

WORLD
MISSIONS
ISSUE

THE PENTECOSTAL evangel

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



Parents Share With Children
in Giving Next Sunday—BGMC Day



JANUARY 27, 1963 • TEN CENTS

MY SUBJECT IS "OVERSEAS EVANGELISM." A FORMER GENERATION would have said "Foreign Missions." The change is noteworthy. The human race has now become such a tightly integrated unit that the word "foreign" carries far less meaning than for our fathers. Easier contacts and increased knowledge have altered the atmosphere for missionary work.

And I think the word "evangelism" now carries for us a livelier thought than that of "missions." The word "missions" carries static undertones in comparison with "evangelism." We think of "mission stations," with all that a "station" implies of something fixed and immovable. "Evangelism" conjures up pictures of lively campaigns and constant movement.

May I say also that I welcome the integration in this

stay at home. May I quote from a letter I received the other day from a veteran missionary in Hong Kong:

"Another sore point is the traveling evangelists. They come and hold two or three meetings, and of course take pictures, tell what they did in Formosa and Japan, go back to the U.S.A. showing their pictures (and, of course, get a love offering). I have heard some of them, and they have no message, so the Chinese quit giving them a love offering. I think you will agree with me that to speak through an interpreter is not the best unless the preacher *knows* his audience. One actually spoke on the beauty of snowflakes, when his audience had never seen one."

The world is not needing overseas evangelists with a mere love for travel, or a desire for notoriety, or a love

An Address Given at the 1962 Convention of the British Pentecostal Fellowship

OVERSEAS EVAN

By DONALD GEE, *Chairman, Overseas Missions Council, Assemblies of God in Great Britain and Ireland*

convention of our consideration of "home" and "overseas" evangelism under one broad heading of *World Evangelism*. This is as it should be. The need of the whole wide world is *Jesus*. Human heart, human woes, human longings, and human fears are the same in every clime. There is no such thing in fact as a "Western" religion or "Eastern" religions in a universal sense. The glory of the One who is the Way, the Truth, and the Life is that He, and He alone, meets every need.

We are gathered here in Europe, a continent that originally was the great sending base for foreign missions. Yet Europe has now become almost World Mission Field Number One. In France, I am told, there are 36,000 towns without a Protestant church, and it is second only to India as a mission field in what we call the "free world." But Europe has less "foreign missionaries" than Hong Kong. So "home" and "overseas" missions are united in proclaiming that "Jesus only is our Message," whether it be in Accrington or Accra, in Birmingham or Bangalore. The field is the *world*.

Evangelism calls for evangelists, and first of all I put before you the possibilities of Overseas Evangelism by God-anointed evangelists who can conduct mass campaigns overseas similar to those in their homelands. Billy Graham is conducting such in Latin America. Numerous Pentecostal evangelists have done the same in Africa and India. We could multiply instances. I wish to make no invidious distinctions. Reverting to Europe, I might quote Billy Graham who said that he found in Germany a greater response than anywhere to the preaching of the Gospel. For special and transient evangelistic ministry of this order a knowledge of the language is not necessary. I have personally and often been amazed at the way the Holy Spirit can use the word spoken through a competent and anointed interpreter.

A word of warning is needed, however. It is not given to every man to be, in Paul's classic phrase, "all things to all men." Some evangelists seem unable to shed their national idiosyncrasies and outlooks, and therefore are offensively "foreign" wherever they go. Such had better

for anything else except a love for God and for souls. In this, too, the home and overseas fields are one.

But what shall we now say about the missionary in the accepted sense of the term? I mean the men or women who go overseas to identify themselves with the people, learn their language thoroughly through sheer loving desire to enter into their mentality, and "sit where they sit." This is as sacrificial a calling as ever it was in the deeper sense, even if modern amenities have taken the sharper edges off some of the older forms of suffering for the Gospel's sake. Thank God that we now provide our missionaries with decent living accommodation, and cars for transport, to mention only two outstanding items of equipment.

Is there still a place for the older type of missionary in overseas evangelism? I would answer, *most assuredly*. A weakness of so many of the traveling evangelists is that they seem to have no vision of the place and importance of local churches in the divine plan for world evangelization. Probably they are limited by their own special gift from God, (for the body is not one member but many, though few evangelists seem to grip this truth). Be that as it may, the traveling evangelist tends to live in an exciting whirl of one much-publicized campaign after another that so often leaves nothing of a permanent nature. Yet in Paul's apostolic ministry (and I need hardly remind you that "missionary" is only the Latin form of the word "apostle") he was most careful to leave behind, though at times it took him two or three years, properly organized and established local churches. The purpose was not to make comfortable little religious nests where the Christians could settle down and do nothing but perfect their own souls. The churches were to become in their turn centers of evangelism. To the young church in Thessalonica he could write, "For from you sounded out the word of the Lord." In a phrase which we must save from becoming mere jargon, the local churches were to be self-propagating, self-supporting, and self-governing.

There is an urgent necessity for our older missionaries,

and our missionary candidates, but almost supreme is the need for our pastors in the homeland to become oriented to world conditions in the mid-twentieth century as they drastically affect overseas evangelism. Far too many earnest people at home still have what we sometimes call a "David Livingstone" mentality. At best they are living in the second decade, instead of the seventh, in missionary planning and prayer for the present century. The attitude of the pastors affects the candidates that offer themselves and the support they receive. We badly need (and I hope the word will not be offensive) to *educate* our home constituencies to the realities of our generation. Many in our home assemblies are only dimly conscious of the strength of the tremendous tides of passionate nationalism that are sweeping over

GELISM

Africa and Asia. It inevitably engulfs the Christians also, and with much of it we should have great sympathy, even though it demands a mental and spiritual effort. An example that cuts very deeply is that foreign missionaries can now only enter the Congo Republic if invited by the national churches well-established there. That one of their elders is now itinerating in Europe is a fact to ponder well.

Which brings us to consider what many regard, and with sound reasons, as the key to overseas evangelism. I refer to the *native*, or, as we must now say, the *national* evangelist. These fellow believers in Christ have the language, they are familiar with the customs and climate, and do not give Christianity the stigma of being a foreigner's religion. There is so much to be said in their favor that some traveling evangelists from the homeland have hastily jumped to the policy of recommending them as the answer to overseas evangelism in place of the older foreign missionary. We must hold steady. Experience teaches us that there are snags. The first is the moral and spiritual danger of subsidizing a worker with foreign funds. This is personally demoralizing, and in some countries has brought the worker into political danger as a suspected emissary of a foreign power. On the other hand, it is right and proper for us to assist financially any man whom we set apart for pioneer evangelism in any land. One of our very difficult problems on the home field is to inculcate enthusiasm for supporting national evangelists. Our people will give liberally for those they call "our own" missionaries, but they are noticeably cooler for the foreigner. I confess I do not know the answer to this. Most of us now agree that it is wrong to permanently subsidize pastors overseas.

Returning to the role of the resident foreign missionary in overseas evangelism, I would put high priority on Bible school work. Even the most nationalistic churches overseas recognize this, and welcome the cooperation of the more experienced Christian for teaching and counsel in the "care of all the churches." Missionaries can give national evangelists a sound knowledge of the Word.

In some lands they have a real Pentecostal ministry to assist the nationals to the baptism in the Holy Spirit. There is a notable lack in India of the Pentecostal touch in the national churches. As to Bible schools, the American Assemblies of God have established seventy-four such schools overseas, and while, during the last six years, there has been less than a six percent increase in missionary staff, the number of national workers has climbed from 4,800 to 12,000.

There is still an important place for overseas missionaries, but they need far more than in the past to be specialists. The era has passed, if it ever really existed in the will of God, when zeal alone is sufficient. We still need Pentecostal zeal, but we need Pentecostal knowledge to enlighten it. It is a sobering thought that mistaken zeal sometimes has hindered, and can still hinder, the work of the Gospel in overseas evangelism. To do more harm than good when we mean well is a shocking thought.

Time fails me to speak of two of the most vital elements in up-to-date overseas evangelism. I refer to *radio ministry* and *literature*. Perhaps I can leave radio evangelism to the specialists, but our vision should welcome this wonderful method that modern science has put into our hands to "give the winds a mighty voice." As to literature, we ought to be stung into action, if by nothing else, by the zeal and efficiency of Communism and sects like the Jehovah's Witnesses. The Communists in seven years ending 1965 expect to spend over \$300,000,000 on printing and publishing, for they declare that their literature is their *strongest* ideological weapon. It can be ours also. I wonder how many of us here have seen the attractive and seductive literature published by the enemies of Christ. Many of our tracts are dull and puny in comparison. Here is a proved method of overseas evangelism that is open when other forms are sometimes restricted. There is a call for missionary *writers*.

My last word is a reminder of something that is admittedly incidental, and yet can be a matter of life and death. Other revivals before us that enjoyed speaking with tongues, prophecy, and other spiritual gifts, died through lack of evangelistic vision. The history of the Irvingite revival of 130 years ago should be required reading for every Pentecostal pastor. We ought not evangelize for our own sake, yet our spiritual health depends upon it. The phenomenal growth of the Pentecostal Movement has largely been due to its evangelistic zeal. The thrilling legend on the cornerstone of the huge new administration building of the Assemblies of God in Springfield, Missouri, is, "*Into all the world.*" And look at tiny Finland, where there are 40,000 Pentecostals in about 200 local churches; yet they now have 120 missionaries, plus the 25 Swedish-speaking Finnish missionaries. Even the Lutheran State Church is taking notice, and that with gratitude to God.

World evangelism, both home and overseas, is our very life-stream, and yet we ought not engage in it for that selfish reason. Our only proper motive must be love for souls, kindled in our hearts by the baptism in the Holy Spirit. And even then world evangelism must not become an end in itself. Our supreme aim is to glorify God in evangelism because above all else we love *Him* with all our heart and soul and mind and strength. ❖

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STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule 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.

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A Ransom for All

The ransom of 1,113 prisoners of war from Cuba last December created a worldwide sensation—partly because of the price that was paid (three million dollars in cash and over fifty million in medical supplies and food), and partly because it was the first case of its kind in the twentieth century.

But the custom of holding prisoners for ransom is as old as war itself. It was common in the Middle Ages. Knights had the right to ransom themselves from their captors. Their retainers at home were obligated to pay whatever was needed to free them.

The expression, "A king's ransom," came to be used to signify a great sum of money because kings sometimes were held for large ransoms. For example, Richard the Lion-hearted of England was captured in Vienna while disguised as a woman, and was held for a half-million-dollar ransom (a large sum in those days). The knights of England contributed four dollars each toward his ransom and the rest of the money was raised by what scholars have called the first tax on movable property.

Later, in the Hundred Years War, the French paid two and one-half million dollars to free King John from the British.

History records that in the eighteenth century the Barbary pirates grew wealthy plundering ships and holding passengers for ransom.

We are told that during World War Two the German Nazis attempted to raise a ransom from the Allies. Gestapo chief Heinrich Himmler offered to exchange the lives of a million Jews for ten thousand trucks but the offer was refused.

The greatest price ever paid as a ransom was not that which was raised by American philanthropists to free the 1,113 Cubans captured in the unsuccessful Bay of Pigs invasion of April 1961, nor could it ever be equalled by all the nations on the earth. The greatest ransom was that which the Lord Jesus Christ paid when He died upon the Cross to purchase liberty for all mankind.

In Old Testament times it was written, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord" (Exodus 30:12). Each person paid a specified sum of money—"the rich shall not give more, and the poor shall not give less. . . ." "We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ," said Peter. The same ransom was paid for all—for rich and poor, learned and unlearned, Jew and Gentile, Negro and white, Moslem and pagan. Christ "gave himself a ransom for all"—for Orientals as well as Occidentals. He paid the same price for every man—be he the most cultured European or the most primitive aborigine—and it is God's will that all men be saved and brought to the knowledge of the truth (1 Timothy 2:4-6).

What would we think if the Bay of Pigs prisoners were still locked in Cuban prisons! We would say, "It is not right that they should still be suffering privations, still cut off from loved ones, when their ransom has been paid." And it is not right that millions of men and women in many lands still suffer the bondage and fear of sin because they do not know they have been ransomed. Our responsibility is to tell them. We must witness, work, and do all that is necessary to get the good news to them—lest the great ransom for their souls shall have been paid in vain.

—R.C.C.

WE NEED THE CLOUDS!

An old saint was speaking of God's great goodness so joyously that it seemed as though she had never known a trial. "But have you never had any clouds?" she was asked.

"Clouds?" she replied. "Why, of course, else where would all the showers come from that have refreshed and blessed me so?"

No clouds, no showers. No trials, no refuge. No labor, no "well done." But all is in His hands, who tempers all, balances all, and has nothing but our present and eternal good in view. —*Scripture Truth*

A SCOTTISH SUPERSTITION

It was the practice among farmers to keep what in Scotland was called "the goodman's croft." R. W. Chambers has told us that it was the custom, up to three hundred years ago, to keep a bit of the field uncultivated. It was an acknowledgement of the malign forces of the world, allowing them to have a bit of the land for themselves, so that they would not injure the growing crops, or tamper with the rest of the field.

This particular superstition was discouraged by the Synods of the Church; they passed resolutions urging

the farmers to depart from the practice. Ministers preached against it, but the custom continued through long years.

That little bit of uncultivated field became the seedbed of wild thorns, briars, thistles, nettles, and dandelions, and was a menace to the rest, for the wind scattered the evil seed from this uncultivated plot.

It is possible for us to allow a reservation like this in our lives. One little bit of life unconsecrated will menace all the rest. It gives evil its chance. The only safety lies in being altogether Christ's. When He owns the whole life, and the whole of everything in the life, that is our best defense against temptation.

—JOHN MACBETH, in *Moody Monthly*

FLOWER PETALS THAT NEVER FALL

In the window of a florist shop was a delightful display of flowers. The brilliant colors and attractive arrangement caught the eye of many a passer-by. As they paused to admire the beautiful motif, it seemed so charmingly real. But on closer inspection it was seen to be merely a skillful creation of plastic.

It is true that natural flowers lose their beauty, droop, and die so soon, and the plastic ones retain their sturdiness and color for many weeks. But these works of men's hands lack fragrance and the touch of life. Eventually, dust-laden, they lose their artificial charm and are discarded.

In contrast to the flowers of this world are the everlasting blooms of God's love. There is a little paraphrase in a footnote attached to 1 Corinthians 13:8 in the Berkeley Version of the New Testament. It reads: "Love's flower petals never fall."

Vibrant with life and fragrant with the eternal breezes of heaven, His love neither wilts nor fades. Neither is it a synthetic imitation. The winds of trial may blow, the heat of temptation may beat, and the dust of this world may sift upon it, but divine love stands a lovely, perfect flower through all eternity.

—F. HELEN JARVIS

God Is Seeking for Men

by Marion Haines

God is seeking for men in this world's last hour,
For men who can love—and anointed with power
Will stand in the gap, and make up the hedge
That many in darkness of sin may be led
To Christ the Redeemer who only can save
From the power of evil, despair and the grave.

God is seeking for men who can sorrow and feel
For the souls He created, whom no one can heal:
The poor, broken bodies, the sin-darkened souls
With none to deliver and none to make whole;
The dear little children who cry in the night,
Who long for a Saviour to bring them the Light.

God called for a weapon to punish the lands
To put to the sword the work of His hands,
And bring revelation of sin through His Word,
That the nations far off may yet know the Lord.
But though they were punished by war's cruel hate
So soon they forgot their most terrible fate.

And ev'ry man wanders his own selfish way
Enjoying his pleasure and failing to pray
For the pow'r of the Spirit that makes feeble man
An instrument, mighty to save, in the land.
O, where are the mighty, the holy and just,
To whom God can proffer such high, noble trust?

Where, O where are the few to stand in the hedge
To fill up the gap by a resolute pledge,
To carry the message of power to the weak,
The hungry, the sick, the forlorn and the meek?
My brother, my sister, won't you be the one
To tell the glad tidings of God's only Son?

Think not of tomorrow and what you may lose—
A throne and a crown is for those who will choose
To follow the Lamb anywhere He may go:
Rescuing souls out of darkness and woe;
Leading the lost in God's infinite plan—
Won't you tell Him today, "Lord, I'll be that man."

SPIRITUAL ENDURANCE

Sometimes nothing is harder than just to endure. There are two types of strength. There is the strength of the wind that sways the mighty oak, and there is the strength of the oak that withstands the power of the wind.

There is the strength of the locomotive that pulls the heavy train across the bridge, and there is the strength of the bridge that holds up the weight of the train. One is active strength, the other is passive. One is the power to keep going, the other is the power to keep still. One is the strength by which we overcome, the other is the strength by which we endure.

—HAROLD PHILLIPS



Missionary Intern Program Enlarged

Latin America, West Indies, and Pacific Islands Included in 1963 Plans

By M. L. HODGES

Field Secretary for Latin America

THE MISSIONARY INTERNSHIP PROGRAM SPONSORED BY our Bible colleges has finished its third year of operation—sufficient time to permit assessment of its value. Four main benefits have resulted.

TO THE INDIVIDUAL INTERN: He has the opportunity of seeing missions firsthand. A veteran missionary shares with the intern insights into missionary problems and interprets native life and Christian ministry to the student. This experience is a turning point in the ministry of the intern. Henceforth, he will be a man with a vision.

TO THE FIELD ITSELF: While we cannot expect a new recruit from Bible school to change the history of the church on the mission field in two short months, yet a young person engaged in dedicated service inspires national Christians and workers. The missionary family also benefits, as extra hands willingly help with the mountain of work always confronting the missionary. Also, interns are often good evangelistic preachers or children's workers, and souls are brought to God.

TO THE BIBLE COLLEGE to which the intern returns: The vision the intern receives of the mission field will

be imparted on the campus. Others will begin to share his burden for the regions beyond. This means an increased missionary vision at the college.

TO THE FOREIGN MISSIONS DEPARTMENT: The intern who has spent at least two months in actual missionary service is less likely to apply for missionary service with starry-eyed idealism. He will have seen the field as it is and will be better prepared to weigh the factors involved. Certainly the mission field will gain some valuable workers—workers who might never have gone to the field had they not seen the whitened harvest.

Central America was the intern emphasis last year. Aaron Rothganger, a student from Southwestern Assemblies of God College, worked with Burton Arno in Nicaragua; and Cliff Christensen from Central Bible Institute assisted the Russel Schirmans in British Honduras. Their impressions reflect the value of this unique approach to missionary education.

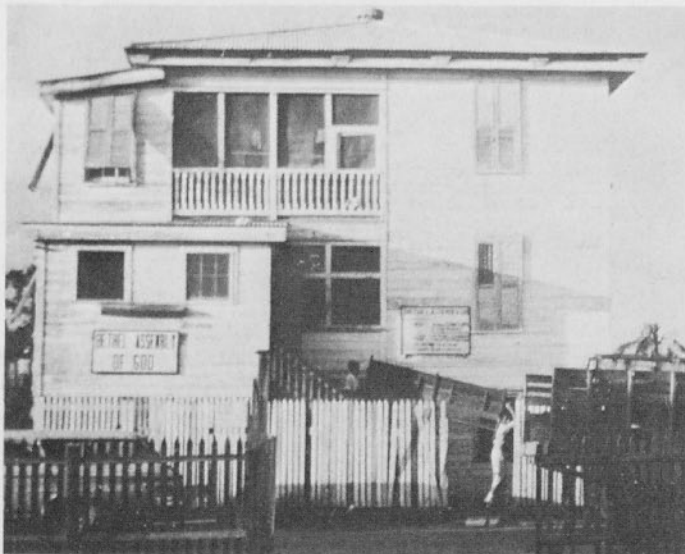
NICARAGUA

Aaron Rothganger says: "While staying with Brother Arno, I helped build a church in Bluefields, Nicaragua, for a group of believers who had only an old house in which to worship. It was a joy to help provide for them a regular place in which to have their Sunday school and evangelistic services. It took approximately six weeks to build the cement block church.

"It was the rainy season in Bluefields when I was there. When it was not raining, the humidity was very high, making it difficult for me to work because I am not accustomed to tropical heat.

"Part of my time with the Arnos was spent on beautiful Corn Island, approximately fifty miles from the mainland in the blue Caribbean Sea. There are several Spirit-filled believers on the island. These people are at least fifty years behind the modern world. They have no electricity or paved roads. Their largest source of income is the coconut, which also serves as one of their main foods. Although the people are poor in material things, it thrilled my heart to see how Jesus Christ makes them rich in spiritual things. With joy we told the unsaved about the riches of our heavenly Father which can be theirs, too.

"The believers have a zeal for the Lord; they witness



Bethel Assembly (left) in Belize, British Honduras, as it was when the missionary interns arrived. In two months the church was nearing completion (right) and was dedicated last December.



Missionary Burton Arno and the new church in Bluefields, Nicaragua, which is nearing completion.

and attend regular services four nights a week. While we were there, we traveled the length of the island visiting people. God is moving and people are hungry for more of Him.

"We stayed with the pastor of the church on the island. He has been marvelously saved from a wicked life. I thought often of the wonder of the Gospel for, through hearing it, men's lives are completely changed.

"On the mainland I traveled to the interior town of Waspem with a national pastor. Waspem, located on the Cocoa River, has no full-gospel work but its people are hungry to hear the Word of God. We held street meetings and many accepted Christ. We were called to pray for the sick and were asked to stay and teach God's Word to the villagers. Because of our schedule, we were unable to stay long in this town, but it was here that I was made to realize one of the greatest needs of the mission field—trained national workers to teach their own people.

"The most outstanding incident at Waspem was the conversion of the town mayor, Alberto Webb. Upon our arrival in Waspem, Alberto told us he was glad we had come to preach the Gospel. He stated that he was not satisfied with his life and wanted to change. He had lived a very wicked life and had no peace in his heart. We told him how Jesus could save him and give him peace. We prayed with the mayor and his wife until the love of Jesus shone on their faces.

"I praise God for the privilege of preaching and working in Nicaragua. I have a broader vision and a greater burden for souls through being a part of the missionary intern program."

BRITISH HONDURAS

Cliff Christensen, who spent the summer in British Honduras, says: "The greatest educational process is life itself. When education is confined to the classroom, its effect is confined to the mind. When education is expanded to life, its effect is expanded to society. This truth was pointed out to me in the classroom, but it became experiential through two months of missionary internship last summer.

"I could not help but contrast some of the common conceptions concerning the mission field with the situation as I found it. The adventure anticipated in missionary work turns too quickly into nervous tensions and fears.

The romance becomes monotonous repetition of endless tasks. Travel becomes toil. Excitement turns to exhaustion. Preaching to crowds becomes one-at-a-time witnessing. Living in a culture that has not been influenced by Christian teachings, where morals are low, filth is prevalent, the weather is unbearable, and modern conveniences are unattainable, is not glamorous. It is better to realize this aspect of missions before applying to the Foreign Missions Department for appointment.

"Theoretical education may produce missionary prospects, but experimental education will produce—or discourage—missionary candidates. A young Christian who is anxious to be a missionary but is attracted only by the glamor quickly turns to engineering, law, or medicine, while the young Christian who sees the real need of the field is challenged to a life extended in behalf of the souls of a dying world.

"The true missionary can never crash to disappointment because he never flies on expectation. He plods on with a simple trust in God which allows him to cross his Red Seas on dry ground or enables him to build a bridge for his crossing. I am convinced that participation in actual missionary activities is a splendid method of distinguishing thrill from conviction in missionary candidates.

"I had the privilege of living with the Russell Schirman family in British Honduras. For me it was a summer of *vocation*, not vacation. A polluted sea removed desire for sandy beaches; avenues of sin intersected crowded streets; deformed souls camouflaged attractive figures.

"For two months we worked on the construction of a new church and parsonage in the capital city of Belize. I observed the financial burden of the missionary as he labored unceasingly in sweltering humidity under the intense tropical sun. I felt the spiritual burden of the missionary as he watched children brought up in Sunday school occasionally slip into the immorality which so widely characterizes the country.

"Is missionary work logical? No. Reasonable? No. Satisfying? Yes. Because ahead of the missionary is a crown of gold, the words 'well done,' the promise that 'the last shall be first.' And above all else there are souls to be laid at the Master's feet.

"Now that I am back at CBI, memories of British Honduras linger with me. They make me pray very earnestly, 'Lord, Lord, make me a missionary!'"

Summer Missionary Intern Program to Expand

Again this summer, students from our Bible colleges have been invited to participate in the Missionary Intern Program.

The Foreign Missions Department has designated Honduras, British Honduras, Jamaica, Hawaii, and British Guiana as fields for the 1963 program. Eligible internees must be currently enrolled in one of the Assemblies of God colleges in the United States and be recommended by the Missions Department on their campus. Inquiries should be sent to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Mo.

The Home Missions Department also participates in the Missionary Intern Program. A number of students from Assemblies of God colleges spent last summer as interns on Home Mission fields. Announcement concerning 1963 plans will be published in the near future.

Champion Auto Racer Finds Christ

By HAL HERMAN

ARTURO DUEAS IS A HANDSOME YOUNG SPORTSMAN WHO was born with a love for speed! His life was filled with thrills and danger! With courage and great skill he drove his sleek car to victory after victory until he became the champion racing driver of all Central America.

While Arturo appreciated the honor of being a champion, he found, strangely, that he was still not satisfied! His thirst for thrills continued. He entered many racing duels which strained the endurance of both car and driver almost to the breaking point!

Then it happened! One day his car spun out of control, turned over, crashed, and burst into flames. Arturo was seriously injured and seared by the fire—but he miraculously survived the crackup.

Lifted from the wreckage, Arturo was taken to the hospital where he regained consciousness and began the slow battle back to health. The hospital was a place of peace and quiet. Arturo found plenty of time to think seriously about his soul and about eternity!

He remembered his six years of hard study at the University of El Salvador where he had studied law in preparation for a legal career. He thought also about the books he had studied on the side—the doctrines and teachings of Karl Marx, the philosophies of atheism and materialism. They had left his heart empty and dry. Life was meaningless. So he had turned instead to the danger and thrill of auto racing.

When he was well again, Arturo visited a small village in El Salvador. Passing an Assemblies of God church where a service was in progress he paused, then went inside and sat down to listen.



Arturo Dueas, a racing champion who found Christ.

"I was astonished at what I heard and saw," he stated later. "A very humble country man was giving a testimony. He told what Jesus Christ had done in his life.

"This man was obviously without education or brilliance, but he spoke with power and conviction. My heart was deeply stirred."

As Arturo continued to attend the Gospel meetings his faith blossomed. He learned of God's love for lost men; the power of Jesus' blood to cleanse from all sin; the free gift of salvation to those who follow Christ.

When Arturo finally surrendered his life to Jesus it was an experience more wonderful than anything he had ever known as a racing champion. God removed all doubts and flooded his soul with joy. Life assumed new meaning and purpose. He was transformed!

Arturo began taking unsaved friends to the Evangelistic Center in San Salvador so they, too, could hear the Gospel message. He received help and encouragement from missionaries Paul Finkenbinder and John Bueno.

Eager to introduce Christ to more people, Arturo secured a large supply of Gospel Portions and began passing them out in front of a theater that was showing a religious movie.

As people left the theater, the converted racing champion politely handed them a copy of the gospel booklet *The Sermon on the Mount* containing teachings of Jesus the Saviour. He gave out many, many hundreds of the little books, even to the nuns and priests who passed.

When the theater manager discovered this, he ordered Arturo to "stop giving out those books, and go away!" Sadly, Arturo departed. That night he prayed very earnestly.

Then a strange thing happened. People who came to see the film began complaining to the manager. "Where is our copy of that little book the other people received when they came here? We want our little book," they insisted!

Mounting complaints moved the manager to action. He searched until he found Arturo, and asked him to return and give out the Gospel books at the theater!

"I will pay for the books," the manager promised. "The people like them. I want to buy 30,000 copies for my theater, and we can use 250,000 more to give to people who see this picture all over El Salvador!"

"Sí, sí, Señor," Arturo joyfully replied. "I will go right away and see about getting all the Gospel books you can possibly use."

The last time I saw Arturo he was still rejoicing in Jesus, happy that he could share the message of salvation with thousands of others who need to be saved.



Light for the Lost Gospels ready for distribution in Rome. The use of Gospel literature is a vital part of evangelization in Italy.

Consolidating Our Gains in Rome



By ALFRED PERNA, *Missionary to Italy*

I WAS DESCENDING THE STAIRS AT OUR ASSEMBLIES OF GOD OFFICES IN Rome, when I noticed some strangers approaching. I spoke to them and they asked to see Evangelist Hal Herman. This surprised me, for it had been seven months since Brother Herman conducted the *Light for the Lost* Crusade in Rome.

These people had heard Brother Herman in the theater crusade and wanted to know more about the Gospel. I explained to them that Brother Herman had left the country but the same gospel was being preached by the local pastor who had been Brother Herman's interpreter during the crusade. The strangers remained for the service in the local Assembly.

This was not a novel experience, for many inquirers have come to our Assemblies as a result of the Herman crusade. Our Italian brethren have been busy caring for new converts; many of them have been baptized in water and are now active in the church.

Much of the permanence of the results of the crusade is due to the fact that *Light for the Lost* made it possible for us to place Gospel portions and evangelistic literature in the hands of all who wanted to know more about salvation through Jesus Christ. One hundred thousand Gospels were printed and distributed during and after the crusade. The written Word is still preaching although the evangelist is gone.

Members of Men's Fellowship are having a tremendous missionary ministry when they participate in *Light for the Lost*. Their contributions make it possible for us to distribute the Word of God that brings *Light* to darkened souls—in Italy or anywhere else in the world. ■■

Offerings for any of the foreign missionary projects mentioned in this magazine should be mailed to:

**ASSEMBLIES OF GOD
FOREIGN MISSIONS DEPARTMENT**
1445 BOONVILLE AVENUE, SPRINGFIELD, MISSOURI



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

MILITARY MISSIONARIES

Seventeen years have passed since World War Two, yet there are hundreds of thousands of American servicemen still overseas. The terrible alternatives of the cold war make it necessary to keep American service personnel remaining in some of the most out-of-the-way places on the globe.

Surprising things have been accomplished by Assemblies of God military men in the past few years. In several fields they have constructed buildings for the national churches. In other areas they have used their influence to obtain military machinery in preparing sites for buildings. On many occasions they have generously given of their allowances to local projects.

In return, the missionaries have encouraged service personnel wherever possible. The Foreign Missions Department maintains accredited servicemen's homes overseas, staffed by appointed missionaries. In a few cases, regular servicemen's churches are conducted—the congregations being largely military personnel, the pastor being sent from America and supported mostly by missionary funds. More recently, a fully appointed missionary has gone to work with service personnel in Europe.

There are a surprising number of young men serving on the mission field today who received their first vision for missionary service while in the armed forces. In one or two fields, these men now provide the main direction and leadership for our work.

It seems there is very little hope that the pressures of the cold war will cease and allow overseas military bases to be closed. This means that a large segment of young men in this generation will find themselves in uniform. The Assemblies of God is now in 73 countries of the world. When your young men go overseas, they will find devoted missionaries to give them the right hand of fellowship and opportunities for service. ■■



Jicarilla Apaches Get a New Church

BY MR. AND MRS. LEMY PIKE
Dulce, New Mexico

OUR NEW CEMENT BLOCK CHURCH, in its bleak, unadorned desert setting, appears beautiful to us and to our Jicarilla Apache people. We are all so thankful for what God helped us to accomplish in three years through the generosity and cooperation of those interested in our work.

Here is the story behind the church. It began in June 1958.

In response to a God-given burden for the Jicarilla Apache Indians, we moved to Dulce, N. Mex., from Mes-calero, N. Mex., where we had been working with the F. William Olsons for fifteen months. The New Mexico District kindly moved our trailer for us, but we arrived in Dulce without funds and without a job. We knew no one except the pastor at Chama, twenty-five miles away. Knowing that God had called us, we were confident He would provide. (Brother Pike went to work the next day in a garage.)

Immediately we began to visit in Apache homes and were invited to have services in some of them. We were unable to locate a building suitable for services, so for seventeen months we met in different homes. Sometimes only one or two were present; other times, ten or twelve.

After we had been here about six months, we received a donation of three and one-half acres of land in an ideal location on State Highway 17. J. D. Garcia, chairman of the Tribal Council, and Charlie Vigil, vice-chairman, helped us greatly in this transaction.

The New Mexico District sent us a 20- by 30-foot metal building for a temporary church. With the help of Larry, our son, we finished the building in the mud and snow of the spring thaw. We had our first service in this small metal building on Easter Sunday 1960.

We immediately began the construction of our main building. The New Mexico WMC's paid for the foundation which was poured one Saturday night. It was a family operation. Father, son, and daughter Linda teamed up to haul the water, run the mixer, push the wheelbarrow, and finish the cement. Needless to say, all were exhausted when it was over. (Brother Pike lost ten pounds that night!)

The superstructure also was built with volunteer help. Ray Burke and Raymond Strohmeier came from Canyon, Tex., and donated four days of work. They laid about half the blocks.

Brother Bassett and W. L. Barbary, missionary to the Pueblo Indians, helped a few days. Dudley Pratt of Mabank, Tex., helped to put up the ceiling.

To name all who contributed financially to the project would take considerable space. The National Home Missions Department gave us \$500. We received \$500 from the West Texas WMC's, \$200 from the Dudley Pratts, \$100 from Mrs. Jacob Theobald of Erdenhiem, Pa., about \$200 from Katie Stinebuck of Andrews, Tex., and generous offerings from the Assemblies in Andrews, Plains, and Seminole, Tex.

We borrowed \$1,000 from the National Home Missions Department and the Eric Lamberts of Columbus, Ohio, have repaid almost all of this amount for us.

We also borrowed \$500 from the New Mexico District Pioneer Church Builders fund and the WMC's of Bethel Assembly in Odessa, Tex., are making monthly payments on this. To all these friends and many others who contributed toward the cost of the building we are most grateful.

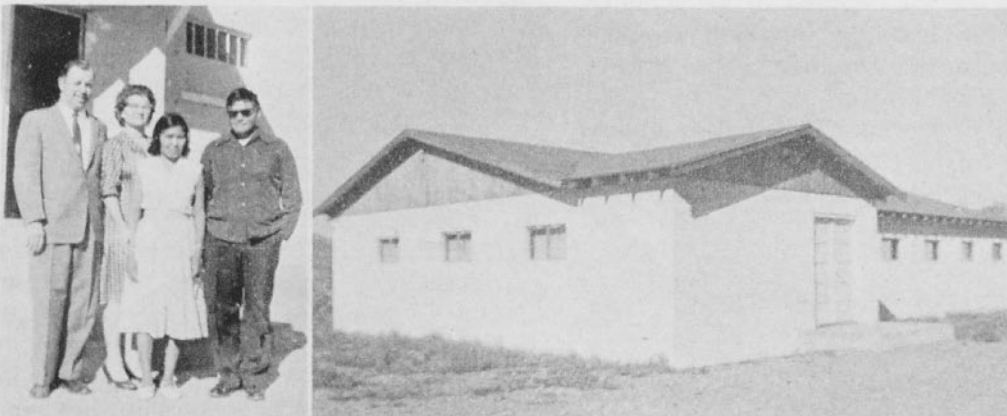
In April 1961 we moved into the new 30- by 66-foot cement building. It is valued at about \$18,000 but it cost only \$4,000—and we owe less than \$500 on it at the present time. The Lord be praised.

The New Mexico District furnished the Reaper building plan which we followed, adapting the floor plan to suit our local needs. We also changed the roof plan because of the heavy snowfall in this area. We dedicated the building in April 1962 with Raymond H. Hudson, our district superintendent, as guest speaker.

The church has five Sunday school rooms. We averaged 25 in Sunday school last year. The building will easily accommodate 125 (or 150 to 175 by crowding a little). We are trusting the Lord to fill the building.

One of our couples who once were alcoholics are now filled with the Spirit and the husband feels the call of God on his life. They help us with the jail services and in other ways and are faithful witnesses to their people.

We desire your prayers that God will make a way for Brother Pike to give full time to the ministry. There are so many Indian people in our area who do not know the Lord. ❖



Pastor and Mrs. Lemy Pike (left) and Mr. and Mrs. Reual, members of the Indian church, are proud of the new Indian Assembly of God in Dulce, N. Mex.



ISRAEL'S TRIUNE GOD

BY JAMES W. PULVER
Miami, Florida

THE JEWS ARE VERY EMPHATIC ABOUT their monotheistic religion. "We just believe in one God" is often their quick reply to the Christian message.

Their statement, however, is not without merit for the Jews gave a monotheistic religion to the world when it was saturated with polytheistic idolatry. A study of the Old Testament Scriptures reveals that the judgments pronounced on Israel were due, in large measure, to their becoming entangled in the polytheistic beliefs of the nation around them. Therefore the majority of Jews naturally turn a deaf ear to anything that sounds like polytheism.

Their fears can be alleviated by pointing out the words of the "Shema" recited in the synagogues, which is taken from Deuteronomy 6:4. The He-

brew word for *Lord* here is *Echod*, and means literally "a unity." A unity is something made of component parts!

Another approach to the triune God of Israel is found in the third chapter of Exodus, verses 13 to 15, where Moses asks God what His name is. God answers by saying, "The God of Abraham, the God of Isaac, the God of Jacob: *this is my name* and this is my memorial unto all generations."

By posing a question, this passage may be used to point out the triune nature of God of Israel. The question: *If God likened Himself to three earthly persons, as He did here, what was there in these persons or their lives or names that reflected the personality of God?*

Then by outlining these names and their meanings we arrive at the Chris-

tian idea of God the Father, God the Son, and God the Holy Ghost: GOD of Abraham—from Abram, meaning "Exalted Father"—GOD the Father.

GOD of Isaac—Isaac was "a seed of promise"; (Jesus was a seed of promise—Gen. 3:15)—GOD the Son.

GOD of Jacob—Supplanter, meaning "one in place of another"—GOD the Holy Ghost.

Jesus said, "And I will pray the Father, and he shall give you another [one in place of myself] Comforter, that he may abide with you for ever" (John 14:16).

Thus when God gave to Moses His name, He revealed His triune nature—that He was an "Echod," a compound unity!

* * *

Editor's Note: James Pulver is an appointed missionary to the Jewish people in the Miami area. He has made contacts with a number of those who are interested in Bible study. Brother Pulver requests prayer that God may guide him in this work and open doors for a greater ministry. He, as well as other missionaries to the Jews, distributes *The Hebrew Evangel* to non-Jews (as well as to Jews who may be interested) to encourage interest in Jewish evangelism. Any one who desires to receive this free magazine each quarter may do so by writing: Shalom Center, 4505 N. Kedzie Ave., Chicago 25, Ill.

MISSION OF A BUS

BY MONTY GARFIELD
Philadelphia, Pennsylvania

A FEW MONTHS AGO, GENEROUS individuals and churches responded to an appeal for a bus for the Jewish mission in Philadelphia. We did not reach the needed goal of \$1,800 but, in addition to the station wagon that I traded in, we made a down payment and we financed the balance at about \$40 per month.

The bus, equipped with an amplifier, proved a great blessing at its first street meeting. The Gospel music attracted many Jews; and signs on the bus told the message of the saving grace of the Messiah of Israel, the Lord Jesus Christ.

Thousands of tracts were distrib-

uted and New Testaments in various languages. Almost all the Jewish people who passed by eagerly accepted the literature. Some talked with our workers for hours, questioning them concerning the Scriptures.

The first group we transported from our mission to Highway Tabernacle (Assemblies of God) consisted of fourteen adults. The majority were Jews. A Jewish man who weighs about 260 pounds was the first to step in. When he did, the spring went down and never returned to its proper position! (The automobile dealer replaced it with two new springs and installed two helper springs we ordered.)

It had taken one of our faithful missionaries over a year to get this Jewish man to come into the mission house just to attend our midweek Bible story hour. Then it had taken another six months to get him to attend our Sunday afternoon services. When the fear was taken away, he began to attend church with us. After another few months he accepted Christ as his



Hebrew Christians of the Philadelphia Hebrew Mission are grateful for the bus.

Messiah. Today he is born again and testifies to his Jewish neighbors of the saving grace of our Lord Jesus Christ.

He is one of a number who rides to church in the bus each Sunday. All are so grateful for this means of transportation so they may visit the house of God to worship their Messiah and Saviour. The bus has enabled us to reach many more Jews with the Gospel. May God bless all who had a part in providing it. ❧

The Protestant Chaplain at Menard State Penitentiary, Chester, Illinois, says—

Men Are Finding God Behind the Walls

By PORTER FRENCH



THERE IS A STORY IN THE SECOND Book of Kings about the man who asked for "two mules' burden of earth" to take back home with him; for when he got there he intended to worship only the God of the Hebrews. He supposed, therefore, that he would have to have some of the earth from the Hebrew country with him in order to worship the Hebrew God.

People might suppose that when a minister goes behind prison walls to become a chaplain, he seeks to reproduce within the prison the kind of church and program that he has carried on in the normal community. But this is not the case. No one need ever assume that God is not already present within those walls; nor need he assume that the man behind the walls is not seeking to find God. As a matter of fact, it is being discovered that the very anti-social act which put the man behind the wall in the first place was a desperate effort on his part to get something done about a problem which had been troubling him for a long time.

When I was in the parish ministry a young man broke into our church office and took our petty cash. Later, he was picked up by the police because he had taken a car from a used car lot and parked it for forty-five minutes under the bright lights in the downtown square, as though inviting arrest! When I came to the prison I met this same young man and asked him, "Didn't you want to get picked up?" He smiled and said, "Yes. And

Editor's Note: Chaplain French supplies the prisoners to whom he ministers with the free prison Bible study courses provided by the Home Missions Department. He is grateful for this help in his work of soul winning behind the bars.

I'll tell you something else. Two weeks before I did that, I walked into a church and asked them if they could straighten me out."

The man who has come to prison has asked, through the language of his behavior, "Please straighten me out." Some of the men are quite clearly aware of this; with others this desire for help remains deeply buried below the level of conscious thinking. But one who is versed in the ways of human nature and has a solid grounding in the message of God's loving gospel is in a position to deal effectively with that which is central in criminal behavior.

A large proportion of the chaplain's time and energy, therefore, is given to individual interviews with the inmates. The problems that are foremost in the inmate's mind may range all the way from getting a relative's address to the fundamental questions of who he is, where he is going and how he can be forgiven. But whatever may be the problem that has brought him to the chaplain's office, it turns out eventually that the real problem concerns *himself*—what he loves the most and what he intends to do with himself.

Many people over-simplify in their notion of what the communication of the Christian Gospel involves. A man comes to the chaplain, for example, and says simply and directly he knows he has been on the wrong track for a long time, and that if he does not find Christ, he is lost. It would be a great temptation to the eager chaplain to plunge into the description of the plan of salvation; but it does not come quite so simply. One who communicates the Gospel must at the same time rediscover it himself.

So the man and the chaplain begin to talk, perhaps once a week by appointment. At first the man is not aware that he has any special emotional problems. "Why, my father left home before any of us kids were able to remember him. He could not have had any influence over my life." But as the weeks pass, and the relationship with the chaplain grows deeper, he begins to remember things and recall feelings that he had forgotten—strong feelings about his family and himself—which he may have been dramatizing in his destructive, anti-social behavior. Here are the deeper places where the real work of healing gets done. The "love of Christ," translated into the language of life, means "love within relationship"; and it is within the personal relationship between chaplain and inmate that this love is communicated.

The chaplain sees men in the prison at various stages of readiness to approach and to deal with the real problems that lie behind their facade of indifference or criticism or bravado. And as he matures in his work and comes to know the men closely, he moves forward with them from a casual relationship to themselves and their problems to the confidence that makes a direct approach and discussion possible.

The services of worship which the chaplain conducts on Sunday mornings within the prison are a prime opportunity, therefore, for the interpretation of life and the Christian Gospel which enables a man to see himself in the perspective of the Christian faith. One man who has hardly spent any time in my office at all, but who seems to be making rapid strides toward constructive readjust-

ment to society, said that the series sermons on the Prodigal Son were most helpful to him. "I had an older brother, too," he said. "I suspect that that was a good part of my problem." Another inmate, who had had a long record and who is now making good progress toward rehabilitation, came to the service one morning praying that the chaplain would say something in his sermon that day that would make him want to come back the next week. He has been in the service each Sunday, and is one of the most active participants in a group of eight men who meet each week for group counseling.

Much needs to be said about sermons these days, inside or outside of prison. Stories about someone else who made the grade are not very effective for the man in the pew who is struggling with a problem that is about to tear him apart! The sermon needs to reach into a person's life and dramatize for him what it is that is going on within him as he worships on that particular day. This can happen if the content of the sermon is derived from the real experiences of people in finding the Gospel; and particularly if the sermon communicates an experience of discovery which is happening to the one who is doing the preaching.

The prison chaplain cannot depend upon props to help him in his communication. The services of worship are usually held in a theater; sometimes in a gymnasium or even a warehouse! The tone of his voice and the depth of conviction must carry the day.

But such a bare situation has its advantages also. For a sanctuary which is perfect in every aesthetic detail cannot only lull the congregation into a passive state in which they assume that they must not make any effort; it can also induce a state of mind which is a barrier to the Gospel. A beautiful sanctuary can lead people to feel they are pretty good, after all, and do not need much of anything—not even the love of God!

Offerings for any of the Special Ministries of the Home Missions Department should be mailed to:

Assemblies of God
HOME MISSIONS DEPARTMENT
 1445 Boonville Ave., Springfield, Mo.

The congregation that I serve on Sunday mornings here at Menard is attentive, and, I believe, sincere in the desire to worship and share and discover.

In addition to personal counseling and the conduct of worship, the chaplain has the privilege of service in many little things that are not little to the man who has been deprived of his freedom. One man is distressed because his daughter is troubled and distraught. The chaplain writes to a minister in that city and asks him to visit the home. He does so, and the daughter of the inmate develops confidence in the minister and goes to him for guidance and counseling.

A mother does not write to her son for eighteen months. The chaplain writes to a minister who lives nearby and asks him to call. The mother decides that she should not punish her son any longer by not writing to him and writes him a letter.

A man who is interested in learning art wants permission to have a drawing board in his cell. Another wants to send a contribution to the United Nations.

A man is sent to solitary confinement in punishment for an infraction of the rules. The chaplain visits him in the punishment cell, and in the course of the conversation drops a hint about the way in which the inmate invites other people to punish him. And so it goes.

Dr. James Plant who served for years as director of the Essex County Juvenile Clinic in New Jersey remarked once that the expert, by definition, is the person who has had experience. On this basis, then, the prison inmate is surely the expert. You and I, who have led relatively privileged lives, know nothing of the burden of guilt that a man who has robbed someone or been charged with murder may carry. We do not know what it is to try all of the forms of escape—narcotics, sex, alcohol—and look into the yawning abyss of emptiness and extinction. The prison inmate does; and out of his suffering he knows as accurately as a Geiger counter whether another man is sincere. When the prison inmate becomes convinced that the chaplain is sincere and that the chaplain has had an experience of the discovery of true freedom, he asks how he too can have it. But he asks not merely with his lips. He asks with all that he is. ❧

PERSPECTIVE

BOOT TRAINING AND BREAKTHROUGH

BY R. L. BRANDT
 National Secretary of Home Missions

WHAT PLACE CAN THE BIBLE SCHOOL graduate play in *Breakthrough*—8000? In view of the fact that mature, experienced men are encouraged to become the pioneers of new churches, is there any place for the young person in the program?

Indeed there is. Every new church opened calls for a new pastor. If an experienced man becomes the pioneer of a new church, it follows that someone must fill the post he previously held.

In the Early Church the *Pauls* laid the foundation for the pioneer churches. Once this was done the *Timothys* were assigned the responsibility of carrying on the work. The older, experienced men paved the way for the younger, inexperienced men, thus creating an endless chain of open doors for those whom God had called.

Actual practical experience is the young preacher's greatest need. How shall he get it? There are several possibilities. Perhaps the best is an *apprenticeship relationship* in a well-established church under the leadership of a godly, experienced pastor.

Then there is the *associate pastor relationship*. This is somewhat similar to apprenticeship, except that in the latter the church usually fully supports the workers, while in the former this need not be the case. When serving either as an associate or as an apprentice, the younger minister has opportunity to learn by actual experience the many ramifications of church leadership without bearing full responsibility.

Another excellent opportunity for gaining experience presents itself to the young minister—the *small but already established church*. There he can learn by doing, and yet not be overburdened by either the solemn responsibility of foundation-laying or the giant demands of a large congregation.

And some young men will still get their boot training by immediately launching out as pioneers. It has always been so, and God grant that it always shall be so.

Our 'Other Parish'

Ministering to lonely hearts in nursing homes, WMC's and Missionettes find elderly people who know nothing about the Gospel.

BY MARION MELOON

Lancaster, New Hampshire

SOME TIME AGO I READ AN ARTICLE which stirred me to action. The minister-author wrote of his "other parish" and challenged Christians to seek in their community that "other parish," souls whose spiritual needs are not being met because of their unusual circumstances. His other parish included some whose home was the city dump.

Gradually I came to know that OUR other parish was to be a nursing home in our community. Many there are practically forgotten by today's society, some never being visited by friend or relative from the time of their admittance into the home. Many

of these have lived useful, active lives, yet have been committed to spend their sunset hours in loneliness, among strangers, and in the suffering that so often accompanies the last years of life.

We, as WMC ladies with the needs of others at heart, had on occasion visited this nursing home to bring some Christian cheer into their frightfully dull lives, but primarily to give them opportunity to hear the gospel. Each time we left with the realization that here was a need deeper than occasional visits could satisfy. Inwardly I would promise a soon return, only to be caught up again in a whirl of activity,

and the days would turn into months before another visit.

But that article on the "other parish" settled it—we would MAKE time for those whose time on earth was so short, and who were so unprepared for eternity. Though many of our WMC's are unable to make these regular visits with us they carry the concern of these dear ones as we keep them informed of our visits, and so we all participate in this ministry through prayer. We remember each "other parish" member at Christmas time with a small gift and friendly visit, assisted in this by our active Missionette group. We now visit three nursing homes regularly and are practically their sole source of spiritual help. The aggregate population of these homes totals some 65 people, (more than our church attendance as ours is a small pioneer church in a rural community) and the response to the gospel has been most heartening. We have found some precious saints of God among them whose tears of joy at our visits more than repay any effort we make to go. We are their "church," and to sing the beloved hymns and read His Word together with them, gives them a joy at which we can only guess from their shining faces and pleas to "come again soon."

Others register only surprise and wonderment when hearing the gospel, probably for the first time. Then as we deal personally and lovingly with them time after time, they show appreciation of the message and some



Marion Meloon, at right, with a group visiting in a nursing home.



A Sunday school boy joins in bringing cheer to a shut-in in Lancaster.



have come under conviction and have given their hearts to the Lord. It is difficult to count "conversions" among these who find it hard to express themselves, but after patiently sowing the seed, we can see definite signs of His working in many of their hearts.

Then there are those who seem to be veritable strongholds of the enemy. A lifetime of sin has left its scars on soul and body, and the result is an embittered, hardened heart, an un-

responsiveness and even open antagonism. We just pour out the love of God on these, yet giving them the truth plainly and simply, and then commit them in prayer to God who can give them a *new* heart.

Music is an important part of our service. One of our members plays the accordion. We have increased the effectiveness of our ministry by including some of our primary children, whose youthfulness and fresh young voices are a rare treat, and often the pleasure they create makes easier access for the Word. In fact, our group has become quite a composite of our church. The Sunday school, the Missionettes and the C.A.'s all make their individual contributions to a rounded out ministry geared to a group as varied in need and personality as can be found anywhere.

The stimulating effect of this "other parish" ministry upon those of us who go is not to be disregarded. The young people are greatly touched by the needs they see, their prayer life is deepened, their prayers aloud with the older people are a manifestation of their real concern. They evidence real development in this type of ministry which will in time be reflected

in able church leadership. Our own hearts as WMC's are made more sensitive to others needs and more grateful for our own lot in life. We have indeed been enriched by the fellowship enjoyed with our "other parish" members, but we realize we have not exhausted the potential ways of stimulating spiritual growth, especially among the few women who yet have some strength and ability and upon whom time weighs heavily. Perhaps we could call this "spiritual rehabilitation." We hope to enlist the services of these in our WMC group projects, proving to them that they may yet serve and pray to advance God's kingdom. This phase is yet to be developed but it is included here as a suggestion for other groups who will catch the vision of this needy and responsive field at their door!

As WMC's we have an obligation to our local church, and we have a ministry to fields afar. But Christ also has "other sheep" in the "other parishes" across our nation. We have a God-given responsibility to these also, and as we take these neglected friends into our hearts, we will be better WMC's, and best of all, more like Jesus. " "

Reaching the Forgotten People

THE WOMEN'S MISSIONARY COUNCIL has accomplished much for foreign missions, home missions, benevolences, district projects, and local churches, but many have overlooked another great ministry for which women are especially suited. Thousands of shut-ins are longing for someone to help them, inspire them and encourage their faith in God.



Dora Mayo and other visitors in the home of a shut-in friend.

These include the aged who cannot attend church because of infirmity, as well as the physically and mentally handicapped. We have worked among the shut-ins in our area for over fifteen years. It is not as important that we have great talent as it is that we be led by the Holy Spirit in this work. Faithfulness, wisdom, love, honesty, and the ability to keep confidences are among the requirements for successful work with shut-ins.

Contacts are often made through church or Sunday school visitation. In our case, the leader of a group of four WMC ladies follows up those contacts where a desire for regular ministry is in evidence. A regular time for weekly visits is worked out. It is important that appointments be faithfully kept, and that the shut-ins be informed in advance when it is impossible for the group to come. They look forward eagerly to your coming. Faith-

fulness is the symbol of your concern.

You will be well repaid for the time and energy spent when their faces light up as you sing the well-loved hymns. Sing softly and in the Spirit. Take the Word of God and read such passages as John 14 and others which reflect the love of a heavenly Father. Pray with them. As you leave, show genuine interest and affection, and next week they will be waiting for you with open hearts. You will be their inspiration, their church; they will love you because you have not forgotten them, and you point them to God.

Not until you reach the other side will you know just how much has been accomplished in this hidden ministry. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

—Mrs. Dora Mayo, Odessa, Texas

BGMC AROUND THE

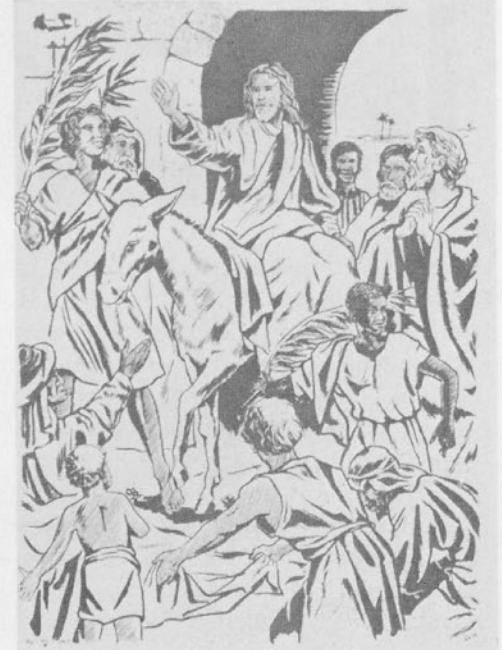
THE HEART OF MA'UPŪ
O LE LOTO FATU O MA'UPŪ
(Tama Samoa)
(A Samoan Boy)



These two tracts for boys and girls were printed in Samoa with BGMC funds. Missionaries report the conversion of several boys and girls through reading the tracts.



O Le Aso Fiafia
(THE HAPPY DAY)



This picture roll with African figures and background was printed in Africa.

By FRANCES FOSTER
Director, Boys and Girls Missionary Crusade

A FEW WEEKS AGO AN AFRICAN schoolteacher and his friend walked into a Christian bookstore. An excited missionary quickly told the pair something very important had just arrived and handed them a sample.

The Christian teacher and his friend carefully examined the tracts, Sunday school lessons, and picture rolls that were handed to them. Then the teacher burst out excitedly, "Why, these are really for us!" Enthusiastically his friend replied, "They sure are! See the black man there on the picture roll!"

For the first time the West African missionary was able to give the Mossi people gospel literature translated into their own language—and with pictures of black figures, rather than white figures as before.

The missionary, Mrs. Harold S. Jones, explained to the pair that these materials had been prepared and printed in their own print shop. Missionary-artist John Weidman made the

pictures on the literature especially for the Africans. This type of literature makes the nationals feel Christ is interested in them and not only in the white man. The money for translating and printing this material was supplied by the Boys and Girls Missionary Crusade.

BGMC provides gospel literature in the language of the people for most of the countries of the world. This great ministry of BGMC is sponsored and supported by Assemblies of God boys and girls under the age of twelve, who save their money in small barrel banks and then give a monthly offering to BGMC.

The results of this unusual ministry have been amazing. Missionaries all over the world have expressed their appreciation for what BGMC is doing.

Recently Missionary Phil Mangrum wrote: "Thanks for the faithfulness of your boys and girls to send the money for us to print the Gospel. Every month the money which you give helps us print 30,000 tracts in South Africa. From this number of tracts there are 200 or 300 souls saved each month.

We write to many of these converts, telling them how to study God's Word. These followup letters are also paid for by your boys and girls."

Writing from Samoa, Missionary



South African young people look over a supply of Sunday school literature sent by BGMC.

WORLD

METSI A KOLLANG



EMMANUEL PRESS GOSPEL PAPER
ISSUED FREELY TO ALL. COPIES CAN BE
OBTAINED FROM BOX 7, NELSPRUIT
EASTERN TRANSVAAL.

MORUI LE LAZARO

Hahe ha bangata ha boisa: "He morho a
thosa, o tla sa kae?" He morho oa hae o isale
"moleg, boqhalo ha hae ho felle moroa le-
tieng, empa oosa oa hae o ile kae?" Moroa
Jesu o re ratile leheng em ka tseletsoe: na
morui le Lazaro ho Luka 16:19-31

Morui e mong o na a le teng na a yeng ka
lagaro o o tle, na ka tseletsoe moroi ka
matsi ohe. Moroi e mong le sena o na a
le teng, na ka tseletsoe Lazaro, na seng na
hoon pe'a moroi o na a, a tsele libhe, o na a
lakata, a ka khosa makamane a oang tseletsoe
na morui.

Hahe bone ha ho ba phela lefatseng lena ho
bohe. Boqhalo ha bone ho dipane babole.
E mong o na a na hloke leho; ka matsi ohe
a khosa, a fathamala, a khapela, a ha le metso-
le e moqata. Hahe ho mo hloqula, ha mo-
rata ka haka le lena le hae. Ha oyelela
Lazaro, ha pota-pota, ha ha 'mona ka ho tshala
libhe na hae. Ho mo ho se morho na mo tse-
letsoe, na mo hloqung tseona. Ho mo ho se
ho tse letsoeng, na moroi, empa e na e
na tseletsoe foela. A thonaka tse letsoeng
pe'a laha.

Ho fathameng boe Lazaro a rapela, a atamela
ho Molimo. Molimo oa mo hantela, o mo
hloqolofata moroi, a mo fa tshala na tse-
letsoe. Lazaro a rata Molimo ka pelo na hae
nohe, a phela tshala le Oona. A ha le lena
le tseletsoe makong a hahe, empa moroi a
hlolela Molimo, boheho pelo na hae e khosa
le tseletsoe tse moroi, ka a hloke tshala. A ha a
na, a hapaia, a rana le basadi, a phela hlole le
Molimo. Hahe ho mo hantela hantle ha ha
'mona, ha ope tshala ha ha utloa lipa na hae.

BGMC paid for the translation and printing of these African Sunday school papers.

Maurice H. Luce says: "We thank God for BGMC. Money from BGMC has helped us print tracts and Bible lessons for our people. The lessons are most helpful to new Christians in Bible classes and for the correspondence courses. Also, these materials keep us in close contact with new believers. The tracts are very effective for evangelism. Many boys and girls cannot come to our church, but they can be reached through the BGMC literature."

Another missionary, Ben H. Lafon, of Central America, wrote, "Thanks for the \$200 BGMC sent to supply literature for our bookstore. God bless each one."

In South India, missionaries agree BGMC has meant much to the mission work there. They say, "Look what BGMC has done with its money. Here's a sample: ten reference books for our library in Punalar; the translation of textbooks for our Bible school; 4,000 Sunday school quarterlies; 12,600 monthly Gospel magazines; 2,000 songbooks; and thousands of copies of important doctrine

books in the language of the people."

There is no doubt that BGMC is giving invaluable aid to missionaries in their efforts to reach the lost. Just recently Foreign Missions Director J. Philip Hogan said, "It is not unreasonable to say that in many areas of work overseas BGMC has easily been the difference between success and failure. Success means that multiplied thousands of people for the first time have seen the dawning of a new day through literature provided by BGMC."

BGMC is now entering its thirteenth year of service in reaching the lost. Looking back over the past twelve years, we find children have contributed over a million dollars to win the lost through the printed page.

In West Africa over 500 were saved through one nickel tract printed by BGMC. In another place a BGMC literature piece was instrumental in starting a national church.

* * *

Our annual BGMC Day will be next Sunday—February 3, 1963. On that date parents of boys and girls will join in contributing to this literature ministry. All the funds collected on that day will be used for Europe, the Near East, and Southern Asia for translation, printing, and distribution of Gospel literature.

The challenge of BGMC is greater today than it has ever been. In a world that is swiftly becoming literate, there is a desperate need to reach people with Christian literature. Communism and false cults are spreading their propaganda over the world. Christians must combat this by supplying Gospel literature to every nation. We must TELL THEM THE TRUTH. BGMC is essential! Join and support BGMC today by writing to National Sunday School Department, 1445 Boonville Avenue, Springfield, Missouri.



TOGETHER THEY

REACH AROUND THE WORLD

THROUGH BGMC

Next Sunday adults will join children in reaching around the world with the Gospel through the Boys and Girls Missionary Crusade. This can be an important day for many who need salvation if you will help the children in their great missionary effort to give the Word to the world. BGMC Day also offers an excellent opportunity to show youngsters the proper concept of missionary stewardship as you contribute with them. Make next Sunday a red-letter day. Join your children in giving to BGMC!

WHAT BGMC DOES . . .

- * Pays translating costs for preparation of Gospel literature in native languages.
- * Pays printing costs for production of literature.
- * Pays distribution costs to get it in the hands of the people.
- * Sends back-dated literature to English-speaking people.

THIS YEAR'S EMPHASIS . . .

Money received next Sunday will be used exclusively for getting Gospel literature to Europe and Southern Asia, especially the French-speaking people. The needs in these areas are great since Communism and Catholicism are so strong. Help "tell them the truth" by giving to BGMC.

**REMEMBER BGMC DAY
FEBRUARY 3, 1963**

**NATIONAL SUNDAY SCHOOL
DEPARTMENT
1445 Boonville Avenue,
Springfield, Missouri**



Christ Heals a Demoniac

Sunday School Lesson for February 3, 1963

LUKE 8:26-36

BY J. BASHFORD BISHOP

Our previous lesson presented Christ as the Lord over nature—stilling a terrible storm which raged on the Sea of Galilee. Our present lesson reveals Him as Lord over demons—stilling a horrible storm which raged in the mind and spirit of a man possessed by devils.

THE DISTRESSED DEMONIC (Luke 8:26-31)

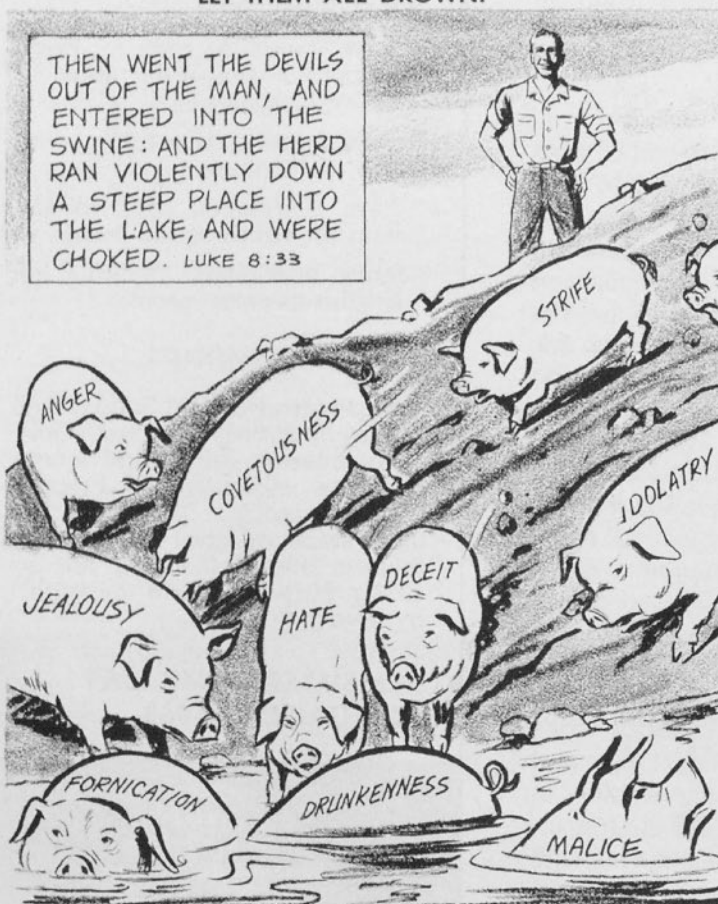
"And when he went forth to land, there met him out of the city a certain man which had devils long time." Observe the desperate plight of this victim of Satan's hate:

1. He was an outcast from society. Verse 29 tells us he was "driven of the devil into the wilderness." And is it not always the work of Satan to alienate men from society and from all ties of human love and affection?

2. He wore no clothes. This, as modern psychiatrists know, is a symptom of the worst form of mental derangement. And may it not be said that all immodesty of dress is the result of Satanic influence upon mankind?

3. He lived among the tombs of the dead, for death

LET THEM ALL DROWN!



was the particular domain of the evil one who possessed him.

4. The demonic spirits were so identified with the man that they expressed themselves through his vocal chords and voice. Verse 28 says the man himself cried, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." Then in verse 31 we read, "And they besought him that he would not command them to go out into the deep." Thus we recognize the divided personality in the demoniac—the conflict between two natures, the human and the demoniac. The man himself evidently felt the Lord could help him and was drawn to Christ. But at the same time there was resistance caused by the demons within him.

THE COMPASSIONATE CHRIST (Luke 8:32-36)

Christ's Question. "What is thy name? And he said, Legion: because many devils were entered into him." A legion was a division of a Roman army and often numbered as many as 6,000 men. While this was not the man's real name, it seemed an appropriate answer for one whom Mark tells us was actually possessed with 2,000 demons!

The Demons' Plea. "They besought him that he would not command them to go out into the deep." Notice that:

1. The demons knew they were at the mercy of the Master. Even so they are today—not only to Him but also to those who are filled with the Holy Spirit and who move in faith!

2. Demons evidently seek physical embodiment in order that they may not go into the abyss, or place of torment, which awaits them.

The Swines' Fate. "And there was an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake and were choked." Some critics have objected to this action of Christ. Why did he permit these demonic spirits to destroy the swine? We know so little of the activity of demons or of the ways of God in dealing with them. But undoubtedly Christ wanted to give tangible evidence of His power and authority. Again, some suggest that His action was a rebuke against the Jewish owners of the swine who by owning and raising unclean animals had violated the law of Moses! In any case, better that a million swine die than that one human being fail to be delivered from the devil!

The Sufferer's Deliverance. "Clothed," "in his right mind," and "sitting at the feet of Jesus"—how wonderful! These words suggest many lessons:

1. The purpose of all divine deliverance is that men may become worshipers of the Lord.

2. The only men who are really in their right minds are those who know Christ and worship Him. It is the man who rejects Christ who is "insane"!

3. The power to deliver men from demonic possession is available to believers today. Jesus said, "These signs shall follow them that believe; in my name shall they cast out devils" (Mark 16:17).

BRAZIL

BRAZIL RANKS FIFTH IN SIZE AMONG THE NATIONS OF the world. This vast republic of 3,288,050 square miles borders every other country in South America except Chile and Ecuador.

Brazil is a country of tremendous distances and boasts the world's largest river, the Amazon, that winds through the world's most extensive jungles. Rio de Janeiro, former capital of Brazil, has a spectacularly beautiful harbor and a population of 3,500,000. São Paulo, "The Chicago of South America," throbs with a population of nearly 5,000,000.

"Order and Progress," theme emblazoned on the Brazilian flag, is no empty phrase but signifies the economic advance of the republic. Symbolic of Brazil's drive to become one of the great nations of the world by the end of the century is the emergence of the new ultra-modern capital, Brasilia, located 600 miles inland. Inaugurated in 1960, it has caught the imagination of the world with its unusual government buildings and huge apartment houses.

Brazil is one of the few remaining frontier areas of the world. Its vast storehouses of natural resources are largely untapped. It has been estimated that Brazil could sustain a population of 900 million. Products of the soil constitute ninety-five percent of the country's export wealth. Brazil not only "lives on coffee" but produces seventy percent of the coffee consumed in the United States. Lush grasslands in southern Brazil provide pasture for the nation's cattle industry, one of the biggest in the world.

Actual discoverer of Brazil was Pedro Alvarez Cabral, a Portuguese navigator who was seeking a western route to India in 1500. He claimed the land for his emperor and Brazil was developed as a colony of Portugal. In



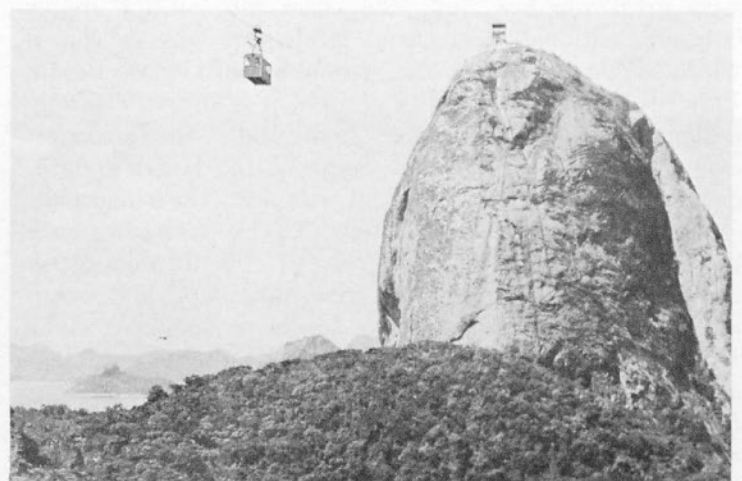
1822 Dom Pedro proclaimed the independence of Brazil and became its first emperor. His son, Pedro II, who succeeded him, was deposed in a revolution in 1889, and the former Portuguese colony became the United States of Brazil.

Brazil is the only Latin American country with Portuguese culture and language, but its population of seventy-five million is "a mosaic of racial elements." The bloods of aboriginal Indian, Portuguese colonist, and Negro slave mingle in varying proportions to produce today's Brazilian. In addition, some five million European immigrants have entered the country since 1890. Of these approximately thirty-five percent are Italians. Nearly 500,000 Japanese also have settled in the republic.

Roman Catholicism, introduced by Portuguese explorers, is today the predominant religion, although it is



Brasilia, modern capital city of Brazil, is one of the world's best planned metropolises. Photo shows residential area.



Famous Sugar Loaf Mountain in Rio de Janeiro harbor is reached by cable car from the mainland.



Assemblies of God workers met in Lavras for their convention last August. National ministers take an active part in evangelization.

stated that the majority are Catholics in name only. Spiritism is widely practiced. Religious freedom is guaranteed by the government and Brazil has a long record of religious tolerance.

In 1557 (sixty-three years before the Pilgrim Fathers landed at Plymouth Rock) French Huguenots founded a Protestant colony on the site of present-day Rio de Janeiro. The first continuing Protestant work was launched in 1855. By 1900, many strong Protestant church congregations, schools, Bible societies, and other missionary institutions had been established in Brazil's large cities and most of the work had become indigenous. Evangelical Christianity met with a response unequalled in other Latin American countries. From humble beginnings evangelical groups have grown to a total membership of three million or more.

Pentecostal work in Brazil dates from 1910, when Gunnar Vingren and Daniel Berg, two Swedish Pentecostal ministers from Chicago, went to Belem, a city located near the mouth of the Amazon. Supporting themselves as they preached, these two missionaries won a group of zealous converts who sought and received the Pentecostal experience. The first congregation was established in 1911. In 1961 the Brazilian Assemblies of God observed the fiftieth anniversary with great services at which Daniel Berg was present.

With the coming of other Pentecostal missionaries (mostly from Sweden in the early days) the work spread with great rapidity along the coast into all the major cities. A national Pentecostal fellowship was developed which became known as the Assemblies of God of Brazil. Patterned after the Swedish church, it is overwhelmingly indigenous and has become numerically the strongest evangelical group in Brazil. Some of the larger congregations have memberships that run into the thousands.

Several American Assemblies of God missionaries have had a vital part in the progress of this thriving work by establishing churches, erecting buildings, and opening several large areas not previously evangelized. Many Brazilian workers are co-operating with them in this aggressive pioneer evangelism. In the state of Minas Gerais four large sections have been pioneered and developed under the leadership of Gustav Bergstrom. At present he is engaged in opening new churches in the bustling city of São Paulo. The late Bernhard Johnson did a

similar work in the Varginha section of the same state. Since Brother Johnson's death, Mrs. Johnson and her son Bernhard, Jr., have taken over the responsibility of this work. Brother Johnson (Jr.) currently serves as president of the newly formed Minas Gerais State Convention. Mr. and Mrs. T. R. Hoover are engaged in pastoral and teaching ministry in São Paulo. Mr. and Mrs. Edward Huson minister in the Pocos de Caldas area.

As the number of churches increases, the need for Pentecostal literature becomes increasingly urgent. To meet this need an Assemblies of God publishing house has been established in Rio de Janeiro. This publishing house is controlled by a board of directors elected by the national convention. From the many presses pour millions of pieces of Gospel literature each year. Mr. and Mrs. Orla Boyer are writing and also translating evangelical books into Portuguese. Already they have some twenty-five books published. These have proved to be the most popular evangelical books in Brazil. Virgil Smith operates a Christian bookstore in São Paulo and also engages in evangelistic ministry. He has established many churches in Brazil's northeast and in Santa Catarina.

The first Assemblies of God radio ministry in Brazil was conducted by Lawrence Olson over a small station in Lavras. In 1955 Brother Olson launched *Voz das Assembleias de Deus* (Voice of the Assemblies of God), a more extensive broadcast, over Radio Tamoio, and since 1958 it has been heard over Radio Mayrink Vega, a 50,000-watt station in Rio. Now there are scores of other locally sponsored Assemblies of God broadcasts also.

A major continuing need is for more trained national workers. Short-term Bible schools are conducted in various sections of the country with great blessing to ministers and local believers. A Bible school is now in operation in Pindamonhangaba, near São Paulo, with John and Dorris Lemos as directors. Elsie Strahl is a member of the faculty. An evening Bible school with an enrollment of sixty-four students is also operating in Rio de Janeiro under the direction of Lawrence Olson.

Brazil is truly a land of revival and the results of evangelism have been phenomenal. Because the missionary activities of the Assemblies of God are a part of the national church association, accurate statistics for the American-sponsored portion of the work are not available. Joint statistics for the Brazilian Assemblies of God record 1,064 national ministers ordained or licensed, 5,108 lay preachers, 2,050 organized churches, 1,550 other preaching points, and a total adult membership of more than 700,000. Of these, approximately 350,000 are baptized in the Holy Spirit. Some congregations worship in beautiful churches, others in small halls or dwellings, and even in mud huts with thatched roofs, but in every place the same fervor and evangelistic zeal is in evidence. Assemblies of God churches with hundreds of members are already functioning in the new capital, Brasilia. This city will become an important center for the spread of the Gospel throughout the land.

"There remaineth yet very much land to be possessed" for Christ in this vast republic with its millions of people. They need Him who came "that they might have life, and that they might have it more abundantly."

—Christine Carmichael

Washington Assembly Presents Four-Wheel Christmas Gift to Missions

Like the wise men of Jesus' day, the members of Viewcrest Assembly at Mount Vernon, Wash. desired to bring a significant gift to the Lord Jesus Christ at Christmas. The C.A.'s and older people combined their efforts to send a \$2,500 check to Speed-the-Light to provide a station wagon for Harry Leid, a newly-appointed missionary to Indonesia.

The congregation wanted their Christmas gift to benefit other people, out of gratitude to God for the beautiful new sanctuary He has given to them. The new church, valued at \$130,000, has a net indebtedness of about \$20,000. It seats 470 comfortably, including the balcony.

The desire to do something substantial for Speed-the-Light was planted in the hearts of the congregation during a visit to the church by District C. A. President Dale Carpenter last summer. Warren O. Carlsen is pastor of the church.

THE DIFFERENCE

Sure, it takes a lot of courage

To put things in God's hands . . .

To give ourselves completely,

Our lives, our hopes, our plans;

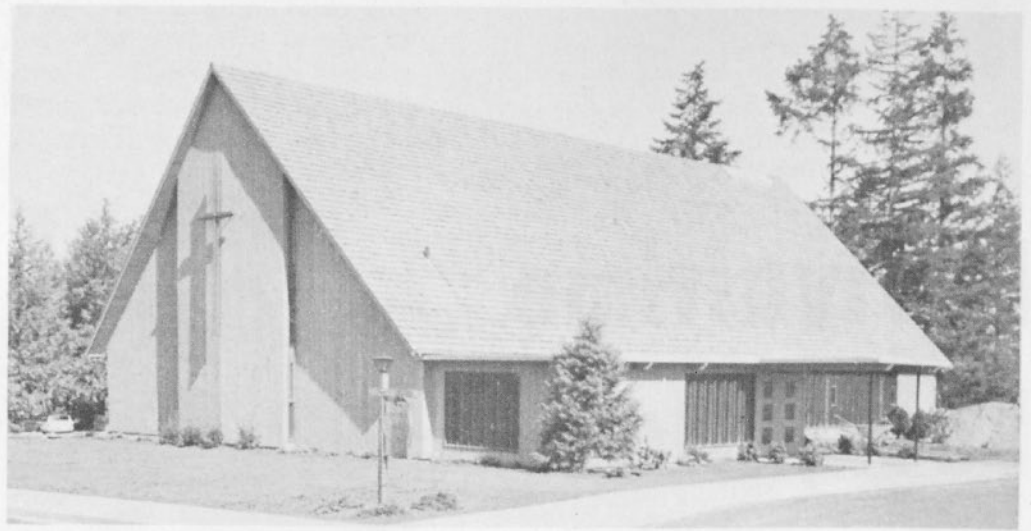
To follow where He leads us

And make His will our own . . .

But all it takes is foolishness

To go the way alone!

—Betsey Kline



Out of gratitude to God for a beautiful new church (photo above) the Viewcrest Assembly of God in Mount Vernon, Wash., gave a station wagon to Missionary Harry Leid.



LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—NOVEMBER 30, 1962

ALA—Crichton A/G, Mobile	\$ 300.07	OHIO—A/G, Parma	382.08
APP—1st A/G, Dante, Va.	71.01	OKLA—A/G Tab., Woodward	270.81
ARIZ—1st A/G, Phoenix	1,843.40	OREG—A/G, Turner	836.35
ARK—1st A/G, Van Buren	1,871.33	PEN FLA—Bethel Temple, Lake Worth	576.00
EAST—1st A/G, Wilmington, Del.	369.21	POTOMAC—A/G, Petersburg, Va.	588.92
GA—1st A/G, Augusta	165.00	RKY MT—1st A/G, Grand Jct., Colo.	741.00
ILL—The Stone Church, Chicago	216.30	S CAR—A/G, Rock Hill	246.30
IND—A/G, Lafayette	209.00	S DAK—1st A/G, Rapid City	1,123.59
KANS—1st A/G, Topeka	459.00	S CALIF—A/G, North Hollywood	3,112.13
KY—Calvary A/G, Louisville	107.45	S IDAHO—Gos. Tab., Aberdeen	307.56
LA—1st A/G, West Monroe	599.35	S MO—Central A/G, Springfield	411.44
MICH—Bethany A/G, Adrian	864.08	S NEW ENGLAND—Gos. Tab., New Haven, Conn.	909.22
MINN—Assembly Tab., Worthington	474.40	S TEX—Trinity Tab., Baytown	1,450.00
MISS—East End A/G, Meridian	285.00	TENN—1st A/G, Madison	997.45
MONT—A/G, Lewistown	803.94	W CENT—A/G, Columbia, Mo.	259.94
NEBR—A/G, Burton	435.47	W FLA—Oak Grove A/G, Port St. Joe	288.00
N J—Grace Tab., Dumont	342.39	W TEX—1st A/G, El Paso	195.00
N MEX—1st A/G, Albuquerque	215.50	WIS-N MICH—A/G Tab., Green Bay, Wis.	390.41
N Y—So. Buffalo Tab., Buffalo	321.33	WYO—A/G, Newcastle	353.16
N CAR—A/G, Wanchese	92.93		
N DAK—A/G, Minot	681.83		
N CALIF-NEV—1st A/G, Santa Clara, Calif.	682.00		
N NEW ENG—A/G, Concord, N.H.	252.83		
N TEX—A/G, Longview	256.00		
N WEST—Gos. Tab., Davenport	681.82		

HONORABLE MENTION

Evangel College, Springfield, Mo.	911.48
Southwest A/G College, Waxahachie	676.00

A Proclamation

Recognizing that God has blessed our Bible and liberal arts colleges as channels of inspiration, instruction, and evangelism; and

Earnestly desiring to lay a firm foundation for the future growth of our Bible-trained, spirit-filled ministers and laymen; therefore

We, by action of the General Presbytery, do hereby proclaim 1963 to be "Attend an Assemblies of God College Year" with a goal of enrolling two thousand new students.

Frank H. ...
DEPARTMENT OF EDUCATION

David Zimmerman
GENERAL PRESBYTERY

For Information Write to—
DEPARTMENT OF EDUCATION
Assemblies of God

1445 Boonville, Springfield, Missouri

Revivaltime Book, Now in Japanese, Wins Souls



DAN BORGEN'S TESTIMONY—GOD WAS with Me in the "Fiery Furnace," written by Revivaltime Evangelist C. M. Ward, is an American airman's story of God's love and care. Today many Japanese are reading the story of the same miracle in a translation they call *Death of a Jet*.

The amazing story of how US Air Force Captain Dan Borgen survived a "freak" airplane accident that claimed the lives of the two other crew members and badly burned his

body has been translated into Japanese for work among the national churches. Now stationed in Japan (with his wife Becky, daughter of West Central District Superintendent T. E. Gannon), Borgen has been invited to many different Japanese churches to give his testimony. In order to make his visits to the church more effective, he says, "prior to going, we send the booklets (*Death of a Jet*) to the pastors." These are then distributed and more people are blessed

by the ministry of Brother Borgen.

On the other side of the globe, the effects of Borgen's accident on October 3, 1955, are still being felt. He reports one thrilling example of a Japanese mother and her four-year-old son who had been badly burned.

"She went to the Assembly of God pastor seeking help. He gave her the book to read, and she accepted the Lord." Reading the book provided the woman with the faith she needed to believe the Lord would heal her



After landing at the airport in Kumamoto, Kyushu, Dan Borgen is shown handing out copies of *Death of a Jet* to airport employees.



Dan Borgen's story was partly responsible for the salvation of this Japanese woman and the healing of her son, held by Dan Borgen.

son. Later, Borgen reports: "When we went to that town (Kumamoto, Kyushu) for a meeting, she came immediately to thank us."

By whatever title it goes, the Dan Borgen story is a modern miracle. The plane in which he was flying was a new B47—it had logged only thirty-seven hours of flying time. Yet, Dan reports: "We had to drop below the weather. Suddenly we started into a slow spiral. Our pilot was in the process of pulling out of it when without warning it was thought we had hit something. I felt a sharp blow and then four more in rapid succession. They tossed me all over the cockpit. The canopy was gone. And after the first blow, flames were pouring into the cockpit with the intensity of a blow torch." Suddenly the plane fell apart!

How could a man survive? Dan's answer is this: "God had not forsaken me for one second." At first he thought he would never fly again—but today Captain Borgen writes, "The Air Force keeps me quite busy." He also has a private pilot's license and belongs to the Air Force Aero Club, which provides him quick transportation to visit the various churches in Japan on "most of the weekends that I'm home."

Borgen notes that in Japan the book, *Death of a Jet*, is used as a witnessing aid by the Christians. "Many of our Christian friends here give the book to their domestic help, Japanese salesmen, etc. The Japanese love to read and all seem to be interested when offered a book." The Captain often passes out copies of *Death of a Jet* to airport personnel in the towns he visits.

Under its English title, however (*God Was with Me in the "Fiery Furnace"*) Dan Borgen's story is impressing the hearts of Americans as well. His father-in-law, Brother Gannon, writes of an Assemblies of God high school teacher who found students interested in the book.

Don Palmer, the teacher in the Des Moines (Iowa) area, says: "As a high school teacher I found the students most eager to read the book and were greatly affected by the story."

Palmer also passed the book around to some of the other teachers. One teacher read it and was so greatly moved by the story that she assigned it to a student to report on the next day.

Benson B. Compton, secretary-treasurer of the West Central District, writes: "I've never read a story with as much old-fashioned, practical Gospel preached into it as *God Was with Me in the 'Fiery Furnace.'*"

The Dan Borgen story is but one of many books written by *Revivaltime* Evangelist C. M. Ward. This literature ministry is another arm of the worldwide radio service. In addition to Japanese, C. M. Ward's books have been translated into Italian, Portuguese, Spanish, German, Norwegian and Dutch.

The literature ministry, bringing the written Word of the Gospel to fortify the weekly broadcast services, helps to reach many additional souls with the "good news" of salvation. Your regular offering for the support of *Revivaltime's* radio and literature ministry brings Christ to many souls who otherwise would never hear. Send your contributions to REVIVALTIME, Box 70, SPRINGFIELD, MISSOURI.

NEW STATIONS

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

HOMESTEAD, FLORIDA (WDSE)
1430 kc.—500 watts
Sunday, 8:30 a.m.

NAMPA, IDAHO (KAIN)
1340 kc.—1,000 watts
Sunday, 9:00 p.m.

BLOOMINGTON, INDIANA (WTTS)
1370 kc.—5,000 watts
Sunday, 12:30 p.m.

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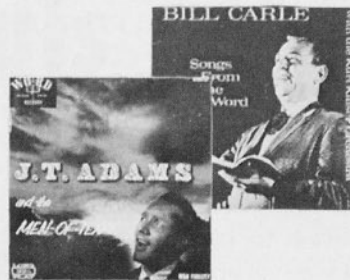
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ANN BURNEM
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 28 EV 141 Hi Fi \$3.98
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J. T. ADAMS and the Men of Texas.
 28 EV 352 Hi Fi \$3.98
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 28 EV 248 Hi Fi \$3.98
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Sings Way Up High
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 How Big Is God?; My Father; He's Got the Whole World in His Hand; Wonderful King; My Lord Is Mighty; The Mighty Power of His Word; His Word; So Deep to Me; Overshadowed; Love of God; Medley—A Mighty Fortress, Leaning on the Everlasting Arms.

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 28 EV 169 Hi Fi \$3.98
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 I Asked the Lord; In the Garden; Room at the Cross for You; There's No Friend Like Jesus; His Love; Then Jesus Came; His Hand in Mine; Leave It There; That One Lost Sheep; The Haven of Rest; No One Ever Cared for Me Like Jesus.



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PHOTO BY A. DEVANEY

Our Children Enjoy Family Worship

They complain if we allow a day or two to pass without praying and reading the Bible together.

By DORIS ANDERSON

UNLESS FAMILY WORSHIP IS OF THE heart, it can be more harmful than good, no matter how sincere a parent's objective may be.

If you wonder why I make such a statement, let me take you into a home of the type we know to be too numerous, where both mother and father had vigorous spiritual faith but, at least from all outward appearances, some or all of their children became spiritual shipwrecks.

Usually, the routine goes something like this.

From the earliest moments of childhood the youngster is taught prayers. He learns to sit with hands folded, too, while family worship is held. He goes to church by compulsion. In short, his spiritual life is one of regimentation.

The day comes, however, when the last tie to his mother's apron strings is loosened. No longer does his father hold a commanding force over his will. He is, as we say, "on his own."

What happens?

Immediately, this product of a so-

called Christian home begins vigorously "sowing wild oats," releasing the pent-up carnality which has waited all these years for expression. Too often, the spiritual training his parents feel they have given him proves of no value; at times it is even detrimental, to the extent that the child takes a hostile attitude toward anything which reminds him of his parents' faith.

The heartbroken parents can't understand what happened. Didn't they try to train up the child in the way he should go? Didn't they put first things first? Didn't they...

Did they?

It is our firm conviction that, in too many otherwise fine homes, spiritual training becomes little more than a dose of medicine for the children. "Thou shalt" and "thou shalt not" become the dominant force. In short, the real heart of the Bible is never integrated into the fabric of their lives. It remains only a cloak, which they put off at the earliest opportunity, rather than a living organism which influences everything they do.

It is true that every child has his own will, as every parent quickly discovers, but it is also true that a parent, prayerfully and wisely, can mold the will of his child for God's glory.

Family worship can be one of the most enjoyable moments of the day. It is true in our house. Our children have actually complained if we became so busy that a day or two passed without family worship. (It does happen sometimes.) I think the reason for their interest is the fact that we never have made it even appear like a compulsory thing.

We try to vary our worship. Sometimes we will just sing a couple of hymns together at the table after our evening meal. Sometimes we will gather about the fireside, while Dad reads a good story and then concludes with a portion from the Bible and prayer. We invite various ones of the children to lead the family worship, too.

Although we have never made any issue of it, we do not use memorized prayers in our family. Even while teaching a tiny tot to pray, we make it a point to vary the words of thanks

(Continued on next page)

and the requests to God. We don't say that a memorized prayer can't be offered from the heart, but we do believe that a prayer from the heart won't sound memorized.

In our family devotions, if a particularly significant passage of Scripture has been read, Dad will ask all the children to keep their heads bowed while he asks for anyone who may have a special personal need to raise his hand. These are solemn occasions at our house, and they have had some remarkable effects upon the personality adjustments made by our children.

To keep family worship from becoming a mere liturgy, make it a point to discuss spiritual topics around the family altar. Here is an excellent opportunity for you to teach your children the difference between Christian and non-Christian families; the purpose for living lives separated from the world; the reason why some people (who don't realize what they are doing) ridicule Christians. These discussion groups can also help young people in the family to face the future, to realize that no matter what perils may befall them in the physical world these are of relative unimportance if they have made their destiny certain in the spiritual world.

In our family we try to integrate topics of the day into our discussions at worship. For, as parents, we must teach our children that Christian faith, unless it touches every area of life, is merely "a form of godliness, but denying the power thereof."

Do not let your family worship periods seem theological. That is, keep the Scripture that you read practical to the thinking of your children. To do this, you might try to find a portion—a verse or a phrase—in every Scripture reading used which relates to some definite phase of everyday Christian conduct. Spend the worship period some time discussing Bible verses which teach us the value of love, kindness, consideration, temperance, and the like.

The father should, of course, be the spiritual leader of the home. However, plan occasional periods of family worship where one of the children takes charge—selects the Scripture portion, makes comments on it, and then leads in prayer.

Children are sometimes a bit sensitive when those of their own age come and spend time in the house. Often

these children come from homes where family worship is never observed. Since often the children from these homes have strong personalities, and are highly recognized in school and at play, their presence may put your children on guard against such things as family worship.

You can overcome this by having a frank heart-to-heart talk with your child before the visitor comes. Tell him how important it is that we be witnesses for Christ. Tell him it is more important for us to do God's work than to please others. Ask him to suggest ways by which family worship can be conducted when the visitor is there, so that it will leave a lasting impression on him. Tell him the idea of family worship must be that it is the greatest privilege of the entire day, not merely an obligation which must be performed.

Frequently for family worship in

our home we go around the circle and let each member of the family quote either his favorite verse or one which he has memorized and likes a great deal.

The Bible should always be the center of family worship; but even as the Bible is a record of God's working in the lives of men, as they did His work upon this earth, so the experience of present-day Christians is, in a sense, a continuation of this record. Occasionally we spend time in family worship reading reports in Christian magazines of missionaries and their activity in various fields.

The effect upon our children is heartwarming, to say the least.

(The foregoing is a chapter from the book, "How to Raise a Christian Family," by Doris Anderson. Reprinted by permission of Zondervan Publishing House, Grand Rapids, Mich. Available from Gospel Publishing House, Springfield, Mo. See ad on page 27.)

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Ewell	A/G	Jan. 14-27	Douglas Bartlett	R. E. Dean
	Mobile	Full Gospel	Jan. 29-Feb. 10	Joel Palmer	Melvin M. Byron
Ark.	Ft. Smith	First	Jan. 27-Feb. 3	Eddie Eaton	B. Owen Oslin
	N. Little Rock	Bethel	Feb. 2-10	A. G. & Mrs. Calaway	Earl Maxwell
Calif.	Benicia	A/G	Jan. 29-Feb. 3	Garfield J. Unruh	Don R. Merrill
	Glendale	Bethel	Jan. 29-Feb. 10	Wallace S. Bragg, Sr.	Arthur Slater
	Holtville	First	Feb. 3-17	E. C. Briggs Party	Vernon Driggers
	Modesto	Central	Jan. 20—	Fred Diehl Family	Donald Bogue
	San Diego	Calvary Temple	Jan. 30-Feb. 8	Linfield Crowder	Dallas Miller
Colo.	Whittier	La Mirada	Jan. 29-Feb. 10	Ron Prinzing	Lowell Prinzing
	Nucla	A/G	Jan. 13-27	Ervin & Mrs. Asiatico	Henry Russell
Fla.	Jacksonville	Southside	Jan. 30-Feb. 10	G. A. & Mrs. Snavely	J. B. Davis
	Lake Worth	* Bethel Temple	Jan. 27-Feb. 10	Jack West	John M. Wilkerson
Ga.	Atlanta	Trinity	Jan. 29-Feb. 3	Bob & Pat Ludwig	Bill Lee
Idaho	Aberdeen	Gospel Tab.	Feb. 3-17	Wesley Pollet	Donald Craig
	Jasonville	First	Jan. 30—	C. M. Smitley	Kelso Allen
	Marion	West Side	Jan. 30-Feb. 10	Musical Lebsacks	A. W. Thomason
Ind.	South Bend	Calvary Temple	Jan. 27—	Bob Hoskins	Roy Wead
Iowa	Fort Dodge	A/G	Jan. 30-Feb. 17	Robert R. Morrison	D. D. Underwood
	Mason City	A/G	Jan. 16-Feb. 3	Robert R. Morrison	John Walker
	Perry	A/G	Jan. 22-Feb. 3	Larry Allbaugh	Boyd Hoferman
Kans.	Hoisington	A/G	Jan. 29-Feb. 10	Jeremiah Hanley	S. K. Rayborn
Mich.	Lincoln Park	Bethel	Jan. 30-Feb. 10	John French	Seth Balmer
	Kansas City	Central	Jan. 29-Feb. 10	The Tanner Team	Paul Brewer
Mo.	Sedalia	First	Jan. 29-Feb. 10	Bob & Jeri Winford	Floyd Buntenbach
	Sidney	A/G	Jan. 29-Feb. 10	Jerry & Joy Spain	Clinton Thompson
Nebr.	Irvington	Calvary Temple	Feb. 3-17	Al & Tommy Reid	Reginald Yake
Ohio	Mansfield	First	Jan. 20—	Bob Hoskins	Clinton Vanzant
	Middletown	First Christian	Jan. 29-Feb. 10	John Higginbotham	Jack Stewart
	Alma	Pruitt City	Jan. 28-Feb. 10	Leo S. Gaston	Boyd Tucker
Okla.	Choctaw	A/G	Jan. 22—	Musical Rogers	V. Calvin Walker
	Tulsa	Faith Tab.	Feb. 3-17	R. S. Peterson	Don Mallough
	Coquille	First	Jan. 29-Feb. 10	Arthur & Anna Berg	James S. Ryan
Oreg.	Lancaster	Glad Tidings Tem.	Jan. 29-Feb. 10	Andrew & Mrs. Basell	Herbert L. Jones
	Washington	A/G	Jan. 20-Feb. 1	Victor Etienne	D. Leroy Whiteman
S. Dak.	Edgemont	A/G	Jan. 15-27	Jerry & Joy Spain	H. C. Meyer
Tenn.	Bristol	Glad Tidings	Jan. 29-Feb. 10	Frank Martin	B. Morris McKenzie
Tex.	Amarillo	South Lawn	Jan. 30-Feb. 10	W. A. & Mrs. McCann	Charles V. Davis
	Baytown	Central	Feb. 3-17	Mike Wright Family	Lonnie Bowlen
	Hooks	A/G	Jan. 28-Feb. 10	B. J. & Mrs. Smith	B. L. Greene
Va.	Roanoke	Glad Tidings	Jan. 15—	John Eller	Troy B. Webb
Canada	Yorktown, Sask.	A/G	Jan. 29-Feb. 10	Mel W. Holmes	Ronald Ashbee
Ceylon	Colombo	A/G	Jan. 24—	Donnell-Holler Team	Cecil M. Good
S. A.	Caracus, Venez.	Evang. Ctr.	Feb. 3-17	Watson Argue	W. H. Morris, Supt.

* Tent Meeting

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.

Christian Reading for the Entire Family

THE SELECTED WORKS OF RYTERS KRAMPE, by Glenn H. Asquith.

Each chapter is a delightful, humorous satire on some problems associated with the ministry. Some of the things the author highlights are the singing of hymns without understanding of meaning, emphasis on statistics, social status, the minister's "one more word," official denominational calendars, previous pastoral charges and the present church, pulpit committees, and the variance in viewpoint between pulpit and pew. Hard binding, 96 pages. **3 EV 2451 \$2.00**

HOW TO FIGHT COMMUNISM TODAY, by Lambert Brose. Every Christian who wants to know about Communism's worldwide intentions, about its wooing of the "natural man" with the offer of independence from God, about its infiltration attempts at every level, will learn from this book.

What Brose has to say about the methods and the thinking that prompt every Communist move is second only to his specific suggestions for action. And that action is needed now! Paper bound, 90 pages. **3 EV 1744 \$1.00**

HOW TO RAISE A CHRISTIAN FAMILY, by Doris Anderson.

A Mother Shows that Living Together Can Be Fun.

For intimate insight into what makes one family really "tick," for learning the secrets of living together that God has revealed to one consecrated family, for a deeper appreciation of the responsibilities as well as the satisfactions of guiding little people in their struggle to become big people, **How to Raise a Christian Family** should be on every recommended reading list. **3 EV 1722 \$2.00**

THE LIFE OF CHRIST, by Charles L. Allen. Harmonizing the four Gospel accounts and incorporating beloved verses of Scripture Charles L. Allen provides in these pages an inimitable recording of events in the Saviour's life, from the angels' appearances to Mary and Joseph to the triumphant day of the Ascension. For personal meditation, for family reading and for correlation with Bible study, this is indeed a life of Christ to singularly cherish...an exhaustless resource of peerless inspiration. Cloth bound, 157 pages. **3 EV 1903 \$2.50**

IN THE PRESENCE OF GOD, by O. W. Toelke. Devotions for the Newly Married. Christian newlyweds are sincere in their desire to make their marriage work. They realize that it must be lived in the presence of God, and that Christ must guide them. However, how to make this possible is sometimes not known. For this reason these devotions will be an invaluable aid. **In the Presence of God** is Christ centered and clothed in dignified but simple language. Cloth bound, 72 pages. **3 EV 1789 \$1.50**

THESE, TOO, WERE UNSHACKLED, by Faith Coxe Bailey.

Fifteen dramatic stories from the files of the Pacific Garden Mission—inspiring stories of transformation from darkness to light...Included are the conversion stories of men who are now evangelists, successful businessmen, etc. A choice volume of outstanding testimonies. Cloth bound, 127 pages. **3 EV 2708 \$1.95**

IT'S FUN TO BE A GIRL, by Ruth Vaughn. A Christian approach to the problems of the teen-years, in which the author tells how "sugar and spice and everything nice" can be made a dream come true. A delightful, informative book, full of guidance for the teen-ager. Paper bound, 93 pages. **3 EV 1812 \$1.25**

THE FOURTH WINDOW, by Ellen Jane Macleod. An exciting combination of adventure and suspense written about boys and for boys between the ages of 10 and 14 years. What was intended to be an innocent camping trip for Doug Tindall and his pals becomes a web of intrigue and suspense. Cloth bound, 127 pages. **3 EV 1481 \$1.95**



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Homefront Highlights

Glimpses of Special Ministries of the Home Missions Department

DEAF MINISTRY

Sedalia, Missouri

Milton and Chris Davis travel each week from Central Bible Institute to Sedalia to minister to the Deaf in the First Assembly of God, where Floyd Buntentbach is the pastor.

Neosho, Missouri

Biweekly services for the Deaf were begun in October in the Neosho Assembly of God where Daniel C. Branham is the pastor. Sullivan Chainey and his wife travel from Springfield to conduct these services.

Rockford, Illinois

Thomas and Barbara Goulder, former ministers to the Deaf in Sedalia, Mo., are now ministering to the Deaf in the Rockford, Ill., area. The Deaf meet in the West Side Assembly where Oda Jones is the pastor. Approximately four hundred deaf persons live in Rockford. Plans are being made for the Goulders to minister in other Illinois cities.

FOREIGN-LANGUAGE MINISTRY

Upland, California

The Spanish Class of the First Assembly of God Sunday School in Upland, Calif., has been in operation for almost a year. Activities which stem from the class have a decided Spanish-Mexican flavor and provide the entire church with some very delightful and interesting activities. Pastor T. W. Weir and George Blanton, Sunday school

superintendent, have a right to be proud of this group.

The class includes people of Spanish-speaking backgrounds who prefer to have the lesson taught in Spanish, as well as several Spanish students. They use literature from the Spanish Department of the Assemblies of God. The teacher is Mrs. Frank Ortiz. She and her husband are former missionaries to Paraguay and Mexico.

During the past year, the church distributed approximately 250 Spanish Bibles, food, new shoes, and hundreds of articles of used clothing to Assemblies of God churches located below the border in Mexico.

BLIND MINISTRY

Topeka, Kansas

Mrs. Bruce Daves, who has been transcribing books into Braille for the Home Missions Department, is now preparing the *Intermediate Student* quarterlies in Braille.

ALASKA MINISTRY

Wasilla

Paul Riley, pastor at Wasilla, reports they recently had three candidates for water baptism who were also taken into the church. A new parsonage has been started here and the project will be resumed in April.

Fort Yukon

The WMC ladies of this church made beautiful quilts from the materials sent in by other WMC groups of Alaska and the lower states. Two public schoolteach-



WMC ladies of Fort Yukon, Alaska, proudly display their prize-winning quilts. They made some quilts for the children's home.

ers judged the quilts on the basis of beauty, workmanship and durability. Three prizes provided by the WMC groups in the lower states were awarded: first prize, a beautiful quilt; second prize, a complete quilt kit; and third prize, a set of dish towels, a table scarf and a crib robe.

Quilt-making is a winter project for these Alaska ladies. They keep the quilts for their own use. However, they have made some quilts for one of our children's homes in Alaska and for several needy old people of the village. This WMC group would welcome more material or pieces for making quilts.

Fairbanks

The Oscar Butterfields, who have been engaged in evangelistic work among American Indians since leaving Alaska, are now returning to Alaska as pastors of the Fairbanks Assembly. They will continue as appointed home missionaries and missionary credit will be given for funds designated for their work. The Fairbanks church

will be burdened with the financial responsibility for a building program and will be unable to provide adequate support for the pastor.

Valdez

The Valdez Assemblies of God Children's Home staff and children are grateful for the Volkswagen station wagon provided for them through Speed-the-Light funds. They were greatly in need of this car.

AMERICAN INDIAN MINISTRY

Chandler, Arizona

The Sunday school average for the year almost doubled over last year at Chandler, where Marcia McCorkle pastors. The present church is inadequate. Another building must be provided for this growing church. The James O. Browns assist Sister McCorkle.

Pocatello, Idaho

John T. Kindall, missionary at Pocatello, reports one saved and three new families added to the church. The Kindalls drive ninety miles (round trip) to bring these Indian people in for Sunday morning services.

Tucson, Arizona

John and Betty Swank, who are now itinerating in Pennsylvania, plan to return to the Pascua Indian Village of Tucson to pioneer a church among the Yaqui Indians.

Bell Gardens, California

The Bell Gardens Full Gospel Assembly has become a "mother church" to the Indian Revival Center, where the Arthur Stonekings pastor, Elmo Bowler, pastor of the Full Gospel Assembly, and his congregation have "adopted" the Indian church and plan to help them build a new church. Brother Bowler's church has already given



George Blanton (left), Sunday school superintendent, and Pastor T. W. Weir (right) of the First Assembly of God in Upland, Calif., are proud of their Spanish-speaking Sunday school class. Mrs. Frank Ortiz (standing at left) teaches the class.

HOME MISSIONS PACKET AVAILABLE

The Home Missions Department has prepared a packet of informative materials which present the work of the department and a packet for the pioneer pastor. These are available free upon request. Write the department at 1445 Boonville Avenue, Springfield, Missouri.

more than \$2,000 toward this project. Joseph Colombo, an architect zealous for Home Missions, is drawing the plans for the building.

Brother Stoneking was recently arrested for "disturbing the peace" on the complaint of neighbors who charged the meetings were too noisy. The court fined him \$50, placed him on probation for one year, and restricted the time of services. Through the efforts of the Home Missions Department he was featured on Paul Coates' T.V. program. This and the publicity given the story by the papers in the Bell Gardens area helped to bring about mitigation of the sentence. What was meant for harm to Pastor Stoneking is being used of the Lord for the progress of the work. The City Council of Bell Gardens and churches of other denominations in the city, besides Bell Gardens Full Gospel Assembly, have come to his defense, thus making it easier to build the type of church needed for this rapidly growing Indian congregation.

The Bell Gardens Indian church

had its sixth Thanksgiving dinner for around 300 people, with an inspiring service in the afternoon. Marrles Moore, Sioux Indian evangelist, conducted a revival for the church recently.

Suba City, Arizona

Twenty-three Navajos sought the Lord during a recent tent meeting in the Kiabeto area, Missionary Lula Morton reports. These were all new people.

Daggett, California

Five more Indian people were saved recently at Daggett, where the R. F. Myerses are missionary-pastors.

Whiteriver, Arizona

Fred Cruse, missionary at Whiteriver, is grateful for the new Ford Falcon Econoline Bus. Speed-the-Light funds provided the down payment and the Southern California District cosigned the note. Brother Cruse hauled 18 people in the new bus the first Sunday!

Dodson, Montana

The five-night revival at the Lodgepole Indian Mission with Norman Erickson as evangelist was blessed of the Lord. Several were saved and several received the Baptism.

Infant-ry

The Virgil Zeiglers of Tucson, Ariz., are the proud parents of twins born October 22: a girl weighing 5 lbs. 15 oz., and a boy 5 lbs. 1 oz.

The Ira Van Houtens of Espanola, N. Mex., announce the adoption of Judith Lyn, born September 15, 1962, weighing 6 lbs. 15 oz.

The J. D. Holder family has

welcomed a baby boy, Joe Dean, born October 19 and weighing 8 lbs. 5 oz.

PRISON MINISTRY

Crime Increasing

A quote from *Hearbeat* magazine reads: "The scene is not improving. Crime has increased, according to J. Edgar Hoover, by 98 percent in the last ten years. There are six million alcoholics in our country and four million unwanted children."

Jackson, Michigan

Thomas E. Pollard, Protestant Chaplain in the State Prison of Southern Michigan, recently wrote Arvid Ohnell, national prison chaplain, requesting more of the prison Bible study courses. He concluded by saying: "We appreciate very much the work that you have done in this field, and I hesitate to ask more of you; however, this is the only way we have. These are some of the finest courses and we are glad the men are able to take them. We appreciate your effort and wish to thank you."

Lebanon, Ohio

Robert I. Brown, Protestant Chaplain at the Lebanon Correctional Institution for the State of Ohio, also wrote Brother Ohnell: "I am using your Bible courses here for the inmates and they have been a great blessing. I find that with our increase in population I could once again prayerfully, use more if you could supply them. . . . I want you to know that I truly appreciate all you are doing in helping us to bring Christ to men in confinement."

MICHIGAN CHURCH BUILT THROUGH DRIVE-IN SERVICES

GRAND RAPIDS, MICH.—Faith Assembly of God on Lake Michigan Drive west of Standale, Grand Rapids, started in 1956 as a drive-in church. Though the congregation now has its own building, it still conducts its Sunday evening services in the summertime on the drive-in plan.

When asked why he used this plan, Pastor J. E. Bugg said, "We couldn't do anything else." They had no building in the beginning. There was just one other family in the area besides his own interested in building a church.

They obtained the use of a vacant lot, set up a platform, posted some signs, and began holding services. Last summer the drive-in services were conducted from a truck which contained the organ, speaker's stand, and other equipment.

"The service consists of one-half hour of special music and half an hour of preaching. The service goes out over our loud-speaking system that we have set up. This type of service attracts several hundred people through the summer." And Pastor Bugg adds, "This has helped to build our Sunday evening attendance for the winter months."

He recommends drive-in churches as the answer to the hot weather problem on Sunday evenings when people (especially non-Christians) are loathe to dress up for church. They come and sit in their cars in comparative comfort. Drive-in services seem to be made to order for invalids, heart patients, or older persons not able to climb church steps. Mothers of small children find it convenient to just roll up the car windows when a child cries and can't be hushed.

Brother Bugg admits a drive-in service leaves much to be desired. Congregational singing is difficult, if not impossible. People cannot participate in group prayer seated in their cars the way they worship in a church. But "half a loaf is better than none." People who attend a drive-in church do hear the gospel, and that is an accomplishment in the hot months when so few are drawn into the church on Sunday evenings.

One feature of church services that is included in the drive-in type is the offering. It is taken by ushers who go from car to car. People fill out visitors cards which they receive when they enter the drive-in church grounds.

"Drive-in services are not common within the Assemblies of God," says Pastor Bugg. "In our case they certainly have proven successful."



OKLAHOMA CITY, OKLA.—Thousands turned out Sunday afternoon, December 16, to witness the Christmas pageant presented by Faith Tabernacle (Assemblies of God) in the great Municipal Auditorium. The colorful pageant, written and directed by Mrs. S. J. Scott, whose husband is pastor of Faith Tabernacle, has been presented annually for a number of years. The Biblical presentation with its talented cast, beautiful scenery, and inspiring music was one of the most popular public events in Oklahoma City during the Christmas season.

FOREIGN NEWS DIGEST

Liberia

Girls School to Be Enlarged

Missionaries Florence Bassett and Ellen McCormick plan to construct a new building for the Newaka girls school in Liberia, West Africa.

The present building contains two rooms 11 by 15 feet and one room 20 by 30 feet. In the morning the fourth grade meets in one small room, the fifth and sixth grades in the other, while 20 third-graders and 30 second-graders share the large room. Afternoon classes include fifty primers who are taught in the large room. Thirty first-graders meet in the two small rooms. The teacher must stand in the doorway between the two rooms to teach her class!

Plans for the new school call for six rooms. Four of them are to be 16 by 20 feet, one will be 16 by 30 feet. A 10- by 16-foot office and library is being planned.

Upon completion of the new building, the old one will be used as an auditorium-chapel. Cost of the building program is \$5,000.

Yugoslavia

Correspondence Course Translated into Yugoslavian

The Berean School of the Bible correspondence course is being translated into Yugoslavian to be used among the Yugoslavian Assemblies. This is another of the effective BGMC projects to provide correspondence materials in countries where no formal Bible

school education is available.

There are 34 Assemblies and 25 other preaching points in Yugoslavia.—*Dragutin Volf*

South Africa

Meyerton Assembly Dedicated

A new church was dedicated at Meyerton. Hundreds of people from all parts of the Transvaal and the Orange Free State attended. Missionary Edgar Pettenger brought the dedicatory message.



Missionary Edgar Pettenger spoke at the dedication of the Meyerton Assembly. Philip Molefe interpreted.

ger brought the dedicatory message.

The work in this area of South Africa began in 1960 when Philip Molefe and a team of workers conducted a tent meeting on the lot where the church now stands. After the campaign Daniel Nakeng stayed to pastor the new congregation. Authorities were so impressed with the progress of the work that they granted a building site within a few months. This is another illustration of trained national workers in action.—*Vernon Pettenger*

C.A.'s Killed in Accident

A South African pastor and 35 C.A.'s were returning from a Sunday evening C. A. rally when they were hit by a truck. More than 20 of the young people were hospitalized. Six young men were killed. One of the deceased had sung in a quartet at the rally. The surviving members of the quartet (one of them still bandaged from his injuries) sang at their friend's funeral.

C. A. activities in South Africa are increasing as the young people enjoy the fellowship and challenge of personal witnessing and mass evangelism.—*Vernon Pettenger*

Iran

Sunday School Program Introduced

A new Sunday school program has been introduced in northern Iran. Permanent Sunday school teachers were appointed and a supply of intermediate quarterlies distributed. The new intermediate Sunday school quarterly, produced with BGMC funds, is a great boost to our work in Iran.

It was thrilling to visit this part of our work and to conduct meetings in Rezaieh and surrounding areas.—*Tooma Nasir*

Tanganyika

Boat House Lost in Storm

Along the shores of Lake Nyasa live many people who can be evangelized only by boat. The boat house erected to protect the S-T-L

boat was destroyed by a storm on Lake Nyasa. The boat and equipment stored in the house were rescued.

A small building to house the boat and provide a camping place for the missionaries is urgently needed. If you should like to help in replacing the boat house, send your offering to the Foreign Missions Department, Springfield, Mo., designation: *Lionel Furman, Lake Nyasa Boat House*

India

Nationals Supervise Literature Sales Program

Our Assembly in Lucknow is reaching cities of half a million people with gospel literature in the four major languages of North India. Nationals are supervising a sales program which maintains a perpetual inventory of Scriptures.



A Hindu sadhu received the first copy of the Gospel he ever owned.

In cooperation with the Bible Society we sold more than two thousand Gospels in two days.

There was some opposition to the distribution program but not



This group of young people attended a two-day youth camp at Vescica, Yugoslavia, last summer.



Tooma Nasir, superintendent of the Iranian Assemblies of God, conducted joint meetings in Rezaieh and surrounding areas.

INSTRUMENTS NEEDED IN JORDAN

Two used organs and a used accordion are needed in Jordan. At present the Assemblies have no musical instruments. Funds to purchase them should be mailed to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Missouri. Designation: **Jordan—Used Organs.** If you have an instrument to donate to these churches, please write to R. T. McGlasson, Foreign Missions Department, for shipping instructions.

as strong as in the past. Thirty minutes after our arrival in a certain area, the Hindus rented a public address system and warned the populace of our "bad books." However, their warning served only as an advertisement and we sold many Gospels and New Testaments.

The prices of our Bibles and Gospels seem very low to Americans, but they are expensive for the Indian. On the average, it takes two and one-half day's pay to buy a Bible—even after the Bible Society has subsidized more than three-fourths of the original cost. Since communist literature is plentiful and available at a low, subsidized price, competition for the minds of literate Indians is keen.—*James C. Revell*

Governor Visits Industrial School

The governor of Madras State, India, recently visited the Robert Edwards Memorial School sponsored by the Assemblies of God in Shencottah. In a speech before students, staff, and guests, the governor praised the efforts of mis-



Missionary Doris Edwards conducted the governor of Madras State through Robert Edwards Memorial School in Shencottah.

sionaries who are willing to sacrifice to aid the Republic of India. The governor was presented a Bible, which he graciously accepted.

As a result of their efficiency in planning the governor's trip, two local officials, friends of the school, were promoted. The governor's visit has done much to promote good relations with other officials of the state.

Robert Edwards Memorial Industrial School trains students in carpentry, manufacture of household furniture, blacksmithing, printing, tailoring, and other crafts, in addition to giving them spiritual guidance and Biblical training. Facilities are available for about 100 students.—*Doris Edwards*

West New Guinea

Moslems Prepare for Ministry

Djakarta *Daily Mail*, an Indonesian newspaper published in English, states that a Moslem organization ("Muhammadija") is currently preparing Moslem preachers to be sent to West New Guinea. Indonesia will take over the administration of West New Guinea in May, 1963. In anticipation of this event, the Muhammadija will have Moslem ministers ready to enter the country. Previously, Christian missionaries have been predominant in West New Guinea.

Pray that Assemblies of God workers will be permitted to enter this new field.—*A. F. McGrew*

Japan

Industrial City Opened to Full Gospel

A revival campaign has been launched in Higashi Muroran—an industrial city with a population of 100,000. There were 105 decisions for Christ in six days of meetings. Plans are being made to place a graduate of the Bible school as pastor of this new congregation.—*Robert Hymes*

Chile

New Church Opened in Llanquihue

The Assemblies of God has opened a new work in Llanquihue. Services are being held in a rented hall which is very suitable and in an excellent location. With the aid of two Chilean girls, almost every home in the town was contacted and gospel literature distributed prior to the opening service. Street meetings also preceded the opening of the work. Opening this church has been one of the most rewarding experiences of our missionary career.—*Everett Devine*



Mr. and Mrs. Herbert Felton

Argentina

Veteran Missionaries Retire

After 30 years of missionary service, Herbert and Olga Felton are retiring. During the last four years they have been teaching at the River Plata Bible School in Argentina.

In their honor, students at the Bible school dedicated the annual banquet to the missionaries. "This Is Your Life" was enacted by the students.

In addition to their work at the Bible school, Brother Felton has been active in literature work in Argentina and has served as chairman of the Field Fellowship.—*L. W. Stokes*

Fiji

Gospel Advance Planned

Advance of the Assemblies of God work in Fiji is being planned. Included are the Heeteby Memorial Church in Lautoka, to be built in memory of Brother Adrian Heeteby, pioneer missionary on the islands; a revival center for Fiji-speaking nationals; a Bible school; and an evangelistic center for the Indian population of Fiji.

Ten thousand dollars is still needed for Bible school facilities. If you would like to help with this project please send your offering to the Foreign Missions Department, 1445 Boonville Ave., Springfield, Mo., designated, "Fiji Bible School."—*Lawrence Larson*

Missionary News Notes

Miss Minnie Ecklund (Nigeria) and the Edwin Ziemann family (Ghana) have returned to their respective fields after furlough. Mrs. Edna Devin will minister in Hawaii on her way back to Singapore.

New appointees in Japan are the Clyde Bradburn family (Southern Idaho district).

Mr. and Mrs. David Brauchler (Alabama district) are new appointees in Costa Rica and are already in language study there.

On furlough from Africa are Mr. and Mrs. George Anderson (Ghana), the Talmage Butler family (Senegal), Misses Eva

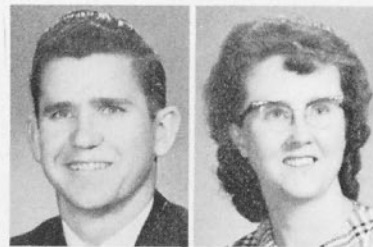
Radanovsky and Marie Johnsrud (Upper Volta), Miss Doris Nimmo (Liberia), and the Paul Wrights (Nyasaland).

Mrs. Nettie Juergensen is home from Japan and Mr. and Mrs. Arlie Bass are on furlough from Hawaii.

October 29 was the birthdate of Julie Ann, new arrival in the Stanley Faulkner (Philippines) home.

Randel Ray, new son of the Delbert Tarrs (Upper Volta) was born November 25.

Miss Rosa Reinecker has transferred from Ceylon to Germany.



Mr. and Mrs. Clyde Bradburn



Minnie Ecklund | Mrs. Edna Devin



Mr. and Mrs. Edwin Ziemann



The David Brauchler family



Guilt Complex

BY FRED SMOLCHUCK, DETROIT, MICHIGAN

NOT LONG AGO A MAN COMMITTED SUICIDE BECAUSE HE COULDN'T ERASE A FEELING OF GUILT that insisted on punishment. He was no criminal; he was not an evil man. But he was obsessed with the thought that he did wrong. His friends insisted that he had no grounds for such feelings but he could not be convinced. He punished himself with death.

A certain young lady was sure she had wronged God. The pallor and expression of guilt was constantly on her face. She refused assistance from anyone. The feelings of guilt drove her away from her family, her friends, and from her church, and led her to a slow destruction.

A guilt complex can destroy a person. The individual believes that he has come to a "point of no return." He thinks neither God nor people will forgive. Sometimes a man's guilt feelings project themselves to someone else in the form of accusations, slander, and even murder. In such attacks the man tries to destroy or "punish" his own guilt image that he seems to see in another person.

These smoldering feelings of guilt that eventually erupt like a Vesuvius, or eat a person like a burning cancer, lie deep within the recesses of a man's mind and soul. They defy eradication. But there is a way to overcome this terrible complex.

The one who can and will erase guilt from the soul is God. The Bible teaches, "God is not willing that any should perish, but that all should come to repentance." Jesus Christ said, "Him that cometh to me I will in no wise cast out." He also gave this promise: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My peace I give unto you."

God urges, "Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow." There is hope for those overcome with a guilt complex. When the individual is led to see that God wants to forgive him, and when he recognizes that God will remove his guilt—in that moment he receives a new lease on life. He becomes a new man; a spiritual "new birth" takes place.

The New English Bible translates Paul's letter to the Romans (8:1, 2) as follows: "The conclusion of the matter is this: there is no condemnation for those who are united with Christ Jesus, because in Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death.

God promises the repentant who seek a union with the Master that He will "cast all their sins into the depths of the sea." He says, "I will forgive their iniquity and I will remember their sins no more."

Try God! His spiritual therapy for the mind and soul works—when others fail.