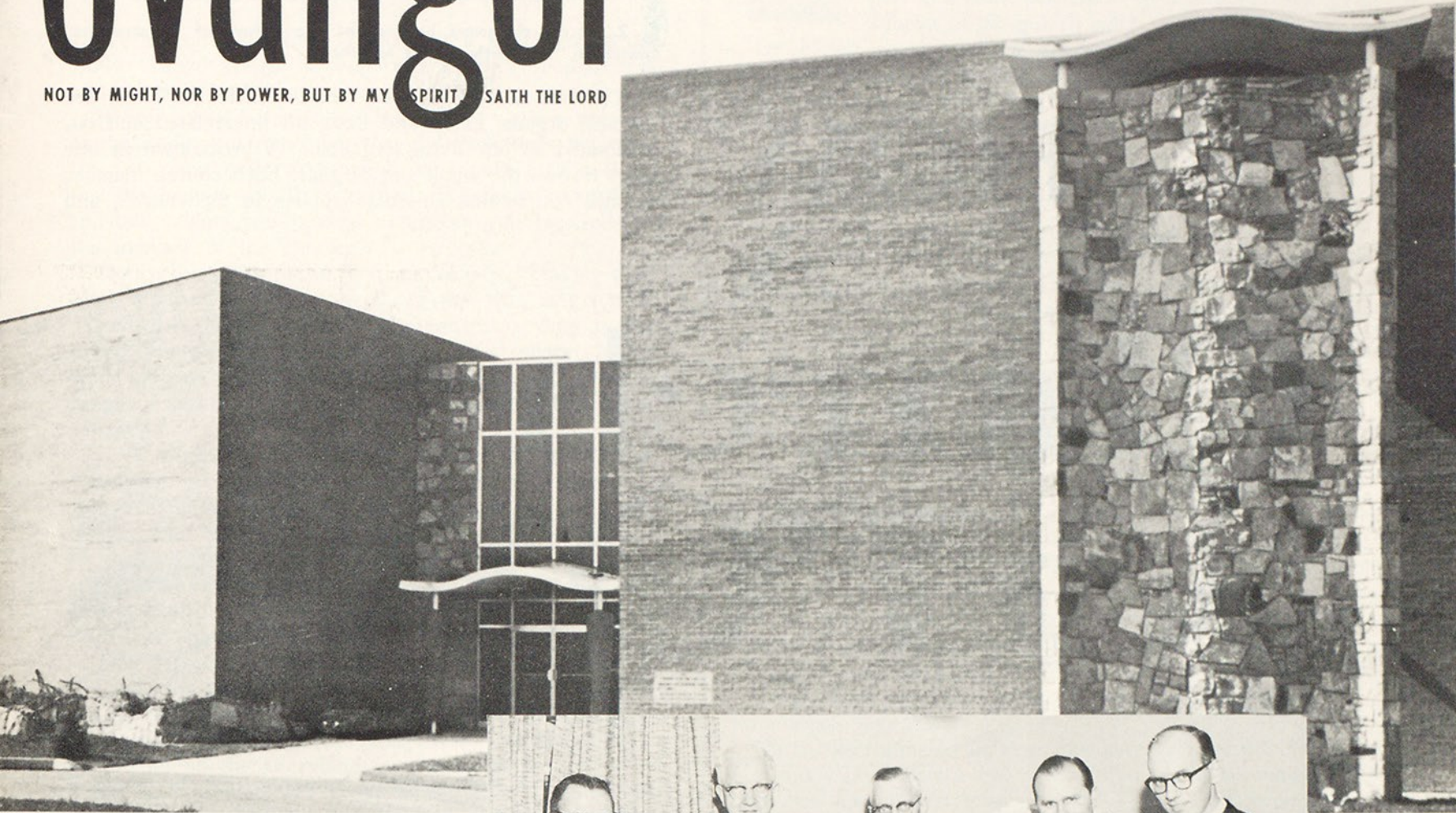


# THE PENTECOSTAL evangel

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

FILE COPY

FEBRUARY 28, 1965 • TEN CENTS



The first of seven regional Sunday school conventions will be held at Abundant Life Memorial Temple, Indianapolis, Indiana, March 2-4. Members of the planning board for this convention are (seated) E. M. Clark, Fred Smolchuck, Gordon Matheny, and C. W. Denton; (standing) Daryle Hussey, Everett Cooley, Howard Davidson, Don Bressette, and Thomas Trask. More details, page 22.

## SUNDAY SCHOOL

# CONVENTION TIME

# HOW A Church GROWS

By **GEORGE HOLMES**  
Menlo Park, California

**I**N HIS LETTER TO THE EPHESIANS, ONE OF PAUL'S major themes is the way the Church grows—"the increase of the body," the Church Universal. Since each local church is to be a miniature of the whole, we can learn from this how each assembly is to grow.

I think Ephesians 4:15, 16 reveals five means of church growth:

**1. A church grows because of its union with "the head, even Christ."**

Every member of the Body needs to be in vital communication with the Head. As in the human body the mind does the planning, directing and controlling, calling into action the various parts of the body as needed, so Christ would indicate to the various members of His Body how and when they are to function.

This functioning is not, of course, for the benefit of the member alone, but for the increase and edification of the whole Body.

It is evident that to the extent that certain members are unhealthy, the entire Body or assembly will become infirm and decline. Weak hands, feeble knees, ears that are dull, eyes that are dim, all affect the growth of the church. The spiritual fitness and measure of response on the part of each member are reflected in the growth and development of the church. Living, constant union with the Head on the part of each member is the first factor of church growth.

**2. A church grows because of the nature of its structure, which is ". . . fitly joined together."**

The human body is more than a skeleton. There are nerves, organs, blood and flesh, all interrelated and coordinated as one living organism. A breakdown in one part throws the whole out of gear. Each church member should realize that this also applies to the church, and

so be saved from selfishly thinking that he alone is affected by his failure. If one member suffers, all the members suffer with it, whatever form that suffering may take. On the other hand, the Christian who seeks and maintains harmony with his fellow members contributes to the effectiveness of the whole.

A man's body is not his personality, but it is the instrument through which his human spirit expresses itself. This is seen, for instance, when inner feelings of shame or embarrassment are betrayed by a blush. So Christ's Body, the Church, is the instrument through which the Holy Spirit would manifest the thoughts and purposes of God. For this the church is structured. It would be well for each member to ask himself, "To what degree do I understand and fulfill my place in the church structure?"

**3. A church grows because of the ministry of its joints: ". . . compacted by that which every joint supplieth."**

A joint is that which joins the parts of the body together. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (v. 11). These gifted ministries and men are not for the entertainment of the church, or the undue prominence of the individual, but "that Christians might be properly equipped for their service, that the whole Body

might be built up until . . . we arrive at real maturity" (v. 12, Phillips).

The body is knitted together, closely and firmly, by the true functioning of the joints. How closely and firmly knit with others are you as a member of the church?

**4. A church grows by the full contribution of each part: ". . . according to the effectual working of every part."**

We are not all joints, but each is a vital part in the Body. Growth comes in proportion to the responsiveness and proper functioning of every part.

If you are a born-again Christian you are a member of the Body. But remember that the Body does not exist for you: you exist to function as a part of the Body for the benefit of all concerned. Whatever natural or spiritual talents you possess are given you by God for the increase of the church.

Notice this principle in Romans 12:6-8: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministry [serving others] let us wait on our ministering." This compasses the whole range of service, from preaching to weeding the church property.

J. B. Phillips translates this passage, "If our gift is preaching, let us preach to the limit of our vision. If it is serving others, let us concentrate on our service."

The man whose gift is teaching is to give himself to that task in the right spirit.

He who is blessed with means is to realize his part in the Body and to give freely to the church, that its ministries may be expanded.

This passage shows the church as growing because of the adequate and conscientious contribution of each member or part. This is a different concept from one popularly held, which might be paraphrased like this: "Now ye are all on the Gloryland Express: the pastor is the driver and fireman, the board is the guard, and ye all are passengers. Regular meals will be served in the dining car. Stop by when you feel like it. In any case, just rest comfortably and you will surely get to your heavenly destination." There is no ground in the Bible for a concept like that!

**5. A church grows by the law of a living organism: ". . . maketh increase of the body unto the edification of itself in love."**

If my arm hangs limp and never moves, it will become paralyzed. The body refuses to support a useless member. But when it obeys the impulses sent to it by my mind and performs its normal function, it is supported by the rest of the body. At the same time, I do not expect my arm to fulfill the function of an eye. The eye is expected to do that.

Could it be that the reason the Body of Christ, the Church, does not show more increase is that too many of its members are unwilling or too busy to function as the Head directs? To the extent that this is true, all the members receive diminishing life from the Body, and as a result decline.

May God reenergize the members of the Spirit-filled Body of Christ, so that, controlled and directed by the Head, each may properly function, and thus fulfill God's divine plan for the Church. ◀◀◀

## Some Things Are Not Negotiable

By C. MERRILL JOHNSON  
Kalispell, Montana



CAN YOU IMAGINE MOSES AGREEING TO TAKE part in a panel discussion with Israel on the subject of the golden calf?

Or Elijah engaging in a gentlemanly dialogue with the prophets of Baal on Mount Carmel?

Or the Lord Jesus seeking a meeting of minds with the Pharisees in an attempt to "iron out differences"?

Some things are not negotiable. That is, there is no basis of agreement on which the two viewpoints may come together.

The current ecumenical efforts aimed at bringing together various sections of the visible church in some sort of superficial unity remind us of Jesus' parables of the kingdom of heaven. They are like the woman hiding leaven (symbol of evil) in meal "till the whole was leavened" (Matthew 13:33). They are like the tares growing together with the wheat. Christ will let them grow together until the harvest, but then the tares are to be gathered, bundled, and burned (v. 30).

In the Book of Revelation we read of many conditions not approved by our Lord. In the seven churches of Asia He found a mixture of good and bad. In the church at Ephesus, Christ saw "deeds of the Nicolaitanes, which I also hate" (2:6). In Smyrna He heard "the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (v. 9). In Pergamos there was "the doctrine of Balaam," and "the doctrine of the Nicolaitanes" (vv. 14, 15). In Thyatira, He condemned "that woman Jezebel, which calleth herself a prophetess" (v. 20).

Christ discriminated between the holy and the unholy. He said, "Thou hast a few names even in Sardis which have not defiled their garments" (3:4). In Philadelphia He was aware of those "of the synagogue of Satan" (v. 9), and He stood *outside* the door of the Laodicean church (v. 20).

From the era of the Philadelphia church will come the saints of the first resurrection (Revelation 20:6), but from the Laodicean church period there will be those who are "spewed out." These are destined to become the apostate church of the last days (Revelation 3:16; 2 Thessalonians 2:3).

The only solution for a splinter in one's finger is to remove it. Otherwise it will fester and bring a more serious problem. You cannot compromise with a splinter. You remove it. Likewise, some things pertaining to our faith are not negotiable.

Sometimes our stand with other Evangelicals to resist the invasion of our ranks by advocates of a false ecumenicism is met with criticism, but we must recognize that he who compromises truth is the loser.

The blessing of God is promised the peacemaker, but the effort to achieve unity at the expense of truth and righteousness is another thing. To join one's sympathies and efforts with those who will not be friends of the simple gospel of Christ is to be a traitor to our Lord. Darkness and light can never be reconciled by talk.

Some things are not negotiable. ◀◀◀

# Mental Health

Much study is being given to mental health today. Persons with healthy minds are happier, more productive, better adjusted, and more successful in every way. Government and industrial leaders are interested in the economic aspects of the problem. Mental illness, they tell us, costs business ten billion dollars a year. They report that over 65 per cent of all dismissals stem from social and emotional disturbances, rather than incompetence. Absenteeism is due to emotional more often than physical problems.

Religious leaders are concerned with the spiritual problems involved. They deplore the fact that an increasing number of church members are going to psychiatrists instead of bringing their emotional disturbances to the place of prayer and finding a solution in God.

God knows exactly how humans are constituted and He gives us, in His Book, the principles we should follow to enjoy mental health. A good prescription will be found in Philippians, chapter 4, verses 4 to 9. *The New Testament in Modern English* (translated by J. B. Phillips) makes the meaning of these verses very clear, as follows:

Verse 4. *Keep happy.* "Delight yourselves in the Lord; yes, find your joy in him at all times."

Verse 5. *Remember He is always near.* "Have a reputation for gentleness, and never forget the nearness of your Lord."

Verse 6. *Never worry.* "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer."

Verse 7. *Keep your mind fixed on Him.* "And the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus."

Verse 8. *Shut destructive thoughts out of your mind by deliberately thinking of that which is good.* "Fix your minds on whatever is true and honorable and just and pure and lovely and praiseworthy."

Verse 9. *Let godly people, not worldlings, be your example.* "Model your conduct on what you have learned from me, on what I have told and shown you, and you will find that the God of peace will be with you."

Therefore, monitor your thoughts. Censor your reading habits. Control your radio and TV. Quit listening to destructive gossip. Feed your mind and spirit on the Bible and that which edifies.

Whatever you do, don't keep your problem bottled up inside. Bring it out into the light where you can analyze it; tell God all about it; discuss it frankly with your pastor. Just talking about some problems has a remarkable way of reducing them.

Perhaps you have been trying to conquer your problem by your own power and not God's. You cannot do it. That is why Christ came into the world—to save people who cannot save themselves. Unfortunately some people will not admit this. They are too proud, self-willed, self-confident. This attitude lies at the bottom of much mental trouble. The way to victory is to humble yourself, repent of all sin, surrender everything to God, and let Him transform you "by the renewing of your mind," so that you are able to say to Him, in all sincerity, "Not my will, but thine, be done."

When you do this, you will be filled with gratitude; and people who are always thanking God for His mercies never seem to have troubled minds. So here is the perfect preventive against mental disturbance. Perfect trust in God, plus concentration on His perfect love, produces perfect peace of mind.  
—R.C.C.

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

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# LOST... A COIN

By JEAN KINCAID

IT WAS A HORRIFYING MOMENT OF TRUTH! THE 1885 trade dollar I had spent for its face value was worth about \$500.

I cannot find words for the extreme remorse and frustration I felt. Having known that the coin was old, I hated my indiscretion in spending it without first investigating its possible value. I asked myself over and over, "Why was I so foolish to spend the coin when I so easily could have saved it?"

I detest the object I bought, since it certainly isn't worth \$500. It is hardly worth even one dollar. But there is no way now for me to recover that coin, and I must chalk it up to experience. It's painful to speculate on what I could have bought with \$500.

Many people are in the act of losing something far more valuable and irreplaceable than an 1885 trade dollar, but they too will remain unaware of its value until it is irrevocably lost. I speak of a human soul. A lost soul is the most devastating loss of all, yet the price of saving it has already been paid. Everyone intends to have his soul saved, but many are looking for an easier way than that which Jesus prescribed. They consider the divine judgment for failure to comply too harsh: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God" (John 3:18).

In the Greek, the word *believe* doesn't imply a passive knowledge, but denotes action. To fully believe on the Lord Jesus Christ, one must commit his total personality to Him. This is an extremely reasonable demand for the value received—eternal life—yet many are looking for an easier way. In the process of looking they may lose their most valuable possession.

In Luke 15 Jesus tells of several things which were lost, and He uses them to emphasize spiritual loss and the urgency involved. In the first parable, the shepherd loses a sheep which he values so highly that he leaves his 99 sheep in the fold to search through the wilderness for the one which was lost.

In the second parable, the woman loses a coin, supposed by Bible scholars to be a dowry coin of far

greater value than face value. She lights a candle and hunts diligently for it until she finds it.

The third parable (of the prodigal son) gives examples of different things which were lost. The father lost his son, the prodigal son lost his inheritance, and the elder son lost his prestige!

In all of these parables Jesus shows that there is great rejoicing when the lost is found. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

It is important to note that no loss in this parable was final. Although the effort of a search was necessary in the cases of the sheep and the coin, the lost was found.

An understanding of values is important. Jesus gives an example of the value of eternal life. "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matthew 13:45, 46). And again, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matthew 16:26).

If I had an opportunity of getting back that silver dollar, I'd give a great deal for it now that I know its value. There is a slight possibility that some day I may find another silver dollar of like value; I shall be constantly on the alert for it. However, this is not the case with one who has lost his soul. Having once passed through this life a person has no possibility of a second chance, no matter what price he would be willing to pay. A saved soul is a pearl of great price, or a coin of great value. And one doesn't have all eternity to barter for it.

The "face value" of salvation, the token price you and I must pay, is not measured in gold but in *thirst*. "Ho, everyone that thirsteth... come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). Why should you lose your soul when it is so simple to save it? Won't you accept the salvation which cost God so much, yet He offers to you so freely through His Son, Jesus Christ? ◀◀



# CRISIS DAYS IN THE CONGO

## PART THREE "Only His Presence"

**I**N THIS THE LAST OF THREE INSTALLMENTS, MRS. Angeline Tucker concludes her gripping story by answering questions put to her by Foreign Missions Executive Director J. Philip Hogan, Africa Field Secretary E. L. Phillips, and Foreign Missions Home Secretary Wesley R. Hurst.

*Question:* If the Belgian paratroopers hadn't rescued you when they did, is it true that you or other hostages might have been killed within hours?

*Answer:* There was a rumor that the rebels planned to execute all the remaining white people that day. Whether they would have carried out that threat or not, we do not know. They had threatened to kill us at other times too.

*Question:* Had Jay ever talked about the possibility of being killed?

*Answer:* He did mention that he realized his life was in danger. After the first day when he was taken and threatened, he just seemed to live apart from the world. His greatest desire was to read the Bible and pray. He spent literally hours in the presence of the Lord. Yet he was very happy during that time. As a family we had very close fellowship during all the days we were under house arrest. We had more time to read together, pray together, and visit together.

Jay was never morbid. Whether the Lord really dealt with him to prepare for what was to come, I don't know. There were times when the Lord brought certain Scriptures to me, but I wasn't willing to accept them. I pushed them aside, and said they were for the Early Church. I said, "Lord, I want You to deliver us."

*Question:* What was the general attitude of the children?

*Answer:* Their first reaction to their father's death

was one of heartbroken grief. They just sobbed and sobbed. But as the Lord began to work in their hearts they had real calm and peace. I praise God for their attitude. I have admired the way they have been able to face the situation objectively.

They loved their daddy dearly, and I do think my children had one of the most wonderful fathers in the world. He was always understanding. He was a strong disciplinarian but very loving. When they talk about him, they talk as if he is just gone for a little while. I have not seen one bit of resentment in their hearts over what has happened.

*Question:* What about the attitude of the Congolese Christians?

*Answer:* Many of the Christians came to visit us all through those weeks of tension, and they feared for us. We discouraged too much contact because we did not want to endanger them, but they came anyway. The rebel authorities never told our pastors or our Christians not to visit us, but we wanted them to be careful. They would come to the back door. I often went out to sit and visit with the Christian women who came.

They just longed for the day when things would go back to normal. Some nominal Christians joined the rebels, but we know they did not approve of the killings.

Except for Elias, I did not get to speak with any of our Christians after we heard the news of Jay's death. The old watchman I mentioned before had stayed with us until we were put under house arrest, then found an excuse for leaving. We knew he was afraid. He would still come and work in the daytime, cutting grass and bringing filtered water from Elian and Gail's house (we had not been able to pack our filter since returning). But he didn't want to be there at night.

When the old watchman left, Jay was concerned and asked me if I could find some African to stay there (he was already in prison). Then I thought of a boy

called George whom we had known before our last furlough. He had gone to Bible school at Andudu but came back to Paulis because he was ill. After the rebels arrived there was no way for him to return to school, so when he began to feel better he had volunteered to help me.

So now I talked to George, and he offered to send his wife and children to the village (it was safer there), and stay at the house. He wasn't afraid at all.

The morning we heard about Jay's death, the expression on George's face was one of disbelief and heartbreak. The other Africans told him he had better go back to the village and not be found at the house after Jay was killed.

*Question:* What was the situation of our work at Paulis when you left?

*Answer:* We have a large national church and school in the native city, where the services are led by Pastor Simone, whom I mentioned before. Then we have our French chapel. Elias was allowed to stay on, and I am sure he will conduct services at the French chapel. We feared that his life might be taken after we left, but we trust God that he will be spared.

*Question:* What about your own house, and the bookstore?

*Answer:* From what we have heard about other cities after the Europeans left, we are afraid there will be a lot of looting and destruction. We know God can intervene, as He has done time and again. The other times we have had to evacuate, not one piece of our property—not even a bar of soap—was taken. But this is an entirely different situation. Before, we were able to leave an African in charge of our house, but this time we just had to walk out.

I was able to bring out one big suitcase, our briefcase, Jay's notes, and a few little odds and ends.

*Question:* What do you think will be the greatest needs of the Congo in the next few years?

*Answer:* I believe we still have a tremendous work to do in the Congo. The greatest need at this time is for prayer. We do hope, of course, that things will get back to normal.

I heard a very interesting comment while we were in Leopoldville. A missionary of another society came to the house where I was staying, to get some information for their paper. Gail and Lillian were there too, and we were talking about what had happened. He said he felt God had allowed these men to give their lives for a purpose. He thought our Congo church had become a little different, as churches throughout the whole world have to a certain extent. He said somehow he felt God wanted to revitalize the Congo church.

Then he challenged us with the need in Leopoldville, which has 10 per cent of the entire Congo population. He said, "If you Assemblies of God fold would come into Leopoldville and do what you have done in some of the Latin American cities, the whole church in Congo would be changed."

When I went to bed that night I couldn't sleep. And though my heart was absolutely breaking with grief for Jay, I thought, "Maybe God does have something bigger

and greater for the Congo than we ever dreamed or realized before."

All night long the Lord kept saying, "Just keep believing and trusting and praying, because I'm not through with Congo yet."

What a tremendous challenge is before Christians these days!"

I had thought of going to East Africa, but when we arrived in Leopoldville, we realized that Congo-evacuated missionaries weren't very welcome. Those who had gone there were having to evacuate again.

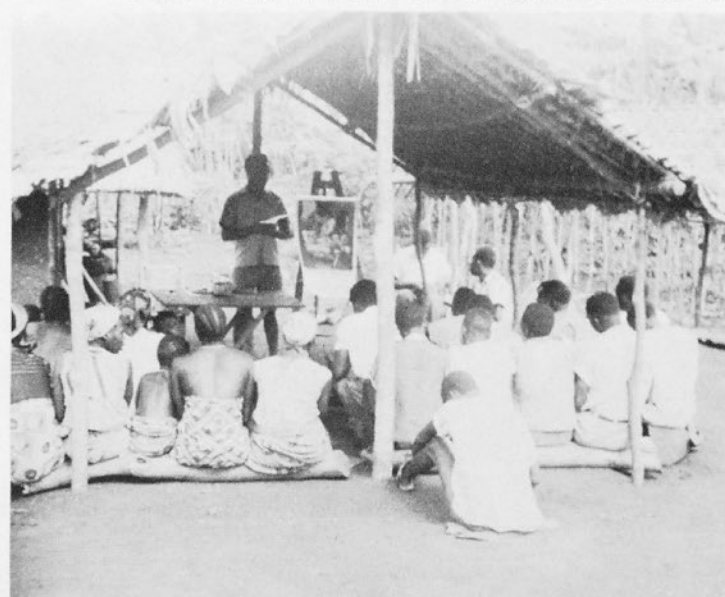
My next thought was, "If I have to go home to America, I will just go somewhere, build a home, get a job—settle down to take care of the children through these difficult years of adjustment." But as I sat in the church service in Leopoldville that first Sunday after Jay was taken, the Lord spoke very definitely to my heart. He made me see that would be a rather selfish course to take. It is up to the missionaries who have come out of this troubled area to go home and present the needs of a troubled world. We must keep before the Christians in America the desperate need for prayer and giving and faith, that the work of Christ may go on in the Congo and other lands. The national Christians are still there, whether the missionaries are or not. Unless the missionaries who have come out of this area present the need, much good will be lost.

I'll admit, at first I just wanted to hide away from all the publicity about Jay's death. But I realized as I read the stories in *Time*, *Life*, and other magazines, these reports were calling attention to evangelical Christian testimony more pointedly than ever before.

I know we must do something and do it quickly so these who have given their lives will not have given them in vain, and so God will be able to use their sacrifice for His honor and glory. I feel we need to exercise a tremendous faith toward this whole situation. We ought to pray and believe God to do something very wonderful for the Congo...

*Question:* Part of the Tucker Memorial Fund is to be used for the eventual rehabilitation of our work in

Sunday school in session in the Congo bush country.



Congo. Do you know how we might be able to help in the near future?

*Answer:* If the government troops can take over in the Congo and the situation is stabilized, I am sure there would be a need for missionaries again. We hate to think that our printing program and the rest of the work is lost forever. But at this point we just don't know enough about conditions.

I would be glad to return to the Congo, and I know that missionaries from many other societies plan to go back as soon as possible. Whether American or British missionaries will be allowed to go back into the area is a question. Though few rebels were killed by the paratroopers, there is probably a strong dislike of white people for the time being. But if the area opens up again, we would like to see the press and bookshop back in operation.

However, for future months, or even years, it may be that the only way we can really help will be by our prayers and our faith.

\* \* \*

*Editor's Note:*

Since Angeline Tucker's report was prepared, the Foreign Missions Department has received news that Paulis pastor Karada Simone, referred to in her story, has been killed. Though no details are known, the death of this dedicated leader is certain to be a serious blow to believers who are living in conditions of agonizing uncertainty. This further tragedy serves to underline Mrs. Tucker's prayer appeal for Congo Christians. May God help and sustain them.

## THE MISSIONARY'S LAST WORDS

Notes from Prison  
WRITTEN BY J. W. TUCKER

IN HER UNSELFISH CONCERN THAT HER HUSBAND'S attitudes and viewpoints might be known, Mrs. Tucker has shared the personal notes and letters he wrote to her from prison during the days before his death. Some such letters she did not keep—because they contained Congo news which might have been judged incriminating if found.

She recalls that in one of these—the last one written—Brother Tucker told of worshiping in his room together with another Protestant prisoner. He wrote, "Jack and I had the most glorious season of prayer together."

Though he was isolated from friends and family, his letters showed little concern for himself, but much for his family and for his Christian testimony: "Do keep praying that I can be a blessing to the people here, even though there is not much chance to testify openly. I do have a chance to drop a word now and then for Him. May He bless and use even the smallest effort. . . ."

He was very careful not to sound gloomy and wrote always of encouragement rather than defeat: "The devil gives me a run for it but God does come to the rescue. . . . It is so wonderful to know that our times are in His hands."

Of particular comfort to him during these dark days

A merchant peddles his wares in a Congo town in earlier, quieter days





were the encouraging words of the Psalms, and his notes—sometimes written on discarded envelopes—refer to many passages which were real to him. One of them was a portion of Psalm 55:22, "He shall never suffer the righteous to be moved."

Physical needs concerned him little, and he often insisted he had no lack. One letter in particular summed up his whole perspective. It concluded: "I really need nothing more for the present except the assurance of His presence." That blessed assurance is a need now met—forever.

## Shall We Retreat Before the Communists or Preach Christ to a Dying World?

J. W. TUCKER KNEW THE DANGERS HE FACED IN RETURNING to the Congo in August 1964. Having spent 25 years as a missionary in that country, he knew it was a land of spiritual darkness. He and his wife had to battle paganism and witchcraft every year they were there. But as they preached the gospel of Christ, lives were changed and darkness abated to a certain extent before the power of God.

They saw the Assemblies of God work grow under divine blessing. Bible schools were established, a teacher training program begun, and leper camps opened. In 1960 a new work was started in Paulis which God prospered from the very first day.

Then came independence in June of 1960. Twice the missionaries had to evacuate and go to East Africa, but soon they were able to return and take up their work in spite of difficulties. They moved the press into Paulis and God gave them an excellent building for a bookshop. Through the ministry of white missionaries and Congolese preachers, the gospel was making a strong impact upon the city and upon its people.

In 1964 the enemy of men's souls counter-attacked with a new rebel uprising. According to the newspapers, it was inspired and sustained by Communist powers.

Shortly before they returned to the Congo, the Tuckers were visiting Mrs. W. T. Pierce, the mother of Mrs. Tucker, who lives in Portland, Oreg., and attends the Northeast Assembly of God where Lawrence A. Steller is

Why should our tears in sorrow flow  
When God recalls His own,  
And bids them leave a world of woe,  
For an immortal crown?

Is not e'en death a gain to those  
Whose life to God was given?  
Gladly to earth their eyes they close,  
To open them in heaven.

Their toils are past, their work is done,  
And they are fully blest;  
They fought the fight, the victory won,  
And entered into rest.

Then let our sorrows cease to flow;  
God has recalled His own;  
But let our hearts, in every woe,  
Still say, "Thy will be done."

—Wm. H. Bathurst

pastor. Brother Steller asked Brother Tucker what progress the Communists were making in Africa. He replied:

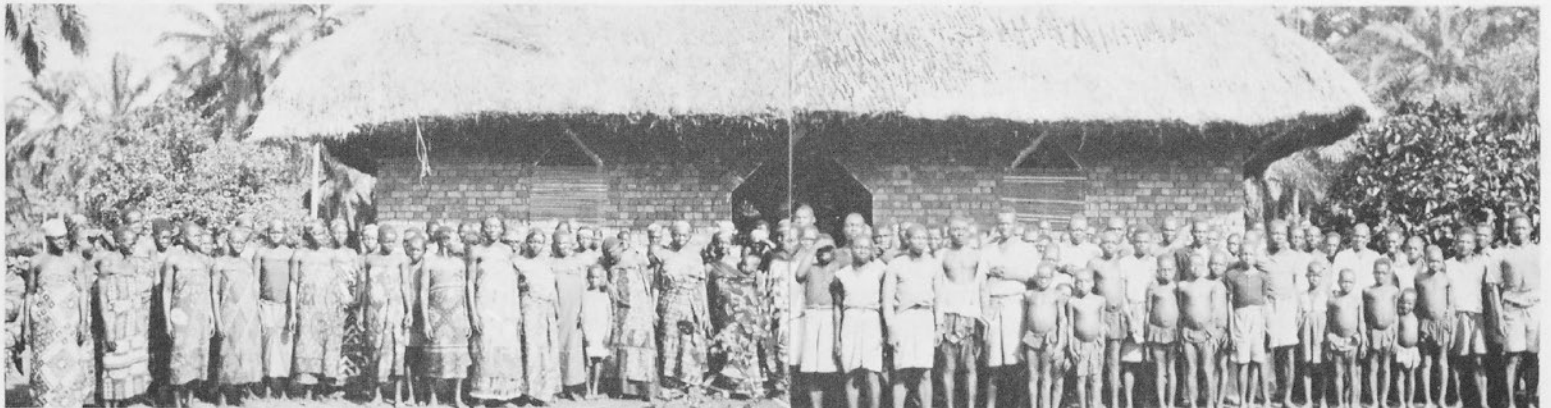
"I want to tell you a strange thing. A few years ago one of our missionaries had a vision. She saw, in the Spirit, a terrible time of fighting in Africa. Blood was flowing and men were dying everywhere. And the soldiers who were doing the shooting were Communists."

He paused, and then after a moment continued: "Brother Steller, the Communists she saw in the vision were not Russians—not white—they were Chinese. She saw the whole continent overrun by the yellow race. Of course, at the time, even to her, it seemed so far-fetched that it was dismissed from mind and almost forgotten. But now as we return to the Congo it looks to me as if the fulfilment of that vision could be near at hand. China is set to take over in Africa. It has been said that we missionaries might have only another ten years before we are forced out of Africa, but I think it could be sooner than that."

But prayer can push back the curtain of darkness. Prayer is the mightiest weapon in our missionary arsenal. Prayer is greater than military power. Prayer is greater than political power. The final victory shall be Christ's, and the decisive factors in His victory shall be preaching and prayer in the Holy Ghost.

This is not the hour to retreat. It is the time to resist the enemy; the time to pray in faith; the time to use the weapons of spiritual warfare with which God has equipped His Church.

An Assemblies of God congregation stands outside its house of worship on a Congo Sunday morning



## TODAY IS NATIONAL WMC DAY

### FOURTEENTH NATIONAL ANNIVERSARY FOR 'WOMEN OF THE OPEN HEART'

By ANN AHLF



A display of the open heart outside the door of Bethel Temple, Manila, Philippines, showing various ministries of the WMC's. "We minister as unto Christ," appears in Ilocano, the village dialect, Tagalog and English, the accepted language of the region.

TODAY IS NATIONAL WMC DAY—THE FOURTEENTH ANNUAL observance of the occasion. More than 6,000 WMC groups and 3,400 Missionette Clubs will be given the opportunity to voluntarily reaffirm their vows of dedication to a helpmeet ministry in the total program of the church.

Their symbol, the open heart, characterizes the activity of the Women's Missionary Council. Their hearts are open to the cry of the needy, open to help the missionary cause at home and abroad, but *first and foremost, open to accept the spirit of intercession and the challenge of seeking the lost.*

#### WMC's have an open heart for those in spiritual need.

One pastor in the East cites a typical situation when he says: "The WMC president of our church provides devotional times for the group that are paying rich dividends in evidence of greater love for God and souls. A revival of the family altar is coming about through emphasis in the Women's Missionary Council meetings.

Missions studies, lessons on prayer, and the opportunity to actually pray together have changed the lives of women. Entire families have accepted Christ and are regular in church attendance because WMC members sought them out and gave attention to their spiritual need."

The WMC president herself adds: "It is a great responsibility to hold this office. I pray for wisdom and understanding. I have a longing to see ladies won to the Lord."

From the other side of the nation comes the testimony of a Spirit-filled young matron: "If it were not for the WMC I would not be in this church today."

Jean had attended Sunday school during childhood but it was not until four years ago that she gave serious consideration to an experience of salvation. Her five and six-year-old sons began to ply her with questions about heaven and God. Jean had no answers.

One day a man came to paint the back door of her house. "Where do you go to church, and what does your church believe?" Jean asked of him. That Sunday she and the boys, in response to the painter's invitation, attended First Assembly of God, Lodi, California.

A few days later the pastor's wife called at the home. In visiting with her new friend, Jean disclosed certain abilities she possessed. Immediately the pastor's wife invited her to attend the WMC meetings and to use her talents for missions.

"I enjoyed those first few meetings immensely," Jean said, "until one day when prayer requests were being taken, someone asked prayer for unsaved loved ones. The request really struck me. I was the only unsaved one there."

It was not long before Jean and her husband Jim walked together to the altar. In due time the boys joined their parents. "It is wonderful to be a Christian family!" is their joint testimony.

Not only has Jean received much from God, but she is doing much for Him. For more than a year she has been Missionette Sponsor. She and her cosponsor are instructing the girls in spiritual matters and teaching them the art of being good homemakers for the future. Their lessons consist of everything from good table manners to the meaning of being filled with the Holy Spirit and of being sensitive to the call of God for Christian service. She loves the girls as her own. One need not look twice to find Jean when one of the Missionettes is at the altar. She is always there to share the crisis.

"This young woman and her family are a direct product of the Women's Missionary Council's heart of love, that seeks after the lost," says Gwen Weising, who relates the story.

#### The open heart of the WMC is turned toward missionaries in other lands.

A lady missionary on furlough unexpectedly stepped inside the door of a WMC meeting during prayer time. The women prayed at length, in unison, and with fervency. The missionary heard her name called and knew not only that she was included in the prayers she was hearing but also that she had been remembered in those of the past, and that she would be mentioned in the future.

When a few minutes later she stood to greet the congregation, tears coursed down her cheeks as she said,

"This morning I have learned the origin of the missionary's bonus energy and inspiration. WMC's, curtail the works of your hands if you must, but don't ever leave the missionary without your prayers."



Mrs. Don Phillips

Mrs. Donald E. Phillips, Africa Missionary, offers testimony to the fact that WMC's endeavor to be sensitive to the voice of the Spirit. She says:

"In addition to the many duties connected with a mission station, my husband and I had been teaching in Central Bible Institute of Nigeria until we were very tired. I recall the end of one weary day when I dragged myself homeward hardly able to put one foot before the other. As I opened the door

expecting to go immediately to the kitchen to plan the evening meal, I sidestepped and sank into the nearest chair. 'I'm so tired, so tired,' I moaned. 'I just can't prepare dinner.'

"Scalding tears of exhaustion blotted out my words. How long I wept I do not know, but suddenly a definite calm crept over me. Refreshed, I arose and set the meal before my family. Times of weariness recurred, but never was I that tired again.

"Some months later when we were on furlough and attending the camp meeting in South Dakota, the district WMC president slipped her arm around me and said, 'Theola, one night I had a dream that you were sitting in a pink chair crying. I could hear you saying, 'I'm so tired, so tired.'" The impression was so realistic I got out of my bed and prayed for you until I knew God had heard my prayer.'

"By checking time zone differences we discovered that my weary evening and her prayer time coincided exactly."

**WMC's have an open heart for God's Word.**

From the Northwest comes the report of a WMC group that meets regularly for Bible study. Prayer requests are listed during the opening moments of the session and are duplicated by a secretary so that each person has a copy to refer to during the week. Prayer

partners carry on a 12-hour-a-day chain. Some teen-agers use their lunch hour to participate. Nursery accommodations are provided for the convenience of young mothers who attend. Women from six denominations enjoy the Bible lessons. The attendance has grown from 10 to 50 in one year. The pastor reports that the meetings are a spiritual and numerical boost to the entire church.

**WMC's have an open heart for the girls of their church and community.**

By providing educational materials and spiritual guidance through the Missionette program, *Stairway to the Stars*, they have been instrumental in the salvation of many girls and their families. A graphic example involves two girls who, from an early age, were wards of a juvenile court.

Filled with hatred for people and every good thing, these two girls faced a very uncertain future. The Assembly of God in their neighborhood organized a Missionette Club. The girls attended the meetings. Gradually the bitterness ebbed and the two surrendered to God. The Missionette sponsor was able to lead them into a progressive Christian life. One has dedicated herself to prepare for a full-time Christian service. Through the attention given these girls by the WMC's a family of their relatives has been converted.

Another instance concerns a girl named Mary who was invited to Missionettes by one of the regular members. The pastor of the church was unaware of the Pentecostal background of her family who lived in one of the "better areas" of the city. A few Sundays after her introduction to the girls auxiliary, Mary, accompanied by her mother, attended Sunday school. That morning the mother, a backslider, rededicated her life to God.

"When Mary came from Missionettes and told me she had been saved that day, I thought it was time for her mother to move," explained the lady. Because of this woman's experience at least one other family attends the church.

WMC-Missionette giving exceeds one million dollars annually and the works of their hands supply many needs, but their hearts will always be open first to intercessory prayer, witnessing and soul winning. This is their priority ministry. ◀◀◀

WMC's of Bremerton, Wash., enjoy a Bible study each week with Mary Flisrom as teacher... Under the supervision of WMC sponsors, Missionettes of Raytown, Mo., (at right) make coffee cans into decorated canisters to be filled with cookies for the residents of care homes.



## God's Covenant with Abraham

Sunday School Lesson for March 7, 1965  
 GENESIS 15:1-8; 17:3-5; HEBREWS 6:13, 14

BY J. BASHFORD BISHOP

### 1. GOD PROMISES AN HEIR (Genesis 15:1-6)

a. *The Revelation.* The chapter begins with the words, "After these things." Remember that Abram had passed through quite an ordeal. Undoubtedly he was physically weary and therefore would tend to be depressed in spirit as well. God reveals Himself according to our circumstances and needs.

"Fear not, Abram." Had Abram been fearful? Undoubtedly so. But any misgivings he had concerning the future were soon banished! Here, for the first time, there rings a bell which sounds from Genesis to Revelation—"Fear not!"

"I am thy shield, and thy exceeding great reward." God gives solid reasons for dismissing our fears! Did Abram fear his enemies? God Himself would be his shield! God Himself was Abram's reward! And is not God enough for any of us? Is there any safety, security, or satisfaction better than found in God Himself? God gives us gracious gifts. But, what is far more blessed,

### MULTIPLICATION BEGINS WITH ONE



He waits to reveal HIMSELF to us as the answer to every need.

b. *The Response.* "Lord God, what wilt thou give me, seeing I go childless?... Lo, one born in my house is mine heir" (vv. 2, 3). Ten years had passed since Abram had entered Canaan and since God had promised him "seed." Yet he owned not an inch of ground, nor was there any sign that he would have a son of his own. His inquiry reflects discouragement, disappointment, and despondency.

c. *The Reassurance.* Abram's faithlessness was corrected speedily. "This shall not be thine heir" (v. 4). Eliezer was not the answer to God's promises. Abram would indeed have a son. Not only so, but concerning his descendants God said, "Tell [count] the stars if thou be able to number them.... So shall thy seed be" (v. 5).

d. *The Acceptance.* "And he believed in the Lord" (v. 6). The word for "believe" comes from the same root as "Amen," which means, "so shall it be." Abram said "Amen" to God's promises in the face of impossible circumstances and natural improbabilities. The result? God accounted it to him for righteousness. Remember, the righteousness of Abram was not the result of his works but of his faith. And also remember that we who believe God today share in the blessings of Abram!

### 2. GOD'S COVENANT RENEWED (Genesis 17)

a. *The Revelation.* Again God's revelation of Himself to Abram was appropriate to his need. Fourteen years had passed since the revelation in the preceding portion of the lesson. There had been no indication of the fulfillment of God's promises. For this reason the revelation, "I am the Almighty God," was very timely. In the Hebrew it is "El Shaddai," the All-sufficient God who has all power.

b. *The Renewed Promise.* "Thou shalt be a father of many nations" (v. 4). What a staggering pronouncement! And another was to follow. His name was changed to Abraham (v. 5) and God said the land of Canaan would be an everlasting possession of his seed. As a sign of the renewal of the covenant Abraham was to perform the rite of circumcision. His obedience proved his faith. High privileges are accompanied by great responsibilities. Thus God said, "Walk before me and be thou perfect."

c. *Abraham's Response.* At this time Abraham was 99 years old. The idea that he was to become a father caused him to laugh. In no sense, however, can that laugh be considered unbelief such as was the case with Sarah. It was simply a joyful recognition of the extent of the power of the Almighty God.

Abraham's reverence in the presence of God (v. 3), and his faith and obedience in view of God's promise and command (vv. 17, 18), should set an example and provide encouragement for every believer. And his faith was rewarded. One modern translation puts it, "And then Abraham, after patient endurance, found the promise true" (Hebrews 6:15).

The God of Abraham lives today, still able to do exceedingly abundantly above all that we ask or think, if we trust and obey Him. ◀◀◀

# REVIVALTIME

can reach behind  
closed doors in  
your community



MORE AND MORE CHURCHES ACROSS THE NATION ARE increasing the outreach of their ministry through *Revivaltime's* radio broadcast service. Congregations everywhere are discovering the value of local releases in influencing their communities for Christ.

Soon after his congregation began sponsoring a local broadcast release, Pastor Franklin Davis, Lawrenceburg, Tenn., wrote:

"*Revivaltime* is receiving quite a number of compliments here in Lawrenceburg. The people at the radio station say they are proud to release this program. Just recently the station dropped a number of public service programs but they kept *Revivaltime* on the air. The broadcast service is helping to advertise our church, and we are all proud to be a part of it."

It is possible to share *Revivaltime* with your community. In addition to the releases on the ABC network, 355 independent stations are now carrying this full-gospel radio service. Tapes sent to these stations are used one week after the network programs.

The size of your church does not matter. An individual church, a group of churches, a men's fellowship group, or even a businessman or woman may sponsor a local release. Many stations will carry *Revivaltime* without cost as a public service program. Your church should by all means investigate this possibility.

Following are six simple steps you can follow to air *Revivaltime* in your city:

1. Contact the local radio station (or stations) to find what times are available and the cost of obtaining the best possible time. (An audition tape of the broadcast service is available from the Radio Department at Springfield for use in contacting the station management.)

2. After securing this preliminary information, confer with the Radio Department to see if the release is advisable in light of other releases of *Revivaltime*.

3. If the local church arranges for the release it should handle all business directly with the station. As the monthly statements are paid the church secretary reports to *Revivaltime* for missionary and denominational credit.

If a business person desires to pay for the release, the church should handle the business arrangements. The individual pays the church and the church in turn pays the station.

4. When the time and cost for a release have been determined, sign a contract with the station. Send the following information to the Radio Department at Springfield: a. Starting date of the broadcast. b. Information about the station—address, power, and call letters. c. Time of release. d. Churches or persons sponsoring the broadcast. e. Air-time cost. Use the form furnished for this information.

5. After the release is arranged, a *Revivaltime* sponsorship packet will be sent to help the local church secretary keep a complete record of offerings received. At the end of each month a report of the amount paid to the station must be sent to the Radio Department in order that the church or churches may receive missionary and denominational credit.

6. At the end of each quarter your church will receive from Springfield a tabulation of your *Revivaltime* offerings. This should be checked with the church records to discover any error.

Your church will benefit from area-wide publicity through a local *Revivaltime* release. The radio audience will associate the fine music and preaching heard on the broadcast service with your local assembly when they see the colorful *Revivaltime* church sign, which is presented to every church sponsoring a local release.

Since *Revivaltime* on the ABC network is 24 minutes and 25 seconds in length, there is seldom time for spot announcements, due to the news broadcast that follows immediately. But independent releases (29 minutes and 30 seconds in length) allow time for local church announcements to acquaint listeners in the area with the sponsoring church. The Radio Department will prepare special tapes for these spot announcements with the voices of C. M. Ward and Lee Shultz directing listeners to your local church.

An additional outreach is provided through *Revivaltime* literature. Because they cover such a wide span of subject matter, pastors find the books, printed sermons, tracts, and other material a boost to their local church activities.

Missionary credit will go to your church for all offerings given to sponsor a release. *Revivaltime* is an investment in missions since it embraces the world with its full-gospel message. Like most missionary ventures results may not be seen immediately, but thousands have written to testify of being saved, reclaimed, healed, or delivered from harmful habits as a result of listening to the broadcast service.

The average cost of broadcasting each release is \$20. It is a most inexpensive way to present a full-gospel witness in your area.

Take advantage of this opportunity to present *Revivaltime*. Expand your missions program to worldwide dimensions. You owe it to your local community and to the people of the world to give lost souls a chance to hear the truth.

Will you not pledge your support to this ministry today? For more detailed information write: *Revivaltime*, Box 70, Springfield, Mo. 65801.



# Your Questions

Answered by Ernest S. Williams

*What is the meaning of the word "hell" as used in Acts 2:31?*

The Greek word translated *hell* in Acts 2:31, and in certain other references, is *hades*. Some say *hades* is the grave, but most scholars identify it as the place to which the soul goes at death, when separated from the body. The soul of the rich man (Luke 16:19-31) was conscious in *hades*, an intermediate place and state.

At the time of final judgment, death and *hades* will deliver up the dead which are in them and will be cast into the lake of fire (Revelation 20:13, 14). Thus the intermediate state will end.

*Please explain the meaning of Corban (Mark 7:11).*

Corban was a gift, something dedicated to the service of God. Chapter 27 of the Book of Leviticus is devoted to the subject of vows and things consecrated to the Lord (v. 1). This could include the person himself (vv. 5-8); animals (vv. 9-12); or property (vv. 16, 22, 28). If the person who consecrated them lived until the jubilee, that which he had devoted was returned to him at that time (v. 24). Jesus rebuked those who claimed they could not assist their parents materially because what they had was dedicated to the Lord, even though, as I understand, they might continue to make use of it. Instead of making their gift a sincere dedication, it was made an excuse for violating the commandment to "honor thy father and thy mother."

*We have been discussing Isaiah 53:5 and Peter's reference to it in 1 Peter 2:24: "By whose stripes ye are healed." Some say this refers to physical healing; others to the healing of the soul. Will you please give us your opinion?*

My opinion is that it includes both. Peter used it in a spiritual sense. Those who oppose the teaching that physical healing is in the atonement say, "If this teaching were correct, it would be sin to be sick, and God's judgment is on sin." They point out that our bodies are corruptible and will continue to be so until Jesus comes. It is then that we will receive the redemption of our bodies (Romans 8:22, 23).

But we read in Matthew 8:16 that Jesus healed all that came unto Him, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." To believe healing of the body is provided for us in the atonement is a great aid to faith when asking the elders to pray for our healing. (James 5:14-16).

It is possible that some have over-emphasized physical healing, as if it were of first importance. Actually spiritual healing, the healing of the sinsick soul, is more important.

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*

## THE UTMOST IN POWER

Two significant words stand for the utmost in power. The one is "Christ," whose power knows no boundary or limit. The other is "Christian," whose power is derivative. Linking the two, the Christian can say: "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

—A. M. BOLLAND, in *The Free Methodist*

## THE BACKGROUND IS IMPORTANT

Most salesmen recognize the value of good grooming. A jewelry salesman was especially conscious of this. "Of all persons," he said, I must have soft, clean hands. To offer a pearl or a diamond piece with soiled hands is repulsive and unthinkable."

What about the Christian who holds forth the jewel of eternal life? How important that his hands be clean, his heart pure. He must be scrupulously careful to maintain a consistent life as he recommends Jesus Christ to the world.

—Selected

## IT WILL LIGHT YOU HOME

A minister went far into a backwoods settlement to hold a meeting and found it necessary to return late at night. A woodsman provided him with a torch of pitch-pine wood.

Never having seen anything of the kind, the minister said, "It will soon burn out." "It will light you home," the woodsman answered simply.

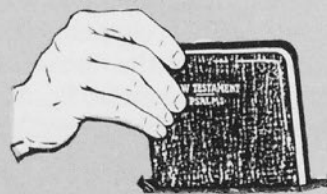
"The wind may blow it out," countered the preacher. "It will light you home," was again the answer.

"But what if it should rain?" The woodsman did not change his reply. "It will light you home," he said. And it did.

The Word of God is a torch for a dark world. Given into the hand of each of us, it not only lights our way but guides others also.

What if it rains? What if the winds blow? What then? If you hold the torch high it will light you home and others seeing your light may follow. It requires no special skills to be a torchbearer.

—Selected



## Walking with the WORD

### SCRIPTURE READINGS FOR FEB. 28-MAR. 7

Sunday—Psalm 26

Monday—Mark 13

Tuesday—Mark 14

Wednesday—Mark 15

Thursday—Mark 16

Friday—Luke 1

Saturday—Psalm 27

Sunday—Psalms 28, 29

## LIKE A CEDAR IN LEBANON

The cedar of Lebanon is a prince among trees. In its native habitat it stands against the sky 6,000 feet above the level of the sea. A missionary, upon counting the concentric circles, estimated one tree to be 3,500 years old. There it stood—deep rooted, broad of branch—in year-round foliage.

It would seem altogether possible that the same branches that bend today over the heads of American tourists were beheld by David so long ago when he wrote: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."

When the Holy Spirit selected the symbolism through the temperament of the Psalmist, did He mean to imply that the righteous would outlive many generations, many centuries, and stand fresh upon the threshold of the eternal morning like that luxuriant monarch of the forest?

This is, after all, the destiny of the children of God.

—MARY TREGENZA

## ENDOWED WITH PERPETUAL LIFE

The soul will never die. When this earth has crumbled to dust and passed away into the forgotten past, the soul will still be in the freshness of its youth.

When, in the fathomless future, eternity by human time concepts has become hoary with age, the soul will still be young.

When a million million eternities have all lived out their endless ages and have rolled by into the forgotten past, and time is no more, the soul will still be living—a conscious, personal reality, endowed with perpetual life.

If Christians could see the value and immortality of a soul in contrast with the shortness of its earthly life, they would bend their greatest energies unceasingly to win even one for Christ.

"He that winneth souls is wise."

## A TIE THAT BINDS

My girls have a black poodle named "Mister Shan." My son recently acquired a half-grown gray kitten named "Rebel." At the first "phsffst" of the cat when he saw the dog, we knew friendship would not come easily.

Came time to eat, here was the picture. The dog readily began his meal. The cat also wanted to eat—but there was that dog in his way. Cautiously, "Rebel" slipped up beside "Mister Shan" and began to eat. From the dog came a low grumble. The cat answered with a quick "phsffst!" and kept on eating. Hunger was bigger than their quarreling. And soon, each day ended with an empty dish and a dog and cat who learned to get along in peace.

People sometimes act like "dogs and cats." But if they are spiritually hungry they will eat at the Lord's table whether they are immediately compatible with God's other children or not. We all have a common need. We must all continue to "feed" on God's Word and to be filled with His Spirit. Then the "rumble" of discontent will disappear.

—MARGARET MUSE ODEN, in *Pentecostal Holiness Advocate*

FEBRUARY 28, 1965



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# ATTRACTIVE NEW INDIAN CHURCH

## ERECTED NEAR LOS ANGELES

ONE YEAR AND ELEVEN MONTHS FOLLOWING THE PASTOR'S appearance in court, a beautiful new church seating 334 people was dedicated to God. The new building was a direct result of the courtroom incident, since it was constructed after the inadequate facilities of the old church created a community problem.

The incident received much publicity. When the pastor was hailed into court the public saw the urgent need for a new church building for the Indian Revival Center in Bell Gardens, Calif. Pastor Arthur Stoneking found many friends ready to help with the project when they realized the Indian congregation would not be able to finance all of it.

On June 21, 1964, an overflow crowd of 450 people attended the dedication services. Over 30 Indian tribes were represented.

T. C. Cunningham, assistant district superintendent, was the afternoon dedication speaker. W. H. Robertson, secretary-treasurer of the district, and Joseph Colombo, who drew the architectural plans for the building, were speakers for the other services. Three choirs from the church presented special music. Choctaw, Cherokee, Co-



The exterior of the new Indian church, which faces a busy street in Bell Gardens, Calif., bears Indian symbols for everlasting life, peace and friendship. (Pastor Arthur Stoneking, inset.)

manche and Creek Indians sang in their native tongues.

The Indians who attended the Bell Gardens church do not live on reservations but reside in town. Many have come to town under the Federal Relocation Program for Indians. The city limits of Los Angeles are only a few miles from the church.

One of our largest Indian congregations, the Bell Gardens Church started about eight years ago in the home of the missionary pastor, Arthur Stoneking. When the congregation purchased property at the present location, First Assembly of God in the same city donated a building. This they moved to the property and it was the church's home until completion of the present auditorium. It is still used for Sunday school purposes.

Much material and most of the labor for the new building were donated. The Indian people themselves worked faithfully and gave financially as much as possible. The 57- by 65-foot concrete block building has beautiful appointments following an Indian motif. With the exception of a balance of approximately \$2,400 owing on the seats, the building and its furnishings are debt free, but the church is indebted for the two lots.

The beautiful auditorium of the Indian Assembly, seating 334, has furnishings of birch. Oil portraits of Indians from various tribes that decorate the foyer were painted by a Navaho artist. An Indian design forms a border.





The church has a broadcast, planned and prepared especially for American Indians, on Radio Station KGER, Long Beach, each Saturday evening at 9:15. Indians who participate speak and sing in their own languages. Others translate the program into English.

Two weeks of special services followed the dedication Sunday when pastors from nearby churches were speakers. At the close of the revival, 31 Indians were baptized in water. Approximately 20 tribes were represented in each service.

The Sunday school attendance has reached nearly 300, with church attendance even higher. The Indian people serve as church and Sunday school officers.

The attractive new church, appraised at \$90,000 (building and land), stands today as a witness to the faithfulness of God and His people.

\* \* \*

If you are interested in helping to pay off the balance due on chairs and real estate, please send your offerings to: Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. Designate it for: *Indian Revival Center, Bell Gardens, Calif.*

ON JUNE 1, 1964, TEEN CHALLENGE WAS BORN IN Philadelphia, Pa. After spending a year in the New York City Teen Challenge Center, my wife and I felt led of God to open up the work in this major city.

With the help of 10 Bible school students and one converted drug addict, we conducted street meetings in Philadelphia and did personal evangelism. Many souls were saved. With nothing but faith in God and determined hearts this group of excited, inspired young people set out. Just what type of city they had undertaken to evangelize was not made clear to them until they began to walk the streets, contact the people and acquaint themselves with its way of life.

This city is unique in that it has a great historical heritage. The home of Betsy Ross, William Penn, Benjamin Franklin and other great patriotic personalities, Philadelphia has long been a city of culture, education and refinement. But beneath the image of patriotism, Americanism and heritage lies a society of downtrodden, outcast and ostracized people.

Within the shadow of noted City Hall, every conceivable vice and perversion takes place every day. Within the shadow of Betsy Ross' home young women prostitute themselves. Under the prayer that William Penn prayed, "O God, preserve the virginity of Philadelphia," young men offer themselves for sale in the act of homosexuality. No longer does the image of Ben Franklin prevail in high schools throughout the city. Young men with tight-fitting pants, unkempt hair and switchblades stand in the forefront of the teen-age ideal.

Philadelphia with all its notable achievements is a city in need of God. Thousands upon thousands of degenerates roam the streets and parks looking for someone to share their nauseating way of life. Rittenhouse Square, home of Philadelphia's beatniks and perverts, is a breeding ground for every loathsome sin.

North Philadelphia, scene of recent race riots, houses dozens of teen-age street gangs, hoodlums and drug addicts. Yes, this is a society outside *the society*, to whom the Teen Challenge workers have dedicated their lives.

Within a week we located suitable sleeping quarters, purchased bunk beds, ordered tracts and began prayer meetings. A revival was on its way. Within one month God supplied a 1964 Volkswagen through two Spirit-filled Episcopalian schoolteachers. Within the same week, a Christian butcher gave over \$3,000 worth of beef and the Campbell Soup Company donated 200 cases of soup. A local food store supplied pastries and bread.

## TEEN CHALLENGE in Philadelphia

by ROBERT L. BARTLETT  
Director of Teen Challenge  
Philadelphia, Pennsylvania



At this writing the atmosphere of Philadelphia is still sticky with hatred, bloodshed, violence and prejudice. I had anticipated an outbreak of violence in this city. Just six short blocks away from the Teen Challenge Center men, women and children filled the streets fighting, stealing, mugging and looting. Much of America looked upon this as just another race riot, another Civil Rights demonstration, but in the eyes of Teen Challenge workers it was a sign that Philadelphia may be receiving her last call to repentance.

My heart is heavy day after day as I pray for the thousands of teen-agers and young people that roam the streets bewildered and frustrated. But the Word has whispered a promise in my heart: "I was with Moses and Joshua. So I will be with you." Therefore, I am expecting a great revival to sweep the streets.

I am expecting mass crowds; but instead of policemen, guns, National Guard and fire hoses there will be healings, deliverances, miracles and salvation. Stand with us in this united thrust to reach the scores of drug addicts, homosexuals, prostitutes, and street gangs that are looking our direction for help. Among the converts now staying at the Center are three former drug addicts.

God has provided the down payment for the purchase of a property conducive to rehabilitation for a permanent Teen Center in Philadelphia. We hope to locate one soon. Meanwhile our urgent needs include an automatic washer and dryer and an upright freezer.

Teen-agers are craving love and attention. Therefore, the Church must be able to express this love and attention on every level of society or lose the youth of our nation. ◀◀◀

Workers do not wait for Jews to come to church; they take the gospel to them wherever they find them—on the street, in the park, at home, in the store, or in the hospital.

# BRINGING JEWS TO CHRIST IN PHILADELPHIA



By MONTY GARFIELD • Philadelphia, Pennsylvania

I DID NOT KNOW YOU WANTED ME

I, a Jew, found Christ was God  
And for my sins had died,  
And in a Gentile place of prayer  
I came and wept and cried;  
I did not know you wanted me;  
My heart was grieved and sore.  
If I had known you wanted me,  
I would have come before.  
I failed within the Law to find  
A pardon for my sin;  
But in the Church that bears His Name,  
They gladly took me in.  
And many more of Israel  
Would seek my Saviour's face,  
If they were sure within His Church  
They'd find a welcome place.  
Let every Christian heart awake  
In this auspicious day,  
And offer life to every man  
Till not one Jew will say:  
"I did not know you wanted me;  
My heart was grieved and sore;  
If I had known you wanted me,  
I would have come before."

—Author Unknown

TODAY, MORE THAN EVER, WE HAVE a great opportunity to reach the Jews for Christ.

For centuries just to mention the name Jesus, Christ, Christian or church would cause the Jew to close his ears. But now it is another story. Since the Vatican recently decreed that the Jews are not "God-killers" or "Christ-killers" after all, many priests are lecturing to large congregations of Jews all over the world as well as in the United States. This is unprecedented.

The Jews are so glad to receive respite from former unjustified persecutions committed in the name of Christianity that they are anxious to hear what these Christian lecturers are saying to bring about peaceful co-existence.

The local Jewish papers now print many articles on this issue and the name of *Jesus* is often mentioned when before it was a forbidden word. In these articles, the Lord Jesus Christ is not declared to be the only begotten Son of God, the only way to heaven, or the Messiah; nevertheless the change of attitude by Rome appears to have challenged the Jew to listen and discuss religion.

This situation gives the evangelical

Your prayers and interest in this project will be appreciated. Offerings may be sent direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802 clearly designated, "Monty Garfield Mission Fund."

missionary a great opportunity to press home the claims of the New Testament—that Christ is the Saviour and Messiah as promised in the Old Testament.

One Jewess asked me whether they would mark her with a cross if she attended our church. She had observed that some of the folk with whom she worked come home from church on Ash Wednesday with crosses (made with ashes) on their foreheads.

The first time I took my aged mother to church, she turned pale and almost fainted at the church door. But when she became accustomed to attending, she would be anxious to go. She has even prayed at the altar. This is a miracle in view of the fact that a Jew never kneels in prayer—neither at home nor in the synagogue.

Recently our neighbor, a 45-year-old Jewess who has been visiting us for over four years, happened to call during our prayer-meeting time. She got down on her knees and prayed in the name of Jesus. Over the years we have been gently working with her. We once took her to our Assemblies of God camp meeting and later to three other services. Now she wants to go to church with us all the time but her aged father with whom she lives objects. Gradually, she is taking a stronger stand for Christ.

Our neighborhood, the scene of recent race riots, has changed. Nearly

## PLAN—WORK

BY R. L. BRANDT

National Secretary of Home Missions

SOMEONE HAS SAID, "PLAN YOUR work; then work your plan." Plans without work are futile; work without plans is frustrating. Today we need careful planning for the opening of new churches. Then we must unite our forces to make good use of our plans.

May I present a plan whereby several churches can unite in opening new churches?

Together, using a large map of the area, *pinpoint potential locations* for new churches. This will require careful study of present locations of Assemblies of God churches and families already attending.

*Establish, next, a tentative order for launching projects.* Plan for one at a time. To be too ambitious in the beginning may bring defeat in the end.

*Choose strategic sites and lay plans for their purchase.* The *Sites for Souls* program may be able to help. Involve all the cooperative churches, according to their strength, in assisting with this project.

Then *carefully select a man* for the first project (and others in due time as expediency dictates). Choose a Spirit-filled, able man, a man of burden and vision. Avoid opportunists. Obtain district office recommendation.

*Arrange support for the worker.* Each church should make a monthly pledge commensurate with its ability and, where practicable, give a family or more. Make every effort to engage vocational volunteers.

*Build a suitable first-unit structure.* Available manpower in local churches may be used. The credit strength of already existing churches is a good source of finance. Be sure to lay some obligation on the pioneer church to repay at least in part.

*Encourage and help the pioneer pastor* in every way possible. Help finance a good evangelistic effort. Provide young people for community witness and invasion. Include the pioneer church in missionary conventions and other joint activities.

When the first project is well launched, *start another.*



Monty Garfield witnesses to two Jewish young men while a third Jewish passerby becomes interested. In the picture above a Jewish boy helps himself to a free New Testament. Brother Garfield uses the bus for street work and to take Jews to church.

all the Jews have moved away, and to continue ministry to them we must move to a more suitable location.

About 100,000 Jews reside in northeast Philadelphia. We have been making friends of them for years. These Jews love us. Many have said that if we had a Mission close by they would attend.

We had an opportunity to trade our

old Mission for a building in the new district, but we were about \$4,000 short of the down payment. This property is now sold. We missed this opportunity but we are sure the Lord will open up another. We believe a Mission there would be filled to capacity with Jews, many of whom would be drawn to Christ if they could hear the gospel of Jesus, their Messiah.

## Ministering to Mexican Braceros in the United States

By PEDRO TORRES • Roseville, California

FOR THE PAST FOUR YEARS individual workers from the Roseville, Calif., Assembly of God have worked among 8,000 *Braceros* (Mexican laborers who have come to the U. S. to work in the seasonal crops each year). These laborers represented at least 20 states of Mexico. (The California legislature put a ban on these migrant workers as of December 31, 1964, at least for the present.)

The first year, Mr. Reyes and I furnished the literature and absorbed expenses. The last three years, women of the Sacramento, Calif., churches

Note: The Roseville, Calif., Assembly, Mision de Roseville, is affiliated with the Latin American Branch of the Assemblies of God. Pedro Torres is pastor.

have kindly provided the literature and funds for gas.

We have worked in Woodland, Kolo, Esparto, Winters, Clarksburg, and other places in California, reaching a total of 65 camps that varied in size from 25 to 800 men. We conducted services all Saturday afternoon and once during the week. We showed films from time to time on the Resurrection and the Crucifixion. One camp refused us permission to enter to preach to the men; so we preached to them through a portable amplifier from the public road outside the camp.

Workers have distributed at least 3,000 New Testaments and hundreds of pieces of literature each year.

It has thrilled our hearts to see the deep interest the men showed as we gave them the message. We are sure God's Word shall not return unto Him void, but shall accomplish that which pleases the Lord. Let us pray for Mexico, the largest Spanish-speaking country and our nearest neighbor.



Calcutta Sunday school averages 725.



# Calcutta News

BY MARK BUNTAIN  
MISSIONARY TO INDIA

I WISH YOU COULD DROP IN AT NINE o'clock some morning and see our boys and girls coming to school wearing their blue and white checked uniforms with a big Assemblies of God crest on their pockets. It is a joy to hear them singing in chapel and to see how they are learning. God is helping us get into their homes and contact their parents.

This past month the inspector of schools for the government of West Bengal paid our school a visit and was on the premises for seven hours. We have applied for government recognition which will enable us to teach at higher grade levels. The inspector was favorably impressed and recommended our school for this recognition for which only 63 other schools in West Bengal qualify. We feel this was a miracle and give God all the glory.

The Bible school work is also very encouraging. It is an inspiration to see these young people coming directly from their jobs to the night courses. Many work in responsible positions all day, yet they study earnestly and are doing well. Their responsibility to God is great too, for we depend on them

to take the gospel to their own people.

We are encouraged with the growth and effectiveness of the West Bengali Bible Correspondence School. We print courses in Bengali, Hindi, and English which are reaching over 2,000 people every week.

In our literature program we now average over 100,000 tracts per month. Recently, 140,000 were distributed through the work of our literature teams. These teams are ready to work, yet we often lack material to put in their hands because of the prohibitive cost of production.

Not too long ago a literature team went out on a holiday and distributed the tract, "Lord Jesus Christ, God and Man," which is a wonderful chapter from Elton Hill's book, "Who Jesus Is." That evening a letter reached the church from a businessman who had been given a tract that morning. Before he read the tract he had been dejected and discouraged thinking that life had nothing to offer. In his letter he said, "This tract has changed the course of my life."

God has surely blessed our Sunday

Assemblies of God day school is flourishing, directed by Missionary Buntain (right).



school. Our attendance is now over the 700 mark each week and we have 40 classes. Our Hindi Sunday school starts at 8 a.m. and the English school follows at 9.

We had been praying for a larger van for our Sunday school, day school, and literature teams. Through God's goodness a Calcutta company offered to sell us one. We now have adequate transportation facilities for our varied work.

We have been greatly encouraged with the number who are finding Christ as their Saviour. One conversion is most remarkable. A brilliant school teacher, a respected young Indian lady with an M.A. degree, was contacted by one of our members who teaches in the same school. Her life had been very sad and her despair even prompted thoughts of suicide. Then God came into her life and His wonderful love shone through the gloom and darkness. Today this young lady is taking a most active part in the church. Her life is a glowing testimony to her students and all her relatives.

There are many hungry hearts in this great city of Calcutta looking for the peace that only Christ can give.

Day school brings this Moslem child under the influence of Christian teaching.



Send Foreign Missionary offerings to  
**ASSEMBLIES OF GOD**  
**Foreign Missions Department**  
 1445 Boonville Avenue  
 Springfield, Missouri 65802

# AN OPEN DOOR



Missionary Margaret Scott ("Aunt Peg") teaches Bible in as many as 19 schools a week.

BY **WHEELER ANDERSON**, MISSIONARY TO GHANA

"PLEASE, MADAME, GIF ME ONE!" . . .  
 "Me too!" . . . "Don't leave me out!"

What was this that all the children were eagerly asking from the missionary lady? It was just a small piece of gold-colored paper, but on it was attractively mimeographed the gospel of the Lord Jesus Christ—John 3:16. Then the piece of paper had been folded in such a way that when it was opened the cross on the outside became a door to eternal life and the heavenly city portrayed on the inside.

In the daily timetable of the Ghana Government Primary and Middle Schools there is a period of 30 minutes designated for "religious instruction." At that appointed time, the entire school is divided into three groups: Protestant, Roman Catholic, and Moslem, according to each student's own choice.

Almost without exception, a Roman Catholic priest or a parish worker comes to teach the Roman Catholic pupils and any others who may be persuaded by one means or another to join their group. (There are more than 50 Roman Catholic missionaries, compared with one Assemblies of God couple, in the Tamale area.) A *Malam*, or Mohammedan teacher, is always there for the Moslems.

But because no teacher comes for the Protestant group, they are often "taught" by one of the regular staff teachers, who may or may not be a born-again Christian. Sometimes the Protestants are even turned over to

the Roman Catholic teacher who gladly indoctrinates them with the dogma of Rome.

What an opportunity and challenge this is to reach the youth of Ghana for Christ! "For a great door and effectual is opened" but there are not enough missionaries nor qualified national workers to step into all these open doors and fill these places.

In the second week of June, the Assemblies of God made arrangements with the head teacher of each school in the Tamale area, to have one special religious instruction class the following week. Margaret Scott, fondly known as "Aunt Peg" to readers of the bimonthly Ghana *Evangel*, came to Tamale to teach these classes. In that week she visited 19 schools and presented the gospel to 1,590 children. She gave each student one of the little gold folders for his own. At nearly every school she was asked, "Will you come again tomorrow? Next week?" or, "Please come back as soon as you can." The children were eager to hear more. Even the teachers wanted to ask questions about this "Way," some inquiring if they "could become Assemblies of God."

This door has been open in Ghana for several years, and we are grateful. But we have no promise of how long it will stay open. "He shall open, and none shall shut; and he shall shut, and none shall open." Yet, if there is no one to go, the door may as well be closed already! ◀◀

## PLANS COMPLETED FOR

# GREAT LAKES

## SUNDAY SCHOOL CONVENTION

By **GORDON MATHENY**  
Convention Chairman

THE FIRST OF EIGHT REGIONAL Sunday school conventions for 1965 will be held March 2-4 in the Abundant Life Memorial Temple in Indianapolis, Ind. The host city is a fast-growing metropolitan center of 731,000 persons—a highly diversified industrial city in the midst of a vast, rich agricultural area.

The host church, an ideal place for the convention, is one of the largest and most beautiful in the Assemblies of God fellowship. According to the pastor, Theodore Vibbert, the church will seat nearly 2,000. The sanctuary is connected by a circular foyer to a three-story educational building which contains numerous small classrooms and over 20 larger assembly rooms, where 40 different workshops will meet during the convention. A large fellowship hall in this building will house the many exhibits for the convention.

A semi-circular choir loft in the sanctuary will hold the 100-voice choir which, under the direction of two local pastors, will provide a musicale on Tuesday and Thursday nights, and present the visual "Beyond the Door" on Wednesday night. Behind the choir loft are three elevated platforms which will be used during the visual.

Since the 1965 Sunday school conventions are being entirely directed and underwritten by the cooperating districts rather than by the National Sunday School Department, a regional steering committee was elected. (The Great Lakes steering committee consists of Gordon H. Matheny, chairman, Sunday school director and district secretary of Indiana; Elwood Bredbenner, committee secretary, Sunday school director and secretary-treasurer of Kentucky; and Howard Davidson, committee treasurer, secretary-treasurer of Ohio.)

Preconvention offerings are being given by a number of Sunday schools in the Great Lakes region. This will make it possible to keep the registration fee very low, and it is hoped that the registration goal of 1,500 will be achieved and surpassed.

The workshop leaders have been carefully chosen, and each of them will bring to the convention a wealth of experience and "know-how." A fine team from the National Sunday School Department will assist in this area and be in charge of the united sessions each afternoon.

The theme of all the conventions is "Our Challenge—People... Our Commission—Go!" With this in mind, we feel that the inspiration and information available in this convention will enable the delegates to return to over 900 Sunday schools in the Great Lakes region better equipped to fulfill the Great Commission. Certainly the recent Spiritual Life—Evangelism Prayer Conferences have made us all realize more than ever that we must have the fire of Pentecost burning in our souls.

We are trusting the Lord to speak to us in the convention through our fine speakers, Fred Smolchuck, C. W. H. Scott, G. Glenn West, Bond P. Bowman, and T. F. Zimmerman. We are praying that His divine anointing will rest upon every phase of the convention and upon every delegate who attends.

For reservations or further information please write: Sunday School Convention, 2915 East 38th Street, Indianapolis, Indiana 46218.

### EIGHT REGIONAL SUNDAY SCHOOL CONVENTIONS

The Abundant Life Memorial Temple, shown at right, will host the first of eight conventions, March 2-4.

Information regarding the other regional Sunday school conventions may be obtained by writing to the following:

#### *Date and Location*

**SOUTH CENTRAL**—March 9-11

Will Rogers Auditorium  
Fort Worth, Texas

**NORTHWEST**—March 17-19  
Calvary Temple  
Seattle, Washington

**NORTHEAST**—March 23-25  
Ambassador Hotel  
Atlantic City, New Jersey

**NORTH CENTRAL**—April 6-8  
Arena Coliseum  
Sioux Falls, South Dakota

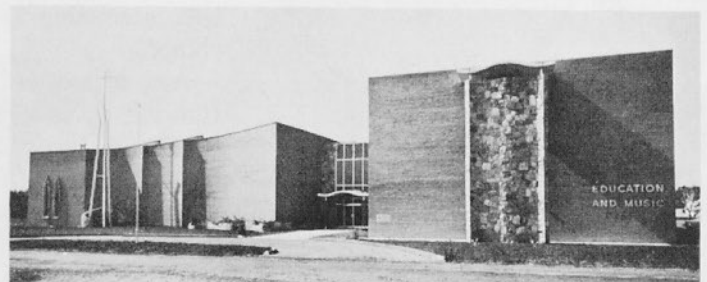
#### *Chairman*

James T. Davis  
P. O. Box 47  
Whitehouse, Texas

Norman Gardner  
P. O. Box B  
Kirkland, Washington

Harold Crosby  
Box 515  
Camp Hill, Pennsylvania

S. Harland Peterson  
721 West Havens  
Mitchell, South Dakota



**GULF**—April 13-15  
Hot Springs Auditorium  
Hot Springs, Arkansas

**SOUTHEAST**—April 20-22  
Municipal Auditorium  
Panama City, Florida

**SOUTHWEST**—April 20-22  
Long Beach Auditorium  
Long Beach, California

Charles Northcutt  
P. O. Box 2580  
Little Rock, Arkansas

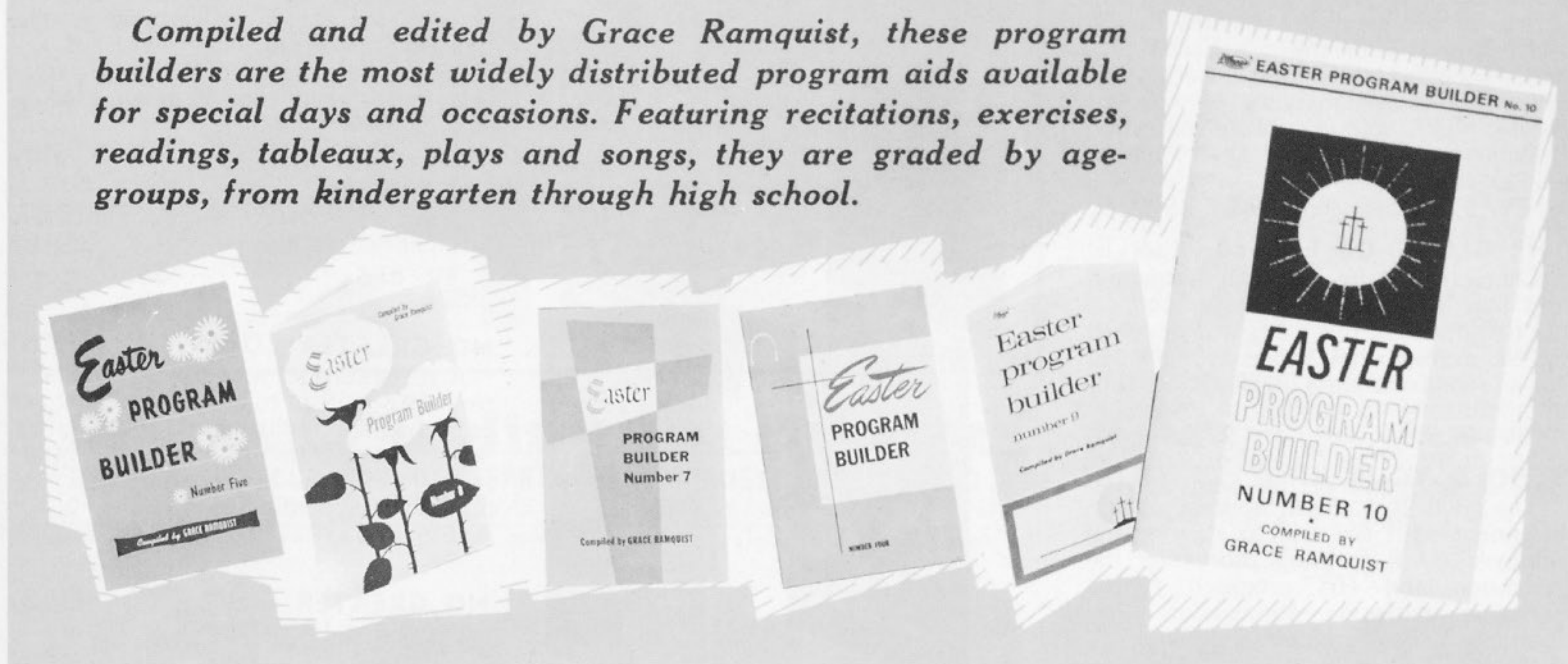
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P. O. Box 1828  
Montgomery, Alabama

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## **Easter Program Builder No. 4**

Two pages for kindergarten, five for primary, five for junior, two for junior high. Includes recitations and exercises for children, plays and readings for adults. Seven songs.

**30 EV 9947 \$ .50**

## **Easter Program Builder No. 5**

Two pages for kindergarten, five for primary, four for junior, three for junior high. Includes playlet for reader and choir reading for junior high; play entitled "Because He Lives," for various ages. Nine songs.

**30 EV 9840 \$ .50**

## **Easter Program Builder No. 6**

Two pages for kindergarten, three for primary, four for junior, five for junior high. Includes playlet in two scenes and an allegoric play for junior high; musical reading and two plays, one in three scenes, for adults. Decorating idea. Six songs.

**30 EV 9844 \$ .50**

## **Easter Program Builder No. 7**

Three pages for kindergarten, seven for primary, six for junior, four for junior high. Includes pageant with missionary emphasis for juniors; musical reading for boys and girls; a twenty-minute play for junior high; a short, one-act play and a pantomime for adults. Six songs.

**30 EV 9948 \$ .50**

## **Easter Program Builder No. 8**

Four pages for kindergarten, five for primary, seven for junior, nine for high school and adult. Recitations and exercises for all ages of the Sunday school, and a one-act play, entitled "With the Women at the Well," for adults. Five songs.

**30 EV 9841 \$ .50**

## **Easter Program Builder No. 9**

Two pages for kindergarten, four for primary, seven for junior, seven for junior high, and six for senior high and adults. Includes three simple, short pageants, one of which is for junior children, the others for young people and adults. Six songs.

**30 EV 9943 \$ .50**

## **Easter Program Builder No. 10**

Three pages for kindergarten, five for primary, six for junior, eleven for junior high, senior high, and adults. Includes a playlet with missionary emphasis for six teen-age girls, and another one-act portrayal using ten girls of various ages. Five new songs and a male quartet arrangement of "Fairest Lord Jesus."

**30 EV 9942 \$ .50**

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A panoramic view of Christ's ministry from His baptism to a deeply moving account of the crucifixion and resurrection. Scripture narration is included. Moderately difficult. Performance time approximately 55 minutes.

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King of Glory	Order No. 28 EV 101
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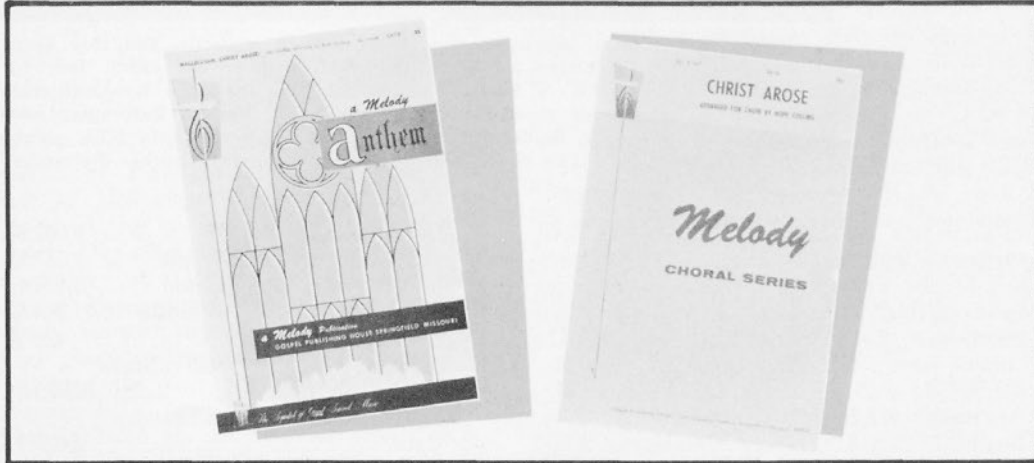
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By John F. Wilson. In a symphony of song, the composer presents the empty tomb as a glorious testimony to our Lord's victory over death. Easy enough for most choirs, includes familiar hymns in addition to original material. Written for mixed voices and four soloists.

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By William Gregory. A stirring 7-page anthem portraying the suffering and death of Christ. Four part harmony with alto solo. Easy enough for limited groups.

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### BEHOLD THE CRUCIFIED (SATB)

By Byron M. Carmony. Present the gospel message with this 15-page musical "sermon." Solo, duet and trio parts with easy 4-part choir arrangements all build toward an invitation to salvation. This cantata can be very effectively produced by most any church choir.

4 EV 870 \$ .50 copy

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# ZOOMS

## TO NEW HIGH

By VERNE B. MacKINNEY

MORE THAN 5,000 CHURCHES PARTICIPATING at a rate of \$100 each (some more, some less) were responsible for a tremendous upsurge so that Speed-the-Light giving in 1964 reached a total of \$516,514.71 for the year. This was an increase of \$102,500 over 1963 and \$143,000 more than 1962. The number of churches participating indicated a response from almost 100 per cent of the active C. A. groups in the nation.

The rapid increase in giving by Assemblies of God young people is due at least in part to an endeavor on the part of district C. A. presidents and the National C. A. Department to have every C. A. group establish early in the year a goal for the year's Speed-the-Light giving. As C. A. groups became involved, their enthusiasm for Speed-the-Light grew accordingly. Many groups went far beyond goals they had set. A total of 78 groups each gave \$1,000 or more. These are listed below, together with the top church in each district.

Leaders among the churches are: First Assembly, Van Buren, Ark., \$5,715.00; Full Gospel Assembly, Bell Gardens, Calif., \$4,863.28; First Assembly, Phoenix, Ariz., \$4,248.26; Assembly of God, Del Rosa, Calif., \$4,030.81; and First Assembly, Grand Junction, Colo., \$3,770.12.

Increased local giving was also reflected

Representative of the churches which gave \$1,000 or more is the Haven of Rest Assembly in San Leandro, Calif., which gave \$2,027.11. C. A. president Janice McDonald (second from left) receives check from C. A. secretary-treasurer Carolyn Scroggins while Pastor P. A. Scroggins stands at right and Evangelist Lloyd Perera on the left.



J. Philip Hogan (left), executive director of foreign missions, and Roy Sapp (right), field representative for Speed-the-Light, display the check sent by the Christ's Ambassadors of Perry, Iowa, which contained the five millionth dollar for STL and was received on November 17. Vernon Pettenger, missionary to South Africa, holds chart which shows the upsurge in STL giving in the past two years. The check will apply on a car for Brother Pettenger.

in totals for the districts. Eighteen districts surpassed their goal set early in the year, and 18 districts passed the \$10,000 mark in their giving. Leading the nation was Southern California with \$76,993.32. Others were: Northern California-Nevada, \$33,509.91; North Texas, \$30,229.84; Arkansas, \$27,350.52; Kansas, \$21,359.54; South Texas, \$19,273.82; Oklahoma, \$16,588.61; Peninsular Florida, \$16,126.85; Alabama, \$15,220.37; Michigan, \$14,777.79; Northwest, \$14,374.90; Rocky Mountain, \$13,421.60; West Florida, \$13,282.12; Arizona, \$13,193.51; Ohio, \$12,788.64; Oregon, \$12,490.56; New York, \$10,715.02; Georgia, \$10,612.78.

All of these districts as well as all of the churches listed here will receive Speed-the-Light Honor Award plaques in recognition for their giving.

ALA—Temple A/G, Clanton	\$1,538.49
APP—1st A/G, Beckley, W. Va.	362.25
ARIZ—1st A/G, Phoenix	4,248.26
1st A/G, Glendale	2,185.71
ARK—1st A/G, Van Buren	5,715.00
1st A/G, Springdale	3,190.50
1st A/G, El Dorado	1,402.00
1st A/G, Russellville	1,182.00
EAST—1st A/G, Wilmington, Del.	729.09
GA—Faith Mem. A/G, Atlanta	2,255.00
1st A/G, Griffin	1,576.86
ILL—Stone Church, Chicago	1,170.32
Edwards St. A/G, Alton	1,101.96
IND—A/G, Lafayette	218.44
IOWA—Pent'l A/G, Ft. Madison	760.65
KAN—1st A/G, Hutchinson	2,292.80
Faith Tab. A/G, Garden City	1,645.00
1st A/G, Salina	1,055.00
Evangel A/G, Wichita	1,051.00
1st A/G, Kansas City	1,050.00
1st A/G, Wichita	1,000.00
KY—Faith A/G, Maysville	123.30
LA—1st A/G, New Orleans	924.17
MICH—Central A/G, Muskegon	2,184.10
Bethany A/G, Adrian	1,269.99
MINN—A/G, Worthington	1,034.46
MISS—E. End A/G, Meridian	1,020.00
MONT—A/G, Cut Bank	1,612.97
NEBR—A/G, Pender	383.65
NJ—Bethel A/G, Newark	1,360.12

A/G, Wyckoff	1,001.00
N MEX—1st A/G, Roswell	1,037.40
N Y—1st A/G, Binghamton	3,134.14
N CAR—Bethel A/G, Windsor	364.59
N DAK—A/G, Minot	426.00
N CAL-NEV—1st A/G, Santa Clara, Calif.	2,075.84
Haven of Rest A/G, San Leandro, Calif.	2,027.11
1st A/G, Sunnyvale, Calif.	1,444.77
A/G, Salida, Calif.	1,410.00
Central A/G, Richmond, Calif.	1,340.00
1st A/G, Santa Cruz, Calif.	1,013.00
A/G, Live Oak, Calif.	1,002.00
A/G, Escalon, Calif.	1,000.00
N MO—1st A/G, N. Kansas City	184.00
N NEW ENG—A/G, Concord, N.H.	210.66
N TEX—Bethel A/G, Arlington	2,130.00
S Side A/G, Wichita Falls	1,026.65
S.W. A/G College, Waxahachie	2,000.00
NW—Calvary Temple, Seattle, Wash.	1,207.00
A/G, Hartline, Wash.	1,134.35
OHIO—Bethel Temple, Dayton	1,065.74
OKLA—1st A/G, Edmond	510.37
OREG—Pent'l A/G, Albany	2,077.01
1st A/G, Eugene	1,922.05
PEN FLA—1st A/G, Lakeland	1,137.55
Pleasant Grove A/G, Durant	1,093.41
PO—Trinity A/G, Baltimore, Md.	1,010.00
RKY MT—1st A/G, Grand Jct, Colo.	3,770.12
1st A/G, Greeley, Colo.	1,095.72
S CAR—1st A/G, Rock Hill	629.62
S DAK—Gospel Tab. A/G, Huron	508.83
S CALIF—Full Gos. A/G, Bell Gardens	4,863.28
A/G, Del Rosa	4,030.81
A/G, Van Nuys	2,552.07
A/G, Oildale	2,325.41
Full Gos. Tab, Selma	2,100.00
A/G, Covina	2,006.00
1st A/G, Ventura	1,891.00
Pent'l A/G, Fillmore	1,835.50
1st A/G, San Bernardino	1,511.00
Full Gos. A/G, Caruthers	1,432.00
1st A/G, Santa Maria	1,251.00
1st A/G, San Diego	1,234.34
1st A/G, Lamont	1,222.00

1st A/G, Long Beach .....	1,151.50
1st A/G, Visalia .....	1,149.72
A/G, Rialto .....	1,058.00
1st A/G, Whittier .....	1,025.50
Calvary F. G. A/G, Inglewood ..	1,005.00
Northeast A/G Fresno .....	1,002.00
1st A/G, San Luis Obispo .....	1,002.00
1st A/G, Wilmington .....	1,000.00
S IDA—1st A/G, Nampa .....	475.41
S MO—Central A/G, Springfield ..	661.44
S NEW ENG—1st A/G, Worces-	
ter, Mass. ....	2,755.58
Parkway A/G, Revere, Mass. ...	1,208.85
S TEX—Trinity Tab. A/G, Bay-	
town .....	2,032.12
Burbank A/G, Houston .....	1,085.06
Southside A/G, Houston .....	1,011.06
TENN—1st A/G, Memphis .....	1,068.14
W FLA—1st A/G, Panama City .....	1,147.53
Dirego Pk. A/G, Panama City ..	1,069.70
1st A/G, Crestview .....	1,043.00
W TEX—1st A/G, Plainview .....	1,018.00
WIS-N MICH—Bethel Tab, Mil-	
waukee, Wis. ....	625.00
WYO—A/G, Newcastle .....	474.79

Another highlight of 1964 giving was that on November 17 Speed-the-Light received its five millionth dollar. It came in a Dollar Day offering from the C.A.'s of the Assembly of God, Perry, Iowa. This average-size group typifies the many groups which support Speed-the-Light regularly. (See photo of their check.)

During the year 174 new vehicles were purchased to serve on the mission field. This included six motorcycles which were given by a distributor in Ohio who is interested in Speed-the-Light and missions. One of these is already in service in Guatemala. Other new items included two airplanes, 47 bicycles, 64 cars, 21 station wagons, 14 trucks and a few boats, jeeps, buses, and even a horse. \$48,000 was invested in printing equipment and an additional \$12,600 in radio equipment for missionary publishing and broadcasting work.

Africa benefited most from Speed-the-Light with 73 new vehicles. During the recent rebel activity in the Congo, four Speed-the-Light vehicles were lost to the rebels, but at last report the Speed-the-Light printing equipment at Paulis was still printing gospel literature, and many of the rebel soldiers and officers were buying Bibles and other literature. With Paulis now in Congolese hands, it is probable that the presses are still turning out gospel literature under the supervision of two capable Congolese workers. Thus, even though the missionaries are expelled, Speed-the-Light equipment is carrying on the message of life through Christ.

Other fields receiving vehicles were: Central America, 12; Europe and Middle East, 7; Far East, 21; Pacific Islands, 3; South America, 20; Southern Asia, 11; West Indies, 4.

North America, including Mexico, Alaska, and Home Missions workers among the American Indians, received 23 vehicles. Vehicles for Home Missions workers are provided through a percentage of World Speed-the-Light offerings. In the three years the plan has been effective it has provided almost \$50,000 for these needs.

Another Home Missions phase of Speed-the-Light provides money for new buildings for pioneer churches. This percentage plan

in 1964 turned back \$75,000 to the districts for this purpose.

Even though giving has been generous and enthusiasm high, Speed-the-Light has by no means met all the transportation, printing, and radio needs of our missionaries. The field is large and missionary vision needs constant support to realize its

goal of preaching the gospel to every creature. Every church and C. A. group is encouraged to participate in Speed-the-Light by setting a goal for their 1965 giving. Offerings sent to Speed-the-Light, 1445 Boonville Avenue, Springfield, Missouri 65802, throughout the year will apply toward these goals. ◀◀

## NOTICE OF BOND REDEMPTION

by  
**The General Council of the Assemblies of God**  
 Springfield, Missouri  
 to

### Holder of General Council of the Assemblies of God Administration Building Bonds

A call for redemption of certain bonds of The General Council of the Assemblies of God, Springfield, Missouri, known as its First Mortgage Serial 5% Bonds Series A, dated September 1, 1960, is hereby given.

The General Council of the Assemblies of God, a corporation, in accordance with the terms of the Indenture of Trust securing said bonds which is recorded in the office of Recorder of Deeds of Greene County of Missouri, in book 1204 at page 509 and supplemental in book 1258 at pages 296-298, has elected to redeem and pay to the bearer or if the bond is registered as to principal, then to the registered holder thereof, the following listed bonds on March 1, 1965.

C-106	154	203	CCL-277	428	206	D-306	397	407	586
107	155	204		429	207	307	398	408	587
108	156	205	CCL-357	430	208	308	399	409	588
109	157	206	358	431	209			410	589
110	158	207	359	432	210	D-353	M-281	411	590
111	159	208	360		211	354	282	412	591
112	160	209	361	CCL-437	212	355	283	413	
113	161	210	362	438	213	356	284		M-640
	162		363	439	214	357	285		M-457
C-121	163	CCL-133	364	440	215	358	286		M-458
122	164	134	365	441	216	359	287		459
123	165	135	366	442	217	360	288		460
124	166	136		443	218	361	289		461
125	167	137	CCL-370	444	219	362	290		462
126	168	138	371	445	220	363	291		M-692
127	169	139	372	446	221	364	292		693
128	170	140		447	222	365	293		694
129	171		CCL-374	448		366	294		695
130	172		375	449			295		696
131	173	CCL-145	376	450	D-236				697
132	174	146	377	451	237	D-371			M-486
133	175	147	378	452	238		M-325		487
134	176	148	379	453	239		326		M-699
135	177	149	380	454	240	D-377	327		488
136	178	150	381	455	241	378	328		489
137	179	151	382	456	242	379	329		490
138	180	152	383		243	380	330		491
139		153	384		244	381			492
140		154	385	D-189	245	382			493
141	C-189	155	386	192	246	383	M-337		494
142	190	156		193	247	384	338		495
143	191	157		194		385			496
144	192	158	CCL-389	194	D-259	386	M-364		497
145	193	159	390		260	387	365		498
146	194	160	391	D-197	261	388	366		499
147	195	161	392	198	262	389	367		710
148	196	162		199					M-558
149	197	163	CCL-397						559
150	198	164	398	D-200	D-263	391	M-368		560
151	199		399	202	264	392	369		561
152	200		400	203	265	393	370		M-834
		CCL-220		204	266	394	371		835
				205	267	395	372		564
C-153	C-201		CCL-427	205	268	396	M-405		M-1058
	202	CCL-243					406		M-585
									1059

The above listed bonds which were selected by lot according to provisions of said Indenture will be redeemed at face value March 1, 1965, plus the amount of interest coupons payable to March 1, 1965. The above bonds should be presented to the Trustee, The Citizens Bank, 1661 Boonville, Springfield, Missouri, for payment on March 1, 1965, or the first business day thereafter. Interest on the above listed bonds will cease to accrue from and after March 1, 1965. Interest coupons due on the above date must be detached and presented to The Citizens Bank for payment. All remaining coupons must remain attached to the bonds.

DATED: January 8, 1965

THE GENERAL COUNCIL OF THE  
 ASSEMBLIES OF GOD

*M. B. Netzel*  
 M. B. Netzel, General Treasurer



# Homefront Highlights

## DEAF MINISTRY

### Elizabeth, New Jersey

A recent remodeling of Calvary Chapel of the Deaf cost \$5,000. White aluminum siding now covers the entire building. The large front porch is enclosed, thus making room for a vestibule and additional room for the fellowship hall. The first floor of the building now houses a beautiful chapel, a fellowship hall, a kitchen, and Sunday school rooms. The pastor and one of the members did most of the work except for putting on the siding. The second floor was remodeled for a pastor's apartment a short time after the group purchased the building in 1960.

Croft and Frances Pentz, ministers to the deaf in Elizabeth, also conduct services in Trenton, N. J., and New York City. Brother Pentz interprets a weekly television broadcast, *The Evangel Hour*, and teaches a religious education class at the New Jersey School for the Deaf.

### Flint, Michigan

Robert and Fern Nathan, ministers to the deaf at Riverside Tabernacle, now conduct weekly religious education classes for 50 children and teen-agers at the Michigan School for the Deaf. They also conduct monthly religious

education classes at the Lapeer State Home.

### Rock Island, Illinois

Lloyd and Monica Couch, ministers to the deaf in Rockford, Ill., are establishing services for the deaf in Rock Island. The first service was conducted on January 3 with Les and Juliet Hunt, deaf evangelists, as guest speakers.

## ALASKA MINISTRY

### Barrow

The Arvin Glandons conducted a successful 10-day session of the Far North Bible School at Barrow in November. These courses are for adults who are interested in a future preaching or teaching ministry among their people. The Earl McKenzies are pastors at Barrow.

### St. Michael

The John Covlaskys write that *The Pentecostal Evangel* has been a great blessing to the Eskimo Christians. They are deeply touched by each testimony of salvation or healing. The Lord has healed some who have been ill. They add:

"During September 1964 the Bering Sea was hard hit by a gale windstorm. The Standard Oil Company warehouse at St. Michael collapsed, and the government dock

below us was badly damaged. Our only loss was a Danforth-type anchor which sank below the mud when the bank caved in.

"At the peak of the storm, which was on a Sunday, a group of Christians were gathered in our house for fellowship after morning worship. Following a time of praise we noticed the big boat had broken loose from the buoy. It was out of sight. Brother Covlasky and Brother Clifford went out into the storm to locate the boat. They found it on the beach, right in the place where Brother Covlasky always had pulled it up, bow first, just as though someone had steered it in place! If the boat had drifted in any other place along the rocky beach it would have been wrecked. Brother Covlasky was able to pull the motor off before the boat filled up with water from the rolling breakers. Using the new power winch (and the snow traveler engine for power) the men were able to pull the boat up out of the water. Praise the Lord for His goodness."

The Covlaskys would like to visit several other larger villages which can only be reached by boat, but as yet they have been unable to do so due to their responsibilities at St. Michael. These places are without missionaries.

### Anchorage

Mrs. Betty Glick is thrilled with the opportunities she finds for institutional and jail ministry in Anchorage. She holds meetings in the federal jail every Sunday, and conducts services in, three different wards at the Alaska Psychiatric Institute. One afternoon a week she sings for the older patients of the Providence Hospital. On Sunday afternoons she conducts a service at the Alaska Native Hospital.

### Point Hope

The A. E. Capeners are now busy pastoring the church at Point Hope. They anticipate new victories for the Lord in this village.

### Nenana

Richard Rutledge, pastor at Nenana, reports that attendance has been excellent. The old church from Fairbanks now stands on Main Street in Nenana as a lighthouse to lost souls. Brother Rutledge plans to open a new work at Healy, 60 miles south of Nenana, in the summer.

### Wainwright

The Eric Pahls, new pastors at Wainwright, Regner Capener, and the Eskimo people helped Presbyterian Alvin E. Capener with the building program in Wainwright during October and November, 1964. Eight weeks after beginning construction, the congregation met in the new building for the first service. They broke the Sunday school record with 101 in attendance.

At the dedication service, held a little later, 175 Eskimo folk crowded in for the special occasion. Some sought the Lord for salvation and some were filled with the Holy Spirit. The Regner Capeners filled in for the Pahls while they returned to Canada to get their visas, and will remain to help in the new Youth Center.

A herd of caribou numbering in the thousands came near to Wainwright during the building program, so the village had plenty of fresh meat. During the summer the village took over 300 walruses—2,000 to 4,000-pound creatures—so their meat cellars were full.

## TEEN CHALLENGE MINISTRY

### Los Angeles, California

At Thanksgiving time five Teen Challenge rallies were held in the cities of San Diego, San Bernardino, Bakersfield, Fresno, and Los Angeles. The challenging preaching of guest speaker Dave Wilkerson and the inspirational singing of the Audrey Meier choir and others were marked with an unusual anointing of the Holy Spirit. Don Hall, director of Teen Challenge in Los Angeles, was in charge of the services.

In each rally scores of teenagers, convicted of their sin, came forward to accept Christ. In Los Angeles two overflow facilities at Angelus Temple had to be used to accommodate the nearly 7,000 people who attended. Lack of parking and seating caused hundreds of others to be turned away.

Cash and pledges received during the five days totaled \$32,500. But the most thrilling result of the rallies was the fact that nearly 1,000 teen-agers made decisions for Christ. These are now being followed up by a committee in each area.

Workers witness great victories and triumphs over the power of

The Calvary Chapel of the Deaf in Elizabeth, N. J. has been remodeled. Most of the work was done by Pastor Croft Pentz and a member.



sin each day at the Los Angeles Teen Challenge Center. Drug addicts, alcoholics, prostitutes, and gang members come seeking help and deliverance. The Center is now receiving young addicts and prisoners from hospitals and prisons. Recently workers distributed 40,000 tracts to teen-agers on the streets. The Center receives many letters and calls from young people wanting to get right with God.

#### Brooklyn, New York

Mrs. David Wilkerson, wife of the director of Teen Challenge in Brooklyn, is back on her feet and enjoying a new lease on life following her third operation in two years. The doctor believes there are no more traces of cancer. The family wishes to express thanks to the many people who were praying about this urgent need.

David Wilkerson was recently appointed Honorary Chaplain of the New York City Police Department (Transit Authority). This will result in many open doors in institutions and prisons.

### JEWISH MINISTRY

#### Brooklyn, New York

Several Jewish and Gentile people have been saved in the last few months in the Assemblies of God Jewish Outreach Center in Brooklyn, which Gertrude Clonce operates. Forty Jews and Gentiles attended a Christmas party at the Center.

#### Chicago, Illinois

Copies of *The Hebrew Evangel* are available each quarter upon request from The Assemblies of God Hebrew Center, 4504 N. Kedzie Ave., Chicago, Ill. 60625.

The Center also offers a free study course, "Zion's Living Waters," for Jewish friends who wish to study the Bible in their own homes. It is a condensed study of the whole Bible, with an explanatory introduction to guide the student in his approach. Requests for this course have been increasing.

### FOREIGN LANGUAGE MINISTRY

#### Hialeah, Florida

The Andres Romans are encouraged in their church at Hialeah. People from several different Latin American countries worship together there. At present they have Cubans, Puerto Ricans, Ecuadorians, Peruvians, and Mexicans.

#### Miami, Florida

The Evangelical Refugee Center Choir has been actively engaged in singing for Spanish and American churches in Miami.

#### San Francisco, California

Missionary Lula Baird, who operates the Christian Chinese Center in San Francisco, reports that eight teen-agers and children were

filled with the Holy Spirit in recent special meetings with the Boardman Sisters. Following the meetings, three more received the Baptism. Chinese from all over the Bay area attended two nights of special meetings at another time.

#### Texarkana, Arkansas

A Gypsy convention was conducted at Texarkana on the Gypsy Camp Grounds December 27 through January 1. Evangelist Harold D. Champlin was guest speaker. Lawrence Young was host pastor.

### AMERICAN INDIAN MINISTRY

#### Weitchpec, California

The Indian church at Weitchpec was swept away the night of December 22 during the recent flood. The Carl Rowes, pastors, lost all their belongings since they lived in the lower part of the church. The Indian people along the Klamath River were hit hard. Many of the homes were flooded and many Indians are living in an old hospital at Hoopa, Calif. The village of Weitchpec is half gone.

#### Farmington, New Mexico

The Richard Hoopingarners, formerly pastors at Bloomington, N. Mex., are reopening the work in Farmington. They plan to build a church and remodel the old building for a parsonage.

#### Mexican Hat, Utah

The Grant Croasmuns resigned at Mexican Hat, Utah, and are now working among the Acoma Indians in New Mexico. They are located at Milan. The Croasmuns are meeting much Catholic opposition on this reservation.

#### Canyon Day, Arizona

The Leo Gilmans, missionaries at Canyon Day on the Fort Apache reservation, report they exceeded their Sunday school attendance goal for the year with an average of 226. They are still working on the interior of the new annex.

#### Potlatch, Washington

Everett McKinney, pastor at Potlatch, reports that since they have moved into the new sanctuary, seven have been filled with the Spirit and five have been saved.

#### Healdsburg, California

On December 16, 1964, Manuel Cordova, 64, Pomo Indian evangelist of Healdsburg, Calif., went to be with the Lord.

Brother Cordova was ordained with the Northern California-Nevada District in 1957. He received home missions appointment in April 1955 and has been a dedicated worker among the Indian people. He will be greatly missed by all who knew him. Many were won to the Lord through his ministry. He is survived by his wife Louise and a son.



Mr. and Mrs. LaVerne Heath

Mr. and Mrs. Harry Brotzman

### FOUR NEW APPOINTEES ENTER DEAF MINISTRY

WITH THE RECENT APPOINTMENT of two young couples to deaf ministry, the Assemblies of God now has 54 appointed ministers to the deaf. These along with 45 lay workers minister in 80 cities.

*Harry and Joyce Brotzman* of Elgin, N. Dak., will be pastoring the deaf church at Berea Temple in St. Louis, Mo., as well as ministering in several other preaching points. Brother Brotzman has been serving the North Dakota District as C. A. president while pastoring the Elgin, N. Dak., Assembly of God. Now ordained with the North Dakota District, he studied four years in Bible school, both at Bethany Bible College in Santa Cruz, Calif., and Central Bible

Institute, Springfield, Mo. Mrs. Brotzman attended CBI for two years.

The Brotzmans studied the sign language at CBI and ministered to the deaf in addition to their pastoral work in Pennsylvania. They have also prepared 8mm films for deaf people who do not have the opportunity of attending gospel services.

*LaVerne and Noureen Heath* of Grand Rapids, Mich., are engaged in deaf ministry in Woodmere Gardens Tabernacle, Grand Rapids.

Brother Heath is a licensed minister in the Michigan District. Mrs. Heath is a graduate of the Butterworth School of Nursing in Grand Rapids.

#### Laveen, Arizona

George Effman, Klamath Indian evangelist, conducted a two-week revival in November for the Harold Hansons at Laveen. The Maricopa and Pima Indians responded to the messages. The Sunday school is now averaging in the 80's.

#### Rackerby, California

The Ralph Holders of Rackerby are thankful for two instantaneous healings among their people. The constant coughing of a child who had tuberculosis has stopped, and another person was healed of blood poisoning. The Holders recently contacted the Hualapai Indians at Peach Springs, Ariz. We have no work among this tribe which numbers about 1,000.

#### Chambers, Arizona

Lyle Wolverton, missionary at Chambers, reports a good revival with John Owens, pastor of the Holbrook, Ariz., Assembly, in October 1964. Each night of the

meeting, a number came to the altar.

Over 40 came forward during a three-day meeting in November with Pastor Raulett of Show Low, Ariz.

#### Neah Bay, Washington

Pastor Carl Henderson of Neah Bay reports a visitation of the Spirit among his young people. Several have been saved recently and attendance has picked up considerably.

#### San Tan, Arizona

The Charles Greathouses are the new pastors at the San Tan Mission since the resignation of Leslie Sampson.

#### Sanders, Arizona

The Charles Kumleys, who minister in the Burnt Water area, received an early Christmas present—a new baby boy, James Wendall. He was born December 10, 1964, and weighed in at 7 lbs. 8 oz.

#### Whiteriver, Arizona

The Ervin Hillards are doing a good work at Whiteriver, Ariz., among the Apache Indian people. Sister Hillard's brother, Nathan Price, has joined them and has organized a C. A. group of over 50 members. He also is beginning an Apache Youth Choir.

#### Casa Blanca, Arizona

Upon the resignation of Marcia McCorkle, who has been the missionary at Casa Blanca for several years, the J. O. Browns became the new pastors. They had been assisting Sister McCorkle for some time.



Manuel Cordova



This 20-foot trailer, containing photographs taken behind the Iron Curtain, is parked in strategic spots during Michael Lord's evangelistic campaigns.



Michael and Peggy Lord (holding *Evangel*) term their mobile exhibit on the dangers of communism "one of the most effective evangelism tools" they have used.

## MOBILE EXHIBIT USED IN "GOD SAVE AMERICA" CRUSADES

WING, ALA.—Evangelists Michael and Peggy Lord will extend the influence of their "God Save America" crusades from coast to coast this summer by means of a mobile exhibit which Brother Lord describes as "one of the most effective evangelism tools I have ever used."

The mobile unit offers a free exhibit of photographs taken behind the Iron Curtain. It shows men, women, and children who have been tortured and killed in communist nations. People who visit the mobile unit are invited to come to the church and hear Brother Lord's lecture on, "What Would a Communist America Be Like?" Free copies of *The Pentecostal Evangel* and other gospel literature are distributed at the exhibit.

Remodeling of the 20-foot house trailer to include a display area and a small prayer chapel was completed during a recent campaign in Phenix City, Ala. The unit was placed in a large shopping center, with excellent results. Not only did people representing many denominations tour the exhibit, but it also attracted favorable television and newspaper publicity.

Earlier, the evangelist was conducting a campaign in St. Louis, Mo., when a communist rally was held in Kiel Auditorium, so he parked his vehicle just outside the building where the posters would be seen by the people attending the rally. Church workers distributed gospel literature among these people and witnessed for Christ. As a

result of this witnessing an entire family came to church twice on Sunday.

Evangelist Lord plans to take the exhibit on a coast-to-coast tour, July 19 to September 29. He will minister several days in each state he passes through. According to present plans, the tour will begin in Thayer, Mo., and continue west through Dallas, Tex., to Los Angeles, Calif., then up to San Francisco, and back through San Antonio, Tex., to New Orleans, La. Pastors desiring a visit should write to the evangelist at Wing, Alabama.

## ASSEMBLIES PLAN CHILD PLACEMENT AGENCY

SPRINGFIELD, MO.—The Assemblies of God has been given a 40-room, 10-bath property in Kansas City, Mo., to be used to care for homeless and unfortunate children, according to Curtis Ringness, national secretary of the fellowship's Benevolences Department.

Deeded to the organization in December, 1964, the property is a gift of Mrs. D. G.

Danley, a resident of Kansas City for 25 years. The building was constructed nearly 50 years ago. An abundance of rock and masonry was used in the mansion-type structure.

Plans are being made to appoint a board of directors and establish a licensed child placement agency. The home will require some refurbishing before it can be put into use.

The fellowship's national Benevolences Department plans to work closely in the project with the 45 Assemblies of God churches in the Kansas City area. Ministers and laymen from the area will assist on the operating boards.

## ANNOUNCEMENTS

2ND ANNUAL MISSIONARY CONVENTION—Mar. 10-14 at Bethel Tabernacle (Assemblies of God), Kansas City, Mo. John Weidman, Upper Volta, speaker. —By Robert Sites, Pastor.

TENNESSEE MINISTERS RETREAT—Mar. 23-25 at Mountainview Hotel, Gatlinburg, Tenn. T. E. Gannon, speaker. For information write Tennessee District Council, Box 5484, Nashville, Tenn. 37206.—by Gene Jackson, District Secretary.

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Eufaula	First	Feb. 21-Mar. 5	Cortez Frazier	W. O. Stephens
	Montgomery	First	Mar. 9-21	Don & Dixie Cox	James L. Hennessee
Ariz.	Coolidge	First	Mar. 1-10	Ward & Mary Popejoy	George W. Dickerson
	Phoenix	Sunnyslope	Feb. 28—	George Hayes	C. E. Maples
Ark.	Conway	A/G	Mar. 1-7	The Stephens Bros.	Claude Boze
	El Dorado	A/G	Mar. 7	Billy W. A. McLean	P. Dennis
	Little Rock	First	Mar. 7-21	B. R. Minton	Basil Edwards
	Russellville	South New Hope	Mar. 3-14	Bob McCutchen	J. B. Rye
	New Port	First	Mar. 2-14	Bob & Paughnee Bornert	Wallace Joice
	Kensett	A/G	Mar. 8-21	The Stephens Bros.	Hubert Greer
	Van Buren	Kibler	Mar. 14-28	Royce L. & Mrs. Lowe	Garland W. Russell
	West Memphis	First	Mar. 3	Carl L. Tillery	Carter Rogers
Colo.	Campo	A/G	Feb. 28—	D. R. & Mrs. Clements	Donald Youker
Calif.	Arvin	A/G	Mar. 14	Bobby Black	Ben Sapp
	Dos Palos	*First	Mar. 7-12	Charles Senechal	W. W. Moody
	Los Angeles	First	Mar. 7-21	John Irish Smith	F. A. Sturgeon
	Los Gatos	First	Mar. 9	Ernie Rogers	Kelsey Prinzing
	Lynwood	Metropolitan Tab.	Mar. 14-28	Ward & Mary Popejoy	George Boatright
	Manhattan Beach	Bethany	Mar. 7-21	Marvin Schmidt	Donald Hedges
	Patterson	A/G	Mar. 14-26	Charles Senechal	M. G. Thornton
	Rohnerville	A/G	Mar. 9-21	Sam Klein	Joseph Murray

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# TOO BUSY

By FRED SMOLCHUCK

**O**UR GENERATION IS THE VICTIM OF A CURIOUS PARADOX. With all the time-cutting and work-saving gadgets and facilities at our disposal, we are still the busiest and fastest moving generation that ever lived. We can even get a traffic ticket for driving below a minimum speed limit as well as for exceeding the maximum!

Expressions as typical of the housewife as of the executive are, "I'm swamped with work..." "No time..." "Don't ask me to do another thing. I'm too busy!" "It's a madhouse here." "My schedule is too tight. I never have a minute for myself."

The Christian is not exempt from the spirit of the age, and as a result finds himself with too little time for Christian fellowship, private or family devotions, or meditating on God's Word.

Granted, our stepped-up activities have increased our temporal holdings, even provided luxuries in some cases. But other things may have been sacrificed.

Many who have been Christians for a number of years are uneasily aware that their interest in God's work has become less vital, their concern for the brethren a thing of the past, and their passion to save the lost a burnt-out fire.

What of our own lives? If our interests have changed, we may imagine ourselves to be mature and successful, while in reality we are in a state of spiritual deterioration. The Lord Jesus saw this in the church at Laodicea. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

In the light of this, let us ask ourselves some pertinent questions:

Do we limit ourselves to attending Sunday morning services? Do we consistently absent ourselves from mid-week and Sunday evening meetings? Do we fail to participate in visitation and in the auxiliary ministries of the church?

Do we take time to read the Bible and other gospel literature, or is our reading time given to newspapers and other secular materials?

Do we spend much on luxuries, leaving little for the support of the church and its missionary program?

Does our conversation reflect little interest in spiritual things?

Let us be honest with ourselves. Is it possible that we have been busy dressing up the outside, while letting the inside get "run-down"?

The Lord Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26). He also warned of the subtle danger of the too-busy life when He said, "Take heed to yourselves, lest at any time your hearts be overcharged with... cares of this life, and so that day come upon you unawares" (Luke 21:34).

It is not easy to find a way to slow down the tempo of our lives long enough to reflect on our spiritual condition. But even an hour of honest inventory of the use of our time—in the light of Christ's return—would cause most of us to find a way to put first things first again.