

The Pentecostal  
*Evangel*

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

World Missions Issue

July 29, 1962

TEN CENTS

PHOTO BY ROBERT TURNBULL

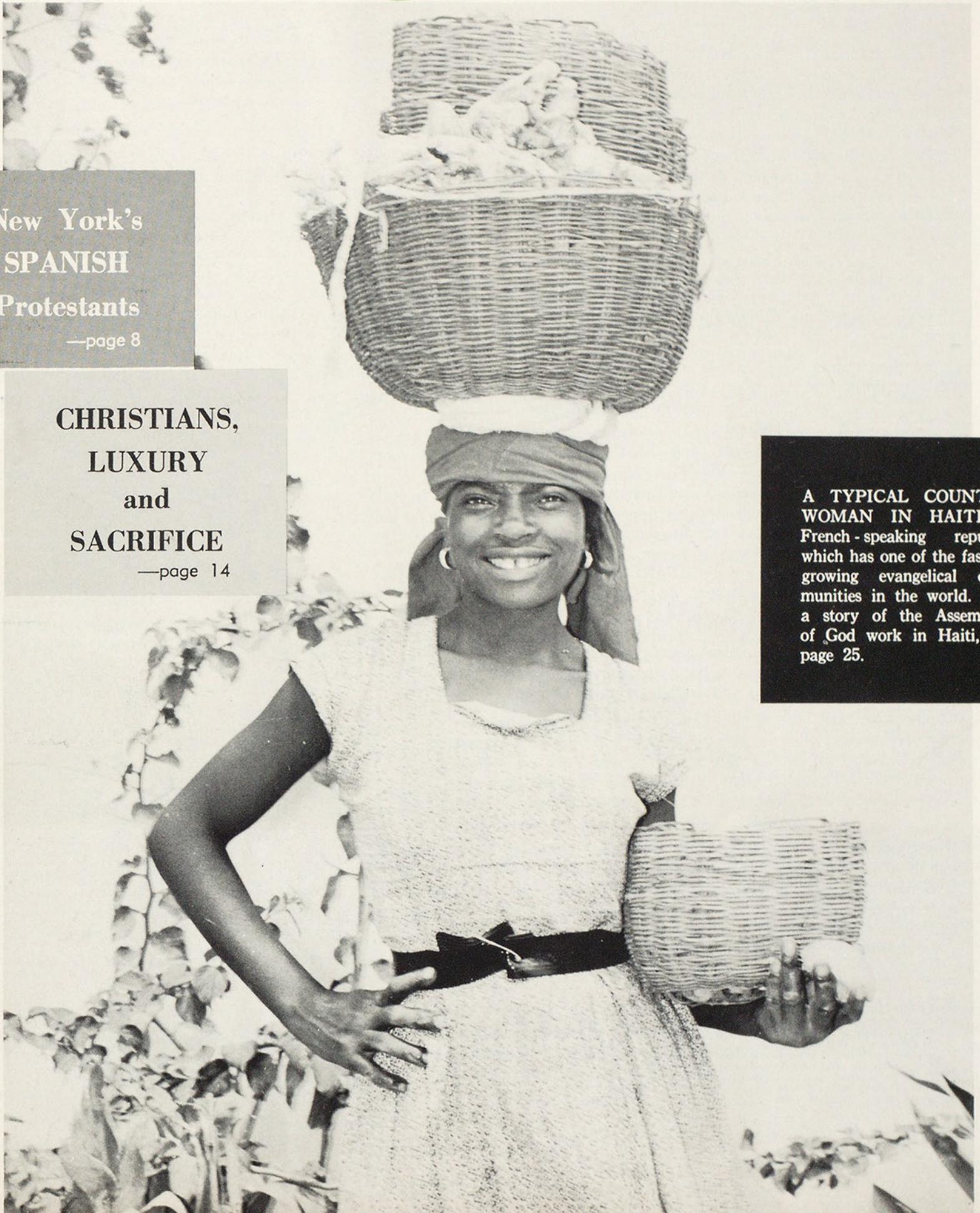
New York's  
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CHRISTIANS,  
LUXURY  
and  
SACRIFICE

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A TYPICAL COUNTRY  
WOMAN IN HAITI, a  
French-speaking republic  
which has one of the fastest-  
growing evangelical com-  
munities in the world. For  
a story of the Assemblies  
of God work in Haiti, see  
page 25.



### THE CHRISTIAN'S JOY

"The fruit of the Spirit is . . . joy." The world rejoices in what it sees; the Christian rejoices in what he does not see—God almighty; God all-loving; God all-merciful; God all-holy. And that God is *my* God and Father forever, who loves me as He loves Christ, and who is pledged to bring me into His holiness and glory forever. It is a joy completely above and beyond earth.

A report from an Indian mission station says that, of all the native churches in that neighborhood, in one only was life and joy abounding, *and that was a church of lepers*. Our unshakable, untouchable joy is that our God is love; that our names are written in the Lamb's Book of Life; and that at any moment this world may become the wonder-world of Christ. —D. M. PANTON

### FRAGRANCE AND HUMILITY

I noticed as I walked through the woods in my native England that the sweet perfume that often filled the air came from the lowly violet which was out of sight among the leaves. Yet its fragrance was by no means hidden, but was sensed by all.

And it is when we are "hidden away" in Christ that the perfume of a Christlike character and life sheds its fragrance abroad. Just as the house in which Mary poured the ointment upon the head of Jesus was "filled with the odor of the ointment" so the air is pregnated with the fragrance of a devoted life—a life lived in the *shade* where self is lost to view and Jesus appears in all His attractiveness and beauty. Oh, the fascination of a humble walk with God—of a life lived in His presence!

—W. E. MOODY

### CRUCIFIED WITH CHRIST

The Christian who knows he is crucified with Christ has no ambition, and so has nothing to be jealous about; has no reputation, and so has nothing to fight about; has no possessions, and therefore nothing to worry about; has no "rights," so he cannot suffer wrong; and is already dead, so no one can kill him.

—LEONARD RAVENHILL, in *Why Revival Tarries*

### DWARF TREES

A pine tree, no more than three feet high, growing out of a shallow dish—it sounds incredible, but Japan is famous for her dwarf trees. They look exactly like their larger counterparts. Their small trunks are gnarled and twisted. The pine needles are perfect but smaller.

Or it may be a maple tree, with tiny autumn-tinted

**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

### Day by Day in Your Bible

## Read It Through in '62



July 29—Begin Ecclesiastes 8

August 4—Finish Isaiah 10

leaves . . . or a rosebush with buds in miniature. The secret of this beauty is in the roots. The young plant is put into a small dish, and from time to time, taken out and the roots are trimmed. The plant grows in beauty and naturalness, but it cannot grow larger than its roots permit.

Actually, it is pitiful to see a tree that could be tall and majestic, cramped into this small size. Yet some Christians are like these dwarf trees. They have the potential to grow tall and stately, a person with whom the Lord could be pleased. But instead they are miniature Christians. They are fine, as far as they have grown, but their roots are cramped. They have not followed the Scripture to "take root downward, and bear fruit upward" (2 Kings 19:30).

The secret of all growth, then, is to loosen and free your roots. Reach out into the things of the Lord, into His Word, into Christian service, into a greater interest in missions, that you may be, not a dwarf Christian, but a stalwart full-grown one.

—DOROTHY C. HASKIN, in *World Vision Magazine*

### JUST "A LITTLE WHILE"

"For yet a little while, and he that shall come will come, and will not tarry" (*Hebrews 10:37*).

Only "a little while" the heavy burden: the troubled breast . . . And then the coronet of starry radiance: the perfect rest . . . Only "a little while" the battle dirges: the ocean's roar . . . And then the everlasting songs of victory: the stormless shore . . .

Only "a little while" the mournful partings: the wailing knells . . . And then the meetings in the pearly mansions: the bridal bells . . . Only "a little while" the icy winter: the lonely gloom . . . And then the fragrance of eternal summer: the joy of home . . .

Only "a little while" the light affliction: the furnace fire . . . And then the weight of glory bright exceeding: the golden lyre . . . Only "a little while" the cruel woundings: the dangers rife . . . And then the Saviour's blessed love enfoldings: the endless life. —*Choice Gleanings*

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 in Action

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The greatest sermon on love was not preached by word of mouth, neither was it penned by any inspired writer. It was preached in silence by the suffering Saviour as He submitted to the Cross and died for our sins.

Others have died by force, but Jesus died willingly. Some have died for good men; Jesus died for wicked ones. Many have died for friends; Jesus died for His enemies. He died because He wanted to save them from eternal death. Even while He was suffering through their cruelty He prayed for them.

He refused to show any bitterness toward His murderers, for it was for them He was dying. He might have reviled and threatened them for their injustice, but instead He said, "Father, forgive them, for they know not what they do."

Here was love in action. Here was positive proof that when Jesus said He loved men He meant it.

Here was a demonstration of the value Christ placed upon each human being.

Here was a definition of love that all could understand. Do our actions speak of this kind of love; or are we self-centered, callous, indifferent to the needs of others?

Do we sacrifice to show our love for others, or do we merely say we love them? The Bible says, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:16-18).

The world is dying for lack of sermons preached by daily deeds. Men and women perish in their sins because no one has ever touched their hearts with a demonstration of real love. Christians say they love souls but their actions deny it. They say they love God, but if they do not love men whom they have seen, how can they love God whom they have not seen?

The apostles were moved so mightily by the Crucifixion that they never recovered. They understood that when Christ died He set an example for all Christians, that they should follow in His steps. Peter said we have been called to show that we too can suffer injustice without resentment; can be patient in tribulation; can do right when surrounded by wrong.

Paul wrote of the love that suffers long and still is kind; that never is jealous; that never exalts self; that never swells its chest but beareth all things, believeth all things, hopeth all things, endureth all things. This is the love that loves the unlovely; that keeps on showing kindness in spite of rebuffs; that keeps praying for sinners no matter how discouraging the prospect of their conversion might be; and that has faith in new converts no matter how vascillating they may appear.

This is something greater than human love. It is the love of God shed abroad in our hearts by the Holy Ghost. It will be demonstrated in our lives if we keep ourselves in the love of God and keep praying in the Holy Ghost.

—R.C.C.

# A WITCH DOCTOR FINDS CHRIST

By E. E. SHAFFER  
Missionary to South Africa



SEBASTIAN EVANGEL MALAMB KNELT by the grave of the pioneer Pentecostal missionary, Fred Richards, who had brought the gospel to Swaziland, South Africa.

"Thank you, Lord," he prayed, "for sending this man to my people with the gospel. This white missionary gave his life that we might be free."

As Sebastian knelt beside the grave he dedicated his life anew to preach the gospel in South Africa. He knew the sacrifice the Richards family had made to bring his people to Christ. He wanted to be worthy of that sacrifice.

Mrs. Anna Richards had prayed for faith and courage that dark day in 1915 when her husband Fred died. She helped dig his grave and bury him. Her life seemed to stop for a few hours as she thought about her plight. Waves of nostalgia gripped her, but what could her homeland offer after Jesus had told her to preach the gospel in another land?

She recalled how God had sent her and her husband to Africa. They had been among the first to receive the baptism in the Holy Spirit and had sailed for Africa in 1912 to spread the Pentecostal message. They were appalled at the spiritual ignorance of the Africans. (Sister Richards recalls how she told one man about God and he replied that he knew Satan, but did not know God. "Does God live in Johannesburg?" the man asked.) How could she return to the States when the people needed her?

As she stood by the grave of her husband, the Lord reminded her of a vision she had seen before coming to Africa. She, her husband, and her son John had gone into a long tunnel. Only she and John had emerged.

"You are now going through that tunnel," the Lord told her.

"How can God be glorified in this?" she asked herself. She did not know. But Sebastian Malamb knew. As he knelt by that grave praying, "I thank you, Lord, for sending this missionary to preach your Word to my people," he thought about his mother and relatives who had been converted through Fred Richards' preaching. He was sure that he himself would not be a happy Christian if this pioneer missionary had not come to Swaziland.

Sebastian Malamb's life had been one of depression and fear. Demons terrorized him and his home. After his father died it became hard to keep food in the house. Sickness came to the home, and always there was the fear of the Tokoloshe (demons in the form of small, black men). Baboons, so vicious and bold the people of the village believed the spirits of the Tokoloshe dwelt in them, regularly raided the garden and house. Many nights the villagers stayed awake and sometimes families stayed all night with their neighbors, hoping to escape the dreaded Tokoloshes.

Sebastian was a sick man. He consulted a reputable witch doctor for help. The doctor took out his bag of medicine, laid out pieces of bones, metal, and shells, mumbled a few words, rolled the bones, examined

them and said, "You have been bewitched." He prescribed concoctions of his secret formula and told Sebastian to come back again to consult the spirits.

Again and again Sebastian returned to the witch doctor. When favorable results were not obtained, he consulted other witch doctors, but did not get help. They only made his fears worse. They took every penny Sebastian could get and asked for more.

To get the required money, Sebastian began a life of crime. He robbed people of their clothes so he could sell them for a few shillings; he burglarized their homes taking anything he could sell; he terrorized people with his knife and revolver. To forget his troubles he drank heavily and was soon a habitual drunkard. One day he was caught in an attempt to rob a Swaziland bank and was put in prison.

When he was released, Sebastian went to Benoni, near Johannesburg. He had entered the "upper class" of gangsters and hoodlums. He had ridden the "nylon wagon" (prison jeep) and had served a prison term; he knew how to use a knife and revolver. He was a man to be feared. To hold his reputation, he continued to terrorize people. Many of them went to the hospital, victims of his dreaded knife. When he met a white man on an isolated or dark street, the African drew his knife or revolver, demanding, "Who is a *Kaffir*, you or me?" (*Kaffir* is a term of derision.) If he did not like the reply, Sebastian used his weapon.

Prison did not worry him. He was convicted several times and served terms for robbery, burglary, assault, and petty theft, but continued his life of crime.

Because the police were constantly after him, he finally decided to try a more dignified line of work. He became a "lawyer." Assuming an ego-centric, pompous attitude he let it be known that he would give legal assistance to anyone in trouble. He helped Africans put their passbooks in order. When things became hot he fled, leaving his clients to face the police.

He continued going to reputable witch doctors. They threw the bones, made perfunctory examinations, and always gave the same diagnosis, "You have been bewitched." They dipped Sebastian in the blood of animals;

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

put him in pots of extremely hot water. Finally they decided to make a witch doctor of him. They taught him the secrets of the black arts. They showed him how to use various roots and herbs, how to make medicine from bones of dead people. They gave him pieces of bones from Indians, fat from Europeans, and skin from the Tokoloshes.

He used the tricks of the trade on his patients. "You have been bewitched," he would tell them. "You need special attention." "This will cost you a lot of money but I can cure you." He lied and deceived his patients but kept them coming as long as they had money.

After some time he grew tired of this life. He had a constant conviction that there must be some way to find rest for his soul.

One night he had a dream. He saw graves open and people going to be judged. Before the people stood a man whose height reached the sky.

"Who is this man?" Sebastian asked.

"His name is Jesus. He died for sinners and He is the great Judge," he was told.

Sebastian was greatly disturbed by

this dream but did not know what to do about it. He prayed that the Lord would free him from fear of the Tokoloshe. He then decided to return to Swaziland where he found a tent erected near his home. Two African evangelists were preaching about the same Jesus he had seen in the vision.

Sebastian gave his heart to Christ and found complete deliverance. No longer was his life filled with fear of the dreaded Tokoloshe. He did not have to sacrifice to spirits and appease demons. The words of Christ rang in his soul, "In my name shall ye cast out devils." Bondage to witch doctors and desire for fame in the underworld were gone; he had become a new man in Christ Jesus.

Today Sebastian Malamb is pastor of the Assembly of God in Lady Selbourne, Pretoria, the capital of South Africa. He conducts revival campaigns throughout the country.

Following in the steps of missionaries who gave their lives to bring the gospel to Africa, Sebastian E. Malamb is giving his life to spread the same gospel among his own people.



## CALL TO ACTION

J. Philip Hogan

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

### IF THIS WERE 1776

I HAVE JUST RETURNED FROM A TRIP that took me around the entire perimeter of Africa. This is the land where sixteen or more nations, by one kind of revolution or another, have reached political independence during the last few years. In some of these nations the changeover has been so benign that it has amounted to little more than pulling down one flag and hoisting another. In other countries there is a continuing aftermath of problems to threaten the survival of the fledgling nations.

Here in the West we have the habit of equating everything that upsets the *status quo* with communism. Communism does produce much godlessness, turmoil, and strife in the world, but we do not help our case if we ascribe to communism those things for which it is not responsible.

If this were 1776 and you were reading a newspaper in England, you probably would get the impression that the colonists, led by George Washington, were all communist-inspired.

None of these newly independent nations of Africa has closed its doors to the gospel. In a few cases, like the Congo, social and political ferment has temporarily curtailed the activities of foreigners. However, please distinguish between the cessation of the work of American missionaries and the ongoing witness of the national Christian churches. Indeed, our Congo experience has re-affirmed what we long have believed the Bible teaches—that the Church of Jesus Christ has its seed in itself, and that it can reproduce itself under amazingly difficult conditions.

Political and social ferment are the hallmark of this generation but it is our business to seek to evangelize, build churches, and witness so that the Holy Spirit may perform the task ascribed to Him 'in Acts 15:14—to "visit the Gentiles, to take out of them a people for his name."



Bahamas Executive Committee: Richard Sands, assistant superintendent; Gary Curry, superintendent; Donald Sands, secretary-treasurer.



Pastors and delegates at the 1962 convention of the Bahamas Assemblies of God which convened May 15-17 in the city of Nassau.

## National Executives Elected in the Bahamas

Under the guidance of M. L. Hodges, Field Secretary for Latin America and the West Indies, the annual convention of the Assemblies of God in the Bahama Islands was held in Nassau, May 15-17. The sessions convened in the Evangelistic Temple. A forward step was taken in the election of an entirely national executive committee. Two needs confront the Bahamas work. One is for temporary support to help the new superintendent meet his living and travel expenses as he works to strengthen the churches. The other is for a Bible training program for local workers. A qualified missionary is urgently needed to dedicate his time to launch a workers training program in the Bahamas.



# He Smashed His Radio

By N. LAWRENCE OLSON *Missionary to Brazil*

"ARE YOU IRMAO LOURENCO [BROTHER LAWRENCE]?" inquired the young leader of the service that Saturday night at the little white Methodist church where I had been invited to preach.

"Yes," I said as I locked the doors of the '53 Chevy that had taken us across the big city of Rio de Janeiro to this "bairro" called "Rochinha" where about 38,000 underprivileged Brazilians live in makeshift scrapboard houses. "Yes, I am Brother Lawrence." The joy on Solomao Pereira da Silva's face at seeing me would make

one think we had been friends for a long time. Actually we had never met.

"I'm so glad to know you," Solomao said, "We always listen to your radio broadcast. You don't know it, but it was your message on the radio that brought me to the Saviour." I listened while Solomao related the following unusual story:

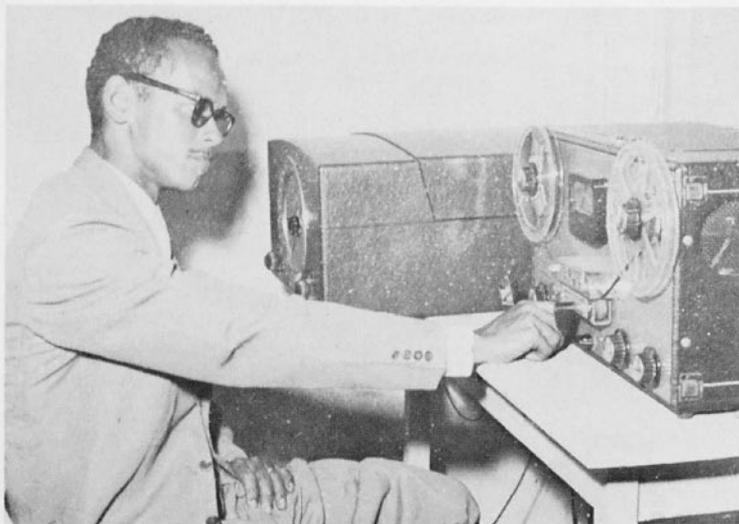
Though raised in an evangelical home, Solomao had strayed far from God. Sin had put him in trouble with the police whom he fought on several occasions. Jail experiences had been frequent and he had even been sentenced to the penitentiary in Sao Paulo, though he managed to escape. He became a professional gambler, a dope addict, and lived with a woman who was not his wife. One Sunday about 10:15 he switched on his radio to pick up Brazil's number one humoristic station, *Mayrink Veiga*. Our "Voice of the Assemblies of God" program was on the air.

"Sinner friend, Jesus suffered and died on the cross for you; what have you done for Him?" The question from the radio startled Solomao. I repeated it, "What have you done for Christ?" Solomao understood this language and it made him furious. He became so angry he struck the radio with his fist and smashed it. But, although he silenced the radio voice, the voice of the Spirit continued to speak. That searching question burned in his soul. All week he heard over and over, "What have you done for Jesus?"

The following week Solomao attended a service at the little, white Methodist church in Rio de Janeiro. There he yielded his life to the Saviour. The burden of sin rolled away. Solomao became a new creature in Christ Jesus—transformed by the Spirit of God, unshackled from chains of sin, vice, and crime. "And it was your message over the radio that did it," he said, happily.

Today a changed Solomao is a responsible worker. He has a passion for souls, and is a lay leader in the church. The whole bairro listens to his voice over the public address system as he preaches the love of God for those who were once his enemies. Many have been deeply impressed by his story and have come to the services. Then, too, he has contacted his friends from prison days in an effort to lead them to Christ.

What a great, open door radio presents to the missionary! As in this case, many who would never come near a religious service will listen to a program and come to Christ. Pray for these converts. ■■



National worker records broadcast for release in Brazil.  
Photo by N. Lawrence Olson



Brazilian soloist and choir broadcasting from Rio de Janeiro.  
Photo by N. Lawrence Olson

# Speeding the Light African Style

**BY CURTIS DEAN**  
*Missionary to Upper Volta*

KOUDOUGOU CHRISTIANS AREN'T RICH BUT THEY ARE faithful! They give money to missions both in their own republic and in other African countries.

Businessman and deacon of the Koudougou Assembly, Yamyidigri Bouda, has been the inspiration for many of the church's missionary projects. Yamyidigri began his business career with a basket of merchandise tied to his bicycle. He has now advanced to ownership of a small adobe store and a fleet of three trucks. From the beginning of his career he committed his business to the Lord and tithed regularly. As he prospered, he loaned other Christians money to get started in business, with the stipulation that in one year's time their business be self-sustaining. He encouraged them to tithe.

As they gave money to the church, God prospered their businesses. Now five of the ten business establishments in Koudougou are owned by Christians. God is still blessing them financially. Yamyidigri, assisted by men from the Koudougou Assembly, is now constructing a three-story building in the neighboring capital city, Ouagadougou. This building, which has been leased to the United States Information Service, is the largest in the area to be constructed entirely under national supervision.

The Koudougou Christians' first project for the church was construction of an evangelistic center in Koudougou. They donated all labor and gave \$7,620 for materials to construct the center which seats about 1,200 people.

When the Koudougou evangelistic center was completed the Christians helped other churches in the Koudougou and Tenado areas. They assisted in financing adobe chapels in the villages of Villi and Imassogo. At Kaya the church building established in 1926 was in need of repairs. Koudougou's offering was \$100 (four week's salary of a common laborer). The church at Yako was too small for the congregation. The national



Mrs. Curtis Dean watches as the Koudougou pastor presents \$200 to the Yako pastor to aid in constructing a new church.  
Photo by Curtis Dean

pastor was presented \$200 by the Koudougou Christians to help enlarge the Yako building.

Not content with helping their own country only, Upper Volta Christians said, "We believe we should help those in other countries." They gave \$200 to help pioneer a work in Tambacounda, Senegal. Later, another \$200 was presented to Missionary William Lasley to purchase bicycles for national workers in Senegal.

"For a long time we have prayed that God would supply our national superintendent, Brother Miningou, with a car," stated Koudougou pastor, Dimvia Salou. "Now God has been dealing with one of our members who has decided to do something about the matter. Brother Yamyidigri is giving his car to the church!"

A year previously, Brother Yamyidigri had purchased a Renault which was still in good condition. The car was presented to Brother Lebende Miningou, national superintendent of Upper Volta, at a special service at the Ouagadougou Assembly. It was a great sacrifice for Brother Yamyidigri to part with his most prized possession, but he did it gladly to help the national superintendent speed the light to all Mossiland.

It is this spirit of sacrifice, it is this faithfulness to God which has caused the work in Upper Volta to prosper. ■■



Missionaries and national workers dedicate a Speed-the-Light car donated by an African layman to the superintendent of Upper Volta.  
Photo by Curtis Dean

# NEW YORK'S SPANISH PROTESTANTS

**They constitute a community not peripheral  
or transitory, but vigorous and firmly established**

By **FREDERICK L. WHITAM**

Reprinted from  
**THE CHRISTIAN CENTURY**

THE SPANISH PROTESTANT COMMUNITY in New York City is neither new, small, nor ephemeral. Its history covers a half-century, it has a constituency of more than 70,000—many of whom have been “evangelical” for two or three generations—and it presents a highly organized, complex structure. . . .

It comes as a surprise to many people to learn that a large portion—42.5 per cent—of New York's Spanish-speaking Protestants are affiliated with some sixteen denominations (Methodist, Baptist, Presbyterian and so on) and that nearly all denominations have some Spanish-speaking members. As might be expected, these denominations have taken different approaches to their ministry. The approaches fall generally into three categories: Spanish, English-Spanish, and English. In the Spanish church all or nearly all the members and staff are Spanish-speaking and most of the program is conducted in Spanish. In the English-Spanish church both the English and the Spanish languages are used; typically, the church was formerly entirely English-speaking but has initiated a ministry to Spanish-speaking persons, who now form a significant part of the congregation. The English church has a predominantly English-speaking membership, the program is carried out almost entirely in English, and there are only a few Spanish-speaking members. . . .

## THE PENTECOSTAL GROUPS

One of the most important developments in evangelical religion in New York has been the rapid growth of Spanish-speaking Pentecostal congregations. In 1937 there were about

twenty-five such churches in the city. By 1960 the number had increased to around 240, with a total membership of 18,500 and a constituency well above that number. Contrary to popular belief, most Spanish Pentecostal churches are not independent units; two-thirds of them are related to one of the several organized groups of Spanish Pentecostal churches, which in many ways structurally resemble the denominational groups.

There are six major Spanish Pentecostal groups in the city: the Spanish Eastern District of the Assemblies of God, the Latin American Council of the Pentecostal Church of God, the Assembly of Christian Churches, the

Church of God-Spanish District Council for the East, the Damascus Christian Church, and Defenders of the Faith. Most of these groups were initiated in Puerto Rico at the turn of the century by English-speaking missionaries from many different religious bodies. Most of them retain nominal affiliation with the mother sect, but for the most part they have achieved a great degree of autonomy. The Spanish Eastern District of the Assemblies of God, for instance, maintains ties with the Assemblies of God of Springfield, Mo. The work of the Latin American Council of the Pentecostal Church of God began around 1925, when that body was still a part of the council of the Pentecostal Church of God of Puerto Rico. The New York council recently broke away and became an autonomous group, retaining only a tenuous connection with the Puerto Rican body.



First-year students of the Spanish-American Bible Institute of New York (1962 term) pose with their teachers. Over 75 churches of the New York City area are represented in this group.

The largest body, the Spanish Eastern District of the Assemblies of God, has about forty churches in the city with a membership of around 5,400. The second largest, the Latin American Council of the Pentecostal Church of God, has thirty-two churches with 2,350 members. The Assembly of Christian churches has twenty-six congregations with 1,600 members. The others have fewer than ten churches, with about 1,000 members each.

The nature of individual Pentecostal churches varies considerably. Their buildings range from tiny storefront structures to quite impressive structures. Some have only a handful of members and a part-time minister; others boast several hundred or a thousand members and several full-time staff members. The average membership is small, however—around fifty, with a Sunday school enrollment of eighty. These figures may be misleading, since membership requirements are for the most part more stringent than in some mainstream churches and the membership count is not an accurate gauge of the number of persons participating. Many Spanish Pentecostal congregations boast memberships of several hundred. One of the largest is Juan 3:16 in the Morrisania section of the Bronx; it has a membership of 700 and a Sunday school enrollment of 900. Juan 3:16, housed in a renovated movie theater, owns property valued at around \$145,000.

#### NO FALTERING IN EFFORT

The weekly program of the Pentecostal churches tends to be crowded. A typical week's schedule runs as follows: Monday — prayer services; Tuesday—women's meeting; Wednesday—Sunday school lesson preparation; Thursday—men's meeting; Friday—young people's meeting; Saturday—choir rehearsal; Sunday—Sunday school and church services in the morning, church services in the evening. In addition prayer meetings and other services are often held during the week in private homes, and evangelistic visitation is carried on.

Each of the Spanish Pentecostal groups provides institutes for the training of its ministers. The Assembly of Christian Churches maintains in New York City the Arca Evangelical Bible Institute, with branches in Puerto

Rico, the Dominican Republic, Chicago, Los Angeles and Philadelphia. The Latin American Council of the Pentecostal Church of God offers in its Instituto Biblico Latino-Americano a wide range of subjects—doctrine, Old Testament, Bible for the Sunday school, oratory, prophecy, personal work, history of the Christian church, revelation, homiletics, Biblical geography. The Church of God's ministerial candidates may be trained at institutes in California, Texas, or Puerto Rico. Assemblies of God ministers may go to the English-speaking Eastern Bible Institute in Green Lane, Pa., to a night school in New York City, or to an institute just opened in Puerto Rico.

Training for the ministry is generally the same for all Spanish Pen-



The Spanish Eastern Branch of the Assemblies of God has 72 churches in the states of New York, New Jersey, Ohio, Pennsylvania, Florida, Connecticut, and Massachusetts, and it has 40 churches in Puerto Rico. The Superintendent of the Spanish Eastern Branch is Vicente Ortiz, 46 Hamilton Place, New York 31, N. Y.



tecostal groups. On proof of a "call," the typical aspirant is given a license as an *exhortador* and is put on probation for perhaps a year, followed by a period as a *licenciado*. Ordination follows only on the completion of a course of study—usually three years in length—at one of the institutes. Women are licensed as *misioneras* to do evangelistic and home visitation work.

Among these groups there is some movement toward social action. The Assembly of Christian Churches, for instance, is concerned with civic and social work among children. It has purchased a former nursing home in Manhattan for use as an orphanage. The assembly encourages the assimilation of Puerto Ricans into the culture of the mainland and has made some efforts to train Puerto Ricans in knowledge of city, state, and federal laws, in elements of citizenship, and in use of the English language.

#### LANGUAGE: KEY TO COOPERATION

One of the most recent developments in Spanish Protestantism has been the beginning of ecumenical cooperation. Although there is a long-

standing theological schism between some of the Spanish churches, especially between the Pentecostal groups and some of the "Anglo" churches (centering mainly on the more fundamentalist nature of the Spanish-speaking churches), there is a growing ecumenical spirit which has led to a unique organization—the Spanish Evangelical council of churches—officially, Concilio Cristiano (Hispano).

The council's origins lie in the Spanish Ministers' Association, an organization which for several years has brought Spanish denominational and Pentecostal ministers together for discussion of mutual problems. Some Spanish ministers have felt for some time that because of the language barrier the English-speaking Protestant council of the city of New York could not adequately serve the interests of the Spanish-speaking people. This feeling, coupled with the conviction that Spanish-speaking people are more competent to deal with their own problems than are English-speaking churchmen, plus a desire to preserve the Spanish language, led to the establishment last spring of the new group. Composed of both denominational and Spanish Pentecostal churches, the Concilio Cristiano cooperates with the Protestant council; many of its member churches, including some Pentecostals, maintain membership also in the Protestant council. . . .

Spanish Protestantism has added a new and vigorous dimension to Protestantism in New York. Yet its future is not clear. As the proportion of Puerto Ricans in the city increases, leadership will increasingly be assumed by members of the group, as it was assumed in the past by the sons of Italian and Irish immigrants. Then the Puerto Rican Protestant will be confronted not so much by the nagging problems of inadequate housing and racial discrimination as by the beguiling problems of his progress as a citizen. Then he will seek to discover whether his religion is relevant to the experiences to which his changed status gives rise. And he may be called on to discover its relevance to the problems of new migrants who come from some as yet undetermined land to work at the jobs which drew his fathers from their island homes.

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# Silent Temple

By CECIL HOLLOWAY  
Sacramento, California



Esther and Cecil Holloway  
Sacramento, Calif.

WHAT STARTED OUT TO BE A FAMILY HOBBY LED MY wife and me into a soul-winning ministry. As we look back over the years we can see the handiwork of God, preparing our hearts and lives for this work.

My first introduction to the Deaf was when I was a freshman in high school. Elsie Peters, now minister to the Deaf in Maywood, Calif., and a deaf lady came to Atwater, Calif., for special services in the Assembly which I had attended since my conversion at the age of thirteen. I was fascinated as I watched them talk, sing, and minister in the sign language, and I wished that I, too, could communicate with the Deaf in the sign language.



Deaf persons enjoy the services conducted by Esther and Cecil Holloway at Silent Temple, Sacramento, Calif.



The Deaf Choir at Silent Temple, Sacramento, Calif., has presented special songs in the sign language in various churches of the area.

A few years later when I was attending a tristate convention at Fresno, Calif., my heart was warmed again as I saw the gospel given to the Deaf through their interpreter. At the conclusion of this service, as we young people were consecrating our lives to the Lord, little did I realize that God had his hand upon my life and that some day I would win souls for Him through my hands.

God gave me a wonderful wife and helpmate, Esther. She was reared in a fine Christian home and saved as a child. God blessed our home with two lovely daughters.

The day I enrolled in a sign language school was a thrilling one for me. To the family it was "fun" and a "hobby," but to me my life-long desire for ministry to the Deaf was being fulfilled. As the years of study sped by, I found the sign language was no longer just a hobby. It had become a part of me. I found my heart entwined deeply with the lives and activities of the Deaf, as I interpreted in their legal affairs, assisted in social activities, and helped them with their spiritual needs.

In June, 1957, the first deaf children's Sunday school class was established in Sacramento, Calif. The children came from the homes of many faiths—Adventist, Catholic, Mormon, Methodist, Unity Truth, Assemblies of God, and some from homes where parents did not attend church. It was my great pleasure to be the teacher of this class.

In the fall of 1957 the national representative of the Deaf ministry contacted me, requesting me to accept the pastorate of the deaf church (Assemblies of God) at Bethel Temple, Sacramento, Calif. After much prayer and waiting upon the Lord I accepted, for I realized this was God's plan for my life.

Shortly after I had taken over the duties of the deaf work here, several deaf men were gloriously converted in our living room and the coffee table was transformed into an altar.

Silent Temple (the new name of our deaf church) never has a summer slump such as many hearing Sunday schools do. Our Sunday school attendance is always increased in the summer months because the young people and children come home from the California State School for the Deaf in Berkeley for their summer vacation. The teen-age class is taught by a fine Christian lady, Mrs. Mary Kirby, a deaf lady, who attended Gallaudet College for the Deaf in Washington, D. C. In addition to the lesson, the Sunday school hour is filled each week with special object lessons, filmstrips, and songs. My wife Esther teaches the Adult Sunday school class.

The Deaf themselves take part in the worship services

in singing (in the sign language), in presenting prayer requests, and in giving testimonies.

Silent Temple is proud of its robed choir. Their perfect rhythm, exact timing, and complete uniformity with the grace and ease that only the Deaf themselves can achieve present a thrilling picture as they move in perfect harmony. They have enjoyed singing in various churches in the Sacramento area. On April 29, the Fresno, Calif., Deaf Church joined us here in Sacramento for an all-day rally. This was a wonderful time of spiritual refreshing and Christian fellowship.

With a world-wide vision for souls our mother church, Bethel Temple, and its pastor, Clyde A. Henson, have given their full support to propagate the full gospel of our Lord Jesus Christ to a people who live in a silent world.

Sister Holloway and I thank God for His blessings upon our work in the past. We are trusting God to use us in an even greater way in the future to win deaf souls. We exclaim with Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Timothy 1:12).

## Welcome Home, Aunty!

By SHIRLEY NEWTON  
Juneau, Alaska

"OH, I AM SO GLAD TO BE HOME ONCE AGAIN WITH MY family." These are words any normal mother would speak to her family after she has been away for awhile, but Mrs. Helen Johnson, founder and matron of the Juneau Children's Home in Alaska, said them to a family of forty-five children and a staff of ten members when she arrived from California on the fifteenth of May.

It was a bunch of very enthusiastic children that she greeted with hugs and kisses as she stepped out of the automobile. Toddlers, children, teen-agers, and grownups all took their turns at greeting the lady they so fondly call "Aunty." She had been gone for over two months itinerating for the needs of the Home.

Supervising a children's home is a very unique and different kind of ministry; and yet with all she has to do, Mrs. Johnson finds time for the little things such as a word of encouragement to a passing child or making sure that Johnny or Susie has what he or she wants for his or her birthday. She lives by the scripture: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

The doors of the Juneau Children's Home have ever been open to the homeless and underprivileged boys and

girls of Alaska. God has seen to it that every need of spirit, soul, and body is met. It is and has been a real home to many children who have found in it all a child could ever want. Daily the Word of God is read and time is spent in prayer. The ever-present burden of the staff is that the children will grow up in the nurture and admonition of the Lord, and consequently take the gospel to others.

This age in which we are living presents a very great and urgent challenge to every Christian, and it is this: "What contribution am I making toward helping to solve the problems of this generation?" We here in the Juneau Children's Home can answer, "We are extending to those who need us an opportunity to experience all the blessings of Christianity."

*Editor's Note:* The Juneau Children's Home is urgently in need of a new kitchen as an addition. They also need a large new kitchen range.

The Valdez Assemblies of God children's Home, Valdez, Alaska, has a "household" of nineteen children and five staff members. The D. T. Schmidts are supervisors. This home needs a recreation hall for the children.

These homes have been maintained through the years by contributions from interested individuals and churches. Offerings may be sent, clearly designated, direct to the Home Missions Department.



AT LEFT: Staff members and children of the Juneau Children's Home in Alaska pose in the living room. The Lyle Johnsons (extreme right front) founded the Home thirty years ago. ABOVE: Mrs. Lyle Johnson, matron of the Home, is surrounded by happy children who enthusiastically welcome her back after her California trip.



## Able Men

BY R. L. BRANDT

National Secretary of Home Missions

THERE IS NO PREMIUM ON INABILITY. While it is evident that God is more concerned with a man's availability than with his ability, this does not indicate He has no use for human ability.

To the contrary, Moses was instructed, "Moreover thou shalt provide out of all the people *able men*, such as fear God, men of truth, hating covetousness; and place such over them . . ." (Exodus 18:21).

And the parable of the talents certainly erases any doubt one may have about God's requirements for able men. Although each man in the parable received a different number of talents, "according to his several ability," each was chargeable in proportion to what he had received. The man who had the greatest ability also had the greatest number of talents, the greatest responsibility, and the greatest accountability.

Able men are vital to nearly every facet of God's program, but more so to the launching of new churches. Far too often this unparalleled task is undertaken by men of limited ability. Yet, one of the most encouraging signs of this hour is the fact that several outstanding pastors in our movement have recently accepted the challenge to pioneer. For these men, and others who will join their ranks, the opportunities are unlimited.

Men with dedicated ability are invaluable in pioneering churches. Like Paul, the apostle, they are able to lay good foundations which are so necessary to the healthy future of any church.

These men deserve our generous support and backing. They must not be left to go-it-alone. If they are shown the proper consideration, others will be inspired to follow in their steps.

As the darkness deepens all around us in this world of sin, we need more study of the Lamp (Word) of God.



All except one in this picture are Hebrew Christians who met in a Hebrew Christian's home in Hollywood, Calif., for a service with the Meyer Tan-Ditters. Sister Tan-Ditter appears in the second row, extreme left.

# THE JEW TODAY

By MEYER AND ALICE TAN-DITTER

Hollywood, California

INDESTRUCTIBLE, UNEXPLAINABLE, INDIGESTIBLE, WATERPROOF, and FIREPROOF. All these words describe the Jew! He is a present-day miracle. What keeps him alive? You will find him everywhere. In spite of dungeon, fire, and sword, the Jew is still with us and alive as ever. Why?

The Jewish nation is a people called *of* God and called *by* God, chosen and ordained. Why? Because of God's unchangeable love, God's unchangeable Word, and God's unchangeable promises (Deut. 7:6-10).

In John 4:22 Jesus tells us that the Jew is God's channel. He is the vessel of God's eternal plan of salvation. The Jew is the custodian of God's eternal truth (Romans 3:2), the repository and depository of His unchangeable Word. What a heritage the Jew has provided and what a contribution he has made to all mankind (Romans 9:4, 5).

And yet the Jew today is blinded, confused, and unbelieving. He is bound and enslaved by rabbinical, ritual, and ceremonial customs and traditions. He is blinded by temporal and materialistic security. The Jew today has drifted from his ancient God,

from his ancient Scriptures, and from his ancient faith. What a hopeless condition and what a tragedy!

The Jew today has no sacrifice with which to approach God. He has no offering for his sin. He has no blood in his religious worship. He has no priest, no altar, no temple, no holy place, no assurance of salvation. He has no hope, peace, or security in his religion.

The Jew today needs to come back to his own Jewish Scriptures. He needs to know his own Jewish faith. He needs the same Messiah he once gave to the world. He needs the same light, truth, and message he once preached and believed.

The Jew today needs to get back to his ancient God. He has only an empty religious faith. In Acts 4:12, Peter, the Jew, said, "There is none other name. . . ." There is no other Saviour for the Jew. There is no other salvation. Jesus is Lord and only He can satisfy. In Acts 2:36 Peter tells us this is what the Jew needs today. But how can he hear without a preacher, and how can one preach to him unless he be sent (as Romans 10:14, 15 admonishes)?

# 'I'M SORRY, SON'

We thank God that He is calling workers into the Jewish harvest field. The Assemblies of God has thirteen appointed home missionaries to the Jews in some of the larger cities where the Jewish population is more concentrated. But many more dedicated workers are needed urgently to win God's covenant people while there is yet time.

Within a radius of five miles of our home, there are over 350,000 Jewish people, nineteen hospitals, and ten parks.

On Memorial Day we went to McArthur Park and took around five hundred tracts with us. We soon made contact with scores of Jewish people. From 11 A.M. to 3 P.M., over 7,500 people had come to this park. We talked to at least one hundred Jewish people. During those four hours of personal work, we prayed constantly and silently while handing out our tracts and talking to these scattered, shepherdless sheep of the House of Israel. We always have our name and address on every tract and New Testament we distribute, in case someone may wish to visit us.

In the past few months several have come to our apartment for information and guidance. Our day is not finished when we get home after engaging in personal evangelism during the day. We continue to witness in the evenings from 8 to 11 P.M. on Hollywood Boulevard or Wilshire Boulevard or in Beverly Hills or even in downtown Los Angeles, wherever we feel God's leading to go.

There are now over 475,000 Jewish people living within the city of Los Angeles. And like sheep without a shepherd, they wander around seeking for peace, comfort, and hope. They know not that their rejected Messiah—the Saviour and Redeemer, the Lord Jesus Christ—is the only One who can give them the desire of their hearts.

We covet the prayers of every Christian who is interested in seeing Jewish souls won to the Christ they have so long rejected.

"I AM SAYING THIS TO YOU AS YOU lie asleep, one little hand clutching your pillow. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a wave of remorse swept over me. Guilty I came to your bedside.

"These are the things I was thinking, son:

"I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor and at breakfast I found fault, too. You spilled things. You gulped down your food, spread butter too thick on your bread.

"And as you started off to play and I started for work, you turned and waved a little hand and called, 'Goodbye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the road I spied you down on your knees playing marbles. There were holes in the knees of your pants. I humiliated you before your friends by making you march ahead of me back to the house. Trousers were expensive—if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember later when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across the room—in one tempestuous plunge—and threw your arms around my neck and kissed me again and again, and your small arms tightened with an affection that God has set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from

my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible roughness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there is so much that is good and fine and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night.

"Nothing else matters tonight, son. I have come to your bedside in the darkness and I have knelt here, choking with emotion—and so ashamed!

"It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying.

"And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real dad! I will chum with you, suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'

"I am afraid I have visualized you as a man. Yet as I see you now, son—crumpled and weary in your bed—I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers' in this world. To understand a child, to go back and grow up sympathetically with him, to hold his love and confidence, to be accepted by him—without fear or restraint, as a companion and playmate—is just about the greatest good fortune that can come to any man or woman on earth." —Selected

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.

***Did Christ's admonition, "Let him deny himself," refer only to the first-century Christian, or does it apply to us in 1962?***

By WALTER SCHLICHTING



DURING A VISIT TO KOREA TWO AMERICAN businessmen were highly amused to see a young farmer pulling a plow guided by his father. Upon recounting the story to a missionary they learned that this father and son were Christians who had sold their only ox and had contributed the money to their church for a new building.

Responded one of the men in an awed voice, "What a stupendous sacrifice!"

The missionary replied evenly, "They did not feel that way about it at all. They counted it a great joy that they had an ox to give to the Lord's work."

Some months ago another missionary, returning to the States for his

second furlough, was asked if he had noted any significant change in Christians at home since his first furlough.

He answered, "Yes—an increasing spiritual coldness."

Then upon further questioning he replied: "Maybe I'm prejudiced, having lived so long in a simple environment, but I think that Christians at home have become engrossed in getting things and gadgets and what I call luxuries. They must have a car or cars, a TV set or two, their own home, and lots of good clothes—and if they don't have them already they are working like everything to get them. In the scramble they have lost touch with God."

Meanwhile, what is the case with many a worthy Christian enterprise? The story is all too frequent—they are battling constantly with the problem of insufficient finances. Many a missionary is unable to move triumphantly through the "open door" set before him simply because he does not possess the means.

The question is naturally raised: what are "luxuries"? Is it wrong for Christians to enjoy them? Consider the basic concept of Christian discipleship as given by our Lord in Luke 9:23, 24: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall find it."

These words of the Master go far beyond any question of luxuries. The first question we must ask ourselves is: Have I met the first and basic requirement laid upon true disciples—the willingness to sacrifice all for Him?

Certainly the self-denial demanded by Christ does not mean that we must give up all the pleasures and conveniences our economy affords. But it does mean that we must be *willing* to give them up if He should call on us to do so.

After all, a Christian has nothing

that he can truly call his own. "There is no portion of our time that is our time, and the rest God's; there is no portion of our money that is our money, and the rest, God's money. It is all His; He made it all, gives it all, and He has simply entrusted it to us for His service" (Monod).

Christ gave the supreme example of sacrifice. "Though he was rich, yet for your sakes he became poor" (1 Corinthians 8:9).

How do we give? Does His giving increase our own willingness to sacrifice? Or does selfish indulgence so impoverish us that our vision for the evangelization of the world is lost?

All missionary endeavor, at home and abroad, is conceived in sacrificing hearts. Without sacrifice Christians are only playing at missions. And "where your treasure is, there will your heart be also" (Matthew 6:21).

Christ not only gave us the supreme example of sacrifice, He also honored the same spirit of self-denial in others.

No greater honor was ever bestowed on mortal being than on Mary of Bethany when she brought to her Lord her monumental love-gift of precious ointment (Mark 14:3-9).

Christ also honored the sacrifice of the unknown one who is called a "widow." She too brought her sacrifice—just two mites—and dropped them into the temple treasury. Jesus said that she gave everything. In our present day terminology we might say that she gave till it "hurt."

But did she? No—she gave *past* hurting. She gave until she knew the joy of those who walk the path of personal obedience, even though it means great personal sacrifice.

Said one who brought the supreme sacrifice: "If God would grant us the vision, the word 'sacrifice' would disappear from our lips and thoughts. We would hate the things that now seem dear to us. Our lives would suddenly be too short. We would despise time-robbing distractions, and charge the enemy with all our energy in the name of Christ" (Nathaniel Saint).

If Christians are to do their utmost for their wonderful Lord, they will waste no time on the question of what are permissible luxuries. Rather, they will be looking eagerly for every opportunity to sacrifice so that the good news of salvation is carried to the ends of the earth.

—Moody Monthly



Answered by Ernest S. Williams

# YOUR QUESTIONS

✧ *Why do such dreadful accidents happen, taking the lives of our children? They seem so uncalled for. Is this God's plan, or do we sometimes carelessly lose our loved ones before "the time"?*

My only answer is that there are laws of nature which, if violated, may cause injury or death. God recognizes these laws of nature since they are part of His creation.

That good people who plan and act carefully may suffer or die through accidents, does not mean that they are out of the will of God. In these things, as in many other matters, we must trust God and commit our lives to Him.

✧ *When a person is filled with the Holy Spirit is he thereby made perfect?*

Were a person perfect he would no longer need the Atonement; he could stand justified before God in his own righteousness. Even the saintly apostle Paul said, "Not as though I had already attained, either were already perfect" (Philippians 3:12). The only perfect One is our Lord Jesus Christ. Our victories come through faith in Him and in the power of the indwelling Holy Spirit.

✧ *Is it right to say the virgin birth of Christ and the new birth are supernatural? They are works of God and it is natural for Him to do such miracles.*

Since God is supernatural, all His activities are natural to Him. But such works as the virgin birth, the new birth, and other miracles are supernatural to us. They are the works of Him who is supernatural.

✧ *What did Jesus mean when He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew 10:34)?*

Jesus knew that "the carnal mind is enmity against God" (Romans 8:7) and that sinful men would oppose those who seek to serve the Lord.

Therefore He warned, "A man's foes shall be they of his own household" (Matthew 10:36). I think Jesus' meaning is made clear in verses 32-39 in this chapter.

✧ *According to Genesis 25:2 and 1 Chronicles 1:32, Midian was a son of Abraham by Keturah. But in Genesis 37:28 the terms Midianites and Ishmaelites are applied to those who bought Joseph. Can you give me an explanation?*

In this I can only give you my opinion. I think it probable that descendants of Midian and Ishmael had intermarried so that they were described as both Midianite and Ishmaelite.

✧ *Are there any writings that tell just what Jesus looked like?*

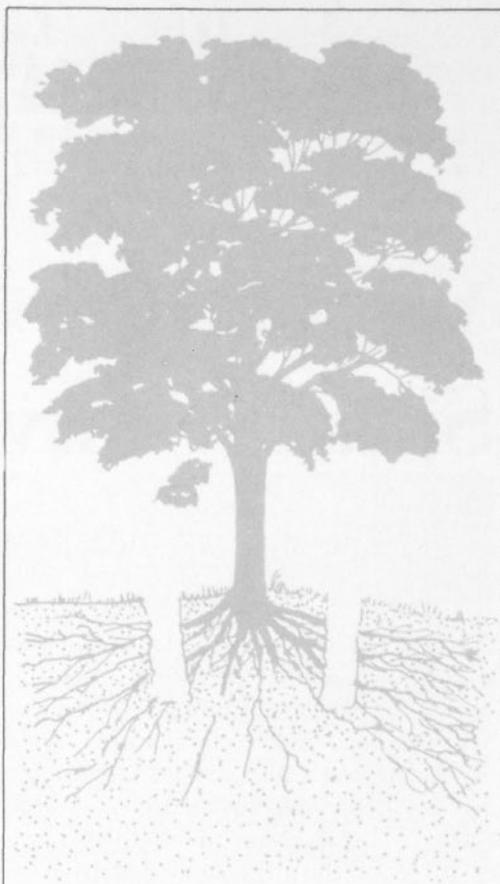
I believe there are some accounts which attempt to describe the appearance of Jesus, said to have been found in ancient Roman literature. However, I do not know how reliable these are.

The only descriptions given us of Jesus in the Bible are those which portray His character, purpose, sufferings, death, and resurrection. God does not want us seeking a human Jesus as the deity: He wishes us to worship Him in spirit and in truth.

✧ *A minister said we will not know anyone except Jesus when we get to heaven, since personalities are things of the earth. Will we not know others who are redeemed?*

Personality includes the power to think, feel, and will. These are qualities we will ever possess. I believe, therefore, that when we get to heaven we will know each other, for there we shall see and "know even as also [we are] known" (1 Corinthians 13:12).

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).*



## Case of the Snipped Roots

Most of us send our roots deep into our chosen communities, because this gives us a sense of solid security and we could not be happy otherwise.

Ministers and missionaries, on the other hand, must be so dedicated to the gospel ministry that they are willing to snip their roots and move on as the Lord leads them to new fields. They are constantly transplanted in new places, to acquaint themselves with new people and new customs.

When these ministers retire—too old to minister—they find they are strangers in almost any community. They have no roots anywhere!

We, who have benefited from their sacrifice, want to offer them sanctuary in Bethany Retirement Home. Today is Bethany Day—a special day to contribute to the so-important service of providing a home for retired ministers, missionaries, and their widows. If your church does not receive an offering for this purpose, mail your contribution to:

**Bethany Retirement Home**  
Department of Benevolences  
1445 Boonville Avenue,  
Springfield, Missouri



## Venezuela CMF Holds Sixth Convention

By MRS. R. D. WILLIAMS *Missionary to Venezuela*



Mrs. Juan Alfaro

THE WOMEN'S MISSIONARY COUNCIL OF VENEZUELA, *Concilio Misionero Femenil*, met in Barquisimeto in March for its sixth annual convention. The little church where it was held was filled to capacity from the first night. Sixteen *CMF* groups were represented, each sending its president and a delegate. While this may not seem to be a large number, it represents all but two or three of the organized groups, revealing a very high interest in the work.

Since Venezuela is larger than Texas, many had to travel long distances for the convention; so the attendance of 110 women from all over the country was most encouraging. Our hearts were moved by the testimonies of some who had overcome great difficulties in order to come to the convention. One sister told of how impossible it had seemed for her to obtain funds necessary for the trip. However she was sure God would provide and told everyone that she was going to Barquisimeto *por fe*, that is, by faith. In the end, she was not only able to make the trip herself, but was able to bring several others with her.

During the very first night of the convention, our beloved national superintendent, Juan Alfaro, was stricken with a severe heart attack and had to be rushed to the hospital. Naturally this brought great distress to the convention; but it also was a challenge, for our women

believe in the power of prayer. They gathered to plead earnestly before the throne of grace for Brother Alfaro. God heard their cry, and Brother Alfaro is recuperating steadily. His wife Rosa is the national president of the Venezuela *CMF*.

Although our *CMF* organization is still young, forward steps are being taken and the women are taking an increasingly active part in the work of the Lord. This year each group brought a display of the handwork they had made. Among the articles were colorfully embroidered doilies, pillowslips, spreads, and a variety of clothing. In one church a number of little girls have been working on projects. One of them proudly pointed out the things she had made for "El Senor Jesucristo."

There were other projects reported also—offerings of cash and food sent to the Bible school, clothing provided for some needy workers, tracts distributed, and visits to the sick and afflicted.

Another *CMF* ministry is that of conducting branch Sunday schools in sections where there are no churches. The women of one of the Barquisimeto churches have now opened four branch schools, with a total attendance of a hundred or more each Sunday. The children attending these branch schools are from homes of the unconverted, and most likely would never enter a regular church or hear the message of salvation in any other



### OKLAHOMA WMC'S GIVE AUTO

A recent project of the Oklahoma District WMC's was the purchase of a new automobile for the district WMC president, Mrs. R. E. Goggin.

The local groups saved trading stamps for the major part of this purchase, and the balance was paid by offerings from local WMC groups. The sectional WMC representatives took the initiative in the project and received excellent cooperation from the local WMC groups, churches, ministers, missionaries, and friends of the Oklahoma District.

The 1962 air-conditioned Valiant 200 was officially presented to Mrs. Goggin (in white) during the regional Sunday school convention in Oklahoma City.

way. Often the mothers come and receive the Word along with the children. Souls are saved through these humble efforts and many lives are changed.

The theme the women chose for this convention was *Las Obras Buenas que Adornan a Mujeres Piadosas*. It is taken from 1 Timothy 2:10, and means, "The Good Works that Adorn Godly Women." The morning studies were based on this theme and the women listened eagerly to the challenging messages. There was a spirit of victory and new inspiration as the women re-

alized anew that there is a definite place in God's work in Venezuela for them. They returned to their churches with a new determination to labor more fervently than ever for the Lord, and to seek earnestly a closer walk with Him. Their goal is to have an organized CMF in every one of our more than fifty churches.

The WMC's at home have set an inspiring example and our women here on the mission field are feeling the same inspiration as they follow this path of practical, consecrated service. We need your prayers and your encouragement.

## Illinois WMC's Share the Load

By MRS. DWAIN GRELL  
*Illinois District WMC President*



Mrs. Dwain Grell

SEVERAL MONTHS AGO OUR DISTRICT brethren became burdened for a Teen Challenge Center in Chicago. The story of the way the Lord made the center possible was told in the July 8 issue of *The Pentecostal Evangel*.

Naturally the WMC's wanted to share in the project, so a rally was planned for May 15. Before the services a number of ministers and WMC's in the Chicago area toured the building to see what was needed. At the rally at Calvary Tabernacle later that day, the Lord moved in a wonderful way upon the ladies as the needs were presented. Sheets, pillows, pillowcases for thirty beds, towels, washcloths, bath mat sets, throw rugs, five irons, ironing board, lawn mower, folding table, and thirty-two place settings of stainless steel silverware were among the things given. Money is coming in for plastic dinnerware. In addition, from all over the state came linens, canned foods, dry staples, and soaps. We supplied stainless steel cooking utensils by pooling Top Value trading stamps.

It was just thrilling to see the material needs being met. However, we recognize that the greatest gift our Illinois women can give to the Teen Challenge Center is intercessory prayer. The weapons of our warfare against Satan for the lives of our youth are not carnal, but "mighty through God to the pulling down of strong holds." We know that a building and equipment are not enough, and we are determined to hold the workers up in prayer that the Lord will guide them in dealing with those who can only be changed through the power of Christ.

One of the highlights of the Illinois WMC year is the penny march at camp time. Last year over \$3,700 was brought in and it has been put to work for our pioneer churches. Just a few weeks ago we gave four \$500 checks to new works for the purchase of lots on which to build. We have been helping pioneers in this manner for the past ten years.



WMC group in Rantoul, Ill.—typical of many groups which share with God's servants the burden for souls.

Our pioneers are willing to sacrifice in order to open new churches, and our WMC's give to help purchase the land. But like Caleb's daughter (Joshua 15:19), the WMC's realize that merely having the title to property is not enough. There must be springs of Living Water in these new fields, and fountains of blessing opened through intercessory prayer. Only then can we be satisfied with what we are doing for the Lord.



Chicago Teen Challenge Center

## Missionette Sponsor CALLED HOME

by CHARLOTTE SCHUMITSCH

MARTHA ALLEN, A MOST DEDICATED AND ABLE MISSIONETTE sponsor at her father's church in Iowa Park, Tex., went to be with the Lord on March 11 of this year. She was finishing her second year of junior college at Southwestern Assemblies of God College, Waxahachie, Tex., when she became ill with cancer. Martha was just nineteen years of age at that time, but the Lord allowed her to live three years after doctors gave her no hope.

Her father, H. E. Allen, writes, "Jesus was Martha's life and the Missionettes her love service to Him. She planned and directed their activities even when she was so weak it was necessary for her to lie down on a couch at home or church. She went to church when she could stay for only a few minutes before becoming violently ill. During a revival, that she was unable to attend for a few nights, she called people on the phone and invited them to be present.

"Martha had planned to spend her life in gospel work, but sponsoring the Missionettes was the only work she was permitted to do. How her heart thrilled as she read in *The Pentecostal Evangel* of the activities of various Missionette clubs. She spent all the money she had, not on herself but on the Missionettes. The Missionette program helped Martha in giving her something to do for the Lord. We think it is one of the most worthy steps forward the Assemblies of God has taken."

The Missionette club which Martha organized in February, 1960, has six charter members. The girls have participated in many activities and completed a number of projects. An impressive pledge-signing service was followed by collecting used clothing for American Indians



Martha Allen

in Arizona, making bookmarks for missionaries in Africa, assisting in providing new songbooks for their local church, and redecorating the church nursery.

The girls honored their mothers with a mother-daughter banquet, remembered their fathers with a special gift on their day, and on Easter gave a small basket to each child attending Sunday school on that day. They visit a rest home once each month. Although their activities are too numerous to mention them all, it is sufficient to say that the girls have been a blessing to many people at home and abroad.

Last October the Iowa Park Missionettes began working on the STAIRWAY TO THE STARS Achievement Program. In December Martha along with her mother and two Missionettes distributed gifts to children in their local hospital.

Although Martha has gone on to her eternal reward, the Missionettes are carrying on their work with enthusiasm under the direction of the new sponsor, Mrs. Lloyd McMillian. God's blessing continues to rest upon the group as they follow the Missionette slogan, "Because We Care, We Serve."



Here are the present Missionettes of Iowa Park, Texas, with their new sponsor Mrs. Lloyd McMillian, second from left.



Nearly 200 persons attended a banquet honoring a Missionette queen last February in Phenix City, Ala. Girls of the Phenix City section participated in a contest securing votes at the rate of one cent each. Debbie Bernhard, Phenix City First Assembly received the most votes, worth \$120.01. Most of the proceeds from the contest went to the David Brauchlers, missionaries to Uruguay. Debbie is shown being crowned by the sectional sponsor, Mrs. A. O. Reese.

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## ASSETS FOR SUCCESS

Sunday School Lesson for August 5, 1962

1 SAMUEL 10:1-27; JOSHUA 1:8

Following the theme of our previous lesson, the text again so clearly emphasizes the fact that Saul made a splendid beginning, was blessed with many advantages and favorable traits of character, and needed not to have come to such a sad end. Let us consider—

### SAUL'S ANOINTING (1 Samuel 10:1)

It was customary to anoint priests, kings, and sometimes prophets with oil as a sign of their consecration to office. In both Old and New Testaments oil is symbolic of the power of God and the Holy Spirit. Samuel explained the purpose of the anointing. "Is it not because the Lord hath anointed thee to be captain over his inheritance?" Similarly, every Christian, both layman and preacher, needs the anointing of the Holy Spirit—not for purely selfish reasons, but to live a godly life, to be a witness to others of God's saving grace, and to render spiritual service.

### SAUL'S CONFIRMATION (1 Samuel 10:2-13)

After anointing and kissing Saul, Samuel sent Saul on his way. He predicted three events which would serve as a divine confirmation to Saul that God had indeed chosen him to rule Israel.

1. He would be met by men who would report to him the finding of his father's asses. Thus he would know that Samuel was speaking for God and not from his own mind.

2. Later, three men would meet him and give him a portion of an offering they were taking to God. His receiving a lesser portion would signify that as king he shared honor with God, but was at the same time subject to God.

3. Finally, he would experience the reality symbolized by the anointing oil. He would meet a band of "Bible school students," young men gathered and trained by Samuel to perpetuate the prophetic ministry in Israel. When he met these Spirit-anointed young men the Holy Spirit would come upon him, and his life would be revolutionized.

All these things came to pass as foretold and Saul, the *country* boy, was endowed with those spiritual gifts and powers which would enable him to serve as king over Israel. These happenings suggest the following lessons: (1) God will grant confirmations to those whom He calls to special ministries. (2) In the measure that men yield to the Spirit of the Lord and are filled with His Spirit, the prophetic gifts will be in evidence. (3) As it was by "the Spirit of the Lord" that Saul was "turned into another man," so today there can be no

transformation of life, character, and ministry except by the same Spirit (Ephesians 3:20; 2 Corinthians 3:18).

### SAUL'S PRESENTATION (1 Samuel 10:17-27)

*Samuel's Wisdom* (vv. 17-19). All that had taken place thus far had been private and preparatory. Samuel's public action was very diplomatic in that he now gave the people themselves some part in the selection of their king.

*Saul's Humility* (v. 22). Because he was humbly conscious of his unfitness for such an honor, Saul hid himself and had to be urged to appear before the people. How sad that such attractive humility (1 Samuel 9:21) was so soon to be replaced by arrogant pride and presumption.

*Samuel's Largeness of Heart* (v. 24). What a truly "big" man Samuel was! How wholeheartedly he did all that was necessary to prepare and present Saul to Israel as his successor! Instead of being sulky, resentful, jealous, or bitter he manifested for Saul a love and concern that was deep and genuine. He was *big* enough to let another man be exalted in his stead if thereby God would be glorified. Is not such selfless devotion to God and His cause a much-needed quality today?

*Saul's Largeness of Heart* (v. 27). Saul, too, showed a *bigness* by keeping silent and refusing to retaliate when insulted publicly by a group of disgruntled folk. Because of this quality and other attractive traits Saul was welcomed into the hearts of the people (v. 26). Thus, all the ingredients for success were available to Saul—as they are to all of us—and no man, however weak, need fail to fulfill God's purposes!

—J. Bashford Bishop

### WHERE ARE YOU HIDING?





# BGMC PAGE

FRANCES FOSTER—DIRECTOR



**BOYS AND GIRLS MISSIONARY CRUSADE**

## Christian Cadets March Forward for Christ Through BGMC Giving

THE CHRISTIAN CADETS IN PORT ST. JOE, Fla., have made the Boys and Girls Missionary Crusade a special project of their organization. The Oak Grove Assembly of God church has a fine group of over 100 boys and girls who take part in the Cadet program.

In addition to the regular Cadet activities, their Christian Cadet choir has sung in many special services and on radio and television. The Cadets also have distributed hundreds of *Evangels* from house to house.

Trophies are awarded members of the group for attendance, efficiency, missionary giving, and the accomplish-

ment of various skills. Last year eighty-two trophies were awarded. This included four trophies for BGMC giving.

The report that especially thrills the BGMC director is that in one year these boys and girls gave \$700 in their BGMC barrels to help spread the gospel through the printed page! We feel they deserve a special place of honor for such outstanding work.

Pastor and Mrs. Charles Harthern started the Christian Cadet program at Port St. Joe in August, 1959. They have an efficient staff of officers to work with them. These Cadets are as-

sisting in the work of the Lord not only in their own church, but also throughout the entire world as they give to missions.

We trust their efforts will encourage other Christian Cadet groups to include BGMC giving in their program that they, too, may march forward for Christ through missions.

\* \* \*

We are happy for the part each of you who belongs to BGMC had in giving on BGMC Day. Our offering was the largest yet—over \$25,000. Keep up the good work during the summer months.

\* \* \*

BGMC leaders, you soon will receive a packet with the next six BGMC monthly lessons. The stories for this series were written by Missionary John Hall of Upper Volta, Africa. They will inspire the children to pray and to give more faithfully for missions. Included in the packet will be a sample tract, written in a language of Belgian Congo. Copies of the tract to give to the boys and girls of your group may be obtained by writing to BGMC, requesting the number you will need. A list of trophy winners for BGMC Day, 1962, will be enclosed also.

May the Lord bless all of you who work with us in BGMC.

—Frances Foster

## The Word for the World Through BGMC



PICTURED ABOVE ARE CHRISTIAN CADETS OF OAK GROVE ASSEMBLY OF GOD, PORT ST. JOE, FLORIDA, WHO GAVE \$700 TO BGMC LAST YEAR



# No Matter Where You May Hide



By BEN H. PALMER

THERE IS AN INTERESTING LITTLE animal called the ferret. It was once well known and much used. When properly trained, one strain of ferret was very useful in hunting out rabbits, rats, and similar game animals or pests. It seemed that no matter where or how well the "fugitive" would hide, the ferret would find him.

"Ferretting him out"—so this hunting-down was called.

There is an enemy in this world that is relentless in hunting down men and women, boys and girls. This destroyer knows every hiding place. God's holy Book, the Bible, tells us much about this deadly foe. This grand Book cautions us not to assume that we can hide from this enemy. Who or what is this enemy?

The answer may be found in a familiar verse of Scripture: "Be sure your sin will find [or ferret] you out" (Numbers 32:23). Similar expressions which might be used are: "track you down," "hunt you down," "catch up with you"—but the main point brought out in this verse is that man's implacable enemy is *sin*.

This text does not say that other people will find out *about* your sin; nor does it say that God will find *it* out. It merely says, very simply and very truly, that your sin will find [or ferret] *you* out; that you simply cannot hide *from* your sin, no matter how diligently or skilfully you try. You just cannot "lose" it, or throw it off your trail. No matter where you go, you'll find it right there with you. You cannot get rid of it by any *natural* means.

While it is probably true that the text I have cited refers more specifically to the consequences or retribution of sin than to sin itself, yet it is nothing else but sin *per se* that brings on the bitter and fatal consequences—including eternal damnation.

Sin is *rebellion* against the government of the universe—the government of God. It is refusal to submit to the will of God. Sin is *defiance* of God; the Biblical expression "sins" (plu-

ral) includes the various kinds of human disobedience. Sin is an *attitude* toward the government of heaven.

Sinfulness, or the inclination to sin, is a natural propensity born in us as a heritage from Adam and the rest of our ancestors. It is an inclination over which we have neither the disposition nor the ability to discard. And it is a deadly enemy, for "the soul that sinneth, it shall die" (Ezekiel 18:4).

I am reminded of the sad story of a certain missionary who with his family had set up a home among the natives of a wild, vermin-infested region. One day this good man went downstairs to his study to work with his books. As he reached up onto a shelf and grasped a book he needed to use, he felt a stinging pain in one of his fingers. A deadly serpent hidden behind the books had bitten him deeply, and in a few hours the missionary was dead!

This venomous serpent had "found" the missionary "out" right in his own study and had destroyed him. And sin will "find" every man "out," no matter where or how he tries to hide from it. Unless one has the special immunization and protection God has provided, he will be destroyed.

Everyone needs to realize the futility of self-help. The prophet Jeremiah wrote, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23). These changes can never be accomplished by human effort. The blotch and stain of sin can never be removed nor discarded by any power we possess.

We must be *delivered* from sin by *divine* power, and the only deliverer is our Lord and Saviour, Jesus Christ. Peter declared, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We cannot hide from something which is a congenital part of our very nature. We need divine help,

and that is found in Jesus Christ. It is sad that so many fail to avail themselves of Christ's help. So many put off salvation until they are face to face with eternity.

A certain wealthy man lay dying. He and his family had been accustomed to the comforts of a luxurious mansion and all that goes with it. His wife and little daughter were weeping silently at his bedside. Abruptly the little girl asked, "Papa, will you have a mansion where you are going?"

The poor dying man could only turn his agonized face to the wall and weep, for he had never been saved. He had made no reservation for that much-needed mansion in heaven. Sin had followed him doggedly to the end, and he had never accepted God's way of getting rid of it. He found out that sin had not "lost" him. He had not been able to "shake" sin. Sin had found him out!

You may ask, "How can I get free from this terrible destroyer called sin? Must I inherit hell instead of heaven because of this dreadful inborn plague?" A Philippian jailer once asked a similar question, as recorded in Acts 16:30, "What must I do to be saved?" The answer of God's servants was, "Believe on the Lord Jesus Christ, and thou shalt be saved. . . ." This solution still holds good. But you must be *willing* for Him (Christ) to deliver you from sin; for He forces no man's will.

You can't hide successfully from your sin, but there is deliverance from it through Christ's power.

The world has become very hideout-conscious because of the horror of nuclear weapons. Man needs a hiding place not only for physical protection but, more importantly, for spiritual protection. Jesus Himself is the only place of refuge and safety from sin. Come to Him for shelter and salvation; otherwise, "Be sure your sin will find you out," no matter *where* you hide!

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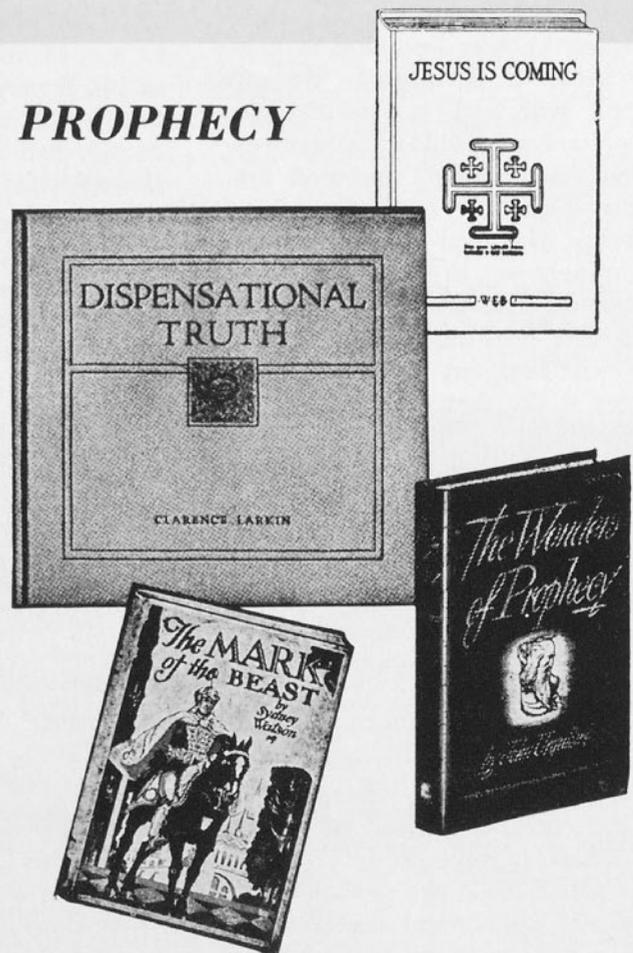
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# Radio Itineraries

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

### C. M. Ward

August 28-September 2: FALLING WATERS, WEST VIRGINIA—Potomac District Youth Camp.

### D. V. Hurst

August 13: DOTHAN, ALABAMA—Sectional rally, First Assembly of God.

August 14: ENTERPRISE, ALABAMA—Sectional rally, first Assembly of God.

\* \* \*

Revivaltime will be originating from the Assemblies of God headquarters auditorium every Sunday night during the month of August. Visitors to the Springfield area are invited to attend a broadcast service. The pre-broadcast service opens at 8:15 P. M., and the broadcast goes on the air at 8:30 (Central Standard Time).

### OKLAHOMA PASTOR OBSERVES 25TH ANNIVERSARY

SHAWNEE, Okla.—The First Assembly of God commemorated the 25th anniversary of its pastors, Mr. and Mrs. C. O. Beauford, on May 20 in conjunction with its annual homecoming observance. Evangelist Buford Dorsey of Claremore, Okla., was the special speaker for the day.

Twenty-five years ago the congregation worshiped in a 50 by 90 foot building. Today facilities include an air-conditioned sanctuary measuring 50 by 138 feet with 15 Sunday school class rooms in a rock-veneer building.

The church has conducted a weekly radio program for about 30 years. The church extension department ministers each week to more than 200 persons in eight rest homes in Shawnee. Pastor Beauford has been re-elected to serve the church for another five-year term.

—Mrs. J. R. Peters, C.A. president

### GLAD TIDINGS HAS 55TH ANNIVERSARY

NEW YORK, N. Y.—Over 300 guests attended a banquet on May 5 at the Hotel Commodore to observe the 55th anniversary of Glad Tidings Tabernacle. It was also Marie Brown's 55th anniversary as pastor of this same church which she started in a rented hall on 42nd Street.

T. F. Zimmerman, general superintendent of the Assemblies of God, was the special speaker. He brought out many interesting facts in the history of the church, and paid a well-deserved tribute to the founder and pastor.

Among guests present were: Guy Duty, Mr. and Mrs. Arthur Graves, Mr. and Mrs. Joseph R. Flower, and Mr. and Mrs. Stanley Berg. Brother Berg, Sister Brown's assistant, was master of ceremonies.

—Beacon, New York District Bulletin

### ANNOUNCEMENT

HOME COMING DAY at Minnetonka Assemblies of God church, Mound, Minn., Aug. 5 (on Highway 110, Westwood Shores). Morning speaker, G. Raymond Carlson; night speaker, Harland Upton. David L. Nelson is pastor. All former pastors, members, and friends invited.



# LEADING THEIR DISTRICTS TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—MAY 31, 1962

ALA—1st A/G, Robertsdale	\$ 96.69	NW—A/G, Ellensburg, Wash	244.51
APP—Full Gos Tab, Selma, Va	13.00	OHIO—Bethel Temple, Dayton	261.50
ARIZ—A/G, Coolidge	201.50	OKLA—Sunny Lane A/G, Okla City	216.00
ARK—1st A/G, Van Buren	309.52	OREG—A/G, Grants Pass	325.00
EAST—Cal A/G, Wilmington, Del	170.00	POTOMAC—A/G, Petersburg, Va	461.79
GA—Wash St A/G, Atlanta	108.11	RKY MT—1st A/G, Grand Jct, Colo	366.00
ILL—Full Gos A/G, E. Moline	75.00	S CAR—1st A/G, Spartanburg	146.50
IND—1st A/G, Terre Haute	82.00	S DAK—1st A/G, Rapid City	506.38
KANS—A/G, Anthony	300.00	S CALIF—A/G, N Hollywood	827.11
KY—Peniel A/G, Louisville	20.00	S IDAHO—Gospel Tab—Aberdeen	70.00
LA—1st A/G, West Monroe	387.85	S MO—Evangel College Springfield	678.18
MICH—Bethany A/G, Adrian	568.00	S N ENG—Gos Tab, New Haven, Conn	600.14
MINN—Fremont Tab Mpls	100.00	S FLA—1st A/G, Clearwater	256.75
MISS—East End A/G, Meridian	284.00	S TEX—Trinity Tab, Baytown	1,200.00
MONT—A/G, Butte	129.40	TENN—1st A/G, Nashville	292.77
NEBR—A/G, Burton	314.47	W CENT—A/G, Farmington, Iowa	190.50
N J—1st A/G, Dumont	177.32	W FLA—Oak Grove A/G, Port St Joe	143.00
N MEX—1st A/G, Artesia	60.00	W TEX—1st A/G, El Paso	195.00
N Y—1st A/G, Utica	116.45	WIS—N MICH—1st A/G, Green Bay	208.41
N CAR—A/G, Havelock	25.00	WYO—A/G, Newcastle	127.06
N DAK—Gos Tab, Minot	429.33		
N CALIF-NEV—1st A/G, Santa Cruz	550.00		
N N ENG—A/G, Concord, N H	185.44		
N TEX—Cement City A/G, Dallas	200.00		

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Uriah	Eliska	July 30—	Bobby Jackson	Bertie L. Goodwin
Ark.	Dover	No. New Hope	July 23-Aug. 5	Eddie Eaton	Lonnie J. Guess
	Malvern	First	July 31-Aug. 12	Dave Collins	Odus Virgin
	Monticello	* First	Aug. 5-12	Mrs. A. G. Calaway	Otis B. Hubbard
	Wynne	First	July 31-Aug. 12	Frank Martin	Raymond Phillips
Calif.	Galt	* Bethel Temple	Aug. 5-10	Youngman-Howard Tm.	Carroll Holloway
	Lomita	* Calvary	July 31-Aug. 3	Virgil & Edythe Warens	Leo B. Duncan
	Los Angeles	A/G	Aug. 5-12	J. G. Hall	Warren Hill
	Westminster	First	Aug. 1-6	Ernie Eskelin	Floyd Westbrook
Fla.	Cocoa Beach	Palm Chapel	Aug. 1-5	Buddy Creel	T. S. Shields
Ill.	Normal	Bloomington-Norm.	Aug. 5-19	Joseph De Grado	Raymond Hill
Ind.	Indianapolis	Lighthouse Tab.	July 19-29	Joseph De Grado	Wm. Totman
	Marion	West Side	July 22-27	G. A. & Mrs. Snively	A. W. Thomason
Md.	Bel Air	First	July 23-28	Ron Haus	J. Pittam
Minn.	Anoka	A/G	Aug. 1-5	Andrew G. Basell Party	Lloyd Tandberg
	St. Paul	First	July 29-Aug. 12	E. A. Lundblad	Robert L. Harris
Miss.	Columbia	A/G	July 24-Aug. 5	Billy D. Guthrie	John D. Williams
Mo.	Excelsior Springs	Crescent Lake	Aug. 5—	Ivan & Mrs. Kimmel	C. O. Blankenship
	Festus	* A/G	July 30-Aug. 3	Dedelow-Friederici Tm.	T. D. Jennings
	N. Kansas City	Maple Park	Aug. 5-12	A. J. Chandonnet	Howard Jones
	Overland	Faith	Aug. 5-10	G. A. & Mrs. Snively	Frank Heitman
Mont.	Missoula	Pentecostal	Aug. 5-19	Bob Watters	Carl Perry
N. Mex.	Clayton	First	July 31-Aug. 12	Ken George	B. Dale Webb
N. Y.	Elmira Heights	A/G	Aug. 1-5	John French	Eddie Lowmaster
Ohio	Lorain	Broadway	Aug. 1-5	Eddie Wilson	K. A. Smith
Oreg.	Lebanon	A/G	July 22-Aug. 12	John Irish Pat Smith	H. D. Robeson
Pa.	Allentown	* First	July 30-Aug. 5	Mrs. Robert S. Beisel	Albert D. Skymyer
	Knoxville	A/G	July 31-Aug. 12	Olshevski Musical Tm.	Gary Kroah
	Littlestown	A/G	Aug. 1—	David & Mrs. Howe	S. A. Garrett
	Mansfield	Highway Tab.	July 25-29	Olshevski Musical Tm.	Raymond Valimont
Tex.	Arlington	Pantego	Aug. 5-19	Leo S. Gaston	W. O. Jackson
	El Paso	First	Aug. 1-5	Neil Eskelin	Wm. F. Hageman
Wash.	Bellingham	** Calvary Temple	July 31-Aug. 5	Paul Hild & Family	Paul Cantelon
	Yakima	* Summitview	July 29-Aug. 3	Christian Hild	J. S. Manchester
Germany	Berlin	*** Berlin Rev. Ctr.	Aug. 5-12	Tommy Barnett	Ben Kummerfeld

\* Children's Revival

\*\* Youth-A-Rama Revival

\*\*\* City-Wide 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.

# TESTIMONIES OF HEALING



*Jesus Christ the same yesterday, and today, and for ever (Hebrews 13:8).*

## Medication No Longer Needed

AFTER THIRTY YEARS OF SUFFERING it is so wonderful to be free from pain.

I had arthritis so badly that my eyes were getting a film over them, and I was not able to ride except when it was absolutely necessary. I also had enlargement of the liver, heart, spleen, and pancreas. My blood pressure was very high. My gall bladder was so bad that the doctors could not get the dye into it for an X ray.

I had to take medication all the time for all these ailments. It was twenty-four drops of digitalis daily and they said it would be for the rest of my life. I was spending twenty dollars each month for relief of arthritis.

But over a year ago the Lord healed me. It happened when Evangelist Nels Fast of Gresham, Oreg., came for two nights to the Assembly of God in John Day, Oreg., which is about thirty-one miles from where we live. My son went the first night, and then insisted that I go the second night. Although I had not been to John Day for sixteen months, I went and was prayed for. That is when God healed me!

There was no pain the next morning, and I did not need any more medication. The doctors tell me I am "fine" and are amazed at how well I feel and look. To God be all the glory.

I am sixty-nine years old, and have been saved since I was fourteen. For over fifty years I was a member of an old-line denominational church.

*If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo.*

Now my son and I regularly attend the Assembly of God in John Day. To be in both the morning and evening services, we drive over one hundred miles each Sunday.—Mrs. Rose M. Adkins, Fox, Oreg.

*(Endorsed by Pastor D. W. Grant, Assembly of God, John Day, Oreg.)*

## Injured Arm Healed

A HEAVY LID OF A LARGE BOX FELL on both my arms. The flesh on my right arm was torn off for four or five inches.

The doctor told me it would be months before my arm would heal, not only because of my age (I am 70 years old) but also because of the cortizone I have been taking for years for my arthritis.

My pastor, Brother R. C. (Keetah) Jones, came to my home every day for two weeks and prayed for my arms, and the East Highland Assembly folk had special prayer for me.

I asked Brother Jones to agree with me according to the promise Jesus gave in Matthew 18:19, that my arm would be healed in a month's time. My accident had occurred on December 10, and by January 6 my arm was completely healed.

Surely there is nothing impossible with God when we believe His Word and trust in Him!—Mrs. L. W. Jones, Columbus, Ga.

*(Endorsed by Pastor Robert C. Jones, East Highland Assembly of God, Columbus, Ga.)*

## "Grandma" Healed

"GRANDMA, YOU CAN GO HOME IF you want to. There isn't anything wrong now." That's what the doctor said after he had given me a final examination before operating. This is how it all happened:

I am eighty-three years old and a

few months ago I went to my doctor for a "check-up." He told me some very bad news. He said that I had kidney trouble and a growth on the bladder, and advised that I go to the hospital for an operation.

My pastor and the saints of the church prayed that God would heal me. And the Lord *did* just that!

When the time came for the operation at the St. Joseph Hospital they found that both the kidney trouble and the growth were gone. A visit to the doctor's office a week later revealed that God had done a good job.

Praise the Lord who still heals!—Mrs. Cora Brown Hatley, Hot Springs, Ark.

*(Endorsed by Pastor Charlie Chambers, Peaceful Valley Assembly of God, Hot Springs, Ark.)*

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ON HIS FIRST VOYAGE TO THE NEW World, Columbus discovered a Caribbean island which he called Hispaniola, "Little Spain." Today the island contains two sovereign nations. The Republic of Haiti occupies the western third of the island; the Dominican Republic, the eastern two-thirds. Haiti is the smallest nation in the Americas, and the most densely populated. About 4,000,000 people dwell in an area about the size of Maryland (10,700 square miles). Port-au-Prince, a city of 200,000, is the national capital, chief port, and commercial center.

Haiti, an Indian name, means "high land." The Haitian proverb, "Beyond the mountains are more mountains," aptly describes the republic's terrain. The highest peak, Morne la Selle, rises to 8,790 feet. The rivers are, for the most part, short, rapid streams; only one is large enough for transportation purposes. There is wide climatic range

due to differences in altitude.

Haiti's economy is agricultural. Haitian women trudge many farm-to-market miles with baskets of fruits and vegetables skillfully balanced on their heads. Coffee, which grows wild in many parts of the island, is Haiti's chief export. Other exports are sugar, sisal, and bananas.

Manufactures are based largely on processing farm products. The largest manufacturing plant is the sugar refinery in Port-au-Prince. A wide variety of handicrafts is being developed. Haiti encourages tourism and is served by several airlines.

Haiti is French in language and colonial background, while the Dominican Republic is Spanish in language and culture. Successive Spanish and French domination brought this about. When Columbus reached Hispaniola in 1492 the island was inhabited by the mild-mannered Arawak Indians. Ruthlessly, the Spanish en-

slaved these aborigines, and within a few years exterminated them. Slaves were brought from Africa to work in the plantations. Haiti became France's proudest and richest colony. The overworked slaves, however, revolted against their masters, led by such national heroes as Touissant L'Ouverture and King Henry Christophe. After a titanic struggle for freedom, Haitian independence was achieved in 1804. The country's political history continued to be a stormy one and United States' intervention followed the overthrow and death of President Guillaume Sam in 1915. The two nations signed a treaty the following year by which the U.S. was to help administer the country. This occupation lasted for nineteen years.

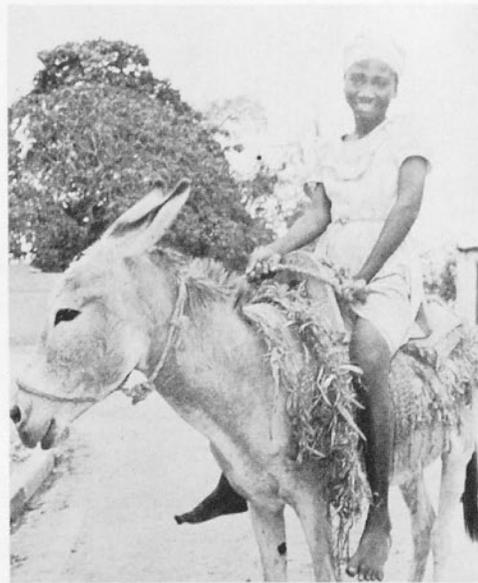
About ninety per cent of Haiti's people are descended from African slaves; the remaining ten per cent are mulattoes. The Haitian is friendly and generous, a timid person of simple dignity. He has been described as "the poorest in the western hemisphere—but the happiest." The country has been harassed by grinding poverty and high illiteracy, but the government is trying to raise living standards. Thousands of adults are learning to read by the Laubach method.

Haiti, the only French-speaking republic in the western hemisphere, is in reality a two-language nation. Unique cultural traditions are reflected in Creole, the popular unofficial language. It is essentially French, yet mingled with Arawak Indian, Spanish, and African dialects. In business, professional, and government circles, the cultured Haitian speaks French, but knows Creole as well.

(Continued on next page)



"When he goes, I will!"



A typical teen-age country girl



New Assembly in Petit Goave. Photo by Homer Specter



One side of Petionville Assembly auditorium. Photo by Robert Turnbull

Haiti conjures a picture of voodooism. This mystical combination of religion and superstition, based on secret ritual and magic, holds the population in its grip. The voodooist believes in one god, but in order to contact him he must go through "intermediaries" known as Loas, the powerful secondary gods. The hypnotic beating of drums is an integral part of voodoo rites. (When the voodooist becomes a Christian he gathers his voodoo paraphernalia and burns it. He finds in Christ the "one mediator between God and man.")

Roman Catholicism, introduced by the Spanish and French, is still the official religion of the country. However, its creeds have been superimposed upon voodoo beliefs and practices, bringing about a strange duality in religious matters.

Protestantism in Haiti is represented by various mission societies. Among them are the Wesleyan Methodist, Episcopalian, Baptist, Church of God, Nazarene, Unevangelized Fields Mission, Oriental Missionary Society, and the Assemblies of God.

Under the leadership of Lawrence Perrault the Assemblies of God first entered Haiti in 1945. Eva Radanovsky, Amelia Schewe, and Roy Dalton also served in Haiti for a short period. After one or two years of ministry, our missionaries retired from the field in favor of another mission. When a group of Pentecostal believers appealed to the Assemblies of God to reopen its work, Mr. Perrault returned to Haiti in 1957 to co-ordinate this show of interest.

To help establish the Assemblies of God in Haiti, Mr. and Mrs. Robert

Turnbull were asked to transfer from the Dominican Republic in January, 1959. In March they began holding services in Petionville, which is now the headquarters for our work. When Mr. Perrault returned to the States due to ill-health, Mr. Turnbull was appointed field superintendent.

The new work was further strengthened when Mr. and Mrs. Homer Specter, who had formerly served in Haiti under another board, returned in 1959 as appointed Assemblies of God missionaries. In September, 1961, Mr. and Mrs. Ray Fairbanks joined the missionary ranks in Haiti.

Since our work was opened in 1957, sixteen churches and thirty-five outstations have been established. Our constituency numbers more than 2,000. The first Assemblies of God ministers institute was held in April, 1961, with thirty-two national workers present.

Many of the outstations are located in remote mountain villages. Our missionaries visit these groups of believers as time permits. "Our ministries are diversified," Mr. Specter recounts. "In addition to preaching, teaching, and counseling, a typical visit includes weddings, baby dedications, communion services, and dispensary work (especially tooth extractions!) The encouragement our mountain Christians receive from the missionary's visit more than compensates for the difficult journey over rough mountain roads."

Our congregation in the Petionville Evangelistic Center is growing. About 200 children are enrolled in the departmentalized Sunday school. The young people have been organized as a C. A. group. Evangelistic teams reach

out into the community and nearby mountain villages.

Port-au-Prince, the capital, now has a lovely block church seating 300 people. This was realized through several donations. First, the Haitian government gave a piece of land valued at \$5,000, then Southern California churches gave \$3,000 for materials, and two of their pastors (Bob Jones from Torrance and Sam Eubanks from Canoga Park) went to Haiti and erected the church in two weeks. Haitian believers also donated their time and skill.

Literature evangelism was long hindered in Haiti by the lack of reading material. Recently the American Bible Society published the New Testament in Creole. This will be of inestimable help to our missionaries in their evangelistic outreach.

The task of evangelizing Haiti is far beyond the power of a small missionary staff. Trained national workers will be needed to give leadership to the emerging indigenous church. A significant step was taken for the advance of the work in Haiti when a Bible school was opened in 1960. A four-story building purchased in Petionville serves as Bible school, evangelistic center, and missionary residence. The training center is known as the Turnbull Memorial Bible School, in memory of the late Mr. and Mrs. Louis Turnbull, former pastors of Bethel Temple in Los Angeles, Calif.

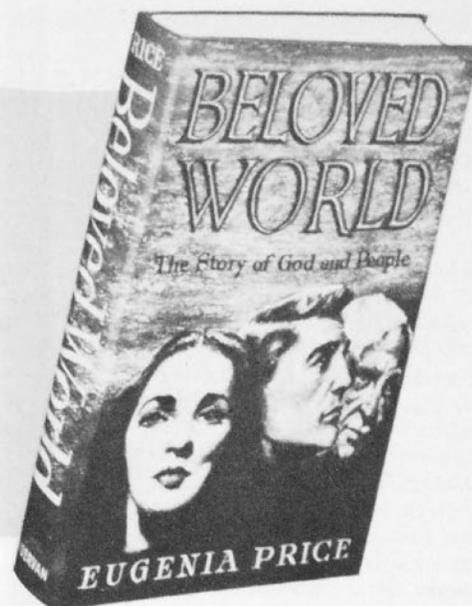
Our missionaries work together with their Haitian brethren toward a common goal, mutually assisting where each can contribute most effectively in the furtherance of the gospel.

—Christine Carmichael

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# Home Front Highlights

Glimpses of Special Ministries of the Home Missions Department

## AMERICAN INDIAN MINISTRY

### Canyon Day, Arizona

Although the annex to the Canyon Day church is not completed, it has been used for two Sunday school classes by using blankets for partitions. April showed the highest Sunday school average on record for the church—199. On Easter eleven were baptized in water and two were saved. Children's services are also conducted in the annex on Sunday morning and average 60 in attendance. A new furnace is urgently needed for the new annex before winter. Mr. and Mrs. Leo Gilman are pastors.

### Whiteriver, Arizona

The Sunday school attendance in Whiteriver has continued to grow, reaching an average of 120. Classes are even held in the church bus. Every space is full to overflowing. Additional Sunday school rooms are urgently needed.

### San Francisco, California

Attorney General Stanley Mosk of the State of California has ruled that the use of the narcotic Peyote is illegal even though it is part of the religious rite of an American Indian tribe.

While conceding that use of the cactus-grown narcotic is "a significant and apparently profound aspect of the religion" of the Native American Church of the United States, Mr. Mosk said that the use of Peyote produces "visions and hallucinations" and is therefore within regulations protecting the public health and safety.

He quoted a section of the California Constitution which says that "liberty of conscience... shall not be so construed as to excuse acts of licentiousness, or justify practice inconsistent with the peace or safety of this state."

He also cited a U. S. Supreme Court decision which held that Congress had the power to enact laws prohibiting polygamy although it was part of religious practice.

### Tuba, City, Arizona

Marguerite Shaw and Phyllis Hammerbacker write that three were saved, one was baptized in the Holy Spirit, and nine were baptized in water in May at Tuba City.

### Flagstaff, Arizona

The recently organized WMC group in Flagstaff meets each week

and interest is excellent. Some of the ladies who attend are not members of the Flagstaff Assembly. The WMC ladies make quilts and other items for needy families.



WMC ladies of the Flagstaff Indian Mission make a quilt.

(These women would be happy to receive quilt pieces, sacks for dish towels, and rags for rugs.)

The Kansas District WMC's responded to a need for linoleum in the Flagstaff church. The new linoleum makes the classrooms and restrooms much more attractive and comfortable.

### Suquamish Washington

At an open-air service on Memorial Day, four young converts were baptized in water in Suquamish. During a recent revival with Dorothy Reed, three were saved and one received the Baptism. William Ulin is pastor.

### Pocatello, Idaho

The J. T. Kindalls opened an Indian church in Pocatello on May 6 in a rented building. The Indian people from Bannock Creek are brought in for Sunday school

and morning service. Attendance is increasing each Sunday. One person was wonderfully healed. The Kindalls have done a great deal of visitation in the city and on the reservation. They also are hoping to reach many of the Spanish folk in Pocatello.

### Sacramento, California

In its regular weekly bulletin, Bethel Temple, Sacramento, Calif., sometimes carries this announcement: "Remember our home missionaries by bringing groceries and placing them in the box in the foyer." May God bless churches like this that remember their substitutes in the homeland.

### Chandler, Arizona

Missionary J. O. Brown reports a wonderful revival with one of the Pima Indian men from the Indian church in Phoenix, Ariz., as evangelist. The church was almost crowded out in every service. Attendance in Sunday school reached 82. Several were at the altar for salvation and some received the Baptism.

### Chambers, Arizona

Two received the Baptism in a revival conducted by Raymond Fox (former missionary to American Indians) for Lyle Wolverton at Chambers during April. Many young people rededicated their lives.

### Tocito, New Mexico

The Joe Henegars from Slaton, Tex., conducted a one-week revival for the Gene Steeles early in June. Seven more Navajos found Christ as Saviour.

### Owyhee, Nevada

During a revival with Jimmy Dann the church at Owyhee, where the Roy Nelsons pastor, broke its Sunday school record with 102 present. Brother Dann painted a picture for the baptistry while there.

### Bird Springs, Arizona

Harry M. Farmer, missionary at Bird Springs, baptized twelve

## NEW APPOINTEES LOOK TOWARD HOME MISSIONS FIELDS

The Home Missions Department appoints missionaries in six of its Special Ministry fields: Alaska, American Indians, Jews, Teen-age Evangelism, the Deaf, and the Blind. Five more workers have recently been appointed.

Mrs. Gladys E. Graves, Fresno, Calif., will serve on the Alaska field in the Valdez Assemblies of God Children's Home. She has a fine background of experience in working with children, having been a departmental superintendent as well as a teacher in Sunday school work. She has also been associated with Good News Children's Club work. She is an artist and is skilled in woodworking.

Albert and Lois Holland, Cranford, N. J., have been reappointed to the American Indian field on the Lower Brule Reservation in South Dakota. They were appointed previously in September of 1960 and worked as missionaries at Chamberlain, S. Dak., un-

til July of 1961 when they resigned, feeling the leading of the Lord to minister in the East for a time.

Wesley and Gladys Erickson, Sparks, Nev., have been ministering to the Paiute Indians in the area for some time and have now received appointment. They have done a good work among these people. Brother Erickson attended Glad Tidings Bible Institute, San Francisco, Calif., for three and one-half years, working on a the-

ology major. He is a licensed minister in the Northern California and Nevada District. He has had experience in carpentry, building construction, clerical work, and trucking. Sister Erickson also attended Glad Tidings Bible Institute for one year and worked in government service for three years. She has exhorter's credentials in the Northern California and Nevada District. She is an organist. The Ericksons have five children



Mrs. Gladys E. Graves



Wesley Erickson



Mrs. Erickson

in water in June and several more are desiring baptism.

#### **San Ysidro, New Mexico**

W. L. Barbary reports a successful three-week revival with Darrell Redfearn, Grants, N. Mex., with several being saved and several receiving the Baptism. This is a great victory for this new work among the Pueblo Indians.

#### **Tucson, Arizona**

During May seven Indians accepted Christ as Saviour in Tucson where the Virgil Zeiglers minister. The block walls are nearly up on the new church in Tucson.

#### **McDermitt, Nevada**

During May 6-20, O. T. Ridener conducted a successful revival in McDermitt. Attendance was excellent. A number sought the Lord for salvation and several were healed.

#### **New Brighton, Minnesota**

Eldeth Adkins and Vera Eldridge, missionaries to American Indians in Minneapolis, Minn., report that they have been able to rent the Salvation Army Fresh Air Camp, New Brighton, Minn., for their second Indian camp meeting August 23 through 26. Oliver Knell of the Full Gospel Assembly of St. Paul will be the speaker.

Those wishing to attend should contact the missionaries at 4010 Monroe St., N. E., Minneapolis 21, Minn., soon.

### **ALASKA MINISTRY**

#### **Ketchikan**

The Alver Lofdahls report their Men's Fellowship sponsored a successful father-and-son banquet recently. The response was excellent.

#### **Pelican**

Eva Wright, missionary at Angoon, recently brought her teenage choir to Pelican via boat to minister in song. The young people were a great blessing.

### **TEEN-AGE EVANGELISM**

#### **Chicago, Illinois**

Ed Tedeschi, director of evangelism, Teen Challenge Center, Chicago, gives the following report:

"As our third week in full-scale operations is completed at Teen Challenge Center, praises well up in our hearts at the blessing of God already outpoured upon us. Over five hundred priceless decisions have been made for Christ in these city streets. Contacts and follow-up are already in progress.

"Just two days ago the president of 'White devils' surrendered his life to Christ. Even as this is written, domestic preparations are under way for the arrival of a man just freed from the power of drug addiction. Thank God for the gospel of Christ, for it is indeed the divine power unto salvation."



Eva Wright and her Angoon teen-age choir ministered in the Pelican Assembly recently. The choir traveled by boat.

### **MISSIONARIES NEEDED**

This notice was printed in TELL, a Baptist Missions magazine for girls: "After all these years, half of all the American Indians still have not heard the 'gospel story.'"

National Home Missions Secretary R. L. Brandt says: "We have more home missionaries under appointment in the American Indian field than in any other—over 160. And they are getting the job done. Hundreds of Indians have been saved and filled with the Spirit, and already between twenty and thirty Indians are preachers of the gospel. Yet, the job isn't half done! Scores of reservations have no missionary and in many states we haven't yet opened a single Indian mission, although their Indian populations are large."



Teen Challenge Center in New York, where many juvenile delinquents and gang members have been saved from drugs, crime, and every kind of sin.

### **TEEN-AGE EVANGELISM ADVANCING IN NEW YORK**

Don and Pat Argue, who are working with Teen-age Evangelism, Inc., in New York, write: "Over one hundred teen-agers have taken their stand for Christ in the past three weeks (June). Many gang members and drug addicts are being contacted on the streets each day by our workers. Many of these young people are hearing the gospel for the first time."

Brother Argue and his workers minister in an area known to have

over 115 teen gangs. Some gangs such as the "Dragons" have over thirty divisions. Some of these divisions have as many as three thousand boys. Narcotics is a great problem. Hundreds of these gang members are now "mainlining" heroine intravenously.

Using shock-type literature, the teams from Teen Challenge Center make friends with gang leaders and ask permission to work the "turf." Visits are made to the homes of befriended gang mem-

bers and addicts. Those who are homeless and those who need special attention are brought to the Center for rehabilitation. Here several gospel services are held each week in English or Spanish.

Hundreds of youth have responded to this type of ministry. To the boys to whom he ministers, Brother Argue is known simply as "our pastor." Ten Challenge workers in New York are believing God for ten thousand conversions this summer!

# FOREIGN NEWS DIGEST



Alberton choir prepares to broadcast over the South African Broadcasting Corporation station. Photo by Vernon Pettenger.

## South Africa Radio Evangelism

An Assemblies of God radio broadcast is being beamed throughout South Africa by the South African Broadcasting Corporation. National speakers on the program are Philip Molefe and Bethuel Mofokent.

Through the ministry of these brethren, the South African Broadcasting Corporation invited the Assemblies of God choir from Alberton to come for an audition. Within two weeks, Solomon Tshabalala, director of the choir, received a request to record thirty hymns. The SABC is impressed with the quality and presentation of the Assemblies of God ministers and choir.

## British Guiana Assemblies of God Work Expands

Missionary Paul Palser reports that 150 certificates were awarded at the second workers' training course conducted in British Guiana. A National Sunday School Standard has been introduced and is being received with enthusiasm by the British Guiana Assemblies.

Attendance at Central Assembly in Georgetown now averages about 250. In a recent campaign with C. E. Butterfield and David Carlson from Washington, forty-five were baptized in the Holy Spirit.

Brother Palser also reports that average mail response from the "Christ Is the Answer" daily radio

broadcast has averaged 100 letters per week during the past six months. Requests for Bibles and literature are numerous.

## Nicaragua Awakening on Corn Island

There is now a spiritual awakening on Corn Island off the coast of Nicaragua, states Missionary Bruton Arno. Formerly called Skeleton Island, this island is seven miles in circumference and was the retreat of buccaneers.

Brother Arno is taking the gospel to the 2,000 islanders for the first time. He reports that people came from far parts of the island to hear the gospel.

## Fiji Suva Church Enjoys Growth

The work in Fiji continues to progress according to reports from Missionary Lawrence Larson.

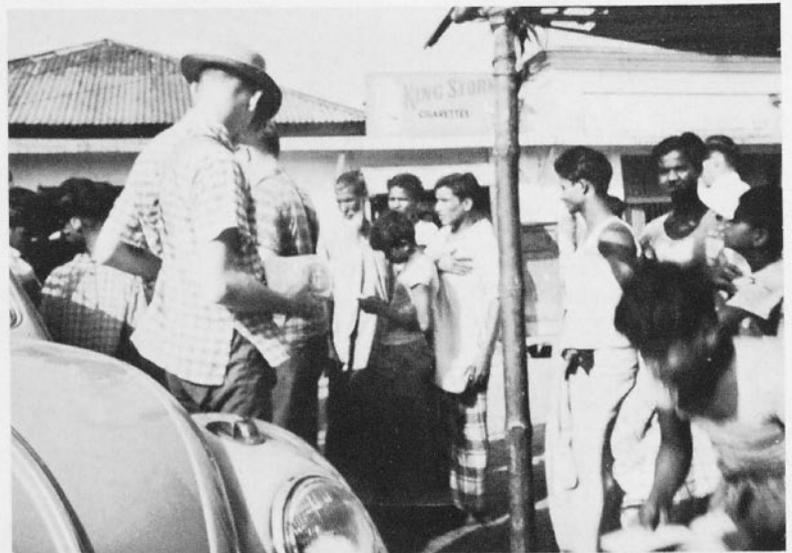
Over 100 conversions have been recorded recently. The First Church in Suva had an average Sunday school attendance of 258 in 1961. The 1962 average for January-February was 283. At a recent rally 614 were present—the largest attendance at any meeting.

A new mission has been opened at Savusavu, under the direction of a national pastor.

## East Pakistan Literature Distributed

In cooperation with a literature team from the United States, 17,000 Gospels were sold during the last three months and 25,000 tracts were distributed in the Dacca area of East Pakistan. Included with every Gospel and tract was a card of invitation to enroll in the East Pakistan Correspondence School. According to Missionary Donald Tarno, more than 4,000 of these cards have been returned.

Plans have been made to distribute 10,000 tracts and sell 1,000 Gospels in the industrial area of Khulna, reports Brother Tarno.



Gospel literature is distributed in Dacca, capital of East Pakistan. Photo by Donald Tarno.



Candidates (foreground) prepare for Christian baptism as Brother McGrew and Christians look on.

## Indonesia Baptismal Services in Jail

Eight inmates of the jail in Bandung, Java, were baptized in water in a service conducted by Missionary A. F. McGrew. A week after the service, authorities scattered the converts to different jails in the country. This opened new doors of service, for the converts continue witnessing for the Lord in their respective locations.

## Argentina Mother-Church Plan Is Effective

The Evangelistic Center of Buenos Aires practices the "Moth-

## MISSIONARY NEWS NOTES

er Church Plan" for its outstation work, according to Missionary Louie Stokes. Young people and deacons from the Center conduct six street meetings each week and are in charge of twelve outstations, some of which will soon become self-supporting Assemblies.

During the past two years the Center has acquired nine lots on which church buildings are either already constructed or will be constructed soon.

### Brazil

#### Gospel Literature Appreciated

Missionary O. S. Boyer announces that an order for four and one-half tons of books and tracts (a total of 3,400,000 pages) has been placed to help meet the spiritual hunger of the Brazilians. Response to the literature is enthusiastic. The following testimonies have been received:

"Your books have been used in a glorious way. During our national convention many testified of the blessings received through

the literature you publish."

"Hunger and thirst among the people of our denomination is increasing every day. They crave the power of the Spirit."

"Your tracts are the best there are for those who have never heard of Jesus."

### Uruguay

#### Work Grows in Mercedes

The first water baptismal service in Mercedes, Uruguay, has been conducted with twelve following the Lord in baptism. A recent open-air campaign at which about 200 people attended has caused the church to grow and members are taking the gospel to outlying towns. Several works have already been opened as a result of their witness.

Missionary Leroy Atwood reports that the radio broadcast is being very well received and that it has caused a Roman Catholic priest to begin a broadcast immediately following ours to try to offset its effectiveness.

Summertime is furlough time for many of our missionaries. Those returning home from India are Misses Alta Wyckoff, and Martha Kucera. Missionaries on furlough from the Philippines are Mr. and Mrs. Glenn Dunn, Mr. and Mrs. Calvin Zeissler, and Mr. and Mrs. Lester Kenney. From Ghana, missionaries at home are Mr. and Mrs. Donald Jolly, Mr. and Mrs. James Kessler, and Mr. and Mrs. Wheeler Anderson. Mr. and Mrs. James Chaney have arrived in the States from Togo, and the Wayne Turners are home from Dahomey. Other missionaries on furlough are Miss Lillian Bach, Nigeria; the Homer Specters, Haiti; Mr. and Mrs. Cleo Craigh, Liberia; Mr. and Mrs. T.

O. Johnston, Bolivia; Misses Marcella Dorff and Margaret Brown, Indonesia; and Mr. and Mrs. Quentin Shortes, Guatemala.

Furlough time is over for several missionaries who have returned to their fields. Miss Anna Stafsholt is back in Liberia and the Charles Lees have returned to Nigeria. Mr. and Mrs. Robert Bolton have sailed for Formosa, and Miss Helen Rye has returned to Jamaica.

Joining these missionaries on the field are several new recruits: Opal Poag (Oklahoma) has arrived in Liberia; Mr. and Mrs. Hubert Boeses (Michigan) will be laboring in Ghana; and the James Andrews (South Florida) are in Formosa for their first term of service.



### No Greater Monument



Jarmila Wagner

1939 . . . CHINA . . . JAPANESE TROOPS SWARM OVER THE MAINLAND . . . REFUGEES FLOCK TO SOUTHERN CITIES . . .

Tired and discouraged, a Chinese refugee stumbled into Ta Li. Nyien Wai Kuo was a Christian banker from Central China. He immediately contacted the resident missionaries in Yunnan Province. Mr. and Mrs. Harvey Wagner took the refugee into their home, accepting him as their own son. The young man took the name David Wagner. It was in the Wagner living room that David Wagner Nyien was filled with the Holy Spirit and received his call to the ministry. David was only one of many Chinese young people whom the Wagners took into their hearts and led to consecrate themselves to Christian service.

It was with the assurance of a work well done and a life well lived that Jarmila Kucera Wagner slipped into the presence of the Lord on May 21. Her death in Singapore brought to a close a 34-year missionary career in China, India, Burma, Malaya, and Singapore.

Born April 15, 1902, in what is now Czechoslovakia, Sister Wag-

ner was educated there and in Germany. She was graduated from a business college in Prague. Moving to the United States, Sister Wagner attended Schauffler Missionary Training School in Cleveland, Ohio, and in 1924 she was graduated from Bethel Bible Institute, Newark, N. J.

In China, Jarmila Kucera met and married Harvey Wagner. When Brother Wagner died while preaching a missionary message in Atlanta, Ga., in 1946, Sister Wagner determined to continue the ministry she and her husband had enjoyed together. That same year she was ordained by the Eastern District and the following February she sailed for the Orient, leaving their son, Stanley Paul, to be educated in the U.S. Stanley, better known to his friends as "China," is now a member of the U.S. Air Force and is stationed in Minot, North Dakota.

Before her death, arrangements were made for Sister Wagner to be succeeded as pastor of the Chinese Assembly in Singapore by her spiritual son, David Nyien. The Nyiens have cut short their furlough and are leaving immediately for Singapore to take up the work founded by Mrs. J. K. Wagner.

It is fitting that Sister Wagner's immediate successor in Singapore is David Nyien, a product of Assemblies of God missions and now a missionary in his own right.

He is only one of many Chinese lives that were inspired to dedicated Christian service by the life of Jarmila K. Wagner. What greater monument could be left to a sacrificial missionary career?



The Robert Bolton family



The Charles Lee family



Mr. and Mrs. James J. Andrews



The Herbert Boese family



Anna Stafsholt



Opal Poag



Helen Rye

### Baby's Healing Opens Village to the Gospel

Missionaries Anne Symonds and Eva Davidson report that a mother of twins from an extremely heathen village was recently converted at the clinic. When one of her children became ill she called the local pastor at five A.M. to pray for the baby.

Although the child was suffer-

ing from convulsions the mother refused her husband's medicine, determined to trust the Lord. The baby was prayed for and a few days later was well.

As the result of the infant's healing, the gospel has been preached in this village and several have been saved.

Your Help Is Needed

# REVIVALTIME MUST CLEAR ITS DEFICIT



*Air Time and Production Costs Have Increased  
More Than Income in Past Fiscal Year.  
Will You Help Lift the Load?*



By THOMAS F. ZIMMERMAN *General Superintendent*

RETRENCHMENT IS NOT IN OUR PLANS, BUT IT MAY BE necessary. *Revivaltime* faces a serious financial situation which may demand a cutback on our station releases. While this is not a happy prospect, we must look at our problem realistically and not continue to incur obligations beyond our ability to pay them.

Therefore I am bringing this financial crisis to your attention. We must act now to forestall any additional deficits in our radio ministry. This year the costs for production and air time have exceeded the budget by \$19,389. Though income has been greater than last year, yet every month thus far in 1962 the costs have exceeded the income. The cost of air time is increasing continually.

We must change the situation immediately. More friends *must* catch the vision of *Revivaltime's* missionary evangelism around the world and give sacrificially to this cause.

In 1953 the General Council in session instructed the Radio Department to secure time on the ABC radio network. This was a move, we believe, directed of the Lord for the broadcast has been the means of great blessing to millions of people during the past decade.

A weekly audience estimated to exceed twelve million persons listens to each *Revivaltime* broadcast service. To build such a vast audience has required a great investment and we must not lose any portion of it because our offerings are not sufficient—we must rally and give enough to meet present costs.

*Revivaltime* is in the vanguard leading a great spiritual awakening throughout the world. From nearly 400 stations at home and abroad the Pentecostal message goes forth in the power of the Holy Spirit. Daily, letters come from ministers of various denominations telling how they are challenged to seek God for a Holy Spirit outpouring

upon their own lives and upon their churches; and this is a direct result of listening to *Revivaltime!* It seems evident we are on the threshold of a mighty move of God. To curtail in any measure *Revivaltime's* world-wide ministry at this time would be tragic. The world needs the kind of ministry *Revivaltime* can give.

No other medium affords so low a cost to reach the unsaved with the message of salvation. With each broadcast service an audience more than twelve times as large as the one which sits in all of our Assemblies of God churches combined on Sunday morning listens to the full gospel preached and sung under the anointing of the Holy Spirit. The cost to reach this tremendous audience each week, however, is only about \$10,000.

More than 5,000 of our churches gave no offering whatever to *Revivaltime* in the past year, though every church should be a regular monthly contributor. A regular offering of only one dollar a week from each of these churches would meet our pressing needs each month.

*Now, because of our critical financial position, we must have a generous special offering from most of these churches, as well as from all churches that contribute regularly.*

Also, we need one thousand *Evangel* readers to send a special offering of twenty-five dollars or more. Will you be one of the thousand?

When you send your personal offering, kindly indicate the name and address of your local church so that we can give it missionary credit for your offering. Send your offering directly to REVIVALTIME, Box 70, Springfield, Mo.

*This is a time to pray.* Please join us in prayer to God that a sufficient offering will be received now to cover our deficit and pray that a greater audience than ever before will be able to hear *Revivaltime*. As God directs you, send your offering today.