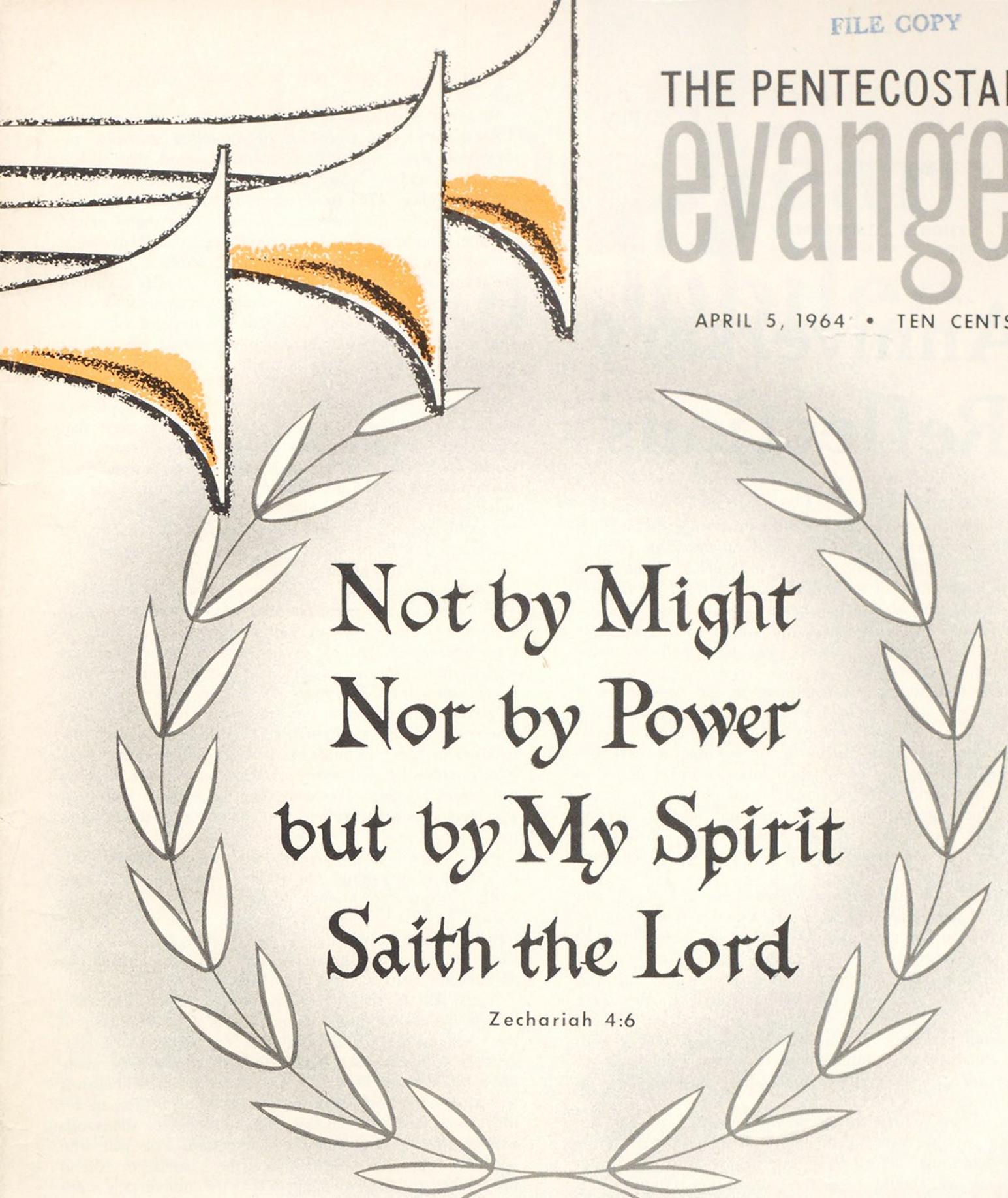


FILE COPY

THE PENTECOSTAL
evangel

APRIL 5, 1964 • TEN CENTS



Not by Might
Nor by Power
but by My Spirit
Saith the Lord

Zechariah 4:6

50th Anniversary Assemblies of God
Special Jubilee Issue



by

THOS. F. ZIMMERMAN

General Superintendent, Assemblies of God

Anniversary Reflections

THE SPONTANEOUS HOLY GHOST OUTPOURING WHICH swept the world around the turn of the 20th century resulted in establishment of a number of Pentecostal fellowships. Most of these did not come from the organizational efforts of any one person but evolved as many individuals, moved by the Holy Ghost, joined together to do by cooperative effort what they had not been able to do separately.

This was true of the beginning of the Assemblies of God. Those who met in Hot Springs, Ark., April 2-12, 1914, to worship, fellowship, and discuss common concerns did not think in terms of forming a new denomination; matters of spiritual interest and a desire to reach the world with the gospel stood out far above any wish for organization; but it was out of this meeting that the Assemblies of God was formed. Throughout 50 years of our history these concerns have remained uppermost.

Those who attended that first General Council and assumed leadership positions established a firm basis for growth. During the founding convention each Thursday was designated as a day of fasting and prayer—not for statistical growth but for the saving of souls. All who worked with the fellowship in its formative days were more concerned with reaching the lost than with building imposing churches. While there is nothing wrong with fine churches and equipment to do a work for God, we must not depend on these things nor consider them an end in themselves.

It is particularly fitting at this juncture of our development that we take inventory of our spiritual status and determine, before God, our real reason for being. Perhaps we should heed the admonition (found in 2 Peter 3:1) of the apostle who exhorted Christians of his day to “stir up your pure minds.”

There are real dangers of becoming so taken up with the earthly life that we overlook the eternal nature of the soul. Paul suggested that even he, an apostle, could become so involved with “things” that after preaching to others he would become a castaway. Our ministers, laymen, and churches as a whole need to keep in clear focus our reason for being. Any church which fails to

see souls saved each year is in many ways “out of business.”

Recently a danger signal has appeared among some Assemblies of God churches. In compiling statistical information from churches it was discovered that a few congregations have more church members than their average attendance. This is an ominous trend as it signaled a turning point toward spiritual decline for many of the old-line denominations. As a rule there have always been more people attending services in our churches than were members. And many churches, to their credit, have had more people in the Sunday evening evangelistic service than in Sunday school. While the Sunday school has a vital ministry, it does not make the direct evangelistic appeal to the sinner that is made in the Sunday night service.

The Pentecostal people in the early days prayed and worked to fill their evangelistic services. We need that same sense of urgency today if we are to reach the world for Christ. We dare not rest on our laurels. Past accomplishments are not enough. Today's conditions require just as much zeal, just as much work, prayer, fasting, and urgency as did those of fifty years ago. If anything, the oppression of the devil today makes our work even more urgent.

During the General Council session held in Memphis, Tenn., last August, great concern was evidenced by those attending with regard to our evangelistic outreach. It was determined that all of us need to strengthen our soul-winning program. There was a day when every believer was a tract distributor. Now few people take time to give out the gospel in printed form. There was a time when thousands of Pentecostal periodicals were distributed in jails, hospitals, and similar institutions. Now it is possible to visit many of these places and find no full-gospel witness. However, the false cults and godless ideologies are very active in distributing their literature.

Fifty years is a good period of time to review. This is a time of rejoicing, but it is also a time of taking stock. No one knows when Jesus will come. Should His coming be distant there is far more to be done in the future than has been done in the past. And most of us have better facilities, greater means, and more finances to do the job than we had 50 years ago.

Jesus said to the rich young ruler, “One thing thou lackest.” The one thing many lack is a consecration to the cause of Christ. During the 50th anniversary convention in Springfield, April 20-23, a call will be made for a rededication to go forth and do a job. Thousands will attend the convention and receive inspiration to return home and win the lost, but hundreds of thousands will be unable to attend the convention. For you who will not hear the messages, see the visuals, or attend the workshops, may we suggest that the anniversary week be devoted to prayer in your church and home.

We have been told, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14). Our heart's cry for the years ahead, should Jesus tarry, is that all will respond to this challenge, meet the conditions set forth, and enable God to fulfill this promise. ◀◀



1914 - 1964

Our Year of Jubilee

Proclaim liberty throughout all the land . . . it
shall be a jubilee unto you (Leviticus 25:10)

BY FRANK J. LINDQUIST

Pastor, Minneapolis Gospel Tabernacle, Minneapolis, Minn.

THE GENERAL COUNCIL JUBILEE, TO BE CELEBRATED IN Springfield, Mo., April 20-23, will be an event which Spirit-filled people will not want to miss. As we study the meaning of the word "jubilee" and its use in the Scriptures, we see the wisdom and greatness of God manifested.

The root of "jubilee" is "jabal," meaning "to flow." This harmonizes so beautifully with the theme for the celebration—flowing "Like a River." The beautiful chorus by James L. Beall fits us:

*It shall flow like a river,
It shall fall like the rain,
It shall rise as the dawning,
In glory o'er the land,
For the knowledge of the Lord
Shall fill all the earth,
And the Spirit of the Lord shall fall.*

The Jubilee and trumpets are inseparable. When the great day of atonement ended, the Jubilee was immediately ushered in by the sounding of the trumpets, a tremendous flow of sound.

Fifty years (half a century) of God's continuous blessing has rested on the General Council of the Assemblies of God. Oh, that the next 50 years, if the Lord should tarry, might be just as great or greater.

The Pentecostal river has flowed out to the ends of the earth, and millions have been reached with the full gospel. Now we see this stream overflowing into the historic denominations so that the whole religious world is making a serious study of the "glossalalia"—speaking in other tongues. This "charismatic revival" was voted to be one of the five most important news stories in the evangelical religious world in 1963, in a survey of news editors of 13 leading evangelical magazines made by *Moody Monthly*.

This reminds us of the sanctuary river of Ezekiel 47, flowing from under the threshold, with its life-giving power. "They shall be healed; and everything shall live whither the river cometh" (v. 9). It is good to know that from God there is flowing to all men the streams of blessing, which we may name—the river of His love,

the river of His grace, the streams of full salvation.

John 7 is a significant chapter, for in verses 37 and 38 we read: "Now on the final *and most important* day of the feast of tabernacles, Jesus stood forth and cried with a loud voice, If any man thirst, let him come to Me and drink! He who believes in Me, as the scripture has said, out of his innermost being, *springs and rivers of living water* shall flow" (Amplified New Testament).

*Out of your innermost being shall flow,
Rivers of life to those here below,
Rivers of blessing, rivers of love,
Rivers of grace from the Saviour above.*
(Louise Nankivell)

It is remarkable how the Lord gave to Israel such minute and detailed instructions concerning the feasts, sabbaths, offerings, and all other things pertaining to the civil, religious, and moral law *before* Israel entered the Promised Land.

The Jubilee is the crowning of the sabbatical system (a system of sevens). The seventh day and the seventh month secured *physical rest* for man and beast. Thus man was able to seek *spiritual rest*. The seventh year enabled the land to rest, for no crops were to be sown then; neither were crops sown on the 49th or 50th years. This was taught in Leviticus 25:2-7. The 50th year (after seven times seven years) was the Jubilee of the Lord. It was the extra year of rest and restoration. The land had its rest, and there was restoration for persons sold into bondage, and possessions that had been forfeited.

In their greed, Israel did not let the land have its sabbath, and this is mentioned in 2 Chronicles 36:21 as a fulfillment of the prophecy of Jeremiah that the Babylonian captivity would allow the land of Israel to have rest from cultivation the whole 70 years of captivity.

Each century had 16 *years of rest* for the land and freedom from agricultural labor. Every seventh year was a sabbath or rest year. To this was added the 50th year, the *year of Jubilee*. Thus each century had two Jubilee years and 14 sabbatical years.

Three great modern problems are dealt with in the 25th chapter of Leviticus:

1. *The problem of a few controlling all the wealth.* The land was not to be sold forever (Leviticus 25:23).

(Continued on page twenty-five)

THE PENTECOSTAL evangel

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

PUBLISHED CONTINUOUSLY SINCE 1913

APRIL 5, 1964

NUMBER 2604

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Mo. 65802

BERT WEBB, *Executive Director*

ROBERT C. CUNNINGHAM, *Editor*

LESLIE W. SMITH, *Layout Editor*

NORMAN PEARSALL, *Art Consultant*

CARL G. CONNER, *Circulation Manager*

DEPARTMENTAL EDITORS

John Garlock, Foreign Missions; Ruth Lyon, Home Missions; F. W. Colbaugh, Radio; Burton W. Pierce, Evangelism and Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light for the Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardeastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan, Bartlett Peterson, M. B. Netzel, R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardeastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

SUBSCRIPTION RATES

Addresses in the U.S. and U. S. possessions: Single subscription, \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65c for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78c for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 91c for 31 weeks, \$3.50 for a year, on each subscription.

*PUAS—Canadian rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

Printed in the U.S.A. Second-class postage paid at Springfield, Missouri.

STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

(Average paid circulation in February)
184,414 copies weekly

EDITORIAL COMMENT

Looking Back

Like a good driver we should glance in the rearview mirror once in a while to survey the ground behind us. As we look back over the road our church has traveled we find that "goodness and mercy" have followed the Assemblies of God throughout these 50 years of history. Hitherto the Lord has blessed the Fellowship in many ways, not the least of which has been in the high caliber of its leadership.

In this Jubilee Issue of the *Evangel* we honor these godly men whose words and works left a clear scriptural stamp upon our church life. The Bible says, "Remember your leaders and superiors in authority [for it was they] who brought to you the Word of God. Observe attentively and consider their manner of living—the outcome of their well-spent lives—and imitate their faith" (Hebrews 13:7, Amplified New Testament). We give thanks for these spiritual stalwarts of yesteryear. We pray that the same heavenly anointing that was upon their lives may be upon all of us today, so that we may do for our generation what they did for theirs.

The founders of the Assemblies of God laid a good foundation. One of their early decisions was to print their own literature, and this was a big factor in spreading the Movement and stabilizing it. Instead of asking commercial printers to produce their periodicals, books, tracts, and Sunday school literature our early leaders economized by doing the printing themselves, using dilapidated machinery at first, but gradually improving the plant until the Gospel Publishing House became the multi-million-dollar printing establishment it is today.

The development of this church-owned publishing house was made possible by the patronage of our churches. The constituency, moved by a strong spirit of loyalty as well as by an appreciation of the high editorial standards, bought an ever increasing volume of printed materials from the Gospel Publishing House rather than from non-Assemblies publishers. The volume of sales resulted in earnings which the general presbyters assigned to various uses for promoting the work of God.

For many years the Gospel Publishing House paid all the expenses of the missionary office so that every dollar given for missions went to the field without any deduction for overhead, not even for a postage stamp. Then when the General Council undertook to establish Central Bible Institute the publishing house provided a substantial amount of the money needed to erect the first building. In a similar way the funds necessary to establish, progressively, the Sunday school department, C. A., education, radio, Men's Fellowship, and other departments came from the publications.

If the early leaders had decided to let commercial printers do their printing, many thousands of dollars would have gone into the pockets of these printers which instead have been retained for the work of God.

Or if Assemblies of God churches had purchased their materials from non-Assemblies publishers, the Fellowship would have been lacking in finances needed to develop various important arms of the work.

Today the publishing house continues to contribute to the development of a better church program and a wider gospel outreach through the many departments of the General Council. We can be thankful for this by-product of the Gospel Publishing House, as well as for its good printed product, and for the loyal support of the churches which enables the publishing house to perform these extra ministries.

—R.C.C.



Fifty Years Ago

We began as a cooperative fellowship—let us continue as such.

By ERNEST S. WILLIAMS

General Superintendent, Assemblies of God, 1929-1949

FIFTY YEARS AGO THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD came into being. God had poured out His Spirit in a Pentecostal manner and groups were meeting all over the country in various kinds of places of worship to receive and to rejoice in the infilling.

Then came the consciousness that to further missions to the ends of the earth and to preserve the work at home, the Pentecostal groups must be brought together. Much thought was given and many were the prayers for guidance as the brethren came together at Hot Springs, Ark., to form a basis for union.

Many were fearful lest we bind ourselves into a "sect," feeling that God had called us out of ecclesiasticism and wished us to remain free. The original preamble emphasized that we had no thought of forming into a "sect," but recognized ourselves as a cooperative fellowship of Pentecostal believers representing groups and local churches bearing many names. It is this that has brought so many congregations into affiliation with the Assemblies of God whose local names are different.

To protect each local group from dictation from outside themselves, emphasis was placed on the terms "cooperative" and "sovereignty" of the local church in all its internal affairs. Only in matters of conduct and doctrine was the local assembly to be amenable to district decisions. Because it was to be a cooperative fellowship, many who united interpreted cooperation to mean "work according to agreements made when such pleases, but pay no attention if such suits you better." How many rich lessons in cooperation we have learned during these fifty years.

Since the General Council was formed, experience has taught us that there was need of interpreting "cooperation." We have learned that it becomes noncooperation when we fail to respect the rights of others. The minister is no longer cooperating when he sets himself to oppose policies within his district which have been adopted by the fellowship at regular district councils. The evangelist forsakes the spirit of cooperation when he fails to remember that he is a member of the district in which his home is located, or when, because he is holding meetings in another district, he feels he has no obligation to his home district. We believe it proper for the evangelist, when outside his home district, to let his district brethren know he appreciates them and the district fellowship by sending part of his tithes to support his district. We believe also that when he holds meetings in churches in other districts, he is partaking of benefits

provided by such districts, and he ought to share a portion of his tithes toward support of such districts.

Churches would do well to seek advice and help from their district officers when in need of pastors, or when faced with problems, as such officers often are better able to help them than they are to help themselves. But let not district officials forget that we are a cooperative fellowship, and the local church is the body which must decide its acceptance or rejection of those whom it wishes to serve it. Some tell us that the church in the beginning was very free from supervision outside the local assembly. We believe this is both true and false. We find references in the New Testament which indicate strong congregational government. We find other references which indicate strong apostolic authority over the assemblies and the ministry. We believe the apostolic church met problems as we meet problems today, and that problems were not always handled in the same manner. The New Testament gives us very little that is absolute when it comes to church government.

We frown on coercion from any source. And what is coercion? It is "the act or process of constraining or controlling a free agent or an action by force," or, "government by force." We oppose any such spirit, whether it be in an officer of the General Council, an officer in a district, a pastor in a church, a church officer, or a private member. In cooperation, individualism gives place to united action. None, in a cooperative fellowship, from the highest to the lowest, should seek to "lord it over God's heritage." We are all brethren, seeking to further one another and not our own selves at the expense of others. It is wrong for a pastor, just because he chooses to do so, to excommunicate members of his congregation. If a member requires handling, let it be done in an orderly manner, according to the constitution and bylaws of the church. There are no dictators in cooperation. There may be need of discipline, but this is not to be dealt out by any individual, according to personal likes or dislikes.

Now, fifty years after the forming of the General Council of the Assemblies of God, we need to reaffirm the principles on which the Council was formed. May its simplicity of organization and purpose be continued. May the years that lie before us, should our Lord Jesus tarry, find us the same people as at the beginning, endued with the same power, doing the same works, but ever advancing because of experience and ever increasing vision. ◀◀

I REMEMBER



1909

by

H. M. CADWALDER



1964

REMEMBER WHEN, AS A BOY OF 14 IN ALVIN, TEX., IN the year 1905, I heard about some people from the north who had come to our town. They preached on the streets and in an old store building, declaring that one could know if he were saved, and be healed if he were sick. Strangest of all, they spoke in foreign languages by the power of God.

I determined to investigate this at my first opportunity. A few days later, on a Saturday afternoon, I noticed a crowd gathering on a street corner, and learned that there would be a church service conducted soon. I joined the crowd on the sidewalk, and during the service I heard for the first time the speaking with other tongues. Some criticized, but I felt that God was speaking to me.

At the close of the service I was told of a man who had been healed of cancer on his face. (I later knew this man, and his deliverance was complete.) I was also told that my older sister had received the baptism with the Holy Spirit, speaking in other tongues. She was the first to receive this experience in our town, and became one of our pioneer preachers. For years her daughter has been a missionary in Africa; now her granddaughter is preparing to go.

These two miracles convinced me of the reality of God and created a sincere desire to know Him as my personal Saviour. I had a very limited knowledge of the Bible, and received no encouragement at home because of the rumors concerning the meetings. But after some weeks I ventured into the hall where the services were being conducted. The second time I attended, my hunger for God and for relief from my sins overcame all my fears, and I went to the altar where God graciously forgave my transgressions and filled me with sweet peace.

Being urged to seek the infilling of the Holy Spirit, I faced some real problems. The most serious question was whether or not I would dedicate myself to preach the gospel. I had known preachers who were not true shepherds; therefore I hesitated. For some time the battle went on. Then my mother began to seek the Baptism, and one Tuesday night while she knelt beside the bed where my infidel father was resting, God baptized her with the Holy Spirit.

Hugh M. Cadwalder, born August 12, 1891, was ordained in 1910. He has been an Assemblies of God minister since 1914, serving in various states including Iowa, Texas, Illinois, and Missouri as pastor or evangelist, district chairman for Western Canada (1922-23), district superintendent for Texas and New Mexico (1924-30), missionary to Egypt (1939-41), dean of Southwestern Bible Institute (1943-44), and missions secretary of North Texas District (1955 to present).

On the following Friday night, alone on the prairie, I made the deepest consecration of my Christian experience. Again God asked if I would preach, and I cried from the depths of my heart, "I will!" Within a very few moments He filled me. I came into the house and one of my brothers said, "You received the Holy Ghost, didn't you?" When I started to answer him, I spoke in another tongue. My father looked up in surprise, for this was the second time he had heard the unknown tongue within a week.

On December 26, 1908, I was in Houston, Tex., when God made me know that it was time for me to give up my job and give full time to His work. Some of our leading brethren were conducting a Bible and Training school there in Houston, so I applied for admission. I had no finances, so this was a step of faith.

Upon my first visit home after entering the ministry my father refused to speak to me, so disappointed was he in my choice of a lifework. (However, later he held me up to my younger brothers as an example to follow.)

The first few years of my ministry was spent pioneering churches in Texas, Mississippi, Louisiana, Missouri, and Iowa. In 1912, having married, we went as missionaries to Egypt. We went on "the faith line," which was all we had in those days, but God did not fail us, and gave us a good harvest of souls.

Upon our return from Egypt we were told of the call to the meeting in Hot Springs, Ark., in 1914. We felt the need of closer fellowship and were glad to find such a good representation of Pentecostal brethren present for the meeting.

There were three predominant points in the thinking of those present. First, there was the fear of becoming just another denomination, and of the freedom of the Spirit being hampered in the local assemblies. Second, there was a desire to find God's form of church government. Third, we were conscious of our great need of a closer fellowship and a coordination of our ministries and finances.

We were not long in sensing God's presence to help and guide us. On the first point, we recognized that just as the members of our bodies coordinate to help one another, so the church should operate by coordination and not dictation. Hence, voluntary cooperation became the answer.

On the second point, there was a strong conviction among many that the Word advocated principles both of the episcopal and of the congregational forms of church government, so a combination of the two was agreed upon.

On the third point, not only was there provision made for a closer working together here at home, but there was a combining of our strength and finances on the foreign fields.

When these principles were presented and accepted by most of those present, there came such a wondrous moving of God's Spirit that for several hours we just worshiped and praised God. In the balcony of the building there was quite a group of our colored brethren who began to sing, not from a book, but with harmony and words given to them by the Spirit. This confirmation of God on the beginning of the Assemblies of God that day has remained with me through these fifty years.



◀ Old Opera House in Hot Springs, Ark., where the first General Council was held April 2-12, 1914.

The Finished Work of Calvary

This Bible study was given exactly 50 years ago at the Hot Springs Convention (Sunday, April 5, 1914).

By M. M. PINSON



Scripture reading: Hebrews 10:9, 10; 2 Timothy 2:15.

BRETHREN, WHAT WE UNDERSTAND BY THE "FINISHED work of Calvary" we will try to give in a few passages of Scripture on that line. We do not believe that a man gets *all*, when he accepts Christ as his personal Saviour, as we understand it.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Hebrews 10:9).

What did He take away? What was the first? Turn to Colossians 2:14-17 and you will find: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and *took it out of the way*, nailing it to his cross."

Keep in mind that He *taketh away* something that was *first* that He might establish the *second*. In Ephesians 2:13-16 we read: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile *both* unto God in one body *by the cross*, having slain the enmity thereby," making Jew and Gentile both one—one body. He did it, this says, by the *Cross*.

In studying the Word of God, people get confused with 1 Corinthians 12:13 where it says: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." They take that one scripture and run off with it, and they say you are not in this body unless you get the baptism of the Spirit. If you are not in this body, where are you? In 1 Thessalonians 1:1 Paul tells us, "The church of the Thessalonians which is in God the Father and in the Lord

Jesus Christ." Do you get into Christ by the baptism of the Spirit, or by being identified with Him in His death and in His resurrection?

This is where some of our brethren have been confused and declared the baptism of the Spirit brings you into the new birth. The Bible never said it, but they draw their conclusion from the single passage of Scripture that we are "baptized into one body" (1 Corinthians 12:13).

Question: When is a man brought into Christ? And is it by the Cross, or by the baptism of the Holy Ghost?

Answer: By the Cross. "That he might reconcile both unto God in one body *by the cross*, having slain the enmity thereby" (Ephesians 2:16).

That's it, then. Hebrews 10:9 says, "He taketh away the *first*, that he may establish the *second*." "By the which will we are sanctified through the offering of the body of Christ once for all" (Hebrews 10:10). He never says we are saved by the baptism of the Holy Ghost, but by the *one offering*.

We contrast the two covenants, the one of *law* and the other of *grace*. Turn and read Hebrews 13:12, 13 for yourselves: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered *without the gate*. Let us go forth therefore unto him without the camp, bearing his reproach."

You see, it tells of the offerings, what they did; and that Jesus, that He might sanctify the people by His own blood, instead of by the blood of a yearling, etc., suffered without the gate. The 13th verse says: "Let us go forth therefore unto him *without* the camp, bearing his reproach."

Brethren, I want you to get plain Bible facts. The blood of Jesus Christ was not shed inside of the city.

Question: Where does the sinner get saved, brother, inside of the city, or outside of the city?

Answer: Outside, at Calvary.

(Continued on page twenty-six)

Historical Highlights

AT THIS ANNIVERSARY DATE WE PAUSE and glance back, in the hope that a summary of past events will interest old and young alike. To "old timers" the mere mention of certain events will bring a flood of memories. To the "new generation" this relating of some highlights in the history of the Assemblies of God should provide a better understanding of their church and a deeper appreciation of the spiritual heritage that is ours as members of the Assemblies of God.

1914

A year of beginnings . . . Assemblies of God organized at Hot Springs, Ark., with E. N. Bell as chairman, J. R. Flower as secretary. . . . Numerous district councils formed during summer . . . On October 13 the General Council was incorporated under Arkansas laws with headquarters at Hot Springs . . . Second General Council held at Chicago, November 15-29, authorized raising of \$5,000 for printing equipment. Following officials were elected: A. P. Collins, chairman; D. C. O. Opperman, assistant chairman; J. R. Flower, secretary; B. F. Lawrence, assistant secretary.

1915

A year of testing . . . Some division among the saints over Oneness teach-



A brief summary of events during 50 years of Assemblies of God history as gleaned from the "Evangel" files

ing . . . War raged in Europe as Assemblies of God headquarters in Findlay, Ohio, sent out a call to the third General Council which met in St. Louis, Mo., in October. Recommended that Bible schools be established; that the people pay tithes to support the ministry; that divorce and remarriage be discouraged, and that remarried divorcees be excluded from ministry. Elected J. W. Welch as general chairman, J. R. Flower as general secretary.

1916

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

1917

Various Bible schools conducted throughout the land. D. Wesley Myland had five-month school at Chicago (Ebenezer). A. L. Fraser conducted Mount Tabor Bible Training School at Stone Church, Chicago. D. C. O. Opperman had short-term school at Eureka Springs, Ark. . . . At the fifth General Council, held in St. Louis, a resolution was passed "that we encourage our people as a whole, and our young people especially, to attend faithfully to a diligent search of the Scriptures, and if possible to attend some properly and scripturally accredited Bible Training School." . . .



Group that gathered in Hot Springs, Ark., April 2-12, 1914, for the first General Council of the Assemblies of God.

"Resolved, that we encourage 'ten-day Bible conferences' or 'itinerant Bible schools' to be held in different sections of a given district, in which due attention shall be given to evangelistic work for the unsaved, and solid scriptural teaching for the saints."... Missionary offerings totaling \$10,-223.98 were received between October 1916 and September 1917. A Foreign Missions Committee was set up to supervise the foreign work.

1918

Headquarters moved from St. Louis to Springfield, Mo. Title of official paper changed from *Weekly Evangel* to *Christian Evangel*. . . . Sixth General Council met in Springfield, Mo. It was reported that \$29,630.51 had been received and sent out to Pentecostal missionaries during the past year. At that time there were 728 ministers and 91 missionaries. (A report published Jan. 5, 1918, had listed 600 ordained preachers, 140 assemblies legally affiliated, and 75,000 adherents directly connected "at a low estimate.")

1919

Gospel Publishing House began to offer new periodicals. E. N. Bell prepared a Sunday school quarterly for adult and intermediate classes. Mrs. J. R. Flower prepared the junior and primary quarterly. . . . Elder Robert J. Craig announced the Pacific Pentecostal Bible School would open in San Francisco, Calif., in October 1919 to be operated "in conjunction with the strongly evangelistic Glad Tidings Mission." Elder D. W. Kerr would teach Old and New Testament. . . . Seventh General Council met in Chicago. Elected J. W. Welch as general chairman, E. N. Bell as general secretary, J. T. Boddy as editor. Voted to change name of official organ to *The Pentecostal Evangel*. Chose J. R. Flower to be secretary-treasurer of the new Missionary Department. The year's offerings amounted to \$63,-548.59. There were 195 missionaries and 831 ordained ministers.

1920

Opening of Midwest Bible School at Auburn, Neb., in January was announced by J. W. Welch, chairman of the board of directors. S. A. Jamieson to be principal. However, the opening was delayed once by a coal strike, later by an epidemic which caused the Mayor to quarantine the city. . . . Eighth General Council met in Springfield, Mo., and elected E. N.



E. N. BELL, General Chairman 1914 (also 1920-23)

Don't depend on any one experience to keep you forever, whether it be a second dip in the Blood or the wonderful baptism in the Holy Spirit. Some think one touch of the Blood will blow the old nature all out of them by the roots, and think the battle is over. No one experience in itself and apart from daily contact with the Lord will keep you forever. You must abide in Christ. It is not the blessing that keeps you: it is a Person, the Lord Himself. Get saved and filled with the Spirit. Keep in contact with the Lord. If you lose contact you will lose your victory.

God never meant to give us any blessing that would fix us up so we could get along without Him. We must recognize our constant need of the Lord, and depend continually on Jesus.

Bell as general chairman, J. W. Welch as general secretary. It was reported that the circulation of the *Evangel* had reached 16,000. The combined circulation of the Sunday school literature (picture cards, leaflets, and quarterlies) had increased to 26,000. It was recommended that a Sunday school paper and a songbook be published. . . . New district councils formed in Western Canada, Southern California, and New England. Southern California Bible School opened in Los Angeles.

1921

A. P. Collins died. . . . The first Sunday school paper, *Our Pentecostal Boys and Girls*, was introduced July 1. . . . The following Pentecostal Bible schools were recommended: Midwest Bible School, Auburn, Neb.; Bethel Bible School, Newark, N. J.; Beulah Heights School, North Bergen, N. J.; Glad Tidings Assembly and Bible Training School, San Francisco; Elim School, Rochester, N. Y.; Southern California Bible School, Los Angeles. . . . Ninth General Council held at St. Louis. E. N. Bell elected chairman; J. W. Welch, secretary; J. R. Flower, missionary secretary; S. H. Frodsham, editor.

1922

Central Bible Institute opened in Springfield, Mo. D. W. Kerr, principal. Enrollment about 50. "The first school ever under the full control of the General Council." . . . Citizens of Springfield purchased 15-acre plot (at cost of \$5,500) and presented it to General Council as school site. . . . New Sunday school paper, *Our Pentecostal Little Folks*, introduced for primary children.

1923

E. N. Bell fell asleep in Jesus. . . . Tenth General Council held at St. Louis, Mo. Officers elected were: J. W. Welch, chairman; D. H. McDowell, assistant chairman; J. R. Evans, general secretary; Wm. Faux, missionary secretary; J. R. Flower, missionary treasurer. . . . By this time there were 1,085 ministers and 222 missionaries. Missionary offerings for two-year period totaled \$247,367. Gospel Publishing House was printing more than a million tracts a year.

1924

Publishing House advertised "a complete line of Sunday school literature," consisting of two story papers and three pupil quarterlies. . . . General Council brought out its first songbook, *Songs of Pentecostal Fellowship*. . . . First building on CBI campus finished at cost of \$30,000.

1925

By September the *Evangel* circulation had increased to 20,758. In addition to gospel tracts and Sunday school literature, the Gospel Publishing House was now publishing books by S. A. Jamieson, D. W. Kerr, E. N. Bell, A. G. Ward, Alice E. Luce, Smith Wigglesworth, and others. . . . Annual missionary giving up to \$321,-422.88. . . . 21 district councils now functioning. . . . Eleventh General Council held at Eureka Springs, Ark., abolished the office of missionary treasurer and elected the following officers: W. T. Gaston, chairman; D. H. McDowell, assistant chairman; J. R. Evans, general secretary; Wm. Faux, missionary secretary. . . . First Wom-

(Continued on next page)



General Council presbyters in September, 1919, on the steps of the Stone Church in Chicago.



Old-time camp meeting days in West Virginia.

en's Missionary Council organized in Houston, Tex.

1926

By November there were 270 foreign missionaries. Noel Perkin was appointed under-secretary in the Missionary Department. . . . J. R. Evans, the general secretary-treasurer, was given the added title of manager of the Gospel Publishing House. First teachers' quarterly introduced. New Sunday school paper, *Christ's Ambassadors*, was started.

1927

D. W. Kerr died. . . . J. Z. Kamerer appointed manager of Gospel Publishing House. . . . Work began on 49 x-119 addition to printing plant. . . . Missionary secretary reported that, "taking into consideration the financial depression all over the country, especially in the South and throughout the farming area, we should praise God for an increase of more than \$90,000 in missionary offerings for the two-year period." For the current fiscal year it was approximately \$300,000. . . . Twelfth General Council held at Springfield, Mo. Following officers elected: W. T. Gaston, general superintendent (formerly called general chairman); D. H. McDowell, assistant superintendent; J. R. Evans, general secretary-treasurer; Noel Perkin, missionary secretary. . . . Southwestern Bible School founded by P. C. Nelson in Enid, Okla.

1928

Continued growth indicated by 1,353 Assemblies with membership of 72,143; approximately 1,500 ordained ministers; 40,000 copies of *Evangel*

being printed each week; enough Sunday school literature being mailed out for 172,000. . . . *Christ's Ambassadors* Sunday school paper renamed *Gospel Gleaners*. . . . New magazine introduced called *Christ's Ambassadors Monthly* with Arthur H. Graves as editor. . . . Harold H. Moss appointed field missionary secretary to assist Noel Perkin.

1929

Under the "Busy Bee" plan, home and foreign missionary offerings were combined. . . . W. I. Evans became principal of Central Bible Institute. . . . Thirteenth General Council held at Wichita, Kans. The following officers were chosen: Ernest S. Williams, general superintendent; J. R. Evans, general secretary; Harold H. Moss, field secretary. The following appointments were made: Noel Perkin, missionary secretary; Chas. E. Robinson, treasurer; S. H. Frodsham, editor. . . . The Council recommended that the "Christ's Ambassadors" and the "Pentecostal Ambassadors for Christ" arrange a joint young people's convention in interest of unity. The young people's work, growing rapidly, was divided under these two names. . . . North Central Bible Institute opened in Minneapolis, Minn.

1930

Depression . . . unemployment . . . breadlines. Gloom settled over many homes, but the children of God had light in their dwellings. The righteous were not forsaken, neither were their children begging bread. . . . Bad news came from Europe, where Germany and Italy were arming and a new

Roman Caesar named Mussolini was threatening the world's peace. . . . Bad news came from Russia, where the Communists had launched an open attack against religion. Pentecostal leaders in Russia arrested and exiled to White Sea. Churches everywhere praying for the believers in Russia. . . . Meanwhile *Evangel* continued to tell of hundreds being saved, filled with the Spirit, and healed. Revival fires breaking out in many places, at home and abroad.

1931

Circulation of the *Evangel* increased 26 per cent in two years, despite economic depression. Missionary offerings in the depression year of 1930 (\$265,106) were practically the same as in the boom year of 1929 (\$265,757). . . . At 14th General Council, in San Francisco, following were elected: Ernest S. Williams, general superintendent; J. R. Flower, assistant superintendent; J. R. Evans, general secretary-treasurer; Noel Perkin, missionary secretary; S. H. Frodsham, editor. . . . Statistical report told of 1,851 ordained ministers, 2,030 assemblies and 101,093 members.

1932

Latest religious census gave Assemblies of God 121,566 members. . . . Pentecostal teachers' quarterly replaced by two new periodicals—adult and young people's teachers' quarterly, written by Myer Pearlman and intermediate and junior teachers' quarterly, written by Alice E. Luce.

1933

The Antichrist was a favorite ser-

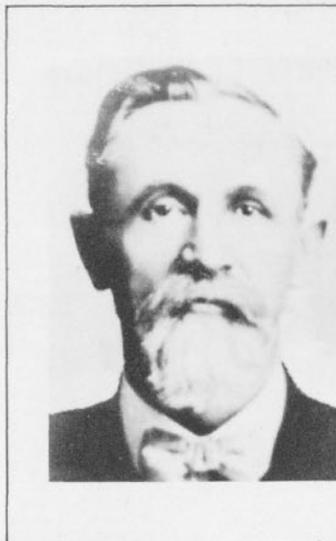
mon topic, what with the NRA "blue eagle" in America, Mussolini in Italy, and an odd little man named Hitler who had come to power in Germany . . . 15th General Council held at Philadelphia, Pa. All officers re-elected . . . Appeal made for more offerings to defray cost of operating the Missionary Department. Under existing policy all offerings went 100% for missionary work. It was suggested that each assembly add 5% for office expense . . . Missionary offerings 13% less, due to continuing depression . . . Recommendation made that the General Council put a radio program on some strong station so that friends in various parts of nation could listen . . . About 600 new Sunday schools opened in past two years. Interest being shown in Teacher Training and vacation Bible schools.

1934

Gospel Publishing House enlarged, adding 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 board and tuition (\$160 for eight months). As a result, the school was over-crowded with 181 students, and plans were made to double the dormitory space.

1935

Northwest Bible Institute opened in Seattle, Wash. . . 16th General Council met at Dallas, Tex., with 1,958 registered attendants. E. S. Williams



A. P. COLLINS, General Chairman 1914-15

There is much talk about having the form of godliness without the power thereof. It is not the form God objects to, but the form without the power. Some have the power without the form! They meet, get up a shout, enjoy manifestation to the point of exhaustion, then quit and go home. As if a fire was made in a furnace just to blow off steam; or a light plant built to light only itself; or a reservoir filled without an outlet.

Get the flame and get the form! Get the power but hitch on to something! Go everywhere and preach the gospel. Save a soul; heal the sick; cleanse the leper; feed the poor; clothe the naked. Direct your forces. Utilize your energy. Connect your wires and don't ground your current.

reelected 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. Now had 2,606 ordained ministers, 3,149 assemblies, total membership of 166,118 . . . Circulation of *Evangel* was up to 49,000. About 80 persons were now employed at headquarters . . . Missionary offerings went over the half-million-dollar mark for the two-year period . . . Peniel Bible Institute opened by O. E. Nash at Stanton, Ky. . . South-Eastern Bible Institute opened at Alabama District Campgrounds.

1936

General Council's first radio program, a half-hour broadcast on

KWTO, Springfield, Mo., each Sunday morning, went on 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 *Evangel* and quarterlies . . . New "Whole Bible Course" announced for Sunday schools . . . Plan inaugurated to assist aged ministers as needs and finances might warrant.

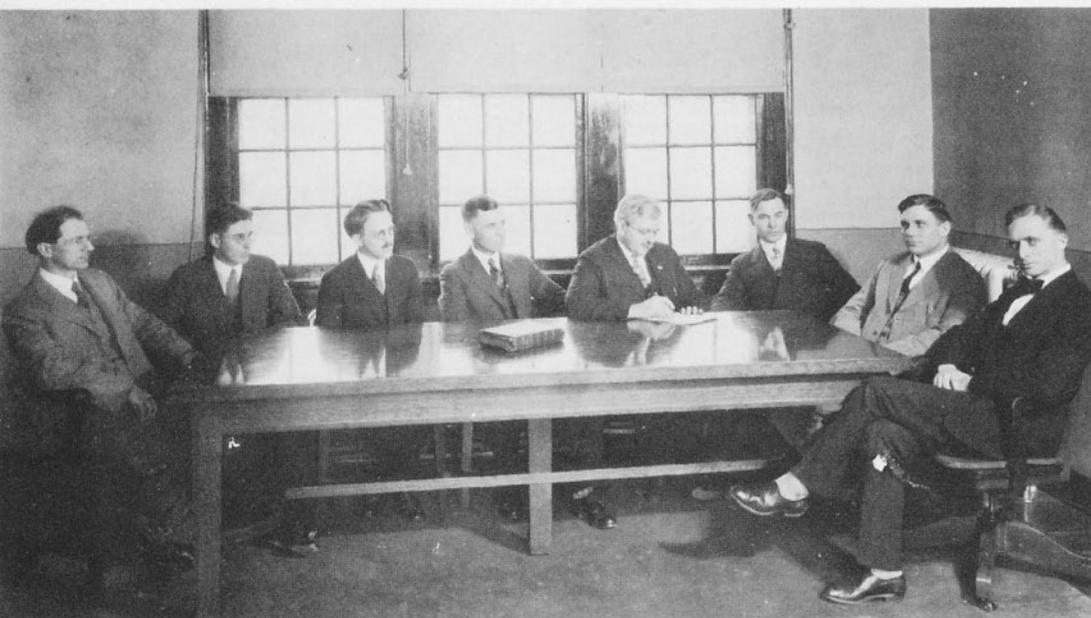
1937

Gospel Publishing House added 20,000 square feet of floor space . . . 17th General Council held at Memphis, Tenn., with 2,013 registered. Following officers elected: E. S. Williams, superintendent; Fred Vogler, assistant superintendent; J. R. Flower, secretary-treasurer . . . Noel Perkin, foreign missions secretary, reported 346 missionaries laboring in 34 foreign fields . . . The Council created the Home Missions Department and the Education Department; 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 Gospel Publishing House and Robert C. Cunningham was made office editor . . . Over 400 students enrolled at Central Bible Institute . . . M. L. Grable reported 1,082 new Sunday schools had been added to those taking our literature in past year . . . Eastern Bible Institute opened at Green Lane, Pa. . . Name of Shiloh Bible Institute, Zion, Ill.,

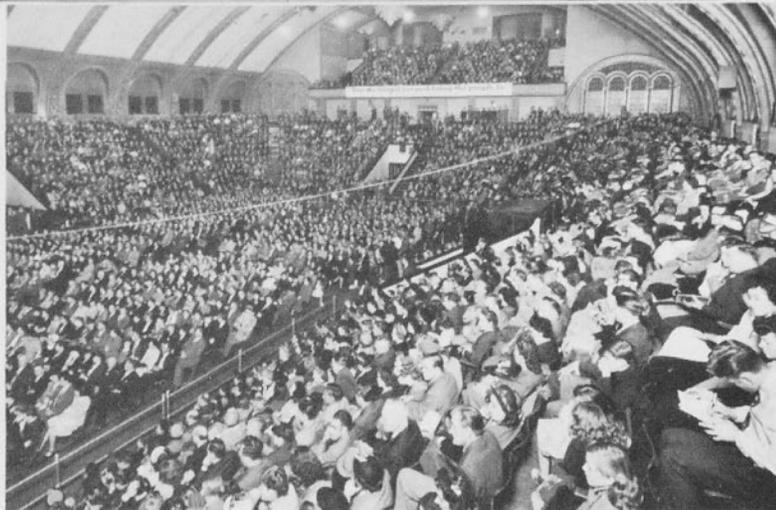
(Continued on next page)



Officials at Springfield in conference in 1928. Left to right: Stanley H. Frodsham, Arthur H. Graves, Harold H. Moss, J. Z. Kamerer, J. R. Evans, D. H. McDowell, W. T. Gaston, and Noel Perkin.



★
 This was the entire group present at the first National Sunday School Conference which was held in Springfield, Mo., in 1940. Ten years later the National Sunday School Convention overflowed Springfield's largest auditorium (photo at right).
 ★



In 1948 ground was broken for the new printing plant. Left to right: J. Z. Kamerer, J. R. Flower, W. R. Steelberg, J. O. Harrell, S. H. Frodsham, H. B. Garlock, Wilfred A. Brown.

◀
 The First National Youth Conference was held at CBI in Springfield, Mo., in 1940.



changed to Great Lakes Bible Institute.

1939

J. W. Welch promoted to glory . . . New tabernacle at Central Bible Institute dedicated. Here the Tri-State Camp Meeting was held in late summer, followed by 18th General Council. All officers reelected. Reports showed *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 Gospel Publishing House, 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 was 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 Southwestern Bible Institute, Atlanta, Ga.

1941

Many young men now in uniform. First issue of *Reveille*, a gospel paper for servicemen, written by Myer Pearlman and 160,000 copies published by the Home Missions Department . . . Two new items offered for sale were a quarterly called *Daily Devotions* and a monthly called *Our Sunday School Counselor* . . . M. L. Grable traveled to all parts of nation conducting regional Sunday school conferences . . . 3,624 registered at 19th General Council in Minneapolis. Officials all reelected. Membership passed 200,000. Missionary offerings for two-year period passed million-dollar level.

1942

With America at war, demand for *Reveille* and servicemen's tracts skyrocketed . . . Home Missions Department raised money for 50,000 Testaments to be given to sailors in Merchant Marine . . . Lighthouse Plan for Sunday schools introduced . . . P. C. Nelson died.

1943

Myer Pearlman died . . . R. C. Cunningham named associate editor of *Evangel* . . . Southwestern Bible Institute established at Waxahachie, Tex. . . National Association of Evangelicals organized at Chicago . . . Circulation of *Evangel* passed 100,000 but due to paper rationing its size was reduced to eight pages at times . . . Ralph W. Harris was named National C. A. Secretary and 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 field secretary for Africa . . . Due to government restrictions on wartime travel, ministers and delegates were advised against bringing wives and families to General Council, which was held in Springfield, Mo. . . Council 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) . . . 17 Assemblies of God ministers serving as army chaplains . . . Servicemen's Department sending letters and literature to 28,000 servicemen regularly.

1945

Baseball park purchased as site for new headquarters administration building and publishing house in Springfield, Mo. . . V-J Day and lifting of gasoline rationing made it possible for a General Council to be held (on very short notice) in Springfield. Decided to have four assistant general superintendents instead of one. Following officers 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 sec-

retary-treasurer . . . Noel Perkin, foreign missions secretary, announced there were now 538 foreign missionaries. He said missionary offerings in past two years had increased 60 per cent reflecting "not only the growth of our fellowship but a growth of missionary spirit among our people." . . . Speed-the-Light program launched by C.A.'s.

1946

National radio program launched. "Sermons in Song," weekly 15-minute broadcast featuring E. S. Williams, was released by 93 stations . . . Thos. F. Zimmerman named radio director . . . Servicemen, veterans, C.A.'s and Christian workers attended a welcome-home gathering called "Reveille Reunion." . . . Gwen Jones named editor of *C. A. Herald* . . . South-Eastern Bible Institute relocated at Lakeland, Fla.

1947

New publication, *Family Altar Guide*, replaced *Daily Devotions* quarterly . . . "Sermons in Song" won trophy from National Religious Broadcasters for its novel technique . . . 22nd General Council met at Grand Rapids, Mich., and reelected 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 . . . Charles E. Robinson retired from 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 literature . . . New England Bible Institute established at Framingham, Mass. . . Canyonville Bible Academy at Canyonville, Oreg., fully endorsed by General Council . . . Construction began on new printing plant . . . Radio Department produced series of broadcasts for children ("The Gospel Rocket") which won trophy from National Religious Broadcasters . . . Fourth and fifth years of training added at Central Bible Institute . . . Bartlett Peterson named president of the school . . . Two-motor plane "The Ambassador" dedicated to missionary service and made its first flight to Africa and back . . . Constitutional convention of Pentecostal Fellowship of North America held at Des Moines, Iowa . . . Department of Benevolences created; 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 purchased at Pinellas Park, Fla. . . Home Missions work expanded among Jews, deaf, Indians, prison inmates, with glorious results . . . C-46 "Ambassador" sold and safer four-motor DC-4 took its place as flagship of Missionary Flights . . . Boys and Girls Missionary Crusade launched . . . 23rd General Council met at Seattle, Wash. Both E. S. Williams and S. H. Frodsham said they wished to retire. Wesley R. Steelberg elected general superintendent. Bert Webb elected assistant general superintendent. All other officers reelected
(Continued on next page)

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



There are three important rules to follow as you seek to receive the baptism in the Holy Spirit: (1) *Claim the promise!* Look up into God's face and claim that He promised in His Word. (2) *Plead the Blood!* You need to be clean. You are made clean through the blood of Jesus. If you have sin in your life, you had better get rid of it. Nothing unclean can be dedicated to God. The Lord will not baptize an unclean vessel. (3) *Ask for the gift!* Do not beg or plead. God has given you the promise. Simply get yourself into the hands of Jesus and let Him put you under. Center your mind on Jesus, not on tongues or anything else. Let Him have your all—your body and your mind.

You do not have to remain more than twenty minutes in the proper attitude before the Lord to receive the Baptism, if you meet these conditions.

... W. A. Brown named administrative supervisor of Radio Department; W. R. Steelberg, radio speaker; Marcus Gaston, radio director ... New printing plant occupied.

1950

National Sunday School Convention in Springfield, Mo., featured huge parade and "Good Ship Sunday School Evangelism." ... New half-hour radio program *Revivaltime* launched Easter Sunday, replacing "Sermons in Song." ... 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 as field secretary for Middle East (India). George Carmichael named field secretary for Near East ... Don Mallough appointed national C. A. secretary.

1951

At 24th General Council in Atlanta, Ga., all officials reelected ... J. Z. Kamerer, having passed retirement age, resigned as manager of Gospel Publishing House; succeeded by J. O. Harrell ... Women's Missionary Councils were recognized as national organization; Edith Whipple named national W. M. C. secretary ... Pension plan adopted for ministers and missionaries ... Men's Fellowship born ... J. R. Evans died.

1952

January designated National Training Month for Sunday schools ... Loyalty Campaign introduced ... Over 10,000 attended 10th national Sunday



The first of the annual district C. A. presidents (D-CAP) conferences held by the National C. A. Department was conducted in Kansas City, Mo., in 1946. Shown with the D-CAP's are Wesley R. Steelberg and members of the staff.

school convention ... General Superintendent W. R. Steelberg, died July 8. General Presbytery chose Gayle F. Lewis to serve unexpired portion of Brother Steelberg's term of office and named J. O. Savell to serve as an assistant general superintendent ... 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 25th General Council in Milwaukee indicated remarkable growth: 7,641 ordained ministers; 6,400 assemblies; 370,118 members; 710,220 enrolled in Sunday schools. ... Sunday school quarterly for deaf was introduced ... Foreign Missions Department reported 699 missionaries under appointment plus 4,074 national workers ... Mortgage on new printing

plant burned ... Three new Departments created—Evangelism, Men's Fellowship, and Sunday School ... Establishment of a senior college program authorized ... Fred Vogler announced his retirement ... General Council elected Ralph M. Riggs to be general superintendent, chose Thos. F. Zimmerman to be an assistant general superintendent ... *Revivaltime* launched as "live" program on radio network ... C. M. Ward named radio speaker ... South Central Bible College merged with Central Bible Institute. ... Ralph W. Harris named editor of church school literature.

1954

"One-Eight" Crusade launched by C.A.'s ... 11th national Sunday school convention in St. Louis drew over 11,000 ... First school of missions held at CBI by foreign missions department ... PFNA convention held in Springfield, Mo. ... West Coast branch of Gospel Publishing House established in Pasadena, Calif. ... *Team*, new MF magazine, entered the world (Don Mallough, editor) ... Leslie W. Smith named editor of *Missionary Challenge*, succeeding Howard Osgood ... Name of Glad Tidings Bible Institute changed to Bethany Bible College ... Great Lakes Bible Institute merged with CBI ... Klaude Kendrick named first president of Evangel College ... E. L. Phillips named field secretary for Africa, succeeding H. B. Garlock ... Melvin Hodges became field secretary for Latin America, succeeding H. C. Ball who became supervisor of Spanish Literature ... Assemblies of God in Italy won constitutional right to religious liberty ... First national evangelism convention held in Kansas City,



W. T. GASTON, General Superintendent 1925-29

There is some objection to the teaching that speaking in tongues is the evidence of the Baptism. Some tell us that faith is the evidence, but how can faith itself be shown to be genuine without evidence?

James taught that living faith is distinguished by works from dead faith. The only way to determine whether or not your faith is up to God's standard is to see whether it produces Bible results. For example, you may say you accept Christ as your Saviour by faith. That is a proper statement, but unless your life is changed your faith is dead. You may say you claim healing by faith. Claiming it and having it are not the same. The genuineness of your faith is attested by whether or not you are healed. You may say you receive the promise of the Spirit through

faith, but does your faith produce Bible results?

They had faith at Jerusalem, and their faith brought about certain physical evidences that stirred up those who had no faith. They had faith at Caesarea, and their faith brought the same definite results.

Mo. . . W. I. Evans, Chas E. Robinson, Roy Smuland, and Flem Van Meter, Sr., were among those called Home.

1955

Charles W. Denton named national Sunday school secretary . . . Six regional Sunday school conventions held. . . Second national evangelism convention held at Memphis . . . First classes began at Evangel College, Springfield, Mo., with 87 students enrolled . . . Name of *Missionary Challenge* changed to *World Challenge* . . . Cyril L. Carden named editor, succeeding Leslie Smith . . . Record attendance at 26th General Council, held in Oklahoma City, with 12,500 present for Sunday night rally at fairgrounds. . . All executive presbyters reelected. . . Roy E. Scott and Alice E. Luce died . . . Wilfred A. Brown called Home on Sept 19 . . . Atwood Foster appointed to succeed him as general treasurer.

1956

1,000th Speed-the-Light vehicle shipped overseas (to Dahomey) . . . Church building and planning commission began offering blueprints for new churches . . . *The Pentecostal Evangel* enlarged to 32 pages with purchase of Webendorfer press and other new equipment . . . W. I. Evans Hall dedicated at CBI . . . Curtis W. Ringness named national secretary of benevolences . . . Vernon McLellan named editor of *C. A. Herald* succeeding Gwen Jones who became editor of *Sunday School Counselor* . . . Music division established at Gospel Publishing House in charge of Edwin P. Anderson, music editor . . . Among veteran ministers called Home were W. T. Gaston and Victor A. Plymire.

1957

Gospel Publishing House produced its first complete New Testament (Worrell's edition). Also introduced large-print quarterly on adult Sunday school lessons. . . R. M. Riggs reelected general superintendent at 27th General Council held in Cleveland, Ohio . . . Charles W. H. Scott elected as an assistant general superintendent to succeed J. O. Savell . . . M. B. Netzel chosen as general treasurer to succeed Atwood Foster . . . Development of strong evangelistic centers in strategic cities stressed by foreign missions department . . . Over 700 missionaries now serving in 69 countries with overseas constituency of 575,000

and over 8,000 national workers . . . Pacific Mission Villa for foreign missionaries on furlough established at Bethany Park, Santa Cruz, Calif. . . Missionette groups numbered 600 . . . 2,445 students enrolled in colleges and Bible institutes.

1958

Annual reports of General Council departments showed total of 75,990 won to Christ in past year . . . New magazine called *Pulpit* launched for ministers (Chas. W. H. Scott, editor; Don Mallough, associate editor) . . . Undated manual on Pentecostal doctrines released by church school literature division . . . New materials introduced for nursery and beginner teachers . . . Richard G. Champion named editor of *C. A. Herald* . . . Administration of CBI and Evangel College merged; J. Robert Ashcroft appointed as president of both schools. . . C. C. Burnett named national education secretary, succeeding J. R. Ashcroft . . . Robert L. Brandt named national home missions secretary, succeeding Victor Trimmer . . . Third national evangelism convention, held at Tulsa, attended by 1,200 . . . 225 attend retreat for servicemen held in Germany . . . WMC groups increased to 4,900 with nearly 60,000 members . . . Adult Sunday school quarterly published in Braille for the blind . . . Correspondence school renamed Berean School of the Bible . . . Teen-Age Evangelism efforts begun by Dave Wilkerson in New York City . . . Ben Hardin, Jessie Wengler, G. H. Schmidt, and Louis Turnbull called Home.

1959

Light-for-the-Lost became national MF project with Everett James serv-

ing as field secretary . . . Speed-the-Light giving passed \$3,000,000 mark. . . Hardy W. Steinberg named national education secretary succeeding C. C. Burnett who became president of Bethany Bible College, Santa Cruz, Calif. . . *World Challenge* merged with *The Pentecostal Evangel* . . . Regional Sunday school conventions held at Washington, D. C., Springfield, Mo., and Stockton, Calif. . . Global Conquest program introduced by foreign missions department . . . Raymond Brock named editor of new giveaway *Global Conquest* periodical . . . 28th General Council held in San Antonio, Tex. . . Thos. F. Zimmerman elected general superintendent to succeed Ralph M. Riggs who was within a few months of retirement age . . . J. R. Flower retired after 36 years in office; Bartlett Peterson elected to succeed him as general secretary . . . J. Philip Hogan elected to become executive director of foreign missions succeeding Noel Perkin who retired after 33 years of service . . . Howard S. Bush elected to office as an assistant general superintendent . . . A. H. Argue passed away at age of 91 . . . Evangel College awarded degrees to 35 in its first graduating class.

1960

New \$190,000 Bethany retirement home dedicated at Lakeland, Fla. . . International Sunday school convention held in Minneapolis with Lillian Trasher (for 50 years operating of orphanage at Assiut, Egypt, housing 1,270 persons) as honored guest . . . National Children's Home at Hot Springs renamed Hillcrest Children's Home, housing 80 children . . .

(Continued on next page)

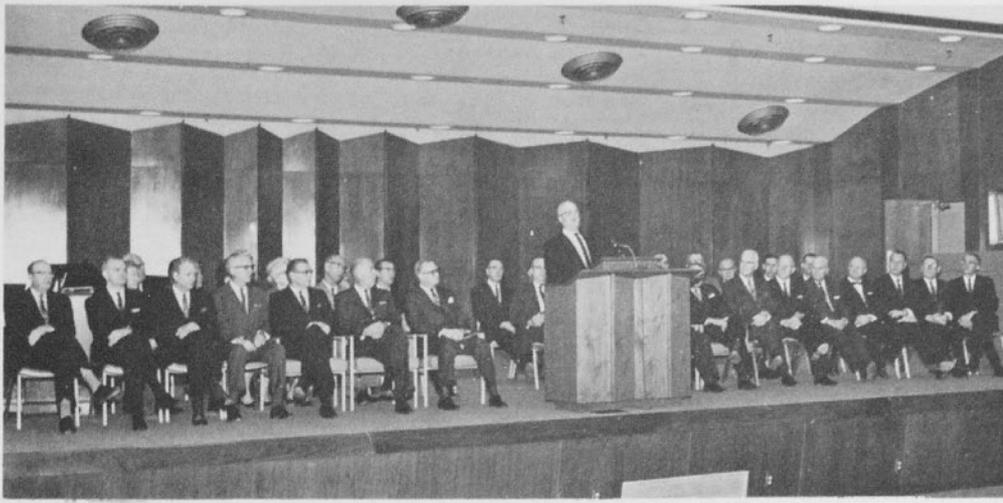


W. R. STEELBERG, General Superintendent 1949-52

God made man out of the dust of the earth, and the same elements exist in the soil under our feet as are in our physical bodies. The soil contains all the elements we need for sustenance and health. Likewise God has in Himself all the elements we need for our spiritual being and for our physical being. He will heal us of every sickness, for He has said, "I am Jehovah-Ropeka, the Lord that healeth thee" (Exodus 15:26).

It is the nature of God to heal. God is not simply our Healer, but He is our Healing. He is the essence and the element which produces health in His people. In Him is life, not death.

Do not think you must persuade God to heal you. He is willing to do it, and He has already made provision in Himself for your healing. All that remains is for you to appropriate that wonderful provision by simple faith.



A. A. Wilson leads the installation service for the Executive Presbyters (front row), the national secretaries and department heads in the headquarters auditorium last December.

Ground broken for new administration building at Assemblies of God national headquarters in Springfield, Mo. . . . Robert T. McGlasson became foreign missions secretary . . . Wesley R. Hurst, Jr., named promotions secretary for foreign missions . . . Mildred Smuland named national WMC secretary, succeeding Edith Whippel . . . Burton Pierce appointed national secretary of MF and Evangelism, succeeding Don Mallough . . . Hardy W. Steinburg named editor of *Pulpit* . . . Carl G. Conner named circulation manager of periodicals . . . Ward R. Williams named dean at Evangel College, succeeding Klaude Kendrick who became president of Southwestern Bible Institute in Waxahachie, Tex. . . . 125 attended conference for the deaf at Springfield, Mo. . . . A. G. Ward called Home . . . Katherine Voronaeff released from Russia after 40 years, including 10 years spent in prison; reached New York safely; reported fate of her missionary husband unknown . . . Eight regional "spiritual life" prayer meetings held.

1961

Funds raised to evangelize refugees entering Miami from Fidel Castro's Communist Cuba Sixth triennial world Pentecostal conference met in Jerusalem, Israel, with 2,595 delegates registered H. C. Ball retired; John Jackson named coordinator of Spanish literature Owen Carr became national Speed-the-Light representative, succeeding Kenneth Short All officers reelected at 29th General Council held in Portland, Oreg. . . . Statement of fundamental truths clarified and reaffirmed Home missions "breakthrough" program launched with goal of 8,000 new churches by 1971.

. . . . Missionary force increased to 310 in home fields, 777 in foreign lands. . . . Homecall came to Lillian Trasher, W. W. Simpson, J. Narver Gortner, Eugene V. Bronson, Andrew Stirling.

1962

New administration building, costing \$3,060,377, dedicated at national headquarters WMC giving exceeded a million dollars for sixth consecutive year Speed-the-Light giving passed \$4,000,000 "Sites for souls" program introduced CBI School for the Deaf opened with 11 deaf students Eastern Bible Institute renamed Northeast Bible Institute, Green Lane, Pa. (Robert L. Moore, president) G. Raymond Carlson became president of North Central Bible Institute, Minneapolis, succeeding Frank J. Lindquist Johnnie Barnes called to MF headquarters to launch national boys program called Royal Rangers. . . . Three regional Sunday school conventions held Cyril McLellan completed 10 years service as *Revivaltime* choir director Owen Carr appointed to be national C. A. secretary succeeding Dick Fulmer who became missionary in Europe Roy G. Sapp named Speed-the-Light representative Albert I. Ott, Meyer Tan Ditter, Marie Stephany called Home.

1963

First national music conference held at Springfield, Mo. . . . First permanent building (library-chapel) dedicated at Evangel College Administration of two schools separated; J. Robert Ashcroft became president of Evangel College; Philip A. Crouch named president of CBI Lee Shultz became first full-time college youth representative First "break-

through—8000" church dedicated at Norwalk, Conn. . . . Teen Challenge launched in Los Angeles Teen Challenge Training Center opened at Rehrersburg, Pa. . . . 50th anniversary celebrated by *The Pentecostal Evangel* Floyd Woodworth imprisoned, then deported from Cuba by Communist government All executive presbyters reelected at 30th General Council in Memphis where 6,262 registered Department of evangelism dissolved and new evangelism committee formed with general superintendent as chairman Over \$70,000 given for foreign missions (cash and pledges) on Global Conquest Day. . . . Number of foreign missionaries under appointment reached 830, a new record 73 Bible schools in operation in 73 foreign fields Royal Rangers reported boys groups in 1,400 churches with 400 units officially chartered New press from Italy arrived enabling Gospel Publishing House to do four-color printing BGMC giving passed \$1,000,000 mark. . . . Harris Jansen became editor of *Sunday School Counselor* John Garlock succeeded Raymond Brock as editor of foreign missions publications Paul Emery, Sr., became new president of Northeast Bible Institute, Green Lane, Pa. . . . Paul Markstrom appointed national prison chaplain succeeding David Ohrnell who went to be with Christ Others called Home were Harry T. Waggoner, Marguerite Flint, Wm. Burton McCafferty. . . . *Revivaltime* celebrated ten years of network broadcasting, announced it was being heard over 434 radio stations including 51 abroad Clarence T. Beem completed 10 years with *Revivaltime* as office manager and program director.

And history marches on. Much has happened already in 1964 but we shall not attempt to record it here. For that matter, much has happened in former years that is omitted from this sketchy account. An "innumerable host" of consecrated men and women have played important parts in the progress of the Assemblies of God during the past fifty years. At home and abroad, both in their community service and in their district or national work, they have served their generation by the will of God. We thank the Lord for His blessings and are confident that "He who hath helped us hitherto will help us all our journey through." ◀◀

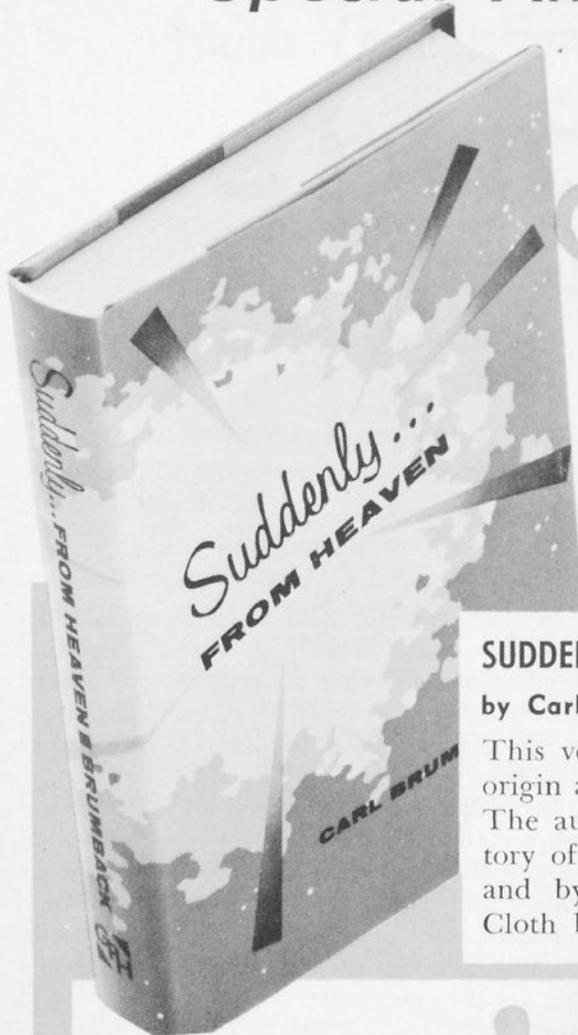
Special Anniversary Offer

Regular Price — All three \$11.20
 Special Anniversary Price \$9.95

Offer good until May 31, 1964

To help observe the 50th Anniversary of the Assemblies of God, The Gospel Publishing House offers these exceptional books at special savings to you. (Incidentally, they make excellent gifts.)

Take advantage of this special offer and be well-informed about the origin and doctrinal beliefs of the Assemblies of God.



SUDDENLY... FROM HEAVEN: A History of the Assemblies of God

by Carl Brumback.

This volume, containing the first full and comprehensive record of the origin and development of the Assemblies of God, has long been awaited. The author has, so to speak, saturated himself with the background history of the denomination—by extensive reading, by painstaking research, and by many interviews with prominent Assemblies of God figures. Cloth bound, 400 pages.

2 EV 608 Regular price \$3.95

THE ASSEMBLIES OF GOD: A Popular Survey

by Erwin Winehouse

Here is the first authenticated and comprehensive account of The Assemblies of God. The author, a noted writer and magazine columnist, has based his book upon extensive research and personal interviews. Written in popular language, it tells the story of The Assemblies of God, its growth and development, its doctrinal emphasis, and its contribution to the life of the Christian Church. Cloth bound, 224 pages, plus, 32 pages of illustrations.

3 EV 1022 Regular price \$3.75.



PROMISE FULFILLED:

A History of the Modern Pentecostal Movement

by Klaude Kendrick.

This well-documented history not only describes the origin of the Pentecostal movement but also explains its nature and compares its doctrines and practices with those of older Protestant church bodies. A considerable portion of the book is devoted to an examination of the Assemblies of God, the largest single church body in the Pentecostal movement. Dr. Kendrick has produced a comprehensive and authoritative survey that will be of permanent value and interest. Cloth bound, 237 pages.

2 EV 578 Regular Price \$3.50



Offer expires May 31, 1964

Write today or use this handy form to order your **Anniversary History Package.**

Order No. 2 EV 797 \$9.95

GOSPEL PUBLISHING HOUSE
 1445 BOONVILLE AVENUE
 SPRINGFIELD, MISSOURI 65802
 OR - 239 EAST COLORADO BOULEVARD
 PASADENA, CALIFORNIA 91101

Gentlemen:

Please send me special **Anniversary History Packages** @ \$9.95 each. Order Number 2 EV 797.

Name

Address

City

State Zip

POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

ALL PRICES NET



The World's Last Chance

We are 50 years nearer to Christ's coming than we were in 1914. Are all our neighbors ready to meet the Lord?

BY RALPH M. RIGGS

General Superintendent of the Assemblies of God, 1953-1959

JESUS SAID, "THE NIGHT COMETH, WHEN NO MAN can work." Realizing this, He worked diligently in His day and finished the work which the Father had given Him to do.

The church age also has had its day. The night of this dispensation is fast falling around us. Signs of the end are multiplied. Without any exaggeration we can say the days are few before the great climax of the Tribulation and its horrors break on the heads of this wicked world.

The longsuffering of our God is salvation, says Peter (2 Peter 3:15). Christ's delay in destroying the world by fire is only because in His longsuffering He wants men to be saved. These days of delay are to give time to His "last-minute" messengers to go out into the highways and hedges and compel sinners to come in (Luke 14:23).

"At evening time it shall be light" (Zechariah 14:7). In these last days the Lord has provided a lantern with which His servants can go out in the darkest hour before the dawn and say, "Up, get you out of this place: for the Lord will destroy this city" (Genesis 19:14). This light is the baptism in the Holy Spirit which has been outpoured on the earth in this 20th century.

About ten million people throughout the world have received this light and equipment. Thus they have power to be His witnesses in "Jerusalem, Judea, Samaria, and the uttermost part of the earth." A fresh contingent of those who have received the "glossalalia" now constitute an interdenominational brigade of workers in this age-end harvest field. The Latter Rain has fallen on the entire world. Surely "the coming of the Lord draweth nigh" (James 5:7, 8).

The light and equipment provided for His servants in these last days also constitutes heavy responsibility for them. "But if the watchman see the sword come, and blow not the trumpet, . . . if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 33:6, 8). Every effort has been made to warn the world of its impending doom. News of a Saviour and a Refuge has been heralded to many tribes and nations. Revival campaigns in local churches and through

many union citywide efforts, radio broadcasts and telecasts (local, national and international), and gospel literature distribution are all being undertaken and pushed forward diligently. But "yet there is room." There are still so many who have not responded and so very many who have not even heard.

The time has come for the Church to unleash her very best weapon and employ her very best means of spreading the gospel. This is the method used by Jesus and His disciples, and by the Christians of the apostolic age. Those disciples and Christians had no radio or television, no printing presses, no airplanes or steamboats or automobiles, yet they permeated the then-known world with the gospel.

The gospel "was preached to every creature which is under heaven" (Colossians 1:23). By A.D. 250 about 10 per cent of the population of the Roman Empire were converted to Christ. What was this weapon and what were these means? Simply this: "He went *throughout* every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him" (Luke 8:1). "Daily in the temple and *in every house* they ceased not to teach and preach Jesus Christ" (Acts 5:42). "I have showed you and have taught you publicly, and from *house to house*" (Acts 20:20).

Each local congregation under the leadership of its pastor should go from house to house, not merely to invite people to church, or even to take a census of the neighborhood, but to present Christ as Lord and Saviour. Personal house-to-house soul winning is the need of the hour. It is our last hope and it is the world's last chance. It has great possibilities of success. "Go ye into all the world, and preach the gospel to *every creature*" (Mark 16:15).

We are not to sit in a comfortable church on a street corner, but go out into the highways and hedges *today* and be witnesses unto Him. The early believers obeyed Him. They "filled Jerusalem with their doctrine" and eventually "turned the world upside down" (Acts 5:28; 17:6). We must give this gospel method a chance. We must give our neighbors and the world an earnest personal invitation to accept Christ. It is their last chance and ours. ◀◀◀

Isaiah Commissioned

Sunday School Lesson for April 12, 1964

ISAIAH 6:1-13

BY J. BASHFORD BISHOP

Isaiah's experience is typical of that through which many of us pass. There come times in our lives when we see God as we have never before seen Him and the vision of His holiness makes us acutely aware of our own unholiness. We confess this before Him, receive divine cleansing, and are then in position to hear His call to service.

1. ISAIAH'S REVELATION OF GOD (vv. 1-4)

a. *When It Came.* "In the year that King Uzziah died I saw also the Lord." It has been suggested that young Isaiah had made a hero out of Uzziah who had done more to restore Israel to its Solomonian prosperity than any of his predecessors. But pride and presumption on the part of the king brought about leprosy and ultimate death (2 Chronicles 26). Isaiah was disillusioned and disappointed, we are told. And if all this be true, some valuable lessons may be learned:

(1) *Unhappy events work together for good if we react to them properly* (see Psalm 119:67, 71). How many people have been brought to salvation or a closer walk with God as a result of some sorrow, bereavement, or unexpected adversity!

(2) *We should honor God, not man.* It took the passing of Isaiah's hero to clear the way for his vision of God. So it often is with us; our growth in God is hindered because of misdirected vision. We have our eyes on a favorite preacher, teacher, saint, or friend, rather than on Christ. But no human being should obscure our vision of the glorified Christ!

b. *What It Involved.* Probably while praying Isaiah was overcome by the power of the Spirit and was granted the tremendous vision of God. Especially prominent in it was the holiness of God. In Isaiah's day religious indifference and light views of sin were prevalent. The same is true today; and just as Isaiah needed an overpowering and soul-stirring revelation of the holiness of God and of His hatred of sin, so we need a like experience. Nothing less will prevent worldly conformity. Holiness comes not with legislation, but through a revelation by the Holy Ghost to the inner life!

2. ISAIAH'S VISION OF HIMSELF (vv. 5-7)

Isaiah's revelation of God was followed by two further experiences:

a. *Confession.* "Then said I, Woe is me, for I am undone; because I am a man of unclean lips." As Isaiah beheld the blazing holiness and ineffable glory of God, he was impressed with the contrasting depravity and sinfulness of his own nature. This is not to say that Isaiah was *unconverted* up to this time—the finest on earth must make the same confession in the revealed presence of a holy God!

b. *Cleansing.* While Isaiah was confessing his sin, God was preparing the remedy. One of the seraphim was

sent with a coal of fire; laid upon Isaiah's lips, it brought cleansing and purification.

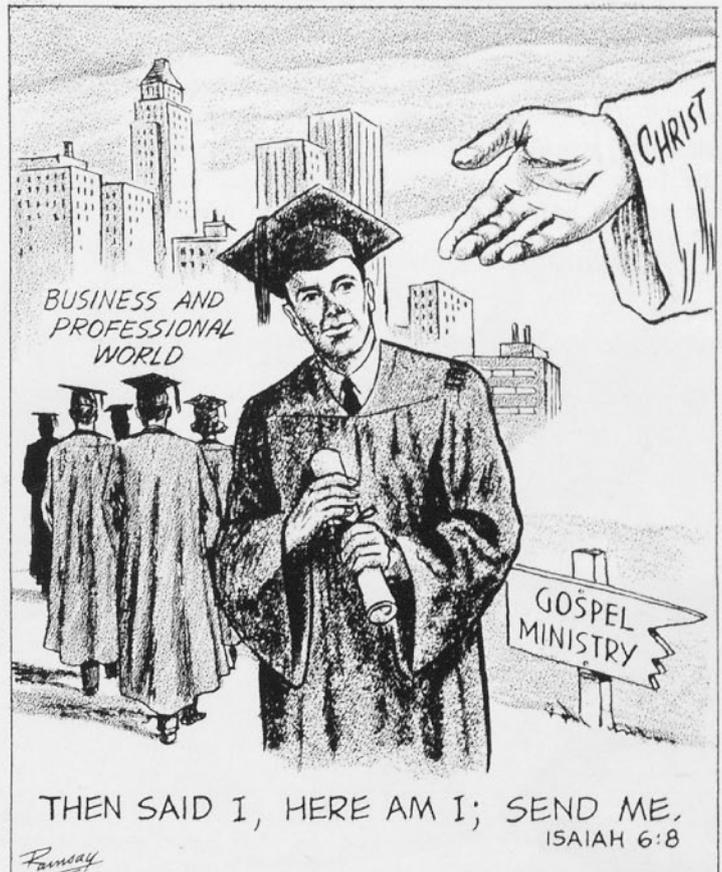
3. ISAIAH'S REVELATION OF WORLD NEED (vv. 8-13)

a. *The Call.* "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Not everyone hears the various calls of nature—the call of the sea, the call of the vast mountains, the call of the "wide open spaces"—so not everyone hears the call of God. Only those hear who have something within their being which corresponds to the call. Only those who have His nature can receive the call of God. Isaiah had been prepared by a tremendous change in his nature!

Observe that God did not address the call to Isaiah—Isaiah simply *overheard* God saying, "Who will go for us?" And, because of the overwhelming love and gratitude in his heart toward God, he responded. Is it asserting too much to say there is a sense in which the call of God goes forth unceasingly? Is He waiting today for multitudes to respond to that call?

b. *The Commission.* "And he said, Go." After he answered the general call, Isaiah received a specific commission—he was to preach to a nation which would harden its heart by refusing to heed God's loving and warning message. Isaiah was finally comforted by being assured that, though the nation failed, a faithful remnant would serve the Lord. God's purposes could not be defeated! ◀◀

"WHO WILL GO FOR US?"





808 missionaries J. Philip Hogan, foreign missions executive director, coordinates the ever-extending efforts of a team which includes specialists in every major kind of spiritual ministry.

On the occasion of the 50th anniversary of the Assemblies of God, a successful international evangelist calls attention to the balance in our worldwide efforts—the wide variety of diverse yet unified ministries. His article well articulates the sense of urgency and cooperation felt by the missions “team” of which he is a part.

BY HAL HERMAN

Your Team for World Witness

WHEN GOD SENT JESUS CHRIST TO BECOME THE Saviour of the world, He put into operation a prepared plan which is the key to success in soul winning wherever it is honestly followed. A “team” of handpicked, God-ordained men spent three years with Jesus, learning by His word and example the way of faith and of winning men to God. These men were to spearhead the thrust for reconciling a lost world to a holy and loving Creator.

The scriptural pattern called for a complete and well-balanced team, working together in harmony for the good of all and the extension of God’s kingdom to the whole world. The Assemblies of God believes in this scriptural plan for world evangelization and endeavors to follow the team concept in its world outreach. It is important for you to be informed of the proven ministries through which your team is working to reach the millions of our generation.

Did you know...

...that your team today has 808 chosen soul winners in 73 countries of the world? These missionaries are carefully selected and constantly evaluated as to ability, doctrine, and accomplishment. They are both responsible and accountable to your pastor, your church, and you for the way they invest your missionary funds in foreign fields.

Did you know...

...that your team occupies first place among missions or evangelical associations in the number of foreign Bible schools? Literally thousands of nationals have been and are now being trained in our world chain of 74 schools.

Because of this emphasis on training nationals, we can humbly and thankfully report an army of 12,917 national evangelists, pastors, teachers, and gospel workers. Most of them are converts of our own team and trained in our own Bible schools. They are preaching in more



Bible schools Bible training is currently being given to 2,660 full-time students such as this South Indian girl.



Gospel presses In British Guiana—and around the world—our printing and publishing projects disseminate Christian literature at every cultural level.

than 150 languages. They are winning multitudes to Christ, building churches, training other workers, and pioneering among unreached tribes. They have endured persecution and suffering; some have laid down their lives as martyrs for Jesus Christ.

Did you know...

... that around the clock, while you work or sleep, our gospel presses are turning out tons upon tons of soul-winning literature in many languages? Did you know that your own team is a leader in spreading the gospel through the printed page?

In addition to the giant presses of the Gospel Publishing House at our headquarters in Springfield, Missouri, we are today operating 20 gospel publishing plants in foreign lands.

Because yours is a complete and well-balanced team, we have assured distribution outlets for all this gospel literature through thousands of missionaries, national workers, Bible school students, and graduates going into pioneer areas.

Did you know...

... that your team is constantly engaged in foreign city crusades? Often several are being conducted simultaneously in different parts of the world. Multitudes have been saved and healed. When each crusade is over, workers are on hand to conserve the fruit, establish converts in the Word, and continue a soul-winning ministry.

Did you know...

... that, as a matter of conscience and sacred trust, your team has taken the lead in establishing adequate churches and chapels in needy areas, and in building large evangelistic centers in key cities and population capitals of the world? God is using our evangelistic centers to spark revival for cities and whole nations. They help stimulate youth evangelism, open-air campaigns, Sunday school enlargement, workers training, literature distribution, and ministers conferences.

Did you know...

... that in every country of the world where it is possible to secure radio time, the missionaries and national evangelists of your team are reaching vast audiences through native-language radio evangelism? Multiplied millions of heathen are within the area covered by these regular gospel broadcasts.

This is our day of opportunity. This is the hour for which we were born. This is the generation into which God placed us. We have the message—the whole gospel for the whole world. We have the plan—projects which embrace every phase of soul winning. We have the complete, well-balanced team, following the concept laid down by the Master Soul Winner.

One thing more is needful. We need your *personal involvement* in a more vital and definite way than ever before. We ask you to arise and assume the share of team responsibility God has entrusted to you.

At twilight, God is giving us moments of grace to gather the harvest before the storm of judgment falls. This day of opportunity, once gone, can never be recaptured. We invite you just now to bow your head in a moment of prayer. Ask the Lord how He would have you share with your team in its great quest for souls around the earth. We must act while we can. The souls of men are still the best investment for time and eternity!



Foreign city crusades This evangelistic crusade conducted by Hal Herman in Germany is typical of mass meetings in many countries.



Churches Our buildings for worship range from ultra-modern evangelistic centers in large cities to simple local-style structures of which the Tanganyika village church is an example.



Native language radio This radio engineer in Formosa is part of our worldwide team of evangelistic broadcasters.



Ruth Lyon, home missions editor, interviews Gayle F. Lewis, Executive Director of Home Missions.

Let's Talk About Home Missions

An Interview with the Executive Director of Home Missions for the Assemblies of God

QUESTION: Brother Lewis, since this is the 50th anniversary year for the Assemblies of God it would seem appropriate to do some reminiscing. May I ask how long you have been affiliated with the Assemblies and when you received the Pentecostal baptism?

ANSWER: I was baptized with the Holy Spirit in 1918 and received my Assemblies of God credentials in 1923. I came out of the Methodist church. My uncle served both as general secretary and educational secretary for the Free Methodist Conference for over 20 years.

Q. How long have you been in the ministry?

A. I entered the ministry in 1922, which was 42 years ago.

Q. In addition to pastoral ministry, did you not hold offices in district work before becoming an executive presbyter?

A. Yes. I was an officer in the old Central District of Michigan, Ohio, and Indiana for 18 years before I came to Springfield. I was secretary-treasurer for three years and district superintendent for 15 years.

Q. You have seen a wide span of our history. How would you compare the missionary spirit today with that of the early days, particularly the home missions spirit?

A. In my opinion, the home missions spirit has steadily grown in intensity through the years. In the early days it was largely a personal burden. Today, while there is still much of that personal burden, we have discovered the value of united, cooperative effort.

Q. When you were district superintendent in the old Central District, what was the nature of the home missions work?

A. At that time the main thrust of our home missions effort was what we now term the Mother-Church Plan. The individual churches felt the responsibility for their surrounding areas.

Q. Let's take a look at the over-all growth in the num-

ber of churches throughout the country. How would you evaluate it?

A. Our growth has been fairly consistent through the years. Our movement has always been characterized by evangelistic vision and thrust which has carried us forward.

Q. Do you look for a greater rate of growth in the future?

A. I believe we will continue to multiply at our present rate, and I hope there will be an increase in the rate of growth; but this will not come easily, due to the fact that as the national economy keeps pushing upward a pastor and his family require more support than the minimal income on which pioneer pastors subsisted years ago. Also the new building regulations make it more difficult financially to open new churches.

Q. How important has been the role of the National

Home Missions Department in our growth during the past 27 years since it was organized?

A. The national office has had an important role in coordinating and promoting the work. However, the real work of home missions has been done and will continue to be done by the ministers on the field, the "mother" churches, the sections, districts, etc. Also, many other national departments and district organizations are making a great contribution, such as the WMC's with their offerings for new works, the Men's Fellowship with their Minutemen projects, etc., the youth with Speed-the-Light assistance, the Sunday School Department with the help it gives toward starting new Sunday schools, and the Bible colleges which train young ministers. Our success has been a coordinated effort which must continue if we expect to grow.

Q. There seems to be a new surge of interest in home missions today, with the new *Breakthrough* program, *Sites for Souls*, and all. Do you think we can make our goal of doubling in a decade?

A. Obstacles become greater each year. We may not make it, but we are trying.

Q. Do you think our methods should be the same today as fifty years ago? For example, each minister was on his own in the early days. He did not have any backing; he and his family had to do all the sacrificing to open a new church. Is there a better method today?

A. There must be a better method. The economy today does not permit a man to do as he did years ago. Changing times demand changing methods.

Q. When were you elected to the executive presbytery, Brother Lewis?

A. I was elected assistant general superintendent in 1945 and have continued as such, except during 1952 and 1953 when I filled the unexpired term of Wesley Steelberg as general superintendent.

Q. When did you become executive director of Home Missions?

A. I became director of Home Missions following the General Council in 1953. Prior to 1953 the Home Missions director was Fred Vogler who did an outstanding work. Of course, I cannot mention all the fine workers who have helped to provide leadership in this field, but I do want to mention Victor Trimmer who became Home Missions secretary in 1954 and Robert Brandt who succeeded him in 1958. We have been blessed with a staff of very dedicated workers in Home Missions, both in the past and at the present time.

Q. Can you mention some ways the national office has been able to help home missions?

A. Through coordination and promotion we have been able to challenge our people. We have conducted and promoted Home Missions rallies, conventions, and seminars. We provide helps for pioneer pastors; and our Church Building and Planning Commission, which offers a blueprint program, has saved pioneer churches a great deal of money. We have assisted in opening new churches by soliciting funds for them. We make department contributions and loans. We secure workers, directing them into new fields of opportunity. Through *Sites for Souls* we have been able to assist in the purchase of church sites in strategic areas.

Then in addition to the Church Extension work there are the Special Ministries. We have over 350 appointed missionaries working among minority groups throughout the country. We recruit, appoint, help finance, and generally oversee these areas of activity.

Q. Alaska, for example, is one of the Special Ministries, is it not?

A. Yes. The Assemblies of God work began in Alaska back in 1917. It was not until the National Home Missions Department was organized that the work in Alaska received the promotion and support it deserved. Because of the emphasis that has been put on Alaska, we are now the strongest evangelical organization in Alaska. We have 93 appointed missionaries there.

Q. Hasn't the Assemblies of God made something of a record in the work among the American Indians too?

A. Yes, I think the Assemblies of God is doing more for the American Indians than any other evangelical group today. We have 182 missionaries working among them.

Q. What are the other Special Ministries?

A. We have an outstanding work among the deaf, with 48 workers appointed to this ministry. We have one missionary to the blind who helps us provide Braille literature. Our prison literature ministry also is most encouraging. We have three Assemblies of God prison chaplains. Ten missionaries are working among the Jews in the larger cities. We have 12 appointed missionaries working in the Teen Challenge ministry; in addition there are many young people from our Bible schools who spend their summers in this work. Six foreign-language branches operate as districts under our supervision.

Q. Brother Lewis, you mentioned literature for the blind and for prisoners. Are there other groups for whom you produce printed materials?

A. Yes, we are publishing special Sunday school materials for the deaf. We publish the *Hebrew Evangel* for the Jewish people. In our Prison Division, we have a number of outstanding Bible study courses which are provided free to prisoners.

Q. Do you think we are doing as much as we should to reach the special groups in America?

A. No. We are doing all our income will permit, but there is a vast field among the Indians and, in fact, all of these groups. We are not reaching all who need to be reached.

Q. How about the foreign-speaking people in the U.S.?

A. We have several hundred organized churches among foreign-language groups throughout the country. These carry on under our supervision. The foreign branches are: Latin American, Spanish Eastern, Greek, Ukrainian, Italian, and German. There are five Spanish Bible schools training workers for this Home Missions field.

Q. What can the average church and the average church member do to help promote this work?

A. We all can pray, and contribute offerings; and

(Continued on page twenty-seven)



"Changing times demand changing methods. . ."



"Our movement has always had an evangelistic vision. . ."

Get a clear understanding of Pentecostal Doctrine and Practices

Regular Price — all five \$10.10
 Special Anniversary Price \$6.95
 You Save \$ 3.15

Offer good until May 31, 1964

Special Anniversary Doctrine Package—five well-written books defining what we believe—at tremendous savings.



WHAT MEANETH THIS? by Carl Brumback. Here in a single, comprehensive volume is what the Pentecostal Movement believes about "Speaking with other tongues." "What Meaneth This" will provide the information so long desired by non-Pentecostal friends, and will remove many obstacles from the minds of those who have opposed this part of the Pentecostal message. This book will strengthen the faith of Pentecostal Christians everywhere. Cloth bound, 348 pages.

2 EV 626 Regular Price \$3.00

CONCERNING SPIRITUAL GIFTS, by Donald Gee. In this book, a study of the supernatural working of God in the Early Church, some rather startling conclusions are drawn. The author demonstrates that God has never withdrawn His gifts, but intends that they should be a normal part of the functioning of His Church until Jesus comes. Clearly and persuasively the ministry of each gift is outlined, providing rich reward for the seeker after these truths. Paper bound, 118 pages.

2 EV 486 Regular Price \$1.35

BIBLE DOCTRINES, by P. C. Nelson. What do the Assemblies of God most assuredly believe? Each of the sixteen points in their Statement of Fundamental Truths has been helpfully expounded in the present volume, and ably buttressed by the Scriptures. These references are printed in full in the footnotes. 174 pages, cloth bound.

2 EV 476 Regular Price \$2.00

WITH SIGNS FOLLOWING: by Stanley H. Frodsham. At the turn-of-the-century in answer to heart-hungry prayers of God's people around the world, The Holy Spirit was outpoured. Soon the great Pentecostal movement had encircled the globe. For all who would know the fascinating, thrilling details of this Pentecostal outpouring the present volume provides the answers authoritatively. Cloth bound, 279 pages.

2 EV 635 Regular Price \$2.50

TONGUES LIKE AS OF FIRE, by Robert C. Dalton. This book is historical rather than argumentative, beginning with an account of the speaking in tongues in Apostolic days, and tracing the history of this remarkable phenomenon through the centuries down to the present. Paper bound, 127 pages.

2 EV 619 Regular Price \$1.25

Offer expires May 31, 1964

Write today or use this handy order form

Gospel Publishing House

1445 BOONVILLE AVENUE
 SPRINGFIELD, MISSOURI 65802
 OR - 239 EAST COLORADO BOULEVARD
 PASADENA, CALIFORNIA 91101

POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

Gentlemen:

Please send me special Anniversary Doctrine packages @ \$6.95 each. Order Number 2 EV 796.

Name

Address

City

State Zip

ALL PRICES NET

Our Year of Jubilee

(Continued from page three)

Titles lasted only 49 years, and in the Year of Jubilee each piece of land reverted to the original owner.

2. *The problem of more taxes*, caused by charging interest (Leviticus 25:36-37). Interest on debt is one of the great modern problems in the United States. It prevents the federal government from balancing the budget, so we go more in debt each year.

3. *The problem of surplus*. This was dealt with by the seventh-year sabbath, when the surplus was used up, and also during the 50th year. We now see the United States government subsidizing the production of more surplus, to store in more storehouses, to cost more taxes, to pay more subsidies, to produce more surplus, to be placed in more storehouses, to cost more taxes, etc. What a vicious circle!

The Year of Jubilee was the year of liberation and freedom for all who had been sold into bondage. Slaves went free, debts were cancelled, land reverted to the original owners, the inheritance came back again for a new start. This was to remind Israel that the Lord was the great Landlord. Instead of perpetual bondage, we have here a definite deterrent to slavery, raising the individual and family out of destitution to a new beginning.

The Jubilee is thus a type of the "times of restitution of all things" (Acts 3:21). The Grand Jubilee will be the millennial reign of Christ, the "regeneration," which Jesus spoke of (Matthew 19:28). This will be ushered in by the "trump of God" (1 Thessalonians 4:16, 17) as the lesser Jubilees are ushered in by the sounding of the trumpets.

On the seventh month, on the first day, the sounding of trumpets was heard. This was a type of the regathering of Israel back to their own land. The 10th day was the Day of Atonement, the greatest day on the Hebrew calendar, and from the 15th to the 22nd day was the feast of tabernacles. These were annual events. But when the 50th or Year of Jubilee arrived, at the close of the great day of atonement the blowing trumpets proclaimed "liberty unto all the inhabitants throughout the land." All could then return to their possessions and their families (Leviticus 25:10). These wondrous words are inscribed on the Liberty Bell in Philadelphia.

The Jubilee, so closely linked to the day of atonement, teaches that true liberty of spirit can only come after the atoning work and deliverance from sin through Jesus Christ, our Lord. See how Jesus connected this to Himself and to His atonement as He read Isaiah 61:1 in the synagogue (Luke 4:18). It was "the acceptable year of the Lord," and He proclaimed "liberty or deliverance to the captives."

The silver trumpets are very prominent in the Jubilee, and closely connected with the feast of trumpets. Minute instructions for the blowing of the trumpets were given in the 10th chapter of Numbers. The silver trumpets called the assembly, gathered the heads and princes of thousands, sounded the alarms to go to war, and an-

nounced the feast days and solemn assemblies. We who are living today may be privileged to hear the trump of God and share in the resurrection and ascension, to meet the Lord in the air (1 Thessalonians 4:16, 17).

Trumpets and singers had a prominent part in the dedication of Solomon's temple (2 Chronicles 5:13, 14). "It came to pass, as the trumpeters and the singers were as one, to make one sound to be heard in the praising and thanking of the Lord, and when they lifted up their voice with the trumpets and the cymbals, and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord. So the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God." (Pray that this may also happen among us in Springfield.)

The Jubilee redemption of the slave is illuminating (Leviticus 25:49, 50). The near of kin might redeem the slave, if they were able, or if he was able to redeem himself he could do so. Here the universal problem of freedom from sin is typified. None of the human race was able to redeem himself, or another, so Jesus, by the incarnation and virgin birth, became our *near of kin*; and as the Son of man He paid the price for the liberation and redemption of the whole human race.

The Millennium will be the Grand Jubilee. Freedom from human bondage, freedom from sickness and death, from war, ignorance and darkness will be experienced by all. More than that, the whole creation which now groans and travails in pain will be delivered out of bondage and corruption into the glorious liberty of the children of God (Romans 8:21, 22). This includes the animal and vegetable creation, as well as man. The curse will be lifted, the sons of God will be manifested, and Jesus will reign. O glorious day!

May God help us to keep the gospel trumpets sounding forth a clear note of full-gospel preaching (and no uncertain sound, 1 Corinthians 14:8) so that *the second half-century* of history for the Assemblies of God will exceed the first. But our hope is that soon the Lord Himself will descend from heaven with a blast of the trumpet of God that will awaken the dead in Christ, and transform the living in Christ, so that together we may be caught up to meet the Lord in the air.

Recently it was my pleasure to attend a meeting in which Lutherans, Baptists, and people of other denominations were rejoicing in their newly experienced Pentecostal baptism. These hungry people were so happy, and I was able to tell them that I had been enjoying this experience since 1914, for half a century. They looked at me with envy.

For years we have been singing:

*I have the jubilee down in my heart,
I have the jubilee down in my heart;
Since Christ has set me free I have the victory,
I have the jubilee down in my heart.*

We are a jubilant people, and we sing praises to God for this is our Jubilee. Yes, it will be a great gathering in Springfield, as we gather together from home and foreign fields to "rehearse all that God hath done" (Acts 14:27). ◀◀◀

The Finished Work of Calvary

(Continued from page seven)

I wish to say, friends, that the plain Bible fact of John 3 is that "as the serpent was lifted up in the wilderness." What for? They looked, didn't they? Did it take three or four looks to finish the work? Brother, it is a poor standard to touch a fellow's eyes, and find he sees men like trees, and say that is God's standard, and leave him for a few weeks and months, and then take him back for another touch. I say, get them to Him quickly, so they can see men as they are.

This may grate on you, as it did on me once, but I don't mean to hurt your feelings.

We are brought into the body by the *Cross*, and we are brought into *holiness* by the Cross, as the Word has taught us. The difference is when people come to accept Christ, and are identified with Him, and are apparently made holy, and then have to come back and get a clean heart; that is where the difference is.

We are agreed that it is by the Cross we are to get deliverance from sin. In studying the Word, we ought to have at least one or two passages for a foundation. It has been told around, and published by some, that the man that does not teach the Second Work of Grace is a compromiser. Some have gone so far as to say we have quit preaching on sin and holiness. Bless God! The standard God Almighty holds out to you and me is *holiness*. Glory!

Now the plain Bible fact is: "That ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:24). Now God in His Word says the new man "is created in righteousness and true holiness." Brethren, it is not my theory about it, but God says it in His Book. If God had said the man is made holy by three works of grace, and I found it in the Word, I would say, "Brethren, that is what God says"; but God says in plain words that the new man is created in "righteousness and true holiness."

I was once a stickler for the Second Work of Grace. I spent 21 months in a Bible school that taught it. We were taught that the second definite work of grace took out inbred sin, and until you got the second work of grace you had inbred sin. I studied the books by leading men of the Holiness Movement, but one day I said I wanted to know just what the Bible said, regardless of what men said. And I found it written here that God created the new man in "holiness and righteousness."

Here was the thing that once made me think it was the second work of grace: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Ephesians 4:22). I said, there's the old man, sure. That's inbred sin. But Paul said, "concerning the former conversation"; he didn't say "inbred sin." I want you to notice another thing, that he tells the same man to put off the old man, and to put on the new man. He didn't say to put them *both* on.

Brethren, that old life is personified. You don't wear

him and wear the new man at the same time, do you? So brethren, we declare that the man is made holy in the new birth. He is created in Christ Jesus unto good works. Ephesians 2:10 tells us, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That is, in everyday life. Bless God. We are told in 1 Thessalonians 4:7: "God hath not called us unto uncleanness, but unto *holiness*." That's the lowest standard God has called any person to, isn't it? What were you called to? Yes, *holiness*. Does that mean that a man gets saved, and then he has a special call somewhere unto holiness? Brethren, God Almighty calls men to quit their meanness, and come to Him. We declare unto you that the old-time Holy Ghost conviction makes men sick enough to quit sin. Bless the Lord!

Ephesians 1:4 tells us "according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We were chosen in Him; not a blessing that you get separate from Him. You notice 1 Corinthians 1:30 tells us: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." You are in Him, and He is made that to you. In 2 Corinthians 5:17 we read: "If any man be in Christ, he is a new creature: old things are passed away; behold, *all things* are become new." Brethren, the new birth from a Bible standpoint means something. It means the old things have passed away—the old man with his deeds.

Listen! A man says, I will get saved, and then I will go on and crucify the old man. But Galatians 5:24 says: "They that are Christ's have crucified the flesh with the affections and lusts"—the whole outfit. Bless God! Now brethren, Paul says we have been buried with Him by baptism. You cannot bury the old man until he *dies*. You are buried with Him in baptism, and you are to walk with Him in newness of life. If you haven't died, and have been identified with Him on the cross, you have no business to say that you are identified with Him in His burial and resurrection. (See Romans 6:1-13). "He that... believeth on him... is passed from death unto life" (John 5:24). Brother, controversy would cease if men were dead before they were baptized, and by faith would continue to reckon themselves dead unto sin. I am afraid some folks are alive when they are buried.

No doubt about that. We can wander from the Christ. Revelation 2:4 says, "Thou hast left [departed from] thy first love." He didn't say reconsecrate, but *repent*. Brother, if there's something down in your heart when these things come up, it is not inbred sin, but the thing you need is to repent of sin like you did at first. Then you will love your brother just like you did at first. Brother, I don't love you much if I say you are of the devil. I can't prove it that way. Praise God for this wonderful salvation that causes us to love one another. Are you not glad of it? Amen.

Again, we have the account in Ephesians 4:24 that the new man is "created in righteousness and true holiness." Now you go to Luke 1:73-75, and you will find that God swore an oath, saying: "That he will grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in *holiness and righteousness* before him, all the days of our life."

Brethren, we must preach it like Luke did; that is the Bible way. The truth is right there, that God's oath is at the back of us. He has sworn an oath, that we may serve Him in holiness and righteousness all the days of our life.

First John 5:12 says: "He that hath the Son hath life, and he that hath not the Son of God hath not life." You see, He swore an oath that He would deliver us out of the hands of our enemies, so that we could serve Him in holiness and righteousness all the days of our life, and He that hath the Son hath life, and He that hath not the Son hath not life. Glory to God.

One day I began to think on this line. Holiness is a qualification for heaven. A man that is not holy can't get there. I settled it; that's so, that's right. Then I said, well, can a man be in the holy God and yet be unholy? Was that bad reasoning, or was it unscriptural reasoning, or was it right?

Heaven is a place that God has prepared for His holy people. Now is that place that He has prepared a more sacred, clean and holy place than God Himself? Would He live in an unholy man, in an unholy life, for days and weeks and months and years, and yet when that man came to the house built for him, would He say, "Keep out of that house"?

Well, I said, when does a fellow get in God? First John 4:15 says: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." This teaching that a man is not in God until he gets the baptism of the Holy Spirit is unscriptural. God won't save a man and turn him loose out there to the wiles of the devil to battle through from a human standpoint. He comes into that man, and that man comes into Him. That is a plain Bible statement. You may say, it does not say any old sinner is saved that way. The Word says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10); and, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:14).

Brethren, just as sure as I am talking to you, man has a lively hope before he receives the baptism of the Spirit. In 1 Peter 1:3 we read: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." He has begotten us again unto a *lively hope* by the *resurrection*, not by the baptism with the Holy Ghost.

Question: Didn't Jesus pray, "Sanctify them through thy truth"?

Answer: That's right, brother. He said, "Sanctify them." That is what we need whether we profess Second Work or Finished Work. We have had a number of blessings, but if you will read some of the papers, you will find they are splitting hairs over Second Work and Finished Work. We are to be sanctified through the truth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). God ran me down on that. One day when studying the Word prayerfully I said, what did He mean, "Through thy truth"? God said, Didn't I say in John 15:3 that *they were clean*?

They were clean through the word which Jesus had spoken unto them.

The Holiness people are blessed people. There are some sweet people also among our Pentecostal people who hold to the Second Work of Grace. We don't disfellowship them; we don't say they are of the devil. No sir, when we are holding up the Christ and the Bible truths, we must be very careful and not say they are of the devil. We need to be sanctified through the truth. What does it mean when it says, "Sanctify the Lord God in your heart"? He didn't say, "Get the old man out," but, "Sanctify the Lord God in your heart."

Question: In 1 Thessalonians is not the trend of thought to get that church sanctified? Paul says, "This is your sanctification," etc.

Answer: If you will turn to 1 Thessalonians 5:27, you will find that Paul says: "I charge you by the Lord that this epistle be read unto all the holy brethren." We ought to settle the fact that he is not trying to get them holy. Every holy man ought to show he is sanctified.

Another thought before we close. You are made *holy* by the *Cross*. That was outside of Jerusalem, was it not? We were to go outside of the camp and be sanctified. So a person must go without the camp where the Blood was shed, to get sanctified. (See Hebrews 13:12, 13). Then come back to Luke 24:49—"Behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." He tells the disciples, whom He had pronounced clean, to tarry in the city until they were baptized with the Holy Ghost. Not until they got clean, but until they got *power*.

In 1 Peter 1:3, we read: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." To say the least, that was 47 days before the outpouring of the Holy Ghost. You get the new birth, or deliverance, at the Cross; and the baptism of the Spirit came after Christ went to heaven and poured the Spirit out.

Let's Talk About Home Missions

(Continued from page twenty-three)

there's much we can do in our own communities to evangelize by tract distribution, personal evangelism, and so on. Church groups can hold gospel services in local jails. Churches located in areas where migrant workers are employed can minister to them.

Q. Do you think there is a healthy interest in getting new Sunday schools and new churches started?

A. Yes. Interest is as strong as it ever was and I look for an upsurge of missionary zeal among our people. When the breath of Holy Ghost revival falls upon individuals and churches, they are moved to go out and win the lost. This should always be our vision. And the more churches we establish in the homeland, the more missionaries we can send to foreign lands; so home missions is a very important part of the job Christ has committed to our trust which is to evangelize the whole world and preach the gospel to every creature. ◀◀



Charles W. Denton (left), national Sunday school secretary, and Chas. W. H. Scott, executive director, display the latest statistics on growth of church and Sunday school membership.

Over a Million Enrolled in Sunday Schools

THE BIG TASK OF TABULATING AND totaling the annual statistical reports from thousands of Assemblies of God Sunday schools across America has been completed. The findings:

There are 8,892 Sunday schools with an enrollment of 1,004,796.

Average enrollment is 113 members in each Sunday school.

On an average Sunday there are 746,928 in attendance at Assemblies of God Sunday schools.

106,704 officers and teachers participate in the great ministry of the Sunday schools.

Looking back over 50 years of Assemblies of God history, we find the Sunday school movement has had a steady growth toward its present strength.

Glad Tidings Temple in San Francisco, Calif., is a good example. In 1915 Pastor and Mrs. Robert J. Craig, together with a dozen Sunday school-minded members, started a Sunday school with one small class. In 1918 a number of classes were added. The school experienced rapid growth. By 1942 (according to the *Sunday School Counselor*) there were 45 classes and total attendance was averaging over 500. Notable features of this school were the large Men's Bible Class and a 28-piece band made up of junior high youth.

The importance of Sunday schools was recognized by the Assemblies of God fellowship from the very beginning. At the fourth General Council in 1917 a resolution was passed recommending that the executive presbytery do its best "to make provision for, and stimulate interest in, Sunday schools for the children and young people in our midst."

During the same year it was determined "that Sunday school literature be published as soon as possible." From that time on, there was a rapid increase in Sunday schools. In 1927 it was reported there had been an increase of 100 per cent in Sunday schools in the past four years. In 1933 there were approximately 600 new schools added in one year.

Growth in the 40's was outstanding. During the fiscal year ending September 30, 1940, the Assemblies of God added 1,117 new Sunday schools. Arkansas had opened 101 of these; Oklahoma had opened 100; the two districts in Texas had opened 94.

During the following year 991 more schools were opened. Texas led the way that year with 93 new schools.

By 1948 the enrollment of all our Sunday schools was 481,045 and the average total attendance was 378,350.

In the past 16 years the enrollment

has doubled, passing the million mark. Visual aid, improved literature, and better facilities have made Sunday schools more effective. Teacher training is emphasized.

Sunday schools have undergone great changes in 50 years. In the early days Sunday school was mostly for children. Today it is for all ages. Classes are graded and departmentalized. In addition to the people who come to Sunday school the staff reaches those who are too young to come (through the Cradle Roll) and those who are too old or who are confined to their homes for other reasons (through the Extension Department).

Today the Sunday school is one of the most important agencies in the local church, serving a dual purpose—to win souls and to teach the Word. *During the past year 80,028 converts were reported by the Sunday schools.* Among all the statistics, this means the most!

We rejoice to know that more than a million are enrolled in Assemblies of God Sunday schools for it means that the officers and teachers are touching a million souls who will live eternally. Let us pray that none will slip through our fingers but that all will put their trust in Christ as their personal Saviour and will be enlisted in His service. ◀◀

Is There Such an Experience as—

Instant Salvation?

BY MICHAEL P. HORBAN

SOME TIME AGO, A CARTOON DEPICTING a well-known evangelist appeared on the cover of a certain magazine. In the background were shelves with instant coffee, instant foods, and other instant products. In front of these, the evangelist was offering instant salvation.

The magazine suggested that this was a new, easy invention in religion, a shortcut to appeal to people to hurry. This kind of religion was called cheap and shallow. But let's think about this. How long *does* it take to be saved?

A person goes to an evangelistic service and hears the gospel. He is urged to repent of his sin, and to receive Christ there and then. Can the problem of sin be settled that quickly? Is salvation instant? or is this an oversimplification? Just how much can be accomplished by one act of faith and obedience?

The Bible clearly teaches that two important things happen when a person repents and believes the gospel:

First, he receives full, complete forgiveness for all past sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This forgiveness and cleansing is received the moment there is true repentance.

According to Jesus, the publican who prayed sincerely, "God be merciful to me a sinner," went home justified. It is true that the man who repents will bring forth fruits meet for repentance, but God does not wait for this before He forgives.

The Bible contains some graphic statements concerning God's forgiveness. In Micah 7:19, God says that He will cast our sins "into the depths of the sea." This means they will be gone forever! In Jeremiah 31:34, He says, "I will forgive their iniquity, and I will remember their sin no more." He for-

gives and forgets. We can never be accused of those sins again. The Bible very clearly teaches two things about God's forgiveness: it is complete and it is immediate.

The Scriptures also teach that a person who accepts Christ becomes a child of God instantly. We read, "As many as received him, to them gave he power to become the sons of God" (John 1:12). We do not grow into God's family; we are born into it, and only then do we begin to grow and develop. A person who has been saved one day is as much a child of God as a mature saint. Just as a day-old baby in our families is a member of the family as fully as an 18-year-old, so it is in God's family.

But conversion is not the whole Christian life; it is only the beginning. The act of repentance and faith is crucial because it affects the whole life from that moment on. It is the turning point. Perhaps we can illustrate it this way. Married life is certainly more than the marriage ceremony, but the ceremony begins it. Also, being a soldier involves far more than enlisting in the army, but a man must enlist in the army before he can begin his life as a soldier. Now the experience of salvation bears the same relation to the Christian life that the marriage ceremony bears to married life, and that enlistment bears to being a soldier.

No person becomes a mature Christian by one act of faith. He should be baptized. This goes hand-in-hand with salvation. It is the command of Christ. A saved person should form consistent habits of living for God's glory. He should read the Scriptures and study them daily. He must learn to pray and wait upon God. He needs to be filled with the Spirit. He should join a church and attend regularly. There must be obedience and separation from the world. These things are not optional. They are part and parcel of the life into which we are saved. And all these things take time.

On the other hand, the experience of salvation which puts us right with God and makes us children of God occurs the moment we make the decision to turn from sin and follow Christ. In this we commit the whole life to God. All the rest of our days we live out that commitment.

Have you taken the initial step toward Christ? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). ◀◀

Don't Enroll in Any COLLEGE BEFORE

YOU CLIP AND
MAIL THE COUPON
BELOW

Dear Registrar:

Please send me additional information.

Full Name _____
FIRST MIDDLE LAST

Mailing Address _____
STREET, ROUTE, OR BOX

CITY STATE ZIP CODE

Age _____ Birthplace _____ Male _____ Female _____

Single _____ Married _____

Are you in school now? Yes _____ No _____

If so, what grade _____

If not, what is the last grade you completed? _____

Year _____

Let's Go! . . .

**Southwestern A/G College
Waxahachie, Texas**

- Geared to meet 20th century needs
- High academic standards
- Minimum cost
- Variety of interests
- Only Christians admitted



'There Shall Be Signs'



WRITTEN BY RADIO EVANGELIST C. M. WARD

THE YEAR 1964 PAINTS A GRIM PICTURE if social, economic, and governmental trends continue in the pattern of the past year, C. M. Ward, *Revivaltime* radio evangelist, indicates in his latest book.

Entitled *There Shall Be Signs*, the book relates Biblical prophetic utterances to happenings of the present day. "The tempo of sin and violence will increase in our time according to the prophecy of Jesus Christ," Brother Ward writes.

Social evils, such as the increase of alcoholism among women, the rapid rise in the rate of infanticide, and the growing proportion of divorce, are part of the dark picture, the radio speaker indicates.

"The thing to watch for in 1964 is the possibility of a sharp delineation of conservative and liberal thought," he states. The trend toward church merger rose sharply during 1963 and may lead toward a definite division of thought as it continues, he predicts.

Quoting from FBI Director J. Edgar Hoover, the book names another point of concern: "Communists are engaged in an intensive campaign to control the minds and win the allegiance of American youth. During the past two years Communist spokesmen have appeared on nearly 100 campuses from coast to coast. Their purpose is to create confusion, raise questions, and spread doubt."

A view of national governments shows "upheavals are occurring at an accelerating rate in Central and South America. Six regimes have been toppled by coups in the last 18 months," the *Revivaltime* speaker notes. "The highway of aggression Communism has staked out is plain for all to see—from Cuba to Haiti to British Guiana to Venezuela to Brazil to Chile."

Economically, the United States is suffering from inflation which is continuing to darken the picture. "Noth-

ing crumbles a nation like a crumbling currency," the radio evangelist emphasizes, noting the example of Germany after World War I. "At the present rate of inflation, our current 50-cent dollar will be worth a quarter in exactly ten years," he predicts.

Throughout the book, the author relates significant aspects of the political, social and religious world to the soon return of Jesus Christ. He warns: "Limits have been set to man's achievements in 'this present evil world.' Things will not go on getting bigger and faster *ad infinitum*. God has warned us that He has scheduled a day of reckoning."

C. M. Ward advises readers to count on the Second Coming. "The central figure of recorded history is Jesus Christ. All events revolve around Him. His death and resurrection are the guarantee that He will come again."

For ten years C. M. Ward has served as radio speaker for *Revivaltime*, official radio voice of the Assemblies of God. Recently the broadcast was presented the 1963 Award

Pentecost Crusade

The Crusade Issue of the EVANGEL can be your mouthpiece to tell all your community the meaning of Pentecost. This special issue, coming April 26, will feature articles on the baptism of the Spirit, the purpose of Tongues, the Spirit's work in the Church, and related themes.

Order enough extra copies so that every department of the church can help to distribute it during the

**PENTECOST CRUSADE
MAY 10 TO 17**

NEW STATIONS

The following stations have been added to the *Revivaltime* radio log:

SAN FRANCISCO, CALIF. (KFAX)
1100 kc.—5000/1000 watts
Sunday, 2:45 p.m.

SCOTT CITY, KANSAS (KFLA)
1310 kc.—500 watts
Sunday, 9:00 a.m.

BANGOR, MAINE (WABI)
910 kc.—5000 watts
Sunday, 10:30 p.m.

MILES CITY, MONTANA (KATL)
1340 kc.—1000/250 watts
Sunday, 5:00 p.m.

FARMINGTON, N. MEX. (KENN)
1390 kc.—5000/1000 watts
Sunday, 9:00 a.m.

BUFFALO, NEW YORK (WYSL)
1400 kc.—1000/250 watts
Sunday, 10:30 p.m.

HOUGHTON, NEW YORK (WJSL)
(This is a college station)

ASHEVILLE, N. C. (WSKY)
1230 kc.—1000/250 watts
Sunday, 9:00 a.m.

CHARLOTTE, N. C. (WKTC)
1310 kc.—1000 watts
Sunday, 9:30 a.m.

MANSFIELD, OHIO (WCLW)
1570 kc.—1000 watts
105.3 mgs.—3360 watts (FM)
Sunday, 7:30 a.m.

GALVESTON, TEXAS (KGBC)
1540 kc.—1000/250 watts
Sunday, 9:30 p.m.

NEWPORT, VERMONT (WIKE)
1490 kc.—1000/250 watts

of Merit for "distinguished leadership in the field of religious broadcasting" from the International Christian Broadcasters. In his presentation statement, Dr. Eugene R. Bertermann emphasized that "*Revivaltime* has rendered distinguished service to the entire cause of religious broadcasting throughout the nation and the world."

The Radio Department began its ministry in 1946. Today *Revivaltime* is presenting the Pentecostal message to people of all denominations. With a vast listening audience of more than 12 million, the broadcast has taken advantage of its great opportunity to encourage Christian people of other denominations to receive the new outpouring of the Holy Spirit.

As a special gift, *Revivaltime* offers a free copy of *There Shall Be Signs* to anyone who writes requesting it. Your offering for the support of the radio ministry of *Revivaltime* will help greatly to continue its worldwide ministry. Send your letter and request to *Revivaltime*, Box 70, Springfield, Missouri 65801.

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance but publication of ads does not necessarily indicate endorsement of the advertisers.

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 1445 Boonville Avenue, Springfield, Missouri 65802.

BIBLES REBOUND

INTERNATIONALLY KNOWN SPECIALISTS. Write for illustrated price list. Norris Bookbinders, Greenwood, Mississippi.

CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

HOME STUDY COURSE

PIANO TUNING QUICKLY LEARNED with home study course. Diploma granted. Write American School of Tuning, Gilroy, California.

PERSONALIZED WRITING COURSE

POLISH YOUR WRITING FOR PUBLICATION with my aid. Have had over 4,216 articles published and have written, ghost-written or edited 52 books. Dorothy C. Haskin, c/o World Vision, Dept. E, 117 East Colorado Blvd., Pasadena, Calif. 91101.

WANTED

CHRISTIANS WANTED FOR FULL- OR PART-TIME work. Excellent opportunity for highest earnings. For full information write P. O. Box 175B, Sioux City, Iowa.

SALESPeOPLE WANTED

CHRISTIAN CAREER OPPORTUNITY—Dignified work with a 40-year-old Christian company operating on highest ethical standards. Program designed to help keep the home sacred. Full or part time. Earn \$100 weekly and up. Pastors, Sunday school teachers, lay workers well qualified. No competition, no investment required. Begin now—receive rich spiritual blessings. Write John Rudin & Company, Inc., PE44, 22 W. Madison Street, Chicago 2, Illinois.

MUSICAL INSTRUMENTS

ACCORDIONS: BUY DIRECT FROM CHRISTIAN IMPORTER. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest 1964 model accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to CROWN IMPORTERS, Box 175E, Sioux City 2, Iowa.

ACCORDIONS! WORLD'S LARGEST IMPORTER offers Christian families new 1964 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guarantee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

GUITARS! BIG DISCOUNTS to Christians! Famous makes. Standard or electric. Five-day home trial. Easy terms. Trade-ins. Free catalog. Write GUITAR WORLD, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

ANNOUNCEMENTS

ALUMNI REUNION—Former students of Beulah, Metropolitan, New England, Eastern, and Pinecrest Bible Schools will meet Tuesday, April 21, at 9:45 p.m. for an alumni get-together at Bowie Hall, CBI, during the 50th anniversary convention.—Paul Coxe, Alumni President.

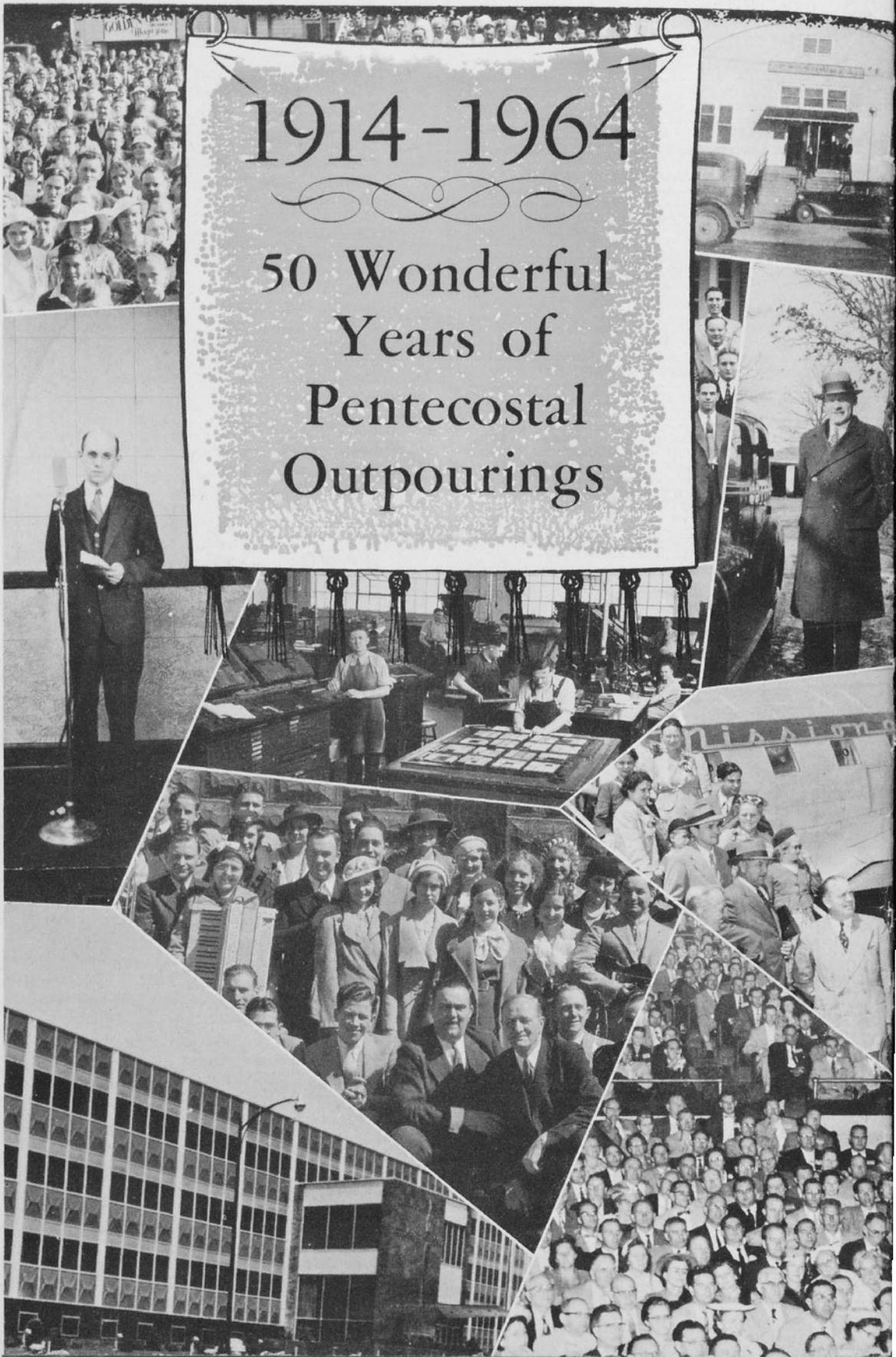
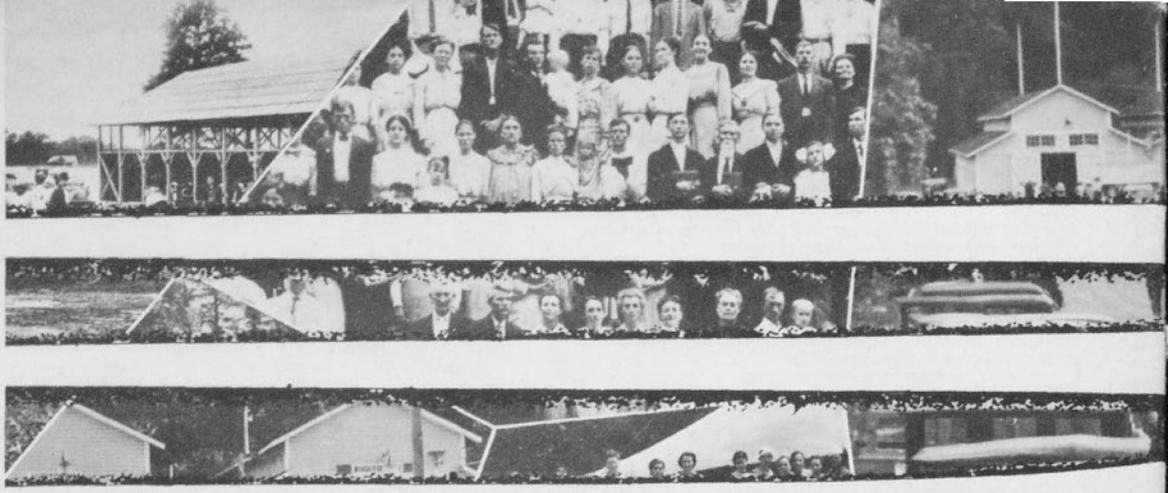
10th ANNUAL NEW YORK DISTRICT COUNCIL—May 11-13 at Faith Assembly of God, 91 Hooker Ave., Poughkeepsie, N. Y. Thomas F. Zimmerman, General Superintendent, speaker. Joseph R. Flower is district superintendent and Ira Elliott is host pastor.—by Paul R. Buchwalter, secretary-treasurer.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	First	April 8-19	The Graban Team	Paul Jech
	Fairhope	First	April 1-12	O. T. & Vida Killion	G. L. McKinney
Ariz.	Tucson	E. 30th St.	April 5-26	Jerry Russell	G. C. Copple
Calif.	Auburn	First	April 7-19	Sam Klein	Paul R. Keeth
	Bakersfield	Calvary Evan.	Mar. 31-April 12	Royce Peterson	Henry Fowler
	Chowchilla	First	April 12—	E. C. & Mrs. Briggs	Floyd Baker
	Gilroy	Glad Tidings	April 12-19	Wayne Pyzer	David Hood
	Pleasant Hill	Pleasant Hill	Mar. 31-Apr. 10	Wayne Pyzer	C. L. Paasch, Sr.
	Sacramento	Bethany	April 12-19	Gary Archer	Dwight Burchett
	Seminole	A/G	April 5—	David O. Bunch	Paul Savage
	Wilmington	First	April 5-19	Jimmy & Carol Snow	Thomas M. Ming
Colo.	Commerce City	*First	April 6-12	Christian Hild	Richard Emerson
	Montrose	A/G	April 12—	Roy Stewart	T. M. Barrett
	Pueblo	First	April 12-26	Don Brankel & Trio	Clyde King
Del.	Wilmington	First	April 5-19	A. R. Vander Ploeg	Jacob Heinrich
Fla.	Chipley	First	April 12—	David Grant	A. E. Hall
	Crawfordsville	Medart	April 7-12	Michael & Peggy Lord	Forrest Whaley
	Orlando	Fleming Heights	April 5-19	Don & Sharon Parker	Harvey Stocker
	Panama City	First	April 5-19	Louis & Mari Neely	Glen D. Miller
	Tampa	Bethel Temple	April 5-19	Arthur & Anna Berg	Percy T. King
Ga.	Stockbridge	Lorraine	April 12-24	Russell Peavy	Kathryn Burdett
Ill.	Moline	Bethesda	April 8-12	Neil Eskelin	Calvin Bacon
	Odin	A/G	April 5-19	L. L. Ferguson	R. L. Farquhar
Ind.	Chesterton	A/G	April 5—	Jerry Stegall	Robert Mayfield
	Decatur	First	April 12-26	Carrie B. Hunsberger	M. H. Nolin
	Gary	Glen Park	April 1-12	Ralph A. Creider	Anthony Vigna
	Indianapolis	Lighthouse Tab.	April 7—	Donald & Mrs. Lunsford	William Totman
Iowa	Indianola	First	April 7-19	Don & Dixie Cox	Sam Reaves
Kans.	Augusta	A/G	April 12-26	Lula M. Ware	Paul A. Lewis
	Dresden	A/G	April 5-17	Knott Olson Team	Marie Waknitz
	Eudora	A/G	April 5-19	Don Logan	W. E. Hankey
La.	Gonzales	Galvez	April 12-19	Ansley Orfila	Floyd Key
	Shreveport	Glad Tidings	Mar. 29-Apr. 12	J. G. Lewis	J. M. Cason
Md.	Laurel	First	April 7-19	Frank G. Sharp	W. C. Jones
Minn.	Worthington	A/G	April 7-19	Jerry & Joy Spain	John Everett
Mo.	Gilman City	A/G	April 5—	Hoop-Steveson Team	Fred Caylor
	Independence	Englewood	April 5-18	Hart R. Armstrong	Paul Witten
	Unionville	First	April 7-19	Bob & Joan Brantley	Melvin Baldwin
Mont.	Shelby	First	April 12-17	Charles Senechal	Elmer Trygg
N. Y.	Woodbourne	Full Gospel	Mar. 29-Apr. 5	McClures Evang. Team	Louis Lisi
N. C.	Wilmington	First	April 5—	Roy Brewer	Wayne Barkley
Okla.	Duncan	First	April 7-19	Jack & Clara Peters	M. F. Hankins
	Midwest City	First	April 5-19	Winferd Mack	Russell Herndon
	Midwest City	Soldier Creek	April 5-19	J. C. Girkin	F. R. McAdams
	Oklahoma City	Evangel	April 8—	James H. Black	Floyd L. Poag
	Shawnee	First	April 12-26	Wallace & Mrs. Joice	C. O. Beauford
	Sterling	A/G	April 6-19	Al Davis	Chester Powell
	Turley	A/G	April 5-17	Charles Morrison	Robt. M. Hamilton
Ohio	Canton	Bethel Temple	April 5—	Gladys Pearson	Robert M. Graber
	Cleveland	A/G	April 7-19	John Higginbotham	Clark E. Grable
	Findlay	First	April 7-19	Eddie Wilson	Carl Malz
	Galion	A/G	April 5-19	Daena Cargnel	Lawrence Foster
	Hamilton	A/G	April 7—	J. G. Gott	Vernon Wright
Oreg.	Coos Bay	Bunker Hill	April 12-19	John Irish Smith	Ray B. Hasley
	Dallas	A/G	April 12-26	Linfield Crowder	Dave Phillips
Pa.	Berwick	A/G	April 8-19	William Caldwell	William Eaves
	Bethlehem	A/G	April 8—	Harold W. May, Jr.	Alan A. Alaimo
	Dover	Rohlers Pent. Tab.	April 7-19	Sam & Mrs. Clutter	W. J. Farrell
	Kantner	A/G	April 7-19	Broscey-Buchwalter Team	Charles Decker
	Latrobe	Calvary Temple	April 7-19	James S. Boettner	Robert Bradley
	New Kensington	Gospel Tab.	April 5-12	Bob Watters	Asa C. Martin
	Newport	A/G	April 7-26	V. M. & Mrs. Dullabaun	Oscar C. Bird
	Pittsburg	Evang. Temple	April 5-19	S. B. Douglass	William E. Bailey
Tex.	Angleton	First	April 8-19	Roland & Mrs. Hastie	Gene Nicely
	Dallas	Second Ave.	Mar. 29-Apr. 10	Joe & Nancy Henegar	H. L. Summers
	Greenville	First	April 12—	Jerry & Mrs. Roberts	James Bridges
	Linden	First	April 5-19	Robert Brown	Billy Jones
	Odessa	First	April 5-19	Tommy & Mrs. Beard	M. D. Williams
	Port Arthur	First	April 5-19	J. W. Henegar	M. J. Dickson
	Tyler	Calvary	Mar. 31-Apr. 12	Tommy Wilson	J. Curtis Carlin
W. Va.	Harpers Ferry	Gospel Chapel	April 5—	A. B. Marks	James Haskiell
	Martinsburg	Bethel Pent. Tab.	April 7-26	L. K. Dodge	H. M. Strickland
Canada	London	Royal View Pent.	April 8-12	Bob & Pat Ludwig	J. Ozard
	Ottawa	City View Pent.	April 12-26	J. W. & Mrs. Beam	W. C. Stevenson
	Toronto	West End Rev. Ctr	April 5-19	Earl & Mrs. Douglass	E. L. Ripley

*Youth Crusade

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.



1914-1964
50 Wonderful
Years of
Pentecostal
Outpourings

TODAY'S CHALLENGE

The Assemblies of God is not built on any human personality. The Holy Ghost Himself brought our forefathers together to form a basis for this cooperative Fellowship and He who founded this Fellowship is still among us. He will continue to work with us, confirming the Word "with signs following," if we continue to recognize that success comes not by worldly might, nor by human power, but by the Spirit Himself.