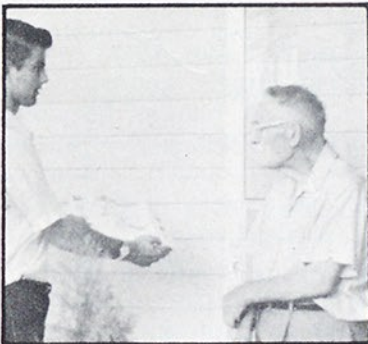


THE PENTECOSTAL evangel

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



OCTOBER 10, 1965
TEN CENTS



THESE 28 WORKERS FROM OTTUMWA, IOWA, CHARTERED A BUS, EACH PAYING HIS OWN FARE, IN ORDER TO SPEND A DAY WITH THE EVANGELISM TEAMS IN DES MOINES. D. V. HURST, COORDINATOR OF SPIRITUAL LIFE—EVANGELISM, IS SEEN THANKING PASTOR STANTON JOHNSON FOR THE ASSISTANCE OF HIS WORKERS. LEFT: ONE OF THE THOUSANDS OF ENCOUNTERS IN THE WEEK OF EVANGELISM.

INVADING DES MOINES
STORY ON PAGE SIXTEEN

FILE COPY



By MAURICE E. LAMB

THERE WAS A CERTAIN rich man...and there was a certain beggar" (Luke 16:19, 20).

These are the words of our Lord Jesus—eternal and immutable! Many would argue that this is but a parable, spoken only to illustrate some truth. Others, like myself, believe it to be the history of an actual occurrence. Whether this account be parable or history, it contains truth which ought to startle every one of us. We see immediately three contrasts of two men:

THE CONTRAST IN LIFE

Dives, for such is his identity in the Greek, was prosperous and popular, enjoying a life of luxury, ease, and contentment. Lazarus was a beggar, rendered useless to society by a loathsome affliction. Dives, surrounded by servants, clothed in finery, engaged only in entertainment, daily feasted upon every delicacy wealth afforded; while Lazarus, swarmed by mongrel dogs, dressed in the cast-off rags of trash-heaps, starved for want of the barest essentials of existence!

Dives was no fiend, but just an average man who had prospered. He did not molest or abuse Lazarus; he merely ignored him. He was not lost because of his wealth, for Lazarus finds comfort in the bosom of Abraham, a man of remarkable riches! To have money is no sin, but to have money and use it only for earthly enjoyment with no investment in eternal enterprises is sin! Neither was Lazarus saved for being poor; for poverty is not saintliness any more than gain is godliness. But Dives was satisfied with earthly pleasures, and so completely satisfied that he had little or no thought for eternal treasures; whereas Lazarus found life so bitter and empty that he made sure of his welfare hereafter! Whatever his lot in life, heaven was his!

So earth's prince was honored, respected, successful—his every whim and fancy was gratified—while the pauper, who desired only the wasting crumbs from the rich man's table, was despised and neglected—and considered a detriment to society, unto which the sight of him was revolting!

THE CONTRAST IN DEATH

The beggar died, with none to mourn his passing. I suppose Dives was relieved; for the wretch, whose miserable presence had spoiled the beauty of the landscape, was gone. The rich man also died, and was buried! Flowers of every variety, together with the crowded synagogue, the extravagant eulogies, the lengthy procession, gave unmistakable evidence that a prince had passed away! Lazarus will no more feel the sting of society's cruelties, and neither will Dives know nor appreciate the last respects paid to him. For death to him was the end of everything he owned and loved; while to Lazarus it was only the end of sorrow and suffering.

To Lazarus, death was the opening of the gates of Glory; but to Dives it was the closing of the door of Doom, shutting off escape and forever sealing him to a fate he had invited by crowding God out of his life on earth! To one it was the beginning of a perfect life; to the other, the beginning of an awful and never-ending death. While Lazarus gazed with rapture at the glorious sunrise of unending day, Dives saw only the dismal sunset and shivered in the chilly gusts of gloom as the

The PRINCE and the PAUPER

powers of everlasting darkness irresistibly claimed their prey! As the angelic escort transported Lazarus in bewildered ecstasy to Paradise, Dives was dragged mercilessly away to "hell"! Friend, what does death hold for you?

THE CONTRAST IN ETERNITY

Celestial attendants remove the pauper's rags and replace them with garments of everlasting excellence in texture and design. But Dives is flung naked into unending perdition! For Death has proved him bankrupt—not one paltry thread did he really own! The bliss, the glory, the peace, the comfort, the love, the joy of God is lavished upon Lazarus. But Dives, with pain, sorrow, and suffering heaped upon him, finds in eternity nothing but torments!

Lazarus had cried for crumbs; now Dives wails for water! On earth, Dives had insultingly ignored the godly beggar; now, in eternity, a beggar himself, he piteously pleads, "Send Lazarus to me!" Such is the penalty of godlessness and greed.

Lazarus may forget the past; Dives must forever be reminded, "Son, remember that thou *in thy lifetime...*" Lazarus is the object of heaven's affectionate hospitalities, while Dives is abandoned to flames and torment. There was a great gulf fixed! God did not fix it—Dives fixed it.

Dives prayed, "Send him to my five brethren—lest



THUNDER AT HARVESTTIME

By ALICE MUSE

ACROSS THE COUNTRY the great "reapers" roll. Armies of workers come from far and near, other chores put aside, to work around the clock, gathering in the fields of grain. The heavy wheat heads are bowed with the full, ripe kernels. Harvesttime is here and there can be no delay; for isn't that thunder we hear in the distance?

As the farmer stands looking at his fields, he sees the net result of working from dawn to dusk, tilling the soil, planting of seeds, weathering of wind, sun, and rain. Now, thunder at harvesttime can mean damaged crops and great losses. This is a concern to everyone involved, so the pace quickens and extra effort is made to reap before the storm moves in.

We find in the 12th chapter of First Samuel a similar situation in Israel. Under God's leadership, their enemies had been destroyed, their beloved ark returned to them, and God's mercy extended to them on many occasions. But now came the first rumblings of thunder on this bountiful scene. Being dissatisfied with the government under Samuel's sons, they began to depart from God and demanded a king to rule them. God granted them their petition. In the 17th verse, Samuel warns the people concerning their presumption in demanding a king. He terrifies them with thunder at harvesttime to make them realize that they are doing evil, and that they and their king would be consumed unless they obeyed the God of Israel. Samuel then comforts them in God's mercy if only they will "fear the Lord, and serve him in truth with all your heart" (1 Samuel 12:24).

Are you putting off your own salvation until the fields yield another crop? Is the church procrastinating today? Are we delaying the harvest, waiting for the revival we hope will come tomorrow? Are we letting some traditions fetter us so that we are not using the dynamics needed in this "jet" age to win people? Are we mixing our seed-sowing with doubt so that our harvest is apt to be weeds?

Are we really "terrified" at the sounds of thunder of evil surrounding our sheaves? Or are we ignoring the rumblings we hear in the distance, and not making the best of our time before Jesus comes? The Bible tells us to lift our eyes and look on the fields *now*, for the harvest is ready. Yes, we will have to put other chores aside, work around the clock, quicken our pace, and obey the Lord to "serve him in truth with all your heart."

There is good news, however. We have a remarkable assurance with every harvest quest. We plan, work, and hope; God does the rest. Then the reward surpasses that of any other harvest. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

they also come into this place of torment." But Abraham answered, "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets [that is, the Old Testament scriptures] neither will they be persuaded, though one rose from the dead!" Men would have mocked the testimony of a risen Lazarus concerning Dives' eternal condition. They would say, "God would not send *him* to hell!" He was a "good" fellow, an honest citizen—even a church member, for he had no difficulty recognizing Abraham. (He even pretended piety and reverence, saying, "Father Abraham." But Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.")

The Prince of Life and Peace is at your gate, pleading for an entrance into your life. Will you admit Him now, or someday vainly plead, "Father, have mercy on me and send Jesus unto me"?

"How much do you suppose that place cost?" asked a man of a Christian friend as they passed a beautiful estate. "I don't know how much it cost its present owner," the Christian replied, "but it cost the last man who owned it his soul!" Friend, have you stopped to consider the cost of the life you are living? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Taking Our Pulse

What condition would Christ, the Great Physician, find if He were to knock suddenly at the church door and take our spiritual pulse? Would He find it strong and steady?

Many years ago He took the pulse of one church and announced that it was in a dying condition (Revelation 3:1, 2). He took the pulse of others and pronounced them strong enough to overcome great testing (Revelation 2:10, 13, 19, etc.). We need a continuous surging of spiritual life in every artery of the church body if we are to pass His inspection and finish the work He has given us to do.

A "Spiritual Life Committee" was appointed during the biennial General Council last August to put its finger on the pulse of the Assemblies of God and bring a report on the spiritual condition of our movement. Some of its findings will bear repeating.

The committee expressed appreciation for the report of the 1963 Spiritual Life Committee which emphasized the following needs: (a) to reevaluate our calling; (b) to hold regional Spiritual Life conventions; (c) to maintain and encourage Pentecostal worship; (d) to give priority to spiritual things and seek God's glory alone.

The 1965 committee stated:

"While we deeply appreciate the progress made in these areas, we recognize there still is much spiritual ground to be taken, and we believe that the admonition of Jude is incumbent upon us today, that we 'earnestly contend for the faith which was once delivered unto the saints.' We further emphasize the necessity of separation which has characterized the growth of our movement through the years predicated upon 2 Corinthians 6:14-18 and 2 Corinthians 7:1. We urge that these truths be continually emphasized.

"Inasmuch as 'faith cometh by hearing, and hearing by the word of God' (Romans 10:17), we recommend the use of all means to encourage individual Bible reading, and that the suggested '1966—Year of the Bible' readings be followed.

"We further encourage a return to the family altar where the reading of the Word is practiced. We also strongly suggest that the Bible be read in public worship services. Furthermore, we encourage our ministers to engage in expository preaching.

"We heartily endorse and encourage the continuation of the Spiritual Life and Prayer Conferences. We recommend that such conferences be encouraged on church, district, and regional levels with the endorsement and cooperation of the districts involved. We further recommend that whenever and wherever feasible the students of our Bible colleges be encouraged to attend these conferences.

"We suggest that definite goals of evangelism be instituted, and urge a broad whole-church evangelism thrust, separately by groups or simultaneously as the case may indicate."

This is a good report. If we will take these recommendations to heart, the coming months will see many spiritual victories won in our churches, as well as in our individual and family lives.

(The report was submitted by the following members of the 1965 Spiritual Life Committee: Wesley F. Morton, chairman; Joel R. Palmer, secretary; Willis Berry, Stanford Linzey, James D. Menzie, E. C. Sumrall, A. A. Wilson, and T. F. Zimmerman.)

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OCTOBER 10, 1965

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STATEMENT OF FAITH

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

PART I

GRACIOUS "SHOWERS OF BLESSING" were enjoyed by the delegates and visitors attending the 31st General Council of the Assemblies of God at Des Moines, Iowa, August 25-30.

The first days were uncomfortably hot, especially for the northerners; so it was a blessing when God threw the switch of His great air-conditioning system and sent cooling showers of rain. Pleasantly moderate temperatures prevailed throughout the remainder of the convention.

But the most gracious showers of all were the outpourings of God's Spirit which fell in generous supply in all the meetings.

WEDNESDAY NIGHT

The walls of the great Veterans Memorial Auditorium rang as the redeemed of the Lord sang His praise. The service opened with presentation of the colors. The congregation stood as a trumpet fanfare, played by Kelso Allen, heralded the entrance of two Royal Rangers leaders carrying flags. The organist, Mrs. Charles T. Crabtree, struck up "God Bless America" to the spirited accompaniment of percussion instruments played by G. H. Crooks, general secretary of the Open Bible Standard Churches. Then the entire audience joined in singing the patriotic prayer.

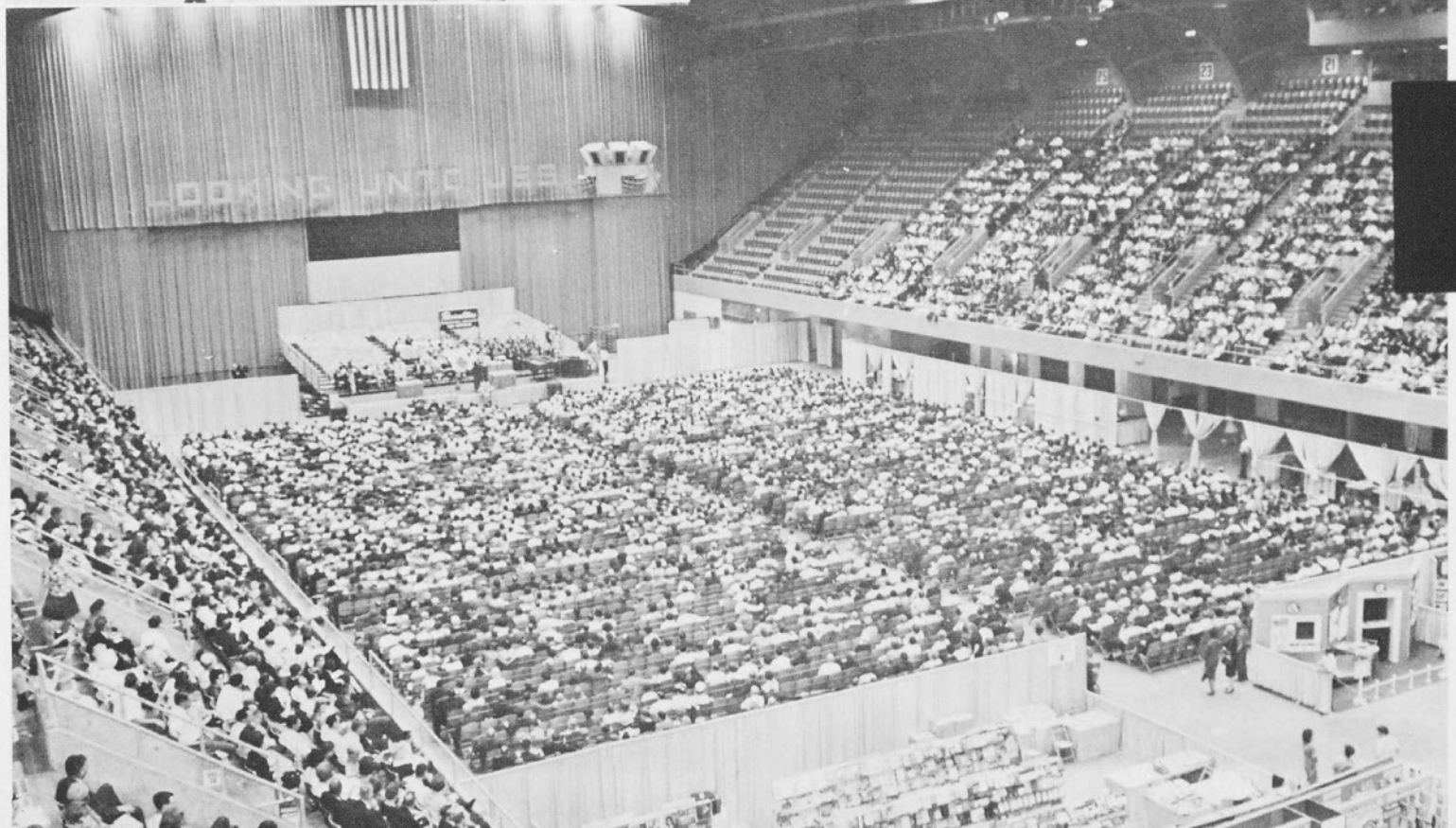
G. W. Hardcastle, Jr., presided over the service and John McDuff led the congregational singing. Prayer was offered by J. O. Savell.

T. E. Gannon, speaking for all the Assemblies in Iowa, welcomed the Council to Des Moines; after which Dolly Eleiott sang (with piano accompaniment by her husband Max) a medley of beautiful numbers ending with, "How Great Thou Art."

The speaker of the evening was T. F. Zimmerman,



Friends converse outside the auditorium. Inside, a crowd has gathered for the Revivaltime broadcast. (A number of the booths can be seen on the lower level.)





T. F. Zimmerman was reelected General Superintendent for a four-year term on the nominating ballot.

General Superintendent of the Assemblies of God. His keynote address, "Where the Spirit Leads" (reported elsewhere in this issue of the *Evangel* in slightly abridged form) moved the congregation to heart-searching prayer and a more meaningful consecration.

THURSDAY MORNING

A. A. Wilson had charge of the prayer service which began at eight o'clock. This was followed at nine by a devotional service with Robert Graber in charge. Philip Wannemacher directed the singing and E. M. Clark led the congregation in prayer. Marcus and Evangeline Gaston sang a duet. The morning speaker was Russell Williams, Eastern district superintendent.

Taking for his subject "The Will of God," Brother Williams said there is nothing so important in the Christian life (apart from salvation) as doing the perfect will of God. He illustrated the importance of this with personal experiences. He said it was a sad day when someone hit upon the idea of "the permissive will of God." Two keys to victory in the Christian life, he said, are (1) searching after God's perfect will and (2) seeking His face continually.

At 10:15 a.m. the chairman, T. F. Zimmerman, opened the business session. He called to the platform a number of former executive presbyters who retired from office and asked each of them to say a word.

J. Roswell Flower said he was now 77 and was very thankful to be able to attend his 31st General Council. Brother Flower is the only person who has attended every General Council since the beginning in 1914. "It is a wonderful thing," he said, "to look back 58 years to the time I first received the Pentecostal message, and to see the growth God has given us."

Noel Perkin told of the joy he was having at meeting so many missionaries with whom he had been associated in years gone by. "We are retired now, but that simply means the outside tread is worn a bit thin, and we are getting new treads put on. We look forward to the glorious road that stretches ahead."

Fred Vogler, now blind, said: "I haven't been able to see my darling wife for seven years but I still remember how she looks. I still remember how many of you dear friends look. And I want you to know that although I have lost my sight I have not lost my joy. Nor have I lost my peace. Nor have I lost my interest in the kingdom of God." Brother Vogler said he has

the privilege of teaching the Ladies' Bible Class in Belleville, Illinois, every Sunday he is home; and he said the Lord has given him a worldwide ministry of prayer so that his "affliction" is really a blessing in disguise.

J. O. Savell said he would always appreciate the privilege that had been his of associating with the executive brethren while in office. He said the Lord has renewed his strength and the passing of the years has not lessened the sense of God's call on his life. "Nor has it in any way affected that flame that God lit in my heart when He filled me with the Holy Ghost in 1913. I still feel the urge to minister and to serve God. I hope to be faithful until He calls me Home."

The chairman expressed regret that two former General Superintendents, E. S. Williams and R. M. Riggs, could not be present at the Council. He quoted a letter of greetings from Brother Williams, and called upon the General Secretary to read a telegram from Brother Riggs. Greetings from David H. McDowell and other ministers also were received.

George C. Wittmer, a member of the Des Moines city council, extended a warm welcome to the convention on behalf of Mayor Charles F. Iles who had been called out of the city unexpectedly.

The remainder of the morning was devoted to the presenting of biennial reports by the General Superintendent, T. F. Zimmerman, the General Secretary, Bartlett Peterson, and the General Treasurer, M. B. Netzel. (Highlights of these reports appeared in the *Evangel* two weeks ago.)

THURSDAY AFTERNOON

A 30-minute Musicale, directed by Edwin P. Anderson, preceded the afternoon meeting. Sacred vocal and instrumental numbers were presented by various men and women, both clergy and laity, to whom God has given a ministry in music.

The first feature of the two o'clock service was the presentation of fraternal delegates. These included Ira H. Moses, General Overseer, Church of God Mountain Assembly; M. E. Nicholls, Great Lakes District Supervisor, International Church of the Foursquare Gospel; Frank W. Smith, Vice Chairman, Open Bible Standard Churches; and C. H. Stiller, Executive Director of Home Missions, Schools, and Publications, Pentecostal Assemblies of Canada.

Cooperative Plan Awards were presented. Left to right: T. F. Zimmerman, General Superintendent; Frederick D. Eide, New Jersey district superintendent; Curtis W. Ringness, national secretary, Department of Benevolences; Marcus Gaston, pastor, Calvary Full Gospel Assembly, Inglewood, Calif.; Herman Rhode, Minnesota district superintendent; Bond Bowman, pastor, Brightmoor Tabernacle, Detroit, Mich.; R. A. Wilson, for First Assembly, Sunnyvale, Calif.; Kenneth Olson, North Dakota district superintendent; and M. B. Netzel, general treasurer.





Former General Council executives who attended the Council sessions were (left to right): J. R. Flower, Fred Vogler, Noel Perkin, J. O. Savell, and A. A. Wilson. Brother Wilson was in charge of the morning prayer services.

Tom Johnstone, Secretary of the Pentecostal Fellowship of North America, brought official greetings from that organization. Messages received by wire or mail from leaders of several other Pentecostal groups were acknowledged.

Representatives of the various departments at General Headquarters were introduced. In presenting them to the Council Brother Zimmerman said, "These represent more than 600 workers at Springfield who are serving the churches of our fellowship and seeking to support the work of our pastors, missionaries, and all who minister in the various phases of our worldwide gospel program."

The biennial reports of the various departments were presented in a very interesting manner. They were narrated by D. V. Hurst, John Garlock, and Norma Champion while colored slides illustrating the work were thrown on a huge screen.

Awards for Cooperative Plan giving were made by M. B. Netzels and C. W. Ringness. (Churches and districts receiving these plaques were announced in a previous *Evangel*.)

R. D. E. Smith, S. Harland Petersen, and Frank J. Lindquist were appointed to serve as Parliamentary Committee throughout the Council.

The first item of business was a report from the Ministers Insurance Committee, read by Roy H. Wead. The committee recommended that the amount of group life insurance provided for our younger ministers, and for those 65 years or older, be increased, but that the coverage on ministers between 40 and 65 years of age remain the same. The Council voted to adopt the recommendation, as follows:

\$4,000 insurance for deaths occurring prior to age 40; \$3,000 for deaths occurring prior to age 65; \$600 for deaths occurring after age 65. Coverage will be free of charge to ministers over 65.

An important constitutional amendment was offered concerning the General Superintendent's term of office. Formerly it was two years, the same as all other executive offices, but it was pointed out that the General Superintendent's responsibilities have increased in proportion to the national and international growth of the movement, and he needs more than two years to become fully oriented to these responsibilities and to fully carry out the program inaugurated by him. The Council voted to amend the Constitution, Article IX, Section 1, to read: "The term of office for the General Superintendent shall continue for four years or until his successor qualifies."

THURSDAY NIGHT

A large crowd gathered for the Thursday night program, which featured a *Revivaltime* broadcast.

Prior to the broadcast, Howard S. Bush introduced the district Royal Rangers commanders present. Cherokee Indian John McPherson presented a colorful Indian headdress to Johnnie Barnes, national commander of the Royal Rangers (the Assemblies of God scouting-type program for boys). Commander Barnes was made an honorary Cherokee Indian.

James Brown was chairman of the service. Don Malough led the singing, with Bud Larson at the piano and Barbara Hardcastle at the organ. Burton Pierce led in prayer, after which Colman McDuff brought a special number in song ("When I Get Up to Heaven").

In his radio sermon C. M. Ward used the theme, "Our Times Call for a Witness." He chose Matthew 24:14 as his text: "This gospel... shall be preached... for a witness." He declared:

"I believe the next two years, should Jesus tarry, will be the most exciting years that any gospel preachers have ever lived. This text promises two things. It prom-

(Continued on page twenty-six)

One of the first places the delegates visited was the registration booth (left) to pick up their badges and packets. The Program Committee (right) was kept busy during the Council. Left to right: D. V. Hurst, Bobbie Hoskins, Robert Graber, D. Leroy Sanders, John McDuff, and G. W. Hardcastle Jr., chairman. (James Brown and John Thompson were not present for the photo.)



WHERE THE SPIRIT LEADS

GOD COMMUNICATES WITH US TODAY through two important means: by His Word and by His Spirit. It is my deep conviction that the Word of God and the Spirit of God are relevant to this generation—without being altered, without being updated, without undergoing any change.

God does communicate His message to great congregations; but the manner by which He communicates to large groups is as He speaks individually to each of us.

May I read to you four brief passages of Scripture, the first of which is recorded in Acts 1:1: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." John 14:12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 16:14—speaking of the Spirit: "He shall glorify me; for he shall receive of mine and shall show it unto you." Hebrews 12:2: "Looking unto Jesus the author and the finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The word that has come again and again is simply this: "Looking unto Jesus the author and the finisher." This is the theme of our General Council. We are not here to look upon ourselves, nor to compare ourselves with one another. We have only one pattern, our Lord and Saviour, Jesus Christ. Now we can properly look unto Him for comfort; we can look unto Him for hope; we can look unto Him for all the equipment needed to carry on our work and ministry. But especially tonight I would like to underscore the fact that we look unto Jesus and make Him the center of our lives.

So often we try to do what we think is expected of us socially. So many times we try to do what we think our colleagues and contemporaries expect of us. Now I am not indicating we should be oblivious to those about us. But in the final analysis, it is not a high enough goal for us to seek to conform to the opinions of our contemporaries; we must keep ever before us the necessity of conforming to the image of our Lord Jesus Christ, looking unto Him for our example. We have been called with a high and holy calling, and may our response to that sacred call measure to the full stature of the image of Him who has been made our example.

What we are individually in Him determines how much we can do for Him. We will never do more for Him than we are in Him. And furthermore, what we are in Him, determining what He can do through us, will indicate the degree to which God can work through us.

Our role as followers of the Lord Jesus Christ is not something that we can put on and take off as convenience might indicate. It is incumbent on us seven days in the week, 365 days in the year, that we be in touch with the Lord Jesus Christ, looking unto Him; that we live it in the home; that we live it in the office; that we exhibit it on the street; that we exhibit it when we come to the meetinghouse; that it be a part of us expressed in our manner of living and in the words of our conversation.

Jesus said that when the Spirit is come, "He shall glorify me." Whenever the Holy Spirit comes and has

His right of way, He always brings the Lord Jesus Christ into the center of focus. He does not elevate flesh. He does not confirm pompous pride. Whenever and wherever the Holy Spirit ministers, without exception He glorifies the Lord Jesus Christ.

I think this has special meaning for us, for we claim to be a people of the Holy Spirit. We of all people should desire to follow Him, to be like Him, to work with Him.

I read to you a very significant verse from Acts 1. The emphasis I want you to gather is this: Luke said the other treatise he had written was not intended to convey the completion of the Lord's work, but was an example of all that Jesus "*began* both to do and teach."

Jesus Christ is still doing—Jesus Christ is still working. He is here in the members of His sacred body, the Church, and He is here to continue through us the wonderful things He *began*.

The Word of God states He is the Author, the Beginner, and He is also the Finisher, the Perfecter, of our faith. Paul, writing to one of the churches, asked them a very pertinent question. "Having begun in the Spirit, are ye now made perfect by the flesh?" The answer is obvious. There is only one way that the task can be completed, and that is as Jesus Christ by the power of the Holy Spirit continues to manifest His will in and through us.

Jesus Christ said, "I will build my church." Thank God, He is doing it. Doesn't that give you great relief? The way some of us sweat and fret and become alarmed, one would think we were the builders. But Jesus Christ said, *I will build my church.* Of course, He builds it through human instrumentality, but I want you to know that the Church of Jesus Christ will never be built purely by human energy.

In another place He said, "*I must work.*" He again said, "My Father worketh hitherto, and *I work.*" Praise God. If God is working in you both to will and to do of His good pleasure, we shall see a continuation of that which Jesus began to do and to teach while He was here upon earth.

He said, "He that believeth on me, the works that I do shall he do also." But He said further that you are going to do even greater works than these "because I go to the Father." We are in an era of expectancy to see those greater things because we have the third Person of the Trinity abiding among us, directing us, and empowering us.

God has never left His work unattended. He has always had people to attend to His tasks. And I am not presumptuous nor am I spiritually proud, but I believe God has laid His hand upon you and me to be a part of that company who will give attention to the work He is doing in the world today. It will give you a new sense of mission when you know that you are engaged

in His work and that He is working His work through you.

We need to resist every tendency that would dilute or dissipate our objectives. Let us not make the grave mistake of being intoxicated with secondary successes. Let us not be so taken up with our activities *for* Him that we forget our relationship *to* Him.

I would like to sound a note of concern. We live in a day when there are demands from so many directions. People can be busy 24 hours out of the day doing good things, legitimate things. But they can be so busy doing these secondary things that the original purpose for which God saved us and brought us to this high position of stewardship in His kingdom may be eclipsed. Let us keep our eyes upon the Pattern.

Why did Jesus come? He told us in very simple language: "The Son of man is come to seek and to save that which was lost." That is a clear, uncomplicated statement. Then Jesus said, "As my Father hath sent me, even so send I you"—for the identical purpose.

Not only does the Word of God speak to us but the Holy Ghost has been speaking to our fellowship. In the early part of the Book of Revelation we find repeated seven times the statement, "He that hath an ear, let him hear what the Spirit saith..."

I believe I can summarize the conviction of my heart tonight by saying I believe the Holy Spirit has been calling our movement to a renewed evangelistic offensive. We are the Church Militant. We are not fighting a defensive battle. We are not here to defend the placid sterility of status-quoism, but we are here to break out of the bounds of complacent self-satisfaction. We are to blaze new trails as we follow the Spirit of God in an all-out offensive of evangelistic outreach that shall leave its effect on our generation.



T. F. Zimmerman speaking at the General Council.

We are not here to rest on our laurels. We have come to this city from all corners of this great United States. We have representatives here from other countries around the world. This is the message the Holy Spirit is wanting to communicate to us: *get on with the task God has given*. Let's have some grit, grace, and gumption. Let's move out of our present quarters. Let's strengthen our stakes, lengthen our ropes, and take new territory for the glory of God.

I would not take time to give you in detail an account of all that has transpired in these last few years, but there are ample proofs that God is seeking to move us out into a new thrust of evangelistic offensive. We had a number of Spiritual Life prayer meetings beginning in 1960. In our General Council meeting in Memphis in 1963, over 90 percent of the matters that reached the floor for consideration and action had some relationship to our evangelistic outreach. By the action of that General Council, evangelism was placed as one of the responsibilities of the General Superintendent's office. In the bylaws of each department of the General Council was inserted the statement that evangelism should have priority. These are not accidental developments. I believe all these are indications by which the Holy Spirit is speaking to us that ours is a sacred trust, a holy responsibility. We must turn our energies 100 percent to reach our generation with the only gospel that can bring salvation, hope, and deliverance.

There are some very basic needs in our fellowship. The first is to have more men and women responding to the call of God for full-time ministry. I do not wish to alarm you but I want to alert you to a very important consideration. We need to double our present rate of ministerial recruitment merely to hold even. A review of our records shows that during the next 15 years there will be an average of 268 ministers per year who will reach the age of 65. Our present rate shows we have an average of 158 ordainees each year. Now not everyone who reaches the age of 65 is going to retire from the ministry. But if we have 268 ministers reaching the normal retirement age and we have only 158 being ordained, it means we are going to have to do more than we are doing in raising up new ministers to carry on this great ministry God has given to us.

There are several things we need to do. We need pastors who will feel a sacred, holy responsibility to bring new sons into the ministry. Did you hear what I said? We need some Elijahs that can bring forth some Elishas. We need some Pauls who will bring forth the Timothys. We need to show we are willing to give our young people to fulfill a full-time call to this holy ministry.

We need to lay a new emphasis upon the ministry as a high and sacred calling for our precious young people. I can well remember when one of the first impulses of newly saved young persons was an insatiable desire to get out and begin to preach. They preached on the street corners; they went to the jails; they went to old folks' homes; they went wherever they could to preach. I am convinced we have young people as zealous today as we ever had. But we need to maintain a spiritual climate so God can speak to them. I have observed that most often it is in times of spiritual revival when young peo-

(Continued on page twenty-three)

NICODEMUS and the KINGDOM

By Stanford E. Linzey, Jr.

SOME PEOPLE THINK that Nicodemus was some kind of half-wit, or an idiot, or a fool because he did not seem to understand the principle of the New Birth. He was none of these.

Nicodemus was a Rabbi, a teacher, and a leader in Israel. He was a member of the Sanhedrin, the supreme Jewish council of 70 or 71 members which had had legislative, executive and judicial functions in Israel since postexilic times. Nicodemus was a great man. His name means, "Conqueror of the people." He was a master in Israel, a man of enviable qualities, a great soul, an open-minded individual, and an earnest seeker after truth.

In coming to Jesus he was cautious. This was necessary for he must be fair with his own people. He could not afford to appear flighty, thus being moved with every wind of doctrine. Being a teacher and leader, others looked to him for guidance. He felt he must be reasonably sure of himself before he made a move. In this he is to be commended.

He must count the cost of discipleship. Jesus had taught this principle in His gospel. Nicodemus wanted to know the truth. He needed a first-hand experience with the great teacher. So he came to Christ—"by night."

Nicodemus was a great man in Israel and an honest man. This being so, he owed it to himself to inquire diligently into the message of the prophet of Nazareth—the message of the kingdom of God. He felt Jesus had the answer. So he came to Christ.

Very soon Nicodemus came to admire and reverence Jesus. In two instances his devotion is noted. In John 7:50 he appeared sympathetic to the cause of Christ as opposed to that of the Pharisees. Then in John 19:39 he came with the wealthy Joseph of Aramathea and the two took the body of Jesus to anoint it with spices for burial after it had been removed from the cross. He had become a secret follower.

Nicodemus represents the Jewish inquirer of his day. But more, he became the representative for all inquirers after Christ for all ages. He sought to know the requirements for entrance into the kingdom. As we discuss them, we shall find that to enter the kingdom of God one must have a new heart. Note how the story unfolds.

NICODEMUS AND THE KINGDOM OF GOD

In the discussion between Nicodemus and Jesus, the idea is brought forth that the new life is a necessity for entrance into the kingdom. The critical point in this

Stanford E. Linzey, Jr., is a Chaplain in the U. S. Navy. He delivered this sermon at the 31st General Council of the Assemblies of God in Des Moines, Iowa, August 30, 1965.

case is that a new creation is needed to give, or bring about, the new life.

Nicodemus appeared to be slow in his perception or grasp of this truth. Jesus who is generally patient with the slow of heart brought him up short with the facts of the new life. He cut across Nicodemus' flattering statements and anticipated his question by saying, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

There must be a new creature, or creation. There must be a new way if there is to be a new life. Walter Lippman tells us that past experience has proved that Christ is absolutely right; and even with the best will in the world, to use his words, "The unregenerate man can only muddle into muddle" (*Interpreter's Bible*, vol. 8, p. 505).

There was a time when it was thought that man would get better and better until the Millennium, or golden age, would be ushered in. When this had taken place then Christ would come and reign on the throne. The kingdom would come in this manner. Man had a spark of the divine, it was said. Just fan the spark and man would be Godlike. Then came World War I. The war and its events shook us but this teaching persisted, being proclaimed by do-gooders and humanists.

Then came World War II with its terrible brutalities and atrocities. Inhuman acts of violence perpetrated by man on man. This finally has rocked our faith in the inherent goodness of man. We no longer can accept it. We have come to realize that men are sinners by nature. We are a crooked lot. We are not born right.

One day Sister Linzey and I and the children visited my parents. Dad used to be a Baptist Bible teacher. The baby was crawling around on the floor. Then for some reason the child got angry and threw a temper-tantrum. Dad then said, "Look at him, you can see the

Chaplains Stanford E. Linzey (left) and Duie R. Jernigan stand beside the trailer which depicted the work of Army chaplains. This display, furnished by the U. S. Army, stood outside the General Council auditorium.



snake in him already." My wife took a dim view of that. But he was right.

We have tried so hard; we have meant so well, but look at the shape of the world today! What a mess! We muddle into muddle.

Man left to himself is not morally good. The Psalmist said, "There is none that doeth good" (Psalm 14:1). The apostle Paul said, "All have sinned and come short of the glory of God" (Romans 3:23).

All men have their sins and inconsistencies. There must be a new creature, or creation, to gain entrance into the kingdom. Nicodemus could have seen foreshadowings of this from the Jewish Scriptures. Ezekiel, speaking for God, said bluntly to his people:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:24-27).

In other words, not as you are; not with that stony heart of yours, so hard and cold and calloused, so impervious to the divine influences. But God can make you a new person, with a changed nature, and a heart of flesh that shrinks from evil; one that is warm and sensitive to the divine will and touch. We need this so desperately.

For some of us it is difficult to think well of ourselves. We do not understand our own nature. Often we do the thing we should not, or do not the thing we should. Often as I counsel with men in the Navy who

get into difficulty one will say, "Chaplain, I don't know why I did what I did. I don't understand it. But here I am."

A person wrote to Billy Graham saying that he had made a resolution to be honest in all things but that he had found it a great struggle and had failed many times. His question was, How could he overcome this weakness?

Graham answered by saying that he was engaged in a conflict between his higher and lower natures. By making a resolution he acknowledged the wrong of dishonesty and the virtue of complete honesty. The higher nature responded to the challenge of a righteous life, but the lower nature refused to be raised to such a standard. Until he admitted that dishonesty was wrong his lower nature was dormant, but once aroused it could not yield to the call of his higher nature which is controlled by the conscience. Graham pointed out that in spite of himself he would commit dishonest acts, and the more he would try, the more he would be harassed by failure. This is psychologically correct.

The apostle Paul discovered this age-old problem in his own life. He knew the conflict and he also had come to know the solution. He wrote: "I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not: but what I hate, that do I. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me" (Romans 7:14, 15, 20).

In disgust and despair Paul cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7:24). Then he found the solution: "I thank God, through Jesus Christ our Lord."

Billy Graham pointed to the answer to the sin problem—Christ, not our high resolves, or intentions. The
(Continued on page twenty-four)

SONS AND DAUGHTERS RECEIVE THE PENTECOSTAL PROMISE

... AND TO YOUR CHILDREN

WE KNOW THE HOLY SPIRIT was given not only for the apostles and other believers in the New Testament period. Various outpourings of the Spirit have been recorded down through the Church age, and we are in the midst of the twentieth-century outpouring. But what of the age limit?

Joel said, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28, 29).

Peter said, "For the promise is unto you [adults, mature], and to your children [your posterity], and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Taking these scriptures into consideration, it would be hard to set an age limit. From the experience of our own family we know that even the younger ones may have a Pentecostal baptism.

In a recent revival God was moving in a glorious way. People were receiving the Holy Spirit as we laid hands on them. My 17-year-old daughter Darnelle was at one end of the altar praying with some young folk. I went over to her. With tears rolling down her cheeks and a smile of victory on her face she said, "Daddy, look!" She had laid hands on her 11-year-old sister who was seeking, and the younger one immediately began to speak in tongues as she was filled with the Spirit.

The same thing happened as this teen-age handmaid of the Lord laid her hands upon her 10-year-old brother in another meeting. My nine-year-old also received as we laid hands on him.

It is not age but attitude that is important when one is seeking the baptism in the Spirit. The Holy Spirit is for believers today; for all who will receive Him. He is for you, for your children, and all that are afar off, for all whom the Lord our God shall call, regardless of age.

—STANFORD E. LINZEY

focus on HOME MISSIONS

By RUTH LYON

FEATURED AT THE HOME MISSIONS SERVICE of the General Council in Des Moines, Iowa, were the growing Negro work in Harlem and *Urban Missions*, the newest special ministry of the Home Missions Department.

Gayle F. Lewis, retiring executive director of Home Missions, emceed the service. Pioneer pastors, district home missions representatives, district superintendents, home missionaries and some members of the Home Missions Department staff were seated on the platform.

Following the song service led by John Thompson, Southern New England home missions representative, George Effman, a Klamath Indian evangelist attired in full American Indian dress, stirred hearts with a vocal solo, "A Vision of Jesus."

R. L. Brandt, national home missions secretary, com-

Editor's Note: Brother Lewis retired from office at this General Council, but will continue to be executive director of the Home Missions and WMC departments until January 1. T. E. Gannon, superintendent of the Iowa District, was elected to replace him as an assistant general superintendent.



Missionaries in native costumes brightened the platform scene during the Home Missions service at the General Council. (Only a portion of the home missionaries and others taking part in the service appear in the photo.)

mented briefly on each of the eight special ministries of the department and on church extension activities. He acknowledged the fine work of our more than 360 home missionaries and presented as a group those seated on the platform. A number of them wore the colorful dress of the people they represented.

Among other things, Brother Brandt said that the department has approximately 100 more home missionaries than we had in 1960. He reported that we have seen excellent results on Indian fields, especially. He told about a church service he attended in California which over 200 Indians attended. They represented 25 tribes. As a speaker for the dedication of the Shiprock, N. Mex., Indian Assembly, he heard marvelous testimonies of God's grace. This church has one of the largest Sunday schools in the New Mexico District.



George Effman (left photo), a Klamath Indian evangelist who directs the Northern California-Nevada Indian work, sings "A Vision of Jesus." The Harry Brotzmans (lower left), pastors of the deaf work in St. Louis, Mo., present a special number using both the language of signs and voice. Accompanied by The King's Three, Juan Romero (lower right) sings a beautiful song in Spanish.





Assistant General Superintendent Gayle F. Lewis (left) emceed the service; Vic Trimmer was the main speaker; R. L. Brandt spoke on special ministries and church extension; and Thurman Faison reported on his mission in Harlem.

The Harry Brotzmans, pastors of the deaf work in St. Louis, Mo., presented a special number, "There's Room at the Cross for You," using both the language of signs and voice.

Before introducing Thurman Faison, pastor of a growing work in Harlem, Brother Lewis gave a brief explanation of the new *Urban Missions* ministry of the department, stating that the evening's offering would be used for this purpose.

Brother Faison gave a brief, challenging report of his work.

"Religion does not always spell revival or Christ, and full-scale evangelism among the Negro people has been sadly lacking," he said. "The gospel is being questioned in Negro communities, and false prophets are arising."

Brother Faison cited Psalm 68:31, "Ethiopia shall soon stretch out her hands unto God," and Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots?"

"Salvation is for all," he said. "There is a great need for the moving of God's Spirit in Harlem."

Brother Faison expressed appreciation for Assemblies of God missionary work in Africa, but said we need to do something for the American Negro too. Masses of Negro people live in Harlem—as many as 6,000 to 8,000 in one block!

Brother Faison has gained favor with the police and is now permitted to minister in the streets. Signs have followed this ministry. Many have been saved, especially teen-agers; some have been healed (two of deafness).

Also, the Park Commission granted the Harlem pastor the privilege to minister in the parks. Ninety-four decisions were made in one week. A blind boy was healed.

"Just as Billy Graham believed Scandinavia was ripe for revival, so I believe Harlem is ripe for revival, on the basis of what God has begun to do," Brother Faison commented. He believes we will see great and wonderful miracles of the grace of God in the near future.

Until recently, the Harlem congregation was using a small chapel over a bar for services. Now, God has provided a four-story warehouse to be converted into a church.

(Continued on page twenty-seven)

'NO SPIRITUALITY WITHOUT COMPASSION'

I FIND SOMETHING THAT DISTURBS ME. We are accepting the status quo. We are accepting defeat. We are accepting the lack of progress, of growth, of evangelism, and of soul winning. We are rationalizing the whole thing and accepting it as part of something that cannot be changed.

All of a sudden we have become experts in the problems. When we come to home missions and the need of starting new churches, we stand amazed at the population explosion in America. We can quote the statistics—how many people are born every minute, how many big cities are added to our population every month... We can quote all the problems of the high cost of pioneer evangelism today compared with a few years ago... We can give all the FBI reports of all the terrible crimes committed... and we have become experts in the problems.

We've even rationalized our concern for a lost world. We say we're working for quality—that we're not concerned about numbers. There's a simpler way of saying it. Let's say we don't care where people spend eternity.

There's no such thing as spirituality without a compassion for a lost world...

Elisha said of Naaman: "Let him come to me, and he shall know that there is a prophet in Israel."

This should be the voice of the Assemblies of God today: "Bring me the leper; bring the downtrodden; bring me the sin-broken, sin-bruised lives of humanity. There is a God who is able to meet every need of every life."

This is why we have home missions. This is why church extension; this is why our urban program; this is why we have our special ministries... because there is an answer to man's needs. There is a Christ, a Saviour, who can heal the brokenhearted. There is One who can lift the burdened and turn their night to day—Jesus Christ our Lord and Saviour!

—Excerpts from the message by Victor D. Trimmer at the Home Missions service of the 31st General Council.

REVIVALTIME



C. M. Ward and Matthew Lee (right) discussed technical questions with Shih Feng Lee, general manager of the Broadcasting Corporation of China.

A beautiful plaque in appreciation of Revivaltime was presented to C. M. Ward by the BCC network officials. Shih Feng Lee, general manager of BCC, stands beside Brother Ward. Other officials of the broadcasting company are shown in the photo together with missionaries David Plymire and Garland Benintendi at the left, and L. B. Lewis, Missionary James Vigna, and Walter Hanson on the right. Matthew Lee is standing next to the general manager on the front row.

MISSIONARY WORK ON TAIWAN (Formosa) is spearheaded by radio evangelism. Personnel assigned to this field by our Foreign Missions Department have used to increasing advantage the ultramodern facilities of the Government-directed Broadcasting Corporation of China which thoroughly covers Taiwan.

Names and addresses of interested listeners are obtained through correspondence. These persons are then introduced to systematic Bible studies by mail.

These correspondence courses lead to the formation of cells of inquirers and students. Our missionaries circulate among these groups formed as a result of radio evangelism, and new churches are established.

Augmenting this planned approach is the ministry of *Revivaltime*, broadcast the length and breadth of the nation each week. There are multiplied thousands of English-speaking Chinese, both in Taiwan and on mainland China. There are also the great numbers of American personnel, comprised of military advisers and servicemen with their dependents.

So Taiwan is a most fruitful field for *Revivaltime's* radio ministry!

I felt impressed this year to take personal funds and vacation time to visit Taiwan. I had long wanted to meet our missionary staff and the officials of Free China's network of stations.

The trip was made this summer. Accompanying me were Walter Hanson, realtor and developer of industrial properties; and L. B. Lewis, pastor of Bethel Church, Modesto, California.

A *Revivaltime* rally was held in Central Assembly, Taipei. At the close of Brother Ward's message, many responded to the moving of the Spirit, and a number sought God for salvation.



EVANGELIST VISITS TAIWAN

We found that our fine missionary staff, headquartered at Taipei and led by such men as Garland Benintendi, David Plymire, and James Vigna, had made special plans for our coming.

Our party enjoyed a wonderful *Revivaltime* rally at Central Assembly in Taipei. I had been invited by network officials to deliver a message, accompanied by interpretation, to be spread across Communist China.

It was an interesting and demanding experience to preach through two interpreters (both Mandarin and Taiwanese are spoken by the people).

Matthew Lee, dean of Taikwang Bible Institute, acted as my right arm throughout our visit to Taiwan. One of the most brilliant, most dedicated men I have ever met in our worldwide Assemblies of God fellowship, he speaks flawless English.

For many years Brother Lee served as an official with the customs service in Shanghai, and his presence on Taiwan is an inspiration to everyone connected with the work. He also is an excellent radio evangelist.

Highlighting our visit to Taipei was a feast set in great dignity and planned with great forethought. The banquet was held in an Oriental setting at the most famous hotel in Taiwan—the Grand Hotel.

Six top officials of the BCC network joined the leaders of our missionary work in Taiwan in a warmhearted visit and conference. They were led by Shih Feng Lee, managing director for all the Generalissimo's radio facilities, both the domestic network and the vast, powerful propaganda network that constantly covers the mainland.

Mr. Lee, the son of a China Inland Mission pastor, saw the Communists drag and kick his father through the streets of his home on the mainland for no other cause than his witness for Christ. This influential man has become an outstanding friend to *Revivaltime*.


These network officials presented a very beautiful plaque to me in appreciation of *Revivaltime*. Their tribute and friendship is engraved in both Chinese and English. It was exhibited the following day in our central church in the city for hundreds of believers and friends to see.

Much of the following day was spent inspecting the radio centers of Free China. I saw such interesting sights as Chinese secretaries preparing continuity scripts, using Chinese typewriters—which must be one of the great inventions of all times.

I saw mail that had been smuggled out from Communist China and kept in security vaults. One can sense the unrelenting battle for the minds of men carried on by ideological warfare around the clock.

No man could have had more hospitable or generous treatment than I received. I met and conversed with very important members of the Generalissimo's government.

I was glad to be present when Free China terminated its dependence upon United States' economic aid, so that henceforth it will live and operate within its own budget. *This is a great and worthy nation.*

Taiwan is an open door—it is one of the most promising areas in the Orient. I thank God for our missionaries working there. And I thank God that, *through your support, Revivaltime can assist them.* 

Evangelist C. M. Ward (lower left) preached through two interpreters. Matthew Lee (center) interpreted into Mandarin and Paul Chen interpreted into Taiwanese. The radio department of the Taiwan Assemblies of God sponsored a Chinese feast (lower right) at the Grand Hotel. Before the dinner, C. M. Ward led in prayer with Matthew Lee interpreting.





Trained and armed with literature—men, women, and youth are on their way.

a.m. to 9 p.m. with the exception of meal hours.

It was not the size of the force but the constancy of action that resulted in so much of the city being covered. Some workers went day and night. And several days were hot!

WHO VOLUNTEERED?

Young people, men, women, pastors, associate pastors took part. Workers came from Davenport, Shenandoah, Conrad, Eldora, Indianola, Grand River, Perry, Oskaloosa, Jewel, Ottumwa, and other cities. It was a *district* invasion!

Typical of the kind of help was

Inwading Des Moines

By D. V. HURST

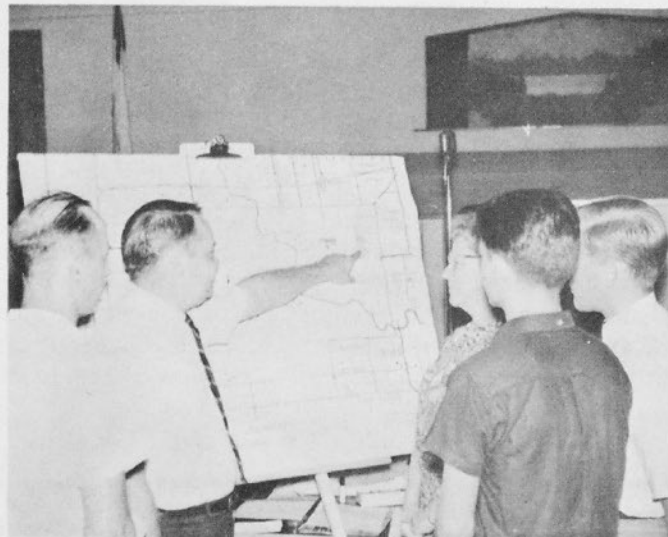
"How CAN WE BEST take advantage of the General Council coming to our city?" This was the question the Des Moines pastors asked themselves in early April.

They decided to cover as much of the city as possible "house by house" with a personal witness and full-gospel literature—and to begin planning immediately.

The time for the "invasion" was set as the full week just prior to Council. Workers were enlisted from throughout Iowa during the summer and invasion plans developed.

Saturday, August 14, was set as orientation day. Over 100 volunteers gathered to receive instructions and training and to be assigned to the various churches. From the opening of the orientation session everyone had a sense they were participating in something very worthwhile in direct obedience to Christ. When the invasion actually started the following Monday, everyone had a sense of significant purpose.

Plans called for the invasion to work from six deployment centers, churches strategically located in various sections of the city. A Government Bureau of Census map was used as the basis for assignments to the churches. The church assignments were made by precinct numbers. A precinct map was posted in each church where assignment locations could be checked and progress could be



Left: David Houghton of Berean Chapel points out a squad's assignment on a precinct map. Below: In an outdoor session, Pastor Charles Carlsen of Glad Tidings, a pioneer church of South Des Moines, orients his workers. Pastor George Edgerly of Gray, Iowa, (center front) assisted this church throughout the week. Pastor Carlsen said, "It would have taken us two years to find the prospects in this part of the city. Now we have dozens of prospect families." Extreme lower photo: Pastor Charles Crabtree leads orientation at First Assembly.

observed. Phone calls quickly brought each map up to date showing the accomplishments of other squads for the day.

All individual team assignments were based on precinct and block numbers. The team assignment sheets, covering the entire city by precinct, had been prepared in advance of the orientation and were given to leaders in each church. Thus, the strategy of invasion was set with a minimum of organization.

Invasion personnel were grouped into squads, each having a captain. Usually a squad included four to six persons, two or three teams. Volunteers from out of the city worked during the day. Local residents worked in the evening. No less than 100 were on the streets from approximately 9



Goldie Allbaugh. She heard the appeal for help, came to the city, rented sleeping quarters, served as a captain and helped prepare meals for young people.

Also typical was a farm couple, Brother and Sister Everett Dexter, of Conrad. They took the week off, and brought their two daughters. Using his two cab Dodge wagon plus "camper" Brother Dexter was able to transport five teams to their assignments each day. One evening he gave the young people at his deployment center a "turkey feed."

Pastor George Edgerly of Gray, Iowa, and Pastor Hilton Griswold and Associate Pastor Charles Skaggs of Newton, Iowa, were of great help day after day serving as captains and deployment commanders. Likewise was Pastor Stanton Johnson of Ottumwa (Assistant District Superintendent and MF Director). Pastor Johnson's church sent 28 workers for the first day. They chartered their own bus, each worker paying his share. Six of them stayed for the entire week.

The sectional WMC's helped, too, giving over \$100 in food and money to care for the invasion squads. This meant much, especially to Glad Tidings, a pioneer work. Individual WMC's opened their homes and housed and fed team members all week, even packing their noon lunches.

The MF helped. State Director Stanton Johnson helped train workers in soul-winning know-how. Men
(Continued on page eighteen)



Squad gives "V" sign for victory after a day of witnessing. Shown are Associate Pastor and Mrs. Charles Skaggs of Newton, and Clearencene Gullett, minister to the deaf at Central Assembly, Des Moines.



The map of Des Moines became the "door opener" in many instances. Another typical encounter is shown in above photo.



SUPERINTENDENT JOINS INVASION

One of the most exciting experiences I have had in recent years was the literature invasion in Des Moines just prior to the General Council. Everyone associated with this undertaking was greatly enriched by the experience. Enthusiasm ran high and we who took part in the invasion will never be the same again.

After Brother Hurst and I had called at several homes, we were aware that young mothers were expressing two great concerns. First, was the condition of the world today; and second, the welfare of their children in a world like this. This concern proved an obvious point of contact for the church.

I was deeply impressed by the effect of the invasion upon four facets of our work:

1. It did something for the ministers. No minister can participate in this kind of personal contact with the world without literally revolutionizing his pulpit ministry.

2. The youth and the adults who participated found great personal joy in a ministry in which they could have a part.

3. The pastors and churches who share the results of the contacts made and the vision and enthusiasm shown in the hearts of the workers are virtually on the threshold of revival.

4. While not everyone at whose home we called was receptive, the majority showed great appreciation that someone was concerned enough about them to come to their door with the gospel.

We who have worked close to this are now following the first apparent results with great joy and anticipation.

—T. E. GANNON
Iowa District Superintendent

served as captains and provided transportation. Men set themselves to engage in follow-up as well.

WHAT WAS THE DOOR CONTACT?

The contact at the door included a copy of *This Way*, special Evangelism Literature for America piece designed by the Spiritual Life—Evangelism Commission, and the Holy Spirit ("World's Fair") issue of *The Pentecostal Evangel*. The map of Des Moines, in full detail, printed on the inside of *This Way*, proved to be an effective "door opener." Residents wanted the map. The *Evangel* proved effective as the second literature piece.

As the prospect took the first, he was then offered the second.

WHAT DID THE INVASION TEAMS FIND?

Workers had a sense of "looking on the fields" in terms of John 4, "looking for a harvest." Reports indicated, "We found . . .

. . . a man who wanted his children to attend Sunday school.

. . . a family of another church interested in the Holy Spirit.

. . . a family just waiting for someone to invite them to church.

. . . an Assemblies of God family recently moved to the city, not yet attached to a church.

. . . another family with seven children just moved to town and looking for a church.

. . . a mother, concerned about her children and the world into which they are being thrust. "They need Sunday school," she said.

. . . a deaf lady, who was grateful to learn of services for the deaf at Central Assembly.

. . . another Christian "not satisfied." "I have a need," she said.

. . . a Catholic lady hungry for the Word and ready to listen to salvation Scriptures.

. . . a family that had moved from across the city but who had not yet found a church. The housewife requested workers to return at 4:30 p.m. . . her husband would be home and would have had a chance to clean up. He was waiting at 4:30 when the pastor called. "Have you accepted Christ?" His reply, "Yes, in Korea!" But he had not followed through. Now an Assemblies of God church could follow him up.

. . . a young man, 28 years of age—the first call of the third morning for a team of young men who had already prayed with five! The wife left for work. But the two young men stayed with the father and his two sons, talking with him for one hour. They prayed with him as he accepted Christ. Later in the day, Pastor Carlson called on the man and heard him tell, with misty eyes, that he had genuinely accepted Christ that morning. (Incidentally, one of the two young men, and possibly the other, had never prayed with a person for salvation before. When he returned to the church at noon, he burst in shouting, "Number six!")

In one block, Superintendent T. E. Gannon and I found four solid prospect families. In another block, D-CAP Wenig and I found a housewife ready to accept Christ and an elderly man "close to the kingdom" with whom we had prayer. Follow-up will be effective.

WHAT ELSE DID THEY FIND?

Resistance! Rejection! Not all doors swung open! But there was approval, too. Members of other churches said this was the thing to do.

One salesman said, "Put the literature in their hands. Let them know who it is from. They'll read it then!"

One lady said, "These Assemblies of God people are working too hard!"

Workers found something else, too!



Pastors meet in "recap" session. Seated (left to right) are Glen Brewer, invasion chairman; D-CAP Norman Wenig, cochairman; T. E. Gannon, district superintendent; D. V. Hurst, coordinator of Spiritual Life—Evangelism. Standing (left to right): Pastors Robert Wenig, Charles Crabtree, Charles Carlsen, and David Houghton.



Among the workers were five members of the Joe Dawson family. Besides the father were sons Joe Jr., Floyd, and Raymond, and daughter Carol. Joe Sr. and Joe Jr. each took a week's vacation to participate in the invasion. The entire family was won four years ago through Sunday school visitation.


One worker said, "I couldn't witness to my husband before. Now I can!" Pastor Crabtree said, "We don't have spiritual problems with young people who do this!"

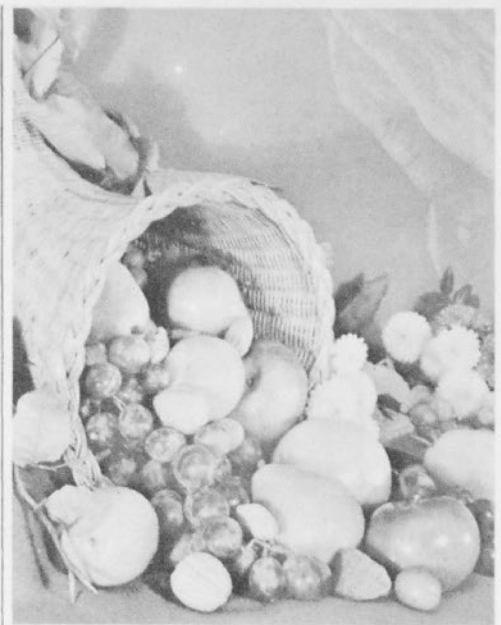
The final tabulations showed that 30,000 homes in the city of Des Moines (one half of the city) had a literature witness the week before the General Council. Many of them had a personal witness and invitation to the nearest Assembly, and to the Council meetings. A total of 450 prospect families were found! Workers prayed with a total of 34 individuals in their homes or on their doorsteps.

WHAT ARE THE RESULTS?

They are still coming in. Follow-up will tell the real story! One follow-up report shows great possibilities. After General Council, three men's teams (including two deacons) from Berean Chapel Assembly of God spent the first Saturday evening of Septem-

ber calling on prospects that were found during the invasion. They made eight or 10 contacts, spending up to an hour in each. On Sunday night one young couple found Christ at Berean's altar as a direct result. The couple had been contacted in the first invasion—about a ten-minute visit. They had been contacted again during the follow-up—about an hour's call. Now they were at the altar. Pastor Houghton reported that one deacon said, "This is worth the cost of the 30,000 *Evangelists!*"

And other results will come from the follow-up. One deacon stated, "We were afraid. But not now! This is God's will and God's way! We will continue." Several prospects promised to attend as a result of the follow-up calls. Others requested further visits. At the time of the report, more men were scheduled to go out that very night. 



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OCTOBER 10-16

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NOW I SEE!

By DORIS HARRIS

MISS BESSIE SIKES OF MIAMI, FLA., lived over half a century with only one percent of sight, in one eye. She was virtually blind. Then one Sunday morning she rubbed her left eye because it seemed moist—and suddenly she could see!

She called a friend to tell her the good news. She visited a doctor who confirmed to his own satisfaction what she already knew—that she could indeed see clearly.

A reporter interviewed her for an Associated Press story. Like the two blind men whom Jesus healed she could not keep what had happened to her a secret. Jesus "straitly charged" the blind men whom He healed, "See that no man know it. But they, when they were departed, spread abroad his fame in all that country."

What irony! Jesus told them not to tell it, and they told everyone. But conversely, that which He has told us to tell everyone, too many of us keep to ourselves as if He had sworn us to secrecy.

When first our spiritual darkness was shattered and we could see, we could not keep it quiet. We told our loved ones, friends, and neighbors,

"Once I was blind, now I can see!"

In the first burst of enthusiasm, Miss Sikes said, "It's so wonderful to see the sky and all the colors. I had always thought it was gray. Now I know. I'd like to see the ocean with the sky above it!"

It is so dramatic now; so new. But 20 years from now, will the ability to see have become commonplace to her? Something to take for granted? It is possible. And so it is possible for us who have come from darkness into God's marvelous light to forget the glory of it.

Miss Sikes has no moral obligation to tell other blind persons the phenomenon of her instant sight. She cannot say with any certainty that some morning they too can awaken blind as usual, then suddenly rub their eyes and see. But we who have come out of spiritual darkness know whereof we speak. What Christ has done for us, He will assuredly do for others. We can say without doubt that "the same Lord over all is rich unto all that call upon him." *Let us not lose the wonder of spiritual sight; let us not fail to tell everyone we can reach what Jesus has done for us, and what He can do for them.*



President J. Robert Ashcroft and son, John David, visited Bethel Bible Institute in the Philippines (photo at left), and a C. A. leaders camp at Hamana, Japan. They traveled in 14 foreign countries.

A Personal Look at Missions

By J. ROBERT ASHCROFT • President, Evangel College, Springfield, Missouri

FROM CAIRO TO CALCUTTA, from Djakarta to Tokyo, I have seen Assemblies of God missions and missionaries, and I love them!

Through the generosity and kindness of many friends, the funds were provided for the rare privilege of an around-the-world tour to see revivals and missionary work abroad. This quick and comprehensive view gave me new thrills and new insights.

I SAW THE NEED

No one can look at the hopeless masses and remain unmoved. Standing with a national worker, I watched a heathen woman appeal to her god for an answer to prayer. She would pray and then drop quarter-moon-shaped wooden blocks on the floor of the temple. If they came to rest on the even side, she knew her god was laughing at her; if they came to rest on the uneven side, she knew he was angry. What torment! The sheer chance of falling blocks of wood to reveal the will of a god! If the blocks fell in the favored position, one on the even side and one on the uneven side, she knew her god was at rest. Oh, the frustration when her answer never came!

And how the heart is torn to see the forlorn look on a father's face as he waits to see a priest burn the dead body of his child. Many such incidents reminded

me of the world's need. Nowhere did I find a heathen temple to be a God of love and grace—only to gods of fear. Only in Jesus do we find free forgiveness for sins. That is the Christian gospel! *Grace!*

I saw millions who do not know of this glorious gospel. I was speechless in the face of such staggering need. It is appalling and desperate.

I SAW THE ANSWER

In Japan I was fascinated by the cultural interests and habits of the people. But even more interesting were the activities of Florence Byers and her "evangelistic hand-bag." It had in it everything necessary for missionary work—even fuses for an automobile emergency! More important, it contained tracts with which to share the gospel of grace! How avidly the Japanese read the folders which were given to them. Reason: they were backed up by conversation about the weather, the train service,

OFFERINGS FOR ANY OF THE FOREIGN MISSIONARY PROJECTS MENTIONED IN THIS MAGAZINE SHOULD BE MAILED TO:

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1445 BOONVILLE AVE. SPRINGFIELD, MO. 65802

the children, or the "foreign guest"—me! A kind remark and a smile always put a personal touch with the literature.

Here is a literature crusade that pays. One piece at a time, one seed carefully planted and watered, will bring a harvest. One little Japanese lady, when she had read the tract, folded it carefully and stored it in her purse as she prepared to leave the train. I saw this repeated each time Florence Byers had the opportunity to give out the printed word. Here is a great answer to the deep need of those who hunger for something real.

While literature meets one level of need, I saw the need being met on another level in a dramatic and effective way in Calcutta. Mark Buntain, a fiery and energetic missionary, got me up about five a.m. to watch the milk distribution to the poor. Almost 1,500 poorly clothed (or unclothed) people came with cans, cups, or small dishes, each to receive four ounces of milk. It would tear your heart to see the eagerness of the mothers, the skin sores of the children, and the general poverty of these people. When the milk was distributed, the people were invited to the Sunday school. This is a truly great part of missions. One's heart is warmed to know that we can dispense both physical food and spiritual food. It helped just a little to take the sting out of the conviction arising from James 2:16: "And one of you say unto them, Depart in peace, be ye warmed and filled! . . . ye give them not those things which are needful to the body. . . ."

The need is met in another way, too. In the school conducted by our missionary in Calcutta, where 360 children attend every day, they have daily chapel and teaching about Christ, as well as reading, writing, and arithmetic. The future is bright. Here the work is secure for today and tomorrow.

I talked to college graduates, scientists, and medical technicians, and they were eager to see the Pentecostal message reaching all levels of the community. No wonder there is a love in my heart for missions! I saw the depth of our missionary effort.


I also saw an answer to humanity's need in the workers training program. It sent chills through me when I met the charming young nationals of Indonesia, the

Philippines, Taiwan, and Japan and heard them preach! It humbled me greatly to see the eloquence, the power of thought, the zeal for God's Word, and the unmentioned sacrifice which is demonstrated by those in training.

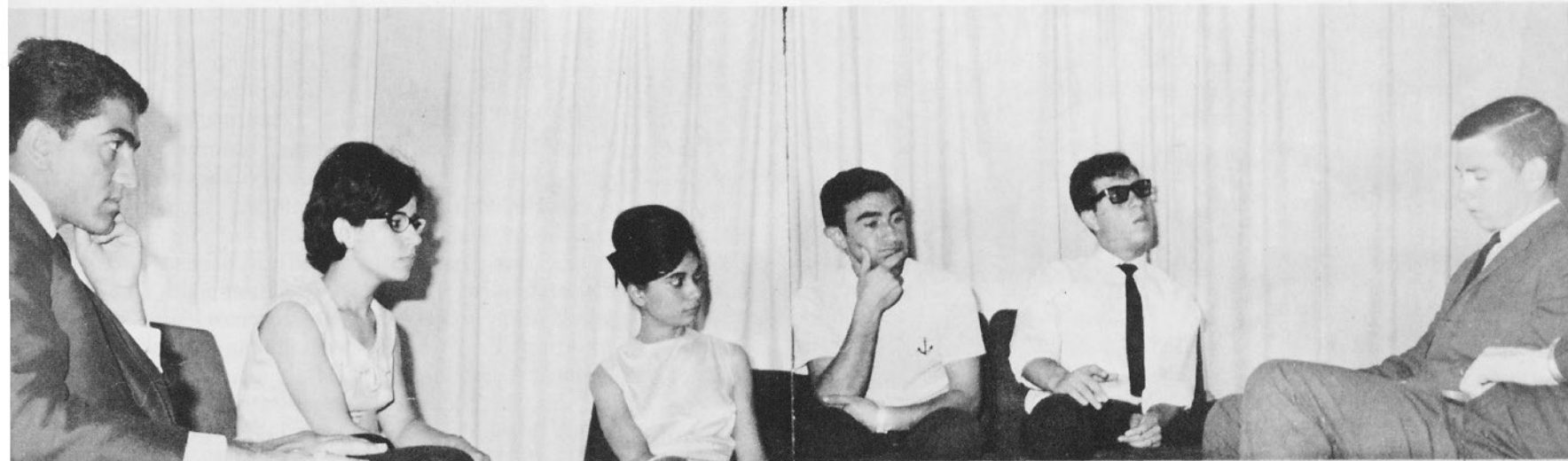
In Hamamatsu, Japan, I spent several days in a youth camp with some of these young people. I believe they are the answer to the emergency we face. The days are so few in which to do the work of God that only by multiplying ourselves through the training of youth can we fully discharge our responsibility. Our missions leaders have distinguished themselves by sensing the future needs and courageously opening schools around the world. This is the program of Jesus. Teach! He taught others to do what He could not do. We are winning souls, but we are also winning soul winners! These nationals, who already speak the languages, can most effectively reach their own communities.

The most exciting answers of all are the great revivals around the world. To see these was a primary goal of my tour. I saw the Korean revival, for example, where the Spirit is working in a gracious way. Thousands of prayer meetings are conducted daily in that little country, and the people throng the churches. Scores of souls are being saved every day as the Holy Spirit's power is manifest. I could hardly believe my eyes and ears when I attended one of the *daily* prayer meetings at 4:30 a.m. where 500 people were present! Two thousand people attended the regular Sunday night service in Seoul, and many found the Lord that night.

I was most impressed by the great significance attached to the study of God's Word. At 4:30 a.m., as well as on Sunday evening, the people had their Bibles, and like the Bereans of old they "*searched* the Scriptures daily." Pastor Cho and Missionary Henry Swain are teaming up to make the most of the revival outpouring in Korea.

I love our missions because I saw the need, and I saw the multiple answer to the need in literature, personal evangelism, gospel service, Christian education, and great evangelistic services. I will forever be proud of the privilege of being a part of such a program, but humble because my part is so small. 

At Beirut, John Ashcroft (extreme right) interviewed college students from Lebanon, Iran, Jordan, Turkey, and Syria.



VICTORY IN TEMPTATION

Sunday School Lesson for October 17, 1965

MATTHEW 4:1-11

BY J. BASHFORD BISHOP

WHERE CAN AN EARNEST CHRISTIAN find more help in overcoming temptation than by carefully studying the account of his Saviour's victory over the enemy?

THE TIME OF THE TEMPTATION

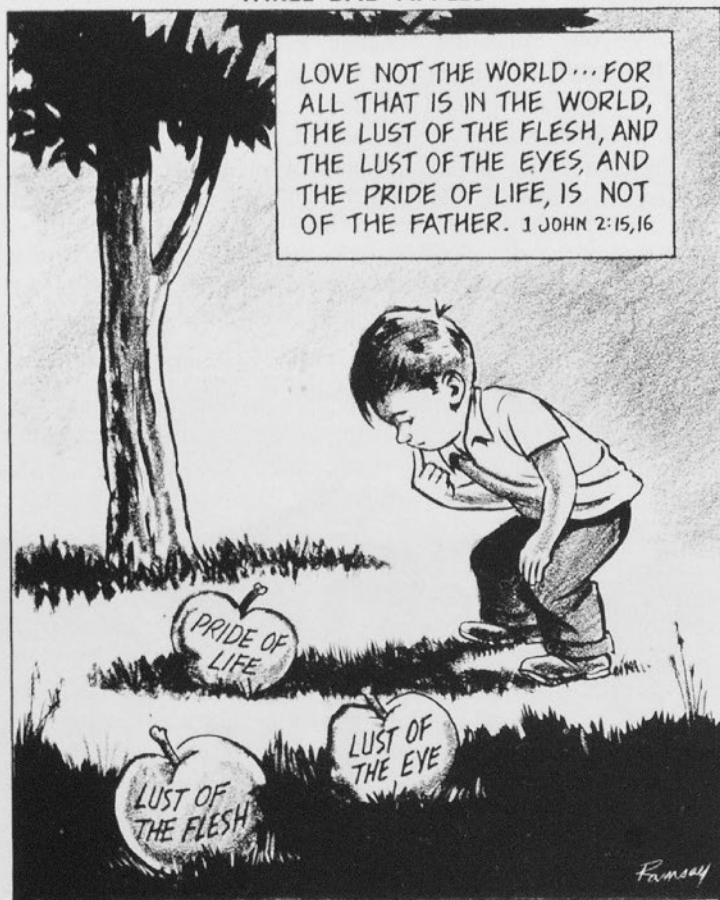
"Then was Jesus led up." The time of spiritual exaltation is always a time of spiritual danger. Christ was tempted after a great blessing, after having received His anointing for public ministry, after hearing the voice of God registering approval of His Son. Satan knew he would be overthrown unless Christ was defeated.

Again, observe that Christ was led by the Holy Spirit into the wilderness to be tempted. We are not to invite temptation nor needlessly expose ourselves to it. But when temptation occurs in the will of God and the path of duty, we may be sure God's grace and power will keep us! Temptation, then—unless we have foolishly invaded Satan's territory—does not indicate we have missed God!

THE SCOPE OF THE TEMPTATION

Compare the temptation of Adam and Eve with the

THREE BAD APPLES



temptation of Christ. In both cases Satan appealed to the three fundamental desires of mankind; namely, the desire to enjoy things, the desire to be or accomplish something, and the desire to acquire things.

These desires are God-given, and when fulfilled within their intended limits and for the glory of God, they are not only right and proper but necessary. However, these desires become sinful under either of two circumstances: (1) if they are carried beyond the bounds set for them by God; (2) if they are satisfied in a manner which is contrary to the will of God. These principles are all illustrated in Satan's threefold appeal to Christ.

In 1 John 2:16, John classified ungodliness as "the lust of the flesh, and the lust of the eyes, and the pride of life." The lust of the flesh is to misuse the desire to enjoy that which pertains to the physical nature. The lust of the eyes is to misuse the desire to acquire things. The pride of life is to misuse personal ambition.

THE NATURE OF THE TEMPTATION

In the first temptation Satan appealed to Christ's physical appetite. "Command that these stones be made bread," he said. (Matthew 4:3) Christ was hungry. To eat would certainly not be sinful. However, to satisfy a legitimate desire for food in a manner outside God's will would have been disastrous. Christ's answer, "Man shall not live by bread alone," let Satan know that obeying the will of God was more important than satisfying a physical appetite. Furthermore, Satan's suggestion was a stroke at Christ's faith: "If thou be the Son of God," prove it by a miracle, by getting yourself out of this predicament. In the time of extremity, faith may waver and lead one to resort to actions not inspired by God.

The second temptation was an appeal to Christ's desire to be something and to accomplish something. Satan sought again to persuade Christ to prove His Sonship, this time by that which would have been fanaticism and presumption upon the power and grace of God.

The third temptation was an appeal to Christ's desire to acquire—in this case the kingdoms of the world, which did indeed belong to Satan who had stolen them. "Worship me," said Satan, "and I will give them to you." Here was the temptation to compromise, the temptation to seek a shortcut in the path of redemption's plan. The kingdoms would indeed become Christ's (Revelation 11:15); but they would be secured by the Cross and not by compromise and shortcuts.

Summing up, all temptation may be classified under one or more of the three temptations of Christ. These areas include the source of the most common sins of America—sex, money, and selfish pride.

VICTORY OVER TEMPTATION

Satan tempted Christ to act apart from the will of God, to doubt His Sonship, to step out of His humanity to work a miracle. Christ met the tempter by recalling God's Word.

Observe, too, that Satan sought to lead Christ astray through misuse of God's Word; but Christ said, "It is written again." Many quote Scripture in error. The safeguard is to know God's Word well enough to discern errors in interpretation!

As Christ did, we too may silence Satan with Scriptures. "Resist the devil, and he will flee from you" (James 4:7) is God's promise.

Where the Spirit Leads

(Continued from page nine)

ple receive calls into the full-time ministry of the gospel of Jesus Christ.

I further submit to you that we need to keep up our Bible college program and to recruit students to it. I am happy to report that your executive presbytery and general presbytery in their meetings just concluded have appropriated \$25,000 to be distributed among our Bible colleges for use in a student revolving loan fund. This is to assist needy students who wish to prepare themselves for full-gospel ministry. Now this is not a large sum, but it is a significant step. It indicates there is a recognized need and we are seeking to do something about it.

We need further to emphasize prayer, Bible reading, spiritual outpourings, and revival. We need to preach commitment, a discipline of consecration on the part of both the ministers and the members of our churches. We need total mobilization of our resources of personnel and finance if we are to fulfill the purpose of God.

We need to draw together for united action—avoiding a proliferation of our energies. I believe there is sufficient versatility within the framework of our great movement for anyone to fulfill the purpose for which God called him. Instead of going in a dozen different directions, setting up duplicate or overlapping programs, it is high time we all pull together to accomplish the purpose God has called us to accomplish.


I have made no attempt tonight to present a homiletic masterpiece. I have felt my role is to bring you what God is burning into my heart and the hearts of those with whom I am working.

The Word of God speaks. The Holy Spirit calls. And it seems I can hear Him calling even as He called so many centuries ago, "Speak unto the children of Israel, that they go forward." Or, as one translation has stated it so beautifully, "Let Israel pull stakes and move toward its goal." This is my cry to us of the Assemblies of God. Let us pull up stakes; we have camped here long enough. Let us get going toward our eternal goal.

The command, my friend, is to go forward. Backward we dare not go. Remain stationary we must not. Forward is the only way, because it's God's way. The great servant of God, David Livingstone, declared, "I will go anywhere, provided it is forward."

God is moving forward today in accomplishing His eternal purposes, and His Church should not be satisfied with anything less. We must keep in step with the Captain of our salvation. Let the Church stop playing at this. Let it become the all-consuming passion of our lives.

I ask you, do we really believe that we have been redeemed at infinite cost? That we have been brought into the glorious liberty of the children of God? Do we really believe we have the supreme message that can do God's business? Do we really believe this? If so, I challenge you that we must give ourselves to the call with utter self-abandonment.

God is speaking. He has spoken to us by His Word. He continues to communicate to us by the Holy Spirit. God has laid before us our responsibility; He has assigned our task. What will be our answer? 



Your Questions

Answered by Ernest S. Williams

Since Christian believers are not under the Law, why does the New Testament quote the Law as if we should obey it today?

Salvation does not make us lawless. In salvation we receive the Holy Spirit who establishes in us "the law of the Spirit... that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2, 4). We fulfill the righteousness of the Law; but we do it by faith in the power of God to enable us, not by self-effort.

Why do people succumb to temptation when the Bible says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"?

Although God is able to keep, some have not learned that victory lies in trusting the promises of God. Victory comes to those who put their trust in the Lord rather than in their own ability to overcome. Perhaps also, some overstress the enjoyment of salvation, and converts are not also taught "that we must through much tribulation enter the kingdom of God."

People need to be taught to fight the good fight of faith instead of depending on their feelings.

What difference is there between a Jewish and a Gentile believer? Galatians 3:7 and other passages indicate that "they which are of faith, the same are the children of Abraham." (See Romans 3:1, 2; 9:6-8; Galatians 3:3-16, 29.)

There is no difference between Jews and Gentiles after they are saved. In the church there is neither Jew nor Gentile, but all are one in Christ. (See Ephesians 2:13-22; 3:6.)

However, there is a difference between unsaved Jews and unsaved Gentiles. For God has foretold a national restoration of Israel. When the Church is caught away, the Lord will restore Israel to their land and to the blessing of the Abrahamic covenant. They will look on Him whom they have pierced and will repent and receive Him (Zechariah 12:10 to 13:1).

Spiritual blindness concerning the Lord Jesus is now Israel's portion, and it will continue until "the fulness of the Gentiles be come in" (Romans 11:25). Then will come the national restoration of Israel (Romans 11:25-29), and their cleansing (Ezekiel 36). But these blessings will only be enjoyed by those Jews who are still alive at that time. Those who have died without accepting Christ will be lost. That is why we urge Jew and Gentile alike to accept Him as Saviour now while they have the opportunity.

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.

Nicodemus and the Kingdom

(Continued from page eleven)

Bible says, "Sin shall not have dominion over you: (that is, it shall no longer dominate or control you) for ye are not under the law, but under grace" (Romans 6:14).

This is the new supernatural power that Christ gives when He comes into a person's life. What good resolves could not do—Christ has done!

We are a confused lot at times, with divided minds. This leads to guilt and guilt complexes. Then we cannot accept ourselves or others. We need new hearts. Bear in mind I am speaking to Christians.

There are times when one may sin or do a wrong in a manner or way of which he thought himself incapable. There are just some things he would not do because it is below him. Then he stumbles. On reflection he comes to the realization that it is he who has sinned. He asks himself, "How could I do it?" And it is frightening!

The Psalmist felt like a trapped creature when he was terrified by the discovery that it was he who had sinned so grievously. Perhaps he spoke with himself in this manner:

"This is my doing! This is no accidental, unaccountable happening, but this reveals what I am. To think that horrors like this can surge out of my own nature. This is terrifying to know what I am!"

Jeremiah spoke knowingly when he said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).

The Psalmist desired change but on realizing he could not change himself he cried out: "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). *Make me different from what I am. Then I shall live a different kind of life.* It cannot be otherwise.

THE NEED FOR CHANGE

The need for a change of heart for entrance into the kingdom of God is plain. The theory of this need is clear and understood. This presents no difficulty. The stumbling block lies, rather, in the impracticability of the thing. The elderly Nicodemus had had much experience with human nature. He knew men. "How can one be changed?" is the question. He asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (John 3:4).

These are not idle questions. Nicodemus is no prating fool. He is not speaking about a physical birth. He is

simply asking whether the spiritual change can be made after years of sinful living. Can a man be changed and be new and clean as the babe who has just been born? Isn't this spiritual renewal just as impossible as for one to be born physically for the second time? This is the question.

Jeremiah asked a similar question when he asked, "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13:23). Someone has said,

"Sow a seed—reap an act.

Sow an act—reap a habit.

Sow a habit—reap a character.

Sow a character—reap a destiny."

We make chains of habit. How can one change? In ourselves our wills are shot through. We have tried often. We cannot do it. But the point is that God can do it for us. The time has come when He does remove the heart of stone. Many have experienced this God-wrought change and can testify to it. You can experience it. God alone can do it by the power of the Holy Spirit which in our text is compared to the gentle moving of the wind.

LOOKING TO JESUS

The change of nature, or getting a new heart, comes about by looking to Jesus. Our text reads: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3:14, 15).

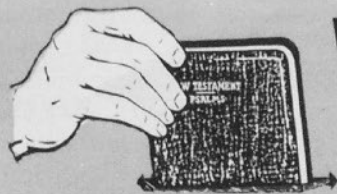
This analogy came from the story of the wilderness journeys of Israel. On one occasion when the Israelites had murmured and complained about God's treatment and leading, He sent fiery serpents among them. They were bitten and thousands died. Moses pled with God on their behalf and God intervened. He commanded Moses to put a brass serpent on a pole. When the bitten Israelite would look at the serpent he would be healed. And it was so.

The snake was a well-known reptile of the wilderness, and was, in fact worshiped by many tribes of the desert. Later one Christian sect, the Ophites, worshiped the snake. The snake represented evil and destruction, but God sent healing and creativity. We see the symbol today in the physicians' caduceus, the snake entwined around the wand of Mercury. The Bible record is careful to emphasize, however, that it was faith in God that healed. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33).

The symbolism of the serpent was one of those temporary signs that pointed to the coming Christ. The Son of man was to be lifted up on the cross that He might draw all men to Himself. By looking to Jesus we are healed from the serpent's sting! We look on Him with the eye of faith. As he hung on the cross He was the emblem of man's evil and destruction; and at the same time He became God's emblem of healing and creativity.

Saint or sinner, look on Him! There's life in a look at the Crucified! Do not look on the serpent-bitten race, or family, or neighbor. They all may be spiritually sick and dying. Get your eyes off yourself and your own weaknesses and sins. For victory, fix your eyes on Jesus.

There is forgiveness of sins—there is the promise of eternal life.



Walking with the WORD

SCRIPTURE READINGS FOR OCTOBER 10-17

Sunday—Psalm 119
(vv. 1-88)

Monday—Titus 1

Tuesday—Titus 2

Wednesday—Titus 3

Thursday—Philemon

Friday—Hebrews 1

Saturday—Psalm 119

(vv. 89-176)

Sunday—Psalms 120, 121

There is comfort for those who are bruised and buffeted by sin and Satan.

There is hope for the hopeless—help for the helpless.

There is comfort for the comfortless—encouragement for the discouraged.

There is health for the sick or ailing—and sight for the sightless.

There is forgiveness for the sinner—and cleansing for the guilty.

As you look at Him, the Holy Spirit as a gentle wind will move upon you and give you a new heart. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Change is necessary and God alone can effect it. There must be a turning point, however, and that depends on each man or woman, boy or girl.

JESUS CHANGES LIVES

I have often seen this change come about. A chaplain has many opportunities to witness to men in the military. He ministers to the entire denominational spectrum. Servicemen do not look at the chaplain as a minister of a particular church. He is just their chaplain. The minister in the armed forces has an open door in this respect. There are few denominational barriers.

In the Navy today we have men who have not heard the gospel—the Good News that *Jesus Saves*. I understand this is so in the other branches of the military as well. This sounds unbelievable in America. I have checked this out and found it to be true.

We have men who have not read the Bible. This seems strange. But it is so. We have a mission field right here at home. We do not have to cross the seas to find the heathen.

As a chaplain has many opportunities and challenges, he also has many glorious experiences. I shall cite three or four.

In 1956 I went to Okinawa to serve as chaplain to the 12th Marine Regiment, Third Marine Division. I was also Camp Protestant Chaplain to 2,500 Marines. In a short time I was preaching to two full chapels (identical services) each Sunday morning. On one occasion a chief hospital corpsman entered the chapel for services. I greeted him at the door. Quickly and defensively he said, "Chaplain, I don't believe in this stuff. I just came because Sergeant Miller asked me to come."

"Come on in, chief," I said. "No one is going to bother you." So he came in and sat down. I preached.

After this he came every Sunday morning to the early divine service. Then he began to attend both divine services! Then he began to attend the Sunday evening service—the United Fellowship of Protestants. Then the turning point came. One day he said to me, "Chaplain, I want to be baptized."

"Baptized?" I said. "Chief, do you accept Jesus Christ as your personal Saviour?" He replied that he did.

"You mean you want to be a Christian and serve Him for the rest of your life?" Again, he answered in the affirmative. To make a long story short I conducted a service on the seashore one Sunday afternoon and baptized the chief and several Marines in the Philippine Sea. What a glorious time!

You see, the wind was blowing all the time. The

change was slowly coming on. Finally, the day came and he was born again. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6). Looking unto Jesus made the change.

While I was in Okinawa, our chapel was full of Marines every Sunday morning. On one occasion, when I had preached my message, I said to the group, "You people in the congregation close your eyes." They did. Marines, you know, are very obedient! "How many of you men have never made a profession of faith in Jesus Christ," I continued, "and would like to have the chaplain pray for you? Raise your hands." Many responded "If you are serious, stand to your feet." They stood. Wondering whether or not they understood, I added, "If you are really sincere, come to this altar." They marched right up to the altar and stood there at attention!

Somewhat surprised, my remark was, "You people in the congregation, keep your eyes closed. You people here at the altar, look at me. Does the chaplain understand that you know what you are doing this morning?"

As they stood at attention they replied in unison, "Yes, Sir!"

"Do you men really want to serve Jesus Christ?"

Again, "Yes, Sir!"

I prayed for them publicly and then led them back into a fellowship hall where each man had the opportunity to pray for himself. That morning 24 Marine officers and enlisted men accepted Jesus Christ as their personal Saviour!

During an eight-month period in this particular camp, 323 Marine officers and enlisted men made a profession of faith in Jesus Christ. By *looking unto Jesus* they were transformed.

Presently, I served as Brig Chaplain in the Naval Station in San Diego, California. One day a young man came to see me. He was about 18 years of age—reared in an Assemblies of God church somewhere in Texas—not saved. After some routine questions I asked, "Where are you from?"

"Texas," he replied.

"What church did you go to down in Texas?"

"Assembly of God."

"Did you ever get saved?"

"Naw," he mumbled.

Looking him straight in the eye and raising my voice I said, in a stern manner, "How is it that you went to an Assembly of God church and never did get saved?"

This hit him! That 18-year-old began to shake and weep in my office. Between sobs he whimpered, "That is what I want to talk to you about."

When he had finally controlled his weeping I read him the Scriptures of salvation. He confessed his sins and asked the Lord to forgive and save him. He asked Jesus to come into his heart! There was rejoicing in his heart and in heaven that day as he *looked unto Jesus!*

For 10 years I have been a chaplain in the Navy, and in this time it has been my privilege to lead more than 2,800 men and women to Jesus Christ. To God be the glory. All this has come about by *looking unto Jesus, the Author and the Finisher of our faith.*

Christ changes lives. He alters the lives of sinners and continually transforms the lives of believers. This is necessary for entrance into the kingdom.

To enter the kingdom of God we must have new hearts.

GENERAL COUNCIL CHRONICLE

(Continued from page seven)

ises first, that the gospel 'shall be preached.' It promises second, that it shall be preached in *power*."

The service was taped for delayed broadcast the following Sunday on the ABC radio network and the other stations around the world which carry *Revivaltime* regularly. (Photos of the broadcast service will appear next week.)

After the broadcast had concluded, Brother Ward spoke further to the congregation and gave an altar call. Many hearts were blessed and encouraged.

FRIDAY MORNING

The devotional service began at nine o'clock, following the hour of prayer. Bobby Hoskins led the service and Dean Underwood directed the singing. Prayer was offered by T. C. Cunningham.

Gordon Matheny sang a solo, after which Pastor Kermit Reneau of San Antonio, Texas, brought the morning message. Brother Reneau spoke on the value of preaching the Word. "God's Word today releases its power to those who will read it," he said. "The stream of grace has not dried up. The fruit tree of God's righteousness has never failed to bear its fruit. Today the Word of God offers to you and me, if we will take advantage of it, everything we need, and assures us that if we walk with God the future is bright."

The morning business session began with the casting of a nominating ballot for General Superintendent. The delegates earlier had decided, by motion duly seconded and carried, that a two-thirds majority on a nominating ballot for any office would constitute an election. T. F. Zimmerman received 1,426 votes (out of 1,531 cast) and his reelection was declared. Brother Zimmerman's acceptance speech was made in a broken spirit. "I want to be used of the Lord in His service," he said. "I pledge to the Assemblies of God the best leadership we can find under God. I shall covet the prayers of all our constituents."

Before any nominating ballots were cast for Assistant General Superintendents, Gayle F. Lewis asked permission to speak. He said that for 20 years he had served as an executive officer, and now the time had come for him to retire. "I want to thank my brethren for their kindness to Mrs. Lewis and me," he said. "In

Cherokee Indian John McPherson (right) presented a colorful Indian headdress to Johnnie Barnes, national commander of the Royal Rangers, making him an honorary Cherokee Indian.



retiring from office we have no plans for the future. We wish to continue to serve God, to love our brethren, and fulfill any purpose God has for our lives."

The congregation gave Brother Lewis a standing vote of love and appreciation. The resolutions committee was asked to draw up an appropriate motion of gratitude for his many years of service in the fellowship, and to present this to the Council before adjournment.

Nominating ballots were cast for four Assistant General Superintendents to be elected without portfolio.

A report was given by the Spiritual Life Committee and adopted. (It appears elsewhere in this issue.)

G. Raymond Carlson, chairman of a committee appointed by the general presbytery to study the policy on ascribing missionary credit for offerings, brought the committee's report before the Council. The committee recommended that the practice of reporting separate totals for World Missions giving and Cooperative Plan giving be discontinued. It suggested that equal recognition be given to all offerings, whether for missions or other causes, and recommended that offerings to all departments of the General Council be combined in the reports which hereafter should be called, "World Ministries Offering Reports." The committee's recommendations were adopted by the General Council.

A report from the Church Membership Committee was presented by the committee chairman, Chas. W. H. Scott. It stated that while there was a modest increase last year in Assemblies of God church membership in most districts, there was a drop in membership in 19 districts. The report stressed the importance of church membership, and offered four recommendations: (1) increased emphasis at national and district levels; (2) provision for junior church membership; (3) establishment of student church membership in college communities; (4) follow-up to welcome Assemblies of God members who move in from other communities. The recommendations were adopted.

FRIDAY AFTERNOON

Due to the Music Luncheon there was no Musicale on Friday. The afternoon service began at two o'clock with David Womack directing the singing. The guest speaker was Dr. John McCombe, Secretary for the Churches Division of the American Bible Society. He gave an impressive report on the need for more Bibles, particularly in foreign lands.

Dr. McCombe told the Council that a most unusual opportunity had just arisen. The government of Ghana, he said, planned to place the Scriptures in the hands of 500,000 public school pupils in that country. The Ghanaian government will pay two-thirds of the cost and the American Bible Society one-third. Since the Bible Society depends on offerings from the churches to finance its program, Dr. McCombe suggested that the Assemblies of God, which has numerous churches in Ghana, might wish to raise \$50,000 for this purpose.

Following this address there was a dramatic moment when Fred Vogler, aged and sightless, arose in the Council congregation and said: "Mrs. Vogler and I would like to be the first to give toward this need. We will give five hundred dollars to place Scriptures in the hands of school children in Ghana." After this, the entire congregation was invited to give an offering. It amounted to \$2,416 in cash and \$6,471 in pledges.

Willis E. Berry, chairman of the tellers committee, reported the results of the nominating ballot for four Assistant General Superintendents to be elected without portfolio. There were 1,511 votes cast. Bert Webb received 1,461, Howard S. Bush 1,300, and Chas. W. H. Scott 1,279. There were 153 other nominees. The chairman declared the reelection of the three officers named.

A delegate proposed that, inasmuch as Brother Lewis was retiring and there seemed to be wide difference of opinion as to who should succeed him, this might be a good time to reduce the number of Assistant General Superintendents. However, the chairman ruled that this would be contrary to the Constitution and Bylaws. He therefore called for an elective ballot to be cast for a fourth Assistant General Superintendent to be elected without portfolio.

Jack Kuykendall, a businessman from Eugene, Oregon, greatly inspired the Council when invited to give his personal testimony.

L. R. Keys, chairman of the resolutions committee, offered a motion to commend the American Bible Society for its good work and to draw attention to the 150th anniversary of its founding which will be celebrated next year. He moved that all the assemblies be urged to make 1966 the "Year of the Bible" and to encourage wider reading and sharing of the Scriptures. The motion was carried.

The Council adopted a resolution to bestow on J. A. Thomas and W. R. Williamson honorary membership in the General Presbytery.

The body also authorized the General Secretary to place the names of all deceased ordained ministers of the General Council in a suitable volume to be called, "Our Book of Remembrance." This volume will be displayed in the historical section at our General Headquarters and in the Memorial Service of each General Council.

An important resolution concerning "privileged communications" was adopted. The resolution called for Assemblies of God pastors to claim the full protection of statutes protecting confidential communications to clergymen in states, districts, and territories where such statutes exist. It also called for the passage of legislation to give this protection in areas where such legislation does not now exist, and urged that federal legislation on this subject should be passed also.

As a basis on which our ministers might be able to claim this right of "privileged communications" the resolution stipulated that the following statement be inserted in Article VI of our Bylaws:

"Assemblies of God ministers are encouraged to respect as sacred and confidential information confided to them while they are functioning in their ministerial capacities as spiritual counselors and are encouraged not to disclose such confidential information except with the permission of the confidant or to prevent the commission of a crime."

The tellers announced there was no election on the first elective ballot for the fourth Assistant General Superintendent. A second elective ballot was cast.

FRIDAY NIGHT

This was Home Missions night. A report of this service appears on page twelve.

(Continued next week)

Focus on Home Missions

(Continued from page thirteen)

Commenting on Brother Faison's report, Brother Lewis said, "Christ is the answer to our problems. Thousands in Harlem and in our urban areas need Christ. We stand indicted that we have not done more. Brother Faison sounded the keynote. The troubles must be solved by God—not man."

A vocal quartet of Central Bible Institute graduates (Marcus Gaston, Edwin Anderson, Don Waggoner, Elmer Bilton) sang a special number, accompanied by Jeanie Alcorn.

Preceding the message of the evening, Juan Romero, in Spanish dress representing the Latin American Branch, sang a beautiful song in Spanish. He was accompanied by *The King's Three*, a trio of Latin American evangelists who are accomplished guitarists as well as singers.

The Spanish Eastern Branch and the Latin American Branch operate a total of five Spanish Bible schools, four in the States and one in Puerto Rico. Many graduates of these schools are now evangelizing among their own people in the States and in other countries. Two members of *The King's Three* are graduates of the Latin American Bible School in Ysleta, Tex.

Victor Trimmer, pastor of Central Assembly, Wichita, Kans., was the main speaker of the evening. His inspiring message challenged the congregation to new endeavors for God.

The Home Missions Department booth at General Council depicted the special ministries and church extension work of the department.



Alaska is now officially a district of the Assemblies of God. At the Alaska Convention in July, 1965, the delegates voted to become a district on September 1, 1965. The Executive Presbyters of the Assemblies of God thereupon recognized Alaska as a new district.

The Home Missions Department will continue to help our Eskimo and Indian churches and orphanages of the state.

I WAS A WORKING MOTHER



By FRANCES FIELD ABRAMS

NCESSITY MADE ME a working mother. My husband did not want me to take a job. He wanted me at home and this made it doubly hard to take the step. But something had to be done because of a series of financial setbacks our family had experienced during the past six months.

First, there had been the unexpected breakdown of the family car. Then Sally's appendix ruptured. To top it all, Dad's promised raise was postponed because of a drop in business. I knew I had to find a job, even though I was needed so much at home.

Once my mind was made up, I decided to share the idea with my family right after breakfast. Before the family left the table I began telling them my plan. I explained that I would be working away from home five days a week, but I also made it very clear that this would be only temporary. When we had enough money to meet our obligations I would stop working.

There was an immediate response from our little seven-year-old Carol. "Say, Mom, that'll be great!" she exclaimed. "I can go over to Mrs. Burns' house every day after school, like Kathy does. Her mother works too."

I looked anxiously at 15-year-old Ricky. "Listen, Mom," he finally spoke up. "If you really want to take a job, you know we'll be okay, if that's what you're worried about."

He looked straight at me without batting an eye. "I'll be 16 before too long, and Sally will be 12 next month. We can take care of Carol after school, and help with the housework, too. Instead of paying a baby-sitter, we'll do all the work, and maybe we could earn a little money. Then we'll all be helping. And Carol can earn some money looking after Frisky."

Ricky had put into words the ideas I had been tossing over in my mind for weeks. In my opinion, he had come up with some pretty sound reasoning.

Finally, Sally spoke up. "Mom, there's nothing to worry about. If you don't mind getting tired at a job, I know that Ricky, Carol, and I can do many things to

help you. I will clean up the house every day and do the dinner dishes every night."

"Good idea," Ricky put in again. "We can all pitch in on Saturdays and get the washing done and do some of the other big jobs that are really important."

My husband Dave sat there quietly by the table listening to what the children had just said. Then he turned to me. "I hate to see you away from home working," he said, and paused. "But right now it's pretty hard. I know God will help us."

"And this is His way," I answered back.

"All right, dear," he agreed. "But there's one condition. You'll work only until we get some of these back bills paid."

It is now a year and a half and many frozen dinners later. Let me tell you what happened to each of us when necessity made me find a job.

Rick's duties included taking the garbage and trash down to the curb twice a week, doing last-minute errands, buying groceries, feeding the dog (when Carol would forget), and making sure we had enough firewood and kindling if we should want to use the fireplace in the evenings. Rick was paid a small sum of money each week for the jobs he did.

Once or twice a week a neighbor employed Carol to help her dust the furniture and make the beds.

Sally cleaned the house and washed the dinner dishes which we allowed to drain dry during these months I was working. We paid her a weekly sum, too. The children's homework always came first, of course, but there was plenty of time left for household chores, reading, and recreation.

Dad did everything he possibly could to help, and Saturdays found us all working together to get the big household chores done.

Then one day my husband came home with some wonderful news. The last bill had been paid and his boss had given him a promotion with a sizable raise. It was no longer necessary for me to work, so the next day I gave my doctor-employer a month's notice that I was leaving.

I had enjoyed my job thoroughly, and found it interesting and stimulating, but my husband and children came first. I was just a homebody, and I knew it.

Through these difficult months God had been so good to us as a family. Everyone had to work a little harder, but it resulted in a more closely knit family.

Many of the duties the children promised to do were neglected. Nevertheless, through it all they developed a sense of responsibility and an understanding beyond their years. We believe they will be better persons because of this experience.

Yes, necessity made me a working mother temporarily, but nothing could make me lose my God-given sense of responsibility toward my children, husband, and home.

—The Christian Parent

NEWS OF THE CHURCHES

STOCKTON, CALIF.—A revival spirit has prevailed at Faith Tabernacle here since the revival with Evangelist David Barnard. Spiritual life was deepened and healings reported throughout the revival. The gospel singing of Evangelist Barnard reached the youth, and his ministry was a blessing to everyone.

—Wilbur Ogilvie, pastor

* * *

TAFT, CALIF. — The Taft Heights Assembly here enjoyed a two-week meeting with William Caldwell of Tulsa, Okla. One teenager was reclaimed, two children were filled with the Spirit, and some testified to healings.

An 81-year-old man was saved recently in a regular evening service.

—B. D. Bennett, pastor

* * *

WAHIAWA, HAWAII—Charles and Irene Senechal conducted a successful children's crusade at the Assembly of God here. Enrollment was 297, with 235 present on the closing night. The spiritual results were gratifying, and 102 new homes were contacted.

—Kenneth R. Krake, pastor

* * *

ROSWELL, N. MEX.—First Assembly here just concluded a six-night revival with Evangelist David Burkett. Several were reclaimed or refilled. Seven received the baptism in the Holy Ghost. The entire church was uplifted.

—Edgar Newby, pastor

BOLIVAR ASSEMBLY DEDICATES NEW CHURCH

BOLIVAR, MO.—The congregation of the Assembly of God here dedicated its new building on July 18, 1965. Former General Superintendent E. S. Williams gave the dedicatory message. Pastor Clarence C. Weigand led the act of dedication and Noel Perkin, director emeritus of the Foreign Missions Department, gave the dedicatory prayer. Sectional Presbyter G. A. Green brought greet-

ings as did other church and civic leaders.

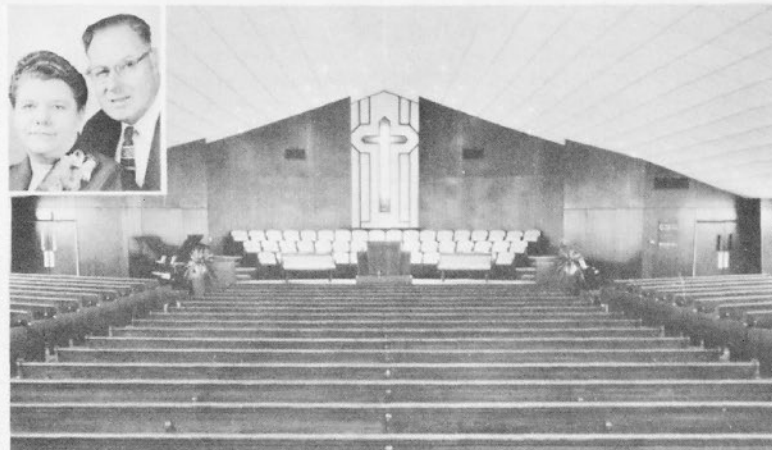
ings as did other church and civic leaders.

Exterior of the new building is of paneling and beige brick. The interior has 16,800 square feet of floor space. The main auditorium, 80 by 70 feet, seats 600.

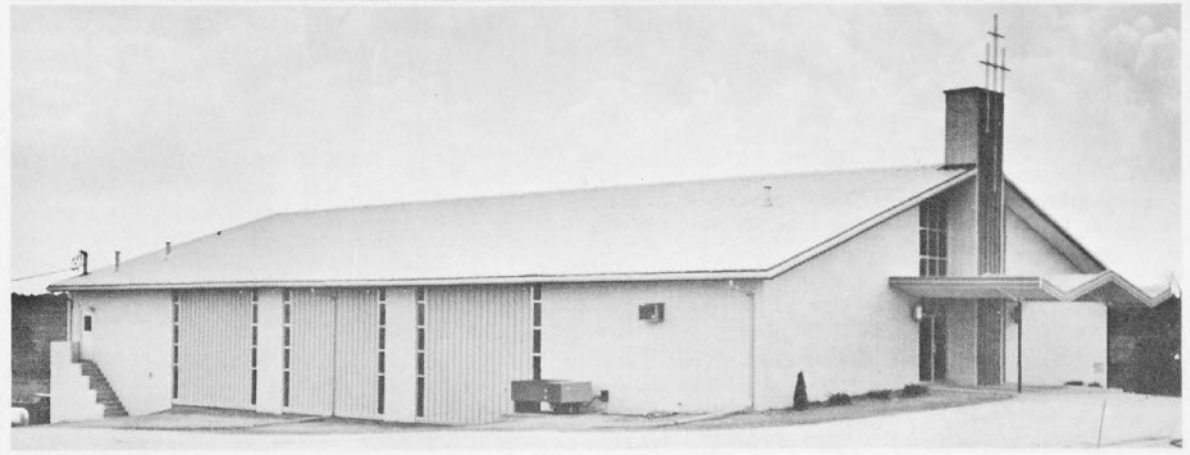
The building is completely air-conditioned and has an evangelist's apartment in addition to the nursery, six rest rooms, two choir rooms, an office for the Sunday school superintendent, and a pastor's study.

The basement contains 15 classrooms each 12 by 20 feet and an auditorium seating 236.

The present pastor, Clarence C. Weigand, came to Bolivar in August, 1960.



Views of the sanctuary and exterior of the new church in Bolivar, Mo. (Pastor and Mrs. Clarence C. Weigand, inset.)



NEW CHURCH IN LOUISIANA DEDICATED

SHREVEPORT, LA.—Broadmoor Assembly had the joy of dedicating its new building July 25. L. C. Ashbrook, Louisiana District Superintendent, delivered the dedication sermon.

The church was organized in September 1964 with 10 members. Four months later, ground was broken for the new \$150,000 building, which seats 600.

The building also contains class-

rooms and offices for the pastor and church secretary. The exterior is of brick veneer.

According to the pastor, C. B. Anderson, the accomplishment has "truly been a work of God" and results from the dedicated work of its members. James R. Harris, a church board member, supervised the construction. A. C.

Whatley, another member of the church board, supervised the interior work.

Location of the church is one mile south of the 70th Street and Highway 1 intersection, in South Broadmoor.

In 10 months the Sunday school enrollment has increased to 86.

The congregation of the Broadmoor Assembly in Shreveport, La., moved into its new building before it had been organized one year. Participating in groundbreaking for the new church are (left to right): Pastor C. B. Anderson, A. C. Whatley, Varney Smith, and James R. Harris, members of the board.



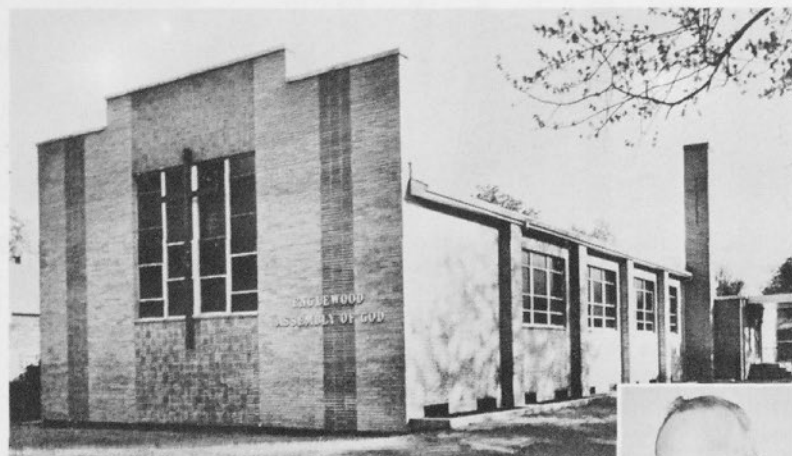
\$130,000 PROPERTY DEDICATED IN NEW JERSEY

ENGLEWOOD, N. J.—Dedication of the new Assembly of God, pastored by Alton Richardson, was held May 29 with Mayor Carlisle McCandless bringing the opening address. Benjamin Crandall, pastor of Calvary Tabernacle, Brooklyn, N. Y., brought the dedicatory sermon. Frederick D. Eide, district superintendent, gave the congregational charge and dedicatory prayer. Nearly 300 people gathered for the dedication.

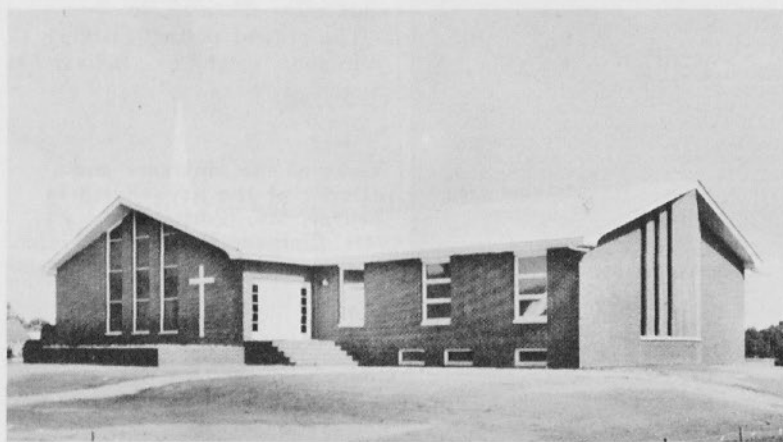
In 1951, God placed a burden upon the hearts of several saints to start a pioneer church in the community. A pastor came, and

they were able to conduct their early meetings in the Masonic Temple; but there were many discouragements and the little band dwindled until it was thinking of dissolving when Pastor Richardson came in 1956.

Today, by God's help, they have a building that is estimated to be worth \$130,000 (although actual costs were kept under \$100,000). The congregation is praying that the church will be used of God to make an impact upon this metropolitan area of over 100,000 which has no other full-gospel work.



The beautiful Englewood (N. J.) Assembly, which seats 200, has windows of soft-colored, hammered glass imported from West Germany. Alton Richardson (inset) has pastored the church since 1956.



The congregation of the Full Gospel Assembly in Bridgeton, N. J., is growing since moving into its new church.

BRIDGETON, N. J.—The congregation of the Full Gospel Assembly here is thankful for its new building. The sanctuary is 40 by 80 feet with a 20 by 20 foot foyer. The main floor includes Sunday school rooms, a chapel, a nursery, and offices.

There is a full basement finished in bamboo paneling including 14 Sunday school rooms, a kitchen, and a Sunday school office. Adjacent to this is a new parsonage.

The church was built for \$48,000, but the property is valued at more than \$100,000.

—Edward E. Cooper, pastor

* * *

GRAHAM, TEX.—First Assembly here witnessed a powerful move of the Spirit in a 10-night revival with Evangelists Tommy and Esther Lance.

Sister Lance conducted a children's crusade in the mornings. There were 10 children saved.

Each night, young people prayed around the altar for lost souls. As a result, at least 18 were saved or reclaimed.

The crowds grew each night. The church was filled to capacity one night as the youth choir from

First Assembly in Abilene sang.

One night two ladies who each had been blind in one eye for many months were healed instantly. There were testimonies of other healings also.

—Freddie L. Howard, pastor

* * *

EAST BREWTON, ALA.—First Assembly here enjoyed the ministry of Evangelist and Mrs. B. R. Minton of Tallahassee, Fla., in a recent meeting. Evangelist Minton presented stirring messages on prophecy illustrated by a 30-foot chart. Many visitors from other denominations attended.

—L. N. Smith, pastor

* * *

DENNISPORT, MASS. — A united witness was sponsored by the Cape Cod Pentecostal Assembly here August 4-15. Under the ministry of Evangelist Freddy Clark of York, Pa., an attempt was made to present the gospel to this busy area.

Each night before the regular evening service, a street meeting was conducted either in downtown Dennisport or in nearby Hyannis. Many heard the simple gospel through this 12-night crusade.

—Dale G. Shorey, pastor

MOUND, MINN.—Two were filled with the Holy Spirit, some were saved, and several rededicated their lives to God during a revival with the Tanner Team of Wilmar, Minn., at the Minnetonka Assembly here. Weekend crowds were the largest in the history of the church.

—David L. Nelson, pastor

* * *

INDIANAPOLIS, IND.—The Abundant Life Memorial Church here just concluded a midsummer revival crusade with Evangelist Billy McIntosh. A number of people were added to the fellowship of the church and some received the baptism in the Holy Spirit.

In one night, two Methodist couples, a Baptist couple, a Roman

Catholic lady, and a student of Columbia University with a Brethren background all received the baptism in the Holy Spirit. The sound Bible preaching of Brother McIntosh was of great benefit to the entire church, and his wise approach to those unfamiliar with Pentecostal blessings was appreciated by all.

—T. L. Vibbert, pastor

* * *

MUSKEGON, MICH.—Broadway Assembly here benefited greatly from the ministry of Evangelist L. W. Morgan of Lafe, Ark., during a recent revival. Several were saved or reclaimed, and a good number were filled or refilled with the Holy Spirit.

—Edward E. Froats, pastor

FIRST ASSEMBLY, PORTERVILLE, WORSHIPING IN NEW BUILDING

PORTERVILLE, CALIFORNIA—Groundbreaking ceremonies for First Assembly were held April 5, 1964, with W. H. Robertson, secretary-treasurer of the Southern California District, officiating.

Dedication of the new church was seven months later with L. H. Hauff, executive presbyter of the district, as special speaker.

The exterior of the sanctuary is of buff brick with a front en-

The First Assembly in Porterville, Calif., is constructed of buff brick and versa-tex stone at the entrance.



trance of versa-tex stone and a 44-foot tower topped by a white cross. The interior is finished with wood paneling and has oak pews and pulpit. The building includes a sanctuary seating 400, a church office, pastor's study, choir loft, and a four-room nursery.

The former sanctuary behind the new church, converted to a fellowship hall and Sunday school annex, burned two weeks after the congregation moved into the new building. Six months later a new annex with a kitchen, fellowship hall, Women's Missionary Council room, Sunday school office, and nine Sunday school rooms was completed.

Dedication for the annex was held May 16 with Pastor Floyd Cagle and W. H. Robertson officiating. The present property is valued at \$215,000.

WATSON ARGUE IN IRELAND

BELFAST, IRELAND—Evangelist and Mrs. Watson Argue will conduct a Crusade for Christ in Wellington Hall here, beginning October 17. Singers from 24 churches in the Greater Belfast area which are sponsoring the Crusade will form a mass choir. Crusade Chairman is Pastor A. Wilson, superintendent of the Elim churches in Ireland.

ANNOUNCEMENTS

TWENTY-FIRST ANNIVERSARY service at First Assembly, Havre De Grace, Md., Oct. 31.—by John Pittman, pastor.

MISSIONARY CONVENTION—October 17-24 at Faith Assembly of God, Quincy, Ill. Clifton Erickson, speaker.—by James W. Weaver, pastor.

HOMEcoming—October 17 at Svea Assembly of God, near Laurel Hill, Fla. Dinner served at noon. Former pastors and members invited—by George Scroggins, pastor.

57TH ANNUAL CAMP MEETING—Oct. 7-17 at Pleasant Grove Assembly, Durant, Fla. Speakers: Paul W. Davidson, morning Bible teacher; and Hansel P. Vibbert, evening evangelist. Welcome extended to vacationers and friends.—by R. E. O'Berry, pastor.

WITH CHRIST

LELAND NORMAN HOLLAND, 33, of Wauchula, Fla., went to be with the Lord August 16. Brother Holland, a graduate of South-Eastern Bible College, Lakeland, Fla., was ordained by the Peninsular Florida District.

He held pastorates in Inverness,

Branford, Dundee, Lake Placid, and Wauchula, Fla. Survivors include his wife Teresa and two sons.

ORNO M. MATSON, 56, of Kalama, Wash., was called into the presence of the Lord on July 19 following a heart attack suf-

fered in June. Ordained in 1939, Brother Matson was a member of the Northwest District. Pastorates held include Oakesdale, Hay, Burlington, Sumas, Snohomish, and Kalama, Wash. He also did evangelistic work in California and Oregon. Surviving are his wife, three sons, and three grandchildren.

VELMA RHODES, 58, went to be with the Lord July 28. Sister Rhodes was ordained by the Oklahoma District. At the time of her Homegoing she was a member of the North Texas District and was assisting her husband, Charles M. Rhodes, who is pastor of the church at Chillicothe, Tex.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ariz.	Whiteriver	A/G	Oct. 13-17	Hale-Turner Team	Ervin Hillard, Jr.	
Ark.	Perryville	A/G	Oct. 11-24	Charles McKnight	H. C. Webb	
Calif.	Bakersfield	Green Acre	Oct. 12-24	E. J. Stufflebeem	Vestus Smith	
	Delano	First	Oct. 12-24	O. E. Vaale	Donald Trimmer	
	El Cerrito	A/G Tabernacle	Oct. 10-22	Charles Senechal	L. E. Lebeck	
	Fremont	A/G	Oct. 15—	Lee Paino	Paul E. Radley	
	Garden Grove	*Sheffield	Oct. 10-15	Christian Hild	C. W. Quattlebaum	
	LaPuente	Glen Grove	Oct. 10—	Gladys Pearson	Milton Barfoot	
	Lawndale	Mission de Lawndale	Oct. 10-17	D. Bazan, Sr.	Roberto Salazar	
	Palmdale	First	Oct. 12-24	Neville & Beulah Carlson	O. D. Burkett	
	San Pablo	Calvary	Oct. 12-24	John Stephens	J. S. Murrell	
	Santa Maria	First	Oct. 12-24	Paul R. Keeth	E. J. Kumpe	
	Stockton	Calvary Tab.	Oct. 10—	Thomas Ming, Sr.	M. A. Blundell	
	Taft	*First	Oct. 11-15	Knouse-Stovall Team	Leonard Palmer	
	Conn.	Stamford	Calvary	Oct. 5-17	Giannattasio Evang. Tm.	Harrison Tilly
	Ga.	Atlanta	A/G Tabernacle	Oct. 14—	Glen Shinn	James G. Mayo
	Ill.	Chicago	Central	Oct. 5-17	William Caldwell	George W. Lee
		East Moline	A/G	Oct. 12-17	Paul Hild	Wilbur Mandigo
	Ind.	Greensburg	First	Oct. 10-24	Duard Baldwin	O. M. Rayborn
Newton		A/G	Oct. 12-24	Roland and Leanna Hastie	Hilton Griswold	
Iowa	Newton	**A/G	Oct. 10-19	Don Rippy	Hilton Griswold	
	Waterloo	First	Oct. 13—	Bob Ludwig	Donald Cox	
Kans.	Kinsley	First	Oct. 10—	J. B. and Mrs. Essary	H. D. Matthews	
	Scott City	A/G	Oct. 12-24	Gary Archer	Ron Mickle	
La.	Wichita	Evangel	Oct. 6-24	Joseph E. Johnson	Daniel E. Johnson	
	Monroe	Central	Oct. 12-24	Ed Eaton	W. R. Blair	
Md.	Baltimore	*Bethel	Oct. 10-15	David & Pat Johnson	Jack Morris	
	Baltimore	Trinity	Oct. 10-24	Mildred S. Kimel	Alexander Clattenburg	
	Laurel	First	Oct. 6-24	Andrew G. & Mrs. Basell	William C. Jones	
	LaVale	Chapel	Oct. 6-17	J. Earl & Mrs. Douglass	H. L. Wigfield, Sr.	
Mich.	Westernport	First	Oct. 12-24	Diane Wessman	A. Newton Chase	
	Atlanta	Full Gospel	Oct. 13-24	Michael & Peggy Lord	Lindsay MacPherson	
	Bellevue	A/G	Oct. 12-24	Joel & Mrs. Palmer	Clarence Pedersen	
	Detroit	Beacon Gospel	Oct. 12-24	Don & Sharon Parker	Chester E. McCullough	
Minn.	Minneapolis	Fremont Tabernacle	Oct. 12-17	Wesley F. Morton	Harry Myers	
Mo.	Belton	A/G	Oct. 13-24	S. Vale Calk	Ray Thomas	
	Florissant	A/G	Oct. 10—	Harvey D. Ferrell	L. E. Shockley	
Mont.	Maryville	First	Oct. 12-24	Loyd Middleton	J. H. Gilbert	
Nebr.	Malta	A/G	Oct. 10-24	Roy & Arlene Brewer	Ernest Enget	
N. Y.	Burwell	*A/G	Oct. 10-15	Kathleen Jennings	D. Palser	
	Buffalo	Riverside	Oct. 10-31	Paul Olson Party	George Hubbard	
	Utica	First	Oct. 13-24	Gene Burgess	William Douglas	
Ohio	Canton	Bethel	Oct. 10—	J. C. Hall	Robert Graber	
	Martins Ferry	Trinity	Oct. 10-24	Daena Cargnel	Alfred Jensen	
	Orrville	Calvary	Oct. 12-24	Dave & Jan Olshevski	Kenneth Wiseman	
	Carmen	A/G	Oct. 10—	Hazel Burns	Dwayne Bobbitt	
Okla.	Enid	Spaulding	Oct. 10-24	Leonard Negrin	Howard C. Snell	
	Geary	A/G	Oct. 11—	Al Davis	Alford Storie	
	Keefeton	A/G	Oct. 12-24	Ray & Elaine Leonard	C. F. Capps	
	Muldrow	First	Oct. 11-24	Charles L. Ogdon	Ray Hood	
	Nowata	First	Oct. 12-24	B. R. Minton	P. A. Henegar	
	Oklahoma City	Evangel	Oct. 10-24	Floyd L. Poag	Clarence E. Lambert	
Oreg.	Seminole	First	Oct. 10-17	Tommy & Darlene Beard	Paul Savage	
	Coquille	First	Oct. 10-17	Ernest & Lolita Varner	James S. Ryan	
	Silverton	A/G	Oct. 12-24	Ted & Hazel Silva	Dwight L. Roys	
	Springfield	Bethel	Oct. 10—	D. W. Grant family	C. K. Barnes	
Tenn.	Union City	First	Oct. 11-24	J. C. & Mrs. Nichols	E. C. Davis	
Tex.	Amarillo	Fairview	Oct. 12-23	Tommy & Esther Lance	A. L. Beggs	
	Atlanta	First	Oct. 3-17	H. A. & Mrs. Strange	Terry D. Johnson	
	Dallas	Lakewood	Oct. 11-17	Tommy Wilson	E. M. Fjordbak	
	Dallas	Oak Cliff	Oct. 13-24	Burnie Davis	H. C. Noah	
	Malakoff	First	Oct. 13-24	A. G. Calaway	Olen B. Cook	
	Pampa	Bethel	Oct. 10—	Doug Allenthorp	W. F. Blakley	
W. Va.	Plano	First	Oct. 10-17	Buddy Hicks	Leonard Allgood	
	Clarksburg	Full Gospel Tab.	Oct. 12-24	Don & Sharon Parker	Russell W. Harvey	
	Osage	Bailey Mission	Oct. 15-24	Charles S. Morris	Dallas Riley	
	Parkersburg	First	Oct. 13-24	Bob McCutchen	C. W. Roberts	
Wis.	Appleton	*First	Oct. 12-17	Darryl R. Olson	V. N. Hillestad	
	Kaukauna	A/G	Oct. 5-17	Ralph & Faith Leslie	Walter Tyson	
	Ladysmith	A/G	Oct. 12-24	Joe J. & Mrs. Williams	C. G. Lowe	
	New Westminster	Cannaught Heights	Oct. 10-11	W. Clifford Nelson	Marvin Forseth	
Canada	Taipei	City Center	Oct. 12-17	Lloyd Perera	Palma Ramsborg	
Formosa	Barcelona		Oct. 12—	Stanley MacPherson	Kenneth McIntyre	
Spain	Punto Fijo	A/G	Oct. 12-17	Oren Paris	Pedro Padilla	
Venezuela						

*Children's Crusade

**Indoor Camp Meeting

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.

GET IT THERE!

Once you have received the gospel, you hold a burning commission from Christ Himself to speed the same message to the unreached of the world. It is contrary to the very spirit of the gospel to delay the news of reprieve. Rather we must hasten the good news—*special delivery!*



SPECIAL DELIVERY!

The Speed-the-Light program, sponsored by the Christ's Ambassadors, has worked effectively to "get it there" (and quickly) by providing missionaries with vehicles and radio and printing equipment. Do your part by giving generously on . . .

SPEED-the-LIGHT DOLLAR DAY

OCTOBER 17