

FILE COPY

THE PENTECOSTAL evangel

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

JANUARY 29, 1967

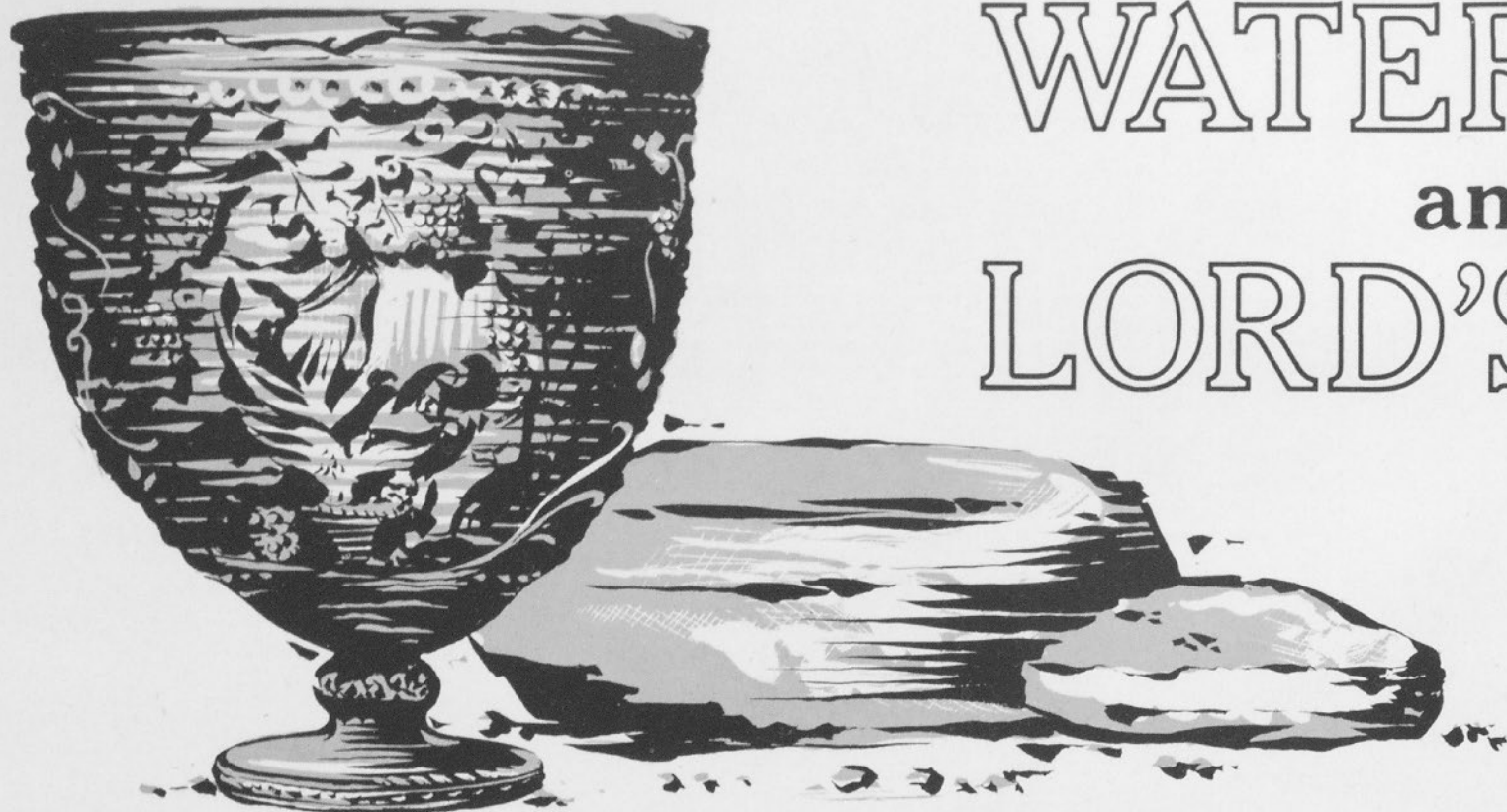
TEN CENTS

"Let us go into the next towns, that I may
preach there also" (Mark 1:38).

BRANCH OUT

FEBRUARY IS HOME MISSIONS RALLY MONTH

WATER and LORD'S



OUR LORD JESUS has left to His Church two ordinances: water baptism and the Lord's Supper. "Go ye therefore, and teach all nations," commanded the resurrected Christ, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

Before His death, as Jesus ate the Passover with His disciples, He instituted the ordinance of Communion, saying, "This do in remembrance of me" (Luke 22:19, 20).

These ordinances were faithfully kept by the Early Church and are clearly intended for the Lord's people until He returns. (Please read Acts 10:48 and 1 Corinthians 11:24-26.)

The mode of observing these ordinances is plain. Baptism is by immersion in water and is for believers only. The Lord's Supper is not celebrated by some priest on behalf of the church, but each Christian takes for himself the broken bread and the "fruit of the vine."

The deep, spiritual meaning in the ordinances is intended to be a personal challenge to every follower of Christ. Let us never be satisfied with carrying out the acts in the prescribed manner, however perfectly; but may we have fulfilled in us the high and holy purpose which the Saviour had in instituting these rites.

In His teaching Christ condensed the Ten Commandments into two: "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself" (Matthew 22:34-40).

(This article, adapted from R. A. Laidlaw, is available at the Gospel Publishing House, Springfield, Missouri 65802, in tract form. Price \$1.10 for 100, \$4.75 for 500. Ask for Tract Number 34-EV-4645 entitled, "Baptism and the Lord's Supper.")

Similarly He combined the many ordinances of the Old Testament into two. Baptism He placed at the beginning of His ministry; the Lord's Supper at the end; as though to show how these sacraments embody the whole of what He has taught us.

Baptism speaks to us of our *union* with Christ, the Head, and with each other as the members of His body. The Lord's Supper emphasizes the thought of *communion* with Him and fellowship with His saints. Therefore baptism is performed but once, at the beginning of our Christian life; for our *union* with Christ marks a step taken for all time and eternity. *Communion* is all too easily broken and must be maintained. The early disciples seem to have celebrated the Lord's Supper weekly, on the first day of the week (Acts 20:7).

In water baptism the believer publicly acknowledges his acceptance of all that Christ has done for him. As Christ died, was buried and rose again from the dead for the salvation of sinners, so the believer in baptism declares his own death to sin, the burial of the old sinful nature, and his resurrection to a new life in Christ.

We need to make this open break with the past. Baptism is our testimony that we have died to the old self, we have buried it, and have risen to a new life. We avow that we are now joined to a new Head: united with the risen Lord on the victory side of the grave. A notice in the obituary column of the newspaper would almost be appropriate:

"Mr. B. has died to his old self and has been buried in the waters of baptism. He has now risen to live a new and Christian life. Friends, relatives and fellow citizens will kindly note the change."

Our witness for God is often ineffective because our

BAPTISM

the

SUPPER

By ROBERT A. LAIDLAW

baptism had little or no meaning to us. Too many of us, by our lives, are denying what we affirmed in our baptism. Every morning when we awake, we should say, "I am a baptized believer." This puts us under obligation to live the resurrection life every day.

The remarkable passage in 1 Corinthians 12:13 has been variously interpreted. If we take the position of Matthew Henry in his well-known commentary, this verse places an added importance to the act of baptism. Baptism becomes a spiritual act, for "in one Spirit" we are baptized into the great body of Christ. We become indissolubly joined to every other believer in our Lord Jesus. Such an experience must be an inward one and cannot be automatic. Water baptism, however, is at least an acknowledgment of our *collective* responsibility and of our place in the living organism, His Church. "We are members one of another" (Ephesians 4:25).

This very same thought of unity is in the Lord's Supper. It is a collective act. "We being many are one bread," or "one loaf" (margin). In the bread, still unbroken on the table, Paul saw a symbol of the unity of believers. (Study 1 Corinthians 10:16, 17.) Even after it is broken and we join in eating it, the bread is still a symbol of our communion with, and interdependence upon, one another.

In chapter 11, verses 24 to 27, Paul saw the bread as a symbol of the body of our Lord Himself, the body that was broken for us and from which flowed the all-atoning Blood.

Partaking of the Lord's Supper does not discharge our collective responsibility to God and our fellow believers; it only acknowledges it. What we affirm by our presence at the communion service, we should not deny by our

absence from the other meetings of the church.

The Lord's Supper is not only a challenge to collective responsibility; it is also a tremendous challenge to individual holiness. We draw near as priests (1 Peter 2:9). Aaron the priest wore upon his forehead a golden plate inscribed, "Holiness unto the Lord." (Study Exodus 28:36-38, and note that the golden plate was *always* to be upon his forehead.)

Under the Old Covenant we find the Feast of the Passover and the Feast of Unleavened Bread indissolubly joined together. The one speaks of deliverance through the blood of the Lamb; the other symbolizes the holiness which characterizes the people who have been delivered.

Thus we who have partaken of the Lord's Supper on Sunday may well say, "I cannot use this hand to do a dishonorable deed on Monday, because I used it to handle the holy emblem of my Lord's body, broken for me. I cannot use these lips to speak Spirit-grieving words on Tuesday, because I used them to drink of the holy emblem of my Lord's precious Blood, the Blood by which I am redeemed." If I accept the privilege, I cannot escape this challenge of the Lord's Supper.

"As often as ye drink this cup"—these words point to the *present*. *Now* Christ's appeal comes to my heart. He lives, and He loves me. This calls for my consecration.

"Ye do show the Lord's death"—these words point to the *past*. They appeal to the great fact of history: Christ came from the glory to die for me. Communion is thus a *commemoration* of that sacrifice, made once for all, for all men.

"Till He come"—these words illumine the *future* with glorious hope. They appeal to the purifying effect of that hope in my life. My partaking of the Lord's Supper is a *confirmation* of my faith in His soon returning. He is coming again!

How hallowed is the memorial feast: holy emblems in our hands, holy thoughts in our minds, His holy presence in our midst! As holy brethren we worship Him in holiness, a royal priesthood. Every communion service becomes a challenge to holy living, to regal conduct, in keeping with the royal lineage to which we belong!

It is not hard to understand, then, why the Holy Spirit has said, "Ye *cannot* be partakers of the Lord's table, and of the table of devils" (1 Corinthians 10:21). If Paul saw a man eating in the groves of Baal, he was justified in believing him to be a licentious idolater. If you see a person indulging in sinful pleasures, you are justified in thinking he must be unsaved. And when men see you eating at the Lord's table, they expect you to be a person whose life is holy.

* If, while lunching in a high-class London restaurant, a friend says to me, "That gentleman over there belongs to the king's household and eats at his table," I note his table manners. Then I may reply, "I fear you are mistaken. No man with uncouth manners such as his could eat at the king's table." Just so with us Christians. We who belong to the King will hold to high standards.

As we partake of the Communion, let us not dwell entirely upon the thought of what Christ's cross has *done for us*. Let us also think of what that cross *demand*s of us in implicit obedience, sacrificial service, and grateful love.

Next: An Ecumenical Bible

THERE IS A MOVE toward a "common Bible" for Protestants and Roman Catholics. Early this month a provisional committee of 10 Protestant and 12 Catholic scholars met in Vatican City to begin studying the translation requirements of such a project.

Pope Paul VI recently authorized Catholic scholars to go ahead with plans for joint study with Protestants, following a suggestion of the Vatican Ecumenical Council. Last fall he named a New York Jesuit priest, Walter M. Abbott, to coordinate the Catholic side. Abbott, associate editor of *America* magazine, has been promoting the idea of a "common Bible" for many years.

If such a Bible were produced, it would have obvious advantages for the ecumenical movement. It would give liberal Protestant theologians a basis on which to move closer toward Rome. There are some who believe it would result in a greater willingness on the part of Catholics to read their Bibles, and to listen to Protestant preaching; and they suggest it might ease the problem of Bible reading in public schools if there were a Bible that was not identified with any one religious faith but was "acceptable to all Christians."

However, with all the translating and publishing of new English versions in the past 25 years, no one has yet produced a version that finds as much favor with evangelical Protestants as the King James Bible, published in A.D. 1611; and Catholics still prefer the revised Rheims-Douay they have been using since A.D. 1750.

Catholic scholars have brought out several revisions or translations of the English New Testament. A revision of the Challoner-Rheims Version appeared in 1941. Five years later Monsignor Ronald A. Knox in England translated the New Testament into modern English. However, both these volumes were based on the Latin translation made by Jerome in the fourth century, and perpetuated many of the weaknesses of that translation.

Two Roman Catholic priests in the U.S. (James A. Kleist and Joseph L. Lilly) made a translation from the Greek, which was published in 1954. They undertook the work in 1943 immediately after Pope Pius XII expressed a desire for translations of the Scriptures "into the languages of the peoples" made directly from the original Greek manuscripts. He and other popes have encouraged Catholics to read the Bible. However, they have never failed to point out that Bible readers need the help of the Catholic Church to interpret the meaning correctly, so footnotes are provided to guide the reader into what we consider questionable interpretations.

Before Thomas Nelson and Sons, just a few years ago, could publish an approved Catholic Edition of the Revised Standard Version of the New Testament, they had to make numerous changes in the text and to add many footnotes furnished by Roman Catholic scholars.

The work of the joint committee will be spread over many years, and it remains to be seen whether the Catholic Church will agree to significant changes in those passages of Scripture that affect her distinctive doctrines. It also remains to be seen whether the addition of one more version will bring an appreciable increase in Bible reading. So far, the older versions are still favored. But during the years of study, while scholars are getting ready to bring out a "common Bible," we may expect the liberals in Protestantism and Catholicism alike to wring as much propaganda value as possible out of the project to help their ecumenical cause.

—R.C.C.

THE PENTECOSTAL evangel

January 29, 1967

Number 2751

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Missouri 65802

BERT WEBB, *Executive Director*

ROBERT C. CUNNINGHAM, *Editor*

R. G. CHAMPION, *Managing Editor*

NORMAN PEARSALL, *Art Editor*

W. F. MCPHERSON, *Circulation Manager*

DEPARTMENTAL EDITORS

David Womack, *Foreign Missions*; Ruth Lyon, *Home Missions*; E. S. Caldwell, *Radio*; C. W. Denton, *Spiritual Life—Evangelism*; F. Wildon Colbaugh, *Men's Fellowship*; Johnnie Barnes, *Royal Rangers*; Everett James, *Light for the Lost*; Verne MacKinney, *Speed-the-Light*; Frances Foster, *Boys and Girls Missionary Crusade*; Ann Ahlf, *Women's Missionary Council*; Charlotte Schumitsch, *Missionettes*.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Hardcastle Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, H. S. Bush, C. W. H. Scott, T. E. Gannon, J. P. Hogan, Bartlett Peterson, M. B. Netzel, E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Hardcastle Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

Copyright 1967 by the General Council of the Assemblies of God. Printed in U.S.A. Second-class postage paid at Springfield, Missouri.

WEEKLY SUBSCRIPTION RATES

Single Subscription: U.S., its possessions, and U. S. servicemen abroad: \$3 a year; \$5.75 two years. Introductory offer: four months for \$1. Canada and PUAS* countries: \$4.25 a year; \$8.25 two years. Foreign: \$5 a year; \$9.75 two years. Bundle subscription (minimum of four subscriptions, all mailed to one address; prices quoted are for each subscription); U.S.: 75c for 13 weeks; \$2.75 a year. Canada and PUAS* countries: 93c for 13 weeks; \$3.50 a year. Foreign: \$1.02 for 13 weeks; \$3.75 a year.

*PUAS—Canadian rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

INTERNATIONAL EDITION

Subscribers outside the U.S. only may receive the International Edition (one copy a month) for \$1 a year, postpaid.

CHANGE OF ADDRESS

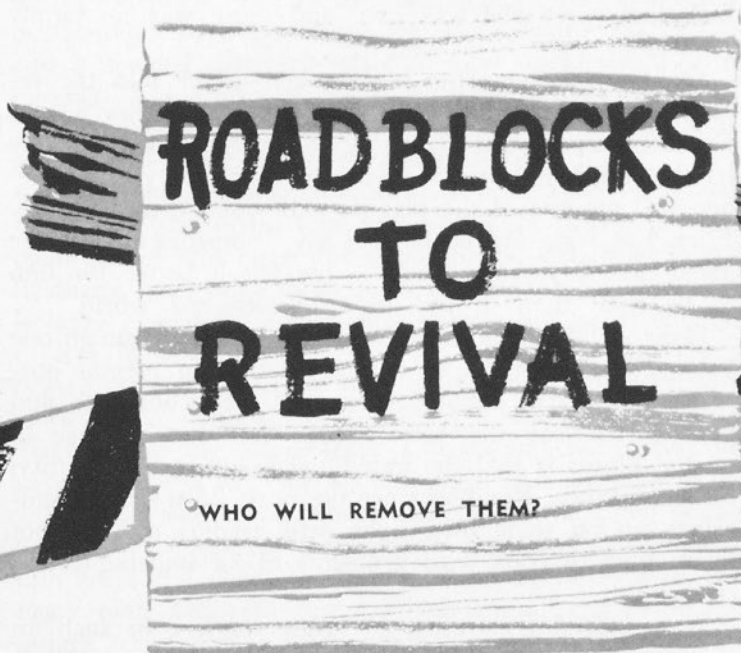
Send both old and new addresses, including old address label if possible. Allow at least four weeks for change to become effective. The post office will not forward copies unless you provide extra postage with forwarding instructions.

STATEMENT OF FAITH

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

THERE IS PLENTY OF EVIDENCE that the heart-cry of some for revival is being answered on a global scale. All over the world men and women are being filled with the Holy Spirit in churches of all denominations. Their lives are being transformed. Services of worship and prayer last for hours at a time. Many are being converted through the witness of these Christians—and some, almost immediately, are being filled with the Spirit. The sick are being healed through prayer. Demons are being cast out, and the mentally sick delivered. Bondages in the lives of Christians are being released. A wind of godly love is blowing through the churches and effecting a new level of unity between Christians of many different shades of thought.

But many earnest Christians are puzzled—and unable to interpret the signs of these times. It is not what they are expecting, or there are features which disturb them.



How can this be? Perhaps the main reasons are as follows:

1. LOOKING TO MEN RATHER THAN TO GOD.

It seems that in this gracious outpouring God is choosing the weak and the foolish things. Many Christian leaders are silent. They are sitting on the fence. They are afraid to comment too much. It was the same in the days of Jonathan Edwards.

“God in this work has begun at the lower end and He has made use of the weak and foolish things of the world to carry it on.”

It was true also of the Welsh revival. The leaders were young and uneducated. Jesus castigated the people of His day because they preferred the praises of men to the praises of God. “How can you believe,” He said, “who receive glory from one another and do not seek the glory that comes from the only God?”

There is a time to be silent, but also a time to speak. No one today would envy anyone in a position of leadership. Many hang on their words. To rush into utterances would be misleading. Leadership demands courage

Mr. Harper is a minister of the Church of England. This article appeared in *Anglican Prayer Fellowship for Revival*.

and discernment. To say nothing is to court disaster.

2. FEARING EMOTION.

In revival the Holy Spirit touches the whole man—mind, body, will, and emotions. Because we have become used to emotionless Christianity, we tend to become critical when we witness displays of emotion. True revival is not emotionism, but it strongly affects men's emotions. They will weep unashamedly. They will shout for joy, sing sometimes for hours on end. There is holy laughter. Some fall to the ground under conviction of sin. Others praise God, “lifting up holy hands” as the early Christians did. As in the days of Wesley, “feelings” become an important part of religious life.

3. HOLDING CONTEMPT FOR SIGNS.

One of the features of the present outpouring of the Holy Spirit is the reappearance of the gifts and signs of the Holy Spirit. This is usually the case in times of special blessing. But there are some today who are turning away—even in contempt—at what God is doing because they have deep-seated prejudices against this

By **MICHAEL HARPER**

aspect. These are not the most important aspects of revival, but they are a true part of it.

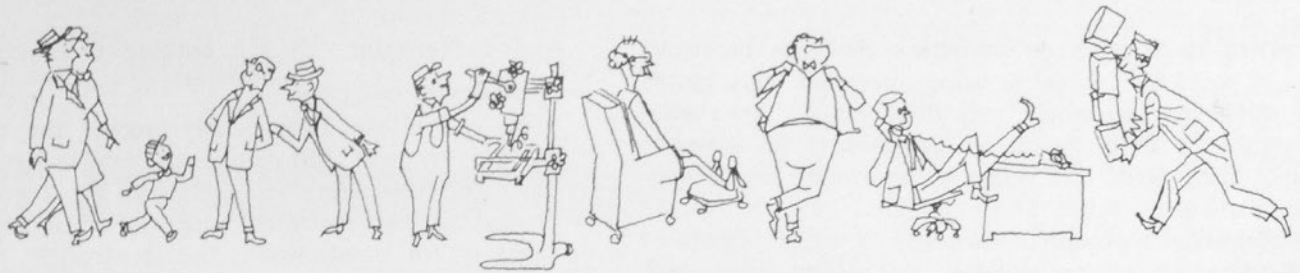
4. QUENCHING THE SPIRIT.

One major hindrance in the minds of many is an unfortunate contradiction between doctrine and experience of the Holy Spirit. Their heads are telling them they received everything at conversion, but their hearts are telling them there is something yet to receive. This is still true of some Christians' understanding of revival.

At Pentecost, they say, the Holy Spirit came to the Church, therefore we can never pray for Him to come again (forgetting the fact that He came repeatedly in the Acts in answer to believing prayer and sometimes the laying on of hands). So these Christians long for something which their intellects assure them they already have. But there is a promise of a gift which many Christians are finding God faithful in bestowing as we ask and receive. He still gives the Holy Spirit “to them that ask.”

5. BEING TOO BUSY.

It is one thing to hear men saying publicly that the great need of the Church is revival, but it is quite another to mean business with God to see it brought to the Church. Let us be frank. Many of us are too busy with other things to allow time for the kind of praying which God honors and the kind of preparation which God requires before He grants revival. Evangelical Christians by and large are too preoccupied with the status quo to have time for a supernatural visitation of the Holy Spirit.



LIFE IS WORTH LIVING

WHEN SOMEONE CARES

By CHARLES R. HEMBREE
Pastor, Hessville Assembly, Hammond, Indiana



SOME TIME AGO the Associated Press carried the tragic story of James Lee, a young father who shot himself in a tavern telephone booth. Before he did so, he had called a Chicago newspaper and told a reporter of his intention. He also said he had sent the newspaper a manila envelope outlining his story. The reporter tried frantically to trace the call, but it was impossible. Police arrived at the tavern moments after the young father had raised a pistol to his head and taken his own life.

In his pocket they found a child's crayon drawing, much folded and worn. On it was written, "Please leave in my coat pocket. I want to have it burned with me." The drawing was signed in childish print by his little daughter, Shirley, who had perished in a flash fire a few months before.

Someone recalled that Lee was so grief stricken he had asked total strangers to come to his daughter's funeral so she would have a nice service. Shirley's mother

had died when she was two, and there was no family to attend.

On the telephone the heartbroken father told the reporter that all he had in life was gone and he felt so alone. He gave what money he had to the church Shirley had attended and said, "Maybe in 10 or 20 years someone will see one of the plaques and wonder who Shirley Ellen Lee was. Maybe he will say, 'Someone must have loved her very, very much.'" He felt it better for him to be dead than to live in an impersonal world.

Over 20,000 suicides are reported in our nation in one year. The proportion of our population in mental hospitals has nearly doubled since 1903. Psychologists and psychiatrists say the basic reason for this increase in mental illness is that the individual is losing his identity, his importance. Neighbors are no more. Men draw themselves up on their own tight little islands and do not know how to cope with problems of an impersonal society.

It is indeed frustrating to know we live in such an impersonal world. Is there anyone who cares? Is there just one who will take a moment to be personal, to help, to heal, to comfort? Is human life so cheap that we are mere numbers written on the slate of life for a moment and then erased forever?

Yes, there *is* One who cares, who is concerned and who can do something about our need. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This God who cares is described in the Old Testament as one who "shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isaiah 40:11).

David knew His presence and was assured that, even if he tried, he could not drift beyond His love and care: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139:7-10). You are not alone if you know this God.

A distraught woman recently telephoned a pastor and told him her marriage was falling apart. She said she

was going to take her own life because her troubles were too great. Fortunately he was able to find out her name and address. He and his wife rushed to the home and told her about Jesus, the Friend who cares for those in trouble. In the knowledge that Jesus cared, she found the courage to go on living.

God cares about every area of our life. Not only is He interested in the big things, but the smallest details are also important to Him. Jesus, who came to bear witness and to show us the Father, said, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:6, 7).

A young man said recently, "I remember when they buried my brother. Dad said the cold December wind whipped around the funeral tent bringing a forlorn feeling of loneliness. But he also said that he had never felt the presence of Christ more real than during that hour, and it seemed the very heart of God was beating with his own. The arms of Christ were around his shoulders."

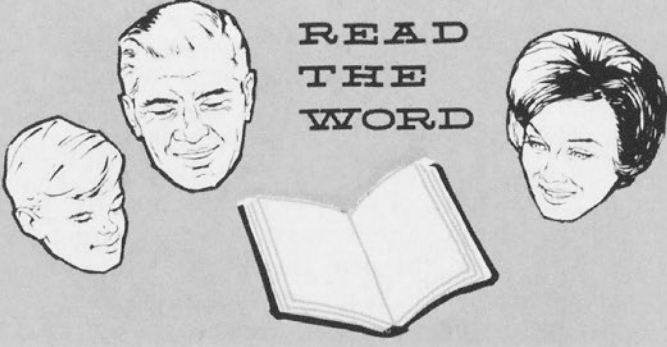
In our hours of grief and deep loss, He understands and cares—if we will but recognize it.

In a highly impersonal world, we have a very personal God. One who cares. One who is not unacquainted with open graves and bitter disappointments. One who has a firsthand knowledge of sickness and heartache. One who is large enough to create the universe but small enough to live in our hearts.

Are you asking, "How do I get to know this very personal God?" The answer is again found in the Word: "Believe on the Lord Jesus Christ, and thou shalt be saved." That is what we should do. This is how we do it:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10: 9, 10).

Receive Jesus Christ now, and you will find that in every circumstance of life you have a Friend who cares. "Casting all your care upon him; for he careth for you" (1 Peter 5:7).



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF JAN. 29—FEB. 5

Sunday	Exodus 7, 8	Thursday	Matthew 3, 4
Monday	Exodus 9, 10	Friday	Matthew 5, 6
Tuesday	Exodus 11, 12	Saturday	Matthew 7, 8
Wednesday ..	Matthew 1, 2	Sunday	Matthew 9, 10

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

A Challenge to Witness and a Call to Suffer

By HAROLD KOHL

President, Far East Advanced
School of Theology, Manila

WRITING IN *The Church Under the Cross*, J. B. Phillips said: "The church is conscious of its need for an outpouring of the Holy Spirit, but Christians, for the most part, do not seem to realize that this will result not in pleasant emotional experience, but in a *challenge to witness and a call to suffer.*"

This raises a question for those of us who enjoy the fellowship and name of "Pentecostal." Have we, in our understanding of the necessity of the baptism in the Holy Ghost, emphasized the pleasant emotions associated with this experience without making clear its witnessing and suffering aspects? Have we dwelt on the thrill of ecstatic utterance and not given sufficient place to the threat of resistance and ridicule?

At the baptism of Jesus the Holy Spirit descended upon Him in the form of a dove, the symbol of sacrifice and suffering. On the Day of Pentecost in Jerusalem, the joy of the newly filled brought the ridicule of the crowd. Our Lord connected Paul's being filled with the Holy Ghost with the "great things he must suffer."

In the story of the young church in Acts, the connection between Pentecost, preaching witness, and persecution is repeated again and again. The joy of Pentecost sublimates any experience of suffering encountered in witnessing, but this joy is not the end in itself.

The force of Pentecost coming to an individual should be such that it thrusts him forth as a witness for Christ. The impact of Pentecost on a community should be that of conviction for sin by Spirit-anointed testimony.

By its very nature Pentecost is exposed to opposition. Speaking with other tongues, which is the external evidence, cannot be understood by the worldly minded; and what is misunderstood, if not feared, is often ridiculed.

The real purpose of Pentecost is to produce a body of witnesses empowered by God's Spirit who will fearlessly invade the devil's domain to win victories for Christ. An advancing army expects resistance and opposition. So the startlingly upsetting message of repentance and redemption, proclaimed in the power of Pentecost, also brings its witnesses varying degrees of persecution.

Our concept of the baptism in the Holy Spirit needs no radical change. All that is needed in some quarters is a balanced emphasis which, along with the joyfulness of the experience, includes the challenge to witness and the call to suffer. Pentecost should be preached not only as a glorious and heavenly blessing, but also as an endowment of power by which we are enabled to endure suffering as we advance into the thick of the battle against Satan, sin, and unrighteousness.

PAUL WROTE TO HIS YOUNG FRIEND Timothy: "Though I hope to come to you soon, I am writing you this, so that, if I am detained, you may know how people ought to conduct themselves in the house of God, which is the church of the living God, the pillar and foundation of the truth" (1 Timothy 3:14, 15, Williams' translation).

Our conduct in the house of God is governed by our concept of the house of God. What does the church edifice mean to us? Is it just another building, or is it God's house? Is it merely a meeting place, or is it a sanctuary?

Our answers to these questions will definitely influence the way we conduct ourselves when we assemble in the place of worship on Sunday or during the week. All our conduct should be characterized by reverence, which may be defined as "deep respect, together with awe and affection."

WE SHOULD BE REVERENT IN ATTITUDE IN GOD'S HOUSE.

The Psalmist declared, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89:7). We should not enter the church carelessly or indifferently

REVERENCE IN GOD'S HOUSE

By **RICHARD W. BISHOP**
Pastor, Calvary Tabernacle, Chicago, Illinois

but with a sense of awe, realizing we are there to meet with God.

Regardless of how humble and unpretentious the building may be, we should respect it as a place set apart for man to meet God. We should also enter the sanctuary with a feeling of deep affection for God and a keen anticipation of His presence in our midst. Our attitude will largely determine the degree of benefit we receive from the service.

WE SHOULD BE REVERENT IN SPEECH IN GOD'S HOUSE.

Solomon gives some wise counsel in this regard: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heav-

en, and thou upon earth: therefore let thy words be few" (Ecclesiastes 5:1, 2).

The language we use, whether in the church or out of it, should not be the coarse slang of the street, some of which has a very questionable or unwholesome origin. As the Bride of Christ, our speech is to be chaste and comely. (See Ephesians 4:29; Song of Solomon 4:3.)

Not only should our speech be reverent in word but also in the tone of voice we employ in the house of God. If we are loud and boisterous, we may distract those who are praying at the altar or in the prayer room. Many a prayer service has been killed because a person thoughtlessly talked to someone else in a loud tone of voice too close to the place of prayer.

Then there are those who cause the blessing of God to be dissipated by their light and frivolous manner of speech.

WE SHOULD BE REVERENT IN ACTION IN GOD'S HOUSE.

God has said, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Leviticus 19:20). Certainly we should not sit in the church and chew gum or munch on candy. If the habitual gum-chewers could see how disgusting their facial contortions look to others, especially to those on the platform, it would probably cure them of this obnoxious habit. Not only is it irreverent, but it is also impolite and distracting. Many a good sermon has been spoiled for a visitor because a gum-chewer sat between him and the preacher.

Another irreverent, disrespectful action is reading during the service. Children should be taught by their parents and teachers to put away their Sunday school papers until they get home.

But children are not the only, or necessarily the chief, offenders. Often a disinterested adult will sit in the pew and read an *Evangel* or thumb through a hymnal. How much more pleasing to God and helpful to the service it would be if these people would silently pray for a greater measure of the Spirit's anointing to come upon the minister.

WE SHOULD BE REVERENT IN TIDINESS IN GOD'S HOUSE.

It shows a lack of respect for God when we litter the floor of His house with trash. Take a look at the floor of your sanctuary after a Sunday morning service. You will probably find bulletins and Sunday school papers (some of them made into airplanes), candy and gum wrappers, cracker crumbs (at least near the back seats), and the ubiquitous offering envelopes, some of them scribbled on and others torn up into little bits.

Another way that some people show their lack of reverence for the house of God is by marring the furniture. This is done in various ways, such as: putting one's feet on the back of the pew ahead, and scratching the varnish; carving initials in the pews; sticking gum under the seats, or in the hymnbook racks.

If these irreverent and harmful activities do not describe your church, you can thank God that the lines have fallen to you in pleasant places!

Goethe, discussing once the subject of education, said that however much a man might have learned, there is one more thing he must have, and without which he would be something less than man. That is reverence. If this be true of education, how much more essential it is in regard to the religion of Jesus Christ.

IS YOUR LIFE endued with power from on high? "Oh, yes," you may answer. "Many years ago I tarried before the Lord—"

But what about today? Does the stream of power still flow?

In the beginning we tarried until we were endued with power from on high. Faces were aglow with the glory of God. Our words were accompanied by piercing arrows of conviction, by the fire of the Spirit. Supernatural results followed, and no human dared take the glory. Do our words still carry the searching, piercing power they did in the beginning?

This Pentecostal outpouring and its message of the soon return of our Lord is the world's last hope. To present this message in word without the power, even with beautiful embellishments, is absolutely futile. Only when it is given under the unction of the Spirit will there be ears to hear what the Spirit is saying to the churches. Do we have that unction today?

Jesus promised, "Behold, I send the promise of my Father upon you: but tarry ye . . . until ye be endued with power from on high" (Luke 24:49).

The disciples did tarry; and as they were filled, they moved forward as a body "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part" (Ephesians 4:16).

When the Church moves in this manner, strengthened with "that which every joint supplieth," then the Church is powerful indeed.

The apostles guarded against anything that would infringe upon their time of waiting on God. "We will give ourselves continually to prayer," they said. But even with all the mighty unction they brought into the gatherings of God's people, they were not the only contributors. Other parts of the body, other "joints," were just as definitely making a contribution.

Stephen, one of the Spirit-filled deacons, was "full of faith and power, and did great wonders and miracles among the people." No wonder the disputers "were not able to resist the wisdom and the spirit by which he spake." He was supplying what was expected of him as a Spirit-filled believer.

In Acts 13, we read about a group of Spirit-filled believers who tarried again before the Lord, and "as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed." They went in the unction and power of the Spirit. Never in the future would the great apostle Paul forget the lessons learned among that tarrying group at the outset of his ministry. Much later he was to write, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:13).

Quite unknowingly, each of those who tarried with Barnabas and Saul in that waiting meeting at Antioch was supplying something toward the making of this great ministry, as yet unrevealed. So it is with us. If we are in the Spirit, things we cannot foresee are often being accomplished.

What are we as individual Spirit-filled Christians supplying toward the services in our own church? What

Endued with POWER

By Evangelist ZELMA ARGUE

power are we storing up in the hearts of those who will go out from among us, as Paul did from Antioch, to face fiery trials of faith, to suffer for their testimony?

It is one thing to comment that a service was "dry." It is another thing to go into the service spiritually prepared to make a contribution. If we are endued with power from on high, it is within our power to come into God's house with an anointing that will cause others to seek God too. Let us not look to someone else to bring the anointing into the service, or to supply that which God has planned to supply through us. Each is to make his own contribution, and this only possible as we are endued with power from on high. Mighty moves of God have their beginnings in the prayers of God's people as they tarry in His presence.

Let us wait before Him both as individuals and as a church until the anointing oil flows freely among us to strengthen the Church and to attract others to our Lord.

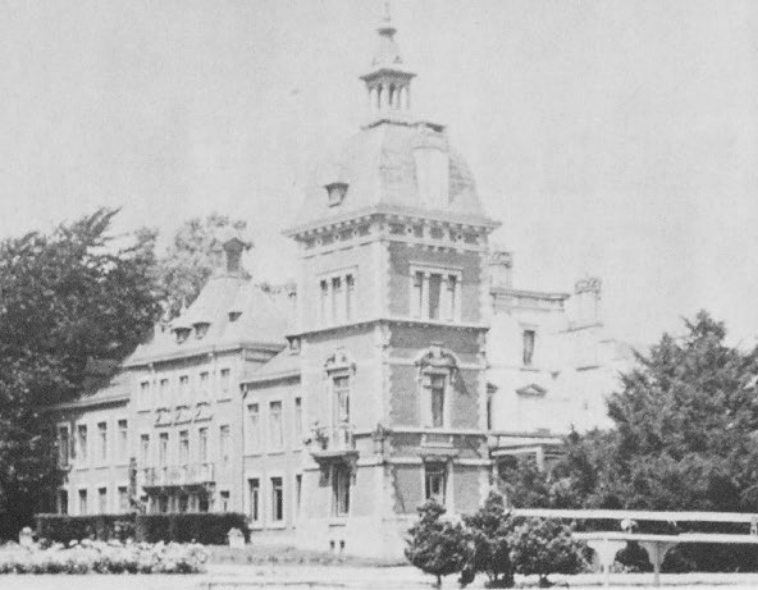
To be endued with power is to be aware of some things that others cannot see. The prophet Daniel lived in a day similar to ours, in that it was a pivotal point in time. The times of Israel were going out, and the times of the Gentiles were coming in. Just the reverse is true today. Although Daniel was a palace tenant, he actually dwelt "in the secret place of the most High," unimpressed by the temporal power of Babylon at the height of its glory.

Daniel walked with God; and while others were impressed with the glory of earthly kings, Daniel saw something else. "A thing was revealed unto Daniel . . . and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision. . . ."

"I lifted up mine eyes, and behold a certain man, clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire. . . . And I Daniel alone saw the vision: for the men that were with me saw not the vision" (Daniel 10:1-6).

Do we see anything that the world does not see? Is Christ's soon return as vivid to us as it once was? If we see where we are in God's program, it is because we have tarried in His presence until our spiritual eyes have been opened to things eternal. With that vision comes the enabling to act in the power of the Spirit.

If your spiritual eyes have grown dim, strained by too constant exposure to the material splendor that is so soon to pass away, it is time to tarry again before the Lord. Wait in His presence until He comes with a fresh enduement of power from on high and sends you out again to take your place in His work, till He comes.



The Emmanuel Bible Institute (left) in Andrimont, Belgium, and the Southern Asia Bible Institute (lower left) in Bangalore, South India, are two of the 80 Assemblies of God Bible schools which will benefit from this year's special BGMC offering. The money will be used to supply books for these 80 schools.

Another Big Job for BGMC



By **CHARLES E. GREENAWAY**
Field Secretary for Southern Asia,
Europe, and the Near East

THE ONLY WORD I know of to describe what the Boys and Girls Missionary Crusade has done for the cause of missions in the past few years is *fantastic!*

I have seen firsthand what BGMC has meant in European countries as well as in other places. The Sunday school work, for example, has gone forward in many places as a result of the translation and printing of Sunday school materials, made possible through BGMC. Thousands of people of Germany, France, Italy, Spain, and Belgium have been able to study God's Word because the boys and girls of the United States have sent their offerings to keep Sunday school literature supplied.

On February 5 this year, special BGMC offerings will be received in most of the Assemblies of God

churches. These offerings will be used to supply books and other printed materials for our 80 foreign Bible schools.

This is another big job for BGMC, but the need is tremendous, for training national ministers and leaders for the churches overseas is one of the stated goals of Assemblies of God missions. Books are vital to this process of training leaders.

Libraries in these Bible schools urgently need books for study and research. Many can use English-language books, but other books will have to be written or translated.

Thirty-two of the Bible schools are located in Latin America and the West Indies, with a total enrollment exceeding 1,200.

Africa has 19 Bible schools, with 671 enrolled.

In the Far East there are 18 Bible schools serving nearly 700 students.

In Europe, Southern Asia, and the Near East we now have 11 Bible schools, with more to be opened in the future.


Every missionary connected with an overseas Bible school knows the needs of his particular area best, so let me spotlight the needs in one of the areas I know best—Europe.

The newest addition to our list of European schools is the Netherlands Bible School. Located in the capital city, The Hague, this school began in September 1966. Roscoe Leach, the principal, was instrumental in securing a fine building, well located, and admirably adapted for the school. This is one of the very few evangelical Bible schools in all of the Netherlands. English is used in teaching and in reading materials as well as Dutch. Since more religious books are available in English than in any other language, this will be a helpful factor.

A large library will help immeasurably in educating these young people to take the reins of spiritual leadership in a time when such leadership is desperately needed. The school also hopes to set up a lending library for pastors.

Another project we hope to accomplish with BGMC help is that of providing a basic 15-book library for each English-speaking pastor in the area. Books in the compact libraries will cover such subjects as church history, church government, Pentecostal truth, and other doctrine, etc. Hundreds of these compact libraries will be needed.

A correspondence course, *Bon Nouvelle* (Good Life), has already been translated into French. It is ready to be printed, but BGMC funds are needed to make possible its printing and distribution. The course is designed to be offered to the general public and has an unlimited potential.

Many times as we see the big jobs done by BGMC, we wonder whether either the parents or the children who put money in the little barrels can possibly realize how much this great program means to those who serve on the front lines of missions today. But you will know the whole story when we stand together before our Lord. Until then, let us all be faithful. 

WHAT IS PURE RELIGION?

By IRVIN S. HELTON

ONE DICTIONARY DEFINES RELIGION AS: "A system of rules of conduct and laws of action based upon the recognition of, belief in, and reverence for a super-human power of supreme authority."

There are many religions, but James defines clearly what *pure* religion is: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (2:27). In other words, pure religion is the outward expression, both negatively and positively, of a renewed heart.

James points out that religion which is free from all impurity is something more than assenting to a creed or participating in ceremonies of the church. Creeds are indeed essential, and ceremonies do aid and inspire worship, but pure religion is more than this.

He sums up pure religion as consisting of loving action toward humanity and consecration and heart-holiness toward God. The purest worship of God, he is saying, is not expressed in words, but in compassionate service to the needy and in keeping one's self uncontaminated by the world.

Christian character is not mere moral and legal correctness, but possessing and manifesting God's own loving nature (1 John 4:8). A Christian's compassion for others should be such that he can "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). This concern will be the natural outgrowth of the divine life and nature of Christ within the heart of the believer in close relationship with God.

"Pure religion" is also separation from worldly contamination. Although not everything about the world is


totally bad—and the Christian should be the first to appreciate whatever good there is in it—yet the world has been ruined by sin and by its very nature opposes God. While it speaks the language of culture, displays refinement, and even feigns friendship with God, its true nature is shown in its rejection of Christ the Redeemer.

To keep one's self unspotted from the world is not to withdraw from human society. It is rather to separate one's self from the contamination of the world. Jesus prayed, "... not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

We are sent into the world to let our lights so shine that men may see our good works and glorify our Father in heaven. We are to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

If the Christian is utterly separated to Christ, then it will not be hard for him to keep himself unspotted from the world, even while he is shining in its dark places.

What we must remember is that our business in the world is redemptive, not imitative. When Jesus was condemned for eating and drinking with sinners, He pointed to His work, which was to seek and to save that which was lost. If we go into the world to taste its pleasures, we are there for the wrong purpose, and our robes will be spotted from the contact. But if we go to the lost for Christ's sake, to bring them to God, the world cannot spot our robes of His righteousness.

Pure religion, then, is the practical expression of a heart made pure through the cleansing blood of Christ and the transforming power of the Holy Spirit. 



DISASTER STRIKES SUDDENLY

Earthquakes and floods may not give warnings. That means there is no time to take an offering, no time to make a special appeal. That's why the Assemblies of God has a Disaster Relief Fund—to be able to offer immediate assistance whenever and wherever it is

needed. Because there is no time to make an appeal when disaster strikes, we need your contributions now—so we may always be ready to offer concrete evidences of Christian concern to those in need of emergency aid.

Send your offering to:
DISASTER RELIEF, DEPARTMENT OF BENEVOLENCES, ASSEMBLIES OF GOD
1445 Boonville Avenue, Springfield, Mo. 65802

The King's Last Supper

Sunday School Lesson for February 5, 1967

MATTHEW 26:17-30

CHRIST DECLARED to His disciples on the last occasion He ate with them, "I have heartily desired to eat this passover with you before I suffer" (Luke 22:15, marginal rendering).

I. THE PREPARATION

There must first be a guest chamber prepared. The Master sent Peter and John to follow a man bearing a pitcher of water (a most unusual sight, for women always accomplished this menial task), and to "make ready." The heart of every saint should be a prepared guest chamber for the Son of God.

At the passover feast it was necessary first to search out and remove all leaven from the house. Christ interpreted the meaning of leaven for us—it symbolizes hypocrisy (Luke 12:1), and false doctrine (Matthew 16:12). The inspired apostle shows us that when we celebrate the memorial feast we must purge out the old leaven of malice and wickedness, and keep the feast of unleavened bread in sincerity and truth. The penalty to the Israelites for eating the passover with leaven was that they would be "cut off from Israel" (Exodus 12:

15), and doubtless with this in mind the apostle gives us warning that when we come to the table of the Lord, "let a man examine himself."

II. THE PROVISION

"Jesus took bread, and blessed it, and brake it." It was the round unleavened cake that they ate at the passover. Said a Jewish friend: "I used to partake of the passover at home in Germany, but I could never understand one mystery attached to that ceremony. Hidden in a napkin were three round passover biscuits, and I could never understand why the middle one was always broken. But immediately after I became a believer in Jesus, I understood the mystery of the Father, Son, and Holy Ghost which I realized those three passover biscuits portrayed, and I saw that in the middle one is pictured the broken body of the Son of God."

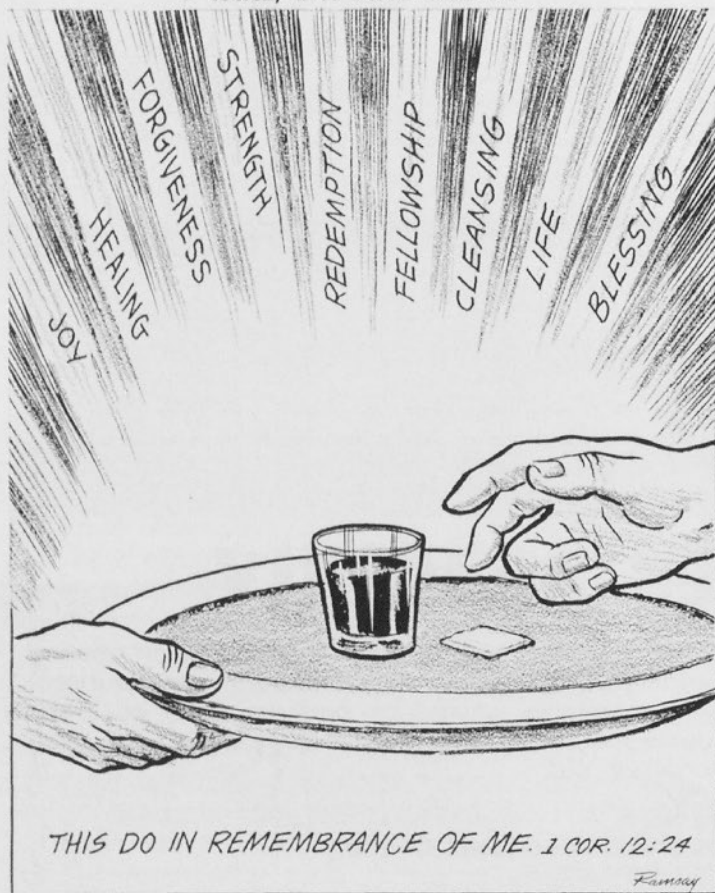
"Take." Said Spurgeon: "This word 'take' is often translated in the New Testament, 'receive.' Jesus holds up the bread in His hand and says, 'Receive it, let it come into your hand.' Holding it out to His disciples He said, 'Take, take, take,' and they took it and the bread became theirs. This is the way the saints get blessings; they take, receive, accept, grasp, appropriate them. This is the way sinners also get blessings; by the grace of God they take them. They do not make them, nor earn them, nor deserve them, but they take them. Jesus Christ says to them, 'Take,' and they obey His voice and take."

When Augustine was a vile sinner he heard a voice over and over again saying, "Take and read, take and read," so he took God's Book and read it in faith, and through it he found peace. A sick missionary home from India was prayed for by a minister in Oakland, California. The minister began to speak in tongues and the missionary exclaimed, "Why, you are speaking in Hindustani and saying, 'Take, my beloved, take!'" The missionary began to take and take and take, and was soon testifying to perfect healing. Do you want the fullness of the Spirit? Your Lord says to you, "Take the water of life freely." That water represents the Spirit (John 7:37-39).

"Eat." When you eat a thing you make it a part of you. No man can take away from you the food you ate yesterday for breakfast. It has become a part of you. Ezekiel saw the roll of a book and he was told to "eat the roll"; that is, he was to make it a part of him, and then he was to speak out the words of God that he had received, that were now indeed his own. We are to thus partake of Christ. By faith we are to eat of Him, the true bread that came down from heaven, of which the daily manna that fell in the wilderness was but a faint picture. He is the Word of God made flesh, and as we partake of Him we receive His heavenly nature within.

"This is my body." The body that He was taking to the cross to be broken was represented in this picture of the broken bread. An interesting sidelight on this was given to us by a brother whose mother was a Jewess. He was allowed to attend the passover feast. He stated that as the head of the household handed the bread to each member of his family he said, "This is my body," meaning, "You are of my body, you are related to me by close family ties." He did not say this to strangers. Christ in saying this to His disciples in-

"TAKE, EAT AND DRINK"



icated that He was bringing them into intimate relationship with Himself and His Father. They were to be members of that body of which He was the head.

"This is the blood of the new testament" (or covenant). After Israel came out of Egypt under the shelter of the blood of the passover lamb, they entered into a covenant or agreement with God. Moses sealed this covenant by the sprinkling of blood. But Israel failed in this covenant. God in His love and mercy promised a new covenant that did not depend upon human frailty. In this new and better covenant He says, "I will forgive their iniquity, and I will remember their sin no more," thus forgiving all the failures under the old covenant. This new covenant was to be sealed by His own blood so soon to be poured out for them. For what purpose was His blood shed? "For the remission of sins." Without the shedding of blood there is no remission of sins. "The blood of Jesus Christ God's Son cleanseth us from all sin." Nothing else is needed; nothing less will do.

IT IS THE WORD OF GOD

THE BIBLE was written by God, or it is the world's greatest fraud. From beginning to end the Bible claims to be the Word of God. It breaks upon us as a voice from heaven.

Five hundred times in the first five books of the Bible it prefaces or concludes its mighty declarations with the sublime assertions: "The Lord said," or "The Lord spake." The same thing is true in the books of history.

More than 1,200 times in the 17 books of prophecy the same and stronger claims are made. Isaiah says: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Isaiah makes this claim more than 20 times in his prophecy. Jeremiah says: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." More than 30 times Jeremiah repeats the same assertion.

More than 3,000 times the Bible makes the direct, positive, and emphatic claim that its words are God's words. —Federal District Judge W. R. WALLACE in *Salvation*

HOW THE CHILDREN WERE WON

ONE MORNING A CHRISTIAN FATHER with face aglow met his pastor, who asked the reason for his happiness.

"My last boy was converted this morning at our altar of family worship," replied the father.

"How did it happen?"

"It was the same way. I prayed all night for my boy, and this morning at family prayers he surrendered."


—Illustrator

THE KING'S WORD

A POOR CRIMINAL STOOD TREMBLING before an Eastern king. In a moment his head was to be severed from his body.

He asked for a drink of water. It was brought, but his hand trembled so that he could not drink it. The

III. THE PROPHECY

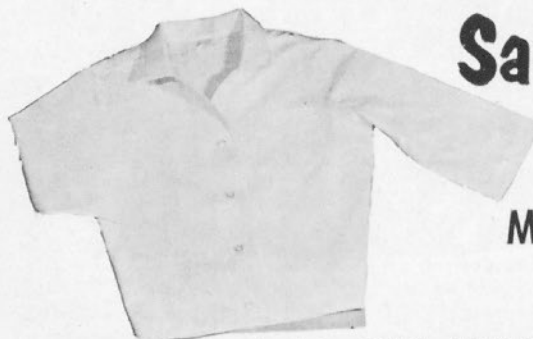
"When I drink it new with you in my Father's kingdom." Christ was a rejected king on earth, but after His death and resurrection He was elevated to the throne of His Father; and what He received He will ever share with His own. He had told them He was going away, but He also promised that He would come again, and take them unto Himself, that where He is there they might be also. Each time we observe "the Lord's supper" we think back to the time when He died, remembering His death. But we also look forward to His coming. We are just keeping this memorial feast "until He come." It is prophetic of another feast pictured in Revelation 19:7, when the joyful shout shall be heard, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." An earthly bride makes great preparations for her marriage; how much more should we, the heavenly bride, make sure we are prepared for union with our Bridegroom. 

king cried to him, "Don't be so alarmed; your life is safe till you drink the water."

In a moment the glass was shattered on the pavement, and the water untasted. Looking at the king, the criminal claimed his royal word. The king smiled bitterly but said, "You have won it fairly, and I cannot break my word—even to you; your life is safe."

If the word of a capricious king could shield a wicked man who trusted it, who should not fly for refuge to the word of salvation where every soul may hide? "He that believeth on him [Christ] is not condemned" (John 3:18).

—A. B. SIMPSON



Save 30%
ON
**OFFICIAL
MISSIONETTE
BLOUSES**

MISSIONETTES WEAR THEM PROUDLY

Now is the time to outfit your Missionettes with these official Missionette Blouses. Made of dacron and cotton, these attractive white blouses feature button down shoulder loops and three-quarter length sleeves. Junior Missionette Girl Blouses were \$4.98, they are now just \$2.95. Junior Miss Missionette Blouses regularly \$5.98 are now only \$3.75. Take advantage of this tremendous bargain.

Jr. Missionette
Girl Blouses \$2.95

8 EV 424 size 8
8 EV 425 size 10
8 EV 426 size 12
8 EV 427 size 14

Jr. Miss Missionette
Blouses \$3.75

8 EV 434 size 5
8 EV 435 size 7
8 EV 436 size 9
8 EV 437 size 11
8 EV 438 size 13
8 EV 439 size 15

GOSPEL PUBLISHING HOUSE 1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
1514 SECOND AVENUE, SEATTLE WASHINGTON 98101
WORD OF LIFE BOOK STORE 415 NORTH SYCAMORE ST., SANTA ANA, CALIF. 92701
POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

"WE ARE NOT HERE to organize a new movement—we are here to ask God to rekindle the flame of revival and evangelism in the Church throughout the world," declared Billy Graham as the World Congress on Evangelism opened in West Berlin's famed Kongresshalle.

"The need is desperate—the Gospel's power is undiminished," he continued, "The Holy Spirit is still available." These remarks set the mood which was to prevail throughout the 10-day Congress.

Not for 56 years, since the famed 1910 Edinburgh Conference, had there been such a widely representative gathering of evangelical leaders as this which met October 26-November 4 in Germany. The delegates and observers from the younger churches in Asia, Africa, and Latin America, representing the fruit of missions, were almost as numerous as those from the older churches in Europe, North America, Australia, and New Zealand.

Each morning there was a full hour of Bible study, followed by position

'One Race, One Gospel, One Task'

Berlin Congress on Evangelism Draws
1250 Delegates from 104 Countries

papers on such subjects as "The Authority for Evangelism," "Hindrances to Evangelism," "Personal Evangelism," and "Group Evangelism." In these services, the great night meetings, and other sessions the various speakers emphasized again and again the imperative need of being empowered by the Spirit and filled with the Spirit.

Each day for several days there were sectional conferences with as many as six going on simultaneously. These conferences, plus various discussion groups and special meetings, gave opportunity for maximum participation by delegates and observers and permitted them to relate the discussions to their own situations. Over 200 speakers were listed on the Con-

gress program, including several Pentecostals.

T. F. Zimmerman, General Superintendent of the Assemblies of God, was a panel member in the sectional conference on "The Return of Christ." The subject of his address was, "Eschatology and Evangelism."

Jose Mario Rico of Bolivia, an international evangelist of the Assemblies of God, was one of the panel members in another sectional conference.

Each evening a selected speaker reported on the progress of evangelism in his part of the world. When the spotlight turned on Central America and Mexico, the speaker was Paul Finkbinder, head of Latin American Radio Evangelism for the Assemblies of God.

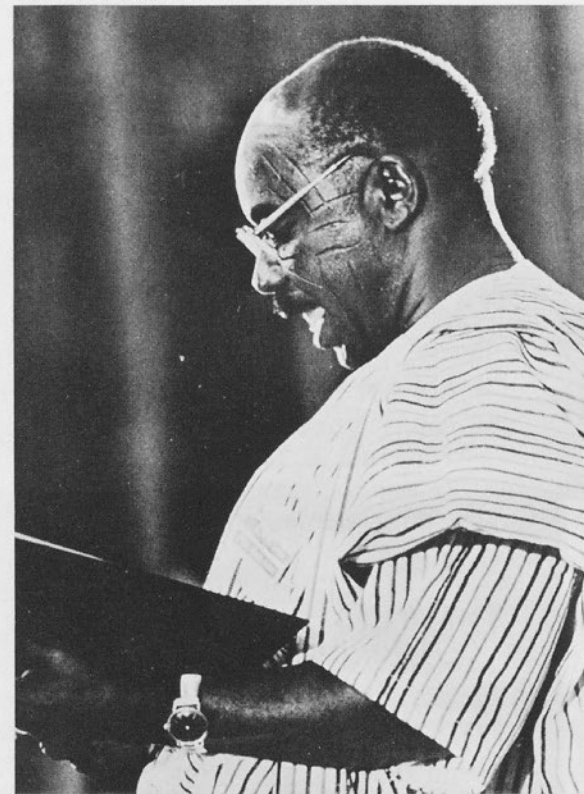
The story of evangelism in USA was told by Dr. Clyde W. Taylor. The report on evangelism's progress in Canada was given by Dr. J. Harry Faught, Pentecostal pastor from Toronto.

About 95 percent of the speakers were non-Pentecostals—yet a majority of them repeatedly referred to Pentecostal power and the gifts of the Holy

A "March of Christian Witness" was staged in downtown Berlin on Sunday afternoon during the World Congress on Evangelism. The parade culminated in a Reformation Day rally at historic Kaiser Wilhelm Church.



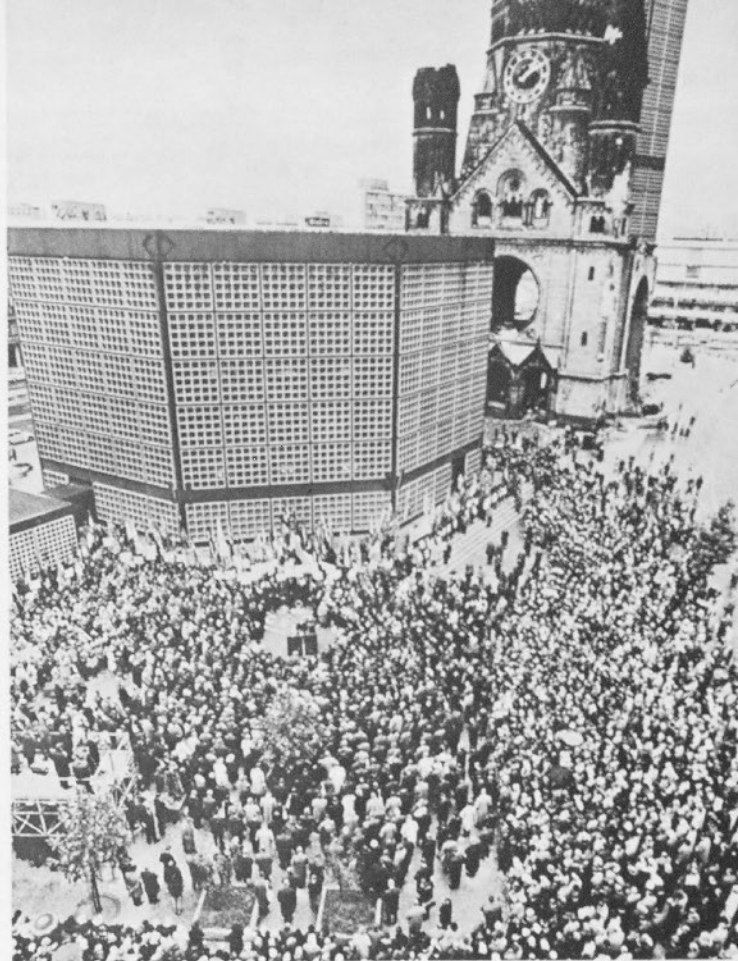
PHOTOS BY RELIGIOUS NEWS SERVICE



THE PENTECOSTAL EVANGEL



Leaders of the World Congress on Evangelism (above photo) join in song during one of the plenary sessions. From left to right are: Evangelist Billy Graham, honorary chairman of the event; Dr. Carl F. H. Henry, chairman; and Dr. Clyde W. Taylor, general director of the National Association of Evangelicals (USA). Dr. Henry is editor of "Christianity Today," the magazine which sponsored the Congress as its 10th anniversary project. Some 10,000 stood in the rain (right photo) singing "A Mighty Fortress Is Our God" during the Reformation Day rally outside the Kaiser Wilhelm Church in the heart of West Berlin. This was the only public service held during the Congress on Evangelism. All the sessions in the Kongresshalle were restricted to accredited delegates, observers, and newsmen.



Spirit; and numerous reports mentioned that Pentecostals are playing a prominent role in evangelizing their communities.


By the end of the Congress, a brighter flame of evangelism had indeed been kindled and the delegates and observers responded heartily to

the final service of dedication. They applauded a 1,000-word statement elaborating on the Congress theme.

One Race—"In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. . . ."

One Gospel—"We reject all modern theology and criticism that refuses to

bring itself under the divine authority of Holy Scriptures. . . ."

One Task—"Not all who hear the gospel will respond to it." But the delegates accepted as their responsibility "to see that everyone is given the opportunity to decide for Christ in our time." 

Many of the 38 Assemblies of God delegates and observers present at the World Congress on Evangelism are seen in the photo below. Seated (left to right) are: Gideon C. Bomba, Malawi; C. O. Onuoha, Nigeria; Elon Svanell, Sweden; Oddvar Nilsen, Norway; Thos. F. Zimmerman, USA; Andrew E. Nelli, USA; Bernhard Johnson, Brazil; David Thomas, Iran; Aimee Garcia Cortese, USA; F. J. Lindquist, USA; Edvaro Rios C., Peru; C. E. Butterfield, USA. Standing (left to right) are: Octavio Moreno, Colombia; T. Karna, Finland; J. Philip Hogan, USA; Paul A. Evans, USA; Augustus Asonye, Nigeria; Dik Voordewind, Holland; Paul Finkenbinder, El Salvador; Bruno R. Frigoli, Bolivia; Jose Mario Rico, Bolivia. Pastor Mingou Lebende (left photo) of Upper Volta was the delegate chosen to read the Scriptures in French at the opening convocation. The Scriptures were read in German, French, Spanish, and English—the four tongues into which all the Congress proceedings were interpreted. Brother Lebende is president of the Assemblies of God in Upper Volta.



BRANCH SUNDAY A FRONTIER OF

BRANCH OUT—
AND STAY ALIVE!



By **WILLIAM E. KIRSCHKE**
National Sunday School Secretary

IS THERE A FRONTIER for the gospel today in America? Is there any part of the harvest field not yet fully explored and utilized for Christ?

Within the historic confines of our 50 states, a frontier awaits us in the building of branch Sunday schools in the next town or the next community.

Jesus revealed the true motto of a dedicated Christian when He said, "Let us go elsewhere into the next towns, that I may preach there also . . ." (Mark 1:38). Although Jesus had established a home base for His Galilean ministry in the city of Capernaum, He did not settle there like the popular rabbis. Because the kingdom of God was universal, Jesus was motivated to go to the next

town. Joaquin Miller has expressed that passion in the poetic words: "He gained a world! He gave that world its greatest watchword, 'On! and on!'"

With the present trend toward spiritual illiteracy, America is fast becoming the greatest mission field on the face of the earth. Every Christian must be enlisted as a laborer in the whitened harvest that lies outside his own doorstep. Every church must be mobilized immediately to reach the next community with its full potential manpower. In this day of space probes and supersonic speed, there is a challenge in the frontier of branch Sunday school building for the layman, the college graduate, the craftsman, the Sunday school teacher, and the pastor. The alarm is sounded. Your city borders this frontier of spiritual need.

In his booklet, *How to Start New Sunday Schools*, William A. Powell stated several years ago: "One third of our population lives in areas not served by any church. There are 60,000 dead or closed churches in America, and it is estimated 1,000 rural churches die every year. There are 10,000 towns and villages in the United States without a church and 30,000 more towns without a resident pastor."

The Assemblies of God reported the opening of 130 branch Sunday schools last year and 70 new Sunday schools in 1965. A generation of children and youth will become victims of apocalyptic judgments unless we can justify our reason for existence as a soul-winning missionary movement.

We have included the subject of branch Sunday schools in convention workshops, missionary clinics, magazine articles and sermon topics. Now is the time to put the theory to a test. This is the hour to put legs on our prayers. Our denomination exists today because pioneer men of stature and courage blazed the trail before us. The same spirit of the early frontiersman must capture us in pulpit and pew, in the classroom, at the crossroads, and impel us with undaunted determination to move forward as one man.

In your effort to follow Jesus to the next town in this twentieth century, the Home Missions and Sunday School departments are prepared to assist you in any way possible. Basic steps of progress are more easily followed if they are stated in simple terms. Take these steps today and become a frontiersman in building a branch Sunday school.

DEDICATE YOUR LIFE TO A BRANCH SUNDAY SCHOOL

The history of great movements has been read in the life character of the men who led them. Likewise the building of a branch Sunday school in your neighborhood or the next town must first begin with the vision and deep burden of a dedicated worker. Absorb everything that you can find on the subject until the challenge becomes a living passion. Others will be drawn to

SUNDAY SCHOOLS — OR A FALLACY?

you by your enthusiasm. Your ideas will ignite a fire that will spread.

Secure a greater understanding of Christ's mission through the study of the Bible. Confer with leaders who have succeeded in establishing branch Sunday schools in new communities. Do research on the subject so you will have "all the facts." Go from house to house. Enlist every person you can to help you and invite individuals to attend a new branch Sunday school.

DECIDE ON THE RIGHT FIELD

Planting a branch Sunday school in a community will necessitate the worker's knowledge of that area. Christ projected a distinct and different approach to each area of human life. The apostle Paul, with his versatile ability to meet humanity on any plane, was as much at home in the marketplace among the common folk as he was on Mars' Hill with the philosophers. John Wesley knew the various areas of England better than any member in Parliament, and was conversant with the needs of people wherever he went.

Whether the worker is located in an industrial area under the belching smokestacks of factories, or in the quiet atmosphere of a spacious new housing area, he must sit where the people sit and feel what a Christ-neglected community feels.

The factors to be considered in your survey may include the population, possible prospects, number of evangelical churches, foreign extraction groups that would need a special-language ministry, and the number of young married couples and unreached children. Check the number of public schools, the shopping areas, the flow of traffic in and out of the area for convenience in attending other churches, and discover how many people would prefer a church nearer them. America is bursting with Sunday school prospects.

DISCOVER THE RIGHT BUILDING

A branch Sunday school can be started almost anywhere, or at any time. Jesus saw possibilities for teaching at Jacob's well, the pool of Siloam, Peter's boat, and the shore of Lake Gennesaret.

Compile a list of possibilities in the areas of: (1) private homes—a living room, den, patio, or apartment room over a garage; (2) public buildings vacated by store, bank, garage, or other business enterprise; (3) organizational and service facilities such as a library, a clubroom, a school building or classroom, the YMCA, or Boy Scout rooms.

Though God looks on the heart, man usually responds to the outward appearance. Check areas for cleanliness, accessibility, fire and exits. A building near transportation facilities may assist people in large metropolitan communities. If funds are available, put up a sign. A professionally painted sign will invite a better response.

Remember that painstaking efforts to provide the best and most conducive physical surroundings will pay the greatest dividends. Cleanliness, order, an attractive poster, a colorful bulletin board, beautiful pictures, and even plants or flowers will add to the freshness and zest of getting the Sunday school off to a right start.

DISTRIBUTE THE LABORERS

"Pray ye therefore the Lord of harvest, that he would send forth laborers into his harvest"—these heart-revealing words have sobbed their way down through every age of church history. Without this kind of praying at the beginning of the effort, workers will never become what Christ can make them. Unless consecrated people without a vision for the "other sheep" and the "next towns" are a hindrance instead of a help. Enlist people who are willing to pay the price of self-sacrificing labor.

Qualifications for a teacher should be the ability to teach several different age levels simultaneously or in separate age groups; to lead singing with or without instrumental accompaniment; and to tell the gospel story simply and sincerely.

Challenge the unused crowds inside the church. Legions of "unhired," not only with time but with the harvest on their hands, should have public as well as personal opportunities to respond to the challenge of this frontier.

People of seemingly insignificant talent in a large church, who have been given opportunity to work in a branch Sunday school, have blossomed into fruitful and faithful top-level leaders. Despise not the day of small things, but "condescend to men of low estate."

DESIGNATE THE LITERATURE AND SUPPLIES

The necessary tools of the branch Sunday school worker include more than a piano, offering plates, chairs for classes, and visual and teaching aids. The choice of lesson material is of utmost importance. The Word of Life series of lessons for all ages prepared by the Gospel Publishing House is highly recommended. Here a trained staff builds a Christ-honoring and soul-saving wall of faith, and this literature produced from Spirit-anointed pens is available at a reduced price for new efforts in establishing Sunday schools. This past year 250 churches received literature supplies on the "Five Per Cent District Literature Plan" of the Boys and Girls Missionary Crusade. Additional helps provided by BGMC were record-keeping supplies and songbooks.

Start the students on the right track by emphasizing that the Bible is the major textbook of the Sunday school, and encourage the use of quarterlies and workbooks as secondary helps. Through the Word they will come to grips with the revelation of their sinfulness and need of Christ as Saviour. They will subsequently find the blessed baptism of the Holy Spirit as the imperative equipment for a victorious Christian life and growth. In the Pentecostal curriculum built on the Bible and related to life, they will discover the basic principles of the Christian life that lead to the solutions to all problems for time and eternity.

The challenge is yours. Will you BRANCH OUT? The answer depends upon you. Is the branch Sunday school a frontier or a fallacy? A decision waits 8,443 Assemblies of God Sunday schools. Great schools from little classrooms grow.

JUST AS THE BRANCHES grow out from the vine in all directions to bring their fruit within reach of the hungry, so we who are charged with the Great Commission must "branch out." We must be faithful in witnessing in our Jerusalems, Judeas, and Samarias.

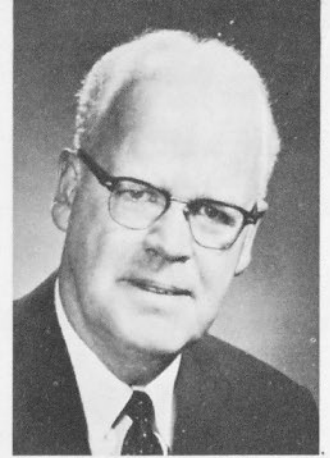
Branch out is the theme for the 1967 emphasis of the Church Extension program of the National Home Missions Department. If we are to reach this generation by establishing new churches, it will be necessary to involve all of our districts and churches in this great extension program.

This was the theme and practice of the Early Church as recorded in the Book of Acts. While it is true that the Holy Spirit descended upon the 120 while they were in the Upper Room, the context of the Scripture record indicates that they did not remain there, but went into the streets and confronted the multitude, who were confounded and amazed and marveled at what they saw and heard. This resulted in 3,000 being converted following Peter's sermon.

Further evidence of BRANCHING OUT is found in Acts 5:12-16 as many signs and wonders were wrought and great miracles were in evidence among the multitude who believed. This revival continued until the apostles were accused of having filled Jerusalem with their doctrine, as a great company of the priests were obedient to the faith.

The church won its greatest victories in New Testament days, not by the apostles, teachers, and preachers, but by its informal missionaries. In Acts 8:1-4 (Phillips Translation) we read, "On that very day, the day when Stephen died, a great storm of persecution burst upon the church at Jerusalem, and all church members except the apostles were scattered over the countryside.

WE ARE THE BRANCHES



By CHAS W. H. SCOTT
Executive Director of Home Missions

Those who were dispersed by this action went throughout the country preaching the good news of the message as they went." Persecution exploded the church and sent its members out in all directions from the cozy, comfortable quarters of the home assembly. The believers were scattered like glowing embers from the fire to ignite new fires wherever they landed.

Lenin, the man who translated the philosophies of Karl Marx into action, is reputed to have said, "Go ye into all the world and make disciples! I don't care how you do it, but do it." This was the commission to his Communist followers. Using treachery, subterfuge and violence, they have enslaved millions with their teachings. To accomplish this end they are ready to forfeit money and pleasure. They are ready to go without food and sleep to advance their doctrine of world conquest by revolution. Communists are consumed with the thought of carrying out their commission.

Our mission to evangelize can only be successful as

WOMEN AND HOME MISSIONS

WOMEN'S MISSIONARY COUNCIL groups over the nation usually give pioneer churches a big boost as they begin, and then continue helping them over the hurdles. They assist in visitation, help to prepare a place for worship, teach in the new Sunday school, and "adopt" the pioneer pastor and his family. These ministries backed up by intercessory prayer are invaluable to the pioneer work.

Also, the immediate establishing of a Women's Missionary Council in the new church is a vital factor in its future growth and ministry. As few as three women may start a WMC group and invite women of the community to their meetings. Often they will attend an informal gathering of women if not a church service. Having found spiritual warmth and meaningful activity in the WMC meeting, they bring their children to Sunday school. Pioneer pastors testify to entire families being won for the Lord through the WMC channel.

Here are excerpts from a Connecticut pioneer pastor's letter: "WMC has had a large part in the growth of our pioneer work... It is a means of getting ladies that would not ordinarily come to regular church services... No other organized effort has been such a blessing as our WMC... It has brought women (and their husbands) into our church."

An Indiana pastor writes: "I consider the work of our WMC group as a key factor in the growth and success of our church—not only for the material things accomplished, but for the spirit which was generated in their meetings..."

A group of women from an established WMC can give no better service to a pioneer effort than to form the nucleus of a WMC group and make it a "feeder" into the church.

WMC groups will have an important part in the 1967 BRANCH OUT activities of the Assemblies of God.

—MILDRED SMULAND
National WMC Secretary

the whole church—including Men's Fellowship, Women's Missionary Council, Christ's Ambassadors, Sunday school, and all other departments—participates in the BRANCH OUT program, for worship that does not lead to witnessing is spurious, just as witnessing that does not result in worship is abortive.

The best way to assure victory on the foreign field is to strengthen the home base. More churches at home will mean more souls won to Christ and more support for the overseas missionary program.

More young men and women in our Bible schools will mean more missionaries for the home and foreign fields.

We, the Assemblies of God, can multiply ourselves faster, perpetuate ourselves longer, lengthen our influence and strengthen our impact upon the age in which we live by BRANCHING OUT with new assemblies in every district.

For years this movement was known as the fastest growing church in the world, with the record of establishing a new church every day and two churches on Sunday. If we are to maintain this rapid growth, we as a movement must BRANCH OUT into new areas of ministry in order to reach the other sheep which are not of this fold of whom Jesus said, "Them also I must bring."

It is reported that during a 15-year period, 300 Christian churches in New York City, 150 in Chicago, and 110 in Cleveland closed their doors.

Of the eight million people that live in New York City, four million do not belong to any church or synagogue. Half of the other four million are Roman Catholic, 30 percent are Jewish and 20 percent are Protestant. Of this latter number, approximately 2 percent of the congregations may have had a personal encounter with Christ. These statistics illustrate the need in all the cities of our land.

The crime, immorality, delinquency, prostitution, pornography, drunkenness, and dope addiction could certainly be a result of the cities having been abandoned by evangelical churches. Righteousness exalts a nation, but sin must surely abase it.

Unless we BRANCH OUT, population explosion will result in a smaller percentage of Christians by the year 2000. Sixty-five million souls are added to the world population every year. We will have to win 57,000 people to Christ every day just to keep pace with the increasing world population.

We need mature, seasoned ministers, dedicated young people, and consecrated laymen who will respond to the call to BRANCH OUT.

Let seasoned ministers thrill to a new challenge by opening a work in a new community.

Let young people who have heard the call of God and have prepared themselves, BRANCH OUT for Christ in establishing a new church, under the supervision of the district or the home church.

Let consecrated laymen relocate in new communities to support these new churches with their Christian influence and leadership, as well as their financial backing. Workers in all these categories are necessary in our BRANCH OUT program.

We also anticipate that many older churches in our larger communities will BRANCH OUT as "mother" churches to establish assemblies in nearby neighborhoods which are not being reached. This can be done through


NOTICE

All churches or individuals whose districts may not be having sectional or district Home Missions (Branch Out) rallies may send Home Missions Day offerings for church extension direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.

our *Inner-City Evangelism* program of going into neglected areas and opening branch Sunday schools, establishing gospel chapels, holding tent campaigns, conducting home prayer meetings, etc.

The Early Church recognized the potential of ministry from house to house. Much can be accomplished by invasion teams from the local church BRANCHING OUT to saturate whole neighborhoods with our literature as an initial contact for personal evangelism and the conducting of home prayer meetings in different sections of the community.

There are many other areas in which we as a movement must BRANCH OUT if we are to meet the challenge of these times of abounding wickedness and abating righteousness. This is our hour of opportunity. Let us redeem the time by facing up to this task with renewed energy. Urgency is upon us, for "the day is far spent and the night is at hand." Time is running out. The storm clouds are darkening the horizons. What we do must be done quickly.



NEVER TOO OLD-
NEVER TOO YOUNG-TO
**BRANCH
OUT!**

Tiniest seedling and towering tree—both put forth new branches, signs of life and growth. Your church, too, whether young and struggling, or old and established (or even declining, God forbid!) can show signs of new life and growth by *branching out*. No church is so young, no area so burnt over, that there cannot be found some opportunity for new outreach: a branch Sunday school, a weekday Bible club, or a story hour. There will be a *Branch Out* Home Missions rally in your area. Attend and get the full story of this way to grow.

BE INSPIRED-
ATTEND YOUR

HOME MISSIONS RALLY

These deaf Koreans participated in the 1966 deaf camp.



REACHING
SOME OF

60,000 DEAF

BETTY HANEY'S HEART was heavy as she watched Chong Su Kim, a Korean deaf man, slip into eternity. She was not burdened for *him*, however, for he had accepted Christ three months before this time, and his last words were: "Miss Betty, everything is all right. I'm going to be with Jesus." Miss Haney's burden was for the majority of the 60,000 deaf in Korea who had not yet been reached with the message of salvation.

Miss Haney, founder of the Assemblies of God deaf work in Korea,

Betty Haney (left) traveled with Pastor and Mrs. Chey to deaf services throughout Korea.



has had an interest in this type of work since childhood because her sister is deaf. While attending Central Bible College she studied the language of signs, and went to Korea in October of 1958 as a U. S. Government employee.

TEACHING IN SEOUL

Her heart became burdened as she visited the Seoul School for the Deaf and saw the great spiritual need of the students. She expressed her desire to learn the Korean language of signs, and Mr. Lim Ho Ik, a Buddhist, volunteered to become her teacher and interpreter. She was able to present the message of salvation to him by having him use Scripture verses to teach her the Korean language of signs. Soon she obtained permission to conduct Bible classes for the students. Attendance at these weekly classes reached 275.

OPENING IN PUSAN

A short time after she learned the Korean language of signs, the hearing wife of a deaf man in Pusan requested that Miss Haney go to that city to minister to the deaf. A weekend convention was conducted, and many deaf persons were saved. The hearing minister, Sung Man Chey (a graduate of the Korean Assemblies of God Bible school), became very burdened for the deaf, and, after learning the language of signs, he began

By MAXINE STROBRIDGE

to conduct regular services for the deaf in Pusan.

NAMING A FULL-TIME DIRECTOR

In March of 1961 Brother Chey entered full-time ministry for the deaf. During the following year he helped to establish five additional deaf groups in the Pusan area, and in June of 1962 he moved to Seoul to take more leadership responsibility. Today Brother Chey is the full-time director of the deaf program of the Korean Assemblies of God.

A short time before her furlough in 1961, Sister Haney felt led to conduct a special service for the adult deaf in Seoul. Two hundred deaf Koreans were seated on the floor one hour before starting time. After the auditorium was filled, the windows were removed between the auditorium and the church office, and that room was filled also. Approximately 400 attended that first service for the adult deaf in Seoul. During the invitation 40 stood expressing their desire to accept the Lord Jesus Christ as Saviour.

MINISTERING AT INCHON

The deaf group was established in Inchon because of the burden of a deaf man, Mr. Chung. He located the deaf and asked Miss Haney to conduct a service for them. She did so, and also found a building in which they could worship regularly with Mr. Chung as leader of the group.

BRANCHING OUT TO SUWON

A short time later Mr. Chung and Mr. Kim, another deaf man, became burdened for the deaf in Suwon. Mr. Kim became the pastor of this group.

The number of Assemblies of God Korean ministers to the deaf grew to 20 by December of 1962, the time of the first workers' seminar.

As the number of workers and groups increased, the need for finances and supplies also increased. Miss Haney sacrificially gave most of her government salary to the growing work. When the deaf groups in the United States heard of the need, some began to send monthly offerings.

DEAF WMC'S HELPING

WMC deaf groups have sent many boxes of clothing, blankets, and other usable items. One group sent 163 pounds of clothing in October of 1966.

Five Korean deaf pastors recently received Speed-the-Light bicycles. The bicycles will be used in Seoul, Incheon, Yong dong-po, Pusan, and Taegu. These pastors are thankful for this means of transportation which will make it possible for them to visit more deaf in their areas.

Since Miss Haney's departure from Korea in 1965 the work continues to grow under the capable leadership of Chey Sung Man and the missionary overseers, Arthur and Ruth Sholtis. Miss Haney, who is now serving as a U. S. Government employee in New Delhi, India, continues to serve as advisor of the Korean Assemblies of God deaf program.

CONDUCTING DEAF CAMPS

A deaf camp has been conducted near Seoul, Korea, for the past three summers. Even though the 1966 camp was held during the monsoon season there were 127 deaf persons and staff members registered. These came from nine Korean cities.

Wayne Shaneyfelt, Assemblies of God missionary to the deaf in the Philippines since 1962, was the camp speaker. He preached audibly and used the American language of signs. Lee Hee Suk, a worker in the Assemblies of God Korean Literature Department, interpreted audibly into Korean; then Chey Sung Man interpreted into the Korean language of signs. This interesting process was accomplished very quickly.

SPREADING TO OTHER LANDS

Arsenio Villanueva, a deaf young Filipino, accompanied Brother Shan-

eyfelt to Korea, where Arsenio's testimony of salvation and of his recent baptism in the Holy Spirit was an inspiration to many.

In addition to his ministry in the Korean camp, Missionary Shaneyfelt attended conferences in Korea, Japan, and Hawaii. In these conferences Maynard L. Ketcham, field secretary for the Far East, arranged for Brother Shaneyfelt to present the challenge of the great spiritual need of the deaf.

At this time plans are under way to send more missionaries to the deaf in the Far East. Pray that laborers will be thrust forth into all parts of the ripened harvest field of deaf souls.



Betty Haney (above), founder of the Korean Assemblies of God deaf program, in Korean dress.

Pastor Chan (left) with one of the five bicycles purchased by Speed-the-Light for the Korean ministers to the deaf.



Below: Wayne Shaneyfelt (right) ministers in American sign language while Chey Sung Man (left) and Lee Hee Suk (center) interpret.



Christians at the Seoul deaf church with gifts given by deaf WMC groups in America.



BETHANY PROFILES

ONE OF A SERIES IN WHICH
MINISTERS AND MISSIONARIES AT
BETHANY, RETIREMENT HOME,
LAKELAND, FLORIDA, SHARE SOME
OF THEIR LIFE EXPERIENCES.

By ALEXANDER LINDSAY

I Found the Best in Life

I WAS BORN IN EDINBURGH, SCOTLAND, on February 20, 1882, the second youngest of a family of nine. My parents were strict churchgoers, and when I was 17, I had a great urge to contact God.

When I was 22, I left Scotland for the United States and soon got a job at Baldwin's Locomotive Shop in Philadelphia as a blacksmith. Still I felt a great urge to seek the best in life. The longing became so strong that I was desperate in my search. I left Philadelphia and went to Toronto, Canada, to a church where an evangelistic band from a college was holding meetings. I felt I had to find that obscure something, the best in life.

In that service the leader made this statement: "I would not ask any young man to become a Christian if there were anything unmanly in it or if it did not give him the best in life."

I am certain that God, in His concern for me, put those words in the minister's mouth. He went on to ask anyone who desired Jesus as Saviour to come to the altar. That was something I simply could not do. In all the years I had attended church in Scotland, we had never been asked to do any such thing, and to me it was unthinkable. I started to leave the church when a power gripped me and turned me around, leading me back into the building.

I did not kneel, however, and left the church unsatisfied. The next evening I returned to the meeting. But when the unsaved were invited to the altar, I felt that I could not go in public. Then suddenly the same power that had compelled me the night before seemed to lift me to my feet. I went forward and knelt at the altar.

My knees had barely touched the floor when a miracle happened. I knew that Christ had come into my heart. I arose and faced the people and told them I could not keep my seat. I had at last found the best thing in life.

Although I had no idea at that time of being called to preach, I felt the only thing worthwhile was to tell others that Jesus had saved me, and I knew it would be

my life's work. All my earthly plans and wishes disappeared like mist before the rising sun. I was never so happy.

I felt led to visit people living in the poor districts of Toronto. When the residents opened their doors, I simply told them I had come to witness to what Jesus had done for me. At first they would stare in amazement, but when they saw I was in earnest, most of them listened. Some asked me into their homes to tell them more. Others invited me to conduct cottage prayer meetings.

Later, while studying for the ministry, I received word that a peculiar sect called "holy rollers" were in the city holding meetings. Out of curiosity we went to the meetings. It was too much for my reserved nature, and I left, not expecting to return.

However, the Lord began to deal with me, and I



Alexander Lindsay (left) enjoys talking with visitors at the Bethany Retirement Home. Here Missionary Ralph Cimino shows him a heathen god from Nigeria.

attended another service. There for the first time in my life I had a vision of Jesus. He smiled and seemed to beckon me, as though He were saying that this was for me. He gave me a hunger to be filled with the Spirit and at the same time showed me the standard I would have to reach: a life cleansed of everything which was not of God.

I got down to business immediately and prayed the prayer of David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Instead of filling me, the Lord first emptied me—and it took three days to do it. The last thing I surrendered was a bottle of hair dye. This may seem a very small thing, but it meant a great deal to my pride to cover prematurely gray hair. But anything that keeps us from God is not small. I smashed the bottle of hair dye; and when I knelt on the third night, there was nothing between God and me. His power fell on me and knocked me to the floor. All I could do was laugh in the Spirit; then a volume of tongues came at the same time.

Up to this time I had been preparing for a ministry in another denomination and was pastoring a church of that faith. Now I felt completely out of place, for there was no liberty to preach the baptism in the Holy Spirit. I told the dean of theology of my experience and that I felt I should resign from my church. He was disturbed and told me it wasn't necessary. He only wanted me to keep quiet about the experience. He was very kind, but I had to be faithful to God at any cost. My bride and I left our friends there and launched out to see what God had for us.

My first Pentecostal church was a pioneer work where I was both pastor and janitor. The people were very poor and the congregation small, but they did the best they could to support the church. They tithed all their vegetables, milk, eggs, and meat.

Our second church was also pioneer. When my wife and I arrived in that small community in northern Canada, we knew no one and had no place to stay for the night. Having noticed an empty barn about a mile before when our train stopped at a flag station, we took our suitcases and started for it.

We knocked at the door of the farmhouse and explained who we were and why we were in the community. The farmer's wife invited us in. As we talked to her, we helped clean a large can of berries. When we were finished, she invited us to have a meeting at her house. A nice group of people came at her invitation, and we had a grand Pentecostal meeting.

The news of people being slain under God's power spread throughout the community, and we began to hold meetings in the schoolhouse. People came from as far as 12 miles away. Among those saved was one man over 80 years old. Our meeting lasted two weeks. During that time we had potatoes and cucumbers for breakfast, dinner, and supper, but in our zeal we never tired of this diet. This pioneer work has grown to be one of our best churches.

In 1918 the Lord called me to India, to a mission station called Rupaidiha, on the borders of Nepal. Here we saw the real India, for the people were practically untouched by western civilization. We loved this place and the people.

I had been in India barely a year when I awoke one morning with sharp cutting pains in my thigh from sciatica. The attacks were so severe I would faint from sheer pain. Our station was remote, and my wife could find nothing to relieve my pain. One of our national workers stayed by my bedside day and night, praying and doing what he could to help, but no relief came.

One day—I shall never forget it—I was suffering terribly when a heavy pressure seemed to fill my room. A voice whispered in my ear, "Go insane, and you will not feel the pain so much." I wanted to yield to the temptation, when suddenly the power of God fell upon the national worker, and he cried, "Alexander, look to the Cross!" This man was a Hindu and had no knowledge of English. It was the Spirit of the living God who spoke to me through him. The awful Satanic pressure lifted, and the room seemed filled with glory. Something like lightning flashed through my body, and the pain disappeared, never to return.

After returning from India, I pastored a number of churches in the U.S.A. and am now 84 years old. I

have always lived by faith and trusted God to supply my needs. *Faith is the victory!* Thank God, I found the best in life.

* * *

Brother Lindsay has been a resident of Bethany Retirement Home since 1957. He continues to trust God to supply his needs, just as he did in earlier years, and is thankful for a home like Bethany which provides the comfort and companionship that our retired ministers deserve in the sunset years.

Bethany has a great task in caring for more than 70 individuals, many of whom require round-the-clock attention. The cost of medicines, special diets, and personal medical services has been a strain on its already overburdened budget. Bethany Retirement Home faces a financial crisis if more support does not come immediately.

We are not just asking that you think of a retirement home and a group of aged ministers and missionaries. But think of individual ministers and missionaries, perhaps one or more you know personally, who have been forced to leave the pulpit to someone else because of age or infirmity. Would you give to help meet the needs of that one you know?

Brother Lindsay's testimony represents all the ministers and missionaries at Bethany. Each one has pioneered in some field on the home or foreign front for God. Now they need someone to care. Won't you be that someone? Designate your offering: Bethany Retirement Home, 1445 Boonville Avenue, Springfield, Missouri 65802.

WE'RE PROUD OF OUR SOCIAL SCIENCE FACULTY

... MEET TWO OF OUR MEMBERS FROM AMONG A DISTINGUISHED FACULTY.



A former Assemblies of God missionary to Argentina; educated at La Verne College, Claremont Graduate School; recognized in Latin American studies; distinguished history professor.
PAUL BROWN, Ph.D.



Son of a missionary; a scholar in African studies; educated at Southern California College and Claremont Graduate School; professor of history.
DENNIS McNUTT, Ph.D.

SOUTHERN CALIFORNIA COLLEGE Costa Mesa, California 92626

Please send me information about majors; faculty;
..... scholarships; athletics; other.

Name

Address

City State Zip

SCC offers majors in Religion and other Liberal Arts.
Accredited by Western Association of Schools and Colleges.



Serving Our Servicemen

Robert R. Way = Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

We are ministering to Servicemen stationed at—

Arizona—Fort Huachuca
 Arkansas—Blytheville Air Force Base
 Fayetteville V. A. Hospital
 Fort Roots V. A. Hospital
 Little Rock V. A. Hospital
 California—Alameda Naval Base
 Beale Air Force Base
 Camp Pendleton
 Castle Air Force Base, Merced
 Edwards Air Force Base
 El Centro Naval Air & Aux. Station
 Fort Ord
 Hamilton Air Force Base
 Lemoore Naval Air Station
 Long Beach Naval Station
 Los Angeles V. A. Hospital
 Marine Corps Rec. Depot, San Diego
 Mather Air Force Base
 McClellan Air Force Base, Sacramento
 Miramar Naval Air Station, San Diego
 Moffett Field
 Norton Air Force Base, San Bernardino
 Ream Field, Imperial Beach
 Travis Air Force Base
 Canal Zone—Fort Amador
 Colorado—Denver V. A. Hospital
 Fitzsimons Hospital
 Fort Carson
 Grand Junction V. A. Hospital
 Lowry Air Force Base
 Connecticut—U. S. Coast Guard Trng. Sta. and Sub Base, Groton
 U. S. Coast Guard Academy, New London
 Delaware—Dover Air Force Base
 Fort Miles
 Indian River Coast Guard Station
 Washington, D. C.—Walter Reed Hospital
 Florida—Cecil Field
 MacDill Air Force Base
 McCoy Air Force Base
 Naval Air Station, Jacksonville

WATCH THE EVANGEL for the next listing of installations in Florida, Formosa, Georgia, France, Germany, Hawaii, Idaho, and Illinois.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVEILLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. The ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

SERVICEMEN'S DIVISION
 1445 BOONVILLE AVENUE
 SPRINGFIELD, MISSOURI 65802



Former rock-and-roll singer Bob Reed (back row, third from right) has found true purpose in life and now sings in the "Revivaltime" choir.

"Revivaltime" choir member testifies—

I FOUND THE 'IMPOSSIBLE EXPERIENCE'

By **BOB REED**
 As told to Ron Rowden

I CAME TO Central Bible College with the prayer, "Lord, help Thou mine unbelief"—and I had plenty of it.

For two long years I had argued with the "theological theory" that said it was impossible to have any encounter with Christ as those in apostolic days experienced. One week after school began God filled me with His Holy Spirit and the "impossible experience" happened.

Now I am a member of the *Revivaltime* choir, and have found in this music ministry a true purpose in life. At 28, I am the oldest choir member, but probably one of the youngest in Christ.

Before coming to CBC I noticed a great anointing of the Holy Spirit in the choir's singing. I still recall the words of director Cyril McLellan the first day I rehearsed with the group. He said, "Choir, no matter how technically perfect our songs may be, without God's anointing we will not see results. Remember, you're not just

singing words—you are communicating a message."

This emphasis on the anointing of the Holy Spirit is in my opinion the key to the effectiveness of *Revivaltime's* ministry. I'm so glad to be a part. A few years ago *Revivaltime* was the farthest thing from my mind. Let me share a portion of my testimony with you.

I realize that the conversion of a rock-and-roll singer is probably "old hat" to some, but with me it is real and personal. My constant prayer is that God will reach out and save the "would-be-Presleys" in the music world today.

Every rock-and-roll combo is looking for one thing—the "big break." For five years our group, *Bob Reed and the Creations*, did all we could to make the big time. Our one and only hit, "They Don't Know," brought us close, but the seed of dissolution was sown when Bill Brown, our bass player, found Christ as Saviour and told us he was through with the group.

The memory of Bill's testimony remained heavily upon my heart, until one Sunday morning I visited a neighborhood Assembly of God in Cleveland, Ohio. Though I rebelled inwardly at the sermon, I returned that evening.

The thing that impressed me most was the attitude of the young people. Even though I was an outsider they made me feel at home. These kids didn't spout Bible verses—they didn't have to. I could see in their lives and hear in their music that they were on a different track than I was.

Finally, one Sunday morning in 1963, I surrendered my life to Christ. Immediately I noticed a change in my heart. The desire for stardom faded as I purposed to serve Christ wholly. Thank God for His mercy!

An urgency to follow Christ in full-time service led me to a non-Pentecostal Bible school. But in spite of my new-found zeal for the Lord an emptiness still remained in my heart. There were times when I wanted to praise God, but couldn't because of my surroundings and because my lips were unable to utter the things on my heart. At our school, Pentecostals were considered as a cult. One of my instructors bluntly told me, "Tongues are of the devil!"

At CBC I have discovered the importance of not stopping with the initial salvation experience, but rather pressing on to a deeper understanding of the Holy Spirit.

Since receiving the Baptism, I find Christ has become more personal to me—just like a song we sing, "Closer Than a Brother." Scriptures are clearer, and I can worship the Lord freely without inhibition.

How thrilled I am every week to step up on the risers and sing with other dedicated Christians, "All Hail the Power of Jesus' Name." That's quite a change from "Blue Suede Shoes." I'm glad I'm a Pentecostal Christian!

NOTICE OF BOND REDEMPTION

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

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

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

The General Council of the Assemblies of God, a corporation, in accordance with the terms of the Indenture of Trust securing said bonds which is recorded in the office of Recorder of Deeds of Greene County of Missouri, in book 1204 at page 509 and supplemental in book 1258 at pages 296-298, has elected to redeem and pay to the bearer or if the bond is registered as to principal, then to the registered holder thereof, the following listed bonds on March 1, 1967.

CCL-111	CCL-231	D-404	D-613	M-592	M-718	M-811	M-1361
113	232	405	614	593	719	812	1362
114	233	406	615	594	720	813	1363
121	234	409	616	595	721	814	1364
122	235	424	617	596	722	815	1367
123	236	425	743	597	721	865	1398
124	237	433	745	598	723	866	1399
143	238	447	747	599	754	867	1400
165	239	448	748	607	755	868	1401
166	240	449	749	608	756	892	1402
167	D-271	450	750	609	757	923	1403
177	272	451	751	610	758	924	1404
178	273	452	752	611	759	927	1405
179	274	453	762	612	760	989	1406
185	275	454	763	613	761	990	1407
187	283	471	336	614	762	1051	1672
188	292	472	343	615	763	1055	1673
189	309	494	443	616	764	1187	1674
195	311	495	456	645	765	1188	1675
199	312	496	M-455	646	766	1189	1676
200	313	497	456	650	767	1190	1677
201	331	498	501	651	788	1261	1678
202	334	499	502	652	789	1262	1679
221	335	541	503	653	791	1263	1680
222	337	542	565	654	803	1264	1681
241	338	566	566	655	804	1265	1682
242	339	567	567	656	805	1342	1686
244	340	588	568	711	806	1343	1687
253	368	589	569	712	807	1344	991
254	369	590	570	713	808	1345	5M-16
275	402	591	571	714	809	1346	28
276	403	612	572	715	810	1360	30

The above listed bonds which were selected by lot according to provisions of said Indenture will be redeemed at face value March 1, 1967, plus the amount of interest coupons payable to March 1, 1967. The above bonds should be presented to the Trustee The Citizens Bank, 1661 Boonville, Springfield, Missouri, for payment on March 1, 1967, or the first business day thereafter.

Interest on the above listed bonds will cease to accrue from and after March 1, 1967. Interest coupons due on the above date must be detached and presented to The Citizens Bank for payment. All remaining coupons must remain attached to the bonds.

DATED: January 8, 1967

THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

M. B. Netzel

M. B. Netzel, General Treasurer

WMC DAY FEBRUARY 26 1967

...SHALT LOVE...
...SHALT GO...
...SHALT BE...

"YES, LORD..."

SPRAINED ANKLE HEALED

ONE WEDNESDAY IN MARCH 1966, I slipped and fell on the ice twisting my ankle and spraining it very badly. I went to the doctor about it. He bandaged it and told me to use crutches and stay off my foot.

The following Sunday I went to church. At the close of the night meeting prayer was offered for those who

needed a healing touch from God. I was prayed for, and instantly God healed my foot. The swelling went down and I walked out without crutches. I had no more need for them.

I praise God for His healing power and love to all mankind.—Donna Childers, Englewood, Colorado.

(Endorsed by Pastor Harold Hartzler, Central Assembly of God, Denver, Colorado.)

CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

SCHOLASTIC HONORS TO LIDDLE FAMILY

A unique honor has come to the C. R. Liddles, of Ripon, Wis. Two of their children, in successive years, have been presented with the highest award in the Mr. and Miss CA-USA scholarship contest.

Barbara Liddle, a 1965 graduate, was chosen Miss CA-USA that year. This year her brother Gary



Barbara and Gary Liddle with their parents, the C. R. Liddles, at the Wisconsin-Northern Michigan youth camp last summer.

joined her in the honor by being chosen Mr. CA-USA 1966. Both were awarded \$300 scholarships and are attending North Central Bible College, Minneapolis, Minn.

These two awards are not all the honors that have come to the Liddle family. All four children of Brother and Sister Liddle have graduated from high school with the highest scholastic standings in their respective classes.

Brother Liddle and his wife, the former Leona Hyllberg, led the way in scholastic achievements for the family. Brother Liddle was valedictorian of his high school graduating class and his wife was salutatorian of the same class that year!

Active in the ministry since 1936, Brother Liddle was ordained in the Illinois district in 1944. He has served pastorates in Illinois, Iowa, Minnesota and Wisconsin. He attended both Southwestern Assemblies of God College, then in Enid, Okla., and Great Lakes Bible Institute in Zion, Ill. He is presently pastor of the Ripon, Wis., Assembly of God.

EVANGEL COLLEGE GRADUATES ATTEND OVERSEAS CONFERENCE

Seven Evangel College graduates recently participated in the fourth Overseas Teachers Christian Fellowship fall conference. The conference, held last November 5, 6 in Weinheim, Germany, enjoyed its best attendance with 48 registered guests. These included schoolteachers, chaplains, officers, and missionaries. Some of the teachers came from such distant points as England and France.

Willard Cantelon, international evangelist, keynoted the conference by describing trends in the educational world today. He challenged teachers to use their Christian influence to offset the nonreligious, atheistic, materialistic forces in education.

Thomas F. Zimmerman, General Superintendent of the Assemblies of God, reported on the World Congress on Evangelism which had just concluded in Berlin. His inspirational messages challenged all to renewed vision and dedication to Christ.

Foreign Missions Executive Director J. Philip Hogan gave a world missions progress report, citing examples where miracles



Seven Evangel College graduates attended the Overseas Teachers Christian Fellowship conference. Shown with General Superintendent T. F. Zimmerman (back row left) are Tim Berquist, next to Brother Zimmerman, (first row, left to right) Don Youngs, Judy Youngs, Bonnie Trimble, Elaine Berquist, Carolyn Fouts, and Roberta Ruttan.

have accompanied the Assemblies of God missionary thrust throughout the world.

American schoolteachers in Europe are directly related to the military family, for they teach U. S. servicemen's dependents in Army and Air Force elementary and high schools.

Coordinated by R. C. Fulmer, Assemblies of God servicemen's representative for Europe, the Overseas Teachers Christian Fellowship provides an annual weekend conference for Christian fellowship, spiritual inspiration, and guidance pertinent to the teaching profession.

BETHANY BIBLE COLLEGE DEDICATES CHAPEL ADDITION

"We prayerfully dedicate this house of God" were words which rang from the newly enlarged Craig Memorial Chapel during the dedication service at Bethany Bible College, Santa Cruz, Calif., recently. Bethany's Board of Trustees were guests for the occasion, and several of them participated in the service.

Following music by the Ambassador Choir and Miss Karen Blackwood, Joseph Gerhart, superintendent of the Northern California-Nevada District, brought an inspiring dedication sermon. He also commended the college and its leadership.

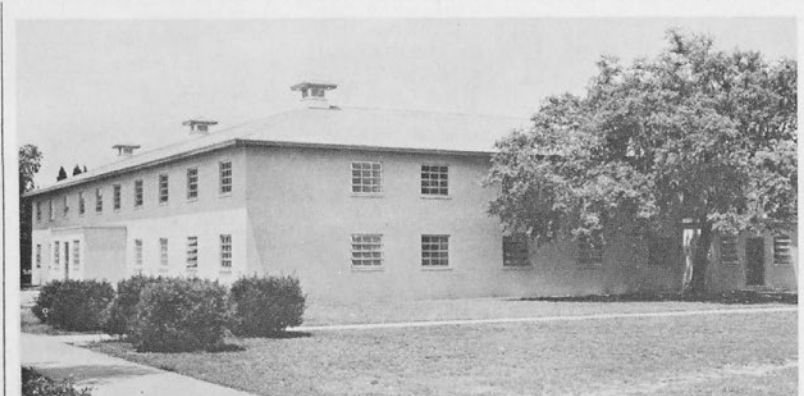
The new auxiliary building extends at right angles from the main structure and provides a backdrop for a gracious campus mall and outdoor rally area. The new addition provides seating for 225 and includes a large classroom and social hall with a fireplace and minimum kitchenette facilities. There is also a nursery area besides rest rooms and a women's lounge.

Furnishings in the enlarged portion of the chapel are simple, yet functional, and complement the original decor. Shaded green carpet has been laid throughout the building. A new well-designed tone chamber for the Allen organ and

the new public-address system provide better sound. New lighting fixtures throughout the sanctuary provide better lighting in this area.



New addition to Craig Memorial Chapel at Bethany Bible College in Santa Cruz, Calif., was dedicated recently.



The first unit of the men's dormitory at South-Eastern Bible College, Lakeland, Fla., was built to accommodate 118, but due to increased enrollment is housing 140. The second unit of the building is under construction and the completed structure will accommodate 200.

A Full-length Easter Cantata

He Wore a Crown of Thorns

Demonstration Record Available

Melody Music presents its first original Easter cantata ready now for inclusion in your Easter program of Christ-centered sacred music. Composed by Ruth Hyllberg, the forty-five minute cantata consists of forty pages of music (using full S.A.T.B. choir, ladies trio, mixed quartet, and various combinations of duets and solos), with interwoven carefully selected Scripture narration. *He Wore a Crown of Thorns* is a dramatic portrayal of the betrayal, death, and resurrection of our Lord. A demonstration record is available to assist your choir in quick mastery of the music. **Drama suggestions are included in every book at no extra charge.**

Cantata 5 EV 470 \$1.25 20 or more \$1.10

Cantata Kit—cantata and demonstration record 28 EV 234 \$2.50

"Hallelujah Christ Arose" (an anthem)

Hallelujah Christ Arose is a triumphant anthem by the author of **He Wore a Crown of Thorns**, Ruth Hyllberg. With a performance time of eight minutes, it will be an effective addition to your Easter repertoire. (S.A.T.B. with featured solos and duets.)

5 EV 466 25c

ADDITIONAL EASTER MUSIC

Choral Series—20c each

- 5 EV 103 I See a Crimson Stream—McLellan
- 5 EV 467 Christ Arose—Hope Collins
- 5 EV 217 He Was Nailed to the Cross—Ferrin
- 5 EV 205 Hallelujah What a Saviour—Ferrin
- 5 EV 212 Beneath the Cross of Jesus—Hope Collins

Choral Series—25c each

- 5 EV 172 Go Tell It on the Mountain—Jackson
- 5 EV 128 Hallelujah, We Shall Rise—Kling

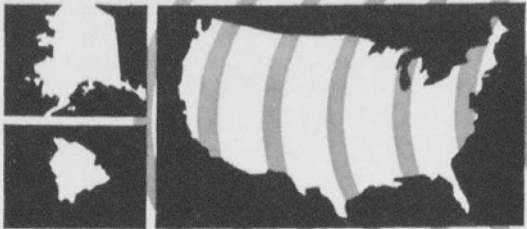
Large Sheet Music—50c each

- 5 EV 121 Lead Me Back to Calvary—Pace
- 5 EV 221 Calvary Love—Squire
- 5 EV 420 It Is Finished—Einar Waermo
- 5 EV 410 Lord Send Me into My World—Watters
- 5 EV 254 He Gave Himself—Schaeffer
- 5 EV 291 Yes, He Lives—Phillips
- 5 EV 375 The Nails in His Hands (Were for Me)
—Larson
- 5 EV 371 Matchless Beauty—Larson
- 5 EV 245 The Memory of Nail-Scarred Hands—
McClure

GOSPEL PUBLISHING HOUSE > 1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
> 1514 SECOND AVENUE, SEATTLE WASHINGTON 98101

WORD OF LIFE BOOK STORE > 415 NORTH SYCAMORE ST., SANTA ANA, CALIF. 92701

POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER



GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

ALASKA

Missionary Moose Hunt

Lawrence Burton reports the most successful moose hunt he has had since he and his wife Jerry became Assemblies of God missionaries in Stebbins.

Hunting by plane out of McGrath, about 215 miles from Stebbins, Burton found and shot four moose in less than an hour.

The temperature at the time of the hunt hovered around 10 degrees above zero.

Burton calculated the moose will supply him and his family (the Burtons have two children) with meat for the long Alaskan winter. (It is necessary for most of our Alaska missionaries to hunt to provide food since meat prices are excessive in Alaska.)

He also reported that they preserved the salmon caught last summer, and canned enough wild berries to last the winter.

Mr. Burton is presently making a new boat which he will use to fish off the Alaskan coast.

Missionary Survives Fishing Mishap

Paul Huling, who, with his wife, pastors the mission in Cordova, had a narrow escape when his fishing boat sank in the Gulf of Alaska.

Brother Paul was returning from a fishing trip with his brother Kenneth when a large wave overturned their small boat about 100 yards from shore.

Though the water was cold they

were able to swim to floating objects and drift to shore.

Born on Thanksgiving

The Patrick Donadios, missionaries in Tok, happily welcomed a baby boy—their first child.

The boy, Dale Patrick, was born on Thanksgiving Day in Fairbanks.

AMERICAN INDIAN

Missionary Helped

Pastor Frank Mapes of Bethel Temple Assembly of God in Sacramento, Calif., helped deliver food and clothes to Charles and Nel Kumley, missionaries in Burntwater, Ariz.

He was accompanied by Martin Engebretsen, pastor in Auburn, Calif. The two, along with Pastor Mapes' son, freighted food, clothes, Christmas toys and gifts 1,200 miles to Burntwater.

Other assemblies in the Sacramento area volunteered various gifts of clothing and personal effects for each member of the Kumley family.

Hundreds of pounds of food have been given and churches throughout the nation are contributing to the building of a church for the Burntwater congregation.

Land has been granted by the Tribal Council contingent upon the drilling of a well for the village. The church is presently worshipping in an abandoned trading post and desperately needs a new building.

Pima Mission Works

God has given us a harvest of souls in the two years we have worked among the Pima Indians at the Salt River Mission in Scottsdale, Ariz.

We have found that each Indian who comes to the mission is a little different from the Indian we encouraged the night before; that each problem presents a whole new set of circumstances.

A middle-aged Indian woman, under a heavy burden, recently came to one of our services. The woman, who was believed to have stabbed her husband during a drunken brawl, repented of her sins, confessed Christ as her Saviour and was gloriously saved. She has since been delivered from alcohol and filled with the Holy Spirit.

Silas Jackson, considered one of the worst of the reservation "drunks," began to have dreams and visions. He became so frightened and distressed he came to the mission for help. God saved him and delivered him from alcohol. Now he actually glows with the glory of God.

Another Indian, an intelligent and outgoing veteran of World War II, began bringing his wife to the mission. For a year they attended, just observing and listening to the Word of God. This woman was the first to find Christ as her Saviour. Her husband later surrendered his life. Now they are both witnessing for the Lord on the reservation.

Drink has posed a special problem in our work with the Pimas. These people live and die violently. At least 90 percent of the deaths can be attributed to strong drink.

—The L. P. Thomases, missionaries in Scottsdale, Ariz.

New Outstation Begun

The Charley Greathouses of Chandler, Ariz., are reestablishing an outstation at a Papago reservation village named Ak-Chin.

According to the Greathouses, who are appointed home missionaries, the small work is progressing well. Four were saved in November and December.

The Greathouses also visit a jail and hospital at Sacaton, Ariz., a village on the Gila River reservation.

Medicine Man Saved

Mr. and Mrs. Raymond Myers, missionary pastors in Daggett, Calif., report the conversion of a medicine man, Sam Silversmith. He is a 99-year-old reservation Indian from Pinedale, N. Mex.

About two years ago Silversmith's wife went out to look for lost sheep in a snowstorm and never returned. She apparently became lost in the blizzard and froze to death.

Shortly after this tragedy Sam Silversmith accepted the Lord. He continues to testify of the saving power of Christ. As His name implies, Sam is a silversmith.



Sam Silversmith

These missionaries attended the American Indian Missionary Seminar at Tempe, Ariz., last October. Curtis Ringness, national secretary for Home Missions, is pictured at the far left.

Bible Institute to Relocate

We have found land on which to expand our school (the American Indian Bible Institute, Phoenix, Ariz.). After some delays and disappointments the deal has been closed and we are certain God has ordained it.

The new property is located in a beautiful residential neighborhood next to an elementary public school. It is approximately 10 times larger than our present location.

The man who sold us the land lowered the price \$2,500. A gift of 2,000 was received from the National Home Missions Department. A lady sent in a \$1,000 groundbreaking donation. A loan of \$5,500 was arranged to complete the down payment.

Our 32 Indian students gath-



Mary Wallen, Chippewa Indian graduate of the American Indian Bible Institute in Phoenix, Ariz., instructs beginners at the Laveen Indian Children's Home in Phoenix. Harold Hanson is director of the home.

ered from seven states are jubilant that their school has a bright future.

If Jesus tarries, scores more will share the joy in years to come as they arrive from across the nation to receive a Bible-centered education.

The new school plant must be built to accommodate from 75 to 100 students. This year 13 tribes are represented at the school.

Many home missionaries working in Indian villages and reservations are delighted with the prospects of having trained native workers to assist them, and perhaps, eventually, to replace them so they can pioneer in another of the many unevangelized Indian communities across the nation.

Some wonder if the indigenous plan will work in their particular field. Most may be sure that it will. —D. R. Ramsey, president of the American Indian Bible Institute

Campaigns of Evangelism

Robert A. Kenney, missionary

in Wellpinit, Wash., recently concluded four weeks of revival services with Evangelist and Mrs. Edwin Torgerson.

Paul Curry, pastor of the Indian mission in Owyhee, Nev., had a one-week revival. The evangelist was Vernon Nybakken, pastor of the assembly in Victorville, Nev.

The L. E. Davises, missionaries in Lancaster, Tex., had Simon Peter of Durango, Colo., for a series of evangelistic services.

Esko Rentola, missionary in Kingston, Wash., had a youth rally conducted by Evangelist Jessie Blevins of Forks, Wash.

The Ralph Buchanans of Lumberton, N. C., had a series of very successful services at their Indian mission with James Braddock of Panama City, Fla.

Virgil and Donna Zeigler, missionaries in Tucson, Ariz., closed a revival with the blind evangelist, Wilson Nelson, and George and Pat Garcia.

Mr. and Mrs. Robert Ruark of Cayuse, Oreg., had special meetings at their mission with the J. W. Whitlocks of West Memphis, Ark.

The Darrell Surfaces, missionaries in Livingston, Tex., had evangelistic services conducted by E. E. Weeks of Lufkin, Tex.

The Albert Hollands, missionaries in Lower Brule, S. Dak., had a week of special services earlier this winter with Frank Holmes of Siren, Wis.

Leonard Everly of Dulce, N. Mex., reports the success of a one-week revival held at his Indian mission by the Charley Great-houses of Chandler, Ariz.

The Bert Parkers rejoice over a revival at their mission in Lakeside, Ariz. The evangelists were the Leonard Sampiers of Lemon Grove, Calif.

Mrs. H. P. Conley, missionary in Gadsen, Ariz., reports a recent one-week revival led by the Musgroves of El Monte, Calif. She rejoices that a land grant has been given her mission. A temporary church has already been built. The church will reach the Cocopa Indians who live on three reservations in the Yuma, Ariz., area. When a permanent church can be built, the present building will be used as a fellowship hall, clothing storage room, sewing room, and Sunday school building.

Revival in Sisseton, S. Dak.

From December 4 to 11, the Larry Russells conducted special services for the Lonnie Johnsons, missionaries at Sisseton. Also the Lowell Lundstrom team held a service there December 20. The chapel was filled, and some people stood during the service since there were not enough seats.

People were saved in both meetings. One of the couples saved

during the Lundstrom service live 15 miles from the church. The Johnsons picked up as many people as possible in their Speed-the-Light Travelall.

Missionaries Observe Anniversary

Gene and Betty Steele, missionary pastors in Window Rock, Ariz., recently celebrated the first anniversary of their church in that city. In one year of operation this Sunday school has grown to 30, in spite of a four-month period during which the Steeles were not able to hold services.

The mission has had a significant influence on political affairs within the village. Several Christian men are running for tribal council—the major governing body among the Navaho Indians.

The Steeles are presently seeking a government land grant on which to build a permanent church.

TEEN CHALLENGE

Philadelphia Teen Challenge Gets Local Write-up

Philadelphia Teen Challenge Director, Bob Bartlett, was recently branded as a "...real square no smokin', no cursin', no drinkin' evangelist fresh out of Kansas" by the *Philadelphia Inquirer* (November 20, 1966, page 33).

The article went on to portray Bartlett as a man who wants to help antisocials to find new life.

New Chapel in New York

A new chapel has been opened in Greenwich Village to take the place of the "Catacomb Chapel."

The New York Center lost its lease on the Catacomb Chapel last May. The new Chapel, located at 170 Sullivan Street, is known as "The Lost Coin."



HOME MISSIONARY NEWS NOTES

Betty Panattoni of Orange, Calif., has accepted Home Missions duty and will work with the deaf.

Mrs. Panattoni holds a B.A. degree from Southern California College where she majored in theology and education. She also studied education at San Jose State College and social welfare through the University of California social service program.

Working through the Orange County Department of Social Welfare, she has served extensively as a social worker.

Mrs. Panattoni is a licensed minister in the Southern California District. She has four children, Julie Diane, 17; Susan Joyce, 15;

Stephen John, 13; and Cynthia Joan, 9.

Mrs. Beth Jeffers of North Hollywood, Calif., recently received Home Missions appointment to evangelize both hearing and deaf American Jews.

Mrs. Jeffers holds a graduation certificate from Alexander Hamilton College in Culver City, Calif., where she majored in premedical science. She also studied at the Bible Institute of Los Angeles.

Mrs. Jeffers is a licensed minister in the Southern California District. She has served as a missionary to the Jewish people for five years, working in Los Angeles and Philadelphia.

Mrs. Dorothy Stone also has



Betty Panattoni



Beth Jeffers



Dorothy Stone



Bennie H. Russell

received Home Missions appointment to work among the American Jews. She, too, is able to minister to both the deaf and the hearing.

Mrs. Stone has studied business at a college in Lubbock, Tex. She is a licensed minister in the Southern California District.

Bennie H. Russell of Sedona, Ariz., recently received Home Missions appointment to work at the Teen Challenge Center in Phoenix.

Mr. Russell, an ordained minister, has been pastoring in the Arizona District for 26 years. He also served as district secretary, district Christ's Ambassadors president, and presbyter.

For several years he has done missionary work part time—working in San Carlos and Whiteriver, Ariz. The Russells have four children: Shirley, Etta, James and Patricia.

NEWS OF THE CHURCHES



ABERDEEN, S. DAK.—Old-fashioned tent meetings drew many people to services sponsored by the Assembly of God Tabernacle here with the Paul Olson Evangelistic Party.

People called the local radio and television stations asking the meaning of the tent meetings. The TV station gave Brother Olson free time to answer pertinent questions of the day.

Highlights of the meeting were the anointed preaching and singing, and the dramatized sermons.

—D. W. Wartenbee, pastor

SYLACAUGA, ALA.—For two and one-half weeks people of First Assembly here had special prayer services, asking the Lord to move in the church and city. No one was disappointed for God moved. The evangelist was a layman, Brother B. A. Pitts of this city. There were 25 people saved and 12 baptized in the Holy Spirit. Several people were healed, and one woman was delivered from alcohol. The church had 10 nights of "heaven on earth."

—E. O. Cordle, pastor

* * *

MADERA, CALIF.—Grace Assembly of God here just concluded its second campaign with Evangelist Marvin Schmidt of Bakersfield, Calif.

There were results night after night; many people were saved, believers filled with the Spirit, and

Crowd attending the tent meeting at Aberdeen, S. Dak., during the Paul Olson meeting. The photo at left shows a scene from the dramatized sermon, "The Lord's Supper."

PFNA ANNUAL CONVENTION STRESSES CHRIST'S COMING

RALEIGH, N. C.—"Behold, He Cometh" was the theme of the 19th annual convention of the Pentecostal Fellowship of North America held here October 25-27, 1966.

Delegates passed five resolutions, including one naming the "God Is Dead Theory" as heresy, and another memorializing the late Donald Gee of England, widely known Pentecostal leader.

All officers elected in 1965 were returned to office for another year. They are: chairman, Howard P. Courtney, of the International Church of the Foursquare Gospel; vice-chairman, R. Bryant Mitchell, Open Bible Standard Churches; second vice-chairman, Thomas F. Zimmerman, Assemblies of God; secretary, Herbert Carter, Pentecostal Free-Will Baptist Church; treasurer, W. D. McIntyre, Free-Will Baptist Church of the Pentecostal Faith.

Members of the PFNA board of administration are Gayle F.

Lewis, Assemblies of God; Charles W. Conn and R. Leonard Carroll, Church of God; Ira H. Moses, Church of God of Mountain Assembly; Terry Crews, Congregational Holiness; Carlton Spencer, Elim Missionary Assemblies; O. H. Heath, Free Gospel Church; Rolf K. McPherson, International Church of the Foursquare Gospel; William Spencer, Elim Missionary Assemblies; Harvey Klapstein, Open Bible Standard Churches; Tom Johnstone and James Montgomery, Pentecostal Assemblies of Canada; A. S. Bursey, Pentecostal Assemblies of Newfoundland; Chester I. Miller, Pentecostal Church of Christ; J. A. Synan and J. Floyd Williams, Pentecostal Holiness Church.

Mrs. Mildred T. Smuland, national secretary of the Assemblies of God, Women's Missionary Council, was elected chairman of the women's auxiliary of the PFNA. Over 500 women attended the auxiliary's banquet.

Russell J. Cox, national secretary of the Assemblies of God, Christ's Ambassadors Department, was elected chairman of the

PFNA's youth commission.

The next PFNA convention will be held in Dallas, Tex., October 31-November 2, 1967.



Over 500 women attended the women's auxiliary banquet at the PFNA convention. Pictured are the official representatives of the women's organizations. Seated (left to right) are: Mrs. Ellen B. French, secretary-treasurer (Church of God); Mrs. Lucille Walker, speaker (Church of God); Mrs. Carl F. Isaac, retiring chairman (Pentecostal Holiness); Mrs. Mildred Smuland, chairman-elect (Assemblies of God).



Members of the PFNA board of administration (or their representatives) attending the convention were, left to right, first row: Howard S. Bush, Assemblies of God; W. D. McIntyre, Free-Will Baptist Church of the Pentecostal Faith; Herbert Carter, Pentecostal Free-Will Baptist Church; Howard P. Courtney, International Church of the Foursquare Gospel; R. Bryant Mitchell, Open Bible Standard Churches; and Charles W. Conn, Church of God; second row: William Spencer, Elim Missionary Assemblies; Terry Crews, Congregational Holiness; James Montgomery, Pentecostal Assemblies of Canada; Gayle F. Lewis, Assemblies of God; J. F. Williams, Pentecostal Holiness Church; and C. M. Wortman, Pentecostal Assemblies of Canada; third row: Carlton Spencer, Elim Missionary Assemblies; Ira H. Moses, Church of God, Mountain Assembly; Wade H. Horton, Church of God; and Harvey Klapstein, Open Bible Standard Churches. The final two gentlemen could not be identified.

bodies healed. Each altar service usually lasted several hours.

Eighteen youth signed pledges making themselves available for full-time ministry. New families began attending the church.

Attendance on week-nights usually was as large or larger than on Sunday nights.

—A. B. Goossen, pastor

* * *

VENDOR, ARK.—The Assembly of God here recently concluded a campaign with Evangelist and Mrs. Arlis Thrasher. Four were saved, 10 filled with the Holy Spirit, two were definitely healed, and many were refilled with the Spirit.

A revival spirit still continues in the regular services. Two ladies have been saved since the campaign closed. Sunday school attendance has increased to an all-time average high of 121 for November.

—Donald Hathcock, pastor

* * *

GRAND FORKS, N. DAK.—The Assembly of God here recently closed two weeks of meetings with Marion Ravan, field representative of the National Sunday School Department.

Seven came forward for salvation and several testified to healings. Others sought the infilling of the Holy Spirit.

The Sunday school staff was encouraged under Brother Ravan's training sessions.

—Darrrell Meyrer, pastor

* * *

FT. MYERS, FLA.—A wave of God's Spirit engulfed Faith Tabernacle here during old-fashioned revival services with Evangelist Freddy Clark.

Twenty people were saved, five baptized in the Holy Spirit, and sick bodies were healed.

—Dirk Hoffer, pastor

* * *

ROSWELL, N. MEX.—God gave First Assembly here a wonderful move of His Holy Spirit in the regular services during November.

Fourteen adults and five children were saved and four received the baptism in the Holy Spirit. Fifty new members joined the church on December 18.

There is a real revival atmosphere, in which the church rejoices.

—Edgar Newby, pastor

DESTROYED BY FIRE

WINNFIELD, LA.—Members of First Assembly here, arriving for Sunday school on Christmas morning, were alarmed by fire that destroyed the Sunday school department. The loss was only partly covered by insurance. Reconstruction and repairs will proceed with all speed possible.

—W. F. Harrell, pastor

WITH CHRIST

WILLIAM F. HARDWICK, 79, of Dothan, Ala., went to be with the Lord November 27, 1966. He was one of a dwindling but highly honored number of veteran ministers to whom the Assemblies of God fellowship owes a debt of gratitude.

Ordained in 1910, Brother Hardwick was a charter member of the General Council. He conducted his first revival meeting in 1908. He was one of those Pentecostal ministers who assembled in Hot Springs, Ark., in April 1914 for the first General Council of the Assemblies of God. He thereafter became chair-



man of the Southeastern District and went among the various Pentecostal groups in the southeastern states, showing the people from the Bible how much they needed to be organized and how he believed the Assemblies of God was

the organization they needed. Many churches were set in order during his term of office.

After leaving the district chairmanship he pastored numerous churches in Alabama, Florida, Mississippi, Tennessee, Georgia, and Arkansas. Physical exhaustion forced his retirement in 1962 but did not end his preaching altogether. He preached his last sermon on October 2, 1966, at First Assembly in Dothan where he was a member.

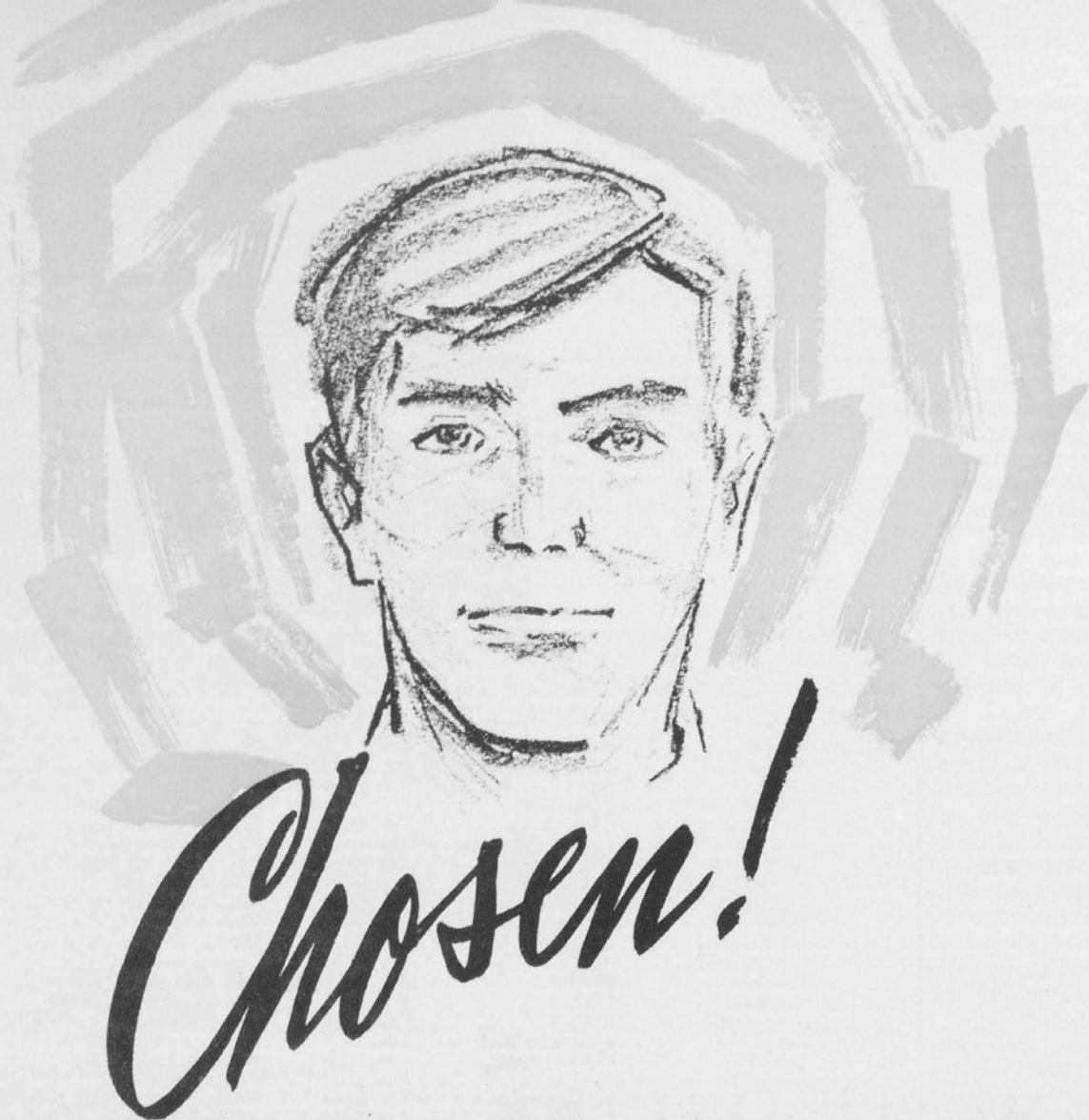
He is survived by his widow, Irene Lammon Hardwick; two sons, James William Hardwick of Jay, Okla., and Harold Lamar Hardwick of Dothan, Ala.; and six grandchildren.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Dothan	First	Feb. 7-12	Eddy Anderson	Max McNab
	Keystone	A/G	Jan. 30-Feb. 12	Jerry & Mrs. Johnson	William A. Jones
	Leeds	First	Feb. 1-12	B. R. Minton	Cary Rigby
Ark.	Mobile	Eight Mile	Jan. 22-Feb. 5	Colen & Carol Lassiter	W. W. Vaughan
	Mobile	Orchard	Feb. 6-19	Colen & Carol Lassiter	O. E. Gordon
	Harrisburg	First	Feb. 1—	T. J. & Wanda Taylor	Dick Bass
Calif.	Little Rock	Conway Pike	Jan. 30-Feb. 12	J. C. & Mrs. Nichols	Jim D. Koller
	El Sobrante	Central	Jan. 29-Feb. 19	Thomas Ming Sr.	Russell Griffin
	Fresno	Bethel Temple	Feb. 5-12	Marvin Schmidt	Donald K. Skaggs
Fresno	Fresno	Northeast	Feb. 5-19	Ernie Rogers	Douglas W. Hyatt
	Los Banos	A/G	Feb. 7-19	Dave & Mona Lewis	Leonard D. Couchman
	McKinleyville	*A/G	Jan. 29-Feb. 3	Charles Senechal	George A. Alcorn
Pasadena	Pasadena	Trinity	Feb. 1-15	Jerry Knibbe	Harley M. Smith
	Ripon	First	Feb. 5—	Roy & Dorothy Nielson	Grover Birmingham
	Rohnersville	*A/G	Feb. 5-10	Charles Senechal	Joseph Murray
Keensburg	Prospect Valley	Feb. 1-12	Wesley F. Morton	Roy Denny	
Bradenton	Glad Tidings	Feb. 1-12	Ralph E. Leslie	C. M. Holliday	
Ft. Pierce	First	Feb. 1—	Roger Wood	Cortez Frazier	
Panama City	Bayou George	Jan. 30—	Nettie Parham	B. F. Holland	
Plant City	Gordon Street	Feb. 5-19	Mildred Shelley	E. J. Stufflebeem	
St. Petersburg	Glad Tidings	Feb. 1-12	John & Faith Stallings	Kenneth E. Squires	
Winter Haven	First	Feb. 1-12	H. Syvelle Phillips	Emerson Jones	
Dawson	First	Feb. 1—	Glen Shinn	Jesse T. Ray	
Pelham	First	Feb. 8—	Nettie Parham	Derrell L. Miles	
Thomaston	First	Jan. 31-Feb. 12	Bob & Sharon Jones	Buford Collins	
Meridian	A/G	Feb. 6-10	Bill & Naomi Hayes	Rex H. Herndon	
Indianapolis	West Side Gosp. Tab.	Jan. 24-Feb. 5	The Singing Lunsfords	Thomas Paimo	
McPherson	First	Jan. 31-Feb. 12	Kenneth Stottlemeyer	Victor Unruh	
Cumberland	Central	Jan. 29—	Watson Argue	Frank J. Fratto	
Deale	A/G	Jan. 31-Feb. 12	H. B. Kelchner	Arnold J. Moses	
Middle River	A/G	Jan. 31-Feb. 12	Don & Sharon Parker	Clyde Oliver	
Abington	Glad Tidings	Feb. 3-12	George J. DeTellis	Franklin Lenentine	
Schoolcraft	A/G	Jan. 31-Feb. 12	J. E. Friend	Clarence C. Hanson	
Worthington	A/G	Feb. 7-10	C. M. Ward	John W. Everett	
Centerville	A/G	Feb. 5-12	Glenna Byard	Edward Lackey	
Princeton	A/G	Jan. 25-29	John & Mrs. Timm	Roy I. Phillips	
St. Louis	Trinity	Feb. 8-19	The Singing Lunsfords	James A. Drysdale	
Sidonia	A/G	Jan. 29—	Cecil Welch	R. L. Threath	
Circle	Faith	Jan. 31-Feb. 12	Joel & Mrs. Palmer	Roy Fischer	
Noonan	A/G	Jan. 31-Feb. 12	Erick Kaiser	Howard Romberg	
Lima	First	Feb. 5-19	Daena Cargnel	T. E. Hartshorn	
New Lebanon	Johnsville	Jan. 31-Feb. 19	John Higginbotham	Terry T. Diehl	
Mannsville	A/G	Feb. 6-19	Danny & Elizabeth Kennedy	Billy R. Bowles	
Coos Bay	Bethel	Feb. 7-12	Thomas Hernandez	Donald L. Anderson	
Pendleton	A/G	Feb. 7-12	Paul & LaVonne Clark	David W. Phillips	
Lewiston	A/G	Jan. 31-Feb. 12	Charles S. Morris	Earl H. Ford	
Sumter	First	Feb. 1-12	Howard Thompson	Jerry M. Hall	
Daingerfield	First	Feb. 8—	B. P. Carroll	Charles H. Jones	
El Paso	Valley	Jan. 29-Feb. 12	Charles L. Ogdon	F. C. Roop	
Garland	Calvary Tab.	Feb. 8—	Jimmy & Lenete Merritt	W. A. Edwards	
Houston	Burbank	Feb. 1-12	Leonard Negrin	Howard Burroughs	
Houston	Evangelistic Temple	Feb. 5-12	Dave Tonn	W. A. Wilkerson	
Houston	Lindale	Feb. 5—	Glen Shinn	James McKeehan	
Houston	Point	Feb. 1-12	Winferd Mack	Gerald W. Davis	
Mesquite	Balch Spgs. First	Feb. 2-6	Jesse K. Moon	Tommy E. Wilson	
Odessa	Hiway Temple	Feb. 5-12	E. R. Winter	C. L. Gillock	
Waco	18th & Pine	Jan. 25-Feb. 7	Oren Paris	Calvin O. Wiley	
Newport News	Warwick	Jan. 31-Feb. 12	Stan & Marilyn Morris	Leroy Howe	
Chehalis	Bethel	Feb. 1-12	Arnold & Anita Segesman	Robert J. Beckman	
Naselle	A/G	Jan. 31-Feb. 5	Paul & LaVonne Clark	Alfred M. Olsen	
Madison	*First	Jan. 27-Feb. 5	Carl E. Gammel	H. Ray Colver	
Neepawa, Man.	Calvary Chapel	Jan. 17-29	Gene Burgess	Ivar Roset	
Owen Sound, Ont.	Pentecostal Tab.	Jan. 31-Feb. 12	David E. Dean	Ray Running	
Saskatoon, Sask.	Elim Tab.	Feb. 7-12	Gene & Heather Burgess	M. P. Horban	
Yorktown, Sask.	Pentecostal	Jan. 31-Feb. 5	Gene & Heather Burgess	H. Schapansky	

*Children's Revival

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



Chosen!

GOD HAS CHOSEN YOU TO DO HIS WORK _



God has work that needs to be done—and He chooses to do His work through human hands—including yours! To help you do God's work—whether layman or pastor—five great conventions will be held in early 1967. The theme of the conventions, *CHOSEN*, epitomizes this emphasis on the individual at work throughout the church. Every service, panel, visual, conference, and message is planned to help you do your job better. Plan now to attend the convention near you.

33 CONFERENCES

Emphasis on the practical—that's what highlights these how-to-do-it sessions on local church activities. Each afternoon you will choose from a full schedule of conferences tailored to your specific work. Children's workers, youth sponsors, teachers, ushers, adult leaders—everyone at work in his church will find solid help in these fact-packed conferences. And pastors, there's a specific conference for you! Don't miss this valuable aspect of the all-church conventions.

**AUDIO-VISUALS
MASS MEETINGS
PRAYER SESSIONS**

SOUTHEAST	FEBRUARY 14-16
CITY AUDITORIUM ATLANTA, GEORGIA	
NORTHEAST	FEBRUARY 28-MARCH 2
WAR MEMORIAL AUDITORIUM ROCHESTER, NEW YORK	
NORTHWEST	MARCH 7-9
MEMORIAL COLISEUM CONVENTION HALL PORTLAND, OREGON	
CENTRAL	MARCH 14-16
SHRINE MOSQUE SPRINGFIELD, MISSOURI	
SOUTHWEST	APRIL 12-14
FIRST ASSEMBLY OF GOD PHOENIX, ARIZONA	

1967 ASSEMBLIES of GOD CONVENTIONS