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THE PENTECOSTAL evangel

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

OCTOBER 24, 1965 ■ TEN CENTS



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EXERCISE IS VITAL

By DON MALLOUGH

WHEN A DOCTOR ASKED ME recently about my physical exercise program, I told him with some satisfaction that I walk half a mile every evening, and that when making hospital calls I also get some exercise. Often I walk up to the third floor, and always walk all the way down from the top floor.

"Let me make a suggestion," he said. By the time the sentence was out of his mouth I thought I knew what he would say.

I had heard it from others lately. . . . "As you get older, you're going to have to take it easier." "Now that you have reached this age bracket you cannot do the things you did formerly." "Leave this strenuous exercise to the younger fellows." "At this stage of life you need to conserve your strength for more important things than recreation. . . ."

Now I was braced for the message from the man who ought to know. "If I were you," he said, "I'd walk up to the sixth floor. Oh, I don't mean gallop up there suddenly, but do it in such a way that it will come as

easily as climbing the two flights of stairs. That is how we doctors get our exercise. And instead of walking each evening, why don't you do some running? That's one of the best exercises there is."

Here was professional advice that was just the opposite to the prevalent opinion among laymen. We have embraced the fallacy that after a certain age inactivity conserves our waning strength. The truth is that actually our sedentary way of life is the cause of many aches and pains, even heart attacks and physical breakdowns. Consistent exercise is a great strengthening factor for the muscles, lungs, and heart. The healthy body is kept that way largely through a systematic program of muscular activity and training.

What is true in the physical realm is equally so in the spiritual. The apostle Paul gave some particularly interesting advice to a young preacher named Timothy. He wrote, "Exercise thyself . . . unto godliness" (1 Timothy 4:7). One translation reads, "Train yourself in godliness," and another, "Keep yourself in training."

Several times in his writings Paul referred to the runners and athletes of his day. He used such physical training as an illustration of necessary exercise in spiritual activities.

Tendencies to a sedentary spiritual life come so naturally. The new convert has no such problem, because he has a fresh experience, a new vigor, and surging energy. It is as the years pass that we are apt to become rocking-chair Christians, living in the memories of past activities. We excuse ourselves from difficult tasks and responsibilities which once challenged us. Let the younger folk do what needs to be done; we are just not up to it anymore. We are so feeble of spirit that some of us can only muster enough strength to come to church on Sunday mornings. We could not possibly make it for the evening service or for the midweek prayer meeting. Thus, we become spiritually lazy, flabby, and veritable invalids. Not only do our aches and pains increase, but the paralysis of self-pity makes us useless to the cause of God.


Exercise in godliness is vital to our spiritual well-being. Not only does it make us useful in the Lord's service, but it exhilarates us because it tones up and improves our spiritual life. It brings a new vigor and strength. Such exercise builds, while inactivity destroys. It is even more important to the soul than physical exercise is to the body. In the verse following Paul's admonition to Timothy, he says, "For physical training is of some value useful for a little; but godliness (spiritual training) is useful and of value in everything and in every way, for it holds promise for the present life and also for the life which is to come" (1 Timothy 4:8, Amplified New Testament).

Godliness brings a peace and contentment which contributes to our physical well-being. It produces good for the intellect, for the disposition, and for the whole man—body, soul, and spirit.

Responsible leaders in the medical profession are using their influence to counteract our sedentary lives so that we might become stronger and healthier people. It is time to sound a challenge also to those who are smug, satisfied, and aging fast while in the grip of spiritual lethargy.

This is a reveille call to souls that are weary and spiritually decrepit. Let us arise from our downy couches of ease, our cushioned reclining chairs from which we watch the church move on while ostensibly we conserve our strength. Actually it wanes with each passing day of inactivity. In place of the spiritual deterioration brought on by inactivity let there come a vigor and strength through exercise in godliness. "The people that do know their God shall be strong, and do exploits," whatever their length of time in His service.

Through exercise in godliness we can become spiritually alert and vigorous. This will be brought about as we *climb* to new spiritual heights, *wrestle* against the powers of darkness, *flee* every form of temptation, *walk* in the ways of righteousness, *run* errands of mercy, *wield* the sword of the Spirit, *bend* in meekness and reverence, *press* toward the mark for the prize of the high calling of God in Christ Jesus, and *reach* out to bring the lost to Christ.

These exercises will make us spiritually strong and healthy for both time and eternity. 

BALANCE IN THE CHRISTIAN LIFE

OUR GOD IS A GOD OF BALANCE. In creation He balanced darkness with light, sunshine with moisture, and land with sea. In the physical realm we are subject to the law of balance. Without balance we cannot walk straight. Our life depends on a balanced diet. We cannot violate this law without serious consequences.

As God has given the law of balance in the natural realm, He has given it in the spiritual realm also. You know what happens when a tire is out of balance. There may be such vibration you can hardly control the car. But it is worse and more alarming when Christians lose control of their lives. Let us consider how we may keep our spiritual lives in balance.

Material prosperity prevails in our land and it is not easy to keep the spiritual and material balanced. Many have made shipwreck of their faith because they have become so involved in making money they have neglected their spiritual lives. "Man shall not live by bread alone"; it is dangerous to cater entirely to appetites. Desire for material things kills spiritual hunger. We must keep material things in balance by maintaining a devotion to God.

We must keep a balance in our communication with God. When we are filled with the Spirit, our minds become Spirit-led and He unlocks the meaning of the Scriptures. Prayer and Bible reading provide a two-way communication. In prayer we talk to God. Through the Word He talks to us.

There must be a balance between inflow and outflow. If there is no outflow from our lives we may pray and study God's Word with little benefit. What God gives to us we must give to others, or the blessing stagnates. "Give and it shall be given unto you," is the law of His kingdom.

There is a balance in the doctrines of the Bible. It teaches God's love and also His wrath. It speaks of a heaven for those who obey the gospel and a hell for those who disobey. Mercy is balanced with judgment. Grace is balanced with righteousness.

There is a balance in the working of the Holy Spirit in a person's life. God puts a hunger in the human heart and then He satisfies that hunger. We cannot force His work, any more than we can force the opening of a delicate flower. There is a time and season for buds to bloom. There is a time and season for hearts to respond to God. He puts the hunger there first and we must be careful not to get ahead of the Lord. We can pray for a person; we can encourage him in various ways; but we must never try to force the baptism of the Spirit upon him. As a bud is spoiled when we try to open it with our fingers, so a person's spiritual development may be thwarted if we try to hurry him into an experience before he is hungry enough or yielded enough to receive the Comforter.

A genuine experience with the Holy Spirit will help us to live a well-balanced Christian life. The Spirit will teach us. He will guide us into all truth. In this day when Satan is waging a fierce warfare against the children of God, we need to avoid imbalance very carefully. The Holy Spirit will lead us on to spiritual stability if we will follow Him.

—MARGIE WOODS

In the Hands of God

The power of a colossal religious organization and its leader was put on display before the world a few days ago, when Pope Paul visited New York City and addressed the United Nations. The display was impressive. Millions gave him their attention. Heads of state paid their respect. A great police force was placed at his disposal.

It would take considerable courage for a lowly monk in one of the monasteries to rise up and challenge the pope, even today. Think of the tremendous courage Martin Luther showed in his day when he lifted his voice against certain doctrines and practices of his church! There was very little freedom of speech; it was a time when kings and popes ruled with absolute power. He risked his very life.

We are told that the pope sent a cardinal from Rome to Germany to visit Luther and offer him gold if he would give up his reformation crusade. Luther refused, and the cardinal wrote to the pope, "The fool does not love gold."

The cardinal therefore resorted to threats. "What do you think the pope cares for the opinion of a German boor?" he said to Luther. "The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—you, a wretched worm like you? I tell you No. And where will you be then?"

Luther's reply was very simple: "Where I am now. In the hands of Almighty God."

There is security in knowing we are in the hands of God. There is peace in believing that "He's got the whole world in His hands."

Two little girls were playing with their dolls and singing, "Safe in the Arms of Jesus." The older sister asked, "How do you know you are safe?" The other answered, "Because I am holding Jesus with both my hands tight." "That's not safe," said the older one, "what if Satan came along and cut your hands off!"

At this thought the child dropped her doll, and a cloud came over her face for a moment. Then she suddenly brightened and said, "Oh, I forgot! Jesus is holding me. And Satan cannot cut off His hands."

This is our security—not that we are holding God's hand, but that He is holding ours. Our grip might slip, but not His.

An elderly man lived alone in a little house that was far from the nearest neighbor. A friend asked, "Are you not afraid to live in this lonely place?" He answered, "Oh, no, for faith closes the door at night, and mercy opens it in the morning!"

A woman visiting New York went to Chinatown and walked into a novelty shop. She told the Chinese lady in charge she would like to see some good-luck charms. The Chinese laid her wares on the counter. The customer said, "Would you mind telling me which of these is the most powerful? You see, I have a son fighting in the Orient, and I want something that really works."

The shopkeeper, seeing the customer was serious, smiled and replied: "I have something better than these good-luck charms. I have God. When my children were born, I dedicated them to God, and every day since they were babies I have asked God to take care of them. He has answered prayer. Now one of my boys, like yours, is in the service; and I know he is safe in the hands of God. It's the only charm that works. I recommend it to you."

Our souls, our lives, our loved ones are safe in His hands.

—R.C.C.

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

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THE BELIEVER WHO CANNOT CHANGE HIS WORLD WILL HIMSELF BE CHANGED BY THE WORLD.

IN HIS GREAT HIGH PRIESTLY PRAYER to His Father, Jesus asked many things for His disciples; but one request He would not make: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). The world is the believer's battleground. Here he must win—or lose.

We sometimes encounter people who use their environment as an excuse for failure as a Christian. Not long ago a teen-age girl said to me, "I'd like to be a Christian. I know it is the only way to live. But none of my friends at school are Christians. I could never serve God in that setup!"

The New Testament scarcely considers surroundings a handicap for believers. Those early disciples were never promised pampering; it was going to be a rough way, all the way, if they gave themselves to the Master. Jesus used grim language to warn them how hard the road would be; He talked of cutting off feet and hands, of plucking out eyes, of squeezing through tight gates and walking in narrow paths; of forsaking friends and property, and of counting one's life expendable for His sake.

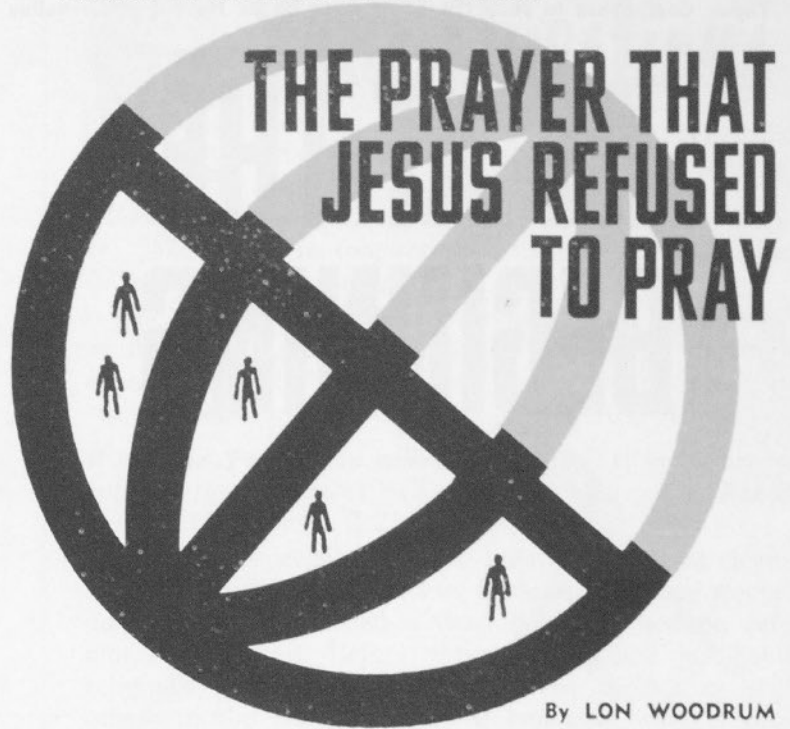
One searches in vain through the Book of Acts for a hint of softness among the believers. Imagine any of them asking if they should leave their particular communities to escape persecution! They expected persecution; they invaded communities where they knew fearful opposition awaited them. They were not out to escape the world, but to change it. And they did. There were "saints in Caesar's household." There were men of whom their enemies said they "turned the world upside down."

Beatniks today walk the streets of our cities, bewhiskered and shabby, witnessing frankly to their rebellion against almost everything. They take in stride the jeers and scorn of others. They are not ashamed of what they are. People with all sorts of ridiculous ideas go about promoting their philosophies. Opposition does not deter them. We have heard men openly brag about having broken someone's nose in a fight, or about how much liquor they drank in one night. Is it not strange that folk who claim such a Saviour as Christ have difficulty witnessing for Him?

A bishop visiting an African country was confronted by a hungry national who asked for 50 cents. The bishop gave him the money. The man clenched it tightly in his hand and said, "I *am* hungry, but I am not going to use this money for food. I am going to put it toward the cost of getting out our propaganda paper for communism! For I am a communist, sir, and it will require great sacrifice for us to save the world from imperialism!" When the bishop returned to America, he said sadly to his people that if Christians were as committed to Christ as that African was to Marxism, he would have cause for great rejoicing.

One Christian leader has said, "We Christians are losing the world with the Truth; the communists are winning it with a lie!" It is high time for us who believe to examine our hearts and minds and ask why men who promote error are more dedicated to their tasks than those who have the Word of God.

Jesus called His disciples "the light of the world." Other lights have little to do when the sun blazes down at noon! Turn on the headlights of your automobile at



2 p.m. on a cloudless day and see! You turn them on, and nothing seems to happen. But switch them on at midnight and see how bright they are! What work is there for a believer in a community where all are Christians? The church was not built in the Garden of Eden; it was built in the wastelands of sin. It does not blossom in a flowery park but in a thorny wilderness.

Jesus said He sent His disciples forth as lambs among wolves. What chance has a lamb in a pack of wolves? The very grimness of the picture forces us to realize that Jesus never expected us to have an easy time of it. "Marvel not, my brethren, if the world hate you," one of His disciples wrote.

"If the world hate you, ye know that it hated me before it hated you," Jesus said. Naturally! A Man such as Jesus could not walk in our kind of world and go unwounded. Nor can His followers expect flower-strewn roads and applause from the sidelines. Satan has never yet been converted! Men still love darkness rather than light. Like Jacob of old, some believers think what they need is a geographical change, but it didn't work for Jacob, nor will it work for us. Better that we be like Jacob's son Joseph, who pitted his faith against a pagan dynasty and won an immortal victory in the very heart of that dynasty. Even the pagan emperor cried into history that he had discovered in Joseph a man in whom the Spirit of God lived.

Don't run away when the going gets hard! Our problems are not geographical; they are moral and spiritual. Committed Christians are a stubborn lot. They do not crack easily. Their sign is not a couch, but a cross. The believer who cannot in some measure change his world will himself be changed by the world. And no institution ever loses more disastrously than when the Church loses to the world.

We are not here to outrun the world, but to overcome it. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

AS AT THE BEGINNING



By ERNEST S. WILLIAMS

WHEN THE APOSTLE PETER reported to the Jewish brethren at Jerusalem concerning his ministry at the house of Cornelius, he said, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). Thus the experiences received by the Gentiles at the house of Cornelius and by Jewish believers on the Day of Pentecost were very similar. The evidence in each case was one of ecstasy, speaking in tongues, and magnifying God (see Acts 2:4; Acts 10:46).

On the Day of Pentecost the disciples were sitting when the Spirit fell upon them. While we are not told directly, we believe those in the household of Cornelius were either standing or sitting, since they were listening to Peter. But the significant thing in both cases is that definite spiritual preparation had been made before receiving.

The disciples spent the ten days between the Ascension and Pentecost mainly in prayer, worship, and expectant waiting, in accordance with Jesus' command before His ascension. Today, human activity too often replaces the periods of waiting before God. Ministering to the Lord in spiritual worship is gradually disappearing. It must be restored if Pentecostal blessing is to continue.

Cornelius had spent four days in prayer and fasting before Peter came. We do not say this exact method must be followed, but certainly spiritual preparation is important. To be filled with the Spirit there must be earnestness, consecration, and such other preparation as God may require of us as individuals. God is ready at all times to fill with His Spirit, but we must prepare ourselves if we are to receive the fullness of this blessing. This preparation takes time.

One illustration comes to mind. A minister of some wealth (the secretary of a missionary society) introduced himself to the leader of a Pentecostal church where the people were earnestly seeking God. He felt his station in life would secure for him a place of honor among these simple people. But soon his heart became hungry and he began to seek God for the fullness of the Spirit. As his hunger increased, he became more earnest, and God dealt with him along specific lines. He considered the cost, even the possible loss of his wealth and station in life should he identify with the Pentecostal people. What if it meant the loss of luxuries for his son and daughter? What if it meant a much lower standard of living for his wife? At last he said, "Lord, even if I lose everything, I am willing." Then the Lord filled him. His pride, his self-esteem, his station in life, all had to be dealt with; he had to say, "Thy will be done," before he was filled with the Spirit.

This probing, humbling process of the Spirit of God in his heart delayed the blessing of the Baptism for a time, but it was vital preparation for all that the Baptism would mean to him for the rest of his life. The time was not wasted.

Waiting on God in prayer usually brings men to the place where God's desire becomes theirs. It is part of the ministry of the Holy Spirit to bring our wills into conformity to the will of God, and to work out the divine will in our lives. Men may seek shortcuts to the

baptism of the Spirit, but Pentecostal blessing still comes through Pentecostal preparation, "as at the beginning."

Jesus said, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. . . . When he, the Spirit of truth, is come, he shall glorify me: for he shall receive of mine, and shall show it unto you."

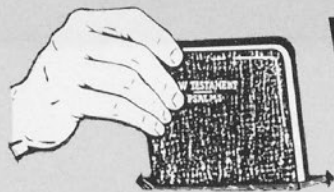
Some would say that while it was necessary for the disciples to tarry for the initial outpouring of the Spirit, it is no longer necessary. We now live in the dispensation of spiritual blessing. He gives; we just take. It is true we do not tarry for the initial coming of the Spirit from heaven. The Spirit already had come. Nevertheless, we may need to tarry for adjustment of our lives to the will of God, that a Pentecostal experience may come to us. The heart must be renewed, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

I had been invited to speak some years ago in a certain church. During the service the pastor called for personal testimonies, and asked the people to be brief, as he would like to give the visiting minister ample time to deliver his message. Presently a woman arose and with a defiant air said: "I do not believe in short testimonies. I believe we ought to take all the time we need to tell what God has done for us. I was sanctified 25 years ago. . . ." My heart sank, for here was a person who considered herself sanctified, yet she had never had her stubborn will brought into subjection.

This was not as it was "at the beginning." It is not what we claim, but what we have, that concerns God. More Corneliuses are needed—humble souls, teachable, open to God for His purpose to be fulfilled in them, and willing to wait in His presence for His work in their lives.

Out of a Pentecostal experience should flow the Christ life, "righteousness, and peace, and joy in the Holy Ghost." An experience is not truly Pentecostal where there is envy and strife and lack of spiritual barrenness, for, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These wonderful graces are not perfected in us immediately, but they are there to be cultivated as the believer who has been filled with the Spirit also walks in the Spirit.

May we all look for and earnestly wait before God for a gracious outpouring of the Holy Spirit, manifesting itself in both life and service, "as at the beginning."



Walking with the WORD

SCRIPTURE READINGS FOR OCTOBER 24-31

Sunday—Psalms 123, 124	Thursday—Hebrews 10
Monday—Hebrews 7	Friday—Hebrews 11
Tuesday—Hebrews 8	Saturday—Psalm 125
Wednesday—Hebrews 9	Sunday—Psalms 126, 127



Your Questions

Answered by Ernest S. Williams

I hear people say, "He preached under the anointing," or, "She spoke in tongues under the anointing." What is meant by "anointing"?

The anointing is the quickening, life-giving presence of the Holy Spirit. It speaks of flowing oil. It might equally be said, "He preached under the unction," or, "in the fervency of the Spirit." (See Acts 10:38.)

What did Paul mean when he wrote, "Why . . . are ye subject to ordinances, (Touch not, taste not, handle not)"? (Colossians 2:21)

Paul had especially in mind Jewish ceremonial cleansing and purification rites. For instance, if a man stepped on a grave or touched a dead body, he became ceremonially unclean. Before eating he washed his hands religiously, especially if he had been in contact with others in the marketplace. The emphasis was on ceremonial cleansing of the flesh, while the greater need of the spirit was made secondary.

Beginning at verse 14, Paul shows that in Christ the Jewish ceremonial ordinances were blotted out. Therefore, "Let no man judge you in meat, or drink, or observation of Jewish sabbaths." These were only shadows. The body (or substance) is of Christ. His cleansing was that of the spirit, not in outward ceremonies (Matthew 15:2, 19, 20; 23:25-27).

What is meant by "leaving the principles of the doctrine of Christ?" What are the principles? (Hebrews 6:1)

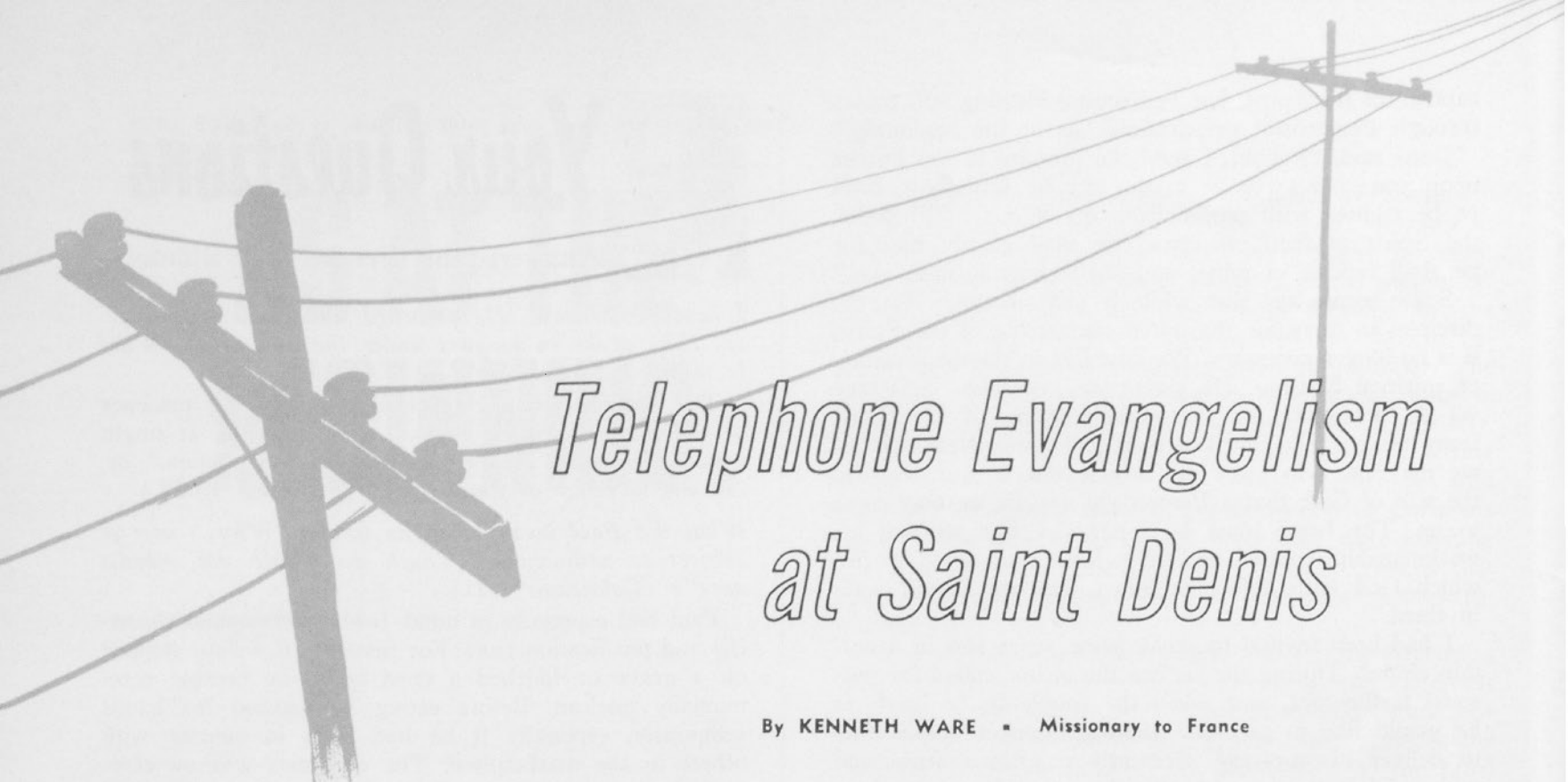
The margin reads: "Leaving the word of the beginning of Christ." We ought not to stop at the experience of salvation, but go on to full maturity in Christian development. The ambition of the apostle Paul was that he might go on to perfection. Peter exhorted young believers to "desire the sincere milk of the word" that they might grow thereby. We must "press toward the mark, for the prize of the high calling of God in Christ Jesus."

Several times recently I have opened the Bible, looking for a verse for guidance. But the verses my eyes happen to fall on seem not to meet my need. Is it right to expect guidance in this way?

As we familiarize ourselves with the Bible through regular reading, the Holy Spirit can call to our minds Scripture applicable to our needs. I surely would not advocate opening the Bible, taking a chance that one's eyes might light on a fitting verse. Even the devil can quote Scripture; he did so to Jesus. But his quoting is usually a misquote, giving the wrong interpretation.

In looking for guidance, we need to read not a verse only, but also the verses surrounding it, to obtain a proper setting. "No prophecy of the scripture is of any private interpretation" (2 Peter 1:20).

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.



Telephone Evangelism at Saint Denis

By **KENNETH WARE** • Missionary to France

THE CHRISTIAN COMMUNITY in France is one of the oldest in the world, yet after nearly 19 centuries of Christian influence it remains a needy mission field.

Today, modern methods are carrying on the work begun by the Early Church.

Marseille, in southern France, was a Greek colony that may have received the gospel even before Rome did. In the middle of the second century the city of Lyon was a mission project of the church at Smyrna. Polycarp, the pastor at Smyrna and a disciple of the apostle John, sent out missionaries to Lyon who apparently were supported by the home church. One of those missionaries was the well-known Irenaeus.

About A.D. 240 three young preachers, one of them named Denis, went to Paris, which at that time was only a small garrison town on an island in the Seine River. The Roman governor refused them permission to preach the gospel in Paris, so they went some 10 miles away to an intersection of two busy roads, and there began to preach. Soon they had a thriving congregation.

Some time later the Roman emperor, Decius, had the three beheaded for their Christian witness; and their bodies were buried nearby. This place, where the church foundations still remain, became so important to the French that from A.D. 615 all of

their kings were buried there. Appropriately enough, it is called Saint Denis, where today there is a population of over 100,000 of whom 70 percent are communists.

Seventeen centuries after the first penetration with the gospel, another young man named Charles Chaix went into Saint Denis. Although he had been totally blind for a number of years, the Lord had healed him, and he dedicated himself to the propagation of the gospel. Being an Assemblies of God minister, he received assistance from the national organization in France with tracts and other literature. Many times the whole city was flooded with Assemblies of God pamphlets. Today there is a gospel hall that seats 150 people. There are 70 baptized believers.

When the work began to grow, opposition came. Pressure from the communistic population caused the city government to forbid the distribution of Christian literature in Saint Denis. But Brother Chaix was not discouraged. He arranged a telephone service so that anyone could call number 752-52-58 and listen to a three-minute, taped sermon. On an average the sermon is played 100 times a day and had been played as many as 300 times a day!

Once more difficulty came. The automatic system was giving the telephone company trouble because the calls were so numerous. The congrega-

tion went to its knees in prayer. Rather than stop this new ministry, the telephone company connected three more lines to the same number, so that now four people can hear God's Word at the same time.

Saint Denis, one of Christianity's oldest mission fields, has been visited once more with the gospel of the Lord Jesus Christ. The methods have changed, but the message is the same.

Pastor Charles Chaix prepares three-minute tapes for telephone callers in Saint Denis.



Amazing Results in Korea

By HENRY A. SWAIN • Missionary to Korea



Pastor and Mrs. Cho Yonggi stand near the Seoul Evangelistic Center, site of Pentecostal outpouring.

Korean Christians, many of them new converts, are thrilled with the results of the meetings.



EVERY NIGHT the Seoul Evangelistic Center was packed to capacity during the recent meetings conducted by Brother and Sister Otis Keener of Bakersfield, California. Even the foyer was filled with Koreans standing shoulder to shoulder to hear the Word of God.

Pastor Cho Yonggi estimated there were 600 people saved, 500 healed, and about 400 filled with the Spirit.

Revivaltime Speaker C. M. Ward visited Seoul recently, and spoke at the three morning services. Pastor L. B. Lewis of Modesto, California, who accompanied him, spoke in the

evening. One hundred ten people were filled with the Holy Spirit.

During the altar service an amazing incident occurred. Walter Hanson, a businessman from Sacramento, California, who also was accompanying Brother Ward, left the platform to pray with the young choir director. While people were receiving the baptism in the Holy Spirit all around him, Brother Hanson suddenly began to speak in the Korean language, though he did not know it. You can imagine the amazement of the Korean choir director who was praying nearby!

MISSIONARY KNIGHTED IN UPPER VOLTA

JOHN S. MATTOX, Assemblies of God missionary to Upper Volta, West Africa, has been decorated with the medal of the "Order of Merit of Upper Volta."

The honor was conferred upon him August 5 at televised Independence Day ceremonies in front of the Presidential Palace at Ouagadougou, the country's capital, by the minister of foreign affairs representing President Maurice Yaméogo. He was recommended as a candidate for the award by the commandante and a committee of representatives from the northwestern province of Ouahigouya where he worked as a teacher and missionary since August, 1950.

"Mr. Mattox has given our people the kind of teaching they need," the committee had reported to President Yaméogo. "We have observed the people he has taught and have found them to be industrious and sincere."

He is the second Assemblies of God missionary to receive a medal in Upper Volta. The first was Harold S. Jones, who was honored for having served in the country

30 years. He is now under appointment in South Africa.

A native of Gore, Oklahoma, Brother Mattox went to Upper Volta after graduating from Southern California College in Costa Mesa, California, in 1949, and spending a year in France in language study. He pioneered the mission station at Boromo, where he has since taught in a school for boys, and regularly holds services in French and tribal tongues in many parts of the country.

Brother Mattox, together with his wife Audrey Lee and their four children, deserve commendation for their fine Christian witness in Upper Volta.

John Mattox receives Order of Merit.



the **MIRACLE** of Radio and TV

EXCERPTS FROM PAUL FINKENBINDER'S
GLOBAL CONQUEST RALLY ADDRESS AT THE
GENERAL COUNCIL



Paul Finkenbinder

A POLICEMAN suddenly stopped me as I was driving toward downtown San Salvador. He told me I would have to park my car and walk the rest of the way. There was some demonstration going on in the central park of the city.

When I got there, I discovered some 5,000 people gathered together—ironically enough in *Parque Libertad* (Liberty Park)—with the singular purpose of downgrading the United States of America in the advancement of El Salvador. Speaker after speaker took the rostrum to speak forth the “glories of independence.”

I became weak in my heart and

spirit. After many years in El Salvador, I could see the end of my ministry approaching; for this was just a sample of that which has swallowed up 40 percent of the world's population—communism.

However, my mind ran back to a certain day in 1955, when *The Pentecostal Evangel* came in the mail with the statement that the heathen world was multiplying one-third faster than the Christian population. I could not understand this. I said, “How can it be that Christ would tell us to preach the gospel to all the people, and yet we are going behind like this? How can it be that the Christians are be-

coming a smaller and smaller percentage of the world's population?” I asked the Lord how we could reach the people and change this population trend; and the Lord began to lay it on my heart to use radio.

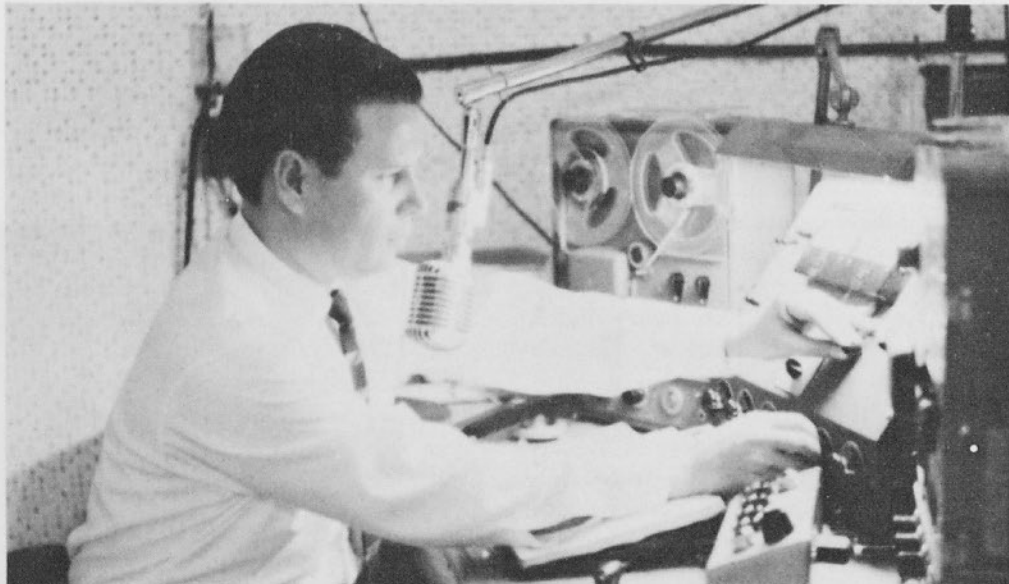
It would cost \$140 a month to go on one station. I didn't know where the money would come from, but I went on radio by faith. Roy Stewart was preaching in ministers' institutes in El Salvador at that time and he mentioned our need to Pastor H. C. Noah, of the Oak Cliff Assembly, Dallas, Texas. The Oak Cliff church sent the \$140 for our first month and has sent a check every month since. Soon we had the opportunity to get on two stations instead of one, then on four, five, six, ten, fifteen, twenty.

Today the broadcast is going out three times a day over 25 stations in Latin America, reaching up to 32,000,000 people who are listening to their radios every day.

Then, in 1959, television came to San Salvador...and that challenged me all over again. But I found it was much more expensive. They wanted \$156 a week for air time, and it would cost that much again for production costs. I didn't have a cent, but the station manager knew I was on all those radio stations and supposed that I had plenty of money.

I spent a lot of time at the TV station watching what went on. As I watched, the desire to be on television with the gospel kept growing on me.

Paul Finkenbinder's radio broadcasts in Spanish reach 32 million people daily over 25 Latin American stations. His is the most heard religious voice in Spanish-speaking countries.



That's the trouble with us, we don't let things grow on us. We have to want things very bad in order to get them from God. We don't drool enough!

Backed by the encouragement of the other Central American missionaries, I decided to take a step of faith and try television for a week or two. I asked the station to draw up a contract, and to my surprise, they drew up a contract for one whole year!

The idea of raising over \$300 for one week was enough of a challenge! But I went ahead. I just prayed that the Lord would lead me and signed the contract.

During the very week prior to going on television, a man from the State of Washington named Leslie Richards came to El Salvador for an unexpected visit. While we were eating, he said that he wanted to help the gospel work, and he put a check upside down on the table. With trembling hand I picked it up and found the check was for \$500. I firmly believe I never would have seen this money if I had not signed the contract.

One man, a Roman Catholic who knew that the bishop had ordered the people not to listen to or watch our presentations, put a television set on a platform and had 400 of his employees come and watch the gospel programs.

A woman who charges 25 cents for people to come and watch her television set, said, "I am not a Protestant; but when your program comes on, I open the door and tell the peo-

ple to come on in and watch it free."


A minister told me, "In one year of TV you have done more to break down the prejudice against evangelical churches than we have done in 70 years of missionary work."

When I was to come home for furlough, I wondered how I could keep on television. I talked to Hal Herman who has had a lot of experience with production work. He said, "How about taping it?"

We called Jan Sadlo, a Christian film producer, who said he would not charge us for his time if we would pay his fare down to El Salvador. After studying our situation, he said it would cost \$14,000 to set up for taping the telecasts.

This seemed far too much. Yet, I knew that God can do anything. He can save. He can heal. He can answer prayer. So we decided to do it, and in three months we had the money. Pastor Bond Bowman's church in Detroit (Brightmoor Tabernacle) gave us \$5,000 toward this project.

Today we have a number of dramatic presentations for television that can be used on any television station, any time, anywhere in Latin America.

In the August 1, 1965, issue of *The Pentecostal Evangel* I saw a quotation by a priest. He stated that in Latin America the annual population growth is 2.6 percent, while Protestantism in Latin America is growing each year at the rate of 15 percent. The world can be won for Christ, and I believe that radio and television are two media through which our mission can be accomplished. 



Television programs, such as this dramatic presentation of the story of Achan, are prepared on video tape for use on television stations anywhere in Latin America.



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

MISSIONS AND MATERIALISM

MAKE NO MISTAKE ABOUT IT! The most popular god in today's world is materialism. More people visit his shrine and worship at his altar than at the shrines and altars of all other dieties put together.

Even in Marxist lands, where there is supposed to be a sacrificial dedication to the advancement of communism, a softening process is at work. The goals that were to be achieved only by scarcity and sacrifice are farther removed than ever before, and the restless masses must be given "the good things of life" in order to avoid revolution.

Church leaders who recently visited in eastern Europe say that only five percent of the people there are dedicated communists, another five percent are convinced Christians, and the other 90 percent have only one goal—to achieve material possessions. The survey points out that even the Christian community seems more anxious to own T.V. sets and cars than to witness effectively for Jesus Christ.

It is distressing to note that here in so-called Christian America the only gospel we as a nation seem to spread to other lands is this gospel of "things." A recent three-hour documentary on one of the major networks reviewed our foreign relations over the past years. It showed that as a nation we have believed that all of our international woes would disappear if we could somehow raise the world's masses to our standard of living. How disillusioning it must be to the rest of the world to hear this indoctrination since it is evident that our gimmicks and our gadgets have not saved us.

We Christians can export a product which guarantees a full life irrespective of material standards. This is certainly what Jesus taught when He said in Luke 12:15, "For a man's life consisteth not in the abundance of the things which he possesseth."

WMC BREAKFAST

ATTRACTS HUGE CROWD AT GENERAL COUNCIL

By ANN AHLF

MORE THAN 1,000 WOMEN AND GIRLS crowded the Women's Missionary Council breakfast at the General Council to hear Missionary Angeline Tucker, recently returned from the Congo. The theme, "God's Word Our Confidence," stood in bold relief in front of the speaker.

Many wept; others sat motionless as the slender heroine recounted the happenings of her last months with her family in Paulis, Congo.

"I love every one of you," she said. "You represent the WMC body throughout the nation and the staff of the general constituency of the Assemblies of God. During four months of living under the rebels we tried every day to communicate with you, but were never able to succeed.

"It was as we were on our knees in prayer that we felt the warmth of your fellowship and knew that we were in touch with you and with God.

"God often allows us to pass through deep trials so we will learn to trust in Him and His Word. . . . Of the 2,000 Europeans held in Northeast Congo, 135 were evangelical missionaries, every one of whom testified that he depended wholly upon the Word of God during the rebellion. We learned to actually *live* by the Word of God day by day.

"Upon meeting a newcomer to the city, my 18-year-old son John came to me and said, 'Mother, I believe

this rebel can help us to get out. He is so friendly and interested in us.'

"After considering the thought, I felt impressed to answer him, 'Son, we dare not put our trust in men. Only God can help us in this situation.'

"The Book of Psalms was our refuge during the whole time of rebel oppression. We read through its pages time after time. When the atmosphere was dark and hopeless, we turned, with all strength gone, to the Word of God. Many times we threw ourselves across the bed and, with a consuming thirst for security and direction, grasped the Bible and read and read. While we read, strength poured from the pages into our exhausted bodies.

"During the 99 days of our captivity, we literally 'wrapped ourselves' in Psalm 56:3, 'What time I am afraid, I will trust in thee.' Though with all our hearts we wanted to trust God, we found it humanly impossible to be unafraid.

"During August, immediately following our return to the field, we felt that though there was rebellion in neighboring towns, the rebel hordes would surely not reach Paulis. But one day they came, naked and dirty—their unwashed bodies marked with emblems of witchcraft, their minds distorted with 'dope.' Then it was that the execution of our Congolese people began. 'O God, deliver us!' we prayed. Two weeks passed. Although we were under guard and our movements restricted, we were able to attend church and to visit our associate missionaries who still operated the Bible bookstore. To allay our fears we repeated Isaiah 41:10, 13 as we walked.

"Now the rebels came in hordes. Their trucks rolled through the streets. The sound of their guns echoed throughout the city. Rough men forced their way into our homes and searched every corner. Our fears mounted. Again we fled to our refuge—God's Word. When Jay and I shared our newfound comforts with each other, we found that God had called to the attention of each of us simultaneously the words of Psalm 37:1, 2.

"As rebel activity increased and the economic situation worsened, we wondered what we would eat. Then came Psalm 37:3: 'Verily thou shalt be fed.' We trusted in the revealed fact. Greek merchants favored us with what supplies they had. The Congolese Christians brought bananas. A 'friendly' rebel secured a large sack of peanuts; the distillery sold us rice. *Verily we were fed.*

"Once a rebel truck stopped in front of our house. We didn't know what to expect. I went to the room



The King's Choralettes of Cape Girardeau, Mo., directed and accompanied by Mrs. E. F. Lohmann, sang at the WMC breakfast. Mrs. Mildred Smuland addressed the district WMC president's seminar.



Mrs. Mildred Smuland (at left in top photo), national WMC secretary, paid tribute to Brother and Sister Gayle F. Lewis. Brother Lewis has been executive director of the Women's Missionary Council since its beginning. (He will retire in December.) In the lower photo Brother Lewis commended Gail Winters and Lillian Hogan for their faithful and courageous service in the Congo.

where the children lay sleeping. As I stood by their beds, I said, 'I can't save them, Lord; You will have to.' With my commitment came such a realistic assurance that they would be kept by the power of God.

"Psalm 37:4—'Delight thyself in the Lord'—helped us keep our eyes off the terrifying situation. When we were refused permission to leave the country or to take the children out to school, we rested in Psalm 37:5. Psalm 37:8, 9 dissolved our gathering hatred for the rebel movement.

"After some weeks, when Jay was taken to prison, I visited him periodically until one day he asked me not

to come again. 'I am asking God to give me love for these that I am with. They talked so shamefully to two women who came yesterday. I could never bear it if they talked to you in such a manner.'

"Earnestly I prayed for his release, only to be reminded by the Lord that 'He is not the prisoner of the rebels, but mine.'

"When I could no longer see Jay or speak to him by telephone, I checked each day with the Mother Superior of the convent where he was held. The last morning, when I called to inquire about his welfare, she answered, 'He is in heaven.'

"The words stunned me into lifelessness. 'Lord, I can't live. I'll never be able to go on,' I moaned. Again the Word of God came with deep impression, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.' God's Word alone is our confidence. I knew I had to live. The same Word that had brought me this far would carry me on."

Sister Tucker climaxed her message with a plea to the women present to teach the young people of their homes and churches to trust the Word of God and to draw upon its resources.

Since her return from the Congo, Mrs. Tucker has written a book, *He Is in Heaven*, published by McGraw-Hill. This story of the Tuckers' life in the Congo was unveiled at the close of the breakfast.

Philip Hogan, executive director of foreign missions, presented Gail Winters and Lillian Hogan, veteran missionaries of the Congo. Miss Winters was escorted to the speakers' platform by Mrs. Paul Fleming, Southern Idaho District WMC president. Miss Hogan was accompanied by Mrs. Stanley Johnson, Minnesota District WMC president. Each missionary was presented with an orchid corsage and a red New Testament embossed with the WMC emblem in gold.

In introducing the young women, Mr. Hogan said, "After the first revolution in Congo when all the mis-



Angeline Tucker recounted the happenings of her last months with her family in Paulis, Congo. D. V. Hurst, coordinator of Spiritual Life—Evangelism, and Mildred Smuland conducted a "Women in Evangelism" conference. Twenty ladies from different areas of the country were invited to participate in this conference.



sionaries were evacuated, these girls were among the first to return to their station. They were present during the entire crisis and were evacuated with the Tucker family after Mr. Tucker's death. They were bruised and knocked down by rifle blows—yet they stayed at their post. They kept the Bible store open and sold Bibles and Scripture portions until the last. We honor them today."

Miss Winters who spoke briefly said, "I remember when the bullets were flying into our apartment. We took refuge in the hallway. 'Lord,' I prayed, 'I know we should not be afraid, but we are. Please come to our rescue.' Then came the strengthening words, 'What time I am afraid, I will trust in thee.' We learned a new dependence upon the Word of God."

Lillian Hogan followed, saying: "On August 10, when the rebels moved into our city and we saw such terrible things begin to happen, we wondered if we should leave or stay. Earnestly we sought the Lord for His direction. His Word, 'Ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward (gather you up),' became our daily guide. God allowed us to stay to help the people until the departure of the last plane from the conflict area."

The "King's Choralettes" from Cape Girardeau, Missouri, chose a selection, "Tenderly He Watches Over You," with which to seal the girls' testimonies. They prefaced Mrs. Tucker's message with a special arrangement of, "So Send I You." Mrs. E. F. Lohmann is director and accompanist of the group.

Table appointments were trees fashioned of gold net, laden with tiny scrolls printed with Bible verses, and tied with red ribbons. It was significant that the one scroll which could be exchanged for a copy of Mrs. Tucker's book was held by Mrs. Clarence Van Dolsen, herself a newly appointed missionary.

A new pamphlet, "Women Witnessing with a Marked New Testament," prepared by National WMC Secretary Mildred T. Smuland, was at each place. New Testaments with red covers bearing the WMC emblem in gold were

available for purchase to encourage the use of Scripture in personal witnessing.

Among other activities of interest to women at the General Council was the "Women in Evangelism" workshop conducted by Mildred Smuland and D. V. Hurst on Monday evening. Methods for individual and group participation in hometown and new-field evangelism were discussed with 20 invited participants—key persons who are expected to spark interest in personal evangelism in their respective localities.

Tuesday was filled with seminar sessions for district WMC presidents. Reports of the evangelism meeting, of the coming leadership training course, and of the young women's organization were heard.

Mrs. Andrew Newcomer, Field Secretary for women's activities of the American Bible Society, addressed 150 women on the subject, "The American Bible Society and You." Emphasizing the facts of Amos 8:11, she said:


"Seventy million Americans live without a Bible today. More than 800 million Christians have no New Testament of their own, and seven out of eight of them own no Bible.

"Forty years ago in India there was one Bible for every 10 persons. Today, due to the population explosion, there is only one Bible to each 300 people. Over 1,000 languages and dialects still have no part of the Bible.

"It is the aim of the American Bible Society, with the help of the women, to put a Bible in every Christian home, and a Scripture portion in the hand of every reader.

"Being Christian women who have a chance to choose what they do with their time makes us responsible to help get the gospel out."

"The *How to* of WMC's," a workshop depicting the model WMC meeting in the local Assembly, was led by Mrs. Paul Samuelson, district WMC president of Kansas. Trella Hall, missionary to Spain, assisted. The varied sessions were open to all.

Women from every district left the General Council WMC events with a new interpretation of missionary dedication and a new sense of personal responsibility and determination to "get the gospel out." 

Charlotte Schumitsch, national Missionettes coordinator, answered a lady's inquiries at the WMC booth. Trella Hall, missionary to Spain, taught a model lesson for local WMC groups. (Miss Hall is seen in the photo, wearing a white mantilla.) Mrs. Andrew Newcomer (lower right photo), American Bible Society field secretary of women's activities, addressed the WMC session.



MISSIONETTES ACTIVE at General Council

By CHARLOTTE SCHUMITSCH
National Missionettes Coordinator

AN INSPIRING WORKSHOP for those interested in the Missionettes program was conducted by Mrs. Goldia Anderson, district WMC president of Northern California-Nevada, prior to the opening of General Council in Des Moines. Mrs. Anderson used the theme "Missionettes Reflections" for her workshop. A replica of an extremely large hand mirror was attached to the wall behind her as she spoke.

Mrs. Anderson began her talk with 2 Corinthians 3:18: "But we all, with open (unveiled) face beholding as in a glass (reflecting as a mirror) the glory of the Lord, are changed (transformed) into the same image from glory to glory even as by the Spirit of the Lord." By means of animated cartoons and an overhead projector she portrayed the various points of her presentation.

Point one included reflections showing a distorted image of young people. This distorted image could be focused by teaching our girls more Bible and the proper influence of adults upon girls, Mrs. Anderson said. The next point dealt with the scarred reflection, showing insecurity and the Bible answer to this problem. Her last point was the radiant reflection, showing how a firm faith in the Bible and a complete surrender to Christ will bring happiness and hope.

Marilyn Burnett, from Santa Cruz, California, participated in the workshop by reciting the Assemblies of God statement of faith, and gave a short essay on "What Being a Missionette Has Meant to Me."

A special feature of the WMC-Missionettes breakfast on Saturday morning was the presentation of the first Miriam Award to Carol Lynne Tucker, daughter of the J. W. Tuckers, for her outstanding courage during a time of great stress in the Congo. Fourteen-year-old Carol Lynne quoted a Scripture that had special meaning to her in the days when rebels invaded the city of Paulis where she lived with her family. The Miriam Award is a 14K gold engraved medal attached to a pin. It will be presented to Missionettes for outstanding courage in crisis.

Another "first" at the breakfast was the awarding of a new Certificate of Achievement for Missionettes Honor Stars to Kathleen Birkinbine, first Honor Star in the Iowa District.



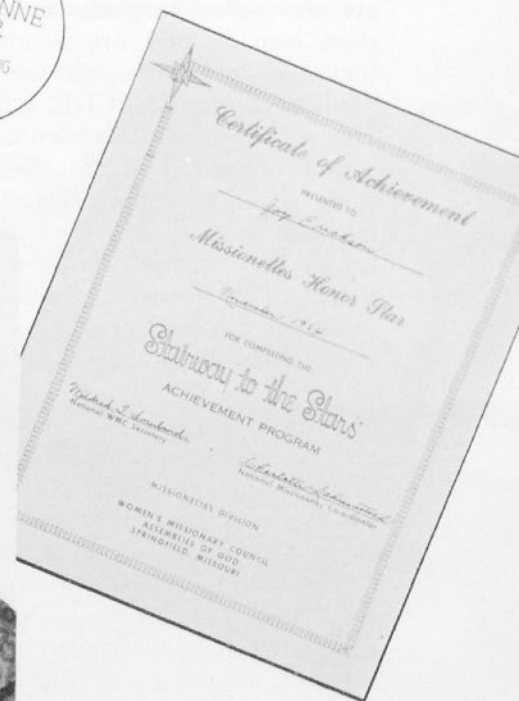
Mrs. Goldia Anderson, leader of the Missionettes workshop at General Council, illustrated her talk with a replica of a large hand mirror shown in the background.



Carol Lynne Tucker (right) listened as Charlotte Schumitsch read a letter of commendation for outstanding courage during the Congo crisis. The Miriam Award (replica shown below) was presented to Carol.



Joy Erickson, second Missionettes Honor Star of the Iowa District, was presented the Certificate of Achievement.



GENERAL COUNCIL CHRONICLE

PART III

MONDAY MORNING

A large number attended the 8 a.m. prayer service which was led by Evangelist Watson Argue. Prayer was offered for the sick and many were healed.

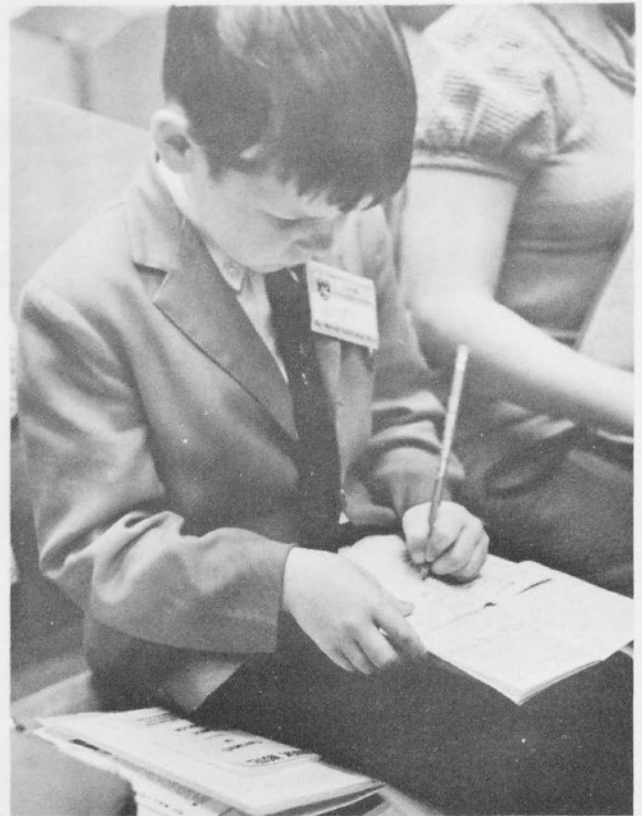
At the 9 a.m. devotional service the songs were led by Wayne Fagerstrom and prayer was offered by Fred Lessten. Rosalyn Prinzing sang, "He set the captive free and filled my aching heart with love."

The chairman, Bert Webb, acknowledged the good work that is being done by Assemblies of God ministers who are serving as chaplains in the armed services. Five of these men, he said, are stationed in the Vietnamese conflict area at the present time. He introduced Chaplain Stanford Linzey (LTCDR, USN) as the morning speaker. His subject was, "Nicodemus and the Kingdom" (this sermon appeared in the *Evangel* last week).

At 10:15 a.m. the General Superintendent called the business session to order. Debate was resumed on the report on "Revised Criteria for Independent Corporations." This report defined the type of religious corporations Assemblies of God ministers may work with. It was explained that some corporations have been set up to do work that is similar to what the Assemblies of God is doing. This results in duplicating of effort and possibly a wasting of funds. Furthermore, some of these have been closed corporations, and although they solicit funds from the Assemblies of God constituency, the constituency has no voice in their operation.

The intent of the criteria is to ensure that approved corporations shall have leadership of reputable character; that they shall not spend too much for overhead; that they shall have an annual audit; that they shall work in harmony with the doctrines and practices of the Assemblies of God; etc.

Although there was considerable debate, it concerned



One of the 4,284 ministers, delegates, or visitors who wore registration badges at the General Council.

procedural matters rather than the criteria. When action finally was taken, the General Council voted overwhelmingly (by standing vote) to concur with the General Presbytery's action in adopting the revised criteria.

MONDAY AFTERNOON

Before opening the final business session of the Council, the chairman asked Doyle Burgess to speak. Brother Burgess, a pharmacist, has been a leading layman at

Preceding the General Council in Des Moines, a seminar was held for district music directors.



First Assembly in Memphis, Tenn., for many years. The chairman called upon Guy Basye, a layman from Hope, Ark., to lead in prayer. The participation of these and other laymen in the Council activities was noteworthy.

L. R. Keys, chairman of the resolutions committee, reported he received several letters requesting that the General Council reaffirm its position on worldliness (such as going to movies, dancing, playing cards, using tobacco and intoxicating liquor). He said that, since the Bylaws already contain statements on this subject, the committee felt a proper procedure would be simply to call to the attention of the General Council, in session, the need for adhering to Bible standards on holiness and to read what the Bylaws state in Article XXIV, Section 6, as follows:

"In order to strengthen the hands of our pastors and evangelists in holding up Bible standards against popular sins, we as a body unitedly declare ourselves against all forms of worldliness, but particularly against modern immodesty and extremity in dress, and we all agree as pastors, evangelists, licensed ministers, exhorters, Sunday school superintendents, and teachers, to speak the same things and voice ourselves against all forms of popular sins."

A number of important resolutions were passed during the afternoon. The following were among those of more significant general interest:

Civil Rights

"Whereas, on May 28, 1964, the Executive Presbytery adopted a statement intended to set forth our position on racial integration, as follows: 'Inasmuch as the Assemblies of God is a cooperative fellowship made up of sovereign churches which retain their right of self-determination and are affiliated on a voluntary basis in accordance with adopted constitution and bylaws, matters of procedure along these lines are left to local determination and are not established by organizational action': and, whereas,

"There are continuing questions concerning our position relative to the subject, and they seem to indicate the wisdom of further elucidation; and, whereas,

"The teachings of Christ are violated by discriminatory practices against racial minorities; and, whereas,

"The transformation of mankind through faith in the gospel of Jesus Christ breaks down prejudice and causes justice to prevail; therefore, be it resolved,

"That we adhere to the Bible's teachings, with the practice of Christian principles in social, economic, and political life and recognize them as relevant to the solution of all social problems and the establishment of the best human relations; and be it further resolved,

"That we reaffirm our belief in the teachings of Christ including His emphasis upon the inherent worth and intrinsic value of every man, regardless of race, class, creed, or color; and we urge all our constituency to discourage unfair and discriminatory practices wherever they may exist; and, be it further resolved,

"That we believe those in authority in political, social, and particularly in evangelical groups, have a moral responsibility toward the creation of those situations which will provide equal rights and opportunities for every individual."

Military Service

"In view of the fact that there are widespread questions regarding the adequacy of our statement on military service as found in Article XXII of the General Council Bylaws, be it resolved that a committee be appointed (by the Executive Presbytery) to make a study of this important Article and bring its report to the next General Council sessions."

Revivaltime

"Since *Revivaltime* has made a unique and impressive contribution to the Assemblies of God testimony and witness around the world; and, in light of the current financial crisis, appeal made to all our churches; and

Part of the crowd attending the Melody music luncheon during the General Council. The Singing Parsons Quartet which sang at the luncheon are: (left to right) Edwin Anderson, Marcus Gaston, Elmer Bilton, and Don Waggoner.



since only 23 percent of our Assemblies of God churches contribute to the support of *Revivaltime*; we recommend that this General Council in session go on record that every Assembly of God be encouraged to pledge at least a small contribution to *Revivaltime* each month; and furthermore, we recommend that each district be asked to encourage each church within the district to include *Revivaltime* in its budget."

Conserving New Converts

"Whereas the reported number of people saved in our churches is so much greater than the actual number of those who continue in the faith; and whereas, according to the Scriptures, we shall be called to give an account of the souls entrusted to our care; and whereas it is so very important to keep people saved, as well as to get them saved; therefore be it resolved that our pastors be urged by our Spiritual Life—Evangelism Commission to put forth not only soul-winning efforts, but also efforts to conserve the results of evangelism, that the lambs will be kept in the fold.

"Be it further resolved that our pastors be urged to interest our people in these new converts by personal visitation and a prayerful concern so that these new Christians will become established in the faith and in turn be witnesses for Christ, soul winners, and contributors to the cause of Christ."

Safeguarding the Assemblies

"Whereas the General Council in session at Memphis, Tenn., in 1963 entertained a motion to amend Article VII, Section 3 of the Bylaws with respect to the use of non-Assemblies of God evangelists; and whereas the matter was referred for study and presentation to the next General Presbytery session, the following recommended change to the Bylaws is submitted:

"Resolved that Article VII, Section 3, shall be made to read:

"a. It is known that many unreliable and unsafe teachers and preachers go about seeking entrance into assemblies without any recommendation; therefore, all pastors, workers, and leaders of assemblies should make proper

investigation regarding those persons not known to them, and the platform be denied strangers until proper recommendation be forthcoming.

"b. Since the use of non-Council evangelists may bring confusion and problems detrimental to the fellowship, it is recommended that Assemblies of God churches use Assemblies of God evangelists.

"c. The advice and counsel of the District Presbytery should be sought in all matters of importance. Pastors, presbyters, and district officials should maintain a reciprocal exchange of information relative to unreliable persons seeking ministry in our assemblies."

Education

The General Council voted to change the name of Central Bible Institute to Central Bible College, which seems to be a more appropriate name for the school now that it offers a four-year program of studies and awards a Bachelor of Arts degree.

The delegates also voted to authorize the erection of a new dormitory at Central Bible College to provide additional space for the expanding student body. The cost of the new dormitory (estimated at \$276,000) will be met by a bond issue to be amortized in 15 years from room rent paid by students.

Another resolution pointed out the need of building a campus chapel at Central Bible College. It proposed that the chapel be named in honor of Ernest S. Williams, who for 20 years served as General Superintendent of the Assemblies of God and was president of Central Bible College and a member of the faculty for many years. The Council voted in favor of erecting the Ernest S. Williams Chapel at a reasonable figure consistent with the desired character and structure of the building, at such time as sufficient funds are available.

A report was given concerning progress made toward establishing a graduate school of theology in accordance with action taken at previous General Councils. The report stated that joint committees representing the Board of Education and the Executive Presbytery have been working on this. It expressed the hope that plans will

The staff of the National Sunday School Department conducted a seminar for the Sunday school district directors preceding the General Council.



be completed within the next two years and that the school will be inaugurated very soon after this. The report stated that financing is the major hurdle in this project.

Other Resolutions

An amendment was offered to Article II, Section 3, of the bylaws which specifies that in the event of the death or incapacity of the General Superintendent, one of the assistant general superintendents be chosen by the general presbyters "to fill the office for the unexpired term." The Council voted to substitute for the last four words the phrase, "until the next General Council meeting."

It was proposed that five percent of all missionary funds raised by the Women's Missionary Council be retained in each district for the support of the district WMC office administration. After some debate this proposal was defeated.

A resolution was adopted concerning the ministers' retirement program. It recommended that all ordained and licensed ministers invest one percent or more of their salaries each month in the Ministers Benefit Association of the General Council to provide a retirement income for themselves. It urged also that churches should participate in making this provision for their pastors.

Chas. W. H. Scott gave a good report on the results of the World's Fair Witness booth, and appealed for offerings to wipe out the remaining deficit.

Joseph R. Flower, newly elected executive presbyter from the northeast area, was presented to the Council. In accepting election, he said, "I feel unworthy of this honor. The shoes I am asked to fill are quite large. I will have to ask the Lord to make my feet grow to fit the shoes. . . . I value very highly the confidence of my brethren. For the past eleven years the New York District has indicated they desired me to serve that district. I endeavored to do so to the best of my ability. At the last District Council they asked me to continue for another two years. Now the brethren of the northeast area as well as the General Council have asked me to

The Alcorn Trio of Wichita Falls, Texas, sang during one of the musicales which preceded the afternoon services.



serve on the executive presbytery. This is a great honor. While I do not feel I have the qualifications necessary, I will do my best to serve the entire fellowship."

Sharad Borde and John Cherian, about to return to India after taking theological studies in the U.S., were introduced to the congregation. They were asked to carry fraternal greetings from the General Council to the national brethren in India.

The chairman also acknowledged the presence of a veteran minister, Emil Samuelson of Bradford, Pa., who probably was the oldest delegate at the Council. When asked to say a word, Brother Samuelson just smiled and, in a firm voice, quoted the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." He said his age was 94 years and 3½ months.

Phinis Lewis, chairman of the Site Selection Committee, reported that numerous invitations had been received for the 1967 General Council and the choice was narrowed to three cities: Dallas, Texas; Long Beach, California; and Rochester, New York.

The final resolution from the resolutions committee was a testimonial to Brother Lewis: "In view of the many years of devoted and capable ministry of our retiring Assistant General Superintendent, Gayle F. Lewis, and in view of his esteemed administrative contribution to the Assemblies of God on the District and General Council levels; be it resolved, that the Executive Presbytery be authorized to arrange a suitable testimonial with the presentation of an honorarium as an expression of our gratitude and love."

The resolution was amended to include the bestowal of honorary membership in the General Presbytery, and adopted, after which the brethren embraced Brother Lewis and prayed that God's blessing shall remain upon him and Sister Lewis always.

Although the convention had been scheduled to continue until Tuesday noon, all the business was completed by 6 p.m. Monday so the 31st General Council adjourned that evening.

There were 1,903 ordained ministers and 556 church delegates registered, making a voting constituency of 2,459. In addition, there were 249 licensed ministers and 1,576 visitors registered, making a grand total of 4,284 in the final registration figures.

MONDAY NIGHT

J. Robert Ashcroft led the singing during the evening meeting, and D. H. McLaughlin led in prayer. There was a vocal solo by Richard Ronsisvalle. Two beautiful numbers were rendered by the Hymntime Singers.

Bond Bowman, Pastor of Brightmoor Tabernacle, Detroit, Mich., was the speaker. The theme of his sermon was, "Christ, the Eternal Word." (This sermon appeared in last week's *Evangel*.) The service ended in a great wave of Pentecostal blessing. The delegates departed from Des Moines with the Council theme burned deeply into their hearts and minds—"Looking unto Jesus."

* * *

(*Editor's Note:* While this is a running news account of happenings at the convention, the full and official account of actions will be prepared and published by the General Secretary, Bartlett Peterson. This record will be available in a printed booklet which will also contain an up-to-date copy of the Constitution and Bylaws of the General Council.)

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THE MEANING OF MEEKNESS

"I WAS SO MAD, I just couldn't help it. I simply blew my top." The words brought the memory of a lively discussion.

"Meekness," said Brother Jones, "is the ability to govern yourself under strong provocation." We were sitting at the dinner table, and someone had rebelled against the idea that meekness was becoming to a Christian. The picture of a Mr. Milquetoast, afraid of the sound of his own voice, appealed to no one.

This word *meekness*, so often associated with the idea of being subdued, hesitant, and colorless, is rather a positive result of an activity of the Spirit of God. It is one of His fruits. It is a form of *expression*, not a negative quality. Moses, called the meekest of all men by God Himself, was not indifferent to the charges of Miriam, nor the complaints of the Israelites. He certainly had strong provocation.

Vincent in his *Word Studies* contrasts man's idea of meekness with that of the Christian. The self-control of the Christian does not stem from the natural disposition. It is not condescension, but an outgrowth of a spiritual relation to God.

Meekness is *action*, not inaction. It *closes* a mouth in time of temper. It *forgives* an insult. It *restores* the erring. It *exercises patience* in opposition.

It is much more interesting to act than to be passive. The Spirit works in you; fruit comes from His working. You work together with Him and the activity produces growth.

Provocation demands action. "I have to do something! I can't take that lying down!" All right, if it's action you need, "*Bless* them that curse you, *do good* to them that hate you, and *pray* for them which despitefully use you and persecute you." That's action of the highest order. That form of meekness is far from passive, and you will feel you have been exercised, too. "The meek will he teach his way." His way was that when He was reviled, He reviled not again, but blessed.

"Meekness," said Brother Jones, "is the ability to govern yourself under strong provocation."

—MAXINE WILLIAMS

POSTWAR EXPANSION [1945-1949]

By NOEL PERKIN, Foreign Missions Director Emeritus



IN MANY RESPECTS the period between 1945 and 1949 was one of considerable change. It was a time of rehabilitation and adjustment after the devastation of war. Missionaries who had been hindered from working in certain countries prepared to return, and there was a renewed emphasis in practically all evangelical groups on the importance of getting the gospel out in every way possible.

Important Changes Strengthen Our Work

In the 1945 General Council among other matters of business were the following developments:

- (1) The regularly appointed field secretaries of the Foreign Missions Department became official members of the General Presbytery.
- (2) Representation on the General Presbytery was granted to the major geographical areas in the work of the Foreign Missions Department. Missionaries were selected from the respective areas.
- (3) Field Secretaries were appointed for China and Europe.
- (4) A promotions secretary was appointed in the Foreign Missions Department.
- (5) A Spanish Literature Department was established.
- (6) The foreign missions secretary was constituted a member of the Executive Presbytery.
- (7) The work of the Women's Missionary Council was commended and encouraged to develop under the supervision of the District Councils and in cooperation with the Home and Foreign Missions Departments.

The late Wesley R. Steelberg, General Superintendent of the Assemblies of God, greets the crew of the "Ambassador."



Other Developments:

- (1) Offerings to world missions as reported at the 1947 General council were nearly \$4,750,000 for the biennium.
- (2) The Assemblies of God through the Foreign Missions Department operated the largest missionary aircraft operated by any missionary society in the world. The plane, purchased through Speed-the-Light funds and christened "The Ambassador," flew to South America, Africa, and India. The maiden flight to Africa was on August 12, 1948. The main reason for the endeavor was that there was great difficulty in getting transportation overseas because of the heavy loss of ships during the war.
- (3) Missionary credit in official reports was restricted to those offerings given for Assemblies of God missionaries or their work.
- (4) Steps for developing an International Assemblies of God Fellowship were approved by the Seattle General Council, 1949. It was recommended also that district missionary secretaries be appointed to further the cause of missions and evangelism both at home and abroad.
- (5) A national Assemblies of God organization was established in China and also in North India. This was most opportune for China, since shortly afterward the foreign missionary effort in Red China came to an end.
- (6) Goals were set under the new Speed-the-Light program to raise \$100,000 to aid in purchasing trans-

The "Ambassador," flagship of the A/G Missionary Flights, loads passengers for Africa at the Springfield Municipal Airport.





Assemblies of God missionaries engage in language study in California in preparation for ministry in China. Philip and Virginia Hogan are among them. How many others can you identify?

portation and communication equipment to expedite the work of our missionaries. A Sikorsky amphibian aircraft for West Africa was one of the first vehicles secured under this program.

(7) The new publication of the Foreign Missions Department, *Missionary Challenge*, reached a circulation of 15,000 subscribers in its first two years.

Assemblies of God Launches Radio Program

On January 6, 1946, the nationwide radio broadcast of the Assemblies of God was initiated under the title of *Sermons in Song*. At its beginning it was carried on 79 radio stations in 38 states, and has since grown into the international *Revivaltime* broadcast.

Missionaries Return to China

With the close of the war there was a tremendous move in practically all missionary societies to reestablish their endeavors in China. During the latter part of 1946 and early in 1947 the American President Lines found their passenger lists made up almost entirely of missionaries en route to China. Fifty-eight Assemblies of God missionaries left for China during this period, some of whom were newly appointed. Mr. and Mrs. J. Philip Hogan were in this group, sailing February 14, 1947, on the *Marine Lynx*.

These missionaries went to China in the face of a communist threat to envelop that country. The imminence of the threat was well articulated through a Chinese professor in Szechwan University who said to a student, "Don't you know that we are going to communize China within two years and all Christians like you will be killed?"

Pentecostal Refugees Flee Russia

A considerable number of Pentecostal and evangelical Christians fled from Russia when restrictions on religious liberty became oppressive. Some escaped into China and after unspeakable hardships finally reached Shanghai. Because of the rapid spread of communism in China, an appeal was sent to the Assemblies of God to help the refugees. After considerable difficulty we were able to assist some 200 to escape from probable

death at the hands of the communists. Today there is a happy group in California who have the freedom of worship that they craved plus the many other blessings America provides.

Baptists and Pentecostals in USSR Unite

In consideration of government pressure to reduce church groups to a limited number, the Pentecostal believers in Soviet Russia found it necessary to unite with larger evangelical bodies. As a result the Pentecostals, including the Assemblies of God, united with evangelical Christians and Baptists under the name of "The United Council of Evangelical Baptist Christians," thus forming the largest religious organization in USSR apart from the Greek Orthodox Church. The action did not hinder the Pentecostals in their doctrinal beliefs or manner of worship.


Historic Conferences Steer the Course of Missions

(1) A meeting was held in Springfield with some 100 missionaries in attendance in June 1948 to consider strategy for missions in the years ahead.

(2) Steps were taken through contacts with the Department of State and church leaders in Italy to assist our Italian Pentecostal believers in securing liberty of worship.

(3) The First West Africa Conference of Assemblies of God leaders in neighboring African countries was held in December, 1948. *The Ambassador* aircraft, transported Assistant Superintendent Wesley R. Steelberg and Field Secretary H. B. Garlock to minister in this conference. There were missionaries and national workers from Sierra Leone, Liberia, Ghana (Gold Coast), Upper Volta, Togoland, Dahomey, and Nigeria.

(4) There was also an All-China Conference of Assemblies of God representatives held in September, 1948, under the direction of Field Secretary Howard C. Osgood. The meeting was held in Wuchang.

(5) A magnificent climax to 20 years of leadership as General Superintendent, was made by Ernest S. Williams in his address to the General Council at Seattle—"Let Us Arise and Build." 

JESUS' MINISTRY IN GALILEE

Sunday School Lesson for October 31, 1965

MARK 1:35-45

BY J. BASHFORD BISHOP

CHRIST PRAYING (v. 35)

"Very early the next morning."* The previous day had been one of great victories—a demon-possessed man in the synagogue delivered in the morning, Peter's mother-in-law healed at noon, multitudes healed and delivered in the evening. Nevertheless, Jesus rose early. He did not rest on past accomplishments nor yield to complacency and self-confidence—snares of successful service which have ruined more than one Christian worker.

If Christ needed to pray, how much more do we! This intimate, private communion with the Father put power in His public ministry for the Father. Meeting God in the early morning still is the best preparation for meeting the people, trials, and the devil throughout the day!

CHRIST PREACHING (vv. 36-39)

"They are all looking for you!"* So spake the disciples—enthusiastic over the crowds who sought Christ. How surprised they must have been when He answered, "Let us move on."* Christ's words are full of implication and instruction: (1) The presence of a crowd is no indication of spiritual hunger. Many who sought Jesus were only curious—simply interested in what He could do for them temporally. (2) It is better to be led by the Word of God and the voice of God than the voice of the crowd; better to minister to 10 in the will of God than a thousand outside His will. Philip left a great revival in Samaria to witness to one man in the desert; yet the effects of the conversion of this Ethiopian eunuch perhaps reached as far as the effects of the Samaritan revival!

"Let us move on to the country towns in the neighborhood; I have to proclaim my message there also; that is what I came out to do."* Time was limited. Christ's vision was continually for those who had not heard. He had left the glory of heaven to preach the saving gospel on earth; all else was incidental and subservient to that purpose. So must it ever be.

CHRIST HEALING (vv. 40-45)

"Once he was approached by a leper, who knelt before him begging his help. 'If only you will,' said the man, 'you can cleanse me.'"* Observe, concerning the leper:

(1) *His helplessness.* Leprosy was humanly incurable. As such it is a type of sin. The sufferer could do nothing for himself; neither can man save himself by his own efforts. But Christ came to seek and to save the lost! The leper's helplessness was a door of hope.

(2) *His mistake.* This man represents so many of us today! He believed in Christ's power but questioned His

*References indicated by an asterisk are from the New English Bible.



SUNDAY'S LESSON

willingness. What a grief this must be to the heart of Christ. What parent would not rather have a child question his ability than question his willingness to provide for him!

"In warm indignation Jesus stretched out his hand, touched him, and said, 'Indeed I will; be clean again!'"* This indicates how strongly Christ felt against Satanic forces responsible for disease. Wherever He found suffering and disease, Christ opposed it and healed the sufferer. Have we come to the place where we rationalize sickness among us, cloaking our indifference and powerlessness with the religious-sounding but mock humility of "if it be Thy will"?

(3) *His gratitude.* "But the man went out and made the whole story public; he spread it far and wide."* To the recipient of His healing power, Christ had said, "Say nothing."* Instead the grateful beneficiary told everyone. Christ has said to us, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). And many of us keep silent. How strange! It is the glorious privilege of the most humble believer to live in the power of the Holy Spirit—so that the ministry of Christ may be reproduced through his yielded life. "As my Father hath sent me, even so send I you" (John 20:21).

THE LIGHT STILL BURNS



Pastors assisting in preparing for the crusade and World Prayermeeting in Grand Rapids are: (l. to r.) Gene Hogan, James Bugg, Charles Fairfield, Daniel D. Roehl, and Jean Allen.



WORLD PRAYERMEETING NOVEMBER 21

ORIGINATION WILL CLIMAX (NOVEMBER 16-21) CRUSADE IN GRAND RAPIDS

By RON ROWDEN



In last year's World Prayermeeting 2,305 local prayer groups united with *Revivaltime* in an hour of intercessory prayer for more than 19,000 prayer requests.

"And he prayed again" (James 5:18).

THIS MEANINGFUL SCRIPTURE, selected as the theme for the 1965 *Revivaltime* World Prayermeeting, November 21, might well have been written, "And he prayed again, and again, and again, and again." For in this simple little word, "again," is presented the key to effectual intercessory prayer—determined repetition and fervent steadfastness.

Emphasizing this great admonition to "pray again," *Revivaltime* invites believers throughout the world to unite in prayer for the individual needs of those around them.

Last year, more than 50,000 radio friends, representing 2,305 local prayer groups, went before the Throne of Grace for more than 19,000 prayer requests sent to *Revivaltime*. *And God surely met the needs of many troubled hearts!* This year we are anticipating even greater participation.

The World Prayermeeting, conducted through the cooperation of the Women's Missionary Council, Men's Fellowship and Radio Departments, will conclude a week-long crusade, November 16-21, at the First Assembly of God, Grand Rapids, Michigan (Gene Hogan, host pastor). The week of meetings with the *Revivaltime* speaker is a joint cooperative effort of the Grand Rapids Assemblies of God churches.

A "live" origination broadcast service will be conducted Sunday, November 21, at 3:30 p.m.

Immediately following the broadcast service, prayer

partners around the world will unite with the *Revivaltime* team in an hour of intercessory prayer.

Assisting Pastor Gene Hogan in preparing for the crusade and Prayermeeting are James Bugg, music committee chairman and pastor of Faith Assembly; Larry Haege, housing and ushering committee chairman; Charles Fairfield, steering committee chairman and pastor of Bethel Assembly.

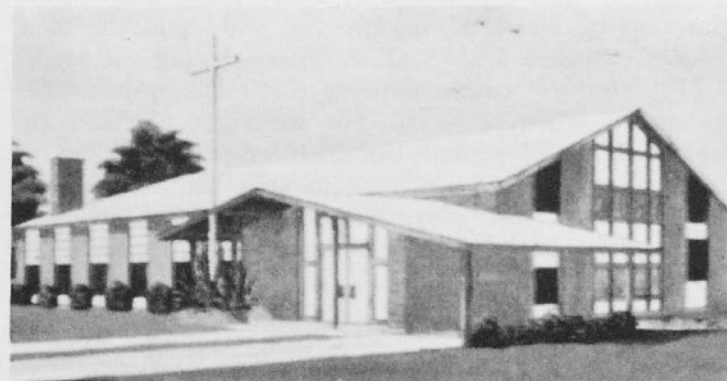
Others serving with Pastor Hogan are Daniel Roehl, publicity chairman and pastor of Woodmere Gardens Tabernacle; and Jean Allen, chairman of the personal workers' committee and pastor of Calvary Assembly, Rockford, Michigan.

Lee Shultz, national secretary of radio and producer of *Revivaltime*, will direct the evangelistic crusade. He also will direct the origination service, and will assist in preliminary speaking engagements.

The *Revivaltime* choir director, Cyril McLellan, will arrive in Grand Rapids on Thursday, three days prior to the origination, to begin rehearsals with the special *Revivaltime* choir comprised of choir members throughout the surrounding district.

The team will be joined by Bartlett Peterson, executive director of radio and narrator for *Revivaltime*, for the

Grand Rapids, Michigan (see aerial view at right), known as the "Furniture Capital of America," will be the site of a city-wide *Revivaltime* crusade with Radio Evangelist C. M. Ward. The crusade, a joint effort of all the metropolitan Assemblies of God churches, will be held in the First Assembly of God (shown below) with Gene Hogan as host pastor. A broadcast origination service and World Prayermeeting will climax the crusade.



last day of meetings and the broadcast service.

Grand Rapids is Michigan's second-largest city, with a metropolitan population of 363,000. Known as the nation's furniture capital (73 factories are devoted exclusively to furniture) the metropolis derived its name from the rapids in the Grand River which flows through the city.

The city is a seat of extensive church interests, with such well-known Christian publishing houses as Zondervan's, Eerdman's, and Baker's having headquarters there.

More than 290 churches, representing more than 30 denominations, beckon to the city's residents every Sunday. But despite this great spiritual emphasis, thousands of persons in Grand Rapids are still unsaved.

Scores of these individuals will visit the crusade. Many will find Christ as Saviour; others will seek deliverance from physical and spiritual afflictions. *Revivaltime* solicits the prayers of every reader in behalf of this soul-saving effort.

Letters are still being received telling of answered prayer as a result of last year's prayer service. Read these thrilling words of testimony from a listener in Dora, Missouri:

"I asked you to pray that my son-in-law might be saved during your November prayer crusade. Your prayers were answered, for he gave his heart to the Lord in January. Praise God! He and his wife sit up to twelve and one o'clock at night reading and studying God's Word. And now he wants to attend Bible school!"

Thank God! That same omnipotent Master who raised Lazarus from the dead, who healed untouchable lepers, who granted eternal pardon to a dying thief, and who wrought miracles everywhere He went, is still willing and anxious to meet our needs today!

Whatever the burden—salvation, healing, finances, worry, marital strife—the prayer of faith still brings deliverance. Writes a businessman in Birmingham, Alabama:

"I requested prayer for my business, that God would give me an increase. I praise Him for hearing and answering prayer! I am a public accountant and tax consultant, and my business has tripled since your group prayed."

And in North Vernon, Indiana, a young pastor testifies:

"We have a very small work here in North Vernon, but as a result of last year's Prayermeeting we have been able to purchase the former edifice of First Methodist Church, which is the biggest church in town. Thank you and all the *Revivaltime* prayer partners for their faithful intercession."

We will never fully realize the final results of last year's great prayer effort, but we do know that hundreds of other people have problems yet unsolved. We are aware that the nations teeter on the brink of disaster. You still have unsaved friends and loved ones on the road to hell. *It's time to "PRAY AGAIN!"*

Already, radio friends are sending their prayer requests to *Revivaltime*. They are trusting someone to pray for their needs. You can be that "someone"—a fellow-Christian who is concerned. Won't you join us in prayer on November 21?

Talk with your pastor, Women's Missionary Council, or Men's Fellowship leaders about organizing a local prayer group to intercede in prayer before the Lord with *Revivaltime*.

Perhaps your church participated in last year's Prayermeeting. If so, you already know how satisfying and rewarding this time of organized prayer can be. Indeed, in many churches the strong feeling of unity developed as a result of the Prayermeeting has sparked revival!

Pastors and group leaders are urged to write to *Revivaltime* as soon as possible giving the number of persons expected to participate in prayer so that a sufficient number of prayer request sheets can be sent.

In addition, the Radio Department will send a beautiful, color-plastic prayer reminder for each member of your group. The bookmark, bearing the Prayermeeting theme, will be a lasting memento of your faithfulness to the radio ministry.

We solicit your prayers for this worldwide prayer endeavor, and trust you will continue to support *Revivaltime* regularly. Send your prayer request (see coupon) with your next letter to *Revivaltime*, Box 70, Springfield, Mo. 65801.

"AND HE PRAYED AGAIN—"

My Personal Prayer Request

Name of person for whom prayer is requested.

State in which he lives

Need

I want to encourage a prayer group in my church. Please send me more information.

Enclosed is a special offering for *Revivaltime* \$.....

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GOOD NEWS FROM NAVAHOLAND

By GENE and BETTY STEELE • Newcomb, New Mexico



Gene and Betty Steele,
pastors of Newcomb Indian Assembly

Viola Whitehead, associate pastor



OUR ATTRACTIVE NEW INDIAN church at Newcomb, appraised at \$20,000, is another one of God's miracles. Located one-half mile from the Newcomb Trading Post, it stands directly across the highway from a big elm where we stopped on a windy, dusty Sunday afternoon four years ago to have lunch and rest.

We were just beginning a work in the neglected Newcomb area and had spent a long, hot morning traveling over the rough and dusty roads from hogan to hogan. At each Indian dwelling we sang, testified, and preached the gospel to Navaho Indians who did not know Christ as Saviour. It was Sunday; but because there was no established church here, Sunday to these folk was a day to haul water and wood and catch up on other work in preparation for the week ahead.

Our new church was dedicated in November, 1964.

We thank God for helping us to overcome the almost insurmountable obstacles. At first we had much opposition from the medicine men and other people. We had to discontinue services in one hogan because a medicine man wanted to use it to "sing" (a tribal ceremony) over a sick woman. From hogan to hogan we went until we received permission to use the public school building for services.

The Indian congregation at Newcomb, N. Mex., worships in this new church on the Navaho reservation.



To secure a land permit from the Navaho tribe it was necessary for us to get the signatures of five councilmen in this area and over 90 signatures from adult Navahos requesting that an Assemblies of God church be established in this area. At the end of two years we had all the required signatures and obtained a permit for two acres of land on which to build the church.

Since missionaries are not allowed to live on tribal land without a permit, we lived in Shiprock the first nine months and drove the 35 miles each way for services and visitation. Then Mrs. Steele got a position teaching school on the reservation, thus giving us the opportunity to live at the school and be among the people until we could live on the church land.

Our church went through a time of crisis a year ago when one of our Christian women suffered a heart attack and died during a service. Because the Navahos fear the place of death, our Sunday school attendance suddenly dropped to 20. But the faithful ones proved true to God, and it was heartening recently to see 93 in Sunday school.

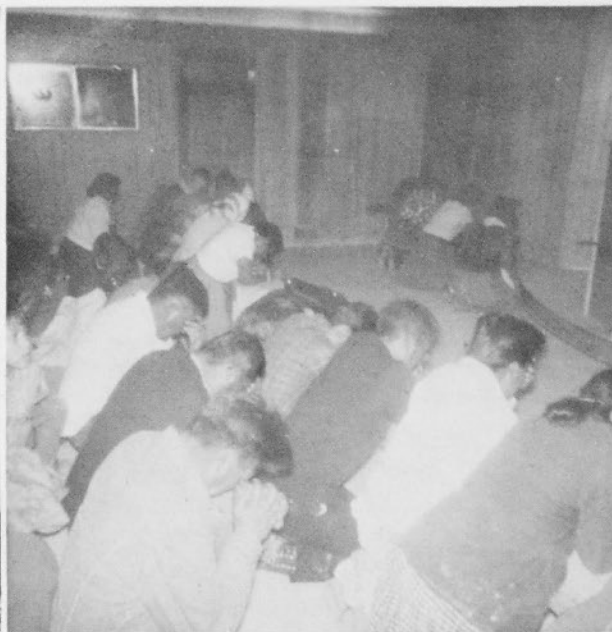
Many have been delivered from great fear. Following are a few examples of God's power to save, heal, and transform lives.

Three years ago Grace McDonald stumbled to our house under the influence of liquor. But today she is a shining example of what God can do. She was saved two years ago and then received the baptism in the Holy Spirit at our summer camp. Before she was saved, Grace could only see about 100 feet away. She recently testified that God had touched her eyes so she is now able to read *The Pentecostal Evangel*, copies of which she receives each week from the church. Grace recently attended morning prayer meetings for a week, hitchhiking seven miles each morning.

Pauline Bitoni and her sister, Nettie Stevens, came to church in search of comfort for their bereaved hearts. Nettie's husband, who had been a noted



Nettie Stevens weaves a beautiful Navaho rug.



Congregation kneels for prayer in the Newcomb Indian Assembly.



Eddy Ross gives his testimony before being baptized in water.

medicine man, had died, and the two ladies had not known to whom to turn in their desperation. God gloriously satisfied the longing in their hearts when they accepted Him.

Nettie followed the Lord in water baptism at the age of 72 and is very faithful. Pauline, who accepted the Lord at the age of 52 after a life of sin and drunkenness, is a zealous Bible student. She has completed a year of study at the Indian Bible school in Phoenix, Ariz. When she completes the three-year course, Pauline plans to work with missionaries among her own Navaho people. During summer she helps with VBS, teaches a Sunday school class, and does visitation for the church.

God is also moving among the men. The testimony of Eddy Ross is one that thrills us all. Eddy, saved four years ago, was the first convert here to be baptized in water.

Having spent some time in the Navy, Eddy had learned the ways of the world and had gone into the very pits of sin. He was an alcoholic and spent weeks at a time under the influence of wine and liquor. Before he was 20, he had been in jail over 20 times!

But Jesus changed his life. He says: "Now I don't beat my wife. I love her, and we pray together and live for Jesus." Today Eddy is our faithful interpreter at services where there are those who do not understand English.

His wife, Betty, teaches the primary Sunday school class and directs the church song service. Eddy plays

his guitar for the services. He uses the truck God has given him to pick up people for Sunday school and church, bringing as many as 20.

We are grateful for all who have contributed so generously, as well as for those who have come to work with their hands. Bible college students have contributed much in the summers toward the establishment of this mission.

The potential for ministry here is great. More than 300 people from this area have attended our services. Although the gospel is now being accepted and appreciated more than ever, many are still bound by fear, super-

stition, and peyote (a drug used in the rituals of the Native American Church). The full gospel is beginning to penetrate hearts who have searched for peace these many years. We are challenged to "work the works of him that sent [us] while it is day, for the night cometh when no man can work."

* * *

Editor's note: The most urgent need of the Newcomb church is a well. The missionaries now have to haul water for a mile. Such a well will cost about \$5,000.

The Steeles returned to Newcomb at the request of Viola Whitehead, acting pastor, and the New Mexico District, after ministering for a short time at Winterhaven, Calif. Sister Whitehead will remain at Newcomb as associate pastor.



"...but we're home missionaries, dear..."

... you see, somebody has to *start* churches, take care of little places, and go to Indian reservations. We feel God wants us here. Our congregation is tiny, so we can't have a *big* Christmas. But like the First One, there'll be lots and lots of love!"

You can help make this Christmas a season of love outpoured by giving to the Home Missionaries Christmas Fund. Money from the fund is distributed to our home missionaries as a special remembrance. Send to:

HOME MISSIONARIES CHRISTMAS FUND
1445 BOONVILLE, SPRINGFIELD, MO. 65802

FOREIGN NEWS DIGEST

Philippines

Far East Bible Schools Meet

The first Bible School Leaders' Conference for the Far East was successfully held July 5-8, 1965 on the beautiful campus of Bethel Bible Institute and the Far East Advanced School of Theology, Manila, Philippines.

Ten Bible schools were represented from Formosa, Hong Kong, Indonesia, Malaysia and the Philippines. Seven principals and 32 members of the faculties of these schools were in attendance.

Maynard L. Ketcham, field secretary for the Far East and originator of the conference, sent greetings. The director for the conference was Harold Kohl, president of BBI and FEAST.

Presentations on various phases of Bible school work were made by the leaders of the Far East Bible schools. There was also profitable discussion in which all participated, and the delegates approved a list of recommendations to improve the standards of the schools. The Conference theme chorus, "Heaven Came Down and Glory Filled My Soul," became reality as J. Robert Ashcroft president of Evangel College, brought the Word. C. M. Ward presented an inspiring lecture one morning when he and his party made a brief visit to the conference.

The delegates returned to their respective fields with their vision renewed as to the great possibilities in this vast area of training nationals for service for Christ in this momentous age.

—Marcella Dorff

Italy

Open-Air Crowds Come

"Somebody check the speakers, please. How about the platform curtains—are they straight? Just take a look at the crowds gathering! The police are on hand, as usual. All right, brethren, let's have a final word of prayer. Lord, this is your open-air meeting. You have sent us into the highways and byways. Now give us anointing and courage to preach the gospel in the power and demonstration of the Holy Ghost. In Jesus' name we pray. Amen!"

You could have heard these words just minutes before one of our open-air meetings here in



Missionary quartet (composed of W. Farrand, L. Lanphear, C. Zeissler, and L. Kenney) sings at the Far East Bible School Conference.

Italy. This particular mode of evangelism has proved to be one of the most effective for reaching the lost for Christ. As someone has already put it, "If people will not come to church, then the church must go to the people." It goes without saying that this kind of evangelism demands an immense anointing of the Holy Spirit, plus prayerful, careful planning.

One such meeting was held recently in the town of Roccagorga. It was the first of its kind in the history of the village. Most of the townspeople had never even heard of evangelicals, much less the gospel.

Location and timing are determining factors in the success of these open-air services, so we chose the central plaza of the town, right in front of the cathedral. We picked Sunday at 6 p.m. because it is the day and hour of the famous Italian *Passeggiata*, or evening promenade. Practically everyone is there at that hour.

Within minutes, more than a thousand people had gathered around us. Our hearts throbbed with excitement and joy. Here were hundreds of souls before us who had never heard the gospel of Jesus Christ. What a privilege! As we commenced preaching, hearts opened and received the Word gladly. However, just as I had concluded my message something unexpected happened. Across the street the big bells of the cathedral began to gong their

deafening disapproval. This is a favorite method for drowning us out; but it was too late, the Word had already gone forth and would not return void.

—Thomas Grazioso

Togo

Fetishes Burned

During a recent revival, as the people tarried at the altars, many stopped to look in the doors and windows, wondering at the praises of Christians moved by the Holy Spirit.

One Sunday during the meeting a man burned his fetishes in front of our Mango church as evidence of his conversion. That same day we held our first communion service in the church.

Elsewhere in our area two mud churches are nearing completion. Much of the work is being done by the nationals themselves, following our principle of indigenous growth.

—Robert Creel

Korea

Letters Show Appreciation

The following are excerpts from letters of testimony received recently in response to our radio broadcasts and correspondence school:

"Dear Radio Pastor: It is through listening to the Full Gospel Hour that I have been saved out of atheism. While I was listening to the message, I became impelled to go to my knees and pray for the forgiveness of my sins. It is said in the Bible that we should 'seek the

Lord while he may be found.' Now I have accepted Jesus Christ as my personal Saviour. Also, He has been merciful to me in opening my eyes through the study of the Gospel of John Correspondence Course."—*Kim Hak So* (schoolteacher)

"Dear Pastor Richards: Thank you for your broadcasts which have been so helpful to unbelievers and Christians alike. By your radio sermons I have learned that we cannot make God pleased without faith. My whole family is listening to your wonderful sermons through station HLKT (Taegu). The broadcast is the Bread of Life to us, helping us to live by faith. I am determined to live by God's Word. I am also advising others to listen to your broadcast. It has been made clear to me now that Jesus is my Saviour and the Saviour of all people on earth who will believe."—*Pak Man Hak*

"Dear Foreign Missionary: I wish to express my unspeakable gratitude to the Lord for His blessing upon the radio sermons of the Full Gospel Hour. It was not until I listened to your radio broadcast that I found I myself was one of the worst sinners in the world! I know now that nothing can be forgiven without the blood of Jesus, and I believe that Jesus died for my sins and has become my personal Saviour."—*Pae Chong Whan*

"Dear *Moksanim* (Pastor): I am 75 years old and I listen to your Full Gospel Hour every evening without fail. The Lord is wonderfully blessing my soul through the Spirit-anointed messages. There is great labor to do here in Korea during these last days. There are hundreds of Korean people drifting into eternal darkness without knowing our Saviour, Jesus Christ! I do appreciate your kind endeavor to bring true hope to them. May the Lord continue to bless you as you labor for Him."—*Song So Ju* (Kwang Ju city)

Like Simeon, *Song So Ju* has seen the salvation of the Lord, and now he has a great burden for his people. "There is a great labor to do... hundreds of Korean people are drifting into eternal darkness." Please pray that God will increase our love and burden for lost souls here!

—Louis Richards

MISSIONARY NEWS NOTES

Missionaries who have recently returned to the United States are the **Fredolf Sondenos** (Japan), the **Ralph Cimos** (Nigeria), the **Paul Pipkins** (Taiwan), the **Claude Redigers** (American Samoa), the **Walter Ericksons** (Peru), and **Clarence Maloney** (South India).

Returning to their respective fields are the **Leslie Bedells** (Korea), the **Lawrence Larsons** (Fiji), the **Gerald Falleys** (Nigeria), the **Paul Klahrs** (Japan), Mr. and Mrs. **George Goomas** (Greece), Mr. and Mrs. **Elmer Niles** (Venezuela), Mr. and Mrs. **Kenneth Godbey** (Nigeria), **Harley Vail** (Mexico), and **Olga Olsson** (Germany).

Lillian Hogan and **Gail Winters**, who formerly served in the Congo, are leaving for temporary service in Haiti.

New missionaries leaving for their appointed fields are the **Phillip Sharps** (Philippines), the **Royal Freemans** (Venezuela),

and the **Joe Mazzus** (France).

The **Harold Carpenters**, the **Ernest Bowmans**, and the **Stephen Normans** are leaving language school in Costa Rica for Bolivia, Guatemala, and Spain respectively.

Mr. and Mrs. **Mark Bliss** and family have sailed to Iran where they will be temporarily engaged in literature work while waiting for a West Pakistan visa.

The following missionaries are transferring: The **James Longs** from East Pakistan to the Philippines; the **Paul Cunninghams** from Colombia to Mexico; Mr. and Mrs. **Charles Woolever** from East Pakistan to Tanzania; **Margie Nickell**, **Katie Jean Jones**, and **Betty Savage** from Liberia to Sierra Leone.

Charles Lee (Nigeria), **Wesley Bjur** (Chile), and **Leroy Atwood** (Uruguay) are being transferred from the missionary list to the ministerial list.

Mrs. Voronaeff with the Lord

The death of Katherine Voronaeff in Southern California, June 14, brought poignant memories to many long-time friends of Assemblies of God foreign missions. Sister Voronaeff, who was 78, was the widow of John E. Voronaeff, founder and first chairman of the Assemblies of God in Russia. Many U. S. congregations well remember the stirring services conducted by the Voronaeff family on behalf of eastern European missions.

In the 1930's Brother Voronaeff was exiled to a Siberian concentration camp because of his gospel preaching. His wife Katherine was also a prisoner for a time, but had been living in Odessa, U.S.S.R., just before her last journey to the United States in 1960. At that time the Russian

government issued an exit visa to Sister Voronaeff after long efforts by her family in America as well as by various United States officials.

During the past five years with her children in this country Sister Voronaeff had been very active despite her age. She had always said she "did not believe in being ill," and her own death came suddenly and unexpectedly from a stroke. She is survived by six children and 20 grandchildren and great-grandchildren.

Officiating at her funeral was Brother A. Shevchenko, who referred to his personal knowledge of John Voronaeff in Russia and the witness of the Pentecostal movement that spread like a flame in that country. Interment was at the Rose Hill Cemetery, Whittier, Calif.



Leslie Bedell family



George Goomas family



Lawrence Larson family



Paul Klahr family



Phillip Sharp family



Royal Freeman family



Olga Olsson



Lillian Hogan



Gail Winters



Harley Vail



Mr. and Mrs. Elmer Niles



Mr. and Mrs. Kenneth Godbey



Gerald Falley family



Joe Mazzus family



Mark Bliss family

NEWS OF THE CHURCHES



First Assembly of God in Buchanan, Va., seats 200.

10-YEAR-OLD CONGREGATION HAS NEW CHURCH

BUCHANAN, VA.—The new building of the Assembly of God here, was dedicated May 16. W. Glenn West, superintendent of the Appalachian District, was speaker. All the churches of the section were represented at the service.

Pastor Roy W. Shewbridge came to Buchanan in 1962 and under his leadership the new brick church was erected. The new sanctuary will seat 200. Also included in the building are a pastor's study, church office, and a nursery. The basement is now

used for a Christ's Ambassador's chapel and has six classrooms and rest rooms.

The lot, church, and parsonage are valued at \$75,000. With several donations on the church and furnishings, the total indebtedness is less than \$14,000. The Women's Missionary Council conducted various projects to provide funds for the carpeting and a new piano. The C.A.'s raised money for paint for the outside of the basement, and the material for the exterior bulletin board.

WEBBERS FALLS, OKLA.—T. C. and Lois Burkett of Lancaster, Tex., were a real blessing to the Assembly of God here. In a two-week revival, four were saved and the entire church was inspired and uplifted.

—N. B. Rayburn, pastor

EWING, MO.—The Assembly of God here had a successful revival meeting with the Musical Messenger Team from Ottumwa, Iowa. The outstanding musical talent and preaching of the evangelists was blessed of God. Thirty-four people knelt at the altar for salvation.

—Francis Wilson, pastor

HICKORY, N. C.—The Assembly of God here was greatly edified by the ministry of Evangelist and Mrs. Don Parker. The attendance record was broken with 90 for Sunday school and more than 100 in church that evening. There were six saved, including the father-in-law of the pastor who was reclaimed after being away from the Lord for 20 years.

—A. G. Eller, pastor

EXCEL, ALA.—The Assembly of God here just concluded a three-week revival with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif. There were 11 saved and 20 filled with the Holy Spirit. The church was lifted to a new spiritual level.

—C. E. Robertson, pastor

DALLAS, TEX.—Stevens Park Assembly here just concluded some great meetings with Evangelist Colman McDuff, and the revival spirit lingers. Within a three-week period in the regular services, eight have been saved, four filled with

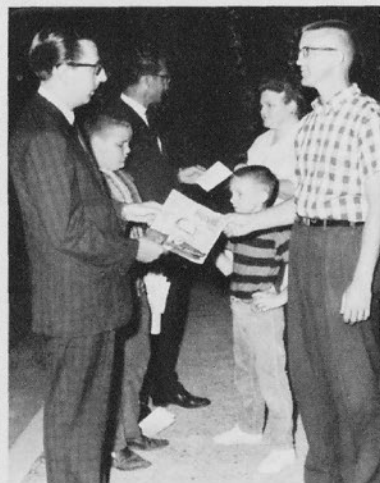
the Holy Spirit, one saved in the C. A. service, and one in a Sunday school class.

—R. A. Rose, pastor

THAYER, MO.—The Assembly of God here witnessed another outpouring of God's Spirit during the "God Save America" crusade with Evangelists Michael and Peggy Lord. Some were saved and Christians rededicated their lives to Christ. Special features such as the mobile exhibit, and an outdoor service in the park drew visitors to the services.

—H. N. Furr, pastor

While conducting a meeting in Thayer, Mo., Evangelist Michael Lord placed copies of "The Pentecostal Evangel" in magazine rack in a grocery store. He also helped distribute copies on the street. In the lower right photo Pastor H. N. Furr (left), Brother Lord, and Ruble Enlow toss plastic bottles containing tracts and "Evangels" into the river.



WYNNEWOOD, OKLA.—The Assembly of God here was richly blessed in a two-week revival with Evangelist and Mrs. H. A. Strange. There were 11 saved or reclaimed, one baptized in the Holy Ghost, 12 baptized in water, and several healed. One man was healed of kidney trouble and a double hernia.

The messages emphasized the

Holy Spirit and His work. This created a deep hunger for more of God in the hearts of the people.

—Donald R. Petty, pastor

PHILLIPSBURG, KANS.—The new Assembly of God here is "on the grow" because the Christ's Ambassadors are "on the go." Attendance has doubled since the



MANY HEALED IN IDAHO REVIVAL

MELBA, IDAHO—The Assembly here reports victory in revival meetings. Evangelist Pat Yarbrough held a two-week revival during which the building was well filled each evening. On the closing night, more than 200 were present.

There was one saved, one reclaimed, and five refilled with the Spirit. About 50 people reported definite healings. Among them was the pastor's wife who was healed of a blood condition she had had

since childhood. Another was healed of a foot infection.

On August 13 Don Abbott, of the Teen Challenge Center in San Francisco, Calif., led the service. Again God answered prayer with one accepting Jesus as Saviour.

—Carl Johnson, Jr., pastor

The attendance increased to 200 during the Pat Yarbrough meeting in Melba, Idaho.



church was begun last April, reaching a record of 54.

The young people have launched a program called "Operation Information" through which every home in the city will be reached with a gospel witness and introduced to the new Assemblies of God church. They have organized a youth choir. During rodeo week they built a float to advertise the church. Being the only church-sponsored float in the parade, it was conspicuous.

God is blessing the C.A.'s because they have sold out to Him and are thrilled with the privilege of serving their Lord.

—Steve Rexroat, pastor

ANNOUNCEMENTS

8TH ANNUAL MISSIONARY CONVENTION—Nov. 3-7 at First Assembly of God, Lodi, Calif. Speakers: Bobby Hoskins, Paul Finkenbinder, Gene Martin, Paul Pipkin. Soloist: Lee Robbins—by Gene Forrest, pastor.

HOMEcomings AND DEDICATION of newly acquired church and educational building, 1002 S. 10th St., Fargo, N. Dak., Nov. 1. Three special services on Sunday, Oct. 31. Also fellowship meeting Monday afternoon and night. District officials and several former workers (now pastors) will be ministering. Evangelist William Caldwell will conduct a two-week meeting following the dedication.—by O. W. Apple, pastor.

WITH CHRIST

R. LEONARD TURNER, 70, passed away September 6 due to an illness. Brother Turner, licensed with the Southern California District, served as a lay minister for many years. He founded a number of churches and pastored several more as well as being active in the evangelistic field.

Survivors include his wife Lola and four children, of whom two are Assemblies of God ministers. L. Wayne Turner is a missionary in Africa and R. Delbert Turner is pastor in San Diego, Calif.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Decatur	First	Oct. 29-Nov. 7	Michael & Peggy Lord	M. E. Furber
Ark.	Coal Hill	A/G	Oct. 24-Nov. 7	Charles McKnight	C. W. Melson
Calif.	Bakersfield	Planz	Oct. 27-Nov. 5	Tommy & Esther Lance	E. L. Shaffer
	Barstow	First	Oct. 26-Nov. 7	Paul R. Keeth	Gary Nash
	Delhi	Good Tidings	Oct. 26-31	Ted & Hazel Silva	Otto Bell
	Gridley	A/G	Oct. 24—	Paul Thompson	Louis L. Roggow
	San Bernardino	A/G	Oct. 24—	J. Barton-M. Lasky	Louis H. Hauff
	Turlock	*Bethel Temple	Oct. 24-29	Charles Senechal	Robert Carrington
Colo.	Clifton	A/G	Oct. 26-Nov. 7	Arthur & Anna Berg	Robert F. Madsen
Fla.	Tampa	Glad Tidings	Oct. 27-Nov. 7	Leon Comer	P. D. Creel
Ga.	Atlanta	Faith Memorial	Oct. 17-Nov. 14	Keetah Jones	James Armstrong
	Pearson	First	Oct. 24—	Nettie Parham	Talmadge Hutto
Hawaii	Kailua	A/G	Oct. 24-31	Doug Payne	Dave Tanner
Idaho	Boise	Central	Oct. 26-Nov. 7	Victor Etienne	R. H. Buck
Ill.	Elmhurst	Bethel	Oct. 26-Nov. 7	Joel Palmer	Wesley E. Butler
	Mason City	A/G	Oct. 17-31	Cox & Brown Team	Kenneth Wallace
Ind.	Kingsford Heights	Full Gospel	Oct. 26-Nov. 7	Harry V. Vibbert	Ralph E. Harmon
Kans.	Dighton	A/G	Oct. 26-Nov. 7	Gary Archer	William Kunze
	Humboldt	A/G	Oct. 24-Nov. 12	Knott-Olson Team	Eugene Shaw
Mich.	Battle Creek	Ch. of 4-Fold Gospel	Oct. 27-Nov. 7	Duane M. Wessman	Herbert Eicher
	Flint	Riverside	Oct. 24-Nov. 7	Tommy Barnett	Ivar Frick, Jr.
	Ironwood	A/G	Oct. 19-31	Ralph E. Leslie	Norton Shotwell
	Saginaw	First	Oct. 27-Nov. 7	Wiley Hinecker	Wesley Wibley
Minn.	Duluth	Glad Tidings	Oct. 26-Nov. 7	Wesley Morton	Harland W. Upton
Miss.	McComb	First	Oct. 24-Nov. 7	John & Faith Stallings	G. E. Harden
Mo.	Canalou	A/G	Oct. 25-Nov. 7	Samuel V. Calk	Roy Bennett
	Elvins	Davis Crossing	Oct. 27-Nov. 7	Glenna Byard	R. J. Foreman
	Florissant	Berkeley	Oct. 24-Nov. 7	Harvey D. Ferrell	James Brooks, Jr.
	Joplin	First	Oct. 19-31	Leroy W. Morgan	S. K. Biffle
	Pineville	A/G	Oct. 26—	J. B. & Mrs. Essary	C. C. Thompson
	Valley Park	First	Oct. 26-Nov. 7	Loyd Middleton	John Eller
Mont.	Cutbank	A/G	Oct. 27-Nov. 7	Roy & Arlene Brewer	Jack Rozell
N. J.	Toms River	*A/G	Oct. 24-29	David & Patricia Johnson	Donald Richardson
	Vineland	Chestnut	Oct. 24-30	H. C. MacDonald	Harry M. Snook
	Wyckoff	A/G	Oct. 24-31	Sara Bergstrom	Alexander Wallace
N. Y.	Binghamton	First	Oct. 24-29	Christian Hild	R. D. E. Smith
	Oyster Bay	Wightman Memorial	Oct. 26-Nov. 7	Albert Fisher, Sr.	M. Q. Spencer
	Richmond Hill	Bethlehem	Oct. 26-Nov. 7	Ernie Eskelin	Wm. J. Behr
N. C.	Concord	First	Oct. 24-31	Harold Conant	L. T. Whidden, Sr.
N. Dak.	Sawyer	Calvary Chapel	Oct. 27-Nov. 10	Bonetta C. Rabe	Clarence Savchenko
Ohio	Akron	Springfield	Oct. 24—	J. G. Hall	Joseph B. Servin
Okla.	Claremore	First	Oct. 26-Nov. 7	B. R. Minton	Ralph Reddout
	Eakly	A/G	Oct. 24-Nov. 7	Hale-Turner Team	R. P. Corp
	Fairview	First	Oct. 25-Nov. 7	Leonard Negrin	James Mabry
	McAlester	First	Oct. 24-Nov. 7	Ernie Rogers	Jack Robertson
Oreg.	Oakridge	First	Oct. 19-31	D. L. Nultemeier	A. L. Sparks
	Prairie City	*A/G	Oct. 10-24	John & Mrs. Hunter	Loren Cain
	Prairie City	A/G	Oct. 26-Nov. 7	John & Mrs. Hunter	Loren Cain
	Salem	Keizer	Oct. 25-31	Paul Clark Family	Ken Grant
Pa.	Akron	A/G	Oct. 26-Nov. 7	Dave & Jan Olsheski	Wesley Clark
	Indiana	First	Oct. 26-Nov. 7	Norman & Evelyn Hays	LeRoy Whiteman
	Johnstown	Grace	Oct. 27-Nov. 7	Ernest & Mrs. Berquist	E. S. Opendenoff
	Middletown	Glad Tidings	Oct. 26-Nov. 7	Charles S. Morris	Wesley Neidermeier
	Philadelphia	Calvary	Oct. 26-Nov. 7	Duane M. Wessman	James Greipp
	York	*First	Oct. 26-31	Paul Hild	S. W. Brewer
S. Dak.	Aberdeen	A/G	Oct. 17-31	Lee Krupnick	D. W. Wartenbee
Tex.	Angleton	Central	Oct. 27-Nov. 7	Roland & Leanna Hastie	G. P. Leatherwood
	Colorado City	First	Oct. 26-Nov. 7	E. Mathers-T. Pharr	Elwayne Schaeffer
	Dangerfield	First	Oct. 24-31	Buddy Hicks	R. E. Jones
	Grand Prairie	East Side	Oct. 25-29	H. A. & Mrs. Strange	Bobby Skipper
	Wharton	A/G	Oct. 27-Nov. 7	Burnie Davis	Danny Lane
Va.	Poquoson	A/G	Oct. 26—	Peiffer & Harden Team	Lester Godwin
Wash.	D. C.	Trinity	Oct. 27-Nov. 7	Bob & Jeri Winford	Herbert A. Nunley
	Olympia	Bethel	Oct. 26-Nov. 7	Lee Paino	Dave Carlson
Wis.	Ladysmith	A/G	Oct. 12-27	J. J. Williams	C. G. Lower
Wyo.	Casper	Faith	Oct. 26-Nov. 7	Neville & Beulah Carlson	H. R. Kennedy
Canada	Killarney, Man.	Pentecostal	Oct. 29—	Bob Ludwig	I. W. Dickinson
	Long Sault, Ont.	Pentecostal	Oct. 27-Nov. 7	Gene Burgess	Mervin C. Saunders
China	Hong Kong	New Life Temple	Oct. 24-31	Lloyd Perera	Paul E. Kauffman

*Children's Revival

**Children and Youth Revival

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

I WISH I COULD PREDICT THE FUTURE.

I WONDER WHAT WILL HAPPEN NEXT?

WHERE ARE WE GOING?

YOUR DESTINY-CHANCE OR CHOICE?

By EVANGELIST NEIL ESKELIN

These questions of destiny have baffled the best of men for centuries. It seems we have a compulsive curiosity to examine tomorrow before it arrives.

History, however, is full of predictions that failed to materialize. Napoleon Bonaparte, fresh from victories at Ulm and Austerlitz, thought he was destined to rule all humanity. At Montereau he bragged, "The bullet that will kill me is not yet cast." But that was before St. Helena.

Pharaoh would return the Israelites to the bondage of making bricks without straw. But that was before the Red Sea.

Belshazzar's ambition was to rule a lifetime. But while a thousand of his lords toasted his health, the fingers of a man's hand wrote upon his palace wall. God's writing revealed, "Thou art weighed in the balances, and art found wanting" (Daniel 5:27).

To millions, destiny is mistaken for wishful thinking or personal desires. On Wall Street the future is framed with dollar signs. To the general it is weighed by weapons. The aimless shrug their shoulders and say, "*Que sera, sera*—whatever will be, will be."

But destiny is not a matter of chance; it is a matter of *choice*. Life is based on a series of decisions. We decide how we vote, whom we marry, what we eat, where we travel. The list goes on and on.

The future is not to be waited for; it must be planned for. Tomorrow is a thing to be achieved. John Galsworthy wrote, "If you do not think about the future, you cannot have one."

Benedict Arnold and Ethan Allen fought side by side in the Continental Army. What they had in common was the temptation of foreign gold. Each had to make a choice. Arnold yielded and was guilty of treason. Allen resisted and was rewarded with honor.

One wrong choice can change the course of your life. The options you face are as clear as black and white, love and hate, good and evil, heaven and hell.

Man has always pondered life and death. "What happens after the grave? Will a man live again?" Science tells us that nothing in nature, not even the tiniest particle, can disappear without a trace. Yes, *something is ahead for you!* Wernher von Braun, a U. S. missile expert, has stated, "Everything science has taught me

strengthens my belief in the continuity of our spiritual existence after death." You will live for eternity—somewhere.

Suppose you were standing before a mountain and were forced to decide between two tunnels. The sign across one reads: "Heaven." The sign on the other reads: "Hell." You know that one leads to eternal peace, a golden street, and life without tears. You know the other leads to eternal darkness, fire, and brimstone. Would the choice be difficult? I think not. Without hesitation you would choose peace rather than punishment.

But this is not as hypothetical as it first appears. It speaks a truth you cannot escape.

Only moments before Jesus ascended into heaven He challenged His followers with these alternatives: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Destiny has never been defined so distinctly.

God has given us commandments by which to live. If choice were not essential, there would be no need for divine directives. What is His decree? "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:23). That, my friend, is not simply a wish of the Maker of mankind; *it is His mandate to you!*

Eternity requires a decision. Ask Christ, even now, to forgive your sins, to cleanse your heart, and to prepare a place in heaven for you. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

We may not see the end from the beginning, but we can make a new beginning with Him. Ira Stanphill's well-known song says:

*Many things about tomorrow
I don't seem to understand;
But I know who holds tomorrow,
And I know who holds my hand.**

Heaven is for those who prepare for it. "Choose you this day whom ye will serve" (Joshua 24:15). *The choice is yours.*

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