

The Pentecostal
Evangel

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

FILE COPY

June 24, 1962

TEN CENTS



Read in this
WORLD MISSIONS
ISSUE:

**FORCED
LABOR**



**The Work
of
Our Hands**



**FOREIGN
CITY
CRUSADES**



**Spanglish
or
Spanish?**



**YOUR HOUSE
HAS
A HUNDRED
DOORS**

▲ Indian woman and child of Antigua, Guatemala—PHOTO BY A. DEVANEY, INC., N. Y.

KEEP THE FIRE BURNING

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here—therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be regular, frequent, and undisturbed. Effectual fervent prayer availeth much.

Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotions? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay. Let us go with weeping and ask God for the Spirit of grace and supplication.

—CHARLES H. SPURGEON

WAVING HIS LANTERN

At a street crossing a man was stationed with a lantern to warn passers-by of danger. But through someone's negligence at that very corner a serious accident occurred.

In the course of the lawsuit which grew out of the accident, the old flagman was summoned as a witness and questioned closely as to whether he was at his post at the time of the collision, and whether he was swinging his lantern.

No amount of questioning could draw from the watchman anything except a constant repetition of the words, "I was there. I was waving my lantern."

After it was all over and the old man was speaking of the case he said, "I was afraid the lawyer would ask me if my lantern was lighted."

Is your lantern lighted? Does your life shine before men and glorify your heavenly Father? Or are you swinging the useless profession of a dead religion?

—EDGAR L. VINCENT

HE WILL SAVE

Your foes may be numerous as the demons in hell, strong and wily, but the Lord *your God will save*.

Your temperament may be as susceptible to temptation as an aspen leaf is to the wind, but *He will save*.

Your past years, by repeated acts of indulgence, may have formed habits that are strong as iron bands, but *He will save*.

Your circumstances may be most unfavorable to a life of victory, but *He will save*.

Difficulties are as naught to Him. The darkness shines

Day by Day in Your Bible

Read It Through in '62



June 24—Begin Psalm 48

June 30—Finish Psalm 75

as the day. If there is, therefore, perpetual failure in your life, it cannot arise from any weakness or impotence in the mighty God, but from failure on your part. Take that failure to Him. He is mighty.

He can and He will save!

—F. B. MEYER

NO HOARDING PERMITTED

The Lord permits no hoarding. If we lock up our strength in selfish indolence, it will be invaded by mysterious moth and rust, and subtle thieves will break through and steal. A joy that is selfishly enjoyed dies out like a lamp deprived of oil. A blessing that is not shared withers away like grass which has no rain.

Things are always fertilized when they are shared. They begin to propagate in the fine atmosphere of communion. God's holy dew and rain and sunshine fall upon human fellowships, while the selfish and exclusive life becomes dry and barren as a blasted heath.

But Jesus said, "Whosoever will lose his life for my sake shall find it" (Matthew 16:25). Strange and gracious discoveries are made in the fraternal and sacrificial life. We go about distributing comforts, and we find comfort. We take heartsease to our neighbors, and we return to find the gift of peace. We go down the roads of life lighting lamps of happiness for others, and on our return blessedness is shining in our own dwelling. We scatter flowers of good will and beneficence, and behold! Eden blooms in our own garden.

We come to our own life through the welfare of our fellows; by lighting their streets we find our way home.

—J. H. JOWETT

GO THAT WAY YOURSELF

"How can I bring up my son in the way that he should go?" asked an anxious parent.

"By going that way yourself," was the reply.

—*The War Cry*

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 over the nations. 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.

Love's Discipline

JUNE 24, 1962

NUMBER 2511

BERT WEBB, *Executive Director*
ROBERT C. CUNNINGHAM, *Editor*
Lloyd Christiansen, *Editorial Assistant*
Nell F. Hall, *Editorial Assistant*
Leslie W. Smith, *Layout Editor*
Norman Pearsall, *Artist*
Carl G. Conner, *Circulation Manager*

EDITORIAL POLICY BOARD

Bert Webb (Chairman), R. J. Bergstrom, E. W. Bethany,
G. R. Carlson, N. D. Davidson, D. H. McLaughlin,
Kermit Reneau, R. H. Wead, A. A. Wilson.

articles

Forced Labor - *Leona Frances Choy* 4
He Anoints - *W. H. Robertson* 10
Your Home Has a Hundred
Doors - *Charles A. Harris* 11
Deadline - *C. M. Ward* 32

features

Revivaltime News - *F. W. Colbaugh, Editor* 14
Sunday School Lesson - *J. B. Bishop* 21
Honduras - *Christine Carmichael* 23
Foreign News Digest - *R. T. Brock* 26
Home Front Highlights - *Ruth Lyon* 28

sections

Home Missions - *Ruth Lyon, Editor* 6-10
WMC - *Elva Johnson, Editor* 12-13
Foreign Missions - *R. T. Brock, Editor* 16-19
Missionettes - *Charlotte Schumitsch* 20
BGMC - *Marjorie Jones* 22

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle
F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan,
Bartlett Peterson, M. B. Netzel, R. J. Bergstrom,
E. W. Bethany, G. R. Carlson, N. D. Davidson,
D. H. McLaughlin, Kermit Reneau, R. H. Wead,
A. A. Wilson.

THE PENTECOSTAL EVANGEL is the official voice of
the Assemblies of God in the U.S.A. Published weekly by the
Gospel Publishing House (J. O. Harrell, General Manager),
1445 Boonville Avenue, Springfield, Missouri, U.S.A. **Addresses
in the U.S. and U.S. possessions:** Single subscription \$2.50
a year; \$4.75 two years; \$7.00 three years. Special introductory
offer \$1.00 for 20 weeks. Bundle rate (minimum of four sub-
scriptions, all mailed to the same address) 65c for 13 weeks,
\$2.25 for a year, on each subscription. **Canadian addresses:**
Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three
years. Bundle rate (minimum of four subscriptions, all mailed
to the same address) 78c for 13 weeks, \$2.75 for a year, on
each subscription. **Foreign lands** (except Canada and PUAS
countries*): Single subscription \$4.25 a year; \$8.25 two years;
\$12.25 three years. Bundle rate (minimum of four subscriptions,
all mailed to the same address) 91c for 13 weeks; \$3.50 for a
year, on each subscription.

*PUAS—U. S. rates apply to all countries in the Postal Union
of the Americas and Spain. See your Postmaster for a list
of these.
Printed in the U.S.A. Second-class postage paid at Springfield,
Missouri.

(Average paid circulation in May
177,926 copies weekly)

The connection between discipleship and discipline is self-evident. The two words look very similar and they have nearly the same meaning. Nevertheless the disciplinary requirements of being a disciple of Christ are overlooked by many.

Actually the word "discipline" does not appear in the Authorized Version of the New Testament but it is used in Moffatt's translation of Paul's words found in 1 Timothy 1:5. "The aim of Christian discipline," he says, "is the love that springs from a pure heart, from a good conscience, and from a sincere faith." For this kind of love is the mark of Christian discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

This is not merely a natural love. It is a mighty, eternal, utterly selfless love that is born of the Spirit and perfected by discipline. Even Jesus, who dwelt in the fulness of the Father's love, had to be perfected through suffering, and we too are called to endure similar discipline in order that our love may be made pure.

The cost of discipleship is self-denial. We are told to deny ourselves and take up our cross because self-love is contrary to the love He wants us to have. This discipline is very severe. We are called to love Him more than ourselves, more than our parents, more than our nearest relatives in the flesh. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Our Lord loves those who love Him, and only as we renounce all lesser loves and adore Him supremely are we able to quench the thirst of our spirits with the wine of His sweet love.

Love moved the Son of God to leave heaven's ivory palaces and enter the slums of earth to redeem men from sin. Love moved Him to pour out His time, His strength, His very life ministering in lonely Galilee and hostile Jerusalem. Love carried Him through the dark shadows of Gethsemane and the awful agonies of Calvary. Love will move us also to pour out our lives to win the lost, sacrificing all that we might please Him.

A young couple arrived in a foreign land to begin their missionary service. The veteran missionary, after welcoming the new recruits, told them some of the hardships they must face and the discouragements that could crush the very life out of their spirits. "Are you prepared to die?" he asked.

They replied, "Brother, we have already died!" This is the discipline of love. We must be dead to self in order that we might be alive to God. Our love, which naturally turns inward, must be turned toward God and the souls of men, and therefore it must be subjected to the discipline of the Cross. It is a discipline that works by love, and a love that works by discipline.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews 12:6). Think it not strange, then, if He gives you burdens too heavy to bear. Do not be surprised if you meet storms and trials and heartaches that overwhelm you. God longs for your love and He disciplines you for His own dear purposes. He tests your devotion by calling you to dedicate all to His service. Do not shrink from the Cross, for the more you submit to His discipline, the greater will be love's compensation both now and in eternity.

—R.C.C.

It is thrust-forth laborers whom God desires in His harvest fields,
and these are produced only by prayer and consecration.

Forced Labor

by Leona Frances Choy



PHOTO BY A. DEVANEY

JESUS DEMANDS FORCED LABOR IN HIS harvest field. "Now see here," you probably argue, "Jesus compels no one!"

Before jumping to conclusions let us define terms and look at the Word of God.

Is there not a compulsion regarding service for the Lord? "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," Paul wrote.

"For we cannot but speak the things which we have seen and heard," echoed the disciples under persecution.

Vincent's translation, coupled with the Amplified Version, renders the familiar passage of Matthew 9:38 thus,

"Pray the Lord of the harvest to *force out* and *thrust* laborers into his harvest."

A paradox exists: God compels no one. We do have free choice. Yet there is an indescribable pressure of the Holy Spirit which interacts with a man's spirit, literally driving him to do a specific work for God.

We who know the mission field realize there is an occupational hazard. We would *pull* men out to the harvest when they should be *thrust out by God*. Having handled the whitened grain, rubbed shoulders with the needy multitudes, and tasted the urgency of the task, we have a tendency to beg

men to join in the harvest. In our eagerness we would fill the ranks with whatever recruits may be available.

Of course, we prefer men and women of great skills, talents, abilities, education, personality, and all natural endowments. God is wiser. He works the other way around. And we are confounded unless we have a proper perspective of the calling of God.

He chooses whom He wills—not infrequently the unlikeliest in the world's estimation, for "Not many wise men after the flesh, not many mighty, not many noble, are called... and God hath chosen the weak things of the world to confound the things which

are mighty" (1 Corinthians 1:26, 27).

God takes the unlikely and makes them *like* Himself. God takes those who know they are nothing and fills them with Something—His Holy Spirit. He can do little with those who are filled with self-accomplishment and with the feeling that they are favoring God with their services for Him. God deliberately contrasts our human methods by using the "base things of the world . . . that no flesh should glory in his presence."

It all boils down to *who* gives the call for laborers. Is it men or God? If men, then there may be a response of wrong motives. Men appeal on the basis of need. Urgent as that really is, and noble as is the response to it, it is not God's complete thought.

Often there is an idea of spiritually hungry heathen just sitting around with outstretched hands, apparently waiting with hunger for someone to bring them the gospel. Arriving on the field the missionary recruit finds apathy among the nationals. In many cases it is outright hostility. This is bewildering beyond description to a man who believes himself called to be God's ambassador. A seasoned servant of God said, "Unless I had been dead certain of a personal compelling call from God Himself to my place of foreign service I wouldn't have lasted six months."

In places of extreme barrenness of visible fruits of missionary labors—where maybe half a dozen converts are the result of a score of years of service—unless the laborer has an unflinching trust in his divine commission as a witness, he will indeed crack up.

When men take upon themselves the prerogative of calling others to God's service, they are often preoccupied with such things as proper education, specialized training, effective deputation before embarking, ability to get people to back them in prayer, publicity for the job to be done, visual aids, a P.A. system, household equipment and furniture. But in spite of a proper outfit the *men-called* missionaries may turn out to be misfits! Every field, whether home or foreign, has them and is the worse for them.

Drastically needed are men and women who are *in-fits*, well aligned to the "Body of Christ" ministry and recognizing their specific place in the whole. Much wanted are the men who are aware of, and exercise the gifts

given them personally by the Holy Spirit for service. Of this equipment there can be no boasting. Talent-puffed men do not fit in. They are rough bricks in a smooth, solid wall. They are sore thumbs in God's service, impatient of those with "lesser ministries." They often seek to domi-

Chosen

Chosen for God! what golden paths
Stretch out to those with vision high;
No darksome vale, nor rocky steep
Can bar *their* passage to the sky!

Chosen for God—though mists prevail
The light ahead will ne'er grow dim;
The Lord a plan and purpose owns
For those who leave the choice with Him.

Chosen to work—the day wears on
And night's gray shadows slowly creep;
'Twill soon be morn! Gird up your loins—
There's still the harvest ripe to reap!

There's still a hungry world to feed
And hearts that throb with pain and woe;
'Tis yours to lend a helping hand,
'Tis yours the Word of Life to sow!

Chosen to bear your daily cross—
The toil and burden ne'er are vain;
For they who suffer with the Lord
Shall with the Lord forever reign!

Go therefore, Chosen Ones of God!
The hardest task, the greatest fight
Will soon be o'er when Christ appears
And faith itself be turned to sight!

—ELSIE BOLTON EZZO

nate like a big frog in a small puddle.

Part of our confusion lies in equating Christian ministries with other careers and professions. The world regards them so. Aptitude tests are often used as a basis for strongly recommending the ministry to a serious young man. A "call" or any such divine inner compulsion is no longer regarded as a prerequisite for many seminaries. Academic preparation, inclinations to be a good pastoral psychologist, a certain amount of administrative ability, and the minimum requirements of practical work are considered adequate qualifications for Christian work. Yet these same qualifications might well be preparation for entering social work or any number of other professions.

If we are faithful to the pattern, spirit, and teaching of the New Testament, it is not quite as simple as

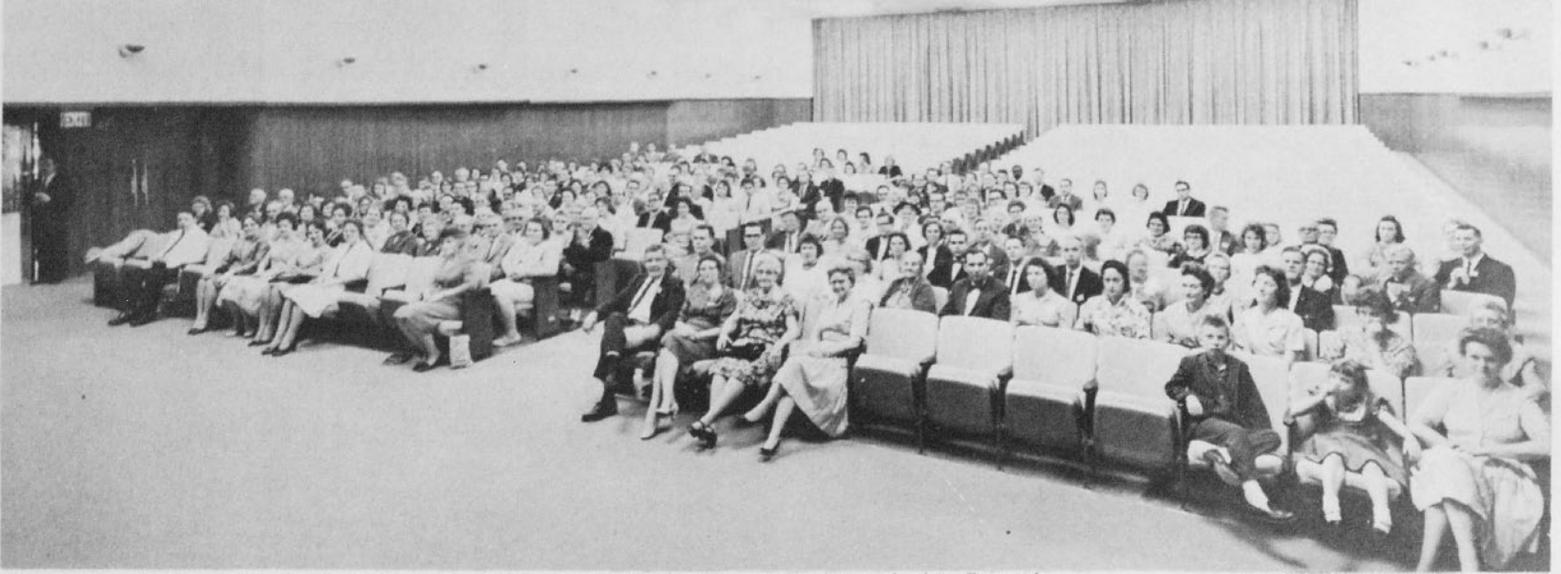
that. Body ministries—that is, services by believers to whom God has specifically given gifts to add to and build up His Body, the Church—are divinely apportioned by the Holy Spirit "as He wills" (1 Corinthians 12:11). They are not of our choosing. They are not conferred by degrees or by any human mechanics. Surrender to Christ of one's total life is the prime qualification. After thus becoming eligible, the *type* of ministry is of God's specific endowment. So in the strictest sense we cannot choose to be His laborers—He hand picks His servants in His sovereignty.

God exercises lordship of the harvest. And having chosen a man He gives him the inner desire and assurance and conviction that he is clearly thrust forth by God. The man cannot get away from the call—nor does he want to. He is constrained by God. Yet he fulfills his service through deep voluntary love to his Lord. His service is spontaneous, yet he is aware that it is predestined. And he is content that it be so. Without such a witness within himself no believer should toy with the idea of entering the business of the King.

A good rule of thumb for the missionary candidate or young person thinking about what is commonly called "full-time Christian service" might well be: unless you *can't help going*, don't go.

A missionary to South America wrote concerning their desperate need for mission workers: "Yes, we do need workers. But we don't want—nor can we afford—to have just anyone. The risks are too many, the dangers too great, for we don't want the field cluttered with leftovers. Don't come unless there is absolutely no other means of truly glorifying Him in service. Don't come unless you are *sure*."

But if God is thrusting you forth, by no means drag your feet! Our prime concern should be to cultivate a daily responsiveness and obedience to the Holy Spirit's faintest suggestions. Then there will be no doubt when the Lord of the harvest says quietly, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Then we won't mistake His signal, "On your mark, *get set, GO!*" We will find ourselves joyfully catapulted into His harvest field.



Attendance at the 1962 Deaf convention, which was held in the auditorium of the General Council headquarters building, broke all previous records with 200 present.

PHOTOS BY COMSTOCK AND SON

The Work of Our Hands

A report of the 1962 biennial Deaf Convention held in Springfield, Missouri, April 25-29

By MAXINE STROBRIDGE

National Representative of the Deaf and Blind Ministries

DEDICATED HANDS ARE REACHING THE HEARTS OF THE Deaf throughout the United States and in other lands. More than 500,000 deaf persons in the United States alone depend upon the sign language as a means of communication. Many of these, however, have not yet heard the gospel. *There are still thirty states without an Assemblies of God minister to the Deaf.*

Ways and means of reaching the ripened harvest of deaf souls were discussed at the Assemblies of God Biennial Deaf Convention which met in Springfield, Mo., from April 25-29. More than 125 ministers to the Deaf and delegates gathered from eighteen states for this important conference. The theme of the convention, "The Work of Our Hands," was taken from Psalm 90:17: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

R. L. Brandt, national secretary of the Home Missions Department, was the speaker in the opening rally on Wednesday evening. He told of his recent visit to the Corning Glass Company in Corning, N. Y. "The aim of the craftsmen of this company" he said, "is to produce perfect vessels." Brother Brandt compared the making of our lives to the making of vessels.

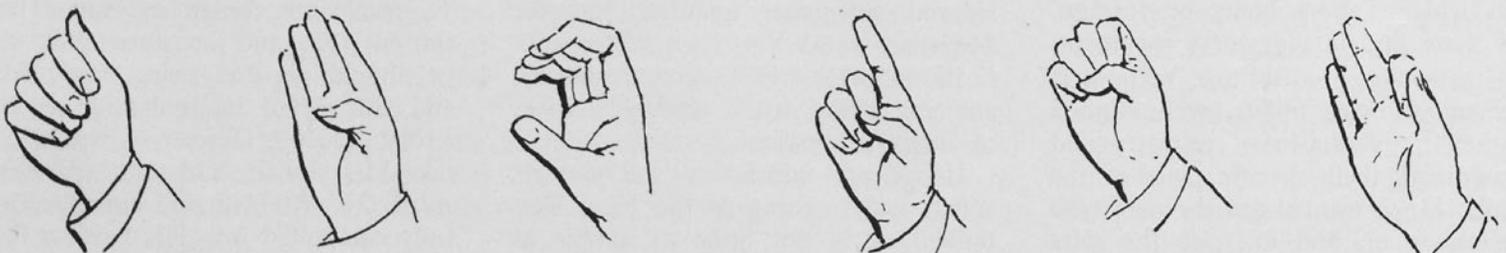
The Thursday convention sessions, which were con-

ducted at the headquarters building of the Assemblies of God included a tour of the Gospel Publishing House and the administration building. The morning speaker was J. L. McQueen, pastor of Central Assembly of God in Springfield, Mo. The theme of his message was "The Strengthening of Weak Hands." The evening speaker, J. Robert Ashcroft, president of Central Bible Institute and Evangel College, used as his text 1 John 1:1, "Our hands have handled . . . the Word of life."

Organized efforts to share the gospel with the Deaf of the world were begun by the Assemblies of God in 1948. Miss Lottie Riekehof came at that time to teach the sign language at Central Bible Institute in Springfield, Mo. Since that time hearing and deaf students have prepared for the ministry to the Deaf. In the past, regular classes have been interpreted for the deaf students. This fall, however, a new special course is being offered at Central Bible Institute for the Deaf who wish to prepare for Christian service. All classes will be taught in the sign language.

At the present time the sign language is being taught in the following Bible schools: Southern California College, Costa Mesa, Calif.; Bethany Bible College, Santa Cruz, Calif.; South-Eastern Bible College, Lakeland, Fla.; Central Bible Institute, Springfield, Mo.; North Central Bible College, Minneapolis, Minn.; and Eastern Bible Institute, Green Lane, Pa.

Croft Pentz, minister to the Deaf in New York and New Jersey and sign language instructor at Eastern Bi-





A play, "A Soldier of the Cross," was presented by CBI sign language students. In the scene at left the heathen plead for a missionary to come and help them. At right, a Hindu accepts Christ as Saviour after the missionary explains to him the way of salvation.

ble Institute, spoke to the convention delegates and Central Bible Institute students as they merged for the morning chapel service. He emphasized the call, the charge, the cost, and the challenge of the ministry.

On Friday evening the delegates again met with the Central Bible Institute students for their weekly Campus Missions Fellowship. Colored slides presenting the deaf ministry portrayed the varied activities of the ministers to the Deaf. These workers often are called upon to interpret for the Deaf in funerals, weddings, employment offices, and courts. Through these contacts many deaf are won to Christ. Lloyd Couch, minister to the Deaf in St. Louis, Mo., interprets a chapel service three times each week for employees of the Goodwill Industries, Inc.

Two of those who attended the convention reported on their TV ministry. Croft Pentz interprets a weekly telecast, *The Evangel Hour*. This program has a potential audience of 10,000 deaf persons. Shirley Kenslow presents a five-minute devotional program each Sunday morning and evening on Channel 8, KTUL, Tulsa, Okla.

An important avenue of ministry discussed at the convention was presenting the gospel to the children in the state deaf schools. Hundreds of deaf children do not live at home with their parents for nine months out of the year, but attend the residential schools provided for them by their states. The most modern facilities are provided in the state schools to help deaf children mature and prepare for life. These boys and girls also need spiritual help and guidance.

One appointed missionary reported that she had recently begun monthly classes in the state school 125 miles from her regular place of ministry. Twenty-six children and young people accepted Christ at the close of the first service. The superintendent of the school

came to the missionary as she was leaving and expressed appreciation for her ministry.

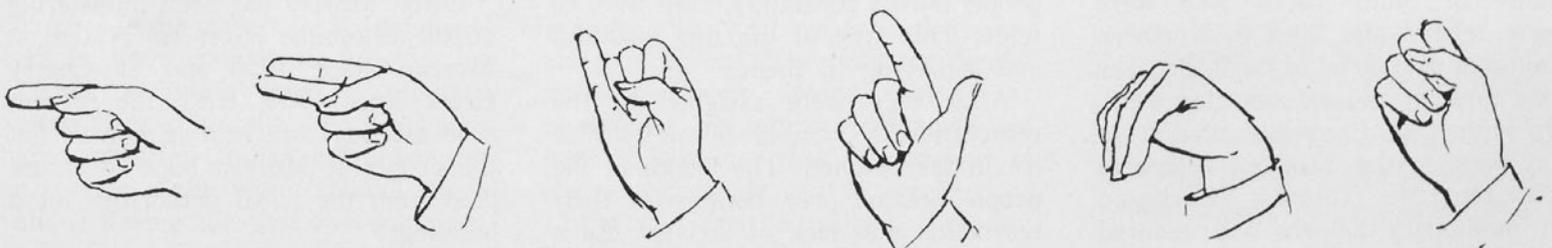
The use of visual aids is vitally important in the ministry to the Deaf. Those who attended the conference went home with many new ideas for presenting the gospel to the Deaf.

T. F. Zimmerman, general superintendent of the Assemblies of God, presented a message of encouragement to the workers at the fellowship breakfast on Saturday morning. He used the parable of the sower and the seed in the thirteenth chapter of Matthew as the basis of his sermon.

More than 200 persons gathered for the dramatic play, "A Soldier of the Cross," presented after a banquet on Saturday evening. Actors were sign language students from Central Bible Institute who used both their voices and the sign language. Two souls were saved at the close of the service and many dedicated or rededicated their lives to God for His service.

The closing message on Sunday morning was brought by Gayle F. Lewis, assistant general superintendent of the Assemblies of God. His text was 1 Timothy 1:12: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Communion was served at the conclusion of the message.

Following this, a missionary offering was received for Wayne Shaneyfelt who soon will be leaving to minister to the 65,000 Deaf in the Philippine Islands. Brother Shaneyfelt has faithfully ministered to the Deaf here in the United States for the past ten years. Brother Lewis led in special prayer for Brother Shaneyfelt's ministry abroad. Ministers to the Deaf and lay workers left Springfield for their places of ministry with a new determination to redouble their efforts to win the Deaf.



Indians of South Dakota

By GERALD G. LARSON
Norris, South Dakota



The Owen Mincks minister at Cherry Creek and Moreau on the Cheyenne River reservation.

PRINCIPALLY WITHIN THE CONFINES of South Dakota dwell the people known as the Sioux Indians, whose population according to the 1960 census is 25,794. As you read about their history, the Assemblies of God missionary work among them, and sug-



The Gerald G. Larsons minister to the Indians at Norris.

gestions for ministering to them, consider the necessity of formulating an aggressive Indian program and what part you can have in this venture.

The term generally used in referring to the Indians in South Dakota is *Sioux*. However, the term *Dakota* usually has been preferred by the people themselves, since Sioux refers to a larger group of Indians who have a common origin and speak a similar language. *Dakota* has reference to an alliance of Sioux bands who were closely related and lived in Northern Minnesota near some of the large lakes at the time white men contacted them.

In Minnesota, Protestant mission activity among the Dakotas began in 1835. By 1840 Thomas Williamson and missionary helpers had reduced the language to written form and pre-

pared a Bible written in the Dakota language.

Conflicts with rival tribes and white men caused a number of the Dakota tribes to migrate to South Dakota and other western areas. The plains Indians residing west of the Missouri were known as the Teton Sioux, while the Indians east of the Missouri are commonly referred to as the Santee Sioux.

Living on the plains caused sweeping changes in the way of life for these Sioux bands. Travel in canoes was replaced by travel on horseback. Fishing was replaced by hunting of wild game such as the buffalo.

Announcement of the discovery of gold in the Black Hills was a precursor of restrictions for the Teton Sioux. Although treaties governed relations between Indians and whites, they could not control rash actions resulting from flagrant treaty violations. The last armed conflict between the Indian and the white man in 1890 resulted in the assignment to reservation life for the majority of the Sioux.

Adjustment to reservation life for the Sioux has been slow and tedious. While living on the prairie, men were accustomed to procuring food and protecting their families and band, a job which occupied all their time and energy. The women cared for the children and the many domestic details connected with the home. Since the people moved constantly, they lived in tents. This type of life was healthful and satisfying to them.

After they were assigned to the reservation, a number of undesirable conditions resulted. The health of the people became poor because of their restriction and lack of activity. As a result of their change in status, men

lost incentive for work. The government had to provide economic assistance because the people no longer could hunt the buffalo which had provided much of the material formerly used for food, tipi (Dakota spelling for "tepee") coverings, and winter clothing. By providing cattle and land, the government hoped to compensate for this situation; but the Sioux have not become agricultural, perhaps because of the lack of adequate instruction and genuine interest of leaders.

The dance has always been an integral part of Sioux culture. To insure successful hunting they engaged in the "bear dance" and the "buffalo dance." Two examples of dances after success in battle were the "striking-the-post dance" and the "scalp dance." Tourists enjoy watching the "sun dance" which is performed each summer on the Pine Ridge reservation.

Protestant mission work among the Sioux in South Dakota has been neglected to a great extent, but some church groups have had representatives at work for fifty to seventy-five years. Assemblies of God missionary work began after 1950 with known works on the Cheyenne, Pine Ridge, Lower Brule, Sisseton, and Rosebud reservations, besides works in citizen communities and cities. With no established work older than a decade as yet, Sunday school attendances average about twenty.

Owen Mincks has been ministering on the Cheyenne River reservation at Moreau since 1956 and at Cherry Creek since 1960. Until the present time meetings are held in homes, but the people at Moreau hope to secure land from the tribal authorities for a building.

At Kadoka Floyd Beckstrand, min-

SONGBOOKS NEEDED FOR HOME MISSIONARIES

"Melodies of Praise" and other songbooks are urgently needed for their congregations by our home missionaries. If you have a number of songbooks of any one kind in good condition which you would like to contribute, write the Home Missions Department, 1445 Boonville Ave., Springfield, Mo., for the names of missionaries who need them. They will be gratefully received.

ister at the Glad Tidings Assembly of God, has held services for the Sioux Indians in homes since 1957. During this past winter the Beckstrands have begun Sunday afternoon services at Wanblee.

The work on the Lower Brule reservation is five years old with the services currently conducted Sunday afternoons by the pastor of the Chamberlain Assembly of God, E. R. Swick. A missionary who can live near to the people is desired to serve in this area. Vocational helpers could secure work on the Big Bend Dam project.

The Dakota Indian Chapel at Sisseton is one of the oldest and most consistent works. The Vern McNallys presently are the pastors of this work. They would solicit your interest in a creditable project suited to fulfill a social need for people in the Sisseton-Wahpeton reservation area. As funds become available, they will be used to convert a storage room into a suitable hall for supervised recreation.

Rapid City has one of the largest buildings and one of the largest potential congregations. Currently Charles Fredricks is in charge of the services. Actually this is the first Assemblies of God work among the Sioux, having been started in 1953.

My wife and I are in charge of the work on the Rosebud reservation which is at Norris. We have been conducting services only on weekends during the past year, while I have been attending teachers college.

At Wagner, near a Yankton Indian community, the Edwin Strohs minister to one of the Sioux bands in an integrated white and Indian church. A number of other white churches in the state have Indian members in their congregations.

After resigning from a ministry among the white, the Leo Banksons have conducted Indian camp services on several of the South Dakota reservations during the past two summers.

They are presently engaged in deputation work, presenting the challenge of Indian missions in many of the states of our country.

No work has been established on the Crow Creek or the Standing Rock reservations. George Waldrep has recently been appointed to minister on the latter. There are many small communities where openings exist for ministers to present the gospel; but the average worker, for a number of reasons, is not able to meet the need by himself. Many times he is working full time and only has time for maintaining his central work. Workers with pledged support can reach out much



The Vern L. McNallys are missionaries on the Sisseton-Wahpeton reservation.

more adequately to minister to the people in jails, hospitals, and outstations.

One of the joys in ministering to the Sioux Indians is their friendly home reception. They always appreciate a home visit, the ministry of the Word, and prayer for the sick.

Discretion is needed in pressing the people to make a decision for Christ, because they are willing to accept the Lord even though their subsequent life indicates that they did not understand. What is needed is a genuine conviction of sin and an understanding of what they are doing when they pray for salvation.

After spending about five years in Indian work, we have arrived at several conclusions. The need for *careful follow-up work among converts is paramount*. To minister effectively we need to consider new approaches. If the young people can be reached for Christ and can be trained, they can

form a nucleus to reach their own people.

My wife and I have heard a number of missionaries from foreign fields present their work. In many cases phenomenal success can be attributed partially to the work of anointed natives. Why don't we try this approach among our American Indian people? By the time an Indian is a teen-ager, he needs greater guidance than he receives in his home community or school community. Day schools through the eighth grade are maintained for the Indian in most home communities. Those desiring a high-school education must go some distance away from home to attend a public or parochial school. Of those who start, a small percentage finish high school. While they are away at school Christian young people are separated from full-gospel preaching, and temptations are great at this time.

Catholic and Protestant parochial schools have existed in South Dakota for seventy-five years, because pioneers in religious education foresaw a basic need of the Indian people. Some of this education has been for the purpose of promoting a higher standard of living for the Indian. To insure that Indian education includes a personal experience of salvation, training in Christian living, and extension of the gospel, I suggest we make plans to inaugurate an Indian training center which would include an accredited high school and a Bible school for qualified and sincere students.

There are phases of activity open for Christian work among the Indians for anyone willing to accept the challenge, whether it be in education, pastoral work, or vocational assistance. Certainly, in a field less than ten years old, we need to press forward to preach the gospel to the unreached Indians.

* * *

Editor's Note: A Bible school for the training of Indian young people in Phoenix, Ariz., is being sponsored by the Arizona, New Mexico, and Southern California Districts. (See notice in "Homefront Highlights" in this issue.)

Offerings for any of the Special Ministries of the Home Missions Department should be mailed to:

Assemblies of God
HOME MISSIONS DEPARTMENT
1445 Boonville Ave., Springfield, Mo.



Barriers and Breakthroughs

BY R. L. BRANDT

National Secretary of Home Missions

DID YOU EVER SEE A BREAKTHROUGH where there was no barrier? Of course not. The very word *breakthrough* presupposes barriers.

Wherever there are any worthwhile accomplishments, there have first been some obstacles to overcome. Before England's Roger Bannister ran the four-minute mile he had to crash a rigid barrier. History indicated that no man could run a mile in four minutes. This it-can't-be-done barrier had stopped all of Bannister's predecessors, but it didn't stop him. To him the barrier was but a locked gate for which he must find the key. And find it he did, for he ran the mile in three minutes, 58.8 seconds.

John Glenn's triple orbiting of the globe was no everybody-can-do-it type of thing either. Before he ever "broke through" into orbit he contended with numerous barriers. They seem to have withstood him every minute. Talk about an obstacle course—he surely had one. Yet he surged past them, one at a time—the psychological barrier, the gravity barrier, the sound barrier, and the heat barrier—and electrified the world with his feat.

There are barriers to opening 8,000 new churches in ten years, too. Such a goal cannot be attained by fanciful wishing or passive attitudes. Only deliberate, determined, and dedicated action will overcome the barriers.

Few barriers are overcome before they are recognized. What then are ours? *Unbelief* heads the list. As soon as we believe we can open 8,000 new churches in ten years we will be on the road toward doing it. And herein is the secret of overcoming all other barriers, for faith sees no mountain too high to climb.

Barriers beset us on every hand—*materialism, selfishness, purposelessness, mediocrity, prayerlessness*, and many others—but they must not discourage us. To the contrary, their existence creates the opportunity for us to *break through*. ■■



"Thou Anointest My Head with Oil."

Number Eight in a series of articles
on the Twenty-Third Psalm

by W. H. ROBERTSON
Secretary-Treasurer, Southern California District



HE ANOINTS

LOVE AND RESPECT HARDLY COULD manifest themselves more tenderly than by the costliness of the oil that was poured lavishly upon the heads of beloved guests in Jesus' days. The anointing which Mary of Bethany applied to the head of her Lord must have refreshed Him during the weary hours that followed.

When the Psalmist says that God Himself anoints him with oil, does he not mean to infer that life is a feast in which we are the guests and God is the host? And does he not also mean to teach that God greets us in love? He is not niggardly, but glad to see us happy and content.

There are many proofs of this tender grace to mankind. There are gleams of light in most human lives—shown through the love of tender friends or in congenial surroundings—which speak of God's welcome to us. God has so contrived and adapted our nature to the world in which we live that there is a very ecstasy in life and an abundance of natural joy and gladness, save where man by sin has marred the intentions of his Creator.

But though this is true of men generally, yet there is an extra anointing in which they can have no part. In Exodus 30:23-25 we have a description of a special kind of oil—"an oil of holy ointment"—which was to be used to anoint the tabernacle and the ark and the holy vessels, and also to consecrate Aaron and his sons as priests. But there were two special provisions attached to it: it must not be imitated, and it must not be poured "upon man's flesh." In the Scripture, oil is the symbol of the blessed Holy

Spirit. We need the genuine oil of the Spirit. It can never be imitated!

Our Lord was anointed with the Holy Ghost and power. Our Lord was anointed as King. "Messiah" means anointed. "We have found the Messiah"—the Anointed (John 1:41). God anointed Jesus of Nazareth with the Holy Ghost and with power . . ." (Acts 10:38). Our Lord was anointed as priest. All priests of the old covenant had to be anointed with the sacred oil (Exodus 29:21).

We, too, are anointed priests and kings. Our Lord has purchased us and "washed us from our sins in his own blood, and [anointed us to be] kings and priests unto God . . ." (Revelation 1:5, 6). The effect of these anointings will be abiding. "The anointing which ye received of him abideth in you . . ." Food which we have eaten abides in us and, while we are quite unconscious of its presence, it does its work in building up the fabric of our being. In some such way, it must happen that the effect of a mighty spiritual blessing does not pass away with the moment of its first advent in the soul—it abides.

And amid the pressure of daily circumstances, toil, and engagements—when the mind seems too set on its necessary work to have leisure for upward springing—the Spirit will pursue His chosen office of ministering grace and strength within. In other words, we receive benefit from the anointing of the Holy Ghost long after the moment of receiving it. The fragments still clung about the garments of the priests adding fragrance.

Let us never rest satisfied with anything less than that indefinable and

sacred grace called "unction." We cannot analyze it nor understand why it affects what learning and eloquence fail to accomplish. We detect it when it is present; we miss it when

it is absent. Without it, the most eloquent sentences are like unfeathered arrows which fall useless at the archer's feet. We need to pray earnestly, "Withhold what Thou wilt,

O God, but give us the unction—the anointing—of the Holy Ghost."

"Thou anointest my head with oil." "Lord, not my head only, but also my hands and my feet!"

MANY THINGS MAY ENTER OUR homes and we may be quite unaware of the moment of their coming. Likewise many things may leave through doors unnoticed.

Mrs. Brown asked her family a very innocent sounding question one evening at dinner. It was, "Have you noticed something around here that we never had in years gone by?"

Her two sons, Bob and Jim, aged twelve and thirteen, stopped stuffing dumplings into their mouths for a moment and took a look around the room. "Nothing new here that I can see," said Jim.

Mr. Brown looked at his wife with a question in his eyes. He knew there was more to her question than appeared on the surface.

"Somewhere along the way we've opened a door—I'm not sure just when," Mrs. Brown explained. "An awful lot of growling and grouching came in. There was a time when our doors were shut fast against such things."

The boys said nothing but they knew what their mother meant. A lot of things had been going wrong for them at school lately and they had come home full of it. They had started calling the school principal "that old rascal" until stopped by both of their parents. Their complaining continued until it was impossible to have a meal without it—until this night when Mrs. Brown started to talk first. She said a great deal!

"Boys, we are going to have to learn to live with a lot of things we don't agree with. We must also learn to get along with many people we don't like."

"But Mother, the principal is so unfair. That's what gripes us," said Bob.

"Perhaps you think he is unfair now, but given a few more years over your head you may think differently," replied their mother. "However, I'm talking primarily of the terms you use when you speak of the principal and others. As Christians we should talk a little differently from those who are not Christians."

The outcome of this little conver-



By CHARLES A. HARRIS

sation was the watching of doors from then on. It became a game. Once Jim started to say, half in fun, "Oh that old..." when Bob broke in with a grin and said, "The door, Jim! Watch the door!"

Everything gets into our lives and into our homes because we allow its entrance. Talk that ill becomes Christians, slang, and rough words can creep in and be allowed because they are commonplace among the people we meet day by day. Let us close the door against them when we get home.

A nation becomes known by its language. Some are well known for their courtesy in words—others by their use of words that carry double meanings. Just so the Christian should remember that we are known by our "fruit." The words of our mouths often express the kind of fruit we are growing.

I well remember the first time I opened the door to certain expressions not pleasing to God. It carried a draft that cooled my experience in Christ. Some people feel such things don't matter, but to the child of God who loves his Lord *everything matters*.

I have been in thousands of homes in over thirty years of ministry. It is not too much to say that I can tell the kind of home I am in by the general conversation. Oh, it might be toned down in some cases because a preacher is present, but telling things creep in!

A friend once said to me, "I was just over at so-and-so's home. I would never dream they profess to be Christians if I didn't know them well."

It was the way husband and wife

talked to each other in this case that brought about the remark. I knew the couple well. They were always snarling at each other. Through the years they had opened many doors to allow such things—doors that let in envy, doors that were opened to self, doors that were thrown wide to carelessness. Is it any wonder that their family grew up to despise them and the God they professed to serve?

Sometimes doors are opened that allow things to *escape* from our homes. Love may go from a home and one sometimes is hard put to find the exact door that was used to ease it out.

A wife said, "I don't know when John stopped loving me. He *says* he still loves me—once in awhile when I'm real sick and he thinks I might die. But when I'm better he never says anything about it. I think I first noticed it when he didn't kiss me good-bye in the morning. When I mentioned it he said that was O. K. for when we were first married but it didn't mean so much now."

Love is *won* in the first place and it takes constant care to keep it. Doors often are left dangerously open for it to walk out.

It takes such little things to keep the doors closed and to keep love in. A new book, a dainty hanky, a few flowers help to keep love alive in many a woman's heart. A favorite dinner, or any extra consideration—when it is evident a man is more than usually tired—can keep the door locked tight and keep love inside.

Simple things? But they work—especially when they go hand in hand in a walk with God.



Some of the faculty and staff of Bethel Bible Institute in Manila, Philippines, pose in native costume.

A VISIT TO THE ORIENT

By GOLDIA ANDERSON

Northern California and Nevada District WMC President

THE WORDS OF THE LATE W. W. SIMPSON, "PLEASE pray for *my* China," held new significance for me as I stood at the border of Red China last November.

During my few weeks in the Orient, I discovered our missionaries working in an indescribable atmosphere of urgency in the face of the subtle advance of communism. Looking across the small river into the vast country where the gospel can only be sent by radio, I felt the heavy burden and understood something of our missionaries' love for the people to whom they minister. No wonder each of them so feels this heavy weight of responsibility that he prays earnestly, "Lord save *my* people."

The first leg of our tour was completed as we arrived at the Anchorage, Alaska, airport. The warm fellowship

of the David Hogan family compensated for the chilly Alaskan temperature. The Hogans, who pastor in Anchorage, are doing an especially fine work among the many servicemen of the Anchorage area. Brother Hogan uses his plane to fly food, clothing, and supplies to the missionaries in the villages. Much of the clothing is provided by our WMC's. Mrs. Hogan is the Alaska WMC president.

Following behind a fierce typhoon we landed safely and were pleasantly introduced to the unique country of Japan. The cordiality for which the Japanese are known was evidenced during our entire visit in their lovely country. We were given a complete tour of Tokyo, including the various missionary activities in the churches and in the Bible school.

We were impressed with the dedication of the Fredolf Sondenos who are endeavoring to establish a much-needed evangelistic center in Osaka. They have recently completed studies of the Japanese language, making it possible to have a more effective personal ministry. It was thrilling to visit in their home and see provisions from Women's Missionary Council groups in every room. In Okinawa we were greeted by the James Dresbacks of FEBC, and saw the marvelous work being done by radio from that key location.

James Vigna warmly welcomed us to the Bible school in Formosa. From there we went to Tianan where the James Bakers have been laboring for a year. The result of that year of ministry thrilled our hearts as we met the many converts and heard them testify of burning their idols and how the power of the gospel has changed their way of life. University converts and Taiwanese elderly women with tiny feet (bound while they were mere infants) worshiped together in true Pentecostal fashion.

It was also our joy to visit Lillian Dickson, known as the "Angel of Formosa," and see firsthand her work



Central Bible Institute in Tokyo, Japan, trains youth from all over that island country.

in orphanages, leper colonies, hospitals, boys' homes and many other institutions. Her tremendous faith made me determine that if one little lady could organize and trust God to provide for so many institutions under such handicaps, I would, with the Lord's help, challenge our WMC ladies to share unselfishly to make such things possible.

It was a real thrill to be met at the Hong Kong airport by my sister and family, the Riley Kaufmans. The fabulous modern city of Hong Kong, overcrowded by refugees from Red China, presents an unequalled challenge to our missionaries: the Paul Greisens, Leonard Lanphears, William Thorntons, Walker Hall, Harland Park, Sarah Johnston, and others who are giving their all to bring hope to these discouraged, hungry souls.

It was my joyful privilege to be the guest speaker at the very first district WMC rally in Hong Kong. Looking into the beaming faces of over 700 Chinese women, I wished that every American WMC lady could share this experience. This was a foretaste of the joy we will all have in heaven when some from every tribe and nation will sing praises to the Lamb of God.

An English missionary invited us to visit her schools in the famous Wallow City in Kowloon. In this area, approximately a quarter mile wide and a half mile long, the police have little or no control over the opium traffic. Everywhere we looked we saw people under the influence of this deadly drug. Leaving the main street, we walked down some old stone steps into a dark narrow alley. It was so narrow our shoulders brushed the damp walls, and all about us was the sweet, unmistakable odor of opium. Everywhere we looked, people were staring at us and we could hear them saying, *Fan Kwai*, which means "foreign devils." At last we climbed three flights of winding stairs to room after room filled with children learning to read and write under the influence of godly teachers. This was surely light in a dark place.

I visited the FEBC studio with my brother-in-law, Riley Kaufman, who directs a staff of Chinese workers as they beam the gospel message behind the Bamboo Curtain. Many hours of hard work go into this vital ministry. Their daughter Kay does the secretarial work for this great gospel effort.

In Manila, Philippines, we visited Bethel Temple where



Modern, barefoot Chinese in Formosa listen to a Bible student's gospel message on the street.

MISSIONARY VISION ON A MISSION FIELD

WMC'S IN GUATEMALA HAVE GIVEN AT LEAST \$1,000 annually for the past five years to extend the gospel in their land. The national superintendent now lives in a home provided by them. They have supplied the Guatemalan Bible Institute with 100 desk chairs, 148 metal chairs, and twelve formica-topped folding tables for the dining room, replacing long planks previously used.

The Guatemalan WMC goal for 1962 is to provide funds to purchase a lot and erect a church in Quezaltenango, Guatemala's second-largest city without an Assemblies of God church. Our WMC's have a real missionary vision and are doing their best for the Lord.

—Miriam Haydus, Guatemala WMC President

Alfred Cawston was pastor. (Lyman Richardson is the present pastor.) It was marvelous to see the effect of the ministry of this church, known in Manila as the "Christ Is the Answer" church.

My husband joined me in Honolulu, and while in Hawaii we were guests of Chaplain Richard Hartman. It was our joy to minister for Harold Headrick in many of the churches and also to speak at Eldon Vincent's church in Honolulu.

This trip to the Orient was one of the greatest things that ever happened in my Christian experience. The many luxuries we have here in the States can hold no place in my heart when I remember the thousands of refugees and the millions of people who are always hungry. I know now that it is worth any sacrifice to see the joyful expression on the faces of otherwise hopeless people who now can say, "Praise God for sending His Son into the world to save my soul." This is what WMC's are working toward, hand in hand with our missionaries in every land. ❧



An 80-year-old Chinese Christian woman whose feet were bound when she was a child. This custom was practiced by the women to please their future husbands who thought very tiny feet were beautiful for a bride.



Our Radio Audience:

Homes, Missions, Hospitals, Prisons, Motels, Bus Depots . . .

BY LOIS HOKANSON KROEKER

SUNDAY NIGHT ABOUT 9:30 TWELVE-year-old Mike lay on his bed in the dark room, half asleep. Idly he listened to a ball game, which, he decided, "wasn't very exciting." Half rising, he turned the dial on his radio until he found *Revivaltime* on station WLS (Chicago, Ill.). Interested, he listened to the entire broadcast; then he wrote the following letter:

"Your sermon was very interesting so I listened," he said. "I heard you say you were giving out three booklets only for one week. I would like to have them and some sermons to read.

In a P.S., Mike added thoughtfully, "I am twelve years old and am tempted to smoke. I used to say bad words, too. Please pray for me."

Meanwhile, MISSIONARIES TO ISOLATED NORTHERN BURMA also listen to *Revivaltime*. "Each Sunday morning we listen to the broadcast," they wrote. "The messages bring a real blessing to our hearts. We pray that God will continue to use you."

Like Mike, these listeners also have

a special prayer request. "The Christians of this area are tribal people who have come down from the mountains," they explained, "and they are meeting up with the temptations of civilization. Pray for them that they may not be led astray."

Amid unique surroundings, even for listeners to *Revivaltime*, the family of Mrs. G. K., Kingsburg, Calif., listens to the broadcast. "SATURDAY OUR FAMILY WAS WORKING TOGETHER IN OUR VINEYARD," she wrote, "and we were listening to *Revivaltime*, on our transistor radio. When the message was finished, my husband told me to write to request both your booklet and sermon. He said your message was so good that he wanted it sent 'Rush' so that we can read it over.

"That's the desire we have for your messages every week as we listen to the broadcast," she concluded.

M. E., LYNCHBURG, VA., FACES MANY DIFFICULTIES IN HER WORK AS A PRIVATE-DUTY NURSE. Often she is called upon to minister to her patients spiritually and mentally, as well as

physically. "I do need guidance," she wrote. "Often as I go to work Sunday nights I listen to your broadcast. The music and message of the program give me courage and inspiration. Words cannot express how much your broadcast has meant to me."

From a WOMAN IN A HOSPITAL BED IN ARKADELPHIA, ARK., came this letter. "I heard your services this morning from a hospital bed. I can never fully express how I was helped. I am praying for all of you as you work for God."

Every Sunday night while she works as a RADIO DISPATCHER AT THE POLICE DEPARTMENT, a woman in Portage, Ind., listens to *Revivaltime*. "I enjoy the broadcast very much," she wrote. "I would like to have the booklet you mentioned last Sunday evening."

While in the car on her way home from church, a woman in Miami, Fla., hears *Revivaltime*. "MY HUSBAND AND I ENJOYED YOUR SERMON SO MUCH WHILE COMING HOME FROM CHURCH LAST SUNDAY NIGHT," she wrote. "My husband doesn't seem very much interested in church, but he said, 'We must turn on the radio and get Brother Ward. I always enjoy his sermons.'

"Not long ago I couldn't get him to go into church; he just took me," she commented. "But now, praise God, he never misses your sermons."

Even from BEHIND PRISON WALLS IN WINDSOR, VT., A MAN WHO LISTENS REGULARLY wrote, "I listen to

TOP DISTRICTS

January 1 to April 30, 1962

TOTAL GIVING

1. New York\$6,036.29
2. Southern California 5,644.32

AVERAGE GIVING PER CHURCH

1. New York\$ 38.44
2. Montana 29.99

INCREASE IN TOTAL GIVING

1. Appalachian\$1,156.80
2. West Florida 1,128.39

INCREASE IN AVERAGE GIVING PER CHURCH

1. Appalachian\$ 15.14
2. West Florida 7.50

GREATEST INCREASE IN NUMBER OF CHURCHES GIVING

1. North Texas 16
2. New Mexico 10

GREATEST INCREASE IN PERCENTAGE OF CHURCHES GIVING

1. Southern Idaho 14%
2. New Mexico 10%

NEW STATIONS

The following stations have been added to the *Revivaltime* radio log:

PAGE, ARIZONA (KPGE)

1340 kc.—250 watts
Sundays, 9:00 am.

RENFRO VALLEY, KENTUCKY

(WRVK)
1460 kc.—500 watts
See local newspaper for time.

CHEYENNE, WYOMING (KCHY)

1590 kc.—1,000 watts
Sundays, 8:30 a.m.

CRESTON, IOWA (KSIB)

1520 kc.—1,000 watts
Sundays, 8:30 a.m.

LOUISVILLE, MISSISSIPPI (WLSM)

1270 kc.—1,000 watts
Sundays, 1:00 p.m.

PLYMOUTH, WISCONSIN (WPLY)

1420 kc.—500 watts
See local newspaper for time.

ITINERARIES

Revivaltime representatives may be heard in person in the following places:

C. M. Ward

July 16-29: CALGARY, ALBERTA, CANADA—Sunnyside Pentecostal Camp

D. V. Hurst

July 14-29: CALGARY, ALBERTA, CANADA—Sunnyside Pentecostal Camp

Stanley Michael

July 8: ALEXANDRIA, VIRGINIA—First Assembly of God.

* * *

Visitors to the Springfield area during July are invited to attend a *Revivaltime* broadcast service. *Revivaltime* will be originating from the Assemblies of God headquarters' auditorium every Sunday night except July 22 and 29. The pre-broadcast service opens at 8:15 p.m., and the broadcast goes on the air at 8:30 (Central Standard Time).

your broadcast every Sunday morning and I find it very, very inspiring. Thanks to the help of your broadcast and of our chaplain here, I am confident that I can go back into society and live a better life—and live it for God. Please keep up the good work."

These are the members of *Revivaltime's* unique audience—children, missionaries, homemakers, persons who are ill, nurses, doctors, and other professional people. The broadcast appeals to all types of listeners and brings the full-gospel message to "every creature."

To keep this broadcast ministering to so many throughout the world, *Revivaltime* needs the regular, sacrificial help of Christians everywhere. Send your letters and offerings to REVIVALTIME, BOX 70, SPRINGFIELD, MISSOURI.

ON THE AIR



WITH D.V. HURST
SECRETARY
OF RADIO

WE ARE WITNESSING A POPULATION explosion in the world! By 1975 the world population may reach 3.8 billion as compared to 1.6 billion in 1900, according to the United Nations. During this seventy-five-year period, Latin America's share of the world population is expected practically to double (from 4.1% in 1900 to 7.9%). Europe and the USSR are expected to drop from 27.3% to 19.6% of the total. All other continents are expected to increase slightly their

share. Only atomic war or massive changes in world conditions will prevent this population explosion!

Two things are evident. A shift in global population balance will precipitate more economic, political, and religious changes. But more important to us, the *charge of responsibility* to the true church to reach and win has never been greater—and it is growing!

More evangelists are needed! More missionaries must go! More young people must dedicate and begin to train *now!* *The harvest is growing, the reapers must increase!*

* * *

From Singapore *Revivaltime* received this heartfelt word:

"The sweet and melodious hymns rendered by the choir and your inspiring messages are indeed the *spiritual banquets* that we share with you week after week."

—Paul Stephens

To this writer *Revivaltime* was bread from heaven.

* * *

From North Fort Lewis, Wash., this letter came:

"I made my decision for Christ after listening to *Revivaltime* on Sunday night. I prayed through to salvation after the altar call was given. It has been a long time since I have had such a joy in my heart and soul. I know the Lord forgave my sins."

—W. D.

* * *

And a Methodist minister who has been in contact with *Revivaltime* since the first Sunday of its release in Petersburg, Va., on March 4, 1962, wrote:

"The sermons you sent on the Holy Spirit have been a blessing. I do hope you will be able to send me more of your literature and some kind of pamphlet telling me about your fellowship."

"Brother Ward, I believe your radio ministry to this area is rekindling the vital spark of evangelism. The passion for souls has never been greater in my own life; the calling of the Lord to 'rescue the perishing' has become a holy flame consuming all the sins of my past, giving me courage for my work today and light unto my path for the glory to come in the future."

—Richard C. Benninghove

* * *

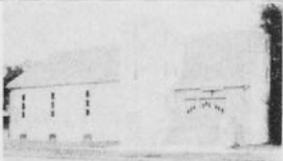
See you again?



Assembly of God Church

AFFILIATED WITH
THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

"... FELLOWHELPERS TO THE TRUTH." — 1st John 2



PAUL R. SANDGREN, Pastor
310 - First Street N. W.
Residence Phone - Temple 2-6252

400 NORTH MAIN STREET
MINOT, NORTH DAKOTA
Telephone - Temple 4-0268

May 11, 1962

Revivaltime
Box 70
Springfield, Missouri

Greetings!

For years our church conducted a weekly radio broadcast and God met many souls through this medium. Recently we felt impressed to relinquish our regular Sunday morning broadcast on behalf of "Revivaltime" and we are glad we did. Since that time our community has been unusually blessed through this ministry.

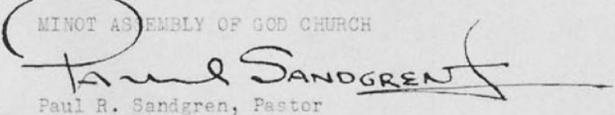
Several of the leading citizens in our area have favorably commented about the dynamics of the Revivaltime broadcast. A few days ago several ministers of our ministerial federation praised the broadcast and expressed their appreciation for this caliber of gospel broadcasting.

As a pastor I must say that our church has been blessed through the enriching ministry of Revivaltime. Again and again during our "old fashioned" testimony services much is said about the program. Barring none, we find expressions of pleasure from all our people, and we wouldn't be without the broadcast.

Brother Ward, we are thankful for Revivaltime and it is our sincere prayer that it shall continue to be an effectual arm of evangelism until Jesus comes.

In Christian sincerity,

MINOT ASSEMBLY OF GOD CHURCH



Paul R. Sandgren, Pastor

P. S.

Enclosed is a check for Revivaltime that was dropped into our regular church offering the past week.

Assemblies of God pastor finds Revivaltime of great value in his community.

"Global Conquest" and "Light for the Lost" join forces in—



FOREIGN CITY CRUSADES



By RAYMOND T. BROCK

LIGHT FOR THE LOST THROUGH GOSPELS AND EVANGELISTIC tracts is the missionary arm of the Men's Fellowship Department of the Assemblies of God. In the three years of its existence, *Light for the Lost* has supplied gospel literature in every corner of our overseas harvest fields.

Now *Light for the Lost* is taking on a new aspect—coordinating literature saturation campaigns with Global Conquest revivals. This new joint effort of *Foreign City Crusades* merges the evangelistic ministries of the Men's Fellowship and Foreign Missions Departments.

This venture, ratified at a recent meeting of the Foreign Missions Board, embraces nine major cities of the world for initial emphasis. Collaborating in projecting the scope of the Foreign City Crusades were Assistant General Superintendents J. Philip Hogan and Howard Bush; National Secretaries Burton Pierce and Robert T. McGlasson; Field Secretaries Melvin L. Hodges, Victor G. Greisen, Maynard L. Ketcham, and Everett L. Phillips; *Light for the Lost* National Field Secretary Everett James; Foreign Missions Promotions Secretary Wesley R. Hurst; and Foreign Missions Editor Raymond T. Brock.

There was good reason for enlarging the scope of *Light for the Lost*. Past events have proven the effectiveness of this unique men's literature ministry. Take this letter from Missionary Richard Palmer, in Peru, for instance:

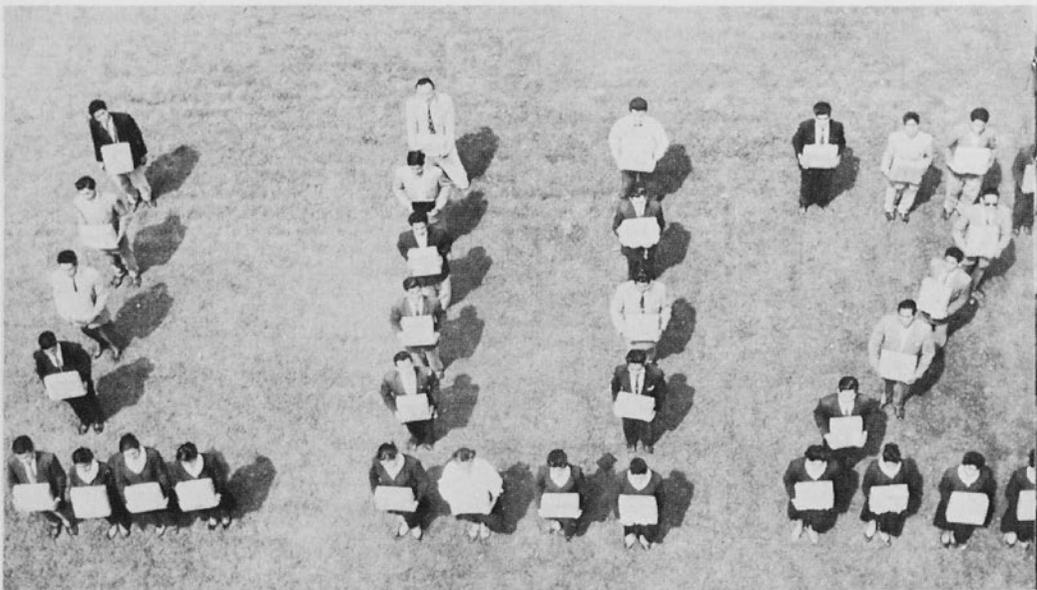
"Undoubtedly the Lord is pleased with the *Light for the Lost* program. The men who back this program will never know the sum total of results from their sacrifices here in this life. However, because our address was printed on *Light for the Lost* portions, I received the following letter: 'I have been exploited by a ghost dressed in black; but today, through the help of a friend who loaned me your booklet, I have learned the way of truth. I am a man who is not bound by vices of liquor or cigarettes or any such thing. I have worked, asking the saints to help me, because I am a small-time farmer, but I never merited their favors. Now, however, I understand that only by asking God, our Lord Jesus Christ, I will have someone who will know about the daily bread for me, and for my children. I will give my heart to Jesus and await His salvation and eternal life.'

"What a thrill to read a testimony so simple and clear! 'I will give all my heart to Jesus and await His salvation and eternal life.' What beauty!"

The current *Light for the Lost* emphasis is in Mexico City. Planned to coincide with the proposed International C. A. Convention, the literature saturation campaign has continued on schedule even though the convention had to be canceled. Missionary Arthur Lindvall, on loan from El Salvador, has guided the Mexican brethren in the literature saturation campaign. On May 1 he reported:



Light for the Lost literature produced in Peru . . .



is divided among trained national workers . . .



Making plans for the Foreign City Crusades under the sponsorship of Light for the Lost and Global Conquest are Burton Pierce, M. L. Hodges, Wesley R. Hurst, J. Philip Hogan, Everett James, Howard Bush, V. G. Greisen, and R. T. McGlasson.

“At the end of two full weeks of the crusade, it was reported that branch Sunday schools have increased from one to twenty-one, and at least a dozen more will be opened in the next few weeks. The number of Sunday school classes has risen from sixty-eight on April 15 to ninety-two on April 29. Sunday school attendance grew from 1,000 to 1,175 in the first two weeks of the campaign.

“The house-to-house campaign is continuing and increasing as the pastors begin to get the idea of the work and the results that come from this effort. Two converts who were saved in the first week of evange-

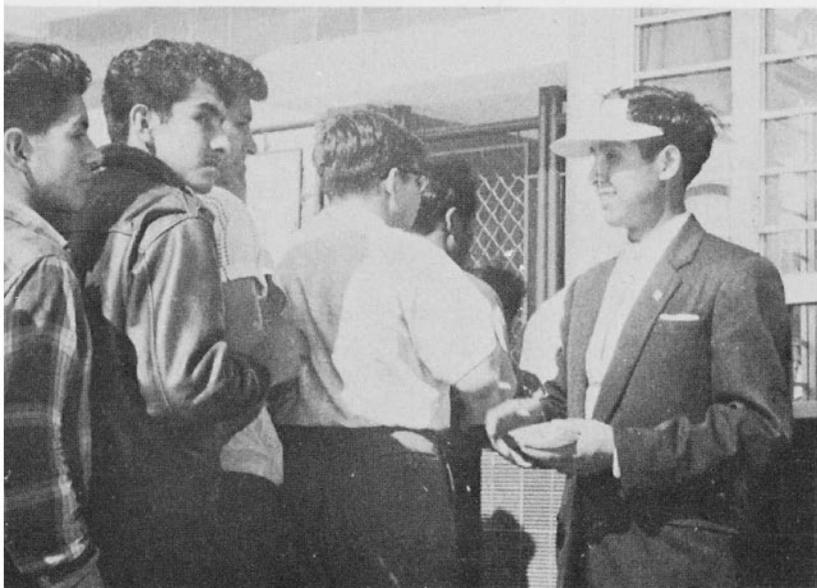
lism in the homes brought ten others the second week of the campaign and have offered their home for a branch Sunday school. The Holy Spirit is being poured out as members are fasting and praying. A number of churches are reporting souls saved in the house to house visitation.

“One pastor was heard to comment just yesterday, ‘I had not realized what the score was, but now I am beginning to understand. I am going to get my people busy as soon as I can.’

“In one church I heard the C. A. president praying and weeping at the altar, ‘Lord, I am ready to go from house to house, but I don’t know how. I have never done it before. You will have to help me as I go.’ I sensed a revival spirit in this whole church as both young people and older folk responded to the challenge.

“These are just the first steps of this great Mexico City crusade. The full results will snowball as the weeks and months go by. It is not a big program but something simple and workable on the local level. I believe it will bring permanent results, more than some of the big high-pressure efforts.”

From Africa, Asia, and Europe the reports parallel these from Latin America. Consecrated laymen in America provide the Scriptures and evangelistic tracts through *Light for the Lost*. The missionaries train and guide dedicated national workers in literature saturation campaigns that coincide with evangelistic endeavors. The result: *Light for the Lost* is shed abroad and souls are born into the kingdom of God. This is true now and will continue to be more so in the future as *Light for the Lost* and Global Conquest combine their efforts in Foreign City Crusades. “



for distribution among those who are in darkness.



CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

CONCERTED EFFORT

TODAY THE ASSEMBLIES OF GOD FOREIGN Missions program is in the forefront of the world's missionary endeavors. Our 812 missionaries have entered by faith into 72 countries of the world.

Realizing that they cannot win the battle alone, they have established 74 Bible schools in which 2,727 national workers are preparing for the full-gospel ministry. As they complete their training they will join the ranks of our 12,723 national workers who are laboring in the whitened harvest fields of the world.

Reports from these harvest fields tell of glorious revivals. Evangelist Hal Herman has just completed highly successful campaigns in Buenos Aires, Argentina, and Uruguay. The revival in Cali, Colombia, under the ministry of Evangelist Eduardo Rios from Peru, has opened the way for new advance in northern South America.

In South Africa, the completion of several new churches in the Orange Free State of South Africa indicates a new advance for the indigenous church on that continent.

Following the recent revivals conducted by Charles Greenaway in Europe, there are unprecedented opportunities in the nations of Western Europe.

Against this picture of victory is a startling fact. In 1961, there were 937 Assemblies in the U.S. that gave *nothing* to missions. Another 2,078 gave less than \$100; there were another 1,341 churches that gave less than \$1,341 to missions.

Faced with the current challenges around the world, it is imperative that we unite our efforts in world evangelism. This begins on the local level with each pastor and congregation including missions in their regular giving. When each church accepts the challenge, the district is inspired to expand its missionary program. It was

Spanglish OR SPANISH?

By DAVID WOMACK
Missionary to Colombia

"DADDY, I DON'T LIKE THIS TOWN!" That's how our five-year-old, tightly gripping my leg, greeted our first stop in Latin America. It was not the city itself she disliked, for we were not even out of the airport. What caused her protest was that a strange-looking, dark-skinned man with a big, black mustache had come up to us and jabbered some unintelligible sounds, trying to communicate something to us but utterly failing to break the language barrier.

That was several months ago. Now we are no longer surprised at mustaches nor often confused with the Spanish language, for we have been attending one of the most amazing institutions in the missionary world—the Spanish Language School of San Jose, Costa Rica.

Located high in the mountains of Central America in one of the most pleasant climates found anywhere in the tropics, the school operates year-round to teach the Spanish language and culture to missionary students from many lands. Since its beginning nearly twenty years ago, the school has trained more than 2,000 missionaries from over 130 evangelical boards and agencies of the United States,

this type of vision that caused the Appalachian District to increase in missionary giving by 63 per cent last year. Such a vision leads to greater victories—victories that are won by the concerted efforts of missionaries abroad and faithful pastors and laymen at home. //

Canada, and Europe, who are now laboring for the Lord in many different countries.

The school was founded in 1942 by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. in the city of Medellin, Colombia, with Dr. and Mrs. Edward M. Clark as directors. In 1950 it was moved to San Jose, Costa Rica. Dr. and Mrs. Otho P. D. LaPorte directed the school for nearly fifteen years, turning the directorship to Mr. and Mrs. Aulden Coble in August of 1959. Although the United Presbyterian Church in the U.S.A. pays the salary of the directors, all other expenses of the project are provided by the tuitions of the students who come from many evangelical denominations. In the environment of such an institution the missionaries not only learn the language and culture of the Latin Americans, but they also learn to study and work together with all who preach the gospel of Christ.

Almost every new term finds several young Assemblies of God couples coming in at El Coco Airport to spend their required period of study. The local Costa Rican missionaries—Lewie Spencer, David Kensinger, John Verbarendse, William Brooke, and their families—take us under their wings and help us get situated. The more advanced students work with them and the school to help us find a house and a senorita who will care for the children and the house while we are studying. The assistance of these English-speaking friends is wonderful in those first confusing days.

Once we are in our own homes, however, the real chaos begins. It doesn't let up again for months. The

first shock is that the girl who helps us in the house doesn't understand a bit of English, no matter how loudly or clearly we pronounce it. Then we answer the door to find a barefoot man waving a ghastly-looking, three-foot-long knife. How are we to know that he wants to cut the lawn with it? At first, nothing makes sense.

The first weeks of study aren't much better, for in this school the Spanish language is taught in Spanish—a combination that does seem logical. For two weeks we listen to orientation tapes of Spanish sounds. They really are meaningful sentences, but that fact doesn't dawn on us for some time. In the beginning the whole world is a confusing, jumbled mass of unrecognizable sounds and actions.

As a result of extensive tests each student is placed, according to his ability and previous study, in a group of four or five missionaries. His group has classes Mondays through Fridays, studying grammar, phonetics, conversation, oral drills, and eventually public speaking. In order to adequately instruct the 200 students who are enrolled there is a fine staff of about forty competent instructors. Most of them are Costa Ricans, although there are others from Bolivia, Colombia, Guatemala, Nicaragua, and Panama. They are well-educated people with much experience in linguistic training.

The day's schedule begins at 7:30 A.M. and includes four different classes and a chapel service. Various students take part in the devotional

services, leading in the hymns and in prayer. The speakers are usually from outside the school, such as local missionaries and visiting ministers. The United States ambassador to Costa Rica was a recent guest. During each term there is a week of special spiritual emphasis.

When the final bell rings at noon each day, we rush to our mail boxes to see if we have received any mail. It's always a little disappointing if we find that no one has tried to communicate with us in English. Those letters become a sort of symbol to us of our rapidly-weakening contact with "the old country." We then hurry home to a typical lunch of rice and beans, fried bananas, and good Costa Rican coffee. Most of the afternoon is spent in study.

Gradually sounds begin to have meanings, and meanings begin to fit together into established patterns of thought far different from those we brought with us. We find ourselves putting words together and finally forming sentences that are understood by our Latin American friends. We have reached the first level of victory over the Spanish language.

This confidence is short-lived, however. A new period of frustration sets in during which we speak what endearingly is referred to as *Spanglish*. This is the period in which we are thinking in English and translating mentally into Spanish; the period during which we know how to get into a conversation, but not how to get

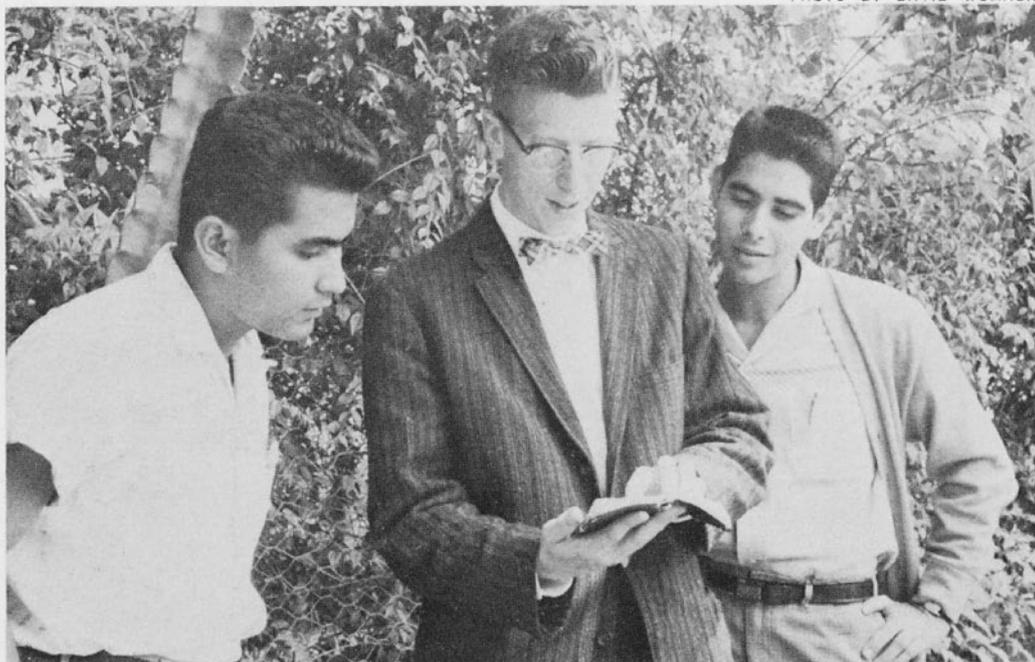
out of it. We find that such common English terms as "I give up" and "Would you please give me a hand?" just don't come out right in Spanish. I asked a Costa Rican if this were "infierno" (hell), trying to ask if it were "invierno" (winter).

By the end of the year we finally find ourselves speaking more fluently. We preach at least once each week in class and converse rather freely with the teacher—and even with one another—in Spanish. Unbelievable as it seemed at first, we discover after a while that we would rather speak Spanish with some people than to try to understand the international mixture of English and Spanish.

For the Assemblies of God students there are many opportunities for service and language practice. At first we can help with the music. Later we begin to preach in Spanish in the local churches. Some students are asked to teach in the Assemblies of God Bible Institute in a nearby town. There are chances to go on country trips with the local missionaries, as well as on tours planned by the school. Some students take advantage of the time between terms to visit the other Assemblies of God churches in the neighboring Central American countries. At all times we are made to feel that we are a part of the work and we are asked to be active in it.

As the day finally approaches for graduation and departure to the field of our calling, Colombia, we prepare to leave San Jose with big lumps in our throats. The girl who works in the house talks at ease with us, and we understand and converse with her. The children speak Spanish now nearly as well as English, and they like it here. The man with the machete cuts our lawn neatly. We are thinking, living—yes, and even dreaming—in Spanish, thanks to the Spanish Language School, a unique missionary venture that has prepared us both in language and in culture to preach the gospel in Latin America. " "

PHOTO BY DAVID WOMACK



Leland Good (Bolivia) tries out his Spanish scripture reading on two of the teachers of the Spanish Language School at San Jose, Costa Rica.

Offerings for any of the Foreign Missionary projects mentioned in this magazine should be mailed to:

Assemblies of God
FOREIGN MISSIONS DEPARTMENT
1445 Boonville Avenue
Springfield, Missouri



Gracia Vasquez, president of the Missionettes of Bethel Temple, Kingsville, Tex., is shown with Naomi Gonzalez, secretary, at left, and vice-president, Leonar Vasquez, at right. This club has 35 members. Nine girls were saved last year and 15 filled with the Holy Spirit. Sponsor is Soila Nova and pastor, Miguel Coronado.



Candlelighting service for Missionettes of Bethel Temple, San Antonio, Tex. Eighteen girls are members of the club. Sponsor, Ernestina Molina, is third from right. Dean Gonzales is the pastor.



Kingsville Missionettes visit the ill and aged each week. People have been healed and visited the church for the first time as a result of Missionette ministry.



Two Missionettes from San Antonio display handwork projects.



The Kingsville Missionettes enjoy handwork and are shown busily engaged in an interesting project.



Missionettes of Bethel Temple, (San Antonio) enjoy a time of singing together.



GOD WARNS ELI

Sunday School Lesson for July 1, 1962

1 SAMUEL 2:27-33; REVELATION 3:2, 3

We now begin a series of lessons from the First Book of Samuel. Our first lesson makes evident the fact that the spiritual tide of the nation of Israel was at very low ebb and that there was a definite need for strong and resolute spiritual leadership such as God would provide in the persons of Samuel and David.

THE MINISTRY OF A CORRUPT PRIESTHOOD

1. *The character of their deeds* (1 Samuel 2:12-17, 22). Eli's sons were "sons of Belial," that is, "worthless men." "They knew not the Lord," which is to say they had no experience with God and their godlessness was thus the source and explanation of their frightful and abominable conduct. They violated the Ten Commandments; they were guilty of sacrilege; they perverted sacred and God-ordained acts of worship to their own selfish and lustful ends.

2. *The privileges they enjoyed.* Hophni and Phinehas were sons of a righteous man; they were of priestly descent and occupied a high and holy office. Furthermore, they were well supported by their portion of the meat sacrifices brought by the people, by tithes, and by having Levitical "parsonages" provided.

3. *The influence they exerted.* "Ye make the Lord's people to transgress." See also 2:17. It is dreadful when those who teach others to live holy lives do not live holily themselves. It was even worse that Eli's sons, by their godlessness and wickedness, positively discouraged the sincerity of others and encouraged disregard for sacred things among the people. Example has far more persuasive power than precept. And who does more damage to the kingdom of God than the leader or layman whose practices contradict his profession?

THE ADMINISTRATION OF A WEAK HIGH PRIEST

A careful reading of all that is told us concerning Eli in 1 Samuel 1:9-17; 2:22-36; 3:13; 4:13-18, reveals the fact that while he may have been a good man, yet he was weak and indulgent and lacking in moral courage in his relationship as a father to his sons. For instance, he could alertly and vigorously rebuke Hannah for supposed drunkenness, but expressed only a mild rebuke to his sons who were guilty of open sacrilege, robbery of God, and immorality.

THE PREDICTION OF A FAITHFUL PROPHET

"And there came a man of God unto Eli." See 1 Samuel 2:27-36. Eli here seems to be set in contrast to the "man of God," meaning a prophet of God, as if to point out that though Eli still occupied the priestly office he no longer merited the title "man of God." Here is the second instance showing that Eli was beyond bounds of being on "speaking terms" with God

and had to be spoken to through an intermediary. It had happened before when God sent Eli a message through the boy Samuel. This message brought by the "man of God" included:

(1) *A reminder of special privilege* (vv. 27, 28). Eli was of the priestly line, of the family of Aaron, called to a holy office, privileged to offer spiritual sacrifices, and provided with a bountiful living. Notwithstanding all this he had been guilty of gross carelessness.

(2) *A charge of serious unfaithfulness* (v. 29). "Wherefore kick ye at my sacrifice and at mine offering?" This is to say that Eli is identified with his sons' sins of being dissatisfied with that portion of the offerings which was divinely set apart for them, and with taking from God that which belonged to Him. He is further charged with being more reluctant to displease his sons by punishing them than he was to displease and dishonor God.

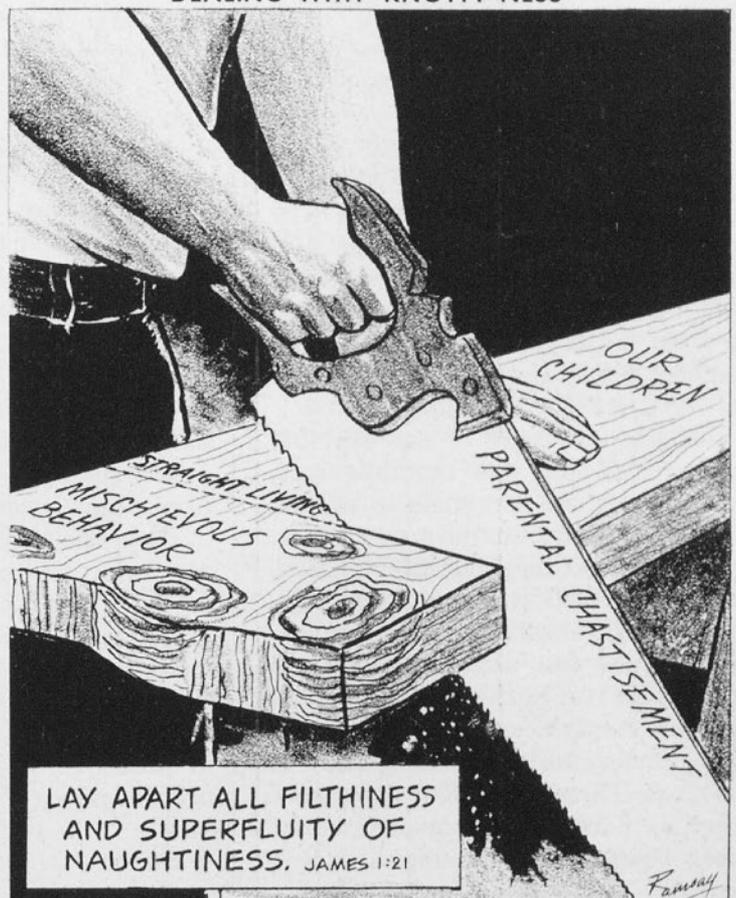
(3) *A statement of just and fair principle* (v. 30). "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

(4) *A proclamation of severe judgment* (vv. 31-34). The messenger declared that Eli's family line would be cut off entirely; his sons would die before their time, both on the same day. God's judgment upon those who sin may be delayed (even, as in this case, for some years), but it is certain; and it is especially severe upon those who, like Eli's sons, willfully persist in wickedness in spite of divine and human warnings.

How important it is that we hold proper esteem for our high calling as Christians. When finer sensibilities are continually crushed, spiritual degeneracy sets in. Our safeguard is a God-fearing, humble walk with the Lord.

—J. Bashford Bishop

DEALING WITH 'KNOTTY-NESS'



The Most Important RACE

BY MARJORIE KETCHAM JONES



"ON YOUR MARK! GET SET! GO!" Apple didn't get off to a very good start, but this was the mile race and so the start really didn't matter. He paced himself evenly, breathed deeply, and refrained from looking around—just as the Bwana had told him. "One, two, one, two, pace yourself, pace yourself," kept going over and over in his mind as his long legs took him around the first lap—then the second.

Sports day comes only once a year in Nyasaland—on the Queen's birthday. The excitement starts building up in May as the African boys and girls start to practice running, broad jumping, and high jumping.

Some of the races are very funny to us. In one, the girls run down the field balancing quart bottles of water on their heads without touching them with their hands. There are sack races and two-legged races for the small boys and girls. Broad jumping, high jumping, and the bicycle races are for the bigger boys.

A high pole is always set up in one corner of the field with several pounds of meat tied to the top. The pole is well greased and the one who finally succeeds in getting to the meat well deserves it. Peals of laughter go up from the crowd as first one, then another, climbs part way up the pole only to slide down again.

But the only part of the day that interested Apple was the mile race. Last year Apple had come in second, and this year he wanted to do better. Bwana Jones, the American missionary, had been working with him, teaching him how to breathe, giving him pointers that would help him run evenly. He had learned to pace himself and run evenly—not going too fast in the beginning and not slowing down in the end. Three laps, four laps, now there were only four boys left in the race. Apple was running a strong second.

So many things had happened since last year's race—things that had made a big change in Apple's life. Apple had been going to Sunday school for four years, but he seldom stayed for church. Now that he was in high school, he started going around with boys who made fun of being religious.

Apple and Bwana Jones would often have long talks as Apple helped around the office. Bwana Jones made Apple speak English all the time so that he would learn better. Then one day the teacher told Apple that he was doing poorly in his school work and would have to take his exams over again. Apple was very discouraged and wanted to quit school. But Bwana Jones promised to help him if he would try again. So almost every afternoon Apple walked up to the mission station with his books and the Bwana would help him. Apple knew that Bwana Jones was a very busy missionary, and yet he took time out to help him. This meant more to Apple than any sermon.

Often as Apple helped fold the tracts that the preachers gave out in the market places, he read the stories. Bwana Jones told him that the boys and girls in America had sent the money so that the tracts and Sunday school books could be printed. The more Apple read, the more interested he became in the church. Soon he started staying for church, and when some special meetings were held Apple came every evening.

Then one evening he couldn't wait any longer. After the sermon he was the first to go to the altar. "I want this new life that you have been talking about," he told the preacher. "I always thought that I was good, but now I know that I need a new life in Jesus. I want Him to wash away my sins and give me the joy that you have."

Bwana Jones and the evangelist prayed with Apple as he gave his

heart and life to the Lord. Then he stood up in front of the whole church and told the people that a change had come into his life. After that he brought his buddies to Sunday school and church, and soon many of them gave their hearts to the Lord too.

Five laps, six laps, Apple's legs began to feel like lead. How easy it would be to just sit down and quit! Every breath he took seemed like a knife in his chest.

As Apple started the sixth lap, the boy who was running first speeded up and pulled away farther in front of Apple. Apple wanted to start running faster, too, but he knew that Bwana Jones was standing right beside the track and would tell him when to start running as fast as he could.

As Apple started the seventh and last lap, he heard the Bwana call, "Now, Apple, now!" Apple put on that burst of speed for which he had been pacing himself. Slowly he gained on the boy who was running first. As his long legs brought him closer and closer, he saw the boy look around and then start running faster. But it was too late. The boy broke his stride and lost his breath. As they crossed the finish tape, Apple was first!

A big cheer went up from the crowd as Apple walked around the field with Bwana holding him on one side and his buddy on the other. Dona Jones was standing up in the pavilion right in front of all the officials, clapping and clapping.

Later on, as Apple received his trophy, he thought about the other race that he had started to run the night he gave his heart to the Lord. And he determined in his heart to run that race with all his might so that he would receive the wonderful prize of seeing his Lord when he finished the course. He knew that the race he was running for Jesus was the most important race of his whole life. " "

CORRECTION

By giving \$1,815.77 in the BGMC Day offering Trinity Tabernacle in Baytown, Texas, won the first award for highest giving. The runner-up award went to the Minneapolis Gospel Tabernacle.

We congratulate these two fine churches for their generous support of the Boys and Girls Missionary Crusade and we apologize for the omission of Trinity Tabernacle in Baytown from the report that appeared on this page last month.

☆ ☆ ☆ ☆ ☆ ☆ ☆

HONDURAS

☆ ☆ ☆ ☆ ☆ ☆ ☆

HONDURAS, SECOND LARGEST OF THE Central American republics, has Guatemala, El Salvador, and Nicaragua as its neighbors. The rugged, saw-toothed mountains of the Central American Cordilleras run through the republic, with some peaks reaching an altitude of 10,000 feet. Because of the country's extremes in altitude the climate has been described as "vertical." High temperatures prevail on the coast with proportionately lower readings in the mountainous interior of the country.

Tegucigalpa, the capital, derives its name, "hills of silver," from the mines located northeast of the city. Ideally situated at 3,300 feet above sea level, this city of 145,000 inhabitants, enjoys the best climate and most picturesque scenery in the republic. Quaint streets of stairs connect one level with another in this hilly city.

Travel in mountainous Honduras was once by foot or muleback. The advent of air travel enabled Hondurans to make a quick transition from muleback to plane. Today there are sixty airfields. A considerable portion of the national budget is being devoted to road construction and highways now connect Tegucigalpa with the principal cities in the country. The Pan American Highway cuts across an eighty-mile corner of Hon-



duras, 120 miles south of the capital.

Honduras is essentially an agricultural country. Maize, corn, and beans are subsistence crops. Honduras lays claim to the title "Banana Republic." Great plantations are found in the hot and humid northern lowlands. Four-fifths of the bananas imported by the U.S. come from Honduras. Coffee ranks second as an export product, followed by hardwoods, minerals, and livestock. Honduras lies in a mahogany belt and contains one of the largest virgin stands of this wood in the world.

The cultural heritage of Honduras includes the great Maya city of Copan which stands as a monument to one of America's earliest civilizations. The Maya Indians were called the "Greeks of the New World" because of their achievements in the arts and sciences. Ancient relics and elaborate carvings on great stones, called Stelas,

are found throughout the republic. Tegucigalpa was an Indian capital long before the Spanish conquest.

Discovered by Columbus on his fourth and last voyage to the New World in 1502, Honduras was explored and settled soon after by the Spaniards. By 1544 Spain dominated the area. Honduras declared its independence from Spain in 1821 and in 1838 began its own political existence as a republic.

Following the subjugation of the Indians by the Spanish, a gradual fusion of the two races took place. Consequently, present-day Hondurans (1,887,000 population) are largely Mestizo, a blending of Indian and Spanish blood. Large numbers of Negro laborers, principally from Jamaica, work in the banana plantations.

Roman Catholicism prevails but religious freedom is guaranteed by the government. The official language is Spanish, however many Indians still speak their own dialects.

Initial Protestant missionary efforts were of short duration. They were started by British colonists who were located near the Bay of Honduras. Three hundred Indians had been won to Christ when the British relinquished their political rights to the territory in favor of the Spanish. The new government immediately put a stop to Protestant activities. Nothing more was attempted until 1895, when the Central American Mission estab-

(Continued on next page)



☆
Banana processing is a major industry in Honduras.
(Photo by Harry Gill, San Bernardino.)

☆



Happy group of believers returning from a water baptismal service.



Students and faculty of the Honduran Bible Institute, 1961.

lished the first permanent work in Santa Rosa de Copan. Today a number of other societies, including the Assemblies of God, are working in the country.

The story of the beginning of the Assemblies of God work in Honduras is a thrilling record of a spontaneous Pentecostal revival. Ruben Castillo was converted when a severe earthquake shook the San Augustin region in 1937. Frightened, Castillo fell on his knees and cried out to God for mercy. At that moment the Lord not only saved him but also baptized him in the Holy Spirit. Castillo did not understand what had happened to him but he began to tell others about his experience. Through the humble ministry of Castillo and his wife a number of people were converted. Castillo appealed to the Assemblies of God in El Salvador for help. No ministers were available, but Carlos Flores and his wife, newly converted circus performers, responded and began working with Castillo. Under their united ministry scores were saved and filled with the Spirit and a number of outstanding healings took place.

Among the converts was a telegraph operator who "wired" his testimony to other operators. As a result of this unusual method of evangelism Castillo received invitations to hold services in other areas as well. Later Francisco Arbizu and Santos Beltran came from El Salvador to minister to the new groups of believers. Santos Beltran still serves in Honduras.

Upon the recommendation of Melvin L. Hodges and John L. Franklin, Mr. and Mrs. Perry Dymond were appointed in 1940 as the first resident missionaries. (The Dymonds recently transferred to Guatemala after twenty years of effective service in Hon-

duras.) Ralph D. Williams, then superintendent of the Assemblies of God in Central America, guided the Honduran Assemblies in forming a church organization. Perry Dymond was elected superintendent, Santos Beltran as secretary, and Carlos Flores as presbyter.

Other missionaries also ministered in Honduras. The Wendell Coles arrived in 1945 and for some years served in the southeastern part of the country. Mr. and Mrs. Lewie Spencer spent two years (1948-50) in Honduras before transferring to Costa Rica.

Two missionary couples arrived in Honduras in 1954—the Paul Coopers and the Benjamin LaFons. The Coopers have been instrumental in establishing a church in San Pedro de Sula, the second largest city in the republic. Mr. Cooper also serves as field superintendent. The LaFons serve in the Bible school in Santa Rosa de Copan. In 1961 the missionary staff was further strengthened by the arrival of the Daniel Masers, former missionaries to Cuba. Mr. and Mrs. C. Leroy Williams, who served for many years in Peru, transferred to Honduras in the spring of 1962. The Harold Mintles, now completing their period of language study in Costa Rica, are new recruits for Honduras. All of these missionaries are dedicated to the task of reaching Honduras for Christ.

During the early years of our work, Hondurans who wished to study for the ministry were obliged to go to El Salvador for training. The Honduran Bible school was opened by the Perry Dymonds in 1947 in Florida de Copan. In spite of limited quarters and primitive living conditions, eighteen students enrolled for the first

term. In 1949 the school was moved to its present location in Santa Rosa. Benjamin LaFon serves as director. Twenty-six students were enrolled for the first term. These consecrated young people have a desire to be workmen for God "that needeth not to be ashamed, rightly dividing the word of truth."

From its inception the Assemblies of God in Honduras has been indigenous. All pastors are elected by their respective Assemblies and supported by them. Each year new Assemblies are established and new churches built. There are now forty-two organized churches. Forty-five national workers minister to a constituency of 4,700 and a much larger circle whose lives have been profoundly influenced by the message of a living Christ. Each church promotes an active Sunday school program. More than 2,800 children are enrolled.

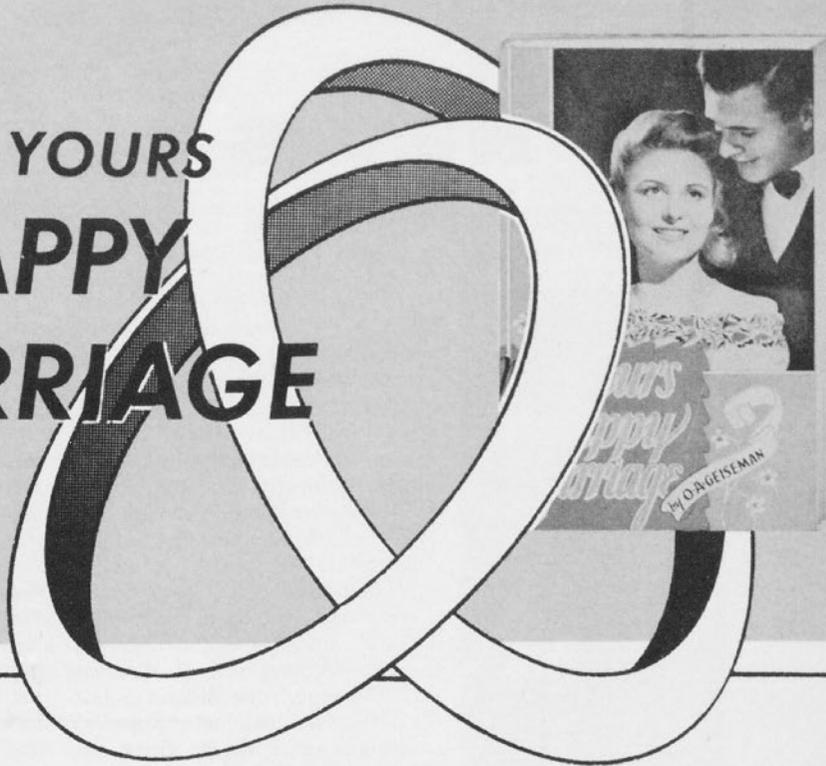
In 1960 an English branch of the Assemblies of God in Honduras was opened. The first church was organized in Tela, reaching the Negro population in that area. The plan is to reach Puerto Cortes, La Ceiba, and other towns on the north coast, thereby bringing the gospel to the thousands of Negroes employed on the banana plantations. Indalecio Hernandez, a national pastor, supervises the work.

Until recently, Tegucigalpa was one of the few capital cities in Latin America without an Assemblies of God work. Under the supervision of Daniel Maser a church now has been established.

The name Honduras means "great depths." This is significant, for there is great depth of spiritual need in this republic.

—Christine Carmichael

MAKE YOURS A HAPPY MARRIAGE



MAKE YOURS A HAPPY MARRIAGE by O. A. Geiseman.

A Blueprint for Marital Happiness.

A book that leads to happiness and beauty in marriage and life. A frank, heart-to-heart talk with young couples concerning the problems of marriage. The physical, social, cultural, and intellectual adjustments which confront all newlyweds, are discussed with straightforwardness. These forthright pages will enable all married couples and those contemplating marriage to live in greater harmony and mutual understanding. Cloth bound, 74 pages. **3 EV 1969 \$1.50**

LIVING HAPPILY MARRIED, by John R. Mumaw. This excellent little booklet points the way to marital happiness. Every young couple would benefit from thoughtful study of its precepts. Paper bound, 30 pages. **3 EV 3516 35c**

SUCCESS IN MONEY MATTERS IN THE CHRISTIAN FAMILY, by Harold F. Linamen. The basic philosophy of money in marriage is discussed, and guidance is offered for establishing and living by a family budget. This book will be invaluable to ministers and others in their counseling work. Paper bound, 128 pages. **3 EV 2637 \$1.50**

COMMON SENSE IN MARRIAGE by Herbert A. Streeter.

A Minister Counsels About Marriage.

Providing a practical down-to-earth approach to marriage, this book is a real boon for those seeking a marriage based on the framework of Christian philosophy. Outlined and written by a minister who counsels constantly with married people, the material is handled in both a professional and human fashion. The presentation of difficult material is worked out in a very understandable way without undue verbal complexities. Cloth bound, 128 pages. **3 EV 1294 \$2.50**

CHRISTIAN HOME AND FAMILY LIVING, by Frances Vender Velde. The author invites her readers to consider realistically such subjects as: Husband and Wife Relationships; The Wife as Mother; The Husband as Father; Children and Their Parents; Parents and Education; Christian Hospitality; and a variety of others. Cloth bound, 119 pages. **3 EV 1274 \$1.95**

GOSPEL PUBLISHING HOUSE

Post Paid in U.S.A.

SPRINGFIELD, MISSOURI -OR- 239 EAST COLORADO BLVD., PASADENA, CALIF.

FOREIGN NEWS DIGEST



Sydney Bryant (at microphone) officiates at the dedication of the new radio studio in Lucknow, India.

North India

Radio Studio Dedicated

On November 2, 1961, the Assemblies of God radio studio in Lucknow, North India, was dedicated. About 165 people were present. Guests of honor were Mr. Robert Bowman of the Far East Broadcasting Company and Missionary Elton Hill, Assemblies of God Administrator for North India.

Missionary Harriet Schoonmaker writes that even though the equipment in the control room is still being installed, 212 English and 225 Hindi programs have been broadcast since the studio was installed November 2.

Members of the Radio Committee who planned enlargement of the studio are Paul Schoonmaker, Mal Blakeney, and Emery Snyder. Leon Elliott was in charge of construction.

The radio broadcast began three years ago in a temporary gunny-sack-and-bamboo studio set up in the bathroom of a private home.

Upper Volta

First National Sunday School Convention

Upper Volta has conducted its first national Sunday school convention. Convening at Ouagadougou, capital of the African republic, the convention was attended by missionaries, national Sunday school representatives, and Sunday school officers.

A number of new books and

Sunday school materials printed on the Speed-the-Light press in Ouagadougou were presented at the convention. Among these were a children's quarterly, picture rolls and cards and a family devotion book. This is the first time these Sunday school materials have been printed in Moré (the language of the Mossi tribe of West Africa).

Translations recently published in More include: *If a Man Die, Will He Live Again?* a book explaining the significance of Old Testament sacrifices; Frank M. Boyd's *Studies of Ephesians and Corinthians*; and a book about Mohammedanism. A complete revision of the New Testament has been published recently by the American Bible Society, and a new Moré grammar is off the press. Missionary John Hall has

completed translation of the Old Testament in Moré and has written *Studies in Hebrews, God's Tithes*, and a number of pamphlets.

According to Missionary Curtis Dean, this literature will be distributed throughout the Republic of Upper Volta by the new Speed-the-Light bookmobile which was dedicated at the Sunday school convention.

Medo Ouedraogo, Upper Volta's representative to the 1960 International Sunday School Convention at Minneapolis, is directing this literature distribution ministry. Medo will conduct evangelistic campaigns in various cities and villages as well as drive the bookmobile.

East Pakistan

Progress Reported in Moslem Land

Missionary Orville Carlson reports the Lord's blessing in East Pakistan in spite of anti-Moslem riots in India which have sent many Moslems fleeing into Pakistan.

"Some of our Bible school students have been filled with the Holy Spirit lately," he writes, "and in a recent mid-week service a young man found Christ. A pastor who was afflicted with T.B. has returned to take charge of the local church and is a capable and zealous minister with a burden for souls."



Indonesian workers and Bible school graduates meet for the Moluccan Conference in Ambon.



National worker Medo Ouedraogo prepares to drive the Speed-the-Light bookmobile to village markets.

Indonesia

Moluccan District Conference Convenes

The second national conference of the Moluccan District of the Assemblies of God of Indonesia has convened in Ambon, according to a report from Missionary Anthony Sorbo. At the conference plans were made to select a number of pastors to form a gospel team and hold evangelistic meetings in unreached areas. Neighboring pastors will be in charge of their services while the regular pastors are away in the revival meetings.

Five were saved during the conference and four were ordained.

Veteran Missionary Called Home



Miss Grace Nicholson, for twenty-three years a missionary to China, was called to her eternal reward April 27.

Saved when quite young, Sister Nicholson joined the Methodist Church at the age of twelve. Later she heard of the Pentecostal outpouring and desired to receive the experience. She was baptized in the Holy Spirit while attending special services in Rochester, N. Y. While listening to Noel Perkin preach at Canisteo, N. Y., Sister Nicholson was called to the mission field.

On her arrival in China, Sister Nicholson missed the train she was to take from Shanghai to Peking. The following day she learned that the train had been derailed and bandits had captured

the crew and kept them for ransom!

A talented musician, Sister Nicholson had taught music in her home town, Howell, N. Y. In China she was director of music at the orphanage in Taian while she engaged in language study. At the orphanage she participated in a revival during which thirty received the Pentecostal Baptism in less than twenty-four hours.

After nine years at the orphanage, Sister Nicholson became a pioneer, helping open a school in Ta Yan Teh and a church in Yunee. Alone, she pioneered a work in Puchi and was making preparations for the dedication of a new church building in that city when she was forced to leave China in 1940.

She saw the uprisings of 1928 and 1937. Even though she was advised to leave China, this veteran missionary trusted the Lord and remained in the land of her calling until 1940 when she felt she must return home.

At the time of her Homegoing, Miss Nicholson was living at Bethany Retirement Home, in Lakeland, Fla.—*Wilma Jones*

Chile Islands Evangelized

Missionary Everett Devine reports that "Las Islas de Chiloe" are now being evangelized. Located south of Puerto Montt, Chile, the islands number about 3,000 and have a population of over 100,000. In January, 1962, a student from the Bible school in Chile opened two preaching points in Ancud, the capital city of the islands.

"This is the first Pentecostal endeavor in this island area," Brother Devine writes. "Some villages have no gospel witness at all."

The Devines, after nine years in Bible school work in Chile, are now planning to open a church in

Puerto Montt, a city of over 50,000 people. Within the last four months, four Assemblies of God ministers have begun works in this area where, previous to their arrival, there was no Assemblies of God minister.

Mexico

Progress Reported at Bible Institute

Enrollment at the Bible Institute, Merida, Yucatan, Mexico, has increased from thirteen to fifty-two in the last ten years. There are now forty churches in the area. The central church has been enlarged twice and now seats about 700 people, states Field Secretary Melvin Hodges.



The William Brooke family



Mr. and Mrs. John Kennedy



The Oliver Swaim family



The Larry Cederblom family



The Richard Ellis family



The Charles Haun family



The David Godwin family



The Robert Creel family

MISSIONARY News Notes

A number of veteran missionaries have returned to their fields of labor. **Mr. and Mrs. William Brooke** to Costa Rica. **Mr. and Mrs. John Kennedy** have transferred from Sierra Leone to Liberia.

Joining these veterans on the field are **Mr. and Mrs. Oliver Swaim** (Southern California) who are now in Ghana.

Language study in Costa Rica is the next phase of missionary service for the **Larry Cederbloms** (Southern California) who will later work in the Dominican Republic, **Mr. and Mrs. Richard Ellis** (Northwest) who have been

appointed to Argentina, **Mr. and Mrs. Charles Haun** (Eastern) who will proceed to Peru, and **Mr. and Mrs. David Godwin** (Oregon) who have been appointed to El Salvador. **Mr. and Mrs. Robert Creel** (Georgia) are studying French in Europe before going to Togo-Dahomey.

A new missionary has joined the **William Lasley** (Senegal) family. David Mark was born April 30.

Furlough time has come for the **Lester Kenneys** (Philippines), **Mr. and Mrs. E. W. Brown** (Indonesia), the **Joseph Judahs** (Liberia), **Mr. and Mrs. John Wright** and **Martha Kucera** (South India), the **Roy Nylins** (Cuba), **Mr. and Mrs. Melvin Grams** (Nigeria), **Mr. and Mrs. Theodore Schultz** (Togo-Dahomey), the **Richard Dortches** (Belgium), and the **James Barnards** (Liberia).



Enrollment at Bethel Bible Institute (Merida, Yucatan, Mexico) reached an all-time peak in 1961-62.

Home Front Highlights

Glimpses of Special Ministries of the Home Missions Department

ALASKA MINISTRY

Pelican

The Pelican Sunday school broke its record with more than fifty in attendance recently. Brother and Sister George Downs are pastors here.

Fort Yukon

Arvin and Luana Glandon conducted training courses in Stevens Village in April teaching the Book of Acts and Bible Doctrine. Attendance averaged 25.

Chugiak

Although Wilburn Craig fell and broke his right arm in March, he has been able to continue his mission services. Brother Craig makes Chugiak his headquarters for his airplane ministry to outlying villages. Bernard Tewell is pastor in Chugiak.

All-Alaska Biennial Convention Convenes June 19-24

The Fairbanks, Alaska, Assembly is host to the All-Alaska Convention. B. P. Wilson is pastor. G. F. Lewis, Assistant General Superintendent of the Assemblies of God and Executive Director of the Home Missions Department, is convention chairman. J. O. Savell of Houston, Tex., is guest speaker.

AMERICAN INDIAN MINISTRY

Denver, Colorado

A revival spirit has been evident among the young people in the Denver Indian Assembly of God which Ruby London pastors.



The Denver Indian Assembly had 80 in attendance.



The Pelican, Alaska Assembly recently broke its Sunday school record with more than fifty present.

Also a backslider was reclaimed and an alcoholic was saved recently.

Cibecue, Arizona

The Bert Parkers report excellent attendance and interest in their outstation which is a part of the ministry of the Cibecue Indian Mission.

Guadalupe, Arizona

The John Owens of Cottonwood, Ariz., conducted a one-week revival in Guadalupe in April. Several were saved and two received the Baptism. Also three new converts were baptized in water and were taken into the church as members.

Winterhaven, California

The Oscar Butterfields conducted a month's revival at Winterhaven for the John D. Swanks who are filling in for Mrs. Winifred Conley. Sister Conley's health

necessitated that she take a rest. During the well-attended revival, several were saved and they are proving to be excellent workers in the church. One young woman was baptized in water and another received the baptism of the Holy Spirit.

Sister Conley's daughter Mar-

ward for salvation. This new congregation is making progress on its new building.

Whiteriver, Arizona

About forty prisoners have sought the Lord for salvation during the jail services conducted by the Whiteriver Indian Mission workers.

Holbrook, Arizona

Just three years ago the first service was held in the Holbrook Indian Mission. Now a new church is under construction. The Eugene Herds, missionary-pastors, are encouraged with the spiritual progress of their people.

Recently serious-faced mothers and dads lined up in front of the altar to dedicate their little ones to the Lord. This promising to raise their little children in a Christian manner was an entirely new step. Some of these parents had been saved only a short while. The home life of these who recently came to the Lord has changed and, as each new step is taken for Him, the young Christians are made stronger.

Mescalero, New Mexico

Following the resignation of the F. William Olsons, the Carl E. Conleys have accepted the pastorate of the Mescalero Indian Assembly. The Sunday school here averages around 110 and attendance at one service reached 171.

Sisseton, South Dakota

Mrs. Mildred Kimball, pastor at Oneida, Wis., and founder of the Dakota Gospel Chapel at Sisseton, recently conducted special services in the Sisseton mission. Attendance averaged about 45 in each service. Sunday school attendance climbed to 50. The Vern McNallys are missionary-pastors here.

Laveen, Arizona

Harold Hanson, pastor of the Laveen Indian church, has been very ill with infectious hepatitis, but he is much improved now. The new church at Laveen has been started. Interest is excellent and attendance has reached 74. Several have been saved.

Stanfield, Arizona

D. G. Surface, missionary in Stanfield, has a Spanish service each week for the Yaqui Indians and Spanish people. Four have received the baptism of the Holy Spirit and quite a few have been at the altar for salvation.

Bird Springs, Arizona

Attendance in the Bird Springs Mission, where the Harry Farmers are ministering, averaged 118 in April. The missionaries hope to obtain land on which to build a church, which is urgently needed. The Indians here were not prepared for the long, hard winter.

garet was marvelously healed of a heart condition. There were other definite healings during the revival.

Show Low, Arizona

The Show Low congregation is rejoicing over a new bridge which now spans Corderoy Creek. The people had to wade the creek to get to church this past winter and, with the abundance of rain and snow, this presented a problem.

The sawmill company which recently built the bridge is in the process of reopening, after being closed about a year, and this will provide work for some of the needy Indian families. The E. W. Kaufmanns are missionary-pastors here.

Tucson, Arizona

Excellent progress has been made in the building operations at Tucson, where the Virgil Zeiglers are missionary-pastors. Recently two young couples were saved here. The Zeiglers sold their own car to pay some of the church bills and prayed that God would supply them with another. A 1959 Renault, contributed by a man in the North Texas District, has been assigned to the Zeiglers and they are rejoicing over God's provision.

Wellpinit, Washington

Ninety-six were present for the dedication of the chapel at Wellpinit on March 26. R. J. Carlson, district superintendent, and Brother Funderburk dedicated the chapel.

Clinton, North Carolina

Fenton L. Jones, district superintendent of North Carolina, recently ministered in the Indian church at Clinton. Six came for-

Many froze their feet as they had no overshoes. They lost many of their sheep, since the snow covered all of the grass. This means a loss of food and most of the Indians' income. Many of the people depend on the wool from their own sheep for weaving rugs.

Canyon Day, Arizona

The Indian Tribal Council has granted the Canyon Day Apache Assembly one acre of land adjoining the Mission property for recreational purposes. Now the Indian boys and girls will have a place to play in a Christian atmosphere. If you can provide any playground equipment this will be appreciated by the Leo Gilmans who are missionary-pastors. The Sunday school average for April at Canyon Day was 187.

Phoenix, Arizona

Three districts, Arizona, New Mexico, and Southern California, have joined forces to operate an Indian Bible school in Phoenix. The school will replace the All Tribes Bible School of Phoenix, which was founded by Mrs. Clarence Washburn. Sister Washburn will be associated with the reorganized school as promotional director. The doors will be open to Indian students from every part of the country.

PRISON MINISTRY

Represa, California

From the Department of Corrections, State of California, at Represa, Heath Lowry, assistant chaplain, wrote Arvid Ohrnell, national prison chaplain, as follows:

"Dear Reverend Ohrnell:

"This letter will acknowledge receipt of the lesson material which was requested by our correspondence department. Due to the expansion of our Bible study program, it was necessary to order these as your courses are very popular with our students.

"Also, I extend sincere thanks in behalf of our students for whom these wonderful courses have truly been a blessing. We of the Chaplain Staff are grateful for the devoted work you extend to our less fortunate ones in their spiritual search through your enlightening courses. This wonderful demonstration of the true Christian spirit, not only in giving, but in continued thoughtfulness, remembrance, and consideration which your staff has given us, is inspirational and appreciated. God bless you in your service."

Prison Courses in Demand

The Prison Division of the National Home Missions Department supplies thousands of its seven Bible study courses free of charge to

A REPORT OF THE PRISON DIVISION

April 1, 1961- March 31, 1962

Materials Distributed

Total Bible Study Courses	13,984
(Total Bible Study Courses Completed)	5,210
Number of Bibles	445
Bible Dictionaries	9
Pentecostal Evangels (per week)	161
"You May Have Freedom" pamphlets	2,400
"I Lost My Freedom" Tracts	2,150
"Life's Greatest Questions" (by C. M. Ward)	100
"He Is Risen" (booklet by C. M. Ward)	500
Scripture Text Calendars	50
Advanced Courses from Berean School	220
Doctrinal Books	5
One Year Subscriptions to "Team"	50

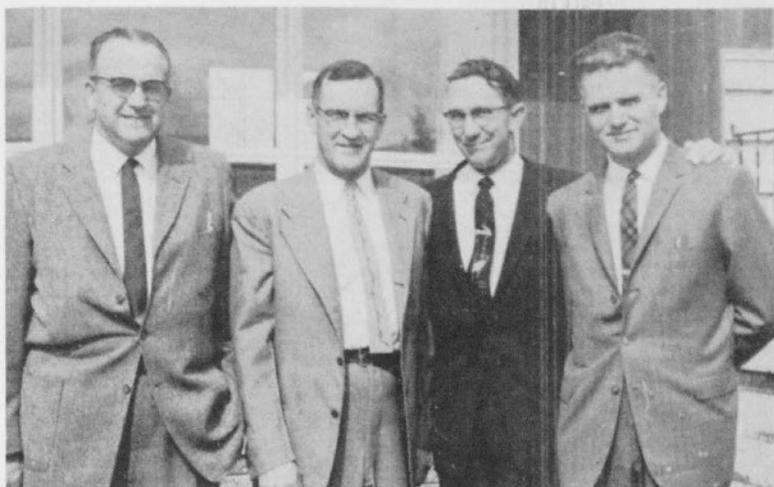
prisoners and prison chaplains upon request every year. Another course will be available soon. Numbers of prisoners have been saved through this Bible study and write letters of gratitude to the national prison chaplain for the privilege of having these books that led them to God. Prison chaplains also express their thanks for these courses which help them greatly in their prison ministry.

The ever-expanding literature ministry of the Prison Division is made possible from year to year through the generous contributions of several hundred interested churches and individuals. May God bless all who have regularly supported the nationwide Prison ministry.

327 MISSIONARIES

Missionaries under Home Missions appointment now total 327. They are divided as follows among the Special Ministries: Alaska, 91; Deaf, 49; Indian, 168; Jewish, 13; Teen-age Evangelism, 5; and Blind, 1.

A new appointee, George N. Waldrep, Selfridge, N. Dak., will serve in the Indian field. Brother Waldrep was graduated from Southwestern Bible Institute and also has taken correspondence courses from Moody Bible Institute. He has been a pastor, an evangelist, a Bible teacher, and a home missions worker in Kentucky. He is ordained with the South Texas District. Brother Waldrep is already ministering on the Standing Rock Indian reservation.



Presbyters of the four Alaska sections (left to right) are: David M. Hogan, Anchorage; B. P. Wilson, Fairbanks; E. L. Schoneman, Juneau; and A. E. Capener, Point Hope.

New Churches in the North

By ALVIN E. CAPENER

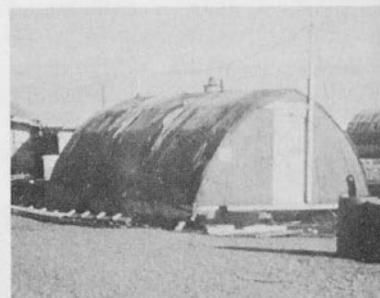
Presbyter of the Arctic Coast Section, Point Hope, Alaska

PLANS ARE UNDER WAY FOR ANOTHER church construction project this year at Barter Island, Alaska, which is in the Arctic Coast Section—the northernmost section.

We hoped to build last year, but the already overloaded freighter could not carry the supplies. The company has assured us that since a larger ship has been provided this year, there will be plenty of room for our materials.

Kaktovik is the only village on that small island 310 miles east of Barrow off the north coast. Supplies for the new church building must be shipped to Barrow. With no commercial shipping available from there, we propose to secure the use of small boats at Barrow, and I will make the trip myself to transport the materials the last 310 miles. It is quite an undertaking!

We have arranged for a qualified person to fill in for us at Point Hope while we take care of this project. An Eskimo couple who, we feel, are well qualified are prepared to go to Kaktovik to serve as pastors when we are ready for them.



Former Assemblies of God church on Barter Island now used as a home because of house shortage.

The homes at Kaktovik are built almost entirely from scrap thrown away by the Dew Line site nearby. We hope to give the people a church building, which will be a credit to the gospel, of new material—not from the dump. This building will cost about \$4,000. All labor will be donated.

Attendance at our new church in Point Hope where we minister has reached a high of forty-one. We began Sunday school in January. Construction has continued here. The first building has now been divided into classrooms. Pews have been installed in the church and finishing work has been partly done.

We have a radio program each evening when we do not have a church service. This begins with a broadcast of recorded music at 7:30 and then a live broadcast of devotions follows at 9:15. Our own little broadcaster reaches only the village, but there is no cost involved and we are under no demanding time schedule. We have a sizable audience who appreciate this ministry.

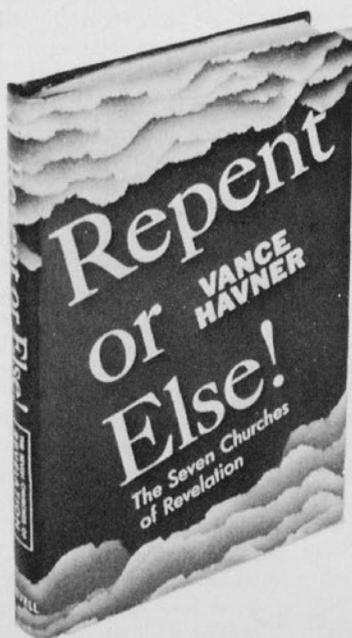
Church construction in Alaska is not easy, but God has helped us. We are looking forward to a greater ministry among those so long without the gospel. Surely the northern part of Alaska is included in "the uttermost part of the earth" of which Jesus spoke in Acts 1:8. We must depend on you to help us share the burden for the Eskimos of the far north if we are to win them to Christ. Your intercessory prayers and your financial support are urgently needed.

BOOKS

with the thrill of
camp meeting



Sometimes a habit is good. Especially if it's one that involves you in reading good Christian literature. The blessing, inspiration, and enjoyment found in a book can have a lasting, beneficial effect on your life. So get in the habit of reading. Choose a book—and read it. Here are some we are sure you will appreciate. The most worthy of the old. The most popular of the new. Books that will thrill and inspire. Literature that will bless and encourage.



REPENT OR ELSE, by Vance Havner. Here is a new and unique approach to the "Letters to the Seven Churches of Revelation." Each of these twelve sermons has as its theme a call to the church and to individuals alike to repent. Cloth bound, 121 pages. **3 EV 2375 \$2.00**

OUR HEAVENLY FATHER, by Helmut Thielicke. Translated with an introduction by John W. Doberstein. In this important new volume the foremost preacher on the continent of Europe translates vividly the original petitions of the beloved Lord's Prayer into contemporary language and need. Delivered during the Allied air raids on Stuttgart, these eleven sermons have an intensity and meaningfulness that speak directly to the condition of man today. Cloth bound, 157 pages. **3 EV 2204 \$3.00**

WHY REVIVAL TARRIES, by Leonard Ravenhill. The author is no stranger to the field of revival. He has been termed by many a "specialist," and this present work is abundant proof that he is well acquainted with his subject. Here are twenty challenging and heart-searching sermons—the product of the author's deep burden for revival in these last days. Cloth bound, 175 pages. **3 EV 2874 \$2.00**

THIS RIVER MUST FLOW, by W. I. Evans. This little volume is published as a memorial to Brother Evans, former Dean of Central Bible Institute, who went to his reward in 1954. It contains a selection from his sermons—ten compelling messages on such topics as sanctification, spiritual gifts, prayer, and speaking in tongues. Paper bound, 94 pages. **2 EV 746 \$75**

THE LIFE OF FAITH, by Mrs. C. Nuzum. Revised Edition. Inspiring messages on faith, to make your life richer in the faith. Those who remember the Pentecostal preaching of three decades ago will at once recognize the confident emphasis of these sermons. The author wrote as she preached, vigorously, and uncompromisingly. Paper bound, 96 pages. **2 EV 539 \$1.00**

THE MUST OF THE SECOND BIRTH, by Robert G. Lee. Eloquent, erudite, exhaustive—these sermons on the basic Christian themes offer a powerful presentation of the gospel message. Throughout, Dr. Lee's thoughts and words are centered in the terror and beauty and mercy of the divine majesty—calling the sinners to salvation and urging a deeper loyalty to the Word of God. Cloth bound, 128 pages. **3 EV 2092 \$2.50**

THE VITALITY OF FAITH, by Murdo E. MacDonald. In this volume of twenty-four brilliant messages the author shows that Christianity offers, to a distracted world, a gospel of sanity; to a baffled world, a gospel of simplicity; to a fearful world, a gospel of security. Cloth bound, 158 pages. **3 EV 2806 \$2.50**

Post Paid
in U.S.A.

Gospel Publishing House

Post Paid
in U.S.A.

SPRINGFIELD, MISSOURI -OR- 239 EAST COLORADO BLVD., PASADENA, CALIF.

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance but publication of ads does not necessarily indicate endorsement of the advertisers.

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 1445 Boonville Avenue, Springfield, Missouri.

BIBLES REBOUND

INTERNATIONALLY KNOWN SPECIALISTS. Write for illustrated price list. Norris Bookbinders, Greenwood, Mississippi.

HELP WANTED

MAN AND WIFE as Manager and Matron; also two middle-age women as cook and housekeeper; at Highway Home for the Aged, small home at Hatfield near Philadelphia established for Assemblies of God members. Apply giving qualifications and requirements. Box 4012, Philadelphia 18, Pa.

CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

WORLD'S FAIR VISITORS

WORSHIP AT FAITH TEMPLE COMMUNITY CHURCH of Assemblies of God, 12345-8th N.E., one of Seattle's newest and most beautiful churches.

ROOMS AVAILABLE. Northwest College campus, thirty minutes' drive to Fair. \$5 per day for couple. For reservations, write: 11102 N.E. 53rd, Kirkland, Washington.

HOME STUDY COURSE

PIANO TUNING QUICKLY LEARNED with home study course. Diploma granted. Write American School of Tuning, Gilroy, California.

MUSIC

THE NEW TEACH MYSELF SINGING COURSE. Information: Box 841, Alhambra, California.

CHANGE OF ADDRESS

CORRESPONDENCE FOR LITZMAN CAMPAIGNS or literature should now be sent to: Evangelist Warren Litzman, 765-D Plymouth, Dallas 11, Texas, FE 1-6164.

MUSICAL INSTRUMENTS

ACCORDIONS! BUY DIRECT FROM CHRISTIAN IMPORTER. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to CROWN IMPORTERS, Box 175E, Sioux City 2, Iowa.

ACCORDIONS! World's largest importer offers Christian families new 1962 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guarantee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

GUITARS! Big discounts to Christians! Famous makes. Standard or electric. Five-day home trial. Easy terms. Trade-ins. Free catalog. Write GUITAR WORLD, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

MISCELLANEOUS

BE A MISSIONARY. Send THE PENTECOSTAL EVANGEL to that loved one on your prayer list. It will bear the "good tidings" to them every week. Only \$2.50 for 52 weeks, or \$1.00 for 20 weeks, anywhere in U.S.A. Send name and address to The Pentecostal Evangel, 1445 Boonville Avenue, Springfield, Missouri.



LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—APRIL 30, 1962

ALA—1st A/G, Robertsdale	\$ 94.69	N NEW ENG—A/G, Concord, N. H.	185.44
APP—A/G, Huntington, W. Va.	7.22	N TEX—Cement City A/G, Dallas	200.00
ARIZ—1st A/G, Glendale	25.28	NW—A/G, Ellensburg, Wash.	244.51
ARK—1st A/G, Van Buren	309.52	OHIO—A/G, Parma	116.00
EAST—Calvary A/G, Wilmington, Del.	170.00	OKLA—Southwest A/G, Okla. City	120.00
GA—Wash. St. A/G, Atlanta	24.00	OKLA—Sunnlylane A/G, Okla. City	120.00
ILL—Full Gosp A/G, E. Moline	75.00	OREG—A/G, Grants Pass	325.00
IND—1st A/G, New Albany	27.00	POTOMAC—A/G, Petersburg, Va.	451.15
KANS—A/G, Anthony	300.00	RKY MT—1st Grand Jct., Colo.	366.00
KY—Peniel A/G, Louisville	20.00	S CAR—1st A/G, Spartanburg	146.50
LA—1st A/G, W. Monroe	229.85	S DAK—1st A/G, Rapid City	397.28
MICH—Bethany A/G, Adrian	492.22	S CALIF—A/G, N. Hollywood	827.11
MINN—Fremont Tab, Mpls.	90.00	S IDAHO—Gos Tab, Aberdeen	70.00
MISS—East End A/G, Meridian	282.00	S MO—Evangel College, Springfield	678.18
MONT—A/G, Butte	125.20	S N ENG—Gos Tab, New Haven, Conn.	587.94
NEBR—A/G, Burton	314.47	S FLA—G T, St. Petersburg	217.00
N J—A/G, Toms River	147.00	S TEX—A/G, Mont Belvieu	400.00
N MEX—1st A/G, Artesia	60.00	TENN—1st A/G, Nashville	242.77
N Y—1st A/G, Utica	76.45	W CENT—A/G, Farmington, Iowa	190.00
N CAR—A/G, Hertford	10.41	W FLA—Oak Gr. A/G, Port St. Joe	143.00
N DAK—Gos Tab, Minot	429.33	W TEX—1st A/G, El Paso	195.00
N CALIF-NEV—1st A/G, Santa Cruz	250.00	WIS-N MICH—1st A/G, Green Bay	208.41
		WYO—A/G, Newcastle	127.06

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Crossett	Cloverdale	June 25-July 8	Eddie Eaton	Zeke Frisby
	Harrison	First	June 25—	Paul A. Henegar	Donald Walker
	Kingsland	First	June 25-July 8	Robert Bowden	Carlton Ethridge
	Anaheim	Town Ch. A/G	June 17—	Jimmy Mayo, Jr.	Dorman N. Buttram
	Chino	First	June 26-July 1	Garfield J. Unruh	Hal Starks
	Electra	First	June 26—	Jimmy & Mrs. Swaggart	Gene Riggs
	Modesto	Bethel First Ch.	June 24-July 1	J. G. Hall	L. B. Lewis
	Pomona	First	June 24—	Bobby & Mrs. Black	Dwight Brown
	Richmond	Central	June 24-July 1	Don Hall	Russell Griffin
Calif.	South Gate	* Firestone	June 26-July 1	Christian Hild	Harry J. Steil
Fla.	Panama City	Bear Creek	June 25—	Douglas Bartlett	H. L. Ellis, Sr.
Hawaii	Kaneohoe, Oahu	A/G	June 26-July 1	The Tanner Team	Homer Rugwell
Ill.	Hartford	A/G	June 26-July 1	Bob & Pat Ludwig	Roy Warner
	Havana	A/G	June 19-24	A. F. DiMusto Party	A. S. McKinley
	Rock Falls	A/G	June 10-24	George & Mrs. Miller	H. W. Lutz
Ind.	Gary	* Glen Park	June 26-July 1	Paul Hild & Family	Anthony Vigna
Kans.	Manhattan	* A/G	June 24-29	Charles Senechal	G. E. Camery
Minn.	Moose Lake	A/G	June 19-July 1	Earl & Barbara Waugh	Harold Kamppi
Mo.	Flat River	** A/G	June 14-July 8	Billy Wolfe	C. R. Hampton, Chm.
	St. Joseph	Central	June 24-July 8	Ward & Mrs. Popejoy	Donald Ladd
N. J.	Trenton	First	June 27—	Harold W. May, Jr.	John Paproski
Ohio	Girard	* First	June 24-29	Bob Olson	Delmar Ross
	Jefferson	A/G	June 12-24	Arnold & Anita Segesman	Herb Strahsburg
	Middletown	* First Christian	June 25-29	Dedelow-Friederici Tm.	Jack Stewart
Pa.	Everett	* A/G	June 26-July 1	Musical Wellards	James Snyder
	Newville	** A/G	June 26-July 15	Arnold & Anita Segesman	William Strausser
Tenn.	Johnson City	First	June 11-24	Franklin A. Burns	J. H. Honeycutt
	Morristown	First	June 25-July 8	Franklin A. Burns	T. V. Rogers
Tex.	Abilene	Mission	July 1—	Joey & Mrs. Laird	Melvin James
	Beaumont	Eleventh Street	July 8—	Charles W. Hyde	H. A. Sutton
	Houston	Braeswood	June 27-July 8	Mike Wright Family	N. L. White
	McKinney	Full Gospel	July 1-15	Leon Bayless	E. J. Rogers
	Sanger	First	June 10—	E. Mathers & T. Pharr	Herbert Knightstep
Va.	Blackstone	Faith Tab.	June 24—	Jim & Tammy Bakker	Arnold W. Smith
Canada	Claresholm, Alta.	Pentecostal	June 27-July 8	Dave Tonn	E. Asselstine
Switz.	Zurich	A/G	June 28—	Donnell & Holler Team	Richard S. W. Ruff

* Children's Revival

** Area-Wide Tent Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.

MAN'S WORST VICE IS GAMBLING. IT'S FAR BETTER TO gamble on the horse race than on the chance that there is still time to get right with God. The Bible says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." All journalism is built on the principle of a deadline—a particular hour—a stated time when the publication goes to press. Participants must meet that deadline. God warns us that we must prepare to have the record closed on our lives at any time. "Thou fool, this night thy soul shall be

done with your time? Has your "copy" been read? Have you "filed" your story under your own byline?

Recently one of America's ministers did a little figuring. He said there are 8,760 hours in a year and then asked this question, "How many of these hours do you spend in the service of God?" Do you attend Sunday school and morning service each Sunday of the year? That would be 156 hours. And do you go back to church Sunday night? That would be 104 hours. Then go to prayer meeting each week? That would be 78 hours. Allowing 300 hours to go and come from services, you spend altogether 638 hours in church-going. *What did you do with the other 8,122 hours?*

How much time did you spend last year in self-improvement? If you spent one-half hour a day in prayer and reading your Bible, that would be approximately 180 hours for the year. If you read one-half hour each day from a good book, that would be another 180 hours. If you spent 10 minutes of each day in meditation, that would be about 60 hours, making a total of 420 hours for self-improvement. *What did you do with the other 7,702 hours?*

How much time did you spend in the interest of others last year? Did you spend one-half hour each day? That would be 180 hours for the year in the interest of others. You would still have 7,522 hours left. *What did you do with them?*

You have just as much time in one day as the Presi-

DEADLINE!

— BY C. M. WARD

required of thee. . . ." Therefore, one second late is too late!

It is a fearful thing to feel that time has run out on you. "The harvest is past, the summer is ended, and we are not saved." Queen Elizabeth I, though she had a thousand dresses in her wardrobe and a kingdom at her feet, cried out in her dying hour, "Millions of pounds for a moment of time, but now it is too late."

Stroughon, a well-known evangelical leader, said, "Time is life's freightage with which some trade and make a fortune, while others (like the prodigal) waste it in riotous living. Time is life's ladder, by which some lift themselves into fame, while others let themselves down into degradation. Time is life's book, from which some extract wondrous wisdom, while others leave it unopened and die fools. Time is life's tree, from which some gather precious fruit, while others lie under its shade and die of starvation."

You can lose your health and by proper means recover it. You can lose your wealth and by industry and determination recoup your losses. But an *opportunity* lost is gone forever. You and I face "deadlines" that the Chief Editor has placed in life. What have you

done with your time? Deadlines are important. They place value in life. They give sense to human relationships—to commonplace gifts like sunshine and flowers and the value of a second. Time alone makes eternity real.

Whether it be Christmas shopping or journalism, there are always those who wait until "the last minute." There are those who invite the risk of "the curtain coming down" before they are through with the last act. This is true in matters of the soul. Folk count on "deathbed repentance" and "a convenient season." Few folk live to "get in just under the wire."

There is a wonderful illustration of responsibility found in 1 Kings 20:39-40: "Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life. . . . And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it."

Most of us just get too busy and forget that we have a life-and-death matter facing us. *Our judgment in life is what we make it. It's up to us!* ❧