

FILE COPY
The Pentecostal

Evangel

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

September 30, 1962

TEN CENTS

World Missions Issue



PHOTO BY JOSEF MUENCH

This young Navajo woman sits at her loom under a great cottonwood tree, her fingers busy with the weaving of a multi-colored rug.

HOW SHE WAS CONVINCED

While a missionary was speaking to a group of Hindu women, one of them silently walked away. Soon she returned and listened more intently than before.

"Why did you leave in the midst of my message?" asked the missionary. The woman replied: "I was so interested in the wonderful things you were saying that I went to ask your servant if you live like you teach. He said you do. So I came back to hear more about Jesus."

—*Gospel Herald*

SALTY CHRISTIANS

"Ye are the salt of the earth," Jesus said in Matthew 5:13. Salt seasons, preserves, melts, disinfects, gives life, and buoys up objects making them float.

The Christian seasons his surroundings for the better, and helps preserve the society of which he is a part. His love and kindness should melt the coldest heart, while his Christian influence should kill germs of wickedness around. Christians should be bent upon giving life and buoying up those sinking in sin.

"Ye are the salt of the earth," said Jesus. Let our savor (saltiness) be strong! —J. W. MELICK

LOVE INTERPRETED

Peace is love resting. Bible study is love reading its Lover's letters. Prayer is love keeping tryst. Conflict with sin is love jealously fighting for its Lover. Hatred of sin is love shrinking from that which separates it from its Lover. Sympathy is love tenderly feeling. Faithfulness is love sticking fast. Enthusiasm is love burning. Hope is love expecting. Patience is love waiting. Soul winning is love pleading. —*Peniel Herald*

BUILD HIGHER!

"The fault is in the chimney," said the expert who had come to see what was wrong with the kitchen range. "A stove, of course, has no draught in itself. It is only its connection with the flue that makes the fire burn and the smoke ascend, and the higher the chimney the stronger the draught. At shops and foundries, where fierce fires are needed, they run their stacks up to a great height. Your stove clogs, chokes, and smokes because your chimney is too low. You must build higher."

His words reminded us of other fires that burn low and choke too easily; of love and aspiration so often

Day by Day in Your Bible

Read It Through in '62



September 30—Begin Amos 1

October 6—Finish Micah 7

clogged by life's daily worry and fret; of faith that only smolders instead of flaming bright and bearing away the petty troubles and worries which seek to smolder it; of hearts and lives that grow cold and dull because their upreach is not high enough. The upward drawing is not strong enough to give vigor to the flame and to whirl away the refuse. We must build higher. —*Wellspring*

A REBUKE TO BOASTING

The ax cannot boast of the trees it has cut down. It could do nothing but for the woodman. He made it, he sharpened it, he used it, and the moment he throws it aside it becomes only old iron.

Oh, that I may never lose sight of this! I must continually be humble and recognize the death from which He raised me, the rock from which He hewed me, and the pit from which He digged me.

—SAMUEL L. BRENGLE, in *The Alliance Witness*

REVIVALS AND REFORMS

F. B. Meyer once said that "there has never been a great religious revival without social and political reforms." In this regard we might point out that the abolition of slavery followed a revival. The end of child labor resulted from a revival. Indeed, before the Wesleys and Whitefield preached their flaming messages of revival and reform, people in England were working ninety hours a week. But as a direct consequence of this movement of the Spirit, sixty working hours became the standard, and the first trade unions, in all their purity, were organized. Also flowing like many streams from this spiritual revival were the well-known movements like the YMCA, the Salvation Army, missionary societies, and most of our charitable organizations and educational institutions.

—STEPHEN F. OLFORD, in *Heart-Cry for Revival* (Fleming H. Revell Company)

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 over the nations. 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.

Better Than Telstar

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Telstar is a marvellous invention but it cannot equal the age-old communication system of prayer. While communication satellites may enable man to do many marvellous things—such as to bounce pictures and sounds from America to Europe, or vice versa, and to carry conversations and entire newspaper pages across the Atlantic by wireless—yet their potential is limited. For example, their position in orbit is constantly changing in relation to the earth and therefore their usefulness is limited to certain periods of time and certain communication targets—whereas prayer is always available. The Throne of Grace is always near.

By way of the Throne of Grace—God's Telstar—we can communicate with any part of the earth. Examples of this are seen in the reports of our foreign missionaries from time to time. John F. Hall tells of two such incidents which occurred during his recent term in Upper Volta.

Once Brother Hall was very ill with malaria. "My head, neck, and back hurt so that sleep was impossible and I tossed in anguish on my bed," he writes. "I called for the Mossi elders five times in one day to anoint me and pray. Many times I have been miraculously healed in this manner, but this time there was no change. I was suffering so much I began to think, 'This is it.' But along toward sundown I began to improve rapidly, and three days later was able to drive my car home forty-five miles. Some time later a letter came from a lady in Hermosa Beach, Calif. (whom we did not know) stating that God had given her a vision of me in great suffering. She said she travailed in prayer until the Lord gave her the assurance that I would be healed. That day was exactly the one when I had despaired of life."

The other instance was on April 16 when the missionary became seriously ill with mumps and acute complications. "I called for the Mossi elders several times, but was not healed," he states. "My head ached frightfully. For three days I could not swallow food nor water. A Frenchman whom we did not know came unexpectedly into the Bible school grounds and asked for me. Upon learning that I was ill he examined me thoroughly and said my condition was far more serious than I had realized. He ordered his chauffeur to evacuate me so I was taken by station wagon over a bad road to the government hospital in the capital fifteen miles away.

"The interns stuck me with hypos and fed me pills until I dreaded to see one coming. Oh, how I suffered! I could scarcely turn, except my head, which I turned from side to side in agony. But by April 28 I was improved enough that they let me go out to the Mission to convalesce. Several days later we received a letter from a lady in Fort Wayne, Ind. (whom we did not know), saying that she had had a burden to fast and pray for us from April 16 to April 28. She wrote to inquire what was wrong with me during that time!"

Thank God for the Telstar of prayer. In every time of need we may come to His Throne to obtain mercy and find help for ourselves and for others. By way of the Throne of Grace we may send spiritual help to our missionaries in Africa, Asia, South America, and every part of the globe. Our intercession, like that of Aaron and Hur, may be the means of deciding great spiritual conflicts. Let us be faithful when God calls us to prayer.

—R.C.C.

OPEN DOORS IN THE CONGO



By Gail Winters

LILLIAN HOGAN AND I HAVE RETURNED TO THE CONGO and visited all the Assemblies of God mission stations as well as many village pastors and churches. We were welcomed joyfully. Some of the people wept, others laughed. Many of the women hugged us; some stooped as though to pick us up and carry us in the African style of welcome. They beat their chests and shouted for joy. And, of course, everyone shook hands and gave thanks to God for our return.

It was almost impossible for us to eat our meals because there was a constant stream of visitors to welcome us. When we became extremely hungry we brewed some tea and served our visitors also. When we were finally allowed to sit down to a meal, the people waited courteously outside until we were through eating. We spent the evenings with them discussing their problems, and listening as they told about victories won and God's blessings on the work while we were gone.

I wish we could remember all the picturesque remarks: "My heart wept to hear the rain falling on your empty houses. Now all my tears are dry." "I have sat and talked with you. Now I am satisfied. The hunger in my heart is finished." "All our troubles have become nothing now that the sight of your faces has gladdened our eyes." "We are as a woman whose husband has died or left her. She goes to cut water without any hope in her heart. There is no one to give her a reason for all her work. So it has been with us. The missionaries are as our husbands who have left us." "Your coming has been as the return of the Lord will be. We heard and heard of your coming. Now it has become a thing of truth."

In each of our mission areas we were asked hopefully, "Where are you going to live?" When we told them we could not stay in their areas, there was such disappointment in their voices and faces we almost felt like criminals.

Lillian and I have traveled about 1,300 miles in the Congo, stopping for lunch along the road. Everywhere we have found the same courtesy and friendliness we have always known. Almost everyone waves and smiles. Now and then we hear an exclamation of astonishment

—"Ohhh Yeeaaa!" or "Haaaaa!" Perhaps this is because it is still rare to see women traveling alone. We are the only single missionaries in our area, although there are single missionaries living and traveling alone for the Heart of Africa, Africa Inland, and Immanuel Brethren missions. Lillian and I believe we could do village work alone without fear. There are no road blocks and the military personnel usually travels unarmed. We stayed a week at our Betongwe mission and felt no uneasiness at all.

Greater independence and less courtesy are shown in the city, but we feel no anxiety there and have noticed no extreme unfriendliness. Even in the city many greet us when we meet them. Our Congo church has done a wonderful job in carrying on all phases of the work

Sunday school teachers in the Congo



during the time they had no missionaries. The J. W. Tuckers, who have been alone on the field for some months, proved resourceful and capable. But the Christians keenly feel the need of additional missionary help.

There is a greater opportunity for Protestant missionaries in the Congo now than ever before. There is also a greater hunger for the gospel. Many have been saved in the past two years. Everywhere there is a demand for national ministers to open new works. Some of our older men say that in all their years of ministry there has never been a time when so many have been converted. The Mayogo tribe, near the Betongwe station, has never been very receptive to the gospel. Now the Mayogos are begging for ministers to open new churches. A few ministers have been placed among them, but not enough. Several new works, under the initiative of the national church, have been opened in each of our areas; everywhere there is a need for more. We have several couples enrolled in Bible school, but these will not meet the need.

In the Bodi area we have only three older ministers. All the rest have entered the ministry since independence came to the Congo. Most of them were school boys who received a call to the ministry during our revival of 1955-56—a revival which began in the school and leprosarium. After completing their primary schooling, these new workers entered Bible school and returned to their own people to open new churches.

At Gombari, Pastor Timoteo Ganga and his wife Neema have an open door to the military camp. They are not only welcomed, they are urged to enter the homes of military personnel from privates to the highest officers. Brother Ganga has had an effective ministry and frequently is called upon to baptize new Christians in water.

At the military camp in Paulis, Brother and Sister Tucker, Sarah Anabote, one of our Bible women, and the local pastor have a weekly ministry of visiting in the homes of the soldiers. All our churches have continued the yearly enlargement campaigns, visiting homes in the vicinity of every church and mission, preaching or doing personal evangelism, distributing tracts, and concluding with a huge evangelistic rally in each church. The results, they tell us, have been even greater than before independence.

The women's work is progressing well. They have had some excellent conferences. Bible women have spearheaded the opening of new works in several places, turning them over to a pastor when a group of Christians has been raised up.

Our youth work is weak. Youth meetings have been largely discontinued. Most of the young people are attending school in the cities, leaving few in the villages. And Africans don't like to be considered "young people" for very long! We need youth rallies to revive this ministry.

Sunday schools have been carried along quite well, but some have neglected to use the visual aids because it is such a problem to sort them and get them distributed to each Sunday school. If they are left in the village churches to be used again after a period of three years, the termites would no doubt eat them all.

Our press has continued to reprint Sunday school quarterlies in the absence of a missionary printer, but

the shortage of paper has caused us to miss three quarters of the new advanced series.

A real problem is facing our school system. We had asked for government subsidies. As is the custom, they subsidized our central school; then they were to inspect and subsidize the others; but the government raised the salaries of the teachers, leaving nothing with which to subsidize them. This is a tremendous problem for Protestants all through the land. (The Catholic schools have all been subsidized for years; there are no state or public schools.)

Since our school support has been cut off, we have at least twenty Christian young men who have been teaching school for the past two years without salary. Of course, there is some discontent because the teachers in the one school get comparatively high salaries while others go unpaid. Even so, they are still willing to continue this as a ministry for the Lord, hoping for help from somewhere. The small fees the children pay are only enough to buy school supplies. How the teachers clothe themselves and their families is a mystery!

Tract distribution continues, but the literature-selling program is weak. We have never yet been able to persuade anyone to be a full-time colporteur. Africans want a one hundred per cent profit on everything they do! And books just wouldn't sell at higher prices. We are trying various plans to accelerate this program.

Everywhere our people are begging for more missionaries. Because of their meager education our older men are not capable of keeping financial records, and the young men are not experienced enough to be given so much responsibility. They need missionary help in these matters. But their most urgent request is for missionaries with a spiritual ministry to do village and mission work.

It is amazing how well the medical work has been carried on. The people continue to flock to our dispensaries. Some of the lepers have had to leave because they have no means of obtaining food, but we still have large numbers in each of our three leprosariums. The medical workers still feel they need missionary help and the privilege to learn more by working with trained nurses. Our midwife at Andudu, a young African girl, is overwhelmed with the number of cases she receives. She desperately needs help.

The Paulis work was opened in February, 1960. Already there has been such a growth that another meeting place will be needed before long. The Tuckers, the pastor, a Bible woman, and a schoolteacher are all busy, but are unable to meet all the needs. They maintain prison, hospital, house-to-house visitation, and tract distribution ministries. In the near future we hope to open a book shop, a reading room, and start evening services in the French language for the residents of Paulis. The doors of the Congo are open for evangelistic advance. Who will enter the open doors? ❖❖

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DEDICATED TO SACRIFICE

By ANTHONY A. SORBO
Missionary to Indonesia

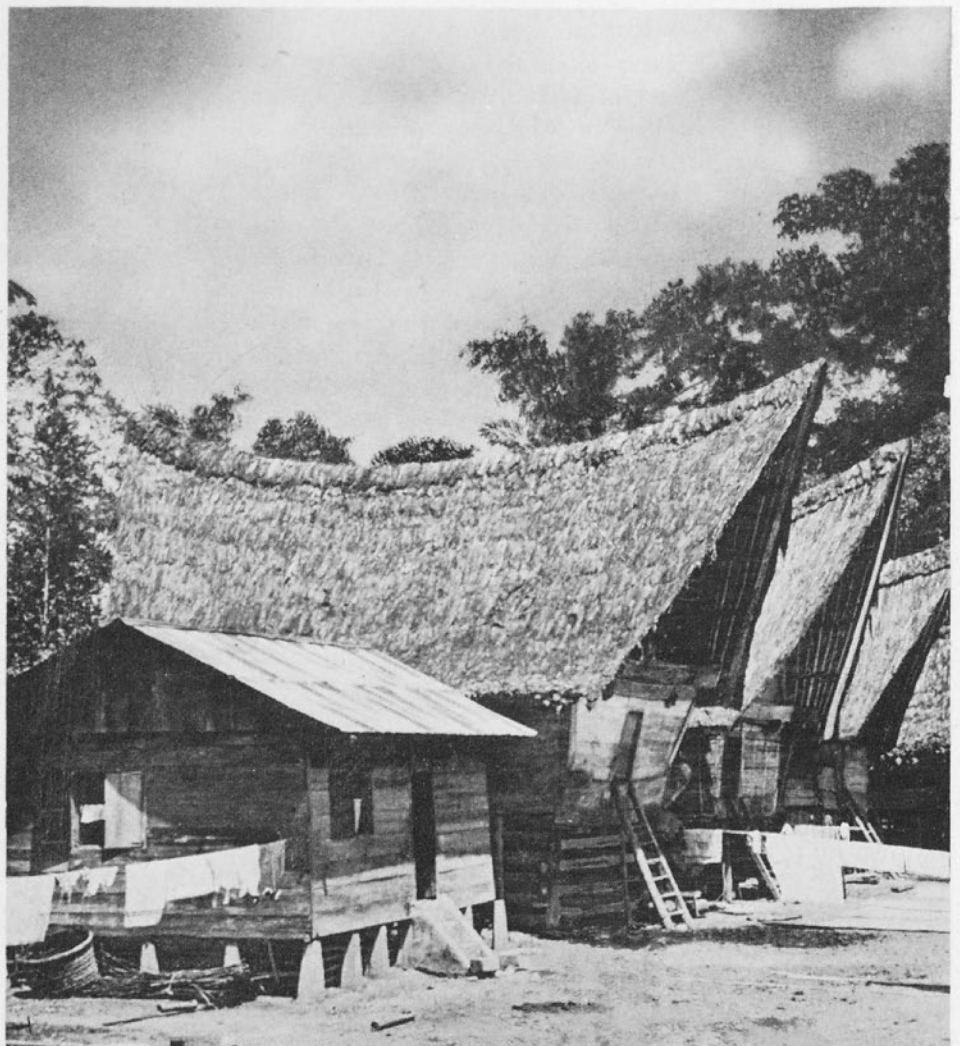
MUCH IS WRITTEN ABOUT THE SACRIFICES of missionaries and of those who send them, but little is ever printed of the hardships, trials, and sacrifices national workers such as the John Hukoms experience.

About a year ago Brother and Sister Hukom were asked by the national presbyter to try to establish a work in a remote island where there was already a Sunday school. Although Sister Hukom's health was not good, she and her husband agreed to direct the work until a replacement could be found.

When they arrived on the island they found that no housing was available, so one of the local men cleaned out his storeroom and this became the Hukom's home as well as the meeting hall.

Time passed and still we could find no one to take the place of these workers, because there are not enough pastors in Indonesia to meet the demands of new churches. Our ministers cannot move unless there are others to replace them.

Brother and Sister Hukom remained at their post despite the difficult living conditions, and despite the lack of proper food and medical care the wife needed. When a new baby arrived in the family, Sister Hukom's health became worse. The Christians held on in prayer when they learned about Sister Hukom's weakness. Everything seem-



A typical Indonesian village

ed to be all right—until one Sunday afternoon.

I was deeply engrossed in reading that afternoon when I was startled by a terrible wailing sound coming from the little four-room atap house next door, where Sister Hukom's three sisters and widowed mother live. I ran to find out what the trouble was and learned that Sister Hukom had passed away. The sad fact was that she had been dead twenty-two days, but poor communications had delayed word of her Home-going.

We wondered about the baby. Was it still alive? Who would care for it? Someone would have to go to the island and bring the baby back to Ambon. Sister Hukom's older sister, one of our teachers, was willing to go; but there had not been a boat to Wahai for over three months. To our surprise, however, we learned that a small motor launch was leaving for the island in four hours. After seeing several high officials, permission was granted for the teacher and a lady companion to go to Wahai. I thought of the long, difficult trip that lay

ahead of them. They would have to spend one week on this little boat, while it touched port after port on its way to Wahai.

As I write this in the comfort of my home, it is raining outside. I am still thinking of those ladies tossing about in the dark waves. I wonder about the future of Thalia and Edna who will never know the tender embrace of their mother again. Was it not a sacrifice for this dedicated worker to endanger his wife's life and remain at his post regardless of the circumstances?

I think, too, of our third-year class which will soon be leaving the security of our school to enter the Lord's work. What shall they be called upon to endure—stoning, hunger, persecution? And I think of our national workers all over the world. I am certain others have had experiences similar to John Hukom's. Yes, these dedicated nationals know the meaning of sacrifice, but do not think of it as such. The spirit of the Early Church and the first Christians still lives in the hearts of men of all nationalities.



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

MISSIONARY PRIORITIES

RECENTLY I HAVE BEEN REVIEWING our position with respect to the real mission of the Church of Jesus Christ. It is generally believed that we are an evangelistic, church-building mission. We have placed only minimal emphasis on institutional work. We have never appointed a medical doctor; nor have we ever built a hospital. Our secular educational work overseas is so limited that it almost does not appear in our budget.

However, we must constantly reappraise our motives and methods, and this is what I have been doing. Never in 1900 years of Christian history has there been a greater number of people open to the gospel. As we look at the world with its myriad peoples, its tragic physical needs, its desperate spiritual hunger and nakedness, its enslavement to false gods and demonic ideologies, the church must engage in many labors. A multitude of excellent enterprises lies all around us. So great is this multitude and so urgent are the calls that the Christian believer might easily lose his way in the labyrinth of opportunities. In such a situation it is possible to engage in doing good but to fail in doing the best.

The question of priorities cannot be avoided. In this fastmoving, responsive, and revolutionary era, what is correct must be decided in the light of God's will. We must have clear-cut policies and maintain them. There are people who would like to convince us that we would miss the will of God if we were not endeavoring to reach the Jew first. There are others who would place all our attention on the care of motherless, fatherless, half-starved children. There are some who react only when a romantic side of missions is presented. For instance, there are persons who can only be touched when you talk about going to the unreached tribes. Yet, all the world's unreached tribes represent perhaps less than five per cent of the



Pastor Antolin Moran testifying to Guatemalan farmers

Called From Behind the Plow

By JOHN FRANKLIN
Missionary to Guatemala



Antolin Moran

"WHO WILL MEET ME AT CHURCH for prayer at 3 A.M.?" was the challenge Pastor Antolin Moran put before his congregation in Teucal, Guatemala. The church needed revival. The deacons couldn't agree, there was almost no support for the pastor, and no one had been saved for a long time.

Concern for the spiritual state of his church motivated Pastor Moran to begin prayer meetings from three to six o'clock each morning. He didn't give up when only a few people came to pray. The meetings continued for three months with all-night prayer once a week and fasting all day twice a week. Brother Antolin offered to fast and pray with any member of the church any day or night they called him to do so. The number of prayer warriors soon rose to twenty-five, and members of the congregation called on

earth's population. It is not a question of reaching tribes—it is a question of reaching *people!* To reach the people we must go where they are, and that is in the cities.

New Testament strategy, as illustrated in the ministry of Paul, was to reach the population centers first. It is for this reason that we are directing efforts toward great cities, and God is blessing with revival and increase. " "

their pastor to help them pray for revival at all hours of the day and night.

I visited Teucal for a missionary meeting and saw the "break" come. An altar service began at 9:30 A.M. and lasted for two hours, while at least a score were saved and reconciled to God. The revival continued for a year and is still going on. With no outside financial help, the congregation has built a new church which seats 500 and the revival is spreading to other churches. The C. A. group has grown from twenty to 120, and people are saved and receive the Baptism in almost every service.

Antolin was saved in 1939 at Horcones, Guatemala. The day after his conversion he was plowing in the field and thinking about how much he would like to testify of his new-found Saviour. While he was plowing and thinking, the Holy Spirit fell upon him. He dropped to his knees and, with hands upraised, began praising God. The farmers who were working with Antolin came running to see what had happened. While they were gathered around him, he stood up and testified to them of his new-found salvation. Antolin attended the Assemblies of God Bible Institute in Santa Ana, and has been preaching ever since his graduation. " "

GOD BEHIND BARS



V. K. Fletcher

This article, written by two inmates of Louisiana State Penitentiary at Angola, will give the reader a bird's-eye view of the fine work of V. K. Fletcher, Protestant chaplain at Angola. Angola, a huge prison plantation, can well be proud of its thriving Protestant program, for only two per cent of the men in it ever return to prison after their release.

MOST PEOPLE MIGHT FEEL THAT A PRISON WOULD BE devoid of the presence of God completely, but we who are incarcerated in the Louisiana State Penitentiary know that He is *here*, walking with us daily.

Many of us, especially those formerly classed as incorrigibles, would not have any hope whatever in our barren, restricted lives were this not so.

Christians know that God is ever-present at all times—in prison as elsewhere. But a few years ago you would not have been able to convince many convicts in the State Prison at Angola of that fact. Instead of sports, Sunday school, Bible classes, or trade schools, the after-work energies of the prisoners were devoted to black-jack and poker tables, dice games, escapes and killings. Extortion and perversions (by fear) were commonly accepted.

All efforts of a long string of chaplains had ended in dismal failure. There were too many convicts and officials who were indifferent, or actually hostile to any type of religious program for the average man to make any kind of progress.

This was the unhealthy situation until 1958 and the future looked bleak; but God had already started working, using Verne Kelly Fletcher as his instrument.

He had come to prison as Supervisor of Education, but it was quickly revealed to him that he was greatly needed in the more important spiritual capacity. Shortly after his arrival, the assigned chaplain left and he volunteered to fill in for a few Sundays until a new one was found. A month later, fifteen hundred inmates signed a petition to the warden asking that Verne Fletcher, being an ordained minister, be made permanent institution chaplain.

Mr. Fletcher had been graduated from high school

as class valedictorian, with an appointment to West Point. Being practical, he joined the Army before actually accepting his appointment to see whether army life would be to his liking. It was not! After his period of enlistment was up, he surrendered his appointment and was honorably discharged.

Later he was graduated from Louisiana State Normal College with an A.B. degree; and for the next twelve years he was a teacher. During this period, he married.

The years 1937-38 were two of the most important years in Mr. Fletcher's life: he became principal of the high school in Selma, La., he accepted Christ as Saviour, and his son was born. For a period of years prior to his conversion, he had been an atheist. This stemmed from having been raised in a false religion that led him to reject all religion as false. Upon his experiencing a genuine conviction of God, he was converted and before long was ordained to the ministry. In the ensuing years, Verne Fletcher fluctuated between teaching and preaching the gospel.

In 1949 Mr. Fletcher accepted the superintendency of the Acadia Baptist Academy. He held this position until 1957 when he made his decision to accept the assignment as Supervisor of Education at the Louisiana State Penitentiary.

When the petition by the convicts was presented to the warden, he was asked to take over the interim duties and in July of that year his approval for the post of full-time chaplain, at a substantial loss in pay, was granted by the warden, the Committee on Chaplains, and the Board of Institutions.

Chaplain Fletcher does not possess the sophisticated veneer that is often characteristic of his fellow clergymen today. His preaching is done with all the vital enthusiasm

of a tent revivalist. *Because* of his compelling desire to spread the Word of God and to encourage people to believe it, he sometimes "steps on the toes" of officials and inmates alike.

Because of this uncompromising attitude, the convicts of Angola love him. A convict cannot stomach hypocrisy or evasiveness in any form. *Because* Chaplain Fletcher is blunt and truthful and is a fighter for that which he feels is right, he has the loyalty of many. When he crushes your hand in his big one and says, "I think we can handle this problem, son," you know you have a friend on your side and a warm feeling sweeps over you.

Since he took over the chaplaincy in 1958, the Protestant religious program has grown by leaps and bounds. When he accepted the post there was only one worship service a week, with from thirty to forty men attending. It has grown to an average of eight formal services per week, with a total as high as eight hundred inmates in attendance.

The Sunday school program has more than two hundred in one section of the prison alone, and usually two or three weekly Bible classes with over one hundred in attendance. Two choirs meet on week nights; and on Saturday nights there are denominational meetings, where inmates study their various denominational preferences with outside laymen and ministers guiding their efforts.

A variety of Bible study courses is offered to the inmates by the Southern Baptist Convention, The Salvation Army, Moody Bible Institute (provided by the Christian League to Forgotten Men), and eight very popular books in an outstanding course made available by the Home Missions Department of the Assemblies of God.

The Evangelical Fellowship, which is the name of

PHOTO BY HAROLD M. LAMBERT



the Protestant program on the huge prison plantation, is organized to such an extent that no man who is unfortunate enough to come to Angola can avoid its influence.

From the time a man first enters the reception center until he is eventually released, he is constantly urged to attend some form of religious activity. Fellow convicts, whose daily lives bear witness to the fact that they have found the answer to their individual problems through Christ, witness to him daily.

Chaplain Fletcher has stated many times that the success of the whole program is due to the power of the Holy Spirit in the lives of the inmates themselves, which is true. But what he modestly fails to add is the fact that it is his enthusiastic teaching and dynamic personality which have sparked the crusade and drive us onward and upward toward the "mark of the high calling."

One of the best results of the Evangelical Fellowship, other than the fact that it wins souls for the Lord, is the startling fact that only two per cent of the men, even former incorrigibles, who have been active in the program have returned to prison since their release. Any penologist will agree that this is a remarkable accomplishment.

From time to time many religious leaders have visited Angola to observe the spiritual background for these amazing statistics. They have all been awed by the great progress that has taken place in what used to be known far and wide as a "hell hole."

Inmates now engage in worthwhile activities such as sports, educational pursuits, and participation in religious services or Bible studies. Escapes or killings are rare. The program has been fortunate in that the warden, the associate warden, the chief of security, and other employees have seen the desirability of the religious program and its beneficial effect on the prison as a whole. Only their sincere cooperation has made possible the working together of free personnel and inmates. It is a matter of pride that one of the security officers, a devout Christian, volunteers each Sunday night to accompany the choir on the piano, and the institution officials arrange for him to take off from his post for that service.

Many of the visitors to Angola have published stories in national publications concerning this remarkable evolution, brought about wholly by God's working through a few individuals whose lives are dedicated to His service.

One distinguished visitor, Arvid Ohnell, national prison representative of the Home Missions Department of the Assemblies of God, was so impressed with Angola's religious revival that he wrote an official letter to the Governor of the State of Louisiana praising the outstanding program in effect at Angola.

Yes, God goes behind bars! An appropriate conclusion to this article might be a comment one hears often in this place of imprisonment: "I'm glad I was sent to Angola, because now I have hope, thanks to God and Chaplain Fletcher."

OFFERINGS FOR ANY OF THE SPECIAL MINISTRIES OF THE HOME MISSIONS DEPARTMENT SHOULD BE MAILED TO:

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVENUE, SPRINGFIELD, MISSOURI



GO EAST, MAN, GO EAST

BY R. L. BRANDT
National Home Missions Secretary

THE FACE OF THE AMERICAN pioneer is turned traditionally to the West. There the frontier has been, and this gave birth to Greeley's famous words, "Go west, young man, go west."

Pioneering is an integral part of the West. Today's native of the West is the offspring of yesterday's pioneer. Lingering yet in his veins is the pioneer spirit of his forebears. Thus, it seems that even in our organization the pioneering of new churches is more readily and more easily done in the West than in the East.

But today the greatest frontier in America for pioneering new churches is in the East. There tremendous population centers without an Assemblies of God church are common. Many cities of 100,000 people are untouched by us; and we have scarcely over one Assemblies of God church for every 100,000 people living along the entire upper-eastern seaboard.

The constant plea of our brethren in the East is, "Come over to the East and help us." They need and want strong, able, mature men—men with the pioneer spirit—to invade their frontiers. Admittedly they have little to offer besides unlimited opportunities. But they must have men.

A district official from the East sat in my office only yesterday and begged me, almost with tears, to help them with this problem. And we *must* help them. But how?

The vision and dedication of a few is not enough. Strong men are needed, but strong churches and strong districts hold the solution. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Romans 15:1). If strong churches and strong districts will send strong men, the East can be reached for Christ; and, in turn, strong churches and strong districts will be forthcoming.

What district, what church will set the pace? It will take vision, and men, and money. But it will pay big dividends. This is the Breakthrough we must have. Today is the day to go east. Go east, man, go east!

Pioneering Among the Deaf and Among the Hearing

By MAXINE STROBRIDGE

National Representative of the Deaf and Blind Ministries

"PROBABLY THE ONLY RESIDENT Maine clergyman ministering to the Deaf has his home here," stated the April 5, 1962, *Portland (Me.) Press Herald*. The story continued, "His work with the Deaf is his 'missionary work.' He does it because he likes it and because he fills a need..."

"The services are like any other church services, even to the hymns. The only differences are that 'music is more like poetry to deaf people' and there is no melody to it, and the sermons are given in sign language.

"All of these people have attended schools for the Deaf and can speak, but still depend on the sign language for communication..."

Edward Granholm has been ministering faithfully among deaf as well as hearing people in Maine for the past ten years. He first became interested in ministry to the Deaf while attending Central Bible Institute in Springfield, Mo., where he learned the sign language. After receiving his degree he was asked to minister to the Deaf in New York and New Jersey, while the pastor of this group was away for the summer. In the fall Brother Granholm was called home to help care for his mother.

In the summer of 1952 Brother Granholm was asked by the pastor of the Lewiston, Me., Assembly to come to that city to conduct a service for

the Deaf, which ten deaf persons attended. They were anxious to have regular services. Bi-weekly services were planned, and these services have continued since that time. Bible studies are also now conducted twice a month in various homes.

In June, 1954, Ruth Snow and Edward Granholm were united in marriage. Brother and Sister Granholm worked at the Pineland Hospital for mentally retarded persons in Gray, Me., during the first year of their marriage. They also continued the deaf ministry in Lewiston at this time. Later the Granholms moved to a farm in Pownal, Me. They now have four children: Harold, Steven, John, and Judith.

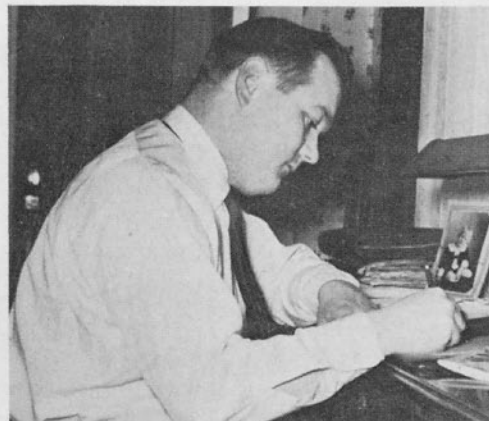
In 1956 two hearing families who lived in Gray, Me., (ten miles from Pownal) were meeting for Sunday school. These families appealed to a local Assembly in Pownal for help in organizing regular services.

Mrs. Granholm and Elsa Granholm, Edward's sister, responded to the request and began to conduct regular full-gospel services in Gray. A short time later the Gray Assembly of God was organized and Brother Granholm was chosen as pastor. In 1957 the group began meeting in a store building. In 1960 property was purchased and a building formerly used as a gas station has been remodelled into a chapel and Sunday school rooms.

As well as ministering to the deaf and the hearing, Brother Granholm works at the Yarmouth Rug Company in Gray. He also does farm chores and garden work.

Brother Granholm gives the following testimony concerning the deaf ministry:

"We who pastor the Deaf are thankful for Matthew 18:20: 'For where two or three are gathered together in my name, there am I in the midst of them.' Working with the Deaf, we do not often see large crowds. But



Edward Granholm ministers to both deaf and hearing congregations in Maine.

it is a joy to watch the spiritual growth of the Deaf.

"My wife and I enjoy ministering to the Deaf in Maine. We are happy especially for our Bible study classes. The Deaf are hiding much of God's Word in their hearts. They have memorized many verses of Scripture as well as names of the books of the Old Testament. For this they should be congratulated as it is also a difficult spelling lesson."

Brother Granholm has found that hearing people often do not understand the Deaf, due to lack of information concerning them. He says that the Deaf are normal people and many are brilliant. They are a handicapped group and are appreciative and grateful when anyone goes out of his way to help them.

The Granholms are dedicated to their ministry and are anxious to see more of the Deaf accept the Lord.

time she also deeded the land to the Arizona District. The district then invited us to assume this pastorate; in November 1960 we moved to Chambers. Prior to this we had been missionaries in Parker, Ariz., for several years.

In this area there are five thousand Navajo people, most of whom are still living in heathen darkness. Navajos still live much the same as they have for generations. A Navajo home, called a *hogan*, is a hexagon-shaped log building plastered with mud. The raising of sheep is their main livelihood; therefore they live quite a distance apart. They still cling to the old Navajo religion, having their medicine men whom they pay to "sing" over them when they are sick. The Peyote religion is also prevalent in this area.

The Navajo does not readily accept the gospel; and, like the rug, we are still in the beginning stage of this work. But through the eyes of the Spirit we look ahead to the day when revival will come and these precious people will be saved. Some do accept Christ and how we rejoice when we see what Christ does in their lives.

Our new church is gradually taking shape. We are now meeting in a thirty-by forty-foot room of the forty-by seventy-foot cinder block church. We are thankful for those who have made this possible. We need at least \$1,000 more before we can complete the church and use the entire building. Those wishing to help with the finishing of the church may send your offerings clearly designated *Building Fund for Navajo Assembly, Chambers, Ariz.*, to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo.



The Weaver

By ETTA WOLVERTON
Chambers, Arizona

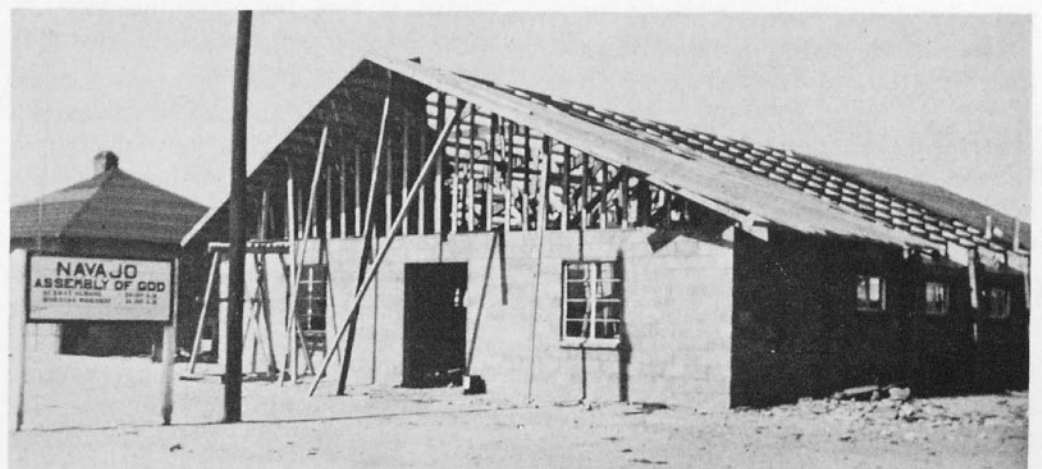
AS WE VIEW THE BEAUTIFUL DESIGN of the Navajo rug we say "nizhoni," which in Navajo means "pretty." Little do we realize the hours of labor it took before the rug ever started to take shape.

First the sheep had to be sheared and the wool washed. Then the wool was laboriously carded and spun after which it was dyed. Various plants are gathered and boiled to make the different colors of dye. The loom is often set up out under the shade, a Navajo brush arbor. Here the women sit for hours on the ground and weave the rug.

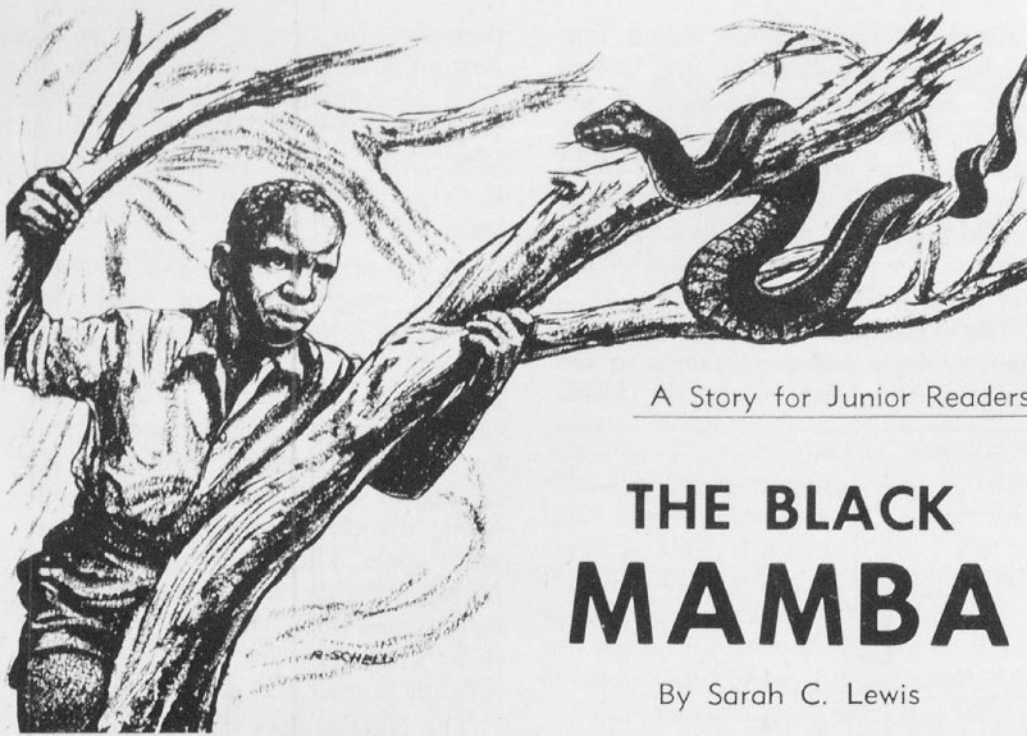
The missionaries' work is like the rug. Much patience and labor go into it long before we see results. Here in Chambers, Ariz., progress has been slow. Seven years ago Beulah Bills began services in a rented house. Later she purchased a house and two acres of land and again held services in

her living room. She soon built a 20 by 40 lean-to onto her house to serve as the church.

Some months ago, due to her health, she requested the district to send someone to take over the work, at which



The Indian Mission at Chambers, Ariz., has progressed so well that the congregation can meet in part of the church. A thousand dollars is needed to finish the church.



A Story for Junior Readers

THE BLACK MAMBA

By Sarah C. Lewis

NAOMI LAID HER BIBLE DOWN AND went to the door of her little hut in the heart of Africa. Yes, it was just as she had supposed—Tomah had not gone with the rest of his little black playmates to gather firewood. All the other boys who attended Naomi's Bible school were most anxious to help their beloved white teacher, all except Tomah. He really did love his teacher, but he just could not settle down to anything like work. Now he lay under a shady tree some distance away, watching the brightly colored birds up among the branches.

"Tomah!" called Naomi. "Aren't you going to help the boys gather firewood?"

Tomah started up. He had forgotten everything except the pretty birds in the trees, but Naomi's voice brought him suddenly back to earth.

"I—I do not feel well," he complained.

Naomi felt secretly amused at such a shallow excuse for Tomah was one of the healthiest little boys she had ever seen. Yet she felt sad, too, for he was very lazy and naughty, and nothing she could say to him seemed to have any effect upon him at all.

"Are you ill, or in pain?" she asked.

"Well, no; I am tired," he replied.

The idea of a strong African boy's being tired in the early morning was too ridiculous for words, but Naomi did not laugh; for she was almost worn out with Tomah's naughty, irresponsible ways.

"Go and help the other boys, Tom-

ah," she said kindly, "and you will soon forget your weariness."

So Tomah went reluctantly away in the direction the other boys had taken and soon disappeared into the forest.

Naomi went back into her hut but the thought of Tomah troubled her. Soon she laid aside her Bible with a sigh and dropped on her knees to pray for the salvation of her altogether incorrigible, but completely lovable scholar, Tomah.

At this moment Tomah was lagging along the trail; instead of looking for firewood, he was watching the birds again!

And then suddenly he came to a tree that was practically dead; its branches were very dry. It occurred to him that if he could climb up and break off some of these dry branches he could soon have a load of wood. Of course it was not just the kind of wood his teacher wanted, but perhaps she would not notice.

Like a flash Tomah was on the lowest branch sliding carefully along the limb toward the smaller branches, intending to break them off and throw them down until he had all that he could carry. So intent was he upon what he was doing that he had not stopped to look about him at all. He did so now, and his heart almost stopped. For up in the same tree, not so far from him, was a Black Mamba, a very poisonous African snake! Tomah knew that the bite of this snake was swift and meant certain death,

and for once he was terribly afraid. He began to pray—not aloud, but in his terror-stricken heart.

"O God," he prayed, "save me from this awful snake. I have been very lazy and naughty but I will not be so any more. I want to be your child now. Please help me get away from this snake!"

The snake had not moved and neither had Tomah, but now he began to slide backward toward the trunk of the tree, very silently and carefully—his eyes upon the snake. Finally he reached the trunk, and after minutes that seemed hours, he reached the ground. A few minutes later he burst in upon the teacher in the hut, crying as though his heart would break.

"O Teacher!" he cried, "I am almost killed!"

Naomi listened to the account of her scholar's dreadful experience, rejoicing because God had spared the little boy that he might have another chance to be saved.

"Will God let me be His child now, Teacher?" sobbed Tomah. "Will He take away my badness if I ask Him?"

"Yes, Tomah," replied Naomi. "God *wants* you for His child. And if you let the Lord Jesus come into your heart, He will make you all clean and new."

"Will He wash the blackness out of my heart and make it white?" the boy wanted to know.

"Yes, He will. Jesus died upon the Cross for *you*. You know you deserve to be punished for your sins, don't you, Tomah?"

"Yes, White Teacher, I do."

"But you see Jesus was punished instead of you. His blood was shed for your sins and He will wash your heart if you will let Him come in. If you want to do this, Tomah, come and kneel here by me and ask the Lord Jesus to come into your heart just now."

Tomah knelt by Naomi and asked Jesus to come into his heart. Then with eyes shining with joy, he went out again to gather firewood. After a time he came back bringing a bundle of very good firewood. And from that day on Tomah was a very different boy for he had the Lord Jesus Christ dwelling in his heart.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

—Gospel Herald



Answered by Ernest S. Williams

YOUR QUESTIONS

✧ *Is it true that all the Old Testament prophecies have been fulfilled?*

Prophecies related to the first coming of our Lord Jesus as the suffering Saviour have been fulfilled. Prophecies which foretold His coming to reign—and the results of that reign—have not been fulfilled.

Such prophecies as Isaiah 2:2-4; 11; Ezekiel 37; Zechariah 14, and many others, have not yet been fulfilled. For example, it is only when Christ comes to reign that the Jews "shall look on [Him] whom they have pierced..." (Zechariah 12:10).

✧ *Why did Paul admonish the church at Thessalonica to "Despise not prophesyings" (1 Thessalonians 5:20)? Under what circumstances could prophesyings be despised?*

In Paul's day there were false prophecies, as there have been in our day. Seeing the false, some would be inclined to turn away from all prophetic utterances. Paul did not want them to do that. They must not reject the real because there was the false. "Despise not prophesyings," said Paul, and he added the exhortation to "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). John gave a similar admonition, "Believe not every spirit, but try the spirits whether they are of God..." (1 John 4:1).

✧ *Christians seem to have no respect for the Lord's Day any more. They do their buying and selling, coming and going on Sunday much as they would on any other day. Should they not be taught to keep the Lord's Day holy?*

Yes. While we are no longer under Jewish law as to observance of the Sabbath, it is evident that the early Christians observed the Lord's Day (Sunday) as a day set apart for worship. It was on the first day of the week (Sunday) that the disciples met to break bread—to observe the Lord's Supper (Acts 20:7). It was on the first day that they brought their of-

ferings for the poor saints at Jerusalem (1 Corinthians 16:2). The principle of resting from our labors one day in seven is much older than the Law of Moses for it goes back to the very beginning of time (Genesis 2:3).

✧ *Is it true that the Holy Spirit does not bring physical quivering and shaking? Some say that such manifestations represent unyielding flesh resisting the Spirit.*

The Bible records examples of various physical manifestations as people came into intimate contact with God. Daniel at one time became so overcome in the presence of the Lord that he lost all strength (Daniel 10:17). John had a similar experience (Revelation 1:17). Those who were filled with the Spirit at Pentecost appeared to be drunk (Acts 2:13).

Some say that manifestations are the reactions of the human to the power of the Spirit. Call them what you please, they are the involuntary result of the power of God visiting and infilling human lives. These are different from manifestations that are humanly produced.

✧ *Will you kindly answer the following three questions for me: (1) Was Jesus a Jew? (2) Are the Jews a race? (3) Do the Jews have a religion?*

1. Jesus, as to His humanity, is a descendant of David who was of the tribe of Judah. Therefore Jesus was a Jew.

2. Jews are of the Hebrew race because they are descendants of Abraham, who was called a Hebrew.

3. The religion of the Jews, as of all the tribes of Israel, is that which was given through Moses at Mount Sinai. Through it came "the law and the prophets" and the promise of Messiah, our Lord Jesus Christ.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).

THE MARE'S OFFERING FOR MISSIONS

"CANNOT GOD HEAL EITHER MAN OR beast, by any means, or without means?" So pondered John Wesley when he was confronted with the exceeding lameness of his much-needed riding horse. In his *Journal* under date of March 17, 1746, he relates how, as he raised the question in his thinking, instantly the lameness left.

A modern counterpart of this incident occurred in May 1960 in North Carolina. The horse belonged to Roscoe Gallop, of Wanchese, N. C.

Brother Gallop had found Lady, his prize mare, lying on her side in the pasture, and her nine-day-old colt standing nearby. Lady was stiff, her jaws were locked, and blood was running from her mouth. After consulting with the farm agent, the veterinarian, and others, Mr. Gallop recognized the hopelessness of the case. The horse was beyond human help.

He says: "I felt I had done all I could for Lady when suddenly I realized there *was* something more I could do. So I slipped away to the local Assemblies of God church to make my request known.

"As I fell on my knees before God, I searched my heart for any greed in asking such a request. It was there I gave the mare to the Lord and told Him every colt she brought forth would be sold and the money put into His work.

"It was this same afternoon that Lady revived and grazed out into the pasture... The people who saw her condition recognize the miracle as the hand of God."

Mr. Gallop has kept his vow. Lady has brought forth three colts since then, all three of which have been sold, and the proceeds have gone to missions! She has given \$100 to Africa, \$125 for Jewish missions, and \$75 to South India.



Nine-day-old colt and Lady



A Letter to the Newlyweds



An anonymous mother writes to her
son and daughter-in-law

DEAREST JIM AND JUDY:

I am sorry that I do not find time to talk with you about some things that I have upon my heart. We live in much too busy a world and our times together are usually so brief.

We touched on the subject at dinner Sunday. But I find it difficult to say the things I feel in my heart lest I create the impression of being a "meddling" mother or an old "fuddy-duddy." However, Dad and I do feel very concerned about you because we dearly love you both. We are very proud of you and always have been. You have brought us much joy and years of pleasant "togetherness."

First, I want to mention the matter of your association with the Community Players. As I said on Sunday: There may be nothing particularly wrong with taking part in this thing in itself. But when it causes you to lose out spiritually or when it clouds your testimony as a Christian, then it cannot be the right thing to do.

You know that the Bible says, "What fellowship hath light with darkness?" and also, "Come out from among them and be ye separate." The truth is: *They* are influencing you; *you* are not influencing them.

It is not reasonable to believe that you can spend hours learning lines and rehearsing a play—that in no sense will glorify God, neglect the matters of Bible reading, prayer, and attendance at God's house—and not lose out spiritually.

These are days when we need spiritual strength. Moses became a great influence for God because he refused the pleasures and fame of Egypt—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Daniel and his companions refused to be partakers of the meat which the ungodly fed upon, and God smiled upon them with favor. The very name

of Daniel speaks to us of courage and spiritual strength. The apostle Paul, in the simple matter of eating, said if the eating of meat offended his brother he would eat no meat as long as the world stood.

Our responsibilities are not only Godward, but manward. Our bodies should be presented a sacrifice to God as a channel through which He may work. The enemy of our souls is very subtle, and he has only one objective—to devour us. He will endeavor to do it by fair means or foul. Our love for Christ can cool so gradually that we are scarcely aware of it. I saw this happen with my sister—. They were on fire for God when they were married, but gradually "let down." Now they have nothing but empty, wasted years filled with regrets to look back on, and even yet cannot seem to get hold of God and find a real peace again.

The Bible plainly declares that in the last days, "men shall be lovers of pleasure more than lovers of God," and that because of sin the "love of many shall wax cold." I know you do not want this to happen to you.

You are going into a new situation—into a new community. It would be so easy to drift and to be careless. Let people know where you stand from the beginning. Do not compromise your testimony in word or in deed.

There is no greater joy than to see your children walk in the ways of the Lord. It is also true that there is no greater sorrow than to see them grow careless and indifferent in their love for Him. Some day you will be parents and only then will you realize the weight of responsibility that will be yours. You need to be very consistent and faithful when it comes to your responsibility to God now. For it will be more difficult as your responsibilities in life increase with par-

enthood. Furthermore, your example and consistency will influence your children, and you will reap as you have sown. If you find it difficult to be faithful now, it will be more difficult then.

I have talked with you about these things before, and I know that you agree to them. But you must do more than that. You must take yourselves to task and regardless of how you feel, you must follow the way that Jesus would lead.

There is also the matter of the Lord's Day which I know I have discussed with you in times past. God cannot be pleased when we so wear out ourselves with our own doings on His day that we are unfit for service to Him. I know that God is a good God and not a hard taskmaster. He has given us all things freely to enjoy, but He has also said, "Thou shalt have no other gods before me." To love pleasure more than God is certainly misplacing our love, and this will lead us to spiritual suicide. To use the Lord's Day for our own pleasures surely must grieve Him. I do not mean to say that we are not permitted to enjoy Sunday, but we should not spend our time and strength as to be too weary to attend His house—or if we do attend, to simply be there in body. We should endeavor to be at our best for His day so that we may be able to pray and work and gain spiritual strength for the week ahead.

Isaiah told the people of his day, "If thou turn away thy foot from . . . doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure . . . then shalt thou delight thyself in the Lord" (Isaiah 58:13, 14). He said that God would bless them for this.

I look around in church on a Sunday night and see M—— with three little



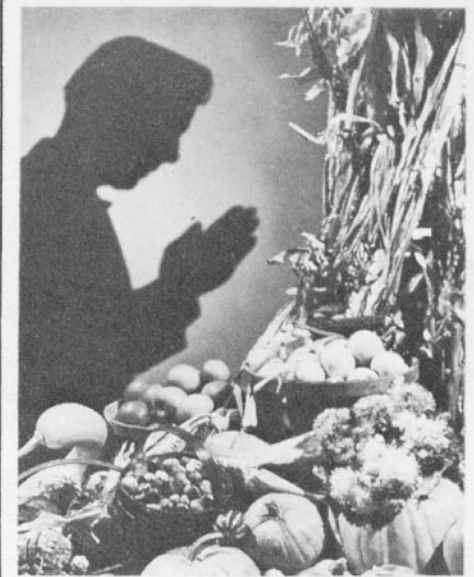
LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—JULY 31, 1962

ALA—1st A/G, Robertsdale	\$ 97.69	N W—Gos Tab., Davenport, Wash	485.40
APP—Full Gos Tab., Selma, Va.	16.00	OHIO—Bethel Temple, Dayton	438.92
ARIZ—A/G, Coolidge	201.50	OKLA—Sunnyside A/G, Okla City	216.00
ARK—1st A/G, Van Buren	309.52	OREG—A/G, Grants Pass	325.00
EAST—Full Gos Tab., Moosic, Pa.	231.07	PEN FLA—1st A/G Clearwater	340.25
GA—Wash St. A/G, Atlanta	124.11	POTOMAC—A/G, Petersburg,	
ILL—A/G, Collinsville	146.89	Va.	534.54
IND—Grace A/G, Indianapolis	127.90	RKY MT—1st A/G, Grand Jct,	
KANS—A/G, Anthony	366.00	Colo	741.00
KY—Calvary A/G, Louisville	107.45	S CAR—1st A/G, Spartanburg	196.50
LA—1st A/G, W. Monroe	499.35	S DAK—1st A/G, Rapid City	710.93
MICH—Bethany A/G, Adrian	590.22	S CALIF—1st A/G	
MINN—City of Lakes A/G, Mpls	150.00	Wilmington	1525.00
MISS—East End A/G, Meridian	284.00	S IDAHO—Gos Tab., Aberdeen	70.00
MONT—A/G, Lewiston	579.94	S MO—Evangel Col, Springfield,	678.18
NEBR—A/G Burton	314.47	S N ENG—Gos Tab, New Haven,	
N J—1st A/G, Dumont	242.37	Conn.	600.14
N MEX—1st A/G, Artesia	60.00	S TEX—Trinity Tab, Baytown	1250.00
N Y—1st A/G Utica	156.45	TENN—1st A/G, Madison	387.75
N CAR—A/G, Havelock	25.00	W CENT—A/G, Ft Madison, Iowa	215.00
N DAK—Gospel Tab., Minot	636.83	W FLA—Oak Grove A/G, Pt. St.	
N CALIF-NEV—1st A/G,		Joe	149.00
Santa Cruz	550.00	W TEX—1st A/G, El Paso	195.00
N N ENG—A/G, Concord, N H	226.67	WIS-N MICH—1st A/G, Green	
N TEX—SW A/G Col,		Bay	208.41
Waxahachie	676.00	WYO—A/G, Newcastle	216.37



Can You Spare a Meal?

Invite a Harvest Festival guest!

Harvest Festival — October

7-14—is a time of special thanksgiving for the many blessings received from God. It is also a time of sharing with those who are not so fortunate to live in secure and happy private homes. Those who live in the Assemblies of God benevolent homes—Hillcrest Children's Home and Bethany Retirement Home—will be your Harvest Festival guests. Can you supply one meal for your guest?

Assemblies of God churches situated near these benevolent homes will collect food—canned, dried, fresh, meat on the hoof, etc.—to be stored in readiness for use when needed. Assemblies too far away, and individuals who wish to participate, will mail "grocery money" for the purpose of buying in wholesale lots.

Observe Harvest Festival during October—say "thank you" by sharing! Contributions of money and requests for information may be addressed to:

Department of Benevolences
1445 Boonville Avenue
Springfield, Missouri

ones around her. I see B— with two little ones, and others with tiny babies in arms. If anyone should be excused from service, it seems they should be.

Then I look around for my own, and they are not there. I think of the day when they will be parents and wonder, since they cannot be here now, how will it be then? It gives us great concern. It pains our hearts so deeply. And we ask ourselves where we failed in our responsibility as parents?

Thirty years from now, if Jesus tarries, you will stand where we stand—looking back. The best years of your life will be spent. What you have done cannot be undone. Regrets may overwhelm you; joys may fill your heart. You will realize then how fleeting have been the years, how futile the toil, how empty the pleasures. You may wish as I do today, that you had given more to the Master and had lived less selfishly. For as the poet has said: "Only one life—'twill soon be past. Only what's done for Christ will last." We feel the impact of those words now.

These are the best years of your life. In them you should give of your best to Him. The coming of the Lord cannot be far off. The world will not become better. Your children will have

greater temptations to face than you have had. They will need to be stronger than you have been. Much will depend upon you as parents. If you have done your best, you can trust the Lord to do the rest. But what if we have not done our best?

I have said a great deal here, more than I intended to. I know that you will understand the spirit in which I say it. We do not wish to in any sense of the word run your lives—criticize you or be censorious. God forbid! But we do feel a great responsibility for your spiritual welfare, and we would like to steer you by the danger points along the road if possible.

We have always been very proud of you. You have never made us ashamed. We love you both—*oh, so much!* Now I have told you the weight of what Daddy and I both feel and I leave it with you. I would like to have talked with you face to face about these things; but it is difficult for me because I feel it so deeply and cannot restrain the tears. You must do as *you* wish and not just to please us—but because you want to please the Lord.

With all our love and prayers,
MOTHER



Eastern District WMC'S Are Moving Ahead

BY ELVA M. JOHNSON
National WMC Representative



Mrs. Helen Jenkins, Eastern District WMC President

STATISTICAL REPORTS OF WMC ACTIVITY ARE SENT TO THE National WMC Department each year by the district WMC presidents. The figures, neat and precise, reflect carefully kept records. Even the statistics of a single district are impressive but, when added together, they reveal that the Women's Missionary Council is indeed an active and vital force in the work of the Assemblies of God.

But figures can never tell the whole story of WMC, for this is essentially a ministry of the heart. The hours worked, the tears shed, the intercessory prayer, the victories won, will have to wait for more accurate measure in the world to come.

On my desk as I write is the 1961 report of the Eastern District WMC's (Pennsylvania and Delaware) given by Mrs. Helen Jenkins, district WMC president for the past six years. Looking at this green sheet of paper with its exact figures (such as \$31,537.94 given by their 2,685 members during 1961), I think back to

a few months ago when I was privileged to visit seven of the nine sections of that district in WMC rallies with Mrs. Jenkins. The radiant faces of the women who attended the rallies, some of them coming long distances at some inconvenience, are still clear in my memory. At Highway Tabernacle in Philadelphia on an unseasonably warm day, there were a number of Delaware women who had waited an hour for a late bus. Although they arrived late and somewhat wilted from the long, hot ride, their faces were shining and their spirits buoyant as they joined in the rally services. They came both to give and to receive and they were not disappointed. I never heard one word of complaint from any of them.

Our combined annual report shows over half a million calls made by WMC's in 1961. But it remained for a newly widowed mother of four young children to show me what effort lay behind some of those calls. She was from Hammersley Fork, Pa., and was introduced at the Williamsport rally. Although she had lost her husband



Eastern District WMC's and officers who assisted in candlelight service at C. A. convention

only a few months before, she determined to carry on in doing what she could for the Lord. She was made head of the visitation group for nursing homes in the community, and as a result of their ministry three people whom they visited were saved. All three had passed on to be with the Lord shortly after their conversions. What if this young widow had only pitied herself and neglected the souls of others? Her concern had meant the difference between heaven and hell for those three people.

At Eastern Bible Institute at Green Lane, Pa., nearly half the girls present in a chapel service said they had been Missionettes before coming to school. The Eastern District has some well-organized Missionette clubs and they are doing a good job. Others are interested in organizing as they see the potential in leading the girls toward Christian maturity and service.

At Johnstown, Pa., we had a very graphic illustration of the fact that we must work while we still have opportunity. Three weeks before the rally in Johnstown the faithful WMC president there had been working on a WMC quilt when she was called suddenly into the presence of the Lord. She had looked forward to the rally, but she was not there. Instead, a basket of flowers on the communion table served as a memorial to her. A lady who had been with her at the time of her death told me about it very simply, and it was plain to see that it had made a deep impression upon her and upon the other members of the congregation.

It was good to meet the WMC's all over the beautiful state of Pennsylvania. Never have I met more sincere



Missionettes who participated in the candlelight service

women, all working together for a common cause—never forgetting that "We Minister as Unto Christ."

The Eastern District WMC's take a particular interest in Eastern Bible Institute and assist in many ways, especially in providing food and funds for groceries. They provide faithfully for their missionaries and take good care of their adopted cottage at Mission Village. I heard a pioneer pastor speak highly of the assistance he had received from the WMC's of his section. He felt it would have been almost impossible for him to have carried on without their assistance.

Back of any good district WMC program there must be faithful leadership. The Eastern District WMC's have that in their sectional representatives and in the district officers. Mrs. Jenkins gives untiringly of her time and strength, traveling throughout the district in the interest of WMC's. She is ably assisted in the work by Mrs. W. H. Roberson, district WMC secretary, and Mrs. Fleming Van Meter, treasurer. "

Missionary Says "Thanks"

WE WOULD LIKE TO EXPRESS APPRECIATION FOR THE kindness shown to us by WMC's of the various districts. Your thoughtfulness is constantly in evidence here and we sincerely appreciate your kindness. The towels and washcloths we use each morning, and some of the clothes we wear daily have come from WMC's back home. In the kitchen my wife uses pot holders, dish cloths, and utensils from the WMC's. The rugs on the floor, the cutlery on the table, even the thermos beside me as I go into the bush, and perhaps a hundred more of your thoughtful gifts make life better for us here on the field.

We appreciate also the way you have held us up in prayer. It is not always easy to explain, but we can feel the difference out here, especially in the services, when prayer is going to God in our behalf. How often when looking back over a difficult experience, we have had to conclude that only God could bring us through. On two or three occasions after such a time, we have received letters asking if we had been in difficulty or had had a special need at such and such a time. How wonderful to know that those at home are constantly holding us up in prayer and will do so even though it means waking to pray in the middle of the night. We do thank you from the depths of our hearts. Please continue to back us in prayer.

—James Chaney, Dahomey, West Africa



WMC MEMBER HONORED

THE MCKEESPORT, PA., ASSEMBLY OF GOD CELEBRATED ITS eighteenth anniversary recently. Guest of honor for the day was Mrs. Marie Horn, 74, oldest active charter member of the church and WMC.

Mrs. Horn was converted in 1928, and in addition to caring for her family she began a systematic hospital visitation program. She is now in the thirty-third year of this ministry, having missed only a few Sundays during that time. She also is faithful in church attendance and as leader of the women's prayer group. Mrs. Horn is just one of many women whose hearts are open to the call of the Master to "minister as unto Christ" in whatever capacity they can.

Achievement Program Creates an Incentive

By CHARLOTTE SCHUMITSCH

A NUMBER OF CHURCHES HAVE FOUND IT NECESSARY to organize two Missionette clubs since the initiation of the program for junior-age girls last year. Bethany Chapel, Hollydale, Calif., is no exception.

Mrs. Shirley Grose sponsors all the Missionettes, but has two leaders working with her in the Junior group and another lady in the Senior group. She oversees all Missionette activities and co-ordinates the work of both groups.

The girls are participating in the STAIRWAY TO THE STARS achievement program. Mrs. Grose writes, "The program has created a vital incentive for our girls to read and study their Bibles. Some former Missionettes are now actively working in our Sunday school."

At their mother-daughter banquet last February, the girls received their sweaters, weskits, and emblems, which they had worked very hard to earn. The requirements for these awards were determined on a local basis.

Projects completed by the girls include Sunday school attendance awards and bookmarks made from used greeting cards, vases for hospitals made from liquid detergent containers, scrapbooks for children's homes, painted tea towels, woven pot holders, terry cloth slippers, covered coat hangers, artificial flower arrangements, and many layette items. Missionary families have benefited from the girls' projects.

Each Missionette meeting consists of a time of business, devotions, and a handwork session. The groups meet on Wednesday night during the adult Bible study service.

The Hollydale Missionettes are being trained to be better workers for the Lord. Their interest and enthusiasm in the clubs encourages other girls to become Missionettes.



Senior Missionettes of Bethany Chapel, Hollydale, Calif., with their sponsors. Girls are wearing sweaters awarded to them at the banquet.



Junior Missionettes of Bethany Chapel and sponsors. Notice their attractive weskits and felt emblems.



Banquet for Bethany Chapel Missionettes. Junior sponsors, Mrs. Lena Nicholson and Mrs. Laura Prescott, are seen in back row. Seated are Mrs. Faye Lang and Mrs. Shirley Grose, sponsors of older girls; Mrs. L. B. Duncan, Harbor Section Missionette Director and banquet speaker; and Mrs. Bonnie Argue, wife of Bethany Chapel's pastor.



Missionette choir of Wayside Assembly of God, Madison Heights, Mich. Sponsors in the back row are Mrs. Flodia Pratt, Mrs. Edythe Tarno, and Mrs. Daisy Cowan. This club, organized in May, 1961 with ten members, now averages 25 girls weekly. They have pieced quilt tops, gathered and packed clothing for American Indians, made stuffed animals, learned choruses, and memorized the books of the Bible. New girls are being reached for the Sunday school through Missionettes.



DAVID'S NOBILITY

Sunday School Lesson for October 7, 1962

2 SAMUEL 1:17-27; ROMANS 12:17-21

THE MOURNER'S LAMENT (vv. 17-18)

Nowhere in literature is there a more beautiful and stirring tribute than that which David paid to Saul and Jonathan. His sincerity cannot be questioned. There was no secret delight in the fact that the only barrier in the way to his becoming king had been removed. Neither was there any vestige of bitterness or mock humility in David's heart or words. In spite of everything, David seems to have retained a real love and affection for Saul. And that love enabled him to remind all Israel of Saul's virtues rather than his sins.

How much happier the world, Christians included, would be if we all had more of the love that is always eager to see and believe the best and is slow to expose!

THE WARRIORS' LIVES (vv. 19-27)

David's beautiful and poetic lamentation over the death of Saul and Jonathan may be summed up as follows:

1. *The Cause of the Mourning.* "The beauty of Israel is slain upon thy high places; how are the mighty fallen!" A carnal man would have rejoiced in the fall

of a man who had been his most bitter enemy and who had stood in the way of his own elevation. No so with David—a man "after God's own heart." Ignoring personal considerations, David felt the death of Israel's king a tragic thing.

2. *The Triumph of the Enemy.* (v. 20). "Tell it not in Gath." David visualized the elated Philistines broadcasting the news everywhere that they had slain Israel's king. David deprecated and deplored such a thing happening and called on men in general to keep silent about the dishonorable defeat and death of Saul.

Here we have an Old Testament example of the kind of love we are told to manifest: "Love is...always slow to expose" (1 Corinthians 13:7, Moffatt).

3. *The Scene of Disaster.* "Ye mountains of Gilboa, let there be no dew." Here David commanded inanimate things to enter into mourning with him. Since it was upon Gilboa that Saul died, the very forces of nature upon the scene should enter into appropriate mourning. Those beauties of nature, those esthetic things which it is legitimate for a Christian to enjoy—by comparison with events which relate to things spiritual—are of secondary importance.

What joy and comfort is there in natural things if that which is spiritual is neglected?

4. *The Virtues of the Fallen* (vv. 22, 23). Though Saul miserably failed God, yet David would not close his eyes to the man's definite virtues. At one time Saul had been an able and brave army officer; assisted by Jonathan, he had won notable victories.

It is unfair, unreasonable, and unchristian to label any man according to isolated acts or single traits of character. The failures of another Christian should not cause us to reject him totally or to refuse to recognize those graces of character which God has wrought in his life.

5. *The Contributions of the Slain* (vv. 24, 25). David reminded Israel that Saul had shared with the people the spoils of former victories.

6. *The Loyalty of Jonathan.* In Jonathan we see manifested a good son's unswerving loyalty to a bad father. Though parents may be very unworthy and unloving, yet the Bible holds Christians responsible to honor them!

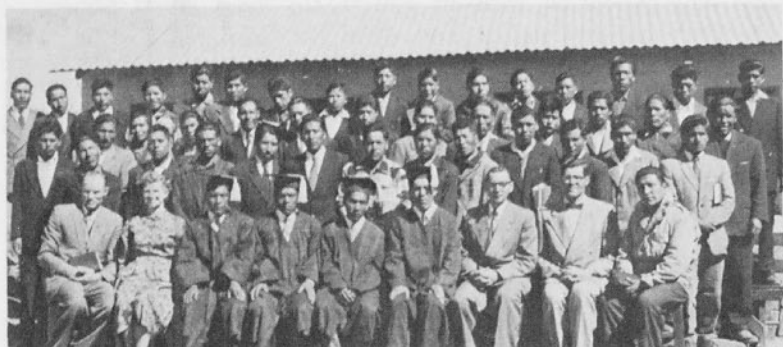
7. *The Love of Jonathan* (v. 26). In the light of the selfishness which exists today, a self-denying and sacrificial love such as Jonathan manifested is inspiring to behold and worthy of possession by all of us. Jonathan was in natural line to succeed his father as king; yet he graciously bowed to the sovereignty of God, and loved to the very death the man who would reign in his stead. Jonathan really owed David nothing. Rather, David owed much to the man who identified himself with David's interests and risked his life to protect him. In all this Jonathan's love suggests the love of Christ who is the "friend that sticketh closer than a brother."

May the same Holy Spirit, who produced in David his love for Saul and in Jonathan his love and loyalty to David, so work in us that through our lives these same graces may be a benediction to other needy lives with whom we have to do. —J. Bashford Bishop

CHRISTIANITY IN ACTION



FOREIGN NEWS DIGEST



Student body of the Bible school in General Pando, Bolivia

Bolivia

Bible Schools

"Three years ago four men walked three days to invite us to preach in their village," writes Missionary Monroe Grams, Bolivia. "We went," he adds, "and last year seven young men came from that remote area to attend Bible school, and have returned to preach in their own language, Aymara."

Thirty men are expected to attend the Bible school in General Pando this year. In addition to this rural training center in the Andes, a night Bible school has been opened in La Paz for the benefit of new converts in the capital city.

Guatemala

New Churches Started

In spite of political conditions in Guatemala, 14 new Assemblies of God churches are being opened. Missionary Quentin Shortes states, "Recently I visited one of these churches. A student is pastor of this only church in town. There were more people outside looking through the windows than there were packed inside."

Philippines

New Church Building

The bustling port city of Iloilo, Philippines, has a new Assemblies of God church. Dedicated April 8 by Field Secretary for the Far East, Maynard Ketcham, Bethel Temple, Iloilo, has a congregation of over 500.

"It is the second largest Assembly in the Philippines," Brother Ketcham reports. "A two-story building, Bethel Temple houses an auditorium with a seating capacity

of 1,000, a Sunday school department which also will accommodate 1,000, prayer rooms, a parsonage, and offices.

"The Assemblies of God opened the Iloilo work in 1953 in a rambling, dilapidated, poorly located building under the direction of Missionary Gunder Olsen. Even though there was no nucleus of believers in Iloilo, the work was successful from the beginning as students from Bethel Bible Institute in Manila joined Brother Olsen in distributing handbills and holding services. Wave after wave of revival swept the city and the congregation steadily increased. Main buildings were filled; sheds were filled; "lean-tos" were erected; Sunday school classes were held under the trees. The congregation needed a permanent church home.

"A vacant college building in the heart of town was offered. The owner, Diolosa, was so impressed with the growth and vision of the Assemblies of God that he

offered the building at a low rate and on unusually favorable terms. The building (now Bethel Temple) was purchased, renovated, and is the new church home of Assemblies of God believers in Iloilo."

Argentina

New Assembly Dedicated

The Evangelistic Center in Buenos Aires has opened another new church. In Tigre, a town criss-crossed by canals and be decked with yachts and summer homes, a lot on a main avenue was purchased. A 20- by 30-foot wooden tabernacle was dedicated recently with about 200 friends present for the occasion. At the close of Missionary Verne Warner's message, four people accepted Christ.—*Louie W. Stokes*

Children's Street Meetings Conducted

Missionary Herbert Felton reports that young people in Buenos Aires, Argentina, hold children's street meetings three times a week. These meetings reach about 150 children who do not attend Sunday school. Plans are being made to rent a bus to take the children to Sunday school.

Dahomey

Spirit Is Outpoured

"Pentecost has come to Tanguieta," states Missionary James Chaney. "God has visited us and poured out His Spirit. Thirty-one have been baptized in the Holy Spirit and others are seeking." This outpouring has come as a

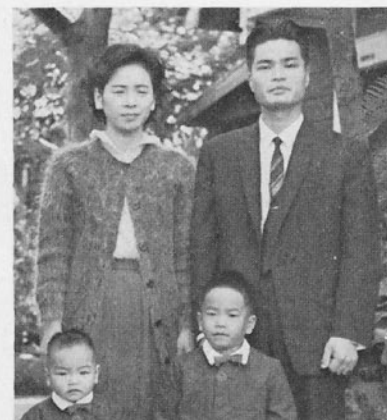
result of years of work and prayer. Missionary Chaney states concerning the outpouring, "What a change has come over the people!"

Trinidad, West Indies

Revival Spirit Prevails

Trinidad still feels the impact of a revival campaign conducted in August, 1961, by Morris Cerullo, according to R. J. Eames of the Pentecostal Assemblies of Canada.

As a result of the campaign, an evangelistic center was established in Port-of-Spain. About six hundred people are attending services at the center.



The Hatao Egamis, Japanese missionaries to Brazil

Brazil

Japanese Send Missionary to Brazil

Half a million Japanese live in Brazil. Engaged mostly in agriculture, they have maintained cultural, linguistic, and religious ties with their homeland. Only very slowly are they being assimilated into the lifestream of the Brazilian nation. In some centers the population is so predominantly Japanese one would think he was walking down a street in Tokyo. Assemblies of God revivals have barely touched these people because of the language barrier.

Brother Hatao Egami felt called of God to work among the Japanese in Brazil. Through the cooperation of the Japan Field Fellowship and the Field Fellowship of Brazil, Brother and Sister Egami and their two children have moved from Japan to Brazil. They



New Bethel Temple in Iloilo, Philippines, seating over 500.

Missionary News Notes

Missionaries returning to their fields after furlough are **Mr. and Mrs. William Stepp** and family (Venezuela), **Arthur E. Lindvall** and family (El Salvador), the **Herman Englegaus** (Upper Volta), **Miss Marie Juergensen** (Japan), **Mr. and Mrs. Robert Turnbull** (Haiti), **Mr. and Mrs. Ernest Jones** (Ny-asaland), the **Glen McCollisters** (Hawaii), **Mr. and Mrs. Raymond Busby** (Indonesia), the **Everett Hales** (Bolivia), and **Mrs. A. Walker Hall** (Hong Kong).

Mr. and Mrs. John Hall are transferring from Upper Volta to Togo-Dahomey.

New recruits, **Mr. and Mrs. Bennie Tipton** (Okla.), are studying in Switzerland before proceeding to Togo-Dahomey.

Mr. and Mrs. Rodger Perkins (S. Calif.) are new recruits in Japan.

Coming home for furlough are the **Dale Browns** (Ghana), **Walter Kornelsen** (Nigeria), the **P. Henry Halls** (Peru), **Miss Ruth Melching** (Formosa), the **Norman Campbells** (Colombia), and **Miss Margaret Klassen** (Mexico). Returning home for retirement are the **Vivan Smiths** (Ghana).

have opened a Japanese work in Bauru, a large city in the interior of the State of Sao Paulo.—*N. Lawrence Olson*

South India

Church Building Needed

A church like the one pictured can be built in South India for \$250. Twenty-five such churches are needed. Within a few months after a new building is erected, a congregation of one hundred can be formed, with a graduate of an Assemblies of God Bible school as pastor. If you should like to help build a church in South India, send your offering to the Foreign Missions Department, 1445 Boonville Ave., Springfield, Mo. Designation: South India Field—Church Buildings.—*V. G. Greisen*



A church like this can be built in South India for \$250.



The Glen McCollister family



The William Stepp family



Mr. and Mrs. Everett Hale and sons



Mr. and Mrs. Raymond Busby



The Bennie Tipton family



Mr. and Mrs. Robert Turnbull



Mr. and Mrs. John Hall



Mr. and Mrs. Roger Perkins



Mr. and Mrs. Ernest Jones



Mrs. A. W. Hall M. Juergensen



Mr. and Mrs. Arthur Lindvall



Mr. and Mrs. Herman Englegau

El Salvador

Sunday School Conventions Bring Church Growth

Three Sunday school conventions have been conducted in El Salvador under the direction of Missionary George Davis, Pastor Robert Pirtle, First Assembly of God, Roseville, California (Northern California and Nevada District), and Juan Romero, Sunday school director for the Latin America District. Attendance at the church in Santa Ana has increased from 540 to 926 since the conventions.

Three-day Sunday school rallies have been organized in each of the 250 Salvadorian churches. Visual aid for these rallies was prepared by Sister Victor Trimmer and the WMC's of Central Assembly, Wichita, Kans.—*Sterling Stewart.*

SPECIAL BULLETIN

Ecclesia Bible Institute Battered by Typhoon Wanda

HONG KONG (September 2): TIDAL WAVE AND TYPHOON HIT ECCLESIA. EVERYTHING LOST BUT BUILDINGS AND LIFE. REQUEST AID. STAFF LOST EVERYTHING. SCHOOLS RECORDS, FURNISHINGS, AND TWO SPEED-THE-LIGHT CARS GONE.

LANPHEAR AND SCRATCH

This cable sent to the United States and Canadian Foreign Missions Departments confirms the tremendous havoc wrought in Hong Kong by Typhoon Wanda. All missionary personnel are safe. However, property and equipment damage is staggering. All furnishings at the school were destroyed by the six-foot tidal wave and 160-miles-per-hour winds that pounded incessantly at the Ecclesia campus in Shatin, Hong Kong.

Twenty-five hundred dollars has been cabled for emergency relief to our missionary and Chinese staff. These funds must be replaced and additional assistance will be needed when the extent of the damage is assessed.

Our current missionary staff in Hong Kong includes Miss Annie Bailie, the Paul Greisens, the A. Walker Halls, Miss Lula Bell Hough, Miss Sarah Johnston, the Riley Kaufmans, Mrs. Edna Ahlberg, and the Leonard Lanphears.

Funds for the relief of our missionaries and Chinese nationals in this devastated area should be sent to the Foreign Missions Department, designated, "Hong Kong Relief."

Home Front Highlights

Glimpses of Special Ministries of the Home Missions Department

FOREIGN LANGUAGE MINISTRY

Miami, Florida

Andres and Hilda Roman, former missionaries to Cuba, have opened a short-term night school—the “Assemblies of God Spanish Bible Institute,” in Miami, Fla. On September 4, 1962, at 7 P.M. the doors of Evangel Temple in Miami were opened for the first session of evening classes which will be conducted on Mondays,



Andres and Hilda Roman and son

Wednesdays, and Fridays. More than thirty are attending the school. The new Bible school is for the Spanish-speaking who wish to prepare to minister to the Cubans who are coming to the United States by the thousands.

There is a great need for reference books in Spanish for the library. Offerings for this new school may be sent direct to the Home Missions Department clearly designated for MIAMI SPANISH BIBLE SCHOOL.

New York

The Sunday school convention of the Spanish Eastern District convened in May, 1962, in Christian Church John 3:16, New York. T. F. Zimmerman, General Superintendent of the Assemblies of God, was the afternoon speaker, and Juan Romero, Sunday school director of the Latin American District, brought the evening messages.

Juan Romero translated the script for the production, “The Good Ship Sunday School,” into Spanish and presented this feature at the convention. Hearts were stirred and set aflame with Sunday school enthusiasm.

Ukrainian Branch Report

The Ukrainian Branch Council convened July 26-28, 1962, on its camp grounds at Lanesville, N. Y., in the beautiful Catskill Mountains. J. J. Matolina, was re-elected as superintendent and John Kiseznik as secretary-treasurer. The conference was reported to be one of the best in the history of the Branch. P. Kerychuk of Vancouver, B. C., Canada, was the evening speaker and his ministry was inspiring and instructive. An



The Indian Assembly at Gallup, N. Mex., averaged 70 in attendance at VBS. A number of children were saved.

ordination service climaxed the July 27 activities. Brothers A. Kowal and W. Marshalek were ordained.

AMERICAN INDIAN MINISTRY

Gallup, New Mexico

The vacation Bible school conducted the second week in June at the Gallup Indian Assembly, where the Caleb Smiths pastor, averaged 70 in attendance and a number of boys and girls were

saved. Three Indian women taught classes. The Gallup Sunday school has increased lately to 115.

About 250 Indians attended an all-day Indian fellowship meeting July 4 at the Indian Assembly in the “Indian Capital,” with six congregations represented.

Grants, New Mexico

Crowds are still increasing at the Grants Mission and God is blessing. Twenty were baptized in water and sixty were received into church membership recently. Four were saved and two were filled with the Holy Spirit in July. Leonard J. Everly is missionary-pastor.

Wellpinit, Washington

One soul was saved in July and a number of healings were reported at Wellpinit. More Sunday school teachers are needed for this growing Assembly.

Tucson, Arizona

During four days of special meetings in July in the Tucson Assembly, four accepted Christ as Saviour and three received the Baptism. The young people participated well in the revival. The building operations have progressed slowly, but the congregation is now able to have services in the church rather than the dining hall. The Virgil Zeiglers are pastors.

Laveen, Arizona

Harold Hanson, Tempe, Ariz., has recovered from his severe attack of hepatitis, but still needs more strength before he will be up to par. However, work has proceeded on the new church at Laveen and the building is now nearing completion. When funds make it possible, the doors, windows, and outside stucco work will be added.

TEEN CHALLENGE

New York

The new Teen Challenge Training Center will soon begin operation on the Teen-age Evangelism farm in Pennsylvania, where beautiful modern buildings are now being erected. It will house forty boys and six staff members. These



The Tesalonica Christian Church choir was the “crew” of The Gospel Ship presented at the Spanish Sunday School Convention.



Above missionary scene is from the skit “La Nave Evangelista.”



Carlos Reyes, secretary of the Spanish Eastern District, addresses the district Sunday school convention. Standing (left to right) are: Ricardo Tanon, pastor of Christian Church John 3:16; Aimee Cortese, district Sunday school director; Vicente Ortiz, district superintendent; and Juan Romero, evening speaker.



On Home Missions Day these Sunday school members of the East Side Assembly, Springfield, Mo., depicted the special ministries of the Home Missions Department. Mrs. Thelma Murphy (left) and Mrs. Albert Pyle stand behind the pulpit.

SPECIAL MINISTRIES FEATURED ON HOME MISSIONS DAY JULY 8

In response to the national Home Missions Day Special Ministries emphasis this year, orders from Assemblies for special bulletins and helpful materials deluged the national office. The East Side Assembly of God in Springfield, Mo., used the suggested church service as did many other churches. Each of the seven Special Ministries in-

cluded in the ministry of the national department was represented: American Indians, Jews, prisoners, the Deaf, the Blind, foreign-language groups, and Alaskans. (See photo.) Mrs. Thelma Murphy and Mrs. Albert Pyle (wife of the pastor) narrated for the program. Special features were a song in the sign language by two children representing the Deaf and a solo, "The Song of the Reaper." An offering of \$32 was received for the Special Ministries of the national department.

young men will be trained both spiritually and vocationally.

The Teen Challenge Choir, which is made up of some workers, converted gang members and drug addicts, has just produced a twelve-inch LP record. It may be obtained for \$2.98 in either Hi-Fi or Stereo and is an RCA custom records production. The profit from the sales of this record will be used to promote the new Teen Challenge Training Center. Orders can now be placed with Mrs. Don Argue, % Teen-age Evangelism, Inc., Box 161, G.P.O., New York 1, N. Y.

Chicago, Illinois

At the end of the third week of operation, Teen Challenge Center in Chicago reported 500 decisions had been made for Christ on the city streets. The president of White Devils gang surrendered his life to Christ. Fourteen Central Bible Institute students are witnessing with the staff full time on the streets of Chicago. Ed Tedeschi is Director of Evangelism.

NEW POSTERS AVAILABLE

Two attractive new posters, one on Church Extension and the other on Special Ministries, have been produced recently by the National Home Missions Department. The set is now available from the department for local church use and conventions postpaid for \$1.



Suddenly Called to Be With Christ

Meyer Tan-Ditter, one of our faithful home missionary to the Jews, died suddenly of a heart attack on Sunday afternoon, August 26. He was 65 years old. He had not been ill previous to his death.

Brother Tan-Ditter and his wife Alice spent the past nine years preaching Christ among Jews on the West Coast. A recent letter to the Home Missions Department from the Tan-Ditters' home in Hollywood, Calif., reported that five souls, including a Jewish couple, were saved in July.

Prior to his ordination in 1924, Meyer Tan-Ditter attended two Bible schools and was graduated from both. He was a native of London, England.

A Jew by birth, Meyer Tan-Ditter accepted Jesus Christ as his personal Saviour in his youth and dedicated his life to preaching the glorious gospel of the Son of God. For many years he conducted evangelistic campaigns in Assemblies of God churches. In recent years his burden for lost souls was so heavy that he worked diligently in personal ministry, going from door to door and from office to office to speak to friends and neighbors about the salvation of their souls.

More Laborers Enter Home Missions Harvest Fields

TEN NEW APPOINTEES HAVE BEEN added to the home missionary family recently.

Mr. and Mrs. Robert Lantz, Okeechobee, Fla., have already been engaged in gospel work in Alaska for some time. Brother Lantz has had experience as foreman of a large beef cattle ranch, has done gun repair work, and has also been a dealer in arms and ammunition. Mrs. Lantz (Alevne) was manager of school concessions for one year and has also done sales work. She is musically talented. The Lantz are both licensed ministers with the South Florida District. They have one ten-year-old daughter.

Mr. and Mrs. Jackie Dean Venable, Blanchard, Okla., have also been approved for service in Alaska. Brother Venable attended Southwestern Assemblies of God College for one year. A licensed minister with the Oklahoma District, he has done pastoral work for two and one-half years and evangelistic work for two years. Mrs. Venable (Glenna Fern) attended Southwestern Assemblies of God College for two years. She is a musician, having been pianist for several churches. The Venables have two small children.

Grady Fannin, of Bay Shore, N. Y., former superintendent of the Northern New England District, has been appointed to Teen Challenge ministry in New York.

The following home missionaries have been appointed to the American Indian field: *Mr. and Mrs. Dwayne E. Suit*, Tonkawa, Okla., *Lorenzo Cutsforth*, Minneapolis, Minn., *Mamie Ellen Beaver*, Ellenboro, N. C., and *Marjorie Olline Dingman*, Fort Wayne, Ind.

Brother Suit is experienced in shoe repair work, carpentry, roof-

ing, and block laying. He is a licensed minister with the Oklahoma District. Mrs. Suit (Betty Iola) is an accordionist. The Suits have four children.

Lorenzo Cutsforth was graduated from North Central Bible College with a major in missions. Since September, 1961, he has been working among the Indians in the Minneapolis area. He is an exhorter in the Minnesota District. The Cutsforths have one child.

Mamie Ellen Beaver is already working among the Indians in Ajo, Ariz. Miss Beaver attended South-Eastern Bible College, Lakeland, Fla., for three years, majoring in missions. She has taken correspondence courses in child psychology and systematic theology. She worked as a switchboard operator for the Southern Bell Telephone and Telegraph Company in Charlotte, N. C., for seven years. She holds exhorter's credentials with the Arizona District.

Marjorie Olline Dingman was graduated from Ft. Wayne Bible College with a major in education. She studied courses in Bible and secretarial work by correspondence. She has been engaged in Christian work since 1937 and did missionary work in Oregon from 1950-1957. Miss Dingman plays the accordion, the violin, and the piano. She holds credentials as an exhorter in the Indiana District.



Mr. and Mrs. Robert Lantz



Mr. and Mrs. Jack Venable



Mr. and Mrs. Dwayne Suit



Grady Fannin



L. Cutsforth



M. Dingman



Mamie Beaver

Do You Wear Bifocals?

By H. PAUL HOLDRIDGE
Pastor, First Assembly of God, Bartlesville, Oklahoma

OVER SIX HUNDRED REFERENCES ARE made in the Bible to the eye or the eyes. Scripturally, the eye is important. Physically, the eye is important. Vision is one of the most treasured gifts with which God has endowed man.

Impaired vision is a great handicap. Those who have not been privileged to see in nature the beautiful handiwork of Omnipotence are unfortunate indeed. The beauty of a landscape, towering peaks, great expanses of plains, gardens, meadows, parks—these stagger the finite mind as it attempts to describe them.

Failing and impaired eyesight has been greatly facilitated with scientifically fitted glasses. Those who suffer from either far or nearsightedness have been given assistance. A bifocal

lens has been produced to give those who have failing vision assistance in both distant and near vision. This lens provides at once a two-fold vision, thus enabling the viewer to see distant objects through the upper part of the lens, and near objects through the lower part. A dual vision is provided. The bifocal lens serves a twofold purpose.

Spiritual vision is of more importance than natural. Christians come equipped with a double vision. They can see things not only in the light of time, but also in that of eternity. They see not only the immediate, but also the ultimate. The Psalmist might well have referred to bifocals when he said, "I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

Jesus made reference to the nearsightedness of the unbeliever when he said, "They seeing, see not; and hearing, they hear not" (Matthew 13:13). It is written of Moses that "he endured, as seeing him who is invisible" (Hebrews 11:27). In Luke 6:39, the unregenerate are referred to as being blind. Every *born-again* Christian is given a set of bifocals, that he may see not only the issues near at hand, but also the final goal.

Through bifocals the things of this world are seen only as a means to an end, and not the end in themselves. Things are seen to wear, rust, and decay—thus only *limited* investments are made in things of earth. They are acquired and accumulated by the Christian to enable him more perfectly to serve the Lord here and to better make heaven at last. When the light of eternity shines upon the things of this world they look very cheap and worthless.

The pleasures of sin are seen as vanishing, fleeting, and of short dura-

tion. There is no way they can compare with the joys of sins forgiven and with the pleasures at the right hand of the Lord. What the world offers as the "lust of the flesh, and the lust of the eye, and the pride of life" may have some appeal when viewed at short range. But when viewed in an eternal perspective these things become sickening.

Sicknesses and infirmities become opportunities when viewed through divine bifocals. There must be some good that the Lord hopes to bring about, for even these come under the heading of the "all things" which "work together for good to them that love God." Compared to eternity, the duration of affliction and pain is only for a moment. If searched for diligently, there may be valued lessons to the sufferer.

Times of testing can be times of schooling. Turn the light of eternity on them, and they always look different. Abraham saw Isaac offered in this light, and there was no hesitancy on his part. The three Hebrews looked beyond the furnace and saw their Deliverer. It became His business to deliver them, and He was to choose the method. Paul and Silas sang praises not from any inspiration of time and circumstances, but with eternity in view.

A sinner viewed through bifocals is but a prospective saint. An imperfect Christian is only one whose worst side is showing. When, in time, God finishes His work on the person who appears so imperfect—and often labelled backslidden—eternity will reveal a masterpiece. Someone has said, "Each Christian should wear a sign fore and aft, 'This is *not* the best that God can do.'"

We need to keep our eyeglasses adjusted and to beware of nearsightedness. It is surprising how differently things are viewed when you step back a distance. Many things will look different tomorrow.

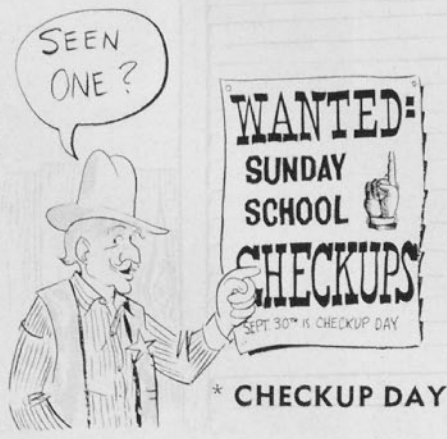
We need to use both lenses. As earth-bound creatures, we suffer from the *downward* look; we are tempted to look through the lower part of the bifocals. There is the upper, long-range vision through which all things should be viewed. Through this part of our bifocals we can see beyond time and into eternity.

Maybe your bifocals need to be adjusted. Have you had your eyes tested lately? Be careful, lest you have the power of seeing and yet do not see!

TODAY IS . . .

C-DAY*

Sunday schools all over the nation are filing their annual Sunday school Checkups. Make sure yours is among those filled out and mailed today.



DOMINICAN REPUBLIC

THE DOMINICAN REPUBLIC OCCUPIES the eastern two-thirds of Hispaniola, a beautiful island located halfway between Cuba and Puerto Rico in the Caribbean Sea. The western third of the island is now the Republic of Haiti, populated by French-speaking Negroes. Within the 19,333 square mile area of the Dominican Republic live more than 4,000,000 people.

The Dominican Republic was variously under Spanish, French, and Haitian domination until it established its independence in 1844. An unstable political history followed and the country was occupied by United States Marines from 1916 until 1924 when a constitutional government was installed. General Rafael L. Trujillo was president from 1930 until his assassination in 1961. Since then the political situation has been precarious.

Santo Domingo, the capital, is the



oldest city on this hemisphere, having been founded on the bank of the Ozama River on August 4, 1496, by Bartholomew, the brother of Christopher Columbus. It is today a modern, progressive city of 330,000 inhabitants.

The economy of the Dominican Republic is based upon agriculture and most Dominicans make their living from the land. Sugar, introduced by Columbus on his second visit to the New World, is the country's chief source of agricultural wealth and accounts for three-fifths of the total exports. Cacao is second in importance as an export crop.

Soon after Columbus discovered Hispaniola in 1492, the Spanish established settlements and began a ruthless conquest of the aboriginal Indians. Today practically no trace of the Indians is left. The Spanish imported large numbers of negroes to work on the sugar plantations. Intermarriage between Negroes and Spanish followed and a mixed race was produced. Now two-thirds of the population is Mestizo, an admixture of the two races. Roman Catholicism, with many superstitious practices, is the religion of the majority.

Samuel E. Mills, an independent

Bells in Santo Domingo's old cathedral have rung since 1519.



Statue of Columbus, looking out to sea, stands in Columbus Park.





Faculty and students at the Dominican Republic Bible Institute (1962). Missionaries seated in the center are the Louis Grossnickles and Einar Petersons.

lay-missionary, became the forerunner of Protestant missionary enterprise in 1889. The churches he established were organized as the Free Methodist Church of the Dominican Republic. Gradually other Protestant societies began working in the country.

Assemblies of God work is of comparatively recent date. In 1933 a Puerto Rican Assemblies of God minister went to the Dominican Republic to hold evangelistic services and organized the first Assembly. Encouraged by news of his success, other Puerto Ricans went to help him, and within a matter of months a number of Assemblies had been established in various parts of the republic. For a time these churches were considered as the Dominican Republic District of the Puerto Rican Assemblies of God. In 1941, the Puerto Rican brethren turned the supervision of these churches over to the Foreign Missions Department and Mr. and Mrs. Lawrence Perrault were appointed as our first missionaries.

Quite a number of Assemblies of God missionaries have ministered in the Dominican Republic during the past two decades. The Verne Warners, who first went to the republic in 1944, recently transferred to Argentina to direct the Bible school in Buenos Aires. Currently, three couples are under appointment to the republic: the Wayne Turnbolls, the Louis Grossnickles, and the Einar Petersons who formerly were in Cuba. The Larry Cederbloms will also be assigned to Dominican Republic after a period of language study in Costa Rica.

Enrique Suarez is superintendent of the Assemblies of God of the Dominican Republic. The work is largely indigenous and members are taught

to tithe to support their pastors and churches. An intensive outstation program is being promoted in order to reach new areas with the Pentecostal message. Sunday school, Christ's Ambassadors, and Women's Missionary Council programs have been developed until they now are organized on a national scale. A new men's group called "Volunteers for Christ" has been organized to assist church building projects. Before the recent political upheaval in the country, city-wide evangelistic campaigns were conducted by visiting American and Puerto Rican evangelists, missionaries, and local ministers. Thousands listened to the gospel and large numbers were saved and healed. As a result of this aggressive evangelism, new churches were organized and buildings were erected.

Seventy-three national workers have the care and oversight of sixty-three organized churches and 231 outstations or preaching points. Approximately 11,000 children are reached through the Sunday schools.

Two evangelistic centers have been built. The building in the capital was dedicated in 1954 and houses the Evangelistic Center, district offices, and a book room for the sale and distribution of Bibles and Christian literature. The other Evangelistic Center, built in 1957, is in the thriving city of La Romana, the center of the sugar industry.

One of the contributing factors to the growth of our work has been Dominican Bible Institute, founded in 1945 by the Verne Warners, Paul Pughs, and Henry Mocks. More than two-thirds of our preachers in the republic received their training in this institute. The school now is located on a thirty-acre farm on the main

highway of the country, just fifteen minutes from downtown Santo Domingo. Three out of five buildings in a long-range program have been completed. Mr. Grossnickle, with the help of students, has organized and developed the farm so that the school is largely self-supporting. The fifty students enrolled are from varied backgrounds but all have the same heartfelt desire to be trained for the Lord's work. The Einar Petersons are directors of the school.

Literature has been an important phase of our evangelistic outreach in the republic. It is significant that our missionaries were able to engage in a literature saturation program early in 1958. Wayne Turnbull reported, "Global Conquest and Light-for-the-Lost funds enabled us to distribute two and one-half million pieces of gospel literature in the population centers of the country. Our pastors spearheaded the crusade and their church members saturated their towns with the Word of God. Their objective was a gospel packet in every home."

Through a recent report from the Grossnickles we learn that, "In spite of the troubles down here our churches are full to overflowing. The evangelistic center in the capital does not have room for the Sunday night crowds. The La Romana Evangelistic Center had a water baptismal service at daybreak and services continued throughout the day."

Dominicans are responsive to the gospel. The harvest already reaped in this island is cause for rejoicing, but a great task remains. Many workers will be needed to reap the harvest. Our missionaries and national workers need the undergirding of our prayers as they seek to make Christ known throughout the strife-torn republic.

—Christine Carmichael



Dominican boys are happy to receive gospel literature.

the 1963 Scripture Text CALENDAR



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HAVE PIONEERED A NEW ASSEMBLY in Colorado Springs. Will now accept calls for revivals starting next April. Roy L. Brooks, 3703 Windsor, Colorado Springs, Colorado.

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HOW TO WIN YOUR FAMILY TO CHRIST, by Evangelist Don Gossett, Cloverdale, British Columbia. A message used of God to win more than three thousand souls in nine years. Free. New booklet, BOLD AS A LION. Send one dollar. Order from: Box 2, Blaine, Washington.

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OUTREACH ISSUE of The Pentecostal Evangel, specially prepared for door-to-door distribution. Only \$2.50 per hundred copies, postpaid anywhere in U.S. Minimum order 100 copies. Terms: cash. Order from The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri. Ask for Outreach Issue Number 2523.

NEW ADDRESS, Oliver Johnson, Southside Assembly of God, 427 Shelburne, Burlington, Vermont.

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PROGRAM MATERIALS for a Sacred Christmas

Popular "PROGRAM BUILDERS." Here is an entire library of program builders that is a store of valuable material. Get a whole set of these program books.

CHRISTMAS PROGRAM BUILDER No. 1

Two pages for kindergarten, 6 pages each for primary and junior, 4 pages for junior high. In the adult section there are 4 readings, 1 pantomime, 3 tableaux, and decorating ideas; also a 20-minute skit for junior highs, seniors and choirs. 21 songs. **30 EV 9829 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 2

Three pages for kindergarten, 4 for primary, 6 each for junior and junior high, 8 for adults. Includes a hymn pantomime for primary and another for junior high, a playlet for each of these two groups, a 20-minute skit for adults, 2 readings, a hymn pantomime, and decorating ideas. 18 songs. **30 EV 9830 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 3

Three pages for kindergarten, 8 for primary, 7 for junior and 8 for junior high, including tableau, "Living Song Pictures." In adult section there are 2 playlets, a 1-act play in 3 scenes, and decorating ideas. Contains 21 songs. **30 EV 9831 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 4

Two pages for kindergarten, 6 for primary, 14 for junior, 8 for junior high. Includes pantomime for primary, and junior, pageant in three scenes, and "Christmas Symbols and Stories," for junior high. 23 songs. **30 EV 9832 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 5

Two pages for kindergarten, 8 for primary, 11 for junior, 9 for junior high. Includes exercise, "Christmas Gifts," for primary, 3 playlets for juniors, a pageant in 6 scenes and a playlet for junior high, and a 40-minute program "O Holy Night" for children and adults. 10 songs. **30 EV 9833 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 6

Two pages for kindergarten, 4 for primary, junior and junior high. Includes short playlet for primary and another for junior high; a 4-act play, "Christ of Promise," for adults and children, and a 1-act play for adults. 7 songs. **30 EV 9834 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 7

Two pages for kindergarten, 4 for primary, 6 for junior, 7 for junior high. Includes exercise for 9 primary children, "Christmas in Other Lands," a playlet for this group, a 2-scene play for junior high and senior high, and 2 playlets for various ages. Also includes 7 songs. **30 EV 9804 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 8

One page for kindergarten, 4 for primary, 5 each for junior and junior high. Includes reading, "Long-ago Christmas," and an exercise using flannelgraph in the junior section, a pantomime and 2-scene playlet for junior high, and a pageant in 5 scenes, "Gifts for the King," for adults. 7 songs. **30 EV 9934 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 9

One page for kindergarten, 4 for primary, 5 for junior, 6 for junior high. Includes pantomime for 6 primary children and reader, a play in 6 scenes for junior high, and a play in 5 scenes for adults. 7 songs. **30 EV 9935 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 10

Two pages for kindergarten, 4 for primary, 6 for junior. Includes playlet with short recitations for kindergarten, exercise for junior children, pageant for choir with candlelighter and 6 speakers in junior high section, and a 4-scene play, "Is Christ in Your Christmas?" for various ages. 8 songs. **30 EV 9814 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 11

Three pages for kindergarten, 5 for primaries, 6 for junior, 8 for high school. Includes playlet for young children in the kindergarten section, dialogue for a junior boy and girl, representing children of the innkeeper, 2 short plays for the high school group, and 2 short readings for adults. 8 songs. **30 EV 9828 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 12

Three pages for kindergarten, 4 for primary, 6 for junior, 5 for high school. Includes "Round-the-World Christmas," an exercise for 8 primary girls, a short skit for 6 junior children, a reading for high school age, and a play in 2 scenes, "There Is No Room," for various ages. 7 songs. **30 EV 9815 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 13

Two pages for kindergarten, 4 for primary, 7 for junior, 6 for junior high. Includes "Christmas Symbols," exercise for 7 primary children, "The Christmas Story," for a teacher and a class of juniors, a pageant and a playlet for senior high and adults. Includes 4 songs. **30 EV 9817 3 for \$1.50**

CHRISTMAS PROGRAM BUILDER No. 14

Four pages for kindergarten, 5 for primary, 5 for junior, 10 for junior high, including a poem-play in four scenes, and a pantomime entitled "Portraits of Christmas." 6 songs. **30 EV 9806 3 for \$1.50**



CHRISTMAS PROGRAM BUILDER No. 15

The new program book for 1962 features 3 pages for kindergarten, 5 for primary, 8 for junior, 2 for junior high, and 5 for high school and adult ages. Includes a pageant of four scenes, "The Christmas Story," and "Christmas Pictures," a program of four tableaux. 6 songs. Contains just the right balance of recitations, exercises, readings, plays, and songs for every age-group. **30 EV 9936 3 for \$1.50**

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Grove Hill	Magnolia	Sept. 30—	Freddie Richardson	G. L. McKinney
Ariz.	Mesa	First	Oct. 7—	Louis G. Neely	V. L. Hertweck
	Tucson	North Side	Oct. 2-7	Winferd Mack	Spencer Weddle
Ark.	Brinkley	A/G	Oct. 2-14	Jackie V. Nichols	C. L. Clay
	Ft. Smith	First	Oct. 3—	Harold "Bo" Daniel	B. Owen Oslin
	Plainview	A/G	Sept. 30-Oct. 14	Eddie Eaton	Zula B. Young
Calif.	Corning	First	Sept. 30-Oct. 14	Earl McMilin	Jim Logan
	Costa Mesa	Harbor	Oct. 2-7	Don Hall	Joseph Trucks
	Paramount	First	Oct. 1-14	Tommy & Darlene Beard	Ted Singleton
	Pinedale	A/G Tab.	Oct. 2—	Arvel Kilgore	N. T. London
	Roseville	First	Oct. 2-14	O. E. (Gene) Vaale	Robert Pirtle
	San Jose	Cambrian Park	Oct. 2—	Ralph I. Cranston	Noble Ballew
	Vallejo	First	Oct. 2—	The Lummer Party	Lawrence Bottroff
	Victorville	First	Sept. 30-Oct. 7	Garfield J. Unruh	Vernon Nybakken
	Wilmington	First	Sept. 23-Oct. 7	Marrles Moore	Thomas Ming, Sr.
Colo.	Aurora	Faith Tab.	Oct. 2-14	Wes & Pat Larson	Charles Chambers
	Craig	A/G	Sept. 30-Oct. 14	Dewey L. Heath	Raymond W. Raley
	Derby	First	Oct. 3-14	Musical Lebsacks	R. D. Emerson
Fla.	Pensacola	East Side	Sept. 30—	William A. Johnson	L. M. Stephenson
Ga.	Brinson	Calvary	Oct. 7—	E. J. Stufflebeem	J. A. Tate
	Douglas	First	Sept. 25-Oct. 7	Bob & Jeri Winford	J. C. Walker
Idaho	Grangeville	A/G	Oct. 4-18	Orville L. Phillips	Gerald R. Lopas
	Marsing	Chapel/Cross	Oct. 2-14	Gospel Evangel-aires	James Sconce
Ill.	Elmhurst	Bethel	Oct. 2-14	C. M. Smitley	Wesley Butler
	Granite City	Glenview Chp.	Sept. 26-Oct. 7	Loyd Middleton	M. W. Wilson
Ind.	Bloomington	First	Oct. 3—	Jimmy & Mrs. Swaggart	J. Donald Carroll
Iowa	Vinton	A/G	Oct. 3-7	John French	A. M. Marshall
Kans.	Coldwater	* A/G	Sept. 30-Oct. 5	Charles Senechal	Paul Markstrom
	Ft. Scott	A/G	Sept. 23-Oct. 7	Don Logan	Carl Davis
	Kansas City	First	Oct. 2—	Ron Prinzing	U. S. Grant
	Oswatomie	A/G	Sept. 30—	Steve & Mrs. Rexroat	I. D. Rayborn
	Overland Park	First	Oct. 2-14	Jeremiah Hanley	Gail Howard
	Wichita	Douglas Ave.	Sept. 30-Oct. 14	Floyd Dennis	C. W. Shumway
Md.	Damascus	A/G	Oct. 2-14	David A. Lewis	James O. Wade
Mich.	Dearborn	Gospel Tab.	Oct. 2-14	Ray C. Eskelin	Parvin C. Lee
	Flint	Hungarian	Sept. 30-Oct. 14	Glenna Byard	Charles Szabo
	Grand Rapids	Woodmere	Oct. 3—	John Higginbotham	J. H. Meppelink
	Lincoln Park	Bethel	Oct. 2—	Harold W. May, Jr.	Seth Balmer
	South Haven	A/G	Oct. 2-14	W. J. Domm	Ross P. Simmons
Minn.	Brainerd	A/G Tab.	Oct. 2-14	R. S. Peterson	Melford A. Olson
	Minneapolis	City of Lakes	Sept. 30-Oct. 5	Victor Etienne	Wilson A. Katter
	Pillager	Casino	Oct. 2-7	Bob & Pat Ludwig	Robert G. Leen
	Worthington	A/G	Sept. 25-Oct. 7	Bill & Verna McPherson	John Everett
Mo.	Eldon	A/G	Oct. 2-14	O. H. Virgin	Wm. N. Sachs
Mont.	Fairfield	A/G	Oct. 2-14	Wesley E. Pollet	Dennis Finch
Nebr.	Hastings	A/G	Sept. 26-Oct. 14	Jerry & Joy Spain	H. W. Lebsack
N. J.	Burlington	A/G	Sept. 26-Oct. 7	Busse Team	Joseph Sutera
N. Y.	Elmira	Pent. Tab.	Oct. 7—	Eddie Wilson	John Bedzyk
Ohio	Harrison	Christian	Sept. 26-Oct. 7	Allan A. Swift	Brenton Osgood
	Sandusky	First	Oct. 3-14	Olshovski Musical Tm.	A. L. Carlock
	Wadsworth	First	Oct. 1-7	Warren Litzman	Chas. Celentano
Okla.	Ninnekah	A/G	Oct. 3-14	Erwin W. Moore	Gus Martin
	Weatherford	A/G	Sept. 17-30	Erwin W. Moore	Olen F. Cossey
Oreg.	Milwaukie	A/G	Oct. 2-14	Harvey Saxelid	Bennie R. Harris
	Myrtle Creek	A/G	Sept. 25-Oct. 7	Walter & Ruth Lascelle	James Billings
	Winston	A/G	Oct. 2-14	Fuchsia T. Parrish	William Garner
Pa.	Dover	Rohler's Pent.	Oct. 2-14	Dan & Anita Bogdan	Bill Farrell
	Nanticoke	Glad Tidings	Sept. 26-Oct. 7	Andrew & Mrs. Basell	Ralph E. Midgett
	Scottsdale	First	Oct. 2-14	Duane Wessman	Samuel Freno
	Shickshinny	** A/G	Oct. 1-5	Dorothy T. Ponge	H. William Ponge
S. Dak.	Rapid City	First	Sept. 26-Oct. 7	David & Chas. Crabtree	Doyle Thompson
Tex.	Cleveland	First	Oct. 3-14	Dwight & Mrs. Edwards	L. A. Buck
	Dallas	Lovefield	Sept. 30-Oct. 14	A. G. & Mrs. Calaway	W. E. Hand
	Houston	Burbank	Sept. 26-Oct. 7	Howard Burroughs	James McClellan
	Lubbock	Faith	Sept. 17—	Jack Pruitt	Sam Waganer
	Whitehouse	First	Oct. 2—	Jimmy & Lenete Merritt	J. T. Davis
Va.	Arlington	Calvary Gospel	Oct. 2-14	C. S. Tubby	Elmer G. Bilton
	Culpeper	A/G	Oct. 2—	L. K. Dodge	H. L. Porter
Wash.	St. John	Pent.	Sept. 30-Oct. 5	Orville Phillips	H. L. Thompson
	Sunnyside	Neighborhood	Oct. 2—	John Irish Smith	R. Dean Young
W. Va.	Mathias	A/G	Sept. 30-Oct. 12	Jim & Tammy Bakker	Franklin R. Linton
Africa	Lilongwe, Nyasaland	A/G	Oct. 7-21	Donnell-Holler Team	Billy Bray, Sponsor
Canada	Collingwood, Ont.	Pent.	Oct. 2-14	J. W. & Mrs. Beam	M. V. Shields
	Sault St. Marie, Ont.	Elim Pent.	Oct. 3-14	Kudra Musical Team	R. Stewart

* Youth Revival

** Children's Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.

NO. 3 OF THE "COMMONSENSE PARABLES" SERIES*



FACULTY... ...or FACTORY

A businessman made a contribution to one of our Bible schools the other day.

He had read lots of times about able young people being lured away from the teaching profession by high-paying jobs in industry. This had always brought to his mind bright students who were going into technical fields at \$10,000-\$15,000 salaries.

What stirred him was the discovery that his *janitor* was better paid than many of our Bible college teachers!

Being foresighted, he immediately drew two conclusions:

1. Faculty members, no matter how dedicated, should not have to make all the sacrifice to provide a pentecostal future for our burgeoning Pentecostal churches.

2. We cannot afford to dry up our leadership supply at its source by failing to attract new talent to the faculties of our Bible colleges.

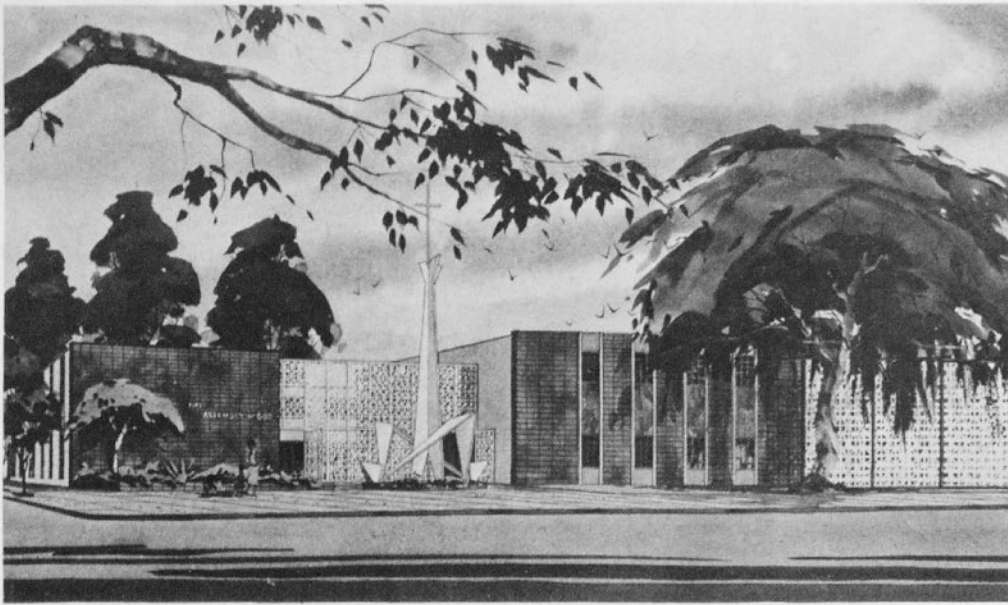
Being a man of action, he immediately took two steps:

1. He made an immediate contribution himself.

2. He encouraged others who benefit by the ministry of our Bible colleges to join him in giving regularly.

FOR FURTHER INFORMATION, WRITE
CENTRAL BIBLE INSTITUTE
SPRINGFIELD, MISSOURI

*THIS SERIES OF ADS IS SPONSORED BY A MICHIGAN FRIEND OF EDUCATION WHO CONTRIBUTED FUNDS FOR THIS SPECIFIC PURPOSE.



Revivaltime will originate next week from this lovely new sanctuary of the First Assembly of God in Santa Ana, Calif. This auditorium will seat nearly 600 with an additional 200 in the balcony. The sanctuary and educational unit combined cover 25,000 square feet. The edifice was designed by Joseph Colombo, A.I.A., a member of the congregation, who is chairman of the Church Building and Planning Committee of the General Council. Over \$350,000 is invested in the land, building, and furnishings. E. W. Odell, the present pastor, has served since 1958. Former pastors include Ben Hardin (deceased), and Roy Sapp.

Revivaltime to Originate Next Sunday October 7, from First Assembly of God, Santa Ana, California—

Golden City of the Golden State

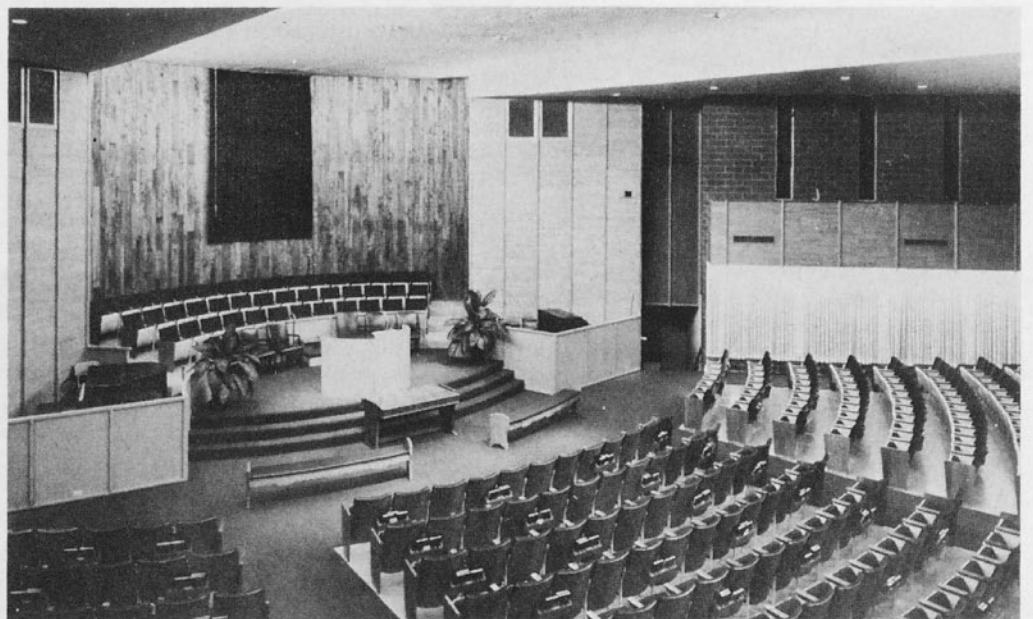
IN A GREAT AREA-WIDE RALLY OF THE Assemblies of God churches in the Santa Ana area, on Sunday afternoon, October 7, at 3 o'clock, the *Revivaltime* broadcast service will be taped for release that night on the ABC network.

The afternoon origination of the broadcast has been arranged so that members of other churches may return to their own churches for the evening services.

The choir for the origination service will be formed from the choirs of several of the area churches. Local organizer and director for the early rehearsals will be Jerry Willard of Santa Ana. On Thursday, October 4, *Revivaltime* Choir Director Cyril McLellan will arrive to direct the choir and to select the pianist and organist. Executive Director Bartlett Peterson will be narrator for the broadcast service.

Starting tomorrow, October 1, through Sunday night, C. M. Ward, *Revivaltime* evangelist, and D. V.

Hurst, national secretary of the Radio Department, will be in Santa Ana for a week-long *Revivaltime* crusade. Meetings will be held every night at



Santa Ana's First Assembly is located near the developing civic center where the governmental agencies of the city and county are situated. This gives the church a strategic, readily-accessible site. Dedicatory services were held on March 25, 1962, with district officials ministering. Plans are now under consideration for a Youth Activity Center.

7:30 in the First Assembly of God, the civic-center church, located at Sixth and Ross Streets. First Assembly will also be the site of the *Revivaltime* broadcast service.

Located a few miles from Los Angeles, Santa Ana is called by its Chamber of Commerce "The Golden City of the Golden State—the City of Golden Opportunity!" Truly there is a "golden opportunity" to work for the Lord in this city of nearly 115,000 population. Many unsaved persons are expected to attend the crusade, and the churches of the area are emphasizing personal evangelism now in preparation for the crusade.

A progressive, growing city with a glamorous past, Santa Ana has planned a centrally located civic center to provide facilities for governmental operation of the city and the country. Near the edge of this area First Assembly of God has been erected.

Chairman for the crusade committees are Floyd Westbrook, program; Earl Odell, publicity; Dorman Buttram, prayer and personal workers; Ralph Markey, finance; and Jerry Willard, choir.

Prayer is requested for this *Revivaltime* crusade and origination in populous Southern California. If you have friends who do not now listen to *Revivaltime*, invite them to tune in at this time. By writing *Revivaltime*, Box 70, Springfield, Mo., you may obtain a free radio log listing the stations and the time of local *Revivaltime* releases. //

REVIVALTIME GIVING

TOP DISTRICTS

January 1 to July 31, 1962

TOTAL GIVING

1. Southern California\$12,692.83
2. New York 10,849.40

AVERAGE GIVING PER CHURCH

1. New York\$ 69.10
2. Montana 62.99

INCREASE IN TOTAL GIVING

1. Southern California\$ 3,843.30
2. Northwest 1,907.23

INCREASE IN AVERAGE GIVING PER CHURCH

1. Montana\$ 18.92
2. Wyoming 18.88

GREATEST INCREASE IN NUMBER OF CHURCHES GIVING

1. North Texas17
2. Southern California12

GREATEST INCREASE IN PERCENTAGE OF CHURCHES GIVING

1. New Mexico8%
2. North Dakota8%
3. Wyoming8%

REVIVALTIME ITINERARIES

Revivaltime representatives may be heard in person in the following places:

C. M. Ward

October 1-7: SANTA ANA, CALIFORNIA—Revivaltime crusade and broadcast service origination on October 7.

October 9-12: CHICAGO, ILLINOIS—Calvary Tabernacle, Fall Missionary Convention.

October 16-18: WALLACE, NORTH CAROLINA—El Bethel Assembly, minister's institute.

October 18: FAYETTEVILLE, NORTH CAROLINA—Calvary Assembly, sectional Fellowship rally.

October 19: GASTONIA, NORTH CAROLINA—Oakwood Park Assembly of God.

October 23-26: BETTENDORF, IOWA—Revivaltime crusade.

October 29: ST. CHARLES, MISSOURI—Church dedication and fellowship meeting.

October 30-November 2: GREEN LANE, PENNSYLVANIA—Eastern Bible Institute, lectures and rallies.

D. V. Hurst

October 2-7: SANTA ANA, CALIFORNIA—Revivaltime crusade and broadcast service origination on October 7.

Stanley Michael

October 1-16: ALABAMA tour of rallies.

NEW STATIONS

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

BLACKSTONE, VIRGINIA (WKLK)
1440 kc—5,000 watts
Saturdays, 8:30 a.m.

FISHER, WEST VIRGINIA (WELD)
690 kc—500 watts
Sundays, 1:30 p.m.

LARAMIE, WYOMING (KLME)
1490 kc—100 watts
Sundays, 10:30 a.m.

TUCSON, ARIZONA (KAIR)

1490 kc—250 watts
Sundays, 9:30 p.m.

ABERDEEN, WASHINGTON (KXRO)

1320 kc—1,000 watts
Sundays, 10:00 a.m.

TIME CHANGES

MOZAMBIQUE, LOURENCO-MARQUES,
EAST AFRICA

Sundays, 10:15 p.m.

KENNEWICK-PASCO, WASHINGTON
(KPKW)

1340 kc—250 watts
Sundays, 9:30 p.m.

HOPE, ARKANSAS (KXAR)

1490 kc—250 watts
Sundays, 6:00 p.m.

ANNOUNCEMENTS

15TH ANNUAL CONVENTION—Oct. 30-Nov. 1 at Angelus Temple, Los Angeles, Calif. For information write: Earl W. Dorrance, 3419 Glendale Blvd., Los Angeles, Calif.

EASTERN DISTRICT MINISTERS INSTITUTE will convene at Skyline Inn, Mt. Pocono, Pa., Oct. 8-10. Guest speaker: Edgar W. Bethany of Columbus, Ga.—by C. Eugene Bell, district secretary.

C. A. CONVENTION—Oct. 5-8 at Red Deer, Alta., Canada. Paul Olson Party. F. C. O'Brien, C. A. director.

PASTORS, WORKERS! . . .

The Outreach Issue of the *Evangel* is now available at \$2.50 per hundred copies, postpaid anywhere in the U.S.A.

This issue is suitable for distribution throughout the community, not only during Enlargement Month, but also during the months to come.

Send cash with order. Minimum order 100 copies.

The Pentecostal Evangel
1445 Boonville Avenue
Springfield, Missouri

HOME COMING—Oct. 7 at First Assembly, Florala, Ala. Troy B. Helms, St. Petersburg, Fla., guest speaker.—by W. W. Holder, pastor.

HOME COMING AND DEDICATION of new education building, Oct. 7 at First Assembly of God, Longview, Tex. Also 19th anniversary of pastor. P. A. Lewis, district superintendent, morning and evening speaker.—by D. E. Ferguson, pastor.

HOME COMING—Oct. 7 at Liberty Tabernacle Assembly, Ft. Worth, Tex. Services at 10 a.m., 2 and 7:45 p.m. J. F. Owen speaking in afternoon.—by Coyce Pollard, pastor.

Special Enlargement Campaign Offer



October issues of

LIVE

HiCALL

JUNIOR TRAILS

1/2 PRICE That's right, for only 5c

you can receive the four issues of October LIVE, HiCALL, or JUNIOR TRAILS.

Use these Sunday school papers in your door-to-door visitation campaign. IMPORTANT: You must use this order blank.

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	HiCall Ages 12 to 17	.05	
	Live Ages 18 up	.05	
Total Amount of Order			



HAVE YOU NOTICED HOW THE "PUNCHED" CARD IS INVADING your life? Look at your pay check, your time-payment books, your credit cards, and that postal money order you bought. Note those little punched holes.

The accounting systems of thousands of industries and business concerns all conspire to make punched cards rule our lives.

"It's frightening," says the editor of a farm monthly. "We've just started a new organization—COPCSAO. It stands for 'Citizens Opposed to Punched Cards for Statistical and Accounting Operations.' We founded this organization when we discovered that Uncle Sam is reducing everyone to a series of little square holes punched in cards. The cards are fed into gulping electronic calculators, sorters, and computers. By operating a series of wires and knobs, these weird devices can tell all kinds of interesting things about you—like why you still owe \$398.50 on your 1959 income tax."

This editor is thoroughly alarmed because the United States government is using punched cards to record the history of taxpayers. He feels that "Uncle Sam" eventually may peer through those punched cards and see into our very souls. This could very well be disturbing to those with something to hide.

NOT AFRAID OF PUNCHED CARDS

BY NORMAND J. THOMPSON

There are secret vices like gambling, cheating, drinking that men try to cover. There are secret yearnings for money, popularity, power, and other things that they try to hide. Such secrets in our lives are dangerous. They build up character conflict and tensions within us. They often erupt into violence, crime, even murder. This was the case with King David. How tragic that this great monarch's reign was marred by his secret lust for Uriah's wife! His passion for beautiful Bathsheba led him to plot the death of the gallant army officer, Uriah. Soon afterwards, the prophet Nathan sternly pointed out to David that God's *electronic* eye had duly recorded the king's secret crimes.

The world's most amazing device for probing and recording is the 200-inch Hale telescope used at Palomar Observatory in Southern California. This great telescope can see and photograph stars lying deep in space a billion light-years from the earth! A light-year is about six trillion miles. To put it another way, if you were thrust into space 40,000 miles beyond the earth and lighted a candle, the Hale telescope could photograph the flame!

Both Palomar's giant eye and the punched card make accurate records. But God needs neither telescope nor punched card to probe your soul and record your thoughts, words, and deeds. People no doubt can hide things from "Uncle Sam's" punched card, just as distant stars elude Palomar's searching eye, but who can hide anything from God's all-seeing eye?

How frightening is the prospect of the recording angel opening the books and revealing all! The guilty will then stand trembling at God's judgment bar. They will hear the record read. They will hear divine judgment pronounced against them. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14).

Strong men will break down as they realize at last the enormity of their sins and the awful penalty. Their howls of terror and despair will give eloquent answer to Christ's question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)?

Two young thieves recently broke into a service station in Muskegon, Michigan. They thought they had made a good "haul." They took a rifle, a *jumper* cable, a battery, and a watch. But the station owner told police the gun was rusted and would not shoot, the *jumper* cable would not work, the battery had a "dead" cell, and the watch had a broken main-spring and did not run!

Is not this a perfect picture of earthly treasures? According to Jesus, they are moth eaten, musty, and rusty! Are they worth lying, cheating, and fighting for? Worth trading our souls for? No, indeed! Why then jeopardize our immortal souls? Why live in terror of a punched card—and God—finding us out?

How can we get rid of sin? Can we have our record changed—the slate wiped clean? Oh, yes! "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).

Cleansed from sin, we shall have nothing to hide from God or man. We can joyfully join the CNAPC (Christians Not Afraid of Punched Cards). **♦♦**