

# THE PENTECOSTAL evangel

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

NOVEMBER 17, 1968 TEN CENTS

Light for the  
Lost

TARGET... PHILIPPINES

MISSIONARY C. ZEISSLER

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TIME... 1968

"A Drop of Ink Will Make a Million Think"

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## MEN'S DAY

December 1 — see page 10

Today is  
REVIVALTIME  
WORLD PRAYERMEETING  
see page 22



By GENE SCOTT / Oroville, California

TURN IN THE OLD TESTAMENT to 2 Samuel 7. God's Word has been the theme of this Council. I have learned to major on what I call God's repeatables—the things He says more than once in action or word. I would like to camp tonight for a few moments on an oft-repeated action of God as a prelude to stating that which is the theme, "The Message of the Church." I begin with David, but it is the repetition that drives the thought home.

**WHAT IS THE BASIC MESSAGE?**

David is at the peak of his career, and God sends a message to remind him of his beginning. The prophet Nathan is to say, "I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth" (2 Samuel 7:8, 9).

David, considering from whence he had come and the place to which God had lifted him, said, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" (2 Samuel 7:18).

If it had been my responsibility to pick a leader for Israel, I would not have picked David as he followed the sheep.

If I were on a pulpit committee, I would not have picked Elijah as my preacher. Judging by outward appearance, he had no formal training to qualify him as a spokesman for God. But God picked him, and Elijah was a man who prayed, and it quit raining. He prayed again, and the rain came down. Prior to that he prayed, and the widow's son was raised from the dead. He prayed, and the fire fell from heaven. Of all those that God might have picked to be with the Lord on the Mount of Transfiguration, He picked Elijah to stand there with Moses. God's ways are not my ways.

Look at Jeremiah in the twentieth chapter of his book. He is so upset he curses the day he was born and is sorry he ever became a prophet. In the eighteenth chapter he is so mad at those who oppose God that he prays God will destroy every one of them. And mark this, he prayed that God would not forgive them for what they had done! You would boot old Jeremiah out of your pulpit, but God picked him to write part of His eternal Word.

Consider those who tell the story of our Lord. In my mind, I say pick a fellow who is master of the language, a grammarian, with finesse, with a vocabulary that enables him to express himself. But God picked a bunch of fishermen who slaughtered the Aramaic and did worse with the Greek. Again and again human judgment might determine another person, but God confounds my judgment and picks men one after another and places them in prominence in His service.

Let you and me sit as judges on the qualifications of the Lord's disciples as He picks them. On their shoulders will rest the entire future of the Kingdom of heaven. To them He will give all that He comes to bring. My mind says, "pick the best." So let us help Him pick them.

Here comes one; he smells like fish. Everytime he opens his mouth, you can tell he is not very learned; he is unstable in his nature. One moment he swears he will never betray his Lord if they kill him; shortly thereafter he denies Him three times. When things go wrong for Peter, he runs back to his fish boat. He can't join the band.

The next two are high-tempered. They too smell like fish; their language gives away their lack of training, and on top of that they are self-centered and selfish; they want the best seats in the Kingdom, and the rascals don't have courage to ask for it themselves—but send their mother to do it. So out go James and John.

The next decision is easy. The fellow's a cheat. He

# THE MESSAGE OF THE CHURCH

makes his living charging an excess on the taxes and that from his own brethren! Out goes Matthew.

The next fellow wants to fight. He is a Zealot. He lives to fight the Romans. And when he hears Jesus teach men to turn the other cheek, and render to Caesar that which is Caesar's, he goes running off after another revolutionary looking for a fight. Out goes Simon.

Not everybody will appreciate Thomas the way I did. I am a preacher's kid who saw my dad healed from a coma of rheumatic fever in 1936. God raised him up, and I have known other miracles. But during the period of my college life I couldn't help having some questions that needed to be answered, and I didn't find it easy to believe everything the way some thought I should. During that period I thanked God for the choice of Thomas.

Now go through that entire list and see that it is not just something of interest but a repetition written in God's Book—God confounding human judgment in the choice of those He used.

I am not suggesting that God prefers the ignorant or that He favors the unlearned and the "have-nots." In Old Testament days Moses was learned in all the wisdom of Egypt; the brilliant apostle Paul was needed to do the task God assigned to him. But I am saying that the key which unlocks a position in God's program is not to be found in a commonality of natural training, skills, or attitudes.

I backed up in God's Book and I began to look at every one of these lives again, trying to find a common denominator, a thread that would weave them all on the same line, something each had in common. I didn't find it in the natural area, but I did find it in the spiritual dimension, the way in which a man relates himself to God.

In First and Second Samuel you can see again and again that little extra plus dimension in David. The Lord

said; David went and did. There were thousands in David's day who kept all the rituals, some arising at daylight, listening to the Pentateuch being recited. There were thousands who kept all the rules, and who could articulate the creed; but David went a little farther to a living relationship with an invisible person—God. That is the note written into every one of his Psalms.

What made Elijah different? Read 1 Kings 17. See the Tishbite standing in the court of the king. He says, "As the Lord God of Israel liveth. . . ." There is the creed. Here is the plus factor: "in whose presence I stand." Living awareness of God as a Person.

What made the disciples different? Jesus passed by and said, "Follow me." And to use Mark's words, "Straightway they forsook their nets, and followed him." (Mark 1:18). Look at the starting point of those disciples we referred to. "And he ordained twelve, that they should be with him" (Mark 3:14). Watch that word *with*. Years later, praying in John 17, Jesus says, "While I was with them in the world, I kept them" (John 17:12).

A Person is at the heart of Christianity. *Christian* literally means "a follower of Christ." It is a relationship with a Person.

The Word was made flesh and dwelt among men. The picture of *dwelt* in Greek is to pitch a tent and move into it. That invisible One who was of the same essence and who could tell us all we needed to know about God, came out of the invisible dimension to pitch a tent in flesh and walk the roads of human history. He told out in word and deed and action what God is like, and then left and sent the Spirit back.

The heart of Christianity is a relationship with a Person. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

There is a generation rejecting Christ, and they have never met Him. Experts on Christianity, disillusioned with disciples—but do they know Him?

Many pastors are worried about the message for this generation. So many questions on science, so many questions on psychology, so many questions on this and that. I say, the message has not changed. Preach Christ and Him crucified. This is life eternal, that a man may know the one true God and Jesus Christ whom He has sent!

## OUR GENERATION NEEDS TO HEAR THIS MESSAGE

As ministers in today's world we can be forgiven if we are not the town's greatest experts on science, on history, on psychiatry, and on counseling. But I doubt if we can be forgiven unless we are trying to be the best experts on what the Word reveals about Christ.

Again I say, preach *Christ*. Jesus was in Jerusalem and He saw a blind man and He spit on some mud and made a little mud patty and healed a man. Now those who saw this act built a spit-and-mudball healing church, as Bond Bowman once said—they started doing what Jesus did.

Jesus went on to another section of Jerusalem. He saw another blind man. He touched the blind man, and he was healed. So there was the touch-and-heal church.

He went to another section of Jerusalem, saw another blind man, and He spoke, and the man was healed. So there was the speak-and-be-healed church.

They were all doing what they had seen Jesus do, until

those speak-and-be-healed people heard about the touch-and-be-healed people. Then they forgot all about the blind eyes and started arguing that you had to speak to bring healing instead of touching to have the healing.

Let me ask you what you think a sermon is. Do you know where the word *sermon* comes from? It comes from the Latin word *sermo*. And the Latin Bible opens John's Gospel with these words, "In the beginning was the *sermo*; the *sermo* was with God; the *sermo* was God. The *sermo* was made flesh and dwelt among us."

Christ is the sermon. There is a world of difference between preaching Christ and some homiletical oration. Our mission in today's world is to preach Christ. And the Holy Spirit experience that we hold so dear and real is given for one purpose—to testify of Christ (John 15:26).

#### OUR GENERATION NEEDS TO FEEL THIS MESSAGE

A. W. Tozer said that this generation is so afraid of its emotions in religious expressions that it reminded him of a people that throw a cordon of policemen around the graveyard for fear they will have a political rally.

I don't practice the presence of God; God is present no matter what I practice. But I have learned to practice an awareness of His presence. And there are those times when the Spirit moves in and you know the Lord is present because you feel something.

That which is the message of the Assemblies of God is the reality of the Person of the Spirit which can be known in experience. We need in this world to hear the message and we need to feel it as an experimental reality.

#### OUR GENERATION NEEDS TO SEE THIS MESSAGE

Our mission in today's world is to let this message be *seen*. That which is missing in today's pragmatic society is that glimpse Peter talked about when he said in 1 Peter 5 of the elders: "Let them be ensamples to the flock." The word *ensamples* pictures an imprint left after a blow has been struck. Our mission is to let the beauty of Jesus be seen in us.

Last December I caught a glimpse from the pages of gospel history which has done more to transform my life than anything that ever happened to me. I had a fresh understanding of the meaning of an *ensample*. I went again in Rome to that little hole in the ground that was Paul's prison. It is beneath the street, across from the old Roman Forum. I went down in that hole, came out, and asked Al Perna to take me back the next day. I went down in it again, stood there, and I read 2 Timothy, which Paul wrote from that prison. "I know *whom* I have believed"—not what I believed, not where I have been, or what I have done; "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

I had gone to Athens and looked at the ruins. Paul left Athens without much accomplished in this city, determining henceforth to preach Christ and Him crucified. I stood there at sundown and looked at the Acropolis. It was great in Paul's day. Now just a bunch of ruins.

As the sun went down, I reflected that the sun has never set in this day on the words that Paul wrote, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors. . . ." How? "Through him." A Person again! "Through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 37-39).

I looked at the ruins of Corinth. I walked out to the Bema Rock and remembered how Paul, sitting there writing to the Thessalonians, had his eyes on our Blessed Hope. And I wept unashamedly.

I have complained about getting tired; I have complained about other things; but I have never gone through what Paul went through. Standing in the darkness I said "God, help me never again to just pray, 'Lord, help me preach.'" But I prayed, "God, help me to be the ensample that those who look at me may get a little glimpse of what I see in Paul—a dedication that in a dying position, in a hole in the ground, can say, 'I know whom I have believed.'"

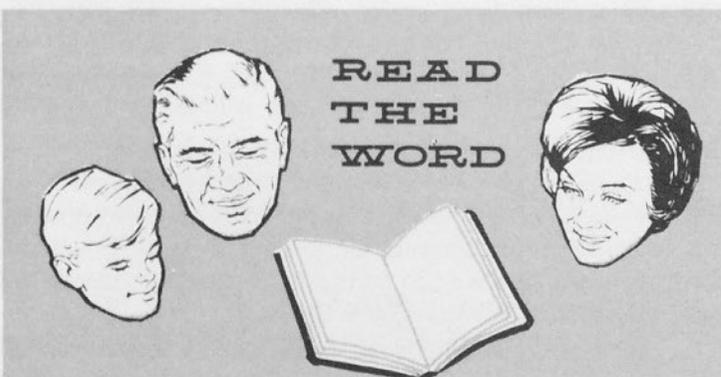
That's the message. The message of a Person—Jesus Christ and Him crucified. It needs to be told from the Word and it needs to be experienced and it needs to be seen.

We have a danger in this generation as young people. The churches are built; the pulpits are there. And we come out of Bible school saying, "Give me a pulpit; I am ready to preach." We need to do some internship in a dark place like Paul to find out where our anchor is.

The next generation of teen-agers needs to see some men in our pulpits and in our churches like the men that preceded us, who like Paul know whom they have believed.

\* \* \*

This sermon will be included in a book featuring the messages papers, and seminars from the Council on Evangelism in St. Louis. The book, *Our Mission in Today's World*, will be published by the Gospel Publishing House and will be available December 15 for \$3.95.



#### CHAPTERS FOR THE WEEK OF NOVEMBER 17-24

Sun. ....	Colossians 1, 2	Thurs. ....	1 Thessalonians 5
Mon. ....	Colossians 3, 4	Fri. ....	2 Thessalonians 1, 2
Tues. ..	1 Thessalonians 1, 2	Sat. ....	2 Thessalonians 3
Wed. ..	1 Thessalonians 3, 4	Sun. ....	1 Timothy 1, 2

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:18).

## The Two Lawrences

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**STATEMENT OF FAITH**

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

IF YOU ARE WONDERING whatever happened to the old-fashioned virtues of youthful discipline and respect for authority, you should read the story of "The Two Lawrences." It has appeared in other magazines but it bears repeating. It is told by a schoolteacher whose identity is not divulged. This is what she says:

"Thirty years ago I taught my first year in a rural school. Lawrence Nelson was a cute, blonde, mischievous second-grader who started his shenanigans the first day of school. On Monday of the second week, Lawrence told me a deliberate falsehood. That did it. I led him to the back hall and vigorously applied my hand to the seat of his new overalls.

"The next morning a sober-faced Lawrence handed me a package along with a note that read: 'Dear Teacher: Thank you for spanking Lawrence. Mother and I want our five boys to learn their lessons, but most of all we want them to be good boys. Don't use your hand the next time. I made two of these—one for you and one for me. When you need to use yours, I'll use mine.—*Sam Nelson.*'

"In the package was a foot-long paddle. Lawrence felt the sting of that paddle three times in the next two years, always followed by a 'backer' from home.

"Later I moved to Colorado to teach. Five years ago I had another Lawrence Nelson in the second grade. Time turned back 25 years—he was cute, blonde, and mischievous. After a month of talking and trying 'new method discipline' I put Lawrence in the corner of the gym during physical education period to keep him from ruining the class for the entire second grade.

"Lawrence went home for lunch and returned with his mother. 'Lawrence said you shut him in a dark closet,' she accused. I pointed out that I couldn't have done so, since there was no closet in the gym. But she screamed, 'Yes, you did. My children tell me everything, and my children do not lie!'

"The next morning Lawrence announced to me, 'The next time you won't let me play, I'll tell Mama you spanked me. Mama said that if you spanked me, she'd call the principal and you'd lose your job.'

"Lawrence provided some real headaches both for me and for the school grade for the rest of the year.

"Last Christmas, my first Lawrence, Major Lawrence Nelson, wrote about the Thanksgiving family reunion at the old Nelson farm: 'All five of us with our families filled the old family farm home,' he wrote. 'Ken is a doctor, and Louis is a dentist. Mark and Gerald are co-owners of a drugstore, and I'm careering in the military. No one has done anything really spectacular, but Mother and Dad are mighty proud of all of us, and I think you would be too.'

"'By the way, what did you ever do with your paddle? Dad's is still hanging on the end of the kitchen cupboard. Good old board of education!'

"In May, a friend of mine told me that four teen-agers including the other Lawrence Nelson had been arrested for vandalizing cars. Although the police caught them in the act, Mr. and Mrs. Nelson were insisting, 'He didn't do it. He says he didn't do it, and he never lies.'

"Sometimes I can't help but wonder. . . ."

—T.C.C.



# THE LATTER RAIN AND THE COMING CHRIST

By **RALPH M. RIGGS**

*Former General Superintendent of the Assemblies of God*

**F**OR THE READER conscious of the times in which we live there is an interesting and thought-provoking package of prophecies presented in Joel 2:23, 28-32. These prophecies include the former and the latter rain, or the last days' outpouring of the Holy Spirit, as well as the "tribulation time" phenomena and "the great and terrible day of the Lord."

The reference to "rain" is a figure of speech which indicates an abundant outpouring of the Holy Spirit with supernatural gifts. It also suggests how refreshing and life-giving it will be.

The prophecy is divided in sections: the tribulation time, "the great and terrible day of the Lord," and two visitations of the Spirit. The time schedule of these events will appear later.

Eight hundred years after Joel uttered this compound

prophecy, "the day of Pentecost was fully come" (Acts 2:1), and the prophecy began to unfold. Peter said, "This is that which was spoken by the prophet Joel." But the rain was all that came then, for the tribulation did not come nor did "the great and terrible day of the Lord."

The rain of the Spirit was wonderful. It brought the baptism in the Holy Spirit, tongues, the gift of prophecy, divine healing, the working of miracles, the establishment of the Church, and the spreading of the gospel throughout the whole world (Colossians 1:6, 23).

James reminded the Church there would be an early and a latter rain in connection with the coming of the Lord: "Be patient therefore, brethren . . . stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8). The rain of the Spirit had indeed come, but there was also to be a "latter rain" before the tribulation time and the "day of the Lord." So they were told that they must expect a further opening of Joel's prophecy package.

No, the Lord did not forget. Had He not done things like this before?

In Numbers 14:34 the Lord referred to "my breach of promise." This was the postponement of His promise to Abraham for 40 years while the Israelites wandered in the wilderness. On another occasion also the Lord made a breach of promise. Through Ezekiel, God had revealed the coming fall of Tyre (Ezekiel 26:3-13). He declared that this mighty city would be utterly destroyed, made like the top of a rock, and a place to spread nets upon. History tells us that 585 B.C. Nebuchadnezzar fulfilled his portion of God's program (v. 7), but other portions were left unfulfilled. Why? This was God's mysterious plan. Alexander the Great came along 240 years later and actually fulfilled every feature that yet remained in this prophecy. He scraped the dust from her and made her like the top of a rock—a place for the spreading of nets in the midst of the sea (vv. 4, 5). God's prophecies will be fulfilled, even though it may be on the installment plan.

What about the rest of Joel's prophecy? The rain gradually dried up. By about A.D. 500 there was no more. The former rain was finished. But the tribulation had not taken place, nor had the "great and terrible day of the Lord" come. But lo, in 1901, the "latter rain" began. "In the last days, saith God, I will pour out of my Spirit upon all flesh: your sons and your daughters shall prophesy. . . ." (Acts 2:17).

In Topeka, Kansas, a group of believers was waiting in a modern upper room when suddenly, at the exact turn of the century (January 1, 1901) the Spirit fell on the waiting students of Bethel Bible College. Agnes Ozman was the first to receive the baptism of the Spirit, speaking in other tongues as the Spirit gave utterance. She is now with the Lord, but I have a copy of her personal letter in which she describes the great event.

The Pentecostal revival spread to a mission on Azusa Street in Los Angeles and from there to foreign lands, so that within 10 years this latter rain had spread around the world.

It came to the orphanage of Pandita Ramabai in India, to John G. Lake in South Africa, to Dr. John Hoover in Chile, to Pastors T. B. Barratt in Norway and Lewi Petrus in Sweden, to A. H. Argue and A. G. Ward in Canada, and to thousands all over America. Joel's prophecy was recalled as the rain of the Holy Ghost de-

scended everywhere. This outpouring has now reached approximately 20 million people in various parts of the world.

In Acts 2:16 and 3:22-25 Peter told of prophecy being fulfilled at the time of the former rain. Now again, in connection with the latter rain, much new prophecy is being fulfilled. The fig tree has budded (Matthew 24:32, 33); the Jewish nation has revived and returned to Palestine (Ezekiel 37:11-14). In addition to this, Jerusalem is no longer trodden down of the Gentiles (Luke 21:24).

Most significantly, about 10 years ago a new outpouring of the rain from heaven occurred. Again the visitation of the Holy Spirit was accompanied with speaking in tongues and the manifestation of spiritual gifts, but this time it came especially upon the older churches such as the Episcopalians, Lutherans, Presbyterians, Methodists, Baptists, Roman Catholics, and others. Even the universities were included, for there were outpourings at Princeton, Harvard, Yale, Notre Dame, and similar schools. These now

have "glossolalia cells." It is an added emphasis that the coming of the Lord is very near.

So with happy hearts we witness again the fulfillment of Joel's package of prophecy. The Lord had gotten as far as Acts 2:18 in pouring out the former rain, from A.D. 30 to about A.D. 500. But then came a "breach" of His promise and a suspension of fulfillment. Centuries later God "resumed operations" and He is now fulfilling again the rest of this prophecy. The latter rain is now covering the earth. Every continent and nation, practically every tribe and tongue, is now witnessing the continued fulfillment of God's Word.

Surely the great consummation of Joel's prophecy must be upon us. Soon men shall see the phenomena of the Tribulation time. The "great and terrible day of the Lord" is at hand. Before long we will hear the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him."

Let all who look for Him arise and trim their lamps, for midnight is almost here. 

PERSON-TO-PERSON EVANGELISM



## *I WAS AN UNSAVED CHURCH MEMBER*

By WILLIAM E. HARMAN

**U**NTIL I WAS 30 YEARS OF AGE I knew nothing about being saved or born-again, although my wife and I were members of a church that taught the Calvinistic doctrine. I assumed that everyone was saved who believed that doctrine.

One day as I was working in the machine shop, a man who worked in maintenance stopped by my machine and, in conversation, gave a personal testimony of his salvation experience. No one had ever testified to me before in all my life, and his testimony deeply impressed me. This man continued to come each day at lunch time and tell me more of Christ and salvation.

Then one day he invited me to his church. By this time I was very interested and wondered if all the people in his church were like him. I told him I would come sometime and that week decided to go the following Sunday.

In this church (which was the Pentecostal Church of Cleveland, Ohio, later First Assembly) I heard and saw many things that were strange to me, though I had attended church all my life. People were weeping and praising the Lord; there was a message in tongues which completely mystified me; and I had never heard a sermon like the one the pastor preached.

I decided I would not attend the church again due to these unfamiliar methods of worship. But that service

had done something for me that I could not explain. I was under deep conviction, and for the first time in my life I felt I was a sinner and lost.

I bought a Bible and night after night I sat up late reading the New Testament. The more I read the more I was under conviction. Each day at work this man, Gay Wizner, would come at lunchtime and talk about his church and the Bible to me. I went back to church a couple of weeks later and again experienced this strange stirring in my heart.

Then it happened! One Sunday night in April I had attended the church but did not go to the altar when the invitation was given. I had started to drive home when suddenly I began to weep and tell the Lord what a terrible sinner I was. I asked Him to forgive me and then, praise God, the burden of sin lifted; the joy of salvation came into my heart. Thank God I was saved and I have had that joy ever since. Later I was baptized in water and nine months later was filled with the Holy Spirit.

My wife and I still attend First Assembly in Cleveland where I served as treasurer for 11 years. I am always looking for opportunities to personally witness to others as Mr. Wizner did to me. I believe it is the duty of every born-again Christian to be a witness to others of what God has done for him. 



# THE JORDAN RIVER PROTEST MOVEMENT

By **GEORGE O. WOOD** / *Director of Spiritual Life, Evangel College, Springfield, Missouri*

**H**IS SUIT WAS NOT FROM HART, SCHAFFNER, AND Marx. He probably bartered with a Jewish trader for a portion of camel hide after working for one long day packing goods together for a caravan foray into Arabia.

Not too many people wear camel hair outfits in the heated environs of the Dead Sea. But John was no ordinary person.

He had retreated early in life to the shimmering, blistering limestone desert beyond Judea, near the end of the Jordan where he existed off the sustenance of the land.

He disdained the roasted lambs of Jerusalem, the wine of Hebron, the fresh filet of Galilee. A bowl of cooked grasshoppers sopped in honey straight from the wild combs of the wilderness made up the major share of his diet.

His appearance belied his age—burned deep dark with the desert sun; calloused heavily on the feet, hands, and knees; an uncut beard flowing halfway down his chest and head; hair dropping to his shoulders—you would have thought him more a vagabond hermit in his late 50's than a prophet of the Almighty just turning 30.

He looked like the sort of person our age would expect to see at the front of a demonstration, and modern newsmen would have coined him as the leader of the Jordan River Protest Movement.

That appellation may not be altogether inaccurate. One has only to examine the backlash of the aristocracy in the holy city both ecclesiastically and politically and note that the Baptist was keeping the territory of Judea in ferment.

John was obviously raising some issues that no one else was raising. If the core of his message was being presented by others in the capital, no one would have made the long trek out to the wilderness to hear him!

The first practice against which the Baptist struck hard was religion without repentance. The hierarchy was vulnerable to this attack.

If the religion of the Pharisees and scribes had been

meeting the needs of the people, they never would have gotten involved with the Jordan River Protest Movement. The fact of the matter is that they were expositors of a religious system which asked not for a change of heart but for the observance of religious custom.

What rabbi addressed his synagogue with the call, "Repent"?

Were not the exhortations instead to glory that you are a son of Abraham and keep diligently all the rules the rabbis tell you? The admonitions were: do better, improve, observe Jewish custom, come regularly to the synagogue. These externals could pacify for a while but they could not ultimately satisfy the heart's deep desire for release from guilt and personal communion with God.

Therefore, John the Baptist did not appear in the wilderness preaching, "Improve, for God is about to raise up a new religious society." He said, "Repent, for the kingdom of heaven is at your doorstep."

*Repent!* That means turn away from yourself; turn away from your inadequate religious experience; turn away from the filthiness in your own soul—turn to God. Turn away from your morbid introspection and turn to the God of mercy and love.

Repent! You cannot make it to God on your own. You must acknowledge your inability.

Repent! You, Herod, with your brother's wife. . . . You, high priest, with your love for gold. . . . You, rabbi, with your vanity of intellectual pride. . . . You, young woman, with your snobbishness toward others. . . . You, young man, with your conceit for self. . . . Repent!

Those who joined the Jordan River Protest Movement forsook religion without repentance.

As the messenger from God, John also lifted his voice against liturgy without salvation. Liturgy is the way we express ourselves in worship.

How easy it is to plan a service. You pick a hymn, a psalm. You say a prayer. You read the Torah. You give an exhortation. You lead the response. You give the bene-

diction. The liturgy is grand. The sanctuary is filled with music. There is a dignity to it all.

You go to the temple. You take a little lamb. You give it to the priest. He takes a knife, slits its throat, spills its blood on the ground, burns the animal—and you are assured your sin is burned up with the little white animal. You have participated in the liturgy of sacrifice.

But it's all hollow. Your sin is still there.

The rivers of the Jordan were lined with people who found no peace from the guilt of sin—they were confessing their sins. The liturgy of the synagogue and of the temple had failed to meet their need.

It is entirely possible that the religious acts we engage in are performed without saving consequence. Attendance at church, compulsory chapel, the performance of public and private acts of worship afford no guarantee that sins will be pardoned, that salvation will come.

Any liturgy—even Pentecostal liturgy—is damning to the soul if, in the performance of it, we call attention to ourselves rather than to the God who saves us.

Was this not the problem with Judaism? Had not its gaze turned inward? Was it not really worshiping itself, its heritage, its progress, its theological correctness rather than its redeeming God?

Liturgy without salvation involves performing the external without affecting the internal. You may like a quiet and dignified worship service or you may prefer a loud and demonstrative meeting, but neither will do your soul any good if in your performance of worship you glory in your method rather than your God.

When you sing, do you sing to praise God or to produce a good feeling inside? Do you repeat a chorus two or three times to work yourself up—like the pagan heathen in their repetition—or do you sing a chorus over again because your deep love for God motivates you to repeat praise and adoration?

When you pray, whom do you seek to be heard by? By men? Or God? Do you pray aloud because it's a conditioned habit or because your tongue cannot keep silent in sounding the praise of our Redeemer?

When you speak in tongues, is this your mark of spirituality, a sign that you have arrived? Or do you speak in tongues because the language of heaven is the best manner at the moment in which you can commune with God?

Do you seek the baptism in the Holy Spirit because everyone else has this experience and you wish to conform, or do you seek a new dimension of ministry in the Spirit that your life might be better utilized by the Almighty?

When you sing a special song, do you seek one which will best accommodate your voice and thus commend you to the audience—or do you sing as though you are its representative giving concert to the Maker of heaven and earth?

Do you find meaning in your liturgy? Do you experience full forgiveness of sin and receive the acceptance of God in complete salvation in the course of your public and private worship to God?

A religion without repentance, a liturgy without salvation, results in profession without reality.

"You bunch of snakes in the ground," said John to a delegation of pious ones from the temple. "Who warned you, that you were going to hell?"

How surprised they must have been—they, who were exceedingly meticulous in the performance of religious custom.

They were so careful to observe God's law of the Sabbath they would not eat eggs laid on that day because the chicken worked and thus violated the fourth commandment: One can become so busy pointing to his own holiness and checking up on the holiness of others that he boasts in himself rather than in his God.

Moral evidence means treating other people as persons equal to yourself regardless of race, background, or education.

Moral evidence means sexual morality, honesty in personal relations, truth under *all* circumstances, and all those things which bear on man's relationship to man and God.

Religion without repentance, liturgy without salvation, profession without moral evidences culminated in a fourth view against which the Jordan River Movement lodged protest: history without fulfillment.

Life in Jerusalem could go on normally—for no one there sensed the impending crisis. The temple could be prostituted for the selfish gain of the high priest; the status quo could be preached by the religiously myopic Pharisees; the future judgment and resurrection could be scorned by the Sadducees.

It was only in the wilderness—only the radicals—who sensed and knew that God was about to bust up the old order and break in with the new.

Had the prophets spoken for nothing? Had Israel been called without ultimate purpose in mind? Had God forgotten to mark the sign of the land? Had the prediction of the Messiah been in error?

No. Certainly not, said John the Baptist.

*History is gathering. The fullness of time has come. One follows after me whose sandals I am not worthy to latch—He will immerse you who are looking for Him in His Spirit, and He will immerse the wicked in fire.*

There is an invitation for us today to join the John the Baptist movement. We are called upon to renounce the secular ideas by insisting that morality is *not* relative, but absolute; that man is responsible for his deeds, and must give an account to a transcendent God at last.

As a bullet surely heads for the mark to which it is directed and meets with impact, so our lives are headed toward individual marks of destination. Therefore they should be framed and fashioned in the light of the eternal. The final movement of truth awaits us all.

We stand as a protest movement in this generation. We speak the word of truth that God is wrapping up history in the Person of His Son, Jesus Christ. We declare, with authority given us by God, that this age is passing away and all things therein. We prophesy that Christ's return to this world is imminent, and that this civilization is convulsing in its wickedness and folly precedent to the birth of the Messianic Age.

We are to be to this age what John the Baptist was to his. We too protest religion without repentance, liturgy without salvation, profession without moral evidence, and history without fulfillment. We join in the same witness Jesus Christ made to the world: "*The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*"

# ASSEMBLIES OF GOD MEN SERVING MORE EFFECTIVELY THROUGH THE CHURCH

**D**URING THE PAST YEAR interest in our work among men has greatly increased," states Glen B. Bonds, national secretary of Men's Fellowship.

"We have seen a growth in almost every area of our work. Our newly organized national Men's Fellowship committee met for the first time this year and laid out an aggressive program. As we have followed this plan of action, we have seen a greater measure of cooperation among our Assemblies of God men.

"Both pastors and laymen are recognizing there is a definite ministry for the laymen in today's church. The pastor cannot do all the work of the church himself. He must have the help of his men. So more and more churches are turning to the National Men's Fellowship Department to find training and places of ministry for their men.

"As these requests for assistance have multiplied, the national department has discovered happily that it now serves all the men of the Assemblies of God, and not just those in organized local Men's Fellowship chapters," concludes Brother Bonds.

## TWOFOLD PURPOSE OF MEN'S DAY

The first Sunday of December is Men's Day to give special recognition to the men who serve faithfully in the



Following a presentation on LFTL ministry (providing literature for overseas crusades) by Sam Cochran, president of the National LFTL Council, the men write out their faith pledges for LFTL for the coming year. Thousands of souls have been won to Christ through this literature ministry. More than \$300,000 has been pledged for 1969.

local church and to receive an offering to help support the National Men's Fellowship Department.

A part of one of the Sunday services may provide opportunity for the men to testify to the results of their ministry in the local church. While there are many areas of church life quite evident to the congregation, some are not so easily observed. These ministries—such as jail services, institutional meetings, and noon prayer meetings need to be brought to the attention of the whole church. This can be done on Men's Day, December 1.

Only once a year does the National Men's Fellowship Department ask the whole Fellowship to assist in meeting its office costs. With a growing program more personnel is needed. A response from each church at this time will provide a stronger program to benefit all our churches.

## CAPABLE LAYMEN NOW IN LEADERSHIP POSITIONS

From a wide background of experience in various areas of business and church life, splendid men have now been selected for leadership in our men's programs. The national Men's Fellowship committee is comprised of two lay representatives from the Action Crusades, two from Light-for-the-Lost, and two from the Royal Rangers division, along with leaders in the national office. This lay representation brings into the planning sessions the best experience from men successful in business and in church leadership.

Plans developed through such committee action have resulted in a stronger effort for active participation by men in the sectional and local programs. *Insight*, a bimonthly leadership publication, is now sent to all sectional Men's



Royal Rangers leadership training is carried on at all levels. Donald Bixler (left) of Raytown, Mo., and James E. Griggs, Southern Missouri District Royal Rangers commander, review preparations for a Pow Wow. During the past summer four national Royal Rangers training camps were held for advanced camping training.

# MEN'S DAY

# DECEMBER 1

*'LOVE... IN DEED!'*

Fellowship leaders for better promotion of sectional and local men's activities. With the training and development of local lay leaders has come a new outreach to men in the community. This has brought new men into the local church.

### LEADERSHIP TRAINING PROVIDED BY NATIONAL OFFICE

A major contribution by the National MF Department to the Assemblies of God men is its training program for men. This requires a thorough study of the various areas in which laymen carry on their work for the Lord. Textbooks and study lessons must be prepared. Workers must be instructed and trained for district and sectional leadership.

An intensive training program for leaders has been a part of the Royal Rangers program. This summer national training camps were inaugurated to give additional advanced work. The Light-for-the-Lost Council has in-

creased its training program, preparing its men for a better presentation of its literature ministry to our churches. During 1968 Action Crusades has greatly extended its efforts to provide better training for leaders in person-to-person witnessing.

Strengthening the organizational work of the department and coordinating the ministries of the various divisions must be done by the National MF Department officers. To succeed they need the wholehearted cooperation of all our churches, including financial support. This help on Men's Day will be a vote of confidence in the ministry of the Assemblies of God men's department to the men of our churches.



Planning for the following year's Men's Fellowship activities is undertaken by the national MF committee meeting annually in Springfield, Mo. Two laymen from each of the three divisions in the Men's Fellowship Department take an active part in these sessions.



At conventions, councils, and other group meetings, Men's Fellowship activities are displayed. The MF booth at the Council on Evangelism in St. Louis is shown below. Training in witnessing is carried on (above) at First Assembly, Bartlesville, Okla., by J. P. Jones (front row, right), chairman of the National Action Crusades Council.



## OUR MEN'S DAY OFFERING

**MEN'S FELLOWSHIP DEPARTMENT**  
1445 Boonville, Springfield, Missouri 65802

We recognize the great need for specialized training to Assemblies of God men as provided by the National Men's Fellowship Department. Here is our offering to help meet its costs.

Amount enclosed \$.....

CHURCH NAME .....

ADDRESS .....

CITY .....

STATE ..... ZIP .....

PASTOR'S NAME .....

# THE NOW GENERATION

**CURTIS W. RINGNESS**, national secretary of Home Missions, had some important answers in an informal interview on the subject of homefront evangelism. He was interviewed by Home Missions Representative and Promotions Coordinator **LESLIE W. SMITH**.

**SMITH:** *With the country in upheaval—the threat of riots, rebellion, and general apathy toward religion—what is your concept of operation for home missions today—right now?*

**RINGNESS:** First of all, with the church threatened from without and within by the powers of evil as never before in history, and with the do-nothing apathy, the only defense is a *strong offense*. We must go out to the people with the gospel. They just will not come to us. The time is passing, perhaps past, when we can hang out a revival sign and expect people to come flocking to hear the message. (There may be rare exceptions.) And there are many reasons for this. But it is imperative at this point in American church history—and in *our* church's history—that we go out to the people and get the job done. That's why we've added the word *NOW* to our Church Extension theme: *Branch Out—NOW!*

**SMITH:** *Are you thinking of the spiritual—I mean, reaching lost souls primarily?*

**RINGNESS:** Not just thinking. This is a time of emergency, yet a time of tremendous opportunity. I'll outline what we propose to do in the near future through our media, missionaries, laity, and leaders.

**SMITH:** *I understand you have a new note of urgency for the coming year—a new emphasis.*

**RINGNESS:** It's a new emphasis for right now—and the coming year. But it's not really new. It goes way back to the beginning, to the Early Church.

**SMITH:** *You mean, fulfilling the Great Commission of Christ?*

**RINGNESS:** Exactly. Jesus said, "Go ye into *all* the world." We must go *where the need is*: in the pulsing heart of the great cities, in suburbia, and in rural areas. We have a responsibility to do this in our generation. There's always been a "branch out" emphasis with the church for over 70 generations. There should be no standing still. Each local church should branch out and reach others. Jesus said, "Let us go into the next towns."

**SMITH:** *Of course we've stressed this for years. But you mentioned the pulsing heartbeat of the great cities—the inner-city's call.*

**RINGNESS:** There ought to be immediate concentration on inner-city needs, but the whole picture is one great opportunity for the church.

**SMITH:** *Don't you think every pastor assents to the concept of the Great Commission and would branch out—if he just knew how?*

**RINGNESS:** I don't think *every* church leader assents to it. Some churches are content to nourish their own "family"—large or small—caring little for other places. We need a revival of soul winning in our churches. We need to assent with our hearts, our feet, and our voices, as well as with our *heads*. Let's face the issue: we can't *buy* revivals with our affluence or influence. Individual and concerted prayer is still the only route to a God-sent revival. Programming is not enough, although essential.

**SMITH:** *What is your idea for sparking action?*

**RINGNESS:** Using the laity. We should use church members, as well as young ministers out of our Bible schools. This is scriptural and practical. In fact, it is the very heart of the Great Commission. The "go ye" was spoken to the *entire* body of believers, as well as to the chosen leaders. Church evangelism should be one great team effort to reach the lost, under the capable and enthusiastic leadership of ministers and church officials.

You know, souls are just as lost in Harlem and Centerville as they are in Cape Town and Congo. And there is at present an opportunity for evangelism in America that many are missing through blindness or neglect. Total involvement includes our men, women, youth, and even the children—all departments of the church. Even the new pioneer churches need to catch the vision and get into the act.

**SMITH:** *With so many needy areas, which is really the most urgent?*

**RINGNESS:** I think our churches should be conscious of all areas of need. I've already mentioned these. But the big challenge is the inner-city—the racial groups



(black as well as white), the ghettos—and the high-rise apartment dwellers, the transitional neighborhoods. There are new opportunities in prospering areas in our burgeoning towns and cities. We should concentrate on these areas by a united church effort. There are many avenues of action that would work, and some are working out successfully even now.

SMITH: *I think obedience to Christ's commission is a matter of conscience with us today. The farther we edge away from it, the less we feel like doing it.*

RINGNESS: Right. Actually no church or individual should be able to rest his conscience until he begins reaching out to the lost—in the next town, true, but also in the inner-city and other neglected areas. It simply involves expending our energies for *others*; and this takes more than human effort—it takes divine love. Nearly half the population in the U.S. is 25 years of age and under. And the enemy is striking hard to destroy our institutions where millions of youth are—colleges, churches, homes. We're surrounded by lost and dying souls in this *now* generation. This is truly a *homefront mission field*.

SMITH: This idea of the cities of America being a mission field intrigues me. As a missionary to China, I observed before the Communist takeover this seething unrest among the youth—especially in the colleges. It is a pattern. We are seeing the same insidious forces working in America today. Youth are asking questions, the same as they were asking questions in China, and they're not getting the right answers. The modernist church in China preached a social gospel—the young people rejected it. And the *now* generation here are asking the same questions. *Only the church has the solution* to their problems. But the church is shirking its responsibility: trying to solve spiritual problems by social means.

RINGNESS: We have to admit it. The need of this generation is spiritual, not just social. I frankly feel personal witnessing is one answer. Our church began this way 54 years ago. Newly baptized people of all ages witnessed through the freshness and vigor of a new and powerful heaven-sent experience. On receiving the baptism in the Holy Spirit they just *had* to tell others. When the church is motivated by the Holy Spirit, it will give priority to soul winning.

SMITH: *You mentioned the heartbeat of the great inner-cities. What about the American Negro?*

RINGNESS: The gospel is for *every* man, regardless of race or color. The Christian should be as concerned for black America as he is for those of any other color. "Go ye into all the world" means more than just going to distant lands. It implies taking the gospel to *all* people—black, white, poor, rich, educated, uneducated—*wherever they are*.

This is where we are failing: we depend on the in-growth of church-born infants instead of born-again individuals. The most neglected group is the inner-city crowd.

Due to the convenience of mobility and communication, everything is at our doorstep today. Everyone is our neighbor. Even foreign missions has lost the romance of the faraway exotic field of heroic service. If a leader is strong on evangelizing, the church members will be strong too. Likewise the district program. Again it's follow the leader.

SMITH: *You touched upon high-rise apartment areas. We know Teen Challenge is touching the ghettos, but how can we get into the high-rise apartments?*

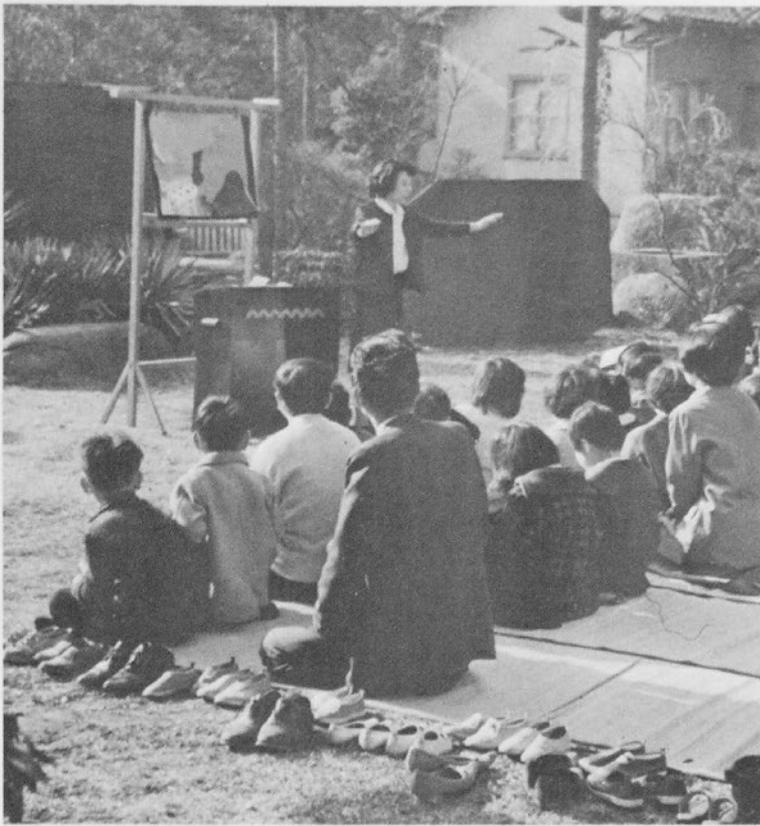
RINGNESS: It was suggested in several seminars at St. Louis during the Council on Evangelism that Christians should infiltrate the high-rise apartments. A Christian couple could live in a complex with the purpose of making friends and starting a Bible discussion group that might eventually evolve into a worship service. There are other methods that could be worked out according to each situation.

SMITH: *There are many more areas of Church Extension that could be discussed, but for now I think we've captured your concept and the urgency of the need.*

RINGNESS: To sum up: it means *total involvement* by our people who care enough about the lost to expend themselves for their *neighbors* around them. This is scriptural. The Pentecostal Movement has been raised up of God in these last days for such a powerful witness. I believe we have the *message*, the *men*, the *money*, and the *means*. All we need is the unselfish *motivation* of our Lord Jesus Christ. I wonder what history will record about our involvement in the 1960's. The harvest is *now* ripe in America. The laborers are *many*, but *few* are really doing the job. Let our people in our over 8,500 assemblies resolve, under God, to "branch out" and "Branch Out—NOW!" This is our day of opportunity in homefront evangelism.

H. ARMSTRONG ROBERTS





LEFT: A student of CBI conducts a children's story hour on the campus. BELOW: The CBI 1968 students and faculty.



# TOKYO'S

**T**RAINING YOUNG MEN and women to carry the gospel to their own people is not only a vital part of the program of the Assemblies of God in Japan, but the most challenging work of this hour.

Japan's population has reached the 100-million mark! The hour is late. Millions still wait to hear the gospel for the first time.

Today 150 Bible school graduates are out in the harvest field pastoring the 90 Japan Assemblies of God churches. They are there winning souls because of the training received in Japan's Central Bible Institute.

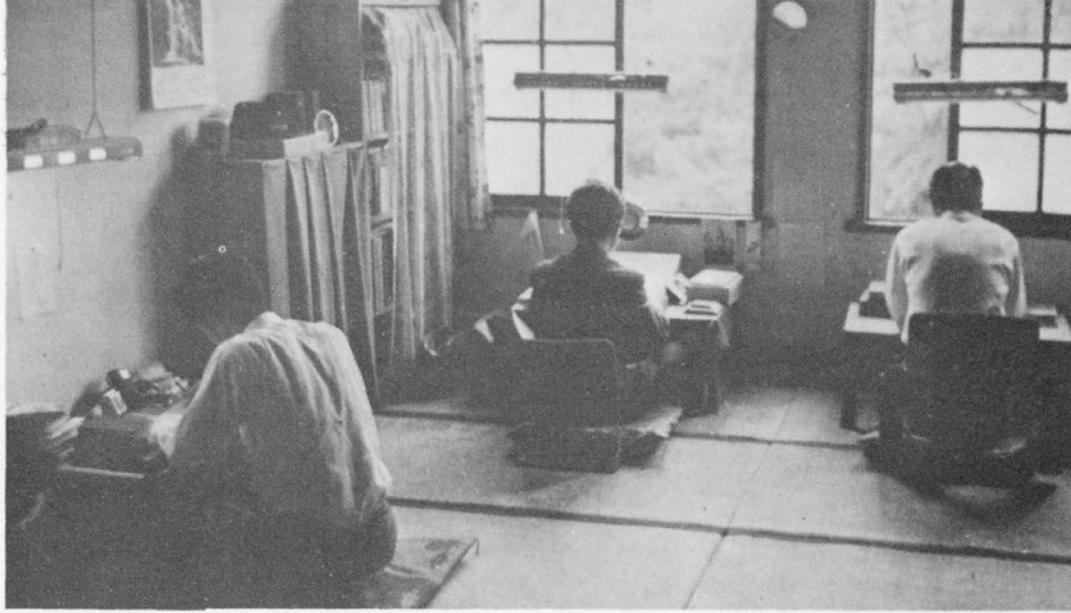


ABOVE: Mealtime gives opportunity for lively discussions. RIGHT: CBI principal and dean dedicate new truck. BELOW: Music is a vital part of curriculum.





**ABOVE:** An outing provides relaxation for CBI students. **RIGHT:** Nothing is more important than studying God's Word.

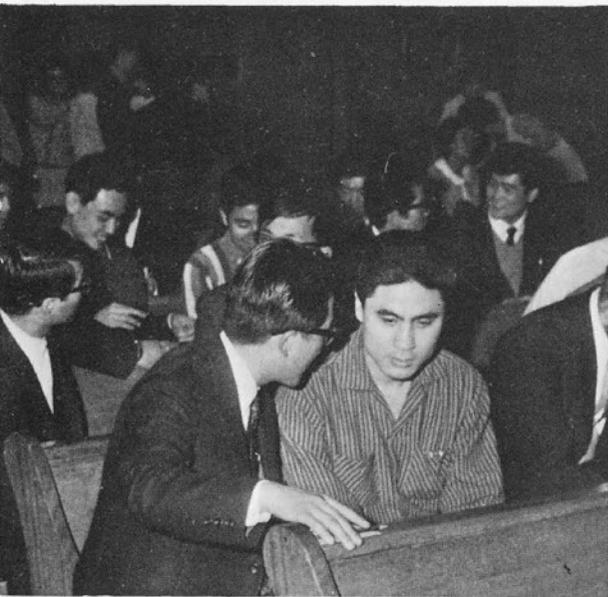


# Central Bible Institute

Missionaries and pastors throughout Japan recruit choice young people who have a God-given call to Christian service. Only those who intend to go into the ministry are accepted at CBI in Tokyo.

The present enrollment is 40. Among these there are several university graduates who have left teaching positions or good paying jobs to follow the call of the Master.

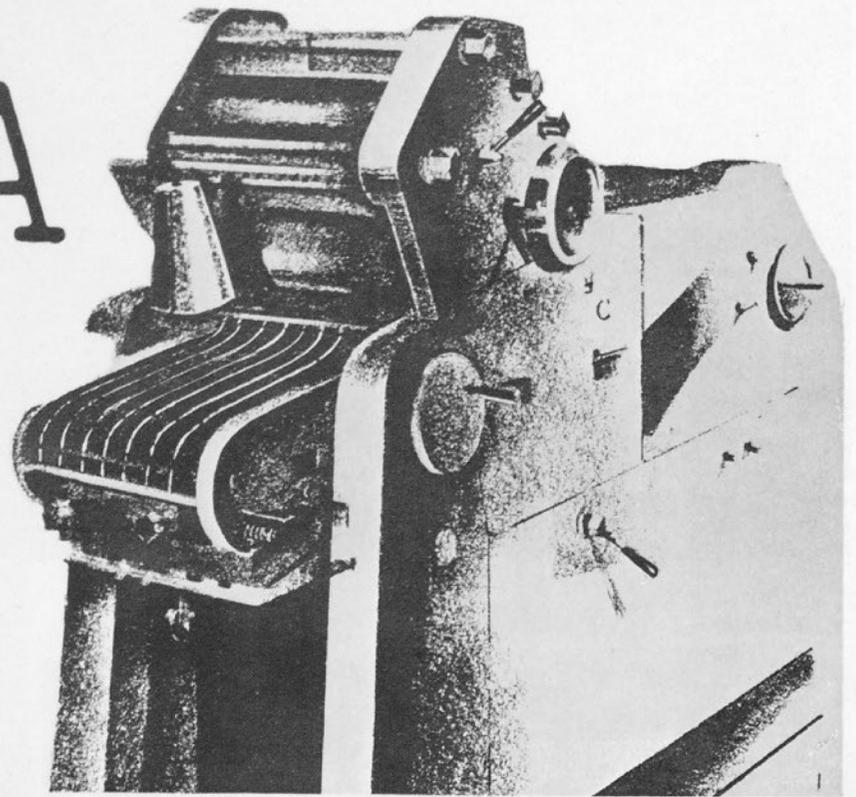
Though students are often disowned by their families for entering Bible school, God is rewarding their dedication with abundant blessings on their ministry. 



**ABOVE:** Altar services give students opportunity for practical ministry. **RIGHT:** Visiting Pastor Otis Keener preaches as Mr. Kikuyama, a CBI graduate, interprets.



# LIBERIA PLANS NEW PRESS



By WHEELER and EILEEN ANDERSON / *Missionaries to Liberia*

**I**MAGINE CONDUCTING a Sunday school of 7,119 people without printed materials. No quarterlies. No picture rolls. No take-home papers. No *Evangels*. No *Sunday School Counselors*. No record books. Only a few Bibles written in a foreign language.

Think of teaching 234 Bible school students without a dependable source of literature.

How successful would a Bible correspondence school be if all the books and printed material had to be obtained from a foreign country?

Such are the conditions in Liberia, West Africa, for there is no Assemblies of God press there. The Foreign Missions Department plans to establish one very soon.

The Assemblies of God has 285 national ministers and workers and 179 organized churches in Liberia. These pastors must have literature to propagate the gospel and strengthen their

churches and Sunday schools. Hundreds of Liberians accepted Christ during the GOOD NEWS CRUSADES last year. These new converts need Christian reading material to grow in grace and truth.

Norma Johanson, missionary to Liberia, wrote to us: "Every phase of missionary work needs printed materials—Sunday school quarterlies, picture rolls, record books, and so forth. Our Bible schools need materials that we used to get from Nigeria and now cannot. We need our short-term Bible studies. The Evangel Bible Correspondence books are going to be printed in Ghana until you get here. Tracts are needed for Billy Burr's Youth Action nights, and more material will be wanted as soon as we have a press working. Right now we are depending upon Ghanaian Press to help us until you come with your equipment."

It is urgent that we begin work with the Liberia press as soon as possible.

Why is literature so vital?

1. *Literature has power.* When an African sees something in print, it seems to have authority—"it must be true." He believes it. In a victory parade in China, Communist marchers carried posters bearing great pictures of a printing press. The caption under

the picture read, "With this we conquer!"

2. *Literature is an inexpensive means of reaching and teaching.* Thousands of pieces of paper can carry the gospel for a few dollars. For every dollar we spend in circulating the Word of God or even trying to offset the spread of non-Christian propaganda, the Communists spend 50 dollars publishing their literature.

3. *Literature crosses barriers.* Even when international borders are closed, the printed page can cross over by mail, in someone's pocket, or from hand to hand. It is read and passed on and keeps on going.

4. *Literature has no accent.* After much study and effort, the missionary may speak the language of the people, but it will have a funny sound. When the national reads it from the paper, he reads it with his own dialect, and there is no foreign accent. It "rings a bell," for it is in his own language.

5. *Literature remains when we leave.* Continuing its work as the national reads it in the quiet and privacy of his own home, the printed page is an instrument of the Holy Spirit.

"And do you still have that tract, Stephen?" I asked an African man. He had been telling me how a tract had persuaded him to attend an As-

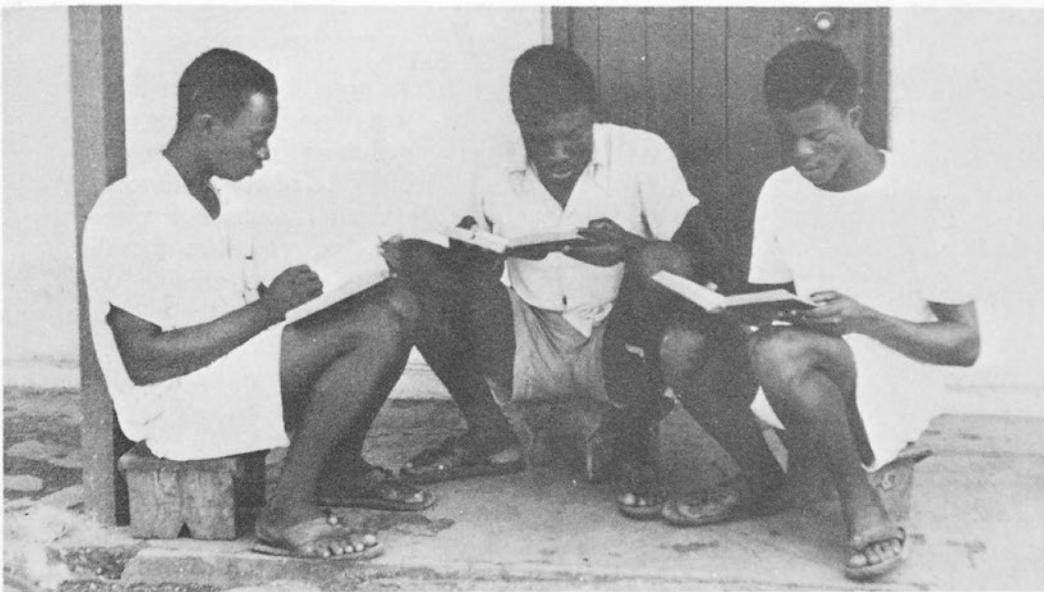
## Special Offerings for FOREIGN MISSIONS

should be sent to:

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue  
Springfield, Missouri 65802



These young men, perhaps future leaders in Liberia, have a deep thirst for learning.

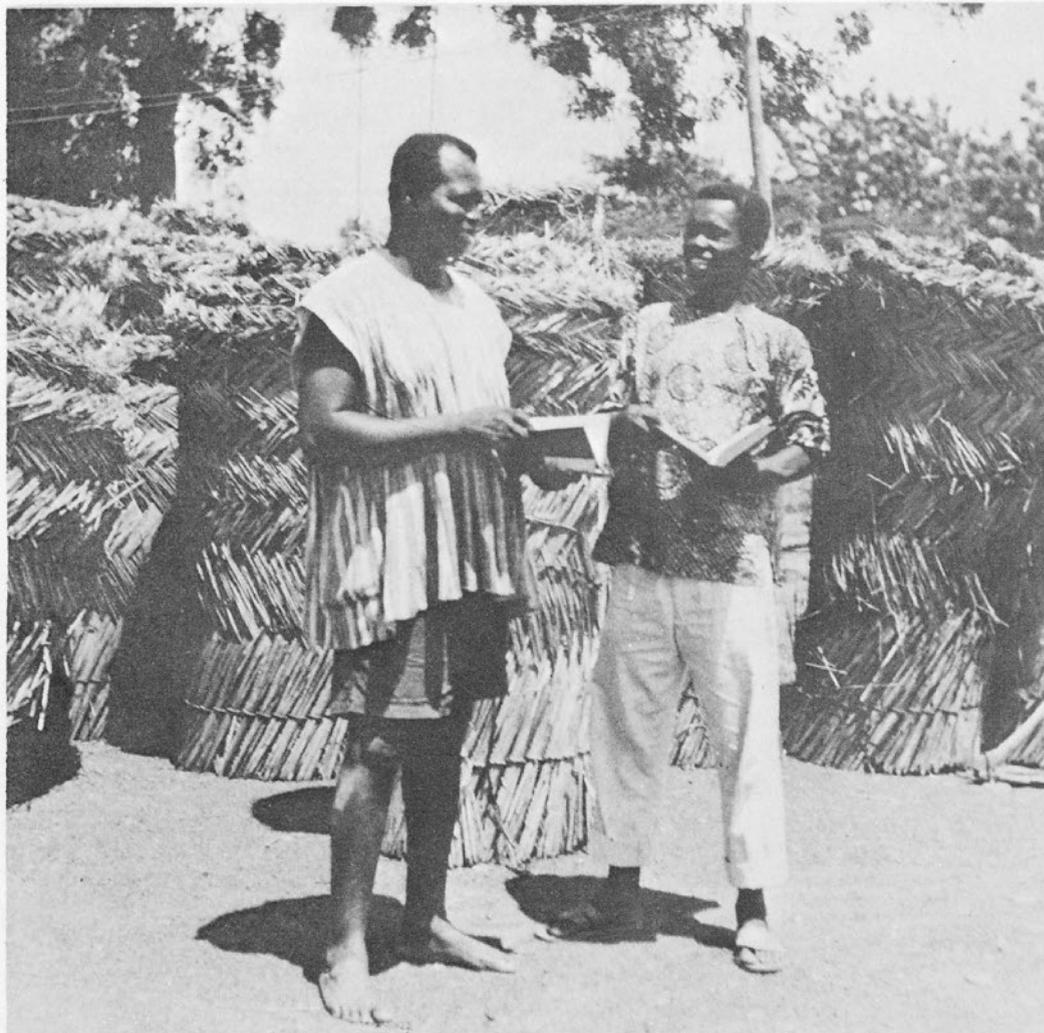
semblies of God church where at last, after months of rebellion and resistance, he yielded to the Holy Spirit. He had gloriously become a child of God.

"Oh, no," he answered, with a radiant smile. "I gave it to someone else to read."

This is the beauty of literature. "As

the rain cometh down, . . . [and] watereth the earth, . . . so shall my word be that goeth forth" (Isaiah 55:10).

The only building at Monrovia, Liberia, available now to house the press has no ceiling, no floor, no windows, and needs a new roof. It will require \$10,000 to prepare this building and establish the press.



The new press in Liberia will provide gospel literature for Sunday school students, for ministers, for evangelistic outreach, and for the newly literate to learn about God.



# CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

## AN ABUNDANT HARVEST

THANKSGIVING is a time to express our thanks to God for an abundant harvest. Our Pilgrim fathers came across the seas from a far-off land looking for hope, and they found the answer to their need for spiritual freedom in America. It took a lot of sacrificing and suffering to reach their goals; but when they began to gather in their first harvest, they knew they had found what they were looking for.

Today men of many nations still look to America for their spiritual hope. Outside the English-speaking parts of the world, which are largely Protestant already, most countries are being evangelized by American missionaries and the national ministers whom they have trained. The Assemblies of God alone presently has a staff of 918 foreign missionaries laboring for the Lord in 78 countries of the world.

At this Thanksgiving time, we thank God for an abundant harvest of souls. In the past 10 years our Assemblies of God adherents overseas have increased from 627,443 in 1957 to 1,670,688 in 1967, representing an average annual harvest of 104,324 new converts. Though the results are not yet in for 1968, this promises to be one of our most productive years of missionary endeavor.

We also thank God for the rich harvest of new missionary recruits who continue to enter overseas ministry. We constantly require between 45 and 50 new volunteers each year just to maintain our missionary staff at its current level; yet the Lord continues to send between 75 and 100 recruits each year to steadily increase our number of missionaries. This is a marvelous blessing for which we should thank the Lord every day.

Yes, we thank God. And we thank all of the dedicated Christian believers in America who have made possible this rich missionary harvest.

# HOW TO BECOME A CHRISTIAN

By R. A. TORREY

**N**O ONE CAN BE SAVED unless he is born again by the power of God's Spirit. Christ says, in John 3:7, "Ye must be born again." The necessity is absolute—ye *must* be born again.

Nothing will take the place of this. Baptism will not take the place of the new birth. Neither will confirmation. Simon Magus was baptized (Acts 8:13), but when Peter and John perceived his character, Peter said to him, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

No performance of religious rites will take the place of the new birth. A great many people are depending upon the fact that they say their prayers, read their Bibles, go to church, partake of the Lord's Supper, and perform other duties; but all that will not take the place of the new birth. You can be orthodox upon every doctrine and yet be lost forever.

Culture, refinement, and outward correctness of life will not take the place of the new birth. The trouble is not merely with our outward life: the trouble is in the heart, in the very deepest depths of our inward life; and

The article, "How to Become a Christian," by R. A. Torrey is among the many excellent tracts available at the Gospel Publishing House, Springfield, Missouri 65802.

merely to reform our outward life will not save us.

Suppose I had a rotten apple. I could take that apple to an artist, have him put a coating of wax on it, and then paint it till it was the most beautiful looking apple you ever saw; but it would be just as rotten at heart as ever, and one bite into it would be a bite into decay.

The trouble is that without Christ, you are wrong in heart. Mere culture, refinement, respectability, morality is simply a painted coating of wax on the outside. You must be changed, down to the deepest depths of your being. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Are you born again? I think a good many will say, "No, I am not. Can you tell me what I must do right now to be born again?" I can. Our Lord Jesus Christ preached, "Repent ye, and believe the gospel" (Mark 1:15). Repentance is turning from sin to God. The gospel message has power in it to transform your life.

In John 1:12 we read, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We are born again by God's Holy Spirit, through His Word, the moment we receive Christ. When you take Christ into your heart, He transforms you through and through in a moment. I care not how worldly you are, or how sinful; I care not how hard you are—anyone today who will throw his heart open and let Jesus come in to rule his life will be made a new creature in a moment by God Himself. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

*"There is life for a look at the crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree."*



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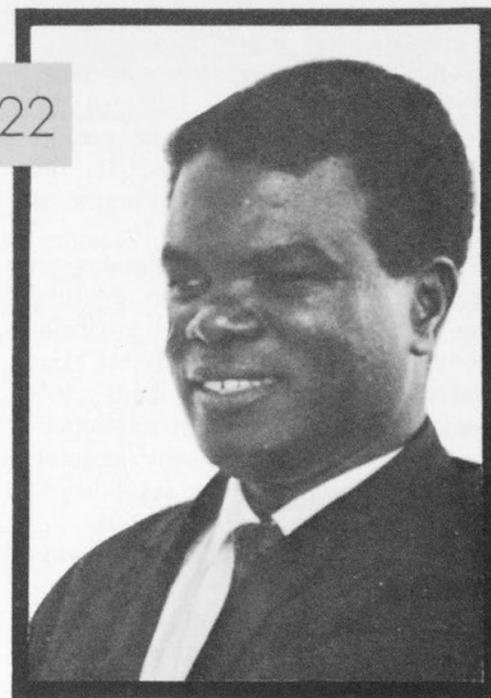
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# GHANA

By CHRISTINE CARMICHAEL



Joseph Gyanfosu

**G**HANA, formerly the British Gold Coast Colony, lies between the West African republics of Togo and Ivory Coast on the Gulf of Guinea.

Ghana has no recorded history prior to the arrival of Portuguese traders in 1471. The name Ghana was as-

sumed on independence in the belief that its inhabitants descended from the Ghana Empire that flourished more than a millennium ago.

Stone castles and forts were built by Portugal and other European countries to protect their trading stations. Rivalries for possession of the country

continued until the mid-19th century when Gold Coast became a British colony.

While under British administration, the people achieved a high degree of unity and discipline in their struggle for self-government. On March 6, 1957, led by Dr. Kwame Nkrumah, Gold Coast attained independence within the British Commonwealth. On July 1, 1960, Nkrumah was inaugurated president and served until February 24, 1966, when his regime was overthrown.

A little smaller than Oregon, Ghana is the home of 7,800,000 people. The nation has four linguistic groups, including about 50 dialects. English is the official language.

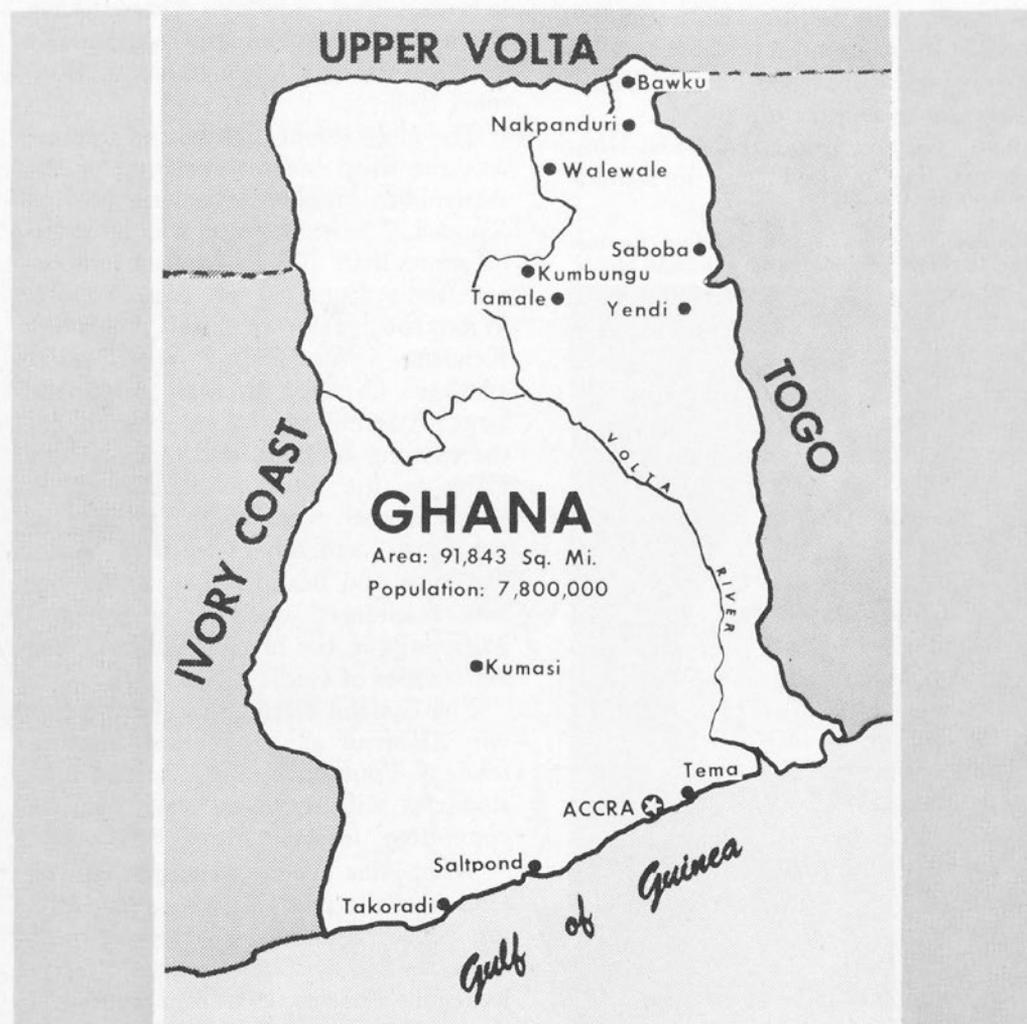
Accra, the coastal capital, has 500,000 inhabitants. Kumasi, traditional capital of the ancient kingdom of Ashanti and center of the cocoa and gold-mining industries, has 250,000.

Ghana's economy is based on agriculture and mining. Ghana is the world's leading producer of cocoa. Mineral production ranks second as a source of export earnings.

Living conditions in the northern areas of the country are still primitive. Many cities in the south have modern buildings.

Ghana is a nation of youth. Of its nearly eight million people more than two million are of student age. In a vigorous program to reduce illiteracy, the government is building schools and providing free education. Assemblies of God missionaries help in this liter-

*(Continued on next page)*



acy crusade by giving religious instruction in many government schools.

Tribal religions are followed by more than 60 percent of the people. Islam is firmly entrenched in the north. Roman Catholic influence is strong in some areas.

Permanent Protestant missions in Ghana date from the 16th century when Moravians established a Christian testimony. In 1828 the Basel Missionary Society entered Ghana, followed by British Wesleyan missionaries. Since the turn of the century other missions also have established churches and various institutions.

Assemblies of God mission stations were first opened in the northern section. The Yendi station dates from 1931, then followed Tamale, Walewale, and Bawku. These four stations now are supervised respectively by Eva Davison and Ann Symonds, the Harold Lehmanns, the Arthur Hocketts, and Adeline Wichman and Pauline Smith.

For a short time during the last World War only two of our missionaries remained in Ghana. Missionaries returning after the war reoccupied the stations in the north. When new recruits arrived, churches were opened in Kumasi, Accra, and Takoradi in southern Ghana.

Evangelism has been the spearhead of advance in Ghana. A church seating 3,000 people was built in Kumasi

to house the enlarged congregation after the spiritual outpouring in the 1940's. The Vernon Driggers and the Kenneth Krakes are currently responsible for leadership in the Ashanti area.

Robert Cobb is in charge of the Accra area, which includes a score of established churches.

Edwin Ziemann, chairman of the Field Fellowship, supervises the Takoradi area where a number of churches have been built and financed by the Christians themselves—the result of intensified evangelistic outreach.

Almost from the beginning of our work in Ghana our missionaries conducted training classes for nationals who felt called to the ministry. The first organized training program was begun in 1949 at Kmumbungu. Students from various tribes now attend the Northern Ghana Bible School where a three-year course is offered, in Dagbani and English. Since the founding of the school various missionaries have served as directors. Franklin McCorkle currently serves in this capacity. The David Vespas recently joined the teaching staff.

Southern Ghana Bible School, opened in Kumasi in 1952, was relocated at Saltpond on the coast in 1961. James Kessler and Oliver Swaim serve as directors.

Clinics operated in Saboba and Nkanduri are staffed by nurse-mid-

wives. Currently under appointment are Ruth Anderson, Eloise Smith, Hilda Palenius, Ruby Johnson, and Charlese Spencer. Their work requires a high degree of versatility, for they seek not only to alleviate the people's physical needs, but to minister to their spiritual needs as well.

Our missionaries seek to keep pace with the growing opportunities for literature evangelism. The program is directed by Margaret Scott. An important production of the Assemblies of God Press is the bimonthly *Ghana Evangel* which has a wide distribution. Herbert and Jo Ann Griffin are operating and managing the press. A bookstore has been opened in Tamale as a distribution center for literature.

Women's Missionary Council groups are functioning in many of the churches. Ghanaian women are overjoyed with the opportunities for service and instruction available to them through this program.

A strong national church is emerging. The Ghana Assemblies of God has 92 national workers who are pastoring 110 organized churches and also ministering at 126 other preaching points. There are approximately 11,000 adherents. The Sunday schools have about 7,000 enrolled and are rapidly growing under the leadership of Bonnibel Roll.

The most recent highlight of interest was the third biennial meeting of the Assemblies of God of Ghana held at Kumasi. The conference was attended by more than 100 pastors and representatives from all of Ghana. John Wilkerson, pastor of First Assembly, Kenosha, Wisconsin, was guest speaker. Capacity crowds filled the large Assemblies of God church for the evening services, and many people came to the altar for salvation. A great number received the infilling of the Spirit, and others testified of deliverance and healing. The conference was considered one of the greatest gatherings in the history of the Ghana Assemblies of God.

The Council elected Missionary Edwin Ziemann as its general superintendent. Four nationals and three missionaries will serve on the executive committee for the next two years.

What has been accomplished in Ghana in the past 37 years represents the consecrated labors of many missionaries and national workers. Thirty-two missionaries currently represent the Assemblies of God in Ghana.

**A part of one day's work for Ruth Anderson included injecting 1,300 children against measles. Assemblies of God nurses seek to minister to both physical and spiritual needs.**



# JESUS ANOINTED AT SIMON'S HOUSE

Sunday School Lesson for November 24, 1968

BY J. BASHFORD BISHOP

LUKE 7:36-50

## THE UNINVITED WORSHIPER (vv. 36-38)

Christ was dining in the home of Simon the Pharisee. Suddenly there entered a woman of doubtful reputation who had gained admission because of a custom which allowed strangers to attend feasts uninvited. Undoubtedly this woman had already come under the influence of Christ's ministry and had obtained forgiveness and peace.

1. *Her sense of unworthiness.* She stood "at his feet" in deep humility. Washing His feet with her tears, using her hair as a towel, she did what even Christ's chosen disciples felt too good to do.

2. *Her courage.* Just as she courageously rose above popular opinion, tradition, sentiment, and criticism, every lover of the Lord ought to witness courageously to his devotion to Jesus.

3. *Her depth of love and devotion.* Only a deep personal devotion to Christ could have motivated this penitent woman. There was a recklessness, a spontaneity, yet a deliberateness about her love for Christ which is heartwarming to behold in the light of the cold, calculating, and conventional way many of us express our love for Christ today.

## THE PROUD HOST (v. 39)

The Pharisee reasoned as follows: "Either this man does not know the true character of this woman, be-

### STILL A SWEET SMELLING SAVOR



cause he lacks the discernment he would have if he were a prophet; or else he does know who she is and still accepts her conduct, which means he cannot possess the holiness he would have if he were a true prophet." Simon was right in thinking a prophet should possess discernment and holiness, but he made the following mistakes:

1. *His misconception of Christ.* The Pharisee underestimated Christ's nature. He thought Christ accepted the woman because He was ignorant of her past, while actually it was because of His compassion and mercy. He also misunderstood Christ's method of bringing salvation. The Pharisee would have condemned her and insisted that she must become holy before she could come to Christ. But Christ's way is just the opposite. He came to earth so that sinners might come to Him just as they are and, touching Him, be made whole and holy!

2. *His misconception of the woman.* The Pharisee felt the woman should be despised. Full of spiritual pride and utterly lacking in sympathy, he did not see her actions as signs of a new life begun in her heart, and could not understand her self-renunciation and gratitude.

3. *His misconception of himself.* He showed plainly that he was unaware of the depravity of his own heart or he would have realized that potentially he was capable of the sins of which the woman was guilty. The man who has seen, in the light of the Cross, the evil possibilities of his own heart apart from the grace of God, will not be guilty of the Pharisee's attitude.

## THE POINTED PARABLE (vv. 40-50)

Jesus spoke a parable, then made the Pharisee condemn himself by a pointed question. Jesus contrasted the cool reception given Him by Simon the Pharisee with the loving devotion lavished upon Him by the woman. The parable teaches that those who have the greatest sense of forgiveness will show the most love. Simon had no real sense of sinfulness, and consequently never had experienced forgiveness; therefore he naturally betrayed a lack of love.

"Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." These words do not teach that there is any advantage in having sinned more than others, nor that those saved from the greatest sins necessarily love Christ more than those who before their conversion never lived in great wickedness. Nor do they teach that the woman was saved by works, or because of her love. In verse 50 Jesus said, "Thy faith hath saved thee."

What are the practical lessons for us?

1. Regardless of our spiritual status we are absolutely bankrupt before God. As the familiar hymn says, "Nothing in my hand I bring, simply to Thy cross I cling."

2. There is forgiveness for the worst of sinners.

3. If we truly appreciate our redemption and realize what we have been saved from, we shall show that gratitude in our worship and service.



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**SPECIAL OFFER ENDS DECEMBER 15**

## TODAY'S THE DAY FOR REVIVALTIME WORLD PRAYERMEETING

THE "ANCHOR" SERVICE OF *Revivaltime* World Prayermeeting will begin at 2:30 this afternoon in the Oklahoma District Auditorium, 8101 North Kelly, Oklahoma City.

A time of united intercessory prayer will follow a special broadcast service of *Revivaltime*, the weekly half-hour international radio broadcast service of the Assemblies of God. Currently the program is carried on 527 ABC, independent, and foreign stations.

The prayer service climaxes four days of special meetings with the *Revivaltime* team, sponsored by the Greater Oklahoma City Assemblies of God Ministerial Alliance.

The World Prayermeeting, which has grown to be one of the largest of its kind, is a cooperative project of the Assemblies of God Women's Missionary Council, Men's Fellowship, and Radio Departments.

Each year it involves hundreds of groups and thousands of individuals in prayer on behalf of requests received in the *Revivaltime* office in Springfield, Missouri.

Lists bearing the names and needs of those who request prayer have been distributed by mail to church groups who are joining in the World Prayermeeting today. Participants have also received prayer reminders embossed with this year's prayermeeting theme, "The Lord Will Answer" (Joel 2:19).

## HEALED OF SNAKEBITE

AFTER I SUFFERED a poisonous snakebite last summer, God brought a Scripture portion to my mind which gave me perfect calm and faith to trust Him for healing.

I was bitten by a copperhead on June 20, 1968. My family and I were near panic when suddenly this Scripture came to me: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:16-18). Immediately I became calm, and turned to my husband and said, "Now, I'm all right; go kill the snake before it bites someone else."

I asked my daughter to call Pastor and Mrs. William B. Clark. They came and prayed for me, and later other church people came to pray also.

Sister Clark called the Arkansas District Camp, and the people there began to pray. That night I went to the camp meeting with the Clarks and was again prayed for.

I had some swelling in my foot, and some pain, but I did not become sick. I felt wonderful both in body and in spirit. God was right with me, and He did just what He promised in His Word. I still have the snake in a jar of alcohol to remind me of His mercy.—Mrs. Marie Rowton, Mountain Pine, Ark.

(Endorsed by Pastor William B. Clark, Assembly of God, Mountain Pine, Ark.)

THE PENTECOSTAL EVANGEL



## A MOST UNUSUAL GIFT CERTIFICATE

**I**N AFFLUENT AMERICA preparing a Christmas shopping list is becoming a perplexing task.

"What can we give Uncle Fred and Aunt Sophie? They have everything."

"Yes, and how can we send a nice present clear across the country with any assurance it won't get broken in the crush of Christmas mail?"

In order to solve problems like these, increasing numbers of shoppers now purchase gift certificates which can be used like cash in the store where they are obtained. Chain stores feature gift certificates usable at any branch across the country.

A new idea?

Not really. Over nineteen hundred years ago God issued the first gift certificate for the most costly of all gifts—*eternal life!* "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Jesus signed that gift certificate with His own blood. His death on Calvary established a royal drawing account of grace that can never be exhausted. "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:17).

Perhaps several on your 1968 Christmas list seem to have everything—everything, that is, except God's gift.

That is why *Revivaltime* is offering a unique "Gift Certificate" this holiday season. Attractively designed in Christmas colors, this 3- by 4-inch folder comes with its own envelope.

Inside is a tasteful, brief message by Radio Evangelist C.M. Ward about God's Christmas gift to a lost world. This card will add special significance when included with the gifts you send to unsaved loved ones.

What better time for a gospel witness than the birthday of our Lord? How grand it would be if someone you love would hear Jesus whisper for the first time, "If

thou knewest the gift of God...thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

Here is an opportunity for you to share the meaning of Christmas in a contemporary format, with the message unchanged: "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

How wonderful it would be if the thank you letter coming in response to your gift includes words similar to these: "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

*Revivaltime* wants to help make this a possibility. Those including an offering for *Revivaltime's* radio ministry with the coupon from this page will receive by return mail six "Gift Certificates" with matching envelopes.

It is appropriate that this should be the season of giving. God gave; so we give. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

But giving alone does not express the spirit of Christmas. That is accomplished only as we share the true message of the Christmas—the reason why the Saviour came to this planet—"Christ Jesus came into the world to save sinners" (1 Timothy 1:15).

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# TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



## DAMAGED EYE HEALED

MY SON MARLAN is in school and suffers no ill effects from an eye injury he received last summer. For this we are so thankful.



On Friday morning, June 7, 1968, two of our sons, Marlan, 6, and Anthony, 8, decided they needed a knife to cut some weeds. Unknown to me they went to the kitchen and took a butcher knife from the cabinet drawer. Somehow Marlan was hit in the eye with the knife and it took a chip from his eye directly over the pupil.

I took him to the doctor who said I would have to put medicine in his eye every two hours day and night. This was to be continued for two weeks. If the eye did not heal, the doctor said, Marlan would always have cloudy vision unless he could have a cornea transplant.

He cried from the severe pain. In the afternoon we prayed for the Lord to take away the pain and to heal his eye completely. The pain left immediately and never did return.

That night we took him to the Christ's Ambassadors service. Pastor Percy anointed him with oil and the church prayed again.

The following Monday I returned to the doctor as he had instructed. The nurse took the bandage off Marlan's eye before the doctor came in. The doctor said he couldn't tell which eye had been hurt; it was already completely healed!—Mrs Glen Rainwater, Pryor, Okla.

*(Endorsed by Pastor Cecil R. Percy, Lone Chapel Assembly, Pryor, Okla.)*

## THANKFUL FOR A YEAR OF 'DIVINE HEALTH'

AUGUST 1, 1967 was a turning point in my life. It was then that I unconditionally surrendered my body to the sovereignty of God and determined to draw upon His resources for health. When I did so, strength returned to me.

Two days earlier I requested prayer at church for several physical disorders. But the following day I went to bed weak and ill. Then I did some serious thinking. While reading my notes on divine healing from the class I attended at North Central Bible College, the answer came and I made my covenant with the Lord.

A few days later, August 7, I was by the wood pile and my left foot stepped on a rusty nail. I slipped and fell, skinning my right leg below the knee. Immediately my leg began to swell. As I pulled the size six nail out of

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my foot and shoe, I realized that this was a test of faith. My husband came in the house while I was bathing my foot in warm water. He called Pastor Orvil Holden and they prayed for me. I told my husband, "My foot will be healed when I take it out of the water." His response was, "I'll have to see it." And he did. In less than 10 minutes my foot and leg were all right.

In the next several weeks, when I obeyed James 5:13-16, the Lord healed me of a number of serious ailments, including disorders of the right ovary and the genitourinary system, high tension headaches, and a low thyroid condition.

For nine years I had taken medicine for an inactive thyroid. On September 1, while finishing breakfast, the Lord told me He had healed my thyroid glands. I had an appointment with my doctor in Sheridan, Wyo., for October 23, 1967. When he examined me, the doctor said, "You were one of the lowest thyroid cases I have ever had. The hospital here has never made a mistake in any of my laboratory work. This is hard to understand. I never had a patient respond as you have done. If you can hold your own for 30 days, you will be as good as new."

Words cannot express my thankfulness to the Lord for the health He has given me.—Mrs. Paul Sherard, Rozet, Wyo.

(Endorsed by Pastor Orvil L. Holden, Assembly of God, Gillette, Wyo.)

## BABY HEALED OF ASPIRATION PNEUMONIA

GOD PERFORMED MORE THAN ONE MIRACLE in the birth of our second child. My pediatrician gave us no hope for Jonathan's life, but today he is well and strong.

In the first place, I had a nervous breakdown 14 months before he was born. I was very worried. One night as I was praying, I remembered that God is interested in all our problems. So I began to tell Him about mine. Suddenly I felt something lifting from my body and I sensed a tremendous relief. It was God's way of showing He was answering my prayer.

During the delivery of our baby boy on the morning of December 21, 1967, he breathed too soon and inhaled fluids into his lungs. This caused aspiration pneumonia. The condition was not discovered until 10 p.m., when he almost choked to death.

He was placed under oxygen. His breathing was very rapid—as high as 180 times per minute. He was unable to exhale the carbon monoxide which was poisonous to him, turning his blood to acid. For four days he was fed intravenously and given medication to combat the poison.

I called our pastor and he and the whole church prayed. A number of people had assurance from God for our baby's healing. But my mind was full of doubts and fear. I prayed, but much of the time I wondered if God wanted to take our son before we ever could have him home.

A week after his birth, my husband and I read the 8th chapter of Matthew. Later, after I had gone to bed, the Holy Spirit suddenly made the Word real to me. I began to pray again, recalling the healings Christ had performed when He was on earth. I knew He loved my baby as much as He did those people, and I believed He would heal my child too.

My mother called the next morning to tell me she had prayed for me for three hours the previous night that I would be able to stand on the Word of God.

When the pediatrician called me from the hospital that morning, he told me he had taken the baby off the oxygen as he could breathe without it. He had listened for the fluid in his lungs and it was all gone. God had healed him!

We brought Jonathan home on January 1. Two days previously I had begun to have a strong desire to nurse him. It seemed impossible because I had been given medication to stop the flow of milk, and I wasn't allowed to touch him during his illness. On the day we brought Jonathan home, my milk began to come. How excited I was as I realized God had performed another miracle. I was able to nurse our baby until he was 10 months old. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).—Mrs. Barbara Bullock, Phoenix, Ariz.

(Endorsed by Pastor V. E. Shores, First Assembly, Phoenix, Ariz.)

WHEN YOU WORK WITH PEOPLE,  
YOU HANDLE . . .

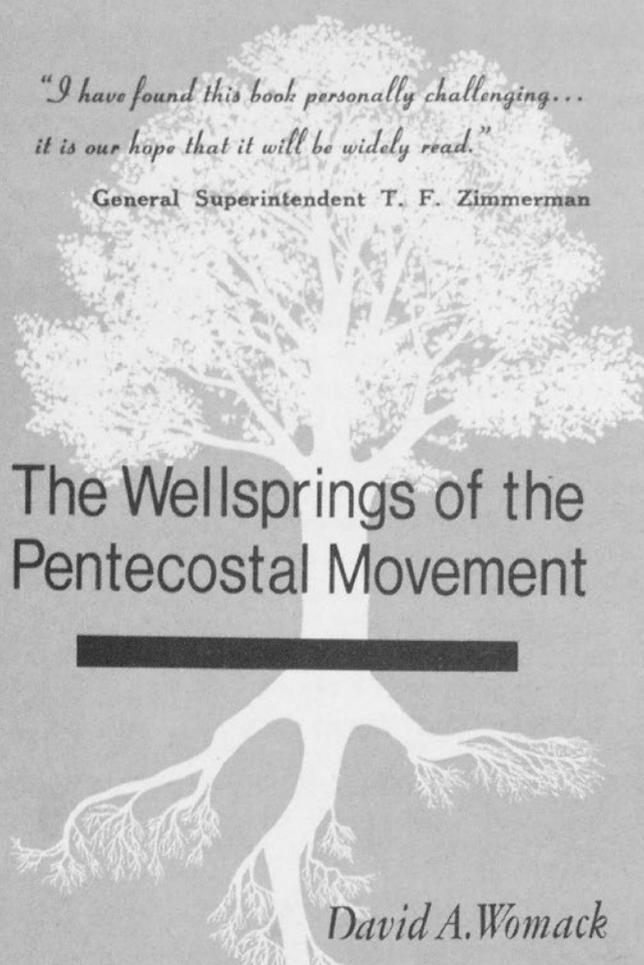


*...more than mere  
clay*

The Christian teacher or worker dealing with people does not handle, as the potter with his clay, a pliant mass yielding to his every touch. Nor is his the only hand at work. There are inner and outer forces that complicate the job. Understand them, and they will work for you. Ignore them, and you fail. *Teaching for Christian Maturity*, this year's workers training text, addresses itself to helping you understand and use the vital principles of human growth and development. Plan now to profit from this unusual workers training study.

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General Superintendent T. F. Zimmerman



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David A. Womack

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# YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



*Why does Paul say that Jesus was "seen of the twelve" after His resurrection (1 Corinthians 15:5) when Judas had already died leaving only eleven?*

I think Paul was counting Matthias as one of the twelve. You will remember that he was chosen to fill the vacancy after Judas died. The disciples recognized him as a man who had "compared with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us" (Acts 1:21, 22, 26).

*Why did Jesus speak of cutting off a hand in order to get into heaven? (Matthew 18:8, 9). Could doing this save the soul?*

There would be no value in cutting off a hand or plucking out an eye. The correct meaning is that it is better for a person to cut off a dear habit or pluck out the greatest desire in order to be saved than to hold on to such and finally lose his soul. Nothing should be withheld from God that would keep the soul from salvation.

*Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matthew 15:11). Can this Scripture properly be used for or against the use of tobacco?*

It might be used when we think of tobacco smoke puffed out on everyone near. This certainly is not edifying!

But when Jesus spoke, it was a rebuke to those who covered an unrighteous heart by ceremonial and formal religion. "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matthew 15:18-20).

*What did Jesus mean when He said to the disciple, "Follow me; and let the dead bury their dead" (Matthew 8:22)?*

It appears that this disciple wished to follow Jesus yet would let care for his parent come first. Jesus reminded him that his parent was not left without proper care. There were others of the family who could take care of their father.

The lesson for us is to let nothing hinder us from following Jesus. Let us not put it off until a more convenient season but follow Him now.

Jesus did not mean aged parents should be neglected. Perhaps His last act from the cross was to make provision for His mother (John 19:26, 27). "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8; see also verse 4).

*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.*

# NEWS OF THE CHURCHES



## OPEN HOUSE MARKS DEDICATION OF "PHASE ONE" FOR TEXAS CONGREGATION

GARLAND, TEX.—First Assembly here recently held special services and open house as they dedicated new facilities to the Lord. These new facilities are "phase one" of a planned three-phase program.

Participating in the two days of activities were Theodore E. Gannon, assistant general superintendent; J. T. Davis, North Texas District assistant superintendent; Joe Adams, North Texas District secretary-treasurer; and Bracy Greer, sectional presbyter. The mayor of Garland was also present.

non, assistant general superintendent; Edgar Anderson, North Texas District superintendent; J. T. Davis, North Texas District assistant superintendent; Joe Adams, North Texas District secretary-treasurer; and Bracy Greer, sectional presbyter. The mayor of Garland was also present.



An official ribbon-cutting ceremony marked the opening of First Assembly in Garland, Tex. Left to right: Duane Holford, contractor; T. E. Gannon, assistant general superintendent; Charles Humphrey, architect; Jim Toler, mayor of Garland; Duane Hanks, associate pastor; Leonard Woods, pastor; and Altos Womble, architect.

Situated on 3½ acres in one of Garland's newest additions, the new building contains over 20,000 feet of floor space. There are 28 classrooms, a youth chapel, and a fellowship hall with adjoining kitchen equipped to serve 150. The educational facilities are furnished throughout with new equipment.

The sanctuary is of colonial decor with blue carpeting; pew cushions, draperies, and stained glass windows. This 44-by 62-foot Chapel will serve as the sanctuary until phase two of the building is completed, at which time it will become the prayer chapel.

pleted, at which time it will become the prayer chapel.

The exterior of the colonial structure is of brick. The building and land are valued at \$300,000.

Begun in 1938 with a charter membership of 21, First Assembly has a present enrollment of over 400. Leonard Wood has served as pastor since 1945. Under his leadership the church has experienced several major construction programs.

E. Wayne Hanks serves as associate pastor with Pastor Wood.

ELMIRA, N. Y.—The Sunshine Party of Indianapolis, Ind., conducted a very successful crusade at the Pentecostal Tabernacle here. Though it was vacation season, the attendance was never below 300.

Nearly a thousand crowded into the church to see the dramatized sermon, "Heaven's Gates and Hell's Flames."

There were good altar services almost every night.

On the last Sunday the all-time Sunday school record was broken with 801 present. Since the crusade, attendance has continued at a record level.

—John Bedzyk, pastor

\* \* \*

ONTARIO, CALIF.—Central As-

sembly of God here recently concluded special meetings with Evangelist B. Richard Parrish of Salem, Ore. Three were saved and six were reclaimed. Six persons were refilled with the Holy Spirit. Five joined the church after the meeting.

—P. C. Walcher, pastor

\* \* \*

MT. HOLLY, N. J.—The Assembly of God here enjoyed a successful meeting with Evangelist and Mrs. E. T. Quanabush from Costa Mesa, Calif.

There were 35 saved, 10 filled with the Holy Spirit, and over 50 persons refilled with the Spirit.

The church was filled to capacity with record attendance some nights. These services deeply moved the members of the church and gave them a greater burden for souls.

—James Occhipinti, pastor

\* \* \*

MINERAL, WASH.—The Assembly of God here recently held a week of special services with Evangelist A. R. Gloy of Lynden, Wash. Brother Gloy's messages

emphasized the second coming of Christ. The church was blessed by the moving of the Holy Spirit in morning and evening services throughout the week.

—Clyde Sofie, pastor

\* \* \*

CANTON, MO.—The Assembly of God here was stirred spiritually during recent meetings with Evangelist Glenna Byard of Fredricktown, Mo.

There was good attendance each night. Two persons were saved and three were reclaimed. A number were refilled with the Spirit.

Four neighboring pastors and members of their churches supported the services by their presence and prayers.

—G. Calvin Fowler, pastor

\* \* \*

FRESNO, CALIF. — Northeast Assembly here was blessed during special services with Evangelist and Mrs. Winferd Mack. The attendance was good, and a great number moved forward during the altar services.

—Douglas Hyatt, pastor

Over 1,000 saw the dramatized sermon of the Sunshine Party during their recent meeting in Elmira, N. Y.





### MAINE CONGREGATION DEDICATES FACILITIES

OLD ORCHARD BEACH, ME.—Faith Pentecostal Tabernacle here recently dedicated new facilities to the Lord.

Carl Lindberg, superintendent of the Northern New England District, was speaker at the dedication. Anthony Pagano, assistant superintendent of the district, also participated in the services.

The church's history dates back a number of years, but just a little over a year ago the congregation affiliated with the Assemblies of God.

The building was begun in 1959. Work was halted temporarily, and the congregation worshiped in the basement of the structure. Under the leadership of the present pastor, Ralph Mugford, and the volunteer labor of church members, the new church was completed in 1968.

The new facilities contain a sanctuary with seating for 250, the pastor's study, and a nursery.

The church's location near the beach has provided a unique opportunity for ministry to summer vacationers for the past 16 years.

HOUSTON, MO.—The Assembly of God here recently closed two weeks of special meetings with Evangelist Ruth E. Reece of Mt. Vernon, Mo.

The congregation was blessed and encouraged. Physical, financial, and spiritual needs were met.

There were visitors from other churches in every service. One lady who had been searching for more of God was filled with the Holy Spirit. —Clyde Davis pastor

ST. JAMES, MO.—First Assembly here recently concluded special meetings with Evangelist Glenna Byard. Eleven persons were saved, and eight were reclaimed. Four persons were baptized in the Holy

Spirit. Three were baptized in water, and 10 affiliated with the church.

A man from Buffalo, Mo., with a hearing problem was healed after prayer.

Attendance was very good with many visitors coming to the services. God has honored Sister Byard's ministry here repeatedly for several consecutive years.

—T. Bluford Conway, pastor

OLATHE, KANS.—The Assembly of God here recently concluded special meetings with Evangelist I. D. Rayborn of Yates Center, Kans.

Ten persons were saved; five were reclaimed. Two were baptized in the Holy Spirit, and others were refilled.

Many visitors attended the services and were stirred by the prophetic teaching of Brother Rayborn.

—E. E. Henley, pastor

HUNTINGTON STATION, N. Y.—God moved among the young people at the Assembly of God Pentecostal Church here during special services with Evangelist and Mrs. Tommy Barnett. Many came forward each night to dedicate their lives to the Lord.

Several were saved. Two persons were filled with the Holy

Spirit; many others were refilled. Many visitors were attracted to the services. Cooperation of the area churches was a great factor in the success of the meetings.

—Charles Shaffer, pastor

COPIAGUE, N. Y.—Evangelist John Mastro from Nutterfort, W. Va., recently held two weeks of special services at the Full Gospel Church here.

Lives were changed nightly as 19 were saved, and 33 young people were baptized in the Holy Spirit. Many were restored, and the entire church was blessed.

The revival spirit was felt by other churches in the area.

—Joseph Calella, pastor

WELLINGTON, KANS.—The Assembly here recently concluded a series of meetings with the Branham and Steele team from Fayetteville, Ark. These meetings were planned for the whole family, and special emphasis was placed on the children participating. Attendance increased nightly, and the church was spiritually enriched.

—N. B. Rayburn, pastor

HARTSHORN, MO.—The Assembly of God here recently enjoyed a wonderful move of God during a meeting with Evangelist and Mrs. Henry Barton of Salem, Mo. Several young people were saved and are now seeking the baptism in the Holy Spirit.

The church was strengthened and blessed by Brother Barton's good preaching.

—Paul E. Wright, pastor

BUCKEYE, ARIZ.—The Assembly of God here was blessed with a moving of the Spirit of God in a youth crusade with Evangelist and Mrs. R. I. Wynkoop of Hydro, Okla.

Attendance was exceptional with an average of 85 per service during the three weeks. Registered visitors numbered 322. The Sunday school attendance was boosted.

God moved on hearts, saving 30, baptizing three in the Holy Spirit, and refilling two. Seven were baptized in water.

—LeRoy Owens, pastor

### WITH CHRIST

GOTTLIEB E. WORLITZ, 59, of Torrance, Calif., went to be with the Lord on Aug. 13, 1968. Ordained in 1942, Brother Worlitz pastored in the Northwest prior to joining the Assemblies of God in 1949. He was a member of the Southern California District where he served both as an evangelist and as pastor. In addition he engaged in radio ministry and taught in a Christian high school. He is survived by his wife and three children.

G. A. GADDIS, 64, of West Plains, Mo., went to his eternal reward on September 25, 1968. Brother Gaddis was ordained by the Kansas District in 1930. He served the Lord as a pastor in Fredonia, Chanute, Dodge City, and Augusta, Kans., and West Plains, Mo. He was a sectional presbyter in Missouri. He is survived by his wife Nina, one son, and a daughter, Eva, wife of Pastor S. James Colburn, Muskogee, Okla.

WESLEY C. GARR SR., 46, of Carlisle, Ky., went to his eternal reward on September 11, 1968. Brother Garr was a licensed minister affiliated with the Kentucky District and served as pastor in Carlisle. He is survived by his wife Virginia and two children.

Brother Garr was formerly affiliated with another denomination, but joined the Assemblies of God after receiving the baptism of the Holy Spirit in 1959.

ROBERT L. KINSLOW, 61, of San Bernardino, Calif., recently went to his eternal reward. Ordained in 1941, Brother Kinslow was a member of the Arizona District. He engaged in evangelistic work (1951-1956) and was a missionary-evangelist to the Indians (1958-1961). He also served pastorates in Kansas, Mississippi, Arizona, and Michigan. He is survived by his wife Hazel and five children.

SEBRAN A. DUNN, 36, of Ely, Nev., was called into the presence of the Lord on September 9, 1968. Brother Dunn was ordained by the Northern California-Nevada District in 1967. He served the Lord as a pastor in Ely, Nev., and was active in child evangelism for 10 years. He is survived by his wife Martha and four children who are continuing to minister to boys and girls in various churches.

EDWIN (NED) JONES, 70, passed away on Aug. 22, 1968, at the home of his brother, W. Paul Jones, Rollins, Mont. Many have read of "Ned Jones and His Wheelchair Pulpit" in national publications. He was a paraplegic from the age of 21, the victim of a holdup when a gunman's bullet struck his spinal cord. From his wheelchair he witnessed effectively for Christ and often appeared in churches of various denominations in Cleveland, Ohio, as a guest speaker. He spent the last 25 years of his life in Montana. Up until recent months he taught the Bible class in The Little Brown Church where his brother is pastor.

DANIEL MONCADA, 92, of Whittier, Calif., was called into the presence of the Lord on Aug. 3, 1968. Brother Moncada was licensed to preach in 1933 by the

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Latin American District. He served as pastor in Pico Rivera, Calif., and pioneered the church in Ottai, Calif., during his active years of ministry. He is survived by six daughters, 30 grandchildren, and 52 great-grandchildren.

HARRY W. SNYDER, 73, of St. Petersburg, Fla., went to be with the Lord on August 5, 1968. Or-

dained in 1946, Brother Snyder was a member of the Peninsular Florida District. He served the Lord as an evangelist and as a pastor in St. Petersburg, Plant City, and Brooksville, Fla., and Stanton, Ky. For several years he did mission work in New York City. He is survived by his wife Christine who resides at Bethany Retirement Home, Lakeland, Fla.

## ANNOUNCEMENTS

MORTGAGE BURNING AND HOMECOMING—Conway, Ark., First Assembly—Dec. 1.—by Bill Sims, pastor.

HOMECOMING AND 45th ANNIVERSARY REVIVAL, Assembly of God, Wyckoff, N. J., November 24-December 1. Evangelist and Mrs. Paul Coxe, special speakers.—by Alexander Wallace, pastor

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Phenix City	Bethel	Nov. 19-24	S. P. Bostie Jr.	W. E. Collins	
	Wilmer	Georgetown	Nov. 19-27	Jerry & Ann Johnson	D. Z. Finch	
Ariz.	Phoenix	Sunnyslope	Nov. 17-24	Charles Hudspeth	O. W. Killingsworth	
	Tucson	First	Nov. 17-24	Kenneth & Theda Wright	L. G. Gilmore	
Ark.	Morrilton	First	Nov. 19-Dec. 1	J. C. & Mrs. Nichols	L. C. Miller	
	Springdale	Glad Tidings	Nov. 24-Dec. 8	Arlis & Mrs. Thrasher	Don Smothers	
	Watson	A/G	Nov. 17-Dec. 1	Earl Teeter	Luther Bates	
Calif.	Central Valley	<sup>1</sup> A/G	Nov. 24-29	Charles Senechal	R. T. Doherty	
	Chowchilla	First	Nov. 20-Dec. 1	Norman Jones Party	Floyd W. Baker	
	Santa Maria	<sup>1</sup> First	Nov. 17-22	Christian Hild	Harris Lidstrand	
Colo.	Loveland	A/G	Nov. 24-Dec. 1	Paul E. Morris	Leon Mitchell	
Conn.	Danbury	First	Nov. 19-24	Paul R. Olson	Jack Provard	
Fla.	Brandon	A/G	Nov. 20-Dec. 1	Arnold & Anita Segesman	Joseph R. Hardt	
	Orlando	First	Nov. 20-Dec. 1	Charles E. Crank	Crawford Railey	
	Tallahassee	West Side	Nov. 17 —	Edgar & Mrs. Davis	C. A. Hubbard	
Ga.	Adel	First	Nov. 19-24	John & Mrs. Franklin	R. L. Woodham	
	Columbus	Benning Park	Nov. 18-24	Billy & Cherie Cotton	T. D. Whitehead	
	Dawson	First	Nov. 20-Dec. 1	F. R. McAdams Team	R. L. Grantham	
Ind.	Pelham	First	Nov. 18-24	Randall A. Walker	R. F. Parker	
	Evansville	West Side	Nov. 20-Dec. 1	"Little Joe" Peterson	John C. Pastore	
	Hartford City	First	Nov. 12-17	Harry V. Vibbert	Donald Whitlow	
Kans.	Rochester	First	Nov. 19-24	Harry V. Vibbert	Glenn Mitchell	
	Topeka	Highland Park	Nov. 19-27	Roy Tregenza	J. O. Rosenberg	
	Williamstown	A/G	Nov. 17-22	Larson-Stiver Team	James H. Bailey	
Mich.	Flint	Trinity	Nov. 17-24	Bob Watters	E. Glenn Snook	
Minn.	Thief River Falls	A/G Tab.	Nov. 19-Dec. 1	Neale & Ida Sheneman	Robert G. Leen	
	Worthington	First	Nov. 15-17	G. Raymond Carlson	John W. Everett	
Mo.	Edina	A/G	Nov. 19-24	Gladys Voight	Elmer Hembree	
	Moberly	First	Nov. 19-Dec. 1	Tom & Helen Waggoner	Derrell Miles	
	Mt. Grove	A/G	Nov. 18-24	Howard & Barbara Young	D. E. Roderman	
Nebr.	Stockton	Full Gospel	Nov. 17-24	Ben Brumback	Charles Fuller	
	Bridgeport	A/G	Nov. 10-17	Doyle H. Thompson	B. F. Correll	
	Elizabeth	Trinity Pent. Ch.	Nov. 17-Dec. 1	Gladys Pearson	Jesse Owens	
Ohio	Akron	First	Nov. 20-Dec. 1	Larry & Mrs. Griswold	G. G. Benson	
	Carrollton	First	Nov. 19-Dec. 1	J. Earl & Mrs. Douglass	Glen F. Gray	
	Ravenna	A/G	Nov. 17-24	Lowell Lundstrom Team	Leland Lebsack	
Okla.	Youngstown	Highway Tab.	Nov. 19-24	R. S. Peterson	E. J. Schlossmacher	
	Enid	Spaulding	Nov. 20-Dec. 1	I. D. Rayborn	H. C. Snell	
	Oklahoma City	South West	Nov. 17-24	Calvin Durham	C. L. Brown	
Pa.	Bangor	First	Nov. 19-Dec. 1	Olshovski Musical Team	William Kolenda	
	Kingston	Evangelistic Temp.	Nov. 20-Dec. 1	George & Evelyn Butrin	Helen Clement	
	Philipsburg	Gospel Tab.	Nov. 13-24	Ken & Gloria Kashner	Lee Lockett	
S. Dak.	Rapid City	Bethel	Nov. 19-24	Paul Hild	Earl H. Harper	
	Abilene	First	Nov. 18-24	Winferd Mack	Raymond Schaeffer	
	Ballinger	Bethel Temple	Nov. 10 —	Salisbury-Secrease Tm.	O. T. Killion	
Tex.	El Paso	First	Nov. 3-17	E. T. Quanabush	Wm. F. Hageman	
	Greenville	Central	Nov. 18-Dec. 1	Garry & Barbara Smith	D. Paul Clark	
	Loving	A/G	Nov. 24-29	E. R. Winter	Floyd Akers	
	Marshall	Calvary	Nov. 17-24	Thomas R. Calk	E. M. Gibson	
	Mont Belvieu	A/G	Nov. 12-24	Mike & Linda Murdock	W. D. Harper	
	San Antonio	Central	Nov. 20-Dec. 1	The Singing Lunsfords	Leonard Norville	
	Seymour	First	Nov. 20-Dec. 1	H. A. & Mrs. Strange	Lloyd McIntosh	
	Va.	Manassas	A/G	Nov. 24-30	Gerald & Mrs. Dewlen	Howard Spruill
	Purcellville	A/G	Nov. 19-Dec. 1	Irving & Mrs. Howard	David Slye	
	Roanoke	First	Nov. 19-Dec. 1	A. A. Anderson	J. V. Cardiff	
Wash.	Port Orchard	A/G	Nov. 19-24	Franks Party	Edwin Jorstad	

<sup>1</sup>Children's Crusade

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



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# SEMINAR FOR EVANGELISTS

SPRINGFIELD, MISSOURI

DECEMBER 19-21, 1968

SEE PAGE 32



DIRECT REPORTS FROM MANY LANDS

# FOREIGN NEWS DIGEST

## Work Advances in Guyana

GEORGETOWN, Guyana—Missionary David J. Guenther reports this has been one of the best years of growth the Assemblies of God has seen here. Between 25 and 35 branch Sunday schools have been established; 12 outstations have been formed; and church membership is expected to increase by over 500 before the end of the year—a goal set at the Guyana Assemblies of God council meeting in July 1967.

Mr. Guenther says there is an increased interest in revival and evangelism. Three or four church buildings are ready to be dedicated; two or three others are under construction. Several congregations are planning to erect buildings on lots they have acquired.



ABOVE: Ladies' quartet. RIGHT: Fijian minister ordained. BELOW: William Caldwell, left, with Navua pastor, Jim Williams.



## Suva Conference a Success

SUVA, Fiji Islands—Evangelist William Caldwell of Tulsa, Okla., was guest speaker at the 11th annual conference of the Fiji Assemblies of God held in Calvary Temple here from July 29 to August 4.

Light-for-the-Lost provided literature for a special evangelism thrust during the conference. The Women's Missionary Councils and the South Pacific Bible College provided visual presentations.

The conference reelected Alipate M. Cakau as superintendent of the Assemblies of God of Fiji. Most other members of the executive committee were reelected to their positions.

During the conference seven Fijian ministers were ordained, six

were licensed to preach, and 33 received Christian Worker permits. The present number of nationals holding credentials is 181.

Missionary Lawrence Larson reports they had a wonderful conference; many were saved, healed, and received the baptism in the Holy Spirit; and there was a noticeable sign of maturity in the work. Over 1,000 people attended the conference.

Evangelist William Caldwell conducted other meetings in Fiji, Tonga, and Samoa. He spoke at the dedication of the new church in Navua, Fiji; conducted special meetings at Lautoka, Fiji; and ministered in the new Assemblies of God church in Tonga before going on to Samoa.

### 'Tis the season to be



Much thought is given to celebrating Christmas. We enter each activity with holiday spirit and choose gifts with thoughtful concern. For our missionaries in distant lands, Christmas brings many thoughts of home. Your thoughtfulness at this time will mean so much to them. Send your offerings to:

Foreign Missions Department • Assemblies of God  
1445 Boonville Avenue • Springfield, Missouri 65802

## Greece A/G Completes Two Months of Youth Camp

PORTO RAFTI, Greece—The Greece Assemblies of God held two month-long youth camps here at the Bible school grounds, located 38 kilometers from Athens.

The girls session began on July 5. Twenty-two girls attended the month-long camp. At the concluding program and dinner, the girls presented a missionary skit for the visiting parents.

Missionary Mary O. Metaxatos said, "Many of the parents wept unashamedly as they saw their

children take part in this spiritual skit. In their hearts they were praying that some day their children might become missionaries or gospel workers."

The month of boys camp ended September 6. Several of the 24 boys attending gave encouraging testimonies that indicate a real work was done in their hearts. Marcus Mbousios and Kiki Dogani directed the Greece youth camp program.

Sister Metaxatos reports a great need for a chapel to be built on the grounds. She says, "We never cease to thank God for all He has done in helping us put up the dining room for our youth camps and future Bible school, which we need so greatly to train our own young people for the ministry."

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## First Trek for Souls ... in Africa

By HYMMAN O. WOOD  
Missionary to Nigeria

FOR SEVERAL YEARS I have walked the mountainous wilderness areas of the United States, my beloved homeland; but never have I known such a light-footed trail as when returning from my first trek into the "bush" area of Northern Nigeria.

With every step I praised God for the wonderful moving of the Spirit's conviction that day and for the many souls saved in the little, round, mud, thatch-roofed church. My praise turned to overwhelming gratitude as other thoughts came to accompany my steps homeward.

Back in the winter of 1966 I said, "Yes, Lord," to God's definite call to Africa. The necessary church approval came in December of that year, and then I faced the last great obstacle between me and the fulfillment of God's call—raising funds for support.

The task appeared insurmountable, but the godly people of the Assemblies of God put me and my family on African soil in January 1968. Without them I could not have come. I was only the vessel representing them for the kingdom of God.

The Assemblies of God has just passed the 20-year mark in missionary service in the northern areas of Nigeria. The work has grown miraculously with 72 pastors now leading over 5,600 believers in 77 churches, always with a too-limited missionary staff for the vast areas and the multitudes in need.

I wish you could share with me the joy, the satisfaction, the sights of new lives coming out of heathen darkness. I know there are eternal rewards for those who made this and many other treks possible.

Sharon Wilson (second from left) and the Woods on return trek.



## MISSIONARY NEWS NOTES



Quentin Shortes family



A. McDearmid family



Hilda Palenius



May Garner



N. Backman family



The Wayne Turners



John Garlock family



The Ralph Jimenezes



The G. Bergstroms



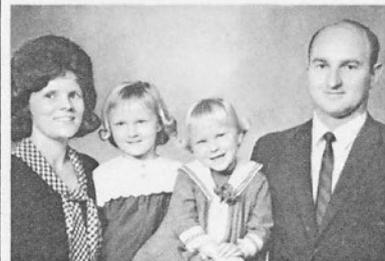
Bobbie Wilkins



The James Chaney family



Dewey Huston family



Jack Bledsoe family



Bruno Frigoli family

Missionaries going to their respective fields of service are: the **James Andrews** family (Taiwan); the **Andrew McDearmids** (S. India); the **Quentin Shortes** family (Guatemala); **May Garner** (Nigeria); the **James Chaney**s (Dahomey); the **Norman Backmans** (Liberia); **Bobbie Wilkins** (Liberia); and the **Wayne Turners** (Tanzania).

**Hilda Palenius** (Ghana) is going to Scotland for a midwifery course. The **Bruno Frigolis** are doing missionary work in Bolivia under FMD approval.

The **Dewey Hustons** (Malawi); the **Ralph Jimenez** family (Haiti); and the **John Garlocks** (Belgium); all newly appointed, are now on their fields. The **Jack Bledsoes**, newly appointed to Togo, have left for language study in Switzerland.

It was earlier reported in error that the **Gustav Bergstroms** (Brazil) were coming home on furlough. They recently returned to the field.

The **William Williams** family (France) have completed language study and are now on their field of service.

The **Jimmy Beggs** (Tanzania); the **Melvin Jorgensons** (Belgium); and **Elsie Strahl** (Brazil) have returned to the States for furlough. Mrs. **Don Coleman** (S. Africa) has returned to the States, and Mr. Coleman will follow later. Mrs. **Jacob Kocker** (Liberia) is in the States for medical reasons, and the **James Andersons** (S. India) returned to the States for an emergency furlough.

The **William Lovicks** have transferred from Togo to Congo, and the **William Ilniskys** have transferred from Jamaica to Lebanon. The **David Irwins** (Malawi) and the **Stevens Nolins** (Singapore) have transferred to the ministerial list.



James Andrews family

### 11 Churches Represented at Conference

GUAYAQUIL, Ecuador—Eleven churches were represented at the annual conference of the Ecuador Assemblies of God. Santos Figueroa and David Cortés, national workers from Chile, were special

speakers for the conference and a week of meetings preceding it.

During this time 25 persons received the baptism in the Holy Spirit. Fifty came forward for salvation.

Missionary Lowell E. Dowdy says, "The conference theme was

'Be filled with the Spirit,' and it surely seemed that everyone was. What a wonderful atmosphere in which to transact business. God met us in a marvelous way.

"In spite of social unrest, the attendance at the conference was very gratifying."



# DON'T TAKE THE EVANGELIST FOR GRANTED

By **THOMAS F. ZIMMERMAN** / *General Superintendent*

**T**HE SPIRITUAL IMPACT of the Council on Evangelism continues to be evident throughout our Fellowship. Those were vital days when we took time to examine ourselves as a church honestly and humbly before God, but the heart-searching neither began nor ended in St. Louis. The Council was born of a burden, and it was the prelude to what can become under God a period of increased usefulness in a needy world.

Leading up to the Council were several years of growing hunger among us for greater effectiveness in God's work. Pastors found it recurring like a refrain through prayer meetings in local assemblies. District leaders were aware of it in sectional and district meetings, and the area prayer conferences were predicated upon this deep hunger for God to make us channels of His blessing.

Evangelists sensed it as they moved from church to church. Our people were looking to God for fresh anointing and for specific direction concerning our mission in a rapidly changing world.

As the Committee on Advance prayed for guidance, we felt the Holy Spirit would have us begin the Plan of Advance by designating 1969 as a Year of Revival.

Our Movement was born in spiritual revival, and it is characterized by evangelistic zeal. The evangelists God has placed among us occupy a strategic position in the total ministry of our church. Their gift is especially used of the Lord both for leading the church into spiritual revival and for spearheading evangelistic outreach.

Accordingly, the Executive Presbytery has authorized a call to all our Assemblies of God evangelists to meet in Springfield, Missouri, for a special three-day seminar December 19-21.

One reason for choosing these dates is that many of our evangelists will not have meetings scheduled during the pre-Christmas week. A second and most important consideration is the fact that the Committee on Advance at that time will be concluding its first meeting since the Council on Evangelism. This will make it possible for

them to share their thinking and planning with our evangelists on the very eve of the Year of Revival.

Feeling that under God a new sense of initiative has been seized for spiritual outreach in the Assemblies of God, we wish to do everything possible to maximize the effectiveness of this thrust. The seminar, under the auspices of the Spiritual Life—Evangelism Commission, will deal primarily with ways the evangelist can more effectively fulfill his strategic role, both in revival leadership and evangelistic outreach in 1969. Our purpose is not to suggest a cut-and-dried program, but rather to come together to take counsel and seek God for His direction.

Room and board will be provided on a complimentary basis at a Springfield motel for Assemblies of God evangelists and their companions who have been engaged in evangelistic ministry for six months or more in 1968. A list of hotels and motels, with rates, will be forwarded upon request to others interested in attending.

I would like to encourage all our churches to help toward the traveling expenses to Springfield for evangelists ministering to them this fall.

Evangelists are among God's choice gifts to the church. Let us never take them for granted, but rather uphold them with our prayers and our support! When their ministry is strengthened, the entire church receives the benefit.

**Plan Now to Attend**

## **SEMINAR FOR EVANGELISTS**

**SPRINGFIELD, MO.**

**DEC. 19-21, 1968**

**Spiritual Life—Evangelism Commission  
1445 Boonville, Springfield, Mo. 65802**

Please send full information and a housing form for the Seminar for Evangelists.

Name .....

Address .....

City ..... State ..... Zip .....