful fits. He got the attacks four or five times daily. Brother Valdez prayed for him and he has no fits now. Glory to Jesus!"

\* \* \*

C. S. R. Thirairagh, 137 Hill Street, Dehiwala writes: "For the last 29 years I had a goitre on the right side of my neck. Medical treatment failed to do me any good. When Mr. Valdez touched me my goitre was healed instantly."

\* \* \*

B. R. Blazi, Greenland, Havelock Town, writes: "My wife had hernia for a little over eight years, with pain. Since she attended the healing service last Sunday both pain and bulge have completely disappeared. Professor Milroy Paul examined and pronounced this patient completely cured."

\* \* \*

Miss Esther Ramanayake, Ministry of Transport, Colombo 1, writes: "For the last five years my eyes have been very weak. I used dark lenses. It was not possible for me to work even for a few moments without glasses. When Rev. Valdez touched my forehead the power of God went through my eye. The cure was immediate. I can now see without spectacles. Dr. O. L. F. Saneratne, Eye Surgeon, Eye Hospital, after careful examination pronounced my eyes 'perfectly cured.' He wants a healing card as he wants prayer for himself."

\* \* \*

A. C. Felsing, Police Station Road, Mirihana, writes: "I was born a stammerer. I placed my hand on the radio as requested by Brother Valdez on Monday night. Immediately I felt a current going right through my tongue, and praise be to God I was completely healed of my stammering."

### ATTENTION, PLEASE!

Do not send Korean Relief goods to the Foreign Missions office in Springfield, Mo.

Money for relief should be sent to Springfield, but relief goods for Korean orphans and refugees (clothing, blankets and food) should be shipped to THE ORIENTAL RELIEF AGENCY of the Assemblies of God, 907 South Huson Street, Tacoma 6, Washington.

We regret that we omitted the address of the Oriental Relief Agency when telling about this work in the March 28 issue.



Florence Byers  
Japan



B. Marie Phillips  
North India

## MISSIONARY News Notes



Miss Florence Byers sailed for Japan on March 19 to take up her work at the Kobe Orphanage.

\* \* \*

B. Marie Phillips sailed for North India on March 9. Miss Phillips, a graduate of Central Bible Institute, is a new recruit for the field.

\* \* \*

Hilda M. Meyrick sailed for Venezuela, South America, on March 12 for another term of service.

\* \* \*

Mr. and Mrs. John Mattox and family arrived in New York from Upper Volta on March 4.

\* \* \*

Mr. and Mrs. Ralph M. Elmore of Ceylon announce the arrival of Arne Ralph on March 5. Congratulations!

\* \* \*

We are happy to report that John Stetz, our missionary in Korea, has been successful in securing entry permit for his wife and family to enter Korea. The family was temporarily living in Japan. Their address is: Assemblies of God Mission, A. P. O. 72, c/o Postmaster, San Francisco, California.

\* \* \*

Floyd C. Woodworth writes from Oriente, Cuba: "Three years ago there was not one Pentecostal person (that we know of) in this town or region. Then the revival came and now there is the large mother church with a building that seats over 400 people, and a daily half-hour radio program with a large listening audience. We are holding some forty Sunday Schools and have nineteen outstations to oversee. Some of the outstations have grown into good-size churches. One has a regular Sunday night attendance of over 200. I was figuring up the other day, and to my amazement I discovered that with the Sunday Schools, radio and outstation work we hold over 83 services every week. We have a good group of workers, and within the large C. A. group there are many more potential workers. We are holding a local Bible school on Thursday nights to try to help meet our pressing need for more workers."

# SUNDAY'S LESSON

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

## THE RISEN CHRIST

Lesson for April 18

Mark 16:9-16

The Lord Jesus rose from the dead some time between the sunset on the seventh day and sunrise the next morning. Since the Jewish Sabbath ended at sunset, any hour after that was part of the first day of the week (Sunday). That Jesus would rise on the first day was set forth in the "firstfruits sheaf," which was to be offered "on the morrow after the sabbath" (Lev. 23:11). Some of those who believe Christians are obliged to observe Saturday as their day of worship, teach that Jesus rose on Saturday. They quote Matthew 28:1, "In the end of the sabbath, as it began to draw toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." This took place, however, not on Saturday evening, but early Sunday morning. Mark makes it plain that the women went to the tomb "when the sabbath was past" (Mark 16:1). Luke and John also make it clear that it was Sunday morning when the women came to the sepulchre (Luke 24:1; John 20:1).

### 1. JESUS APPEARS TO MARY

a. *The Women.* Early on the resurrection morning Mary Magdalene and other women came to the sepulchre, carrying sweet spices with which to anoint the body of the Lord Jesus. When Mary saw the empty tomb, she ran to tell Peter and John (John 20:1, 2). While she was gone, an angel told the other women that He was risen (Mark 16:1-8); but the women had not yet seen the Lord.

b. *Mary Magdalene.* All the women "fled from the sepulchre." Then Mary Magdalene evidently returned alone to the tomb, and there she met Jesus. After the message of the resurrection had been communicated to the apostles, they came to see, and left again. But Mary remained at the sepulchre, where she met Jesus (John 20:11-17). This sacred event should emphasize to our hearts the need of waiting for the Lord. When the women saw the empty sepulchre and heard the angel say, "He is not here," they had a great message to bring to the disciples; but it was a message of an empty tomb only—a great phenomenon, but not a Saviour. When Mary returned and waited, she saw not only the empty tomb but also the risen Lord, and she held communion with

Him. We stop our seeking too early when we are satisfied with just a blessing. We need to linger in the presence of the divine manifestation, in order that we may enter the richer fellowship with the Lord Himself. The secret of spiritual communion is in waiting on the Lord till He comes and manifests Himself.

### 2. JESUS APPEARS TO HIS DISCIPLES

a. *The Status of Peter.* The angel who appeared to the women asked that the message of Christ's resurrection be conveyed especially to "his disciples and Peter." Whatever any may think concerning Peter's standing in grace after he denied his Lord, the angel made a distinction between him and the other disciples. This infers that he was fallen from grace. But "fallen from grace" does not mean that grace had been withdrawn. God knew the heart of Peter, just as He knows the hearts of all who through weakness have failed. The resurrection message is wonderful news for those within the fold; it is fully as wonderful for those who have gone astray. Jesus loves all who may have gone away from Him, and He seeks to restore them.

b. *Two Disciples Who Went Into the Country.* Two of the disciples of Jesus "walked, and went into the country." These are probably the same two who went to Emmaus (Luke 24:13). When Jesus first appeared, they did not know Him; but as He spoke, their hearts were set aflame. How sweet is our communion with Christ! How richly He opens the Scriptures as He draws near our hearts.

When the Lord had first appeared to Mary Magdalene, she thought Him to be "the gardener" (John 20:15). But when He spoke, she knew He was the Saviour. Now we read, "After that he appeared in another form unto two of them" (Mark 16:12). Again Jesus was veiled, His true identity undisclosed. It was so as He spoke to the two on the way to Emmaus. The disciples thrilled at the words of the Stranger, but they saw in Him only a sojourner, a person mighty in the Scriptures—until He made Himself known to them at the breaking of bread (Luke 24:30, 31). The Lord does not always manifest Himself in the same way. The just must live by faith, not by certain feelings or by sight. The Lord is ever with us, even though we may not recognize His presence.

c. *The "Eleven."* Jesus next appeared to His disciples "as they sat at meat," but one of the twelve was absent from that great meeting. That one was Judas. These men were perplexed, for strange words had come to them. First the women and then the two disciples had told them that Christ was risen, but the message seemed incredible. "Neither believed they them." God's workings are beyond the grasp of mortal man. Human reason could not understand how the crucified Christ could rise again. It is only by the Holy Spirit that divine truth becomes a reality in human experience. Then came Jesus, manifesting Himself to the eleven disciples, confirming to them His resurrection, and upbraiding them for their unbelief and hardness of heart. Were their hearts any harder than ours? Would God that we might be broken, and that divine truths might be made to live afresh in our hearts!

### 3. JESUS CONFIRMS THE DISCIPLES

a. *The Genuineness of This Passage.* Some claim that Mark 16:9-20 was not in the original Scriptures. They say that the two oldest manuscripts omit it. But they fail to mention that in one of them a space is left for these verses. There are also twelve manuscripts, almost as old, in which they are contained. Besides, "it is quoted by Irenaeus and Hippolytus in the second or third century," Scofield says. Since there is so much evidence for the genuineness of this passage, we ought to take heed to its message.

b. *The Message of Christ for All*

## EASTER BUNNY





the World. The gospel is "good news." Jesus Himself made the offer of free salvation and commissioned the Church to proclaim these glad tidings. Christ tasted death for every man, so that "he that believeth and is baptized shall be saved." This important message is for the individual. Accepting the message brings life eternal. But whoever rejects the salvation offered "shall be damned." Christ is risen, and salvation has come. Let men repent and believe the gospel.

#### THIS WEEK'S LESSON

Jesus Takes the Sinner's Place (lesson for Sunday, April 11). Lesson text: Mark 15:6, 7, 11-13, 15-20.

## This Week's Cover

In northwestern Florida, bordering on the Gulf of Mexico, lies beautiful Panama City. The First Assembly of God in this city of 25,000 has just erected its third Sunday School annex, adding three departmental auditoriums and twenty-four classrooms.

The Sunday School ranks third in average attendance in the entire Assemblies of God fellowship. The church membership is approximately 700. The Sunday School enrollment is over 1400, and more than a thousand have been attending its classes each Lord's Day, in spite of an epidemic, these past three months.

The pastor of this live, aggressive church is J. B. Davis. When he accepted the pastorate in June, 1946, the membership was 125, and about 250 were attending the Sunday School. During the past seven and one-half years (except for two years when he served as District Superintendent) the pastor has led the church ahead in a program of progress. Approximately 3200 souls have been saved and about 1600 believers have been filled with the Spirit.

Three times it has become necessary to enlarge the facilities. In 1947 a modern six-room parsonage was built (brick veneer construction). Three Sunday School annexes have been added since then. This gives a Sunday School plant consisting of eleven departmental auditoriums and ninety-five classrooms. In the meantime the church has purchased a large parking lot. New heating equipment, new pews, and a new church bus have also been purchased.

If you were to visit the church today you would see a church plant measuring six hundred feet in circumference. It has 30,000 feet of floor space. The main auditorium has been enlarged to 60 x 96 feet, and will now seat 1200 when the overflow auditorium is used. The basement was enlarged accordingly. The exterior is finished in a beautiful rustic

blend Permastone. The total value of the present plant, including the parsonage, is approximately \$180,000 and the indebtedness is only \$30,000.

One of the outstanding features of the First Assembly in Panama City is its missionary vision. For years the church has been first in total missionary giving in the West Florida District. It ranks third in the whole State of Florida. In 1953 the people gave \$4,823.08 for missions, almost four times the amount given in 1951.

Hundreds of people have asked Brother Davis, "To what do you attribute the phenomenal growth of your church?" He always replies, "A group of people consecrated and willing to work for God." As in apostolic times, the people have worked and God has worked with them. They have prayed, and God has sent a mighty moving of His Spirit. But they have been practical. The importance of trained workers and organized effort has not been overlooked.

"Sunday School and Evangelism have received the main emphasis," the pastor says. "The workers of the church have faithfully planted and watered, but God has given the increase."

## How One Church Earned Its Sign

"THE BIG TWELVE" SOLVES A PROBLEM

A large attractive sign is offered to each church which will pledge to send offerings for the support of our national radio broadcast. By displaying this sign, the church is linked to REVIVALTIME so that radio listeners who are looking for a spiritual home will be able to find a church where they can hear the same message and take part in the same worship that they enjoy on the air.

The way in which the Christian Assembly at Melrose Park, Illinois, earned its REVIVALTIME sign is related below. John S. Marckese, the pastor, says:

"Barely having enough funds in the church treasury to meet our regular expenses, members thought it impossible to send in a small monthly offering to REVIVALTIME. However, when a sister of the church gave me five dollars to send in to REVIVALTIME, God gave me an idea!

"We now have what is called 'The Big Twelve.' Each member of 'The Big Twelve' has promised to give at least five dollars a year to REVIVALTIME. Thus, every month a different person is responsible to send in our regular offering for this radio ministry. So, without using church funds, we are now able to send

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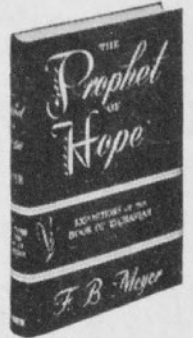


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## The Prophet of Hope



Expositions of the Book of Zechariah

To many Bible readers, the book of Zechariah is a book to be read—and then forgotten. All they find in that book is a sometimes violent story of the life of an Israelite prophet, Zechariah, and his striving with and exhorting the children of Israel in Jerusalem to turn back to their God. True, that is the story of the book of Zechariah, but to the discerning eye of Dr. F. B. Meyer, there is also much more hope and inspiration for the Christian today as well.

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in a regular offering of five dollars a month. (Larger amounts will be sent from time to time.) Perhaps others can follow this plan."

A sign has been sent to Pastor Marc-kese, which says: "Our Church Sponsors REVIVALTIME—Assemblies of God Radio Crusade—1954." Does your church have its sign yet?

## Forty Years Ago

(Continued from page five)

from subscribing to both because "The editors of both papers are the same, and it will not be profitable to take both." The brethren notified all concerned that their papers were actually an amalgamation of as many as seven of the Pentecostal papers of the day. As a result, they felt justified in charging \$1.00 per year for a subscription to the weekly and fifty cents for the monthly. By August 22, 1914, the combined circulation of these two papers was approximately 25,000 per month. Because of this large circulation, these official organs were greatly used in consolidating and co-ordinating the work of God.

The need for unity and protection in missionary endeavors had been one of the great factors in the organization of the Assemblies of God. Actually, the missionary policy of this fledgling church of necessity was very sparse. By the time the General Council was organized, there were a great number of missionaries already on the field. These workers in many instances had buildings, homes, schools, etc., the support for which they received from miscellaneous letters to the folk at home. Many of these missionaries joined the new fellowship and then requested help. The early missionary program, up to 1917, consisted largely in publicizing the needs of the missionaries and forwarding what money was available. Thus it was that Editor Bell wrote in the *Christian Evangel* of August 22, 1914, "Because of this great circulation [25,000] our papers are enabled to be strong agencies for the use of the missionaries, carrying the needs of the field direct to those in the homeland who have some of the Lord's money, who in turn respond to the need and sent it to us to be forwarded, which we gladly do without charging a cent for postage, cost of drafts, or time consumed in taking care of this phase of the work. . . . We, therefore, urge upon our readers the necessity of laying aside a portion for the missionaries each week, even but a ten-cent piece. . . . We will gladly forward, free, any sum whether it be great or small." And thus was established the policy of forwarding missionary offerings 100% to the field, a policy to which we still adhere today.

While at Findlay, Brothers Bell and Flower gave some assistance to the Gospel School of which T. K. Leonard was the head. However, little seems to have been accomplished in this initial year in the furthering of the Assemblies of God educational program. This school seems to have been rather a poor attempt at education. D. C. O. Opperman still continued his six-week schools but they, too, were soon to lose their effectiveness. Other schools made their appearance. It was not until 1921 that the General Council fully decided to have "a well-rounded school of its own and established Central Bible Institute, which we now have as our headquarters school.

Faced with many administrative problems and growing pains at Findlay, and authorized by the Hot Springs convention to convene another Council, the executive presbytery through Brothers Bell and Flower issued a call for the second General Council to meet at the

### JESUS SAYS:

"Without Me ye can do nothing."

### FAITH ANSWERS:

"I can do all things through Christ which strengtheneth me."

old Stone Church in Chicago on Indiana Avenue, whose pastor, R. L. Erickson, had recently been appointed to the executive presbytery. This second General Council opened on Sunday, November 15, 1914, and lasted two weeks. After a day of enrolling and approving the delegates as official members of the General Council, the brethren selected their officers. Here happened one of the unexplainable phenomena of democratic elections. Although everyone loved him and all seemed satisfied with his work, Brother Bell failed to be re-elected. He was replaced as chairman by Arch P. Collins, also a former Baptist, who, like Brother Bell, was from Fort Worth, Texas. Brother Flower was returned to office as general secretary and two assistants were given new portfolios: D. C. O. Opperman as assistant chairman and B. F. Lawrence as assistant secretary. (It is worthy to note here, however, that E. N. Bell returned to the executive office in 1918, and remained in one of the executive positions until his death in 1923). Brother Collins, although dearly loved and greatly respected, performed but few of the duties of his office and did not even appear at the opening of the next General Council.

The convention increased the original number of executive presbyters from twelve to sixteen in order that the presbytery might be more representative of the entire country. All of the men who had

served on the executive presbytery in the preceding months were returned to office and the following men were added to that list: F. F. Bosworth, Chicago; W. F. Carothers, Texas; George Chambers, Canada; Andrew L. Frazer, Chicago; and David McDowell, Pennsylvania.

A number of far-reaching decisions were also made here. It was resolved that "Sisters visiting the General Council who are mature believers and are in co-operative fellowship with our testimony be received as advisory members of the Council. . . ." For the first time the duties and privileges of the executive presbytery were enumerated covering such items as travel, setting young churches in order, helping churches with schismatic troubles, and in general lending an encouraging hand both to the churches and to the ministers. The sovereignty of local churches was again recognized, but the smaller churches were encouraged to seek advice from the executive presbytery.

Perhaps the most far-reaching decision of the Council was this: ". . . the Executive Presbytery is hereby authorized to take immediate steps in securing funds through voluntary offerings, subscriptions, or the sale of non-participating stock, or in any matter pleasing to God and the Executive Presbytery of an amount not less than \$5,000.00 for publishing equipment to be owned and controlled entirely by the General Council and to be used for the glory of God." Armed with this resolution, the executive presbytery took action to move the Gospel Publishing House from Findlay, Ohio, to 2838 Eastern Avenue, St. Louis, Mo.—a move which was accomplished in the spring of 1915. The publishing house was destined to remain at this location until 1918 when it was moved to Springfield, Missouri.

Howard A. Goss, who had continued to issue credentials for the Assemblies of God through 1914, surrendered this service to the chairman, and the second Council adjourned. Perhaps as fitting a closing as possible, both to that year and to this article, is a resolution presented by L. C. Hall and adopted in the closing moments of the Chicago convention. "As a Council, we hereby express our gratitude to God for His great blessing upon the movement in the past. We are grateful to Him for the results obtained in this forward movement, and we commit ourselves and the movement to Him for the greatest evangelism that this world has ever seen. We pledge our hearty co-operation, prayers and health to this end."

And thus 1914, that initial year of the Assemblies of God, came to a close. Surely we in 1954 can re-echo the sentiments of that closing resolution and add our prayer, "Grant it, Lord Jesus."

THE END

# A Visit to Apacheland

Silas Rexroat, South Dakota District Superintendent

(NOTE: The South Dakota District is launching a program of Indian Missions in an effort to reach the thousands of Sioux Indians in that state for Christ. Charles Slater has been appointed to spearhead this work. The first mission has been opened at Ravinia on the Yankton Indian Reservation. Brothers Rexroat and Slater recently visited our Indian works in Arizona. As a result of this trip Brother Rexroat wrote the following article which appeared in a recent issue of the South Dakota District Bulletin.)

The Apache Reservations in Arizona are very large. There are at least three important Indian villages on those reservations, and we have Assemblies of God missionaries in each of them. High up in the forest regions to the north is Whiteriver. Traveling south through beautiful mountains, then across Salt River Canyon toward Globe, and going east, one comes to the valley where San Carlos lies. (In addition to this there are many hundreds of Chiricahua Apaches on the

Mescalero Reservation in New Mexico, where we also visited our missionaries.)

Arriving at Whiteriver where Mr. and Mrs. T. L. Johnson are in charge, Brother Slater and I had our first experience of going out to the various camps on the busses which bring a happy group of Indians to the evening service. No one could doubt the worth of such missionary endeavor as he see the Apache saints open their hearts to God in prayer and praise.

Journeying eighteen miles south to Cedar Creek our hearts were thrilled to see the newest church and Sunday School annex on the reservation. A large wickiup is the church and another wickiup is the Sunday School annex. Here two courageous missionaries, Dorothy Aishman and Pearl Foster, have regular services. They have cleared the ground for a new

building and we pray God's blessing upon them in their building program.

Proceeding on the highway through the beautiful Salt River Drive we turned east at the edge of Globe. After a few miles we were on a secondary road which winds down the valley beside a dry-wash. Taking the south fork through the village of San Carlos we arrived at the oldest Apache Assembly on the reservation. We were warmly welcomed by Brother and Sister Ellsworth Kennedy, and soon found ourselves in another Apache service. Young Charlie Bates, with a broad smile, took charge of the song service. Oh, how they sang! He and three other Apache boys made up a quartet, and on through the evening we went, enjoying their song, music, and testimony. The younger people spoke English, but many spoke in the Apache language. An elderly converted medicine man, a member of the tribal council, and many others were enthusiastically giving glory to Jesus.

Crossing over Coolidge Dam the next day, we went to Bylas where the L. Stellrechts are in charge, with the Fosters as their co-workers. At Bylas one is welcome to stay all night providing he is guest of a resident. We were happy to be guests and to find preparations being made for a great day of fellowship on Sunday. This work is only two years



## THE ASSEMBLIES OF GOD WORK AMONG THE APACHE INDIANS AT CEDAR CREEK, ARIZONA

TOP, left to right:

Dorothy Aishman and Pearl Foster, our missionaries at Cedar Creek on the Fort Apache Indian Reservation in Arizona.

An Apache Sunday School teacher with her class. Filled with the Spirit of God and with the joy of salvation, she teaches in the Apache language. What appears to be a strawstack in the background is really a wickiup which serves as the Sunday School annex. A larger wickiup serves as the church. A church building is urgently needed at Cedar Creek.

The teacher of the Adult Sunday School Class, with his family. Another Christian Apache family. All have been saved and bap-

tized, and the three older girls have been filled with the Spirit.

BOTTOM, left to right:

An Intermediate Sunday School class, taught out-of-doors by a Spirit-filled Apache woman.

A visitation service held by our missionaries for an Apache family. The old man (left front) was one of the leading medicine men on the Reservation. After accepting the "Jesus Way" he gave his "charms" to the missionary for souvenirs.

The cowboy boss in Cedar Creek District, with his family. The entire family is saved and some have received the Baptism of the Spirit.



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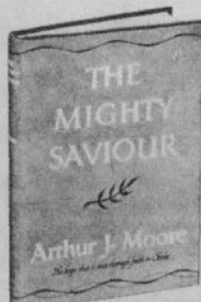
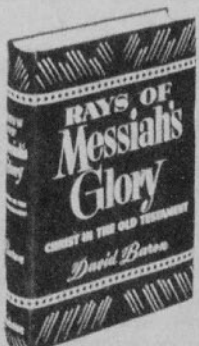
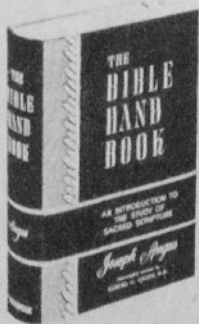
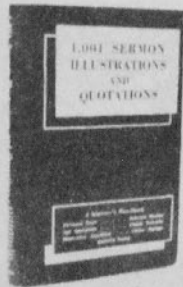
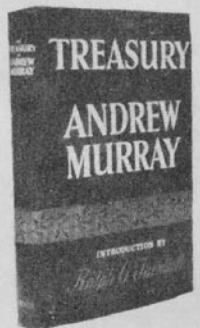
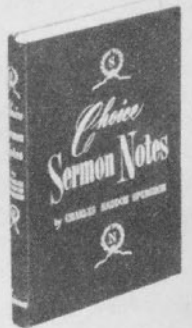
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old, and around three hundred attended the services. A good group is saved, and they are being rooted and grounded in Christ. Truly it is only Christ who can deliver from the tulapai and raisin jack (intoxicating liquor) which flows freely to kiddies as well as to grown-ups. Seeing and hearing of what God had wrought in two years here increased our burden and made us more determined to see a work or more on every reservation in South Dakota among our Sioux Indians. Visiting the city of Phoenix we attended a service at the church where the

Washburns are in charge, with Sister Virginia Kridler as their co-worker. Here many tribes meet, and we were inspired to see what can be done in a city where the Indian population has increased as they have moved in to find work. In the church at Phoenix there are a large number of Pimas. The altar service was thrilling as young and old alike sought God in earnestness.

On our return we visited the Billie Olsons at Tularosa, New Mexico, and were introduced to a couple of their fine Christian women. The Apaches here have had more contact with civilization. God is working in their midst. Leaving Tularosa, we drove by their chapel on the reservation at Mescalero and headed homeward believing God to give a Holy Ghost revival to all tribes of our American Indians.

L. Grable, head of the Sunday School Department, reported that 1082 new Sunday Schools had been added to those taking our literature in the year ending Sept. 30, 1938. Texas led with 103 new schools; Oklahoma was second with 102; Arkansas came third with 86, but Arkansas had more First Class schools than any other state. . . . Eastern Bible Institute opened at Green Lane, Pa. . . . Name of Shiloh Bible Institute, Zion, Ill., changed to Great Lakes Bible Institute.

1939

J. W. Welch promoted to glory. . . . On Sunday, April 2, exactly twenty-five years after the original meeting in Hot Springs, Ark., the new tabernacle at Central Bible Institute was dedicated. Here the Tri-State Camp Meeting was held in the late summer, followed by the eighteenth General Council. The Council re-elected its officers. The reports showed that the "Evangel" circulation had climbed to 63,000, missionaries had increased to 380, ordained ministers to 3,592, number of assemblies to 3,496, and membership had reached 184,022.

1940

First National Sunday School Conference held Feb. 13-15 at the Gospel Publishing House. District Sunday School representatives made up most of the group. There were round-table discussions on practically every phase of Sunday School work, led by M. L. Grable. . . . Visual aid introduced for Primaries, Beginners and Juniors. . . . First National Young People's Conference held at Central Bible Institute, May 20-31. Bert Webb, Conference Director. . . . Fred Vogler, Secretary of Education, announced there were ten recognized Bible schools in the Assemblies of God, including South Central Bible Institute, Fort Worth, Tex.; and Beulah Heights Southeastern Bible Institute, Atlanta, Ga.

1941

Many young men now wearing the uniform of their country. First issue of "Reveille," a gospel paper for servicemen, written by Myer Pearlman and 160,000 copies published by the Home Missions Department. . . . Two other new items offered for sale this year. One was a quarterly called "Daily Devotions." The other was a monthly called "Our Sunday School Counsellor." . . . M. L. Grable traveled to all parts of the nation conducting regional Sunday School conferences. . . . 3,624 registered at the Nineteenth General Council in Minneapolis. Officials all re-elected. Membership passed 200,000 mark. Missionary offerings for two-year period passed the million-dollar level.

1942

With America at war, demand for gospel literature for servicemen was greatly increased. . . . 260,000 copies of "Reveille" number two soon exhausted. Three more issues printed before year was out, plus many tracts for servicemen. . . . Home Missions Department raised money for 50,000 Testaments to be given to men

## Historical Highlights

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

(Continued from last week)

1934

Gospel Publishing House enlarged, adding some 8,000 square feet of floor space, and \$20,000 worth of new printing equipment. . . . New quarterly prepared for Primary and Beginner Teachers. . . . J. W. Welch, President of Central Bible Institute, announced new low rate for students' board and tuition (\$160 for eight months). As a result, the school was overcrowded with 181 students, and plans were made to double the enrollment in 1935.

1935

Northwest Bible Institute opened in Seattle, Wash. . . . Sixteenth General Council met at Dallas, Tex. with 1958 registered attendants. E. S. Williams re-elected as General Superintendent. J. R. Flower elected to serve as Assistant General Superintendent and also as General Secretary. Brother Williams reported that the Assemblies of God had tripled in size during the past ten years. Latest statistics showed 2,606 ordained ministers, 3,149 assemblies with a total membership of 166,118. . . . Circulation of "Evangel" was up to 49,000. About 80 persons were now employed at headquarters. . . . Missionary offerings showed an increase and went over the half-million-dollar mark for the two-year period. . . . A motion was passed which authorized each District Council to elect two men who, together with the District Superintendent, would represent it in the General Presbytery. . . . The Government's new Social Security program made the Council conscious of the need of doing something in the nature of an old-age pension for ministers. . . . Peniel Bible Institute opened by O. E. Nash at Stanton, Kentucky. . . . South-Eastern Bible Institute opened at Alabama District Camp Grounds.

1936

General Council's first radio program, a half-hour broadcast on KWTO, Springfield, Mo., each Sunday morning, went on the air. . . . A fourth Sunday School paper (for Intermediates) and a fourth Pupil Quarterly (for Intermediates and Seniors) were introduced. . . . Gospel Publishing House employed its first artist, Charles Ramsay, whose gospel cartoons began to appear regularly in the "Evangel" and quarterlies. . . . Announced a new Whole Bible Course for Assemblies of God Sunday Schools. . . . Inaugurated a plan to assist aged ministers and widows of ministers as needs and finances might warrant. . . . Boys' dormitory erected at Central Bible Institute.

1937

Ground broken for two additions at Gospel Publishing House totaling 20,000 square feet of additional floor space. . . . Seventeenth General Council held at Memphis, Tenn. with 2013 registered. The following officers were elected: E. S. Williams, Superintendent; Fred Vogler, Assistant Superintendent; J. R. Flower, Secretary-Treasurer. . . . Noel Perkin, Foreign Missions Secretary, reported that we now had 346 missionaries laboring in 34 foreign fields. . . . The Council created two new departments, the Home Missions Department and the Education Department, and named Fred Vogler to be Secretary of both. . . . New quarterly introduced for Junior Teachers.

1938

"Christ's Ambassadors Herald," formerly published by Carl Hatch, was taken over by the Gospel Publishing House and Robert C. Cunningham was made Office Editor. . . . Over 400 students enrolled at Central Bible Institute this year. . . . M.

of the Merchant Marine. . . . In view of the danger facing our missionaries in the Far East, the Foreign Missions Secretary suggested that the slogan, "Remember Pearl Harbor," be changed to "Remember Our Missionaries" and "Remember Pray Harder." . . . Lighthouse Plan for Sunday Schools introduced. . . . Many Sectional and District Conferences for Sunday School workers being held throughout the land. . . . Interstate Camp Meeting held at Central Bible Institute in August. . . . P. C. Nelson died.

1943

Myer Pearlman died. . . . Southwestern Bible Institute established at Waxahachie, Tex. . . . National Association of Evangelicals organized at Chicago. . . . Circulation of "Evangel" passed 100,000 mark. However, due to strict paper rationing, its size was reduced to eight pages at times. . . . Ralph W. Harris called to be National C. A. Secretary and to set up a young people's department at Springfield. . . . New quarterly introduced for leaders, called "C. A. Guide." . . . H. C. Ball named Field Secretary for Latin America. H. B. Garlock appointed as Field Secretary for Africa. . . . Due to government restrictions on travel in wartime, ministers and delegates were advised against bringing their wives and families to General Council, which was held in Springfield, Mo. . . . Council set 13 to 35 as age limits for membership in C. A. bands. Elected E. S. Williams, General Superintendent; Ralph M. Riggs, Assistant General Superintendent; and J. R. Flower, General Secretary-Treasurer.

1944

National Children's Home established at Hot Springs, Ark. . . . Servicemen's Department set up, with Harry A. Jaeger as Director. . . . New magazine, "The Missionary Challenge," made its appearance (Kenneth Short, Editor). Published quarterly. . . . Seventeen Assemblies of God ministers serving as Army Chaplains. . . . Servicemen's Department sending letters and literature to 28,000 servicemen regularly but Harry Jaeger estimated this figure represents only about one-half of the number of Assemblies of God boys in the armed services. . . . Numbers have made the supreme sacrifice.

1945

Site purchased for new Headquarters Administration Building and Publishing House in Springfield, Mo. . . . Howard Osgood succeeded Kenneth Short as Editor of "The Missionary Challenge." . . . Announcement of V-J Day and lifting of gasoline rationing made it possible for a General Council to be held (on very short notice). Council met in Springfield and decided to elect four Assistant General Superintendents instead of one. The following officers were elected: E. S. Williams, General Superintendent; W. R. Steelberg, R. M. Riggs, Fred Vogler, and Gayle F. Lewis, Assistant General Superintendents; J. R. Flower, General Secretary-Treasurer. . . . Noel Perkin, Foreign Missions Secretary, announced there were

now 538 foreign missionaries. He said that missionary offerings in the past two years had increased 60% reflecting "not only the growth of our fellowship but a growth of missionary spirit among our people." He stated that 168,083 souls had been won for Christ through our missionaries. . . . There was lengthy debate as to whether the Assemblies of God should establish a liberal arts college. Finally it was decided that no action be taken at that time. . . . Speed-the-Light program launched by C. A.'s.

1946

National radio program launched by the General Council. "Sermons in Song," a weekly fifteen-minute broadcast featuring E. S. Williams, was released by 93 stations. . . . Thos. F. Zimmerman, Radio Director. . . . General Superintendent appealed for donations to erect a greatly needed Administration Building at Central Bible Institute, and alumni pledged the first \$1,000. . . . Work of Servicemen's Department terminated with a welcome-home gathering for servicemen, veterans, C. A.'s and all Christian workers, called "Reveille Reunion." Invitation sent to 76,000 servicemen on mailing list. The job of ministering to servicemen in post-war era was given to the C. A. Department, directed by Wesley R. Steelberg. Fourteen issues of "Reveille" had been published—total of fourteen million copies. . . . Gwen Jones named Editor of "C. A. Herald." . . . South-Eastern Bible Institute located at Lakeland, Florida.

1947

A new publication, "Family Altar Guide," replaced the "Daily Devotions" quarterly which had been discontinued during the war due to paper shortage. . . . "Sermons in Song" won trophy from the National Religious Broadcasters for its novel technique. . . . "Chat, the Pocket Chaplain," was published for the young men in Veterans Hospitals. . . . New National Sunday School Standard introduced. . . . Radio transcription studio set up at Central Bible Institute. . . . Twenty-second General Council met at Grand Rapids, Mich. and re-elected all officers with the exception that a separate office was created for a Treasurer. Wilfred A. Brown was chosen to fill that office. . . . Bylaws revised. . . . Lengthy discussion on a proposed college program and also on matter of establishing a colored branch of the Assemblies of God. . . . Charles E. Robinson retired from his editorial post, at age 80. . . . First World Conference of Pentecostal Churches held at Zurich, Switzerland.

1948

Correspondence School launched under leadership of Frank M. Boyd. . . . Hart R. Armstrong named Editor of Church School Publications. . . . New England Bible Institute established at Framingham, Mass. . . . Canyonville Bible Academy at Canyonville, Oregon, became fully endorsed by the General Council. . . . Construction began on new printing plant. . . . Radio Department produced a series

of broadcasts for children, called "The Gospel Rocket," which won a trophy from the National Religious Broadcasters. . . . Fourth and fifth years of training added at Central Bible Institute. . . . A few months later, Bartlett Peterson was named President of the school. . . . Two-motor plane "The Ambassador" was dedicated to missionary service and made its first gospel flight to Africa and back. . . . Constitutional Convention of the Pentecostal Fellowship of North America was held at Des Moines, Iowa, to form a closer bond of fellowship and cooperation among various groups of Pentecostal brethren. . . . Department of Benevolences created and Fred Vogler named Director. . . . South Central Bible College opened at Hot Springs, Ark. . . . Harry Myers appointed National C. A. Secretary.

1949

Retirement Home for Ministers and Missionaries was purchased at Pinellas Park, Florida. . . . Home Missions work expanding among the Jews, the Deaf, the Indians, and Prison Inmates, with glorious results. Fifteen churches established in Alaska. . . . M. L. Grable resigned as head of the Sunday School Department. His successor was Paul Copeland. . . . The C-46 "Ambassador" was sold and a safer four-motor DC-4 took its place as flagship of Missionary Flights. . . . Boys and Girls Missionary Crusade launched. . . . Twenty-third General Council met at Seattle, Wash. Both E. S. Williams and S. H. Frodsham asked to be relieved of their duties. Wesley R. Steelberg elected General Superintendent. Bert Webb was elected Assistant General Superintendent. All other officers re-elected. . . . Brother Webb was named National C. A. Director. . . . Brother Zimmerman resigned from leadership of Radio Department. W. A. Brown was named Administrative Supervisor; W. R. Steelberg, radio speaker; and Marcus Gaston, radio director. . . . General Council passed an important resolution disapproving of the so-called "New Order of the Latter Rain." . . . New printing plant occupied.

1950

National Sunday School Convention in Springfield, Mo., featured huge parade and "The Good Ship Sunday School Evangelism." . . . New half-hour radio program "Revivaltime" launched Easter Sunday, replacing "Sermons in Song." . . . Many youth camps held during the summer. Some 645 young campers saved and 612 filled with the Holy Spirit at 48 camps. . . . Robert C. Cunningham named Editor of "Evangel." . . . October designated Enlargement Month for all our Sunday Schools. . . . Howard C. Osgood serving as Field Secretary for Far East. Robert W. Cummings serving as Field Secretary for Middle East (India). George Carmichael named Field Secretary for Near East. . . . Don Mallough appointed National C. A. Secretary.

1951

Twenty-fourth General Council met in Atlanta, Ga. . . . All officials re-elected. . . . J. Z. Kameron, having passed retire-

ment age, resigned his position as Manager of the Gospel Publishing House. J. O. Harrell was chosen to succeed him. . . . Brother Kamerer was asked to serve as Credit Manager. . . . Women's Missionary Councils were recognized as a national organization and Edith Whipple was named National W. M. C. Secretary. . . . Pension Plan adopted for ministers and missionaries. . . . Men's Fellowship born.

1952

January designated National Training Month for our Sunday Schools. . . . Loyalty Campaign offered as a means of strengthening the Sunday School, from Easter to Pentecost. . . . Over 10,000 attended the Tenth National Sunday School Convention. . . . W. R. Steelberg, our General Superintendent, died on July 8. The General Presbytery met and chose Gayle F. Lewis to serve the unexpired portion of Brother Steelberg's term of office. They named J. O. Savell to serve as an Assistant General Superintendent and he assumed Brother Lewis' former duties as Director of Publications. . . . W. A. Brown became radio speaker. . . . E. M. Clark named Director of Radio Department. . . . Maynard L. Ketcham appointed Field Secretary for Middle East (Southern Asia).

1953

Statistics given at the twenty-fifth General Council in Milwaukee indicate the remarkable growth of the Assemblies of God in forty short years. It was reported that there were 7,641 ordained ministers; and 6,400 assemblies, having a total membership of 370,118; with 710,220 enrolled in our Sunday Schools. . . . Home Missions Department reported that more than 2,000 had been saved and 192 filled with the Holy Spirit in the various branches of its work in the past two years. . . . A Sunday School quarterly for the Deaf was introduced. . . . More than 200 prisoners have enrolled in our Correspondence School. . . . Foreign Missions Department reported 699 missionaries under appointment plus 4,074 national workers, and a constituency of 260,000 in our overseas churches. . . . Mortgage on new printing plant burned amid great rejoicing. . . . Three new Departments created—Evangelism Department, Men's Fellowship Department, and Sunday School Department. . . . Establishment of a senior college program authorized. . . . Fred Vogler announced his retirement. . . . General Council elected Ralph M. Riggs to be General Superintendent, and chose Thos. F. Zimmerman to be an Assistant General Superintendent. . . . "Revivaltime" launched as a "live" program on a national radio network. . . . C. M. Ward named radio speaker. . . . South Central Bible College merged with Central Bible Institute. . . . Ralph W. Harris named Editor of Church Publications.

And so we could go on. Much has happened already in 1954 but we shall not attempt to record it. For that matter, much has happened in former years that is not mentioned in this brief account. There has been an "innumerable host" of consecrated men and women who

have played an important part in the progress of the Assemblies of God during these past forty years. At home and abroad, both in their community labors and in their district or national work, they have served their generation by the will of God. We thank the Lord for each one of His servants who has contributed to the growth and development of our Assemblies of God fellowship.

## PENTECOSTAL SYMPTOMS

(Continued from page two)

stubs of limbs to see Jesus for himself. Everybody drew back as this poor leper, reeking with the rottenness of his flesh, approached God's "Madman." Jesus did not draw back. He met the man. Oh, the heart-sob that was packed into that leper's plea as he said, "If thou wilt, thou canst make me clean." He had lived so long among the unclean. He was banished from society—could not touch his wife, or hold his babies, or sit at the family table. How he longed to be clean and to be home again!

Jesus answered, "I will; be thou clean," and He reached out and touched the leper. I think that is one of the most beautiful gestures in the entire New Testament narrative. Jesus, the Holiest One, touched the vilest of men. He who was the Lily of the Valley, the Rose of Sharon, the Altogether Lovely One, reached out and touched that decaying human body. Shall we ever be able to understand what His merciful touch must have meant to that poor victim of leprosy? No one else would touch him, but Jesus did. He reached out to heal, to save, to help, to lift. As the late Gypsy Smith used to sing:

"From sinking sand He lifted me,  
With tender hand He lifted me;  
From shades of night to planes of  
light,  
Oh, praise His name, He lifted me."

This world still presumes to judge the people of God. It still demands conformity with its established standards. But the people of God shall judge the world. Our "madness" is heaven's sanity on earth. Worldly wisdom often is merely the cunning of hell conventionalized. If men are able to explain us without any reference to Jesus Christ, we stand condemned before God. Happy are those to whom, as to the apostle Paul, the world would say, "Thou art beside thyself." The extension of Christ's kingdom awaits God's "madmen," men like Barnabas and Silas and Stephen and Philip. Their generation tabbed them as the men "that have turned the world upside down." One thing is certain; either we must turn the world right side up, or the world will turn us upside down!

Oh, for a greater outbreak of these Pentecostal symptoms among all God's people everywhere!

## NEWS

### N.A.E. CONVENTION TO BE HELD AT CLEVELAND THIS MONTH

The twelfth annual convention of the National Association of Evangelicals will be in Cleveland, Ohio, April 27 to 30.

The convention will officially open on Tuesday at 8:30 a.m., featuring meetings of the various commissions and affiliated organizations representing the common evangelical front in America. The main evening speakers will be Dr. Harold J. Ockenga, the first president of N.A.E., Dr. Wilbur M. Smith, eminent Bible scholar, and Dr. Paul S. Rees, president of N.A.E. who is now in England assisting in the Billy Graham evangelistic campaign.

The planning of the convention is in charge of C. C. Burnett, pastor of the First Christian Assembly of God in Cincinnati.

One of the speakers will be J. Roswell Flower, General Secretary of the Assemblies of God, who will bring the devotional message on Friday afternoon, April 30.

All Assemblies of God pastors are eligible to be seated as delegates at the convention, according to George L. Ford, newly elected Director of Public Relations for the N.A.E. Pastors wishing to be seated as delegates will be asked to present the following form, properly certified by their local church:

"This is to certify that \_\_\_\_\_, pastor of the \_\_\_\_\_ church at \_\_\_\_\_, has been duly appointed to represent this church at the Convention of the National Association of Evangelicals in Cleveland, Ohio, April 27 to 30, 1954.

Signed by \_\_\_\_\_  
Title \_\_\_\_\_

### AMONG THE ASSEMBLIES

RUSTON, LA.—We just closed a wonderful two-week meeting with Evangelist Robert R. Webb of Trinity, Tex. Brother Webb's messages thrilled our hearts night after night. Thirteen came forward to accept Christ as their Saviour. There were some outstanding healings.

We have been here about 2½ years, and by the help of God we have almost completed the church. A number of miracles have taken place while we were doing this, for which we thank the Lord.—Paul Falser, Pastor.

PITTSBURGH, PA.—We have just completed a two-week study course on "Bible Doctrines," conducted by Norman Spong.

Even though the weather was very bad, 61 received Workers' Training Certificates, and there were 25 "gold seal" attenders.

As Brother Spong taught, the Holy Spirit moved among the people and every meeting ended differently. This was a time of heart searching; one man was baptized with the Holy Spirit while waiting on the Lord, and others received healing for their bodies. Brother Spong is open for calls. His address is 404 W. Evergreen, Youngstown, Ohio.—R. F. Bender, Pastor, Evangelistic Temple.

ERIE, PA.—We are grateful to the Lord for His blessings since coming to Erie to pastor the Glad Tidings Church. In the three years we have been here, God has given us a steady growth in the Sunday School and church. Souls have been saved and filled with the Holy Spirit.

The mortgage on the church had been standing for 13½ years. The Lord has enabled us to pay over one-half of the original indebtedness so that it is now clear. Our District Superintendent, A. Newton Chase, was with us February 15 for a fellowship meeting, and at this time we burned the mortgage.

Our present building is no longer adequate to meet the needs of our growing congregation. We are looking forward to a new church in the near future.—C. Eugene Bell, Pastor.

BATTLE CREEK, MICH.—January was a month of victory for the Church of the Four Fold Gospel. It began with a week of prayer, and we have seen results from this time of waiting upon God.

Immediately following this week of prayer, Evangelist and Mrs. Paul Cantelon and daughter, Sharon, came to minister to us. God met us from the very beginning, and each night people were calling upon God for salvation. A goodly number accepted Christ as their Saviour. Several followed the Lord in water baptism and a number joined the church.—E. A. Manley, Pastor.

## COMING MEETINGS

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

LEVELLAND, TEX.—Apr. 4—; Evangelist Eddie Hundley.—by Kenneth D. Barney, Pastor.

FULTON, ILL.—Assembly of God, Apr. 6—25; Evangelist Walter D. Lascelle. (Otto W. Lemberg is Pastor.)

MALVERN, ARK.—Central Assembly of God, Apr. 11—; Evangelist and Mrs. R. R. Gipson, Perry, Okla.—by Dave E. Laughlin, Pastor.

TULSA, OKLA.—Carbondale Assembly of God, Apr. 19—May 9; Evangelist F. C. Cornell. R. G. Helvey is Pastor.)

INDIANAPOLIS, IND.—Northside Assembly of God, Apr. 4—18; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by Ted Vibbert, Pastor.

MONTEBELLO, CALIF.—Assembly of God, Mar. 28—; Evangelists R. H. and Louise Bishop, Denver, Colo. (Daniel Daniels is Pastor.)

DOVER, PA.—Apr. 13—, two weeks or longer; Evangelist Luther Tasker, Adams, Ill. (W. P. Berringer is Pastor.)

ELIZABETH, N. J.—Trinity Pentecostal Church, Apr. 6—25; Evangelist C. Stanley Cooke of Nebraska.—by Allan A. Swift, Pastor.

AUGUSTA, ILL.—Apr. 4—18 or longer; Evangelist Lloyd Huffey.—by Harvey C. Anderson, Pastor.

CEDAR FALLS, IOWA—Assembly of God Tabernacle, Apr. 4—; Fred Burke, Missionary to South Africa.—by Mrs. Richard Gulsvig, Pastor.

QUINCY, ILL.—Bethel Assembly of God, 12th and Jefferson, Apr. 11—May 2; Evangelists Percy and Dorothy King.—by O. E. Carter, Pastor.

BATON ROUGE, LA.—Central Assembly of God, Apr. 20—May 2; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (James Courtney is Pastor.)

CARLSBAD, CALIF.—First Assembly of God, Apr. 12—18; children's revival with Evangelists Virgil and Edythe Warens. (Hiram Brooks is Pastor.)

INDEPENDENCE, OREG.—Assembly of God, Mar. 29—; Evangelist Johnny Hoskins, Portland, Oreg. (H. E. Silvius is Pastor.)

BERKELEY, CALIF.—Assembly of God, Apr. 4—; Evangelist and Mrs. Silas H. Jones.—by Eleanor M. Johnson, Pastor.

SAGINAW, MICH.—Latin American Assembly of God, Apr. 4—18; Evangelist Agustin Aviles, Wellington, Ohio.—by Neftali M. Solis, Pastor.

ST. LOUIS, MO.—Berea Temple, Apr. 4—18; Evangelist and Mrs. G. L. Johnson.—by James D. Cockman, Pastor.

SALIDA, CALIF.—Apr. 4—; Evangelist C. J. Brown, Arlington, Calif. (Dan Robinson is Pastor.)

VINTON, IOWA—Assembly of God, Apr. 15—May 2; Musical Biblers, Fresno, Calif. (Dale Harmon is Pastor.)

MT. VERNON, ALA.—Assembly of God, Apr. 11—; Evangelist and Mrs. Norwood Seymour, Biloxi, Miss.—by Earl Gilmore, Pastor.

ROMNEY, W. VA.—Assembly of God, Apr. 18—; Evangelist and Mrs. Pete Salesky, Keyser, W. Va.—by Robert C. Lymburner, Pastor.

REGINA, SASK., CANADA—Bethel Temple, Apr. 6—18; Evangelist C. S. Tubby, Stevensville, Ont., Canada.—by Gordon R. Upton, Pastor.

BECKLEY, W. VA.—Apr. 4—25; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans. (T. M. Waldron is Pastor.)

SIoux FALLS, S. DAK.—Annual Missionary Convention, Gospel Tabernacle, Apr. 22—25.—by Arthur F. Berg, Pastor.

OKLAHOMA CITY, OKLA.—South West Assembly of God, Apr. 4—18 or longer; Evangelist and Mrs. C. O. Hobson, Webb City, Mo.—by H. H. Palmer, Pastor.

MOOSIC, PA.—Full Gospel Tabernacle, 3rd and River Sts., Apr. 4—18; Evangelists Frank and Gladys Lummer.—by Helen and Chester Jenkins, Pastors.

BELLEVILLE, ONT., CANADA—Calvary Temple, Dundas and John Sts., Apr. 7—; the Musical Vanderploegs.—by H. M. Smith and L. H. Price, Pastors.

BRIDGEPORT, ILL.—Assembly of God, Prayer and Bible Conference, Apr. 12—16; Paul V. Chamless, main speaker; other ministers assisting each night.—by George Rutledge, Pastor.

EUGENE, OREG.—First Assembly of God, Apr. 14—18; Evangelist Robert Fierro, Easter Rally in Arena at Lane County Fairgrounds at 9:45 a.m.—by E. Elsworth Krogstad, Pastor.

MONTANA DISTRICT COUNCIL—Assembly of God, Central and 20th, Great Falls, Mont., Apr. 20—23; Gayle F. Lewis, Assistant General Superintendent, guest speaker.—by Owen S. Hodges, District Secretary.

HOOD RIVER, OREG.—Dedication of new church and Homecoming, Apr. 25, 2:30 p.m.; W. A. Brown, Springfield, Mo., speaker. Atwood Foster, District Superintendent, in charge.—George J. Davis, Pastor.

DAVENPORT, IOWA—Sectional Fellowship Meeting and dedication of new West Side Assembly of God, 1440 W. 3rd St., Apr. 12. B. B. Compton, afternoon speaker; T. E. Gannon, evening speaker.—by A. M. Selness, Pastor.

NORTH CAROLINA DISTRICT COUNCIL—Central Assembly, Eugene and Walker Sts., Greensboro, N. C., Apr. 27—29; G. F. Lewis, Springfield, Mo., guest speaker. C. F. Usher is host pastor.—by Andrew Stirling, District Superintendent.

TIPP CITY, OHIO—Full Gospel Youth Rally, High School Auditorium, May 15, 7:15 p.m. George Gould, Greenville, S. C., speaker. Rally directed by Evangelist Byron Lee Wright. Churches within 100-mile area sponsoring and co-operating.—by E. P. Cooper, Host Pastor.

PORT ARTHUR, TEX.—Union tent meeting, 9th Ave. and 16th Sts., Apr. 11—May 8; Evangelist W. V. Grant, Malvern, Ark. Sponsored by Assemblies of God churches of Port Arthur area.—by O. A. Franklin, Secretary, Port Arthur Assembly Fellowship.

SOUTHERN CALIFORNIA DISTRICT C. A. CONVENTION—High School Auditorium, Anaheim, Calif., Apr. 23—25. Thomas Zimmerman, National C. A. Director, evening speaker; Robert Pirtle, Oregon C. A. President, speaking Saturday afternoon. For reservations write Wayne Davidson, 417 E. Broadway, Anaheim, Calif.—by Dean Duncan, District C. A. President.

CINCINNATI, OHIO—First Christian Assembly of God, Apr. 4—18; Evangelists Willard and Verna Cantelon.—by C. C. Burnett, Pastor.

SALISBURY, MO.—Bethel Assembly of God, Apr. 4—; Gray and Reese Evangelistic Party, Palestine, Tex.—by L. H. and M. E. Buck, Pastors.

TRACY, CALIF.—Assembly of God, 11th and Wall Sts., Apr. 20—; Evangelist and Mrs. J. F. Pepper. (J. Kirk Soper is Pastor.)

ROLLA, MO.—First Assembly of God, 17th and Oak Sts., Apr. 4—18; Evangelist Eugene Bishop and family, St. Louis, Mo.—by Carl Roberts, Pastor.

COTTAGE GROVE, OREG.—Assembly of God, May 9—23; the Evangelaires, Lodi, Calif. All services will be broadcast over KSGA, Cottage Grove.—by Edgar W. White, Pastor.

BROOKHAVEN, MISS.—First Assembly of God, 226 N. Second St., Apr. 4—18; Evangelist and Mrs. J. F. Patton, Wichita Falls, Tex.—by J. W. Grisbee, Pastor.

SPRINGFIELD, OHIO—First Assembly of God, Apr. 6—18; Christ For All Crusade with Evangelist and Mrs. Paul Hild, Minneapolis, Minn.—by Arthur H. Parsons, Pastor.

GRAND RAPIDS, MICH.—Woodmere Gardens Tabernacle, 953 Spencer N. E., Apr. 20—; Evangelist Warren L. Litzman, Waco, Tex.—by Harvey A. Krist, Pastor.

NORTH DAKOTA, S. S. CONVENTIONS—Cando, Apr. 19—20; Williston, Apr. 22—23; Jamestown, Apr. 26—27; L. B. Kenner, National S. S. Representative, speaker. Services each day at 10 a.m., 2:30 and 7:30 p.m.

WEST TEXAS DISTRICT COUNCIL—First Assembly of God, Odessa, Tex., Apr. 26—29; Bartlett Peterson, President of Central Bible Institute, guest speaker. Opening with District C. A. Rally Monday night. J. W. Harper is host pastor.—by S. E. Eldridge, District Secretary-Treasurer.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT—Spring Convention, Portage, Wis., Apr. 26—28; W. R. Williamson, principal speaker. Annual Sunday School Convention, Apr. 29. For room reservation write O. J. Hanson, 305 W. Franklin, Portage, Wis.—by Lyle E. Curtis, District Secretary.

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. For accommodations write host pastor, Charles C. Eyler, 805 Penrod St., Johnstown, Pa.—by Adolphus T. Smith, District Secretary.

SOUTH DAKOTA DISTRICT COUNCIL—Clark, S. Dak., Apr. 19—22; Edgar J. Robison, main speaker; Fred Burke, missionary speaker. Those wishing to meet the Credentials Committee for ordination or renewal of papers must do so on or before April 20.—by Silas S. Rexcoat, District Superintendent.

MICHIGAN DISTRICT COUNCIL—Church of the Four Fold Gospel, 303 Capitol Ave. N. E., Battle Creek, Mich., Apr. 19—22; A. A. Wilson, Kansas City, Mo., guest speaker. Opening Monday at 7:30 p.m. with C. A. Rally. District Superintendent Chas. W. H. Scott, Chairman.—by Everett D. Cooley, District Secretary.

EASTERN BIBLE INSTITUTE choir and band will present Easter Musicale Apr. 9 at Faith Tabernacle, Binghamton, N. Y., Apr. 10, Assemblies of God Tabernacle, Buffalo, N. Y.; Apr. 11, 2 p.m., Italian Christian Church, Niagara Falls, N. Y.; Apr. 11, 7:45 p.m., Bethel Full Gospel Church, Rochester, N. Y.; Apr. 13, Civic Auditorium, Pennsburg, Pa. Milton T. Wells, E.B.I. President, speaker.—by Robert A. Krempels, Music Director.

## MISCELLANEOUS

HELP WANTED—We have an opening for a secretary with personnel office experience, and also for one or two good stenographers. The Art Department of the Gospel Publishing House needs an artist for airbrush and illustration work. If you are interested please write stating your qualifications.—Bird H. Campbell, Personnel Department, Assemblies of God, 434 West Pacific St., Springfield 1, Mo.