

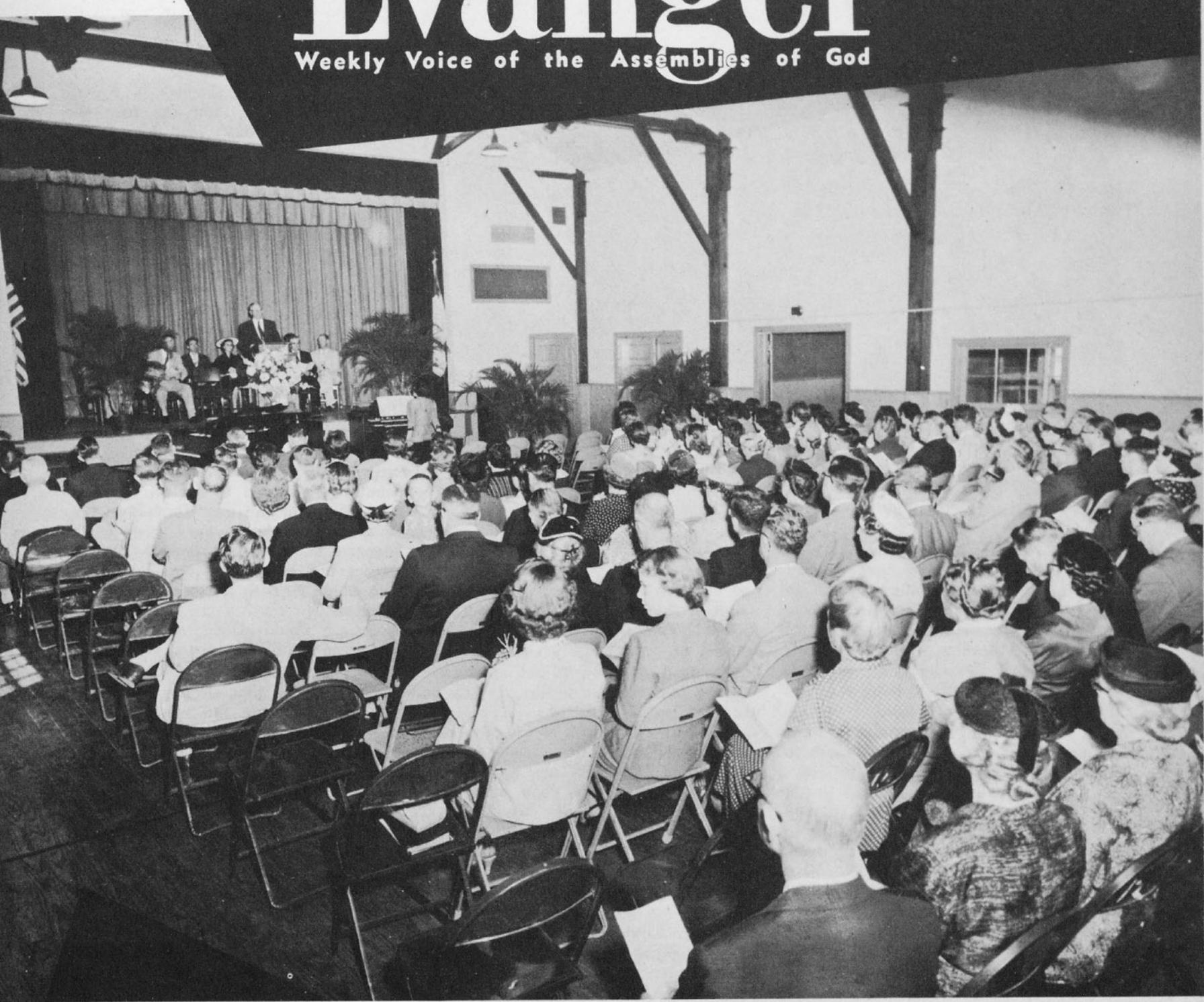
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS

The Pentecostal Evangel

Weekly Voice of the Assemblies of God

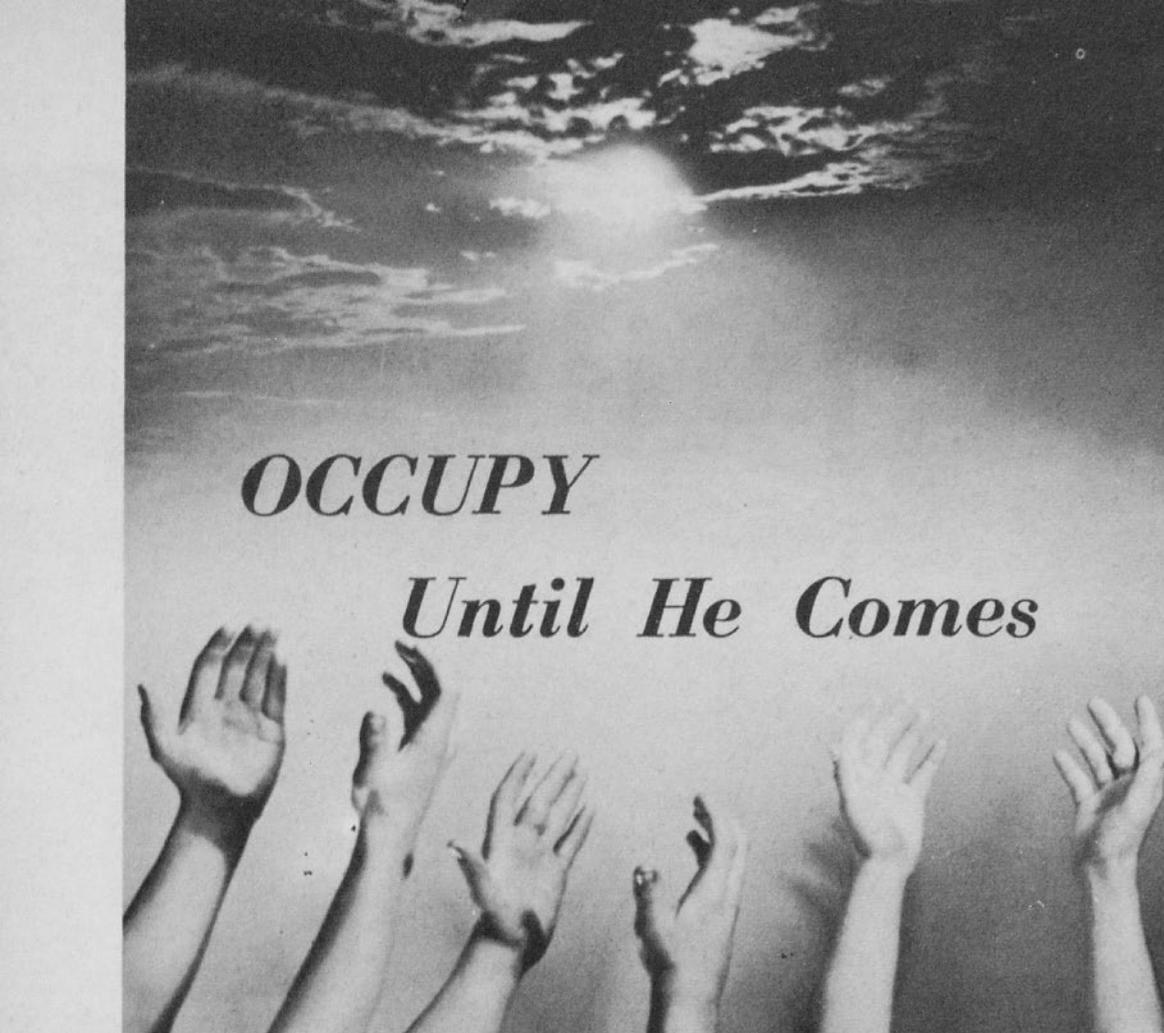
FIVE CENTS NUMBER 2164

OCTOBER 30, 1955



Visitors Gather in Evangel College Chapel on Dedication Day

-- See page six



OCCUPY

Until He Comes

Dusk is "chore time." As twilight deepens and the heart grows heavy with a longing for our Lord, we must not forget the "chores" He has given us to do.

By JOHN WRIGHT FOLLETTE, New Paltz, N. Y.

WHILE WAITING UPON THE LORD in a prayer meeting, the Spirit began to settle down over my heart in such silence and rest as I have not sensed in many days. There is such heavenly quietness in the hush He is able to bring over and into the restless heart.

As I sat before Him with my spirit wrapped in silence, so alive and yet so still, my heart was seeking Him in prayer and worship. The tenor of my prayer was thus: "Dear Lord, Thou art coming; I praise Thee Thou art near. . . . But in these momentous days, so full of need, what wilt Thou have me to do? What needs most attention? What word hast Thou for me?"

Then He gave me so clearly this word, "Occupy till I come." This He spoke three times, and my heart was so happy to hear His voice and to heed His injunction. Then I continued to ask Him what He meant by "occupy." It was in answer to this that He gave this lesson.

He let me live over in spirit a day of my boyhood. While a child between the ages of six and eleven, it was my privilege to live on a farm. God is so wise and wonderful in ordering our lives and making "all things work together for

good." It was during those days He taught me my first lesson in seeing, hearing, feeling, as I walked and played, worked or studied in His great "out-of-doors."

The nearest city was fifteen miles away and was only reached by driving a horse over the long country roads. It was my parents' custom to drive to the city every two or three months to do the necessary trading. On such days we, as children, were left at home to keep house and were given certain tasks to do while father and mother were gone: It was just such a day the Lord let me live over again in spirit.

How well I remember the glee and secret joy we had in thinking how delightful it would be to "keep house" and feel free to go about the daily duties. At such times mother gave us permission to go to the woods for flowers, to pop corn, or maybe play in the brook. How strong and courageous we were! To go to the end of the farm was nothing—we were so brave!

The morning went quickly and at noon we ate our dinner in joyous spirit. It was a novelty to feel ourselves alone. Maybe my oldest sister would try her hand at a new kind of pie or pudding—

it was such excellent time for adventure, experiment and independence. The afternoon wore on and soon it was time to do the evening chores. My part was simple as I was but a child. But it mattered not if we were small or not, we had our duties and were taught to do them.

Again I lived over that evening hour. I had to carry in the wood and fill the box behind the kitchen stove. Maybe it would take three or four trips to the wood shed, but I had to fill it. Then I had to go for the cows and bring them up from the lower pasture.

And as the long shadows of twilight came creeping in, how my bare feet hurried over the dusty road. I wanted to stop by the old rail fence to see a robin's nest which always pleased me so—I wondered if the lovely eggs had hatched—but the dusk was coming on and I had to hurry. Then I must gather the eggs, and fasten the coops where the little chickens were; or maybe see that the ducks were all up from the brook.

And as the purple gloom moved in, and the barn and sheds were wrapped in veils which only twilight dusk can spin, my little heart would feel a strange longing for mother. How we would look toward the hill to see if they were not soon coming.

But the chores were to be done, and many times if it were too shadowy we would be tempted to neglect the nests too far out of the way. Some would be away back on the haymow or up in the granary, and it took more courage to gather the eggs from these places. So one would go with the other and finally have the last chore done. But how many times we would glance up the road to the distant hill to see if mother and father had come.

How strange that all the bravery we had known during the sunny hours of the day had vanished. The desire to venture to the end of the farm had gone; we did not want to venture even to the end of the garden. The purple hills melted into still deeper shade; the bushes, fence posts and trees all so familiar began to assume grotesque shapes and soon lost their identity in dusky shadows. The little world in which we spent the day was fast fading. The brave spirit of adventure passed with it, and a strange loneliness stole over our hearts. One wish possessed us—that mother would soon come.

Sometimes they were late and we would have to prepare the evening meal. But some way the food did not taste right and it was so hard to swallow.

How little we were concerned then with anything but her coming. No play, however interesting—no duty, however pressing—could divert our attention from the hill where our longing hearts looked

The Conquering Weapon

"And they overcame him by the blood of the Lamb" (Rev. 12:11).

Wherever evil appears, it is to be fought with by the children of God in the name of Jesus, and in the power of the Holy Ghost. When evil appeared in an angel, straightway there was war in heaven. Evil in mortal men is to be striven against by all regenerate men. Evil is at its very worst in Satan himself: with him we fight. He is no mean adversary.

The devil is called the "great red dragon." He is great in capacity, intelligence, energy, and experience. He is a being great in evil: the prince of darkness, having the power of death. This ever-active enemy desires to have us, and sift us as wheat. He is styled "the old serpent," and this reminds us how practiced he is in every evil art. He was a liar from the beginning, and the father of lies. After thousands of years of constant practice in deception he is much too cunning for us.

But yet, dear friends, powerful as this infernal spirit certainly must be, his power is defeated when we are resolved never to be at peace with him.

They overcame him "by the blood of the Lamb." It is not said that they overcame the arch-enemy by the blood of Jesus, or the blood of Christ, but by the blood of the Lamb; and the words are expressly chosen because, under the figure of a lamb, we have set before us a sacrifice. The blood of Jesus Christ, shed because of His courage for the truth, or out of pure philanthropy, or out of self-denial, has no peculiar power about it. Truly it is an example worthy to beget martyrs; but it is not the way of salvation for guilty men. If you proclaim the death of the Son of God, but do not show that He died (the Just for the unjust) to bring us to God, you have not preached the blood of the Lamb. You must make it known that "the chastisement of our peace was upon him," and that "the Lord laid on him the iniquity of us all," or you have not declared the meaning of the blood of the Lamb.

There is no overcoming sin without a substitutionary sacrifice. The lamb under the old law was brought by the offender to make atonement for his offence, and in his place it was slain: this was the type

of Christ taking the sinner's place, bearing the sinner's sin, suffering in the sinner's stead, and thus vindicating the justice of God, and making it possible for Him to be just and the justifier of him that believeth.

"They overcame him by the blood of the Lamb." This precious blood is to be used for overcoming, and consequently for holy warfare. We dishonor it if we do not use it to that end. A man who wants the blood of Jesus for nothing but the mean and selfish reason that after having been forgiven through it he may say, "Soul, take thine ease, eat, drink, and be merry: hear sermons, enjoy the hope of eternal felicity, and do nothing"—such a man blasphemes the precious blood, and makes it an unholy thing. We are to use the glorious mystery of atoning blood as our chief means of overcoming sin and Satan: its power is for holiness.

If we give up this, what is there left? God will not do anything by us if we are false to the cross. To believe the truth concerning the Lamb of God, and truly to believe it—this is the essential of an overcoming life. Oh, for courage, constancy, self-denial, willingness to be made nothing for Christ! God give us to be faithful witnesses to the blood of the Lamb in the midst of this ungodly world! —by Charles H. Spurgeon

for mother's return. Even the necessary food which hitherto had tasted so good and might have been eaten with great pleasure, lost its flavor and we found little appetite for it.

I wish I could tell the joy, the delight, the ecstasy of spirit when finally we saw them coming over the hill. How we ran then to meet them and exchanged our words of welcome even before they stepped from the carriage. Then as the silent curtains of the night gently shut us in, our little world seemed such a safe place. The night had no terror, the shadows no meaning, for we were secure. Now our hearts could rest—for mother had come. How delightfully simple is the trust of a little child. How secure and safe he feels when father and mother are near.

This little picture of such commonplace material needs but little interpretation. Those of us who are looking toward the distant hill know something of the secret longing which fills the soul. Our little day (this age) is fast ending; the morning of vision and courage is spent. Our forefathers began the day's work years and years ago. The noon has come and gone. During those long hours filled with shadow, sun and song, the work of the church was established. We are now in the twilight of the age.

The long, dim shadows stretch their

lengths across the fields and nightfall is at hand. This is not the hour for work which should have been done generations ago. The centuries of opportunity have passed; we are now in chore time.

TWILIGHT

*Unseen the little birds in branches dark
Have found a resting place so cool and still.*

*While from the dusky thicket in the glen
There comes the lonesome call of whippoorwill.*

*The heart is strangely moved by loneliness
And sickens at the thought of finite things.*

*It hungers for the infinite and life
Which faith in immortality now brings.*

*The little world wherein I spent the day,
Will-o-the-wisp is proving now to be.
What seemed so firm and strong 'neath
noonday sun*

*E'en while I look now melts and fades
away.*

*I do not find my heart grieved by the
loss,*

*To have it back my heart no cry would
give.*

*A secret joy is found in losing all—
For this is not the world in which I live.*
—J.W.F.

To speak in the language of the vision, even though some nests be far out of reach and our hearts are faint and weary, we must not neglect them. He may send you to the end of the earth on a simple errand and at the eleventh hour.

To "occupy" is to faithfully trudge back to the woodpile for the last two or three sticks so necessary to fill the box. May the Holy Spirit quicken us to heed His injunctions and give us happy feet to run the short errands.

The twilight gloom is purpling in the west; the little world about us is showing its true character—it fades and passes away. Where is your vision? Are you watching the distant hill? How strange this loneliness which creeps into our hearts as we look about and long for His coming. The world is fast filling with shadows, and everything about us seems to be moved out of its place. The gathering darkness renders even the things we seem to know indistinct, uncertain, and doubtful.

This is not the noon hour, nor is it afternoon—we are past sundown and are now in twilight. That is why the uncertainty and darkness fills our hearts with sickness at the thought of staying here. This is the homing hour and Christ is making us homesick for His coming. Are you not yet convinced that the "here and now" is not all of life?

Life With a Lofty Purpose

HUGH J. McALISTER

"Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

THIS AMAZING STATEMENT WAS SPOKEN by Jesus. It sets before us a strange pair of paradoxes. How is it possible to lose one's life by saving it? And how is it possible to save one's life by losing it? It sounds like a riddle. But it is true, and it has a peculiar application to every one of us today.

Life is a mysterious thing. A few years ago I was not here. Now for a few years I have lived my own unique life—a life possessed of some very remarkable equipment. That equipment makes human life the wonder of the world. Where is there a piece of mechanism to compare with the human body? Only the wisdom of God could have created such a masterpiece. The second wonder of life is the human mind—memory, the ability to reason, and the power of decision. The third wonder of human life is the spiritual capacity for fellowship with God.

One person's spiritual, mental, and physical capacities are not equal to another's—some have greater abilities than others. But such is the nature of the endowment of God to all of us that even the man whose capacities are the least, is nevertheless a noteworthy sample of God's masterpiece of creation on earth. How marvelous is LIFE!

The very possession of life itself has thrust upon us a responsibility. We did not ask to come into the world; we were not consulted on the question of our advent. But that fact does not excuse us in the slightest degree from our responsibility in life. The possession of this great wealth of life makes us responsible to God, the giver of it.

For what great purpose were we given such tremendous faculties? Why did God make such an investment in us? Obviously we are here to do the will of God, to live in fellowship with God, to glorify Him on earth. The alternative to the purpose of God is to do our own will and to please and glorify self.

To live outside God's will, to live for self, is to live in sin. This is the natural man, the way of least resistance. To destroy sin and to reconcile us to Himself, God sent His Son Jesus Christ into the world to be our Saviour through death. But the choice in the matter of

how we live remains our own. We may choose God's will or we may choose our own will. This is what Jesus talked about in our text.

*"Live for self and you live in vain;
Live for Christ and you live again."*

A man approached me on a downtown street with a straightforward request—he wanted money for a drink. As I talked to him another man joined us with a request for twenty cents. He said he lacked twenty cents of having enough. "Enough for what?" I asked. "A jug?" And he nodded. Here were two men, perhaps in their forties, whose obvious purpose in life was to get another drink! They were prostituting their God-given faculties to a degraded lust, *living without purpose!*

They could have been serving a useful purpose in life. One of those men told me he had attended Bible college. Oh, what might have been! Men of less ability, I suppose, have lived in such a way that they have left their mark for God and righteousness upon the world. They have carried the torch of life eternal to the dark parts of the earth. They have witnessed the transformation of sinners into saints by the Word of Life, which they have preached and practiced. Some of them have lived as God's men in

THE PENTECOSTAL EVANGEL

ROBERT C. CUNNINGHAM, Editor

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Hugh J. McAlister, pastor of the Stone Church in Toronto, Canada, passed from this life to one that is "far better" on October 3, 1955. He was 53 years of age. His brother, Walter E. McAlister, who is General Superintendent of the Pentecostal Assemblies of Canada, writes: "Hugh was ordained in the Assemblies of God in

H. J. McAlister

1924, when Western Canada was a District Council of the Assemblies of God. He has served throughout the years in the Pentecostal Assemblies of Canada, having held pastorates in Alberta, Saskatchewan, and Ontario. He was pastor of The Stone Church in Toronto since 1945. Previous to that date he served as District Superintendent for Eastern Ontario and Quebec."

office and shop in such a manner that their fellows were brought face to face with God. But instead of that, here was this man, tramping the streets as a bum, begging a coin for another drink. What a pity!

But don't be too quick to condemn him. What about you? Are you living simply to please yourself? It may not be in the gratification of vulgar lust, yet perhaps you are using those God-given faculties for nothing better than trifling, selfish ends in which God has no part. Are you saving your life for yourself? If so, Jesus said that you will lose it. No matter how great your worldly success; no matter how wide your circle of friends; when the little light of life flickers out, God will write against your name, "LOST—LOST BEYOND RECOVERY."

But I must carry my text further in its application. I must confront with this text those who call themselves by the name of Christ, those who profess to have believed in Him unto salvation. You have tasted of the good Word of Life. You are sure that your sins are blotted out and that your names are written in heaven. You believe that you will not stand in the judgment with sinners, and you have hope of the resurrection.

Now let me ask: What does all of this mean to you? What have you returned to the Lord for all of His benefits? Do you know anything about losing your life for Jesus? Or are you seeking to make sure that your profession of Christ, while bringing to you the benefits of a crucified Saviour, costs you no real sacrifice, no genuine suffering or loss?

It seems to me that the test of a true Christian lies in this twofold question: Are you prepared to live for Christ and to die for Him? I call you to Calvary, and in the face of the price which God's Son paid for your salvation I say to you: If you are not prepared to lose your

life for Christ, you are not worthy of His name. Saved, but living selfishly! Saved, but unwilling to share the fellowship of the Cross! Some there are who say they have received the greatest Gift ever given, who profess that but for Christ's death they must have been forever lost, who profess to believe that men everywhere must accept Christ or be lost—yet they will not deny themselves the smallest personal comfort or pleasure for Christ or for dying men.

What must Christ think of those Christians who give less to the cause of the Lord than their unsaved neighbors spend weekly for the movies? What must He think of those who will not open their lips in personal testimony among their fellows lest someone shame them? What of those who will suffer all manner of inconvenience to make money, but will let the smallest difficulty keep them from the house of the Lord? Surely this is the meaning of the text: "Whosoever will save his life shall lose it." There is the thunder of divine judgment in the next!

Look again at the latter part of the text: "Whosoever will lose his life for my sake, the same shall save it." Against the self-pleasing, ease-loving, life-saving group of professing Christians there stands this other company—LOVERS OF CHRIST. It is an illustrious company, reaching back to the days of the apostles. For many of them, "losing life" was not merely a figure of speech. They lived for Jesus; and they also died for Jesus, in the flaming pyre at the stake, or at the executioner's block, or in the arenas of imperial Rome. The glorious company of the martyrs has never lacked representatives; their line has never ceased. Down to this present hour the witnesses of Jesus, numbering into the thousands, have drunk the cup of martyrdom to its dregs. And in this hour there are still men and women, lovers of Jesus, who are losing their lives in sacrificial service in the hinterlands of the world, in the jungles of the tropics, in the frozen wastes of the Arctic, and at home in quiet lowly service. They are denying self, giving beyond their ability of strength and means—they are losing their lives for Jesus!

Will some selfish people be saved? I cannot doubt it. Paul wrote of some who would be "saved . . . as by fire." Their works burned and they themselves barely saved! Saved, but singed! Peter wrote of others to whom an abundant entrance would be given.

Friend, how will you stand in that day? These are days for earnest living. Destinies are being determined. Jesus said, "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." All of us are included in that verse. We are saving our lives now, for ultimate loss; or we are losing our lives now for imperishable gain.

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Violent Deaths Decreased

Deaths from suicide and homicide dropped to record low levels in 1954, the Metropolitan Life Insurance Company reports. The suicide rate for the U.S. in 1954 was 5.5 for each 100,000 persons, and the homicide rate was 2.3.

Safe Driving

Ned H. Dearborn, president of the National Safety Council, says that safe driving is an application of practical religion, an admission that the man behind the wheel is his brother's keeper. It is also a prerequisite to obeying the Lord's command, "Thou shalt not kill."

Training Children to Drink

Free "coketails" are being served to children in Washington, D. C., as a feature of the children's menu in one of the capital city's restaurants. The menu offers soft drinks made up "just like the real thing ordered by the adults."

Chaplain to the Motorcyclists

Allan McHardy, former Canadian motorcycle racer, has spent the past three years as a chaplain for motorcyclists. At the age of 19, McHardy turned to Christ following an accident. He attended Bible school and there he dedicated his life to winning other cyclists to the Lord.

He uses a specially constructed side car cycle, inscribed "Mission to the Motorcyclist," and distributes his testimony in tract form. In addition, he writes a "Chaplain's Corner" column for *American Motorcycling* magazine, and keeps two secretaries busy answering correspondence.

Monument to an Atheist

The Socialist-controlled city council of Nuremberg swept aside the protests of religious leaders and voted to rebuild a monument to a nineteenth-century German atheist, in a public park.

The original monument of Ludwig Feuerbach, a materialist philosopher buried in Nuremberg, was erected in 1929. It was destroyed by Nazi authorities in 1933. The city council recently decided to rebuild it and to place upon it the same anti-Biblical inscription as was on the earlier statue: "Man Created God According To His Image."

Church officials in Germany denounced the council's action as an insult to the Bible and the Christian faith. They said the contempt of totalitarian states for human dignity can be traced substantially to Feuerbach's teachings of a century ago.

Anglicans Choose a New Name

The Church of England in Canada has officially changed its name to the Anglican Church of Canada. An attempt to change the name to the Episcopal Church of Canada was not successful.

Billions Spent Abroad

Human Events, a Washington weekly, estimates that the total spent by the U. S. for foreign aid for the ten years since the war ended is 67 billion dollars. The American taxpayers' generosity has extended to some 51 countries.

Mormon Temples in Europe

The first Mormon temple on the European continent was dedicated near Bern, Switzerland, last month. Another Mormon temple is under construction at Newchapel in Sussex, England—the first in the British Isles.

Religion in Moscow

Don't be fooled by the propaganda about religious freedom in Russia. Churches may be tolerated but they are not very plentiful. In Moscow there are only 55 houses of worship, while the city has a population of at least four million people. No wonder the churches are often crowded!

Unworthy of the Name Jesus

A group of Catholic women in Mexico City has asked Archbishop Martinez to prohibit the christening of children with the name Jesus. In Mexico and other Latin American lands, the name Jesus is quite common as a given name.

In their petition the women pointed out that police records reported crimes that were committed by men bearing the name Jesus, and they said it was sacrilegious that criminals should bear this holy Name.

We agree with these women. We are reminded of 2 Timothy 2:19 where the apostle Paul said, "Let every one that nameth the name of Christ depart from iniquity." Unfortunately there are many so-called Christians in the U. S. and elsewhere who, though they do not go by the name Jesus, nevertheless bear the name of Christ unworthily. People who call themselves Christians but fail to live like Christ ought to change their ways or else change their name. The name of the Lord is blasphemed among unbelievers through some self-styled Christians who disgrace Him by their selfish, carnal, and sometimes downright dishonest ways.

Evangel College Opens With 87 Students Enrolled

Evangel College, the new liberal arts school of the Assemblies of God, opened its doors last month to a freshman class of 87 students and bravely set out on its course of ministry to the rising generation.

Congressman Dewey Short, guest speaker at the opening ceremonies, predicted that by 1960 the new college will have an enrollment of 1,000.

The spacious campus—with 70 buildings dotting its 58½ acres of beautifully landscaped land—certainly can accommodate that many. Formerly the property was an Army hospital. Last December, after the government had declared it surplus, the property was deeded to the Assemblies of God for use as a college campus. The kindness of the Congressman and many other friends in government, educational, and municipal circles, who helped to bring this to pass, was gratefully acknowledged at the opening ceremonies.

Dedication Day began with a morning convocation in the college chapel, addressed by the General Superintendent of the Assemblies of God, R. M. Riggs.

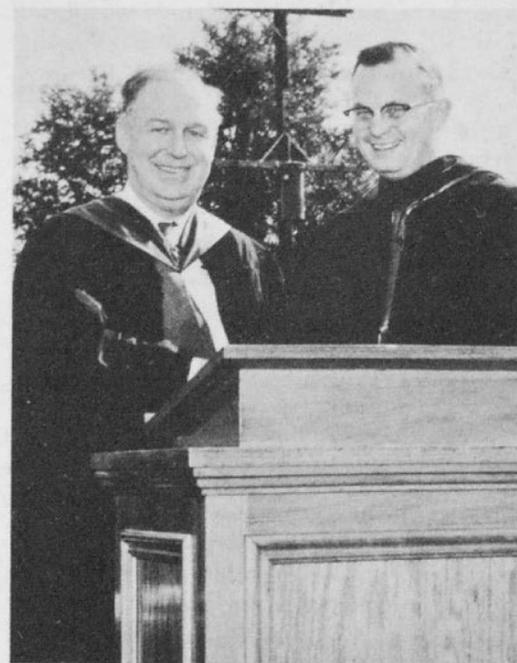
In the afternoon, hundreds of friends gathered on the campus lawn to witness the inauguration of Klaude Kendrick as the first president of Evangel College.

The entire campus was dedicated to the Lord that night in another outdoor service that was crowned with the presence and blessing of God.

Even before the official opening, the power of the Lord was falling in the dormitories where young people who had come to school a few days early had gathered in little prayer groups to seek His face. A number were gloriously filled with the Holy Spirit.

A blessed Pentecostal atmosphere has pervaded the school activities from the very beginning. Evangel College, like other Assemblies of God schools, is endowed with Spirit-filled administrators and staffed with Spirit-filled instructors. Students are encouraged to spend time in God's presence, not merely learning from college textbooks but also reading their Bibles to learn of Him who is meek and lowly in heart. In chapel they are exhorted to worship Him in spirit and in truth. The young person who graduates from a school of this kind will have not only a trained mind and a college degree but also a touch of God upon his life when he leaves the campus at the completion of his four-year course.

This year only freshman subjects are being taught. Next year sophomore subjects will be added. In 1957 the course



Congressman Dewey Short (left) is introduced by Thos. F. Zimmerman prior to the inauguration of Klaude Kendrick as President of Evangel College.

will be further expanded with the introduction of junior subjects; and by 1958 it is expected that Evangel College will have a full four-year course of studies.

The college is located at 1111 North Glenstone Avenue inside the city limits of Springfield, Missouri. Although it was established primarily to serve Assemblies of God youth, young men and young women of other denominations are invited to enroll as well.





Officials of the new Evangel College at Springfield, Missouri. Left to right: J. Robert Ashcroft, Vice-chairman of the Board of Directors; Richard D. Strahan, Dean; Klaude Kendrick, President; R. M. Riggs, Member of the Board; and Charles W. H. Scott, Chairman of the Board.

Healed of Septicemia and Other Diseases

A Grateful Wife Gives Praise to God for Her Husband's Miraculous Recovery

I well remember the anxiety that gripped me in April 1953 when I realized that my husband was seriously ill. Diagnosis by the doctors at the Portage hospital revealed that Howard had septicemia, a rare blood disease which is always fatal. Further examination showed uremic poisoning in one kidney. A specialist, called in to advise in the case, said Mr. LaVigne should be taken to the Madison General Hospital. There, if he recovered sufficiently, the infected kidney would have to be removed.

When I was advised to remain at the hospital I knew what it meant: Howard could not live. Still I was believing God; I knew that the verdicts of medical science made little difference to Him.

Soon peritonitis developed in his stomach. Then it was found that he had an abscessed spleen. This condition brought on a fatal infection of the liver, which in turn induced yellow jaundice and lowered the protein content in the blood. Then a serious heart condition developed, known as pericarditis.

In this terrible condition Howard sank

into a coma and did not regain consciousness for sixteen days. His temperature remained between 103 and 104. His blood count dropped as low as 600 (from a normal of about 9000) and this made it impossible to combat his illness with drugs. But still, God answered prayer and on Friday morning, May 29, Howard came out of the coma.

During these days of sickness I talked many times with the doctors, and it was common knowledge that they did not expect my husband to live, even though they were doing all they could for him. My frank discussions with the doctors and the absence of fright was proof to them of our reliance on God. What a testimony to the grace of God we can be in times of trouble!

In spite of the marvelous improvement in Howard's condition there was still recurring infection of the kidneys. On June 24 he was weighed in the balance between life and death while his spleen and one kidney were removed on the operating table. Serious? Yes, but God was still on the throne.

Following the operation Howard was aware that he was sinking fast and asked for prayer. We called our pastor, O. J. Hanson, and at many places prayer went up for his complete recovery. This was the darkest hour, for as Howard repeated the twenty-third Psalm he slipped into another coma. We thought he was dying, but God met him and his condition changed. His blood pressure became normal, his temperature went down, and the pain was gone.

When the next blood count was taken the doctor told me it was 7000. His condition improved steadily, and on July 9 he was released from the hospital. Our next visit to the Madison specialist revealed that God had healed Mr. LaVigne of the heart condition, but that he had been suffering from Addison's disease. This disease was responsible for the depressions and moody spells that attacked him. Hope for his final recovery was nil, but I took the matter to God in simple faith and earnest prayer.

The next day his skin began to take on the glow of fresh pink and his depressions ceased. I knew that God was working. Our last visit to the doctor in November 1953 gave Howard permission to go back to work, and now he is busy at his trade as a carpenter.

My husband is a living testimony to the power of God to heal, for the Lord delivered him from several diseases. How I praise the Lord for His great love and mercy. "The Lord hath done great things for us; whereof we are glad."—Mrs. Howard LaVigne, Portage, Wis.

(Endorsed by Pastor O. J. Hanson, 305 W. Franklin St., Portage, Wis.)

ADVISORY COUNCIL AND BOARD MEMBERS

A large number of laymen from various parts of the country attended the opening ceremonies at Evangel College and consented to serve on the Advisory Council. They formed five standing committees, as follows: Organization and Planning (Kenneth A. Green, Chairman); Curriculum and Faculty (Ulric Jelinek, Chairman); Campus and Buildings (W. E. DeWitt, Chairman); Revenue and Resources (Doyle E. Burgess, Chairman); Recruitment and Welfare (Darrell Hon, Chairman).

Most of the members of the Advisory Council are included in the photograph. **FIRST ROW**, left to right: T. F. Zimmerman, Springfield, Mo.; W. E. DeWitt, Springfield, Mo.; Doyle Burgess, Memphis, Tenn.; Darrell Hon, Fort Smith, Ark.; Ulric Jelinek, East Orange, N. J.; Kenneth Green, Mattoon, Ill.; R. M. Riggs, Springfield, Mo.; C. W. H. Scott, Detroit, Mich.; E. S. Christoffersen, Turlock, Calif.; Allan Lawrence, Springfield, Mo.; Henry J. Krause, Hutchinson, Kans.; Bryan Smith, Bakersfield, Calif.; Andrew Nelli, Van Nuys, Calif.; Roy W. Ditto, Springfield, Mo.

SECOND ROW, left to right: Fred Vogler, Springfield, Mo.; Harold F. Gray, Tacoma, Wash.; Fred Mosley, Waco, Tex.; Richard M. Cobb, Houston, Tex.; Charles Young, Casper, Wyo.; J. Edwin Rill, South Africa; Vern M. Howell, Poplar, Mont.; Arthur Campbell, Livonia, Mich.; James Van Meter, Springfield, Mo.; R. G. Fulford, Littleton, Colo.; Lester L. Layton, Albuquerque, N. Mex.

THIRD ROW, left to right: W. N. Motter, Lyndhurst, Ohio; O. W. Godwin Sr., Dunn, N. C.; A. D. Swartztrauber, Zion, Ill.; J. W. Le-Tourneau, Indianapolis, Ind.; Floyd W. Roll, Milford, Nebr.; Sam Wagliardo, Dallas, Tex.; Grant Auker, Flint, Mich.; Harry Baker, Newton, Kans.; Carl W. Bender, New Castle, Pa.; Robert Pearce, Fort Worth, Tex.; Harry Pagel, Benton Harbor, Mich.; W. H. Shinn, Dallas, Tex.; J. B. Daniel, Fairfield, Tex.; H. Paul Holdridge, Albuquerque, N. Mex.; A. C. Ellingson, Minneapolis, Minn.; L. P. Safford, Bethesda, Md.; S. N. Brookshire, Springfield, Mo.

FOURTH ROW, left to right: Velmer Gardner, Springfield, Mo.; B. L. Miracle, Oklahoma City, Okla.; F. J. Friedmeyer, La Crescenta, Calif.; O. W. Greaser, Tucumcari, N. Mex.; J. Hohenadel, Cuyahoga Falls, Ohio; C. H. McGettigan, St. Petersburg, Fla.; Guy Braselton, Corpus Christi, Tex.; George L. Haynes Jr., Sheridan, Wyo.; Elroy Shaffer, Engelwood, Colo.; H. F. Wilson, Normandy, Mo.; Atwood Foster, Salem, Ore.

Other members of the Advisory Council who attended the opening ceremonies at the college but were not present when the picture was taken are: George D. Gardner, Binghamton, N. Y.; Ira Stanphill, W. Palm Beach, Fla.; Paul R. Skipper, Pensacola, Fla.; Paul H. Goodman, Cheyenne, Wyo.; Mrs. Bertha Burdine, Springfield, Mo.; Paul V. Chamless, E. St. Louis, Ill.; M. C. Rosengartner, South Sioux City, Nebr.; V. M. Baldwin, Springfield, Mo.; E. A. Balliet, North Hollywood, Calif.; Carl W. Bender, New Castle, Pa.; and Charlie B. Thomas, Fort Worth, Tex.



Japan's Challenge



Paul E. Kauffman

DURING THE PAST WEEKS I HAVE traveled several thousand miles in evangelistic work with our missionaries and native workers in Japan. In the course of my efforts I have made some observations that challenge me. Permit me to share some of them with you.

The other day I was sitting on the platform of the Tokyo Evangelistic Center looking out over that audience of intense faces and was struck by the fact that most of them were young people. Then I recalled that the same thing had been true wherever I had ministered in Japan. It seemed that most of the Christians in our churches in Japan are young people. In discussing my observation later with our missionaries I was told that ninety per cent of the members of our Assembly of God churches in Japan were under 35 years of age. Think of it!

In all the years of faithful ministry here before the war we were barely able to gain a foothold. Since the war our work has grown phenomenally until today we have one of the largest evangelical works in Japan. It has been a real time of harvest, but only the tender stalks have been harvested. The older folk are still held by the invisible chains of Buddhism and Shintoism. It is very difficult to win them to Christ, or even to get them to enter a Christian church.

Thank God there is a new generation in Japan—an open inquiring generation of young people! Never before in its long history has this been. The traditions and teachings of the past have forbidden acceptance of outside ideas and ideologies. With pride it was stated that Japan has not been affected as other nations by “imported” religions. But the new generation is not bound by these narrow ruts of the past. In view of this it is safe to say that Japan is more ready for revival today than ever before.

This does not mean that the people of Japan are waiting in long lines to receive the gospel. They are just as ready to accept any other teaching or philosophy as Christianity. Consequently, Communism is finding these young people fertile soil indeed. A report in the Tokyo English language newspaper *Nippon Times* (dated July 8) states that “there are roughly 500 active Communist cells in Japan,” with over 10,000 “youths” participating in the activities of these cells. Many if not most of these cells are located on college campuses. Thus it can

be seen that the Communists are reaching the very same age group that we are. What a tremendous challenge to us as Christians. The line is clearly drawn here. These young people who are so reticent to fall back into the Japan of yesterday are being offered two alternatives, communism or Christianity.

I see many encouraging indications of revival preparation. For instance, it is thrilling to note that there are three evangelical missionaries in Japan today to every modernist missionary. Before the war the ratio was more than reversed. Today there are over 1,500 evangelical missionaries in Japan working and praying for revival. This prayer effort is bearing fruit. I am told that in Tokyo literally scores of denominational missionaries have received the Baptism in the Holy Spirit in recent months. The situation became so alarming that some mission boards sent representatives from the homeland to quench this wonderful move of God. But it is my impression that the Lord seems to be preparing the missionary staff for a real revival. Japan has

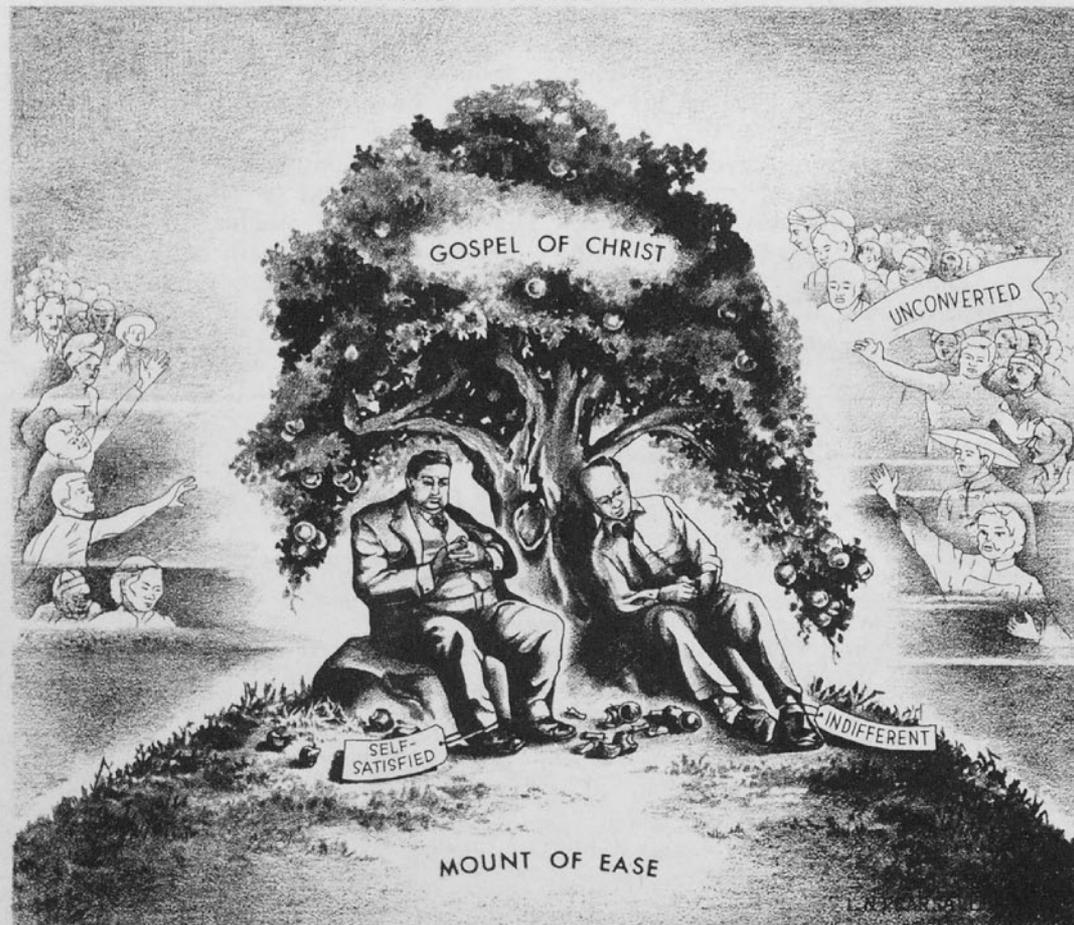
never known revival. Perhaps this is God's time.

The young people of our churches are zealous and wonderful, but they are not wage earners for the most part. Many of them are students, or young married folk struggling to establish a home. Many of them have been put out of their homes for accepting Christ. They are paying a great price to follow Him, and they give sacrificially, but have little money to support the work. These young people support most of our pastors but there are no funds left over for evangelism or enlargement. They must have help now. The only way we can reach these masses is by evangelism, but evangelism costs. **CERTAINLY MONEY IS A CHEAP PRICE TO PAY FOR SOULS!**

The Central Bible Institute in Tokyo is doing a tremendous job of training this generation of young people. For the first time our pastors are men we have trained ourselves. The oldest pastor whom we have graduated is just thirty-four years old. These men are a grand group. Our twenty-six missionaries and our sixty-four native pastors deserve all the financial help we can give them.

Certainly the old expression, “Strike while the iron is hot,” is applicable to Japan today. This is a generation of open hearts. This condition will not always exist in Japan; the nation's leadership is still in the hands of older men. It may well be **NOW OR NEVER** for the Christian church of Japan!

... WHILE OTHERS PERISH!



CHURCH GIVES JEEP TO MISSIONS



Left to right: P. W. Grate, deacon; V. G. Greisen, District Superintendent; Ward Popejoy, Pastor; W. E. Thomas, Sunday School Superintendent; C. N. Webster, deacon; Eugene Bascue, missionary

STIRRED BY THE SPIRIT OF GOD AND led forward by its missionary minded pastor, Ward Popejoy, the congregation of the Assembly of God at Dodge City, Kansas has given a jeep to aid in the work of Eugene Bascue in West Africa.

Here is an assembly with a cosmopolitan heart, reaching out to the regions beyond, anxious to further the cause of Christ in the fast-closing days of this

dispensation. Realizing the privilege that is ours to occupy until Jesus comes and to make eternal gain by wise missionary giving, the people of this church responded eagerly when they learned of the need of our Brother Bascue.

The above picture was taken at the dedication of the jeep when V. G. Greisen, Superintendent of the Kansas District, was guest speaker.

MISSIONARY News Notes



Word has been received from Mary Wagoner and Arlene Crompton that they have arrived safely in India.

* * *

Richard W. Palmer wishes to announce a change of address. He can be reached at 3140—16 Ave., South, Minneapolis, Minnesota.

* * *

Louie W. Stokes is thanking the Lord for keeping him and his family safe during the recent revolution in Argentina.

CHURCH PARTICIPATION IN MISSIONARY GIVING

August 1955

NEW CHURCH IN IRAN

George Carmichael

OUR WORK IN IRAN (FORMERLY KNOWN as Persia) is largely indigenous, there having been no Assemblies of God missionary stationed there for a number of years. Under the able leadership of Tooma Nasir, Field Superintendent, the work is growing and more church buildings are needed to house the congregations. In Kermanshah, a strategic center, a lot has been purchased, and by faith the believers have begun to build. The cornerstone was laid August 23, 1955. The believers, though very poor, give sacrificially for the work of the Lord, but they need our help to finish this building.

If you would like to help these Iranian Christians finish this much needed building, please send your offerings (designated for "Kermanshah Church Building") to Foreign Missions Department, 434 W. Pacific Street, Springfield 1, Mo.

Laying the corner stone



NEWS FROM BRAZIL

OUR FIELD SECRETARY FOR LATIN America, Melvin L. Hodges, made a tour of the mission stations in Brazil earlier this year. The picture below shows the missionaries of the Assemblies of God as they met together in Lavras for three days of fellowship, prayer and discussion. A new Field Committee was elected. The members are: N. Lawrence Olson, Virgil Smith, and Julius Olson, with John Lemos serving as supply committeeman.

Shown in the picture (left to right) are: Gustav Bergstrom, Mrs. Bergstrom, N. Lawrence Olson, Mrs. L. Olson, Melvin L. Hodges, Elsie Strahl, Mrs. Julius Olson, Andrew Hargrave, Mrs. John Lemos, John Lemos, Mrs. B. Johnson, Bernard Johnson, Mrs. O. S. Boyer, Virgil Smith and O. S. Boyer. Julius Olson was also present.

There is a great spirit of revival in Brazil. Crowds are attending special evangelistic tent services conducted by our missionaries and others.

Missionary gathering at Lavras



	Total Churches	Participating Churches	Participation Percentage
1. Appalachian	51	47	92
2. Nebraska	79	73	92
3. North Dakota	50	46	92
4. Kansas	149	135	91
5. Montana	64	57	89
6. New Jersey	82	73	89
7. Rocky Mountain	112	100	89
8. S. Missouri	301	257	85
9. Potomac	153	128	84
10. South Dakota	45	38	84
11. Northwest	244	203	83
12. Oregon	190	157	83
13. Eastern	220	178	81
14. Michigan	156	126	81
15. Ohio	164	133	81
16. South Idaho	49	39	80
17. New England	89	70	79
18. New York	135	107	79
19. West Central	209	164	78
20. Wyoming	33	25	76
21. Illinois	186	140	75
22. Minnesota	140	105	75
23. Wisc.-N. Mich.	132	98	74
24. N. Calif.-Nevada	308	226	73
25. Tennessee	88	63	72
26. South Florida	141	98	70
27. West Texas	116	77	66
28. South Carolina	45	29	64
29. Indiana	141	88	62
30. S. California	329	205	62
31. West Florida	139	86	62
32. North Carolina	65	39	60
33. Alabama	240	141	59
34. Louisiana	127	75	59
35. Texas	475	277	58
36. New Mexico	75	42	56
37. Arizona	67	36	54
38. Oklahoma	481	253	53
39. Kentucky	65	33	51
40. South Texas	252	128	51
41. Mississippi	87	42	48
42. Georgia	110	50	45
43. Arkansas	437	146	33

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT

434 W. Pacific St., Springfield 1, Mo.



Daily DEVOTIONS

BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

...they searched the Scriptures daily

MONDAY, October 31

THE MACEDONIAN CALL—Acts 16:5-15

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (v. 9).

That man whom Paul saw represented our ancestors. You and I owe every blessing we enjoy—physical, mental, or spiritual—to the fact that the great Apostle to the Gentiles answered the call of the man in Europe beseeching him for help. Paul had been forbidden to preach in Asia Minor (v. 6). So he and Timothy turned toward the teeming millions of the East, "but the Spirit suffered them not" (v. 7). Then God brought this great foreign missionary to our ancestors in Europe. Thus we became heirs above all other peoples to the unsearchable riches of Christ.

We ought to thank God every day that Paul obeyed the Macedonian call. We owe an incalculable debt to "foreign missions" because it was foreign missionaries who answered the call of the perishing souls of our ancestors. May God enable us to recognize our great debt and give us a vision of the souls in other lands who still cry, "Come over... and help us."

—ROBERT W. CUMMINGS

TUESDAY, November 1

A PEOPLE ARE CALLED TO CONSECRATION—Joshua 24:14-24

"Choose you this day whom ye will serve" (v. 15).

This challenge, which Joshua gave the Israelites in his farewell address, must be acted upon by every rational individual of every nationality in each generation, when it is presented to him by God's Spirit and His Word. The choice is presented to most unsaved persons many times during their lives. Some, as Joshua, choose to serve the Lord, while others choose the gods of this world.

As Christians, we face this decision daily. From our early waking hours until we close our eyes in sleep at night, we may have to make several choices regarding our personal religious convictions. Many of us would not willfully choose to serve Satan, yet we do choose to serve self. When all of our efforts are expended for the purpose of satisfying our own needs and desires, then it is obvious that our lives are not yielded to the One who left His heavenly home and came to this sin-cursed world, "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

—NOAH P. WHITE

WEDNESDAY, November 2

GOD CALLS A WOMAN TO JOIN HIS PEOPLE—Ruth 1:12-22

The story of Ruth will never lose its charm. The years of poverty, tears, and frustration provide the perfect background for this typical picture with its high lights of eternal purpose and grace.

In Moab, Ruth had been exposed to the truth of the living God, and her heart seems to have opened as a flower to the warm rays of the sun. Her sister-in-law also was a rather promising convert to the new faith. Together with their devoted mother-in-law, they planned and launched the pilgrimage to Bethlehem-judah. But alas, as they paused by the wayside to count the cost and survey the implications of the venture, Orpah wavered and with tears and kisses turned back to the "beggary elements of the world." At this dramatic moment the tokens of high destiny began to appear in the finality with which Ruth wrung down the curtain upon all that pertained to Moab. She was determined to go all the way. Her loyalty and devotion to Naomi found expression in words that are without parallel for their deep sincerity and fixed purpose.

As we trace the weary footsteps of Ruth the Moabitess to the land of her adoption, and on to the broad acres of Boaz where she found security and fruitfulness in her kinsman-redeemer and inscribed her name among the immortals, we are made increasingly conscious of the gracious call and definite guidance of God.

—W. T. GASTON

THURSDAY, November 3

PAUL'S ANSWER TO THE CALL BEARS FRUIT—Acts 16:16-31

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (v. 25).

Two things stand out in this story: (1) the tremendous power of unconscious influence and (2) the fact that the nature of that influence depends on the quality of one's everyday living.

God allowed a crisis to arise in the lives of Paul and Silas. He could have sent them to stand outside the bars and conduct a prison service. Instead He chose to put them behind the bars so that they suffered the same frustrations, confinement, privations, and uncertainty that even the meanest pris-

MACEDONIAN CALL?



oner knew. And He did it without explanation, so that doubt could have taken its spiritual toll.

Then the spiritual quality of the apostles came to the front. They did what as Christians they were accustomed to do: they sang praises and prayed unto God. They didn't sing to the prisoners. If they had, the prisoners might have resented it. Instead they seemed totally unaware that others were observing. But the prisoners heard it and tremendous good was done.

Perhaps God has precipitated a crisis in your life; perhaps God seemingly has "put you in jail." If He has, who can tell how many needy sinners are listening and watching? May your unconscious influence bring them to Christ.

—WILLIAM E. PICKTHORN

FRIDAY, November 4

"I'LL GO WHERE YOU WANT ME TO GO, DEAR LORD"—Acts 17:14-23

"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (v. 21).

Proud city of Athens! Poets and philosophers walked her streets, synagogues and pagan temples were her landmarks; the schools of the world's greatest teachers graced her hills. Statues were on every hand. One of them, especially important, was erected to Apollo, the patron of the city; and in the center of them all was the Altar to the Twelve Gods.

The Epicureans and Stoics were there. The Athenians and strangers spent their time in nothing else, but either to tell or to hear some new philosophy.

Like a Puritan in Babylon, the Apostle was brought before this hodgepodge of intellectual attainment and curiosity. On Mars' hill he, too, presented "some new thing." He declared to these idolatrous pagans that "God... commandeth all men every where to repent: because... he will judge the world in righteousness by that man whom he hath... raised... from the dead" (vv. 30, 31).

The difference between Paul's message and that of all others was the difference between light and darkness, between life and death. The result was the same as in every age: "Some mocked: and others said, We will hear thee again of this matter... Howbeit certain men clave unto him, and believed." And for a few who would believe, Paul would gladly do anywhere with the gospel of Christ.

—LELAND R. KEYS

SATURDAY, November 5

CALLED TO BE A SERVANT—I Corinthians 4:1-17

"[We] labour, working with our own hands" (v. 12).

Strange words, indeed, coming from the great Paul himself! What revelation

of the Apostle these words convey. For while we are inclined to clothe him with garments of glamour and mistakenly visualize his life as one of unbroken glory and acclaim, the sober truth remains that his life was never easy. Normally it was most difficult.

But this man's innate and genuine humility shines through repeatedly, as for instance when he and his shipmates were shipwrecked and cast upon the island of Malta. There in a cold rain we find the Apostle to the Gentiles humbly and uncomplainingly gathering sticks to help make a fire! Just try to imagine any of the ecclesiastical "greats" of our day so doing!

In this act he walked in the same spirit as God's number one man in the Old Testament, Moses, who was willing to forsake the life of a prince in Egypt and become an obscure shepherd in the desert. Moses herding sheep! Paul gathering sticks! What a rebuke to those who snobbishly draw a line between "laity" and "clergy" or who suggest the working man is inferior. We have not so learned Christ! "Whosoever of you will be the chiefest, shall be servant of all."

—ARNE VICK

Sunday School lesson for November 6, 1955—"The Macedonian Call" (Acts 16:5-15).

Healed of Blood Poisoning

I want to praise God for my complete healing. He is the same yesterday, today, and forever.

Two years ago when I was using water from an electric pump the belt was frozen, so I tried to loosen the belt, and as I did so two fingers on my right hand got caught in it. One was almost torn off, and the other was smashed pretty bad.

During the next seven weeks my hand was in a critical condition. My veins felt as if someone were sticking me with a pin. I was in great agony all through the week. On Sunday morning during Sunday School and church I could hardly sit still, as I was in so much torture, so after church Brother Searles prayed for me. I didn't seem to be any better, and the rest of the day I had to keep my hand on an ice pack.

That evening my hand was paining again, just as it had in the morning. We went to the altar when the call was given. As the folk gathered around me and prayed, the Lord instantly healed me. Oh, how I praise His holy name! I went home and didn't even have to use an ice pack. I slept like a baby! Now my fingers are well—as if nothing had ever happened to them. I do praise God for healing me.—Mrs. Emma L. Diepholz Sr., R. R. 2, Lake Mattoon, Illinois. (Endorsed by M. R. Searles, Pastor, Mattoon, Illinois.)

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Billie Davis

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The Christian Life Is a Happy Life—Even in Prison



The wise man said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). Here is the personal testimony of an inmate of the Missouri State Penitentiary:

"For most of my life," he says, "I lived the way that seemed right in my own eyes. I would not follow the advice of my Christian parents. My own ways led me to a life of sin and shame, and eventually brought me to a prison cell.

"How true is the scripture, 'The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts' (Psalm 10:4). I would not seek God. God was last in my thoughts. But I believe the prayers of my Christian parents followed me. God laid a conviction of sin upon my life and showed me my lost condition. In His great mercy God saved my wretched, sin-cursed soul. Praise His wonderful name!

"On the evening of Sunday, May 4, 1952, I heard a radio preacher quote these words, 'Behold, now is the accepted time; behold now is the day of salvation.'

"I made up my mind I was going to find out if this was true. I fell on my knees by my bunk, and with tears in my eyes I cried out to God, 'If it's true, if now is the time, then I want to be saved right now!'

"Then and there I met my Lord and Master. Born again by the Spirit of God, I found peace at last. I was a new creature in Christ.

"Since that day life has been worth living. Now I am no longer bound by a foul smoking habit. I no longer curse and swear, for Christ has set me free. Even in prison Christ gives those who belong to Him a more abundant life.

"Bible study has been one of the great blessings of my life since I became a child of God. Truly, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' The Lord commands us to study to show ourselves approved unto God, workmen that need not to be ashamed. I praise God for the opportunity to study His Word that is presented to me by the Assemblies of God National Home Mis-

sions Department. These study courses have been more than a blessing to my soul; they have given me an understanding of God's Word.

"Through His Word, God showed me my need of sanctification and consecration to Him. When I was weak, He helped me to overcome and live victoriously for Him. Through His grace and by the leading of the Holy Spirit, I dedicated my all to Christ—all that I am, all that I hope to be, all that I have and all that I hope to have."

* * *

God has told us that His Word is sharper than any two-edged sword. It is accomplishing much of eternal value in the lives of men and women imprisoned behind stone walls and steel bars.

Many inmates have written to tell us of the help they have received through Bible study. One man said, "These studies have been a glorious blessing to me and have helped me to stay out of trouble. Through them I have realized deeper truth and a richer understanding of the Word of the Lord. I do not know what I would be doing without them. I have so much time on my hands, I would be lost without the Bible studies."

You can help to supply these Bible study courses for prisoners who want them but who lack the funds to pay for them. We appeal to you today to help them in their search for Truth and Life. They need the Bread which is God's Word. Others will supply that which is not Bread, neither Truth nor Life. Let us supply the Truth that makes men free indeed!

Send your offerings designated "Prison Correspondence Courses" to

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI

THE STRONGEST CHRISTIAN

The strongest trees grow not beneath the glass of a greenhouse, or in the protection of sheltered and shaded valleys. The stoutest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. And is it not so with the Christian also? Exercise gives health, and strength is the reward of activity. The muscles are seen fully developed in the brawny arm that plies the ringing hammer. —T. G.

November 13 is National Prison Sunday

NEWS

GOSPEL BROADCASTS IN RUSSIAN LANGUAGE PIERCING "CURTAIN"

The gospel broadcast produced by the Russian Branch of the Assemblies of God in the U. S. are piercing the "Iron Curtain" and reaching the people of the Soviet Union.

These short-wave broadcasts, directed by Paul Demetrus of Philadelphia, are being beamed toward Russia each week by the Far East Broadcasting Company transmitters in Manila. The broadcast is called "The Voice of Truth." Delegates of the Russian Branch, meeting in New York City for their annual conference, pledged themselves to pray for and support both "The Voice of Truth" and "Revivaltime."

Gustav Kinderman was guest speaker during the conference meetings. The following officers were re-elected to serve the Russian Branch of the Assemblies of God in the U. S.—M. F. Svalya, Superintendent; Stephen Walegir, Assistant Superintendent and Treasurer; R. R. Dashukawich, Secretary; F. P. Wiktorchik, T. G. Holovanchuk, H. R. Shevchuk, Wasily Shepeluk, Presbyters; A. E. Pecota, Evangelist; D. A. Matysuk, Editor of the Branch Organ "Strannik."

ITALIAN ASSEMBLIES ELECT OFFICERS

The Convention of the Italian Branch of the Assemblies of God in U.S.A. was well attended. The blessing of God rested upon the worship service.

The following were elected to serve as Executive Presbyters for the next two years; John G. Leardi, Samuel C. Totaro, John Marckese, and Alfred Perna. The General Presbyters are: Quirino Grilli, Philip D'Angelo, and Alfred Perna.

The Executive Officers are: Quirino Grilli, Superintendent; Frank Maccarone, Assistant Superintendent; and Philip D'Angelo, Secretary-Treasurer.

At the present time we have 68 co-operating churches and 123 ministers (including ordained, licentiates, and exhorters). Five were ordained to the ministry at this Convention.—Philip D'Angelo, Secretary-Treasurer.

AMONG THE ASSEMBLIES

EL DORADO, ARK.—In July, Sister Thelma Wunderlin of Hot Springs, Ark. was with us for three weeks. One was saved and one filled with the Holy Ghost. We appreciated Sister Wunderlin's ministry.—H. E. Moss, Pastor.

GADSDEN, ALA.—For one week in August, Evangelists Dec Huff and Connie Allen were with us. Sister Huff's old-time gospel messages and Sister Allen's beautiful singing stirred and blessed our people. We are looking forward to their return next spring when they can be with us for a longer meeting.—Doris Mynatt, Pastor.

VAN, TEX.—We had a wonderful meeting with Evangelist and Mrs. Charles C. Robinson of Waxahachie, Tex. Three received the baptism of the Holy Spirit, a number were refilled, and a young man was saved. The Lord blessed Brother and Sister Robinson's ministry in Word and in song.—Frank M. Jones, Pastor.

MONTGOMERY, ALA.—We just closed a wonderful meeting with Evangelist Quentin D. Edwards of Garland, Texas. The meeting continued for two weeks, and the presence and blessing of God was apparent in every service. Twenty-five came to the altar for salvation, and quite a number received the baptism of the Holy Ghost or were refilled. Some received definite healing. Among those saved was an 80-year-old backslidden man.—Robert J. Ferguson, Pastor, First Assembly of God.

LUBBOCK, TEX.—We thank God for the outpouring of the Holy Spirit in a recent revival at the North Side Assembly with Evangelist and Mrs. Ernest Briggs of Forth Worth, Tex. During this three-week meeting we set a new Sunday School record. Several were saved and a number were filled with the Holy Spirit. Some were healed of serious afflictions. We have several new families attending the church as a result of this meeting.

During the meetings, J. A. Thomas, District Superintendent, dedicated our new building to the Lord.—Scott F. Mitchell, Pastor.



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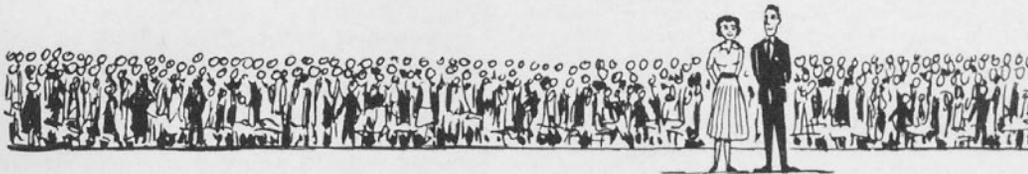
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Many churches will receive a special offering for this purpose on November 20, others include the Old Age Assistance Fund in their monthly budget. You might ask your pastor if your assembly will be participating in either of the two plans. If not you may send your personal offering designated for Old Age Assistance directly to the Department of Benevolences.



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Two top Districts will receive special recognition for outstanding giving to REVIVALTIME for the 1955 year.

One award will be given to the District which has given the most for the support of the program, and the second award will be given to the District that has given the most per church.

A fine Christian businessman who is very much interested in REVIVALTIME is providing transportation for the winning District Superintendents and Radio Representatives who will be brought to Springfield, Missouri, on the second Sunday of February. These two awards for outstanding support to REVIVALTIME will be presented during the broadcast on that Sunday.

Every week brings new testimonies of souls being saved and sick bodies healed. Almost every week, a new area is reached as REVIVALTIME is released from another new station. There are yet millions of souls that have not been saved. REVIVALTIME is reaching into the very core of America—the HOME. Your neighbors may be listening to REVIVALTIME—and who knows but that they may be the next to be won to the Lord Jesus Christ and to your church! So PRAY for REVIVALTIME and be sure to watch for the TOP GIVING DISTRICTS as they appear each month in THE PENTECOSTAL EVANGEL.



BOX 70—SPRINGFIELD, MO.

Hear C. M. Ward on REVIVALTIME . . .

GRANDMOTHER'S GHOST (2 Timothy 1:5)

SERMON SUBJECT FOR OCTOBER 30

SUNDAY 10:30 P.M. ABC NETWORK



AMARILLO, TEX.—We had a four-week meeting with Evangelists Jack and Clara Peters of Sacramento, Calif. Many were saved and baptized with the Holy Ghost. A number were healed. One lady, who had an enlarged heart for 30 years, was instantly healed. The blessing of the Lord was rich in both the morning and night services.—E. R. Foster, Pastor, First Assembly of God.

HOGANSBURG, N. Y.—On August 13—15, Herbert Bruhn, Field Representative for Home Missions, visited the St. Regis Indian Reservation. He brought us timely and heart-searching messages from the Word of God. Two of our Indian folk testified to healing. We counted it a privilege to place our fifth son, Jonathan Wesley, in Brother Bruhn's arms for dedication to the Lord.—Andrew Maracle, Pastor, Mohawk Assembly of God.

FARMINGTON, MAINE.—In August, the Edward B. Hill Evangelistic Party of East Providence, R. I. were with us for a tent meeting. This probably was the first tent meeting ever held in Farmington. An average of ten people per night came forward for salvation. Some received bodily healing, and others received definite answers to prayer. The musical talent as well as the inspirational preaching were an asset to the church. We had a youth rally on the closing night and the tent was filled to capacity.—David Garlock, Pastor, Assembly of God.

YAKIMA, WASH.—We concluded a two-week children's rally with Doris Hollar and Geneah Galloway from Seattle, Wash. The attendance was good. Several were saved and one was filled with the Spirit. On the last Sunday, the attendance in Sunday School reached a new high.

The second week of the rally the girls conducted meetings at Glead, Wash. where Ed Westerfield is Pastor. Several were saved and two or three filled with the Spirit. They held the meetings at Glead in the morning and at Yakima in the evening. The Lord blessed in both places.—P. C. Walcher, Pastor.

CAYUTA, N. Y.—On August 7 we began a meeting in our new tabernacle with Mrs. Emma A. Dickerson of Elizabeth, N. J. The meeting, scheduled for only two weeks, continued for four weeks as interest increased under the uncompromising, powerful preaching of Sister Dickerson. Fifteen testified to salvation, seven were reclaimed, one refilled with the Spirit, and eight received bodily healing. Two were delivered from the tobacco habit—one of whom had chewed tobacco for 40 years. The church was revived and encouraged to support the pastor.—Wesley C. Fray, Pastor.

MISSOULA, MONT.—Evangelist and Mrs. Bill Lewis of Wilmington, Calif. concluded a three-week meeting here on August 21. As August is vacation and harvest month he had some misgivings as to the attendance and results, but God was gracious to us in every way. At least 15 were filled with the Holy Spirit, and a goodly number were saved, particularly among the young people. At a special dedication night, over 60 young people stood around the altar worshipping and praising God and dedicating their lives to Him.

We enjoyed the fine Sunday School emphasis and the challenge to break the Sunday School record which was set last Easter when 400 were present. Every natural factor was against the possibility of breaking this record in August, but when the final check was made we broke the record with 420 present. We appreciated the fine, solid Bible preaching of Brother Lewis.—Eugene A. Born, Pastor, Assembly of God.

PALESTINE, TEX.—We had a glorious brush arbor meeting with Harlen J. Pate of Houston, Tex., the first pastor of the church. This is the first time he had been back since he resigned 15 years ago. We had the largest crowds in the history of the church. People were saved, reclaimed, filled with the Spirit, and healed. The Sunday School attendance more than doubled, breaking the all-time record. This was truly a Pentecostal revival in every respect.—Clyde A. Reese, Pastor, Elmwood Assembly of God.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 19 days before the date which appears upon it.

SHAMOKIN, PA.—Oct. 30-Nov. 13 with Evangelist William P. Schell, Bridgeton, N. J.—by John D. Tubbs, Pastor.

CEDAR VALE, KANS.—Began Oct. 23 at Assembly of God; Evangelist Lula M. Ware, Compton, Calif. (Warren Goble is Pastor.)

YOUNGSTOWN, OHIO—Oct. 19-Nov. 7 at Highway Tabernacle, 1519 Hillman; Sunshine Evangelistic Party.—by T. E. Hollingsworth, Pastor.

BUFFALO, OKLA.—Begins Oct. 23; Evangelist Avis Reynolds, Wellington, Kans.—by Lee Gleason, Pastor.

DONIPHAN, MO.—Begins Oct. 30; Evangelists Mary Warren and Mary Marsh. (Clay Brooks is Pastor.)

GREELEY, COLO.—Begins Nov. 2 at Revival Tabernacle; Evangelist Lolita Thompson, Springfield, Mo. (Paul McNeece is Pastor.)

ABERDEEN, IDAHO—Begins Oct. 25 at Gospel Tabernacle; Evangelist and Mrs. Ted Silva (The Musical Silvatones).—by P. C. Petersen, Pastor.

CHAMBERSBURG, PA.—Nov. 1-13 at Bethel Pentecostal Church, Third and Washington Sts; Evangelist Stanley P. MacPherson, Wichita, Kans.—by Samuel Weidler, Pastor.

KNOX-KINGFORD HEIGHTS, IND.—Co-operative meeting, Oct. 24-Nov. 6; Evangelist and Mrs. Bill Sharp, Dallas, Tex. (Duard Baldwin and Harold Clinton are pastors.)

AMES, IOWA—Nov. 1-13; Evangelist and Mrs. Carl W. Oney, Pleasant Hill, Mo. (Vinton E. Huffey is Pastor.)

WORLAND, WYO.—Nov. 6-20 at Assembly of God; Musical Biblers, Fresno, Calif. (Walter Ventling is Pastor.)

TOPPENISH, WASH.—Oct. 30-Nov. 13, Evangelist Wesley W. Fleming of Dixie, Wash.—by Warren D. Combs, Pastor.

CONRAD, MONT.—Nov. 1-13 at Assembly of God, Corner of Central and Maryland Sts.; Evangelist and Mrs. Oliver Johnson.—by Guilford J. Mandigo, Pastor.

OSAWATOMIE, KANS.—Began Oct. 23 at Assembly of God, Second and Main Sts.; Anspaugh Chord Makers, Naponee, Nebr.—by I. D. Rayborn, Pastor.

NORTH KANSAS CITY, MO.—Begins Oct. 30 at First Assembly of God; Evangelist Charles Senechal, San Lorenzo, Calif. "Kids Crusade" at 6:30 p.m. each day.—by R. A. McClure, Pastor.

ANNUAL CONVENTION, Pentecostal Fellowship of North America, to be held in Cooke's Presbyterian Church, Toronto, Canada, Nov. 1—3. Opening service Tuesday night; Thos. F. Zimmerman, speaking. For further information write W. E. McAlister, 50 Euston Ave., Toronto 6, Ontario.

FORT WORTH, TEX.—Homecoming at Glad Tidings Assembly of God, Nov. 6. M. B. Netzel, District Superintendent, morning speaker; and E. R. Anderson, South Fort Worth Sectional Presbyter, afternoon speaker. Basket dinner on grounds. Former members and friends invited.—by Charles Holland, Pastor.

BATTLE CREEK, MICH.—20th Annual Missionary Convention at Church of the Four Fold Gospel, Oct. 30-Nov. 6. Speakers: John Garlock, South Africa; Anthony Giordano, Paraguay; James A. Baker, Formosa; John C. Jackson, Chile; and Glenn Horst, Secretary of Overseas Evangelism.—by E. A. Manley, Pastor.

NOTICE TO PASTORS

Editorial policy forbids us to publish the names of ministers who are not endorsed by the Assemblies of God. Will you please be sure the evangelist holds proper credentials before asking the EVANGEL to announce a revival meeting?

If the evangelist is not on the official list of ordained ministers, kindly name the District Council with which he is affiliated. This will enable the Editorial Staff to verify his ministerial standing and to publish the announcement promptly. It will save delay, especially in the case of an evangelist who is licensed but not ordained. Thank you.

EUGENE, OREG.—Nov. 6-20 at First Assembly of God; Evangelist Arthur S. Arnold.—by E. Elsworth Grostad, Pastor.

DEVILS LAKE, N. DAK.—Nov. 1-13 at Assembly of God; Evangelist and Mrs. Henry Rose, Harrison, Mich. (Ray Hunt is Pastor.)

KULM, N. DAK.—Begins Nov. 8 at Assembly of God; Evangelist Arthur Klaus, Glen Ullin, N. Dak. (L. C. Jorgenson is Pastor.)

MILTON, FLA.—Oct. 29-Nov. 12 at Whitfield Assembly of God, Route 3; Wesley Weekley, West Florida District C. A. President, evangelist.—by Rogers Cook, Pastor.

NEWCASTLE, WYO.—Began Oct. 18; Evangelist Star Thomas, Gillette, Wyo.—by W. Neil McDaniel, Pastor.

CORCORAN, CALIF.—Begins Nov. 6 at Assembly of God; Evangelist Erling Saxelid, Ceres, Calif. (Ralph Gaither is Pastor.)

GRANITE CITY, ILL.—Began Oct. 18; Evangelist and Mrs. Roland D. Hastie. (Hubert Robertson is Pastor.)

MT. HOOD, OREG.—Oct. 30-Nov. 13 at Assembly of God; Evangelist Ruth Specter, Los Angeles, Calif. (Forrest Murray is Pastor.)

EAST ST. LOUIS, ILL.—Oct. 30-Nov. 13 at Assembly of God; Evangelist Ivor H. Hugh, Jacksonville, Fla.—by Louis Mattea, Pastor.

HARTSVILLE, S. C.—Nov. 1-13 with Evangelist and Mrs. W. F. Voodre, Durant, Fla.—by B. F. Kittrell, Pastor.

CANTON, OHIO—Oct. 25-Nov. 13 at Bethel Temple; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Ivar A. Frick is Pastor.)

PATERSON, N. J.—Nov. 6-20 with Evangelists Laurie Price and Hope Smith, Bellville, Ont., Canada.—by Ernest V. Berquist, Pastor.

COVELO, CALIF.—Nov. 1—20 at Assembly of God, Evangelist and Mrs. Albert Wyrick, Richmond, Calif.—by Kenneth Roper, Pastor.

ELKHART, IND.—Oct. 30-Nov. 20 at Bethel Assembly of God; Evangelists Lyman and Helen Jollay.—by L. R. Nowell, Pastor.

YPSILANTI, MICH.—Nov. 1-13 with Evangelists Percy and Dorothy King.—by Arthur F. Thornton, Pastor.

SHOSHONE, IDAHO—Begins Nov. 8 at Assembly of God; Musical Silvatones.—by F. L. Garrison, Pastor.

GOLDENDALE, WASH.—Children's revival at Assembly of God, Nov. 1-6; Evangelists Virgil and Edythe Warens. (Kenneth Gregg is Pastor.)

NEBRASKA CITY, NEBR.—Nov. 6—20 at Assembly of God, 1112 Fifth Corso; Evangelist Orrin Kingsriter, Paynesville, Minn.—by H. W. Thiemann, Pastor.

CAMDEN, N. J.—Oct. 25-Nov. 6 at Pentecostal Christian Church; Evangelist and Mrs. Steve Bogdan, Philadelphia, Pa.—by Alfred J. Perna, Pastor.

WASHINGTON, D. C.—Annual Missionary Convention at Full Gospel Tabernacle, 915 Massachusetts Ave. N. W., Nov. 8-13. Speakers: Mr. and Mrs. Harold Lehmann, Mary Martin, Paul Davidson, and others.—by Lloyd Christiansen, Pastor.

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Advance

1955

TODAY IS THE DAY!

PASTORS—Today is the day! Call the Sectional Sunday School Representative in your area and report your Sunday School attendance and enrollment for today. You are to make your report by 1 o'clock.

SECTIONAL SUNDAY SCHOOL REPRESENTATIVE—Today is the day! The pastors of your section will be calling you to report their Sunday School attendance and enrollment by 1 o'clock. You are to call the District Director. He will call the National Sunday School Department by 3 o'clock, giving the totals for the district. In this way, a progress report of Assemblies of God Sunday School **ADVANCE** will be given over "Revivaltime" tonight.

Don't fail us! Pastors, make your call by 1 o'clock; Sectional Representative, please call by 2 o'clock; District Directors, make that 3 o'clock deadline!

We want to go ON TO A MILLION in Assemblies of God Sunday School attendance by 1960. ADVANCE:

1955! as climax of Enlargement Month, will give us our first progress report! Do your part TODAY!

Sunday—October 30

**NATIONAL SUNDAY SCHOOL DEPARTMENT
434 W. Pacific, Springfield, Mo.**

HEMPSTEAD, L. I., N. Y.—Oct. 23-Nov. 6 at Assembly of God; Evangelist Manuel A. Boccheciamp, Brentwood, N. Y.—by Steven Durasoff, Pastor.

TUSCUMBIA, MO.—Revival in progress until Nov. 6 or later; Evangelist and Mrs. James O. Johnson, St. Louis, Mo. (Ralph A. Bentley is Pastor.)

BETTENDORF, IOWA—Begins Oct. 25 at Bettendorf Gospel Tabernacle, 1504 Grant; Evangelist Arthur S. Arnold.—by George H. Davis, Pastor.

FORT WORTH, TEX.—Nov. 13-Dec. 4 at Hemphill Heights Assembly of God; Evangelist James Nicholson, Springfield, Mo.—by Edgar Anderson, Pastor.

BERKLEY, CALIF.—Begins Oct. 30 at First Assembly of God, 1125 Allston Way; Evangelist Zola Grosscup.—by Eleanor Johnson, Pastor.

GLASSPORT, PA.—Nov. 8-13 at Assembly of God; Evangelist Niels P. Thomsen. (Robert Schambach is Pastor.)

TACOMA, WASH.—Begins Nov. 15 at University Assembly of God; Evangelist and Mrs. J. F. Pepper. (Edwin N. Oster is Pastor.)

GIRARD, OHIO—Begins Oct. 30 at Assembly of God; Evangelist John C. Poteet, Anaheim, Calif. (Delmar Ross is Pastor.)

PLYMOUTH, ILL.—Nov. 1-13 at Assembly of God; Evangelist Walter D. Lascelle, Seattle, Wash. (Kenneth Squires is Pastor.)

MACON, GA.—Begins Nov. 2 at First Assembly of God, 2290 Second; Evangelists Donnell and Holler.—by C. M. Hicks, Pastor.

TOPEKA, KANS.—Began Oct. 23 at Assembly of God, 610 Lime St.; Evangelist Marrles W. Moore.—by Claude J. Utley, Pastor.

BELL, CALIF.—Began Oct. 23 at Assembly of God; Evangelist Jack Waymire. (Willie J. McKnight is Pastor.)

WEBSTER CITY, IOWA—Began Oct. 21 at Assembly of God; Evangelist Mel Lager, Havre, Mont. (Virgil Millard is Pastor.)

FREDERICKTOWN, MO.—Nov. 6-20 at First Assembly of God; Evangelist Charles C. Robinson, Waxahachie, Tex.—by Gene Young, Pastor.

SAN LUIS OBISPO, CALIF.—Nov. 6-20, at Assembly of God, 1600 Chorro St.; Evangelist and Mrs. Paul Fleming.—by Paul L. Ferguson, Pastor.

KITCHENER, ONT., CANADA—Youth convention at Kitchener Pentecostal Tabernacle, 42 Benton St., Oct. 29; Frank Lummer, night speaker.—by J. L. Gorman, Director.

CAPE GIRARDEAU, MO.—Nov. 13-27 at First Assembly of God, 1202 S. Sprigg St.; Evangelist Woodroe Oxner, Mobile, Ala.—by Fred H. Brand, Pastor.

SWEET HOME, OREG.—Begins Nov. 1 at Assembly of God; Evangelist Noble L. Ballew (Austin H. Barton is Pastor.)

CORPUS CHRISTI, TEX.—Begins Oct. 26 at Assembly of God; Evangelists Leslie C. and Oleta Eldridge, Bakersfield, Calif. (I. L. Raymond Jr. is Pastor.)

CLEARWATER, FLA.—Oct. 23-Nov. 6 at First Assembly of God; Evangelist and Mrs. Carl Barnes, Tullahoma, Tenn.—by A. L. Shell Jr., Pastor.

WASHINGTON, D. C.—Thanksgiving Bible Conference at Bethel Pentecostal Tabernacle, 12th and "C" Sts. S.W., Nov. 13-27; Herbert B. Kelchner, Bible teacher. Union baptismal service on Nov. 11.—by Harry V. Schaeffer, Pastor.

WEST CENTRAL DISTRICT ANNUAL FALL CONVENTION—Oct. 25-27 at Assembly of God, 615 N. 8th St., Columbia, Mo.—T. E. Gannon, District Superintendent.

ROCKY MOUNTAIN DISTRICT S. S. CONFERENCES—Oct. 31-Nov. 14; L. B. Keener, National S. S. Representative, main speaker. Services at 2:30 and 7:30 p.m. Fort Collins, First Assembly, Oct. 31; Denver, First Assembly, Nov. 1; Fort Morgan, Nov. 2; Las Animas, Nov. 3; Pueblo, First Assembly, Nov. 4; Monte Vista, Nov. 7; Durango, Nov. 8; Delta, Nov. 10; Clifton, Nov. 11; Salt Lake City, Nov. 14.—Wm. W. Brandt, District S. S. Director.

EVANGELISM CONVENTION

The second national Evangelism Convention will meet in Ellis Auditorium, Memphis, Tenn., Dec. 13-15. For information write Department of Evangelism, 434 W. Pacific St., Springfield 1, Mo.

RADIO PROGRAMS

MILLEDGEVILLE, GA.—Station WMVG, 1450 kc., Fridays at 10 a.m. Sponsored by Milledgeville Assembly of God.—David Speight, Pastor.

CRESTVIEW, FLA.—"Harvestime," station WCNU, 1010 kc., Sundays at 9 a.m. Sponsored by Holt Assembly of God.—Houston Miles, Pastor.

HEMPSTEAD, L. I., N. Y.—Station WKBS, Sundays 3:15 to 3:30 p.m.—Steven Durasoff, Pastor, Assembly of God.

WILLIAMSPORT, MD.—"Voice of Healing," heard on three station, as follows: Station WARK, 1490 kc, Sundays at 9 a.m.; WEPM, 1340 kc, Saturdays, 7 to 7:50 p.m. and daily, Monday through Friday, 1:45 to 2 p.m.; WAYZ, 1380 kc, Sundays 10 to 10:25 a.m.—V. W. Miles, Pastor.

MISCELLANEOUS

NOTICE—Please send me your name and address if you are working as a Sunday School evangelist.—Evangelist Floyd Garrett, 602 S. Ragsdale, Jacksonville, Tex.

CONTACTS WANTED—We are pioneering a new church in Great Bend, Kans. known as the Crescent Park Assembly of God, Forest and McKinley. If you have friends in this area, please send us their names and addresses.—Mr. and Mrs. Anthony Benigas, 1809 Van Buren, Great Bend, Kans.

NOTICE—The meetings now in progress in the Kingsland Theater Building, 6600 Gravois Avenue, South St. Louis, Mo. are in charge of J. A. Brooks Sr., who hopes to establish an evangelistic center at this location. (A notice published in the EVANGEL three weeks ago gave the impression that his son, J. A. Brooks Jr., pastor of the Riverview Gardens Assembly in St. Louis, was in the charge of the meetings in the Kingsland Theater Building.)



**FIND YOUR PLACE
IN SUNDAY SCHOOL
OCTOBER 30**

*There's a Place for You
—a Place to Serve—*