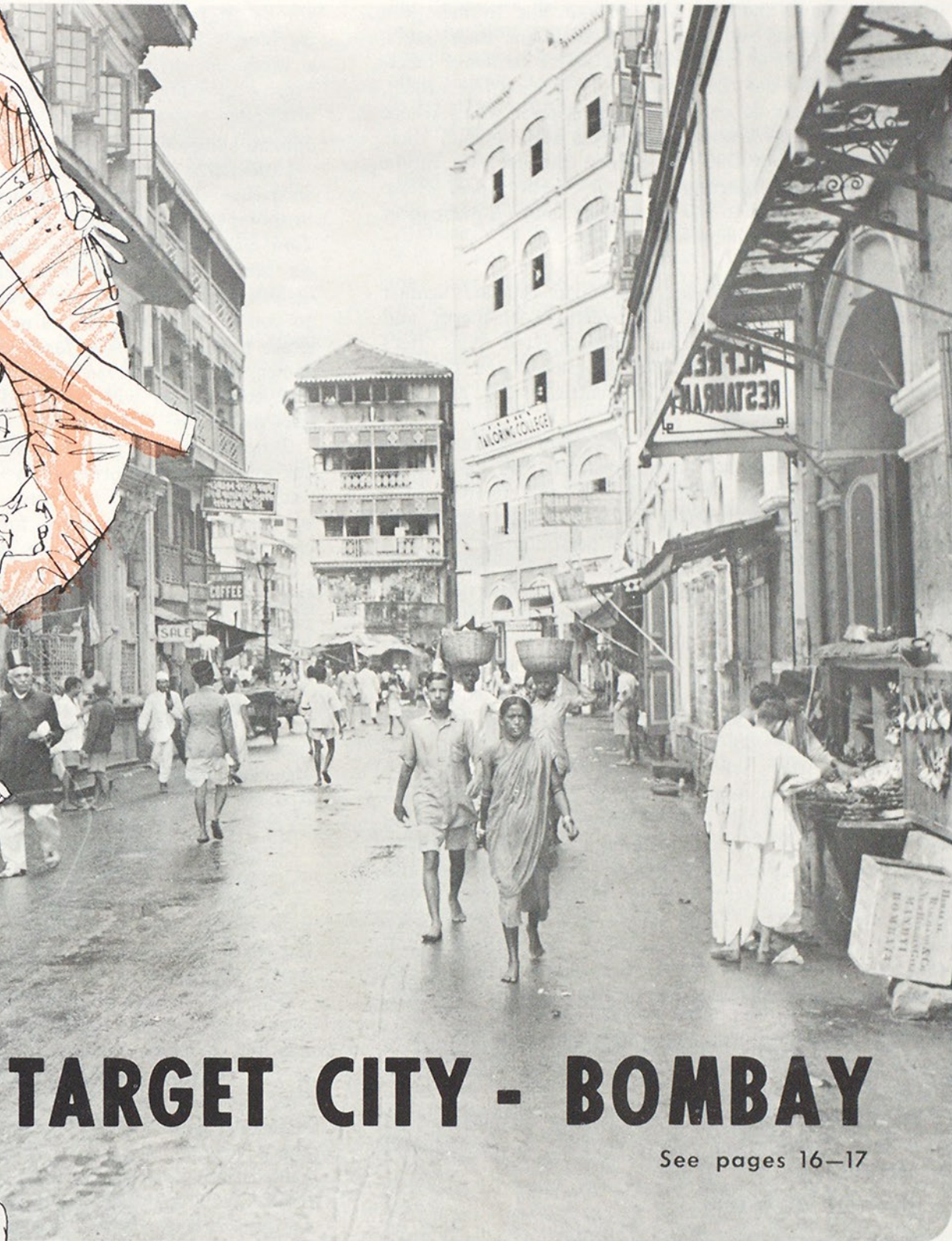


FILE COPY

THE PENTECOSTAL evangel

APRIL 30, 1967
TEN CENTS

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



TARGET CITY - BOMBAY

See pages 16-17

LIGHT-FOR-THE-LOST DAY IS MAY 7

H. ARMSTRONG ROBERTS



A WISE OLD RABBI SAID: "THE TIME TO MAKE PREPARATIONS FOR DEATH IS THE DAY BEFORE YOU DIE. BUT SINCE IT IS TRUE YOU MAY DIE TOMORROW, TODAY IS THE DAY TO MAKE THE NECESSARY PREPARATIONS."

By NOAH P. WHITE

NO TIME TO LOSE!

THERE ARE NO MORE SOLEMN WORDS in all the Bible than those found in Amos 4:12: "Prepare to meet thy God."

We must meet God! This is one meeting that is inevitable. Sinful men usually do not like to meet the faithful Christians who talk to them about their souls' welfare. They sometimes cross the street to avoid meeting them or slip out the back door to escape from them.

Some husbands do not want to meet their wives whom they have wronged, and some wives try to shun their husbands to whom they have been untrue. We might be able to avoid meeting here on earth those whose presence is a rebuke to our conscience, but we must meet God. We cannot evade Him.

A FAIR CHALLENGE

Our text is a *challenge*. Israel had rebelled against God. They had refused God's overtures of mercy and had spurned His love. They had rejected His offers of reconciliation; therefore, the prophet Amos declared that God had now put on His battle armor and was coming to meet Israel.

If you have rebelled against God, you too must meet Him in battle. You have made yourself His foe; therefore you can meet Him only as an enemy.

Men's attitudes toward God's challenge varies according to their philosophies and personalities.

Many try to justify themselves for being God's foe: some argue that many of His followers are not what they claim to be; others contend that Providence has been unkind to them or that circumstance and environment prevent their being at peace with God. Others choose to take a chance, perhaps with the false hope in their minds that everything will eventually turn out all right if they do the best they can.

There are others who try to run from God. They try to flee from the wooing, convincing Spirit who troubles their conscience. They seek to drown out the reproving voice of the Holy Spirit by indulging in sinful pleasures. But theaters, dances, card games, drunken sprees, and riotous living cannot prevent nor postpone anyone's destined meeting with God. These are only temporary anesthetics which deaden the sensitiveness of the soul and sear the sound judgment of the conscience. People in this class intend to make preparations for eternity someday, but not now.

Then there are a few who willfully and obstinately resist God. They seem to think that they can stand the punishment for their sins.

The illogical reasoning of all of these enemies of God is plainly evident. Don't allow yourself to be reckoned among them.

A GRACIOUS INVITATION

Our text is more than a challenge; it is also an *invitation*. The opportunity to meet the great Creator and the Holy God is the greatest privilege accorded to

human beings—if we are permitted to meet Him in peace.

And there is only one place where we can meet Him in peace. That place is Calvary. Thank God for the cross of Calvary! There a sinful, rebellious enemy of God may bow in humility and become a friend of God, an heir of God, and a co-laborer with God.

Why fight against your Creator who wants to extend to you the blessings of His mercy and the riches of His grace through His son, Jesus Christ? Why run from the Ruler of the universe who desires to have fellowship and communion with you and make you an object of His matchless, divine love?

I heard the story of a wayward boy who, because of his misdeeds, was ordered by his father to leave home and was told never to return. Years passed by—years of heartaches and anxiety for the mother who loved her boy and longed to see him again. She entreated her husband to forgive their son and invite him back, but her entreaties were in vain. The son wrote to her a few times, and she wrote to him; but the father would have nothing more to do with his disobedient, wayward boy.

The mother became very ill, and the father was told by the doctor that nothing more could be done to save her—she could live only a few more days. The grief-stricken husband went to his wife's bedside and asked if there was anything he could do for her. She replied: "Yes; send for our boy to come home."

The father hesitated but finally wired the son to come at once if he wanted to see his mother alive again.

The boy came home. He went to his mother's bedside immediately. She embraced him tenderly and lovingly, but the father stood on the opposite side of the bed and would not speak to his son.

The mother was growing weaker. Just a few minutes before she died she looked up at her son and motioned for him to come closer to her bed; then she turned to her husband and beckoned for him to come nearer. She took her boy's hand in her right hand, and her husband's hand in her left hand, then slowly drew their hands together across the bed. The son and the father looked into the face of the dying mother and wife, then looked understandingly at each other, with tears streaming down their cheeks. Then they embraced each other. They were reconciled across the body of their loved one who brought them together in peace by her death.

Jesus Christ, the Son of God, came to this world and took upon Himself the form of man. He suffered heartaches, loneliness, and temptations of every kind. He was despised and rejected by the ones whom He loved and whom He came to save. Finally He submitted Himself to that shameful, agonizing death on Calvary's cross: all of this He did to reconcile rebellious, sinful mankind to a holy and just God. Do you love Him for what He has done for you? How can anyone reject such a Saviour and fail to show his gratitude to Him by giving himself to Him?

AN INESCAPABLE SUMMONS

Our text is not only a challenge and an invitation, but it is also a *summons*. If I were summoned to appear before a king, I would try to find out how I should act and what I should say in his presence. If he spoke a language different from mine, I would endeavor to learn some of that language so I might speak intelligently with him. I would probably spend much time, energy, and money so I might be properly prepared for the meeting.

But I am summoned to appear before One who is greater than any earthly monarch who ever lived; He is the King of kings and the Lord of lords. Therefore, I should make full preparation for that all-important meeting.

Across the street from my boyhood home in a small lead-mining town in southeastern Missouri there lived a family that never attended church. They were highly respected neighbors, good moral people, but they cared nothing for spiritual things.

One day the mother of that family died. I was only

eight at the time, but as long as I live I shall remember the screams of that dying woman. She pleaded with her children and her husband to keep her from dying. She begged the doctor to do something "because," she said, "I am not ready to die—I can't die!" But she did die. She went into eternity screaming, pulling her hair, and writhing in agony of soul and body. Strong men had to hold her in bed.

Several years later in that same town my own mother died. She was in greater physical pain than the other woman had been, yet there was no screaming nor confusion as she passed away. She was calm and peaceful. She wanted to go and asked that we do nothing to hinder her departure. She wanted to be relieved of bodily pain and she longed to see her Lord in heaven. She was as peaceful and contented as she would have been if starting on a journey to visit some earthly loved one whom she had not seen for a long time.

What made the difference? It was the way each lived before death came. While Mother was living, she prepared for this summons she knew would come someday. She was ready when the time came.

Those who are afraid to die are not afraid of death itself; they are afraid to face the result of the lives they have lived on earth. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Fear of death is really fear of the judgment. "The sting of death is sin" (1 Corinthians 15:56), and if the Lord Jesus Christ has forgiven us and cleansed us of our sins, there is no sting left in death.


Naturally we all recoil from the sufferings which often accompany death, and we are reluctant to part with our loved ones; but there is no fear of death nor sting for the Christian who is acquainted with the Lord. Christ tasted death for every man. He went into its strongholds and arose victoriously over death, hell, and the grave. He removed the stinger, after having been stung by it Himself, so that we might escape its power by believing in Him.

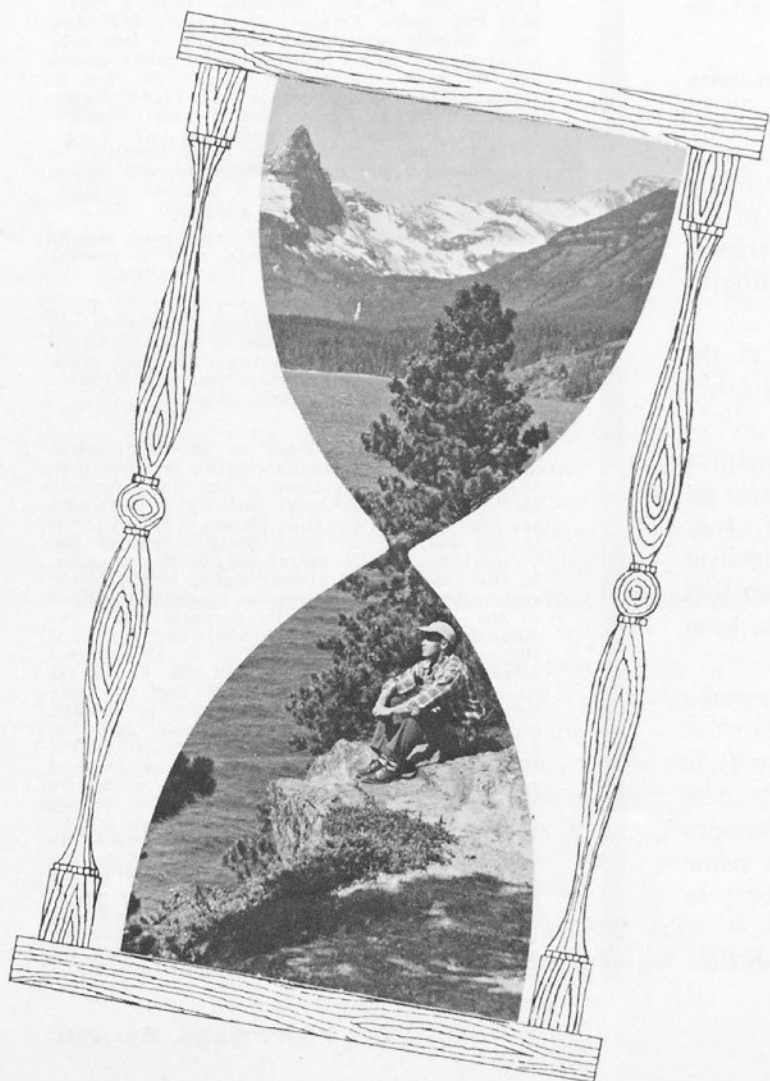
"But," you may say, "do not talk about dying; talk about living." The man who is not ready to die is not ready to live. He who is prepared to die is also prepared for a happy, successful life. Those who have a peaceful departure from this life are the ones who have peace in their hearts while living.

If you are young, perhaps the question arises in your mind: "When should I prepare for death?" A wise old rabbi once said: "The time to make preparations for death is the day before you die." And then he added: "But since it is true you may die tomorrow, today is the day to make the necessary preparations."

How about you? How is it with your soul at this moment? You too must stand before the Ruler of the Universe someday, perhaps very soon. Have you made the necessary preparations for that important meeting?

With the pen of Amos God informs you, implores you, and warns you: "Prepare to meet thy God." If your sins have not been washed away by the precious blood of Jesus Christ, you are traveling a perilous path. And not only are you taking unnecessary chances, you are also missing the "more abundant life."

To get the most out of life and enjoy it to the fullest, give Christ first place in your heart and life. He alone can satisfy the deepest longing of your soul. 



Time to Be Born

AS SOLOMON SAID, there is "a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted" (Ecclesiastes 3:2). Most people know the date of their birth, but how many know which day of the week it was?

Not that it really matters. The important facts are the calendar date and the place—the date being necessary for insurance, social security, and such matters; the place for establishing citizenship. But it's interesting to know the day of the week if you remember the old rhyme about birthdays. In case you've forgotten, it goes like this:

"Monday's child is fair of face, Tuesday's child is full of grace; Wednesday's child is loving and giving, Thursday's child works hard for a living. Friday's child is full of woe; Saturday's child has far to go; but the child that's born on the Sabbath day is brave and bonny, good and gay."

When a group gets hold of a perpetual calendar and everyone discovers the day on which he was born, it's amusing to compare the birthdays with the rhyme and see how well the description fits some individuals—and how far it comes from fitting others!

What really matters is not when you were born but when you were "born again." Jesus said, "Ye must be born again," but some people don't know what this means. We were surprised recently in talking with some friends whom we considered to be earnest Christians to discover this expression was strange to them. The people in their church talk about being "converted" and "making decisions for Christ" but never speak of being "saved" or "born again." Yet these are scriptural terms and they have deep spiritual significance which should not be overlooked.

L. Nelson Bell, in his interesting laymen's column in *Christianity Today*, wrote as follows:

"A short time ago a Bible teacher and his wife from America worshiped in a large Pentecostal church in Sao Paulo, Brazil, one of 60 such churches in that city. The wife of this world-known teacher of the Word was asked, 'Have you been born again?' The visiting Americans were thrilled at the earnestness of these Christians and their putting of first things first."

Dr. Bell added, "Such zeal and directness may well be part of the reason why Pentecostals in Chile and Brazil now outnumber all other Protestants there."

It may be that our brethren in Brazil are more diligent in this respect than some of us in the U.S. and other countries. Perhaps those who go to Rio de Janeiro for the Eighth Pentecostal World Conference (July 18-23 of this year) will catch a greater spirit of personal evangelism from the fervent Brazilian believers and bring it back with them so that Pentecostals all over the world will be asking people, "Have you been born again?"

Jesus made it plain to Nicodemus that his Jewish birth did not make him a son of God. He emphasized that it is not one's natural birth but his spiritual rebirth that makes him a member of God's family. It is not enough to have Christian parents, or to join a church, or to be morally good. "Ye must be born again," He said (John 3:7). Be sure you have a definite experience of regeneration so that you can name the time and place where you were "born again"—and urge others to be sure they have this New Birth too.

—R.C.C.

THE PENTECOSTAL evangel

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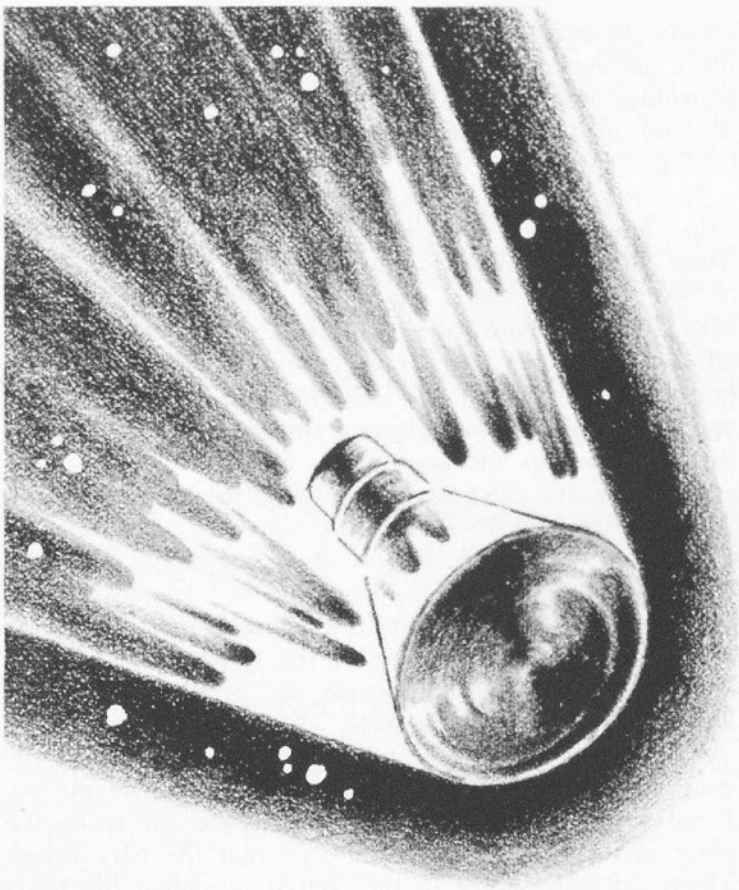
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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord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



HEAT SHIELD FOR REENTRY

SPACE EXPLORATION is perilous business. This was illustrated vividly when the lives of three of the nation's foremost astronauts were wiped out early this year.

That accident showed there are great dangers even before a spaceship leaves the launch pad. Other dangers are encountered during flight through space; but the point of greatest danger, perhaps, is during reentry into the earth's atmosphere.

However, this can also be a beautiful experience. It was during the return of Gemini 9 that the first reentry photographs were taken. The denseness of the atmosphere only increased the brilliance of the blue shock wave, and as the glowing fragments ripped off the heat shield and sprayed past the camera they etched a shining stream of gold on the color film.

The success of reentry depends on that indispensable heat shield. If it fails, the astronauts will not survive.

All of us face reentry problems every day. Each time we leave a familiar situation and return to it we feel the inevitable tensions of readjustment.

Carlos, who lives in the rain forest along the Amazon, goes to the city for a week of business. The roar of traffic, the colorful lights, the crowds of people make it seem like another world for him.

He must make a drastic adjustment when he returns to his palm-leaf hut at the placid river's edge and prepares to go back into the rainy forest to get rubber

and nuts. Small wonder he feels the unconscious need for a heat shield of some sort.

Most of us know what it means to return to the routine of work after a weekend at home with our families. The reentry calls for some kind of heat shield which most people simply don't have. So they call it "blue Monday" and look forward to the next day which they hope won't be quite so bad.

Missionaries are not immune to reentry problems, both on the field and when they return home. One missionary returned to his station from an evangelistic trip, full of praise to God for saving souls. But reentry brought him face-to-face with a practical problem. The workmen he had left in charge of building his house had laid only half the foundation.

Daily reentry situations are potentially explosive or at least frustrating, but we gradually learn to absorb most of the shock.

One of the most significant reentries that we ever experience is that of returning to our old surroundings after we have accepted Christ as our personal Saviour. This summer many young people will have their lives changed by the power of God in youth camps or in revivals in their home churches. For some, the reentry problem will begin as soon as they return to face unsaved parents or friends. But for many of them, the real test will begin when they return to school.

By **TED LASKOWSKI**

They have known reentry many times already as far as school is concerned. This time it will be different, because they are different. Christ has changed their lives. Their interests will not be the same as before because their goals are not the same. How will they react? How will their friends react? Will they stand the test, the heat of criticism, misunderstanding, perhaps ostracism?

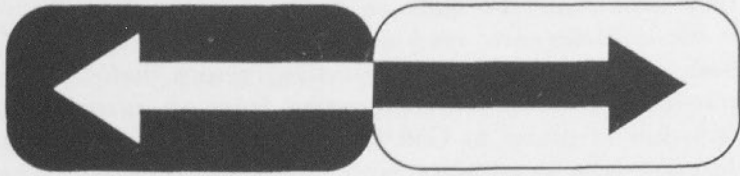
Do they have adequate provision for reentry so that they will come through unscathed and even retain some wonderful memories because of the experience? They will if they have taken Christ as their "heat shield."

When Jesus sent His disciples out into the world, He did not send them alone. He said, "I am with you always, even unto the end of the world."

Long before that, God said to Abram, "Fear not... I am thy shield, and thy exceeding great reward."

Much as our astronauts love the feeling of adventure and discovery that a space flight gives them, none of them would be so foolish as to go into space without the protection of a heat shield on his capsule. Let us be as concerned for the spiritual victory of our young people and others who find Christ at our altars. Let us show them that Christ is more than an experience, a good feeling. He is a Person, with them to shield them in all the reentry situations of life and to keep them for His glory.

the OUTSIDER



and the INSIDER

By ARTHUR HEDLEY

PAUL WAS INTENSELY CONCERNED about the spiritual welfare of those we term "outside the Church." Being "without hope, and without God in the world" (Ephesians 2:12), they were in a perilous state. His supreme aim was to save them through proclaiming the gospel in the power of the Holy Spirit.

Paul's amazing missionary journeys reveal both his faith in the power of the gospel and his yearning that everyone should hear the glad tidings of salvation.

But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14). That problem still remains 20 centuries later, for countless millions have never heard of God's love in Christ—of His provision of salvation for all.

Paul knew that winning the outsider depended largely on the consistency and Christlikeness of those in the Christian community. He exhorted believers to "walk in wisdom toward them that are without" and to "walk honestly" toward them (Colossians 4:5, 1 Thessalonians 4:12).

There is little hope of a great revival taking place until we who are inside the church give clear proof we are truly new creations in Christ Jesus, that He is intensely real to us, and that we sincerely follow His teaching and example. We must give them convincing evidence that we are nobler, kinder, stronger, and happier people as a result of our worship and fellowship in His Church.

There is much truth in the saying of the British manufacturer, Frank Crossley, a great soul winner: "If we all become more Christlike, we shall not need any other bait."

Much must be put right in our Christian communities before the outsider will be attracted to join us. There are millions of professing Christians to whom Christ means little. They find the services of His church so boring they attend only on special occasions. When the outsider sees how little the church means to such Christians, is it any wonder he remains skeptical and indifferent?

Today there is deep concern for the outsider. Great

efforts are made to win souls to Christ. God has blessed these prayerful efforts, and many Christian churches providing warm Christian fellowship and a true man of God in the pulpit have welcomed, befriended, and held the converts.

But too often converts have found little real fellowship. The church services have been cold and formal. They slowly drift back to their old ways of living.

Several years ago I read *The Loneliest Journey* by Mrs. F. Moulacrain. She had tried to find satisfaction in all the attractions and pleasures of the world, but they failed to satisfy her deepest longings. She wistfully sought help in a local church, thinking she would find happy fellowship and soul-satisfaction. Instead she "was crushed by the austerity of a hardened respectability." To her the church seemed an obsolete institution offering nothing to the person seeking reality, rest, and friendship. Though disillusioned, she still longed for that reality she was confident could be found in Christ.

One day she was seated in the quiet garden of an English cathedral, conscious of the presence of Christ and reminded of His promise, "I will never leave thee nor forsake thee" (Hebrews 13:5). Then she heard the congregation singing, "*O love that will not let me go, I cannot close my heart to Thee.*" There she made the great surrender to Christ. She saw that the very things which had pained her in the church burdened the heart of Christ, and that she, as far as possible, must share that burden.

Having dedicated her life to Christ, she found new avenues of service. Gifted as a writer and speaker, she raised the spiritual life of believers and led the unconverted to Christ.

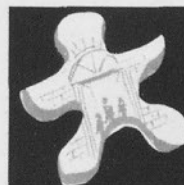
If outsiders are to be brought within the sanctuary, those who preach the Word must live in communion with the risen Christ. Then, out of that rich experience of His love and grace, they can declare the truth in the power of the Spirit.

The Word says, "Deep calleth unto deep" (Psalm 42:7). When there is depth in the pulpit, it will reach the hidden depths of many souls. We hear much of empty churches, but there are thousands of churches that are full—because there are men in the pulpits who speak to the condition of their hearers, and there is warm fellowship among the members.

There is an old saying that "if you have something better to offer, the world will beat a pathway to your door." When Christians can truly say, "For to me to live is Christ" (Philippians 1:21), then things will happen.

When we reflect the Spirit of Christ, then we shall be regarded not merely as churchgoers but as followers of Christ. He told believers that if they loved one another as He had loved them, men would *know* they were His disciples (John 13:34, 35).

Millions outside our churches are watching wistfully to see if we inside really have found the secret of joy,




**MY CHURCH
NEEDS ME
...IN FELLOWSHIP**

1967 LOYALTY CAMPAIGN SUBTHEME FOR APRIL 30

tranquillity, power, and freedom from the fears which haunt them and rob them of sleep. Too often they see little difference between themselves and us. So they remain disinterested, convinced the Church has nothing to offer.

How sorely needed are Christians who possess that winsome, arresting personality one instinctively associates with those walking in daily fellowship with Christ! When we live according to the teachings of Christ and

daily grow in His likeness, those who pass our doors thinking the Church has had its day begin to wonder what is the secret behind our lives. Then the problem of winning the outsider begins to be solved.

John Glenn, the first American astronaut, said: "Truly the greatest challenge facing the Christian churches today is trying to live out our Christianity from day to day. If that comes about, the Church will spread automatically." 

I FELT SO UNWORTHY TO WORSHIP WITH THE RUSSIAN CHRISTIANS

SUNDAY MORNING IN MOSCOW

By ESTHER PROCACCI

IT WAS WINTER when I visited Moscow. The city was bitter cold and drab. Many of the people were poorly dressed. Most of the vehicles on the large avenues were trucks.

On Saturday I asked the young woman who was our guide to give me the address of the Baptist Church where all the evangelicals worship.

She looked at me with horror and said, "What do you want with that?"

I said I wanted to go to church on Sunday morning. She protested violently and kept putting me off. I continued asking for it throughout the day, and she finally wrote the address for me. However, she would not tell me how to get there or the time of the service.

Sunday morning I got up early and dressed for the bitter sub-zero cold. The sky was dark, and there was lots of snow. I had walked eight city blocks before a taxi appeared.

When I arrived at the church, the minister was already preaching. It was only 9:15, but I could not get into the auditorium for the crowd. The people inside were all standing as the seats had been removed to make room for the maximum number of people. I estimated there were about 600 to 700 people present.

After another 20 minutes of preaching, the minister offered the benediction. However, only the people in the front of the church left. I was able to move up about 10 feet, and another 60 to 70 crowded in from the outside.

To my amazement, the service began all over again. The choir sang beautifully, and I felt the presence of the Lord. Looking around, I saw old women in patched coats, old men in heavy Russian boots.

There were also a number of young people present. Knowing what a great price they had to pay for the privilege, my heart was deeply stirred. No one who attends church can be admitted into the university or hold a good job. They are harassed by the police and by bands of communist youths—boys of 11 to 16 who are sent to the church to cause disturbances.

The anguished faces of parents reflected the pain they must feel in knowing their children, so well-taught in atheism, could not be brought up in the house of God.

They would be in serious trouble if they dared bring their children to church.

Since it was the first Sunday of the new year, there was a communion service. Plates of Russian bread were passed through the crowd and a communal wine was served in a large goblet. All around me people prayed quietly.


I felt so unworthy to participate with them, knowing how much I had taken my Christian faith for granted. I had not suffered for Christ's sake as they had. The first time the bread was passed to me, I let it go on by. Then I turned around and noticed several men watching the service—coldly and carefully. I felt certain they were the police.

I determined then to take my stand with the people of God, so when the usher came by again, I took the bread and wine. My prayer was, "God, you know how unworthy I am to take this communion, but I want to take my stand that I am on the Lord's side."

After the communion service they sang, "It Is Well with My Soul." All around me tears flowed freely. How often I had sung this song with no feeling, but now I knew in a new way what it could mean to sing, "Even so, it is well with my soul." And I wept.

I looked at my watch. It was 11:30, and we had been standing for more than two hours. Again the benediction was given, and the people at the front moved out to make room for others coming in. When I left the service, I saw there were a hundred or more people who had been waiting outside for their turn.

As I went down the street, I noticed an old woman walking with a cane. She slipped on the ice, and I went to her and steadied her. When she tried to thank me, she began talking in Russian. I could not understand her, but her face lighted up when I showed her my New Testament and indicated I had been in church. We walked together for a while; and when we parted, she placed her hand on her heart and pointed to heaven. I did the same.

Remember these people in your prayers that they may have courage and strength to continue to serve the Lord. *When the outsider sees how little the church means to some Christians, is it any wonder he remains skeptical and indifferent?* 

The Spirit of the Age

BY DON MALLOUGH

Pastor, Faith Tabernacle, Tulsa, Oklahoma

ALL WILL AGREE that the world has undergone significant changes in our times. Some of these changes have appeared suddenly; others gradually. Some changes have come upon us so subtly we hardly noticed them, and yet we realize our situation is vastly different to that of a generation ago.

Elders decry the actions of the younger generation. Patriots fear the attitude of Americans has shifted. As a result they throw up their hands in despair and continuously sound forth doleful dirges of calamity.

Worst of all, the spirit of this age has seeped into the church and has become as prevalent in the house of God as in the world at large. It is imperative that we recognize this spirit, determine its source, and then prevail with God in prayer until the situation is remedied.

One predominant trait of this age is *an obsessive show of tolerance*. Where barriers once existed, they have been broken down; and where antagonisms previously prevailed they have apparently disappeared. Men freely talk in terms of brotherhood and unity of purpose. This generation has made advances in tolerance never dreamed of by our forefathers. We have come to the place where we are tolerant of anything except intolerance.

The sound of the word *tolerance* is most appealing and, basically, it is a noble trait. The dangers come in the extreme to which it is carried. Much depends upon the object of which we are tolerant.

Current tolerance in the standard of morality has opened the floodgates of corruption. Tolerance in ethical principles has paved the way for dishonesty and graft. Tolerance of the other man's opinions has brought on the basic idea that each person is as right as the other, and so anything goes.

When this excessive tolerance creeps into the church, it plays havoc. It becomes a form of compromise. Firm convictions disappear. But tolerance toward error can never be right. Although tolerance has often been described as the spirit of Christ, it is actually the opposite to His spirit when exercised toward sin and transgression. God said of Jesus, "Thou hast loved righteousness, and hated iniquity" (Hebrews 1:9). He would not tolerate iniquity, and because of that demonstration of intolerance He received the approbation of His Father.

Another characteristic of our time is *an overpowering compulsion toward conformity*. We live in an age of mass production. Our factories turn out products and parts that are identical and interchangeable. Our schools

tend to do the same with our children. The ultimate purpose of the current ecumenical movement is to bring about that same conformity in the religious world. The individual is lost in the throng and delights to have it that way.

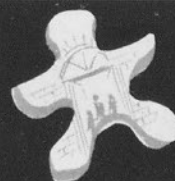
This trait is strong among teen-agers but it is not limited to them. All humans seem to have a morbid fear of being different. A compelling force directs us to the pathway of the crowd. We must be like others. This spirit prevails today more than it ever has.

When this trait pervades the church, the true work of God limps to a halt. The exhortation of the Scriptures, "Be not conformed to this world; but be ye transformed," falls on deaf ears because of a coercion that makes us want to do what everyone else is doing.

A trait of our generation is *a strange attitude of non-involvement*. An attractive young lady is murdered on a Brooklyn street while at least 20 people witness the act without coming to her defense. A woman in Oklahoma City falls to the street and gives birth to a baby with no help from disinterested bystanders. Cars speed by a stranded motorist on the flimsy excuse that they are in a hurry. A screaming woman is dragged into a car and spirited away while able-bodied men do nothing, on the rationalization that it may be a husband and wife having a little spat. It is even difficult to recruit witnesses to an automobile accident because those who saw what happened don't want to get involved.

This is a form of selfishness that counteracts and overpowers the noble traits inherent in most human hearts. There have always been some people who acted like this, but never has this spirit so gripped the entire populace.

Again the most alarming factor is not that unregenerate men exhibit this trait but that the same attitude has invaded the church. The majority of people come to church once or twice a week, but with this their activity stops. When approached to assume a task, take leadership, or bear a responsibility, the answer is a polite but firm refusal. Many will camouflage the reason,



**MY CHURCH
NEEDS ME
...IN SHARING**

1967 LOYALTY CAMPAIGN SUBTHEME FOR MAY 7

but others are frank enough to say they just don't want to get involved.

To many in this generation church is but a public meeting to walk into, enjoy, and then walk out of. Even after hearing the parable of Jesus so often we tend to identify with the priest and the Levite rather than with the Good Samaritan. Passing by the needy soul has almost become the sophisticated thing to do, and we make every effort to justify it. The attitude of non-involvement prevails, but that does not make it right.

Something else which prevails in our generation is a *dominant love of ease and comfort*. Mankind has always loved such things, but never have they been so readily available as in our affluent society. We have become veritably intoxicated with our ability to buy the comforts of life. It is a disease that goes beyond all bounds of practicality. There is nothing basically wrong with such comforts. It is when the pursuit of them becomes our prime objective that the evil comes.


The fall of entire civilizations has been attributed to such a motive. In chronicling the fall of the Roman Empire, Gibbon wrote, "No people abandoned themselves to pleasure more universally than did the Romans."

Even worse is the aftermath when a yearning for ease and comfort dominates the life of a professed Christian. Then Christ is dethroned and forced to take a second place. The commands of the Lord are obeyed only if they suit the whims of the comfortable life. This is one reason for the lackadaisical attitude toward spiritual matters today.

This could well be called *the spectator age*. Once again affluence and material progress have contributed much to bringing it about. Instead of being musicians; people sit in a concert hall to hear someone else play or sing. In place of exercising or participating in athletics, thousands sit on cushions or in overstuffed chairs watching professional athletes who are paid astronomical salaries for their services. Whatever type of entertainment is desired, it is hired. In that way people get a vicarious thrill with no physical activity on their part.

Is it strange, then, if this has also become the age of spectator religion? Why not do it the easy way—from an armchair or a cushioned pew? Why not hire specialists at preaching, Sunday school organization, music, visitation, and personal work? We merely pay their salary, watch them work, and rejoice in the results!

When a pastor called on one of his members to lead in prayer, there was a deathly silence. At length the embarrassed and piqued member said, "You do the praying; that is what we are paying you for." Few people would be so brutally frank, but the attitude prevails nevertheless. A vast majority of Christians expect their pastor and a few paid helpers to be the soul winners of the church while they sit and watch.

Analyzing the characteristics of our age is a frightening experience. Well might we tremble for the future of our civilization. How long can the disintegrating pillars support our culture? But we know the Lord will return and every sign indicates He will come soon. When the spirit of this age becomes the spirit of the professed church, then the coming of the Lord must be at hand. Let us search our hearts in preparation for His appearance. 



Your Questions

Answered by Ernest S. Williams

Does the Bible give any significance to the number 40?

Pulpit Commentary points out the following: "The number 40 equals a period of trial, ending in victory to the good and ruin to the evil. The deluge lasted 40 days and nights. Israel wandered 40 years in the wilderness. The spies remained 40 days in Canaan. Moses spent 40 days on Mount Sinai. Elijah fasted 40 days. Jonah said, 'Yet forty days and Nineveh shall be overthrown' (Jonah 3:4). Jesus was tempted 40 days. He appeared to the disciples during 40 days after His resurrection."

A minister has told us the Apocrypha is true but not inspired. If it is true, why is it not in our Bibles, and why do we not study it?

The Old Testament apocryphal books are literature concerning the Jews, written during the years between the writing of the Book of Malachi and the New Testament.

They were never considered by the Jews as part of the Old Testament canon. They were never quoted by Christ or New Testament writers. They never claim to be of divine inspiration, and in some instances they contain contradictions.

A lady in our church tints her hair a little. Some object to this. How do you feel about it?

It is hardly my responsibility to tell Christian women how to dress—especially in these times when they so readily follow the latest fads. But since you ask about coloring the hair, I cannot see much difference between this and some other forms of outward adorning.

We are on Bible ground when we preach, "In like manner also, that women adorn themselves in modest apparel, with sobriety and self-restraint" (1 Timothy 2:9, R.V.). Then we must trust the Lord to apply the truth to the conscience.

Is it right to have pictures of Christ, as well as other representations of Him, such as statuettes?

There are those who believe that statues or pictures of Christ violate the first or second commandment (Exodus 20:2, 3). Verse 5 says, "Thou shalt not bow down thyself to them, nor serve them." Even to have these representations of Christ in one's possession without worshiping them is looked upon as idolatry by some converts from Catholicism who, in times past, worshiped before images.

Protestants have not looked upon such representations of Christ with the same feeling of wrong because they have never worshiped before images or pictures. However, we ought to consider, not our conscience alone, but also that of others. "Wherefore, if meat [or images] make my brother to offend, I will eat no flesh [or have no images] while the world standeth, lest I make my brother to offend" (1 Corinthians 8:13).

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



Trinity Temple was designed as a five-unit plan. The present building contains a chapel and the first of two education wings. Pastor Charles Snow is at left.

OUR CHURCH STARTED IN A HOME

By CHARLES SNOW • Pastor, Trinity Temple, Fayetteville, Arkansas

TRINITY TEMPLE'S history dates back to November, 1963, when four families with a vision for a full-gospel church in the Oakland Hills area of Fayetteville, Arkansas, began meeting in a private home. They had invited me to be their pastor.

After four weeks of meeting in the home, our attendance averaged 38. It became apparent that we needed more room immediately, so we bought a large ranch-style house. By combining the living room and garage areas, we developed a chapel which could seat 115 people.

In March, 1965, we started construction of a chapel and a Christian education wing, the first two units of a

five-unit plan. Dedication day for Trinity Temple followed five months later on August 1. G. W. Hardcastle Sr., superintendent of the Arkansas District at the time the church opened, was speaker for the occasion.

Chas. W. H. Scott, executive director of the Home Missions Department, was speaker for our third anniversary services on November 20, 1966.

Before moving my family to Fayetteville, I applied for employment. However, employment was not needed. From the very first week the church has supported me fully. I was able to give full time to the ministry.

Prior to pioneering this church, I was associate pastor of Evangel Temple in Kansas City, Missouri, working with Pastor G. W. Hardcastle Jr. This church helped support us financially and provided other assistance throughout the first year.

Several Evangel College and Central Bible College graduates make this area their home. These dedicated young people are an asset to our work and are helping us reach our community with the full gospel. God is saving souls, people are being healed, and we are witnessing spiritual growth in the lives of believers. Today our morning worship attendance averages over 100.

The church is on a three-acre lot strategically located between Fayetteville and Springdale, which have a combined population of approximately 50,000. It is one of the fastest growing areas in Arkansas; the economy is one of the highest. We look forward to great opportunities to extend Christ's Kingdom here.



The chapel, accommodating an overflow crowd of 250, has walls of rust-colored brick and walnut woodwork. Gold carpet covers the floor. Walnut pews and furnishings contrast with the redwood ceiling.

Brothers Boost Blind Ministry

THREE ACTIVE BOYS have found a satisfying ministry —helping to prepare full-gospel materials for the blind.

The three Sindorff brothers are Tim, 12, Fred, 14, and Jim, 15. Members of First Assembly, Waukesha, Wisconsin, they are among a number of young people who volunteer their services so that the sightless may read.

First Assembly has a unique ministry to the blind through another member of the church, Mrs. Mildred Whitney. Mrs. Whitney, working in conjunction with the Deaf and Blind Division of the Home Missions Department, spends about six hours a day producing Braille literature.

Once a month the youth of the church help her prepare *The Pentecostal Digest*, a compilation of articles from *The Pentecostal Evangel*, *Live*, and *HiCall* translated into Braille.

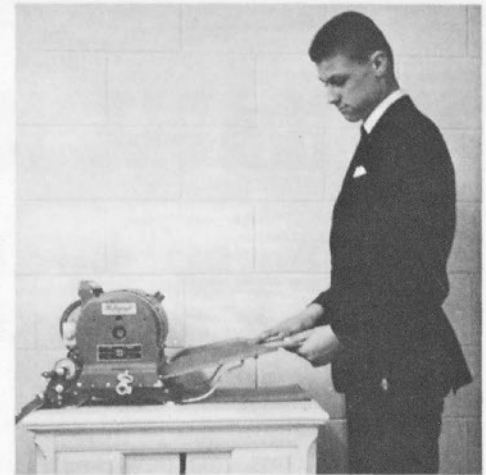
The Sindorffs began attending First Assembly in 1964. Because they lived a distance from town, it was impossible for their children to participate in all the church activities.

But when the family moved into town, the boys began to take an active part in the ministry to the blind. Toni, their younger sister, first became interested in helping. Her enthusiasm soon spread to her older brothers.

Jim, Tim, and Fred now help Mrs. Whitney with some of the mechanical aspects of her work. Each page of Braille must be set in type on cylinders for the Multi-



Jim, Fred, and Tim (above) are setting up and tearing down the cylinders for the Multi-graph. At right Jim operates the Multi-graph. Mrs. Whitney (photo below) uses the Braille-writer to produce articles.



graph. Jim sets the type (Braille cells) and also operates the Multigraph.

After the copies have been produced, the type must be returned to individual bins. Tim and Fred help with this exacting work.

Besides helping Mrs. Whitney, these three brothers participate in other church and school activities. Jim, for example, has gone out for football, basketball, and track in high school. But in spite of other interests and activities the Sindorff brothers make time for a ministry to those who cannot see—and thus are having an important part in spreading the gospel.

* * *

Editor's Note: Rising costs have put our Braille Fund some \$3,000 in the red. Your offering for this ministry is urgently needed. Please send it today to: *Braille Literature Fund*, Home Missions Department, 1445 Boonville, Springfield, Missouri 65802.

READ THE WORD

CHAPTERS FOR THE WEEK OF APRIL 30—MAY 7

Sunday	Joshua 7, 8	Thursday	Luke 19, 20
Monday	Luke 13, 14	Friday	Luke 21, 22
Tuesday	Luke 15, 16	Saturday	Luke 23, 24
Wednesday ..	Luke 17, 18	Sunday	John 1, 2

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

C. M. WARD WRITES BOOK REEVALUATING PENTECOSTAL EXPERIENCES



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LET GO AND LET GOD," is a favorite expression of *Revivaltime* Evangelist C. M. Ward. In his latest book, *Unto What Then Were You Baptized?* he relates the story behind this colorful phrase.

An evangelical minister, weary of his denomination's promotional schemes and conscious of his own flesh, wrestled with the problem of full consecration.

To help his infirmity the man placed a handmade motto on the wall near where he prayed. Day after day he faced the bold letters that commanded, "Let God!"

"Then," writes Brother Ward, "one day as the man prayed, a breeze moving through his prayer chamber dislodged one of the letters in the motto. The letter 'd' fell from the word *God*. Now the motto read, 'Let Go!'

"When the praying man looked, he suddenly realized, as millions who have experienced the baptism of the Holy Ghost have realized, that here was the *secret*. If he was to 'Let God,' he would first have to 'Let Go.' *There is no other way.*"

In this day when people of many denominations express a vital interest in the working of the Holy Spirit, "letting go" has become a crucial problem.

Glossolalia, *euphoria*, and *charisma*, are words commonly used in many church circles today in an attempt to reclassify heaven-sent spiritual experiences.

But many of the current "explorations" into the realm of the Holy Spirit are not grounded upon a life-in-the-Spirit philosophy. Some individuals, lured by the blessing of speaking in tongues, are in danger of using the Baptism as a *spiritual plaything*.

What counsel can be given to those persons who are seeking satisfaction in mere emotional experiences and avoiding the spiritual commitment that should follow? *Unto What Then Were You Baptized?* contains a re-evaluation of this widely misunderstood subject.

Concerning the difficulty of "letting go," Brother Ward writes:

"Paul recognized the internal struggle: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would' (Galatians 5:17).

"Think what it means for a Presbyterian clergyman to let go!

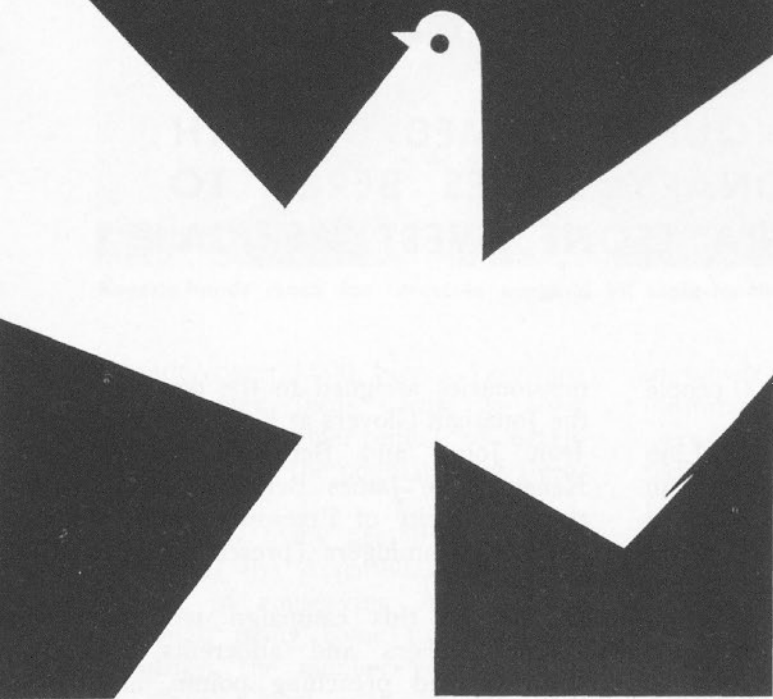
"He has proper and justifiable pride in his service. It is a service respected, loved, and recommended by millions.

"*It has become second nature to him.* It suits him temperamentally.

"The Presbyterian service is tailored to his senses as expertly as a skilled craftsman would tailor a fine piece of cloth to his body. It is truly a thing of beauty and admiration.

"It has taken years to *completely submerge* such a man into the honored and time-tested traditions, ritual,

WHAT THEN WERE YOU BAPTIZED?



procedure, discipline, and society of this particular family in Christ.

"He has been carefully educated and groomed. His seminary training has been long and arduous. His testing and probation have been unhurried. The elders have examined him. By the time he is ordained, there is every reason to believe that the service he will minister will be a genuine Presbyterian service without the slightest deviation. No personal impulse will allow anything extemporaneous. *He will minister an approved service.*

"Can any of us sense what struggle must arise when such a man is brought to the point of letting go?"

It is human nature to cling to one's accustomed way of life. We want God to move, but we want Him to move when we tell Him and how we tell Him, says the *Revivaltime* evangelist.

Brother Ward's book offers practical advice to those who have been filled with the Spirit but are rejected by their church, as well as to those wanting to be baptized in the Holy Spirit.

"All too often," says Evangelist Ward, "we must reach a point of desperation before we are willing to yield ourselves totally to God."

Reaching that point and yielding to the Holy Spirit is what makes the difference between an evangelical and a Pentecostal evangelical. No longer is the Holy Spirit only a companion—"with you," but He is now "in you"—Resident-Manager of your life. It is at this juncture that Christians relive the Day of Pentecost experience: "And

there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3, 4).

But the experience must not stop there. Too many persons have labeled the "fire" as the only evidence of the Holy Spirit. Says Brother Ward: "Early Pentecostal brethren never suggested that speaking an unlearned language was the *entire* evidence of the Baptism Christ Himself gives—the baptism in the Holy Spirit. They used a word that should be recalled. They said it was the *initial* evidence. They viewed speaking in tongues as the first clue of a further step of grace transpiring in the believer's life. It is as definite and as conclusive as the new birth. They believed this experience opened the way to *life in the Spirit*—a present-day Book-of-Acts reality."


Entering this great open door to life in the Spirit, Christians can find increased strength—divine strength. After experiencing the refreshing of the baptism of the Spirit, one can rise to his feet with a renewed anointing, a broader perspective, a new commission. He can begin anew, with a reshaped, balanced life—pleasing and fruitful. Brother Ward summarizes:

"The Book of Acts puts it this way. 'And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all' (Acts 4:33). Note the balance! There was 'great *power*,' and there was 'great *grace*.'

"Only the genuine baptism of the Holy Ghost can achieve that *balance*. And a Pentecostal life is a balanced life. 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord' (2 Timothy 1:7, 8).

"No one need ever be ashamed of this New Testament experience."

If you are interested in reading more about the ministry of the Holy Spirit, you may secure a *free* copy of *Unto What Then Were You Baptized?* simply by filling in the coupon below and mailing it to *Revivaltime*, Box 70, Springfield, Mo. 65801.

You will be challenged by this evaluation of the Pentecostal experience and will be especially stirred by the special sermon included for your inspiration, "The Times of Restoration Are Beginning." Order your copy today. 

UNTO WHAT THEN WERE YOU BAPTIZED?

Please send my free copy of "Revivaltime" Evangelist C. M. Ward's current book, "Unto What Then Were You Baptized?" I am enclosing a sacrificial gift to help extend "Revivaltime's" international radio outreach.

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GOOD NEWS From a Small Country

By DAVID WOMACK • Foreign Missions Editor

LIGHT-FOR-THE-LOST AND GLOBAL CONQUEST TEAMED UP WITH EVANGELIST PAUL OLSON AND MISSIONARY JAMES BERRY TO GAIN 4,000 NEW CONVERTS IN SIERRA LEONE, WEST AFRICA

IT IS NOT OFTEN that the world's newsmen have much to say about Sierra Leone. When its governmental turnover hit the headlines last month, many newspaper readers may have wondered where this little nation is located, for most of the events which determine the way of life for Sierra Leone's two and one-half million people go unnoticed by the rest of the world.

Yet in Sierra Leone a spiritual event of great significance took place recently. It was a mass evangelism

campaign which saw over 4,000 people come forward for salvation!

Named Sierra Leone (the Lion Mountains) by the Portuguese in 1460, the country is located in West Africa with Guinea to the north and east and Liberia to the south. The remaining side is 210 miles of Atlantic seacoast with many navigable rivers. The entire country is just 200 miles long and 180 miles wide, but it is the world's fourth largest source of diamonds.

The Assemblies of God has eight

missionaries assigned to the country: the Jonathan Glovers at Koindu, Katie Jean Jones and Betty Savage at Kenema, the James Berry family at the capital city of Freetown, and the George Hemmingers (presently home on furlough).

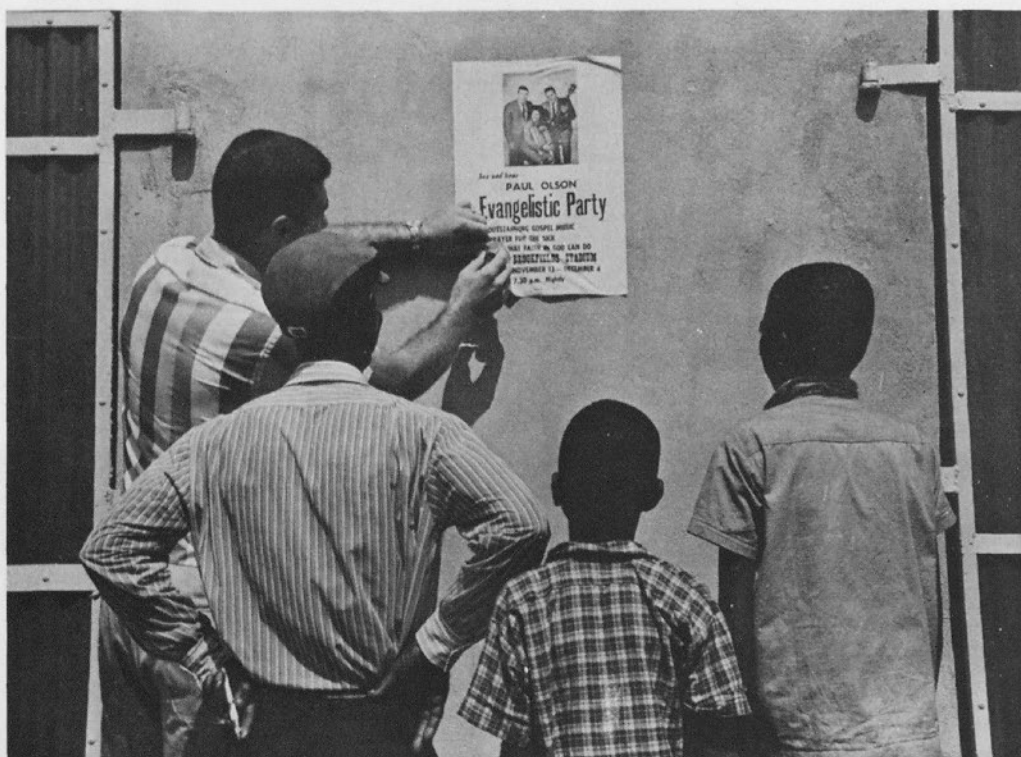
Prior to this campaign we had 1,872 members and adherents, 41 churches and preaching points, and 27 national pastors in the country.

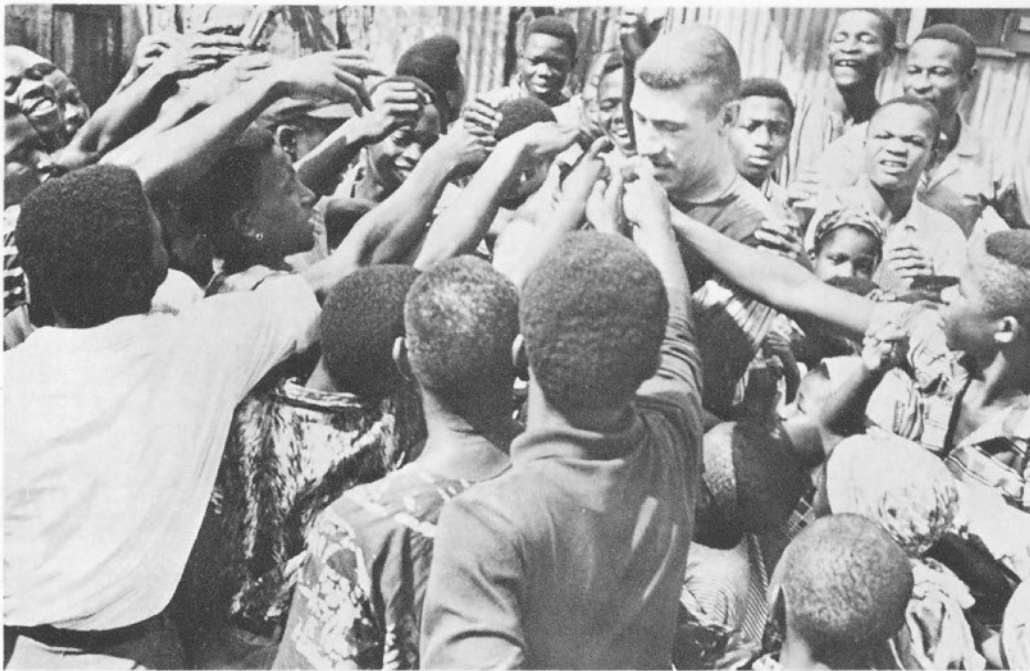
As in all of our GOOD NEWS CRUSADES, the campaign in Freetown, Sierra Leone, was a joint effort of Global Conquest and Light-for-the-Lost, together with the anointed ministries of an evangelist, the missionaries, and the national pastors. In this case the evangelist was Paul Olson and the missionary was James Berry.

Evangelist Paul Olson reported to the Foreign Missions Department: "Immediately on arriving in Sierra Leone, we rolled up our sleeves and went to work. We put up large posters, hung street banners, ran spot announcements on radio, put advertisements in the newspapers, and secured the big Brookfields Stadium. Most of all we prayed for revival."

The results of the crusade were almost unbelievable. On the first night alone over 500 people went to the altar at the invitation for salvation. So many people would respond to the altar calls that after a few nights the evangelist had to call for men one night and for women the next in order that the personal workers might deal individually with all of them. By the end of the five-week

When the Brookfields Stadium was secured, the Good News Crusade was advertised throughout Freetown on posters and banners, over the radio, and in the newspapers.





Eagerly hands reach for literature supplied by Light-for-the-Lost.

crusade, over 4,000 Sierra Leoneans had accepted Jesus Christ as their Saviour—a number equal to nearly five percent of the population of Freetown!

Naturally many people in America wonder if the Assemblies of God is capable of conserving such results. Although many come forward in a campaign, the number who continue to serve Christ may be far less. (However, the Foreign Missions Department can show that since 1960 an average of more than 120,000 foreign converts have become faithful Assemblies of God believers each year. This would indicate that our missionaries conserve a very high percentage of those who come forward in their meetings.)

In the Sierra Leone GOOD NEWS CRUSADE several means were taken to keep the new converts. One was follow-up literature provided by Light-for-the-Lost. Each convert received tracts specifically designed to lead him into a full commitment to Christ. Also, Evangelist Olson reported that each morning during the crusade there were faith services held in one of the local Assemblies of God churches

in which Mrs. Olson taught on the meaning of the New Birth and the necessity of forsaking the African fetishes and believing wholly in Jesus Christ. As many as 400 attended these daily meetings.

At the close of the campaign, the evangelistic team held a special rally for the new converts at which they gave additional instruction on Christian living and distributed 5,000 copies of a message entitled, *The Mark of a Christian*.

One of the most stable factors in retaining these converts for Christ, of

course, is the presence of other mature believers in Sierra Leone who are continuing to serve the Lord.

Already a new church has formed as a direct result of the crusade. Until now most of the people in our churches were from the various tribal groups in the country; but there was another class of people which was not being reached, known as the Creoles—descendants of slaves who were returned to Africa after the abolition of slavery. The 'GOOD NEWS CRUSADE' reached strongly into this social group, and there has resulted a new Creole church copastored by Missionary James Berry and Sierra Leonean John Davies (who throughout the crusade interpreted the English sermons into the native Creole language).

And so in five weeks over 4,000 Africans turned from heathenism to worship Jesus Christ. The story never got into the world's newspapers or on television newscasts, but it must have been recorded very carefully in the books of heaven.

This GOOD NEWS CRUSADE was one of many such campaigns currently taking place around the world through the very close teamwork of Global Conquest, Light-for-the-Lost, and our dedicated missionaries.

* * *

For more information on this outstanding crusade see *The Pentecostal Evangel*, March 19, 1967, and *Global Conquest*, May-June, 1967.

Paul Olson leads those who responded to the altar call in the sinner's prayer of repentance.



Offerings for
SIERRA LEONE
should be sent to:
ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

TARGET: BOMBI

LIGHT-FOR-THE-LOST SETS GOAL OF \$10,000 FOR ITS NATIONAL PROJECT CITY



HAVE YOU EVER PRAYED, "Lord, help me to tell others about your great salvation"? If you have, I am sure you will be interested in the nearly five million *others* living today in Bombay, India. This city has been prayerfully selected as the target for evangelism through Light-for-the-Lost.

During one of the recent Assemblies of God conventions someone asked why Bombay was selected as the

Light-for-the-Lost project city for 1967. The answer to this question is found in the expressed purpose of Light-for-the-Lost which is to provide sufficient evangelistic literature for special saturation crusades in cities where revival fires are burning.

Moving with God at His appointed time and place is vital to successful evangelism. Spirit-filled missionaries are sensitive to the movings of God throughout the world. The overwhelming response during two previous efforts indicates that God is directing this evangelism program.

There are good reasons for evangelizing Bombay. It is one of the most strategic cities of the world, having the only deep-water harbor of western India, and is the world's seventh largest city. Because of its importance as a seaport and textile center, Bom-

C. B. Anderson and Bible school students (top photo) are ready to distribute Light-for-the-Lost literature. Missionaries need faithful national workers like those shown in lower photo to help reach the people of India (lower right photo) with the gospel of Christ.




LIGHT-FOR-THE-LOST

BAY

By **EVERETT JAMES**
Secretary, Light-for-the-Lost

bay draws workers from all parts of India. It is undoubtedly the most cosmopolitan city in the nation. The effects of evangelism in Bombay will reach thousands in many other areas.

Next Sunday, May 7, will be Light-for-the-Lost Day in Assemblies of God churches. We need \$10,000 to provide the necessary literature. You are encouraged to pray and send an offering for the millions living in darkness in Bombay. By doing so you will be allowing Christ to help you tell *others* about His great salvation.

Every dollar contributed will be used to provide evangelistic literature for distribution in Bombay, for the promotional expenses are being paid separately through other funds. All offerings for this project should be marked *Light-for-the-Lost*, and designated for *Bombay, India*. 

The Men's Fellowship Department urges every Assemblies of God church to give a special offering on May 7 for

LIGHT-FOR-THE-LOST

Designate your offerings:

LIGHT-FOR-THE-LOST

1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802



As the target city for the Light-for-the-Lost national project, Bombay will be the site of an evangelistic thrust to reach its people for Christ. Flora Fountain is pictured above.

A THRILLING SATISFACTION


By **GLEN BONDS**
National Secretary, Men's
Fellowship Department

EVERY MAN can have a part in our worldwide evangelistic outreach to win the lost to Christ through gospel literature distribution and GOOD NEWS CRUSADES.

Light-for-the-Lost is not "just another fund-raising program." Everyone who gives to the Light-for-the-Lost literature fund has the thrilling satisfaction of knowing that every cent of every dollar given is used to provide gospel literature.

This 100 percent output is possible because Assemblies of God laymen pay all the operational expenses

of Light-for-the-Lost. We are grateful to God for providing this wonderful plan in which all may share. The phenomenal growth and expansion of Light-for-the-Lost is due to God's blessings which are being reported from all around the world.

Now for the first time we are very happy for the opportunity to present an approved, well-planned, foreign city literature project on National Light-for-the-Lost Day, May 7. I am confident that with God's help and your support we will meet our goal of \$10,000. 

DAY IS MAY 7, 1967

Light-for-the-Lost + GLOBAL CONQUEST = GOOD NEWS



LIGHT-FOR-THE-LOST and Global Conquest sponsor GOOD NEWS CRUSADES around the world. Above (photo 1), a Bolivian lady receives a gospel pamphlet.

Norma Johanson (photo 2) finds

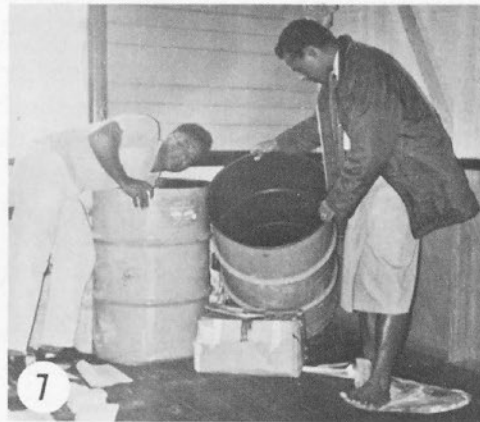
Liberian Africans eager for Christian literature. Anna Stafsholt (foreground) and Louise Davis (background) accompany her.

Global Conquest Evangelist Hal Herman witnessed a great response to the gospel during his GOOD NEWS CRUSADES in Rouen and Paris, France. An altar call during the Rouen crusade is pictured above (photo 3). In both cities literature contributed to the success of the meetings. The people of Paris gladly gathered to hear the gospel (photo 4). They milled around the book tables at the Paris crusade (photo 5) where some purchased the first Bibles they had ever owned.

The Tonga Islands also benefited from the efforts of Light-for-the-Lost and Global Conquest. The photos show



CRUSADES



workers distributing tracts to children (photo 6), after removing the literature from steel drums (photo 7), and sorting it (photo 8). Through this evangelistic effort Tonga has received the Pentecostal message.

Peruvian Lucan Muñoz (photo 9) prays for the sick during a GOOD NEWS CRUSADE in Bolivia.



CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

LITERATURE FOR EVANGELISM

FOR THE FIRST TIME in the history of our foreign missions operations, we are able to build a total evangelism force. Several factors make this possible.

First and most important, there are missionaries on the scene who along with the national workers become both the advance party and the follow-up team. Additionally, the Lord is raising up and sending overseas some of our best evangelists. Many of these people, after years of successful evangelism here, are turning toward the foreign field where there is unprecedented spiritual hunger.

One of the fastest growing missionary arms of our fellowship is the Light-for-the-Lost emphasis of Men's Fellowship. Nothing that has happened on the mission field has gladdened the hearts of missionaries any more than this help.

In every field there is the regular base of literature—the correspondence courses, the Sunday school literature, and the training helps. These are vital and necessary, but they are not designed for campaign evangelism. Light-for-the-Lost furnishes campaign literature in abundance, which means that cities can be brought into focus through advance planning, and a saturation program begun long before the building is secured or the evangelist arrives. To mention the places which are being reached this year with Light-for-the-Lost literature would sound like a geography lesson covering the cities of the world.

The whole foreign missions staff, the worldwide army of missionaries, and the multiplied thousands of nationals of every land rise up to express their gratitude for the concept of Light-for-the-Lost and for the devoted promotion which makes it one of the most exciting and growing missionary concerns of our times.



SAMUEL, THE JUDGE

Sunday School Lesson for May 7, 1967
1 SAMUEL 7:1-17

BY J. BASHFORD BISHOP

AFTER GOD CALLED SAMUEL it became evident to the backslidden nation of Israel that the Lord was with him. Quietly but surely Samuel began to exert a sanctifying influence upon the people. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel...knew that Samuel was established to be a prophet of the Lord...for the Lord revealed himself to Samuel... And the word of Samuel came to all Israel" (1 Samuel 3:19-21; 4:1). While Israel sinned and suffered under the oppression of the Philistines, God was preparing His man to lead them back to Himself.

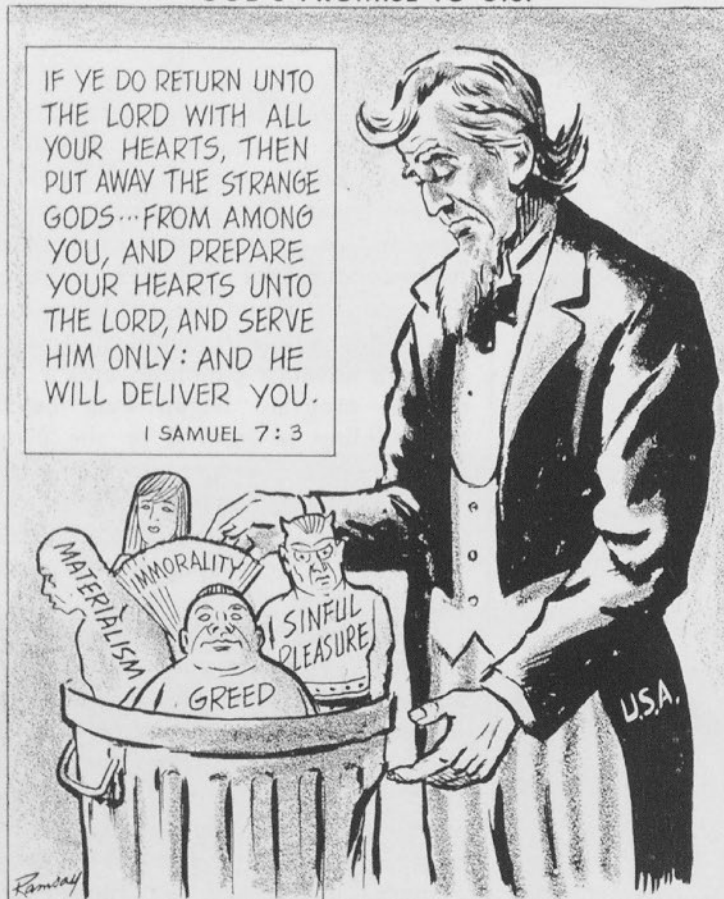
LONGING FOR THE PRESENCE OF GOD (v. 2)

"And all the house of Israel lamented after the Lord." Twenty years of domination and suffering at the hands of the Philistines—all of which resulted from their own sin—caused the people to turn to God. Little wonder they lamented; for that individual or nation, however blessed materially, has lost everything if it has lost the presence of God.

INSTRUCTION FROM THE MAN OF GOD (v. 3)

In response to the cry of the people, Samuel assured

GOD'S PROMISE TO U.S.



them that if they would wholeheartedly turn away from their idolatry unto God and serve Him, He would deliver them from their ancient enemy.

REPENTING OF SIN AGAINST GOD (vv. 5, 6)

"And Samuel said, Gather all Israel to Mizpeh, and I will pray for you." Mizpeh means "watchtower"—so called, no doubt, because it stood 2,500 feet above sea level, giving it a commanding view of the countryside. On this occasion it became a spiritual watchtower—a place of prayer and consecration—and the scene of a great victory. Here the Israelites fasted and said, "We have sinned against the Lord." These are difficult words for anyone to say, but blessed is the man or nation who learns to say them from the heart!

CRYING OUT FOR THE HELP OF GOD (vv. 7, 8)

The Philistines, hearing of the great gathering at Mizpeh, quickly gathered their army and began to advance upon Israel. "Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines." Israel had now come to realize what our nation today must recognize—that the God who was our "help in ages past" is still our only help today! Let these words stir all praying people to give themselves to ceaseless intercession for the lost, for ministers and missionaries, and for our nation.

DELIVERED BY THE POWER OF GOD (vv. 9-11)

While the Philistines—clad in their armor and bearing their weapons—advanced against Israel, God's people, helpless and unarmed, were gathered around Samuel offering a little lamb as a sacrifice and praying to God in heaven! A most ridiculous way to meet an advancing army—so the worldling would say. But while Samuel was offering the sacrifice and prayer, God sent a thunderstorm. This paralyzed the Philistines with fear and so completely disorganized their forces that they became easy prey for the Israelites!

Once again it becomes clear that in the final analysis God determines the outcome of battles. It is not nearly so important that America keep ahead of Russia in developing intercontinental ballistic missiles as it is that she make sure she is on God's side!

A MEMORIAL TO THE GOODNESS OF GOD (v. 12)

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer [the stone of help], saying, Hitherto hath the Lord helped us." It is always good to perpetuate the memory of God's faithfulness to us. Samuel's words not only imply God's past faithfulness, but suggest His continued goodness. If God has helped us up to this point, we surely can count on Him to help us in the future.

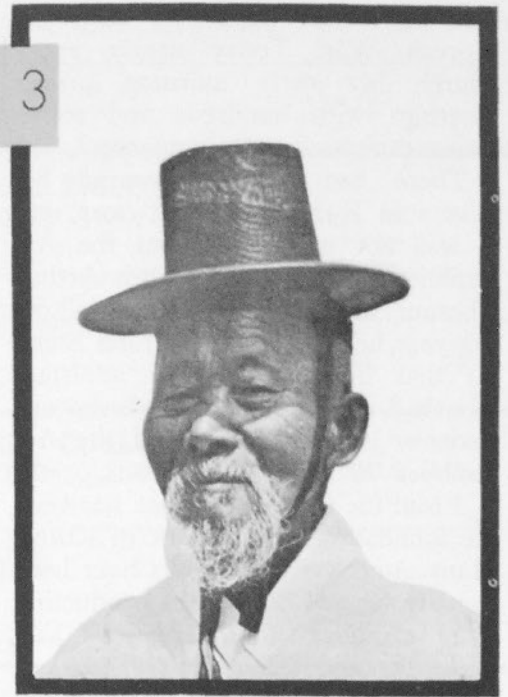
A BLESSED INFLUENCE FOR GOD (vv. 13-17)

"And the hand of the Lord was against the Philistines all the days of Samuel." How wonderful that a Christian may so walk with God as to be a restraining influence against evil which would engulf others!

"And Samuel judged Israel all the days of his life. And he went from year to year in circuit." These words summarize Samuel's faithful and self-effacing ministry to Israel. He was prophet, priest, judge, circuit riding preacher, and organizer of the nation over which God appointed him leader.

KOREA

By CHRISTINE CARMICHAEL



KOREA, a mountainous peninsula in northeastern Asia, is an ancient land boasting a civilization dating back in legend some 4,000 years. Because the "Hermit Kingdom" once sought security in complete isolation, its people developed unique customs and a distinctive way of life.

Since 1948 the Korean Peninsula

has been divided at the 38th Parallel, with the communistic "People's Democratic Republic" in the north and the Republic of Korea in the south.

South Korea has a population of 28,000,000. Seoul, its capital, has a population approaching 4,000,000.

In June 1950 North Korean troops crossed the 38th Parallel in a sudden

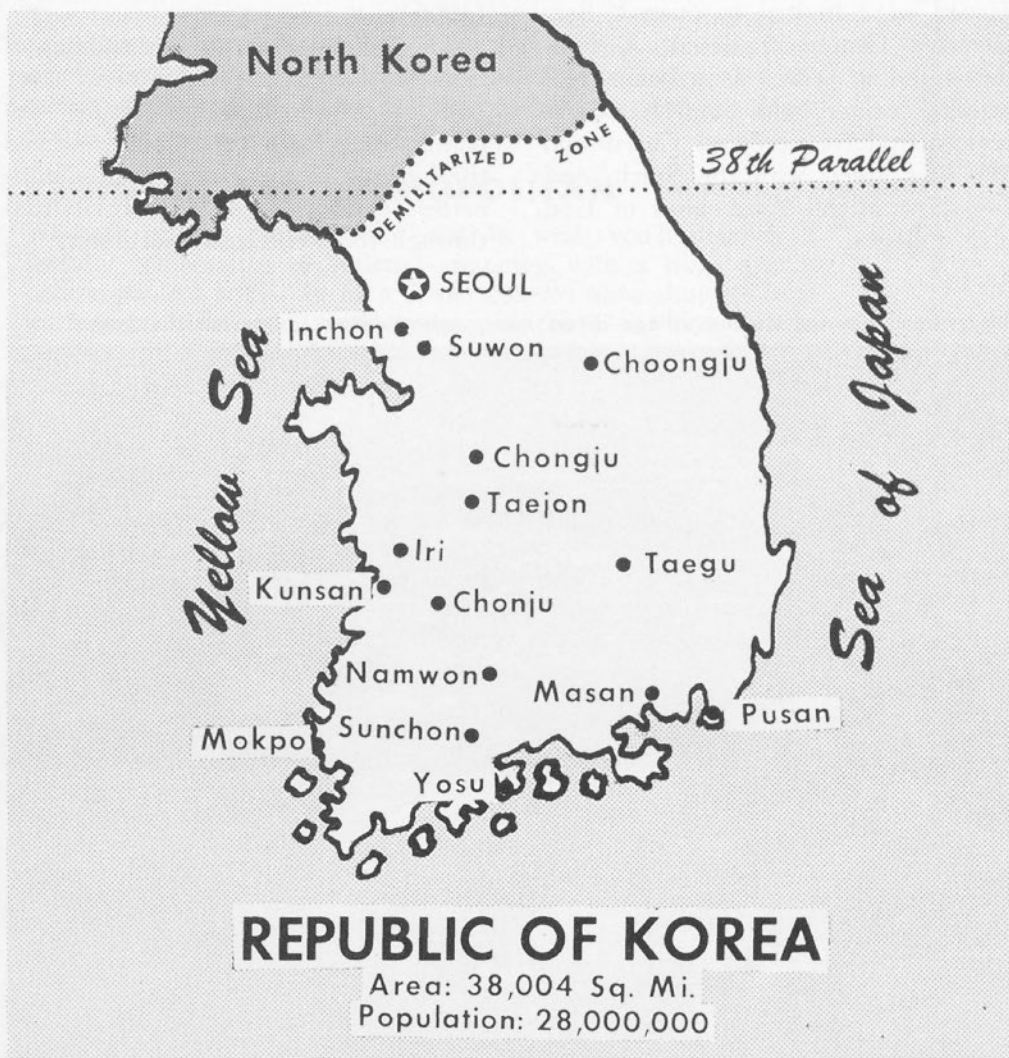
onslaught against the Republic of Korea, and more than a million South Koreans lost their lives in the conflict. Refugee problems arose as four million frustrated people fled North Korea to find refuge south of the 38th Parallel. The name Korea came to be a symbol of sorrow and suffering. Negotiations finally brought about a truce in 1953.

The traditional religions of Korea are Buddhism, Confucianism, and Shamanism. Shamanism, an animistic form of ancestor worship, is the oldest religion in Korea.

Until a hundred years ago Korea was touched only slightly by Christianity. When a Scottish Presbyterian missionary in Manchuria was barred from entering Korea, he translated the Gospel of Luke into Korean and sent copies across the Yalu River for distribution by colporteurs. When the first missionary was allowed to take up residence in Korea in 1884, he found that many Koreans had become Christians and were waiting for guidance and teaching.

In 1907 Korea experienced one of the most unusual spiritual awakenings ever to sweep a mission field. A men's Bible class in Pyongyang conducted noonday prayer meetings and for many months prayed for revival. One day in January 1907 the entire audience of 700 suddenly broke out in audible prayer. Sinners were converted and backsliders reclaimed.

At that time daybreak prayer meetings were introduced but did not come



into nationwide popularity until the Korean War. Today nearly every church has early morning prayer meetings with hundreds and sometimes thousands in attendance.

There had been Pentecostal believers in Korea for some years, but it was not until 1952 that the Assemblies of God entered when Arthur Chesnut went to Korea. The following year he was joined by John Stetz. At that time six Korean ministers who had received the Pentecostal experience in Japan organized the Assemblies of God of Korea.

From the first, evangelism has been the foundation of our work in Korea. Many American evangelists have been signally blessed of God in conducting large crusades. John Hurston, Lou Richards, and a number of our recently appointed missionaries also engage in successful evangelistic ministry. Two tents are in use most of the time.

In 1952 a Bible school was opened in Seoul from which the first class graduated in 1955. The school now operates in an excellent location on a hilltop about five miles from downtown Seoul. The first units of the plant have been finished, and there are 60 students enrolled.

The dedication in 1961 of the Seoul Revival Center, seating 1,200 people, was a new and vigorous approach to evangelism carried out as a project of Global Conquest. Three years later it became necessary to enlarge the building to seat approximately 2,500. Now the church has three services each Sunday in order to accommodate an adult membership of 5,000.

God raised up an outstanding pastor for this church. Cho Yonggi was a Buddhist dying from tuberculosis in the city of Pusan when God saved and healed him and led him to our Bible school. In addition to his pastoral duties he is currently superintendent of the Korea Assemblies of God.

Radio evangelism in Korea was pioneered by Lou Richards, who with the assistance of Brother Chang established a radio program in Pusan. An excellent correspondence course is offered in connection with the broadcast with some 3,000 enrolled. Plans are also being made to produce a radio program in Seoul, using the facilities of the Revival Center where a studio is being built.



The Revival Center in Seoul, Korea, holds three services to accommodate the crowds.

The most advanced deaf work on any foreign field occupied by the Assemblies of God is in Korea. Betty Haney, a graduate of Central Bible College, Springfield, Missouri, was instrumental in starting 12 deaf congregations while she was serving as a civil service employee in Korea.

There are thousands of American troupes serving in Korea, where influences brought to bear upon servicemen are degrading in the extreme. For this reason Mr. and Mrs. Earl Mincey were invited to open a Servicemen's Center in Seoul. A two-story building serves as a home, recreational center, and church. Many servicemen have accepted Christ and have been filled with the Spirit, and some now attend Assemblies of God Bible colleges.

Approximately 50 orphans are cared for in the Mountain View Children's Home in Seoul. The home had its beginning in 1958 when one of our missionaries discovered a Korean lady trying to care for 22 orphans in two army tents. Servicemen donated money and material to build the first unit of an orphanage on our mission property.

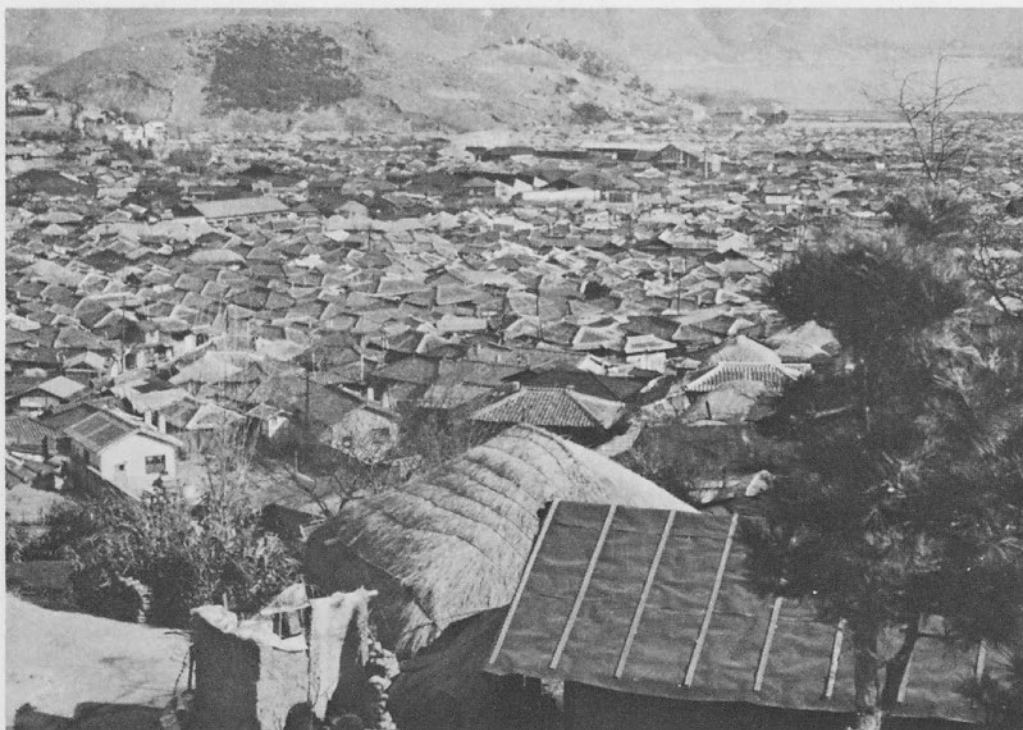
Many prisons offer opportunity to our missionaries for gospel witness. Remarkable conversions have taken place. Our missionaries preach to as many as 2,000 inmates in a large modern auditorium in the Anyang prison in Seoul.

The Full Gospel Herald, official voice of the Korea Assemblies of God, is not only offered to our Korean constituency but is sold on three newsstands in downtown Seoul.

That Koreans are responsive to the gospel is evidenced by recent statistics. The Korea Assemblies of God has 65 national pastors, 69 churches and preaching points, and a constituency of 14,000. Twenty-three Assemblies of God missionaries are under appointment, with Arthur Sholtis serving as chairman of the Field Fellowship (1966).

The influence of the Assemblies of God is deeply felt in Korea. Over half of the pastors of leading denominations have reportedly received the infilling of the Holy Spirit. Numberless churches are being revitalized through the Pentecostal testimony.

This typical crowded Korean village offers many opportunities to present the gospel.



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CLIPSHEET—A Valuable addition to your missionary scrapbook

OPERATION: DEMONSTRATION

C.A.'s ILLUSTRATE
A YEAR OF
SPEED-THE-
LIGHT

This shows most of the 20 station wagons, 81 cars, 2 boats, 2 trailers, 12 trucks, and 6 buses that made up the major part of "Operation: Demonstration." Most of this equipment was loaned for the demonstration by the local Ford agency.

ON A RECENT SUNDAY AFTERNOON in Springfield, Missouri, the Christ's Ambassadors of the local churches, together with students of Central Bible College and Evangel College, staged a demonstration.

This demonstration was not the riot-type, although motorcycles were involved. It was not an inflammatory, protest-type of gathering, although there were speeches and at one point lots of noise.

This demonstration was designed to show what the youth of the Assemblies of God had purchased in just one year for their missionary outreach through Speed-the-Light. The 81 cars, 20 station wagons, 12 trucks, 16 motorcycles, 48 bicycles, 6 buses, 2 boats, 2 trailers, and 1 Jeep necessary to reflect last year's purchases were borrowed from local dealers who willingly cooperated. News media also cooperated in giving the event national publicity.

About 30 home and foreign missionary representatives were present in costume adding color to the occasion. Each vehicle had a sign showing the field to which its Speed-the-Light counterpart had gone.

The vehicles lined up curb-to-curb and bumper-to-bumper, completely filling six lanes of Boonville Avenue for almost the entire block in front of the Assemblies of God Headquarters. Following three brief speeches, the entire cavalcade moved about a quarter mile down Boonville Avenue and, after three simultaneous blasts of 188 horns, disbanded.

Speakers for the occasion were Russell J. Cox, national secretary of the Christ's Ambassadors; J. Philip Hogan, executive director of Foreign Missions; and Thomas F. Zimmerman, General Superintendent of the Assemblies of God.

Brother Cox explained briefly the purpose of the demonstration, then presented to Brother Hogan a large ring on which hung 188 keys, symbolic of the 188

vehicles given by the Christ's Ambassadors to our missionaries. Brother Hogan then told how important Speed-the-Light is on the foreign fields today and mentioned specifically how much it meant to our workers who have just returned to the Congo.

Brother Zimmerman said Speed-the-Light is a God-given vision of youth in these last days. He commended the Christ's Ambassadors for so mightily strengthening the hand of the entire church in its worldwide outreach. He also thanked the local dealers who provided the equipment for the demonstration, then told of yet higher goals for Speed-the-Light giving in 1967.

An interesting sidelight was the weather. It was evident to all that favorable weather would be needed. All application forms for driver participation included a prayer request for good weather.

When the day dawned bright and clear after a heavy rain, it was evident God had answered prayer. At demonstration time there was only a very small cloud in the sky, and the temperature was 80 degrees (a record for that day). The weather map that night confirmed that God's hand was indeed over Springfield, for the rest of the country had disagreeable weather of some sort. Praise the Lord for His kindness!

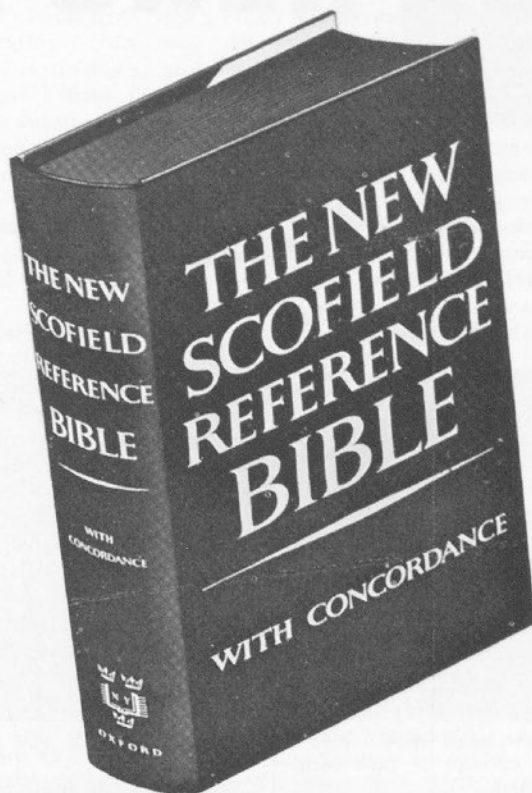
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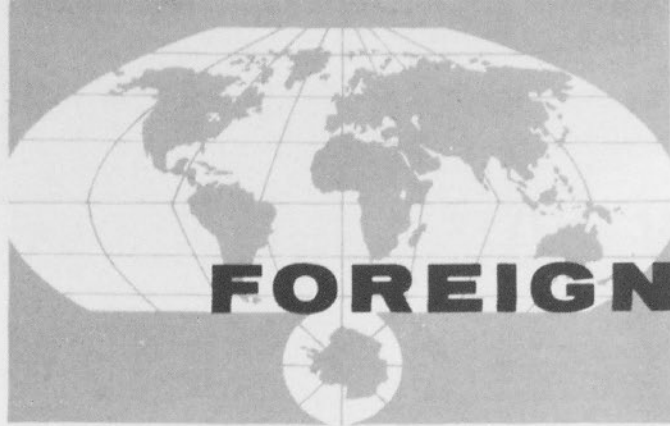
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DIRECT REPORTS FROM MANY LANDS

FOREIGN NEWS DIGEST

JAPAN

Sends First Missionary Family

God has blessed and is blessing the Japan Assemblies of God. A new venture, and one of the most thrilling to get under way, is the sending of the Nakazawa family as missionaries to the Japanese people in Peru, South America.



K. Yumiya, superintendent of the Japan Assemblies of God, congratulates the Nakazawas and their son, Isaac.

We have witnessed great enthusiasm among our national leaders, pastors, and people to support this venture.

Brother Shiro Nakazawa graduated from our Tokyo Central Bible Institute in 1953. Since that time he has pioneered and pastored churches throughout Japan, but he has always felt that the Lord wanted him to go abroad as a missionary.

Missionary Henry Hall and the national leaders in Peru have been begging Japan for workers because of the great number of Japanese in Peru. The need was presented to the Nakazawas, and they accepted the challenge.

All of the churches have taken missionary offerings, and the Nakazawas have visited many of these to explain their missionary call and vision. The Tokyo area churches held a special farewell service in their honor, and I was invited to be speaker for this occasion.

This was one of the most thrilling experiences of my life: an American missionary to Japan speaking at the farewell of a Japanese missionary to Peru. God

blessed in a mighty way, and many of the young people at the meeting dedicated their lives to missionary service.

—*Harry J. Petersen*
JAPAN FIELD FELLOWSHIP
CHAIRMAN

GUATEMALA

Youth Conference Held

The second International Youth Conference celebrated in Guatemala was a complete success for the glory of God.

More than 5,000 persons attended during the four days we met in the auditorium. The mayor of the city spoke a few words of greeting on behalf of the president of the Republic of Guatemala the opening night. Also the military band was with us and played the national anthem of each country represented.

We had a parade through the principal streets of the city, terminating in the main park in front of the government buildings where we held a service. After the preaching, the Lord saved many souls and healed a lame man who had heard the gospel for the first time.

Thanks to the Lord for His help!

—*Abraham Hernández R.,*
Christ's Ambassadors
president of Mexico

VENEZUELA

National Guard Receive Bibles

It all began in a Saturday night youth rally, when two young cadets from the National Guard Armory were saved. The next day we went to the armory to take them each a Bible as we had promised. Another cadet joined us while we were there and gave testimony that he too was a Christian. As we chatted, a Catholic priest joined us, and the young men were able to testify of their salvation.

A few weeks later the manager of the American Bible Society in Venezuela, Art Borden, was visiting our district meeting. We told him of the recent events in the armory, and he suggested that we try to get permission to distribute New Testaments to all the cadets. He said the Bible Society would supply all we needed.

Immediately we talked to the

commanding officer. We explained that, due to mounting interest in the Bible among the military men under his authority, we felt impressed to offer them New Testaments free.

"Fine," he said. "Be here next Tuesday afternoon at 2 p.m."

The following Tuesday, we entered the auditorium and were greeted by a full assembly of 150 men—the officers in the first two rows, and all the cadets behind.

One of our national pastors testified how he had been an evangelical for the past 36 years; then I spoke about the Bible. We invited questions, and many stayed afterwards to ask about the Bible and the way of salvation. Each of the men attending received a New Testament and a tract.

Major Perez of the National



National Guardsmen (Venezuela) who received New Testaments.

Guard said, "We are beginning to realize that this type of training is what our men need. You know, this is the first time the evangelicals have come in and talked to the men as you have."

—*Bryan Mock*

RUSSELL KENSINGER PROMOTED TO GLORY

RUSSELL AFTON KENSINGER, Assemblies of God missionary to Nicaragua, went to be with the Lord February 12, 1967. He was 53.

Brother Kensinger, ordained in 1939, first went to Nicaragua in



1944 after pastoring in his home state of North Dakota for seven years. During his ministry on the field he guided construction of the Steelberg Memorial Evangelistic Center in Managua, the country's capital. He served as director of an interdenominational organization for the distribution of Christian literature and he also promoted two Christian radio broadcasts. One of his main

contributions to the work in Nicaragua was guiding the young national church toward becoming a mature and indigenous work.

Upon returning to Nicaragua in August, 1966, Brother Kensinger became ill with an asthmatic condition which eventually took his life.

The first funeral service was held in Managua; and the next day a second service was held in the city of Leon. Brother Kensinger was laid to rest near Oren Munger, another Assemblies of God missionary who gave his life to the work in Nicaragua, and Rosalie Schoenich, a pioneer Pentecostal missionary to the country.

Brother Kensinger is survived by his wife Gladys, an eight-year-old daughter Linda Dee, two sisters, and two brothers.

He will be greatly missed by his ministering brethren in Nicaragua, but he leaves behind him a fine example of Christian character and dedication to the work of God that will be an inspiration for others to follow. His goal for this term of service was to go to the east coast and help the three struggling churches there which have been carrying on without missionary supervision. Now someone else will have to step into the gap and carry on this important work.

FRANCE

Needs Further Support

Missionary Kenneth Ware has had a widened ministry among the French Gypsies during the past year. His work gained widespread recognition through a feature article in *The New York Times* (subsequently reprinted in the January 15, 1967, issue of *The Pentecostal Evangel*).

Kenneth Ware reported in a recent letter that he does not have sufficient support to enlarge this important work. He is in need of more monthly pledged support as well as immediate cash offerings.

—Foreign Missions Department

BRAZIL

Emergency in Rio

So rapid has been the expansion of the large cities of Latin America that proper housing cannot be built fast enough to take care of the population growth. This is particularly true in Rio de Janeiro, Brazil, where house rent has gone up to over \$400 per month for common homes.

At this time, Missionary Carl Hultgren is in need of additional monthly pledges for his support because of this difficult problem.

—Foreign Missions Department

MISSIONARY NEWS NOTES

Missionaries returning to the United States for furlough are: the **Louis P. Richards** (Korea), the **Millard Pipkins** (Dahomey), the **Eloise Smith** (Ghana), the **Merlin Lunds** (South Africa), the **David Irwins** (Malawi), the **Raymond Stawinskis** (Paraguay), the **Richard Ellises** (Argentina), the **Antonette Johnson** (Brazil), the **Paul Brannans** (Colombia), the **James Modders** (North India), and **Mary Metaxatos** (Greece).

Ruby Johnson (Ghana) has returned to the States due to illness.

Missionaries going to their respective fields of services are: **Bonnibell Roll** (Ghana), **Margaret Scott** (Ghana), the **Ralph Ciminos** (Nigeria), the **Stephen Vandermerwes** (South Africa), the **David Godwins** (Panama), the **John Buenos** (El Salvador), the **Walter Ericksons** (Peru), the **Kenneth McIntyres** (Spain), the **Claude Redigers** (Philippines), and the **James Andersons** (South India).

The **Paul Palsers** (Panama) have left for language school in Costa Rica, and **Helen Rye** is

transferring from Jamaica to Mexico.

Newly appointed missionaries going to their fields of service are the **Paul Hoffs** (Argentina), **Jean Butcher** (South Africa), the **Dale Lees** (Upper Volta), and the **Billy Burrs** (Liberia).

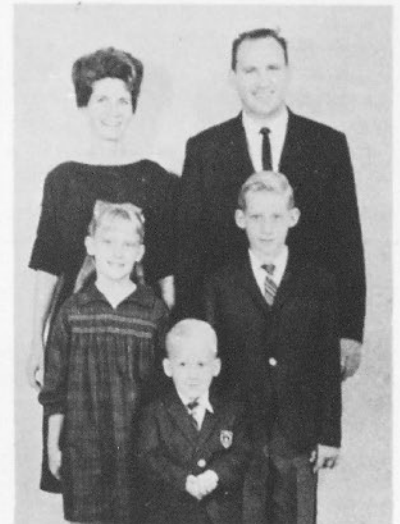
The following have transferred to the ministerial list: the **Bernard Bressons** (Nigeria), the **Cleo J. Crabaughs** (Liberia), **Margie Nickell** (Liberia), and the **Leland Goods** (Bolivia).



Mr. and Mrs. S. Vandermerwe



John Bueno family



Claude Rediger family



James Anderson family



David Godwin family



Dale Lee family



Mr. and Mrs. Paul Hoff



Paul Palser family



Billy Burr family



Mr. and Mrs. Kenneth McIntyre



Ralph Cimino family



Mr. and Mrs. Walter Erickson



Helen Rye



Margaret Scott



Bonnibell Roll



Jean Butcher

NEWS OF THE CHURCHES

CENTERVILLE, MO.—God gave the Assembly of God here a revival spirit in nine days of services with Evangelist Glenna Byard of Fredericktown, Mo.

Eleven people were saved and 13 were baptized in the Holy Spirit. The church was filled to capacity in most services. The Sunday school reached an all-time high of 69.

During a previous weekend meeting with Sister Byard here, one person was saved, one reclaimed, and five filled with the Spirit.

—Edward E. Lackey, pastor

* * *

DES MOINES, IOWA—Southeast Assembly here praises God for wonderful services with Evangelist Helen Martin.

Some 20 people made decisions for Christ at the church and another 10 came to Him in homes during visitation led by Sister Martin.

In addition, two persons received the infilling of the Holy Spirit, and several were refilled.

Many people in the church are now experiencing a closer walk with God and are doing more toward winning the lost.

—Roger Pettijohn, pastor

* * *

CRAWFORDSVILLE, IND.—Over 100 first-time visitors attended during two and one-half weeks of special services at First Assembly here with Evangelist Ed Vibbert.

Twenty-six people were saved, a good number reclaimed, and many were refilled with the Spirit.

Every department in the church was blessed. Sunday school attendance has increased greatly. The church plans to break ground for a new auditorium this spring.

—R. L. Covington, pastor

* * *

PLANT CITY, FLA.—Gordon Street Assembly here recently enjoyed three weeks of services with Evangelist Mildred Shelley of Columbus, Ga.

Many people were saved and others were filled with the Holy Spirit, including two Methodists. Still others testified to God's healing power.

Several area churches participated, making the crowds quite large nightly.

The church received 16 new members on the last night of the meeting.

—E. J. Stufflebeem, pastor

* * *

WINTER HAVEN, FLA.—Northside Assembly here rejoices over successful services with Evangelist Freddy Clark of York, Pa.

Ten were saved, nine filled with the Spirit, and many experienced divine healing. The church is growing.

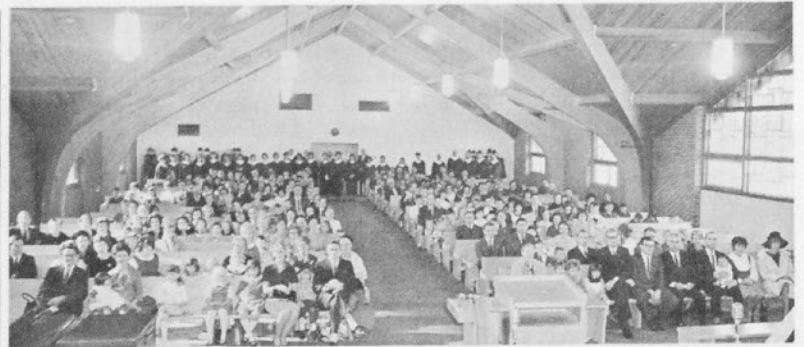
—Charles G. Clary, pastor

* * *

PITTSBURG, CALIF.—More than 41 adults and teen-agers made decisions for Christ at Bella Vista Assembly here during a recent meeting with Evangelists Jerry and Linda Knibbe.

Some 180 first-time visitors attended the services.

—Ed Estes, pastor



Congregation at the Florissant Assembly, St. Louis, Mo., when the Sunday school attendance reached 295. In the photo at right, Sunday School Superintendent Edward Layton holds placard showing record attendance. Pastor Lester Shockley (right) and Evangelist C. W. Quattlebaum (left) stand with the superintendent.



ST. LOUIS, MO.—Florissant Assembly's Sunday school reached an all-time high with 295 present one Sunday during revival services with C. W. Quattlebaum, Kansas City, Mo.

Seven people were baptized in the Holy Spirit, and many were refilled with the Spirit during the services.

—Lester E. Shockley, pastor

* * *

CUSHING, OKLA.—First Assembly here just concluded a two-week meeting with Evangelist Eddie Hundley of Fort Smith, Ark.

Eighteen persons were saved or reclaimed, and three received the baptism in the Holy Spirit.

Attendance was excellent. First Assembly should continue to see results of this meeting for some time to come.

—Clyde C. Miller, pastor

* * *

BASTROP, LA.—The congregation of First Assembly here was blessed during services with Evangelist Robert Louis Stephens of Waxahachie, Tex.

Nineteen persons were saved, and three were filled with the Holy Spirit during the meetings.

—James Allen, pastor

* * *

AKRON, OHIO—Special services with the Musical Vanns of Toledo, Ohio, brought great spiritual blessings to Springfield Assemblies here recently.

A large number of people were born again, and many received the baptism in the Holy Spirit.

A deep hunger for God within many hearts has resulted in a growth in attendance at all services.

—Joseph B. Serbin, pastor

* * *

BEARSTOWN, ILL.—Some 25 children and adults came to know the Lord during three weeks of services at First Assembly here. Elizabeth DeGreef and Arlene Cooper were the evangelists.

In addition, 36 people were reclaimed, one baptized in the Holy Spirit, and 12 were refilled with the Spirit. Nine joined the church, and six were baptized in water.

Between 60 and 80 persons attended the services nightly.

—Robert O. Schall, pastor

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EMIL SAMUELSON WITH THE LORD

EMIL SAMUELSON, 95, of Bradford, Pa., went to his eternal reward March 7, 1967. Ordained in 1917, Brother Samuelson was



an Assemblies of God minister affiliated with the Eastern District. He served as an evangelist and as a pastor in Bradford, Pa., Jamestown, N. Y., and Corry, Pa. He is survived by four sons (Walter, Paul, Emil Jr., and Victor) and one daughter (Mrs. Gladys Schmitz). Paul is an Assemblies of God minister serving as secretary-treasurer of the Kansas District. Walter also is a minister (retired) and Gladys is the wife of a minister.

At Des Moines, Iowa, two years ago General Superintendent T. F. Zimmerman (right) presented a medallion to Emil Samuelson, the oldest minister present at the 31st biennial General Council of the Assemblies of God.

OKLAHOMA CONGREGATION DEDICATES NEW CHURCH

TULSA, OKLA.—Mingo Assembly here thanks God for a new building which was dedicated last year.

The double-wall brick building has 7,280 square feet of floor space with seating for 325 people, facilities for 22 classes, an evangelist's quarters, and a baptistry.

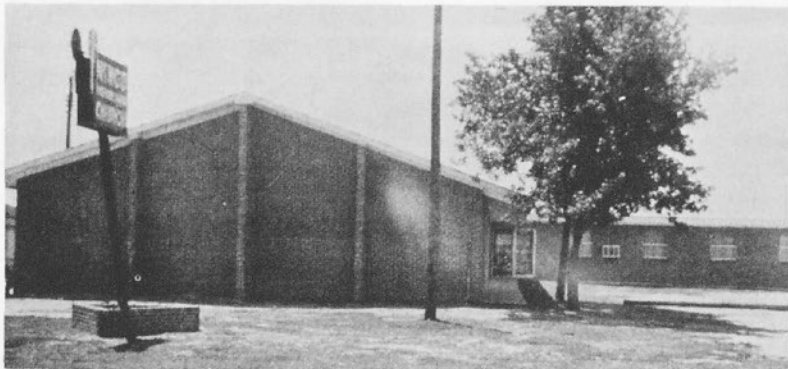
There is also a carport at the

rear entrance and a large parking lot.

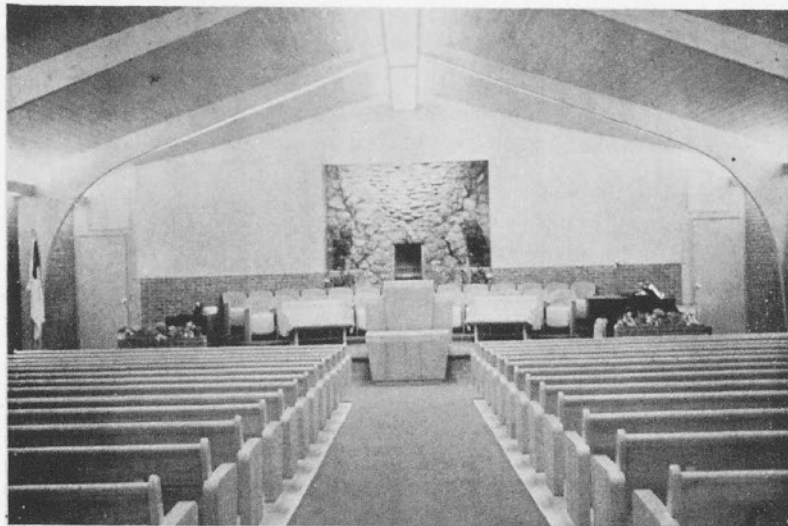
Estimated value of the building is \$90,000.

Mingo Assembly began in 1944 from brush arbor meetings with George B. Cason, the first pastor.

The new church was built under the direction of B. R. Brummett, the pastor since 1962.



Photos show exterior and interior of the new Mingo Assembly in Tulsa.





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WAYNE ROWLAND NOW SERVING IN CHIEF OF CHAPLAINS OFFICE

WASHINGTON, D. C.—After being appointed to the rank of lieutenant colonel, Air Force Chaplain Wayne E. Rowland was named to serve in the Chief of Chaplains office here. He is the first Assemblies of God chaplain to hold such a position.

As assistant chief for personnel he is responsible for the procurement and assignment of all Air

Force chaplains. He also serves as manpower officer and liaison between the Air Force and all denominational endorsing agencies.

Brother Rowland entered the chaplaincy in 1952 after serving a church in Fort Worth, Tex., from 1950 to 1952. He holds bachelor's and master's degrees from Kansas State Teachers College at Emporia and a master of religious education degree from Southwestern Baptist Theological Seminary in Fort Worth.

The Rowlands have two sons and one daughter.

New rank of lieutenant colonel is pinned on Air Force Chaplain Wayne E. Rowland. The lower photo shows the Northern California-Nevada District executive brethren at the McClellan AFB, Calif., prior to Chaplain Rowland's departure to his new appointment in Washington, D. C.



"GOD IS A REFUGE FOR US"—Pilots of the attack aircraft carrier "USS Hancock" receive words of strength and comfort from Lt. Cmdr. David W. Plank, one of 31 Assemblies of God chaplains now on active duty. These pilots bowed to worship God near the planes they were to fly in combat over Vietnam only a few hours later.



CHRISTMAS CAME LATE—Upon arrival of aircraft carrier "USS Hancock" in Yokosuka, Japan, on January 25, Chaplain (Lt. Cmdr.) David W. Plank and four "Hancock" sailors distributed gaily wrapped Christmas gifts to children of Kaifu Gakuen School for the mentally and physically handicapped. The "Hancock's" crew has supported this institution of approximately 25 children for several years.

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CLYDE BROWN NAMED 31ST ASSEMBLIES CHAPLAIN

SPRINGFIELD, MO.—Clyde Gene Brown, former pastor of First Assembly in Florence, S.C., has received his commission as the 31st military chaplain of the Assemblies of God currently on active duty.

A native of Anadarko, Okla., Chaplain Brown has been assigned the rank of captain and is currently attending the U. S. Army Chaplain's School at Fort Hamilton, N.Y.

He holds a bachelor of divinity degree from Duke Divinity School, Durham, N.C., where he was graduated in 1963. In 1960 he was graduated from Southwestern Assemblies of God College, Waxahatchie, Tex.



While attending SAGC, he was assistant pastor at Duncanville, Tex., in 1958. He also pastored Calvary Assembly in Angier, N.C.,

EVANGELISTIC EVENTS

while attending divinity school. He was ordained in 1962 by the North Carolina District.

The chaplain served in the U. S. Air Force from 1954 to 1958 before entering SAGC.

The Assemblies of God currently lists 15 Army chaplains, nine Air Force chaplains, and seven Navy chaplains.

Chairman of the Assemblies of God Commission on Chaplains is Howard S. Bush, assistant general superintendent. Persons interested in entering the chaplaincy should contact Brother Bush at 1445 Boonville Ave., Springfield, Mo. 65802.

GOLDEN WEDDING

May 31 will be the 50th anniversary of the wedding of Mr. and Mrs. Gayle F. Lewis. Their three children are inviting the friends of Brother and Sister Lewis to a reception in their honor on Sunday afternoon, May 21, at the home of Mr. and Mrs. J. Philip Hogan, Ritter Mill Road, Springfield, Mo. Prior to his retirement Brother Lewis was an assistant general superintendent of the Assemblies of God for many years and was general superintendent 1952-53. The Lewises reside at 634 West Kerr Street, Springfield, Mo.

AMERICAN INDIAN BIBLE INSTITUTE COMMENCEMENT

PHOENIX, ARIZ.—The American Indian Bible Institute here will conduct its commencement service on May 10, 1967, at the Salt River Indian Assembly of God, Scottsdale, Ariz., Don Ramsey, president of the school, announced.

T. C. Cunningham, assistant superintendent of the Southern California District, will be the guest speaker. The district board will be represented by J. K. Gressett, superintendent of the Arizona District. The 20-voice student choir will minister. The public is invited.

ANNOUNCEMENTS

HOMECOMING—May 21 at First Assembly, Valley Park, Mo. Afternoon speaker: L. C. Ramsey. Quartet singing in the evening.—by John Eller, pastor.

HOMECOMING—May 7 at Flatwood Assembly, Ben Wheeler, Tex.—by J. G. Bell, pastor.

NEW JERSEY DISTRICT COUNCIL—May 8-11, Berkeley Carteret Hotel, Asbury Park, N. J. Speaker: G. W. Hardcastle Jr., pastor of Evangel Temple, Kansas City, Mo. Contact the hotel for reservations.—by F. D. Eide, district superintendent.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Bessemer	First	May 2-14	"Little Joe" Peterson	Lamar LeCompt
	Fayette	A/G	May 7-21	Jerry & Ann Johnson	L. F. Robinette
Ariz.	Phoenix	Southside	May 10-21	Morris & Mrs. Lefkowitz	J. C. McCluskey
Ark.	Camden	Calvary	May 7-14	A. G. & Mrs. Calaway	J. O. Belin
	Gentry	First	May 7-21	Carl (Jack) Brown	John L. Clayton
	Springdale	First	May 3-21	Quentin Edwards	C. L. Dixon
	Texarkana	Central	May 7-14	A. G. & Mrs. Calaway	A. C. McCaugh
Calif.	Bakersfield	Planz	May 7-21	C. C. Crace	E. L. Shaffer
	Mill Valley	Southern Marin	May 7-12	Charles Senechal	James Walton
	Salinas	Alisal	May 3-14	Doug Ramsey Family	Joe D. Wright
Colo.	Denver	Englewood	May 7-12	Clif & Betty York	D. Paul Perry
Conn.	New London	First	May 3-14	Samuel & Patricia Calk	Charles W. Davis
Fla.	Cottage Hill	A/G	April 30—	David L. Scruggs	Atha Lackey
	Orlando	First	Apr. 30—	Fisher-Cheek Team	Crawford Railey
	Plant City	Mt. Zion	May 3-10	B. R. Minton	J. F. Kimbrel
	Vero Beach	First	May 11-21	B. R. Minton	R. L. Talbott
Ga.	Columbus	Eighth St.	May 7—	Nettie Parham	S. B. Cotton
Idaho	Gooding	A/G	May 5-14	Bill & Naomi Hayes	Robert Slagel
Ill.	Granite City	First	May 1-7	Watson Argue	J. Boyd Wolverton
	Quincy	Bethel	May 9-14	Paul Hild	E. E. Austin
Ind.	Columbus	First	Apr. 30-May 14	Jack Martz Team	Wesley Holmes
	Elkhart	Calvary	May 7-18	Bob Watters	Robert Bayless
	Gary	Christian	Apr. 18-30	E. A. Manley	Mike D. Macchia
	Indianapolis	Calvary Temple	May 10—	Lon & Stella Calloway	William Moorman
	Kokomo	Southside	May 9-21	J. E. Friend	Aaron Pennington
	Rushville	First	May 7-21	Colen & Carol Lassiter	Freddie Kirby
Iowa	Des Moines	Berean Chapel	May 7-28	Wesley F. Morton	David Houghton
Kans.	El Dorado	A/G	May 2-14	The Singing Stottlemyers	Anthony Benigas
	Great Bend	*Crescent Park	May 3—	Glen Shinn	C. D. McCormick, chm.
	Kansas City	First	May 3-14	Harry J. Steil	U. S. Grant
Ky.	Paris	New Hope Church	Apr. 25-May 7	J. E. Friend	S. E. Phillips
La.	Jennings	First	May 7—	Melvin McKnight	Billy Cornwell
	W. Monroe	Southside	May 3-14	Darrell & Carolyn Pilcher	W. T. Sellers
Md.	Deale	**A/G	May 8-21	Irving & Mary Lou Howard	A. J. Moses
	Maugansville	A/G	May 9-21	Stan & Marilyn Morris	T. Christopher
Mich.	Adrian	Bethany	May 7-14	Bob Larson	Arthur Clay
	Detroit	Evangel	May 10-21	Don & Sharon Parker	Joseph Lukowski
	Ypsilanti	A/G	May 10-28	Musical Vanderploegs	Harvey A. Krist
	Union City	Full Gospel	May 3-7	Harold W. May Jr.	Douglas R. Clair
	Wayne	A/G	May 10-21	John & Faith Stallings	Ed W. Raimer
Minn.	Bemidji	Gospel Tab.	May 2-14	Don D. Miller	Duane Juve
	Fergus Falls	***A/G	May 2-14	David E. & Mrs. Dean	Rowland Dean
	Minneapolis	Glad Tidings	May 9-21	D. L. Nultemeier	Waldo Trask
	Northfield	****A/G	Apr. 23-May 7	Victor Etienne	Ralph Simmons
Miss.	Lucedale	Movella A/G	May 3-14	Fisher-Cheek Team	Percy Salter
	Meridian	East End	May 3-14	Gene & Heather Burgess	Charles Craighead
Mo.	Adrian	A/G	May 1—	Jim Laffoon	C. O. Templeton
	Kansas City	Central	May 3-14	The Singing Lunsfords	Paul W. Brewer
	Pleasant Hill	A/G	May 2-14	I. D. Rayborn	H. E. Richardson
	St. Louis	Trinity Tab.	May 3-14	Richard Ronsisvalle	I. A. Drysdale
	Willard	A/G	May 1-12	Knott-Olson Team	Carolyn Robison
Mont.	Great Falls	Central	May 10-21	Don & Dixie Cox	Burdette Wiles
N. J.	Elizabeth	Trinity Pent.	May 2-14	Bobby Black	Jesse Owens
N. Mex.	Carlsbad	First	Apr. 30-May 14	Winferd Mack Team	Ken George
	Milan	A/G	May 7-19	D. H. Thompson	Leroy Hessler
N. Y.	Fredonia	Full Gospel Ch.	May 4-14	Wayne & Mrs. Marshall	Lyman A. Jolley
N. C.	Poplar Branch	A/G	May 10-21	Howard Thompson	Alvin W. Price
Ohio	Bedford	A/G	May 3-14	Joel & Mrs. Palmer	Donald L. Jolley
	Canton	Central	May 9-21	W. W. & Mrs. Martin	Evan P. Richards
	Cleveland	Italian Pent.	May 9-21	John Higginbotham	Joseph Cutrona
	Kent	A/G	May 5-21	Andrew G. & Mrs. Basell	Eugene D. Speich
Okla.	Shady Point	First	May 1-14	Mathers-Pharr Team	E. L. Estep
Oreg.	Portland	St. Johns	May 3-14	Dave & Jan Olshevski	Russell Emerson
Pa.	Littlestown	Bethel	May 3-14	"Gypsy" George Butrin	Samuel A. Garrett
	New Kensington	Gospel Tab.	May 2-7	Eddy Anderson	Asa Martin
	Norristown	Full Gospel	Apr. 25-30	Lloyd Curry	Wayne P. Dippold
	Philadelphia	Highway	May 14-28	R. S. Peterson	W. Howard Roberson
	Shrewsbury	Full Gospel	Apr. 25-May 7	Don & Sharon Parker	Alfred D. Boyd
Tex.	Abilene	Bethel Temple	May 10-21	Tommy Lance	Wilson Estes
	Plains	****First	May 1-7	Esther Lance	H. A. Tarkington
	Sequin	Central	May 9-21	Bobby & Sharon Jones	W. Thurman Fountain
	Spearman	First	May 1-14	Charles & Mrs. McKnight	Roger Rounsaville
	Sunray	A/G	May 2-14	The Ellison Family	L. Ervin Asiatico
	Van	First	May 10-21	Lindell & Mrs. Ballenger	E. K. Carter
Utah	Salt Lake City	A/G Tab.	May 7-21	Marvin Schmidt	Peter Pilot
Va.	Alexandria	First	May 7-21	Keetah Jones	Obie L. Harrup
Wash.	Centralia	Calvary Tab.	May 2-14	Duane & Violet Parrish	O. L. Danielson
	Chinook	Glad Tidings Ch.	May 7-14	Gene & Esther Fiddler	Wes Hobkirk
	Sunnyside	****Neighborhood Ch.	May 7-12	Christian Hild	W. V. Kononen
W. Va.	Petersburg	Faith	May 3-14	John Hamercheck Jr.	Robert D. Smith
Wis.	Baraboo	Gospel Tab.	Apr. 30-May 14	Lonnie & Mrs. Osborn	George Erickson
	Kenosha	A/G	May 9-14	Eddy Anderson	John Wilkerson
	Pound	A/G	May 14-21	John F. Brodie	Herbert Kolenda
	Whitewater	A/G	May 9-21	Sam Mayo	Rocco Farina
Wyo.	Torrington	A/G	May 2-14	Roy & Arlene Brewer	J. E. Overstreet

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